

# 1976 Proverbs & 1966 Proverbs

*notes from R. B. Thieme, Jr.'s classes*

My notes and Syndein's notes and table of contents (this list was incomplete and slightly inaccurate)

Bob is not actually giving the translation of each verse once completed. I am using the Holman Christian Standard Bible and adding in commentary or making a few minor changes according to Bob's teaching.

Apparently, Bob jumps around from chapter to chapter in the 1966 study. I will keep the Proverbs chapters in order, but move Bob's lessons around after the table of contents. In lesson 6, he is talking about a 2 chapter special, so this may not be a normal complete study, but a cobbling together of sets of lessons.

The first few lessons were quite weak when it comes to exegesis, and Bob moves pretty quickly through Proverbs, with a lot of review of some general concepts. Bob's teaching seems to pick up around lesson #39.

1976 Proverbs is a better series, covering only Proverbs 1. The actual notes and hyperlinks will be for the 1976 series will be first; and the notes for the 1966 series will follow.

1976 Proverbs (22 lessons)	
<a href="#">Lesson 1</a> 12/17/1976 Prov. 1 (Introduction) Importance of Bible doctrine	<a href="#">Lesson 2</a> 12/19/1976 Prov. 1 (Introduction) Meaning; writer; poetic form: distich
<a href="#">Lesson 3</a> 12/19/1976 Prov. 1:1-2 Poetic form (continued)	<a href="#">Lesson 4</a> 12/20/1976 Prov. 1:3 Doctrine of the adjustment to the justice of God
<a href="#">Lesson 5</a> 12/21/1976 Prov. 1 via. Eccl. 9:13-10:13 Doctrine of the adjustment to the justice of God (continued)	<a href="#">Lesson 6</a> 12/22/1976 Prov. 1:3-5 Doctrine of military leadership (review)
<a href="#">Lesson 7</a> 12/23/1976 Prov. 1:6-7 Doctrine of military leadership (continued); authority	<a href="#">Lesson 8</a> 12/24/1976 Prov. 1:8 Christmas: 1776 AD, BC 167, BC 4

<a href="#">Lesson 9</a> 12/26/1976 Prov. 1:9; Eccles. 12:1–14 Review of supergrace2 blessings and supergrace3 rewards	<a href="#">Lesson 10</a> 12/26/1976 Prov. 1:10-14 Criminal distractions from Bible doctrine; doctrine of murder
<a href="#">Lesson 11</a> 12/27/1976 Prov. 1:15-16 Distractions from Bible doctrine: evil; principle of the arrogant & the inadequate	<a href="#">Lesson 12</a> 12/28/1976 Prov. 1:17-18a Missions; distractions from grace apparatus for perception (GAP) and doctrine
<a href="#">Lesson 13</a> 12/29/1976 Prov. 1:18b-21 Vietnamese treachery; doctrine of the maladjustment to the justice of God	<a href="#">Lesson 14</a> 12/30/1976 Prov. 1:22 Stupid mockers; doctrine of reversionism (review)
<a href="#">Lesson 15</a> 12/31/1976 Prov. 1:23a; Eccl. 6:1-12 Better stillborn than reversionistic	<a href="#">Lesson 16</a> 12/31/1976 Prov. 1:23b; Rev. 3:15-21 Warning discipline for lukewarm believers
<a href="#">Lesson 17</a> 01/02/1977 Prov. 1:23-25 Doctrine of spirituality (review); punitive warnings	<a href="#">Lesson 18</a> 01/02/1977 Prov. 1:26-27 Doctrine of divine discipline; divine cf. human ridicule
<a href="#">Lesson 19</a> 01/03/1977 Prov. 1:28-30 Prayers of reversionists; maladjustment to the justice of God; true love	<a href="#">Lesson 20</a> 01/04/1977 Prov. 1:31 Doctrine of the sin unto death; personal consequences of reversionism (maladjustment)
<a href="#">Lesson 21</a> 01/05/1977 Prov. 1:32; Lev. 26:14-38 Introduction to the doctrine of the fifth cycle of discipline (cycles 1-4)	<a href="#">Lesson 22</a> 01/06/1977 Prov. 1:32-33 Max Rafferty on education; Soviets; doctrine of the fifth cycle of discipline (points 5-8)

The following is a weaker series.

<b>1966 Proverbs Series (67 lessons)</b>	
<a href="#">01</a> - Proverbs Introduction to Book of Proverbs - distiches	<a href="#">02</a> - Proverbs 1:1-6 Title/purpose of Proverbs; teens and the wrong crowd.
<a href="#">03</a> - Proverbs 1:7-19 Respect for authority/enticement of wrong crowd/teen problem	<a href="#">04</a> - Proverbs 1:20-27 Need for bible doctrine in your soul/teen to national problems
<a href="#">05</a> - Proverbs 1:27-33a No doctrine results - individual and collective discipline	<a href="#">06</a> - Proverbs 3:1-20 Importance of doctrine (was a jump in verses over Chapter 2)
<a href="#">07</a> - Proverbs 3:21-35 and Chapter 4- Impact of Bible doctrine	<a href="#">08</a> - Proverbs 30:1-10 Agur's/Solomon's problem and solution at end of his life

<a href="#">09</a> - Proverbs 30:11-23 Quaternaries of Agur 1-4	<a href="#">10</a> - Proverbs 30:24-33 Quaternaries of Agur 5-6
<a href="#">11</a> - Proverbs 26: 1-12 A Triad of Monsters - 1st Monster - the Fool	<a href="#">12</a> - Proverbs 26: 13-28 A Triad of Monsters - 2nd and 3rd Monsters - Slothful and Slanderer
<a href="#">13</a> - Proverbs 17: 1-5, 9 Doctrine and Inner Happiness	<a href="#">14</a> - Proverbs 17: 6-10 Proverbs of Life/Beautiful Christmas Message - Gift of Love
<a href="#">15</a> - Proverbs 25: 1-10 So-called Hezekiah Proverbs - For the People in times of disaster - Proverbs for those in Authority	<a href="#">16</a> - Proverbs 25: 11-18 Isolating Controversy/ Ineffective Word - the word of Legalism/Religion/ Balance of Action/Moderation
<a href="#">17</a> - Proverbs 25: 19-27 New Year's Eve 1966/Self-induced Misery/ RMA	<a href="#">18</a> - Proverbs 24:1-14 Negative Mental Attitude and Solution/ ECS
<a href="#">19</a> - Proverbs 24:15-34 Mental Dynamics/ NO Judging/ NO Rebuking others / Taking their discipline to yourself - Compound Discipline	<a href="#">20</a> - Proverbs 17:11-16 Six Believers Dangerous to the Cause of Christ
<a href="#">21</a> Prov. 17:17-24	<a href="#">22</a> - Proverbs 26:1-10
<a href="#">23</a> - Proverbs 26:11-16	<a href="#">24</a> - Proverbs 26:17-28
<a href="#">25</a> - Proverbs 27:5-8	<a href="#">26</a> - Proverbs 27:1-5
<a href="#">27</a> - Proverbs 27:9-	<a href="#">28</a> - Proverbs 27:-12
<a href="#">29</a> - Proverbs 27:14-19	<a href="#">30</a> - Proverbs 27:20-27
<a href="#">31</a> - Proverbs 28:1-6	<a href="#">32</a> - Proverbs 28:6-12
<a href="#">33</a> - Proverbs 28:13 Rebound	<a href="#">34</a> - Proverbs 28:14-17
<a href="#">35</a> - Proverbs 28:18-20 Doctrine of Money	<a href="#">36</a> - Proverbs 28:21
<a href="#">37</a> - Proverbs 28:22-24	<a href="#">38</a> - Proverbs 2:25-38 Rom. 16:17-18
<a href="#">39</a> - Proverbs 24:1-4	<a href="#">40</a> - Proverbs 24:11-16 The Doctrine of Witnessing
<a href="#">41</a> - Proverbs 24:17-22	<a href="#">42</a> - Proverbs 24:23-
<a href="#">43</a> - Isa. 36:1-9 30:1-7 31:1-3 Prov. 25 intro Outstanding historical perspective of build-up to Isa. 36.	<a href="#">44</a> - Isa. 36:10- 22 37:35-38 Psalm 46 Prov. 25 intro

<a href="#">45</a> - Proverbs 25:1–7 Isa. 36:11–12, 20–21	<a href="#">46</a> - Proverbs 25:8–11
<a href="#">47</a> - Proverbs 25:12–17	<a href="#">48</a> - Proverbs 25:18–22
<a href="#">49</a> - Proverbs 25:23–28	<a href="#">50</a> - Proverbs 11:1–3 1Peter 5:5–7
<a href="#">51</a> - Proverbs 11:4–6	<a href="#">52</a> - Proverbs 11:7–10
<a href="#">53</a> - Proverbs 11:12–16	<a href="#">54</a> - Proverbs 11:17–23
<a href="#">55</a> - Proverbs 11:24–25	<a href="#">56</a> - Proverbs 11:27–31
<a href="#">57</a> - Proverbs 15:1	<a href="#">58</a> - Proverbs 15:2 John 21:15–17
<a href="#">59</a> - Proverbs 15:3–4 1Peter 4:1–4 The Fast Crowd	<a href="#">60</a> - Proverbs 15:5
<a href="#">61</a> - Proverbs 15:7–12	<a href="#">62</a> - Proverbs 15:13
<a href="#">63</a> - Hosea 4:1–7 prelude Proverbs 15:14	<a href="#">64</a> - Proverbs 15:15
<a href="#">65</a> - Proverbs 15:16	<a href="#">66</a> - Proverbs 15:17–19:
<a href="#">67</a> - Proverbs 15:20–33:	

# 1976 Proverbs

*notes from R. B. Thieme, Jr.'s classes*

**1976 Proverbs Psalm 138:2 Prov. 8:33–36 Luke 11:37–38**

**585\_0001**

## **Proverbs Introduction**

Hithpael is reflexive. The Temple is represented by the real Temple of heaven.

Psalm 138:2 I myself will worship toward the Temple of Your holiness and celebrate Your Person, because of Your grace and because of Your doctrine. You have magnified Your Word [doctrinal teaching] above all Your name [Person, Personality, Essence]. Doctrine is the only thing that frees the justice of God in time to bless the believer in time.

This could be the last peace time holiday that we will have for a long time. The only way to have a good time as a believer and to have the capacity for a good time. This is Bobby's first time home for Christmas for 4 years. Bible doctrine has to be first.

It takes doctrine to celebrate Christ.

Proverbs 8:33–36

Proverbs 8:33–36 **Hear instruction, and be wise. Don't refuse it. Blessed is the man who hears me, Watching daily at my gates** [the gate of the city where Bible doctrine was taught], **Waiting at my door posts** [Bob likes to see people waiting outside the church to get in early]. **For whoever finds me** [Bible doctrine], **finds life, And will obtain [maturity] grace from Yahweh. But he who sins against me** [turns against Bible doctrine] **wrongs his own soul. All those who hate me** [out and out reject of Bible doctrine] **love death.**"

There is a lot going on in the next week or two of the holidays.

Isa. 53:12 **Therefore I will distribute the plunder of victory to Him** [to the Lord Jesus Christ] **because of the many. Then He will distribute the plunder of victory to the great ones.**

There are 3 adjustments to the justice of God. First there is salvation adjustment to the justice of God. After salvation, it turns out that we are still sinners. We are out of fellowship, in a state of grieving or the Holy Spirit. So we name our sins to Him, which is simply citing our sins to God, and because the sin was judged in the courtroom of God. That is also an instantaneous adjustment to the justice of God.

Cracking the maturity barrier allows the justice of God to bless us in time. Blessing by association, blessing of historical impact and ultimately dying blessing. These are the things which are distributed; the plunder that is distributed in phase II.

In His other states, Jesus has a royal family. The royal family of the Trinity, that of Israel, and He is King of Kings, Lord of Lords. It is this plunder, which is prophetic and it belongs to the royal family of God.

The great ones are not all believers of the Church Age, but those believers who adjustment to the justice of God through doctrine in their souls. Prior to this, he was identified with the offerings of sin. God would be unfair, unjust to give blessings unless we have the capacity to appreciate them. Apart from doctrine in the soul, there is no ability to appreciate the blessings from God. Jesus carried our sins. Christ is our security and every day is Christmas, so every day is a challenge to take in Bible doctrine.

Another important doctrinal passage is 2Peter 1:12–21 is an outstanding passage on doctrine, how doctrine is even more important than whatever it is that you see or hear.

The pastor or communicator of doctrine is the authority. No one can take in doctrine on their own. There are always those who, in their ego-trip, think that they can get it on their own. People think that there is a shortcut. There are people who have come from Australia and from Kansas (over 60 people from Kansas). Men have taken their leave at Berachah rather than to be with family.

A certain redheaded private in Portland has found a gf in Portland, but he is able to find a gf anywhere.

We live in a day of tragedy when no leader faces life realistically. 1977 is the year we will go to war with the Soviet Union or we face them off in some way. Do not throw away your confidence in doctrine. Heb. 10:36 **keep on having perseverance that you might carry off for yourself the promises of blessing.**

Luke 11:27 **And it happened as He spoke these things, a certain woman of the company lifted up her voice and said to Him, Blessed is the womb that bore You, and the breasts which You have sucked.**

This woman is merely using the womb stuff to put down Jesus Christ. She is interrupting Him and she has something to add to the whole thing. She had some followers and they were apparently deserting her for the Lord Jesus Christ. She has interrupted a message that others are listening to.

Our Lord does not back off; she made doctrine an issue. He cannot ignore that she makes an issue out of doctrine. Any woman who has children or children on her breasts are blessed above all women. It just isn't true. There are so many problems, so many physiological changes, and this makes a woman at her worst. No sleep etc. and children want food at the weirdest times.

She is saying that, "Your mother is more important than you are because she is your mother." Having children is not happiness. Sex was designed to express the relationship between RM/RW.

Luke 11:28 **But He said, No; rather, blessed are they who hear the Word of God and keep it.**

Or, "**Happinesses to those who keep hearing and retaining the Word of God.**" Jesus got to the real issue, which is doctrine, doctrine, doctrine.

Bob is making a prediction that, if you have taken in doctrine regularly, it will be a great holiday; and those who have been sporadic in taking in doctrine, it won't be; and those who reject the Word of God, this holiday season will be a nightmare.

Even the Romans as unbelievers understood this. They said, "Life without learning is death."

## **1976 Proverbs**

## **Proverbs Introduction**

**585\_0002**

Letters continue to come in to T&P. A letter of complaint from the North Pole. About OSHA and Social Security and its impact on Santa. Jimmy Carter is impersonating him and saying that he is Santa Claus. If you do not adjustment to the justice of God, the justice of God will adjust to us.

2 weeks on this book.

### Proverbs 1:1 The proverbs of Solomon, the son of David, king of Israel:

Certain parts of the lectures are David teaching Solomon, and Solomon took excellent notes. Some of these came directly from the notebook. 2 line poems which became meaningful. Solomon always remembered what his father taught him.

David was a great king and warrior and a great writer and fantastic poet. He knows young people have a difficult time hearing a lengthy discourse, so these things were broken down into short poems.

1:7–9 19:20–24 and 24–28? Are those written by David. Solomon was the greatest of all responders to Bible doctrine. The pattern for the Davidic proverbs found in Deut. 6:20. The soul has emotion, so this must be subject to Bible doctrine in the soul. Doctrine goes to all parts of the soul. **These words which I command you today, you will teach diligently to your children.** The first doctrine children should hear should come from the parents. Prep school supplements parental teaching but does not replace it. To consolidate doctrine in your own soul, you need to communicate it to others. **When you rise up and when you sit down,** there should be explanations as to why this discipline, why this training, etc. **and you will bind this as a sign to your arm.** It is a myth that quarterbacks are brilliant. Quarterbacks will some have plays on their armband. When they look at the bench are getting signals or verbal commands. There are also frontlet for the head and eyes. The verses were to be written on the doors on going in and going out. There comes a time when you expose your children to doctrine that they begin to ask questions. David was very clever; he was a genius. He used the distich to teach his children.

Apparently, Solomon did not teach this information to his son, Rehoboam, who turned out to be a prize jackass.

We are told that Solomon spoke 3000 proverbs. Solomon wrote Prov. 10:1–19:19 and 26. Agur is a collector or a gatherer of doctrinal proverbs. He perpetuated what his father started in him, and he was the most famous person when it comes to proverbs. Ecclesiastes 1:1 also called the man with the message, called Jedidah, and something else as well, and the son of discipline or son of obedience. Prov. 30 begins with the proverbs of Agur, which are those Solomon collected. The proverbs of Lemuel means that the proverbs came from God. This would mean that Solomon essentially wrote the entire book of Proverbs.

The basic proverb is a distich, which is a German word. This is a two-line poem which relates one line to another.

A synonymous distich: the second line repeats the thought of the first line, but with different words. The repetition of the concept, but in different words.

A principle followed by the illustration. Prov. 24:19 people are often worried about other people, which is being nosey. If you start to be concerned about people who are over you. The foolish woman is boisterous (the female drunk). Bob recalls the Coconut Grove where this would happen in Las Angeles. Only thing worse than a boisterous female drunk is a vomiting female drunk. A foolish woman is boisterous and knows nothing.

Antithetical distich where the second line is the opposite or the antithesis of the first line. [A wise son makes a father glad, but a foolish son is a grief to his mother.](#) Fathers are just that way, who have to brag on their child. When the kids do not turn out, the mother gets the most upset. The father will go on his way, but the mother falls apart. She is always trying to put together some scheme. Mothers never let go. The light of the righteous shines brightly (the believer who is adjustment to the justice of God),

The fool despises his father's discipline; Bob knew what to do with Bobby when he got out of line. With a kid who is smart, life is always unfair. The kid may be smart, but he is a fool. When you do not respond to discipline, you are a fool. People in the military have the best opportunity to learn because it is likely that there will be a jackass over you. You are a fool if you don't respond to discipline.

Wisdom is always related to accepting discipline. Foolishness is happiness to the one who lacks doctrine in the right lobe, but a man who has doctrine walks straight. All members of the royal family must have honor and integrity. Walking straight is walking with integrity.

Reversionists flee when no one is pursuing. To be a coward is the worst. This is a battle picture. He is running away even though the enemy is not in sight. The maturity adjustment to the justice of God. The antithesis is there. When you cannot think under pressure, you are a coward.

The synthetic distich, a different truth is expressed in each line, but one line is related to the second. Sins of the tongue might be hidden, but you are a liar. He who spreads slander is a fool. Many try to build their happiness on another's unhappiness.

The integral distich. The second line completes the thought of the first line. Often it is a reason or a proof of the first line.

If you are faithful and they turn out bad, it will come back to them when they are old.

Chugging and passing out; often that means the oxygen is not getting to his brain. "This never happened to my son." Some of you parents are living in dream world." The people who encourage you to chug-a-lug are fools and you are a fool for engaging in this.

If you do a good job in the first 9 years, it sure gets easy after that.

[As a ring of gold in a swine's snout,](#) very wealthy people in Beverly Hills and they often bought the affections of some young thing a piece of jewelry. Often a chippie wearing



something for a duchess. [So is a beautiful women who lacks taste.](#) A woman whom depends upon her beauty is like a pig walking around wearing something from Tiffany's.

The first line illustrates something in the 2<sup>nd</sup> line. Like cold water to a weary person so is good news from a foreign land. Like a ornament of gold, so is a wise reprove to a whispering ear. Like a dog who returns to his vomit, so the fool who repeats his folly. A constant dripping on a day of steady rain and a contentious woman are alike. Like a charcoal to hot embers, so is a contentious man to kindle s6rife. Always griping, always complaining, always giving others a hard time.

Like a bad tooth or a sprained ankle

A comparative distich offers up something in the 2<sup>nd</sup> line which is better than the first line. Better a dish of lima beans where love is than a fatted ox and hatred served with it.

[Proverbs 1:1](#) [The proverbs of Solomon, the son of David, king of Israel:](#)

**1976 Proverbs**

**Proverbs Introduction Prov. 1:1–2**

**585\_0003**

These are vignettes of doctrine; 2 line poems called distichs, and there are 6 basic types:

Synonymous distichs: repletion of the same thought.

Antithetical distich: second line opposite of the first.

Pettiness is one of the worst traits to be found among Americans, and Benedict Arnold became a traitor over pettiness (he was overlooked for a promotion).

Berachah Church is now being run with efficiency. Don't ever get the idea that you need to be consulted and you are the beneficiary of it.

The last 3 lines amplify what the first 2 lines say. Do not claim honor from a king. It is better to be called up to the front, rather than to try to enforce yourself to the front.

Apply your right lobe to discipline and your ears to words of knowledge. Some people have trouble with doctrine because their parents held back discipline. Although you beat with a rod, he will not die. The person who has not been disciplined in the home will have no idea how to deal with reality and authority outside the home.

Heptastich 2 lines where next 5 lines expand upon it. Do not eat bread with an evil eye (someone who is a reversionist and a hypocrite). If you area sucker for hypocrisy, hypocrisy will cut you to ribbons and you will never know why. Unfortunately, in the KJV, there is no set up to match the poetry form.

This brings us around to Prov. 1; there are 4 paragraphs. Vv. 1–6 intro 7–9 respect for authority 10–19 distractions 20–23 the importance of doctrine this is one of the 10 great chapters of the importance of Bible doctrine. .

We have a new president now, and he does not know the men's room from the women's room and he won't for 6 months.

Parable, maxim, a saying; to learn doctrine under discipline.

People fall apart during periods of prosperity. So, there is the time of David followed by Solomon, great periods of time in Israel's history, and they ended up with a lousy king, because that is what they deserved.

### Proverbs 1:1 The proverbs of Solomon, the son of David, king of Israel:

Now the purpose of the Proverbs. Qal infinitive construct of yadah, which means *to know*.

Two words for doctrine: wisdom, which is *chacma*, which is doctrine in the frontal lobe. This is doctrine resident in the soul; it is equivalent to *ἐπίγνωσις*. The second word is *mousar*, which is the disciplined part of doctrine. Doctrine learned under academic discipline. This is the ability to sit down concentrating on what is being taught and to concentrate on the Word, and not to move a muscle and not to talk. Not looking around to see who is here or staring at your watch. As a result, inside the brain, the neurons print information. Narcotics and marijuana wipe out your printing material in your brain.

There was one person who wiped out his brain with acid, and he could not get anything out of Bible class.

the second line is *to distinguish, to discern, to understand*. The Hiphil stem means *to cause someone to learn, to teach*. You have the congregation learning doctrine in the first line and the second line is the teaching of the pastor. There are those in other cities which are also in the congregation.

### Proverbs 1:2 To know wisdom and instruction; To discern [to cause to understand, to teach] the words of understanding [a doctrinal vocabulary];

## 1976 Proverbs

## Proverbs Introduction

585\_0004

Solomon never allowed his father's greatness to tie him up in knots or to enter into competition with him, etc.

This is a digression from Romans, which is all about adjustment to the justice of God.

### Proverbs 1:1 The proverbs of Solomon, the son of David, king of Israel:

Proverbs 1:2 To know wisdom and instruction; To discern [to cause to understand, to teach] the words of understanding [a doctrinal vocabulary];

Motivation, mental attitude, desire to grasp mentally every portion of the Word of God. There is much more going on here than simply the word *receive*.

Doctrine assimilated the hard way. Laqaq is doctrine from self-discipline and self-sacrifice. With this is mousar, which also indicates discipline.

There are many kinds of prosperity which are involved here. This is sharing the happiness of God. Social prosperity, material prosperity, vocational prosperity, family prosperity. These are all designed for us in eternity past, tailor-made for us. We may not even know that we wanted these blessings.

Tsedeq means *justice as the characteristic of a judge, the justice of a judge*. All justice in the essence of God. Love is a motivating factor, but God's love is not the basis for our salvation.

You have to bribe horses dramatically to keep from being kicked. Love does not bless you. If Bob every got a card like, "May the love of God bless you..." we'd find you a new church. The sovereignty of God makes any smart human being tremble, but it is not the source of any blessing. The omniscience of God can out think us, but this is not the source of our blessings. The power of God cannot anything for us unless it goes through the justice of God. Whether we receive from God blessing or cursing, it has to come through His justice. There is a whole realm of fundies today talking about how good they are. You will never be perfect, but we can have honor and integrity as royal family of God. Justice is fairness and even between men, justice is important. Justice means fairness. People who have those under their control, the one thing necessary is fairness and justice, in all organizations. You must be fair to everyone in the organization. Whether you like them or not, you are fair to them. You cannot simply like some people and treat them better. That is not justice. Justice is the key to human relationships.

Salvation is easy to us; it was not easy to God. Justice had to be satisfied.

Mel Brooks and Nicolson and Thieme in the backfield?

Mishpat is the other word, which is translated *justice*. There is no middle ground for believers; we will be blessed or we will be cursed. Mêshar is the 3<sup>rd</sup> word, which means *integrity, honor*. When we adjust to the justice of God in time,

Proverbs 1:3 To receive [doctrinal] instruction in wise dealing [of the prosperity], In righteousness, justice, and equity;

### Doctrine of the Adjustment to the Justice of God

1. Divine grace is administered through the character or essence of God.

- 1) What God provided in grace, it must not compromise His essence in any way.
  - 2) Love is the motivation of grace, but justice is the function of grace. God loves us, whether he blesses us or curses us.
  - 3) Therefore, God's justice must be free to bless sinful man without violating His divine integrity.
  - 4) Adjustment to the justice of God is the divine freedom to bless through grace without compromising or jeopardizing any aspect of the justice of God.
  - 5) Adjustment to the justice of God occurs in 3 categories; salvation, rebound, and spiritual maturity.
2. Salvation adjustment to the justice of God.
- 1) God is fair; God cannot be unfair. God is righteous; He cannot be unrighteous. God cannot change Who He is. It is impossible for God to change.
  - 2) Divine justice administers what divine righteousness demands. God may love you, but He will clobber the hell out of you. Deut. 32:4 Job 37:43 Psalm 19:9 Isa. 45:21 Jer. 50:7 Heb. 10:30–31
  - 3) Our sins were poured out on Christ and judged by the justice of God. The justice of God had to judge sins; from Adam and the woman all the way up until today; the sins that had not been committed.
  - 4) the guilt of the sinful human race was transferred to Jesus Christ. The justice of God was propitiated by the efficacious sacrifice of Jesus Christ on the cross. Jesus was righteous in His humanity and He was therefore qualified to go to the cross.
  - 5)
  - 6) Justice of God is free to pardon and to justify sinful mankind through man's nonmeritorious adjustment to the justice of God. The justice of God is now free to justify sinful mankind.
  - 7) This adjustment to the justice of God is instantaneous the moment we believe in Jesus Christ. Whoever believes in Him, will be saved.
  - 8) When man believes in Christ, the justice of God is free to provide the 36 items of salvation.
  - 9) For those who do not adjustment to the justice of God at salvation, the justice of God is free to condemn them to the Lake of Fire forever. If there is heaven, there must be hell. The link between them is the justice of God. Many like to rationalize away a literal fire. God is totally fair in sending people to the Lake of Fire. It is His justice and fairness to place man into the Lake of Fire. This attacks the justice of God. It is as bad as claiming that the blood of Christ cannot save.

3. Rebound adjustment to the justice of God. Every believer gets out of fellowship. To get back into fellowship, we need to follow an instant adjustment to the justice of God. We name or cite sins committed and we are restored to fellowship. Feeling is not important and any sort of penance is blasphemous. Psalm 32:5 Jer. 3:13 1Cor. 11:31
  - 1) when the believer confesses the sin, they are free to serve God.
4. Maturity adjustment to the justice of God; believer cracks the maturity barrier or reaches the high ground. He gets into supergrace A where we enjoy some R&R. Supergrace B is where we travel into no man's land. Ultra super grace. The secondary zone for supergrace A and B; and the primary zone in ultra super grace. God is glorified and pleased in ultra super grace. Supergrace II blessing
  - 1) Spiritual blessing, temporal blessings, dying grace,
5. Mal-adjustment to the justice of God.
  - 1) Mankind either adjustment to the justice of God or the justice of God adjusts to him and he is cursed.
  - 2) If man does not adjustment to the justice of God, God then is free to judge us. This is cursing. We get all direct blessing from God as well as cursing. Unless the is adjustment to the justice of God, grace blessing is not possible. If man
  - 3) the issue in the spiritual life is, we adjustment to the justice of God or the justice of God adjusts to us and we receive in time judgment from God, which is divine discipline.
  - 4) Adjustment to the justice of God is the difference between cursing and blessing.
  - 5) when man does not adjustment to the justice of God this is maladjustment.
  - 6) Mal-adjustment can occur in 3 categories: salvation, rebound,
6. Salvation mal-adjustment to the justice of God; when a person rejects Jesus Christ as Savior. He will receive judgment in time. He does not receive judgement in time, he is establishment oriented. In eternity, all who do not receive Christ as Savior, will spend eternity in the Lake of Fire.
7. Rebound adjustment to the justice of God. The believer is indwelt permanently by God the Holy Spirit. The filling of the Holy Spirit deals with the Holy Spirit's control of the soul. If we are carnal or reversionistic, we quench the Spirit. In carnality, the believer grieves the Holy Spirit. Perpetuate grieving the Spirit
  - 1) Without the filling of the Holy Spirit, the believer cannot understand Bible doctrine.
  - 2) Fail to rebound puts us into reversionism; we are starving for doctrine. We continue our spiritual momentum to the high ground. A baby can be spiritual or carnal and he can use rebound; same for an adolescent and the mature believer. To recover fellowship is easy; to recover from reversionism requires a lot more time; like recovering from drug addiction. When you add anything to naming your sins to God, that is legalism and it is mal-adjustment to the justice of God. Legalism and grace are mutually exclusive. Legalism eliminates grace.

3) Knocking at the door is discipline; but then it becomes more intensive. Finally, if there is no response, then you face dying discipline.

8. Maturity mal-adjustment to the justice of God. Not taking in Bible doctrine. Warning, intensive and dying. Maturity mal-adjustment believers have no rewards, no special decorations, no rewards above and beyond. There are no regrets in eternity for those who are saved. The Bible doesn't teach regrets for the believer in eternity, or Bob would work that to death.

The love of God expresses motivation, but not function. Only justice is our point of contract.

Isa. 30:18 [And so Jehovah waits to be gracious to you. And therefore He is exalted, that He may have mercy on you. For Jehovah is a God of judgment; blessed are all those who wait for Him.](#)

There is no maturity adjustment to the justice of God apart from

10. Adjustment and maladjustment portrayed. This doctrine will be revised after going through 5 of 6 chapters of Romans.

Eccles. 9:15 [This wisdom I have seen also under the sun, and it seemed great to me.](#)

Doctrine under the sun was good to him.

Then we have an illustration from the ancient world. A powerful king besieges a small city.

Eccles. 9:14 [There was a little city, and few men in it; and a great king came against it and besieged it, and built huge bulwarks against it.](#)

However, what is found in the city is grace oriented believer with wisdom. Here was a man who had cracked the maturity barrier in this one small town. A poor man of doctrine. He made the mature adjustment to the justice of God.

He delivered the city by his wisdom. However, no one remembers him. The doctrine of one man delivered the city. One mature believer delivers a city from a hopeless military situation. He was forgotten completely; he was the source of deliverance for the city by doctrine in his soul. He was the hero of the hour and then forgotten immediately. God did not forget him. Bob had an assistant pastor who said his doctrine changed his life, and then he cut Bob to ribbons. One man was adjustment to the justice of God; and in the end, they demonstrated their injustice. Solomon learned that only doctrine works.

Eccles. 9:15 [And a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that poor man.](#)

Solomon draws some conclusions. Doctrine sets you up in a relationship with the justice of God. Here is a man with doctrine and the basis of the deliverance of this city. Those in the city lived because of blessing by association.

Solomon concludes that doctrine is better than power and influence. The communication of doctrine from this person is not listened to. The mature believer was the basis for their deliverance and he is ignored.

Some of us associate with those who are negative toward doctrine.

Eccles. 9:16 **And I said, Wisdom is better than strength; but the poor man's wisdom is despised, and his words are not heard.**

The wise is the mature believer who has adjustment to the justice of God. This is one who has studied and has become wise.

The shouting of a ruler among fools describes pretty much every president that we have had in the past 50 years.

Eccles. 9:17 **The words of the wise are heard in quiet more than the cry of him who rules among fools.**

Doctrine is better than weapons of war. Weapons of war are necessary but inferior to Bible doctrine. There are tremendous advances in Soviet arms. What do we have to put up against them? We have just one thing. We have a country of fools. We back away and kowtow to Ruskie communism and chink communism. Osha looks to rob us more than criminals. There is one thing that is greater than weapons of war.

Eccles. 9:18 **Wisdom is better than weapons of war; but one sinner [reversionist] destroys much good.**

Fermentation of the perfume oil. This is a little corruption.

Eccles. 10:1 **As dead flies cause the perfumer's ointment to stink and ferment; so a little folly [evil] is more rare than wisdom and than honor.**

Left hand is mal-adjustment to the justice of God.

Eccles. 10:2 **A man's heart is at his right hand; but a fool's heart at his left.**

Walking along a road is normal life. His right lobe lacks doctrine. Poise pacifies those who have gone astray.

Eccles. 10:3 **Yes also, in the way a fool walks, his heart fails; and he says to all that he is a fool.**

Eccles. 10:4 **If the spirit of the ruler rises up against you, do not leave your place; for yielding quiets great sinners.**

Solomon now speaks of his own mistakes and being under the influence of evil.

Eccles. 10:5 **There is an evil I have seen under the sun, like a sin which comes from a ruler's presence;**

Folly is what he suffered from. Evil foolishness is set in exalted places. Many rulers who are making the policies of the world and developing evil foolishness. Many times there are terrible situations because the idiots are making the policies.

Eccles. 10:6 **foolishness is set in great dignity, and the rich sit in low place.**

The welfare state is always a flop. "I have seen slaves riding on horses" which is a person who ought not to be living out of his place. This is malanaders riding around in caddies.

Eccles. 10:7 **I have seen servants on horses and princes walking as servants on the earth.**

Nosey and gossipy people often get themselves into trouble. Conspiratorial, gossiping vindictive people. Digging through a wall is breaking through someone's business, and you will get bit. That is discipline from God. The pit and the snake represent divine justice from the justice of God.

Eccles. 10:8 **He who digs a pit shall fall into it; and whoever breaks a hedge, a snake shall bite him.**

The arrogance and the inadequate who want to construct a conspiracy against someone else. If you are cutting a stone out of a quarry and it is above you, it can fall on your head. This is a real busy body.

Eccles. 10:9 **Whoever removes stones shall be hurt with them. He who splits wood shall be endangered by it.**

Another analogy. The ax is dull and he does not sharpen it; then he must exert more strength. Doctrine has the advantage of giving success.

Eccles. 10:10 **If the iron is blunt, and he does not whet the edge, then he must put more strength to it. But wisdom is profitable to direct.**

If the poisonous snake strikes before being charmed, there is no profit to the charmer. This is analogous to a conspiracy backfiring.

You cannot remove the fangs.

Eccles. 10:11 **Surely the snake will bite without enchantment; and a babblers is no better.**



Words from a doctrinal person are gracious; but a fool will open his mouth and cause all kinds of problems and he swallows himself and he is gone. Another way of saying, he put his foot in his mouth.

Eccles. 10:12 The words of a wise mouth are gracious; but the lips of a fool will swallow him.

There is reversionism and folly and the end of his talking is evil and madness. When they use their tongue like a weapon, they are in a state of madness.

This ends the study of the adjustment to the justice of God.

Eccles. 10:13 The beginning of the words of his mouth is foolishness; and the end of his talk is wicked madness.

The rest of Eccles. 10 not covered.

Eccles. 10:14 A fool also makes many words; a man knows not what they shall be; and what shall be after him, who can tell him?

Eccles. 10:15 The labor of fools wearies him, because he does not know how to go to the city.

Eccles. 10:16 Woe to you, O land, when your king is a child and your leaders eat in the morning.

Eccles. 10:17 Blessed are you, O land, when your king is the son of nobles, and your leaders eat in due time, for strength, and not for drunkenness!

Eccles. 10:18 By slothfulness the building decays; and through lowering of the hands the house leaks.

Eccles. 10:19 Bread is made for laughter, and wine makes merry; but silver answers all things.

Eccles. 10:20 Do not curse a king, no, not in your thought; and do not curse the rich in your bedroom; for a bird of the air shall carry the voice, and that which has wings shall tell the matter.

## 1976 Proverbs

## Proverbs 1:(1–3), 4–5

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Adjustment to the justice of God was covered as related to v. 3. Salvation adjustment to the justice of God is an instant adjustment to the justice of God. The second is rebound where we cite the sins that we have committed. The one in view here is cracking the maturity barrier. Supergrace A and B is the secondary place of blessing; in ultra super grace, we please and glorify Jesus Christ.

Maladjustment to the justice of God is rejecting salvation, rejecting rebound, rejecting spiritual growth. Eccles. 9:13–10:13 chronicles the recovery of Solomon.

Bob goes back to the passage.

Eccles. 9:13–18 This wisdom I have seen also under the sun, and it seemed great to me. There was a little city, and few men in it; and a great king came against it and besieged it, and built huge bulwarks against it. And a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that poor man. And I said, Wisdom is better than strength; but the poor man's wisdom is despised, and his words are not heard. The words of the wise are heard in quiet more than the cry of him who rules among fools. Wisdom is better than weapons of war; but one sinner destroys much good.

The doctrines of the wise communicator are heard in academic discipline (in quietness) rather than the shouting of rulers among fools.

Eccles. 10:1–13 As dead flies cause the perfumer's ointment to stink and ferment; so a little folly is more rare than wisdom and than honor. A man's heart is at his right hand; but a fool's heart at his left. Yes also, in the way a fool walks [even in normal life], his heart fails; and he says to all that he is a fool. If the spirit of the ruler rises up against you, do not leave your place; for yielding quiets great sinners [poise pacifies those who have gone astray]. There is an evil I have seen under the sun, like a sin which comes from a ruler's presence; foolishness is set in great dignity, and the rich sit in low place [the people who are qualified to run things are in low places; those who are fools are in charge]. I have seen servants on horses and princes walking as servants on the earth [result of the welfare state]. He who digs a pit shall fall into it; and whoever breaks a hedge [intruding on someone's privacy], a snake shall bite him. Whoever removes stones shall be hurt with them. He who splits wood shall be endangered by it. If the iron is blunt [the ax is dull; no doctrine during a crisis], and he does not whet the edge, then he must put more strength to it. But wisdom is profitable to direct. Surely the snake will bite without enchantment; and a babbler is no better. The words of a wise mouth are gracious; but the lips of a fool will swallow him. The beginning of the words of his mouth is foolishness; and the end of his talk is wicked madness [evil insanity].

If you do not have doctrine, then no matter what sort of a thing you have set up, it will not deliver you out of a crisis.

The justice of God is the source of all blessing and cursing for the believer. Whichever way it goes, God loves you. God loves you when you adjust to the justice of God. God loves you is your are maladjusted to His justice. **Whom the Lord loves, He chastens and skins alive with a whip.**

Bible doctrine is preparing us fall all things.

Prov. 1:1–3 The proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to recognize the words of understanding; to receive the instruction of wisdom, justice, and judgment, and uprightness;

It is justice or judgment, but always with integrity. The simple is used later for a female reversionist. It means to be easily enticed; it means to be silly, stupid, foolish. It means to be led away or astray. This is a person who is led away from doctrine and will not even admit that he is a believer, because he is ashamed of his faith and of Jesus Christ.

What is given to them is arma. We all have attractive friends; they kept us out of Bible class and they enthralled us with their gossip and personality; and they have no inner resources, no honor, no integrity and no faithfulness.

The idea is to take someone who is in...to apply doctrine to experience. The young man here is between say, 18 and 30, which is the great era of distraction. Such a person has a greater time to offer up excuses to skip Bible class.

Common sense from doctrine; the ability to take any situation in life, no matter how adverse or prosperous and to maintain perfect stability within it. Having maximum doctrine in the soul means one can function properly in life.

**Proverbs 1:4** To give prudence [prudence, sagacity; ability to regulate oneself based upon doctrine] to the simple, Knowledge and discretion [common sense] to the young man:

This book is to help people adjust to the justice of God in time. If we are alive, God has a purpose for our lives. Proverbs is a book of spiritual momentum. The great word is Christian spizzerinctum. You understand all kinds of people and you treat them well and you enjoy people; you have capacity for life and you can even enjoy the Christmas holidays.

These pithy poems are to learn wisdom and doctrine and to learn the vocabulary of doctrine.

This means we are ready to launch into some proverbs. Up until now, we have simply been dealing with the lengthy introduction.

There must be a very important reason for learning doctrine.

Vv. 5–6 is the next poem. Listening means you actually listen to them. We have all discussed topics with people and they spend all your talking time forming arguments in their own head; their rebuttal to whatever you are saying.

You listen to the content and obey. This is the concept of right pastor and right congregation. This is officer to enlisted man. There is always a system of authority in everything in life. There is always this concept of authority. Hearing is what it takes to get doctrine into the soul. You learn the principles of academic discipline, and you do not look around to watch others.

Bob teaches a little manners. That is violating the principle of shama. You do not learn by looking around. The example of the guy at Berachah who opened up his briefcase and threw up into it.

People say that IQ's are fixed, and that is erroneous. Bob recalls a classic lady from St. Louis, a 4<sup>th</sup> grade dropout. She developed a vocabulary and found that that she had the most phenomenal mentality and quickness of mind. When your vocabulary is limited, your thinking is also limited. With these words you think and categorize. No one is born smart. A baby with a potentially high IQ and if they are limited to a few words, they will never advance. You must have words with which to think.

When boxers can be draft dodgers and still make money, Bob got tired of boxing. Now Bob is talking about a quarterback and Jim Otus? There is something wrong when people do not have enough of a vocabulary to think with. A wise believer with multiply doctrine.

The illustration of eating fish with bones. If you don't understand it, you set it aside like the bones of a fish. The only way to get to the high ground; the only way to adjustment to the justice of God. They all go together. You do not grow spiritually by witnessing or praying or by doing great things for God. None of these things can even get close to blessing. God must maintain His integrity. We need one thing for growth: spiritual food, which is Bible doctrine. Spiritual food goes to the soul, through the ear.

Doctrine is something that you receive. No matter what your IQ is, all you need is the filling of the Holy Spirit and the resultant concentration, and the persistence, and eventually you will break through.

The art of leadership is the art of common sense.

**Proverbs 1:5** That the wise man may hear, and increase in learning; That the man of understanding may attain [get, acquire] to sound counsel [common sense for leadership]:

### **The Doctrine of Military Leadership**

Of all the systems of leadership found in the Bible, military is easiest to categorize

1. Military leadership is that professional soldier whose command is over a tactical unit in combat. That is leadership in terms of authority but not in ability. A lot of pastors today have as much authority as that found in a fire ant. Criticize the pastor and you will pay for it. If you do not like a pastor, he is still the authority over you. No matter what church you walk in. No matter what the pastor is called, he is the authority there and you have no right to try to superimpose your ideas or telling him, "I've got some tapes here that you ought to hear."
2. Matt. 8:5-10 being a military leader is an honorable thing. Women, if you aren't willing to kiss the feet of your man publically, then you have the wrong man. You must be able to worship the ground your man walks on. A lot of things would change. The whole world would look like Berachah Church. He calls Jesus *Lord*,

which indicates authority orientation. Capernaum is 30 miles away. The soldier understood that Jesus just needed to say the word, and his son would be healed.

3. Supergrace believer in the military.

## 1976 Proverbs

## Proverbs 1:1–7

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Bob describes what it is like for Halloween back then. They would carry a handful of flower, ring the bell, and throw it on the one who answers the door. This is movie night? Is Bob teaching Saturday night?

There has been a build up of 200 divisions along eastern Europe. They are well-equipped infantry; most paratroops divisions in the world. Military superiority and the best Navy, except for aircraft carriers. However, they have surface-to-surface missiles. They have a great defense system.

Russians do not know if we are as dumb as we seem to be, or playing dumb, like a fox. 15 divisions in NATO, 3 or 4 are first-rate. 200–270 Russian divisions. Dutch divisions in NATO are unionized. Russia needs an agreement with China in order to attack Europe. However, even without China and Russia, we are completely surrounded by communist nations.

We are antagonistic to anticommunist nations like Rhodesia and South Africa. Once you corner chromium, this ruins the U.S. military machine. Only found in Russia and Rhodesia. We have never stockpiled chrome. You have to have chrome for steel, and we have never even stockpiled it.

Adjustment to the justice of God is the basis of all that we are studying. God's righteousness and His sovereignty and His eternal life are not sources of our blessings. The secondary zone of blessing is supergrace a and supergrace b, which is no man's land. Then we move into the ultimate, which is ultra super grace. We free in maturity the justice of God.

A believer under intensive discipline is used by God to ambush other believers.

Prov. 1:1–3 [The proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to recognize the words of understanding; to receive the instruction of wisdom, justice, and judgment, and uprightness;](#)

[Proverbs 1:4 To give prudence \[prudence, sagacity; ability to regulate oneself based upon doctrine\] to the simple, Knowledge and discretion \[common sense\] to the young man:](#)

[Proverbs 1:5 That the wise man may hear, and increase in learning; That the man of understanding may attain \[get, acquire\] to sound counsel \[common sense for leadership\]:](#)

**Military Leadership**

There are all kinds of leadership; leadership in the school, in the home, in the church, on the street.

3. Supergrace believer in the military. British liked to keep their troops away from the mainland, so they were always spread out. A large standing army. The U.S. had a fear of a large standing army. When WWII started, there were only 2 generals who had a clue as to what to do. Bradley has no idea. Our policy is to get along with the civilians. It may shock some of you long-haired hippies that the Bible has a lot to say about the military.
  - 1) God will redeem us from the power of the sword.
  - 2) No man can be a good leader unless he has been under discipline; particularly unfair leadership. We have been held up in some way by having separate schools for officer training. This is catching up with us by having women in the academy. Bob wants everyone to go through the same training so that everyone is under authority. Marine corps officers have come through all kinds of systems. They seem to be better oriented to reality.
  - 3) they must have true military discipline. This is not at a military school. Then, 1 year as a private. You need to be under unfair authority. That way you can better appreciate being in authority. No double-standard should ever exist. We also have a tendency to centralize everything that we do, and that is not good.
  - 4) A wise soldier lives in the power of doctrine. Professional athletes are in worse shape than the military.

Some were posted at Fort Benning, but never attended the Fx there.

Bob has been introduced to a book as to how we should have fought in Vietnam. *The Devil's Guard*.

An aphorism is a concise statement of doctrine.

Doctrine without understanding doctrine is an enigma.

**Proverbs 1:6** To understand [teach] a proverb, and parables [aphorism], The words and riddles of the wise [wise teachers].

#### **A Few Points**

1. Some pastors stop studying; they have 200 sermons and they think that is enough. People who really learn are people who are curious. They keep learning more and more and more.
2. The more doctrine perceived, the more we understand God and appreciate His plan. People think they can knock on doors and run around and pass out tracts, and they think that they are growing.
3. The more we appreciate the essence of God, the greater our capacity for life and blessing and the more we appreciate reality.

4. The more doctrine we learn, we consolidate for further advance and continue with spiritual momentum.
5. Proverbs are designed to take old ground and to advance to new ground.
6. What the believer has learned becomes a basis for common sense, spiritual advance, occupation with Christ.

We can endure a lot of things; we can respect a lot of things, but without spiritual growth, we do not...

The authority of Bible doctrine.

As people become more emotional, they tend to get more interested in love. However, the key to love is respect. You have no respect for anyone unless you actually know them. You cannot learn doctrine by just saying, "I respect doctrine." God always uses communicators.

Pastors study on how to be nice to people. You must learn to respect the authority of your pastor. You will listen to a D.I. A pastor ought to never try to make people feel sorry for him. There is not instant respect for the Lord. You need to be taught to respect God.

You cannot go to your Bible or books and determine how to learn how to be a good Christian. The acceptance or rejection of Bible doctrine as taught by a pastor-teacher.

**Proverbs 1:7** The fear [awe or respect] of Yahweh is the beginning of knowledge; But the foolish despise wisdom [applied doctrine] and instruction [discipline, teaching with authority].

**1976 Proverbs**

**Proverbs 1:8**

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Christmas eve.

A group of men, the continental army, which included Alexander Hamilton and James Monroe and George Washington. These men did not have uniforms. There were about 2400 of them and they had wrapped rags on their feet; they had not shoes. A person was mysteriously captured and released. Washington had the greatest spy operation of the war. 2000 Hessians were across the Delaware? river. Washington was waiting on the wagons, and they never showed up. The supplies get into the wrong hands. We supplied 2 armies and the Vietcong today is the 4<sup>th</sup> largest army in the world, and we turned over the largest armed cache in all of military history, and this was done without any struggle. The entire wagon train was captured by the British. The men were not so much hungry as they were cold, even though they had not eaten for days. On this same night, some boats were gotten. There was a day delay hoping for the wagons to show. Many men went without ammunition. They had bayonets. They crossed the Delaware River and there was a fog and a mist. 9 miles north of Trenton, they came across unseen. They marched 9 miles in the direction of Trenton.

No one has figured out Abraham Hunt. He was the postmaster of NJ and he was on friendly terms with both Americans and the British. His house was untouched, whether there were Americans or Brits. 15 years later, he was still the most popular resident in Trenton. A servant came in and handed him a note, and he put it into his pocket. It said that Washington was coming across the river. There was blood in the snow, Americans walking in the snow. 2 men froze to death. He did not read this message until he was nearly ready to die?

1000 Hessians were killed? Washington then moved around the flank and hit Princeton, and the Brits moved out of NJ and back into NY. This turned the direction of the war.

Bob tore out a few pages of the Saturday Evening Post written by a Chaplain in the U.S. army. He could speak excellent German and he was assigned to the Nazi chiefs during the war trials. "I walk with the Nazi chiefs" and he was able to lead one to the Lord before they died. Others were already Christians. He tells about their last Christmas Eve. He went to each cell and invited all of the to his Christmas service. Some refused to go. He asked the chaplain, "Can a man be patriotic and still practice Christianity?" The chaplain read the Christmas story from Luke. One said, "We never took time to celebrate Christmas and to think of its meaning." Someone said, "How can you preach the gospel without bringing in politics?" Another came who had never attended services regularly. Herman Goering came because he was bored. His daughter was a believer and begged him to believe in Jesus Christ by letter.

This describes how each went to his death. Bob reads this at Christmas time to get such a beautiful perspective.

There are so many distortions of Christmas.

167 B.C. around Christmas. The Jews were being enslaved by the Syrians? It was a great empire. It was ruled by Antiochus Epiphanies He put up an image of Zeus in the Temple and a statue in the Holy of Holies and pigs were offered as sacrifices. This horrified the Jews. It shocked them. The Jews protested, so Antiochus gathered 10,000 Jewish children and offered them up with the pigs.

Matthias stepped up with a knife and did not sacrifice a pig but killed the king's messenger. His sons defeated many of the great generals. 4 years of warfare, which the Jews won. They instituted Hanukkah. They sang hymns and people roared in and out of the Temple, and they began Dec. 25 and kept going to Jan. 1<sup>st</sup>. They celebrated being delivered in such a wonderful way.

The glory of the Lord shined about them. The gigantic tower and courtyard were filled with light. The angel said to them, "Do not fear. I bring you good news."

All babies are wrapped in swaddling clothes, so that is not a great sign. He was wrapped in bandages, in grave bandages. These are grave clothes.



Then there was an honor parade; an angelic march by.

Luke 2:7–14 And she brought forth her son, the First-born, and wrapped Him, and laid Him in a manger-- because there was no room for them in the inn. And in the same country there were shepherds living in the field, keeping watch over their flock by night. And lo, the angel of the Lord came on them, and the glory of the Lord shone around them. And they were grievously afraid. And the angel said to them, Do not fear. For behold, I give to you good tidings of great joy, which shall be to all people. For to you is born today, in the city of David, a Savior, who is Christ the Lord. And this is a sign to you. You will find the babe wrapped, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth prosperity in men with whom God is well pleased."

This is where we want to be, where we please God.

Luke 2:15–18 And it happened as the angels departed from them into Heaven, the shepherds said to one another, Indeed, let us go to Bethlehem and see this thing which has happened, which the Lord made known to us. And hurrying they came and sought out both Mary and Joseph, and the babe lying in the manger. And seeing, they publicly told about the word spoken to them concerning this Child. And all those who heard marveled about the things spoken to them by the shepherds.

These shepherds lacked religiosity.

This is the Christmas story, in Luke, but it is not the whole story.

When the shepherds were gathering in the courtyard with their flocks on that cold night, in that abandoned courtyard. Not too far away was a large parade for Hanukkah.

John 10:22 Jesus is in Jerusalem celebrating this feast, and He gives the shepherd discourse. The doctrinal types went to Bethlehem. He was 33 years old when He uttered these words. The shepherds showed up. They had no religion. God could reveal information to them.

John 10:22–23 And the Feast of Dedication took place at Jerusalem, and it was winter. And Jesus walked in the temple in Solomon's Porch.

He gives the great shepherd discouragement. "I know them and they know Me."

This brings us back around to Proverbs 1:8

Proverbs 1:1–7 Proverbs {mashal} of Solomon, Son of David, King of Israel. To know {yada`} wisdom {chokmah} and doctrine/instruction {muwcar}. To teach/'cause to perceive' {biyn} the vocabulary {emer} of doctrine {biynah}. To receive {Lâqach} the 'doctrinal instruction of wisdom' {muwcar sakal}. To give 'silly ones/'the stupid' {reversionists} . . . sagacity/'something of value'. To give young man {na`ar} knowledge {of doctrine} {da`ath}

and discretion/'common sense wisdom'/concentration. A wise one {chakam} will 'hear, listen, and obey' {shama`} and increase doctrine {leqach} And the one receiving understanding {of doctrine} {biyn} will 'acquire common sense for leadership/' 'have principals on which to be successful'. {idiom: literally: 'will attain unto wise counsel'} To understand a proverb and its interpretation . . . the words/'doctrinal communications' {dabar} of the wise teachers and their 'spiritual discourses'/enigma's/'advanced doctrines' Respect {yir'ah} for Jehovah/God is the beginning of the knowledge {of doctrine} But 'stupid ones'/fools {'evil} despise {buwz} both 'application of doctrine' {chokmah} and 'training under discipline' {muwcar}.

These proverbs were able to bring Solomon to the throne with spiritual maturity.

Shama means to listen under authority; it means to listen with a system of discipline. A real tough basic system when a D.I. lays it on you.

### **The Teaching of the Proverbs**

1. Parents are responsible for teaching doctrine to their children.
2. The first doctrine children should learn ought to come from their parents. You discipline and train them; if you can potty train a kid, then you can teach him doctrine.
3. Parents must function under gap so that they can teach their children.
4. The greatest thing you can give your children is doctrine and the heritage of good teachings.
5. When parents fail in this area, the children always are out of step in life. They are maladjusted to life because they never learned basic discipline in life. Some children remain maladjusted throughout their adult lives because of this. When parents fulfill Deut. 6, they will not depart fro it when they are old.
6. The local church should be an extension of what is taught in the home.
7. Solomon was so well-disciplined and so well trained that he never forget what his father taught him in the home. When he recovered in reversionism, this is because he went back to his Bible notes that he got from his father. He not only recovered, but under the ministry of God the Holy Spirit, he wrote them down for the profit of us who follow him.

Bobby was faithfully taught doctrine every day. He didn't always like it, but he listened. He got doctrine in the home. This convinced Bob that ladies have natural ability in teaching. Do not forsake the doctrinal teaching of your mother. The mother of Solomon was Bathsheba, maligned by the Baptists. She is one of the 4 women mentioned in the genealogy of Jesus Christ. It is rare to mention any woman in a genealogy. These are great women. Bathsheba was a wonderful believer when David found her. She had a very famous grandfather, Ahithophel. He was a magnificent believer. He was the wisest counselor that David had. He was a man of great doctrine. Uriah the Hittite was his son-in-law.

David had to get Hushai to help him and to get him to foil the advice of Ahithophel. He did not have the army or anything. If Absalom listened to Ahithophel, the revolution would have succeeded. Hushai always gave the opposite advice.

Bathsheba taught all 4 of her sons by David. Solomon had the advantage of learning doctrine from his mother. A mother can do things with her son that no one else can do. He learns a tender love and regard for his mother. This makes the difference between a gentleman and a jackass. You learn authority with doctrine. Solomon learned from his father and his mother. The system of doctrinal teaching is ideal for teaching doctrine. If the kids enjoy teaching, the adults enjoy it as well. The result will be prosperity in the life.

**Proverbs 1:8** My son, listen to your father's instruction, And don't forsake your mother's teaching [torah, which is doctrinal teaching]:

**1976 Proverbs**

**Proverbs 1:(1–8), 9**

**585\_0009**

**Eccl. 12:1-14 Review of supergrace2 blessings and supergrace3 rewards**

Proverbs 1:1–8 Proverbs {mashal} of Solomon, Son of David, King of Israel. To know {yada`} wisdom {chokmah} and doctrine/instruction {muwcar}. To teach/'cause to perceive' {biyn} the vocabulary {'emer} of doctrine {biynah}. To receive {Lâqach} the 'doctrinal instruction of wisdom' {muwcar sakal}. To give 'silly ones/'the stupid' {reversionists} . . . sagacity/'something of value'. To give young man {na`ar} knowledge {of doctrine} {da`ath} and discretion/'common sense wisdom/concentration. A wise one {chakam} will 'hear, listen, and obey' {shama`} and increase doctrine {leqach} And the one receiving understanding {of doctrine} {biyn} will 'acquire common sense for leadership/' 'have principals on which to be successful'. {idiom: literally: 'will attain unto wise counsel'} To understand a proverb and its interpretation . . . the words/'doctrinal communications' {dabar} of the wise teachers and their 'spiritual discourses'/enigma's/'advanced doctrines' Respect {yir'ah} for Jehovah/God is the beginning of the knowledge {of doctrine} But 'stupid ones'/fools {'evil} despise {buwz} both 'application of doctrine' {chokmah} and 'training under discipline' {muwcar}. My son, listen to your father's instruction, And don't forsake your mother's teaching [torah, which is doctrinal teaching]:

In most ancient armies, such a wreath is a sign of prominence or reward or prosperity. It was the concept of reward, blessing, or prosperity. All blessing from God comes through His blessing. It all begins at the cross, where all of our sins were poured out upon Him and judged.

In the secondary zone we also please God as well as glorify Him. This is the grace reward for adjustment to the justice of God. Spiritual blessings, temporal blessing, blessing by association, historical impact, dying blessings. We must crack the maturity barrier in order to free God's justice to bless us. No one can love God or love Jesus Christ until they make the maximum adjustment to the justice of God.

If we don't go to war with the communists, then we will be blackmailed by the communists.

Freedom from slavery to the circumstances of life. For some of you, you will see this as a very unpleasant circumstance. Success includes recognition or promotion in one sphere of life. Cultural prosperity, establishment prosperity, professional prosperity,

those in the periphery of the supergrace believer are blessed by their association, and this can include many activities. One mature believer can turn around an entire business. One mature believer in a country can deliver a nation under certain conditions. There is a professional periphery. A mature believer in a school can turn around a school. One mature believer in a police force or in a military organization, or a buck private in the worst organization in the world can turn it around. You can turn around your whole bowling league. Mission boards, deacon boards. Hospitals. No congregation can exceed the growth of the pastor. The ebb and flow of history does not effect a nation preserved by a mature believer. Some like David and Abraham affect every generation of history.

Ultra super grace like Jeremiah, Paul, Isaiah, David were great in every generation. Dying blessing. Only 2 ways for the believer to die.

First phrase is blessing related to decorations. The wreath is not received in tie, but in eternity. Surpassing grace is reward and blessing above and beyond. Surpassing grace is the maximum blessing in time and eternity. It comes from taking in doctrine daily. If you receive these decorations and the blessings which go with them. Every believer receive his efficiency rating. All judgment is given to the Lord Jesus Christ. Jesus Christ is God. As sovereignty, He reserves the right to judge each one of us. In love, He is still going to be fair. Love must be related to justice. Omniscience means that He knows all of the facts about any one of us. He cannot change or go soft or be emotional about any one of us. There is reward or loss of reward. This is all about this tremendous thing which will happen in the future.

Proverbs 1:9 For they [doctrines] will be a garland to grace [a wreath of grace about] your head, And chains around your neck.

1Cor. 9:24–27 Do you not know that those running in a race all run, but one receives the prize? So run, that you may obtain. And everyone who strives for the mastery is temperate in all things. Then those truly that they may receive a corruptible crown, but we an incorruptible. So then I run, not as if I were uncertain. And so I fight, not as one who beats the air. But I buffet my body, and lead it captive, lest proclaiming to others I myself might be rejected.

You may have spent an entire lifetime doing good deeds and being nice; but all of this human good is going to be burned. You will not be decorated. You do not hustle for God, but it is a matter of Bible doctrine.

All believers have an objective. We are to take in doctrine daily and not to give up. The adjustment to the justice of God in the highest area; we run with an objective. Doctrine is a matter of kill or be killed. There is no equality in eternity. Everyone has a resurrection body and we all have eternal life and perfect righteousness; but after that it is all inequality.

Bob gives his congregation a boxing lesson.

The alpha cross is I have completed the course; I have guarded the doctrine resident in my soul. In the future, a crown of adjustment to the justice of God is reserved for me, which the Lord will award me in that day.

Do not fear the things that you are about to be tested; you will be tested for 10 days, and I will give you the crown of life. This is for great testing.

the oak leaf cluster for the pastor-teacher who gets to maturity and leads his congregation there as well.

Paul speaks of his happiness and his victory crown. In this way, keep on be stabilized by the Lord. 1Thess. 2:19 who is our confidence or our crown? Is it not you? You are our glory and our happiness.

1Peter 5:4 receiving the unfading crown of glory.

1429 the order of the golden fleece. This was the suspending of a high decoration around the neck.

**Proverbs 1:9** For they will be a garland to grace your head, And chains [a neck decoration signifying great reward] around your neck.

Solomon began his rulership as an ultra super grace believer. All the way to the building of the Temple, Solomon maintained his maturity. The believer who has no pleasure in his life is the believer who lacks Bible doctrine.

**Eccles. 12:1** Remember now your Creator in the days of your youth, while the evil days [days of adversity] do not come, nor the years draw near, when you shall say, I have no pleasure in them.

These are the days of adversity.

**Eccles. 12:2** So long as the sun [logistical grace], or the light [doctrine], or the moon [rw], or the stars [these are all blessings from God], are darkened, or the clouds return after rain [rain is the blessing of a nation],

Now we are looking at the age of a woman.

**Eccles. 12:3** in the day when the keepers of the house shall tremble [the hands tremble], and the strong men [legs] are bowed, and the grinders [teeth] cease because there are few, and those who look out of the windows [the eyes] are darkened,

Eccles. 12:4 and the doors shall be shut in the streets [reduced social life], when the sound of the grinding is low [indigestion], and you shall rise up at the voice of a bird [insomnia], and all the daughters of music are silenced [deafness];

Eccles. 12:5 also they are afraid of the high place [altiphobia], and terrors along the way, and the almond tree shall blossom [no capacity for life], and the grasshopper shall be a burden, and desire shall fail; because man goes to his long home, and the mourners go about the streets [they anticipate your death or you have died];

Eccles. 12:6 or ever the silver cord is not loosed, or the golden bowl is broken, or the pitcher is broken at the fountain [cardio vascular system], or the wheel broken at the cistern [mechanic failure of the heart];

Eccles. 12:7 then the dust shall return to the earth as it was, and the spirit shall return to God who gave it.

What happens when you get to old age without doctrine.

Eccles. 12:8 Vanity of vanities, says the preacher; all is vanity.

The man with the message had doctrine at one time; and he taught doctrine to the people. Proverbs is such a pithy book. He went through the mill. Ultra super grace believer, fell back, and he developed some common sense doctrines for all of us.

Eccles. 12:9 And more than that, the preacher was wise; he still taught the people knowledge. Yes, he listened, and looked, and set in order many proverbs.

A description of proverbs

Eccles. 12:10 The preacher sought to find out pleasing words; and words of truth written by the upright.

Stabilized.

Eccles. 12:11 The words of the wise are like goads; yes, their collected words are like nails driven home; they are given from one Shepherd.

There is no end to the making of many books. Much study wears out the flesh; this is the study of human viewpoint. Too much wearies the flesh.

Eccles. 12:12 And further, by these, my son, be warned: The making of many books has no end, and much study is a weariness of the flesh.

This is the complete man.

Eccles. 12:13 Let us hear the conclusion of the whole matter. Fear God, and keep His commandments. For this is the whole duty of man.

God will bring all things to judgment. These will be human good and divine good. All those things that are hidden, good or evil.

Eccles. 12:14 For God shall bring every work into judgment, with every secret thing, whether it is good, or whether evil.

## 1976 Proverbs

## Proverbs 1:10–14

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An unusual judge named Milet; and Bob reads his citation.

The great problem of crime today is drug addiction. Many people get into crime to support their drug addiction. They tend to get involved in muggings, robberies, etc. Permissive standards which permitted so many to get involved in drug addiction. 2 young people from Berachah got involved in drugs and they are walking imbeciles. Drugs destroy the mind and they leave a vegetable behind.

Liberals are soft on crime just as they are soft on communism. Anyone who is a professional police officer has a tremendously difficult job today. Congress is always passing laws for the 1%, for the idiots; children who open up medicine cases.

There was a time when every crime figure who came to Houston was met by a law enforcement official and put right back on the plane and sent back.

My son, is David speaking to Solomon. David has seen the serious repercussions of not handling crime properly. The rape of Tamar and then a killing followed this rape.

Solomon could have easily been attracted to crime because he had ways to beat the repercussions of it.

There are those who will be offered this or that when it comes to crime and dishonesty. You need doctrine so that you are incorruptible. The believer must be constantly alert to the seduction of crime.

**Proverbs 1:10 My son, if sinners** [a reference to crime rather than to other types of sinning] **entice** [seek to seduce] **you, don't consent** [do not be willing].

They first win you as a friend; there is this pleasing personality, attractive personality; they win you as a friend first, and then lead you into crime.

People with pleasing personalities often use violence to solve their problems. They suggest to us that violence is the solution to all problems. The philosophy of violence as well. They use violence to get what they want. When they make a rapid advance through Prussia and they decided to let 5 or 6 divisions in there to rape the women as a reward for

the boys. Melanoderms are impressed by violence. Communists threaten us with violence; and that is the only thing that they understand. Greater violence.

They laugh at Kissinger. All this palaver means nothing to them.

**Proverbs 1:11** If they say, "Come with us, Let's lay in wait for blood; Let's lurk secretly for the innocent without cause;

Many things that you swallow you also destroy. There was a moccasin that Balderdash and his son are eating. Elkhounds have to have big strong teeth. Pillar which holds up a porch; he eats these things. They destroy these things.

They are claiming ability here to murder without leaving a clue. This is the thinking of the criminal mind.

A cistern is used as an ancient jail, if the cistern is dry. The only way to defeat a criminal is to beat violence with superior violence.

**Proverbs 1:12** Let's swallow them up alive like Sheol, And whole, like those who go down into the pit [cistern].

They plan to rob an entire family and to take all that they have. They will throw the people into a cistern.

**Proverbs 1:13** We'll find all valuable wealth. We'll fill our houses with spoil.

#### **Murder in the Bible**

1. Murder is the unlawful taking of a life of another with premeditated malice. To kill criminally as opposed to killing in battle or in enforcement of the law.
2. The origin of murder; Satan was the original murderer. John 8:44
3. Cain murdered Abel. Twice we have mention of a sacrificial knife. Gen. 4:5–8 Jude 10–11 the way of Cain. Those in reversionism turn to crime.
4. David was guilty of sin and evil when he killed Uriah the Hittite. Nathan mentions this sin specifically.
5. The only overt sin named as a horrendous sin is murder.
6. Ex. 20:13 you will not murder
7. Where guilt is established, capital punishment is the result. Gen. 9:6 you cannot take a ransom for the life of a murderer. No bribery is allowed.
8. Crime is sin and evil; murder is also crime and evil. The murderer ought to be executed with the sword. This is not warfare or killing the enemy in battle.
9. Jer. 4:31 murder as a crime is a signal of degeneracy. The believer is capable of murder. Prohibitions extend to busybodies as well. Those who stick their nose into your affairs are busy bodies. Every murderer does not have eternal life in him.



Final verse; we will acquire all kinds of additional wealth. If you join up with us, we will have one purse. Join us and we will share. Throw in your lot with us; join the gang.

There is always some dishonest cop somewhere who wants to entice others into crime.

Proverbs 1:14 You shall cast your lot among us. We'll all have one purse."

## 1976 Proverbs

## Proverbs 1:15–16

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Proverbs 1:1–14 The proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to recognize the words of understanding; to receive the instruction of wisdom, justice, and judgment, and uprightness; to give sense to the simple, knowledge and judgment to the young man; the wise hears and increases learning; and understanding ones get wisdom; to understand a proverb and its meaning; the words of the wise, and their acute sayings. The fear of Jehovah is the beginning of knowledge; but fools despise wisdom and instruction. My son, hear the instruction of your father, and forsake not the law of your mother; for they shall be an ornament of grace to your head and chains around your neck. My son, if sinners lure you, do not be willing. If they say, Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit; we shall find all precious goods; we shall fill our houses with plunder; cast in your lot among us, and let us have one purse.

Whenever you decide that you are going to go with doctrine, you are going to be challenged. The next two verses will deal with the distraction of evil. Criminal reversionism and all sorts of evil. We are looking at Solomon's notes here from his father's teaching. Qal imperfect + negative + yalak, which means *to walk, to march, to move in a specific direction*. This is discouraging association with specific people because eventually, you take up their values and ideas. Associate with people negative toward doctrine, that will be your way of life as well.

Whoever distracts you from doctrine is the wrong crowd; and they will be attractive to you. It is no contest if the wrong crowd is unattractive. Warning discipline, intensive discipline and dying discipline. Just follow your nose. We all face decisions, and these decisions can make or break us. Break step and get out of there. Obviously, there is no temptation if the fast crowd is unattractive.

Proverbs 1:15 My son, don't walk in the way [modus operandi, modus vivendi] with them. Keep your foot from their path,

They run quickly to do evil. They are emotional about it. Whenever you are attracted to someone and some group, you are emotionally involved. All legitimate temptations in this field have a real emotional tug. The first issue is attraction and the second is the principle of evil.

The arrogant and the inadequate is an emotional attraction and a principle of attraction. One man's temptation is not another's temptation. We all have different areas of weakness.

The arrogant is always the initiator; the inadequate is always the responder. This can be 2 males, 2 females, or a male and a female; this is a category #3 attraction. This is based upon emotion and reversionism. The arrogant is the strong personality, the inadequate is the weak personality. They are attracted to a similar antagonism. When they get together, they run down their mutual dislike. They find someone who offends them both. One is aggressive and arrogant; and one is jealous, petty and inadequate. It is a compliment when some people do not like you. That is a good thing at times.

Sometimes you start up a mutual admiration society, and you turn on your spouse.

About 95% of legislation has been evil over the past 100 years. When you use legislation to invade privacy and to destroy freedom, you are in for a very serious time.

Love does not think evil. The filling of the Spirit and doctrine in the soul do not think evil. Sincere do-goobers practice evil every day. EPA and OSHA are evil. Syndicated crime and unions are evil. The answer is doctrine. You cannot fight evil using evil; they will just join in together and form more evil.

You cannot solve things with personal violence. The last time Bob almost got out of the car to hit someone, Bobby stopped him. At some time, each one of us will get on a crusade; we will go out to change the world. Crusades are a distraction to taking in doctrine.

Integrity means that you cannot be bought; you cannot be bribed. Integrity is the root of all evils. Every form of evil has a price; you can be bribed. If you are influenced by evil, you will not adjustment to the justice of God. Beloved, do not be imitators of the evil. Be imitators of the absolute good. The one doing the evil is not seen of God.

Evil comes in many forms; attempts to abolish the problems of the world apart from doctrine and establishment; it includes social security and the welfare state; the government policy of curtailing the military; the catering to minorities, all systems of Christian function outside of the local church,

[Proverbs 1:16](#) For their feet run to evil. They hurry to shed blood.

**1976 Proverbs**

**Proverbs 1:**

**585\_0012**

Bob talks about a missionary in Africa was forced out for various things. We are probably at the worst period of missionary groups today. Doctrine is not there; they are corrupted by legalism, reversionism, etc. Bart had problems because he stayed close to the Word. Bob challenged him to form a mission board as a haven for those who are grace oriented. So He formed grace operations. Bart Browning (his talk is edited out).

Maybe if you take him out and get a margarita in him or something, he might even tell you what some of these mission boards have done to him. He was told by a mission board to give up the tapes or give up the mission field. The things which are taught in Berachah have been taught by orthodox ministers in the past.

The justice of God must be free to bless us. As these sins were judged by the justice of God, the way of salvation was open, so that we could be instantly adjusted to the justice of God.

We enter supergrace A and supergrace B and eventually ultra super grace. We are in the secondary zone of blessing; and in ultra super grace, we are in the primary zone of blessing.

Here, we are studying the impediments to spiritual advance.

A person from Berachah went to the Philippines out of a denomination went there and found out just how phony it all was. He then checked out and joined the United States army. People will be kicked out of their missions because they are grace oriented, so this new mission board will become a haven for such missionaries.

There is blessing by association and there is cursing by association, which will be a topic of study. There are people coming into Berachah from the midwest or from the two coasts or from Australia. Those who have done this have avoided cursing by association.

Too many women with no authority over them. If you get involved with people like this, you will be cursed by your association with them.

1977 will be a year of disaster. The Russians have a tremendous buildup of their military. For the first time, the Soviet Union has assumed that they have the upper hand. SAC was one of the greatest deterrents of all time. He have given them all of te information that we need. Our country can take a missile and drop it on a dime.

You can associate with unbelievers even, if they adhere to the laws of divine establishment. However, you do not associate with vindictive believers. Once reversionism takes over, there is the terrible discipline and the monstrous things that happen to those associated with them.

When someone says no to the cross, to the justice of God can only provide condemnation; they are judged for their human good. There is no way out of the Lake of Fire. The justice of God is only free to give salvation to those who believe in Jesus Christ.

Temporal adjustment to the justice of God is the rebound technique. We name our sins and are forgiven in time and restored to fellowship. The real blessing comes with paragraph SG2 at spiritual maturity. The issue is doctrine. If we adjustment to the justice of God, then the justice of God is free to bless us. If we are maladjusted to the justice of God, then the justice of God is free to curse us.

Below is a bird with great power and great strength in flight. This is like a great hawk or a buzzard or an eagle. Someone here is out there trying to capture some of the great birds. They have a stake and bait and there is a net spread out over the top.

These are powerful birds, and they fly down, they see the bait, but they do not see the net. The bait is any distraction to Bible doctrine. Some of you may be sitting next to bait tonight or contemplating bait after Bible class. It is analogous to reversionism and evil; failure to adjust to the justice of God.

Every believer has the ability to become lord of the wings. You have this great power with great potentialities. You can soar high, but you get caught in the net when you see the bait and make a play for it. The bird which accepts the bait is trapped and destroyed. This destroys the potentiality of spiritual growth. Only doctrine can protect the great bird.

We can hope that the net is spread in vain for you. Satan knows how to distract us, and he will put these things in a net. One man's meat is another man's poison. We all have different areas of poison. We will all be attacked.

Are you prepared for the possibly disastrous things which may befall our country? If it were not for the Vietnam war, the Soviets could not catch up to us. Vietnam was a politicians war. Westmoreland said, "President Johnson said no outhouse will be bombed without our permission." LBJ thought that the key to war is having politicians running it. The Russians were able to get our equipment and study it and build upon it. They would send in teams to acquire these things. So, it looks like this year is the year. We enter into every war without being prepared. We sacrifice our men in war. War equipment requires great free enterprise and manufacturing. Our industry potential has been destroyed. Some of us have been sheltered. There will be an influx of people and we don't need to run around and build another building. Some are already moving in the direction of that bait.

This is the transitional verse in the chapter. Our attitude toward Bible doctrine as a believer is key here. If we are adjusted to the justice of God, then God is free to bless us, no matter what the historical climate can be.

**Proverbs 1:17** For in vain is the net spread out in the sight of any bird [in the eyes of any lords of wings]:

Some of us have been trained for ambushes, or those in the armed forces have been involved in actual ambushes, on one side or the other. When you are maladjusted to the justice of God, then you will trap yourself. When you get into the arrogant and the inadequate relationship, you will be hurting yourself.

God's justice is only able to manifest itself in discipline of us.

**Proverbs 1:18** But these lay wait for their own blood. They lurk secretly for their own lives.

When communists go to war, they use everyone...children, grandparents. Even women and children were holding guns and involved. In one place, a medic, clearly wearing a medic and he was saving a small girl, and he was cut down by Vietcong who could see who he was, what he was doing, and they killed both him and the child.

A granny who used a grenade, even though she had been essentially ignored. 2 weeks after this, there were photographs of these that showed up in Communist papers, including a photograph of the grandmother.

A group of terrorists were grabbed up, 16 and younger, all with weapons and all well-versed with communist ideology. He spared their lives and gave them a wacking of a lifetime. They became whimpering children. Beaten and stripped until they could take no more.

Other snipers, who were women and children, were killed and portrayed by communists as innocents. However, all people in a communist locale, all must fight.

The majority of all booby traps were made by noncombatants and set by noncombatants. 2000 French lives lost to these.

More examples of children and women being used to kill and or attack soldiers. You have to be on the spot to actually understand this. European and American women have no concept of how Asian women and children are used in war.

FDR actually greenlighted some communist propaganda about German brutality.

I am not sure where this article came from or who wrote it. We live a relatively sheltered life in Houston, but it is not like that out in the rest of the world.

Proverbs 1:1–17 The proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to recognize the words of understanding; to receive the instruction of wisdom, justice, and judgment, and uprightness; to give sense to the silly ones, knowledge and judgment to the young man; the wise believer hears and increases learning; and understanding ones get wisdom; to understand a proverb and its meaning; the words of the wise teachers, and their acute sayings. The fear of Jehovah is the beginning of knowledge; but fools despise wisdom and instruction [doctrine and discipline]. My son, hear the instruction of your father, and forsake not the law of your mother; for they shall be an wreath of grace to your head and chains around your neck. My son, if sinners [criminals] lure you, do not be willing. If they say, Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit; we shall find all precious goods; we shall fill our houses with plunder; cast in your lot among us, and let us have one purse. My son, don't walk in the way [modus operandi, modus vivendi] with them. Withdraw your foot from their path, For their feet run to evil. They hurry to shed blood. For in vain is the net spread out in the sight of any bird [in the eyes of any lords of wings]:

### **Maladjustment to the Justice of God the General Principle**

1. Either mankind adjusts to the justice of God or justice of God adjust to him
2. If man adjusts to the justice of God, then there is blessing.
3. If man does not adjust, the justice of God judges.
4. Either we adjust to the justice of God or the justice of God adjusts to us and we receive judgment.
5. The justice of God is the difference between cursing and blessing.

category #1 adjustment to the justice of God; all of our contact with God is through His justice. Our sins were poured out on Him and the justice of God judged those sins. We make an instant adjustment when we believe in Him. The justice of God is the integrity of God insofar as the human race is concerned. The justice of God must be free to bless us. Our sins are blessed when we approach the cross, including absolute righteousness and eternal life.

### **Maladjustment to the Justice of God at Salvation**

1. Salvation and justification is allowed because we believe in Christ.
2. To reject Christ is maladjustment.
3. Maladjustment repeats the patterns of heathenism and the various stages of reversionism.
4. Only the work of Christ frees the justice of God to give us salvation. Therefore, those who are maladjusted to the justice of God will be resurrected at the last judgment and judged on the basis of their human good. We receive God's righteousness at the moment of salvation. +R accepts +R.

Category #2 adjustment to the justice of God. We get out of fellowship by sin or sins. These sins were judged on the cross by the justice of God. All of our sins were judged. The Bible says, "If we name our sins, He is just to forgive us our sins and cleanse us from all unrighteousness." You can have a great big smile on your face and name your sin to God. You can be maladjusted by not naming your sins; or by adding something to the naming of your sins. You cannot earn forgiveness.

Goofy idea that once you find out that your unknown sins are, then you must confess them as well. Do not promise God anything. You make decisions on a daily basis.

Category #2 adjustment is rebound.

### **Category #2 Maladjustment**

1. Naming your sin gets immediate forgiveness.
2. Our sins were judged on the cross.
3. How we feel about the sin is of no consequence. It is only what God the Father thinks that counts.
4. Maladjustment to the justice of God is rejecting the rebound technique.

5. Maladjustment in category #2 produces a carnal Christian and a wasted life.
6. In this maladjustment to the justice of God, they find that the justice of God will adjust to him. No loss of salvation, however.

4<sup>th</sup> major point is category #3 maladjustment. The rejection of Bible doctrine. This is to fail to attain *diskaiosunê*. This refers to the thinking of the judge. The rest of this will deal with this subject and pick this up in the future.

Apparently we will not cover the rest of v. 18?

**Proverbs 1:18** But these lay wait for their own blood. They lurk secretly for their own lives.

To acquire unjust gain. The arrogant and the inadequate.

The life or the soul of the owner is taken away.

**Proverbs 1:19** So are the ways of everyone who is greedy for gain. It takes away the life of its owners.

This begins a new paragraph for the rest of the chapter, with its doctrine and maladjustment to the justice of God. *Cachma*, which is *ἐπίγνωσις*.

Doctrine shouts out in the open door auditorium. You have to should to be heard by anyone. Doctrine shouts out from an open auditorium. The speaker was rarely seen in such set ups. In an amphitheater, the speaker could be seen. They were designed for that. Even in England in the 18<sup>th</sup> century this was the case. There are a couple of open seats in Berachah right now.

Bible doctrine is always available. If you are positive, then God will provide. There is always the self-discipline which is required. Some only want to hear prophecy others RM/RW all day long.

She is doctrine here. Nathan is here. It is the voice, and the issue is the content. The content of doctrine is in the voice. Doctrine utters her voice in the forum. That is the place where people assemble. That is where all of the shops are in the ancient world. Rome had one of the most famous forums in history. The Agoura of Athens. Doctrine shouts in the open air auditorium; she gives her voice...

God makes it possible for us to adjust to His justice. There is justification by maturity. Works in James is the result of maturity.

**Proverbs 1:20** Wisdom calls aloud in the street. She utters her voice in the public squares.

She calls out over the head of great confusion, which means, where there are crowds. There is a noisy crowd gathered somewhere. There are places where doctrine is taught. There are people who meet around a tape recorder; and there are people who hear Bob

right now. Doctrine can be learned in a small group or in a large group. Doctrine shouts out in places of a great crowd.

There is discipline in a crowd, so doctrine can be heard. Without it, there is no discipline.

There are several places where people are, so several places where doctrine can be taught. She shouts in the places of greatest gatherings. She communicates her doctrines at the openings of the gates in the cities. City gates were generally very massive affairs and there would be a fortified tower right there. Because of the pillars of these great walls, just inside the walls would be a place where newscasters would come in and give the news or various announcements, etc. These are gathering places for people. This is like a city auditorium.

**Proverbs 1:21** She calls at the head of noisy places [doctrine shouts out in a large crowd]. At the entrance of the city gates, she utters her words:

there is a rare tristich in the next few lines. It is designed to present 3 points. Some things can only be categorized with 3 points. There is no excuse for not getting doctrine. You may not see the person. This is a 3 point conclusion. Newscasters would come in just inside the gate and give out the interesting announcements. Laws that have been passed, the weather, information about other lands. Sometimes you only hear the voice and you do not see the person.

It was a great shock to Bob that there were so many who had no interest in Bible doctrine.

**1976 Proverbs**

**Proverbs 1:22 Eccles. 6:1–5**

**585\_0014**

Proverbs 1:1–21 The proverbs of Solomon the son of David, king of Israel; to know wisdom and doctrine; to recognize the words of understanding [to teach the vocabulary of doctrine]; to receive the instruction of wisdom, justice, and judgment, and uprightness; to give sense to the silly ones, knowledge and judgment to the young man; the wise believer hears and increases learning; and understanding ones get wisdom; to understand a proverb and its meaning; the words of the wise teachers, and their acute sayings. The fear of Jehovah is the beginning of knowledge; but fools despise wisdom and instruction [doctrine and discipline]. My son, hear the instruction of your father, and forsake not the law of your mother; for they shall be an wreath of grace to your head and chains around your neck. My son, if sinners [criminals] lure you, do not be willing. If they say, Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit; we shall find all precious goods; we shall fill our houses with plunder; cast in your lot among us, and let us have one purse. My son, don't walk in the way [modus operandi, modus vivendi] with them. Withdraw your foot from their path, For their feet run to evil. They hurry to shed blood. For in vain is the net spread out in the sight of any bird [in the eyes of any lords of wings]: But these lay wait for their own blood. They lurk secretly for their own lives. So are the ways of everyone who is greedy for gain. It takes away the life of its owners. Wisdom calls aloud in the street. She utters her voice in the public squares. She calls at



the head of noisy places [doctrine shouts out in a large crowd]. At the entrance of the city gates, she utters her words:

Ancient world rhymes meter; English rhymes words. Some of the best dressed people today dress simply. Sometimes, the greatest automobiles have a simple design. This can mean elegance. Loving simplicity can simply be good taste.

Wives nagging husbands, how long indicates that there will be time before you wake up and fly right. The plan is not difficult. Adjustment to the justice of God is not difficult to grasp.

A defective word, pathaim. There is nothing within us that God wants. We do not have the personality, intelligence, etc. Defective noun here. Then a verb for *love*. Then the masculine singular noun which refers to *ignorance*. When you reject Bible doctrine, you are the world's dumbest jackass. This describes the first 3 stages of reversionism: reaction, frantic search for happiness, and operation boomerang.

When a stupid person begins thinking, the thought pattern is stupid babbling. Another sphere of reversionism where you ridicule doctrine. People in that church never work for God; they never witness.

Orion is big and powerful and they cannot move; they are chained to the sky. This is someone with power and ability, but was chained by depending upon their power and ability and personality. They depended upon their own human ability. Their strength becomes their weakness.

Stupid fools are suffering from scar tissue of the soul and reverse process reversionism. They have rejected what God has provided by total adjustment to the justice of God.

Proverbs 1:22 "How long, you stupid ones, will you love ignorance [with regards to doctrine]? How long will mockers [scorners] delight themselves in mockery [scorning], And stupid fools hate Bible doctrine?"

These questions are the reason why so many people get away from Bible doctrine. The justice of God is only free to give them divine discipline.

Solomon knew all about reversionism and all of the steps of reversionism.

Examples given in Eccles. 6

Eccles. 6:1 There is an evil which I have seen under the sun, and it is great [common] among men [believers]:

Solomon now describes himself. This is his story early on in his life in becoming king over Israel. He was in the primary zone at one time when he pleased God.

Solomon took a nosedive into reversionism, and God gave the great foods to a foreigner.

Eccles. 6:2 a man to whom God has given riches, wealth [a believer who had been blessed greatly by God], and honor, so that he lacks nothing for his soul of all that he desires, yet God does not give him power to eat of it, but a stranger eats it. This is vanity, and it is an evil disease.

Some speculation on Solomon's part. Solomon retained all of these fantastic blessings, but he was unable to enjoy them. They are no fun if you are minus capacity for life. He lost doctrine when in reversionism. The blessings were there, but he did not enjoy it. Wealth, women, success, power, etc., and he did not enjoy these things.

He determines that it is better to be miscarried than a person. Solomon had the greatest of everything; he had castles, ranches, women, money, food; and then he says, better to be a miscarriage than a person.

Eccles. 6:3 If a man fathers a hundred, and lives many years, so that the days of his years are many, and his soul is not filled with good, and also is for him no burial; I say, a miscarriage is better than he.

A fetus or an embryo involved in a miscarriage is not a person. If it comes out in darkness and his name is covered with darkness.

Eccles. 6:4 For he comes in with vanity and goes out in darkness, and his name shall be covered with darkness [by obscurity].

The miscarriage never sees the sun; he does not know anything. Until God gives life, there is no life. If you have a miscarriage and a funeral, Bob says you had a funeral over nothing. Better to be a miscarriage than a believer in reversionism.

Eccles. 6:5 Also he has not seen the sun, nor known anything. This one has more rest than the other.

### **Doctrine of Reversionism**

1. Reversionism is the negative characteristic of the believer. He has adjusted to the justice of God in salvation. Since our sins were judged on the cross, when we approach the cross, the honor and integrity of God is bound up in His justice. Eccles. 6 is for the believer. It all goes together. The first maladjustment to the justice of God is no rebound or neglecting doctrine. This can be new believers who reject doctrine. This refers to being under the influence of evil.
2. Stages of reversionism, which is what is found in the tristich.
  - 1) Reaction stage there are reactor factors in the life. Discouragement, boredom, disillusion, inability to cope with loneliness, overcome by self-pity, rejecting the authority of your pastor, personality hangups with regard to pastor's discipline, difficulty to deal with rebuke and reprimand, operation

vengeance, operation retaliation, reaction stages of distractions which can also include drug addiction. Marijuana, acid etc. and you might not be able to print doctrine. Mental illness. Historical events, a good war, reaction always places the believer on the wrong side of history.

- 2) A frantic search for happiness. The function of the reactor factors. The frantic search for happiness follows the trends of the sin nature. Asceticism is the approach which confuses many believers. Legalism, get involved with programs, personal denial, discipleship, there is also the trend of lasciviousness. Drunkenness, seduction, use of narcotics, etc.
- 3) Operation boomerang; the frantic search for happiness comes back to complicate the original reactor factors. Frantic search for happiness will intensify whatever your original problems were. First line of the tri-stich.
- 4) Emotional revolt of the soul. The emotion is the female part of the soul; we all have male and female parts of the soul, just as we have male and female hormones. You relate your existence of things around you. The heart and the kidneys. The emotions respond to Dirty Harry killing a criminal. You see a police officer or a man in uniform, you respond with positive emotions. You see a woman and you respond to her beauty. Emotion cannot think; it has no standards; it has no honor and no integrity. Emotion has no doctrinal content; no integrity. It is a responder. When emotion takes over, that is emotional revolt of the soul.
- 5) Not sure what this one would be?
- 6) Blackout of the soul. In the Greek, this is mataiotês. It occurs with some frequency; it does not mean vain; it means vacuum. Negative volition toward doctrine creates a vacuum in the soul, and in here it sucks in false doctrine. Negative volition sucks in every foolish idea, all false doctrine and every bit of human viewpoint. Diane Cannon led to the Lord by Bob. Bob heard her talking to Orson Wells and she had no idea about anything that was doctrinal; so she sucks up false information into her soul.
- 7) Scar tissue of the soul. Bob says this is stage 7 Here, all the valves freeze. Valve goes into your vocabulary and elsewhere. Frame of reference. Several different passages. Jer. 7:25–27
- 8) Reverse process reversionism is the final stage where there are antithetical standards. Whatever it is, you go for the wrong thing. Wrong woman instead of your right woman; wrong pastor instead of your right pastor.

## 1976 Proverbs

## Proverbs 1:23a Eccles. 6:1–12

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Proverbs 1:1–22 The proverbs of Solomon the son of David, king of Israel; to know wisdom and doctrine; to recognize the words of understanding [to teach the vocabulary of doctrine]; to receive the instruction of wisdom, justice, and judgment, and uprightness; to give sense to the silly ones, knowledge [sagacity] and judgment to the young man; the wise believer hears and increases learning; and understanding ones get wisdom; to understand a proverb and its meaning; the words of the wise teachers, and their acute sayings. The fear/respect of Jehovah is the beginning of knowledge; but fools despise wisdom and

instruction [doctrine and discipline]. My son, hear the instruction of your father, and forsake not the law of your mother; for they shall be an wreath of grace to your head and chains [of honor] around your neck. My son, if sinners [criminals] lure you, do not be willing. If they say, Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit; we shall find all precious goods; we shall fill our houses with plunder; throw in your lot among us, and let us have one purse. My son, don't walk in the way [modus operandi, modus vivendi] with them. Withdraw your foot from their path, For their feet run to evil. They hurry [rush impetuously] to shed blood. For in vain is the net spread out in the sight of any bird [in the eyes of any lords of wings]: But these lay wait for their own blood. They lurk secretly [lay snares] for their own lives. So are the ways of everyone who is greedy for gain. It takes away the life of its owners. Wisdom calls aloud in the street [an open place]. She utters her voice in the public squares. She calls at the head of noisy places [doctrine shouts out in a large crowd]. At the entrance of the city gates, she utters her words: "How long, you stupid ones, will you love ignorance [with regards to doctrine]? How long will mockers [scorners] delight themselves in mockery [scorning], And stupid fools hate Bible doctrine?"

Adjustments to the justice of God. When we are maladjusted to the justice of God, then we have the problems of divine discipline and the 8 stages of reversionism. Sometimes we are kept alive to be a test to others; to be a trial to others. This is the most horrible, painful thing there is. One person in a firm can bless a firm; one person in a company can bless a company.

We receive doctrinal instruction for prosperity.

Hypersensitivity, rejecting the authority of your pastor-teacher; operation vengeance, etc. can all be part of the reaction stage. The stupid ones in stage 1 and 2 (frantic search for happiness). There can be antagonism, resentment, etc. All a part of negative volition toward doctrine.

Stage 3 is the blackout of the soul. When evil comes into the soul, this is where we get conscientious objectors. The new head of the CIA is previously a C.O.

Back to Ecclesiastes:

Eccles. 6:1 There is an evil which I have seen under the sun, and it is great [common] among men [believers]:

v. 2 is referring to himself, who has adjusted to the justice of God. He was in supergrace A and B and ultra super grace. He received fantastic wealth and power.

Eccles. 6:2 a man to whom God has given riches, wealth [a believer who had been blessed greatly by God], and honor, so that he lacks nothing for his soul of all that he desires, yet God does not give him power to eat of it, but a stranger eats it. This is vanity, and it is an evil disease.

Many children is a great blessing.

Eccles. 6:3 If a man fathers a hundred, and lives many years, so that the days of his years are many, and his soul is not filled with good, and also is for him no burial; I say [I therefore conclude], a miscarriage is better than he.

It is better to be a miscarriage than a person, if that person is in reversionism.

Eccles. 6:4 For he comes in with vanity [in vain] and goes out in darkness, and his name shall be covered with darkness [by obscurity].

This is how awful divine discipline is for a person in reversionism.

Eccles. 6:6 Yea, though he live twice a thousand years, yet he has seen no good [no blessings from the justice of God]. Do not all go to one place?

Equality only goes as far as a resurrection body, without a sin nature and without human good. There is no pain in heaven, regrets, etc. Life must have something beyond human achievement. No one every achieved like Solomon. 1000 women in his harem. He had the lowest crime rate of any kingdom in that era. There is no soul satisfaction apart from Bible doctrine.

Eccles. 6:7 All the labor of man is for his mouth, and yet the appetite is not filled.

The man with doctrine over the reversionist.

Eccles. 6:8 For what has the wise more than the fool? What gain has the poor who knows how to walk before the living?

Eccles. 6:9 Better is the sight of the eyes than the wandering of the desire. This is also vanity and vexation of spirit.

God already knows what is going to happen. It has all been named already. If you do not adjustment to the justice of God, then you will be disciplined.

Eccles. 6:10 That which has been is named already, and it is known that he is man. And he is not able to contend with Him who is mightier than he.

What is the advantage to man?

Eccles. 6:11 For there are many things that increase vanity, and what is man the better?

What will follow him in the next generation? He will depart; he will be out of the picture; what has he accomplished, what has he left behind?

Eccles. 6:12 For who knows what is good for man in life, all the days of his vain life which he spends as a shadow? For who can tell a man what shall be after him under the sun?

Turn back from reversionism is a jussive and you have the option not to turn back. Recovery demands consistent intake of the Word of God.

The Hebrew language dative case here; because of, is what is meant. Justice of God adjust to the reversionism of the believer. Divine discipline is designed to guide a believer from sin and reversionism to spiritually. Some how to put their fingers into the fire in order to learn. You can accept a message or you can learn by hurting. All grace action has to come through channels.

Proverbs 1:23 Turn at my reproof. Behold, I will pour out my spirit on you. I will make known my words to you.

This sounds like New Year's Eve. Bob is telling them to break.

**1976 Proverbs**

**Proverbs 1:23b Rev. 3:15-21**

**585\_0016**

turn back from reversionism because of My divine discipline.

Rev. 3:15 You cannot escape the justice of God, no matter where you go to. This will close out this year. Bob sees the next year as being war. There is a treaty between the Soviets and China. 75 divisions will be freed up for this reason. They will have air superiority for at least 3 days, which we may be able to change. We have had for many years, president after president who is liberal and jealous. There have been men of great integrity and courage in business, and presidents have rejected them. This industry saved us in WWII. Our industry provided ships, aircraft, tanks, etc. We rearmed all of our allies as well. We have become a kitten because of Osha and the EPA and other such organizations.

We believe that we can simply sacrifice our troops, like those in Germany. We could face dramatic changes in this world. We will very possibly be attacked. Any death is honorable than to surrender to the evil system of communism. This is no time to be caught in reversionism.

The challenge comes in Rev. 3.

Rev. 3:15 I know [God's omniscience] your works, that you are neither cold [unbeliever] nor hot [the advancing believer]. I would that you were cold or hot.

The growing believer can face any difficulty in life.

Rev. 3:16 So because you are lukewarm [reversionism], and neither cold nor hot, I will vomit you out of My mouth.

Vomit is discipline from the justice of God to those who are reversionists.

Rev. 3:17 **Because you say [allege], I am rich and increased with goods [based on free enterprise] and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,**

you may have retained many of your blessings, but you have no capacity to enjoy these things. You do not know that you are miserable, pitiful and destitute.

Jesus tells them to purchase gold from Jesus. This is spiritual capital. This is doctrine in the soul. The doctrine we receive today has held to the test of time. Doctrine will continue to be in the Word of God. Doctrine has stood the test of time.

Rich is maturity adjustment to the justice of God. So are white robes. That is honor and integrity.

Clothing means separation from evil. Eye salve God punishes and disciplines those whom He loves. This is discipline for the reversionist. That is maladjustment to the justice of God. If we adjust to the justice of God, then we have blessing. If not, it is cursing.

Rev. 3:18 **I counsel you to buy from Me gold purified by fire, so that you may be rich; and white clothing, so that you may be clothed, and so that the shame of your nakedness does not appear. And anoint your eyes with eye salve, so that you may see.**

Zaluo means to become hot, to become boiling. The reversionist has to decide whether to take in doctrine or not. This is an imperative mood, requiring that we take action. A complete change of mind is what is being called for.

Rev. 3:19 **As many as I love, I rebuke and chasten; therefore be zealous and repent.**

V. 20 is directed toward the believer. He is not cold or hot. Perfect tense here, where Jesus stands at the door, completed action. The believer is out of fellowship. God is on the outside and we are on the inside. As long as we are alive, God appeals to us.

*Stand* is in the perfect tense and *knock* is in the present tense. *Hear* is in the aorist tense, and it refers to any point in time when a person chooses to hear the Word of God. *Open* is also the aorist tense, and, again, this is all related to free will. Jesus coming in and dining indicates fellowship.

Rev. 3:20 **Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and will dine with him and he with Me.**

The lukewarm believer adjusts to the justice of God. For some of us, '77 might be the year of our departure. There is greater blessing on the other side. There is blessing which far exceeds anything that we can imagine.

Jesus is King of Kings and Lord of Lords, and He lacked a royal family, which will be provided with Church Age believers. Some will spend their time hustling in the energy of the flesh. The only thing that counts is doctrine in the soul. The justice of God cannot be ignored and it cannot be unfair.

Jesus called God the Father the God of doctrine, which is found in the psalms. It is doctrine that must carry us.

Rev. 3:21 [To him who overcomes I will grant to sit with Me in My throne, even as I also overcame and have sat down with My Father in His throne.](#)

[Proverbs 1:23 Turn at my reproof. Behold, I will pour out my spirit on you. I will make known my words to you.](#)

## 1976 Proverbs

## Proverbs 1:23b–25

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the background for this chapter is the concept of the justice of God, which will also be a part of the study of the book of Romans, which Bob is around to start (this is 1/2/77). In our dispensation, we are all priests. We fulfill a function in the family of God. We name our sins and God forgives us these sins. Penance is blasphemy.

There must be academic discipline. Organizations involved in witnessing only, and they often run around and witness, yet lack everything else that we need to know.

The call is for them to turn back from reversionism. The result is, God will pour out His Spirit. The first Person of the Trinity is called a Father because He sends His Son. The Holy Spirit is designed to receive no glory; He is to glorify Jesus Christ; He is not to glorify Himself. Holy rollers are always trying to glorify God the Holy Spirit. The believer who makes the rebound adjustment to the justice of God is not able to take doctrine in on a regular basis.

A period of time on the earth when there were only gentiles. It was perfect environment minus the old sin nature. The time of human government, and there are only gentiles on the earth.

Then we have the dispensation of the 4<sup>th</sup> race. The race is formed and becomes a family.

Jesus, being seated at the right hand of God begins a new dispensation. The Jewish age is not yet over. But there must be a royal family to complement Jesus sitting at the right hand of the Father.

There are 36 things the justice of God is free to give us, which include +R. To live with God, we must be as good as God is. The Holy Spirit does 5 things for us at salvation. He is the agent of regeneration. He causes us to be born into the family of God. This is Old and New Testament. In the Church Age, we are royal family of God. In order for us to be royalty, God the Holy Spirit places us into union of Jesus Christ as He is seated at the right



hand of the Father. The *one baptism* is a dry baptism, which is the baptism of the Holy Spirit. Filling of the Holy Spirit is the Holy Spirit guiding our soul; indwelling of the Holy Spirit is the Holy Spirit living in our bodies. This means there can be no demon possession. One sin from the old sin nature means that we are out of fellowship. Carnality or reversionism takes us out of the control of the Spirit. We get out of fellowship with sin, and back in through rebound. A king places his seal on something which is valuable, which means that thing belongs exclusively to the king. It is of value to the king. Then there is the distribution of spiritual gifts. Now, we do not need to know much about our spiritual gift in order for it to function. It will naturally function when we are spiritual mature. Spirituality and carnality are mutually exclusive, just as walking in light and walking in darkness. There are no degrees with respect to spiritually.

The filling of the Holy Spirit produces the character of Christ. Partnership with divine essence, imitation of God, glorification of the Lord Jesus Christ.

Gap is what is in view here. It is the ministry of God the Holy Spirit to make gap function. It is by Him we are able to assimilate Bible doctrine. It is the means by which Bible doctrine goes from the page of the Word of God to our right lobes. Filling of the Holy Spirit acts as our spiritual I.Q.

Anyone who is consistently filled with the Spirit, such a person will have result from learning doctrine and growing. He becomes effective in witnessing. 2Cor. 3. Rom. 8:14–16 there is no effective ministry by God the Holy Spirit apart from the filling of the Holy Spirit. All effective prayer is accomplished by means of the Holy Spirit.

Many have distorted the ministry of the Holy Spirit today. Emotion or ecstasies are not a part of the working of the Holy Spirit. This is a factor in the Millennium. All of us are led by the Spirit. Ecstasies are not a part of the picture. An emotional response does not signify the filling of the Holy Spirit. Ezek. 36:16 these passages will all be fulfilled in the Millennium.

The means and results are often confused by believers. Means is the rebound; the power is the 3<sup>rd</sup> Person of the Trinity; and the result is spiritually. A person out of fellowship cannot yield to God. The power involved is the Holy Spirit. Spiritually by yielding is common in many spiritual circles today. This is a misconception; it is a distortion.

Spiritually by imitation or by wearing certain types of clothes or having a certain demeanor. Using cosmetics or abstaining from their use, none of this is related to spiritually. Facial expressions are even construed as being spiritually, and this is either forced or personality. Rom. 6 believer claims to be crucified or attempts to be crucified. Taboo is forbidden activity. Taboos are legalistic, and they are impositions upon the Word of God. Christianity and religion are not the same. Christian way of life is a supernatural way of life, which demands a supernatural empowerment.

Bob originally cooperated with some local churches. There was going to be a swimming party and one of the pastors asked if Bob believed in mixed bathing. Bob accused the

pastor of having a very dirty mind and that he undressed every woman that he saw. Going swimming without girls around; there would be something wrong with that.

Spiritually by ecstasies is a monopoly of the emotional. The holy rollers, victorious life crowd, etc. What is regarded as spiritual experience is often some stage of reversionism.

Program spiritually is attending a church, participating in this or that function of the church; and you get so many points for this or that.

Pouring out of the Spirit is the rebound part.

**Proverbs 1:23** Turn at my reproof [turn back from reversionism because of My punishment]. Behold, I will pour out My Spirit on you. I will make known My words to you [I will teach you My doctrines].

It is discipline that often turns people around. The calling is always the teaching of doctrine. However, this person is refusing or rejecting the truth. It can be apathy, antagonism, or a number of different things. Willfully distracted.

God allows the full function of volition; He is a gentleman.

**Proverbs 1:24** Because I have called, and you have refused; I have stretched out [extended] my hand, and no one has paid attention;

You have to be somewhat sensitive in the relationship. Warnings from the judge. The judge warns by discipline. We cannot be taught by academic discipline, so we must learn the hard way. First the warning stage of discipline where Jesus stands at the door knocking.

**Proverbs 1:25** But you have ignored all my counsel, And wanted none of my reproof; [you did not want my warning]

## 1976 Proverbs

## Proverbs 1:26–27

585\_0018

Currently, the greatest country in the world is Rhodesia. He got married one day, and then went to Rhodesia for a honeymoon.

He apparently gave a talk and that was edited out.

It is typical of our policy to give in to evil communist countries. We tolerate and support the UN, which is a clearing house for communist activity. Rhodesia is fighting for their lives against communism, and we are contributing to their downfall. Kissinger is supporting the destruction of Rhodesia. We are, in our foreign policy, an immoral nation. We continue to be immoral and evil in our foreign policy.

Proverbs 1:1–25 The proverbs of Solomon the son of David, king of Israel; to know wisdom and doctrine; to recognize the words of understanding [to teach the vocabulary of doctrine]; to receive the instruction of wisdom, justice, and judgment, and uprightness; to give sense to the silly ones, knowledge [sagacity] and judgment to the young man; the wise believer hears and increases learning; and understanding ones get wisdom; to understand a proverb and its meaning; the words of the wise teachers, and their acute sayings. The fear/respect of Jehovah is the beginning of knowledge; but fools despise wisdom and instruction [doctrine and discipline]. My son, hear the instruction of your father, and forsake not the law of your mother; for they shall be an wreath of grace to your head and chains [of honor] around your neck. My son, if sinners [criminals] lure you, do not be willing. If they say, Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit; we shall find all precious goods; we shall fill our houses with plunder; throw in your lot among us, and let us have one purse. My son, don't walk in the way [modus operandi, modus vivendi] with them. Withdraw your foot from their path, For their feet run to evil. They hurry [rush impetuously] to shed blood. For in vain is the net spread out in the sight of any bird [in the eyes of any lords of wings]: But these lay wait for their own blood. They lurk secretly [lay snares] for their own lives. So are the ways of everyone who is greedy for gain. It takes away the life of its owners. Wisdom calls aloud in the street [an open place]. She utters her voice in the public squares. She calls at the head of noisy places [doctrine shouts out in a large crowd]. At the entrance of the city gates, she utters her words: "How long, you stupid ones, will you love ignorance [with regards to doctrine]? How long will mockers [scorners] delight themselves in mockery [scorning], And stupid fools hate Bible doctrine? Turn at my reproof [turn back from reversionism because of My punishment]. Behold, I will pour out My Spirit on you. I will make known My words to you [I will teach you My doctrines]. Because I have called, and you have refused; I have stretched out [extended] my hand, and no one has paid attention; But you have ignored all my counsel, And wanted none of my reproof; [you did not want my warning]

Bob talks about a football game where he would have stomped all over one of the football players for his arrogance. Ignoramus in every sense of the word.

What better way to describe God's discipline than to laugh with derision. It hurts the person with this mocking laugh. It is designed to hurt and break up the individual. It is designed to awaken the soul to the spiritual need of the soul. God does not mock; He does not counter with derision.

#### **Divine Discipline and the Believer.**

1. If we do not adjust to the justice of God, then God must adjust His justice to us. Divine discipline whether toward carnality or toward reversionism never cancels out salvation.
2. My son, do not make light of corrective discipline from the Lord when you are reproved by Him. The consistency of the discipline of God. Punitive action from God is for the believer only. Only the one who has received Christ as Savior.

3. Rev. 3:19 those whom I love, I discipline.
4. Divine discipline does not imply a loss of salvation. Gal. 3:26 or Faithful is the Word, a hymn is 1or2Timothy. If we deny Him, He will deny us blessing. If we are faithless, He remains faithful; He cannot deny Himself.
5. Divine discipline is confined to time only .No pain or tears in eternity. There are no regrets in eternity. This must be confined to time. 38:1–14
6. Discipline turns cursing into blessing. 1Cor. 11:30–31 many of you are weak and sleep. If we should judge ourselves, we should not be judged. Job 5:17–18 God wounds, but His hands restores.
7. Divine discipline includes self-induced misery. God does not directly judge us. Behold, he will have labor pains of vanity. The different stages of reversionism. He is therefore maladjusted to the justice of God. Therefore, he has given birth to deceit.
8. He has fallen into a deep ditch which he has constructed. The intensification of our own discipline and the 3 categories of discipline in reversionism.
  - 1) Warning discipline.
  - 2) Intensive stage of discipline. Psalm 7:14
  - 3) The dying stage; sin unto death.

**Proverbs 1:26** I also will laugh at your disaster. I will mock when calamity overtakes you;

Then you pass the point of no return. This is the person dying the sin unto death. The person adjusted to the justice of God has no fear at death, because this is dying grace. The greatest of blessings is dying grace. Shawah ke which is like a violence storm; a hurricane; a force 10 storm. One day, the sea is calm. Then suddenly a storm comes up, out of nowhere. When your time comes to die as a reversionist, it is a shock. And you realize what a horrible mess you have made of your life. Hurricanes in the ancient world take you by surprise. It will suddenly change course and take you by surprise.

All men who have been turned at some time face distress. The most implacable enemies in the world are female.

**Proverbs 1:27** When calamity [dying dread] overtakes you like a storm, When your disaster comes on like a whirlwind; When distress and anguish [personal pressure] come on you.

This summarizes the principle of the justice of God adjusting to the believer. The reversionistic believer cannot adjust to the justice of God. In the days to come, you cannot afford to have these things come along.

**1976 Proverbs**

**Proverbs 1:28–30**

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Bob originally planned to do a chapter in Romans and then go back and do a chapter of Proverbs. Apparently, that did not happen.

Proverbs 1:1–27 The proverbs of Solomon the son of David, king of Israel; to know wisdom and doctrine; to recognize the words of understanding [to teach the vocabulary of doctrine]; to receive the instruction of wisdom, justice, and judgment, and uprightness; to give sense to the silly ones, knowledge [sagacity] and judgment to the young man; the wise believer hears and increases learning; and understanding ones get wisdom [will acquire common sense for leadership]; to understand a proverb and its meaning; the words of the wise teachers, and their acute sayings. The fear/respect of Jehovah is the beginning of knowledge; but fools despise wisdom and instruction [doctrine and discipline]. My son, hear the instruction of your father [David], and forsake not the law of your mother [Bathsheba]; for they shall be an wreath of grace to your head and chains [of honor] around your neck. My son, if sinners [criminals] lure you, do not be willing. If they say, Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit; we shall find all precious goods; we shall fill our houses with plunder; throw in your lot among us, and let us have one purse. My son, don't walk in the way [modus operandi, modus vivendi] with them. Withdraw your foot from their path, For their feet run to evil. They hurry [rush impetuously] to shed blood. For in vain is the net spread out in the sight of any bird [in the eyes of any lords of wings]: But these lay wait for their own blood. They lurk secretly [lay snares] for their own lives. So are the ways of everyone who is greedy for [unjust] gain. It takes away the life of its owners. Wisdom calls aloud in the street [an open place]. She utters her voice in the public squares. She calls at the head of noisy places [doctrine shouts out in a large crowd]. At the entrance of the city gates, she utters her words: "How long, you stupid ones, will you love ignorance [with regards to doctrine]? How long will mockers [scorners] delight themselves in mockery [scorning], And stupid fools hate Bible doctrine? Turn at my reproof [turn back from reversionism because of My punishment]. Behold, I will pour out My Spirit on you. I will make known My words to you [I will teach you My doctrines]. Because I have called, and you have refused; I have stretched out [extended] my hand, and no one has paid attention; But you have ignored all my counsel, And wanted none of my reproof; [you did not want my warning] I also will laugh at your disaster. I will mock when calamity overtakes you; When calamity [dying dread] overtakes you like a storm, When your disaster comes on like a whirlwind; When distress and anguish [personal pressure] come on you.

Prayer is not a panacea; it does not solve or answer everything; especially if you lack Bible doctrine. There are rules for prayer. God never hears or answers the prayers of the reversionistic believer. All divine discipline and blessing come from the justice of God. God's justice cannot be compromised in any way. There is instant forgiveness at naming one's sins to God.

Supergrace A and supergrace B, and the ultra super grace, where God is glorified and pleased. The result is, the justice of God is free to give us the greatest things in life. In these spheres, prayer life has a fantastic dynamic. Even the positive believer who is advancing, he can make great use of prayer. Violate one rule and you are out. God the Father is in the prayer-answering business.

Those who talk the most about prayer are those who understand the least about it. In reversionism, this is maladjustment to the justice of God.

God does not answer each and every prayer. A reversionist is not going to turn his life around. Here is a reversionistic prayer for help. God is not sentimental. He does not hear this emotional screech and pay it any mind. These are not mentally or spiritually mature.

It is gall to call for help, when you have chosen to go against His will. There are many decisions in recovery. The only thing the reversionist can produce is human good and evil, both of which are rejected by the justice of God. Rebound and the decision to repent (turn your thinking around).

Stall recovery in a plane does not involve any pleading with God. Prayer does not solve that problem. They will seek Me early, but they will not find Me. Paragogic hê means you are going in the right direction; the paragogic nun means you are going in the wrong direction.

Here we have sincerity and emotion and they are all worked up. People who are in trouble want to monopolize all of your time. A pastor cannot take up the slack for their spiritual loss nor can he overlay his own spiritual growth on them. Counseling just gives these people attention, when they need doctrine. The counselor becomes the crutch for these losers.

Bob wasted 5 years counseling, and it never made any difference. The only thing that made any real difference is doctrine. The people in counseling need to get under the teaching of Bible doctrine.

God does not every compromise His justice. He does not give instant help to someone caterwauling about their reversionism, then Bob would be wasting his time teaching Bible doctrine.

**Proverbs 1:28** Then will they [reversionists] call on me [knowledge, wisdom], but I will not answer. They will seek me diligently, but they will not find me;

God says, you call and scream, and I will not hear you. That is a compromise of My justice. That is a let down for hundreds of thousands of people who are positive toward Bible doctrine.

Communism is a system of bullying. There was an American who was clubbed together with sticks right at the North/South Korean borders. You cannot treat criminals with sweetness and light. They understand a greater force. Part of being a pastor is being hard-nosed when you have to. There are some people that you must run off.

Do you think that God ought to compromise His standards, when you gut it out in Bible class night after night, and this weak believer came only when it was convenient or was completely disinterested in God.

The completely despised knowledge. Because that, they hated some doctrine. There is always a little bit of fear and respect from the woman to the man. Many of you only understand that emotional thing you call *love*, but you do not understand respect and fear.

**Proverbs 1:29** Because they hated knowledge, And didn't choose the fear/respect of Yahweh.

Negative volition toward divine discipline. There are 2 ways to learn anything, the easy way and the hard way. You can listen to what your mother says, and not get burned; or, when you are told *no*, you touch it.

Horses have to learn everything the hard way. They must learn everything by feeling.

The word translated *counsel* is *etsah*, and it means *learning by discipline, learning by having a bit in your mouth*. Some kids will stop sucking their thumbs when told to, others need to have a pepper sauce poured on it, and some just need their thumbs cut off.

Intensive discipline, and this is apparently by God?

God uses some believers to discipline others. This is one reason God keeps some reversionists alive.

**Proverbs 1:30** They wanted none of my counsel [instruction by discipline]. They despised [to deride and reject] all my reproof [intensive discipline].

This is a bit difficult to determine, are we still speaking about wisdom or have we somehow begun talking about God? Or, is truth and God seen here as equivalent, as in, *God is truth*?

1976 Proverbs

Proverbs 1:31

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#### Doctrine of the Sin unto Death

1. Most people will make the transfer into the next world via death.
  - a. Some will believers who go out under dying grace. This can be a very pleasant and wonderful transfer. This is the desert of a life being led to this ultimate end.
  - b. There is being maturity adjustment to the justice of God, which is the sin unto death.
  - c. The third way is suicide.
2. 4 ways to transfer
  - a. Sin unto death.
  - b. Dying grace.
  - c. Resurrection
  - d. Suicide.
  - e. With surpassing grace blessings, Enoch and Elijah.

3. This is the means by which the reversionist believer transfers from time to eternity. The justice of God has to adjust to the believer because the believer has not adjusted to the justice of God. Bob would hold it over our head if we end up in heaven in great regret over our lousy lives. A pastor who does this trying to scare them. Apparently he did a lousy job explaining the gospel and weeping and wailing at the Judgment Seat of Christ for committing this or that sin. Unbelievers are judged for their good deeds. "People are always stealing my stuff and publishing it." Some example of a guy that half of it came from Bob. When a person says "no" to Christ, they stand before the throne and is condemned for not adjusting to the justice of God. Evil has not been judged yet. Bob can see Ralph Nader and union leaders there. The whole Washington mess is giving us hell now, but they will go to hell then. There is no believer who will ever have anything mentioned in heaven. This is not a place for any regret.
4. "I shall not die but live; the Lord has disciplined me severely, but He has not turned me over to death." David did not suffer the sin unto death. Or the valley of death psalm. 1John 5:16
5. The cause of the sin unto death is reversionism. There is no unpardonable sin for the believer. The believer in Jesus Christ, there is no such thing as the pardonable sin. The only unpardonable sin is committed by the unbeliever, and that is unbelief in Jesus Christ. The sin unto death is for believers only and it is maximum maladjustment to the justice of God.
6. Because they have forsaken My doctrine and have not obeyed My voice, but have walked after the stubbornness of their heart and after Baals as their fathers taught them, thus says Jehovah, I will feed this people wormwood and give them poison water to drink. Being stubborn and hardheaded like some elkhounds that Bob knows. If Bob knew all of this, he would be named Tarfu and Snafu. I will send a sword after them until I have annihilated them. Professor at West Point is also saying that a war is coming up, but he comes from a different approach. He believes that Russia would go to war in 1977 and they have the greatest wheat crop in their entire history. This could be the year for the sin unto death for a lot of reversionists who have been attacking a lot of grace people. This can last for a long time or be relatively short. The person who dies gets very frustrated. They try to swim out. They panic. Horrible ways of dying are reserved for the reversionistic believer. Philip. 3:18–19 Rev. 3:15–16
7. The administration of the sin unto death does not mean loss of salvation. God remains faithful to the believer. Once the justice of God has provided salvation, it is absolutely impossible for anyone to every experience God's faithlessness. He cannot withdraw salvation.
8. Case histories of the sin unto death:
  - a. Monetary: Annanias and Saphira.
  - b. Corinthian who committed incest. He recovered.
  - c. For ritual reversionism; participating in communion out of fellowship.
  - d. Saul for mental attitude reversionism. He refused to kill Agag. God made certain that Saul went out against Israel's enemies in battle.



e. Verbal reversionism. Gossip; malicious, etc. They gossiped about the Apostle Paul. 1Tim. 1:19–20 people with dishonorable discharges have a difficult time finding a job. They are cowards and they are an insult. Can you imagine a president pardoning such evil people? Isa. 30:–3 31:1–3 38

9. Reversionism recovery. Highly undesirable to die the sin unto death. Most desirable thing is to recover, so there can be dying grace. The principle of repentance. A slave being bellicose persistent in spite of evil in grace orientation exercising disciplinary action towards those who are in opposition to doctrinal teaching for the purpose of receiving a full knowledge of doctrine.
10. The consistent function of gap as in James 4:4–8 come near to God is the daily function of gap. God does not want anyone to reject Christ and He does not want anyone in reversionism.

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### Doctrine of the Sin unto Death

1. Introduction & Definition-1st John 5:16▲17
  - 1) A Sin Not Unto Death. ἡμᾶς τῶν ἁμαρτιῶν μὴ θανάτου (1st Jn. 5:16ax2,17).
  - 2) A Sin Unto Death. ἡμᾶς τῶν ἁμαρτιῶν θανάτου (1st Jn. 5:16b).
  - 3) The context is a confident prayer ministry based upon our life in Christ (1st Jn. 5:13▲15).
    - (1) Intercessory prayer is prescribed for brothers sinning non-leading-to-death sin.
    - (2) We should never request that any brother is subject to the Sin Unto Death. Such a request is an ἁμαρτίαν request (1st Jn. 5:16b) rather than an ἁμαρτίαν request (1st Jn. 5:14,15x2,16a).
  - 4) All unrighteousness is sin, but there is sin that is non-leading-to-death sin (1st Jn. 5:17 cf. Rom. 6:23).
    - (1) The wages of sin is death.
    - (2) The gift of God is eternal life in Christ Jesus our Lord.
    - (3) What is a sin that doesn't lead to death? A sin that is forgiven!
  - 5) The antithesis of death as a purpose-consequence is the glory of God purpose-consequence (Jn. 11:4).
    - (1) Unrepentant, unconfessed sin results in operational death and premature physical death.
    - (2) Confessed sin restores operational life and extends physical life with the purpose-consequence of God's glory being achieved.
2. Illustrations
  - 1) Illustrations of the Sin Unto Death.
    - (1) Nadab and Abihu (Lev. 10:1▲2; 1st Chr. 24:1▲2). They're lines were ended, and Eleazar was not commanded to provide for their lines to be preserved.
    - (2) Eli and his sons (1st Sam. 2:12▲17,22▲36; 3:1▲21; 4:4▲18).

- (3) Saul and his sons (1st Sam. 15:10▲35; 31:1▲7; 1st Chr. 10:13▲14).
  - (4) Ananias and Saphira (Acts 5:1▲11).
  - (5) Hymenaeus and Alexander (1st Tim. 1:20).
- 2) Illustrations of the Sin Unto Death judgment being stayed.
    - (1) David's close call (2nd Sam. 12:13).
    - (2) Hezekiah's close call (2nd Kgs. 20:1▲11; Isa. 38:1▲22).
    - (3) The Corinthian man of incest (1st Cor. 5:5; 2nd Cor. 2:6▲11).
  - 3) Illustrations of the Sin Unto Death judgment being stayed, then reinstated.
    - (1) Moses' deferment (Ex. 4:24) and later judgment (Deut. 32:48▲52).
    - (2) Balaam's deferment (Num. 22:31) and later judgment (Num. 31:8).
3. Summary & Conclusion
- 1) The OT and the NT provide multiple illustrations for the Sin Unto Death.
  - 2) Illustrations are provided as warnings (1st Cor. 10:1▲11).
  - 3) The bottom-line cause of Sin Unto Death is idolatry (1st Jn. 5:21).
    - (1) Ananias and Saphira pursued the idolatry of approbation-lust (Acts 5:1▲11).
    - (2) Defiling the Lord's Supper is the idolatrous practice of eating the table of demons (1st Cor. 10:20▲22; 11:30).
    - (3) Apostasy is the idolatrous practice of living the teachings of demons (Rev. 2:20▲24 cf. 1st Tim. 4:1).

Self-induced misery from maladjustment to the justice of God. Discipline may not appear to be spiritual, and it rarely is. Self-induced misery gives us a clue. You finally conclude, if you have any sense left, that, to make yourself miserable is ridiculous and highly inconsistent with your own intelligence. Reversionism does not adjust to the justice of God. God is perfect and all of His characteristics are perfect. He simply wants us to hurt enough to make us realize that we are out of synch with His plan. Some of us are so hardheaded that it takes awhile before God gets our attention. They will eat the consequences of their own way.

God is your best friend in maturity and you are your worst enemy in reversionism. *min moetsa* which should be translated, consequently, with their evil conspiracies.

Reversionists are troublemakers and conspirators wherever they are found. A reversionistic believer is a dishonorable person. He also receives discipline from God. As goes the believers, so goes the nation. Evil conspiracies in business and in social life. In military organizations. The establishment authority of a nation is destroyed and this leads to a national degeneration. All conspiracy is related to evil.

You have the evil in your soul; you are just looking for some place to drop it.

**Proverbs 1:31** Therefore they will eat of the fruit [production, consequences] of their own way, And be filled with their own schemes [Consequently, they are satiated with their evil conspiracies].

Might be the last night with Proverbs 1. From this nation has gone the gospel from our nation. We have been a haven for the Jews. Some business filed on OSHA, which is an organization which is one of the evils of our nation. This is a ray of light; but it is not a very large beam as of yet.

The cycles of discipline are based on the fact that Jesus Christ controls history through the function and the essence of deity. He controls history permissively, permitting the Angelic Conflict to be perpetuated and concluded in human history. Good and evil have yet to be judged.

Only the masters could cut loose their slaves; the federal government did not have that authority.

We are in greater slavery today that at any time in our past. We have no choice with regards to certain things in housing, transportation, under the Satanic evil, the greatest good for the greatest number.

Under the principle of the 5<sup>th</sup> cycle of discipline, we are looking at apostasy, evil, Deut. 28 and Lev. 26 are the 2 chapters which deal with the fifth cycle of discipline.

There has been talk of a public execution as of late. Almost everyone interviewed and shown has said, "Oh, no, that's a terrible thing; we can't have that." One person slipped through and said it would be a good thing.

Capital punishment is the way to control crime. Fear of execution; fear of loss of life; criminals fear violence which is greater than their own violence.

The majority of people do not go along with these idiotic comments on the news; but the news goes out and finds these people, to make you think that this is the norm. We need executions where the criminal is drawn and quartered on color tv.

The Soviet Union is the greatest criminal organization in the world. When a captain in the military was killed by North Korea, we should have dropped a bomb. You impress violent people with a greater violence.

Your property isn't safe; your person isn't safe. Salisbury, Rhodesia, you can walk down any street and be safe. Rhodesia has the lowest crime rate in the world. 2 or 3 murders there last year. They are anti-communist; anti-terrorist. Blacks and whites are both happy with the government there. Our evil press has taken advantage of their freedom and has distorted this. We are about due for national discipline.

No president has upheld his oath of office. North Vietnam is the 4<sup>th</sup> most powerful nation in the world today because of LBJ; it is his policy which has given them so much of our military equipment.

We have no right to tell any nation at any time how to run their business. There are great violations of majority rule in the Soviet Union and in China; yet we are not telling them that they need to let majority rule. Yet, we turn around and tell little countries like Rhodesia to let the majority rule.

The Soviets bully you, every time they check your passport. However, the people in Rhodesia are happy to check your passport. We face terrible discipline. Bob is concerned about national discipline because that will bring back all of the kooks into the

Our founding fathers said you can't solve problems with legislation. This is always limited and ought to be confined to criminal activity. Let's say they passed a law saying, "You must be nice to everyone." Then you will see how limited the power of legislation is.

The law cannot make the air clean and people have their freedom infringed upon.

Bob liked Spanish detective stories, but there is no reason to have a ballot in Spanish. Everyone who comes here must learn the language first.

The UN is an old woman which has messed up its life and is trying to tell everyone else how to be.

The unbeliever can adjust to the justice of God through observing the laws of divine establishment. It is recognizing the freedom and privacy of others. To be a supporter of law enforcement.

French Indo-China; they did a lot better job administering that nation than the Vietnamese have. The people in South America are jealous of us. The Canadians are changing radically.

Having enemies is not a problem. Bob has enemies that he does not know. He has gobs of people who despise him. He has always had enemies. Having enemies is a way of life. He does not seek enemies nor does he back off. He does not solicit enemies; he just talks and it happens.

Bob liked the documentary of New York. Prostitutes moved in, police arrested them, and the judges let them back out. They took over the neighborhood.

The United States has always been envied. People with castles are not as well off as we are with our air conditioning and our heating.

Lev. 26:16 I will also do this to you: I will even appoint terror over you, consumption, and burning fever, consuming the eyes and causing sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.

Lev. 26:17 And I will set My face against you, and you shall be slain before your enemies. They that hate you shall reign over you. And you shall flee when none pursues you.

Lev. 26:18 And if you will not yet listen to Me for all this, then I will punish you seven times more for your sins.

Lev. 26:19 And I will break the pride of your power, and I will make your heaven like iron and your earth like bronze.

Lev. 26:20 And your strength shall be spent in vain. For your land shall not yield its increase, neither shall the trees of the field yield their fruits.

Lev. 26:21 And if you walk contrary to Me, and will not listen to Me, I will bring seven times more plagues on you according to your sins.

Lions will invade a village when they are hungry and start attacking those there. Wild animals means that there is lawlessness. Your only protection is to be stronger than someone else.

No more establishment system.

Lev. 26:22 I will also send wild beasts among you, who shall bereave you. And I will destroy your cattle, and make you few. And your highways shall be deserted.

4<sup>th</sup> cycle of discipline. There is always the chance of turning things around.

Many of you have spent a long time on your house and suddenly, all of that is gone. And no one has anything and the country becomes a jungle.

Lev. 26:23 And if you will not be reformed by Me by these things, but will still walk contrary to Me,

Lev. 26:24 then I will walk contrary to you and will punish you seven times more for your sins.

This is crime. Sometimes the sword refers to crime and sometimes to the military.

There are all of these Assyrian kings applying the 4<sup>th</sup> and 5<sup>th</sup> cycles of discipline.

Grace always precedes judgment. Many warnings came from great people. Jeremiah gave warning and Isaiah did, and Jesus did, and Paul did.

Lev. 26:25 And I will bring a sword on you that shall execute the vengeance of the covenant. And when you are gathered inside your cities, I will send the plague among you. And you shall be delivered into the hand of the enemy.

Lev. 26:26 When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight. And you shall eat and not be satisfied.

5<sup>th</sup> cycle of discipline. There is a terrible condition described.

Lev. 26:27 And if you will not for all of this listen to Me, but will walk contrary to Me,

Lev. 26:28 then I will walk contrary to you also in fury. And I, even I, will chastise you seven times for your sins.

Very abnormal circumstances described here.

An example of a woman who killed her own child to eat. Some came alone, smelling the food, and tortured her to find out where the food was. They found it, ate the rest of the baby, and then killed her and ate her.

When people are hungry, they will do anything for food. When a population is hungry, they will do anything for food. They will kill you and eat you.

Sherman's march through Georgia was one of the most gruesome things in our history. He made war on women and children. He was a disgrace to his uniform. This was the most degraded that we have been.

Lev. 26:29 And you shall eat the flesh of your sons, and the flesh of your daughters you shall eat.

They were distracted with idols. God's soul would despise them. This is the essence of God; total disdain.

Lev. 26:30 And I will destroy your high places and cut down your images, and throw your carcasses on the carcasses of your idols, and My soul shall despise you.

The Jews ignored their Sabbatical years.

Lev. 26:31 And I will make your cities waste and cause your sanctuaries to be deserted. And I will not smell the savor of your sweet odors.

Lev. 26:32 And I will turn the land into wasteland. And your enemies who dwell in it shall be astonished at it.

Lev. 26:33 And I will scatter you among the nations, and will draw out a sword after you. And your land shall be waste, and your cities waste.

Lev. 26:34 Then shall the land enjoy its sabbaths, as long as it lies waste, and you are in your enemies' land; then shall the land rest and enjoy its sabbaths.

Lev. 26:35 As long as it lies waste it shall rest, because it did not rest in your sabbaths when you lived on it.

Lev. 26:36 And on those of you that are left I will send a faintness into their hearts in the lands of their enemies. And the sound of a driven leaf shall chase them, and they shall flee as if fleeing from a sword. And they shall fall when none pursues.

You will not have the means to stand up against your enemies. David bypassed being disciplined by his enemies. He preferred being disciplined by God. The Mongolian animals in Russia and the Chicoms. They have schools where they learn systems of torture.

Lev. 26:37 And they shall fall on one another, as if it were before a sword, when none pursues. And you shall have no power to stand before your enemies.

Lev. 26:38 And you shall perish among the nations, and the land of your enemies shall eat you up.

Lev. 26:39 And they that are left of you shall putrefy in their iniquity in the lands of your enemies. And also they shall putrefy with them in the iniquities of their fathers.

Lev. 26:40 If they shall confess their wilfulness and the wilfulness of their fathers, with their sin which they sinned against Me, and that also they have walked contrary to Me,

Proverbs 1:32 For the backsliding of the simple will kill them. The careless ease of fools will destroy them.

## 1976 Proverbs

## Proverbs 1:32–33

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Max Rafferty was a few years ahead of Bob in school. His latest book is Max Rafferty on education. One chapter is the 12 labors. 2 formidable conditioners: behavioristic people to make kids compliant under all conditions; and those who rule out any books of true interest. Sawdust sandwiches. Our 3<sup>rd</sup> graders receive about a third of the words the Russians teach their kids.

Nearly all European languages have some basis in Latin. Max and Bob learned to speak English via Latin they they learned in high school.

Main activity right now in Russia is dispersing their population. Their estimate is a loss of 10 million where we will lose 100 million. He thinks the attack by the Russians will be bacterial.

Don Maclive around Rhodesia. Enormous amounts of wheat are being exported through Portland, OR.

The 5<sup>th</sup> Cycle of Discipline in a nation other than Israel. The Assyrian crisis.

Ezek. 31:3 Think of Assyria, a cedar in Lebanon, with beautiful branches and shady foliage, and of lofty height. Its top was among the clouds. The waters caused it to grow; the underground springs made it tall, directing their rivers all around the place where the tree was planted and sending their channels to all the trees of the field. Therefore the cedar became greater in height than all the trees of the field. Its branches multiplied, and its boughs grew long as it spread them out because of the plentiful water. All the birds of the

sky nested in its branches, and all the animals of the field gave birth beneath its boughs; all the great nations lived in its shade. It was beautiful in its greatness, in the length of its limbs, for its roots extended to abundant water. The cedars in God's garden could not rival it; the pine trees couldn't compare with its branches, nor could the plane trees match its boughs. No tree in the garden of God could compare with it in beauty. I made it beautiful with its many limbs, and all the trees of Eden, which were in God's garden, envied it. "Therefore this is what the Lord GOD says: Since it became great in height and set its top among the clouds, and it grew proud on account of its height, I determined to hand it over to a ruler of nations; he would surely deal with it. I banished it because of its wickedness. Foreigners, ruthless men from the nations, cut it down and left it lying. Its limbs fell on the mountains and in every valley; its boughs lay broken in all the earth's ravines. All the peoples of the earth left its shade and abandoned it. All the birds of the sky nested on its fallen trunk, and all the animals of the field were among its boughs. This happened so that no trees planted beside water would become great in height and set their tops among the clouds, and so that no other well-watered trees would reach them in height. For they have all been consigned to death, to the underworld, among the people who descend to the Pit. "This is what the Lord GOD says: I caused grieving on the day the cedar went down to Sheol. I closed off the underground deep because of it: I held back the rivers of the deep, and its abundant waters were restrained. I made Lebanon mourn on account of it, and all the trees of the field fainted because of it.

Destruction of the birds of the sky. Our federal government has come up with all kinds of goofy things to protect the birds. Steel shot rather than lead shot. Rationed out how many ducks and geese and what kinds. Never been a problem when hunters were simply allowed to go out and hunt. A nation of hunters is a vigorous nation.

Therefore, you have stumbled in the daylight. Doctrine is still available, but you would not hear it. My nation is destroyed from lack of knowledge of doctrine. Since you have neglected.

When you see Jerusalem surrounded by armies, then recognize that their desolation is at hand. Let those in Judæa flee to the mountains and do not let those in the country enter into Jerusalem. Whoa to those who are pregnant or nurse babies in those days. There will be a divine wrath on those people.

The final couple verses deal with the fifth cycle of discipline. Meshuvah is a defection and it comes to mean reversionism. As goes the believer, so goes the nation. The believer going to the high ground means prosperity for the nation.

The reversionist is an abnormal person. Reversionism is a state of abnormality. The normal believer is advancing. He can be carnal or spiritual at any moment. Here he is called a stupid person or a reversionist.

*To kill* is the fifth cycle of discipline. For reversionism of the silly ones (believers who reject Bible doctrine). As goes the believer, so goes the nation. If the believer is in reversionism,



the nation is destroyed. Just as a few mature believers can preserve a nation; some reversionists can destroy a nation.

Negative volition results in maladjustment to the justice of God.

Prosperity or security. Fools are reversionists here. Fools in the sense of having great power and authority and ability, but no capacity for life.

Lack of freedom, low military budget, ridicule of police officers are examples of a reversionist nation.

The security of fools will destroy them. This ought to be a motto on the door of the social security office.

**Proverbs 1:32** For the backsliding [reversionism or apostasy] of the simple will kill them. The careless ease [security] of fools will destroy them.

No such thing as a totally discouraging situation for the believer. The first 2 lines speak of disaster and the 2<sup>nd</sup> 2 lines speak of blessing. Listening under strict authority; the function of gap. This is the solution; this is the hope. This requires maturity adjustment to the justice of God.

**Proverbs 1:33** But whoever listens to me [doctrine] will dwell securely, And will be at ease [will rest in security or continue in security], without fear of harm."

Each chapter in Proverbs is a self-contained unit.

**Proverbs 1:1–33** The proverbs of Solomon the son of David, king of Israel; to know wisdom and doctrine [this states the purpose]; to recognize the words of understanding [to teach the vocabulary of doctrine]; to receive the instruction of wisdom, justice, and judgment, and uprightness; to give sense to the silly ones, knowledge [sagacity] and judgment to the young man; the wise believer hears and increases learning; and understanding ones get wisdom [will acquire common sense for leadership]; to understand a proverb and its meaning [aphorism]; the words of the wise teachers, and their acute sayings. The fear/respect of Jehovah is the beginning of knowledge; but fools despise wisdom and instruction [doctrine and discipline]. My son, hear the instruction of your father [David], and forsake not the law [instruction] of your mother [Bathsheba]; for they shall be an wreath of grace to your head and chains [of honor] around your neck. My son, if sinners [criminals] lure you, do not be willing. If they say, Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit [prison]; we shall find all precious goods; we shall fill our houses with plunder; throw in your lot among us, and let us have one purse. My son, don't walk in the way [modus operandi, modus vivendi] with them. Withdraw your foot from their path, For their feet run to evil. They hurry [rush impetuously] to shed blood. For in vain is the net spread out in the sight of any bird [in the eyes of any lords of wings]: But these lay wait for their own blood. They lurk secretly [lay snares] for their own lives.

So are the ways of everyone who is greedy for [unjust] gain. It takes away the life of its owners [capital punishment]. Wisdom calls aloud in the street [an open place]. She utters her voice in the public squares. She calls at the head of noisy places [doctrine shouts out in a large crowd]. At the entrance of the city gates, she utters her words: "How long, you stupid ones, will you love ignorance [with regards to doctrine]? How long will mockers [scorners] delight themselves in mockery [scorning], And stupid fools hate Bible doctrine? Turn at my reproof [turn back from reversionism because of My punishment]. Behold, I will pour out My Spirit on you. I will make known [teach] My words [doctrines] to you [I will teach you My doctrines]. Because I have called, and you have refused; I have stretched out [extended] my hand, and no one has paid attention; But you have ignored all my counsel, And wanted none of my reproof; [you did not want my warning] I also will laugh at your disaster. I will mock when calamity overtakes you; When calamity [dying dread] overtakes you like a storm, When your disaster comes on like a whirlwind; When distress and anguish [personal pressure] come on you. Then will they [reversionists] call on me [knowledge, wisdom], but I will not answer. They will seek me diligently, but they will not find me; Because they hated knowledge [of doctrine], And didn't choose the fear/respect of Yahweh. They wanted none of my counsel [instruction by discipline]. They despised [to deride and reject] all my reproof [intensive discipline]. For the backsliding [reversionism or apostasy] of the simple will kill them. The careless ease [security] of fools will destroy them. But whoever listens to me [doctrine] will dwell securely, And will be at ease [will rest in security or continue in security], without fear of harm [from the dread of evil]."

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# 1966 Proverbs

*notes from R. B. Thieme, Jr.'s classes*

**1966 Proverbs**

**Proverbs Introduction**

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The word for Proverb is taken from 'mashal' which is the Hebrew word 'to rule'. A proverb is a doctrine which rules and governs the life of a believer. This is doctrine especially prepared for young people. It is 2 lines of a poem.

What is good for a teen is good for an adult.

David recovers from the Absalom rebellion, so he begins to teach his child Solomon, his 2<sup>nd</sup> child by Bathsheba.

The book of Proverbs was written for teenagers - to teach them doctrine through a proverb (poetry of two lines). Proverbs is the collection of Solomon's teaching from David to him

and then from him to his son Rehoboam. RBT also teaches that Solomon also used two pseudo-names in Proverbs - Agur and King Lemuel.

In Proverbs Chapter 1:7-19, Proverbs Chapter 19:20-24, and in Proverbs Chapter 27-29, we have three sections in which David actually taught Solomon. Solomon wrote them down and kept them. We have Solomon's notes from his father's teaching. In other words, David taught doctrine to Solomon. And those sections are designed for teenagers, and the key in each case is, 'My son.' which is repeated several times.

Proverbs Chapter 1:10 through Chapter 19:19 Solomon probably wrote himself. This is doctrine which he received in teaching or figured out.

And, in Chapter 30 we have Agur's wisdom, and Agur is probably a pseudonym for Solomon, or else he was an actual king who taught Solomon. Then in Proverbs 31 we have two King Lemuels' wisdom, and Lemuel was either a friend of Solomon who taught Solomon or another pseudonym for Solomon.

The greatest ability for a writer is to be able to express lucid thought in poetic form. Aeschylus, Sophocles and Euripides were 3 great Greek writers. Works of genius. Solomon also has equally genius work.

These proverbs are written as prose, which is Hebrew poetry. It is easier to teach teens this way. You teach everything in 2 lines. Proverbs, in this sense, is a work of literary genius.

Next, there are three thrusts in the Book of Proverbs:

1. Divine Good (production under the energy of the Spirit) versus Human Good (production under the energy of the flesh).

2. Man shall not live by bread alone. As the human body needs food, it is God's command that a believer's spirit 'lives' by the Bread and Water of the Word. This means that in your list of priorities in life, God and His Word must be first in your life or you will not have the capacity to truly enjoy the 'details of life'. With doctrine, you can lose the details and still have inner happiness. Without doctrine, you can have all the details of life and still be frustrated and miserable and eaten up with mental attitude sins - no capacity for love, friendship, wealth, etc.

3. The last issue of Proverbs is that the mental attitude sins are the WORST sins. They all manufacture self-induced misery! Arrogance, jealousy, envy, strife, anger, bitterness, implacability, judging, self-righteousness, are the worst and hurt YOURSELF the most! And, when you act on these sins - to slander, gossip, interfere (doctrine of the long nose), revolt against legitimate authority, murder (they had it coming), steal (if I were not so poor I would not have to), etc. - all these sins started with a mental attitude sin.

Finally, The book of Proverbs is 'chakmah literature' or 'wisdom literature' (along with three other books - Job, Psalms, and Ecclesiastes). And, Proverbs is 'structured poetry'. In it are groupings of lines. The first grouping is called a 'distich'.

A two-line verse. The Germans were the greatest students of Hebrew and Greek. Some love to savor a new term.

A distich is two lines of poetry.

There are 6 basic types of distiches in Proverbs (Yea . . . even a 7<sup>th</sup>):

### Distiches

1. A 'Synthetic Distich' is a distich where both lines have Truth or Doctrine and the two lines have something in common. Yet they are not Antithetical or Synonymous. The line is repeated; the same idea repeated in another way. Prov. 11:25–26 **A generous person will be enriched, and the one who gives a drink of water will receive water. People will curse anyone who hoards grain, but a blessing will come to the one who sells it.** When people are prosperous, then this prosperity grows. So, if you are in the insurance business, when the economy is good, you do as well; and when it is not, then your business goes down. Higher seas raise all boats. We are in a recession, and if the government does nothing, then we will recover from that.

2. An 'Antithetical Distich' is a distich where the first line of poetry is opposite from the second line of poetry. Often the positive side first followed by the negative side. The positive and negative side of a coin. Prov. 14:30–31 **A tranquil heart is life to the body, but jealousy is rottenness to the bones. The one who oppresses the poor insults their Maker, but one who is kind to the needy honors Him.** Mental attitude sins destroy health; the thinking overflows into the body. Many of the diseases of humanity today find their source in a mind filled with mental attitude sins. There are all the details of life; clothes, sex, homes, children, and these things do not mean happiness. People today use children as a status symbol. If you have health or food, fine; if you don't, fine. You still have doctrine. You still have happiness. Whether you have pleasure or not, it is fine you can still have inner happiness. You have a home now, and the hurricane wipes you out, and you can still have happiness. If doctrine is first, everything else is a detail. Bob knows the names or faces of the Bible class crowd. The building is designed to take vibration. Here, a sound heart is a right lobe filled with doctrine. Prov. 17:22–23 **A joyful heart is good medicine, but a broken spirit dries up the bones. A wicked man secretly takes a bribe to subvert the course of justice.** An hysterical person is the hysterical type; tantrum Tillie. Prov. 15:5 **A fool despises his father's instruction, but a person who heeds correction is sensible.** The first line is negative and the 2<sup>nd</sup> line is positive.

3. A 'Synonymous Distich' is two lines of Jewish poetry that say the same thing - only using different words. A Synthetic distich. The first line expresses a truth of doctrine; the second line expresses a truth of doctrine; and both lines have something in common, which is neither antithetical or synonymous. They have the same subject in common. Prov. 10:18 **The one who conceals hatred has lying lips, and whoever spreads slander is a fool.** A person with mental attitude sins, but he hides it with hypocrisy. All of this palaver

which doesn't mean a thing because of the hatred in the heart. The 2 lines both deal with mental attitude sins. Prov. 29:18 **Without revelation people run wild, but one who keeps the law will be happy.** Revelation here is doctrine in the frontal lobe. Keeping the law is another form of Bible doctrine. Inner happiness leading to outer happiness. Bible doctrine is the only way to live. You can be alive but still not living.

4. An 'Integral Distich' is a distich where the second line completes the thought of the first line. The second line completes the thought of the first line. Prov. 13:14 **A wise man's instruction is a fountain of life, turning people away from the snares of death.** Torah here refers to Bible doctrine; it is a fountain of life. Life is filled with many snares, and this is temporal death. Doctrine delivers you from them and it gets you back in. Prov. 19:20 **Listen to counsel and receive instruction so that you may be wise in later life.** The next verse down has another type. Prov. 19:21 is an antithetical distich: **Many plans are in a man's heart, but the LORD's decree will prevail.** Prov. 22:6 **Teach a youth about the way he should go; even when he is old he will not depart from it.** You cannot teach doctrine unless you have doctrine in your own thinking. Old means the person has matured. He may depart in the meantime. If a child has any salt, he will be a rebel; he will be an independent thinker. Bob has mumbled to himself more often in the past year than in any other, "Chip off the old block." Prov. 22:10 **Drive out a mocker, and conflict goes too; then lawsuits and dishonor will cease.** Throw out the tongues people and you will not have trouble. Fineburg was Bob's Hebrew teacher; finished with Ron. The problem with learning another language is not knowing your own language. Latin teaches you what English is all about. Two ways to get rid of these types; tell them to leave or just teach doctrine and they leave on their own. Prov. 22:15 **Foolishness is tangled up in the heart of a youth; the rod of discipline will drive it away from him.** Babies are stupid. One of the great things of growing up is getting rid of stupidity. This is bound up in the frontal lobe of the child. There are some things a child can only learn one way. We live in a day of psychology. We are creating monsters and these will grow into adults and your country is unable to fight a war. Bob taught some people, some adults, by force. Russia and China are national entities which can understand force only.

5. A 'Parabolic Distich' (a one phrase parable) is a distich where the first line illustrates the second line - usually starting with 'as' or vice versa. Prov. 11:22 **A beautiful woman who rejects good sense is like a gold ring in a pig's snout.** David was teaching Solomon; he told Solomon to stay away from stupid women. A ring of gold is a stupid but beautiful woman. It stands by itself without expatiation. Prov. 25:11 **A word spoken at the right time is like golden apples on a silver tray.** A beautiful picture in a beautiful frame. Doctrine in your soul and the application of doctrine. Everything has a doctrinal counterpart. Whenever you can express the divine viewpoint on anything and everything, then this is like a beautiful picture in a beautiful frame. Prov. 25:25 **Good news from a distant land is like cold water to a parched throat.** Everyone likes a nice letter. Prov. 26:11 **As a dog returns to its vomit, so a fool repeats his foolishness.** Like those of you who hear about the importance of Bible class, you just do something else, like watch Batman on tv or the bowling league. The dog throws something up and then goes back to check it out. Prov. 27:15 **An endless dripping on a rainy day and a nagging wife are alike.** "And while we have found the solution to most leaking roofs...you're thinking ahead of me." **As a thorn goes up into the hand of a drunkard** [the thorn is sticking in him, but he does not notice it] **so is the parable in the mouth of a fool.** Some people can say something that is right, but

they do not know what they are saying. Cults can quote the Bible, but they don't get it right.

6. A 'Comparative Distich' is a distich where the first line expresses something better than what you have in the second line. The first line expresses something better than what you have in the second line. Prov. 15:17 **Better a meal of vegetables where there is love than a fattened calf with hatred.** It is better to have Post Toasties with someone that you love as opposed to a 10 course meal with someone you do not. Prov. 21:19 **Better to live in a wilderness than with a nagging and hot-tempered wife.** It is better to live out in the desert than to live with a contentious woman.

7. A 'Reciprocal Distich' is one with the first line stated and then the situation is reversed in the second line.

Next, we also have 4 line proverbs called a Tetrastich with similar structures above (for example: the first two lines can be synonymous with the second two lines). Prov. 24:3-4 **A house is built by wisdom, and it is established by understanding; by knowledge the rooms are filled with every precious and beautiful treasure.**

Synthetic and some other kind.

And we have 6 line proverbs. In a 'Six-line proverb', the first two lines form the subject and the next four lines amplify the subject. Prov. 23:12-14 **Apply yourself to instruction and listen to words of knowledge. Don't withhold correction from a youth; if you beat him with a rod, he will not die. Strike him with a rod, and you will rescue his life from Sheol.** With doctrine, you will know how to discipline your child. Your discipline will rescue your child from hell. Once he gets to the teenage, you have had it. If you have not gotten any doctrine into them, then your children will shake you up for the rest of your life.

And we have a Pentastich. In a Pentastich the last three lines give the reason for the first two lines - five lines in total - subject in first two lines with amplification in last three lines. **Do not eat bread with the person with the evil eye** (avoid those believers with mental attitude sins) **neither desire his dainty meats.** (Give such a one a wide berth) there are those who will do things for you, and they will resent doing it and they will mumble and grumble and groan about it. Mental attitude sins; give them a good wide berth. **The morsel which you have eaten, you will vomit up.** If their vindictiveness overflows to you, it hits your stomach first and you cannot digest your food. **...and you will lose your sweet words.** Idiom for losing your own sweetness. Loving believers does not mean that you have to have anything to do with them. You can get along fine without associating with some people.

And we have a 'Heptastich'. A 7 line proverb. The first two lines are expanded by the next five lines. Prov. 23:6-8

Finally, we have the 'Octastich'. There is only one - Proverbs 6:16-19. You have two lines and then it is amplified by the next 6 lines. Proverbs is one of the greatest books in the Bible for doctrine for the believer.

Stay away from mental attitude sins. Prov.6:16–19 Six things the LORD hates; in fact, seven are detestable to Him: arrogant eyes, a lying tongue, hands that shed innocent blood, a heart that plots wicked schemes, feet eager to run to evil, a lying witness who gives false testimony, and one who stirs up trouble among brothers. Only one high on the list of an overt sin; which is murder.

## 1966 Proverbs

## Prov. 1:1–6

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*to rule, to govern* is the verb from which *proverb* comes from.

Bob's dad half-proverbs: "Dammit, use your head" and sometimes he would add, "That's what it's for." Bob learned a lot of wonderful things from his father.

These proverbs are David teaching his son, Solomon. Solomon has remembered these proverbs and he wrote them down.

A review of the 6 types.

RBT also found a Tristich - a three line proverb. There are only a few - Proverbs 24:27; 25:13. The first line is the illustration and that is amplified by the next lines.

### Chapter 1

{Chapters 1-24: Primarily for Teenagers} what you learn as a teenager you can often use for the rest of your life.

{Title}

1~~ Proverbs {mashal} of Solomon, Son of David, King of Israel.

{Note: The book of proverbs is Solomon's collection of sayings. They are not all his original sayings. Solomon was the second son of David by Bathsheba (the first child of David's rape of Bathsheba died). Mashal means to rule or govern. A proverb is a rule by which you should run your life.}

### Prov. 1:1 [The proverbs of Solomon son of David, king of Israel:](#)

The greatest heritage of all is being able to leave that which is true, doctrine, with your children. Doctrine carried Jesus Christ through the 3 hours of bearing our sins.

{Verses 2-7: Purpose}

2a~~To know {yada`}

wisdom {chokmah}: chokmah - 'means to have it pounded in' - the way you teach children to have manners - repetition of the same principal - inculcation. You keep at it and it eventually sinks in. Military training is like this. You train them again and again to do the same thing. You do it until you can do it in your sleep. Use doctrine until you can teach them and it is ingrained in them.

and doctrine/instruction {muwcar}. And, muwcar - 'to train by discipline' - to teach under authority will teach the principal of respect for authority - that child will respect authority for life - if this is not taught the child will not respect others, their property, their rights - a bad start in life. Again, it is going over and over the same principles. A football coach taught his kids to do a few things well. They learned only a half-dozen plays, but they learned them well. Muwcar means to train by discipline; to train with authority.

The family is the most basic training unit; it is the basic preparation for life. It is not school or any advanced training of any type.

### **8 Kinds of Authority**

1. Authority of God's Word. Ultimately success is based upon accepting the authority of the Word of God.
2. The authority of God Himself.
3. The authority of the pastor. Some of you have the image of some weak, mealy mouthed creature; some of you have found out that I don't want to let anyone walk over him. He needs this authority to teach the Word of God. If you don't like it, you move on.
4. The authority of the rulers of state. They have rulership under nationalism. There are always those in authority. It begins with the traffic light on the corner.
5. Businesses must have good authority.
- 6.
- 7.
8. Authority of military.
9. Authority of human volition. The right to make choices for yourself.

### **5 Things a Child must Learn**

1. Respect for authority of any kind; parents, government, schools, etc.
2. Self-discipline they don't do what they don't want to do. Whatever involves sacrifice or hard work, they avoid.
3. Respect for property of others
4. Respect for rights of others.
5. Respect for privacy of others.

In every society, there is a teenage gang that rejects all 5 of these, and proverbs calls them the wrong crowd. They are lawless; they have no respect for the property or privacy of others or for their rights. They usually fun in a crowd. Example of Hell's Angels. They took over a small town in CA. A motorcycle gang will surround a car and rob them and rape any women in the car. Very difficult to control them.

The wrong crowd is composed of teenagers who do not follow these principles.



Wisdom and instruction includes keeping them away from the wrong crowd. There are parents who want something better for their children. They might move into an expensive neighborhood so their kids will meet nice kids. Wealthy kids and poor children can suffer from a failure in these 5 areas.

Parents try to substitute circumstances for Bible doctrine. They think the right environment will fix things. There is no substitute for Bible doctrine.

2b~~To teach/'cause to perceive' {biyn} this is getting information into your brain, so you retain this.

the vocabulary {emer}  
of doctrine {biynah}.

{Note: Biyn - Hiphil stem - means 'to get the information metabolized into your mentality'. It is the transfer of knowledge from the book (where it does you no good) to where it can be used when needed. And biynah - 'doctrine in the right lobe' - is the noun form of biyn above.}

Prov. 1:2 [For gaining wisdom and being instructed; for understanding insightful sayings;](#)

3~~To receive {laqach}  
the 'doctrinal instruction of wisdom' {muwcar sakal}  
{3 Circumstances of Application follow:}  
righteousness/justice {tsedeq}  
'divine institutions'/judgment {mishpat}. We should understand all 4.  
'but always with integrity'/'and equity' {meyshar}.

{Note: Laqach means 'to get and clearly pass on in a manner in which it can be understood'. Muwcar sakal means 'bible doctrine in the frontal lobe applied to experience' - wisdom from doctrine. Tsedeq is referring to your general motus operandi in life. And, mishpat is referring to the 4 divine institutions and how they operate. Finally, meyshar means personal integrity. It is the same as 'your Word should be your Bond'.}

Prov. 1:3 [for receiving wise instruction in righteousness, justice, and integrity;](#)

4a~~To give 'silly ones'/'the stupid' {reversionists} . . .  
sagacity/'something of value'.

{Note: Some children are more teachable than others - you may have to go over some things in different ways and over it and over it again - but doctrine will give even the simplest of Children something of value.} To give even the stupid a scale of values. You can teach the principles of Bible doctrine in the home to any level. It is not the environment or college education which makes the different, but doctrine in the frontal lobe.

{Now for the Teenager} This is when the teenager is at his most dangerous point. The most critical period of human life is the teenage. Teachers should simply make use of the concentration which parents inculcated into the child.

4b~~To give young man {na`ar}  
knowledge {of doctrine} {da`ath}  
and discretion/'common sense wisdom'/concentration.

{Note: m@zimmah means focusing your thinking on 'something of value'.}

Prov. 1:4 for teaching shrewdness to the inexperienced, knowledge and discretion to a young man--

5a~~A wise one {chakam} This person has the motivation to learn.  
will 'hear, listen, and obey' {shama`}  
and increase doctrine {leqach}.

{Note: Chakam - a person motivated to concentrate and learn doctrine.}

5b~~And the one receiving understanding {of doctrine} {biyn}  
will 'acquire common sense for leadership'/  
'have principals on which to be successful'.  
{idiom: literally: 'will attain unto wise counsel'}

### 8 Principles

1. The more you know about the Bible, the more you know about Christ.
2. The more you know about Christ, the more you are occupied with Him. A person occupied with Christ regardless of his natural perspicacity can become a good anything.
3. The more we love Christ, the more we are occupied with Him.
4. Christ becomes paramount and everything else is a detail. If you are living in doctrine and learning doctrine so that you are occupied with Christ, then the details of life simply remain details. Money, sex, social life, popularity, pleasure,... Put doctrine first, then everything else in life will be wonderful. If you phase out doctrine, then these things become paramount. Without doctrine, losing out on one of these things can make you miserable. If our country survives, it will be Bible doctrine on the frontal lobe of a believing remnant. The purpose of proverbs.

Prov. 1:5 a wise man [motivated to learn] will listen and increase his learning, and a discerning man will obtain guidance--

6~~To understand a proverb and its interpretation . . .  
the words/'doctrinal communications' {dabar} of the wise teachers  
and their 'spiritual discourses'/enigma's/'advanced doctrines'.

Doctrine is built upon doctrine. You cannot do algebra until you have first learned simple math. There must be the principle of respect for authority. No teenager will stay away from the wrong crowd unless they have respect for authority. Many do not want to get into trouble, but they get in with the wrong crowd. They get in with those without any authority-orientation. We have wrong crowds all over and these teens are the citizens of tomorrow.

There are more teens involved in crime than ever before in history; teens in jail and teens with police records. We have never had more programs for teens and all of these many programs for teens.

Teenagers from lovely home with nice parents are being involved like never before in violence and crime. Teens can makes decisions that will not just ruin their lives, but, on a widespread scale, ruin the country.

Basically, teenagers are the same; they are half boy, half man; half girl, half woman. There is always that rebelliousness in them.

Gangster syndicates are getting children to do their work for them. Every young person can be hooked under marijuana.

Prov. 1:6 [for understanding a proverb or a parable, the words of the wise, and their riddles.](#)

Next passage is going to be one of the most pertinent passages for us today. Israel was split because of the wrong crowd concept. The whole split came because of these teens who follow the wrong crowd.

## 1966 Proverbs

## Prov. 1:7-19

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Over 2 million teens have criminal records at this time. Some teens are weak and gravitate toward the wrong crowd. There has always been a wrong crowd. The Hell's Angels in the California area. Some getting with the drinking crowd and they get in over the heads. The only way to break up a wrong crowd is the principle of authority. There is the authority of God. The book of Proverbs. The authority of the pastor-teacher, who teaches Bible doctrine. The authority of human volition, The authority of parents. When the parents have not used their authority properly in a national entity, the country can be destroyed. Lawless apostate types who went out under the 1<sup>st</sup> 5<sup>th</sup> cycle of discipline. Other authorities given, like the coach and teacher.

Two are emphasized here; the authority of Bible doctrine and the authority of parents.

{Verses 7-9: Respect for Authority}  
{Verse 7: Respect the Authority of Bible Doctrine}  
7a~~Respect {yir'ah} for Jehovah/God  
is the beginning of the knowledge {of doctrine}.

{Note: Yir'ah - literally means 'awe' - and the phrase comes to mean 'Occupation with Christ'.} Here, you want to know what He thinks. When you are in love, you want to be with them and you want to know what they think and how they think. Some people can be very attractive, but they are repugnant as company.

Occupation with Christ stimulates interest in Bible doctrine.

Whether you have loved ones, sex, or whatever; but you enjoy it when you have doctrine; and you are fine when it is taken away from you.

Your moment by moment inner happiness is dependent upon Bible doctrine. You can have money and enjoy it, or not have money, and enjoy it.

7b~~But 'stupid ones'/fools {'eviy}

despise {buwz} both 'application of doctrine' {chokmah} This means to put your foot on something; to kick it; to despise it. The believer who is a fool despises doctrine. The stupid believer rejects doctrine and its application. Parents use to say, "I can't come to Bible class because of my children." You need Bible doctrine to establish the authority of the parent in the home.

and 'training under discipline' {muwcar}.

{Note: 'Eviyl is a word stronger than 'fool'. It refers here to anyone who has any detail of life set up as more important than God and His Word in their scale of values. And Buwz means to put your foot on something and kick it - this can be mentally or physically. Finally, chokmah is 'wisdom' or 'application of doctrine'.}

Prov. 1:7 **The fear of the LORD** [occupation with Christ] **is the beginning of knowledge; fools despise** [step on, kick against] **wisdom and instruction.**

For some of you parents, it is too late.

The secret to maintaining a country is every parent instilling discipline in their children. Bob is advocating "parent power." Kids need training and discipline.

Rehoboam got in with the wrong crowd and this broke up the country.

{Verses 8-9: A 'Synonymous Distich' (David taught Solomon . . . here recorded by Solomon)}

{Verse 8-9: Respect the Authority of Parents}

8a~~Hear, listen and obey {shama`}

my son, the 'teachings under discipline' {muwcar - plural}  
of your father {David}.

It is often the mother who knows the most doctrine, and she is in charge of teaching the children. Deut. 6:4-9 parents were to teach doctrine constantly and to use training aids.

Bob is learning a lot of parents and children during the teen class. The girls are the worst. This is 25% doctrine and 75% manners. But there are some with great interest in doctrine, and that reflects upon the parents.

{Note: Shama` means to concentrate under strict authority - to hear, listen, concentrate, and obey. Parents should teach doctrine to their children and children should listen!}

8b~~And do not forsake the 'doctrinal instructions'/law {towrah} of your mother {Bathsheba}.

{Note: Towrah means again teaching of doctrine. This time referring to 'the Law' (Deuteronomy 6:4-9) which explained to the parents how to teach doctrine.}

Prov. 1:8 Listen, my son, to your father's instruction, and don't reject your mother's teaching,

The child who listens to doctrine will become a wonderful person. He has on his head a crown of grace. The female has a necklace of gems. A crown of grace is an idiom for someone being a wonderful person, a successful adult.

9a~~Because these/they {doctrines resident in the soul that were taught by your parents} are a 'wreath/crown of grace' {livyah chen} around your head. The crown means success.

{Note: RBT says this part refers to the male - and is an idiom for a 'successful adult'.}

9b~~And a 'neck-chain {of honor}' {`anaq}. This is a valuable necklace about the neck, suspended from the throat. If the kids get this doctrine, so that these children learn and understand the Word of God. These are the noblemen of Christianity.

{Note: RBT says this part refers to the female - and is another idiom for a 'successful female adult'.}

People move all around town in order to get their children with the right kind of kids. There is a wrong crowd no matter where you go. Sometimes a right crowd is made up of one child who stands up with doctrine.

Prov. 1:9 for they will be a garland of grace on your head and a gold chain around your neck.

After the 3<sup>rd</sup> Punic war, many Romans moved into the cities and got involved with the wrong crowd. Some parents send their children to a military school to keep them from the wrong crowd.

{Verses 10-19: Enticement of the Wrong Crowd and How it can Destroy a Nation}

10~~ My son {David to Solomon}, if sinners { chatta' } 'entice you under pressure'/'seek to seduce you' {pathah} . . .do not be willing.

**Methods of Being Enticed**

Bob may not use the language of the teenager today because when you depart from grammatical construction, you lose the ability to think; it means sloppy thinking.

1. Come on and be a regular guy; which means being enticed to do whatever everyone else is doing.
2. You're chicken. You do not have the courage to do the wrong thing, is what is being said. Any imbecile can say no to the wrong crowd.
3. What will the girls think about you? You must do evil in order for them to admire you.
4. Aw, come on, everyone is doing it. You should be herd bound because we all all herd bound.
5. Will you be a square like your parents? Attempt to undermine parents. Become a sneak, become spineless.

One boy told of a crowd who kept trying to get him to smoke. Bob illustrates with some theatrics. Any teen who smokes is an utter clod. It is a sign of weakness; it is a sign of lack of character. It destroys femininity. Bob thinks that smoking women ought to smoke a corn cob pipe or cigars.

{Note: Chatta' here is in the intensive form. It is referring to a crowd who makes a habit of sinning. And pathah here is also in the Piel intensive stem. Here using peer pressure to join them so you are not a 'square' - be a regular guy - or to call you a coward - taunting that 'you are afraid to break the law with them' type thing.}

Prov. 1:10 [My son, if sinners entice you, don't be persuaded.](#)

Proverbs was written nearly 3000 years ago and the wrong crowd has not changed. The wrong crowd gets together with tire chains and they beat him up. Waiting for blood is waiting for an innocent to do violence to.

{Verses 11-19: Activities of the Wrong Crowd Mentioned}

11~~If they shall say, "Go along with us, let us 'use violence' . . . let us 'ambush the innocent without a reason'.

{Note: 'Use violence' is an idiom. It is literally 'lay wait for blood'. This is all the 'we are a tough gang argument' - 'join us to beat up people' - mob violence.}

Don't ever become part of a mob for any reason. A mob is cowardly. They are a frightened organization. The wrong crowd attempts to gain ascendancy in their neighborhood.

Prov. 1:11 [If they say--"Come with us! Let's set an ambush and kill someone. Let's attack some innocent person just for fun!](#)

{More Violence}

12~~Let us 'beat them up so badly it is like they are dead though still alive' and like healthy ones that go 'to prison'/'down into the pit'.

{Note: To beat them up badly is another idiom: literally 'swallow them up alive as the grave'. And the verse means they intend to brutalize anyone in their vicinity}

Prov. 1:12 [Let's swallow them alive, like Sheol, still healthy as they go down to the Pit.](#)

{Now More Lawlessness - Robbery}

13~~ We shall acquire all kinds of precious wealth, we shall fill our houses with plunder/spoil {something robbed}.

Prov. 1:13 [We'll find all kinds of valuable property and fill our houses with plunder.](#)

One purse is socialism. We are one big happy family. When you are with the wrong crowd, you are responsible for what they do en masse.

{More Anti-'God's Laws for Establishment' - Socialism of these Criminals}

14~~Throw in your lot with us, one purse shall be for all of us."

Prov. 1:14 [Throw in your lot with us, and we'll all share our money"--](#)

You can make decisions as a teen that will ruin your future.

{Verses 15-16:David's Warning Against Joining Them}

15~~My son, do not Walk in the Way with them, withdraw your foot from their path.

{Note: This warns NOT to have a pattern of life similar to theirs - stay away from them and their ways.}

Prov. 1:15 [my son, don't travel that road with them or set foot on their path,](#)

16~~For their feet hurry to evil, and they rush impetuously to shed blood.

Prov. 1:16 [because their feet run toward trouble and they hurry to commit murder.](#)

To catch birds, there was some kind of a trip stick and a net would fall to the ground over the bird and capture it. Even a smart bird can see the net. The smart teenager looks up and sees the net and says no.

{Illustration}

17~~For the net is spread out in vain in the eyes of all 'Large Birds of Prey' { ba`al kanaph}.

{Note: This is an idiom: for eagles, hawks, vultures - literally 'Lords of the Wings' - the analogy is of trying to set a trap to catch one of the big birds - the wrong crowd will try to trap teenagers by offering 'grain' (success, power, money) - and the net is set in vain if the smart bird sees the trap and avoids it.}

### **The Net Analogy**

1. The birds have their eyes on the bait and they are caught. The teen who falls for the wrong crowd sees the bait and is caught.
2. The bait is the enticement of the wrong crowd.
3. The smart bird who sees the net flies away from the bait when it sees the net.
4. Bible doctrine warns the teenager about the net.
5. The parent warns the teenager about the net.
6. If the bird ignores the bait and flees the net, so should the teenager through Bible doctrine or through respect for his parents.
7. This is an illustration of how not to be stupid. Like, "You're not a man unless you've had a drink, a girl, drugs, a fight; whatever." That is the bait.

Prov. 1:17 **It is foolish to spread a net where any bird can see it,**

{Verses 18-19: Wrong Crowd Destroys itself}

18a~~But they ambush their own blood. {those who live by lawless violence, die by lawless violence}

18b~~They lay snares for their own lives {self-induced misery}. {they are the ones secretly trying to hurt or steal - but it is them who will be hurt and taken into custody}

Bob grew up in a place where the people have great privileges. One of his friends drank and drove into a telephone pole and killed himself. If you are smart, you look up and see the net. One way or another, teens through doctrine or opinion of parents, make good decisions and our country has a wonderful new generation.

Prov. 1:18 **but they set an ambush to kill themselves; they attack their own lives.**

19~~So are the Ways of every one that is greedy for gain which takes away the life of the owners thereof. {you get into the wrong crowd, you destroy yourself - maybe early death or, as likely, the destruction of a chance for a good productive life under God's laws}

{Note: Greedy people often lose their lives in their frantic search for money.}

{Answers . . . Solutions to the Wrong Crowd Problem}

{Warning in the Days before that Great Civil War came to Israel (within 20 years the 10 Tribes to the North become one Entity and the 2 Tribes to the South become Another National Entity)}



Prov. 1:19 Such are the paths of all who pursue gain dishonestly; it takes the lives of those who profit from it.

## 1966 Proverbs

## Prov. 1:20–27

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The principles of doctrine never change in the Bible. The divine institutions are given. Volition, marriage, family and nationalism. There are many approaches to the destruction or the success of a nation. They are all covered in the pages of the Word of God. Nations continue to exist as long as the human race exists, nations are constantly in flux. We think our nation is the greatest in the world, and this is true today. Nations eventually deteriorate until they no longer exist. Often, some war from without will finish off the job. The people are not the same in the United States any more. We have done everything to destroy ourselves. Our foreign policy from FDR on is very destructive. This is the foreign policy which destroyed the Athenian empire. Our give-away programs, the mental attitude of our state department, the policies which we have formulated, have lent themselves to destruction. We have allowed 3 countries to be swallowed up by communism.

No national entity has ever survived socialism. Our educational system today is contributing to our destruction. Our system of economy is set on self destruction. Our whole concept of limited war brings out this very principle. General Twining, the former chief of staff wrote this book about the military destruction of our country. Since WWII we have done nothing right. We demonstrated in WWII that we can still fight an all-out war; but we have demonstrated since then that we can do nothing right. Why are we still here? We are here in spite of socialism and communism. In spite of all these things. Every generation of teenagers become eventually the citizens of tomorrow.

There has been a succession of presidents whose policies from the executive branch lead to self-destruction. We are in a critical period of our history. The key to every generation is the kids coming up. They can turn a nation around; we can go from bad to good, rather than bad to worse. But this can only be done with Bible doctrine.

Teens face their greatest challenge and danger in going with the wrong crowd. In every generation, there is always the wrong crowd. Bob can remember all kinds of pressures from the wrong crowd; and he beat up members of the wrong crowd. Bob's dad out of the side of his mouth, you're a sucker to run with them. Bob's dad was called once when Bob knocked out the teeth of another kid with a board.

We often say that the teens today are worse than before. The teens of this generation do not hold the record of having the longest hair. This actually occurred before the War Between the States. This is where the concept of state's rights was lost.

In military life, the hair got shorter after the War Between the States. Proverbs is written to the teenagers and how to avoid civil war. Also how a national entity on the way down can recover. It all begins with Bible doctrine; that is the preservative of the national entity.

Under Jonah, there was a great revival in the Assyrian empire, and the results of Bible doctrine were still being found in the Assyrian empire 200 years later. There are no Assyrians today and no Chaldeans today.

The Persian empire became a great empire, and there were believers in high places. The Roman empire was preserved for 300 years.

3 times in Great Britain's history the country was at the point of self-destruction; and 3 times, there was a great revival and the learning of Bible doctrine. They took nations from 3 continents out of the dark ages and millions of people are in heaven today because of the colonialism of Great Britain. College professors hate the Victorian era and colonialism; but this was a great time. The Britains who gave up these other countries, millions of Blacks are no longer being saved; millions of them are being destroyed by Blacks. There is no more cruel person in the world than an African ruling over another African. The UN is destroying the lives of Africans today and keeping them from evangelism. To make it worse, we are about to place our sovereignty under the United Nations. Many of these people would like to have the British back.

The great empires have stood upon Bible doctrine. The last stand of freedom is the United States. However, in every way, we are destroying the freedoms of others. The only way to stop this whole process is revival.

Proverbs anticipates the coming of the fifth cycle of discipline for the southern kingdom. They had many warnings. These prophets warned the people to come back to God.

The gospel and the Word of God is heard on the street.

20a~~Wisdom/'application of doctrine to life's experiences' cried 'outside'/without. {Examples: Anticipating messages of Isaiah and Jeremiah and Hosea}

20b~~She {Bible doctrine} utters her voice in the streets. {Exposing people to bible doctrine . . . but they are not listening}

{Note: Wisdom is the application of doctrine. It is the prophet of old standing up and teaching the doctrine and then showing its proper application. The word here 'to cry' is a public speaking situation in front of a lot of people where the speaker has to shout to be heard. Wisdom cried outside. In other words, people were gathered in crowds and the prophets would tell about the great dangers coming.}

Prov. 1:20 [Wisdom calls out in the street; she raises her voice in the public squares.](#)

21a~~She {doctrine} cried in the chief place of concourse . . . in the openings of the gates.

{Note: Every place in an ancient city had a place where someone could stand up on steps which formed a platform and look out over a great crowd, and there speak. In the ancient

world news was broadcast from these gates. So in places where news was disseminated these people could come and hear the gospel.}

This was the message given to the Jews before every crisis.

Prov. 1:21 **She cries out above the commotion; she speaks at the entrance of the city gates:**

21b-22a~~She {Bible doctrine} uttered her words, {saying} 22~~ "How long, you stupid/simple ones, 'will you reject Bible doctrine?' {idiom: literally: 'will you love simplicity/stupidity?'} We have several words which would cover the meaning of this Hebrew word, but it would distract you. Bob could add one word to stupid to convey what this word means.

{Note: Now here was the message given to the Jews before every crisis break came. Before the decline, before the civil war of the Jews, before the first administration of the 5th cycle of discipline in 586 BC, before the second administration in 70 AD, the Jews had three maximum crisis periods when they were about to be totally destroyed when there was the teaching of Bible doctrine. This is reproduced for us now in essence. In view here is the believer who does not love His 'Divine Viewpoint'/Word/'Bible Teaching'. They put the 'details of life' - success, family, health, social prosperity, sexual prosperity - anything ahead of God and the learning of His Word.}

"Many of you have innocuous pleasures." If you have Bible doctrine, you can enjoy your pleasures; if your pleasures faze out Bible doctrine, then you will be miserable with your pleasures. If you have Bible doctrine, you can enjoy sex. If Bible doctrine is paramount, you can enjoy the details of life; and if you lose them, you can still enjoy your life.

The details of life are more important than the Bible doctrine. This person is also contributing to the destruction of his own national entity.

22b~~The scorner delights at scorning.

{Note: The scorner is a believer who takes a dim view of bible doctrine and will ridicule the person who is interested in studying the Word of God.}

22c~~And the fools hate knowledge/'bible doctrine' {da`ath}.

{Note: 'Fools' is the term generally used for 'unbelievers' - but can be a believer in reversionism.} you despise doctrinal information.

Prov. 1:22 **"How long, foolish [stupid] ones, will you love ignorance [stupidity]? How long will you mockers enjoy mocking and you fools hate knowledge?"**

{First Solution - Rebound} this give the impact for doctrine. Turning around is rebound. There must be something to fill in the gaps, so that is turning toward doctrine. Doctrine must become your life. It must be first. It only takes a handful of believers to have impact

for Jesus Christ. The unbeliever sees hypocrisy. When you offer something which is phony; something which does not line up with Bible doctrine, then it has no impact whatsoever.

23a~~'Keep on turning back/'rebound {shuwb - change of mental attitude} at my reproof/correction.

{Note: Bible teaching is NOT always easy to hear - reproof is part of any faithful pastor's ministry - when doctrine HITS you . . . respond to the teaching . . . do not react against God or His communicator.}

The day that Bob is unable to give out a little reproof, then he will disappear.

{Note: When you have sinned, use 1John 1:9 and rebound. Second Step - the study of doctrine should be more important to you than the bread and water you eat and drink to sustain physical life. For by bread alone, a man does not sustain life, but by every Word that proceeds from His Mouth.}

23b~~I will pour out My Spirit.

{Note: This is the beginning the road to recovery - filling of God the Holy Spirit AFTER rebound. Bible doctrine can only be studied and understood when in fellowship and guided by God the Holy Spirit.}

The whole war on poverty is just the expression of human good. The idea of helping this or that person and making everyone equal is human good. This is as destructive force to a nation as is national sinfulness.

23c~~I {God through 'His Word'} will make known {yada`} my words/'doctrinal communications' {dabar} {to you}."

{Note: This is the ultimate: learning God's Word! It refers to the sharpening of the perceptive abilities. Learning to differentiate between God's viewpoint and any other viewpoint - yours or any other creatures! It is only God's thinking that is True Wisdom/Knowledge. It is the only viewpoint that matters.}

This is the ultimate; learning God's Words. Apart from rebound, your life will continue to revolve around the details of life. Calling here actually means to preach. Solomon as a teenager learned a lot of doctrine; but he did refuse after awhile.

Prov. 1:23 [If you turn to my discipline, then I will pour out my spirit on you and teach you my words.](#)

{Verses 24-27- Folly of Ignoring Doctrine}

24a~~ Because . . . I have proclaimed/preached {qara'} . . . and you refused it.

{Note: Specifically this is Father David but in general all communicators of the Word. And the son here is Solomon but in general all negative to the teaching of the Word}

24b~~I stretched out my hands and no one regarded it."

{Note: To stretch out his hands is a plea to change - come to God and His Word. Here we have the word and the gesture, the two things that characterize the communication of Bible doctrine in the time in which this was written, and they were rejected. A nation goes down when it rejects Bible doctrine.}

Prov. 1:24 **Since I called out and you refused, extended my hand and no one paid attention,**

25~~But you have set at naught all my counsel and you did not desire my reproof.

{Note: To 'set at naught' means to dismiss, to reject, to refuse. The word counsel means Bible doctrine as it was presented in the form of a reproof}

You would have nothing to do with my reproof.

Prov. 1:25 **since you neglected all my counsel and did not accept my correction,**

{What Happens When Disaster Comes}

26a~~I will laugh at your calamity/disaster {'eyd}.

26b~~I will mock/deride/'look my nose down upon you' {la`ag} when your fear shall come.

{Note: Disaster comes to these people for one reason - because they have rejected Bible doctrine. When that happens, "I will laugh." This sounds cruel. It is until it is realized that the believer who rejects, rejects, rejects Bible doctrine is going to come to the place of disaster. In the place of disaster - maximum catastrophe - when nothing else works, then he calls upon Jehovah/God.} they will face disaster and God will then laugh at their calamity and mock them when terror strikes them.

Jeremiah taught and he was mocked. In many chapters of Jeremiah, they laughed at him and he laughed at them. If Jeremiah hadn't laughed at them, he would have cracked up. When people constantly reject doctrine, their ministers need a sense of humor.

The Roman soldier who loved this crimson bag that he found and threw away the rocks inside, which were diamonds, rubies and emeralds.

Prov. 1:26 **I, in turn, will laugh at your calamity. I will mock** [to deride in the sense of looking down your nose at someone, someone who could have done fine because they had doctrine available to them] **when terror strikes you,**

{Verses 27-28: describes the 5th Cycle of Discipline}

27a~~When your fear comes as desolation {refers to the destruction of a nation} and your destruction comes as a whirlwind . . .

Jeremiah watched the people walk by him;; they are in shackles, and Jeremiah has no message for them; he has no help for them. When these thing happen to you and you scream for help and you go for help, remember you carry your help in your frontal lobe or you have no help.

Bob's disasters; USC lost last week.

When these disasters come, you can no longer call up Bob on the phone. You carry the answers in your frontal lobe. If doctrine is paramount and these are only details, then no details of life can disturb you.

27b~~When distress and anguish come upon you . . . then shall they call upon Me {God}.

{Note; They were not interested in God or His Word so they had no doctrine in their souls to sustain them - intake of doctrine should precede disaster, yet many wait for disaster and THEN call on God.}

Prov. 1:27 [when terror strikes you like a storm and your calamity comes like a whirlwind, when trouble and stress overcome you.](#)

## 1966 Proverbs

## Prov. 1:29–33a

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We will begin in Hosea 4.

Transportation advances and logistics have changed dramatically as of late. The principles of strategy and tactics have been developed over a long period of time; however, these changes change everything.

Politicians could do all kinds of stupid things to the military in the past because of the limitations of transportation.

The Assyrian empire was one of the strongest empires in world history. They lasted 1000 years and went 200 years without losing a battle. They went down because they neglected their military.

Rome rose as a great empire because of its military as Greek was going down. We, as a national entity, are going down, because of the things which we are doing which will contribute to our downfall. Because we are located so far away from everyone else, we could be isolationists.

This will be the pattern of our downfall. The intervention of civilians into military activity that we are setting ourselves up for defeat. Also, the national council of churches is destructive to our military as well.

There are many types of internal failures. National disintegration do to lack of the utilization of doctrine.

The Jews fell into this pattern and they had neglected their military. They had almost phrased their military out.

Hosea is viewing this situation right before the Jews of the northern kingdom are going under the fifth cycle of discipline. This is the true cause of their destruction.

This is Sargon II who will attack them.

*Mother* is used here to describe the basic structure of society. There is no prophet to declare Bible doctrine.

Government interference destroys personal initiative. They have decreed death by taxation. We are attempting to destroy our industry with taxation. We are trying to put government into industry. Some of the worst brains with regard to business exist in our government. We are going into mediocrity as a result.

We are passing laws to regulate everything but breathing. There are things which law can do and cannot do.

Hosea 4:5 [You will stumble by day; the prophet will also stumble with you by night. And I will destroy your mother.](#)

We have the rise of liberalism, and, at first this was not apparent because they did not attack education, but now they are in education.

In the Woodrow Wilson regime, a professor became president. Nothing worse than a liberal professor becoming president. Now we have liberals in the classroom and liberals in government.

Political liberalism is opposed to the laws of divine establishment. We have had liberals who use the military in order to enforce their political outlook, like the idea of limited war.

Behind all of this is a departure of Bible doctrine.

Rejecting Bible doctrine is what destroyed the northern kingdom. You have forgotten the law of your God, so I will forget your sons. This is the doom of any nation which has had any relationship with God in the past.

Hosea 4:6 [My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will reject you from serving as My priest. Since you have forgotten the law of your God, I will also forget your sons.](#)

Hosea 6:5 This is why I have used the prophets to cut them down; I have killed them with the words of My mouth. My judgment strikes like lightning.

People hear doctrine and this is associated with animal sacrifices.

Knowledge of doctrine is knowledge of God. They rejected all of this. A nation of religionists and those who depended upon rituals.

Hosea 6:6 For I desire loyalty and not sacrifice, the knowledge of God rather than burnt offerings.

Fear is no basis for making decisions. When people panic in high or low places, then a nation falls.

When the Germans began to move into Norway, there were orders not to fire on the enemy. There was confusion and betrayal. Their band marched up and down the streets playing Deutschland and Norway thought this was a huge number of Germans.

French conquered in 90 days.

This is always preceded by fear. The French were frightened by the breakthrough of the Panzers. The Panzers were in their own backyard, but the line was 75 miles the other direction.

{Verses 27-28: describes the 5th Cycle of Discipline}

27a~~When your fear comes as desolation {refers to the destruction of a nation} and your destruction comes as a whirlwind . . .

They have their eyes on things and on people and on the difficult situation. During a period of relative peace, they could have absorbed Bible doctrine, but they refused to.

27b~~When distress and anguish come upon you . . . then shall they call upon Me {God}.

{Note; They were not interested in God or His Word so they had no doctrine in their souls to sustain them - intake of doctrine should precede disaster, yet many wait for disaster and THEN call on God.}

Prov. 1:27 when terror strikes you like a storm and your calamity comes like a whirlwind, when trouble and stress overcome you.

I don't think v. 28 was really covered in this hour.

28a~~But I will not answer.

28b~~They shall seek me early but they shall not find Me.



{Note: When the operation of the 5th cycle of discipline came to the Jews, there was no one to help. Jeremiah saw the people go into captivity, and as the people filed by him on their way to disaster he couldn't tell them anything more. It was too late. Doctrine must be first in your life; without doctrine you can't make it.}

{Note: This is the way David is describing to Solomon what is going to happen to the nation, the people that he now rules so well.}

Prov. 1:28 **Then they will call me, but I won't answer; they will search for me, but won't find me.**

{What Happened}

29~~For that they hated knowledge {da`ath} and did not choose the fear/'respect of the authority of' Jehovah/God. {Occupation with the Lord - Having Him First in your Priorities}

as goes the believer in a national entity, so goes the entire nation.

They do not choose occupation with the Lord. Negative volition over a period of time leads to national disaster.

{Note: This is the important 'knowledge to understand is 'divine viewpoint' and that only comes from Bible doctrine. Bible doctrine is the key to the survival of a nation as well as the key to the individual believer's personal happiness.}

Prov. 1:29 **Because they hated knowledge, didn't choose to fear the LORD,**

30a~~They would have none of my counsel. {referring to the negative volition to God and His Word}

30b~~They despised my reproof. {could not stand being told their ways were wrong}

Prov. 1:30 **were not interested in my counsel, and rejected all my correction,**

{Result of Lack of Intake of Doctrine: Individually - Self-Induced Misery}

31~~Therefore shall they eat of the fruit of their own Way and be filled with their own devices.

The believer does not learn any of the techniques or anything about Jesus Christ. The believer unaware of faith rest or of the filling of the Holy Spirit, and he therefore has no impact in life.

{Note: This is the principal for spiritual babies - 'what you sow, so shall you reap' (for mature believers it is 'what God sows, so shall you reap!' - infinitely better). And, 'Own devices' here refer to the various mental attitude sins: fear, worry, hatred, envy, jealousy, pride, vindictiveness, etc. These are the devices of the believer who rejects doctrine. This verse is dealing with the believer who is not interested in doctrine-the person who is saved

but doesn't learn any doctrine. If Bible doctrine is not first in the believer's life then he is not occupied with Christ, and therefore any disaster situation is going to bring total misery.}

Money, pleasure, friends, health, happiness are all details of life. Some happiness is success; for others, it is sex. Your happiness, if it depends upon Bible doctrine, is preserved; if it depends upon the details of life, then remove those things and you are miserable. Doctrine must be first. If doctrine is not first, then you have a system of self-induced misery.

Envy, jealousy, pride, vindictiveness. Filling of the Holy Spirit means leaving it in the Lord's hands.

The tongues crowd is a system of self-hypnosis.

The first result of doctrine is an individual result. If Bible doctrine is not paramount in your way, then you will be filled with misery.

There is a terrible falling apart.

Prov. 1:31 [they will eat the fruit of their way and be gluttoned with their own schemes](#) [a reference to various mental attitude sins].

There is a collective result. That is, a nation goes down when the people of that nation go down.

Exhilaration. A crowd can get excited and exhilarated because of winning of football game, and then, the next Monday, they are down again.

{Result of Lack of Intake of Doctrine: Collectively - National Disaster} 32a~~For the apostasy {m@shuwbah} of the '{spiritually} simple' { p@thiy} shall slay them.

{Note: M@shuwbah - means to 'turn away' from God and His Word. And, p@thiy means someone with a wrong set of values - no time in his busy life for God or His Word. Believers who leave the Word become 'simple minded' - return to being baby believers. When believers reject bible doctrine - collectively they destroy their own nation.}

32b~~And the "{false} security/quietness/easiness of fools"/ 'security of fools' {shalvah k@ciyl} shall destroy them.

{Note: This is the principal describing when a nation of deluded 'human viewpoint thinkers' decide their own thinking can 'save' their nation - so they do NOT need God and His viewpoint. So they make up their own laws to 'protect the criminal's rights', 'protect environment though it takes away the free enterprise capitalist system', 'set up equality/socialism'- welfare, and 'give away programs', 'world peace' on and on. Eventually, leaving God and His Directions via His Word will end up destroying the nation's freedom and in the end, the nation as well.}

The new deal and the great society are Satanic in their outlook; they expect to solve man's problems by perfect environment. No one can create perfect environment. In the meantime, this is personal and individual.

Bob wants to develop one concept. The most important holiday in our country ought to be Armistice day. People have given their lives on battlefields so that we have our freedom. Nov. 11<sup>th</sup> was Armistice day at the end of WWI.

Today, we are fighting a limited war in Vietnam so that politicians may further their own aims.

Our scientists almost stopped because of atomic weapons, although the Russians were pursuing this as well. "Let's not go in for anything that would win a war."

Bob gives a list of different types who oppose the use of nuclear weapons. These are 6 categories who actually exist and fulfill to the letter, the phrase in v. 32. The security of fools or the plans of fools. They reject the basis for national security.

Neither Liberty nor Safety is the book.

This is a gloomy situation. The individual believer and the nation.

Prov. 1:32 [For the waywardness of the inexperienced](#) [the simple, the stupid] [will kill them, and the complacency of fools will destroy them.](#)

We can't stop right here and we are right in the middle.

The voice of the Lord is Bible doctrine. The solution to all of our problems is Bible doctrine.

33a~~But whoever 'hears, listens and obeys' {shama` } to Me {God via His Word} . . . shall dwell in security.

{Note: How do we listen to God today? Follow His format! He gave us the written Word, the Living Word (Jesus Christ as our prototype as to how to Walk/'live righteously', and pastor-teachers to teach us the Word. All we have to do is "shama` " - hear, listen and obey.}

33b~~And {as an individual} he shall be 'at ease'/tranquil from the dangers/disaster/fear of evil.

{Note: Ease refers to peace with happiness - inner peace and inner happiness, inner blessing which comes from the knowledge of God's divine viewpoint on life. The 'voice of Jehovah/God' today is the word/'doctrinal communication' {dabar} of God, Bible doctrine presented in the content.}

Prov. 1:33 **But whoever listens to me will live securely [peace with happiness] and be free from the fear of danger."**

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Bob skips Prov. 2 and moves into Prov. 3 in lesson 006.

{David to Solomon}

1`My son, if you accept my doctrines {emer}, and treasure/'store up' my commandments  
Prov. 2:1 **My son, if you accept my words and store up my commands within you,**

2`If you make your ear attentive to wisdom/'bible doctrine applied to experience' {chokmah}, and apply your 'right lobe'/heart to discernment {tabuwn} . . .

Prov. 2:2 **listening closely to wisdom and directing your heart to understanding;**

3`If you call to doctrine {biynah - 'doctrine in the right lobe'}, and cry aloud to discernment {tabuwn} . . .

Prov. 2:3 **furthermore, if you call out to insight and lift your voice to understanding,**

4`If you seek her as you do silver, {doctrine - the primary Hebrew word for doctrine is famine so 'she' is used often for doctrine the analogy is the male being the aggressor and seeking out the female- doctrine.} and search for her {doctrine} as for treasures . . .

Prov. 2:4 **if you seek it like silver and search for it like hidden treasure,**

5`Then you shall perceive/understand {biyn} the respect/'awe of' Jehovah/God {an idiom for being Occupied in your thinking with the God and His Word} and attain/find the knowledge {da`ath} of 'Elohiym/Godhead.

Prov. 2:5 **then you will understand the fear of the LORD and discover the knowledge of God.**

..

6`For Jehovah/God gives wisdom/'application of doctrine' {chokmah}. {nathan - the verb of grace - He gives it without 'strings'} Knowledge and understanding are 'out of His Mouth' {peh}.

Prov. 2:6 For the LORD gives wisdom; from His mouth come knowledge and understanding.

7`He 'lays up'/'treasures up' 'sound wisdom' {tuwshiyah} for the righteous/upright {yashar}.He is a shield to those who 'Walk righteously'/'live blamelessly'.

Prov. 2:7 He stores up success for the upright; He is a shield for those who live with integrity

8`He guards the paths of justice . . . protecting the Way of 'those loyal to Him'/'His faithful ones' {chaciyd}.

Prov. 2:8 so that He may guard the paths of justice and protect the way of His loyal followers.

9``You will then understand righteousness/justice {tsedeq - referring to your general motus operendi in life} 'divine institutions'/judgment {mishpat - referring to the 4 divine institutions and how they operate} 'but always with integrity'/'and equity' {meyshar - means personal integrity - your Word should be your Bond} . . . every good Path/'course of living {as unto God}'.

Prov. 2:9 Then you will understand righteousness, justice, and integrity--every good path.

10~~For doctrine/wisdom/chokmah {divine viewpoint from the intake of the Word} will enter into your 'right lobe'/heart, and knowledge {of doctrine} will be pleasant to your soul.

Prov. 2:10 For wisdom will enter your mind, and knowledge will delight your heart.

11-14~~Application {of doctrine} will guard you. Understanding {of doctrine} will watch over you . . .

Prov. 2:11 Discretion will watch over you, and understanding will guard you,

12~~

To deliver you from the Way of evil . . . From the man who speaks distorted things {anything that is against the divine viewpoint expressed in the Word of God} . . .

Prov. 2:12 rescuing you from the way of evil--from the one who says perverse things,

13~~

Who leave the Ways of Righteousness . . .

To wander in the Ways of darkness/'dark-out of the soul' . . .

Prov. 2:13 [from those who abandon the right paths to walk in ways of darkness,](#)

14~~

Who delight in doing evil . . . And find happiness in the distortions of evil.

Prov. 2:14 [from those who enjoy doing evil and celebrate perversity,](#)

15`` Whose ways . . .{are} crooked and distorted in their paths. {do not follow the righteous Way of God - as expressed in the principals of bible doctrine}

Prov. 2:15 [whose paths are crooked, and whose ways are devious.](#)

16`` She {knowledge of bible doctrine through study of His Word} will save/deliver you from the 'strange woman' . . . {in context here is 'false doctrine' - but has physical application as well} even from the stranger 'who flatters with her words'/'whose talk is smooth'.

{Note: A person without doctrine in their soul usually is arrogant and self-centered. A person with false doctrine easily seduces this type of person to follow them. The Phallic cult was one that used beautiful women to seduce men into 'sex in conjunction with idolatry'.}

Prov. 2:16 [It will rescue you from a forbidden woman, from a stranger with her flattering talk,](#)

17`` Who forsakes the companion/guide { 'alluwph} of her youth . . . and forgets the covenant/contract {b@riyth} of her 'Elohiym/Godhead.

{Note: This 'lady of false doctrine' leaves the teaching of her youth, forsakes God, and follows other ideas or gods - or really any substitute for God and His teaching.}

Prov. 2:17 [who abandons the companion of her youth and forgets the covenant of her God;](#)

18``Her house sinks down to Death . . . And her paths/course leads to the dead/shades/'spirits of the dead' {rapha'}.

Prov. 2:18 [for her house sinks down to death and her ways to the land of the departed spirits.](#)

19``All that go to her {teachers of false doctrine} can not return . . . Neither can they find again the paths of life. {referring to coming back to God and His Truth and Walking in the Righteous Ways of God - they become deluded. They believe the lie and reject God. Each time they reject God, scare tissue goes on their souls, until they no longer have the ability to believe the Truth - then they have hardness of heart and are ready to die the sin unto death.}

Prov. 2:19 [None return who go to her; none reach the paths of life.](#)

20``So, Walk/follow in the Way of the good . . . And keep/guard {shamar} the paths of the righteous/just. {what you consider valuable you guard - so value the doctrine in your soul and keep it always}

Prov. 2:20 [So follow the way of good people, and keep to the paths of the righteous.](#)

21``For the upright will inhabit the land/earth {'erets} . . . And the 'spiritually mature'/'those who demonstrate integrity' {tamiym - understanding and applying divine viewpoint to experiences in life} shall remain in it.

Prov. 2:21 [For the upright will inhabit the land, and those of integrity will remain in it;](#)

22``While the wicked shall vanish/'be cut off' from the land/earth . . . And the treacherous {bagad} shall be rooted out of it.

Prov. 2:22 [but the wicked will be cut off from the land, and the treacherous uprooted from it.](#)

{Principal from Deuteronomy 6:6-9: Parents Should Teach their Children Doctrine}. You can destroy a nation in 4 generations.

{Verses 1:10 - the Wages of Doctrine - David to Solomon}

we find *my son* used in several verses, which tells us that this is David to Solomon.

1~~My son, forget not my law/doctrine; but let your heart/'right lobe' keep/guard my commandments/precepts/ 'categories of doctrines' {mitzvah}.

The heart never refers to emotions in the Bible. This never refers to any emotional experience. Here is a father who is teaching his son Solomon. He failed with Absalom, his favorite son, so he is giving it another shot with Solomon.

Prov. 3:1 **My son, don't forget my teaching** [Bible doctrine], **but let your heart** [the frontal lobe; the thinking part of the mind] **keep my commands**;

there are 3 results: a longer life, prosperity and inner happiness. A full life is an abundant life; a maximum amount of time with inner happiness. Peace is inner happiness producing stability of mentality.

2~~For length of days, and 'years of life'/long life, and prosperity/peace/'inner happiness' . . . they {the 'precepts of doctrines' in your soul} shall add to you.

There are marvelous results in the life of the believer who takes in Bible doctrine. He will have a marvelous and wonderful life.

{Note: Remember God's perfect timing. It is not necessarily a long life as we think of it, but from God's viewpoint, a full life. One that is abundant and lived under inner happiness.}

Prov. 3:2 **for they will bring you many days, a full life, and well-being.**

Next is the importance of knowing doctrine.

3a~~Do not let mercy/'grace in action' {cheched} and doctrine/truth {'emeth} leave you.

3b~~Bind them about your neck.

{Note: Many people carried their signet rings around the neck - so doctrine is "God's signet ring" by which we cash God's checks.}

The believer is saved by grace and he will live by grace. He does not live by legalism. Legalism is man doing the work, and God accepts it gratefully; grace is, God does the work and man receives it.



Love, joy and peace is the result of the filling of the Holy Spirit. Mercy goes back to the character of the person. You treat them on the basis of your character, not theirs.

3c~~Write them upon the "tablets of your heart/'right lobe' ".

{Note: means to study doctrine, take notes, review the notes and metabolize the doctrine in the thinking part of your soul.}

A signet ring was used to write checks. Most carried this signet ring around their necks. Doctrine is the signet ring that we use to write checks on God's account. It is doctrine in the frontal lobe which gives us the ability to cash these checks.

Prov. 3:3 **Never let loyalty and faithfulness leave you. Tie them around your neck; write them on the tablet of your heart.**

Our relationship with others depends entirely upon what goes on in our mind.

Matsah means *to arrive at a destination*. We arrive at God's grace and we live there.

There is the idea that, being a good Christian means that you need to be some kind of a kook; maybe sloppy in your dress or a holy vocabulary. They think that you must have a sincere expression and they screw up their face until they have some sort of a corkscrew appearance.

Some of these have a lousy personality and that is why others do not like them. Believers and unbelievers both do not care for them. Bible schools graduate 50 to 90% of people like this. Doctrine is not taught in Bible institutes or in Christian schools. They get a lot of watch your language and stuff like that. They come out and no one likes them. Proverbs wades through all of this silly business.

Christians go in for this vicious, phoney mind; and spite and other mental attitude sins. The permanent results come from Bible doctrine.

4~~So {a result} shall you find grace/favor {chen} and good understanding {towb sekel} {about the will/design/plan of God} in the sight of 'Elohim/Godhead and {in the sight of} man.

Someone who used a holy roller to help him find oil; so he walked around until he had a feeling.

Prov. 3:4 **Then you will find grace and high regard [good understanding] in the sight of God and man.**

{Verses 5-6: Doctrine is the basis of Divine Guidance} You must have Bible doctrine in the frontal lobe.

You cannot live the Christian life and be filled with all kinds of mental attitude sins, like worry or fear. The antithesis of worry and fear is trust.

5a~~Trust {batach means to take your problems and dump them upon God} in Jehovah/God with all your 'right lobe'/heart.

{Note: Batach refers to the 'Faith Rest Technique'. Originally it was a wrestler's term - to 'body slam your troubles to God'. We all start with 'human viewpoint'. From the bible, we learn 'divine viewpoint'. Lean on the Lord and His Word. Then you will know how to Walk in the Righteous Ways of God.}

You have to think doctrine. It is God that solves man's problems.

5b~~And do not lean on your 'own doctrine'/'human viewpoint thinking' {biynah}.

Prov. 3:5 [Trust in the LORD with all your heart, and do not rely on your own understanding;](#)

6~~In all of your Ways . . . know {yada`} Him {God}, therefore, He shall level {yashar} your paths'.

The things that counts is to know doctrine. Morality is not the Christian way of life.

You cannot know Christ or love Him apart from doctrine in your soul. That is the only way you can be occupied with Him.

{Note: This means that doctrine is paramount in your life when you know God. And how do you 'know God?' . . . by knowing His Thinking - which is in written form today - means to study bible doctrine. Finally, without God you have mountains in your paths - He will cut the barrier down to your size.}

You can enjoy the details of life as long as you have doctrine. Whether you keep them or lose them, you still have doctrine in your soul.

The problems appear to be mountains off in the distance, but we get there, and God has leveled them so that we can easily pass over them.

Prov. 3:6 [think about Him in all your ways, and He will guide you on the right paths.](#)

{Verses 7-8: Protection from Mental Attitude Sins}

7a~~Be not 'wise' {chakam} in your own eyes.

{Note: This is an idiom for pride and arrogance - and the whole string of mental attitude sins.} fear, worry, vindictiveness, jealousy, spite, hatred; the greatest enemy in the area of sinfulness is in the mind.

You cannot emote your way out of this.

7b~~Respect/'Be in awe of' Jehovah/God. {principal of 'Occupation with Christ'}

7c~~And depart from 'the evil'. {the Spirit filled life - salvation, rebound when necessary, take in doctrine, apply it to life - overcomes evil, which here is emphasizing your own 'old sin nature'}

Prov. 3:7 **Don't consider yourself to be wise; fear the LORD and turn away from evil.**

The absence of mental attitude sins means a healthier body. Sometimes medicine today will treat the psyche in order for the body to do better.

8a~~It shall 'lead to a healthy body'. {idiom: literally: 'health to your navel'}

8b~~And 'strength in your body'. {idiom again: literally: 'marrow to your bones'}.

{Note: The absence of arrogance and other mental attitude sins protects the physical body as well as your spiritual condition.}

Prov. 3:8 **This will be healing for your body and strengthening for your bones.**

{Verses 9-10: Doctrine Motivates Giving} No one should give unless they understand it. Unbelievers should not give money. Bob sometimes gets these checks and when it is an unbeliever, then the money is turned back to him. Giving is for the believer only.

We are told here to honor God with our substance but it does not say tithe here. Tithing is taxation. Often tithes is put together with offerings. Tithing was a system of income tax. They paid a tenth to maintain the Levitical tribe, most people give God a tithe as a bribe. People think they can bribe God with these measly 10%

Smart people should not be penalized; successful people should not be penalized. There was another tithe for the feasts and sacrifices. Then, every 3<sup>rd</sup> year, a tithe for the poor.

Deut. 18:1-5 offerings are to be from believers only.

A denomination tried to castigate Bob for his teaching on tithing; and they claimed they would have no money if people believed what Bob is teaching.

The doctrine is to come first; money is a detail and secondary. It is not money you need; it is doctrine that you need.

Abram paid Melchizedek 10% and he was considered a citizen. He could have kept the money, but did not. He became a citizen with the bread and wine.

9~~Glorify {kabad} Jehovah/God with your substance {hown}, and with the firstfruits of all your increase.

{Note: There is no glory if your free will is not involved - you must want to give because He gave FIRST. The word INCREASE is the key. The only reason any believer ever 'increases' is because of God!}

Prov. 3:9 Honor the LORD with your possessions and with the first produce of your entire harvest;

{Note: The verse does not say 'tithes'. Tithing is NOT giving - it is taxation and is not a part of spiritual giving. Taxation was for believer and unbeliever alike in Israel. So 'tithes' was closer to our Income Tax situation today. Churches have NO RIGHT to ask you for a certain percentage! You give as God has graced you! And, if you are not a believer, you have no right to give! Spiritual giving is a PRIVILEGE for believers only and the amount is between the believer and the Lord and is no one else's business - period! They ask for a percentage out of ignorance and those who pay . . . pay out of ignorance of bible doctrine. Ignorance plus ignorance does not equal wisdom.}

10~~So shall your barns be filled with plenty {material prosperity}, and your presses shall burst out with new wine. {two idioms for business prosperity}

Prov. 3:10 then your barns will be completely filled, and your vats will overflow with new wine.

{Verses 11-20: Blessings of Grace}

{Verses 11-12: First Blessing of Grace is Discipline}

{Quoted in Hebrews Chapter 12:5}

11a~~My son, do not reject the discipline of Jehovah/God.

11b~~Therefore, do not loath His punishment.

If we got from God what we deserve, we've be dead. Bob on a football injury didn't feel anything. When he was shot, he had a seering pain and then he didn't feel anything.

Prov. 3:11 Do not despise the LORD's instruction, my son, and do not loathe His discipline;

12~~For whom Jehovah/God loves He judges {yakach} . . . even as a father to the son in whom He delights {ratsah}.

{Note: How does God judge us? He judges by punitive actions. God treats us in grace even when He disciplines us. The very fact you are alive and suffering is Grace. If He gave any of us what we deserved, we would be dead and not hurting anymore!}

Bob's father always told him, "This will hurt you more than it hurts me." But Bob never bought it. Bob did not understand this until he had to swat Bobby.

Prov. 3:12 for the LORD disciplines the one He loves, just as a father, the son he delights in.

{Proverbs Chapter 3: 13-18 See Revelation Chapter 2:7}

3:13~~Happinesses . . . to the man who finds wisdom and the man that gains understanding {of doctrine} {tabuwn}.

{Note: Wisdom here is chokmah and would be epignosis in the Greek. Happiness STARTS with understanding doctrine! There are TWO types of happiness - 1) Inward - inner happiness and 2) Overt happiness. Both bound up in one package - doctrine in your soul}

Wisdom is the application of doctrine.

Prov. 3:13 Happy is a man who finds wisdom and who acquires understanding,

14~~For 'its profit/'the acquisition of it' {cachar} {the 'it' is wisdom - which is the only knowledge that means anything - God's Divine Viewpoint} . . . is better than the profit/acquisition of money . . . and its gain {t@buw'ah} . . . than fine gold. {believers should seek to gain doctrine, like most people seek to gain Gold!}

Prov. 3:14 for she is more profitable than silver, and her revenue is better than gold.

*She* refers to doctrine.

{Verses 15-18: Doctrine is from God's Grace}

15a~~She {doctrine} is more precious than jewels/rubies {paniyn}. {not only a sign of wealth but of enjoyment of the things from wealth}

15b~~And nothing {no detail of life - health, money, pleasure, success, popularity, loved ones} can compare to her {Bible doctrine}.

{Note: You can wipe out all details of life and still have happiness if you have the capacity for happiness in your life. But without the capacity for happiness that comes from doctrine, you will not be happy with any or all of these things.}

Prov. 3:15 She is more precious than jewels; nothing you desire compares with her.

16a~~Long life is in her right hand. {concept of a FULL life as well as a long life. Doctrine can be the basis of long life - but it will be the basis for a full, happy, contented life.}

16b~~And in her {doctrine's} left hand are riches and honor. {You always get the right hand. But sometimes, you get the left hand 'in time' also. This refers to riches and rewards in time by advancing to spiritual maturity. There will also be rewards in eternity future for the spiritually mature believer.}

Prov. 3:16 Long life is in her right hand; in her left, riches and honor.

17a~~Her {Doctrine's} Ways are pleasant ways.

17b~~And her paths are pleasantness/prosperity/'mental stability' {no`am}.

Prov. 3:17 Her ways are pleasant, and all her paths, peaceful.

{See Revelation Chapter 2:7}

18a~~ She {Doctrine} is a tree of life to them that lay hold of her. {Those who study and retain doctrine}

18b~~'And happy are all that hold her/'Receiving inner happiness . . . the one who hangs on to her {doctrine}'. {Those with doctrine resident in the soul}

{Note: The tree of life in the garden is prohibited after the fall. Now doctrine is the tree of life. The key to happiness. The secret to happiness in this life is to 'eat of the tree of life' - resident and function in the Divine Dynasphere.}

Prov. 3:18 She is a tree of life to those who embrace her, and those who hold on to her are happy.

{Verses 19-20: The Plan of God from Grace}

19a~~Jehovah/God by wisdom {Wisdom is 'His Thinking' - 'His Viewpoint' - 'His Word' - and the Word became Flesh - Jehovah here is Jesus Christ - and it refers to His Thinking - He 'thought' and the Earth came into existence} has established/'laid the foundation of' the Earth.

By His mind, Jesus Christ established the heavens.

19b~~By understanding, He has established the heavens.

{Note: The universe's creation was the mental operation of His mind - His Omniscience combined then with his Omnipotence and the universe was created - and we have His Mind in writing - bible doctrine.}

Prov. 3:19 The LORD founded the earth by wisdom and established the heavens by understanding.

20~~By His knowledge {the Omniscience of Jesus Christ} the waters are divided and the clouds drop down the dew. {Two idioms for prosperity under an agricultural society - rain - but what is the source of this prosperity? The thinking of God.}

If we have doctrine, we may or may not have doctrine; but we have the source.

Prov. 3:20 [By His knowledge the watery depths broke open, and the clouds dripped with dew.](#)

## 1966 Proverbs

## Prov. 3:21–35

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A great part of this book is David teaching his son Solomon; and the next chapter is Solomon teaching his son Rehoboam.

{Verses 21-35: Impact of Bible Doctrine}

{Verses 21-22: Importance of Application of Doctrine}

21a~~My son let not them {principals of Bible doctrine} depart from your eyes.

There is inner happiness and overt happiness, both of which are a result of learning Bible doctrine. The inner mental happiness is Bible doctrine in the soul. Everything else in life is a detail. The tribe of Asher gets its name from *happiness*. David was running from Absalom, and he realized, while he had lost everything, he still had Bible doctrine. He lost his palaces, his wives, his great status symbols. Psalms 3, 4, 23 are all about David fleeing from Absalom.

Bob goes back and reviews Happinesses to those who pursue Bible doctrine. This is from the previous lesson. She is a tree of life to those who lay hold of her. Bible doctrine was in the mind of God before he created the universe and while He reorganized the earth for mankind. We have Bible doctrine available to us.

My son is David teaching Solomon.

Note: The 'eyes' have to do with perception and application of doctrine.}

21b~~Keep sound wisdom {tuwshiyah} and discretion/'common sense wisdom'/concentration. {m@zimmah - means focusing your thinking on 'something of value'}

Doctrine must be your life. We have status symbols, money, family, health; and these are all details. Your life is in doctrine; these other things are in the periphery. If your life is not Bible doctrine, then you have had it. You cannot get enough of it.

Bible doctrine attracts. It will pull people toward you.

Prov. 3:21 [Maintain your competence and discretion](#) [doctrine organize; doctrine presented categorically]. [My son, don't lose sight of them.](#)

22a~~So shall they {principals of doctrine} be life unto your soul {nephesh}.

{Note: The real life of your soul is bible doctrine - it is more important than the air you breathe}

22b~~And grace/favor {chen} around your neck. {like jewelry - it hangs around you like a beautiful necklace - grace attracts}

The believer who is squared away wears doctrine like a necklace.

{Note: If you know doctrine, then you know that doctrine is your life. The only way to know God and His Character and His Essence and His Mind, His attitude, His concept, His plan, is by studying doctrine. Without doctrine 'love' is superficial. To really love someone, you need to know the real person first - their thinking. So if you have doctrine, God and His Word is your life - all other things are the 'details of your life'.}

Prov. 3:22 **They will be life for you and adornment for your neck.**

{Verses 23-26: Doctrine Produces Confidence}

Life is filled with weirdos. They see you with confidence and they cannot relate. They are antagonistic toward confidence because they don't have it. They want you to speak with round shoulders and a downcast look. However, the Word of God provides confidence.

{Note: Confidence is NOT a sin! Many will try to make it seem 'haughty' when someone shows confidence. They are applying their sins and weaknesses to the person who they are seeing and envying. Knowledge of doctrine provides confidence in all areas of their lives.}

23a~~Then you shall Walk in your Way 'with confidence'/securely {betach}.

{Note: The 'Walk' is step by step through life - the confidence comes with knowledge of God's viewpoint.} We take walking for granted; but learning to walk again is quite something and there is quite an art to it, because you are always off-balance to some degree.

23b~~And your foot shall not stumble.

{Note: This has to do with coordination - when you have confidence you can Walk straight and tall and not stumble.} One foot of the other made contact with something which throws you off.

Bob is ready for a good fight too. He is in shape. Bob makes a study of those who sit. The primary factor in walking is balance and coordination.

Prov. 3:23 **Then you will go safely on your way; your foot will not stumble.**

When David was fleeing from Absalom, the lowest point in his life, because Absalom was a chip off the old block. Absalom looked just like David as a young man. But David has doctrine and Absalom does not have any doctrine. When Absalom returned, David would



not see him for 3 years, because he killed his half-brother. David had mental attitude sins. This caused Absalom to become bitter.

24a~~When you lie down, you shall not be afraid.

{Note: Only can be if you have doctrine in your soul and leave it up to the Lord to protect you - Faith Rest Technique}

24b~~Yes, you shall lie down, and your sleep shall be sweet.

Psalm 3 or 4; David had lost everything, but he could sleep. This is the worst night of David's life, but he had marvelous peace and fell asleep easily.

{Note: When David was fleeing his son Absalom who revolted against him, David lost everything (Psalm 4:8) yet he could lay down and sleep as they marched away from the city. When you have doctrine, no matter how great the disaster, you will be able to lie down and sleep peacefully.}

Prov. 3:24 **When you lie down, you will not be afraid; you will lie down, and your sleep will be pleasant.**

25a~~Be not afraid of catastrophe/'sudden fear'.

25b~~Neither of the plots of the wicked, when it {their plotting} comes.

{Note: They do not always plot against you, but when they do, do not fear.}

All hell is plotting against us.

Prov. 3:25 **Don't fear sudden danger or the ruin [plotting] of the wicked when it comes,**

Jesus Christ is our confidence. He has always existed and He is omniscient. The Bible is the mind of Christ. Bible doctrine becomes our confidence. It is there and there forever.

26a~~For Jehovah/God shall be your confidence {kecel}. {Y@hovah actually is the verb 'to be' in absolute status quo - "I am . . . the Always Existing One" RBT says it is God the Son in view here}

26b~~And shall keep your foot from being trapped. {with doctrine to guide you, you do not step in a trap, pit, hole - you do what Doctrine teaches and you will avoid a lot of the pitfalls and snares in Satan's world}

This is how we keep on walking, despite all of the snares put before us.

Prov. 3:26 **for the LORD will be your confidence and will keep your foot from a snare.**

{Verses 27-31: The Relationships of Doctrine}

27~~'Withhold not'/'Do not restrain' good {divine good} from them to whom it is due/owed, when it is in the power of your hand to do.

{Note: Only when in fellowship does God produce divine good through us - so first of all required is a mental attitude free of sins - that is the first thing we owe to fellow believers - to love them. And only under the power of the filling of God the Holy Spirit can we do this.}

{Note: From Romans we learn that we are to owe no man except love - this is the principal of impersonally loving other believers based on the doctrine resident in your soul - who and what YOU are, not at all related to what they are.} We owe fellow believers divine good, not hug. There is envy and spit and vindictiveness. They do not love each other when this is in their thinking. They may say 5 good things about each other, but it is phony. If you have the correct mental attitude, then you can help another believer. That is grace.

A proverb Bob learned; a slow-paced favor is a favorless favor.

Prov. 3:27 [When it is in your power, don't withhold good from the one to whom it is due.](#)

{Avoid Mental Torture}

28~~Do not say to your neighbor, "Go away, and come again, and tomorrow I will give . . . when you have it 'by you'/'right then and there'.

{Note: This is mental torture. You can help your fellow believer right then and there, but you put him to shame by making him come back and beg. Don't do it. A Greek proverb is 'a slow paced favor is a flavorless favor'.}

The principle of privacy follows. Here, you are not to downgrade a neighbor. When you are happy and relaxed, it does not concern you what others think or feel. The minister needs this, because you have all of those in your congregation who are mad at you and many who love you. You are happy because you have Bible doctrine. Therefore, envy not.

Prov. 3:28 [Don't say to your neighbor, "Go away! Come back later. I'll give it tomorrow"--when it is there with you.](#)

{Respect the Privacy of Those in Your Periphery}

29~~Do not fabricate evil against your neighbor . . . seeing he dwells securely by you.

{Note: Here a system of lies or some other way to downgrade your neighbor - the mind your own business principal.}

Prov. 3:29 [Don't plan any harm against your neighbor, for he trusts you and lives near you.](#)

30~~Strive not with a man without cause, if he has done you no harm.

{Note: This is the 'mind your own business' principal. Do not start trouble. Also fits for the revolutionist.}

Prov. 3:30 **Don't accuse anyone without cause, when he has done you no harm.**

31a~Do not {intensively} envy { qana'} the oppressor {'iysh}.

{Note: Qana' here is the Piel intensive stem meaning a lack of being relaxed - behind all the bad relationships being covered is 'mental attitude'. And, 'iysh we know from the previous verse is the one who is a bully or does not mind his own business.}

31b~~And choose none of his Ways.

{Note: Means do not 'retaliate' or bully back or spread rumors about him because he did about you.}

Prov. 3:31 **Don't envy a violent man or choose any of his ways;**

32a~~For the 'perverted one' {luwz} is abomination to Jehovah/God.

{Note: The person who is minus Divine Viewpoint in his soul - no doctrine - is the perverted one. They can not Walk the righteous way of God if they do not know the righteous Way of God.}

32b~~But His secret is with the righteous {yashar}.

{Note: His 'secret' is divine viewpoint - it is unknown to the unbeliever and the believer negative to the study of doctrine.}

Prov. 3:32 **for the devious are detestable to the LORD, but He is a friend to the upright.**

Bob seemed to jump to here from several verses back.

{Verses 33-35: Antithetical Distich Verses (In common but Opposite)}

33a~~The curse of Jehovah/God is on the house of the evil. {sin + arrogance = evil; and also, human good + arrogance = evil}

{Note: The curse of God is most frightening thing in the world!}

33b~~But He blesses the dwelling 'where there is/of 'imputed righteousness'/'the just' {tsaddiyq}.

Solomon's early reign was fantastic, until he got out of line.

Prov. 3:33 **The LORD's curse is on the household of the wicked, but He blesses the home of the righteous;**

David has doctrine, and David is the lowly, or the humble. Absalom is the scorner. David recovered and Absalom did not. God is caused to reject the scorner. Absalom was getting away, and got caught in the limb of a tree, and the wise Joab had him killed. Absalom was not in revolt to David; but he was in revolt to Bible doctrine.

34a~He {God} keeps on being caused to scorn/mock/ridicule {luwts - Hiphil imperfect} the scorner/ scoffer/'arrogant negative type' {lusts}. {luwts - means someone who is indifferent to something that is important}

34b~~But He gives grace to the humble {` anav}.

{Note: This verse is quoted in James 4:6. David failed many, many times. He was a murderer. He was a rapist. He was guilty of the half-forgiveness of Absalom. But he always returned to doctrine. His mind was so loaded up with doctrine that his thinking was very close to divine viewpoint.}

Doctrine should be your life, but if you push it away all of your life, then you no longer have a life. So God takes away your life.

Prov. 3:34 **He mocks those who mock, but gives grace to the humble.**

35a~~The wise {chakam} will inherit honor/glory {SuperGrace blessings}.

{Note: The spiritually mature believer is the one who is "wise" where it counts - in spiritual terms. He is the one who learns doctrine and applies it to experience.}

35b~~But fools {k@ciyl} {those in the interlocking systems of arrogance + negative to doctrine} carry away dishonor/shame. {shame - that which brings his life to ruin}

Absalom was carried away by shame.

David loved Bathsheba and their son Absalom. When Solomon recovered, he wrote down David's teaching.

Prov. 3:35 **The wise will inherit honor, but He holds up fools to dishonor.**

Now we have Solomon trying to get the same message across of Rehoboam.

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At this point, Bob's study jumps around. So the Syndein/Thieme site will be inserted and the lessons will be placed in the order that Proverbs is arranged. So Lesson #0008 is moved forward quite a bit because it covers Prov. 30.

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## {Chapter 4 - What Solomon Taught His Son Rehoboam}

1~~'Hear, listen and obey' {shama`}, you children {ben}, the doctrine/instruction {muwcar - 'to train by discipline' - to teach under authority will teach the principal of respect for authority - that child will respect authority for life - if this is not taught the child will not respect others, their property, their rights - a bad start in life} of a father {'Abimelech}, and 'listen carefully' to know doctrine {biynah}. {biynah - 'doctrine in the right lobe'}

Listen carefully to learn good doctrine.

Prov. 4:1 **Sons, hear the instruction of a father, and listen in order to know understanding.**

2~~For I {Solomon} give you {Rehoboam} good doctrine/teaching of what we believe' {leqach} . . . forsake you not my law {towrah}.

Prov. 4:2 **For I give you good teaching; do not forsake my law.**

3~~For I {Solomon} was my father's son {David's son}, tender and unique/only {means that after the death of Absalom, David selected him to be the next king} beloved in the sight of my mother {Bathsheba}.

Prov. 4:3 **For I was my father's son, tender and only beloved in the sight of my mother.**

4~~He {David} taught me {Solomon} also, and said unto me, "Let your 'right lobe'/heart retain my words/'doctrinal communications' {dabar} . . . keep my commandments {mitzvah}, and live. {meaning 'how to live the spiritual life' to live by divine viewpoint - to Walk in the Righteous Ways of God}

You will live only because Bible doctrine is first in your life.

Prov. 4:4 **He also taught me, and said to me, Let your heart hold fast my words, keep my commandments and live.**

5~~Get doctrine/wisdom {chokmah} {chokmah - the only wisdom that counts - doctrine resident in your soul}. . . get 'understanding of doctrine' {biynah}. {biynah - 'doctrine in the right lobe'}. Forget it {his imploring from father to son} not. Neither decline from the words/'doctrinal communications' {dabar} of my mouth.

Prov. 4:5 **Get wisdom, get understanding; forget not; nor turn away from the words of my mouth.**

{Lover's Terms - 'How much 'heavy necking' have you done with doctrine?}

6~~Forsake her {doctrine} not . . . and she shall preserve you. Love her . . . {active . . . aggressive love} and she shall guard you.

These are all lover's terms. You make love to doctrine and doctrine will carry you all of your life. Lady Luck is fickle but Lady Doctrine is dependable.

{Note: The analogy is 'right man' - the believer - pursuing after his 'right woman' - God and His Word here. In the book of Jeremiah, Jeremiah uses the analogy often for the man being adulterous to his right woman - by going into the Phallic Cult idolatry. So, here Solomon is saying to love God and His Word as you would a woman whom you love. Be aggressive. Actively pursue her (doctrine). And, the only true love starts with love in the soul. You must know a woman's soul/thinking to really love her. The same with God and His Word.}

Prov. 4:6 **Do not forsake her, and she shall preserve you; love her, and she shall keep you.**

7~~Wisdom/ 'application of Divine Viewpoint to experience' {chokmah} . . . is the paramount thing. Therefore get wisdom . . . and with all your getting . . . get 'understanding of Divine Viewpoint'/ 'doctrine resident in your soul' {biynah}.

Prov. 4:7 **Wisdom is the main thing; get wisdom; and with all your getting get understanding.**

8~~Exalt/'Esteem highly' {calal} her {doctrine} {calal - means to dress her up nicely and show her off - take her out and show her off to the world - show her a good time - take her with you wherever you go!} and she shall promote you!

She {doctrine} shall bring you to honor, when you do 'embrace her' {chabaq}. {chabaq - is stronger than embrace. It is a very descriptive word for 'making love to her'.}

{Note: This whole section is one of having a true interest in doctrine, courting her, showing her off to the world - and SHE will bring to you promotion (spiritual promotion and possibly physical promotion in time also but certainly in eternity future) and honor (both in time and eternity).}

Take doctrine with you; wine and dine her; show doctrine a good time. There are many marvelous words here for sexual love. Bob wouldn't be embarrassed but we would be.

Prov. 4:8 **Prize her, and she shall lift you up; she shall bring you to honor when you embrace her.**

9~~She {doctrine} shall give to your head an ornament of grace . . . a 'crown of glory' shall she deliver to you.

{Note: This is an analogy to a 'status symbol' - a beautiful woman on the arm of a 'great man'. Have doctrine with you and be honored and 'walk with confidence' when she travels with YOU!}

Solomon was quite a lover himself; so he used a lot of these terms. "You start chasing doctrine like you chase after girls" is how he explained this to Rehoboam.

Prov. 4:9 She shall give to your hand an ornament of grace; she shall shield you with a crown of glory.

10~~'Hear, listen and obey' {shama`}, O my son, and receive my sayings; and the years of your life shall be many.

{Note: Doctrine is life. Doctrine should be your life. Again this is the concept of a fulfilled, happy life as opposed to a large number of years. They may come also, but God takes the mature believer at the right time - HE knows when that is.}

Prov. 4:10 Hear, O my son, and receive my sayings; and the years of your life shall be many.

11~~I {Solomon} have taught you {Rehoboam} in the way of wisdom. I have led you in right paths. {Walking in the righteous Ways of God}

Prov. 4:11 I have taught you in the way of wisdom; I have led you in the right paths.

{A rebound verse quoted in Hebrews 12:13}

12~~When you go, your steps shall not be 'in distress'/'in dire straits' {yatsar}. And when you run . . . you shall not stumble.

Prov. 4:12 When you go, your steps shall not be narrowed, and when you run, you shall not stumble.

13~~'Take fast hold' {chazaq} {'take hold' is an analogy of your woman going out the door! She is walking out on you. Don't let her get away!} of doctrine/'training by discipline'/instruction {muwcar}. Let her {doctrine} not go. Keep her . . . for she {doctrine} is your life! Doctrine is running off; so grab her. Take her and keep her because doctrine is your life.

Prov. 4:13 Take fast hold of instruction; do not let go; keep her; for she is your life.

1Kings 12 Rehoboam took his advice from friends and not from Bible doctrine and this split up the kingdom.

1Kings 12:8-19 But he rejected the advice of the elders who had advised him and consulted with the young men who had grown up with him and served him. He asked them, "What message do you advise that we send back to these people who said to me, 'Lighten the yoke your father put on us'?" Then the young men who had grown up with him told him, "This is what you should say to these people who said to you, 'Your father made our yoke heavy, but you, make it lighter on us!' This is what you should tell them: 'My little finger is thicker than my father's loins! Although my father burdened you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I will discipline you with barbed whips.'" So Jeroboam and all the people came to Rehoboam on the third day, as the king had ordered: "Return to me on the third day." Then the king answered the people harshly. He rejected the advice the elders had given him and spoke to them according to the young

men's advice: "My father made your yoke heavy, but I will add to your yoke; my father disciplined you with whips, but I will discipline you with barbed whips." The king did not listen to the people, because the turn of events came from the LORD to carry out His word, which the LORD had spoken through Ahijah the Shilonite to Jeroboam son of Nebat. When all Israel saw that the king had not listened to them, the people answered him: What portion do we have in David? We have no inheritance in the son of Jesse. Israel, return to your tents; David, now look after your own house! So Israel went to their tents, but Rehoboam reigned over the Israelites living in the cities of Judah. Then King Rehoboam sent Adoram, who was in charge of forced labor, but all Israel stoned him to death. King Rehoboam managed to get into the chariot and flee to Jerusalem. Israel is in rebellion against the house of David until today.

14~~Enter not into the path of the wicked, and go not in the way {manner of life} of evil men.

{Note: But this is what Rehoboam did. This is the story of I Kings 12:8. He turned down his wise counselors who had been with Solomon instead following the advice of his young friends and he divided the kingdom.}

Prov. 4:14 **Enter not into the path [the way or counsel] of the wicked, and go not into the way of evil.**

15~~Avoid it . . . pass not by it . . . turn from it . . . and pass away. {meaning to stay away from evil counselors - their thinking (and actions from those thoughts) will ruin you. Apparently Solomon saw that even as a teenager Rehoboam was influenced by the wrong crowd.}

{Description of the Wrong Crowd (in particular those who Gave Counsel to Rehoboam in I Kings 12:8)}

Prov. 4:15 **Avoid it; do not pass by it; turn from it, and pass on!**

16-17~~For they sleep not . . . except they have done mischief.  
{means they can not go to bed happy unless they have done something to harm someone}

And their sleep is taken away, unless they cause some to fall.

Prov. 4:16 **For they do not sleep, except when 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.

Prov. 4:17 **For they eat the bread of wickedness and drink the wine of violence.**



Notice how death is described; a perfect day.

18~~But {in contrast to the wicked thinkers - 'but' here means 'separate from them'} the path of the just/righteous {tsaddiyq} . . . {is} as the shining light, that shines more and more unto the perfect day. {the perfect day is the day you die - and the death of the righteous is perfect - principal of dying grace}

Prov. 4:18 **But the path of the just is as the shining light, that shines more and more to the perfect day.**

19~~The way {manner of life} of the wicked is as darkness. They know not at what they stumble. {these people simply do not know what they are doing - Walking using your own human viewpoint means it is like you stumble through the dark all your life}

Prov. 4:19 **The way of the wicked is as darkness; they know not at what they stumble.**

20~~My son, attend to my words. Incline your ear unto my sayings.

Prov. 4:20 **My son, listen to my words; bow down your ear to my sayings.**

21~~Let them {categories of doctrine} not depart from your eyes. Keep them in the middle of your 'right lobe'/heart {mentality of the soul}.

Prov. 4:21 **Let them not depart from your eyes; keep them in the midst of your heart.**

22~~For they {principals of doctrine} are life unto those that find them. And health to all their flesh.

Prov. 4:22 **For they are life to those who find them, and health to all his flesh.**

23~~Keep your 'right lobe'/heart with all diligence. {work hard to avoid the mental attitude sins} For out of it are the issues of life. {every issue in your life comes out of your thinking - you replace your human viewpoint with God's divine viewpoint and He can produce divine good through you. You Walk with your human viewpoint and no matter what you do (good, neutral, or bad) it is all wood, hay and stubble - and does not advance the plan of God - He is divine and only rewards that which is 'divine good' (and only He can produce divine anything - and that is produced under the energy of God the Holy Spirit).}

Prov. 4:23 **Keep your heart with all diligence; for out of it are the issues of life.**

Rehoboam listened to his friends, who were all like this, with wicked mouths.

24~~Put away from you a perverted {'iqq@shuwth} mouth. {sins of the tongue originate from mental attitude sins - you are adding sin to sin - gossip, maligning, belittler} And perverse/deviated/crooked {'l@zuwth} lips . . . put far from you. {these are Rehoboam's friends who are constantly putting down others}

Prov. 4:24 Put away from you a wicked mouth [the gossip, the maligner, the belittler], and devious lips put far from you.

25~~Let your eyes look 'right on' {nokach}. {right on here is Occupation with Christ} Let your eyelids look straight before you.

Prov. 4:25 Let your eyes look right on, and let your eyelids look straight before you.

26~~Ponder the path of your feet. Let all your Ways {manners of life} be established.

Prov. 4:26 Ponder the path of your feet, and all your ways will be established.

The kingdom would have not been split, had Rehoboam listened to his father, Solomon.

27 Turn not to the right hand nor to the left. {idiom like we would say 'hit the nail on the head' - to be 'right on target'} Remove your foot from evil. {this means to use I John 1:9 and rebound your sins whenever you have committed a known sin - then you are back in fellowship and, in the Church Age, filled with God the Holy Spirit}

Prov. 4:27 Do not turn to the right hand nor to the left; remove your foot from evil.

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{Chaper 5 - Category 2 Love Relationship to Illustrate Pseudo-love}

1~~My son {Father to Son - David teaching Solomon},  
concentrate on {qashab } 'my doctrine' {chokmah}  
{and ignore pseudo-love},  
and extend your ear to my understanding  
{concentrate hard on this subject - means strict discipline in the  
assimilation of doctrine}.

{Beware of feminine divisiveness - and vice versa}  
2~~For the purpose that you may guard  
against feminine divisiveness . . .  
{because this is father to son - mother to daughter would have  
been vice versa}  
as for knowledge that your lips may guard it  
{idiom meaning 'if you know this, you can protect against it'}.

{Note: The man is at his worst in a romantic situation and easily acts foolishly.}

3~~For distilled honey drips  
from the lips of a woman  
{in reversionism - who is a nymphomaniac}  
and smoother/'more flattering'

than oil is the inside of her mouth  
{we call this French kissing and also means she has  
a line to stroke the ego of a genius or a dumb person so beware}.

4~~But 'the latter end of her'/'entanglement with her'  
becomes bitter like wormwood . . .  
{end of her life is bitter - or entanglement with her is bitter}  
sharp as a two-edged sword.

{Note: Wormwood was used to distill the hardest liqueur made of the day - absinthe - it is  
so strong that it can drive you insane.}

5~~Her seductive feet  
{in this day, the women only showed their feet}  
are going down unto death  
{referring to the sin unto death}.

Her sexy mincing steps embrace/'conjugal relationship with' {tamak}  
the grave/Sheol { sh@'owl}.

{Note: The women's clothes of the day covered her from head down to the ankles so the  
feet were seductive objects. Walking was also the transportation of the day. She is  
collecting so many men that she is headed for the last stage of divine discipline. Little  
humor here. She is embracing so many men that the last one she embraces with those  
sexy feet is the grave!}

6~~Perhaps you should consider her manner of LIVES . . .  
{plural - refers to her sex acts - maybe three or more a day}  
her manner of LIFE wavers back and forth  
{she is unfaithful and unstable} . . .  
You do not understand her!

{Note: She is leading many men on and so is leading many 'lives' in the analogy. No man  
can understand an unfaithful, unstable woman.}

7~~Listen to me at this time {shama' - hear listen and obey},  
my sons {David's sons here and all his students},  
and do not deviate/pervert/depart  
from the words/'doctrinal communications' {dabar} of my mouth.

8~~Be caused to keep your way of life  
far away {rachaq} from 'over above' her  
{means to remove your sex life from her vicinity},  
and do not approach/'come near'  
the door of her house.

{Note: You know right away she is NOT your right woman so remove yourself from her.}

9~~Lest you give your glory/'sexual activity'  
to the pseudo's {pseudo-lover - not your right woman},  
and your years of sexual vigor to the vindictive.

10~~Lest promiscuous women become satiated  
with your vigor in sexual performance  
and your human body be shattered in a whorehouse  
{venereal diseases, scar tissue of the soul or both}.

11~~And in distress, you groan at the end  
{die the sin unto death} . . .  
when your flesh/body {general health}  
and your phallus {male sex organ}  
are ruined  
{venereal disease and impotence are the two basic types}.

12~~And you say, "EYK  
{eyk - expression of grief in Hebrew}  
I have hated disciplinary warning . . .  
also my right lobe despised and ridiculed corrective discipline."

13~~"Furthermore I have not listened to  
or obeyed the voice of my instructors . . .  
nor concentrated on the message of those who taught me!"

14~~"Shortly I was in every kind of evil {not sin, EVIL}  
both in the worship assembly and in the function of the nation."

{Look for your Right Woman}

15~~Drink waters of pleasure from your own cistern  
{your right woman} . . .  
and flowing waters {good sex response} from your own well.

{Note: RBT says this also applies to the woman and her right man also.}

16~~Your fountains {sexual acts} shall not overflow  
to other women in the streets,  
the dividing of waters {creates confusion in the life of a nation}.

17~~ Let them {your sex acts}  
be for your one and only {your right woman},  
and not for a reversionistic promiscuous woman.

18-19~~Your fountain {sex life}

shall be permanently blessed {wait will be worth it}.

Therefore take pleasure in the woman of your vigor  
{your right woman}  
who is an amorous sexy doe . . . a wild she-goat of grace.

Her breasts shall intoxicate you at all times.

You shall always wander up and down her body  
in the area of her love.

{Note: Verse 19 starts at either 'who is . . .' or at 'a wild she . . .' Does not affect interpretation of verse so pass!}

{Conclusion}

20~~So why, my sons {students},  
should you wander up and down the body of a promiscuous woman?

Or embrace the female genitalia of a nymphomaniac?

21~~ For before the eyes of Jehovah/God are the ways of man.

He 'weights on the scales' {God does the judging}  
all of man's tracks to one door  
and then another and then another.

22~~ His own perversity/reversionism will trap him  
with a reversionistic woman.

Furthermore, he will be seized and bound  
with the chains of his own feminine idol.

{Note: By having sex with the wrong women, he is fashioning himself to an idol he is fashioning with his own phallus. The pleasure in sex is in the mastery of sex, not becoming a slave to it.}

23~~ He shall die without doctrine {sin unto death}.

And in the magnitude of his folly  
{all the signs of his reversionism - here promiscuity}  
he shall go astray.

1-2 My son, if you be surety for your friend,  
if you have stricken your hand with a stranger, 2  
you are snared with the words of your mouth,  
you are taken with the words of your mouth.

3 Do this now, my son, and deliver yourself,  
when you are come into the hand of your friend;  
go, humble yourself, and make sure your friend.

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

5 Deliver yourself as a roe/deer from the hand of the hunter,  
and as a bird from the hand of the fowler.

6 Go to the ant, you sluggard . . .  
consider her ways, and be wise.

7-8 Which having no guide, overseer, or ruler, 8  
provides her meat in the summer,  
and gathers her food in the harvest.

9 How long will you sleep, O sluggard?

When will you arise out of your sleep?

10 Yet a little sleep, a little slumber,  
a little folding of the hands to sleep.

11 So shall your poverty come as one that travels,  
and your want as an armed man.

12 A naughty person, a wicked man,  
walks with a crooked/distorted mouth.

13 He winks with his eyes, he speaks with his feet,  
he teaches with his fingers.

14 Crookedness/distortedness is in his heart . . .  
he devises mischief continually . . . he sows discord.

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

{Verses 16-19: The Only Octastich in Proverbs}  
{Proverbs Chapter 6:16-19 -

The seven greatest sins in the Eyes of Jehovah/God}  
16-19~~These six things does Jehovah/God hate.  
{sane' - means to abhor something that is 'ugly'}  
Yes, seven are an abomination unto Him: 17~~

{1} a proud look,  
{Pride - category of mental attitude sin}

{2} a lying tongue, and  
{Lying - category of sins of the tongue}

{3} hands that shed innocent blood  
{Murder - category of overt sins}, 18~~

{4} a 'right frontal lobe'/heart that devises wicked imaginations  
{hatred -mental attitude sin},

{5} feet that be swift in running to mischief  
{idiom for 'gossip' - sin of the tongue}, 19~~

{6} a false witness that speaks lies, and  
{perjury in a court setting - sin of the tongue},

{7} he that sows discord among brethren.  
{maligning/inciting revolution - trouble makers - sin of the tongue}

{Note: Syntactically, these verses show that in the Eyes of Jehovah/God, mental attitude sins are the worst to Him. And, as opposed to what our human viewpoint says, only one overt sin is HIGH on His list of the worst sins. Pride is first! And was Satan's first sin! There are 2 mental attitude sins, 4 sins of the tongue, and only 1 overt sin in the list of worst!}

20 My son, keep your father's commandment . . .  
and forsake not the law of your mother.

21 Bind them continually upon your heart,  
and tie them about your neck.

22 When you go, it shall lead you . . .  
when you sleep, it shall keep you;  
and when you awake, it shall talk with you.

23 For the commandment is a lamp;  
and the law is light;  
and reproofs of instruction are the Way of life.

24 To keep you from the evil woman,

from the flattery of the tongue of a strange woman.

25 Lust not after her beauty in your heart;  
neither let her take you with her eyelids.

26 For by means of a whorish woman  
a man is brought to a piece of bread  
and the adulteress will hunt for the precious 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 goes in to his neighbor's wife;  
whosoever touches her . . . shall not be innocent.

30 Men do not despise a thief,  
if he steal to satisfy his soul when he is hungry . . . 31  
but if he be found,  
he shall restore sevenfold.

He shall give all the substance of his house.

32 But whosoever commits adultery with a woman  
lacks understanding.

He that does it destroys his own soul.

33 A wound and dishonor 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 you give many gifts.

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## Chapter 07

1 My son, keep my words,  
and lay up my commandments with you.

2 Keep my commandments, and live . . .  
and my law as the pupil of your eye.

3 Bind them upon your fingers,



write them upon the table of your heart.

4 Say unto wisdom, "You are my sister."

And call understanding your kinswoman.

5 That they may keep you from the strange woman,  
from the stranger who flatters with her words.

6-9 For at the window of my house I looked through my casement, 7  
and beheld among the simple ones,  
I discerned among the youths . . .  
a young man void of understanding, 8  
passing through the street near her corner;  
and he went the way to her house . . . 9  
in the twilight . . . in the evening . . . in the black and dark night.

10 And, behold, there met him a woman with the attire of an harlot,  
and guarded of heart.

11 (She is loud and stubborn . . .  
her feet abide not in her house: 12  
now is she without . . .  
now in the streets . . .  
and lies in wait at every corner.)

13-14 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 you,  
diligently to seek your face,  
and I have found you.

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.

19 For the 'good man'/husband is not at home . . .  
he is gone a long journey.

20 He has taken a bag of money with him . . .  
and will come home at the day appointed.

21 With her much fair speech she caused him to yield . . .  
with the flattering of her lips she forced him.

22 He goes after her straightway . . .  
as an ox goes to the slaughter . . .  
or as a fool to the correction of the stocks.

23 Till a dart strike through his liver . . .  
as a bird rushes to the snare . . .  
and knows not that it is for his life.

24 Listen to me now therefore,  
O you children,  
and attend to the words of my mouth.

25 Let not your heart decline to her ways . . .  
go not astray in her paths.

26 For she has cast down many wounded . . .  
yes, many strong men have been slain by her.

27 Her house is the way to Sheol/hades . . .  
going down to the chambers of death.

---

This is my favorite book in all the Bible

1a~~Does not doctrine in the human spirit  
proclaim/"call out"?

1b~~And knowledge of doctrine  
put forth her {doctrine's} voice?

2~~She {doctrine} stands on top of high places . . .  
by the way in the places of the paths.

{Note: Means doctrine can be used in every situation in life. Here is the intersection of  
roads - where all sorts of people come together.}

3~~She {doctrine} cries/'extends her invitation'  
at the gates, at the entry of the city, at the coming at the doors.

{Note: In this day, this is where doctrine was often taught. It is like a city auditorium where the masses can meet.}

{Doctrine applies to all Generations}

4~~Unto you,  
O members of the human race,  
I {doctrine} communicate . . .  
and my voice is to the next generation.

5~~O you 'stupid ones'/'who are ignorant {of doctrine}',  
'understand wisdom'/'gain knowledge {of doctrine}' . . .  
fools . . .  
be you of an understanding heart/'right lobe'.

{Note: This category of 'ignorant' includes unbelievers and believers without Divine Viewpoint in their soul. When we are first saved, we are all ignorant of Divine Viewpoint. Only by the study of His Divine Viewpoint as expressed in His Written Word, can we hope to grow up spiritually.}

6~~Listen . . .  
for I {doctrine}  
will speak of excellent/noble things {categories} . . .  
and the opening of my lips  
'shall be right things'/'communicate integrity'.

7a~~For my [doctrine's] mouth  
shall speak Truth.  
{doctrine IS Divine Viewpoint and is the ONLY Truth  
that really matters}

{Note: Categories of Truth are: 1) establishment truth, 2) Gospel Truth, and 3) doctrinal Truth for the believer growing in spiritual maturity.

Establishment truth is for believer and unbeliever alike- it is the laws God gave all mankind to perpetuate the human race - the Ten Commandments is part of 'establishment truth' that will generate a civilized nation if followed.

Gospel Truth is "good news" truth concerning Jesus Christ coming as the Messiah. His one Work on the cross took the curse/cherem off of mankind permitting us to be saved. That is GREAT news!

Doctrinal Truth is that taught by the Bible under method explained in Isaiah 28:10. It is the means by which the new believer can grow spiritually. All Church Age believers are commanded to "grow in the grace and knowledge of our Lord and Savior". The Bible is the Mind of Christ. Study His Mind and you will grow in the knowledge of Him.}

7b~~And wickedness/evil  
is an abomination to my lips.

{Note: "Grace" is the name of the Plan of God. It includes all of God's Divine Viewpoint. Anything outside of the Plan of God is technically in the category called "evil" [ra]. "Sin" is only one of a number of kinds of evil.}

8a~~All the words/'doctrinal communications' {dabar}  
of my mouth  
are in righteousness.

8b~~There is nothing twisted or false in them.

[Note: Living your life according to God's Divine Viewpoint in your soul is called "Walking in the Righteous Ways of God". It is a straight path without twists and turns. Humans constantly twist and turn and leave that straight path because we operate on our own human viewpoint that differs from Divine Viewpoint. The more we do, the worse off we are.]

9~~They [doctrines]  
are all plain to the one who is caused to understand,  
and accurate/correct  
to those who find knowledge.

{Note: This is what some pastor-teachers call "GAP". That stands for "Grace Apparatus for Perception". It means if you study and study and study consistently - a little here and a little there - verse by verse, precept upon precept, you will grow spiritually. If you study under your right pastor teacher under the concept of enforced humility, then your growth will be accelerated.}

{GOD's Scale of Values - Do Your Values Match Up to His?}

10a~~Seize My instruction . . .  
and not silver.

[Note: In this analogy, Divine Viewpoint is the "immaterial" and valuables represent "human viewpoint" - obtaining and achieving based on who and what YOU are instead of Who and What God is. You receive the so-called "glory" in that. When you use His Divine Viewpoint, it is His Thinking and He receives the glory.]

10b~~And knowledge {of doctrine} . . .  
rather than the finest/choice gold.

{Note: God and the understanding of His Divine Viewpoint must be FIRST in your life - in your scale of values. Everything else is 'ok', but if it is FIRST, then YOU WORSHIP IT instead of Him!}

{Before You Love Someone Else -

Have a Love Affair with Doctrine FIRST}  
11a~~For doctrine  
is 'more valuable than jewelry'/'better than rubies'.

11b~~And  
'nothing you desire can be compared with her {doctrine}'/  
'all the things that may be desired'  
can not to be compared with her {doctrine}'.

12~~I, doctrine,  
'live with'/'am intimately united with'  
application/wisdom,  
and find out knowledge of 'evil thoughts'.

{Note: With Divine Viewpoint metabolized in your soul, then you have His Wisdom and can apply that wisdom to experience.

13a~~The 'respect for Jehovah'/'fear of God/  
is to hate evil,  
'pride and arrogance'/'interlocking systems of arrogance',  
and the 'Way of evil'/'evil motus operendi'.

[Hate the EVIL Message (Important Note here)]

13b~~Therefore,  
the 'twisted mouth'/'perverted mouth' . . .  
do I hate!

{Note: Doctrine says she 'hates the thoughts and expression' of evil. She does not say we are to hate the person (Jesus tells us to love others based on who and what YOU are (impersonal love - agape). So, it is ok to detest the evil shown and expressed by others, but still you are commanded to 'love that person' - meaning to keep mental attitude sins out of your thinking towards them and treat them as you would want to be treated.)}

14a~~Counsel is mine . . .  
and sound wisdom.

14b~~I {doctrine}  
am understanding.

14c~~I {doctrine}  
have power.

15a~~By me {doctrine}  
kings reign.

15b~~And rulers/princes

'decree justice'/'make and enforce laws that are just'.

16~~By me {doctrine}  
both rulers/princes and nobles  
govern,  
including all 'righteous judges' of the land.

{A REAL Love Affair}  
17a~~I {doctrine}  
love those who love me {doctrine}.

17b~~And all those who diligently seek me  
will find me {doctrine}!

{Note: If you are positive to studying the Word, you WILL find her. God has provided you someone who will be able to teach you doctrine!}

{SuperGrace Blessings in Time and in Eternity for the Believer with Doctrine in His Soul}  
18~~Riches and honor are with me {doctrine},  
yes, 'glamorous riches'/'enduring wealth' and righteousness.

19a~~My {doctrine's} production/fruit  
is better than gold . . .  
yes, than pure/fine gold.

19b~~And my profit . . . [is better]  
than the choicest silver.

{Divine Blessings from the Justice of God to the Spiritually Mature Believer}  
20-21~~I {doctrine} march/lead  
in the Way of righteousness/honor,  
in the middle of the road of integrity/judgment 21~~  
for the purpose that  
I {doctrine}  
may cause those that love me  
to 'inherit possessions'/'gain wealth'  
and I {doctrine}  
will fill their treasuries/storehouses {prosperity}.

{Note: The mechanics here is that the Justice of God blesses the Righteousness of God that is indwelling the believer at the point of Salvation. Doctrine in your soul applied to your life experiences means that doctrine permits the Justice of God to be able to bless 'the Righteousness of God in you' in time and forever.}

{Doctrine Existed before Creation}  
22~~Jehovah/God possessed me {doctrine}

in the beginning of His Plan/Ways . . .  
before His Works of old.

[Note: Doctrine is part of the essence of 'Elohiym/Godhead in omniscience and has always been with Jehovah/God. "As a person thinks, so he is . . ." I believe this applies to God also. He has no "material". It is almost impossible to separate His Divine Viewpoint from Who He is. The Bible is said to be the "Mind of Christ". And, Jesus said "before Abraham I eternally existed." "The Godhead", "Divine Viewpoint", the "Mind of Christ" . . . they are so closely related, it is impossible to separate one from the other.]

23-24a~~I {doctrine}  
was set up from 'eternity past'/everlasting . . .  
from the beginning,  
before the earth existed . . .24a~~  
when there were no oceans/depths . . .  
I {doctrine}  
was brought forth.

24b-25~~When there were no springs/fountains  
abounding with water . . . 25~~  
before the mountains  
were 'placed on the earth'/settled . . .  
before the hills . . .  
I {doctrine} was brought forth.

26-27a~~While as yet  
He [God] had not made the earth,  
nor the fields, nor the sum of the dust of the world . . . 27a~~  
when He prepared the heavens . . .  
I {doctrine} was there.

27b-30a~~When He set boundaries/'a ratio'  
upon the face of the oceans/depth  
{ratio of land to water to sustain man} . . . 28~~  
when He established the clouds above . . .  
when He strengthened  
the springs/fountains of the deep . . . 29~~  
when He gave to the sea His decree . . .  
that the waters should not pass/overstep His command . . .  
when He appointed the foundations of the earth . . . 30a~~  
then I {doctrine} was with Him,  
as one brought up with Him.

30b~~I {doctrine}  
was His [God's] delight  
day by day . . .

stimulated/rejoicing always  
'before Him'/'in His presence'.

31a~~Rejoicing in the habitable part of His earth.

31b~~And my {doctrine's} delights  
were with the sons of men.

{Note: This means that in the beginning Divine Viewpoint was solely with God. It was His alone and it brought Him great joy and happiness. Once He created "matter" and universes and people, He graciously shared His Divine Viewpoint with creatures. Now man has been created and we also can learn doctrine - His Divine Viewpoint. For those of us who do learn, we can Share in all the delight, and joy and happiness, and inner-peace that belongs to God.}

{Sharing the Happiness that belongs to God -  
Through the Study of His Word}

32a~~Now therefore listen to me {doctrine/God},  
O my sons/'you children'.

32b~~For happinesses to them  
who keep my {doctrine's/God's} Ways.

{Note: David is talking to his later sons - the children of Bathsheba - telling them to listen to doctrine (his earlier sons faced great tragedy because they did NOT listen to doctrine (probably because David failed to teach them any!). But Solomon and Nathan were taught doctrine by David.}

33a~~Listen to instruction [Divine Viewpoint taught],  
and be wise [spiritually mature].

33b~~Do not refuse me {doctrine}!

[Note: God is a gentleman. He offers us "Himself". All that He has. He even offers us His Divine Viewpoint. But it is a gift. We can say YES to the gift or NO to the gift. It is our free will choice just as our salvation was a free will choice to believe or not. This chapter is talking about growth after salvation.]

{How Often Should You study Doctrine? Daily}

34~~Happinesses to the man  
who listens to me {doctrine - GAP} . . .  
watching daily at my gates . . .  
waiting at the posts of my doors.



{Note: The one who truly is interested in God and His Word cannot wait to get doctrine! They take it in today, tomorrow, and the next day - daily. The 'gates' was the meeting place where people would gather daily to have bible doctrine lessons.}

35a~~For who so finds me {doctrine} . . .  
{they} find  
'[capacity for] many types of life' [plural].

[Note: The person with Divine Viewpoint in the soul is happy regardless of their circumstances in life. They learn that "God's grace is sufficient for them".]

35b~~Furthermore,  
he shall receive grace  
from Jehovah/God.

[Note: "Grace" is the name of the Plan of God. At salvation, you enter the Plan of God. As you learn and apply His Divine Viewpoint, He is able to accomplish more of His Plan through you. The glory is His. But, He says He will reward you in time and in eternity for your faithfulness in allowing Him to produce Divine Good through you!]

36a~~But he who 'misses the mark'  
with me {negative toward God and/or His Divine Viewpoint}  
injures/wrongs his own soul.

[Note: This means that he deprives his own soul of spiritual food - literally starving it - 'man does not live by bread alone, but by every Word that proceeds out of My Mouth'. And the sad part is the soul is formed with compartments to store Divine Viewpoint. If those compartments are not filled with Doctrine, they will fill or (remain filled) with human viewpoint or worse (doctrines of demons).]

36b~~All they who hate me  
{Rejection of God and His Word}  
love death/'the sin unto death'.

[Note: This Great Chapter ends with the subject of Death. Believers are designed to go out of this life with 'dying grace'. That is a magnificent way to depart. But if you reject doctrine, then you are afraid (similar to how all unbelievers are).

Death is at best considered "nothingness". At worst, death is a horrible thought. Therefore, unbelievers and believers without Divine Understanding of eternity future are tormented regardless of the kind of death (lingering disease or a quick car crash - makes no difference they are in terror and those like them that they leave behind grieve horribly "as ones who have no hope (absolute confidence of what they will find in eternity future)).

So, when this type of person dies, it is under the sin unto death and that will most likely not be a pleasant way to depart. If they were immature believers, they were no witness for the Lord in time and will not be a good witness for Him in their death.

Still, because of the "Grace" of God, all believers in the Church Age immediately are with the Lord (doctrine of eternal security - whether you believe it or not) and there are no more tears and there are no regrets in heaven . . .

To Him be the glory forever and ever. Amen/"I believe it".]

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#### 1 Wisdom

[Divine Viewpoint - subject continues from the Great Chapter 8]  
has built her house . . .  
she has hewn out her seven pillars.

2 She has killed her beasts . . .  
she has mingled her wine . . .  
she has also furnished her table.

3 She has sent forth her maidens . . .  
she cried upon the highest places of the city.

4-5 Whosoever is simple . . .  
let him turn in hither.

As for him who wants understanding,  
she said to him, 5  
"Come, eat of my bread,  
and drink of the wine which I have mingled."

6 Forsake the foolish, and live.

And go in the way of understanding.

7 He that reproves a scorner gets to himself shame.

And he who rebukes a wicked man gets himself a blot.

8 Reprove not a scorner . . . lest he hate you.

Rebuke a wise man, and he will love you.

9 Give instruction to a wise man, and he will be yet wiser.

Teach a just man, and he will increase in learning.

10 The "respect/fear of Jehovah/God"/"Occupation with God"  
is the beginning of wisdom.

And the knowledge of the Holy/"Holy One" is understanding.

11 For by me your days shall be multiplied,  
and the years of your life shall be increased.

12 If you be wise, you shall be wise for yourself.

But if you scorn, you alone shall bear it.

13 A foolish woman is clamorous/"a loud uproar of noise".

She is simple, and knows nothing.

14-15 For she sits at the door of her house,  
on a seat in the high places of the city . . . 15  
to call passengers who go right on their ways.

16-17 Whosoever is simple, let him turn in hither.

And as for him who wants understanding, she said to him, 17  
"Stolen waters are sweet . . . and bread eaten in secret is pleasant."

18 But he knows not that the dead are there . . .  
and that her guests are in the depths of Sheol/hades.

---

1 The proverbs of Solomon.

A wise son makes a glad father . . .  
but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing . . .  
but righteousness delivers from death.

3 Jehovah/God will not suffer the soul of the righteous to famish . . .  
but He casts away the substance of the wicked.

4 He becomes poor that deals  
with 'a slack hand'/treachery/deceit . . .  
but the hand of the diligent/sharp makes rich.

5 He who gathers in summer is a wise son . . .  
but he who sleeps in harvest is a son that causes shame.

6 Blessings are upon the head of the just . . .  
but violence covers 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 who Walks uprightly walks surely . . .  
but he who perverts his ways shall be known.

10 He who 'winks with the eye' causes sorrow . . .  
but a prating fool shall fall.

11 The mouth of a righteous man is a well of life . . .  
but violence covers the mouth of the wicked.

12 Hatred stirs up strifes . . .  
but love covers all sins.

13 In the lips of him who has 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 mouth of the foolish is near destruction.

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

16 The labor of the righteous tends to life . . .  
the fruit of the wicked to sin.

17 He is in the way of life who keeps instruction . . .  
but he who refuses reproof/correction . . . errs.

{Synthetic Distich}

18~~He who hides hatred with lying lips . . .  
and he who utters a slander . . . is a fool

{Note: The first line refers to hypocrisy expressed verbally - a sin of the tongue. And the second line refers to gossip, which is also a sin of the tongue.}

{Note: A distich is two lines of poetry. A 'Synthetic Distich' is a distich where both lines have Truth or Doctrine and the two lines have something in common. Yet they are not Antithetical or Synonymous. Here the common topic is 'sins of the tongue'.}

19 In the multitude of words there wants not sin . . .  
but he who refrains his lips is wise.

20 The tongue of the just is as choice silver . . .  
the heart of the wicked is worth little.

21 The lips of the righteous feed many . . .  
but fools die for want of wisdom.

22 The blessing of Jehovah/God . . . it makes rich . . .  
and He adds no sorrow with it.

23 It is as sport to a fool to do mischief . . .  
but a man of understanding has wisdom.

24 The fear of the wicked . . . it shall come upon him . . .  
but the desire of the righteous shall be granted.

25 As the whirlwind passes, so is the wicked no more . . .  
but the righteous is an everlasting foundation.

26 As vinegar to the teeth . . . and as smoke to the eyes . . .  
so is the sluggard to them that send him.

27 The fear of Jehovah/God prolongs days . . .  
but the years of the wicked shall be shortened.

28 The hope of the righteous shall be gladness . . .  
but the expectation of the wicked shall perish.

29 The Way of Jehovah/God is strength to the upright . . .  
but destruction shall be to the workers of iniquity.

30 The righteous shall never be removed . . .  
but the wicked shall not inhabit the earth.

31 The mouth of the just brings forth wisdom . . .  
but the crooked/distorted tongue shall be cut out.

32 The lips of the righteous know what is acceptable . . .  
but the mouth of the wicked speaks crooked/distortedness.

---

A reading of the passage.

Bob admires good blocking. Good response in Amarillo for a conference. Someone up there is reproducing tapes and distributing them for several years. Good response to the Word. Some found Christ as Savior listening to tapes in far away places. There was a snow storm up there? Apparently the saying is, the only thing between Amarillo and North Pole is a barbed wire fence. Great turnout even though there was some inclement weather.

We have an old sin nature described by the word *wicked* or *wicked men* and this is the Hebrew word *raah*. When Christ died on the cross, our sins were poured out on Him and judged. There is no place for human good in the plan of God. Then He died physically after bearing our sins. There is no place for human good in the plan of God. Filling of the Holy Spirit + knowledge of doctrine = the production of divine good. By dying for our sins, Jesus satisfied the holiness of God the Father. He is free to love us because His righteousness and justice have been satisfied. Holiness makes it impossible to love any member of the human race. Once we accept Jesus Christ as Savior, we have pass the point of propitiation. He is free to love us on the basis of his love alone. We are under the grace principle; His love toward us remains just as strong. God's justice and righteousness are applied to us on the basis of the cross.

With this, there are 2 other great lessons.

The details of life include money, social life, sex, success, pleasure, friends, loved ones, health, materialistic things, status symbols. In their proper place they are a basis for our enjoyment. These things do not make us happy. Proverbs tells us that these things are dead ends. Man will not live by bread alone but by every Word to come from the mouth of God. Doctrine, inner happiness allows us to enjoy the details of life. Happiness is not in the details of life but in Bible doctrine.

Third principle is, mental attitude sins are the worse sins. There are all sorts of mental attitude sins. They comes from a negative attitude toward Bible doctrine. His mental attitude sins are unchecked. 2 things are produced; self-induced misery; and he lacks capacity for love, the doctrine of pseudo-love.

{Note: Tree of Life Verses begin in Verse 11}

{Verses 1-9: The Three Proverb Series (3 verses dealing with a principle, then 3 on another principle, etc.)}

{Verses 1-3: Proverbs of Character (Antithetical Distichs)}

Parabolic distich, comparative distich (better to dwell on the roof than to live in a comfortable home with a nagging woman). A lot of men could not play poker on this one. That was a good time to go away for a week.

{Verse 1: Business} We are in full-time Christian service no matter what we are. A very attractive CPA married to a CPA. A woman in business and a very successful women in business. This is our full time Christian service. In business, you do not roll up your sleeves and try to gouge everyone that you can. If someone has an accumulation of status symbols. We have a right to make a profit and some people will make a lot of money and they will do it in such a way as is honoring to the Lord. This is a warning to believers in business. Cheating in business even then was normal. Back then, it was called having a false balance or a false scale. We can legitimately make money in business; but we have no right to cheat others.

1~~A false scale/balance is an abomination to Jehovah/God . . . but a 'just weight'/'legitimate business and profit' is His delight.

{Note: A false balance is an idiom for cheating in business. It is referring to someone weighing something, say gold, and the weight is rigged to come up low in weight. This is a proverb of having character in business.}

Respectability is not character. Some people can put on a nice respectable front. The state ought to protect individuals who are making money; who are in business. The state ought not to interfere with business and the state ought not to be in business. A state official has no right to cancel contracts in your city or town simply because they did not vote for him.

Prov. 11:1 **False balances are hateful to Jehovah; but a just weight [= a legitimate profit in business] is His delight.**

{Character related to Mental Attitudes - Represented by Pride}

Your real character is what you think. What you think is your area of mental attitude sins. Pride is a basic mental attitude sins. This does not refer to someone who uses excellent language or to someone who stands up straight. Pride is not having a lot of materialistic things. Pride is a mental attitude. Unless you are a very astute judge of character, you could not understand pride if it stood up and bit you. Pride is something like thinking that you can commit a sin and lose your salvation. There is no pressure which can destroy you. That requires a lot of pride to emphasize the overt life. Pride can include all sorts of mental attitude sins. Mental attitude sins can produce all kinds of self-induced misery.

2~~{When} Pride comes . . . then comes dishonor/shame . . . but with the lowly/humble is wisdom.

{Note: When Pride comes, it is GOD who is being dishonored. The 'humble' is the believer oriented to the plan of God through doctrine. He understands how 'low' he is when compared to all that God is.}

This pride is disorientation to the plan of God. This pride can cause a woman to take off her makeup and think she is a spiritual giant. Or pouring out bottles of pinch bottle scotch. These are things which we do. We are not new creatures because of what God does for us. We are not new creatures because of what we do for God. There are believers and unbelievers alike who do the exact same thing. Barney Ross was a great man, a boxer; but he became a dope addict and he broke out of it without God. He did a magnificent job and the Barney Ross story is a magnificent story, but he is an unbeliever. Do you think that all God does is slap a coat of whitewash on him? God does 34 things for us which are permanent and eternal and they are done at salvation. We are made a child of God, sealed to the day of redemption; and these are permanent. They will go on forever. You can commit the worst sin ever, and you still have these 34 things. You are prideful to think that you can do something to cancel out these 34 things by becoming immoral or a drug addict, etc. to cancel out the work of God. This is not an excuse to go out and commit your favorite sin. Most people like this think that they are wonderful people and that God just really likes them and wants to save them because they are so nice. Pride is any form of mental legalism. When you think you can do something for God, you are out of line.

Pride is the mental attitude sin of violating the grace of God. Dishonor is imitating an immoral unbeliever. You might have 8 taboos, or you are trying to out-taboo someone else. Spirituality by personality imitation. God is only honored by our life if we start on the inside and work to the outside.

Mental attitude sins can produce overtly many other kinds of sins. Christianity is now based on image, here and there. Some go along with the United Nations because they think that is where good is. They manufacture a fantastic system of human good out of it. It takes knowledge of doctrine to discern between human good and functioning in the Spirit.

The lowly is not some exterior thing; standing round-shouldered and acting like a jackass. That is not meekness. Insofar as God is concerned, He is looking into our minds. The worst sins that we can commit are mental attitude sins. Nothing is as bad as that. That puts us into the worst sin category. Then the sins of the tongue of the next worse.

Closets of the human spirit. Dispensational truth, positional truth, etc. You mix a lot of things. The cupboards have nothing in them means you have no doctrine. You cannot make anything with bare cupboards. The human spirit has all of these different shelves.

We have thousands of shelves and we have to take out the right stuff to apply in each situation. The divine viewpoint. Bringing in every thought into captivity for Christ. We can enjoy the details of life as much as He has allowed. We have this whole set of mental attitude sins and there is some system of ascetics. Self-efacement is not the same as Biblical humility. The latter is having the shelves filled with all things needed for our lives.



Prov. 11:2 **Pride comes, then shame [dishonor] comes; but with the lowly [grace oriented; oriented to the plan of God by Bible doctrine] is wisdom.**

1Peter 5:5 **Likewise, you younger men, be subject to the elders [the leadership]. And all of you clothe yourselves with humility [the soul is naked until Bible doctrine is placed upon it] toward one another, because God resists the proud, but gives grace to the humble.**

We are to recognize the authority of those in church. Grace is God doing the work and God gets the credit. Pride is man doing the work, and that is human good. God is to bless us because of what we do. The lowly produces wisdom.

1Pe 5:6–7 **Humble yourselves therefore under the mighty hand of God, so that He may exalt you in due time, casting all your care upon Him, because He cares about you.**

We learn doctrine so that we can orient to the plan of God. We must operate on the principle of grace. No matter what success symbol we use, God does the promotion.

There is Bible doctrine in his human spirit. His soul operates on all systems go.

All 3 of these proverbs are antithetical distichs. Tamiym. This means to be complete.

3~The 'integrity of the upright' shall guide them . . . but the 'perverseness of transgressors' shall devastate them {shadad shadad - misery and doubling is very strong - strong 'self- induced misery'}.

You have to know the plan of God in order to be guided. This is divine guidance for every situation. The believer who rejects Bible doctrine; or just exposes himself occasionally, thinking that will be good luck for the week. Something where you are on the spot and you need a little church for good luck; that is negative volition toward Bible doctrine.

The transgressor is the believer minus doctrine. Or they reject rebound. They never get back into the bottom circle. He sucks in all kinds of false ideas and religion. They pray to the Holy Ghost and they plead the blood. He can hear all of this stuff; much of it false, and he sucks in just the false doctrine. Many people are mixed up and confused. This is the day of failure insofar as believers are concerned. Perverseness of the transgressor will destroy him.

Shaded is self-induced misery. They suck in all of this false doctrine; and he carries a vacuum in his frontal lobe everywhere he goes. The recovery is difficult. The longer you are on negative signals, the more false doctrine and the more apostasy in your soul. But, when you hear the truth, you have a conflict. You have all of this false doctrine which causes a conflict with hearing the truth. It can take a long time to straighten all of this out.

There is an inner conflict between the things which he picks up and the things he retains. It may take years to get over these false concepts and this false doctrine. This can require continual washing out of these false ideas. It is a very difficult thing for some.

Prov. 11:3 **The integrity of the upright** [complete; fully-equipped; a believer with Bible doctrine in the human spirit] **shall guide them; but the crookedness of traitors shall destroy them.**

## 1966 Proverbs

## Prov. 11:4–16

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Reading the Scripture.

3 proverbs on righteousness. Baptism of the cup where our sins were poured out upon Christ. All the sins of the world were judged in Christ. Jesus Christ satisfied the righteousness of God at the cross. God is free to love that believer without having to compromise his own justice and righteousness.

The holiness of God will judge all people at the final judgment. He cannot ignore His Own righteousness and justice. Because of the cross, God is free to love us without compromising His justice; this is the holiness bypass.

Righteousness is credited to our account as of salvation. The believer is stabilized through phase II. Phoney believers. The production of human good in the believer is a ghastly thing, because the believer is born again and he has all of these divine operating assets. Human good always turns the believer into a phoney. The unbeliever lacks all of this complication, so that he can crank out a lot of human good.

There are no degrees of punishment in hell; but if there was, it would be for human good production.

{Note: Tummah originally meant to be 'fully equipped'. It is translated 'integrity' because it means to have a mind fully equipped with doctrine. Divine Viewpoint will guide him. Celeph is translated 'perverseness'. It refers to a person on negative signals toward doctrine. It means to divert or subvert. He has gone off the Righteous Way of God.}

{Verses 4-6: Three Proverbs of Righteousness} {Imputed Righteousness}

4~~Riches do not profit/benefit in the day of wrath . . . but righteousness 'causes deliverance' from death.

{Note: 'Riches' is used for the 'details of life'. And, RBT says it even refers to 'good works results' here. These productions of the energy of the flesh are the basis of the indictment of the unbeliever on the Day of Judgment. Next, the 'day of wrath' does refer to the Great White throne judgment. At the point of salvation, the righteousness of God is imputed to the believer. It is this imputed righteousness that delivers us from death and provides everlasting life - doctrine of eternal security.}

Abraham believed in the Lord and it was credited to him for righteousness. We are in debt to the tune of \$5 million. Assume that this is hopeless. There is nothing that you can do. This is what sin actually amounts to in the life of the human race. God deposits \$10 million

into our account; so that our debt is paid and we have some excess. That is our perfect righteousness.

Prov. 11:4 **Riches do not profit in the day of wrath, but righteousness delivers** [snatched away from a situation] **from death.**

{Verses 5-6: Experiential Righteousness}

5~~The righteousness of the 'fully equipped'/'mature believer' shall make his Way successful . . . but the wicked shall fall in his own wickedness.

Now we go to experiential righteousness. Positionally, we are in union with Christ. Positionally, every believer is in full time Christian service.

The perfect is the person who is equipped. At salvation we are given a human spirit. This human spirit has all of these empty shelves which must be filled. That requires the communication of doctrine. The Holy Spirit helps to fill these shelves; we are equipped or made perfect not by the life we lead but by the doctrine in our souls.

Conscience is simply the set of norms and standards in your soul. There is also the sin nature which is the distorter of the soul. Instead of having self-pity and pride, he has occupation with Christ. He looks at life from the divine viewpoint. He makes decisions compatible with the Word of God. If you have the righteousness of the equipped, you do not hate anyone; you are not vindictive or implacable; you have no guilt complex. It also means that you are not worried or frightened. We will eventually get to the grace woman in this passage.

The wicked is depending upon some pleasure or some love affair or something else for happiness; and he is looking for something to knock out his self-induced misery. Proverbs says that there are certain details of life. The unbeliever is minus doctrine. He tries to be happy with money, but it only makes him more miserable. Success is fine for awhile, but it does not remove the self-induced misery. He has pleasures, but that does not give him any long term happiness. You cannot derive your happiness from the details of life. You can stay on top of the details, but the unbeliever is stuck with this. He is miserable with money; he is miserable with success; he is miserable with whatever.

The righteousness in this verse is an experiential righteousness. All of the details of life cannot eliminate your self-induced misery. There is a righteousness on the inside which amounts to inner happiness. This eliminates the sins of the tongue. This righteousness is on the inside, and an unbeliever cannot have this righteousness.

Prov. 11:5 **The righteousness of the perfect** [mature, complete, equipped] **shall make his way right** [successful], **but the wicked shall fall by his own wickedness.**

All the details are gone. Inner happiness, occupation with Christ. This doctrine will actually deliver us from the heartaches and disasters of life. When you have this inner happiness,

there is no suffering, disaster, etc. that you will face in your life. If you have not faced that, it is because you don't have enough doctrine. You are reaching into empty cupboards. Doctrine firmly entrenched in the human spirit can be used in these difficult times.

{Note: When a believer is in fellowship and is spiritually mature, he understands how to permit God the Holy Spirit to control their life. They are free from mental attitude sins and use rebound when they fail. A 'tamiym' or 'fully equipped believer attempts to use the 'Divine viewpoint' in the norms and standards of his soul - which he obtained through study of bible doctrine. The wicked here is the 'unbeliever' relying on his own righteousness for salvation. His own wickedness is his own self-induced misery from mental attitude sins. No matter the details of life he has or does not have, he can not truly be happy because he does not have the capacity to be happy.}

6~~The righteousness of the upright shall deliver them . . . but transgressors shall be taken in their own 'naughtiness'/ 'trying to hurt someone else' {havvah - retaliation tactics under mental attitude sins}.

{Note: This is the inner righteousness that starts with the imputed righteousness of God and then is experiential righteousness that comes from equipping oneself with bible doctrine in the soul. Transgressors here are either unbelievers or carnal believers - either case, their life will be miserable when they operate under mental attitude sins.}

Trying to use revenge; trying to hurt others; these are retaliation tactics from mental attitude sins. They are on negative signals; mental attitude sins producing self-induced misery; and this destroys capacity for love.

2 wrongs do not make a right. You are not justified as a believer to retaliate. Vengeance is Mine, I will repay says the Lord. You cannot build your happiness upon someone else's unhappiness. Retaliation always hurts the one who practices it.

These were the 3 proverbs on righteousness. We are sweating out her mental attitude sins. We are eliminating those things which make her vicious. Next Sunday is Ladies' day.

Prov. 11:6 [The righteousness of the upright shall deliver them, but deceivers shall be taken in lust.](#)

## 1966 Proverbs

## Prov. 11:7-10

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The concept of Phase I. God's plan is divided into 3 parts. The first part is salvation. Our sins were poured out upon Jesus Christ and all sins were judged so that the barrier between man and God was removed.

Phase II begins 1 second after the faith in Christ.

{Verses 7-9: God's Plan} {Hope for the Unbeliever ends with Death}

7~~When a wicked man [the man possessing a sin nature with no way of solving it] dies, his expectation/hope shall perish . . . and the hope of unjust men perishes.

The sin nature is judged by God. Spiritual death + physical death = eternal condemnation. Then there is the point of gospel hearing. He is born spiritually dead. The believer is called just when the righteousness of God is imputed to him. The unjust person is the one who has not received the righteousness of God imputed to him. The attitude of the believer and unbeliever are contrasted based upon the difference of opinion about Jesus Christ.

The unbeliever may use some form of sublimation; but the believer converts the suffering into blessing. You can never get enough Bible doctrine.

The believer has inner resources. He has Bible doctrine. This doctrine is stored in his human spirit. There is a tremendous availability of Bible doctrine for us to grow on. Inner power and inner peace in the midst of the great catastrophes of life.

{Note: The 'wicked man' is also called the 'soulish man'. He is operating on his Old Sin Nature instead of being in fellowship and operating by the power of the Holy Spirit. The wicked man can be an unbeliever or a believer out of fellowship. Here is an unbeliever. This unbeliever has the 'hope' of salvation until he dies. When he does, his chance of salvation is over. Next the 'unjust man' is the man 'without the imputed righteousness of God'.}

We are believer priests; and God has a plan for our life, no matter what. We can sweep out and officiate or teach from the pulpit.

Prov. 11:7 [When a wicked man dies, his hope shall perish; and the hope of evil ones shall be lost.](#)

8~~The righteous is delivered out of adversity/disaster/catastrophe, and the wicked comes in his stead.

{Note: The 'righteous' is a believer. He has been imputed with the righteousness of God. This verse refers to Phase II. A mature believer in fellowship, operating under the power of God the Holy Spirit, is delivered out of his troubles. But the wicked - an unbeliever or a believer out of fellowship - Walks in his own Way and steps right into the same type of trouble that the righteous one avoided - but he has no tools with which to handle the pressure.}

Prov. 11:8 [The righteous is delivered out of trouble, and the wicked comes in his place.](#)

{'Unbeliever Reaction' Versus 'Believer Response' to Pressures}

9~~An 'ungodly person/profane with his mouth ruins his neighbor . . . but through knowledge shall the just be delivered.

{Note: Chaneph here is a synonym for the unbeliever of verse 8 - an ungodly person. Here he is under pressures and his mental attitude sins are projected on those around him - judging, maligning, slander, etc.. Knowledge is bible doctrine in the human spirit. The just here is a mature believer with doctrine in his soul. He handles the pressures of life beautifully and calmly. He does not blame others around him. And, he gets through the pressure.}

Prov. 11:9 **A hypocrite corrupts his neighbor with his mouth; but through knowledge the just shall be delivered.**

Man by man's efforts cannot solve man's problems. It was the salt of the earth which preserved the Roman empire. Salt is the unseen preservative and the flavor of the society. The believer is the unseen preservative.

Matt. 5:13 **"You are the salt of the earth. But if the salt should lose its taste, how can it be made salty? It's no longer good for anything but to be thrown out and trampled on by men.**

The salt loses its preservative powers, so it can no longer function as a preservative and it is good for nothing.

{Grace by association with Mature Believer Versus Cursing by association with the Unbeliever}

10~~In the good of the righteous, the city-state prospers/rejoices . . . and when the wicked perish, there is shouting.

{Note: This is the 'salt of the land' principle. The mature believer operates on divine viewpoint, and the country prospers under the Grace by Association principle. But, in contrast the 'wicked' operates on his own human viewpoint and messes up the country, until he dies - THEN the country is blessed by his passing away! This concept also covers the concept of 'man solving man's problems through man's efforts' - human good. When the man promoting the false concepts (like equality, socialism, welfare state) moves on - then the land prospers.}

The city rejoicing is prosperity.

The wicked are any system of collectivism; any system of socialism. Human good exists in the human realm, but it has no merit with the plan of God. The politician is going to make everyone equal; he is going to provide for everyone. There are some geniuses in our country; but you cannot raise everyone to a genius class. So, to make equal, you will have to reduce everyone to the lowest common denominator. God does in a moment that which man has been unable to do. History demonstrates to us that we learn nothing from history.

Prov. 11:10 When it goes well with [= in the good of] the righteous, the city [the city-state] rejoices; and when the wicked are destroyed, there is singing.

{A Pivot of Mature Believers protects a Nation/city. The Cosmic Believers bring it down}  
{Verses 11-31 are a Tree of Life passage - see Revelation 2:7}

11~~By the blessing of the upright {mature believer} a city is exalted . . . {blessing by association} but by the mouth of the wicked . . . it is destroyed.

{Note: The upright is the mature believer. This is blessing by association of a mature person to his city. And, in contrast, a wicked person destroys all around him - here through the sins of the tongue - gossip, maligning, etc.}

Prov. 11:11 By the blessing of the upright the city is lifted up, but it is overthrown by the mouth of the wicked.

## 1966 Proverbs

## Prov. 8:26–34 11:12

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This passage is all about the grace lady which then moves to the grace man. In eternity past, God the Father was thinking about us. He knew we would accept Jesus Christ as our Savior, so He made plans for us. Grace always begins at a point, and it begins in Prov. 8:

Proverbs 8:20–26 I [Bible doctrine] walk in the way of righteousness, in the midst of the paths of justice;

to cause those who love me to inherit substance, and I will fill up their treasuries.

Jehovah possessed me in the beginning of His way; His works from antiquity.

I was anointed from eternity, from the beginning, before the earth.

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

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

before He had made the earth and the fields, or the highest part of the dust of the world.

Proverbs 8:27–34 When He established the heavens, I was there; when He inscribed a circle upon the face of the deep [the water of the great flood came mostly from under the ground; and less so from precipitation],

when He made firm the clouds above, when He made strong the fountains of the deep, when He gave to the sea its limit, that the waters should not pass beyond His command; when He engraved the foundations of the earth,

then I was at His side, like a master workman; and I was His delight day by day [I was with Him as one brought up by Him], being in merriment before Him at all times;

making merry in the world, His earth; and my delight was with the sons of men.

Now therefore listen to me, O children, for blessed [happineses to those] are those who keep my ways.

Hear instruction, and be wise, and do not refuse it.

Blessed is the man who gives heed to me, watching daily at my gates, waiting at the posts of my doors.

For whoever finds me finds life [lives], and shall obtain grace from Jehovah.

But he who sins against me does violence to his own soul; all who hate me [Bible doctrine] love death.

When there is no Bible doctrine, then only the thing the soul has is human norms and standards.

Saul died the sin unto death because he rejected Bible doctrine. Knowledge of doctrine + the filling of the Holy Spirit = the production of divine good.

We must come to the place where we are a grace person. We produce a maximum amount of divine good. The provision for our lives was made in eternity past. The plan of God is greater than any failure or any heartache.

12~~He who despises his neighbor is destitute of doctrine/wisdom. {hatred- an entry to cosmic system} but a man of understanding minds his own business. {function of the doctrine of privacy}

We get 34 things at the cross and they settle salvation for us forever. No one becomes a grace person by minding someone else's business.

You must want doctrine and you must be willing to focus and prioritize.

You do not learn to think via a vocabulary with "hell and damn" or "praise the Lord, Lord willing." You cannot concentrate or focus on Bible doctrine if your vocabulary is limited.

Privacy; you must be willing to get your nose out of other people's business. When you go on negative volition toward Bible doctrine, you set up a vacuum in your soul. There is an emphasis on the details of life as a result. Hating your neighbor is a result of mental attitude sins. Some of your mental attitude sins are directed toward other people. He is destitute of doctrine; he is minus doctrine. He is bitter toward other people. He is unable to grant privacy to other people. When others cross your path or they cross you.

Now we are going to v. 12. **He that is devoid of doctrine despises his neighbor.** You leave other people to the Lord.

Prov. 11:12 **One despising his friend lacks heart, but a man of understanding [doctrine] remains silent [is caused to mind his own business].**

A talebearer is a nose person. He does not bare his own life; he bares the life of others. He has no respect for the privacy of others. He does this via the sins of the tongue.



13~~He who functions as a 'talebearer' {gossip} reveals secrets . . . but he who is faithful of spirit conceals the matter.

Length, breadth, height and depth of the human spirit.

You keep your hands off things that do not belong to you and you keep your nose out of their business. This precludes you from learning Bible doctrine.

Prov. 11:13 **One going with slander is a revealer of secrets, but the faithful of spirit** [this is one with a stabilized spirit, having Bible doctrine] **keeps the matter hidden.**

3 verses: Prov. 8:36 1Chron. 10:13 Hosea 4:6

Proverbs 8:36 **But he who sins against me** [Bible doctrine] **does violence to his own soul; all who hate me love death** [the sin unto death].

1Chron. 10:13 **Thus Saul died for his unfaithfulness which he had transgressed against Jehovah, because he had not kept the Word of Jehovah** [Saul rejected the teaching of Bible doctrine], **and because he asked counsel to seek after a medium.**

Saul went to the witch of Endor in order to learn some doctrine. This indicates that there was a time that Saul was to have learned Bible doctrine, and he chose not to during that time. There is a point at which it is too late to take in doctrine. Saul knew that Samuel know doctrine and that Samuel could teach him, but Samuel was dead. Once you are in a jam, it is too late to turn to Bible doctrine. Now he wants Bible doctrine to get him out of a jam, but not for a relationship with the Lord. Saul should have inquired of the Lord day by day by day. Saul was not a grace man. He had a distorted soul. He has self-consciousness, but no Bible doctrine. He had a volition which caused him to make decisions which were bad.

Hosea 4:6 **My people are destroyed for lack of knowledge** [they do not know Bible doctrine]. **Because you rejected knowledge** [they have rejected the teaching of Bible doctrine], **I also will reject you from being priest to Me. Since you have forgotten the Law of your God, I also will forget your sons.**

14~~Where there is no guidance {from doctrine} the people fail . . . but where there is no lack of leadership, there is deliverance.

The lack of counsel here is a lack of Bible doctrine. Where there is no doctrine, there is a lack of safety for that nation.

Prov. 11:14 **Where there is no wisdom** [counsel], **the people fall; but in the multitude of wise men there is safety.**

You can mind other people's business by co-signing. This is not a stranger as such; but someone in who's affairs you have gotten into. You stay out of other people's business, including suretyship.

15~~He that is surety {cosigner of a note} for a stranger will suffer for it . . . but he that hates co-signing is secure.

Prov. 11:15 [He who is surety for a stranger shall be ruined; and he who hates suretyship is safe.](#)

The woman who is a grace woman is the greatest thing in the world. Where is she?

We men were all little boys, and we developed this image of a perfect woman; and sometimes we bark and bite because we can't find her.

This is the rare synthetic distich; 2 lines, which teach a different doctrine; but they all have one word in common. The word to attain means *to acquire*. She cannot develop honor or integrity through a physical change. The word is not honor; it is glamour. This is the greatness of the grace woman. She has a capacity to love. She had Bible doctrine in her human spirit. She has a capacity to love God and therefore has a capacity to love God. She acquires this honor. She comes alive when she discovers doctrine. She becomes a fantastic, marvelous person; someone you cannot stay away from.

16~~A grace woman acquires integrity/honor . . . and a strong man {in doctrine} attains happiness.

The woman apart from this operates in the energy of the flesh; she produces a great deal of human good. Virtue is sincerity, self-righteousness, or some form of morality. She is always minding someone else's business; she is a meddling person.

Prov. 11:16 [A gracious woman acquires honor](#) [glamour], [and the strong keep riches](#) [happiness].

## 1966 Proverbs

## Prov. 11:17–23

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A short section on the grace man; a longer one still on the women. The real us is the soul and everything depends upon the facets of the soul. Spiritual death eliminate the spirit, but a spiritual birth reactivates the spirit. The cruel man is the man with mental attitude sins. They produce self-induced misery and repercussions.

The grace man makes his decisions according with the will of God. Our appreciation of people takes a sense of humor. Bible doctrine even produces a sense of humor.

Your conscience is where you store all of your norms and standards. A grace man has learned because. The Word of God lives and abides forever. We must learn Bible doctrine; it must be transferred by means of the human spirit. The grace man always benefits his own soul.

Many of these mental attitude sins overflow into the body. Such a man seeks revenge and he may practice sublimation from time to time. The mental attitude sins overflow into the body. This ends up being psychosomatic problems. Hypertension, headaches and all kinds of problems which can result. There are demon-induced illnesses; there are physiological illnesses and then those created by the mind.

It only takes a small vocabulary to worry. It takes a very small vocabulary to be frightened. It takes a fantastic vocabulary to enjoy the great inner peace as a believer.

17~~The grace man benefits his own soul in happiness . . . but the cruel person {cosmic believer} troubles his own flesh. {as unhappy people we are our own worst enemy}

Prov. 11:17 **The merciful man does good to his own soul, but he who is cruel troubles his own flesh.**

The wicket works a deceitful work; these are the wages of a lie. Man's plan is no stronger than man; no stronger than his ability, no stronger than man himself. Under the control of the old sin nature, he is motivated by his lust pattern.

18~~ The wicked {cosmic believer} earns the wages of a lie . . . but he who sows righteousness has a true reward. {the tree of life in time and eternity - happiness}

Prov. 11:18 **The wicked [the cosmic believer] makes a deceitful wage; but one sowing righteousness has a sure reward.**

From: <http://www.virtualpreacher.org/contemporary-issues/succeeding-on-the-job-part-iii/>

The wicked. earns deceptive wages. - Proverbs 11:18

If you want to succeed in life practice honesty! One poll cited by newsman Paul Harvey stated that 40% of American workers admitted stealing on the job, and 20% felt justified! Their rationalizing includes:

"Everybody's doing it, why shouldn't I?"

"The boss can afford it, he won't miss it."

"It's only small stuff, it won't make any difference."

"The company owes me, I'm just taking what's mine." "I deserve it, I've worked hard and never been acknowledged."

What does God's Word say about this?

"The wicked. earns deceptive wages." (Proverbs 11:18)

God says deceiving your employer by stealing time and materials or delivering an inferior product and service, is "wicked". That's strong language! Of all people, employers and customers should be able to trust followers of Christ to be honest, work for their wages and provide the highest quality service.

And for the record, it's not smart to steal, even if you don't get caught.

"Ill-gotten gains do not profit" (Proverbs 10:2).

You may take it but you won't benefit from it.

"Wealth obtained by fraud dwindles" (Proverbs 13:11)

You can't do the wrong thing and get the right result. Not only will you have trouble, you'll bring trouble on those who love and need you most.

"He who profits illicitly troubles his own house" (Proverbs 15:27).

The job loss, damaged reputation, humiliation, legal costs and consequences are a `bill' the whole family pays for, often ending in shame and divorce and affecting several generations. Your spouse deserves an honest partner. Your children deserve a role model they can emulate, confident the path you walk is safe for them to follow.

Victory over the old sin nature.

19~~The truly righteous {believer} lives . . . but he who pursues evil goes to his death.

Prov. 11:19 **So righteousness tends to life; but one pursuing [the principle of] evil, it is to his own death.**

20~~Jehovah/God detests men with a distorted right lobe {heart- an unhappy person} . . . but the upright/honorable in their Way {positive toward doctrine} are His delight.

Prov. 11:20 **They who are of a perverse heart are hateful to Jehovah, but the upright [the believer] in the way [who is advancing spiritually] are His delight.**

21~~Be sure this, the evil will not go unpunished . . . but the descendants of the righteous shall be delivered. {blessing by association}

The seed of righteousness will always be delivered.

Prov. 11:21 **Though hand join in hand, the wicked shall not be innocent; but the seed of the righteous shall be delivered.**

{Parabolic Distich}

22~~Like a ring of gold in a pig's snout . . . so is a beautiful woman who lacks discretion/wisdom {a stupid but beautiful woman is one of outer beauty - who lacks doctrine in her soul}.

You will not find this in a pig's nose. The pig in this case is all on the inside. The woman has the face, the covering, the epidermis, etc. There is no greater beauty than that found in the female beauty. Modern art has destroyed the feminine form. The woman is a fantastic package. If this beautiful woman is filled with mental attitude sins, then she is a beautiful ringer in the snout of a pig.

What you think is what you really are. Pseudo-love illustrates the principle of the swine snout

Inner ugliness; bitterness, guilt complex, incapable of true love; if your mind is loaded up with mental attitude sins, you have no capacity to love others.

#### 4 Attitudes of a Woman Toward a Man

1. A woman finds a man attractive, but she says to herself, hands off.
2. He is a attractive and a real challenge to her, so she makes an effort to captivate him. She may move on when catching him; she becomes bored with him.
3. The man is attractive because he is a status symbol. Some women like a man because he is desired by other women.
4. True love.

Prov. 11:22 Like a jewel of gold [a beautiful gem put into a beautiful setting] in a swine's snout, so is a beautiful woman who turns aside [avoids, departs from] discretion [(good) judgment].

23~~The desire of the righteous is Unique Good . . . but the expectation of the evil {cosmic believer} is wrath.

The person operating on all systems go craves Bible doctrine. Good here is divine good. The carnal believer lives in constant anticipation of discipline. He is filled up with pseudo-love.

Prov. 11:23 The desire of the righteous is only good; the hope of the wicked is wrath.

**1966 Proverbs**

**Prov. 11:24–25**

**584\_0055**

Some kind of choir program occurring at Berachah.

The 3 tithes which came into Israel; it was an income tax. If a person has enough brains to put together a business package, he ought not to be taxed at 90% in order to tax him for his intelligence and drive.

### Giving

1. Tithing was an income tax for everyone in Israel.
2. There are offerings as well, giving on the part of believers only. Deut. 18:1–4
3. Spiritual giving includes the doctrine of the fifth and the redemption money of the firstborn.
4. Percentage of giving is declared in 1Cor. 16:2 give as you have been prospered.
5. The have responsibilities to your family and wife. You must take care of them; they are your responsibility. Giving is between you and the Lord. True giving is not giving money; it is a mental attitude. Notice how someone gives; that is a mental attitude. If they give with strings, that is not giving. Or they complain when they give. Every man as he purposes in his thinking, so let him give.

The principle of giving is in the next 2 verses. There are 2 places in Scripture which allow for this. We can receive gifts from unbelievers; but a church should not take money from unbelievers or put pressure upon unbelievers. The old sin nature produces human good. There is no sin in our past or in our future which can remove us from the plan of God, as Jesus Christ died for these sins.

The key in Christianity is what people think, not what they do. God gives us the assets to change from the inside out.

24~~One man gives generously . . . yet gains even more . . . but another man is stingy . . . and comes to poverty.

Prov. 11:24 **There is one who scatters and yet increases; but one who withholds just due comes only to poverty.**

{Synonymous Distich}

25~~The generous {B@rakah} soul 'will prosper' {dashen} {idiom: Literally 'remain fat' - like our 'fat cats' are rich men} . . . and he who 'refreshes others'/'gives water to others' will himself 'be refreshed'/'be watered'.

### There Is the Pseudo Giver

1. He gives under emotional pressure; a sad story. Emotional giving. Bob was so glad to see the LA Rams win and would probably have given a lot. The real basis for giving is emotional pressure. Or the self-effacement of the speaker might get people to give.
2. He also gives on the basis of approbation lust. The sin nature has a lust pattern. Approbation lust is the strongest dope in the world. One year he is a spiritual brother and the next year, he is a spiritual giant.
3. He gives on the basis of gimmicks. The strawberry festival, let's go over the top or any sort of pressure.

4. He gives to bribe God to get a gf or something like that.
5. This goes with pseudo spirituality and pseudo love.

God gave His Son on the basis of His Own character; not based upon our character. We did not earn it; we did not deserve it; and we did not work for it. There is nothing that we can do to gain God's approbation. Some people when you give them, they want you to respond with a lot of nice things. That is the wrong motive for giving. Do not give on the basis of what someone else is; but give on the basis of who you are. True giving depends upon your character. God can love and give based upon propitiation. When we give, it is based upon what we are.

A person who gives stingily in one field is stingy in other fields. He is stingy in love. Do you want someone who loves you to give you 10% of your love or your body or your time; whatever. Giving is what you think; giving is your character. Proverbs emphasizes the human spirit; what you are given. If you give emotionally, then your emotion must have appreciation for God. We need divine norms and standards.

Giving does not depend upon what you have; giving depends upon what you think. You can give liberally and never lose. How can you ever enjoy the details of life? If you go for the details of life, then you cannot enjoy inner happiness.

Grace means, you do not give graciously and lose out.

{Note: Grace produces wealth. If you are generous to others, God will prosper you either in time or eternity or both. This verse is an example of a Synonymous distich. A distich is two lines of poetry. A synonymous distich is two lines of Jewish poetry that say the same thing - only using different words.}

Prov. 11:25 **The soul who gives freely (generously) shall be made fat [increase]; and he who waters shall also be watered himself.**

Some people are stingy on the inside, but they have enough money to cover that up. Legalism removes what one has.

Prov. 11:24 **There is one who scatters and yet increases; but one who withholds just due comes only to poverty.**

The issue in giving is not the amount, but what is in the soul.

Now he goes back to v. 25: The liberal soul will be made fat; this means the soul with divine viewpoint will be prospered. It is the mental attitude which counts.

This is a man with water on his land and he allows his water to go to his neighbor's field; and this is giving under an agricultural society. The neighbor may or may not deserve this water.

The benefit comes first from grace. One person's prosperity depends upon another person's prosperity. If one man goes broke, then another will suffer because of that as well. There was an interchange which goes on and the prosperity grows.

Grace people are always generous. They have inner happiness and they give because of who and what they are and generosity is their mental attitude. They do not exhaust their inner resources. Generosity of grace does not exhaust the inner resources of grace. It takes money to make money and you have to invest money; and the more money you have, the more money you can make. Profit is based upon who and what the grace person is in himself. Giving therefore from grace or from true love never exhausts the resources of true love. True love is manifested by giving. Capacity for love is increased by giving; it is never decreased by giving. Decrease of love comes from legalism. If you give and if you have made a habit from legalism, you are destroying capacity for love. You short circuit the system. The illustration of the grace of God.

The real giving is giving the gospel of Jesus Christ. This all depends upon the mentality of the soul.

Prov. 11:25 **The soul who gives freely (generously) shall be made fat** [increase, prosperous, happy]; **and he who waters shall also be watered himself.**

Not covered.

26~~People curse the man who hordes grain . . . but blessing crowns the one who is willing to sell.

Prov. 11:26 **He who withholds grain, the people shall curse him; but blessing is on the head of him who sells.**

## 1966 Proverbs

## Prov. 11:27–31

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Grace is a word often used and frequently misunderstood. "If [1<sup>st</sup> class condition] **you have tasted** [aorist tense] **of the grace of God...**" indicates that every person has tasted the grace of God at least once. You may or may not be oriented to the grace of God.

You can only orient to the plan of God if you first know the grace of God; and that comes through Bible doctrine in the soul. If God has done the most for His children, then He will do much more than the most for His children. Even if you think for one second that you can lose your salvation, you still do not lose your salvation. God's plan and God's grace is greater than anything that you are aware of. There is nothing in your life which is too great for the grace of God. We begin at the cross. You are not saved by raising your hand; people raise their hands in school and they aren't saved. Walking down an aisle does not save you, or everyone who gets married is saved. You do not get something from God based upon who and what you are; it is based upon who and what God is. You do not make points with God by sitting in a pew. There is communication of information which is done in church. Everything depends upon Who and What God is.



God did the most for us when we were enemies; therefore, now, He can do much more than the most. The sins of the world were poured out on Him and judged. Propitiation;

The only baby God ever liked is Jesus Christ. He was born sinless. No sin nature; in imputation of Adam's sin. This baby always had fellowship with God.

God the Father is propitiated by the work of Jesus Christ on the cross. The holiness of God is satisfied by the Person of Jesus Christ from birth on. God is free to love us as believers without compromising His holiness.

Christianity is not being a goody-goody; but Christianity is not the same as morality. It is not anti-morality, however. Life functions and moves forward on the basis of morality. Morality is necessary for the human race. Morality is necessary to make a decision for Christ (it allows for an orderly and free society).

Diligently seeking means to have positive volition toward the production of divine good. Knowledge of doctrine + the filling of the Holy Spirit = the production of divine good. Divine good is the work of God. You are saved by grace, not of yourself, lest any man should boast. Salvation is the gift of God. We are His workmanship.

Your attitude toward sins does not mean a thing in rebound. Baqash in the Piel. This is to take a strong stand.

darash means to frequent such a place; to frequent his old sin nature. You might consider committing adultery; but you think it all of the time. You have all of these evil things running through your head. You operate under a lust pattern in some arenas. The most miserable people are not enemies of communists, working the salt mines of Siberia; the happiest and most miserable people in the world are believers in Jesus Christ.

27~~ He who diligently seeks good, finds grace blessing . . . but evil comes to him who seeks it.

Prov. 11:27 [He who carefully seeks good gets favor; but he who seeks mischief, it shall come to him.](#)

This is apparently December 20–23, as Bob is talking about letting people go for Christmas.

Riches refers to the details of life. It is one particular detail, but not the only one. Pleasure, loved ones, sex, health, etc. are other details of life. If you emphasize the details of life, then the details of life will mow you down. Unhappiness is often amplified by the Christmas time. Christmas is probably the saddest time of the year.

28~~He who trusts in riches will fall . . . but the righteous will prosper like the green leaf.

Bob is remembering that backyard of one of his houses having all of these magnolia trees. He likes the smell. Without that something on the inside of the tree, the blossoms would not come out on the outside of the tree. The parallel is an inner life of blessing and joy which comes out on the outside.

Prov. 11:28 **He who trusts in his riches shall fall; but the righteous shall blossom [flourish] like a branch.**

People smile on the outside, and inside, they are filled with mental attitude sins. When these mental attitude sins exist, and your mental attitude sins are directed toward someone. When you have mental attitude sins toward someone, and that makes you their slave. "Slaves, free yourselves." If you are jealousy or bitterness or hatred towards someone, then you are their slave. You have put them on a pedestal. They are the wise person and you are their slave.

29~~He who causes sorrow to his family will inherit the wind . . . and the fool will be the servant to the wise in the 'right lobe'/heart.

Prov. 11:29 **He who troubles his own house shall inherit the wind; and the fool shall be servant to the wise in heart.**

Next Sunday morning is 3 Christmas trees. Bob runs down those who have no Christmas. Islip? Or someone like that. Boniface, the greatest missionary of all time, next to Patrick, a Scotsman. He led thousands and hundreds of thousands to the Lord. A.D. 440. The Germans would stand before the oak trees and say, "Hail, Odin." They were worried that the god of the sun would leave them in December, so they would throw a big party and ask for Odin to come back. Boniface led a couple hundred thousand of them to Christ. So, they wanted to party in December, so Boniface would put a cross at the top and they would decorate it. From this tradition, you ought to be proud to have a Christmas tree in your home. Bob is sick to death of this legalism. Islip's *Two Babylons*. Unfortunately, people read a book and then consider themselves an expert after that.

30~~The fruit/production of the Super Grace/Mature believer is a tree of life . . . {capacity for happiness - doctrine in your soul} and he that is wise wins souls. {happy people witness properly}

Prov. 11:30 **The fruit of the righteous is a tree of life; and he who takes souls is wise [a wise person winning souls].**

Piel stems stimulate you.

Bob loves the bustling atmosphere of Christmas. All of these things will make us happy apart from Bible doctrine.

31~~Behold, the righteous will be rewarded on earth . . . {happiness for the mature believer in time} and how much more the wicked {cosmic believer} and the sinner {will receive discipline -their 'rewards'}!

[Note: The believer is imputed with the righteousness of God at the point of salvation. As a mature believer comes to know doctrine and apply it to his life, he is rewarded in time and eternity future. In the same manner, the unbeliever and the believer operating on his own viewpoint, will receive their "just rewards" also.]

Prov. 11:31 Behold, the righteous shall be rewarded in the earth; much more the wicked and the sinner.

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## Chapter 12

1 Whosoever loves instruction . . . loves knowledge . . .  
but he who hates reproof is brutish.

2 A good man obtains grace/favor of Jehovah/God . . .  
but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness . . .  
but the root of the righteous shall not be moved.

4 A virtuous woman is a crown to her husband . . .  
but she that makes ashamed is as rottenness in his bones.

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

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

7 The wicked are overthrown, and 'are not'/'are gone' . . .  
but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom . . .  
but he who is of a perverse heart shall be despised.

9 Being lightly esteemed and has a servant,  
is better than he that honors himself, and lacks bread.  
[self-importance meaningless - only God's opinion matters  
in the long run]

10 A righteous man regards the life of his beast . . .  
but the tender mercies of the wicked are cruel.

11 He that tills his land shall be satisfied with bread . . .  
but he who follows empty persons is void of understanding.  
[in view is the principle of the importance of work -  
being a slacker or on government dole is not the Biblical  
principal for normal, healthy people]

12 The wicked desires the net of evil men . . .  
but the root of the righteous yields 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 recompense of a man's hands shall be rendered unto him.

15 The Way of a fool is right in his own eyes . . .  
but he who hearkens unto counsel is wise.  
[we learn from other verses that "human viewpoint" thinking is  
not sound counsel - here is doctrinally oriented Divine View-  
point counsel in view]

16 A fool's wrath is presently known . . .  
but a prudent man covers shame.

17 He that speaks truth shows forth righteousness . . .  
but a false witness deceit.

18 There is one who speaks 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 imagine evil . . .  
but to the counselors of peace is joy.

21 There shall no evil happen to the just . . .  
but the wicked shall be filled with mischief.

22 Lying lips are abomination to Jehovah/God . . .  
but they that deal truly are His delight.

23 A prudent man conceals knowledge . . .  
but the heart of fools proclaim foolishness.

24 The hand of the diligent shall bear rule . . .

but the slothful shall be under tribute.

25~~Worry in the 'right lobe'/heart of men  
weighs down the conscience,  
but a good word produces  
'super-abundance of happiness' {in times of testing}.

26 The righteous is more excellent than his neighbor . . .  
but the way of the wicked seduces them.

27 The slothful man roasts not  
that which he took in hunting . . .  
but the substance of a diligent man  
is precious.

28 In the Way of Righteousness is life . . .  
and in the pathway thereof there is no death.

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### Chapter 13

1 A wise son hears his father's instruction . . .  
but a scorner hears not rebuke.

2 A man shall eat good by the fruit of his mouth . . .  
but the soul of the transgressors shall eat violence.

3 He that keeps his mouth keeps his life . . .  
but he that opens wide his lips  
shall have destruction.

4 The soul of the sluggard desires, and has nothing . . .  
but the soul of the diligent shall be made fat.

5 A righteous man hates lying . . .  
but a wicked man is loathsome,  
and comes to shame.

6 Righteousness keeps him that is Upright in the Way . . .  
but wickedness overthrows the sinner.

7 There is one who makes himself rich,  
yet has nothing . . .  
there is one who makes himself poor,  
yet has great riches.

8 The ransom of a man's life are his riches . . .  
but the poor hears not rebuke.

9 The light of the righteous rejoices . . .  
but the lamp of the wicked shall be put out.

{Verses 10-16 are Tree of Life (doctrine) verses. See Revelation 2:7}  
10~~Through arrogance comes nothing but strife,  
but wisdom is found in those who take advice.

{Honest Labor}  
11~~Dishonest money dwindles away,  
but he who gathers money little by little  
makes it grow.

12~~Hope deferred makes the right lobe/'heart sick,  
but desire fulfilled . . . is a tree of life.

{Note: You will never find happiness in your hope of getting something you associate with happiness. Your happiness will only come by feeding on the tree of life - bible doctrine.}

13~~The one who despises the Word shall be destroyed,  
but the one that respects the mandate/commandment  
of 'Elohiym/Godhead will be rewarded.

{Integral Distich}  
14~~The 'law of the wise/'teaching of a wise pastor' . . .  
is a fountain of life . . .  
'to depart from'/turning a person from the snares of death.

{Note: Bible doctrine is the only true 'fountain of eternal youth'. And the 'snares of death' is 'temporal death' - being out of fellowship with God in time.}

{Note: A distich is two lines of poetry. An 'Integral Distich' is a distich where the second line completes the thought of the first line and that is what we have here.}

15~~ Good understanding {of doctrine} wins favor,  
but the way of the unfaithful does not endure.

16~~Every wise person acts out of knowledge {of doctrine},  
but a fool {cosmic believer} exposes his folly.

17 A wicked messenger falls into mischief . . .  
but a faithful ambassador is health.

18 Poverty and shame shall be to him that refuses instruction . . .

but he that regards reproof shall be honored.

19 The desire accomplished is sweet to the soul . . .  
but it is abomination to fools to depart from evil.

20 He that Walks with wise men shall be wise . . .  
but a companion of fools shall be destroyed.

21 Evil pursues sinners . . .  
but to the righteous . . .  
good shall be repaid.

22 A good man leaves 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 which is destroyed for want of judgment.

24 He that spares his rod hates his son . . .  
but he that loves him chastens him betimes.

25 The righteous eats to the satisfying of his soul . . .  
but the belly of the wicked shall want.

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## Chapter 14

1 Every wise woman builds her house . . .  
but the foolish plucks it down with her hands.

2 He that Walks in his Uprightness fears Jehovah/God . . .  
but he that is perverse in his Ways despises 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 scorner seeks wisdom, and finds it not . . .  
but knowledge is easy unto him that understands.

7 Go from the presence of a foolish man . . .  
when you perceive 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 Fools make a mock at sin . . .  
but among the righteous there is grace/favor.

10 The heart knows 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 seems right unto a man . . .  
but the end thereof are the ways of death.

13 Even in laughter the heart is sorrowful . . .  
and the end of that mirth is heaviness.

14 The backslider in heart shall be filled with his own ways . . .  
and a good man shall be satisfied from himself.

15 The simple believes every Word . . .  
but the prudent man looks well to his going.

16 A wise man fears, and departs from evil . . .  
but the fool rages, and is confident.

17 He that is soon angry deals 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 wicked at the gates of the righteous.

20 The poor is hated even of his own neighbor . . .  
but the rich has many friends.

21~~The one despising his neighbor's sins is miserable . . .  
but happinesses to the one that is gracious to the afflicted.

22 Do they not err that devise evil?



But mercy and truth shall be to them that devise good.

23 In all labor there is profit . . .  
but the talk of the lips tends only to penury.

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

25 A true witness delivers souls . . .  
but a deceitful witness speaks lies.

26 In the fear of Jehovah/God is strong confidence . . .  
and his children shall have a place of refuge.

27~~The respect/awe/fear of Jehovah/God  
is a fountain of life . . .  
to depart from the 'snares of death'.

{Note: The 'snares of death' is the fear of death. If one is afraid of death, then they are missing the capacity to enjoy life.}

28 In the multitude of people is the king's honor . . .  
but in the want of people is the destruction of the prince.

29 He that is slow to wrath is of great understanding . . .  
but he that is hasty of spirit exalts folly.

{Antithetical Distich}

{Doctrine Results in Physical Health}

30~~A sound heart/'right lobe' is health/'the life of the flesh' . . .  
but envy is the 'rotteness of the bones/'poor health'.

{a 'sound heart' is a synonym for 'doctrine in the mentality of the  
soul'}

{Note: A distich is two lines of poetry that go together. An 'Antithetical Distich' is a distich where the first line of poetry is opposite from the second line of poetry. This is what we have here.}

31 He that oppresses the poor reproaches his Maker . . .  
but he that honors Him has mercy on the poor.

32 The wicked is driven away in his wickedness . . .  
but the righteous has hope in his death.

33 Wisdom rests in the heart of him who has understanding . . .  
but that which is in the middle of fools is made known.

34 Righteousness exalts a nation . . .  
but sin is a reproach to any people.

35 The king's grace/favor is toward a wise servant . . .  
but his wrath is against him who causes shame.

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## 1966 Proverbs

## Prov. 15:1

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### Chapter 15

People almost waste their time reading one chapter a day in a 31 day month.

Bob has been in Proverbs for over a year now. So, this is 1967? Specials studies up until now from the holidays. However, only a few more months in Proverbs.

Review of the 3 basic overarching themes of Proverbs.

We all have a sin nature. God the Father sent God the Son to die for our sins. The sin problem is taken care of at the cross. From the sin nature, call in Proverbs *evil*; this is the principle of evil. Sins and human good are different. We cannot be saved by our good works.

In phase II, there is no place for human good. When we are ignorant of doctrine, then we often produce human good. All human good is changed and stopped and discontinued. Mostly the first few chapters of Proverbs is where we find the concept of rebound being taught.

Psalms 32 and 38 both deal with the citing of our sins in order to have our fellowship restored. We have unknown sins, which accompany the known sins. Proverbs emphasizes the production but very little to say about rebound except in the first few chapters. One of the objectives of the Christian way of life is the production of divine good. As believers, we can put time in, in fellowship, producing divine good.

Prov. 11 mentions money as one of the details of life. However, there are lots of details. We can only learn to enjoy these details via doctrine in our souls.

When you put doctrine first, the rest falls into place.

You can keep moving, changing jobs, location, churches, so that you can find what you want, but you will be no more happy there than anywhere else. When Bible doctrine is piped into the soul, then we develop an appreciation for people and details.

“Some of you have been stepped on by Proverbs.” Bob suggests that we learn poker.

Prov. 15 will be the last chapter we cover in Proverbs. In the area of personal sins, we have 3 categories: what we think, what we say and what we do. The sin of murder is the only overt sin in the same category as the others.

Mental attitude sins include pride, envy or jealousy, hatred, antagonism, implacability, vindictiveness, fear, worry, guilt complex. Sins of the tongue include gossip, maligning, judging (but it is okay for people in business to evaluate their employees). A military officer must evaluate his men. If you are asked for a reference, as a believer, you must honestly evaluate the people you are nominating. There is such a thing as evaluation, which should be distinguished from judging and maligning. The individual is given permission to live his own life before the Lord without interference. He cannot live to please people. Every church always has its holy bullies, super emotional bullies, etc. Every believer is given from the very start privacy.

You have no right to judge, malign or criticize other believers. God is able to make a proper evaluation on His Own. When you intrude on God's business, you will get much more than a hand slap. You judge someone, associating with them, a set of sins. You are disciplined for your judging, your vocalizing, for the sins that you say they commit. It does not make any difference if this other believer committed these sins or not. The principle is not changed, whether this is true or false. The person whose sin is named does not get the discipline for that sin. This reveals the justice of God. No matter how you slice it, the person you malign will be blessed. Only a just and righteous God could do something like this. A person who judges is always a person who has a mental attitude sins. These mental attitude sins also produce self-induced misery. You are also disciplined for those sins.

Dissertation on the sins of the tongue in this chapter. V. 1 begins this. It sounds as if someone is yelling, and you just talk very softly, and that will fix everything.

{Verses 1-5 are Tree of Life (doctrine) verses. See Revelation 2:7}

1~~ A gentle answer turns away wrath, but harsh words stir up anger.

A grace answer is formed inside the gracious mind. Those who say untoward things, and claim, "I wasn't thinking" actually let out what they don't want to let out. What is in your mind comes out in what you say. Your mental attitude sins come out as sins of the tongue. When you run someone down; when you say something which is unkind, when you express your bitterness and nitpicking, these sins are in your soul and you are a miserable person. When you find a person who gossips a lot and maligns others, they are constantly filled with mental attitude sins and they are miserable. A grace answer means in the human spirit there is thinking grace, which requires doctrine in order to think grace.

Inner happiness includes occupation with Christ. There is a mental stimuli, which sees life through the glasses which God gives us. There are a lot of factors here. A relaxed mental attitude cannot be simply maligning and gossiping about others.

A grace answer is a response. A non-grace answer is a reaction. You either respond or react to everyone and everything around you. If you are a responder, then you are in and you will have a marvelous Christian life.

Hiphil imperfect of *to cause to remove, to cause to turn away*. You are not turning away the wrath of the other person; you are turning away your wrath. When you are as a believer, you don't get mad. You turn away your own wrath. People don't bother you when you have grace orientation. When they malign you, judge you or nitpick, you don't get mad; you do not react. A grace answer comes from grace thinking. Nothing worse than a person who does not react to an angry person. Makes them more angry.

Then we have the flip side of this. In the first half, you respond; and in the second, you react. Mental attitude relaxation; mental attitude grace. Hiphil stem again. In the sins of the tongue, there is the issue of response versus action. Anger is a mental attitude sins which produces self-induced misery and produces a schism. When you do not react in anger, there is no schism and you leave it in God's hands.

#### **The Dynamics of Human Relationship**

1. Where reaction occurs, all parties in mental attitude sins have self-induced misery. This intensifies the split or the schism. All parties have self-induced misery and this intensifies their split.
2. Where response occurs, only those guilty of mental attitude sins suffer self-induced misery. A response to a reaction always isolates a person who is guilty. Put it in the Lord's hands.
3. Under the response of grace, there can be no schism, as it takes 2 to tango. 2 to fight.
4. The gracious mental attitude becomes the solution to any schism or split in the body of Christ.
5. The grace mental attitude depends upon the dynamic equation, which is knowledge of Bible doctrine + filling of the Holy Spirit = production of divine good.
6. This dynamic equation produces divine good and a relaxed mental attitude.

Prov. 15:1 [A soft answer](#) [grace answer] [turns away wrath](#), but [grievous](#) [bitter] [words stir up anger](#).

**1966 Proverbs**

**John 21:15–17 Prov. 15:2**

**584\_0058**

Divine versus human good is part of the book of Proverbs. Since there is no place for human good in the plan of God, works must be divine good.

There will be a clarification of the difference between personal love and impersonal love (Bob does not use these words, of course).

The second worst sins are the sins of the tongue; nagging, nitpicking, etc.

Peter and wisdom all in the same breath. We are never commanded to love all believers phileo only agapao.

Your phileo for God comes from doctrine in the soul. The first meal to the ancients was the best meal. Aristaô refers to the first meal. This is an analogy to our lives in phase II.

Peter and our Lord. No matter how beautifully you say something, it is no good if you have no thought behind it.

John 21:15 So when they had eaten their breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love me more than these?" He said to him, "Yes, Lord; you know that I have affection for you." He said to him, "Feed my lambs."

bosco means to take nice sweet sheep and to feed them.

John 21:16 He said to him again a second time, "Simon, son of Jonah, do you love me?" He said to him, "Yes, Lord; you know that I have affection for you." He said to him, "Tend my sheep."

God keeps using agapao and Peter throws in phileo. Peter emphasizes that, "I totally love you. I've got lots of it."

John 21:17 He said to him the third time, "Simon, son of Jonah, do you have affection for me?" Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Lord, you know everything. You know that I have affection for you." Jesus said to him, "Feed my sheep."

A different word for *feed* here; a word for pastors. This is used to feed and to clobber the sheep. Proverbs is a board swinging book. This word refers to being tough with the sheep; the first *feed* is the nice word. Peter was grieved. Always in this verse we have phileo. Now Peter is angry. He's told the Lord twice, so Jesus has to know this. Every little bit, there is a change. There are those who are teachable and those who are not.

Preparation for communication demands total command of the Word of God.

Back to Proverbs 15:2 production of divine good; tongue of wisdom is the person, the Dallas Seminary grad who communicates verse by verse by verse. Imperfect tense, indicates that he will do it for his entire life.

The infinitive means that it is God's purpose to know here. Divine good must be communicated in order to for believers to grow.

2~~ The tongue of the wise makes doctrine/knowledge good, but the mouth of a fool gushes folly.

Antithetical distich; the second line is in contrast to the first. The human viewpoint of life causes the believer to bubble out foolishness. He gets involved in all kinds of nonsense; tongues crowd, etc. There is no substitute for knowledge of doctrine.

Prov. 15:2 [The tongue of the wise uses knowledge rightly, but the mouth of fools pours out foolishness.](#)

## 1966 Proverbs

## Prov. 1:1

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This is a passage designed for the teenagers of today. Bob thinks these teens today will have a difficult time looking back and seeing life as quite pleasant at one time. Beverly Hills High School turned out all kinds of actors and directors. A very suave bunch of high school students. Today, people have all kinds of compound double-x sort of problems. Next to being a teenager is being the parent of a teenager.

God knew billions of years ago that we, as parents, would be facing difficult situations. God made provision for human good and for sin. He knew about these things billions of years ago in His plan.

3~~ The eyes of Jehovah/God are everywhere {omniscience}, keeping watch on the evil and the good.

Prov. 15:3 [The eyes of Jehovah are in every place, beholding the evil and the good.](#)

4~~ A soothing/healing tongue . . . {is} a tree of life, but perversion in it . . . {is} the crushing of the spirit.

Expressing and communicating divine viewpoint. A wholesome tongue is a relaxed mental attitude.

Prov. 15:4 [A wholesome tongue is a tree of life, but crookedness in it is a break in the spirit.](#)

{Note: The soothing tongue is one that teaches doctrine. And, if the Word is distorted, then the spirit is crushed.}

{Antithetical Distich - Negative then Positive}

5~~A fool despises his father's discipline . . . but he that regards correction shows prudent.

{Note: This verse is about 'teach-ability'. Authority and respect are in view and must be learned and exercised for everyone to concentrate on the teaching of the Word of God.}

A fool is a teenager who rejects their parents. It is difficult for parents and child to apply the doctrine that they learn. The fool is the believer child. Those 28 on up have no idea how much stuff is thrown at teens today. All education is geared to try to compete with the Germans. We have a goofy idea that there are smart kids, and the education system is

devised for the 10% on the high end and on the low end. But those in the middle are ignored.

1Peter 4:1 **Forasmuch then as Christ suffered for us in the flesh, arm yourselves also with the same mind [thinking]; for he who has suffered in the flesh has ceased from sin;**

Jesus Christ suffered greatly in an undeserved manner. Jesus was under the greatest suffering ever known.

The idea is to live apart from going after pleasure. We should no longer live the rest of the time. For every woman, there is a rm. There are ways of discovering it. That woman cannot discover him as a lush or a tramp.

1Peter 4:2 **that you no longer should live the rest of your time in the flesh for the lusts of men, but for the will of God.**

This will of the gentiles here is operation fast crowd. Such a crowd is made up of men who stick together. There is a high school fast crowd made up maybe of a couple of sports types. They prey on junior high school girls. Bob would never let a junior high school date. You parents who let your children go out on dates; you're mad.

The fast crowd in the college and they prey on high school girls. The crowd sticks together and the girls come and go.

The adult fast crowd, and they love a young divorcee. These men always stick together. They aren't monsters; they aren't satyrs. They are pleasant and nice people. They have their own little code. They will cough up the money needed for an abortion.

Some of these girls are gotten out of beauty contests. 2 years later, the winner is a lush and a tramp.

#### **Fast Crowd Characteristics.**

1. Lasciviousness. Sex lust.
2. Lust; motivation of the lust pattern. They get involved so that they can be involved with some name person.
3. Drunken binges
4. Parties where people lie down. The word means *to lie down*; the idea is to have sex sometime during the party.
5. The next party is one where you tie one on.
6. Human sacrifice was a part of ancient idolatry.

1Peter 4:3 **For we have spent enough of our past time living in doing the desire of the Gentiles, and to have walked in lewdness, lusts, drunken binges, orgies, carousings, and abominable idolatries.**

Parents need to be able to discuss these things with their kids. Bible doctrine helps us to break out of the fast crowd.

Bob needs for us to take a look at these things right now. A parent with a teenaged daughter really has their hands full.

### **Young Women and the Fast Crowd**

1. When a believer learns doctrine, they break from the fast crowd. They are first surprised and then angered. Antagonistic. That means, undeserved suffering.
2. They express their hostility through maligning.
3. The fast crowd always feeds on attractive, personable young women. These crowds often have a person in the public eyes.
4. The girl who becomes involved, if she stays with them, will become a lush and a tramp.
5. Only Bible doctrine can deliver permanently a girl from the fast crowd. They break out in other ways, like a nervous breakdown, or they wind up a lush, or by suicide. Invariably, the fast crowd can only do one thing with a woman in the fast crowd; turn her into a lush.
6. The fast crowd eventually drops their luses and tramps. They don't like luses and tramps. They don't want these types, even though they cause these women to turn into luses and tramps.
7. The girl who escapes them puts her trust in Jesus Christ. She must first believe in Jesus Christ before she gets doctrine. Then she needs doctrine. Teenaged girls on negative signals; and her head can be turned in an instant by a handsome athlete. If her head is turned by a member of a fast crowd, she's had it.

The fast crowd is surprised when a gal breaks out of their crowd. They are a lot of fun; great conversationalists. The great breakout is doctrine. They can never figure out what happened. Their relaxed rapport is superficial. The girl first becomes the pleasure of that fast crowd, and then its victim. She will never find her rm, apart from God's grace. The men in the fast crowd all stick together and they have their own system of morality, always standing back to back. The girls come and go. We have failed in this generation. We have men who should never be in public office. They do not belong in places of leadership. Our generation has failed. We have teenagers coming up, and they have ideas and concepts. Just think of launching a child into this world without doctrine. Many of those kids are in college right now, and they think more of a beer bust than going to church.

1Peter 4:4 **They think it is strange that you don't run with them into the same excess of riot, blaspheming:**

**1966 Proverbs**

**Prov. 15:5**

**584\_0060**

Bob can tell that everyone is off to a bad start.



Bob has good news: the communists want to conquer the United States. They want to harm us and kill us and torture us. They want to eradicate us. This does not come to us via the news media. This is their one objective. They may smile at us across a table and they may say things that make us think that they are a peace loving people, they have one objective, and that is to destroy the United States. The entire communist system is tough and smart. They are realistic. The world looks at us and communism and they choose communism. We talk out of both sides of our mouths, and it all adds up to nothing.

The first thing that they want to do is catch us with a small military organization. In 1945, we had the finest army and military organizations that the world had seen since the Assyrians and we had the respect of the entire world. We were tough and the world had 4 or 5 years to find it out. We still had some weak-minded people. We are now down to where our military is low. Today we have 10 or 15 divisions. Communist China has possibly 400 divisions and maybe 200 in Russia. The communist objective is to get military personnel out of the United States, so that we are on exterior lines. They start a brush war here or there. They know from Korea the kind of wars that we fight. They know that we are afraid to be tough. They know we are afraid to use our geniuses like Douglas MacArthur. They know we fight looking over our shoulder and they know that brush wars will get our troops out. Another brush war is in the offing so that we can be involved in 5 brush wars. We cannot handle that financially, because we are half capitalistic and half socialism. We treat the brains of our economy as some sort of criminal monsters. When there are 5 wars, we cannot afford this. We are licked. What do we have left in this country? The police armed with a .38 special; the FBI and various types of organizations which are permitted small arms, and they have never acted together in a unified way. Mob violence can break out in 5 cities and we have no way of dealing with that. We will be destroyed by being committed to a number of brush wars. Strategic Air Command could handle this by bombing Hanoi with thermo-nuclear weapons. We can and will fight with understanding and determination; and if we fought as kill or be killed, that would be a lost more profound. We have stupidity and mediocrity in leadership as never before.

We have well-trained men in the strategic air force. We now have a new generation about to control this country; the teenage crowd of the United States today. The communists have been attacking the teenaged crowd for the past 10 years. High schoolers have been victimized by every system possible to undermine their character and thinking from kindergarten on up. The average teenager is not willing to fight or die for anything today. Teens today are undermined by psychedelics today. This takes out a certain number of people and turns them into kooks. Right now, is one of the most pitiful things to occur in our country. We have no more respect for our own flag than Panamanians. They tore a flag off its pole and tore it up. Looking out from their hair like a sky terrier. We have nothing with which to fight. Our resources are gone. The greatest attack is on big city teens all over the country. Bob is looking at a teen with a smart-aleck expression on his face; he lacks the brains to know what is happening to him. Our teens are being put on every kind of dope imaginable. There are 19 and 20 year old pushers in this city today, in the southwest part of the city. They are getting more kids on marijuana and LSD, and the kids think this is smart. It goes with everything that they admire. 19 year old hook junior high school girls on this and that. And parents who say, "Not my little Johnny; not my little

Suzie.” The only deterrent in the city of Houston is the school teacher. All of the dope situations which have come to light has come by the cooperation of high school and junior high. They are doing more to help with law enforcement and the parents are doing nothing.

“Most of you women have very ugly knees.” If you are controlled by fashions, how can you control your own kids? Parents, you don’t know what to do with children. You expect children to act like dogs. Members of the human race are far more complex than animals. They cannot be whipped into line and then fed. This requires your constant attention.

From young people, Bob has seen courage only once recently; 2 young ladies came into Friday night Bible class wearing hats. You don’t wear hats to church or to a football game.

We will have to fight WWIII due to a series of incredible blunders in foreign policy. We have guaranteed that WWIII will come in our lifetime. We have turned over great populations to communism. Now, with what can we fight? We have no one who can handle our weapons.

We have a teenaged crowd today who have been victimized, to some extent. There are teens at Berachah who will become great men and women. They wear clothes that they like and not what the crowd wants them to wear. We have had a total breakdown of divine institution #3, which is family. The mothers and the fathers have voted for all of these people; the horrible fashions. They have buried their heads in the sand. Some of you don’t know what is going on in the high school or junior high where your children are being victimized. Recruiting for brothels. If you have a high school daughter, you need to know where she is every minute of the day. Don’t come up with the routine, “Not my Johnny.”

The average teenager; go down to kooksville where the psychedelics hang out. Behind that thatch is a mind that isn’t working. This is a tragedy that could have been avoided.

End introduction. Bob has to personally make the application because some of us would never make the application. “I know you get mad; that shows that I’m communicating.” This nation in the future is not our constitution or our system of jurisprudence; our nation are these young people walking around today. We have a new generation that is not prepared for anything. They do not know Semper Fidelis from the Aggie War Theme. When they see the uniform, they think that it is time for jokes.

Why did people take slaves from Africa? They were hanging out in their fraternities listening to drum music. Our young people today are imitating the slaves in their natural habitat. To whom do the advertisers cater to today?

We have a whole generation of teenagers with no exposure to Bible doctrine. No difference between the dancing of the African tribes and the teenagers today. We are no more prepared to face any kind of a crisis.

The father refers to either parent. This is used collective for either parent. Sometimes refers to both. The instruction is Bible doctrine, divine institution teaching, principles of morality, etc.

For some of us, we know nothing about doctrine, and we tune out. It means nothing to them. In many cases it means nothing to the parents as well. There are a lot of conversions, but they do not care for doctrine. If you lack the enthusiasm for something, your children will follow in your footsteps. If you are indifferent toward Bible doctrine, they will be indifferent toward Bible doctrine.

Shamar means *to preserve*. Participle demands consistency of modus operandi. Parents must do this for their children. They must keep exposing them. When he is mature, he will not depart from it.

Parents often lack self-discipline; exercise is painful; it is not fun. And parents who do not exercise have no self-discipline. Whatever challenges your strength and your whim is not fun, but it is discipline. The volition of the soul must act in concert with the mentality of the soul. There are certain things to do which are unpleasant. A lot of people think that they need to suffer; self-inflicted torture. "I must do at least one thing I don't like every day." That is a distortion of this system. Sounds like self-discipline to me.

Self-discipline and divine good go together. You have to get up at a certain time and be at the office at a certain time, and all of that is self-discipline.

When your kids crack up and fall apart; or they do not have the moral courage to make a courageous decision. Some are somewhere making small decisions. All of this contributes to our destruction in one way or another.

Prov. 15:5 [A fool despises his father's instruction, but he who listens \[preserves\] to correction is wise.](#)

The details of life versus the very important things of life. There is money, success, pleasure, social life, friends, etc.

If the next generation is unable to follow up, then the nation is without salt, which preserves it. The house of the righteous is this group which carries on. Their children are treasures. These are the inner resources of Bible doctrine. Twice the word treasure occurs in the New Testament, and both times, it refers to doctrine.

In the gain of the wicked or the revenue of the wicked. The details of life are not wrong in themselves. The issue is where you place your emphasis. Most of your parents have got your children chasing success; you make them study or go out for sports or study a musical instrument. This is making a child into a status symbol. You push a child in this or that direction. You move into neighborhoods where the people seem charming. Children in all neighborhoods have sin natures. Some of yours are ingrown and ingrained.

snobs. When you are a snob, you emphasize the details of life. You are working on the success ideas.

Akar is in the Niphal stem. It means *to receive trouble*. The details of life become trouble. You receive sorrow or trouble. Gain refers to the details of life. When these are emphasized, they receive sorrow.

If you are too busy developing some talent or ability, but you neglect Bible doctrine. If your children have difficulties, then you have no right to explain them away. Children like this sometimes get you off of your snobbish high horse. This is a hard day for those of you who are single. If God closes a womb, there is often a purpose for that.

This is a child who has been convinced that you must have money and success and you must make friends that will advance you. That is all you have taught your children and they have no sense of values whatever. If you have done this, you have contributed to the destruction of the United States.

{Emphasis: Either 'Details of Life' or the 'Wealth of Doctrine'}

6~~In the house of the righteous . . . {is} much treasure . . . but in the gain/revenue of the wicked receives trouble/sorrow.

{money is not evil - this is a verse of emphasis - it money is the first in your priorities of life, then your emphasis is wrong - God and His Word must be first - THEN you can appreciate those details that God gives you and, no problem if He takes them away}

{Note: The 'much treasure' in the house of the righteous is 'bible doctrine'/'divine viewpoint' - spiritual wealth. This is compared to the 'physical wealth' or 'details of life' which are things like 'money, success, pleasure, social life, friends, loved ones, sex, cars, houses, boats, etc.'. But the point of this verse is the 'wealth' of the unbeliever is not enjoyed. Instead it is a root of their problems in life.}

Prov. 15:6 [In the house of the righteous is much treasure, but in the gain of the wicked is trouble.](#)

## 1966 Proverbs

## Prov. 15:7–12

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Usually great music on Thursday nights, but the choir even outdid them.

7~~The lips of the wise disseminate knowledge . . . but the heart/'right lobe' of the foolish does not so.

This is the foot in the mouth passage. How the believer can put his foot in his mouth, insofar as God is concerned. There are many languages which are more exact with regards to its syntax and spelling more than English. However, we have a fantastic heritage based upon Bible doctrine. We live in a nation where certain freedoms exist, where people can hear the gospel and respond to it. We respond to this in a manner that is nonmeritorious. Faith alone in Christ alone. God has a purpose for our lives as long as

we are alive. We may be alive under the United States as a great nation, as a falling nation, as a nation overtaken by communism. God has a purpose for this life, and there is nothing which can separate us from this purpose. We have headed toward communist destruction since WWII. We are on the installment plan when it comes to communism. Fight in Vietnam with our hands tied behind our backs.

We have been talking about the new generation and if they are able to do anything. Bob resents the National Council of Churches speaking for him. There is nothing which they say which even closely resembles the Word of God. What they say determines foreign and domestic policy. Removing MacArthur, setting the Yalu River as an artificial boundary, all of these things indicate a lack of leadership.

Bob has a right to speak as a Christian and an American and he resents the NCC. Bob, when he was young, was bullied, and his father told him to go after them with anything and beat them.

The president is sad and he grieves over a casualty list. Grieving over a casualty list is not going to stop it from happening.

A young lady held 2 bandits at bay with a .38 pistol and she waited for the police to arrive.

We are taking people who ought not to be American citizens and we make them citizens and give them everything.

At some point, some of you ladies will be classified as old. You may have avoided wrinkles, but, inside, you are a mass of soul kinks. Your mind is shriveling up. Some of you ladies are going to be idiots. God will discipline them with an atrophied mind; you are a troublemaker wherever you go. You are sweet and moral and a troublemaker. The trouble are the sins of the tongue.

{Note: The 'wise' is a spiritually mature believer with much doctrine circulating in his soul. Therefore, when he talks, he expresses divine viewpoint. He has a relaxed mental attitude. He does not give the 'doctrine of reconciliation' point by point . . . instead he is relaxed . . . not judging or maligning. He is demonstrating the results of doctrine in the soul. He disperses 'viewpoint of God terms' not 'doctrinal vocabulary terms'.}

V. 7 tells us how to stay out of the problems of verbal sins. All of this time, you had your eyes on what a sweet person you are. This passage deals with the sin unto death as a result of the sins of the tongue. Ladies, ask yourselves, and it is not about Mrs. Charlie Brown who is not here. When is the last time you maligned someone? The last time you gossiped.

Lips are used in the enunciation of a language. You express a thought. The worst enemies malign and criticize and judge others. They express their own sour grapes. In principle, this is simple. The wise believer is the believer who has learned Bible doctrine. Doctrine in the mentality of the soul is the expression of divine viewpoint. You make

yourself miserable when you are jealous or when you are antagonistic or implacable. You have vicious, vicious sins. How you are overtly is just a result; it is all about what do you think and what do you say. The viewpoint of doctrine. Doctrine produces a relaxed mental attitude. It produces expressions of grace. Some of you have the homes that you have because you wanted to outdo someone else. The lips of the wise disseminate knowledge. These express, not necessarily in Biblical truth.

Prov. 15:7 [The lips of the righteous send forth knowledge, but the heart of the foolish is not so.](#)

{Verses 8-9: Talk Your Way into Trouble in Prayer}

{Ritual without Reality is Meaningless (and an abomination here)}

8~~The sacrifice of the wicked is an abomination to Jehovah/God. . . but the prayer of the upright is His delight.

You do not have the vocabulary to pray, the prayer, the kind that God requires, you may not have the vocabulary or the ability to concentrate for that period of time. There is no station designed to help you. TV is a great means of communication, but it keeps you from thinking.

There are marvelous books out there, but no book readers.

The sacrifice of the wicked followed by the way of the wicked. How you can get in trouble with prayer and how prayer can be effective. Prayer is talk, but prayer is talking to God.

[If I regard sin in my frontal lobe, then God will not hear me.](#) You are implacable; you open your mouth and you talk to God the Father. If you are out of fellowship, you're going to be ignored by God.

We do not have sacrifices in this day and age. The last 2 animals go through the sacrifice of rebound. They express. There are sins committed, which are forgiven at the cross; and the human good is rejected. He is out of fellowship when he offers up a sacrifice, so this is a believer without doctrine going into the ritual of rebound without the reality. The ritual demands that we personally and privately name our sins to God. The heart of the foolish is the person who does not name his sin to God.

The upright is the person who is spiritually straight. He names his sin to God when he sins. The prayer of the upright. It is the delight of the Father. You can talk, and the Father is delighted; you can talk, and it is a hateful thing. You can stay out of trouble so easily; just use prayer correctly. The way of the wicked is another principle; this is the believer out of fellowship; gossiping, maligning, criticizing. What is the pursuit of righteousness? This is the dynamic equation of phase II. There are programs in churches which end up taking care of those who are out of fellowship all of the time.

{Note: The 'sacrifice of the wicked' referred to carnal believers (or unbelievers) going through the ritual of making animal or food sacrifices to 'God' . . . when they are NOT in fellowship. In this day, there was a protocol for giving sacrifices. As with prayer in the Church Age, if this person gives sacrifices with mental attitude sins in their heart, this is an abomination to God - he needed to confess his sins to God first. The upright is the believer who habitually uses rebound to be cleansed from sin and is at that time in fellowship.}

Prov. 15:8 **The sacrifice of the wicked is a hateful thing to Jehovah, but the prayer of the upright is His delight.**

9~~The Way of the wicked is an abomination unto Jehovah/God . . . but He loves him who follows after righteousness.

{Note: The 'Way of the wicked' referred to believers (or unbelievers) that are carnal and not operating on the filling of God the Holy Spirit (in the Church Age). God loves those who study and understand His Way of Righteousness and applies that divine viewpoint to their life's experiences.}

Prov. 15:9 **The way of the wicked is hateful to Jehovah, but He loves him who pursues righteousness.**

10~~Correction is grievous unto him that forsakes the Way . . . and he who hates reproof shall die.

Bible doctrine is the absolute divine standard; it shows us where we succeed and where we fail. Discipline, instead of being good, can be grievous. All suffering is designed for blessing, except for the suffering which occurs when a person is out of fellowship. The suffering is designed to get his attention and bring him around.

{Note: The 'Way' is God's Righteous Way as made known to us through the study of the whole system of Bible doctrine. Doctrine is tough on ALL of us. Those who reject that correction will suffer for it. All suffering is designed for blessing and growth. But, if a believer is out of fellowship, then suffering is for discipline and will culminate in the 'sin unto death' if rebound is not used. Lack of rebound is the primary reason for the sin unto death.}

The sin unto death described in the 2<sup>nd</sup> line. When you stay out of fellowship long enough, you die before your time. You can die early because of the sin unto death. This is talking your way into trouble.

Prov. 15:10 **Correction is grievous to him who forsakes the way; he who hates reproof shall die.**

#### **The Sin unto Death**

1. Maximum discipline situation for believers only. Ezek. 18:21ff
2. Many case histories. Acts 5 1Cor. 5, 11:31 Hezekiah's sin unto death. He was given 15 more years after this. Grace is God doing the work. Man receives in a nonmeritorious manner what God has provided.

3. Rebound and salvation are both based upon grace.
4. Hell is usually not used to refer to hell in the Bible.

11~~The Grave {Sheol} and destruction . . . {are} before Jehovah/God . . . how much more than the hearts/'right lobes' of the 'sons of Adam'/'children of men'? {means that you are thinking your way into trouble - mental attitude sins precede sins of the tongue and overt sins like murder and theft}

{Note: Sheol which is usually translated Hell, Sheol, or Hades, but it also means the grave. And Destruction refers to the removal of the rest of his life in time - he dies before the time God had allotted him because of his carnality.}

You first think your way into trouble; and then you talk your way into trouble.

Prov. 15:11 [Hell and destruction are before Jehovah; even more the hearts of the sons of men.](#)

12~~A scorner loves not one who reproves him . . . neither will He go unto the wise.

{Note: A scorner is a believer who rejects the simplest doctrines of grace - particularly rebound in view here. He does not love Bible Doctrine (from above - we see that Bible Doctrine is the one who reproves us all). Then he also will not go to spiritually mature people.}

A vacuum is created in the mind of the scorner. Emphasis on the details of life. Deterioration of the brain. God takes out some of those who no longer are able to think. There is no need for the person who has shut down his own thinking.

{SideNote: God USES your brain. He uses your thinking. When you believe . . . then use rebound . . . then study and study and study, THEN the more God can use you. He produces divine good through you! It is HIS thinking and HIS glory (HE gets the credit for His own thinking).}

Obvious conclusion to be in Bible class. Those who have no control over the liquids in their body. Their eyes are dull and lackluster. It all sags down. They look horrible. The challenge of this passage; having a blank mind; no mind. The challenge is, it is never too late as long as you are still alive.

Prov. 15:12 [A scorner does not love one who corrects him, nor will he go to the wise.](#)

**1966 Proverbs**

**Prov. 15:13**

**584\_0062**

America no longer follows the laws of divine establishment. Rhodesia, South Africa and Australia are our friends, and we are not treating them in that way that we ought to. No nation can survive apart from fighting for its freedoms. Young people tearing up their draft cards is a problem.



People can express the goofiest opinions because people have died for our freedoms. Many thousands have been born-again believers. You cannot survive as a nation without fighting. The Japs thought we were an easy target. They assumed that we were weak.

He said, when our gunboats were sunk, we should have come in with everything that we had, and there would have never been a Pearl Harbor.

WWIII will be necessary for our survival. Communists think that they can take us over without firing a shot.

Our passage deals with mental attitude. We are constantly the objects of envy; we are despised as a people. In France, they despise us. If you go there as a tourist, you are disparaged as only the French can do that. When people despise you, they will get you unless you become tough.

How tough we get in a fight is often based on political expediency.

The National Council of Churches wants to take away guns from law-abiding people and wants to disarm us as a nation. This is religion. Some of you are deluded to think that, you can stop war by carrying a placard down a street.

When Douglas MacArthur was around, Truman knew all about suits but about little else. We did not lose the Korean War; we lost it. We could have defeated the Chinese army at that point. It was pitiful to retreat from an inferior army. We may pay with the lives of our children. We have the union of church and state today with the NCC.

You start by changing the mental attitude of people. The heart is used for the mentality of the soul, sometimes for the sin nature, and sometimes for the totality of the soul. When the soul operates on all systems go, there is an inner mental happiness. This becomes obvious on the exterior.

{Verses 13-18: Doctrine of Mental Attitude (Antithetical Distiches)}

13~~A 'right lobe with mental attitude happiness'/'merry heart' produces/causes 'animation of face'/'a cheerful countenance' . . . but "sorrow of the 'right lobe'/heart" the spirit {ruwach} is broken.

{Note: Sameach means inner happiness - or mental attitude happiness. This is a soul occupied with God. The conscience is flowing with divine viewpoint from doctrine metabolized in the soul. So whether in prosperity or under testing, this mature believer continues to share the happiness that belongs to God. That inner happiness in the soul becomes obvious to anyone who sees their face - what you think is shown on your face. 'Sorrow of heart' is mental attitude sins and the self-induced misery that the sins bring. The human spirit is where doctrine is contained and the spirit is despondent and can not properly function without doctrine in it.}

This is inner beauty as a part of inner happiness. The soul operates beautifully under the correct mental attitude. When there is a relaxed mental attitude, inner peace and inner stability, it reflects itself on the outside.

There has been a good Friday night crowd, but that may change. What a weaker vessel is covered in the Friday night class. The woman is called a weaker vessel because she must be fulfilled in the soul.

So many people are quite overt. They are very moral, etc. But the key is the soul. It is the soul that is saved; the soul that sins will surely die. When we are born again or born of God, then the self consciousness of the soul becomes aware of Jesus Christ as the God-man. The mentality gets a little doctrine.

The soul opens up and there are empty slots. Christianity is not a system of mores. It is not a system of morality. We are immoral as a nation and we have been immoral for a long time as a nation. When the people of Hungary were ready to revolt against the communists and we did not join in with them because we were worried about making the communists mad. Politically, in Congress, in the judicial part of the government, we are messed up. Government contracts make us an immoral nation. They are given to those who vote for the politicians giving them away.

Preacher tells a child to burn his draft card because the war is immoral. He is a kid whose parents never expected much out of him and he has joined a kook outfit and he won't go to war and he won't do anything. In the mentality of his soul, he has the mental attitude sins fear. 1000's of Frenchmen laid down their arms and refused to fight. The British had to take up the slack. It has to start in the soul; it has to start in the mind. The Christian life occurs in the soul. Most of those in Berachah are semi-respectable, but that is not Christianity. They can have all of these mental attitude sins. If Bob was entertaining, which he is occasionally, they can go out and like the sermon. Bob used to spend a lot of time at A&M. One of the most difficult things to maintain in a sport is the mental attitude.

Isa 55 is the relaxed mental attitude versus mental attitude sins. This conflict exists inside of the believer which exists nowhere else in the world. There is a new way of life and a new set of inner resources. Paul did not criticize mob violence, slavery, etc. he told Philemon to use his slavery and his freedom, whichever was put before him. But Paul did not spend his time dealing with the social issues. The character of a person is determined by his mental attitude. Prov. 23:7 Mental attitude is emphasized in the Christian way of life. We are commanded to bring every thought into captivity for Christ. Perfect confidence noted in 3 verses in 1Cor. 5. Love is a mental attitude is found in the Old and New Testaments. Worldliness is a mental attitude; it is not what you do. Stability of mind is a mental attitude. Philip. 4:7 All worship is a mental attitude. Mental attitude sins produced self-induced misery. What you think can produce mental attitude sins, and these cause internal misery. Mental attitude sins block up all of the pipes and the spirit is broken by that.

Prov. 15:13 [A merry heart makes a cheerful face, but by sorrow of heart the spirit is broken.](#)

Every way we look, we see the effects of the MacNamara policies. "A year from now, we might not even be a nation." The hope of our country belongs with the believers with doctrine in their souls. Believers are the salt of the earth. Salt, when Jesus said this, was a preservative.

Hosea 4:1 Hear the word of Yahweh, you children of Israel; For Yahweh has a charge against the inhabitants of the land: "Indeed there is no truth, Nor goodness, Nor knowledge of God in the land.

This is what destroys a national entity. There is no doctrine, no grace and no knowledge of God.

Hosea 4:2 There is cursing, lying, murder, stealing, and committing adultery; They break boundaries, and bloodshed causes bloodshed.

Hosea 4:3 Therefore the land will mourn, And everyone who dwells therein will waste away. All living things in her, Even the animals of the field and the birds of the sky; Yes, the fish of the sea also die.

Everything in the land is judged.

Hosea 4:4 "Yet let no man bring a charge, neither let any man accuse; For your people are like those who bring charges against a priest.

They are fighting against doctrine.

Hosea 4:5 You will stumble in the day, And the prophet will also stumble with you in the night; And I will destroy your mother.

The prophet also communicated doctrine. *Your mother* stands for the heritage of a culture. The communists destroyed the concept of ancestor respect. They murdered 20million in a year and a half to destroy this heritage.

Hosea 4:6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you, That you may be no priest to me. Because you have your God's law, I will also forget your children.

The worst thing that you can do is to reject Bible doctrine. Social security is the most insecure thing in the world. There is not enough money in the world to pay for this. Any minute, you can stick a pin in it, and it will blow up like a balloon.

Hosea 4:7 As they were multiplied, so they sinned against Me. I will change their glory into shame.

As the false economy increased, so they sinned against God.

Only the believer can have a broken spirit, because only believers have a spirit. The parts of the soul. The sin nature, which is the distorter of the soul. Man is born into the world as a dichotomous being. The human spirit must have Bible doctrine. The breakdown here is revealed in Hosea 4.

Decisions are made from human viewpoint, which means that they are incompatible with phase II. Without Bible doctrine, we only have human norms and standards. They will not carry us in the day of disaster. This keeps us from the internal joy and from us being the salt of the earth. When you have a breakdown of the human spirit, you are minus Bible doctrine. It is unfortunate for a person to be missing the boat with God's eternal plan. There is no such thing as a failure in life or a sin or a problem which is too great for the plan of God. God provided for each and every solution that we would face. There must be doctrine in the human spirit flowing through all the facets of the soul.

God has left nothing unturned. No disaster is unprepared for in the plan of God. We cannot have the collapse of the human spirit. The human spirit is designed to take in doctrine, and there is no orientation to the plan of God and to the grace of God without this doctrine.

{Positive then Negative Believer to Bible Doctrine (Antithetical Distich)}

14~~The heart/'right lobe' of him who has discernment . . . keeps on craving knowledge . . . but the mouth of fools keeps feeding on foolishness.

{Note: A mature believer with doctrine strongly craves MORE doctrine. The more he knows the more he applies and the more he wants to know to be able to apply. Notice the believer with doctrine is said to have a heart or 'right lobe' but the believer without doctrine is said to have a MOUTH. His mouth is always moving, but he says nothing of value. The fool is not a low IQ person in Proverbs. He is one without divine viewpoint in his soul. So here the fool chases after the foolish. The immature believer feeds on the details of life instead of feeding on the Word.}

V. 14 brings upon us a need for doctrine. The human spirit is minus doctrine. When it is plus doctrine, it cannot collapse the human spirit. There must be a constant intake of Bible doctrine. The constant development of the human spirit.

The difference between the wise believer and the fool is in phase II. The believer who is a fool is on negative signals toward doctrine. The wise is the one who seeks knowledge.

Both of these people believed in Jesus Christ. No difference between head and heart belief. A merry heart is the believer with Bible doctrine in his frontal lobe. There is a contrast similar to v. 13: [A merry heart makes a cheerful face, but by sorrow of heart the spirit is broken.](#) The contrast occurs overtly in the previous verse.

All believers are going to heaven; some of us have a merry heart and others have a sorrowful heart. Some are sorrowful because you are at Berachah. You can have all of the details of life and be miserable. You can be minus doctrine and be filled with self-induced misery. Details of life are not right or wrong. If you are a believer, it is not an issue. People are miserable with loved ones, friends, with money, with sex, wherever he is. That is the sorrowful heart.

Now, this would be different from a person who is closely related to the laws of divine establishment. He might be out of fellowship, but he has his head screwed on right with regards to divine establishment.

The believer has doctrine and finds that the doctrine works and finds that it works. And he has some doctrine in the frontal lobe and he has decided that he wants a lot more.

Baqash means to really go for something; to have a strong craving for something. In the Piel stem, this becomes even more concentrated. It becomes a strong, insatiable craving. A great desire for Bible doctrine. You keep on having it. You learn doctrine and you want more doctrine. The more you know, the more you apply.

The is an antithetical distich. A statement on the positive side and then, we go to the negative side. The mouth of fools feeds upon foolishness; this is a contrast. The believer minus doctrine is said to have a mouth. This is a person with a vocabulary, but he has little to say. Bob once dated a gal like this. She talked incessantly. Bob suspects she had a nervous disorder. Her brain was in neutral and her mouth was in gear. This is true of men and women both. We would all like to keep our sons out of Vietnam, but blood must be shed for freedom. Unfortunately, there is no psychedelic blood being shed. These are the people who never lift a finger for their freedom.

Bob will continue to lay out Bible doctrine, and what we do with it is up to us.

The fool here is not a person who is stupid. This can be a very bright and brilliant person. This is a fool from the divine viewpoint. There are all kinds of fools. There are gregarious fools, bright fools and dumb fools. The world is filled with people who are minus doctrine, and those are the fools. Money is an important detail, but a detail nonetheless. Our happiness comes from Bible doctrine. Pleasure cannot be a crutch. If we use pleasure as a crutch, we are shut down. This fool continues to feed on foolishness; and this fool is dangerous to our country today. He is what hurts us more than anything else.

Prov. 15:14 [The heart of him who has understanding seeks knowledge, but the mouth of fools feeds on foolishness.](#)

**1966 Proverbs**

**Prov. 15:15**

**584\_0064**

A reading of the first few verses. When a teenager has respect for his mother, this is the quintessence of success in divine institution #3. People think of Christianity as people living as per the Ten Commandments or by the Sermon on the Mount. However,

Christianity is not morality or ecstasies; there are no spiritual experiences today connected with ecstasies. Christ reject human good when on the cross. It is not by works of righteousness which we have done, but by His Own mercy that He saved us. The object of faith is Jesus Christ. Some evangelists confuse the issue by emphasizing sin. Sin has been taken care of. People want Bob to get off the grace kick. You can either orient to the grace of God or you can go find another church.

How many times do you say, "I have nothing to wear." We have all kinds of things to wear and it is in the Bible. We just need to put these things into our souls. And, ladies, you have an open charge account. All you have to do is put it in the closet, and it is yours. This is available to us every day of our lives. Bible doctrine in the Bible. It resides there waiting for us to claim it. When you have a large number of clothes, the more you have, the more you need. The less you have, the less you need. The soul goes to the closet and gets to put on whatever he wants. Searches out doctrines.

Have you ever noticed that, when you wake up, you never know what kind of a day you are going to have. Every day is different. You never know what is going to happen. You can wake up and have a lousy day and it still is a day of joy. Phase II is lived a day at a time.

#### **A Day at a Time**

1. Believers oriented to grace always live every day alike. That is having inner happiness and inner stability everyday. Rom. 14:5–6 holidays may seem different more depressing; or Sundays to kids make them depressed because they must go to church. Too many treat Sunday as if it were the Saturday of old, which was the Sabbath. If you find yourself in church and happy, then you can classify yourself as an intermediate believer.
2. Everyday is a gracious gift of the Lord to be redeemed for the Lord. Every time you wake up in the morning. God gives us a day each and every day until He calls us home. You are in full-time Christian service, no matter what your vocation is.
3. The only time we possess to glorify God on earth is the number of days that we have here on earth. James 4:15–16
4. God provides the capital each day and it is grace. You have your ups and downs and you have Bible doctrine in your soul; inner happiness.
5. Every day is a special day in phase II. Many of us make a special thing out of birthdays or whatever. Some of these days are holy days. You can go absolutely berserk on a birthday. Lent, however, where you give up something you like for 40 days is anti-Biblical. No one day is more holy than another. Sunday is special only in the sense of worship. There are those they try to make special; they give a present but it may not be appreciated. They want something on V-day and it does not materialize. Every day is a special day, inasmuch as the Lord gave it to us. There was a beautiful Spanish home, with these outside steps and a rail and these Spanish pots, and Bob had walked by the house a hundred times and taking a stick and knocking them all down. Bob really looked forward to Halloween and planned for this. There was this inner thrill. Bob got an old broom stick, and he prepared for all of this. He also needed an audience, so he took his gang along, and Bob was

so happy the few days that preceded and the night of the event. He got up to the top, and he began knocking these down, and not only was the gang watching and so was the police department. He had 3 good days and about 30 bad days. The only part of this that is worthwhile is to use this as an illustration. You may have all kinds of plans, and they may end up being a mess. We live one day at a time. Each day the believer is to avoid mental attitude sins, which will ruin your day right away.

6.

7. Only in the days of time can God demonstrate to us His matchless grace. Psalm 102:1-3 There will be no failures in eternity. God can only demonstrate his love and His grace to us under these conditions. We have all failed. We are all alive, kicking and breathing, because of Who and What God is. His plan is greater than our sinfulness. We will never commit a sin that is too great for His grace. God's grace is too great for our failures. God's grace is greater than our suffering. Bob may not show his suffering, but he suffers and we all suffer.

{Doctrine of 'One Day at a Time'/'Regard Every Day as Alike'} 15~~All the days of the afflicted {the believer minus doctrine} are worthless/useless/evil {ra`} . . . but he that is of a '{divine} good right lobe'/'good heart' has a perpetual banquet.

{Note: The 'afflicted' here ties to the previous verse. He is the believer with no doctrine in his soul - what Proverb's refers to as a 'fool'. He seeks to find his happiness in the details of life. But without doctrine he has no capacity for true happiness and is miserable no matter what details he has or does not have. He does not know what 'sin' really is, so he constantly is sinning - judging, maligning, jealousy, etc.}

{Note: Per Romans 14:5-6, the believer oriented to the plan of God has the dynamics of bible doctrine every day - they have inner happiness every day. Emotional types get 'high' on holidays and then crash. Doctrinal types are happy everyday and depression is avoided - this only is possible with much doctrine in the soul. This also means that every day is to be treated the SAME. The standard for Sunday is the same as the standard for every other day - EVERY DAY is a gracious gift from the Lord and should be treated the same. Every day should have meals. Every day should have sleep. Every day should have bible study. Every day should have prayer (with habitual rebound whenever you sin). Sunday is a day to rest from employment/work - but otherwise it is the same as the other days - a gift from God to be enjoyed. And, if your employment requires you to take off Friday and work on Sunday, then no problem. The principle is to be sure to rest one day of seven for your health.}

The afflicted is the believer; it means to be miserable; it means to be distressed. The believer has no doctrine in the closet. There is nothing moving in his soul. He seeks to have certain details of life and he seeks those for happiness; and he operates on an oscillating type principle. Such a person is miserable every day. You do this by rejecting Bible doctrine. Ignore Bible doctrine. Neglect it. All the days without Bible doctrine are worthless and useless days.

Then the antithetical part. Tob lav everyday there is inner happiness; everyday there is inner peace. What this is, is a perpetual banquet. Every believer is in full-time Christian service. You have one miserable day after another or you have a perpetual banquet. You decide which way you are going to go.

Prov. 15:15 All the days of the afflicted are evil, but goodness [divine good] of heart is a continual feast.

## 1966 Proverbs

## Prov. 15:16

584\_0065

Carlton Young, a movie actor, is speaking to the kids.

There are these empty shelves and closet space where information about the Christian life is inserted.

There is vocabulary in the mentality of the soul. The more extensive your vocabulary, the more complex your thinking. You need to have this organized into various categories in order to have organized thinking. Example of the organization of the army. Your mind has to be organized into categories in order to keep your thinking straight.

Organizing Bible doctrine into categories. The Christian way of life is actually what you think. Wisdom is taking the various categories of Bible doctrine which have filled up these shelves, and you apply these things to your experience. Wisdom is taking doctrine from your human experience and applying it.

2 line poems used to organize doctrine. There is a relationship between the 1<sup>st</sup> and the 2<sup>nd</sup> lines. One line is better than the next line. Better something in the first line than something in the 2<sup>nd</sup>.

{Mental Attitude and Occupation with Christ (Comparative Distich)}

16~~Better . . . {is} little . . . with 'Occupation with Christ/'respect of Jehovah/God' . . . than great wealth/treasure . . . with 'confusion in the soul'/misery/trouble.

Details of life are discussed in Proverbs. There is pleasure and social life and loved ones and health and sex. These are all discussed as the details of life. Each detail is a category within itself. There are health tips even, and tips about sex and daily life. Many of the sex passages are obscured, but they are there. Christian way of life contains some or all of these details. However, there is a warning which goes with Proverbs as well.

Success may come and go, but it is based upon people to some degree. If you depend upon success for happiness, then you will be miserable. You can lose your success and you still have doctrine, so that you are still happy.

{Note: The phrase 'fear of the Lord' would be better translated 'Occupation with Christ'. yir'ah, translated "fear", means to be very much in awe of someone or something. With



God, it means to be so positive toward Him and His Word, that He is first in your life. He is constantly in your thoughts. You rebound habitually thereby remaining in fellowship a good portion of the time. The 'little' here refers to having little of the details of life - money, sex, friendship, success, pleasure, loved ones, health, materialistic things, status symbols, etc. And, 'wealth' here refers again to those details - here without the capacity to truly enjoy those details (no doctrine in the soul). The idea is to concentrate on God instead of riches. Then you will be happy with the details or without the details. m@huwmah is an ana-poetic (sp) word (means like it sounds) - it means mental confusion, trouble and misery.}

It is counterintuitive to say that it is better to have a little of a good thing, as opposed to having a lot of it. Your happiness comes from inner resources of life, and not from the exterior.

Baseball is much more difficult to understand than football. There are so many different options. A tremendous number of combinations of plays in baseball. Bob tried golf once, and all of the kids in his neighborhood needed to learn that. Bob recommends that they develop polo-golf. Chasing is probably the #1 sport, but there are not enough stats on that yet. With success comes ulcers. There is social life. You can have so much money to a point that you cannot even lose money.

The alternative is having a lot of treasure, but having a breakdown of the inner spiritual system. There is no doctrine. The human spirit is minus doctrine. The pipes are empty going into the facets of the soul. In the self consciousness of the soul, you can have all of the world's goods along with pride and self pity. You can have all the pleasures of life, health, sex, etc. and have pride and self-pity, and your life is miserable. A successful person who commits suicide recognizes how a lot of treasure along with tumult or machumah with it.

The plan of God begins at the cross.

Bob has a hippy in the marines, shaved head, with a bucket on his head. You can be married and happy.

Prov. 15:16 [Better is a little with the fear of Jehovah than great treasure and tumult with it.](#)

Bob does not like cabbage and never will like it; although he eats it because it is good for him. He does not like brussel sprouts either. Boiled cabbage is worse because you can smell it. Digesting cabbage is a real rumble.

When you pick something which is non-palatable, when it comes to things you dislike, cabbage ought to be #1 on your list.

{Comparative Distich}

17~~Better . . . a 'vegetable plate/'dish of cabbage' . . . where love is . . . than a fine steak . . . with hatred.

{Note: 'Ahabah is a Hebrew word for love and sin'ah is the word for hatred.}

Bob cannot imagine a dish of cabbage being better than something else. There are 3 Greek words for love; ἀγαπή, which is in the mentality of the soul, and the filling of the Holy Spirit produces this love. Philos is produced by knowledge of doctrine; this is rapport love. There is a third type, not found in the New Testament, which is eros, which is sex love.

Take the whole realm of love and this is in the character of God. God is love. God has mental attitude love (which is toward the unbeliever); but there is the option of rapport love directed at the believer. We have this love because we have gone through the holiness bypass. There is no suffering, no blasphemy, etc. which will separate us from the love of God. It is possibly to have a dish of cabbage and like it, with love toward God.

We have discussed the delicate soul of the woman and how the man needs to be the guardian of the woman's soul. Through his volition, the man protects the woman that he loves. He protects her from her children and from her parents. This is a total guardian approach. When a man loves a woman, he can eat a dish of cabbage.

The *stalled ox* is a grain-fed ox; an ox fed in his stall. The normal person could eat the stalled ox instead of the cabbage; but in a home of hatred, there is no fun. Hatred refers to the entire realm of mental attitude sins.

You carry your mental attitude sins with you, and they produce self-induced misery. You can do everything in the world that is construed as pleasure, but you carry your mental attitude sins with you. Your soul kinks. You have no pleasure.

There are a few who come into Berachah and they think like kooks. Our like is composed of work and play, and there are details in all of our lives. This is not a dissertation to avoid the details of life. They are not wrong nor do they make you miserable. The key is Bible doctrine which makes your life better.

Prov. 15:17 [Better is a dinner of vegetables](#) [cabbage] [where love is, than a stalled](#) [fed in a stall; a grain-fed ox] [ox and hatred with it.](#)

## 1966 Proverbs

## Prov. 15:18–19

584\_0066

Everyone sins and everyone produces human good. No matter how much you struggle, you can't be good enough.

The believer who, no matter which way he turns, runs into a hedge of thorns. Every direction that he goes in, there is a hedge of thorns, whether this is loved ones, sex, materialistic things; every time he turns around. Wherever you go, you take your misery with you. You cannot get away from your own misery. Mental attitude sins produce self-induced misery. No matter which direction you go, happiness eludes you. You cannot get away from yourself.

18~~A wrathful man stirs up strife {garah} . . . but . . . {he who is} slow to anger . . . is caused to relax under pressure/strife.

A wrathful man is filled with mental attitude sins. You have learned a little doctrine in Bible class. When your soul is operating on all systems go, then you avoid these hedges. There are so many of the nod-to-God crowd, they don't grow. A wrathful man is a very stupid man as well. When a person gets mad, he stops thinking.

{Note: A 'wrathful man' in Proverbs is used as the example of any believer with mental attitude sins. Here anger is involved, but it can also be bitterness, arrogance, pride, jealousy, envy, vindictiveness, etc. And, it means you are full of self-induced misery and every Way he turns he runs into a hedge of thorns. One who is slow to anger is a believer with a RMA. He understands the importance of leaving personal disputes in the hands of the Lord. He walks right on by the angry man snapping his teeth at him - and he avoids this hedge of thorns.}

You do not build your unhappiness upon someone else's unhappiness. Retaliating is wrong. You put it in the Lord's hands.

In the last half, the one who is slow to anger. One person has attacked him, say; but he has a relaxed mental attitude concerning this. The slow-to-anger person is the one who has a relaxed mental attitude. He is not an appeaser. He is one who has tranquility of mind. He is caused to relax; completely relaxed under pressure.

Prov. 15:18 [A wrathful man stirs up fighting, but one slow to anger calms fighting.](#)

Slothful is jatsal and it comes from a verb which means *to lack self-discipline*. It comes to mean to be on negative signals toward Bible doctrine. A vacuum is created in his soul. This is where he draws in legalism and mental attitude sins; which indicates he has no capacity to love. He is a miserable person. Since he refuses Bible doctrine, there is nothing left to him but a hedge of thorns.

19~~The Way of the slothful . . . {man is} as an hedge of thorns but the Way of the Righteous . . . {is} 'a well engineered road in bad country' {calal}.

{Note: The 'slothful man' is one who lacks self-discipline. It comes to mean the believer who rejects bible doctrine. In the vacuum left by lack of doctrine comes 'false doctrine', human viewpoint, 'opinions of the world'. He does not have the doctrine to resist, so in flows the mental attitude sins and the resultant self-induced misery. He is miserable, constantly disciplined by God, and is a hedge of thorns to all whom he meets.}

As a son, if you must be disciplined, then you will be disciplined from all angles. No matter what direction you turn, your life is misery. No matter which way you turn, you are a fish out of water. Out of doctrine means to we out of doctrine.

{Note: So the way through life of the man without doctrine is constantly walking into a hedge of thorns. But the Way of the righteous describes how a believer takes in doctrine, learns His Ways and applies those doctrines to their life - and it is as if you have discovered a very well built road and your walk through the Devil's world is better.}

God demonstrates His love toward us with this hedge of thorns. God can only show His love for us in one way; he spans us. The illustration of a horse and the spur. He spends a lot of time on this, and how to deal with a variety of horses. We have around us a hedge of thorns just like spurs. God handles us in love. You cannot handle a horse and ever get mad. You have to recognize that horses are stupid. They are still stupid, dumb jugheads.

No matter what kind of a horse we are, God the Father never gets mad at us; He does this in love.

the way of the righteous is being able to face every mountain and swamp and it is designed to get through these various things. They built good roads and bad roads in those days; and they had the same choice back then.

Prov. 15:19 [The way of the lazy one is like a hedge of thorns, but the way of the righteous is made plain.](#)

## 1966 Proverbs

## Prov. 15:20–33

584\_0067

Bob accepted an invitation to a tapers conference in Miami Beach or some beach in Florida. Many were forced out of churches because they began to teach what they had learned in their tapes. He got to see some cobras milked. The King Cobra is the most dangerous snake in the world. 3 cc's a venom produced by one cobra; enough to kill maybe 1000 people. Bob explained the fifth cycle of discipline to a bunch of Jewish people. He expected to have a Bible conference there on the beach.

{Verses 20 and following: Results of How a Parent Trains their Children}

20~~A wise son makes a glad father . . . but a foolish man despises his mother.

{Note: This is a picture of what happens to children when they become adults. If they do not have the capacity for love which comes from doctrine, they hate their parents. They learned the hard way the parents failed them in NOT getting them bible doctrine. Since the beginning of time, it has been the PARENTS responsibility to train their children. Today we seem to have tried to pass this responsibility off on the educational system and this is disastrous.}

The effects of Bible doctrine on a family. We cannot escape that; the relationship between parents and children can be a great relationship.

When children learn Bible doctrine, then they continually make glad their father. They will be a source of happiness from thereon in. Soul kinks are stronger than human ties; a child

can despise his parents for a number of reasons; often a result of not communicating Bible doctrine to them. What the child needs is divine establishment training and learning manners and relationships in life; and, most importantly, Bible doctrine. There are those kids who despise their parents for whatever reason. Bible doctrine is the heritage which demonstrates the greatest amount of love to your children.

Void of wisdom is no doctrine in the human spirit.

Mothers all mixed up today. Learned in school under Deweyism. There is even false communication between parents and children because the parents are reading psychology books about the kids. Distract a child and focus him on something else via psychological gimmicks. We have shoved this onto our educational system, and this is why the kids are so screwed up and why families are so screwed up.

The younger generation can plop themselves in front of the television for hours a day, and they get all of their training from it. The child who is spoiled or given so many advantages, and it all culminates in an enduring hatred for one's parents. You chose not to teach doctrine of your children, so we have everything in this chapter which can cause your child to fail. The child is now a fool because he does not know doctrine; and therefore, he despises his mother.

The details of life, in themselves, are not happiness. If you train your children in doctrine, they are going to walk into prosperity. It is right there for them.

Prov. 15:20 [A wise son makes a glad father, but a foolish man despises his mother.](#)

{Without Doctrine, Trying to Find Happiness from Details of Life}

21~~Folly/foolishness . . . {is} joy to . . . {him who is} void of wisdom . . . but a 'man of understanding' . . . {believer with doctrine in soul} 'Walks into prosperity'/'Walks uprightly'.

{Note: 'Wisdom' in Proverbs is a believer with bible doctrine in the soul. Without doctrine, then the person tries to find happiness in the details of life - sex, drugs, money, houses, social life, business success . . . and without the capacity for happiness, they are always empty inside - vanity of vanities.}

Prov. 15:21 [Folly is joy to him who is without any wisdom, but a man of understanding walks uprightly.](#)

You may have great plans for your children, and you have prepared your kids to meet the right people and to get the right kind of training, etc. You have involved them with all of these plans, but, without doctrine, these plans are frustrated.

{Everything that causes the Child to Fail}

22~~Without 'doctrine taught on a personal basis' {crowd} . . . plans are frustrated . . . but in the 'much instruction' they are established.

{Note: Parents have plans for their children. Do not forget to give them doctrine also.}

Without doctrine, plans are frustrated. And not by a multitude of counselors, but by much instruction. Bob has been in Berachah for 18 years and he has been around long enough to be the patsy for a couple of generations. He will be blamed for the failure of a lot of failures among the youth. We did not have enough speakers to get their minds off of the world or throw enough parties to get their minds in church or whatever.

When you depart from this life, ideally, your children will think back about you, and recognize how you worked hard to teach him. All teenagers vacillate. When you hear something over and over again, so it stuck in his mind.

Kids may not behave around the house, but you can be surprised to learn that this sticks in their heads and they behave elsewhere out of the house.

Prov. 15:22 **Without wisdom, purposes are defeated, but by many wise men [with much instruction] they are established.**

{Sort of a Parenthesis of Grace - Children Oriented to Grace}

23~~A man has joy . . . by the answer of his mouth . . . and a word 'in its season' . . . how good is it!

{Note: When a person has bible doctrine in his soul, the divine viewpoint he expresses brings inner happiness to the parents when they hear their children express it. A 'word in its season' refers to being able to offer the correct doctrinal viewpoint to someone as comfort in their time of trouble.}

Prov. 15:23 **A man has joy by the answer of his mouth, and a word in due season, how good it is!**

The answer of the mouth is divine viewpoint. A word in its season is a doctrinal thing given at just the right time.

24~~The Way of Life Above . . . to the wise, that he may depart from the grave/Sheol beneath.

{Note: Way of Life Above is a soul filled with bible doctrine, and God's divine viewpoint being applied to all of life's experiences. And the grave beneath means the child with doctrine will know how to avoid the sin unto death.}

Prov. 15:24 **The way of life is above to the wise, so that he may turn away from hell below.**

Here is the situation where the children despise the parents. And the parents ask themselves, what have I done wrong? The widow is the helpless parent.

25~~Jehovah/God will destroy the 'house of the proud' . . . but He will establish the border of the widow.

{Note: The 'house of the proud' refers to the parents with great plans for their children - marry right, have a great career, etc. - but without doctrine, the children grow to hate the parents and that 'house is destroyed'. The widow is the helpless parent. She has no details of life to give her children, but she knows doctrine and she gives that to her children and her border is established. This house is blessed by God though the 'world' may not understand this.}

Prov. 15:25 **Jehovah will destroy the house of the proud, but He will set up the border of the widow.**

Orientation to grace.

26~~The thoughts of the wicked are an abomination to Jehovah/God but pure . . . words of grace.

{Note: Here continues with the contrast of a person with no doctrine operating on his own self-righteousness (human good and evil) and it is disgusting to God, versus a person with much doctrine and divine viewpoint . . . with an attitude and verbal expression and vocabulary of Grace (all that God can do for man based on the work of His Son on the cross).}

Prov. 15:26 **The thoughts of the wicked are very hateful to Jehovah, but the words of the pure are pleasant words.**

{Child's Scale of Values is Molded by Doctrine}

27~~He who is greedy of gain . . . troubles his own house . . . but he who hates unjust gains shall be refreshed.

{Note: This is 'making money' the source of their happiness instead of doctrine. Doctrine says details of life are to be enjoyed if you have them, but if you don't have the details, no problem. God and His Word are the source of the mature believer's happiness. Forget the 'lying' to get ahead in business.}

The perspective of making money. Your life and happiness does not depend upon the details of life, so you have the two perspectives here.

Prov. 15:27 **He who is greedy for gain troubles his own house, but he who hates bribes shall live.**

28~~The heart/'right lobe' of the righteous . . . studies to communicate . . . but the mouth of the wicked . . . pours out evil things.

{Note: What the child will think in the future is dependent on how they were taught in the home. Their studies and communication of divine viewpoint will continue through life, or they will pour out human viewpoint if no doctrine is taught.}

Heart refers to their thinking. The children on their own will desire more and more doctrine. They will study on their own.

Prov. 15:28 **The heart of the righteous studies to answer, but the mouth of the wicked pours out evil things.**

29~~Jehovah/God is far from the wicked . . . but He hears the prayer of the righteous.

{Note: If a child is taught how to pray - belief in God and salvation, rebound, protocol in prayer, appropriateness in for what to pray, their prayers will be effective all their lives. If not, they are 'far from God' - no effective prayer life and no direct communication to God.}

Prov. 15:29 **Jehovah is far from the wicked, but He hears the prayer of the righteous.**

The eyes is being able to see something, perhaps see and illustration. The ears is hearing the doctrine taught. Making fat is to make a person abundantly satisfied. They will listen to doctrine and build upon what is taught in the home.

{Verses 30-31: Privilege of Training the Child in the Home through the Eye and Ear Gates}  
30~~The light of the eyes . . . rejoices the heart/'right lobe' . . . and a good report 'causes prosperity' {idiom: Literally: 'causes the bones to be fat'}.

{Note: Eyes and Ears are two ways of communicating bible doctrine. The 'light of the eyes' is learning bible doctrine. Basic inner happiness in the soul comes from learning bible doctrine. When they apply bible doctrine, they will have prosperity in life - meaning they will be useful to God in His Plan.}

Prov. 15:30 **The light of the eyes rejoices the heart; a good report makes the bones fat.**

The ear is the other system of perception.

31~~The ear that hears the reproof of life abides among the wise.

{Note: If you have trained them in bible doctrine, then the child will respond to the correction instead of react against it - they are oriented to the plan of God and to the grace of God and they are blessed and profit from the reproof.}



Prov. 15:31 **The ear that hears the reproof of life shall remain among the wise.**

{Verses 32-33: The issue for the Family}

32~~He who constantly rejects instruction/doctrine . . . despises his own soul . . . but he who 'hears, listens and obeys' reproof . . . gets understanding {leb}.

{Note: A parent who rejects doctrine is setting up false norms and standards in his soul. In essence he is despising his own soul and not treating it right. And, when you do this to yourself, it carries on to your children - you have nothing of spiritual value to teach your children. So, in essence, you despise yourself and your children here. So, this verse is for the parent, with doctrine, they are open to when doctrine also corrects them! They will shama` (hear, listen and obey) to what divine viewpoint instructs them.}

Most men spend a lot of time providing for the physical needs of their family and most men will work very hard in this area. Your children will receive reproof from you, because you have taught them day after day after day in doctrine; and this means that you will respond to correct teaching.

Prov. 15:32 **He who refuses instruction despises his own soul, but he who hears reproof gets understanding.**

How your children turn out is determined by this vest. If you are in love with someone, then you want to know what they are thinking. You may say, "A penny for your thoughts, which, in some cases, may be a fair price."

Occupation with Christ means that you have a fair amount of doctrine in the soul. You are minus the mental attitude sins. In your volition, you make decisions. Humility means thinking grace. It is orientation to grace.

33~~The "fear of Jehovah/God"/"Occupation with Christ" . . . {is} the instruction of wisdom . . . and before honor/glory/riches . . . {is} humility.

{Note: When you are occupied with someone you want to know what they are thinking. And, this is the ultimate. This is having enough doctrine in the soul to want to know Him, to love Him, to get to know His Thinking - the bible is the Mind of Christ. Before they will have honor and riches they must have humility. Humility is 'orientation to the plan of God' . . . 'thinking Grace'.}

Prov. 15:33 **The fear of Jehovah is the instruction of wisdom, and before honor is humility.**

1Peter 5:5 **Likewise, you younger ones, be subject to the elder. Yes, all of you gird yourselves with humility, to subject yourselves to one another; for "God resists the proud, but gives grace to the humble."**

God will exalt anyone who is grace oriented.

1Peter 5:6 **Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;**

End of series.

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## Chapter 16

1 The preparations of the heart in man  
and the answer of the tongue  
is from Jehovah/God.

2 All the ways of a man  
are clean in his own eyes . . .  
but Jehovah/God weighs the spirits.

3 Commit your works unto Jehovah/God . . .  
and your thoughts shall be established.

4 Jehovah/God has made all things for Himself . . .  
yes, even the wicked for the day of evil.  
[God created everyone including Satan - but it was Satan  
who chose to sin from his own free will]

5 Every one who is proud in heart  
is an abomination to Jehovah/God . . .  
though hand join in hand,  
he shall not be unpunished.  
[Pride was Satan's sin - "I will make myself like the Most High"]

6 By mercy and truth iniquity is purged . . .  
and by the fear of Jehovah/God men depart from evil.

7~~When a man's ways are pleasing to Jehovah/God . . .  
He makes even his enemies to be at peace with him.

8~~Better a little with honor/righteousness . . .  
than a great income with dishonor/injustice.

9 A man's heart devises his way . . .  
but Jehovah/God directs his steps.

10 A divine sentence is in the lips of the king . . .  
his mouth transgresses not in judgment.

11 A just weight and balance are Jehovah/God'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.

13 Righteous lips are the delight of kings . . .  
and they love Him who speaks 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 grace/favor is as a cloud of the latter rain.

{Comparative Verse - What is MORE important to you?}

16~~How much better it is to get wisdom than gold!

{bible doctrine in the soul}

And to choose understanding over silver!

{understanding of doctrine}

17 The highway of the upright is to depart from evil . . .  
he who keeps His Way preserves his soul.

18 Pride goes before destruction . . .  
and an haughty spirit before a fall.

19~~It is better to be humble with the lowly . . .  
than to share the plunder of the arrogant.

{See also Psalm 32}

20~~ The one that focuses his attention on the Word  
shall find the 'intrinsic good and happinesses'  
therefore to the one who trusts Jehovah/God.

{Note: 'Focuses his attention here is maschil - doctrine applied. Maschil means 'to teach one how to prosper through the learning of Bible Doctrine'. It is the Hiphil participle of sachal - 'meaning to know or be wise'. Psalms 32, 42,44,45, 74, 78, 88, 89 and 142 are Maschil psalms and they all have doctrine and tell how to apply to situations. See also II Chronicles 30:22.}

21 The wise in heart shall be called prudent . . .  
and the sweetness of the lips increases learning.

22 Understanding is a wellspring of life unto him who has it . . .  
but the instruction of fools is folly.

23 The heart of the wise teaches his mouth . . .  
and adds 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 seems right unto a man,  
but the end thereof are the ways of death.

26 He who labors . . .  
labors for himself . . .  
for his mouth craves it of him.

27 An ungodly man digs up evil . . .  
and in his lips there is as a burning fire.

28 A froward man sows strife . . .  
and a whisperer separates chief friends.

29 A violent man entices his neighbor . . .  
and leads him into the way that is not good.

30 He shuts his eyes to devise froward things . . .  
moving his lips he brings evil to pass.

31 The 'grey head'/'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 who rules his spirit . . . than  
he who takes a city.

33 The lot is cast into the lap . . . but the whole disposing thereof is of Jehovah/God.

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## 1966 Proverbs

## Prov. 17:1–5, 9

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We are familiar with all the types of distichs, so Bob thinks. Most of Proverbs is Bible doctrine in 2-line sayings.

Orientation to the plan of God, which means down with human good. The moment we are born into the world, we are born with an old sin nature. This is why we are spiritually dead. The great enemy of man is human good, which is the story of the book of Proverbs. **“My God, My God, why have You forsaken Me?”** Jesus Christ was forsaken by God the Father and God the Holy Spirit. Jesus Christ took upon Himself our sins, but He did not die for human good. The struggle is between human good and divine good.

God provided for us a way to handle every problem and every difficulty in life. The Christian way of life is a supernatural way of life which demands a supernatural execution. Religion or legalism is man doing something and God is supposed to bless man based upon what man does, and man gets the credit. Man, by his own works, trying to gain the approbation of God. The wicked good; the believer who is out of fellowship; he operates in the energy of the flesh. The plan of God is grace and grace is God doing the work; and man simply receives that which God has provided. Without Bible doctrine, this is impossible. Legalism and emotionalism and sincerity are all attacks upon this. Pleasure, success, materialistic things, etc. These are details of life; sex. Health, social life. For the believer with Bible doctrine in the frontal lobe, this is happiness. With or without these things. You may have success, and with Bible doctrine, you can enjoy it. You can enjoy your pleasures, and you can still have doctrine. If you should lose them, you still have Bible doctrine, and you can still enjoy your life.

## Chapter 17

{Doctrine and Inner Happiness - (Comparative Distich - First line is Better Than Second)}  
This is simply a 2-line poem, where the first thing is better than the second.

1~~Better a dry morsel/crust with peace and quiet . . . than a house full of feasting . . . and strife.

{Note: The morsel here is food that is not really eatable. The picture here is of a wife who is not really a good cook, but they love each other. So, to have inner happiness and bad food is better than great details in life with an antagonistic spouse. Principal: everything in life is a detail except doctrine resident in your soul. Inner Happiness comes from doctrine resident in the soul - sharing the happiness that belongs to God.}

Food is a detail of life and it is better to have lousy food than a house filled with a bitchy wife. The absence of vindictiveness, the absence of hatred, etc.; sins which destroy tranquility of life. You cannot afford to miss Bible doctrine.

The details of life team up with mental attitude sins to produce self-induced misery. The average believer spends most of his life making himself miserable. You cannot be anything but miserable unless Bible doctrine has its proper place.

Bible doctrine is also related to faithfulness. He can take the details of life and enjoy them. When this woman walked into the Temple and dropped in her 2 pennies, she gave all she had. These were just details of life which she dropped into the offering. She walked in with Bible doctrine and she walked out with Bible doctrine.

Prov. 17:1 **Better is a dry piece of bread, and quietness [tranquility] with it, than a house full of sacrifices [this food is the best cuts of meat] with fighting [strife].**

With Bible doctrine, you can go anywhere in life, with or without the details of life. This is standard modus operandi of every believer. Wisdom is from Bible doctrine. He is using the assets of the second birth rather than from the first birth.

2~~A wise servant shall have rule over a son who causes shame.

2b~~And distribute/'shall have part of' the inheritance to the brethren. {the sons are not wise - so the father leaves the estate in the care of the wise servant who distributes the inheritance to the sons so they can survive}

{Note: Verse 17:1 leads into verse 2. An unhappy home leads to children who cause shame to the parents. Humanly speaking the servant does not have much. But he is a believer and takes in doctrine and becomes spiritually mature - 'wise' - NOT a 'high IQ' here - he is utilizing the assets of his 2nd Birth. But the son is using the assets of his 1st and only birth (an unbeliever or a believer without maturity). So, the believer is the one who will share the inheritance that comes with being a believer.}

The 2<sup>nd</sup> birth overcomes bad genes. The father was about to die and he set up a trust fund, and he had the servant handle the trust fund for the son, because the servant was more trustworthy.

A believer with doctrine is dependable, successful, overcomes all handicaps of life, is honest and he has the respect of those who are able to properly evaluate personnel in life.

Prov. 17:2 **A wise servant shall have rule over a son who causes shame, and shall have part of the inheritance among the brothers.**

{Doctrine and Suffering}

This leads to the principle of suffering. A refiners furnace. The Hittites discovered iron and they discovered how to refine it along with gold and silver. They called this refinery Tarshish. They put up these refineries in remote parts of the world, so that it would be kept separate. Fire and heat was applied to metals in order to purify them.

3a~~The crucible/'fining pot' {mitsreph} is for silver, and the furnace/'refining system' for gold.

{Note: A crucible/Mitsreph was a melting pot where impurities were taken out of precious metals. They applied fire to precious metals to refine the impurities out of it. That is why God also allows us to suffer - we learn the importance of doctrine. Then if we have the details of life - fine. If we do not, still fine! We still have doctrine in our souls!}

3b~~But Jehovah/God proves/tries {bachan - tests for purity} the hearts/'right lobes'/'mentality of the soul'.

So far, we have had 3 verses on the importance of doctrine.

Prov. 17:3 **The refining pot is for silver, and the furnace for gold, but Jehovah tries the hearts.**

{Verses 4-5: Believer Minus Bible Doctrine}

The Church Age believer producing human good; and doing things out of fellowship is simply human good. Our righteousnesses are filthy in His sight.

Bible doctrine sustained Jesus Christ when on the cross. No one could help Him; just Bible doctrine.

4a~~A wicked doer {ra`a`} causes himself to give heed to false lips {speaker of false doctrine} . . .

{Note: The ra`a` or wicked doer is a person operating on the energy of the flesh instead of the energy of the Spirit. He may be an unbeliever or a believer out of fellowship. Whatever he produces, good or bad, is still outside the plan of God and, in God's viewpoint, therefore is a ra`a`/'wicked doer'. The wicked doer is negative to Truth, so he prefers to soak in false doctrine.} Human good is rejected by the plan of God.

4b~~And a fraud {sheqer - only can speak human viewpoint} gives ear to a false {havvah} tongue.

If you have negative volition toward doctrine, then this sucks in false doctrine. This leads to the acceptance of false teaching, which is why believers are involved in cults and false teaching. The Hiphil participle is a result of a previous participle that is a result of a previous participle.

Prov. 17:4 **A wicked doer gives heed to false lips; a liar [a believer without doctrine] gives ear to an evil tongue.**

{Vindictiveness is the Result}

5a~~Whoever {carnal believer of previous verse} derides/'looks down on' {la`ag} the handicapped/ugly/'needy in a special way' {rush} reproaches/ridicules his Maker.

{Note: These build up their pride by comparing themselves to a handicapped person in some way - looks, ability, whatever. You ridicule these people and you are ridiculing their Maker! It is the person with mental attitude sins who is really the ghastly one! The physically handicapped were often made that way by God - they have an 'excuse'. The ugly of the soul have no ;excuses'.}

God allows all types of people to be born, and they are allowed to live to teach us. Those who mock these people mock the Creator. In this way, they are inferior to those whom they mock. These are ghastly mental attitude sins.

5b~~And he who is 'glad at calamities' {vindictiveness} shall not be unpunished.

{Note: A person who hates will gloat when an 'enemy' is hurt. The person with mental attitude sins will be punished by God for his mental sin.}

The greatest monster in the Christian life is the mental attitude sins in the frontal lobe.

Prov. 17:5 **Whoever scorns the poor** [handicapped, needy] **reviles his Maker; he who is glad at calamities shall not be unpunished.**

{Note: To 'pardon a transgression' means to have no mental attitude sin toward the person who harmed you in some manner. Maybe they hate you, they gossip, malign you, etc. Where they hate, you return love. It is as if that transgression against you never happened - gone. This is 'no retaliation' in thinking or 'reaction' in deed - 'forgive and forget'.}

9b~~But he who gossips/'repeats a matter' breaks off/separates friends. {because they have no capacity for impersonal love}

{Note: This means when a person is wrong NOT to talk about what the person has done to you - airing someone else's sins. This person also now is a 'trouble maker' - one of the 7 sins God abhors the most.}

Gossip causes a person to separate himself from his friends. Jesus Christ is so great and His plan is so great.

In these first 5 chapters, we meet the greatest monsters and they can only be handled by Bible doctrine, but the ministry of God the Holy Spirit.

Prov. 17:9 **He who covers a transgression seeks love, but he who repeats a matter separates friends.**

You can take or leave the details; but only with Bible doctrine.

## 1966 Proverbs

## Prov. 17:6–10

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{Note: RBT says Verses 6 to end of the Chapter is the best translated in KJV of any portion of the Word.}

2 lines of poetry given as a point of doctrine. Each one of the two-line poems is called a distich. The most important thing is that this book is addressed to believers in the Lord Jesus Christ. The gospel is not presented in Proverbs. This is the doctrine which David



taught Solomon. Prov. 24 will be those discovered by King Hezekiah's secretary. These were those of Solomon and taught by other prophets during these days.

The danger of human good is taught. We are all born with an old sin nature. Jesus Christ provided salvation for mankind. The sins of the world were poured out on Him and God the Father judged them. The Father is perfect; the Author of the plan. The Trinity can only produce divine good. Many people try to intrude on God's plan. They offer all kinds of approaches. There are all of these systems of human good. The great issue of the Christian way of life is divine good versus human good. When controlled by the sin nature, the believer produces human good, which is the wood, hay and stubble that is burned at the final judgment.

Doctrine must be center of our lives. It produces joy or inner happiness, and everything else becomes a detail. Food is a detail. It is better to have bad food with a woman that you love as opposed to having a nagging woman. Food is just a detail. For a man, a woman is a detail of life (and vice versa). If doctrine is first in your life, then you can enjoy the details whether you have them or not.

The fool is the believer minus doctrine. When he loses the status symbols of life; when he loses his woman, he moves into panic palace or sings the blues or sublimates. The fool is minus Bible doctrine, minus a good mental attitude. The stability of the Christian way of life is having Bible doctrine in the frontal lobe.

{Verses 6-10: The Proverbs of Life - (This is a Reciprocal Distich)} {What Children Are to Parents}. The first line is stated, then the situation is turned around in the second line.

6a~~Grandchildren/"Children's children" are the crown of Grandfathers/'old men'.

{Note: This means Grandchildren are the source of blessings for a Grandparent. Divine Institution number 3 is that the family is the basis of stability in a nation.}

{What Parents are to Children}

6b~~And the glory of children are their fathers/Grandparents. {'fathers' plural here means, in context, the Grandparents}

We are looking at 3 generations of people. Our environment has changed dramatically, but this proverb is still accurate. This simply tells us that grandparents dote on their grandchildren. If you are around grandparents and they will eventually tell you about their grandchildren. The basis of stability in a national entity. 3 generations of doctrine give maximum stability to a national entity. Bible doctrine is passed down to 3 generations.

Authority, self-discipline, respect for the rights of others. Respect for the privacy of others, respect for the property of others, are some of the 5 or 6 things to be learned in the home.

Children should be taught and made aware that they have free will; and they must understand that, at some point, they will make all of their own decisions. They need to know that these choices will affect their lives forever. Take a kid to a cafeteria and say, "Choose anything that you want; but you must eat everything." Then tell them when they are barfing, "You decided here, and that is why you are sick." Life is based on many principles of authority.

Prov. 17:6 **Sons of sons [grandchildren] are the crown of old men, and the glory of sons are their fathers.**

We jump to divine institution #4.

{Comparative Distich - First line better than Second}

7a~~'Excellent/Eloquent speech' becomes not a fool.

{Note: Excellent speech is sarcasm. It is 'lip talk' above what the speaker understands. He talks like he does understand but he does not. And, the fool is a person without doctrine in his soul.} A comparative distich; the first line gives you something better than the second line.

Excellent speech is talking about something that you do not know anything about. A fool talks with authority about things that he does not understand. This is not profitable or suitable for a fool. A fool lacks understanding. He might talk about weather or football, and not understand them. He eloquently expresses his opinions but he doesn't know what he is talking about.

7b~~Much less do lying lips . . . a prince.

{Note: The prince is a political leader. This political leader is operating on political expediency instead of doing what is best for his nation. He KNOWS what to do. He knows the score but deliberately deceives. He is much more repulsive. He deceives the people. And, this prince is NOT a crown to his Grandparents! (the proverbs progress).}

The fool does not understand what he is talking about. A prince is a national leader and he does know what is going on. He knows what is going on in Turkey, Rhodesia or West Africa. A lying speech from a national leader is much worse than the opinion of someone who knows nothing.

Prov. 17:7 **An excellent lip is not fitting for a fool; much less are lying lips fitting for a prince.**

God has given the believer stuff in time and eternity. While in time, we represent the Lord Jesus Christ. The eyes refers to the intelligence. Doctrine evaluates everything in life.

If your eyes are on the giver, then whether they give you or not makes little difference. You are thinking about the giver and not the gift.

Jesus said, "I will never leave you and I will never forsake you." The Bible we have is a demonstration of the fact that He will not. All that we are thinking about, He can give us. All that we need, God has given us in writing. His Word gives us the information that we need in order to keep everything in perspective.

Bob says, it is almost blasphemous to give gifts on Christmas. He is not knocking gifts. But suppose that next Christmas, God said, it will be different. The only thing you can give is an expression of your mental attitude toward someone else. What a Christmas! One Christmas, Bob did not get anything because of his behavior. However, he recognized his father's love in this situation and that was the best Christmas that he ever had. He was fair and just and honorable and basking in his father's love was more meaningful than gifts. It is the giver who counts.

8a~~A gift is as a 'stone of grace'/'precious stone' {chen eben} in the eyes of him who has it.

{Note: The gift here is doctrine - God's Divine viewpoint. It is what God has given freely the believer for him to use in 'Phase II' or his life on Earth after salvation. Doctrine has its source in the Grace of God. And, 'eyes' is used for intelligence. In Revelation 4:6, the 4 angelic heralds wear a coat 'full of eyes' which RBT calls the 'Uniform of Wisdom'.}

8b~~Wherever it {divine viewpoint} goes . . . it [the person with it in his norms and standards] prospers.

{Note: What you think is what you are! Where ever doctrine goes, doctrine prospers. There may be no details of life, but there is inner happiness and it can not be erased! YOU are happy and YOU make those around you happy. Prosperity follows you everywhere! If you have doctrine, you understand God's love for you - and you imitate that love. You can not give what you do not have.}

Would you rather have a brand new mustang or your parent's love? That is a tough one. Bob is talking about being around Christians who are totally relaxed and they give of themselves. Think of those with whom you have any kind of relationship. Relatives, friends, gf or bf; and ask, "Can I give of myself to the human race?"

your capacity for love is based upon doctrine in your soul. Wherever Bible doctrine goes, Bible doctrine prospers. What goes on in your frontal lobe determines whether you are happy or not. The Word of God lives and abides forever. You can enjoy materialistic things because you have doctrine.

There are always so many Christians who are frustrated. They expect to get this or that. Maybe these things do not materialize. They probably tore up a lot of fig leaves until they put together their shorts for one another. You may be very brilliant and very proud of you I.Q. You may be very successful, but with all your human brilliance, you cannot love apart from Bible doctrine.

A gal dates one man one night and another the next; and she is charge all of the windmills and she does not have the capacity to love. Bible doctrine gives the capacity to love. Neither beauty, nor brains will take care of that. Wherever Bible doctrine goes, Bible doctrine prospers. Bible doctrine can go anywhere and prosper. Wherever Bible doctrine is, there is the capacity to love the Lord and to love people. It orients to every circumstance of life.

Prov. 17:8 *A bribe is like a precious stone in the eyes of him who has it; wherever he turns, he is prudent.*

The importance of love and harmony among believers.

{Result of Doctrine in Believers - Ability to Love Each Other} {Antithetical Distich} the first line states a principle and the second line states a principle.

9a~~He who pardons {kacah - Piel Intensive stem, *to forgive, to pardon, to not retaliate*} 'a transgression against them' . . . 'promotes love'/'develops an inner capacity for love'.

{Note: To 'pardon a transgression' means to have no mental attitude sin toward the person who harmed you in some manner. Maybe they hate you, they gossip, malign you, etc. Where they hate, you return love. It is as if that transgression against you never happened - gone. This is 'no retaliation' in thinking or 'reaction' in deed - 'forgive and forget'.}

You love where they hate; you love where they retaliate. Nowhere does your inner happiness skip a beat. You respond to the Lord and you relax toward them. You do it constantly, according to the Piel stem. Someone is constantly doing something to you. You have been wronged by another believer. You first put the matter in the Lord's hands. You do not retaliate, you forgive the person (your forgive as Christ forgave).

9b~~But he who gossips/'repeats a matter' breaks off/separates friends. {because they have no capacity for impersonal love}

{Note: This means when a person is wrong NOT to talk about what the person has done to you - airing someone else's sins. This person also now is a 'trouble maker' - one of the 7 sins God abhors the most.}

Capacity to love is not just related to those whom you love but toward those who are your enemies. You do not hate them, you do not retaliate, etc. He keeps his mouth shut about those who have sinned against him. He does not point this out to others. The doctrine of the fifth. This is not the fifth as you just thought of it; shame on you. A lamb was brought to the priest. Whatever the price of the lamb or whatever and a fifth of that was brought with it. The priest puts the lamb on the altar and the throat is cut and the lamb is slaughtered; and then you give the priest a fifth of the value of the sacrifice. God gains an extra \$20 besides the lamb (assuming it is worth \$100).

Repeating a matter means you are raking up sins that you should have put into the Lord's hands. Airing someone else's sins. The believer destroys all of his capacities.

Prov. 17:9 **He who covers a transgression seeks love, but he who repeats a matter separates friends.**

This is the concluding verse. Some people can only learn the hard way, and that seems to be the case here. Doctrine says, come on in, reproof, I have been looking for you. You can get it on the inside through doctrine or on the outside through knots on your head.

10~~One reproof penetrates more into a wise man . . . than an hundred stripes into a fool.

{Note: A mature believer welcomes correction. This means that 'one reproof from learning doctrine' (learning the easy way) is better than learning from the school of hard knocks. Your choice . . . learn doctrine and avoid pitfalls, or get knots on your head from Divine discipline}

Prov. 17:10 **A reproof enters more into a wise man than a thousand stripes into a fool.**

**I don't know what lesson # this is; it appears that Bob just stopped here and went to Prov. 25.**

## 1966 Proverbs

## Prov. 17:11-16

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I am not sure why this is so many lessons later to go back to Prov. 17.

This is about 6 dangerous men. The great struggle between the sin nature and doctrine in the soul. It is called evil and wicked often.

Bob here says, once again, open your Bibles to Proverbs 17.

Controversy when a person become a person. In the womb. The Bible is, the person is not a person until the person leaves the womb. He is not a person until the old sin nature possesses a soul.

All unbelievers have an area of strength and an area of weakness. All unbelievers perform good, as do believers. All unbelievers are capable of producing good. God is perfect and His plan is perfect.

Legalism is, man does the work, and God blesses man because he is good. Grace is, God does the work and man enjoys the blessing. The sin nature produces human good and sins from the area of weakness.

The lust pattern forms the basis of seeking out this or that. People seek happiness in the various details. Last night was the New Year's eve service, so this is in the correct order, time-wise.

You can enjoy the things of life when you have Bible doctrine. In fact, that is the only way that you can enjoy the details of life. The sin nature produces human good and sins. We are warned to stay away from mental attitude sins. Proverbs is addressed to believers who have already believed in Jesus Christ. Anything that man can do cannot save him. Human good has no place in the plan of God. The plan of God begins at the cross. All of the sins of the old sin nature were poured out upon Jesus and judged. The gospel means good news, and it is good news that our sins were judged. The real issue is the fact that, when Christ died on the cross, human good was rejected. When man rejects the cross, then he stands upon his own human good.

The book of Proverbs has little to offer those who are unsaved. The issue to you is, what think ye of Christ? These 6 dangerous men here are all believers. We find before us today 6 believers who are dangerous to the cause of Christ. They operate outside the plan of God. Today, every believer is in union with the Person of Jesus Christ.

The book of Proverbs is to learn how to stay out of the pitfalls. There is often in the book of Proverbs eating food to be analogous to taking in the Word of God. These 6 dangerous men are believers who have reject Bible doctrine. They are occupied with the details of life.

When the believer is controlled by his sin nature, then he will be involved in mental attitude sins. There is hostility and fear and anxiety. Sometimes there is a facade of self-righteousness.

All of these other things add up to being outside the plan of God. At the moment that we enter into the plan of God, we are prepared to die. Any time a person believes in Jesus Christ, he is then ready to meet God in eternity. He is never more prepared.

Bob heard the first mention of the rapture, and he was told, "If the rapture takes place, then you will stay for the Tribulation." He named all of his pet taboos.

Once you are saved, you are ready to meet your Maker. You are prepared the moment you believe in Jesus Christ. There may be a year or 30 or 50 before you die. We continue to live here on earth because we represent the Lord Jesus Christ. These 6 dangerous believers could die, and would still go to heaven. However, they are problematic in time.

{Verses 11-16: Six Believers Dangerous to the Cause of Christ} {1st: Rebellious Person}

11a~~A rebellious [person] seeks only 'the evil'/'Old Sin Nature'.

**The rebellious seeks only after the evil.** This is the believer who reject Bible doctrine as his norm, standard and criterion. He superimposes his self-righteousness on phase II. His sins are always overt sins. The unseen sins, the pride, gossiping and maligning are rejected as being serious sins. Rom. 8:8 tells us there is no place for human good. He expects God to come through with whatever it is that he wants, based on legalism. This

is rebelliousness and blasphemy. He thinks he can do something in order to get blessing from God.

The shallow superficial way of life to think there are nice guys and bad guys; and the nice guys are blessed and the bad guys are cursed. A person wakes up and thinks he is a bad guy, so he tries to live like a nice guy. What does God do with the person involved in the subtle sins. The worst kind of discipline that we can have in time is to be turned over to a fallen angel. So, God turns such believers on over to the fallen angels.

11b~~I {God} will send a 'cruel messenger'/'fallen angel' against him.

{Note: 'The evil' is the Old Sin Nature - means to live by human viewpoint. A believer without doctrine/'divine viewpoint' can only live by human viewpoint - his preconceived ideas - either ascetic or lascivious. In Psalm 78:49, the 'cruel messenger' is also used. This is a fallen angel. A fallen angel can not touch a believer unless given permission by God.}

Example of the guy at Corinthians who was put under the sin unto death.

God only turns us over to angel when we have been so evil. If we are a rebellious believer, God will turn us over to evil and horrid discipline of the demon. No one operates under the plan of God apart from the grace of God.

Prov. 17:11 [An evil one seeks only rebellion; so a cruel messenger \[an evil angel\] shall be sent against him.](#)

{2nd : Foolish Believer [Comparative Distich (1st line contains something better than in the 2nd line)]}

12~~[Better] You {man} meet a bear robbed of her cubs . . . rather than a fool in his folly.

{Note: A mother bear who has lost her cubs is VERY ANGRY and VERY DANGEROUS. Yet, meeting her is better than meeting a fool in his folly. Folly is legalism, tabooism, and living by energy of the flesh. And the fool is a believer who does not care for Bible doctrine.}

What we have in line one is better than is what in line two. There is nothing more angry than a bear who has lost her cubs and she has a very bad disposition. Even worse than this is meeting a fool in his folly. This is living under the old sin nature rather than under divine provision. The fool is the believer minus Bible doctrine. This is getting involved in the -isms or the schisms.

The believer who has a little Bible doctrine. He has a little maudlin sentimentality and is mixed up with the cults. You might as well be mixed up with a momma bear who has just lost her cubs.

Prov. 17:12 [Let a bear robbed of her cubs meet a man, rather than a fool in his folly.](#)

The next one.

{3rd: Vindictive Believer}

13~~Who ever rewards evil for good . . . evil shall not depart from his household.

When one rewards evil for evil, this is revenge tactics. This is one of the worst of all believers. You have to have a strong hatred to reward evil for good. Even when they do good, it is wrong to you. You construe all that they do as a wrong action.

{Note: Rewarding 'evil for good' is Satan's man per RBT in teaching I Thessalonians 5:15. This is referring to revenge tactics. You hate the person so much that they can do 'nothing right' in your eyes. You just HAVE to get revenge against him. If he can, he will turn his children, friends, parents, etc. against those doing good and will bring great divine discipline on himself, but in influencing others in his household, they also receive great discipline.}

Prov. 17:13 [Whoever rewards evil for good, evil shall not depart from his house.](#)

Someone came from a long distance to tell Bob about his teaching. The baby gets milk first and then the baby is weaned and then you can grow on your own. They are babies; that is why you first of all receive doctrine. This woman traveled 1000 miles to tell Bob and this was because she had a dear sweet pastor who told her to just read the word and everything would be fine. He was sweet and Bob was not.

{4th: Vindictive Believer (Parabolic Distich (1st line illustrates 2<sup>nd</sup>)}

14a~~As one 'discovering a water hole', so is the beginning of strife.

14b~~Therefore before it irritates everyone, abandon strife.

{Note: 'Discovering a water hole' is an idiom: literally 'letting out water'. And, this refers to discovering a new water hole in the desert. It can cause troubles if you do not set up 'water rights' rules. And, that is the analogy to the Water of the Word. Those who learn the Word correctly and apply it are not trouble makers. If you are a trouble maker, you will irritate others and they are to 'separate from you'. Learn first.}

When was the last time you let out water and what has that to do with strife? This simply means to discover a water hole. There are great flocks. They live by animals, and animals must have water. Letting out water is discovering a water hold. Immediately, there is a battle over water rights.

Discovering God's Word ought to be a source of teamwork. The discovery of Bible doctrine ought not to produce strife. The believer ignorant of Bible doctrine promotes strife. There are so many trouble-makers among believers. We are to phase such a one out.



Prov. 17:14 **The beginning of strife is like letting out water** [the discovery of a water hole]; **therefore leave off fighting, before it breaks out** [abandon strife before fighting breaks out].

2 kinds of warped believers.

{5th: Warped (Prejudicial and Biased) Believer}

15~~He who justifies the wicked, and he who condemns the just . . . both are an abomination to Jehovah/God.

Have you justified the actions of your friends? Or have you been constantly critical? Have you been constantly critical of those around you. Always criticizing and judging them.

{Note: The first warped believer is one who justifies the wicked - he is partial in his judgments. The second warped believer is the critical believer.}

Prov. 17:15 **He who justifies the wicked, and he who condemns the just, even both of them are hateful to Jehovah.**

{6th: Academic Fool [Integral Distich (2nd line completes thought of 1st)]}

16~~Why tuition/'ready money to go to school' in the hand of a fool? To get wisdom when he has no 'right lobe'/heart?

The fool has ready money to go to school, but he has no heart; no frontal lobe. The key to this parable is no tuition. There is the principle of doctrine in categories. This person has doctrine available. Bible class is available night after night in Berachah. This person has the money, but his grades aren't good enough to get into school. He cannot even get into the idiot schools; these little junior colleges. He has all the money that he needs. Such a person has Bible doctrine available to him. You need this or that and God will provide. Whatever you need, God will provide. But why should God provide when you lack the doctrine to appreciate it? You don't as a parent go out and buy your 2 year old a bicycle. Or buy him a motorcycle. That is the way to go; it is the way to live. Obviously, this child does not have the capacity to appreciate this sort of thing. The most miserable people in the world are believers living under the sin nature. Believers minus Bible doctrine. Believers operating under mental attitude sins. Those who are executing human good. They are miserable. Bible doctrine is available to you, on tapes and in Bible class.

{Note: Tuition refers to two things: 1) God the Holy Spirit Who teaches us the Word, and 2) Doctrine in categories so that it can be applied. This is a person who has doctrine available. He has the money to go to school but not the learning that makes it worthwhile. His 'heart' here means he has negative volition toward learning doctrine.}

{Capacity for True Love [Synonymous Distich (two lines of that say the same thing)]}

Prov. 17:16 Why is there a price in the hand of a fool to get wisdom, since he has no heart for it?

## 1966 Proverbs

## Prov. 17:17–24

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What many of these proverbs are, are what David taught Solomon; and others are what Solomon taught his son Rehoboam (who did not have positive volition toward this doctrine).

Jesus Christ paid for our sins and He rejected human good. God's plan is totally from God. Every believer is in full-time Christian service. Doctrine + the filling of the Spirit = divine good production. The Book of Proverbs describes operation phase II. It is the objective of the believer for the preparation for life. Doctrine is the life of the believer. **"Man will not live by bread alone but by means of every word from the mouth of God."** Knowledge of Bible doctrine + the application of doctrine = wisdom. The great enemy can be the details of life. Money, success, social life, health, social life, materialistic things, loved ones. You can lose any of these things, but you still have happiness because of doctrine in the soul. Inner happiness leads to occupation with Christ.

Many parents are children having children. They lack the capacity to love. The parent to child relationship, the child is incapable of love. You cannot have a true relationship with the child based upon normal love for one another. If the parent keeps trying to gain the love of the child, will end up with an adult child who is unable to love back because they have not been trained. Being members of the same families does not mean that you love one another. There are long historical accounts of hatred in families; Herod killed 3 of his own sons. Famous pun of Octavius: "Better to be Herod's pig than Herod's son."

There is no calling program and no authorization for a calling program. No gimmicks and no invitation; and we don't care if you ever join the church.

If parents are ever going to enjoy their children, there must exist capacity for love. If you are vain or antagonistic, you will never know the kind of love that a family has. Parents who use their children as status symbols. If you find a parent who talks about their children all of the time, he will become a grandparent that people avoid.

If you depend upon your children for happiness, then you are going to be the most miserable person. Under grace, God gets the credit and under legalism, man gets the credit.

The illustration of the woman who shoves various men into a suit of armor, and the real person comes out at inopportune times. It is the friendship love which is mentioned here in v. 17.

17~~A friend loves {ahab} at all times . . . and a brother/'true friend' is born for adversity/'time of trouble or tragedy'.

{Note: There are three categories of love- toward God, toward spouse, toward everyone else. Here 'ahab is equivalent to the Greek 'Agapao'. This is category 3 love - friendship. A true friend loves in good times and bad. You lost your 'social status' and they still love you. That is a true friend.}

Bob, when he became an adult, became aware of his uncle and his father as friends. You cannot understand and have the proper relationship with children until you understood category #3 love. This is a mental attitude; this is a relaxed mental attitude. There is a rapport set up.

Christian families based upon taboos. They have raised their families apart from anything solid. A friend loves at all times. The word *brother* refers to a true friend, a person from adversity. When a person loses all of the status symbols, the friend is still there.

Prov. 17:17 [A friend loves at all times, and a brother is born for the time of trouble.](#)

{Negative Teaching of True Love} The principle of false friendship. This means, in v. 18, that he cosigns a loan. He says that he will take on the responsibility for the money that the friend owes.

God the Holy Spirit is the only One Who can produce divine good. The believer out of fellowship does everything based upon human good.

The case of the frustrated parent; the child did not turn out well. The parents provided all of these lessons, etc.

18~~A man 'void of understanding' strikes hands . . . and becomes surety in the presence of his friend.

{Note: Void of understanding means no divine viewpoint in their soul (believers are always in view in Proverbs). In this day, a person would go to a store with a friend who is under 'materialism lust' and strikes the counter - bang, bang - that indicated that they would 'co-sign' for this person so he could go into debt. This is an illustration of false friendship - he is getting this guy in over his head in debt instead of leveling with him about the guy's financial situation.}

Prov. 17:18 [A man lacking heart strikes hands; he pledges in the presence of his friend.](#)

{A Subtle Synthetic Distich' (where both lines have Truth or Doctrine and the two lines have something in common)}

19a~~He who loves {'ahab} apostasy/ 'transgression against God or authority' {pasha}` loves strife.

The person who loves apostasy loves strife; he does not love friends. He has pride, envy and jealousy.

19b~~And he who exalts his 'gate' seeks misery.

{Note: In this section, a lack of doctrine leads to carnality, and carnality leads to legalism, legalism leads to mental attitude sins, mental attitude sins lead to 'human good' (energy of the flesh) . . . which is apostasy. Next, the house was hidden behind a great wall with a gate - so the 'gate' is an idiom for the status symbol in the ancient world. So the gate is used for all the details of life - social life, wealth, sex, power, new car, new house, etc. - putting any of these ahead of God and His Word.}

The house in the ancient world was hidden behind a gate. It could not be seen. The gate stands for the details of life. Many parents are interested in status symbols. You are impressed with the superficial things of life. You want your children to make the right noises at the right time.

When your child is killed in Vietnam, I want you to think about that banquet and the nice things which are said to you. "I have no magic wand." Bill Schill had Bible doctrine and died a lengthy death. His wife still had Bible doctrine in adversity.

Prov. 17:19 **He who loves fighting loves transgression; he who makes his gate high seeks ruin.**

{Preparation for the 'Frustrated Parent' (the ones with NO Doctrine and teach Children no Doctrine)}

20a~~He who has a perverted/distorted 'right lobe'/heart {no doctrine in the soul} finds no good {no divine good}.

20b~~And he who has a perverted tongue falls into misery.

{Note: The slanderer, maligner does so because their mental attitude sins cause them to be unhappy and frustrated.}

A perverted tongue falls into misery; these are sins of the tongue. 2 parents are generally frustrated. They are conscious of status symbols.

Prov. 17:20 **He who has a perverse heart finds no good, and he who has a crooked tongue falls into mischief.**

This is a person who is without doctrine. The child born to such parents is a fool because his parents lack doctrine. They are frustrated when they have the child. They are minus doctrine and they will do nothing to communicate what they do not have.

Bob can tell by looking at the children which ones have been running Bob down for years.

If the father has no doctrine, then he cannot pass it on. He may have kids with attractive looks and great personalities, but these children are fools. A fool begets a fool. Bob can tell that what he is saying is not strengthening his personal friendships in church.

{Frustrated Parent with no Doctrine has new Status Symbol - A Child (who will become a Fool)}

21a~~He that begets a fool does it to his sorrow.

21b~~And the father of a fool has no joy/'inner happiness'.

{Note: Parents communicate to their children what they know. If they do not know divine viewpoint, they can not teach divine viewpoint. And, as a child grows with no divine viewpoint, he will only bring more misery to his parent. This is the 'saved' but no doctrine child - rebels against authority, becomes frustrated themselves, etc.}

Prov. 17:21 **He who fathers a fool does it to his sorrow; the father of a fool has no joy.**

{Antithetical Distich - Lines of Poetry are Opposite in Meaning}

22a~~A merry/'inner happiness based on Bible doctrine' {sameach} heart/'right lobe' is caused to keep on producing {divine} good . . . like a medicine {heals the problem of the frustrated parent}.

The solution for such kids is here.

{Note: A merry heart is a right lobe that is full of doctrine so it has capacity for happiness - sharing the happiness that belongs to God. And a broken spirit is a person whose soul is filled with mental attitude sin - there is no fellowship with God - and in the Church Age - you are grieving or quenching God the Holy Spirit - this person is frustrated, bitter, worried, anxious, full of fear, a cry baby, hysterical etc.}

22b~~But a crushed spirit {the Holy Spirit grieved} dries the bones.

The crushed Spirit means that the sin nature controls the life; the Holy Spirit is crushed in the life.

{Note: In the Church Age, the believer is filled with God the Holy Spirit. But when out of fellowship, the Spirit is grieved and quenched. So, the believer without doctrine stays in carnality and crushes the Spirit filled life. Sin controls his life and the Spirit is crushed in the family circle.}

Prov. 17:22 **A merry heart does good like a medicine, but a broken spirit dries the bones.**

A believer out of fellowship is indistinguishable from the unbeliever.

{The Child Grows without Integrity - and Takes Bribes}

23~~A wicked man {believer out of fellowship - no doctrine to guide his life} takes a bribe in secret {idiom: literally 'a bribe out of the bosom'} to pervert the ways of justice.

{Note: So, the illustration is that his son grows up to be a corrupt judge. And, he is so proud. His son is a great and wealthy man - and he is 'My Son!'. Then he gets caught and he is 'my son . . . how could he do it to me?'}

Prov. 17:23 **A wicked man takes a bribe out of the bosom [secretly] to pervert the ways of judgment.**

24a~~Wisdom is before him {Bible doctrine was readily available} . . . who has understanding.

{Note: Doctrine was available to the parent. And, he then could have taught his child. And the child did not have to turn out this way! The parent understood the issue, but did nothing about it.}

24b~~But the eyes of a fool are in the 'ends of the earth'.

{Note: The 'ends of the earth' means the child's mind wandered from detail to detail. He helped the child in sports, ballet, singing, studying law, etc. - anything . . . but did not teach him doctrine/'divine viewpoint'.}

There is no concentration upon Bible doctrine. All of the child's life, there will be frustrated parents. The child has no respect for authority; none for the coach; no respect for academic authority.

Some will have children and they will raise them marvelously. Bob can see teenagers taking notes. The filling of the Spirit produces divine good. Even a fool when he holds his peace.

Prov. 17:24 **Wisdom is before him who has understanding, but the eyes of a fool are in the ends of the earth.**

This seems to be the end of lesson #21

{Future of the Frustrated Parent - No Virtue in Child from Doctrine - Grief and Bitterness}  
25~~A foolish son is a grief to his father . . . and bitterness to her who bore him.

Prov. 17:25 **A foolish son is a grief to his father, and bitterness to her who bore him.**

26~~Also to punish the just is not good . . . nor to strike princes for equity.

{Note: So, the example continues being the corrupt judge. This son punishes those who will not pay his bribe. And, he takes down great men for his own personal gain. No respect for common law or authority of others.}

Prov. 17:26 **And it is not good to punish the just, nor to strike princes for uprightness.**

{Answer to the Frustrated Parent Problem}

27a~~He who has knowledge {doctrine in his soul} restrains his words {sins of the tongue}.

{Note: The child with doctrine refrains from the sins of the tongue - no slander, maligning, gossiping, false witness. etc.}

27b~~And a man of understanding is of excellent Spirit.

{Note: As opposed to the crushed Spirit above, the believer with doctrine knows how to stay in fellowship and does. God the Holy Spirit leads his life. God and His viewpoint is everything. And, he will be a great blessing to himself, his parents, his entire family, his community and his nation. He has honor, virtue, fairness, righteousness, on and on and on.}

Prov. 17:27 **He who has knowledge uses few words; a man of understanding is of an excellent spirit.**

{If you have no Doctrine, Do NOT Witness - Keep your mouth Shut}

28~~Even a fool, when he holds his peace, is counted wise.

28b~~And he who shuts his lips is often esteemed a man of understanding.

{Note: If you do not know divine viewpoint, it is better to keep your mouth shut and you will bring no dishonor to the family escutcheon is the main principle of this concluding verse.}

Prov. 17:28 **Even a fool, when he is silent, is counted wise, and he who shuts his lips is counted as a man of understanding.**

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## Chapter 18

1 Through desire a man,  
having separated himself,  
seeks and intermeddles with all wisdom.

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

[Note: This is where a fool is defined. In Proverbs, a "fool" is a person who operates on his own viewpoint. He rejects Divine Viewpoint.]

3 When the wicked comes,  
then comes 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 calls 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 they go down into the innermost parts of the belly.

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

10 The name of Jehovah/God is a strong tower . . .  
the righteous run into it, and is safe.

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

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

13 He that answers a matter before he hears it . . .  
it is evil/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/'right lobe' of the prudent  
{SuperGrace believer}  
keeps on acquiring knowledge/'bible doctrine'.



And the ear of the wise seeks knowledge.

16 A man's gift makes room for him . . .  
and brings him before great men.

17 He that is first in his own cause seems just . . .  
but his neighbor cometh and searches him.

18 The lot causes contentions to cease . . .  
and parts between the mighty.

19 A brother offended  
is harder to be won than a strong city . . .  
and their contentions  
are like the bars of a castle.

20 A man's belly shall be satisfied  
with the fruit of his mouth . . .  
and with the increase of his lips  
shall he be filled.

21 Death and life are in the power of the tongue . . .  
and they that love it shall eat the fruit thereof.

22~~ Whosoever finds a good wife {right woman} . . .  
receives grace from Jehovah/God.

23 The poor uses entreaties . . .  
but the rich answers roughly.

24 A man that has friends  
must show himself friendly . . .  
and there is a friend  
that sticks closer than a brother.

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## Chapter 19

1 Better is the poor that walks in his integrity . . .  
than he who is perverse in his lips, and is a fool.

2 Also, that the soul be without knowledge,  
it is not good . . .  
and he who hastens with his feet sins.

3 The foolishness of man perverts his way . . .  
and his heart frets against Jehovah/God.

4 Wealth makes many friends . . .  
but the poor is separated from his neighbor.

5 A false witness shall not be unpunished . . .  
and he who speaks lies shall not escape.

6 Many will entreat the grace/favor of the prince . . .  
and every man is a friend to him that gives gifts.

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

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

8 He that gets wisdom loves his own soul . . .  
he who keeps understanding shall find good.

9 A false witness shall not be unpunished . . .  
and he who speaks 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 defers 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 grace/favor is as dew upon the grass.

13~~A foolish son is the calamity of his father;  
and the contentions of a wife are a continual dropping  
{marry the wrong woman and the man brings upon himself  
torture for the rest of his life}.

14~~House and riches are the inheritance of fathers;  
and a wife caused to be wise is from Jehovah/God.

15 Slothfulness casts into a deep sleep . . .  
and an idle soul shall suffer hunger.

16 He who keeps the commandment keeps his own soul . . .  
but he who despises his ways shall die.

17 He who has pity upon the poor lends unto Jehovah/God . . .  
and that which he has given will he pay him again.

18 Chasten your son while there is hope . . .  
and let not your soul spare for his crying.

19 A man of great wrath shall suffer punishment . . .  
for if you deliver him, yet you must do it again.

{Verses 20 is an 'Integral Distich'}

20~~Hear counsel and receive instruction . . .

{go to bible class and learn or get the tapes and learn from a 'wise  
teacher of the Word'}

for the purpose that you may be wise in your latter end.

{if you are ever going to learn and understand divine viewpoint -  
take in doctrine consistently and grow up}

{Antithetical Distich}

21~~There are many devices

{referring to mental attitude sins - where believers fail}

in a man's heart/'right lobe' . . .

nevertheless, it is the counsel of Jehovah/God that shall stand.

{mental attitude sins are in contrast to Divine Viewpoint taught by  
the Word of God - where believers succeed}

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

23~~The 'Occupation with the Lord'/  
'respect/awe/fear/love of Jehovah/God' . . .  
is life . . .

{really means to have so much respect and love for the Lord that  
He is in your thoughts all day long - to be occupied with Him .

But this is true love - that which comes from knowledge of  
the object of your love. Those who do not know Who and What  
He is, only 'lust' after Him and that is superficial and not true  
love.}

so that one can sleep satisfied . .  
untouched by evil.

24 A slothful man hides his hand in his bosom . . .  
and will not so much as bring it to his mouth again.

25 Smite a scorner,  
and the simple will beware . . .  
and reprove one who has understanding,

and he will understand knowledge.

26 He who wastes his father,  
and chases away his mother . . .  
is a son that causes shame,  
and brings reproach.

27 Cease, my son,  
to hear the instruction  
that causes to err  
from the words of knowledge.

28 An ungodly witness  
scorned judgment . . .  
and the mouth of the wicked  
devours iniquity.

29 Judgments  
are prepared for scorers . . .  
and stripes  
for the back of fools.

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## Chapter 20

1 Wine is a mocker,  
strong drink is raging . . .  
and whosoever is deceived thereby  
is not wise.

2 The fear of a king  
is as the roaring of a lion . . .  
whosoever provokes him to anger  
sins against his own soul.

3 It is an honor for a man  
to cease from strife . . .  
but every fool  
will be meddling.

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

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

6 Most men will proclaim [to] every one  
his own goodness . . .  
but a faithful man . . .  
who can find?

7 The just man walks in his integrity . . .  
his children are blessed after him.

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

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

10 Divers weights,  
and divers measures . . .  
both of them are alike abomination  
to Jehovah/God.  
[dishonesty in business principle - false scales used to  
increase the amount paid for something]

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 . . .  
Jehovah/God has made  
even both of them.

13 Love not sleep,  
lest you come to poverty . . .  
open your eyes,  
and you shall be satisfied with bread.

14 "It is nothing, it is nothing," said the buyer . . .  
but when he is gone his way,  
then he boasts.

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

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

17 Bread of deceit  
is sweet to a 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 goes about as a talebearer  
reveals secrets . . .  
therefore meddle not  
with him who flatters with his lips.

20 Whosoever curses his father or his mother . . .  
his lamp shall be put out in obscure darkness.

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

22 Say not you, "I will recompense evil" . . .  
but wait on Jehovah/God,  
and he shall save you.

23 Divers weights  
are an abomination unto Jehovah/God . . .  
and a false balance is not good.

24 Man's goings are of Jehovah/God . . .  
how can a man then understand his own way?

25 It is a snare  
to the man who devours that which is holy . . .  
and after vows to make inquiry.

{Capital Punishment as a Hindrance to Crime}  
26~~ A wise king weeds out the criminals {in his kingdom},  
and therefore he drives the wheel over them.

27 The spirit of man  
is the candle of Jehovah/God . . .  
searching all the inward parts of the belly.

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

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

30 The blueness of a wound cleanses away evil . . .  
so do stripes the inward parts of the belly.

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## Chapter 21

1 The king's heart  
is in the hand of Jehovah/God . . .  
as the rivers of water . . .  
He turns it whithersoever He will.

2 Every Way of a man  
is right in his own eyes . . .  
but Jehovah/God  
ponders the 'right lobes'/hearts.

3 To do justice and judgment  
is more acceptable to Jehovah/God  
than sacrifice.

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

5 The thoughts of the diligent  
tend only to plenteousness . . .  
but of every one that is hasty  
only to want.

6 The getting of treasures

by a lying tongue  
is a vanity tossed to and fro  
of them that seek death.

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

8 The way of man  
is crooked/distorted and strange . . .  
but as for the pure,  
His work is right.

9 It is better to dwell  
in a corner of the housetop,  
than with a brawling woman  
in a wide house.

10 The soul of the wicked desires evil . . .  
his neighbor finds no grace/favor in his eyes.

11 When the scorner is punished,  
the simple is made wise . . .  
and when the wise is instructed,  
he receives knowledge.

12 The righteous man  
wisely considers the house of the wicked . . .  
but 'Elohiym/Godhead  
overthrows the wicked for their wickedness.

13 Whosoever "shuts up"/stops his ears  
at the cry of the poor . . .  
he also shall cry himself,  
but shall not be heard.

14 A gift in secret pacifies anger . . .  
and a reward in the bosom strong wrath.

15 It is joy to the just  
to do judgment . . .  
but destruction  
shall be to the workers of iniquity.

16 The man  
who wanders out of the Way of understanding  
shall remain



in the congregation of the dead.

17 He who loves pleasure  
shall be a poor man . . .  
he who loves wine and oil  
shall not be rich.

18 The wicked  
shall be a ransom for the righteous . . .  
and the transgressor  
for the upright.

{Comparative Distich}  
19~~Better to live alone in the desert . . .  
than with a quarrelsome/contentious  
and 'bad tempered'/maladjusted woman/wife.

20 There is treasure to be desired  
and oil in the dwelling of the wise . . .  
but a foolish man spends it up.

21 He who follows after righteousness and mercy  
finds life, righteousness, and honor.

22 A wise man scales the city of the mighty,  
and casts down the strength of the confidence thereof.

23 Whosoever keeps his mouth and his tongue  
keeps his soul from troubles.

24 Proud and haughty scorner is his name . . .  
who deals in proud wrath.

25 The desire of the slothful kills him . . .  
for his hands refuse to labor.

26 He covets greedily all the day long . . .  
but the righteous gives and spares not.

27 The sacrifice of the wicked is abomination . . .  
how much more, when he brings it with a wicked mind?

28 A false witness shall perish . . .  
but the man who hears . . . speaks constantly.

29-31~~ A reversionist hardens his face,

but one who is upright {super grace},  
proves his way. 30~~

For the super grace believer  
there is no wisdom,  
nor understanding,  
nor counsel  
against Jehovah/God. 31~~

The horse  
is prepared for the day of battle,  
but victory  
belongs to Jehovah/God.

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## Chapter 22

1 A good name is rather to be chosen  
than great riches . . .  
and loving grace/favor  
rather than silver and gold.

2 The rich and poor meet together . . .  
Jehovah/God is the maker of them all.

3 A prudent man foresees the evil . . .  
and hides himself . . .  
but the simple pass on . . .  
and are punished.

4 By humility and the fear/respect of Jehovah/God  
are riches, and honor, and life.

5 Thorns and snares  
are in the way of the crooked/distorted . . .  
he who does keep/guard his soul . . .  
shall be far from them.

{Integral Distich}

6~~Train up a child in the Way he should go . . .  
{he needs doctrine - teach it over and over again - but YOU have  
to know it to teach it!}  
and when he is old . . .  
he will not depart from it.

{Note: When he is OLD! Not as a teenager! But when he is OLD . . . meaning 'mature' then he will return to it!}

7 The rich rule over the poor . . .  
and the borrower  
is servant to the lender.

8 He that sows iniquity shall reap vanity . . .  
and the rod of his anger shall fail.

9 He who has a bountiful eye  
[idiom for generosity]  
shall be blessed . . .  
for he gives of his bread to the poor.

{Integral Distich}  
10~~Cast out the scorner  
{the person negative to doctrine and scorns  
those who 'waste' their time studying it}  
and contention shall go out . . .  
yes, strife and reproach shall cease.  
{remove the 'negative to doctrine' crowd  
and out will go your troubles}

11 He who loves pureness of heart . . .  
for the grace of his lips  
the king shall be his friend.

12 The eyes of Jehovah/God  
preserve knowledge . . .  
and He overthrows  
the words of the transgressor.

13 The slothful man says,  
"There is a lion without . . .  
I shall be slain in the streets."  
[making excuses for not working - today we might say  
it is raining so I am not going to drive to work]

14 The mouth of strange women  
is a deep pit . . .  
he that is abhorred of Jehovah/God  
shall fall therein.

{Integral Distich}  
15~~Stupidity

is found in the 'right lobe'/heart of a child . . .  
but the rod of correction  
shall drive it far from him.

{Note: Warranted discipline by a parent teaches humility and respect for authority.}

16 He that oppresses the poor  
to increase his riches . . .  
and he who gives to the rich . . .  
shall surely come to want.

{Verses 17- Chapter 24:23: 1st of 2 Appendices - the 2nd Starts at Chapter 24}

17 Bow down your ear,  
and hear the words of the wise . . .  
and apply your heart  
unto My knowledge.

18 For it is a pleasant thing  
if you keep them within you . . .  
they shall withal  
be fitted in your lips.

19 That your trust may be in Jehovah/God . . .  
I have made known to you this day,  
even to you.

20 Have not I written to you excellent things  
in counsels and knowledge, 21  
that I might make you know  
the certainty of the words of Truth . . .  
that you might answer the words of Truth  
to them that send unto you?

22 Rob not the poor,  
because he is poor . . .  
neither oppress the afflicted in the gate . . .

23 For Jehovah/God will plead their cause . . .  
and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man . . .  
and with a furious man you shall not go.

25 Lest you learn his ways [manner of life] . . .  
and get a snare to your soul.

26 Be not you one of them that strike hands . . .  
or of them that are sureties for debts.

27 If you have nothing to pay . . .  
why should he take away your bed from under you?

28 Remove not the ancient landmark . . .  
which your fathers have set.

29 Do you see you a man diligent in his business?

He shall stand before kings . . .  
he shall not stand before mean men.

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## Chapter 23

1 When you sit down to eat with a ruler,  
consider well who is before you.

2 Thrust a knife into your gullet/throat,  
if you have a large appetite.

3 Do not crave his dainties.  
For they are counterfeit food.

4 Do not toil to gain wealth,  
Have the sense to desist.

5 You see it, then it is gone?

It grows wings and flies away.

Like an eagle toward heaven.

{Verses 6-8: A Heptastich (7 line proverb): Subject: Stay away from People with Mental Attitude Sins}

6a~~Do not eat bread

of a 'man with an evil eye'/'a stingy man'.

{a man with mental attitude sins being expressed}

6b~~Do not crave for his 'dainty meats'.  
{might be a great cook, but if they are filled with mental attitude  
sins, stay away}23:7a~~

6c~~For as he thinks in his right lobe {heart} . . . so he is!  
{You ARE what you Think!}

{Note: What a man thinks in his right lobe . . . so he is. Our yardstick is the Mind of Christ. All that God desired to reveal to us in time about Him and His plan is now in writing - the completed canon of scriptures. John 1:1 says "In the beginning . . . which was not a beginning . . . was the Word . . . and the Word was face to face with God {God the father} . . . and the Word WAS God." The relationship between God and His Thinking is so close that John 1:1 is saying (to paraphrase this verse), "What God thinks in His 'right lobe' . . . so He is!". As creatures, we have a choice. We can continue to think with 'human viewpoint' or take in doctrine upon doctrine upon doctrine and get as close as we can to 'think as He thinks' - "Divine Viewpoint Thinking". The closer we get to pure Divine Viewpoint thinking, the closer we are to spiritual maturity.}

23:7b~~'Eat and drink', said he to you . . .  
but his 'right lobe'/heart is not with you.  
{there are people who will do things for you but resent it - stay  
away from them!}

8a~~The morsel you eat, you will vomit.  
{their bitterness, jealousy, hatred - whatever - can overflow to  
YOU and give you literally a 'nervous stomach' and you can lose  
what you 'ate' - physically and spiritually!}

8b~~You will 'waste your courteous words'/lose your sweet words'.  
{idiom meaning you risk losing your own sweetness if you are stay  
around bitter people}

9 Do not speak to a dullard.

For he will disdain your sensible words.

10 Do not remove ancient boundary stones.

Do not encroach upon the field of orphans.

11 For they have a mighty kinsman

And He will surely take up their cause with you.

{Verses 12-18: Teaching of Bible Doctrine}

{Verses 12-14: 'Six line Proverb' -

Subject : Importance of Learning Bible Doctrine}  
12-14~~Apply your 'right lobe'/heart unto instruction . . .  
{use your mind to learn doctrine}  
and your ears to hear the words/'doctrinal communications' {dabar}  
of knowledge/doctrine. 13~~  
{To Learn You Must be Under the Authority of the Teacher -  
Example The Parent/Child}

Withhold not correction from the child.

For if you beat him with the rod . . .  
he shall not die.  
{The principal of this verse is authority when teaching/receiving the  
Word.} 14~~

You shall beat him with the rod . . .  
and shall deliver his soul from Sheol/hell.

{Note: Teaching under authority will give the salvation message to the hearer and save him  
from everlasting damnation.}

{The Joy of Your Child Being Positive to Doctrine}  
15-16~~ My son, if your 'right lobe'/heart be wise  
{doctrine in your frame of reference/conscience},  
my 'right lobe'/heart shall rejoice, even my very own. 16~~  
My emotions rejoice,  
{kilyah - idiom - literally the kidneys}  
when your lips speak right things.

{Note: The Right Lobe rejoices FIRST. Then the emotions can come in appropriately - all  
based on doctrine resident in your soul.}

17~~Let not your 'right lobes'/heart  
envy sinners {no mental attitude sins}.

But be you in respect/'occupation with' JEHOVAH  
all the daylong.

18 For then you will have a future,  
And, your expectation/hope will never fail.

19 Listen my son, and get wisdom,  
Lead your 'right lobe'/heart in the proper path/way.

20 Do not be of those who guzzle wine,

Or glut themselves on meat.

21 For the drunkards and the gluttons  
shall come to poverty.

And drowsing will clothe you in tatters/rags.

22 Listen to your father who sired you.

Do not disdain your mother when she is old.

23 Buy doctrine/truth, and never 'sell it' . . .  
also wisdom, and discipline, and understanding.

24~~ The father of an honorable person  
shall be very happy.

Therefore, he that sires a wise son  
will be happy with him.

25~~ Therefore let your father and your mother be happy.

Let her that gave birth to you be happy.

26 My son, give your 'right lobe'/heart to me.

Let your eyes observe my ways.

27 A 'fornicator without pleasure but for money'/  
harlot/whore {zanah} . . . {is}  
a deep pit/ditch.

And a forbidden woman is a narrow well. 28

She too lies in wait as if for prey,  
and destroys the unfaithful among men.

29 Who cries, 'Woe!' who, 'Alas!',  
who has quarrels,  
who complains,  
who has wounds without cause,  
who has bleary eyes?

30 Those whom wine keeps till the small hours,  
Those who gather to drain the cups,



31 Do not ogle that red wine,  
as it lends its color to the cup,  
as it flows on smoothly,

32 In the end, it bites like a snake.

It stings like a basilisk/'viper snake'/adder.

33 Your eyes will see strange sights.

Your 'right lobe'/heart will speak distorted things.

34 You will be like one lying in bed on high seas.

Like one lying on top of the rigging.

35 They struck me, but I felt no hurt.

They beat me, but I was unaware.

As often as I wake,

I go after it again.

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Proverbs 24

**1966 Proverbs**

**Prov. 24:1–14**

**584\_0018**

{Verses 1-22: Multi-line Proverbs (Anything over Two lines)}

{Verses 1-6: Mental Attitude Tetrastiches (4 line Proverbs)}

{Verses 1-2: Negative Mental Attitudes}

1a~~Do not be jealous/envious {qana'} of the evil {ra'} men.

Evil is someone who lives habitually under the control of the old sin nature and profits by it. He appears to at least to prosper and to enjoy life very much. This can refer to a believer who is perpetually out of fellowship. Psalm 37:1, 8 the apparent happiness, success, gaiety and fun is the principle. Some people are jealous of those who have fun. A frontal lobe with self-induced misery cannot deal with such things. This is a mental attitude which produces self-induced misery. It resents anything which someone else has.

1b~~Nor have insatiable desire to be with them.

The second mental attitude is awah, which means extremely desirous. It is an intense desire. A desire of any kind which is insatiable.

Bob's dad grew up in a area where they were great respecters of the "Sabbath." His father rebelled against the whole concept and the hypocrisy of it all. He always resented his friends who could do whatever it was that they wanted to. He did not like to sit around twiddling his thumbs while his friends were out having fun. Life is too short to be jealous of anyone or anything. Such a believer bases his happiness upon the details of life. There is nothing worse than depending upon the details of life for happiness. Money, people, success, pleasure, status symbols, social life, sex, materialistic things. Money has a way of coming into your life and going. Even the most stable of people change. Whether a person rests or is tired. People change and are unstable from time to time. People come and go as well.

If you are successful, people use you as a status symbol. They like your success. The key is having doctrine in the soul. You will gain and lose success; but you can always have doctrine.

Prov. 24:1 [Do not be jealous of evil men, nor desire to be with them.](#)

2a~~For their 'right lobes'/hearts devise destruction/vengeance.

2b~~And their lips talk cruel/misery. {sins of the tongue - run down others, malign}

{Note: Evil men are those who live under the old sin nature and appear to prosper but are miserable. So, you lust for social life, pleasures, etc. connected with details of life. They are petty people and think vengeance on those who they think are against them - they are petty and spew revenge tactics. But miserable people desire to make you miserable also - so avoid them.}

The frontal lobe is constantly devising destruction. In his own mind, he is destroying himself. He has no permanent values. Most of the desire comes from the glamor and the facade. People desire this. Behind all of this is a tremendous desire for happiness which is unfulfilled. These people are miserable and you are miserable.

Prov. 24:2 [For their heart studies ruin, and their lips talk of mischief.](#)

{Verses 3-4 A Synonymous Tetrastich - Solution to Negative Mental Attitudes of Previous Verses}

3a~~By means of doctrine/wisdom {chokmah, which is the application of doctrine} a house is built {banal}. [the "structure" here is an edification complex in the soul. It is built one doctrine on another.]

A person with inner happiness may or may not have the details of life. However, they can be happy. A person might show up to a party being miserable and if it is a good party, he can be still miserable. If he drinks the right amount, then he might stay happy for a short time, until the alcohol wears off.

The wisdom that builds the house is Bible doctrine.

3b~~And by insight/understanding {of doctrine} {tabuwn} he prepares himself.

Most of us think in the English language. You can take a series of vocabularies and make a category or a thought. But you cannot think without words; and you cannot live without doctrine.

Hithpael stem means that this person prepares himself. When you accept Jesus as your Savior, you are prepared for phase III. However you are not prepared for time. There are so many churches where the congregation is evangelized each and every Sunday. That does not prepare believers for time. No matter how you die, if you believed in Jesus Christ, there is not more preparation. The shallowness, the superficiality; a second after you believe in Jesus Christ, you are ready to go to heaven. Those ministers who say, whatever you are in a cinema house or going with the girls that do, that you would not go up in the rapture.

Reaffirmation of faith is the worst blasphemy from man's mind; as if God can do a little extra for you or beef it all up at this re-expression of faith.

Prov. 24:3 **Through wisdom a house is built, and by understanding it is established** [by understanding doctrine, one prepares himself];

Bible doctrine furnishes your soul with all kinds of precious things. Bible doctrine puts beauty on the inside of your home. This is your soul. Bible doctrine gives you something of value on the interior. A distich on kissing. They osculated just about the way that we do.

4~~And by knowledge {of doctrine} {da`ath} the rooms of the house shall be filled . . . with all that is precious {divine viewpoint} and something stimulating {doctrine does stimulate}.

{Note: Details of life are NOT wrong; it is the perspective of the person to those details that makes the difference. You must have the capacity to be happy FIRST - THEN you can enjoy the details of life. Chokmah is the only wisdom that counts - doctrine resident in your soul. Tabuwn is the understanding of divine viewpoint - 'what words are to thinking - so is doctrine to your life'. If your "way of life" is based on doctrine in the soul, your life will be wonderful. People will enjoy being in your home and no matter your circumstances; you will always have happiness.}

Prov. 24:4 **and by knowledge the rooms [of the house] shall be filled with all precious and pleasant riches.**

The third tetrastich. The value of a positive mental attitude. Strength here really means to reach the peak of some profession. If you play an instrument, it means that you have practiced for a very long time. A believer with Bible doctrine reaches the top insofar as God is concerned. Application of doctrine is the highest virtue that a believer can possess.

{Verses 5-6: A Tetrastich}

5a~~A wise warrior/man is strong {chakam geber - knows and applies doctrine to experience - `oz - means he reaches the top as far as God is concerned}.

5b~~And, a 'man of knowledge'/'SuperGrace believer' increases his abilities. {does better in school, work, military}

Simply knowledge or ability. Whatever he does, he will do it proficiently. He has the greatest motivation, which is honoring the Lord. He has the mental attitude sins to succeed.

Prov. 24:5 **A wise man is strong; yes, a man of knowledge increases strength.**

{Illustration taken from military life.

6a~~For by wise counsel {advice of a mature believer - makes decisions and stands by them} you shall make your war. {example is a military man like David}

This is a man with great character. He knows how to move his men and he has the courage and the strength to commit his troops at just the right moment. An unbeliever can be a good general. the greatest military leader of all time is Gastaives Adolphus, and he did things that had never been done before in human history because of Bible doctrine. The greatest generals in the Civil War were Lee and Jackson. They had sheer moral courage to make decisions and they stuck by them to come up on top.

This is the believer who knows Bible doctrine well, and he is able to make great decisions under maximum pressure.

6b~~For victory is in the greatness of the one counseling.

{Note: Any believer with doctrine in his soul is called a 'wise man'. Here is the example of a military leader in SuperGrace status. Doctrine is his life so therefore he uses it. Doctrine is to the spiritual life as breathing is to the physical life. "Counsel" is the utilization of strategy and tactics and logistics in a military situation. So, the conclusion is very true when the one counseling has divine viewpoint in his soul and then has been trained in his profession.}

The President of the United States was at his ranch and he called in counselors to find out whether he should increase taxes or not. This does not say there is safety in a multitude of counselors. Like the woman who has marital problems, so she runs around to get advice from all of her friends. That will end up being a mess.

Here, this is victory in war. Some of the greatest generals in human history have been born-again believers with Bible doctrine.

Prov. 24:6 **For by wise counsel** [a believer with Bible doctrine in the frontal lobe; and he is in the military] **you shall make your war; and in a multitude of wise men there is safety** [victory is in the wisdom (greatness) of the one counseling].

[Verses 7-10: 4 Useless People (Distich Interlude)] a distich is a two-line proverb.

[Verse 7: Foolish Person is also Unpatriotic]

7a~~Wisdom {of divine viewpoint} {chokmowth} is too difficult/'costly to learn' for a fool {'eviyl}.

{Note: This means he has to sacrifice to take in doctrine and the fool will not give up his pleasures to do so.} to learn Bible doctrine requires sacrifice. It is more important than meals; more important than pleasure. Wisdom is too costly. Because this believer did not learn doctrine, he is called a fool.

7b~~He [the foolish one] 'has no sense of responsibility for his national entity'. {idiom: literally 'opens not his mouth in the gate (city government)' - like to refuse military service}

You go to the gate for politics or for law. It would be where the mayor and the counsel members met. It was where court was held. Opening the mouth in the gate is taking responsibility for justice or for city business. However, sometimes, these are petty people, and they live for the details of life.

Prov. 24:7 **Wisdom is too high for a fool; he does not open his mouth in the gate.**

Devising evil is meditating or plotting. It is one who tries to hurt and destroy. This is the believer with the mental attitude sins again. His thought pattern is always revenge. To get even with someone.

{Second Useless Person - Trouble Makers}

8~~He who devises to do evil shall be called a trouble-maker/'mischievous person'.

{Note: From verses 1-2 we see these are those with mental attitude sins - petty, jealous, envious types.}

Prov. 24:8 **He who plots to do evil shall be called a master of wicked thoughts** [mental attitude sins].

{Third Useless Person - The Mockers/Scorners of Doctrine}

This is the person who is sincere? *The thought of foolishness* is the first line. There are revenge tactics. The troublemaker is a mocker of doctrine.

9a~~The schemes {zimmah} of the fool {'ivveleth} . . . {are} sins. {chatta'ah - many categories of sins involved - mental attitude sins and so on - no divine viewpoint}

9b~~And the scorner . . . {is} an abomination {tow`ebah} to men {'adam}.

{Note: In context, those who scorn others who take in doctrine and have divine viewpoint - say they are wasting their time studying.}

The believer without doctrine is like a fish out of water.

Prov. 24:9 [The thought of foolishness is sin; and the scorner is hateful to men.](#)

{Fourth Useless Believer - The Mockers/Scorners of Doctrine}

10~~If you 'mentally faint' {raphah -hysterical under pressure} in the day of adversity/pressure/adversity, your strength/'understanding of doctrine' {koach} . . . {is} small.

The fainting believer, but this is fainting mentally. That is, they come under pressure and they are hysterical or cannot think or cannot make a decision.

these are the 4 useless believers as compared to the brilliant general.

Prov. 24:10 [If you faint in the day of trial, your strength is small.](#)

2 lines in v 11 and 4 in v. 12. .

[Verses 11-12: Witnessing (Hexastich 6 line proverb)]

11~~Cause to deliver those being taken by {spiritual} death. {communicate the Gospel to the spiritually dead} And those tottering {the wicked one being envied in verse 1} to destruction . . . Oh stop them.

Those being taken by death refers to those who are under spiritual death. Do not envy the unbeliever living it up; he is tottering. Those tottering to destruction, stop them.

Prov. 24:11 [Deliver those being taken to \[by\] death, and those stumbling to be killed, unless you hold back.](#)

12a~~If you say, "We did not know about it." The excuse is, I did not know they are an unbeliever. Bob talked to someone getting out of marriage and, after a year, did not know that this guy was an unbeliever. Maybe they spent all of their time osculating.

12b~~"It is not so. The weigher of hearts/'right lobes' see through it." {God sees through the excuse}

The One who weighs frontal lobes is Jesus Christ. Bob cannot believe how badly Proverbs is translated.

12c~~And He Who keeps your soul . . . knows. {God knows what you think} this is a reference to eternal security. Do not try to make an excuse to God; He knows what you are thinking.

12d~~He shall render to every man according to his works."

Prov. 24:12 [If you say, Behold, we did not know; does not He who searches the heart consider it? And the Keeper of your soul, does He know? And He repays to a man according to his works.](#)

Matt. 4:4 is the other side of this. Getting whipped up by emotion is no way to witness. The 4 useless people and the one who failed to witness.

{Verses 13-14: Man Shall Not Live by Bread Alone (Pentastich 5 line proverb)}

13a~~My son, eat you honey, because it is beneficial. {honey gives energy}

The command is to eat honey because it is beneficial. It has sugar and sugar produces energy. A dentist who found that honey protects the teeth from decay, whereas, sugar does not. Honey also protects from allergies as well.

Honey is also good for complexions. Honey and cream.

Sweet means it appeals to the taste buds; it stimulates the taste. Bible doctrine is stimulating.

13b~~And the honeycomb, which is sweet to your taste. {stimulates the taste bud}

Prov. 24:13 [My son, eat honey, because it is good; and the honeycomb is sweet to your palate;](#)

Knowledge here is actually the Qal imperative of a verb. Honey is beneficial, wisdom is beneficial; honey is stimulating, as is doctrine.

14a~~So . . . so know wisdom/'divine viewpoint' in your soul. {yada` chokmah - an order - doctrine gives you energy}

{Note: Honey is good for you and gives you energy. It has been found to protect teeth instead of sugar that destroys teeth. It also is good for the complexion - but again, from earlier, moderation is the key. Honey here is analogous to doctrine. Doctrine provides the 'energy of the Spirit', divine good, and stimulates inner happiness.}

### Results

1. Doctrine gives us a love and appreciation and admiration for members of the Godhead. We cannot love any member of the Godhead apart from doctrine.
2. Taking in doctrine produces stability.
3. Doctrine provides a relaxed mental attitude.
4. Inner happiness and inner beautify; furnishings for the rooms.
5. Doctrine is the basis for maximum helpfulness and encouragement of others.
6. From our context, we have effective witnessing for Jesus Christ.
7. Success in full-time Christian service Col. 3:17
8. Doctrine makes you spiritually self-sustaining. Generally able to handle your own problems.

14c~~When you have found it {doctrine}, then there shall have a future. {orientation to eternity future (Phase III)}

Once you have found it, then you have a future, which is orientation to phase III and stability in phase II. Our future beyond death is just as real to us as sitting in Berachah Church.

14d~~And your hope is never destroyed. {absolute confidence in the reality of Phase III}

Prov. 24:14 [so shall the knowledge of wisdom be to your soul; when you have found it, then there shall be a reward, and your hope shall not be cut off.](#)

## 1966 Proverbs

### Prov. 24:15–34

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Mental dynamics is the topic here. There are 3 basic thrusts. The problem of human good. When Jesus Christ went to the cross, the sins of the world were poured out upon Him, sins of the believer and sins of the unbeliever.

In operation phase II, the old sin nature produces human good and the human spirit produces divine good. Divine good is promoted in Proverbs. This book does not deal with the gospel, but with the application of doctrine to experience.

Secondly, this is all about what is important in life. Wisdom is found again and again. That is Bible doctrine in the frontal lobe and the application of doctrine to life. Without doctrine, we have no life. Life is made up of a series of details. With doctrine first, we can enjoy the details of life. These details include everything from money to success; pleasure, social life, health, materialistic things, etc. If we lose money, we still have happiness.



Third great thrust is the principle of self-induced misery. The frontal lobe is divided into the human spirit and the human soul. The latter assimilates and categorizes human phenomena; the human spirit assimilates and categorizes Bible doctrine. One relates to man and the other relates to God. The 3 great points which are taught in the book of Proverbs.

{Verses 15-22: A Series of Warning Tetrastiches}

{Verses 15-16: Warning against Harassment (Tetrastich 4 line proverb)} Harassing other people; violating the privacy of other people.

15a~~Do not ambush/persecute/harass, O wicked man, against the dwelling/pasture {naveh} of the righteous.

This is an ambush of violence. This harassment is declared to be against the dwelling of the righteous. Righteousness does not define someone who is good or nice or pleasant; but someone who has God's imputed righteousness. This is what is meant by the dwelling of the righteous.

15b~~Spoil not his resting place {rebets}.

This can be the opera or at church; it is wherever a person is able to relax. There are a lot of men in downtown bars because that is the only place where they can relax. Relaxation is not a place; it is a person; it is a person with whom one is compatible. It means, "Do not harass those whom he loves."

Prov. 24:15 **Wicked one, do not lie in ambush at the dwelling of the righteous; do not spoil his resting place;**

16a~~For the righteous falls 'many and many times' {idiom: literally: 'seven times' (we all fail over and over)}, but rises up again. {rebound/recovery/'passing test 4 advancement'}

The righteous is the person with imputed righteousness. He is said to fail. No believer is perfect. We are not better because our sins are refined. All believers fail. Fall means to get into sinfulness and adversity as well. A believer can fall in many ways.

### **7 Ways in Which We Can Fall**

1. Carnality or sinfulness. Though he fall, he will not be utterly cast down...
2. Personal loss. Loved ones, property, details of life.
3. Disaster or calamity. This can be weather, a nation, many others besides yourself. The fall of a nation.
4. Pain, accidents, disfigurement, dismemberment. Automobile accident. Your face can be smashed up for the rest of your life. Physical calamity.
5. Self-induced misery from mental attitude sins. One of the 3 great thrusts of the book of Proverbs. Jealousy, hatred, pride, envy, etc.

6. Failure to separate from apostasy; legalism; false doctrine.
7. Ostracism; harassment, persecution. Social life problems.

A believer can fall in many different ways. However, the believer can recover. To recover from carnality, one simply rebounds. Then you forget it. Then you isolate it. Personal loss, property, details of life, etc. We can know Bible doctrine and still fall apart. Bob starts to repeat these notes, with some embellishment. We ought to drop atom bombs all over Vietnam; obliterate it. Turn it into a flattened ground. Bob began as the smallest boy on the block. His father said, "I don't care how you are beaten up; grab a board or whatever. I'll give you a dollar for every boy you whip. You will be bullied by everyone around you until you get tough." Bob hit his right shoulder with a board, so he couldn't hit. Then Bob cleaned up on him. In 6 months, Bob was the most respected kid in the neighborhood.

Let's say we get hit with a bunch of storms. The believer will either die or recover. We rise again from this. The principle of personal loss from which we rise again. Pain and physical calamity, we recover from this.

Hardest to recover from self-induced misery. This demands that we substitute something for mental attitude sins.

Doctrine leads to discernment.

Harassment is the easiest. Simply identify this as to what it is. It is unfair and unreasonable; and the Bible clearly explains it. Utilize the modus operandi for harassment.

Don't sit around and whine about past failures. Forget it and move on. Others may remember, but that is not for you to do.

16b~~But the wicked shall stagger under adversity.

{Note: To ambush here can be verbally or physically. This means to persecute or harass him wherever he is. Naveh is another type of dwelling that can be a house or series of houses. It usually is used for the habitat of sheep. Here it means believers. Rebets means 'where someone can relax' so it means 'do not harass the ones he loves and give him comfort either. Next, even the righteous fail so don't you be judging them. This could be sinfulness or pressures/adversities - like personal loss (see Job on how his friends judged him wrongly). Seven is often used for the perfect number - so is an idiom for many and many times. A wicked person is either an unbeliever or a reversionistic believer filled with mental attitude sins.}

The wicked person can be involved in all kinds of sins. Some can become hysterical. They sublimate. The wicked staggers under adversity.

Prov. 24:16 [for a just one falls seven times, and rises up again; but the wicked shall fall into evil.](#)

{Verses 17-18: Warning against Vindictiveness (Tetrastich 4 lines)}

17a~~Do not gloat when your enemy falls. {inward happiness at his troubles}

We do not have time to gloat over other people, even our enemies. If they fall, we ought not to rub it in.

17b~~And let not your heart/'right lobe' 'dance happily' when he stumbles. {overt happiness}

Never build your happiness on someone else's unhappiness.

Prov. 24:17 **Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles;**

18a~~Lest Jehovah/God see it {your judging, maligning, slander, etc}, and it {your sinfulness} displease Him.

Judging involves triple compound discipline. Guilty of a sin of judging and under divine discipline for that. He names the sins of someone else, and God gives the penalty over to him for those sins.

{Note: You can not build your happiness on someone else's troubles. From Matthew 7:1-2, RBT says that not only does He remove the discipline from the one judging you-He places that discipline on YOU.}

18b~~And He turns away His wrath from him. {the one maligning you}

God takes the sins you are mentioning and God lays these sins upon you. You face the punishment for those sins. Bob tells believers to be critical of them and to take on themselves some of his discipline; thank you, you are very kind; Merry Christmas.

God says, "I am the judge." He possesses all of the facts. He is justice; He is righteousness; he accurately judges all things. We take the prerogative out of the Lord's hands when we judge others and try to enforce some kind of judgment. We have no right to rebuke others. If the Lord is more capable than we are, so we ought not to get in His way. Every believer must lead his own life before God.

There was a church trial. They wanted to throw someone out. It was spiritual bullying. Our job is to give people doctrine. The most miserable people in the world tend to run other people's lives. All judging and blessing is accomplished by God, apart from human help. When we step in to try to help God judge someone, we are the ones who get hurt. This is blasphemous for us to step in, to help God. Rom. 14:4, 10

Prov. 24:18 **lest Jehovah see, and it displease Him, and He turn away His wrath from him.**

{Verses 19-20: Warning against Jealousy (Tetrastich 4-line proverb)}

19a~~'Do not be kindled/burn with jealousy or anger' because of evil men.

Someone you do not like appears to be happy or blessed and this upsets you. You launch a missile off the pad and it comes right back and hits you. Mental attitude sins lead to hostile actions, retaliation, vindictiveness. When we do this, we hurt ourselves, not the target. We launch our missiles of slander and revenge tactics.

A goofy torpedo that we developed and it would go in a circle and it sank some of the submarines.

19b~~Neither be you envious at the wicked.

Do not be envious of the believer out of fellowship.

Prov. 24:19 **Do not fret** [do not burn with jealousy or anger] **yourself because of evil ones, nor be jealous of the wicked;**

Rapture of the church and the production is evaluated. Divine good is reward and human good is destroyed. No reward for the unbeliever out of fellowship.

20a~~For there shall be no reward to the evil/'reversionistic person'. {see 1Corinthians 3:11-16 - only produces under energy of the flesh 'human good' - wood, hay and stubble}

20b~~The candle of the wicked shall be put out {referring to the last Judgment - unbeliever here}.

{Note: This is back to verse 1 - to be jealous of their apparent happiness and success though they are out of fellowship and it looks like they are having fun. Being jealous only hurts yourself.}

Prov. 24:20 **for there shall not be a hereafter to the evil; the lamp of the wicked shall be put out.**

{Verses 21-22: Warning against Rebellion (Tetrastich)}

21a~~My son {David to Solomon}, 'have respect for' Jehovah/God {occupation with Christ} and {have respect for} the king. {your national leaders - respect for authority}

Solomon cannot rule if he lacks respect for authority. The king refers to the authority which runs divine institution #4.

21b~~And do not become involved with those {rebels} otherwise disposed. Do not become involved with rebels who reject authority.

Prov. 24:21 **My son, fear Jehovah and the king; and do not fellowship with those who are given to change;**

22a~~For their calamity shall rise suddenly.

Those who try to destroy nationalism, their calamity will suddenly rise up. The rebel and his plan are destroyed together.

22b~~And who knows the ruin of them both? {both the rebel and his plan}

Prov. 24:22 **for their trouble shall rise suddenly, and who knows the ruin of them both?**

{Verses 23-34: 2nd Appendices - A Supplement - These Things Also belong to the Wise is the title for these proverbs in this section.

23a~~{Title of New Section} These . . . {things} also . . . {belong to} the wise. Believers who know and apply doctrine.

{Note: These things are identified in verses 23b-34. The wise man is one with divine viewpoint - doctrine resident in his soul that he applies to experience.}

{Verses 23b-25: Warning against Partiality of a Judge (Pentastich 5 line proverb)}  
{Principle of Administration of justice} The principle of the administration of justice in a national entity then there are illustrations of a bad judge. In lines 4 and 5 are illustrations of a good judge.

23b~~It is not good/beneficial to have partiality of persons in 'administration of judgment'.

Prov. 24:23 **These also are for the wise: To have respect of persons in judgment is not good.**

{Illustration of Bad Judge}

24a~~He who said unto the guilty, "You are acquitted."

24b~~Him shall the people curse/suspend/ 'kick out of office', nations shall abhor him.  
{being against fair justice, he is the enemy of the national entity} The people impeach the judge or remove him for bad judgement.

Prov. 24:24 **He who says to the wicked, You are righteous; the people shall curse him and nations shall abhor him.**

{Illustration of Good Judge}

25a~~But to them who judge correctly it is grace. {according to the law of the land - God's grace can operate in a land with correct administration of justice}

25b~~And upon them {good judges} good blessing comes upon them.

{Note: This means it is bad for a Judge to show partiality in passing judgment - all are equal under the law. Many wealthy, powerful could expect special treatment in court - this is wrong.}

Prov. 24:25 **But to those who rebuke him, it shall be a delight, and a good blessing shall come upon them.**

{Verses 26: Impact of Bible Doctrine {Parabolic Distich - 1st line illustrates/2nd line principle} We move away from the divine institutions and toward the individual believer. The first line illustrates and the second is the principle.

{Illustration - Kissing Compared to Positive Volition}

26~~**Every man shall kiss his lips . . . the one who causes to respond [returns] right words/'doctrinal communications' {dabar}.**

Some of you have not been around here, so don't go simpering around like a child.

Bob now enters into an academic study of kissing.

{Note: Kissing starts with the mind - he wants to kiss the girl first and should be reserved for someone special. You need the proper mental attitude in order to kiss. The eyes are involved and the lips are involved. So the illustration is of someone with a strong mental desire - here for understanding of a doctrine. The teacher is the one who has the answer to his great need. So, as opposed to kissing 'girls wrong for him', the teacher of the Truth gives him what he desires and a positive circuit is completed - just as in kissing the right woman.}

The man illustrates a desire for something. He wants something. He has problems and he wants answers to his problems. This is a believer with positive volition toward doctrine. The girl has the answer. She has the doctrine. She is able to give in response to positive volition. You can only give doctrine to those who want it. The responder has the answer. The man initiates the action. He makes the contact; lips to lips. The man initiates the circuit; the action; and there is a response. The man is aggressive and he kisses; there is a cycle of stimulation. A current of passion and stimulation is established. This is an illustration. The man makes the contact and the woman responds to him. This brings out a counter-response which brings out more of a response. Like giving doctrine and there is a response to doctrine; and they like it and they go back for more and they get more doctrine. A current is set up; a circuit is completed.

The one who returns. A person whose frontal lobe is void of doctrine. When the contact is made, doctrine is given.

It is a great temptation for a pastor to be sympathetic when someone comes to him with problems and they need to be braced.

The test food with your taste buds and you test the opposite sex with your lips.

### **The Analogy of Kissing**

1. The man who wants to kiss the girl is the believer hungry for Bible doctrine.
2. The girl who responds to the kiss is the communicator of Bible doctrine. This can be any person who knows Bible doctrine. Doesn't have to be a pastor-teacher. The unresponsive girl is the one with only human viewpoint to offer.
3. You can kiss a lot of girls without getting the right response. Bobby can talk about anything at anytime. No one gets excited; no one crawls under a rug. this is Bible doctrine and you might as well get used to the fact that Bible doctrine discusses everything in life. If you cannot take it, note that there you can kiss a lot of girls without getting turned on.
4. This is analogous to getting a lot of human viewpoint answers to problems.
5. To get a passionate response which stimulates is like seeking truth and learning doctrine.
6. Once this response of passion is given in the woman's surrender, the man is so stimulated that a circuit is established; a rapport; the man wants more kisses. Just like the believer with positive volition wants more doctrine. It is possible to switch from positive volition to negative.
7. In this analogy, the one returning; in this analogy, the woman responds to the kiss. The woman is the responder communicating doctrine. As a result, rapport and passion are the result. The man with unfulfilled passion is the man without doctrine and he cannot move forward until he kisses those lips.

Prov. 24:26 [He shall kiss the lips that return right words.](#)

{Verse 27: Tristich (The first line is the illustration and that is amplified by the next lines)}

27~~Prepare your work outside. {cultivate the fields - this is an agricultural society} Make ready beforehand the fields. After that, you can build your house.

{Note: This is an agricultural society and is a farm analogy. A man buys a farm. His sustenance depends upon cultivating the farm properly. Someone else may come along and build a farm house and not plant anything. Where do you start? Cultivating the fields or building the house? The farm is our life; the cultivation of the field is the most important, which is doctrine. Then you move to the details of life, which is building the house. Does a farmer cultivate his fields first (learn doctrine) or should he build his house (a detail of life that is enjoyed)? Doctrine should be first in your life. Afterwards, you can enjoy the details of life.}

A new believer has a great time if he drops everything in his life except doctrine. Leave the details of life behind and focus on doctrine. Once they have doctrine and inner happiness, then they can pick up the details of life later.

The person who does not desire to kiss has no interest in doctrine. No response to the kiss because there is no kiss. Who is going to handle whom? Will the details of life handle you and make you miserable? The believer without doctrine can never learn anything of happiness.

Prov. 24:27 **Prepare your work outside** [cultivate the fields outside], **and make it fit for yourself in the field; and afterwards build your house.**

We will study the rest of this off in the future sometime.

{Sin of Slander}

28a~~Do not be a witness against your neighbor without cause. {This verse refers to gossip and maligning them}

28b``Would you mislead with your speech? {Here we have slander and lies because you are bitter, you hate, you have some other mental attitude sin}

Prov. 24:28 **Do not be a witness against your neighbor without cause, nor deceive with your lips.**

{Sin of Retaliation}

29a~~Do not say, "I will do to him as he did to me."

29b~~I {God} will pay the man what he deserves. {Meeting a wrong with a wrong is not a principle of grace. You lower your self to their level}

Prov. 24:29 **Do not say, I will do so to him as he has done to me; I will give to the man according to his work.**

This chapter ends with an ode. This is all about sloth.

{Verses 30-34: The Ode to the Slothful Man (Believer '-' Doctrine)}

30~~I went by the field of the slothful, and by the vineyard of the man void of understanding.

Prov. 24:30 **I went by the field of the lazy man, and by the vineyard of the man without understanding;**

31~~And, lo, it was all grown over with thorns, {mental attitude sins producing misery} and nettles had covered the face thereof, {details of life being more important than doctrine} and the stone wall thereof was broken down. {the misery of the believer lacking divine viewpoint}

The believer is learning doctrine by observing other believers who have not learned doctrine.



Prov. 24:31 and, lo, it was all grown over with thorns, and nettles had covered the face of it, and its stone wall was broken down.

32~~Then I saw, and considered it well. I looked upon it, and received instruction.

Prov. 24:32 Then I saw; I set my heart on it; I looked and I received instruction.

33``A bit more sleep . . . a bit more slumber . . . a bit more 'hugging yourself in bed'/'folding of the hands'. {3 expressions of the believer's indifference to doctrine - laziness}

Prov. 24:33 A little sleep, a little slumber, a little folding of the hands to lie down;

34~~So shall your poverty come as one who wanders about. {the believer without doctrine wanders around without understanding of what to do to please God}

No traveling here but the idea is wandering. He is wondering away from doctrine. He is indifferent to doctrine. The bandit has an unstable life and he has a bitter opinion of life. The bandit has a desire for things that he cannot keep. A bandit is a most miserable person. His happiness depends upon the details of life. He takes what he wants by force and violence. This illustrates what happens to the believer who is not interested in doctrine.

34b~~And your lack {of doctrine} . . . as an 'armed man'/bandit. {he can not use doctrine so he uses gossip, slander, revenge tactics to try and 'get his way' - the same way a robber uses a gun to get what he wants.}

Prov. 24:34 then your poverty comes stalking, and your want like a man armed with a shield.

## 1966 Proverbs

## Prov. 24:1-4

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This chapter is different from others. This is designed to help teens orient to the grace of God. Some places, there are 4 line poems which teach doctrine. These are called tetrastich. They assume that those who read both believe in Jesus Christ and now simply need orientation to the plan of God in time. A momentary relationship, which occurs when be believe in Jesus Christ. This is the basis for security and confidence in phase II. This phase is a continuous thing, which lasts as long as we live.

Salvation by faith in Christ. We are born into the family of God. The righteousness of God is credited to our account. Salvation is buttoned up at that point.

Some of us have learned how to put on a front when we are outside. Maybe it is a barrier; you have learned to smile to people you cannot stand. To have a reputation for being sweet means that you can get away with almost anything.

People have learned particularly living in large cities, to live on top of each other and to cover ourselves with whitewash. The real us is underneath. Living the Christian life is genuine. We have self-consciousness; we are aware of our own existence. We have mentality, which is where we do all of our thinking. We appreciate various things, and that is emotion. If you like something, you respond; if you don't like it, you react.

What you think is what you are really like. That determines what kind of person you really are. If you have a relaxed mental attitude, then you will not lower yourself to their level.

There is a sense in which all people are slaves. We have periods of prosperity or success and we have moments that we misconstrue as happiness. We depend upon circumstances for happiness.

Because this person has been on negative signals, he has rejected Bible doctrine and so that he is filled with mental attitude sins, and he is jealous and envious of others. We develop a bitter attitude toward those whom we are jealous of. We carry this mental attitude with us.

Evil men are simply those who under the control of their old sin nature. He seems to be having a good time. He seems to do well in business. The believer looks over at him with envy. Why doesn't God clobber him? He may have the details of life, and these things upset the believer who sees this and is envious. This person always looks on the surface. He just sees the overt person. He is envious of these things. This causes this person to compound his own problems. Misery compounds misery when it is self-induced.

You desire their social life. You envy them and you want to fill the void in your own life. The Bible is a mirror. God's Word comes along and this is a mirror which looks right inside of you. You have to see what you are really like.

Bob has great compassion on those who do not want to be there. Some of us want money, some of us want material things; we want things to buy and things to do. However, these are not answers. The answer is Bible doctrine in the soul.

The widow dumped all her money into the offering plate and walked away. She had great inner happiness and occupation with Christ. None of us would trade places with her. Many of us would use unbelievers for our happiness, but we do not gain any happiness with them.

Proverbs 24:1 [Don't envy evil men or desire to be with them,](#)

The heart refers to the entire realm of the soul.

We are alive because of the grace of God. Proverbs takes us from faith to our lives as believers. Small-souled people are always running down others, always retaliating, always running you down. They are the little, petty souled people. Little petty people will drag you down to their level, if they can. They will drag you down until you retaliate. They want to

bring you down to their level. These are people that you walk away from; you stay away from them. They want to bring everyone down to their level.

Proverbs 24:2 **for their hearts plan violence, and their words stir up trouble.**

The Holy Spirit teaches the human spirit. Doctrine is piped into the human soul. You are occupied with Jesus Christ, so you are not thrown by their actions. Since your mentality is filled with doctrine, you do not seek retaliation. You are completely relaxed. You are not trying to intrude into their affairs; you are not trying to run their lives. You are simply functioning within your own life. You are able to enjoy people, even those who are stinkers. You are not bored with people or with your social life or with your circumstances. You do not find yourself getting bored with life.

You develop genuine appreciation. Socialism destroys the appreciation for things; people demand this and that; wages and jobs, and this is an expression of a lack of appreciation. You can even enjoy the blues.

Conscience sets up norms and standards. If there is doctrine in your soul, you have the correct norms and standards; you understand the grace of God. You can face disasters and you can face success. You know that you cannot be taken out of this earth until you are ready.

The first thing you see with a house is the outside and you like it or not. This represents the body; you like it or you don't like it. But you have to go inside of the house to see what it is like. The soul is the furnishings in the house. 6 room house. All of those rooms need to be furnished. Each of these rooms needs to be furnished with doctrine.

Proverbs 24:3 **A house is built by wisdom, and it is established by understanding;**

The rooms refer to the facets of the soul, and each one is being filled up with doctrine. The key is, do you have doctrine saturating the various facets of your soul.

Proverbs 24:4 **by knowledge the rooms are filled with every precious and beautiful treasure.**

This lesson stops here and the next goes to v. 11

Proverbs 24:5 **A wise warrior is better than a strong one, and a man of knowledge than one of strength;**

Proverbs 24:6 **for you should wage war with sound guidance--victory comes with many counselors.**

Proverbs 24:7 Wisdom is inaccessible to a fool; he does not open his mouth at the gate.

Proverbs 24:8 The one who plots evil will be called a schemer.

Proverbs 24:9 A foolish scheme is sin, and a mocker is detestable to people.

Proverbs 24:10 If you do nothing in a difficult time, your strength is limited.

## 1966 Proverbs The Doctrine of Witnessing Prov. 24:11–16

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Bob read over the verses he will cover.

There are a lot of reasons why people do not quite get doctrine. Sometimes it is a funny hat or an unusually attractive woman. This is a person who is short on witnessing.

### Doctrine of Witnessing

1. Knowledge of the gospel is necessary to witness; you need to know about the barrier which is between man and God. Sin, the penalty of sin, the problem of physical birth, relative righteousness versus perfect righteousness. Position in Adam. This is an impossible barrier. Only one out of 2000 believers really understand salvation. People can be saved here, even if they understand very little about it.
2. Witnessing for Jesus Christ is for all believers. All believers are in full-time Christian service. Acts 1:8
3. The effectiveness and clarity of witnessing depends upon our understanding of the last judgment. Jesus Christ died spiritually on the cross; He paid for our sins and rejected human good on the cross.
4. Witnessing is impossible apart from the ministry of God the Holy Spirit. The format of the soul; mentality and the sin nature. Adam lost the human spirit at his fall. No evangelist is preaching the gospel if he just talks about sin.
5. The pertinent part Heb. 4:12 of the Bible is that which is all about the gospel. You do not have to know  $\Delta x$  and  $\Delta y$  to give the gospel to a calculus problem. You do not have to understand another person's position nor do you have to argue peripheral issues. The issue of holding a .357 magnum; you persuade someone that it is a gun not through long discussions but through shooting them.

6. This guy who is wild about this gal and he talks about her all the time. When you are wild about Jesus Christ, then you ought not to have any trouble talking about Him. Rom. 1:14–16 debtor, ready, and not ashamed is the mental attitude we ought to have.
7. Witness of the life and the lips
8. Gold, silver and precious stones for correct witnessing.

Natsal we are to cause the deliverance of a certain category of believers. Caused to deliver is a command.

They are tottering, but once they fall, they are dead. Only one way to deal with this is the Word of God, the gospel. That reaches those who are tottering.

Proverbs 24:11 [Rescue those being taken off to death, and save those stumbling toward slaughter.](#)

This is the person who looks for an excuse not to witness. “We don’t know about any of this.” God reads minds. We cannot get away with saying, we don’t know this.

He that keeps the soul. In phase II, we are ambassadors for Jesus Christ. We might be a total failure, but we cannot lose our salvation. Our soul belongs to God. He keeps it and He never loses it.

God will render to us according to our divine good production. Witnessing is a part of this divine good. When we witness in fellowship, it counts; and witness out of fellowship and it does not count. Under the power of the old sin nature, it doesn’t count.

How many lines of the hexastich were we able to concentrate on?

Proverbs 24:12 [If you say, "But we didn't know about this," won't He who weighs hearts \[God\] consider it? Won't He who protects your life know? Won't He repay a person according to his work?](#)

Now we go to a pentastich. If we do not orient to grace, our doctrine is useless. We are supposed to grown in grace and knowledge of our Lord Jesus Christ.

The simple command to eat honey, which is to take in doctrine.

### **There Were Advantages to Eating Honey**

1. Honey stimulates the taste buds. It was the candy of the ancient world. So doctrine stimulates the soul of the believer. When doctrine is stored in our souls, it gets piped through to everywhere else. Doctrine is stimulating. There must be a desire for Bible doctrine. Most people liked honey. So, an easy command to follow.
2. Honey provides energy for the body as doctrine provides spiritual energy for the believer.

3. Honey protected people from the allergies in the ancient world. These things were also sources of allergies, but the exposure to the pollen in the honey protected us from allergies. We are protected from the allergies of human viewpoint.
4. Honey when mixed with cream is very beneficial to the skin. One of the ancient and successful remedies was to mix cream and honey. Apparently, it is still good for the skin. So doctrine is beneficial to the overt behavior pattern of the believer.
5. Honey also protects against tooth decay. If your teeth were ruined, then you looked lousy and you had a difficult time eating. SOS describes how beautiful this woman is with all of her teeth.

Proverbs 24:13 [Eat honey, my son, for it is good, and the honeycomb is sweet to your palate;](#)

Wisdom is the greatest thing in the Christian life. This is a no-contest issue. Overt behavior patterns can be imitated by any unbeliever. What differentiates them is inner peace, blessing and power.

There are all of these slots in the human spirit and the soul for doctrine storage. Wisdom is the application of Bible doctrine to the facets of the soul. There is no place in the plan of God for human good. If man can get his ore in at any point, then it is no good.

We have one group of people trying to solve everything by lawlessness and violence; the same thing is true of social action type activity. There is no place for the social gospel. These rioters need the gospel; not a tv they steal from some poor guy's shop.

The can stop war temporarily by being strong; but there will always be the poor. Social action will never change anything.

The sin nature is lost when we die, but we cannot fix it in the meantime. We can only be filled with the Spirit.

Bob wants to die on a battlefield, he doesn't want to die on a bed after months and months. But whatever God's plan is.

Proverbs 24:14 [realize that wisdom is the same for you. If you find it, you will have a future, and your hope will never fade.](#)

Now we move to a tetrastich, so concentration must be waning. There are some people who just want to get even.

this is how you can mess up your life. Do not use revenge tactics. Everyone has a resting place. This is not a person's house. If you have a nagging wife, you do not rest in the house with her. You might have a place where you do your work or you stop at a bar or you spend more time at work. We all have resting places. The resting place may be good or bad. But this is the place where we relax. So, here, you respect the privacy of the individual. You let them enjoy their own lives and their privacy.

Proverbs 24:15 Don't set an ambush, wicked man, at the camp of the righteous man; don't destroy his dwelling.

The just man here is the believer. He is in union with Jesus Christ. He shares the righteousness of Jesus Christ.

Rising up again is rebound. He fails, he gets out of fellowship; he confesses his sin and he gets back up again.

The wicked has not rebounded it. He can't take it at all. His emotions are all wrung out. He has false norms and standards. He moves between self-righteousness and some form of sublimation. He is either producing sins or human good.

Proverbs 24:16 Though a righteous man falls seven times, he will get up, but the wicked will stumble into ruin.

## 1966 Proverbs

## Prov. 24:17–22

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Reading of the Scripture.

Possibly the first singing of Bob's song, Christian Solder?

Warning against personal vindictiveness. Mental sins the worst, sins of the tongue second and then overt activity is the 3<sup>rd</sup> worst.

Personal vindictiveness is a mental attitude sin. Taking a malignant satisfaction toward those who have done you wrong. You have the mental attitude sin vindictiveness. Maybe there is antagonism. There is this hostility. Do not gloat when a personal enemy falls. They might be in your general area; your neighborhood, your barracks. Gloating expresses vindictiveness.

V. 17 is the second lin. The old sin nature is cranking out sins, mostly mental attitude sins.

Here, we have some overt gloating. It means to dance in a circle.

You never build your happiness upon someone else's unhappiness.

Judging others is much worse than what others actually do that you judge.

1. There is mental attitude sinning; automatic discipline for mental attitude sins.
2. As a result of this, there is some overt gloating, which leads to judging, which is another sin.
3. The discipline for the sin judged is put on the person who judges.
4. The sin unto death was put on Saul for 40 years.

Proverbs 24:17 **Don't gloat when your enemy falls, and don't let your heart rejoice [overt gloating] when he stumbles,**

the mechanics are given in v. 18, where the Lord sees. The Lord is displeased with seeing this, the self-righteousness, the mental attitude sins, the judging. God does not need our help. God does not even need Bob's help. We are not called upon by God to straighten out anyone. If we can help in straightening out someone, most of the time, we do not need to be so involved.

If you gloat or malign someone who is under disaster, God may turn this wrath away from him and turn it onto you.

All of these systems of pseudo spirituality where you give up this or that. Bob has found all these verses to prove Bob wrong.

There are some very honest seekers. There are admirable women with open minds. Too many women demonstrate their ignorance so Bob is going to teach the soul and apparently these women will be asking questions. This is all based upon women who have wombs.

"I'm still a traducianist." "Okay, where's your scripture?" "The whole Bible."

Vindictiveness pays, but it is not the wages you want.

Proverbs 24:18 **or the LORD will see, be displeased, and turn His wrath away from him.**

We are told not to be filled up with envy. Rebound is not the basis of victory over sin; that comes with spiritual growth.

Proverbs 24:19 **Don't worry because of evildoers, and don't envy the wicked [an appearance of wickedness].**

No reward to the believer out of fellowship or who produces nothing. This person can be taken out of the world by God. We are not called to judge that person; we let God deal with them.

Proverbs 24:20 **For the evil have no future; the lamp of the wicked will be put out.**

A warning against the rebellion against authority. As we grow older, we become aware of basic authority. This is also the basic concept of freedom. In a cafeteria, we learn that we have the right to choose. We can choose the clothes we wear and how we are going to groom, and we choose how we are going to appear. This is our own basic authority. As we look in the mirror, we get emotional about these things. We have norms and standards by which we determine this.

You have to recognize the authority of those in charge of a classroom; and the coach. There are some who have so much pride, like the woman in the garden. Adam went to



work every day and she couldn't stand it. The woman knew that God was higher than Adam and the serpent came along and suggested that she take the fruit to be like God, Who is above Adam. She would know something Adam did not know.

Some people hate for someone to be dogmatic about a subject that they know nothing about.

David to Solomon here. This is the beautiful thing about military life, they learn discipline so it will save them in combat. It allows them to function as a military unit.

Bob and Bobby saw a little of the Joe Pine show, and there was a conscientious objector. He was grilled by different people in the audience. Apparently Bob was asked to be on the show, but he declined. This man was a traitor in every sense of the word.

We are free to express divergent opinions because American boys have fought under authority and they learned obedience. Every general officer learned authority from the bottom up. We need marine corps toughness as it was in WWII.

People with a preconceived system who try to superimpose it upon the Bible. The Bereans did not search the Scriptures to prove Paul wrong.

There is divine authority and human authority. Do not become involved with those who are otherwise disposed.

Proverbs 24:21 [My son, fear the LORD, as well as the king, and don't associate with rebels,](#)

People who riot and violence destroy their own freedom. They want to get something for nothing and they get less than nothing. Many of you have condoned this kind of behavior; this rioting and stealing. The national council of churches every support this. They destroy themselves.

Proverbs 24:22 [for their destruction will come suddenly; who knows what disaster these two can bring?](#)

## 1966 Proverbs

## Prov. 24:23–

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A reading of Prov. 24:23–

Proverbs does not tend to be people's favorite book. Some books are more popular than others. Proverbs steps all over you.

The title of this section is, *these also to the wise*.

Pentastich, which takes us to v. 25.

We have the right to make good decisions and bad decisions. All normal people born with a soul

Bob is against weddings in church. Marriage is for all members of the human race. This often results in a family. People have very sentimental ideas about children until they have children. Divine institution #4 is the policeman on the corner and the protection by the national army.

We were born under and will die under a national entity. Common law, a courtroom and a policeman on the corner; that is the basic concept of a nation. The principle is not showing partiality in a judgment.

Proverbs 24:23 [These sayings also belong to the wise: It is not good to show partiality in judgment.](#)

The judge says to the guilty, "Not guilty." This is a breakdown of the courts. This is the bad judge.

Proverbs 24:24 [Whoever says to the guilty, "You are innocent"--people will curse him, and tribes will denounce him;](#)

then we move to the good judge. This is a judge who rebukes the guilty.

The Congo is one of the most common places for gorillas and Blacks. 5 fraternities there who would lie in wait for one another. They would eat various members of the other fraternities and enslave them and sell them.

Near the end of the last century, there was great evangelism in the Congo because of this order which was established there. They had law and order in the Congo, and the people stopped messing with one another. The industrial revolution was brought in; resources were exploited. And the missionary comes in and people listen to them. Law and order, then the gospel; but then the UN came in and threw the Belgium out and now, there is minimal national control today. You cannot have evangelism without some sort of order.

France from 1795 to about 1805, there was constant rioting; it was anti-God. Read Edmund Burke to see this from human viewpoint. There was chaos in the land. Napoleon finally shot down one mob, devised a system of law, and France settled down.

The Romans were great and had a great respect for the law. They lost a lot of wars until they learned from Hannibal. They learned to respect the rights of the individual and private property. The mobs destroys privacy and private property.

Judah had the Mosaic Law. They took cognizance of man's condition, and spiritual life. The Jews had a golden age when the rest of the world was in turmoil.

Rome, as a nation, had a similar thing, when Rome became an empire. During the Atoinine Caesars. Christianity gave them doctrine. 96–195.

19<sup>th</sup> century England when Victoria was on the throne. Parliament finally gained complete control of the country. George I ruled, and he was German and did not speak English. He told parliament to leave him alone so parliament took over.

The communists think that empire is a bad word, but Britain went all over the world and established civilization and millions were saved as a result.

Law + doctrine produces the greatest conditions for life.

Proverbs 24:25 **but it will go well with** [it is grace to those who render proper judgment] **those who convict the guilty, and a generous blessing** [and that is grace] **will come to them.**

Most of us like to kiss someone, but we do not kiss just anyone. A distich now.

Proverbs 24:26 **He who gives an honest answer gives a kiss on the lips** [He keeps kissing the lips (kissing initiates)].

### **The Doctrine of Kissing**

1. Mechanics of the kiss: the highest principle in the kiss is the mind. There should be mental attitude love and mental stimulation. When a boy ksses you, do not assume that he loves you (Bob's advice to women). The mind is stimulated and the eye sees. Then there is the touch of the lips. There is the thinking, the seeing and the touch. When you kiss a woman on the lips, that should set up a circuit. There is not much doctrine being taught today because there is not a desire for it.

Now the believer is on a farm. The believer must learn Bible doctrine before he can enjoy the details of life. The house is the details of life. The field work is learning Bible doctrine.

Proverbs 24:27 **Complete your outdoor work, and prepare your field; afterwards, build your house.**

Sin of the mind followed by a sin of the tongue. Do not malign or talk about them. The whole problem is looked at by its structure.

Proverbs 24:28 **Don't testify against your neighbor without cause. Don't deceive with your lips.**

Do not retaliate when you have been wronged. Meeting a wrong with a wrong is not the correct approach. Put this matter in the Lord's hands; do not retaliate. When you get into this sort of thing, you are the one who gets hurt. Forgive as Christ forgave. Treat people on the basis of our own character; do not treat them on the basis of their character.

Proverbs 24:29 **Don't say, "I'll do to him what he did to me; I'll repay the man for what he has done."**

the slothful. This ode is very quick and very short. The field takes up the illustration and the slothful is the believer who is on negative signals toward Bible doctrine. He sucks mental attitude sins into his thinking. It all adds up to misery.

Void of understanding means being without doctrine.

Proverbs 24:30 I went by the field of a slacker and by the vineyard of a man lacking sense.

Thorns are mental attitude sins and they stick on the inside. The details of life are the nettles and they do not add to their life.

Proverbs 24:31 Thistles had come up everywhere, weeds covered the ground, and the stone wall was ruined.

Proverbs 24:32 I saw, and took it to heart; I looked, and received instruction:

this is filling up your life with inconsequential things. You have time for all of these various things but you do not have time for Bible doctrine.

Sleep is at night and slumber is a nap.

Proverbs 24:33 a little sleep, a little slumber, a little folding of the arms to rest,

The conclusion of the ode. Poverty ends as a miserable life. A bandit uses force to get his way. A bandit doesn't save. He squanders his money and then loses it again. A believer without doctrine is a fish out of water.

Proverbs 24:34 and your poverty will come like a robber, your need, like a bandit.

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Chapter 25

**1966 Proverbs**

**Prov. 1:1**

**584\_0015**

Lesson 14 stopped in the middle of chapter 17.

Apparently some of you don't realize that this is a solemn and holy place, left a note that said, "If all the people who fell asleep in church were laid end to end, they would be more comfortable." Proverbs for the next 2 Tuesday night classes.

There were a group of Proverbs discovered in the time of Hezekiah. They discovered and distributed these doctrines. The men who sat on the wall and did not succumb to the propaganda system of the Rabshakeh, is from learning these proverbs.

{Chapter 25-29- For the People of Jerusalem in Time of Disaster and Crisis}

{Note: Per RBT, in Chapters 25-29, we have Proverbs of Solomon discovered by King Hezekiah's secretary when moving the files for the Assyrian invasion (see Isaiah Chapter 38). They are relied on heavily by Isaiah in the book of Isaiah - the so-called 'Hezekiah Proverbs'.}

{Verses 1-7: Proverbs for a King - How a Person in Responsibility should conduct themselves}

Hosea was a prophet to the northern kingdom, but, after the fifth cycle, he came south. What we are studying has marvelous application at this time.

1~~These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

These were written by Solomon and then filed and discovered during the reign of Hezekiah.

Prov. 25:1 [These are also proverbs of Solomon which the men of Hezekiah king of Judah copied out.](#)

2~~It is the glory of 'Elohiym /Godhead to conceal a doctrine/'doctrinal communication' {dabar} . . . but the honor {sense of responsibility} of kings is to search out a doctrine {dabar}.

{Note: The glory of God is the essence box of all the Characteristics of God the Father and His plan - His plan emanates from his essence. It was His purpose to conceal this doctrine. There is a right time and a wrong time for people to get certain types of doctrines. Sometime, you may learn doctrine, but you do not apply it for years.

The 'far meaning' was that there were certain doctrines that were not revealed to the Jews, which is Solomon's day, around 1000 B.C.. God was not trying to hide anything, but only to bring it to Light at the right time.

There were 'mysteries' that were revealed and recorded in the New Testament and God did not consider it important to reveal it to them - for example the indwelling of God the Holy Spirit to all believers after the cross. The 'near meaning' is that certain doctrines are taken in and 'stored' but concealed in you until they are needed. So, the Jews stored up the doctrines until the time of crisis hit - and then used them.} Mystery is found in Ephesians, Colossians and Romans. There are many doctrines which do not interest you. Some get a doctrine, but they do not get excited about it. Then, someday they teach a passage which involves that doctrine, so they crank up Alexander Graham Bell to ask Bob to teach it to them again.

Every believer should have perspicacity at top of the list. The glory of God and the plan of God to conceal some things until the right moment. Solomon taught these to his sons, but, for 300 years, this information was not of any interest to the people. The Assyrian

army was at the walls of Jerusalem and they had not lost a battle in 200 years. And this placed the Jews in the most difficult situation ever. In this disaster situation, someone discovered these proverbs. This is doctrine for those who are facing great disaster.

Bob can't quite say, "If you are not having problems of any kind, then you can move to the nearest aisle and fall out." Someday, we will face great difficulties. So we need to remember these things.

This doctrine was kept hidden until it was needed.

{Policy of Kings - (Antithetical Distich)}

{Note: The honor/responsibility of a person in responsibility is to be objective and to be fair. A king is still a human and his thinking needs to be anchored in something greater than himself - bible doctrine.} We represent the Lord Jesus Christ; we all represent the Lord Jesus Christ and we are in full-time Christian service. You do not dedicate yourself to full-time Christian service because we are all in that realm. We should perform this responsibility as unto the Lord.

Searching out means to be unbiased, searching out; describing a matter. Hezekiah had failed in this matter, which is why the Assyrians were there invading. Hezekiah did not know or apply doctrine. He made emotion his rule of thumb. He had everything going for him. He had a lot of success. He was handsome and personable. He abolished idolatry but he did not have Bible doctrine. He knew that religion was wrong. He could have learned from Isaiah, the greatest doctrinal man of that time period, but he did not learn much from him.

Without doctrine, whatever reform is made will not last. They put everything in the world before the Lord. Hezekiah stopped paying tribute to the Assyrians and he turned to Egypt for help. It is the responsibility of kings to search out a matter, and Hezekiah did not. God conceals something but it is the king who ought to search out this doctrine. When a person has positive signals toward doctrine. The vacuum pulls in Bible doctrine. When on negative signals, the vacuum pulls in false doctrine.

For a king or president to be successful, they must be anchored to something greater than themselves. There is an application to us. We are believers in Jesus Christ. We have tremendous responsibility. Everything in the world is to keep us from getting to the plan of God. Money or health might keep someone from getting doctrine; or pleasure. TV for instance. Every crisis is a notice that we are missing something. We are miserable; and it means that we face an issue. Will I get with doctrine or move by it and return to self-induced misery.

Prov. 25:2 [The glory of God is to hide a thing; but the honor of kings is to search out a matter.](#)

The heaven is unsearchable. It is too far out and too big. It is so extensive. It is impossible to penetrate the mysteries. We cannot measure or penetrate. Operation Mole

Hole decided to go to Hawaii and drill the deepest hole everywhere. So, this is how the government decided to spend our money. They were smart enough to determine, let's dig this hole in Hawaii.

{Dignity and Poise of a King}

3~~The heaven for height . . . and the Earth for depth . . . and the heart/'right lobe' of kings is un-searchable {cheqer}.

{Note: Heaven is too far out to penetrate its mysteries - same with the depth of the Earth. So, the thinking of a man in authority should be just as obscure. His likes and dislikes should be unknown so he can be objective and fair. He can not show partiality to his friends or to avenge his enemies or operate on any mental attitude sins.}

Anyone in authority is a human being. They are not supermen. People think of preachers this way (not at Berachah, for some reason). They think the preacher can do no wrong; and when he does, they get all disturbed and fall apart. However, one needs to put aside all of their ideas about those in authority. The person in authority should never let on what he feels about those under him. His likes and dislikes must not be known. He must appear to be as unknown as the universe or the depths of the earth. Suppression of prejudices and likes and dislikes. He needs to be absolutely fair and just. He cannot use this high office to avenge his enemies. In the recent times, we have begun to demonize previous administrations. The king cannot have mental attitude sins. They get in the way of exercising his authority. At this point, mental attitude sins hinder the fulfillment of leadership. If you are going to be free of mental attitude sins in positions of authority, you need to fill up that frontal lobe with Bible doctrine. That keeps the individual fair and just. A stabilized rulership leads to a stabilized nation.

Prov. 25:3 [The heavens for height, and the earth for depth, but the heart of kings is without searching.](#)

The first line gives the illustration and the 2<sup>nd</sup> line gives the principle. Here, {Verses 4-5: Stabilized Ruler Leads to Stabilized Nation (a Parabolic Tetrastich - 1st 2 lines illustration; 2nd 2 lines 'point of doctrine')}

4-5~~Melt away the dross/impurities from the silver, so that the vessel is ready for the Smith . . .

The impurity is melted away. This is refuse or impurities (depending upon context). Silver ore cannot be made into a vessel. There must be a refining process in order to bring out the silver which can be used. Before the country of Judah could be rescued, there must be a national purification. The dross was religion, apostasy. This was the message of Isaiah over a year.

Prov. 25:4 [Take away the dross from the silver, and there shall come forth a vessel for the refiner \[smith\].](#)

The wicked has a specific application to the state department. The Assyrians came into the land. Everything in this passage meant that, in a year's time, there were hundreds of thousands of believers in Jerusalem who were not upset; they were not disturbed. Even though the situation was totally hopeless.

People from that period of time, faced the greatest distress of their lives; and yet, they enjoyed it greatly. This would have been the good old days. Some people who come to Houston and take in doctrine feel that way. The kingdom is stabilized in righteousness. This comes from being oriented to Bible doctrine.

5~~ take away the wicked {apostasy/'false doctrine'/'human viewpoint'} from before the king, and his throne shall be stabilized in righteousness.

{Note: 'Melt away' is accomplished by applying heat - suffering. Ciyg means 'Dross' and it is used 2 ways: 1) refuge and 2) for anything keeping the metal from being pure (dross is apostasy or false religion in place of God and His Word). It must be purified before it is useable. Israel needed a national purification before the nation could be preserved - one example of the spiritual revival of Isaiah.}

{Note: The 'wicked' referred to the unbelievers. For example, they would be taken away when they listened to Isaiah preach. The second example was the 'state department' (3 frightened men of Isaiah 36:3) advising Hezekiah - they had to be removed. The believers understood doctrine taught by Isaiah and stayed relaxed.}

Prov. 25:5 **Take away the wicked from before the king, and his throne shall be founded in righteousness.**

{Verses 6-7: Warning against Arrogance} This is for those who thought they were better than Hezekiah. The king was given a place of honor. People could sit or stand elsewhere. There is someone who looks at Hezekiah and he is judging him and realizes that Hezekiah has made some great mistakes in the past.

6~~Put not forth yourself {to display arrogance} in the presence of the king . . . and stand not in the place of the great ones {the dignitaries}.

{Note: The 'presence of the king' means at a state dinner. Do not even mentally think you should be in the king's place. This is a picture of an arrogant person with approbation and power lust.}

Bob and this boy with a strong arm who could not pitch. Mom and dad thought he could. Bob could see we were going to lose the game. So Bob put the kid into the game to pitch. And he was very arrogant and proud. He pitched an inning. Never has been so ghastly. All the other parents kept screaming take him out. And Bob left him in. His parents were strangely silent. They never gave Bob another ounce of trouble. There are those who say, "I could teach that." Some things always look easy from the sidelines. Arrogance thinks, I can do that as well as he can.



Prov. 25:6 Do not put yourself forth in the presence of the king, and do not stand in the place of the great;

{Mental Attitude Sins Reject Authority & Suffer(Comparative Distich)}

7~~ For better it is that it be said unto you, 'Come up here . . .' than that you should be put lower in the presence of the prince whom your eyes have seen.

{Note: It is pretty humiliating to be demoted. A person with a relaxed mental attitude is promoted without even trying.}

First line is something which better than what is in line 2. The word *better* is the key to this kind of a distich. Mental attitude sins assume, I can do it as well as he can. This is often what goes wrong in a marriage. Mental attitude sins destroy capacity for life and living. When a person is guilty of perpetual mental attitude sins and he has all this spitefulness and bitterness. You lack capacity for happiness. It take capacity to be happy in this life. With the mental attitude sins, you have lost all of your capacity. Most miserable people in the world have mental attitude sins. Love is the absence of mental attitude sins. Love is lacking implacability, gossip, maligning, slander, etc. love and capacity are the same thing. They are 2 ways of looking at the same thing.

You can love regardless of your I.Q. Your capacity to live and to love and to honor the Lord is complete freedom from mental attitude sins. Best way to deal with Christmas is to be rid of all mental attitude sins.

The person with the relaxed mental attitude is promoted without trying. You do not have to be in competition with everyone else. You can talk or be quiet; to be at ease; to be relaxed. This involves with doctrine and the filling of the Spirit. What you have or don't have in terms of personal stuff is not important. What we do; going to Hawaii or to where there is snow or 10 parties or not parties; it is not what you do; it is what you think.

Prov. 25:7 for it is better that it should be said to you, Come up here, than that you should be put lower in the presence of a noble whom your eyes have seen.

{Verses 8-18: Proverbs of Conversation} {Verse 8: Isolation of Controversy}

25:8~~Go not forth hastily to strive, {result} . . . in the end . . . what to do {?} when your neighbor has put you to shame.

{Note: This believer has a chip on his shoulder. He is aggressive and he is starting trouble. He constantly in some kind of a scrap with someone. He is a petty person constantly in a scrap with someone. He usually is aggressive in his bitterness. He gossips, slanders and may even use violence. He is always looking to get even. He goes forth to strive. 'The end' is self-induced misery! He is a very miserable person. And, you add divine discipline to that and it hardly gets worse! What to do is an idiom for total isolation. In the end, you have no friends - no one cares for you - but you still have your mental attitude sins and discipline. How does your neighbor put you to shame? He puts the matter in the Lord's

hands and is NOT hurt by your slander and other actions. You still have your misery and mental attitude sins - your shame.}

Don't go out seeking vengeance. Don't go out looking for a fight. The end is the terrible misery that comes from constant bickering.

This person who is always looking to get even winds up by himself. No one wants to be around you. People may be around you, but that is on paper; it doesn't mean a thing. You do not have anything; just a big mass of misery up in your frontal lobe. Bob got an "Amen" and he will file it under aleph. He gets about one a year. God sets up a series of laws. God has so designed life so that, when we do certain kinds of things, the penalty is self-induced misery. What you need to do is, buy a dog. Don't buy a cat. You and old dog trey can sweat it out for awhile. Dogs get over things, if you feed them daily.

Your neighbor is your fellow believer. When you wrong him, he takes the matter and puts it into the Lord's hands. This is how He puts you to shame. He isn't hurt. We seek to take vengeance, and they put the matter in the Lord's hands. We still have our misery, and they are content.

Most of you would not put your hand on a table and hit it hard with a hammer. Or you would not put fish hooks into your skin all over. You try to hurt others with mental attitude sins. You always wind up making yourself miserable.

Prov. 25:8 [Do not go forth quickly to fight, lest you know not what to do in the end of it, when your neighbor has put you to shame.](#)

Bob is in awe of this passage.

9~~[Isolate your controversy with a 'fellow believer'/neighbor. Do not reveal the secret of the controversy to another.](#)

{Note: Means to contend quietly with the fellow believer with whom you have a problem and don't get others involved; you don't let others hear it. That leads to people taking sides and a schism/faction/division happens.}

You do not bring others into the controversy. If you are having it out with someone else, keep your mouth shut. The first thing you do is, you talk it out with them. Like the woman who trots across the street after her husband leaves and she tells her friends everything. Further, you do not hate, envy, despise, etc. you isolate them by love in your frontal lobe.

Do not bring others into the conflict and do not bring your mind into the conflict. Bring love into the conflict. Love means you don't gush; you are relaxed mentally. A soft voice breaks a bone. When you have a disagreement, do not spread the controversy. Keep it a secret.

Prov. 25:9 [Debate your cause with your neighbor; and do not uncover a secret to another,](#)

When you start complaining to others, you may get their sympathy today; but that will change; they will direct this sympathy toward the person you are maligning.

10~~With the result that he who hears it {the controversy} puts you to shame, and your infamy turn not away.

{Note: When others hear you are a troublemaker, they are to isolate YOU! To separate from you. Keep it to yourself and you are within doctrine. Spread the 'rumor' - right or wrong - and it is terrible sinning.}

Faith rest and the filling of the Spirit is how we guide our way through this. No believer can be happy and habitually practice mental attitude sins.

Prov. 25:10 [lest he who hears it put you to shame, and your evil report turn not away.](#)

Vv. 11 and following next time.

## 1966 Proverbs

## Prov. 25:11–18

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{Verses 11-13: Effectiveness of the Word of God; Doctrine in Isolating Controversy} {Verse 11 is a Parabolic Distich - Illustration in first line and then doctrine in the next line}

It is very frustrating because the translator reversed many of these lines. All of this is all bollyxed up. Reversed text; anachronistic, etc.

11~~Golden apples 'on silver trays'/'in silver frame' . . . a doctrine {dabar} "correctly applied to any circumstance in life". {idiom: literally: 'on its wheels'}

A golden apple on a silver tray is very valuable. A sign of wealth in the ancient world is to own a golden apple. If they had over a quarter of a million dollars, they then owned a golden apple. Wherever you went in the ancient world, people revered the apple. It is one thing to be waited on, but much more to have great servants. Bible doctrine will give us faithful and loyal and great service. Bible doctrine will be your butler, your chauffeur, your upstairs maid, etc. Bible doctrine is wealth and it serves you.

{Note: This is 'divine viewpoint' - making the issue clear. Doctrine correctly spoken is compared to something beautiful to people in this day - a golden apple. The silver tray represents service - doctrine will serve YOU well. This also could be a picture of a golden apple in a silver frame. The frame then would be a picture of your soul which holds the doctrine. Finally, a chariot could move through good conditions or bad. So the chariot on its wheels could handle anything. So doctrine is good for all the circumstances of life.}

A word being spoken is doctrine; on its wheels indicates that the wheels are revolving. The chariot can travel in nearly any sort of weather. It is something which is beneficial at all times in all circumstances. It rolls through the mud, through the sand, through everything. Bible doctrine is good for all the circumstances of life.

Prov. 25:11 [A word fitly spoken is like apples of gold in pictures of silver.](#)

The first line illustrates the point of doctrine given in the second line. There is probably a 150 people here who have never heard of Proverbs. Someone here had a mania for changing around lines.

{Verse 12 another Parabolic Distich - Illustration in first line and then doctrine in the next line}

12~~As an earring of gold and a golden necklace, so is 'the communicator of doctrine'/'wise reprove'/'one who communicates a divine norm or standard correctly' upon an obedient ear.

{Note: Female jewelry compliments where it is used. Here it is used as the illustration for doctrine (the only thinking that has value) in a person with positive volition to the Word (the obedient ear).}

The obedient ear wants to hear Bible doctrine. They will do anything to hear. A golden earring is a beautiful earring on a beautiful ear. Bible doctrine in the frontal lobe of the believer brings out all of the beauty of God's plan and God's grace. Providing someone with a norms and standards. They have the ability to determine what is correct and what is not. What is legalism and what is grace. This is what a wire reprove is. The communication of doctrine to the obedient ear. The believer desires to hear doctrine and to learn doctrine.

Inner beauty is reflected in outer beauty.

Prov. 25:12 [As a ring of gold, and an ornament of fine gold, so is a wise reprove upon a hearing ear.](#)

Having ice is one of the great aspects of our civilization. Slaves would bring back snow and serve ice cold drinks to harvesters. This is the only tristich that Bob is aware of. The first line illustrates the 2<sup>nd</sup> and 3<sup>rd</sup> lines.

{Function of Doctrine - Refreshment of the Soul - (A Tri-stitch (a three line Proverb - 1st line is illustration for next 2 lines)}

13~~Like the cold of snow in the time of harvest . . . so is a faithful messenger {the water boy of the day/Gives the Water of the Word} to those who send for him {the teacher of correct doctrine} . . . for he causes refreshment for the soul of his masters.

{Note: The messenger is a faithful teacher of doctrine and the senders are those positive to his teaching. Doctrine refreshes the soul as snow refreshes the body of those heated up. There were not 'ice cubes' to grab from the freezer when this was written. Workers would go to the snow of near by mountains and bring back snow to put in water to cool the workers harvesting in the August sun.}

This is a great time for cold water; after working a very long hot day in the sun. This would be a monotonous job to go fetch snow from the mountains. This is ice cold water, which is very refreshing.

The 3<sup>rd</sup> line is an amplification of the 2<sup>nd</sup> line.

Prov. 25:13 Like cold snow [in a drink of water] in the time of harvest, so is a faithful messenger to his senders; for he makes return [causes refreshment; he makes refreshed] to his master's soul.

Grace means God doing the work and we receive that which God provides; and God receives the glory. God is supposed to bless man when man does the work; and man gets the credit. You have the illustration and then the point being made.

Their illustrations are meaningful. Here, we have clouds and wind, but no rain. No blessing. A speaker with clouds and wind; but there is not blessing which goes with it. A false teacher appeals to those who are not interested in the truth. They are clouds and wind without any blessing.

{The Ineffective Word - the word of Legalism/Religion}

{Verse 14 another Parabolic Distich - Illustration then doctrine}

14~~Clouds and wind without rain . . . is like the man who glorifies himself with a false gift.

{Note: Under grace, God does the Work and rightly receives the credit. Under legalism/religion, man does the work and therefore is rewarded for his own work - man would receive the credit - wrong!}

{Note: Clouds and wind usually indicate rain - in an agricultural society this was a sign of great prosperity coming. So a false preacher gives 'no Water'. His content is not divine viewpoint. Maybe his message appeals to human emotion or human good or legalism or an appeal to lusts - no doctrine, no blessings. This false teacher claims to have spiritual gifts that they do not have.}

The second line is actually, *like a man glorifying himself*. They claim to have the gift of prophecy. This is like the wild emotional tongues crowd. On the right are the rationalistic crowd. Doctrine is somewhere in between all of this. Moderation and balance. You have to stay in the middle of the road; you cannot get off into a ditch.

Prov. 25:14 A man boasting himself in a false gift is like clouds and wind, but no rain.

Moderation of language. A restraint from anger; restraint from emotionalism. Restrain from anything that would destroy the continuity of doctrine. The word *prince* is actually a *judge*.

{Verses 15-17: Balance or Moderation of Doctrine - Keeps you from Too far Right or Too far left}

15~~By restraint of anger/'mental attitude sins' is a judge persuaded and a soft tongue breaks the bone.

{Note: A good judge is an objective judge. Is he lining up a series of facts in accordance with the law of the land? Today it is pure subjectivity and pure evil. It is 'How much of a clown can you be'. Judges should only be concerned with getting to the truth - the facts of the case. And law should be based on bible doctrine. A soft tongue is someone who speaks from doctrine instead of from anger/'mental attitude sins'. 'Patience breaks iron'.}

A judge is concerned whether or not a person lines up his case with the law. No longer in the United States is it the constitution, but it is how many tricks you play. This judge in the illustration is fair and impartial. The facts are in accordance with doctrine. Mental attitude sins produce self-induced misery and they destroy clarity of thinking. Get the other side mad and you win every time. They can get all emotional and dramatic; but this may or may not be in accordance with the law.

By restraining anger, a judge is persuaded. When people fall into mental attitude sins, they have a more difficult time persuading anyone. You cannot think divine viewpoint with mental attitude sins. They cause you self-induced misery. People are not logical when they are hysterical. You cannot think when you have mental attitude sins. With mental attitude sins, you cannot think divine viewpoint. You cannot think doctrine when you are angry, upset, worried; it is either, or. Whatever mental attitude sins you have, it is impossible to think doctrine. You are missing the golden apple, the golden earring and the ice cold drink.

The soft tongue is not a person who just speaks sweetly and softly. This is a person who speaks from thought rather than from sins. They don't speak from fear, worry, jealousy; the soft tongue is the expression of Bible doctrine.

2 German proverbs from this: Patience breaks iron; patience is stronger than a diamond. A team with small, quick linemen. By the 4<sup>th</sup> quarter, after softening up the linemen, by hitting them low and hard, and 3 quick touchdowns in the final quarter. "You want to straighten out all of your friends in 5 minutes. Now, I didn't straighten you out in 5 minutes." You have to keep hitting and hitting and hitting again. Do a little bit at a time, a little bit at a time; let the Word of God do its work. Be relaxed, be clear, be lucid.

Prov. 25:15 **In being slow to [restraining] anger a ruler [judge] is won over [persuaded], and a soft tongue breaks the bone.**

We now go from What you Say to What you Eat} Here is someone who found a good candy store. Honey is a tremendous food. However, you eat to your own proper amount. You eat a reasonable amount. When you put honey in the mouth, your taste buds are stimulated. Honey is converted to energy and strength. Honey is converted to divine good

and divine power. But you do not allow your tastebud to dictate your eating habits. What honey is to the taste buds, so is emotion to the human psyche. A nice emotional reaction; this produces stimulation. Taste buds actually dictate the eating habits can be a problem. God has provided a safety value. Nausea. You eat too much and you get sick. The safety value is the nausea.

It is tough for Bob to get brussel sprouts down. You have to decide who runs your life; Bible doctrine or how you feel. The person who gets overloaded with emotion in the spiritual life is the one who eats a lot of honey because he likes it.

16~~Have you found candy? {idiom: literally 'honey' - the sweet of the ancient world} Eat so much as is sufficient for you . . . {idiom: literally: 'eat to your enough'} lest you 'over eat'/'become super filled' and vomit it.

{Note: Honey is beneficial but you can over-do it. The principal here is eat in moderation. Do not let your taste buds dictate your eating habits. As honey is to the taste buds, so is stimulation to the emotions. Don't let your emotions become the norm or standard in your soul and rule your life - doctrine/reason should rule your life.}

Prov. 25:16 [Have you found honey? Eat only as much as is enough for you, lest you be filled with it and vomit it.](#)

{Moderation of Conviviality Among Acquaintances Creates Acrimony}

17~~Make rare your foot on your neighbor's footstep lest he be weary of you and so hate/'have mental attitude sins toward' you.

{Note: People do have friends that you can be around all the time and not destroy rapport. But for most acquaintances, 'familiarity breeds contempt'. Friendship should be based on doctrine- it takes up the slack. Whether you have a sweet or nagging personality, make your visits short and infrequent. Don't turn intimacy into intrusiveness - respect the privacy of others, respect the volition of others.}

You have some friends you can hang out with for a long amount of time; but there are others that spending too much time and you get tired of them. "Don't wear out your welcome" is the thought here. We like sweet personalities; we can be around them for a short period of time. Bible doctrine takes up the slack for our personality differences; this is how me and thee get along. Make your visits rare; occasional. Do not turn intimacy into intrusiveness.

Respect the privacy and volition of others. You may be attracted to some acquaintances, and the first thing you want to do is to smother them.

The husband puts the coin in the thing, push the button and out comes sex or out comes a meal. They just want a slave. "Let's see, slave, what am I in the mood for?" Understand

the social capacity of others. You will become acquainted with those with limited social capacity.

If it is a girl, and you are a guy; then you must allow time for them to put their face on. A man who is smart wants to see a woman at her best; with her face on.

You want to love on a dog and it is 5 minutes to five, he wants to be fed. He is not interested in love and affection. He has an old dog nature. He is not interested in all of that other stuff when he is hungry. That is social capacity. Since we are believers in the Lord Jesus Christ, you will never have a friend apart from occupation with Christ. You can be different from the person with whom you are acquainted; but you must have positive volition toward doctrine. A mental attitude love produced by the Spirit is necessary for a good friendship. Orientation to suffering is necessary for a friendship. You do not run around to friends and unload on them. Avoid those things which make people tense around you. Legalism, sins of the tongue, mental attitude sins. Moderation of conviviality.

Prov. 25:17 [Withdraw your foot from your neighbor's house, lest he be weary of you and hate you.](#)

V. 19 for New Year's Eve. One of the most interesting sections in Proverbs.

{Verse 18 Condemnation of Gossip (Parabolic Distich)} The first line illustrates. An arrow has good trajectory. The hammer smashes everything into pieces. It destroys friendships and causes problems the sword kills up close and the arrow kills from a distance.

18~~A hammer, a sword, and a sharp arrow {good trajectory and sharp} . . . a man who bears 'false witness'/'sins of the tongue' against his neighbor.

{Note: This is the conclusion verse. A hammer smashes everything to pieces - reputations and friendships are smashed. A sword is an instrument that kills someone up close (like judging others or gossiping in a church). An arrow kills at a distance (like a slander on a TV show or in a newspaper). Slander, maligning, nitpicking - all sins of the tongue - drives people always.}

You can have lasting friendships, if you are oriented to the plan of God. If you are a slanderer, a nitpicker, a nagger, etc., then you are unable to have good relationships. You will drive people away.

Obviously, this is a very practical section. It warns against false teaching. Then it lays out the perfect norm and standard for you life. It tells us that we cannot have sins of the tongue and enjoy these relationships.

Prov. 25:18 [A man who bears false witness against his neighbor is a maul, and a sword, and a sharp arrow.](#)



New Year's Eve 1966/1967

Proverbs teaches the believer how to live in time.

### There Are 3 Thrusts in the Book of Proverbs

1. Human good versus divine good. Area of weakness is the lust pattern and the area of strength of the sin nature produces human good. The sins were solved at the cross where our sins were poured out upon God the Son. At the same time, God rejected all human good. Human good is not involved in salvation. It might be observing the golden rule or the Ten Commandments or whatever. Titus 3 not by works of righteousness which we have done, but by His Own mercy He saved us.
2. The second takes us to Bible doctrine. Bible doctrine produces inner happiness, which produces occupation with Christ. Which comes first; the details of life or Bible doctrine? Money, success, pleasure, social life, sex, status symbols, etc. The believer will learn Bible doctrine and establish his peace power and blessing or he will depend upon the details of life for his happiness. If he learns Bible doctrine, he will enjoy the details of life.
3. The third principle is the principle of self-induced misery. What you think, mental attitude sins, these are some of the mental attitude sins which produce self-induced misery. The worst sins that you can ever commit are the thought patterns in the heart or the thinking part of the mind. Self-induced misery is the great enemy of the believer.

{Comparative Distich - (1st line 'Better Than' something in 2nd line)}

This begins the proverbs of misery. Most proverbs are in two lines; but there are those of many lines. Distich is what these 2 line proverbs are called in the Deutch. The first line illustrates what is in the second line; and sometimes, what is in the first line is better than what is in the second line.

19~~A worthless/broken tooth and an unsteady foot . . . {better than} 'having confidence in'/'trust in' an unstable/unfaithful man in time of disaster.

{Note: With a broken or torn out tooth, you could not enjoy food in these days. An unsteady foot has no strength for walking. And they are better than having confidence in unfaithful mankind. Trust in God, not in man. But in this verse, if you must trust in man, make sure he has doctrine in his soul so he may be stable/faithful.}

A broken tooth and an unsteady foot begin this proverb. You cannot enjoy food and walking is nearly impossible. It is better to have legs that are so feeble that you cannot walk or teeth that are messed up, so that you cannot eat; rather than to put your trust in an unfaithful man. Social life is related to people. Loss or gain of loved ones. Marriage is usually relationship with a person. So many details of life fall in the category of unfaithful or unstable people. If you are minus doctrine in your frontal lobe, then people will make

you miserable. Your loved ones and friends will make you miserable. Your sex life, even, will be miserable.

Wisdom is learning doctrine and then applying it to experience. Eyes on man hinders your daily life; it hinders your walking in the faith. No doctrine and all of your human relationships will sour.

This verse says, drop everything and go for doctrine. The most important thing in your life should be to learn doctrine. Drop everything and learn doctrine. Drop your friends, drop your social life, etc. if you go to a psychiatrist, then you can even blame your childhood.

Bob has heard a lot of maudlin sentimentality. 1966 was a great year but 1967 will be a great year. This could be and we could be a sat alight to the communist bloc. We could be in a prison camp in Alaska. It does not matter what happens in 1967 if you have Bible doctrine.

Prov. 25:19 Trust in an unfaithful [faithless] man in time of trouble is like a broken tooth, and a foot out of joint.

{Verses 20-22: Self-Induced Misery and its Remedy (a Parabolic Distich - 1st line illustrates principal in 2<sup>nd</sup>)}

20~~As he who takes off his clothes in cold weather and as {putting} an acid/vinegar in a 'soap'/nitre, so is he that sings songs {shiy'r} to an heavy heart/'right lobe'.

The first line contains two illustrations. Taking off your clothes when it is cold. We are caught in Houston between highs and lows and no one can predict Houston weather. Some people who have lived in Houston for 100 years can do as good as any meteorologist. A man came down for counseling from Minnesota. 48 in Houston can be terribly cold. You don't start pulling off your clothes when it is cold. Cold weather illustrates tragedy and heartache. Man believers face cold weather and catastrophe by taking off their clothes. They face tragedy with escapism and sublimation. They cannot cope with the problems of life. They fall apart; they move into panic palace. Worst of all, they go see the pastor to wave the magic wand to make it all go away. The answer is Bible doctrine in the frontal lobe.

Vinegar upon niter. Niter is sodium carbonate in the ancient world. This is a form of soap used in the ancient world. 3000 years ago, this was soap, and there might be some oil in it as well. Vinegar is some form of acid, like wine. When you pour acid on the niter, you neutralize the cleansing ability of the niter. This neutralizes cleansing. Refusal to believe and to utilize rebound. Ignorance of it or rejection of it, neutralizes the only way to cleanse a believer in time.

{Note: Taking off your clothes in the cold is self-induced misery - 'clothes' represents doctrine. So in the 'cold weather'/'tragedies of life' they throw off their clothes and get hysterical, emotionalism, escapism etc. And pouring an acidic liquid on soap you neutralize

the cleansing ability of the soap. Soap is the principal of rebound. The acid/vinegar is the refusal to use it.}

There is nothing like a harmony when you have the rosy glow on. To others, you know what it sounds like. With a snoot full, there is nothing better than this sound. You think you sound like Caruso or Gallicurchy. This is self-made happiness. Now, someone comes to the party who is a party pooper or a wet blanket. He comes in with a heavy heart; he is a person under pressure. Heartache difficulties problems in his life. He has just lost his money, his gf, or his success. The gaiety of the party does not reach him at all. You cannot, as a believer, solve your problems, find happiness or blessing, by using the details of life. It is like going to the party with a heavy heart, and trying to be made happy by all of this singing. The details of life are no substitute for Bible doctrine.

You might think that the day your broke 100 in golf is the great day of your life; or kissing that girl. But, under pressure, this ends up doing nothing for you.

{Note: Shiyr means to live it up in singing songs. Like a bunch of partiers singing together making 'beautiful music'. Then a 'party pooper' shows up - a man under pressure, heart-ache, facing tragedy, lost his money, got fired. Or he hates, is bitter, jealous - the joy does not reach him. So, the analogy is you can not find happiness via the details of life. First, you need doctrine.}

Prov. 25:20 [As he who takes away a garment in cold weather, as vinegar upon niter, so is he who sings songs to a heavy heart.](#)

You cannot enjoy a party when you are filled with mental attitude sins. Recently, Bob went to a banquet and there are testimonies. The tapers of southern California; they did this, but it was to bring in unbelievers. Hal Riddle was the master of ceremonies. He is very funny at a banquet. There were movies of Bob and they were all supposed to be very funny and there were oak leaves as a crown and a key to the city. It was all supposed to be a lot of fun, and to pan Bob a little. Someone came with something on his mind; and whatever it was, it was painful. This guy just frowned. Bob got acquainted with him. His wife forced him to come. He did play football in Oklahoma. He almost squashed Hal.

{Signs of Relaxed Mental Attitude - Free from Self-Induced Misery}

21~~If your enemy be hungry, give him bread to eat . . . and if he be thirsty, give him water to drink.

{Note: Be Relaxed. Don't have mental attitude sins. Save yourself the self-induced misery.}

This is total relaxation. You will heap coals of fire upon his head by doing this. You let God deal with your enemies. You stay out of it. They hate you; they are petty and spiteful; they have it in for you.

Prov. 25:21 **If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink,**

The believer creates his own misery by coals upon his own head. Forgive as Christ forgave; do not seek vengeance, as that belongs to God.

22~~For you shall heap coals of fire on his head, and Jehovah/God shall reward {shalam} you {for staying out of His way}.

{Note: If he wants to be hostile toward you, stay out of it. That is between him and God! Shalam means to give you something of value in place of something that is no good - He takes away glass and gives you diamonds - He takes away 'fool's gold' and gives real gold.}

Our lives are way too short to spend involved in mental attitude sins. There is always someone who fights doctrine.

Prov. 25:22 **for you shall heap coals of fire upon his head, and Jehovah shall reward you.**

If you go north far enough, you will angle into the Mediterranean. The north air is cold and it hits the air over Palestine and it forms rain. The warm air and the cold air meet and form rain.

23~~**The north wind forms rain and a slandering tongue forms an angry face.**

{Note: The north wind picks up the moisture from the Mediterranean sea that is cold and hits the dry hot air of Palestine and it forms rain there. Rain is the trouble of the person. The north wind is bringing in the troubles and the person without doctrine has no solutions. Sins of the tongue bring troubles.}

The north wind is a slanderer, a gossip. The rain is trouble. This is a slanderer in general.

Prov. 25:23 **The north wind drives away [forms] rain; so does an angry face a backbiting tongue.**

{Verses 24-25 Nagging Woman and Her Solution}

24~~**Better to live in the battlement/'corner of the housetop' . . . than to share a beautiful house with a nagging wife.**

{Note: Most houses had a fort or battlement on top of the house. The battlement has no roof over your head. So, you get the rain and 'bitter cold' or 'hot sun' on your head . . . but it is better than being with a woman with no doctrine and has the sins of the tongue.}

This is the fort on top of the house. This is called a battlement. There is no roof. From here, you throw spears and shoot arrows. It is better to live up there outside on the roof

than it is to live inside with the woman. It is cold or hot up there and you are exposed to the weather; but better there than living with a shrew, a Xantippe. All of the status symbols and the beautiful home; but these are not worth it, if you live with a nagging woman.

Prov. 25:24 **It is better to dwell in the corner of the housetop than with a quarreling woman and to share a house.**

The solution is given in this next line. Doctrine is much more important to the thirsty soul. How would you like to spend your whole life with a nagging woman? That is like living without doctrine. It is much better to live in the battlements of life than with the nagging wife. And that is like living without doctrine.

{Parabolic Distich}

25~~As cold water to a thirsty soul/person . . . so is good news from a far country.

{Note: A letter that is sustaining is received is very enjoyable. The letter is doctrine. If the nagging woman gets doctrine, it will be wonderful for those around her.}

Prov. 25:25 **Like cold waters to a thirsty soul, so is good news from a far country.**

The first line illustrates the second.

{Imitation of an Unbeliever (Parabolic Distich - Illustration -doctrine)}

26~~**A troubled fountain and a ruined spring . . . the righteous man tottering before the 'principal of wickedness'.**

{Note: Illustrates the Old Sin nature and sins from the area of weakness compared to a believer operating just like an unbeliever. He performs 'good' and 'sins' all out of fellowship and brings no glory to God (energy of the flesh production) and there is no divine good (energy of the Spirit).}

The troubled fountain is human good and the ruined spring is sins; both produced by the sin nature. The person with righteousness that is imputed, but no doctrine, means that you are unstable.

Prov. 25:26 **A righteous man falling down [tottering] before the wicked [the principle of wickedness] is like a troubled fountain and a rotten spring.**

Compulsive eating is the picture here. People sublimate with food. Some eat a lot to sublimate; some drink a lot to achieve that to solve their problems.

{Principal of Sublimation}

27~~It is not good to eat too much honey . . . but consider My Doctrine valuable . . . as wealth.

{Note: The principle here is compulsive eating in times of trouble - sublimation. This also could be compulsive drinkers and gamblers, etc. Instead, of sublimating in times of problems, use the doctrine in your soul - inner happiness, divine good . . . and you have a life that counts for Him! No circumstance of life gets to you!}

Your wealth is doctrine. You come up with inner peace, inner stability, inner power. You have doctrine and inner happiness.

Prov. 25:27 It is not good to eat much honey; so for men to search their own glory is not glory.

V. 28 not covered.

{Parabolic Distich - Illustration then doctrine}

28~~A city broken down without walls . . . is like a man without self-control over his spirit. {means he has no self-control to sit and consistently listen to doctrine.

Prov. 25:28 He who has no rule over his own spirit is like a broken down city without a wall.

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**1966 Proverbs      Isa. 36:1–8 30:1–7 31:1–3      Prov. 25 intro      584\_0043**

We are going back to Prov. 25 via Isa. 36.

Isaiah had been teaching Bible class for years prior to the Sennacherib invasions. Hezekiah, although a born-again believer, was not necessarily a smart one. He was a great king, but he lacked the stability of character based upon Bible doctrine. He was unable to always do the right thing, regardless of the consequences.

Hezekiah had superficial activities and reforms which did not turn his nation around.

Along the coastline of North Africa, a mountain range and paleaus in Morracco. High mountains the desert, which continue to Palestine. This continues to a giant oasis. Tigris Euphrates valley, and, on the other side, you pick up the mountains again all the way to the Yellow Sea. In this oasis, you have 2 great empires. Assyria in the north and Babylonia in the south (later to become Chaldea).

Assyria has conquered Turkey, Anatolia, and these other areas. They had conquered to the Agian Sea and the Mediterranean Sea. They had conquered the area of Iran (later to be the empire of Persia).

Marodok-balidan wanted to challenge the Assyrian armies, but he was defeated every time. He needed to set the ground work for that. So, he determined to involve the Assyrians in many wars all over. Nabonitus would actually do this.

Chaldea and Egypt were both concerned about Assyria and they would use any pawns in the game. They would use Judæa and the Phœnicians and the Greek mercenaries Philistia. Egypt and Morodoc-balidan decided to use these nations to bring down Assyria. He knew that Judæa alone could not challenge Assyria alone. 702 B.C. A state department of human viewpoint to go down to Egypt for help. Isaiah was holding Bible classes every day and people were believing in Jehovah Elohim and growing in grace and knowledge of our Lord Jesus Christ. In this situation, the people on the wall became calm and relaxed.

To rescue a country, there needs to be a nucleus of believers around which the country can be reestablished.

Hezekiah was on the panic button and he tried to put the archives in a safe place, and he discovered Prov. 25 and they are called the Hezekiah proverbs. They were taken to Isaiah and he realized that the next 4 or 5 chapters were ideally suited for a national and personal crisis.

Today, we are undermined from within. Our state department today is filled with mediocrity. The power struggle has shifted to be run by the state department, which squanders American lives and dollars.

The Russian and Chinese empires, both of which had plans for world conquest. The Korean War put American prisoners in the hands of the Communists, and they learned brainwashing techniques to use against Americans. They neutralized thousands of American prisoners. They determined that Americans were easy to conquer. They had no appreciation for their background and ideals. Average American went to Europe for his culture and the communists already know how to conquer Europe. We have European love in our colleges. The communist plan now is brush wars; commit the United States troops scattered all over the world. Then, work on the US through our kind of thinking.

We have a government playing right into the communist hands. What we will study in the next month is, we face a national crisis as well. We do not face the attack of the Assyrians, but the attack of communism.

For several years, Sennacherib found himself putting down many revolts, which often occurs when a new king comes on the scene. He knew how to put good men in good slots. He did not simply choose mediocre men who would patronize him. This is what happens when decadence hits the maximum.

He was personally a man of great strength and he was adept at flaying. They set the army loose on the city to pillage and rape. Then they would have flaying contests, where they

would attempt to flay people and keep them alive. We have discovered from Assyrian records how great Sennacherib was at this particular competition.

This is 701 B.C. and we know a great deal about this time in history. Assyria needs some outlets.

Sennacherib decided that he will put down Egypt and there is a famous Ethiopian who had conquered Egypt and he ruled over Ethiopia and Egypt. There was a white caste system in Egypt. There was a fantastic armored force. Shebaka was the general for the Ethiopians. Sennacherib moved out of his own country and defeats the Phœnicians.

Black infantry right out of Ethiopian and they meet below Jerusalem in a place called Altica and there was this famous battle there. The Assyrians drawn up in their normal lines and the Africans came making all kinds of noise making a famous charge. The Assyrians then began to move toward them, and it sent all of the blacks running back. The Egyptian chariots made a charge. This charge held everything up and allowed to Ethiopians to get out of the country. The battle of Altica. Sennacherib says to keep the Egyptians charioteers alive.

Sennacherib is taking out various cities, like Lakish? He sends the Rabshaka to try to take Jerusalem without firing a shot.

On the walls of Jerusalem are people who have been taking in doctrine. Inside is the frightened state department.

Isaiah 36:1 [In the fourteenth year of King Hezekiah, Sennacherib king of Assyria advanced against all the fortified cities of Judah and captured them.](#)

3 brilliant men are sent. The Tartan in 2Kings passages. A team of 3 men sent with 185,000 men. This is a great Assyrian infantry and they have not been defeated in 200 years. A fantastic military record. The size and training made their propaganda very effective.

There is a city laundry, which is the Fuller's Field. There were pipes and a laundry system, and this is where the Rabshaka will do his speaking.

On the wall, there are thousands of people sitting and standing and a perfect place to deliver the propaganda. It makes a bend for the city laundry, which allows for great acoustics. The men on the wall have studied the 4 chapters of Proverbs which have been discovered. They are familiar with what Isaiah is teaching. These are born-again believers who have been studying for a year under Isaiah.

The Rabshakeh will be cranking out all kinds of propaganda. Romans and the Assyrians; iron weapons; Assyrian empire is the greatest dealer in iron in the ancient world. They are prosperous economically. They are represented by a genius, the Rabsaurus.



Isaiah 36:2 Then the king of Assyria sent the Rabshakeh, along with a massive army, from Lachish to King Hezekiah at Jerusalem. The Assyrian stood near the conduit of the upper pool, by the road to the Fuller's Field.

Eliakim is to Judah what the Rabshakeh is to Assyrian. Shebna the scribe was previously the secretary of state. He was fired from the carinate in Isa. 22:15–20 and he was kept on because he was a buddy to Hezekiah. He is a totally incompetent nincompoop.

The most frightened people today are the people who are top. They are the ones with the most power in a national entity. They are all frightened. You can be frightened anywhere on the totem pole.

These are 3 men with the details of life but without doctrine. These are very successful men with great social life. They are rich, but frightened.

In disaster, doctrine sustains you; not pleasure or success. However, we must learn doctrine; we must get it inside in order to use it. These people are filled up with doctrine and they are facing brainwashing techniques. The state department will succumb but the people on the wall will not.

Isaiah 36:3 Eliakim son of Hilkiah, who was in charge of the palace, Shebna the scribe, and Joah son of Asaph, the record keeper, came out to him.

Hezekiah is just a boy; my king is a great king. What can you trust at this point? Hezekiah, God, the national guard?

Isaiah 36:4 The Rabshakeh said to them, "Tell Hezekiah: The great king, the king of Assyria, says this: 'What are you basing your confidence on?'"

Do you think that mere words are a strategy for war? Can you trust mere words to rebel against me? There have been a lot of words and Bible teaching which has gone on.

Isaiah 36:5 I say that your plans and military preparedness are mere words. Now who are you trusting in that you have rebelled against me?

You tried to lean upon Egypt; it was not a crutch but a toothpick.

Isaiah 30:1–7 Woe to the rebellious children! This is the LORD's declaration. They carry out a plan, but not Mine, They make an alliance, but against My will, piling sin on top of sin. They set out to go down to Egypt without asking My advice, in order to seek shelter under Pharaoh's protection and take refuge in Egypt's shadow. But Pharaoh's protection will become your shame, and refuge in Egypt's shadow your disgrace. For though his princes are at Zoan and his messengers reach as far as Hanes, everyone will be ashamed because of a people who can't help. They are of no benefit, they are no help; they are good for nothing but shame and reproach. An oracle about the animals of the Negev: Through a land of trouble and distress, of lioness and lion, of viper and flying serpent, they

carry their wealth on the backs of donkeys and their treasures on the humps of camels, to a people who will not help them. Egypt's help is completely worthless; therefore, I call her: Rahab Who Just Sits.

Isaiah 31:1–3 Woe to those who go down to Egypt for help and who depend on horses! They trust in the number of chariots and in the great strength of charioteers. They do not look to the Holy One of Israel and they do not seek the LORD's help. But He also is wise and brings disaster. He does not go back on what He says; He will rise up against the house of wicked men and against the allies of evildoers. Egyptians are men, not God; their horses are flesh, not spirit. When the LORD raises His hand to strike, the helper will stumble and the helped will fall; both will perish together.

He asks the people, “Are you depending upon Egypt?”

Isaiah 36:6 Look, you are trusting in Egypt, that splintered reed of a staff, which will enter and pierce the hand of anyone who leans on it. This is how Pharaoh king of Egypt is to all who trust in him.

He anticipates what these people think. He thinks that they will depend upon doctrine, although the Rabshakeh does not fully understand it.

Isaiah 36:7 Suppose you say to me: We trust in the LORD our God. Isn't He the One whose high places and altars Hezekiah has removed, saying to Judah and Jerusalem: You are to worship at this altar?

Then the Rabshakeh says, if you can find 2000 people to ride horses, we will even give them horses to ride. He is going to spot these people additional assets. You are better off depending on a corporal of the Assyrian army as opposed to a general in the Ethiopian army. They know that these things are true. Hezekiah wiped out the idols. It is true that they do not have a military organization that is dependable. This is why the people on the wall are relaxed. These people have put their trust in Jesus Christ.

Isaiah 36:8 Now make a deal with my master, the king of Assyria. I'll give you 2,000 horses if you can put riders on them!

Isaiah began to teach these people. They learn doctrine and it went into their souls and they are depending upon Jesus Christ for their deliverance; they are depending upon the Lord. Bible doctrine is piped into the decider of their souls. They will refuse to surrender.

Isaiah 36:9 How then can you repel the attack of even the weakest of my master's officers, and trust in Egypt for chariots and horsemen?

**1966 Proverbs Isa. 36:10– 22 37:35–38 Psalm 46 Prov. 25 intro 584\_0044**

You need to relax during a church service. The primary reason for a church service is the communication of Bible doctrine. There is no empire being built there. No one will ask for

your name and address (no legitimate person). There is no program designed to pull people into the church. Don't worry about what you are wearing; what is in your soul is what is key. Lady's styles bring out a sense of humor, if nothing else.

This passages is designed to introduce Prov. 45 (25?)

the Rabshakeh has been speaking to the people at the wall where the laundry is done, where there is a curve in the wall. The Rabshakeh is speaking to the people on the wall. The gods of the other nations did help them. If you find 2000 cavalry men, then we will supply you with the horses.

Proverbs had been discovered a year before when they were moving the archives to a newer place. There are the people of the city, and they are the backbone and the key to this situation. There is the state department, and they are in panic palace. There is no military. There is not real foreign policy. The Jews are isolated from any help from Egypt, I think because of the Ethiopian involvement in Egypt?

The Rabshakeh can only think in terms of religion. He does not understand spiritual information. Experience has proved to the Rabshakeh that the gods of these other nations can be defeated.

If you only get one Bible, it ought to be a Scofield. The editors are experts in the original languages.

Isaiah 36:10 [Have I attacked this land to destroy it without the LORD's approval? The LORD said to me, 'Attack this land and destroy it.'](#)"

The Rabshakeh probably wore a robe, beard. The state department is upset. He is speaking fluent Hebrew and he is being asked to speak in Aramaean instead. They did not want the people on the wall to understand what is being said.

Isaiah 36:11 [Then Eliakim, Shebna, and Joah said to the Rabshakeh, "Please speak to your servants in Aramaic, for we understand it; don't speak to us in Hebrew within earshot of the people who are on the wall."](#)

The Rabshakeh said, "I have been sent to speak not to you, but those on the wall, so that you will eat your own excrement and drinking your own urine.

Hegel said, for every thesis, there must be an antithesis and it will be put together for a synthesis. Marx came up with an application. World conquest.

The communists shipped in Mongolian women. The Rabshakeh is speaking in terms of dialectics right now.

The idea would be to have the people safe behind the wall for awhile until they ran out of food. This is contrasted with v. 17 below, drinking from your own fig tree and your own

cistern. So many professors believe that communism is man's hope. The government supports teachers which will contribute to our destruction. The thing which holds up the state schools today is government help. Our colleges are teaching our young people things to keep them willing to give in to socialism and communism.

Communists make the same kind of threats. We will succumb to those.

We need the same thing that these people in 701 B.C. need; trust in Jesus Christ; doctrine in their souls. As goes our country, so it goes with us. Those who are not sitting on the walls today; they are sitting in the pews.

Isaiah 36:12 But the Rabshakeh replied, "Has my master sent me to speak these words to your master and to you, and not to the men who sit on the wall, who are destined with you to eat their excrement and drink their urine?"

Isaiah 36:13 Then the Rabshakeh stood and called out loudly in Hebrew: Listen to the words of the great king, the king of Assyria!

People are living on experience. They are living on their feelings. There are all kinds of gimmicks found here. The mudslinging gimmick, as in v. 15; the welfare state of vv. 16–17. The people knew what happened to the people of Samaria.

Isaiah 36:14 The king says: "Don't let Hezekiah deceive you, for he cannot deliver you.

Isaiah 36:15 Don't let Hezekiah persuade you to trust the LORD, saying, 'The LORD will surely deliver us. This city will not be handed over to the king of Assyria.'"

Isaiah 36:16 Don't listen to Hezekiah. For the king of Assyria says: "Make peace with me and surrender to me; then every one of you will eat from his own vine and his own fig tree and drink water from his own cistern

Isaiah 36:17 until I come and take you away to a land like your land, a land of grain and new wine, a land of bread and vineyards.

Isaiah 36:18 Beware that Hezekiah does not mislead you by saying, 'The LORD will deliver us.' Has any one of the gods of the nations delivered his land from the hand of the king of Assyria?

Isaiah 36:19 Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they delivered Samaria from my hand?

Isaiah 36:20 Who of all the gods of these lands ever delivered his land from my hand, that the LORD should deliver Jerusalem?"

However, even though Hezekiah has not been a great king, they still listened to him and did not answer the Rabshakeh a word. His authority continued to exist. They held

together as a national entity. As a remnant in a nation that had not fallen apart, they will deliver the nation.

Isaiah 36:21 But they were silent and did not answer him at all, for the king's command was, "Don't answer him."

Isaiah 36:22 Then Eliakim son of Hilkiah, who was in charge of the palace, Shebna the scribe, and Joah son of Asaph, the record keeper, came to Hezekiah with their clothes torn, and they reported to him the words of the Rabshakeh.

In chapter 37, God delivered them; and all of the people were dead corpses. There were 185,000 troops under the Rabshakeh. Some junior officer was sent out, and he finds all of the men in their proper location, but they are all dead corpses.

Isaiah 37:35 I will defend this city and rescue it, because of Me and because of My servant David."

Isaiah 37:36 Then the angel of the LORD went out and struck down 185,000 in the camp of the Assyrians. When the people got up the next morning--there were all the dead bodies!

Isaiah 37:37 So Sennacherib king of Assyria broke camp and left. He returned home and lived in Nineveh.

This happens about 20 years later.

Isaiah 37:38 One day, while he was worshiping in the temple of his god Nisroch, his sons Adrammelech and Sharezer struck him down with the sword and escaped to the land of Ararat. Then his son Esar-haddon became king in his place.

You do not learn any doctrine by singing a song.

Psalms 46:1 For the choir director. A song of the sons of Korah. According to Alamoth. God is our refuge and strength, a helper who is always found in times of trouble.

This is the mental attitude. They were not afraid. No matter what occurs, they are not afraid.

Psalms 46:2 Therefore we will not be afraid, though the earth trembles and the mountains topple into the depths of the seas,

They are not thrown by any catastrophe.

Psalms 46:3 though its waters roar and foam and the mountains quake with its turmoil. Selah

This is a description of the seize of Jerusalem. Isa. 8:6 the river is Prov. 25; these are the passages in Isaiah. This are things which are in our soul. This is the application of doctrine.

The city of God here is Jerusalem.

Psalm 46:4 [There is a river--its streams delight the city of God, the holy dwelling place of the Most High.](#)

God is in the midst of the holy city, and therefore, the city will not be toppled.

Psalm 46:5 [God is within her; she will not be toppled. God will help her when the morning dawns.](#)

The Assyrians raged before them. When our Lord uttered His voice, the Assyrians were destroyed.

Psalm 46:6 [Nations rage, kingdoms topple; the earth melts when He lifts His voice.](#)

Psalm 46:7 [The LORD of Hosts is with us; the God of Jacob is our stronghold. Selah](#)

Come out and look at these dead corpses.

Psalm 46:8 [Come, see the works of the LORD, who brings devastation on the earth.](#)

Here is how wars are stopped; Jesus Christ kills the enemy. Wars are not stopped by disarmament. 185,000 died in their tracks.

We have Jews out on a picnic and they are visiting the battlefield where their army destroy the Arab attacks. Before wars can cease, the enemy has to be wiped out. The enemy must be destroyed in war. You kill your enemy; you outmaneuver him. You have to show that you mean business.

Any born-again believer who says he is a conscientious objector is apostate or a coward or both.

Psalm 46:9 [He makes wars cease throughout the earth. He shatters bows and cuts spears to pieces; He burns up the chariots.](#)

Be relaxed and know that I am God.

Psalm 46:10 ["Stop your fighting--and know that I am God, exalted among the nations, exalted on the earth."](#)

Psalm 46:11 [The LORD of Hosts is with us; the God of Jacob is our stronghold. Selah](#)

We will spend 3 weeks on Proverbs 25

The tremendous success of Assyria, which has apparently beat the Syrians, the Philistines, and the gyptians? The Rabshakeh has made a strong case for surrender. Those on the wall were filled with doctrine and they had learned the proverbs of Solomon.

People, under pressure, have a difficult time concentrating. They must call upon resources previously gathered. People come to us when we are stressed and we hear doctrine, it does not reach us. Too mentally upset to grasp it. Unable to do anything with it.

These proverbs had been hidden in the archives for a long period of time. This is what happened with Prov; 25–29 and these proverbs of Solomon which the men of Hezekiah. Hezekiah became king of the southern kingdom and began with a lot of sincerity. However, sincerity is not going to please or impress God. He was led astray with the apostates in his state dept. Sennacherib eventually invaded the land. They were moving some files to a safe place, and they apparently dropped some files, and out popped these proverbs, about a year before the Rabshakeh showed up. When they were discovered, they were recognized as a part of the canon of Scripture and they were copied and spread around.

Normal living will disappear because of the crisis. The leader of the land, Hezekiah, and those on the wall; and then what to do with misery breaks these up.

The first nine verses deal with the king.

Proverbs 25:1 [These too are proverbs of Solomon, which the men of Hezekiah, king of Judah, copied.](#)

Antithetical proverb; the first line teaches one point and the second line teaches the antithesis. God's omniscience and He knows when to conceal a matter and when to reveal it. It is simply a matter today of digging it out of the Scripture. When Solomon originally wrote these out, people did not really respond to them.

A hat is not necessary for church and football games. Omniscience is the glory of God; omniscience is the thinking of God. These proverbs meant nothing in Solomon's day. What Solomon tried to teach Rehoboam, and Reho went the opposite direction. His crown prince was a jackass.

For 300 years, these proverbs dropped out of the picture. The doctrine of the mystery, which is given thrice in the New Testament, Eph., Rom., and Col. They are trying to eliminate the word dispensation today.

At the conference in Flagstaff, one person asked why dispensations are important. God knew that He would give all believers 7 things, but He did not want anyone in the Old Testament to know about this.

The baptism of history, all believers are priests, all are ambassadors from Christ, all believers live a supernatural way of life; we are indwelt by each member of the Trinity. We are all in full-time Christian service. The Apostle Paul was the great revealer of this great subject. Just as the Assyrians were listening to the Rabshakeh, the doctrine of these proverbs were cycling through the souls of the believers on the wall.

Conceal here means to put a matter on hold until a proper time. Just as parents do not pick up a baby out of the cradle and start teaching thing about self-reliance. Certain truths are held back until the time is right.

A king cannot know enough Bible doctrine. It is their responsibility to search out a matter; to determine everything they can about it.

Hezekiah, as a sincere believer, was in contrast himself with the people on the wall. He is sincere and ignorant. Idols are something which could be seen, so Hezekiah figured to get rid of them was the only thing he needed to do. However, the people still did not have doctrine. You need doctrine in order to grow.

Hezekiah wanted to do the right thing, but he only had sincerity combined with a lack of doctrine. The more the responsibility, the more the necessity for Bible doctrine.

Proverbs 25:2 [It is the glory of God to conceal a matter and the glory of kings to investigate a matter.](#)

There are 3 unsearchable things. We cannot penetrate the mysteries of the universe. The heavens have never been completely examined and never will be; the same with the deep, and the heart of the earth; and the thinking of a king.

Hezekiah was emotionally disturbed and upset. He went down to Egypt for help. His norms and standards were based on sincerity. Rebound saved Hezekiah from the sin unto death.

Over and over again, the Bible will go back and speak about this or that king; and he is always compared to David.

Some of the worst rounders who have ever lived were the founders. When Ben Franklin went to France, some of the things he wrote could pass for pornography. Some of the greatest rulers who have ever lived had, in their mentality,

God has set up the existence of the human race on the basis of morality. It protects the human race from destruction. The attack upon marriage becomes immorality. Every parent has the responsibility to teach morality in the home. All systems of morality keep the nation stabilized.

The Carthaginians lost out because they were immoral, even with the great general Hannibal. The Greeks practiced homosexuality and the more powerful they became, the



more homosexuality spread. Immorality was rampant in Greece. God has designed morality to keep the human race alive. There is spiritually for the believer only, which is superior to the unbeliever's immorality.

Hezekiah had to make decisions with respect to foreign policy. We have had opportunities to make decisions based upon morality. We should have helped the Hungarians and did not. We should have helped the moral Chinese and not the communist ones. We made decisions on the basis of expediency. The same was true in WWII. Our military was only good in the Philippines, and that was destroyed almost immediately.

Proverbs 25:3 [As the heaven is high and the earth is deep, so the hearts of kings cannot be investigated.](#)

The king must be influenced by doctrine and not by friends. Salt was mostly a preservative. They preserved meat with salt. This was the concept of salt then. This was not done for taste but to preserve.

The Rabshakeh were willing to equip the soldiers in Jerusalem to fight. Those on the wall were applying the doctrine from these proverbs.

The dross is the impurities from silver so that it is useable. The Lord is the silversmith; He can use the believer who knows doctrine.

Proverbs 25:4 [Remove impurities from silver, and a vessel will be produced for a silversmith.](#)

The wicked here refers to the state department. Those on the wall will stabilize a weak state department. Take away the wicket in the previous year, Isaiah walked into Jerusalem when it was announced that Sennacherib was on his way. He first evangelized and then he taught doctrine to the new believers. This took away the wicked. He began to teach until he...

Morality is the righteousness here. Even the leadership may fail, but morality among the people is the best way to stabilize a nation. When the British are in an all-out war, then we see them at their best. Not sure how they would be today. Even though their rulers and leaders have made a number of errors, the people can provide the stability. So, the king can fail, but the nation can still do well.

Hezekiah was weak, but his authority was still necessary in the nation Judah.

Proverbs 25:5 [Remove the wicked from the king's presence, and his throne will be established in righteousness.](#)

In every business, in every team on a college campus, in every local church, etc. there are old sin natures and lust patterns. Those without authority are then jealous of those who have authority. They lust after the power and leadership, even though they have no interest in the responsibility. Bob may or may not be the best person to pastor Berachah,

he simply lets God clobber the people involved. He stays out of the Lord's way. Parents will run him down to his children and they cannot figure out why their kids turn out poorly.

The Marines still have a marvelous training program. The tough training is important for their survival and for the team effort as well. They turn out a good organization this way. When operating as an organization, they have great stability based upon this training.

The authority that you get from a drill instructor are as important as that learned in business. You need people loyal to you so that they do not pass out bids and undermine you.

Bob talks about Hawaii again. "We provide doors all over the place." Isa. 36:11–12, 20–21 Then Eliakim, Shebna, and Joah said to the Rabshakeh, "Please speak to your servants in Aramaic, for we understand it; don't speak to us in Hebrew within earshot of the people who are on the wall." But the Rabshakeh replied, "Has my master sent me to speak these words to your master and to you, and not to the men who sit on the wall, who are destined with you to eat their excrement and drink their urine?" Who of all the gods of these lands ever delivered his land from my hand, that the LORD should deliver Jerusalem?" But they were silent and did not answer him at all, for the king's command was, "Don't answer him."

Notice, they bow to authority.

They are to look at the king, look at themselves, and then, to be jealous of the king's authority and to be jealous of him or to oppose him or to desire to get rid of him. In spite of the terrible national policies, the nation retained its national identity because of the people, but without removing their leader.

Proverbs 25:6 [Don't brag about yourself before the king, and don't stand in the place of the great;](#)

Here, we are at a banquet. There is this ambition that some have. And they want to displace those in authority. With authority goes responsibility. People who desire that authority often have no sense of responsibility and no interest in that. It is a detail status symbol.

Mental attitude sins are the worst sins of all, and there is no way to compensate for that misery.

Proverbs 25:7 [for it is better for him to say to you, "Come up here!" than to demote you in plain view of a noble.](#)

**1966 Proverbs**

**Prov. 25:8–11**

**584\_0046**

This is for the men on the wall; these are messages that they received in the year previous. Our conversation manifests our self-induced misery or our doctrinal state. No two sin natures are the same.

Proverbs 25:8 **Don't take a matter to court hastily. Otherwise, what will you do afterwards if your opponent humiliates you?**

There are 2 lines to this proverb. This tells us how to isolate a controversy. A believer has a chip on his shoulder; a mental attitude sins toward someone else. This is this lust for vengeance. Someone is the object of some kind of gossip or maligning. One of the worst desires is the desire to get even. The desire for revenge. You may love someone, but you may want to hurt them. You may want to do something to make them miserable. 2 approaches. A great controversy can develop out of it. Once there is an antagonism between 2 believers, you need to make certain that this does not spread to others. 2 people are antagonistic toward one another.

You can have people in a controversy, and then there are the friends of each, and they all take sides; and there is a donnybrook. The idea here is to keep the matter isolated. However, they are not to expand this controversy. This ruins the unity among believers. The men who sat on the wall were many different people with many personalities and quirks and old sin natures. They had unity. There were controversies, certainly, among them, but this remained in a solvable situation.

You can have two strong people who take opposite sides of an issue, and people line up behind their friend. Don't run around and make your disagreements and problems known to everyone else. You need a stabilized number of believers in a local church.

Let's say that you are wrong; and you gather up all of this support for your side, and you get involved in this controversy. Sometimes, some things are never corrected, and it is a mess. You may realize that you are wrong, but now everyone is involved.

You have fights between parents; and the children side with one or the other. You divide children who should not be divided. One of the main problems in marriage is parental interference. When you have a controversy with someone else, that controversy must be isolated. When you bring in other people, that compounds the discipline. You have all of these people who are antagonistic to one another.

Proverbs 25:9 **Make your case with your opponent without revealing another's secret;**

Everyone will have a controversy with someone at some time. You first isolate your controversy with another believer; that is line one. Secondly don't reveal the private affairs of someone else.

Some people come in with an attitude about Bob, and they get this from other people. We all have influence with someone, no matter how horrible or wonderful we are.

Suppose that the person who started all this is very vindictive. You may find yourself being isolated from your former friends because they catch on to you. Bob will not have anything to do with some believers.

Proverbs 25:10 [otherwise, the one who hears will disgrace you, and you'll never live it down.](#)

[Golden apples on silver trays, a word being spoken on its wheels.](#) The illustration followed by a point of doctrine. This is the correct translation of v. 11. We must interpret the Bible in the time that it was written.

Apples were good eating and they were used to revive people. They would be cut open and put below the nose. A golden apple is something which is highly prized. It was more than an apple just made out of gold. It is being the most beautiful. Possessing a golden apple is like possessing a great trophy. It is befitting to put a gold apple upon a silver tray (or basket). It was the most important thing in your life. Everything around it is wonderful.

The golden apple is doctrine; and the silver tray is our life. The Qal passive means that doctrine is constantly being taught. When we receive it, we take it into our human spirit.

They did not use wheels as we do. Success, suffering, which means that there are a number of circumstances in our lives. The Word of God is for all seasons of life.

They are now facing maximum pressure. The hub of the wheel is always the same; but the wheel always turns around it, referring to all of the various circumstances of life. The Word on its wheels is the Bible as the hub, but there is a great variation in our experience, but the exact same center. Bible doctrine is the solution.

Proverbs 25:11 [A word spoken at the right time is like golden apples on a silver tray.](#)

## 1966 Proverbs

## Prov. 25:12–17

584\_0047

Bob reads the passage. There was a choir.

We are born with a sin nature which has an area of strength and an area of weakness. Jesus was judged for only one part of the sin nature production—sins.

We share His destiny, His position, His priesthood. All moderation is stability + a relaxed mental attitude.

An illustration followed by a point of doctrine in the 2<sup>nd</sup> line. That is a parabolic distich.

Women have beautiful ears. Often, you will see a woman go by, and there is a piece of jewelry hanging from the ear. The adornment in the life of the believer is Bible doctrine. It is God's plan for us to achieve stability in phase II. Some believers are extremely unstable. In God's plan, it is God's objective for us to be stabilized. This why our life can have impact.

The wise communicator is the pastor who teaches correct Bible doctrine; and he only reaches the believer who is positive toward doctrine.

The earring represents the result of listening to Bible doctrine.

Proverbs 25:12 [A wise correction to a receptive ear is like a gold ring or an ornament of gold.](#)

There is a lot of work in the presentation of one message. A water boy is the one who brings the doctrine to those to hear it. You need refreshment; you need the teaching of the Word of God.

A harvester keeps working until he is thirsty. We are in full-time service; we are in the Lord's vineyard.

The first two verses is a picture of the communication of Bible doctrine. The soul is the inner man.

Proverbs 25:13 [To those who send him, a trustworthy messenger is like the coolness of snow on a harvest day; he refreshes the life of his masters.](#)

The soul has self-consciousness. If you take in doctrine, then you end up doing the will of man. Otherwise, you do the will of Satan or the will of man. If you are taking in doctrine, you develop divine norms and standards. There is the old sin nature is frustrated through rebound. We are warned as believers. There were false teachers, those who did not teach the Word of God.

Clouds and wind without rain. This means the economy suffers. The crops determined the economy of a nation. Wind is eloquence of his oratory. However, the importance needs to be with the content of the Word of God. This is like a person who glorifies himself. He may not talk about himself; but the information which he gives is not from God.

That was a parenthesis.

Proverbs 25:14 [The man who boasts about a gift that does not exist is like clouds and wind without rain.](#)

There is first stability of character; stability of habits. Then there is stability of social life. The person leads a consistent life based upon Bible doctrine. The arbitrator is won over by the stability of character. Stability causes you to stick with the facts of the case. Trying to solve your problems through weeping and wailing and tantrums solves nothing. You just stick with the facts.

If you seek to get vengeance, or you are filled with anger or mental attitude sins, that is instability. If people malign you, or whatever, that is forbearance. If you knew every horrible thing said about you, you'd stand all of your life running around and defending yourself.

The soft tongue is the tongue that is not motivated by anger, mental attitude sins, guilt complex, etc. It is a stabilized character.

Proverbs 25:15 **A ruler can be persuaded through patience, and a gentle tongue can break a bone.**

Honey is beneficial, but it ought to be eaten in moderation. It appealed to the tastebud in the ancient world; but it can be overdone. Carbon in any form is bad. Sugar is filled with carbon.

The great struggle inside of us: knowledge versus emotion. Great battles within us do not have to destabilize us. Some make us more stable.

Honey ought to be tasted with the fingertip and not with the hollow of the hand; that refers to a limitation of the honey eaten. If emotion dictates your life, you'll always be unstable.

You are not saved on the basis of how you feel; you are saved on the basis of the Word of God.

The woman rebelling against the man; like the emotions rebelling against the intellect. If emotion runs the soul, then you have a shrew. Nothing is worse than a nagging woman. We have knowledge of doctrine and emotion. They can be in conflict.

You cannot be involved in tongues and healing and be stable. There is no stability of life when it comes to involvement with the Pentecostal movement.

Bob had a second blessing the other night. He heard some strains of some beautiful music; he heard Dixie coming through, played by the Royal Scottish Band. Then *Gary Owen*, and Bob had such a tremendous emotional response.

Knowledge of doctrine determines stability of spiritual life. Then several football games and how Bob felt about them. We all have habits. Whether we have stability or not depends upon whether we have doctrine or not. Stability of habits.

Proverbs 25:16 **If you find honey, eat only what you need; otherwise, you'll get sick from it and vomit.**

Stability of social life. If you are an unstable person, no person with moxie will like you. A marriage between two unstable people gives a great example of no stability. The whole social life of bored married people trying to get together and fix their bored married life.

Social life is reduced to the quintessence of stupidity. They sit around at each other's house and play dull games.

The secret to social life is not to give a flip about what others think. If you have doctrine and are occupation with Christ, then you are a stabilized person and you can enjoy some social happiness. Your social life can be based upon a stabilized individual. People cannot bore you. If you are not occupied with Christ, people will quickly bore you. Who are your real friends? You wouldn't know if they came up and bit you.

People who know you will avoid you like the plague. This does not mean that you hate them; you love them from afar.

Here, we are told to make your visits rare in your neighbor's house. A person can be consistent but not stable, like a person who complains all of the time.

If you are unbelievably sweet, then stay away from other people. Make rare your foot in your neighbor's house. As long as you are on a sweet kick, stay away from everyone. You are commanded to make your visits to others rare. Hiphil imperative.

#### **What this Means**

1. Respect the privacy of others. You constantly prancing into their house keeps them from having privacy. The Texas custom of visiting. How often do you visit your relatives? When you are an adult, you ought to be able to figure out when you can visit and when not.
2. There is the doctrine of the long proboscis. People who call a lot try to run your life. Bob has a battle picture in his house. If you don't like this, Bob will tell you exactly what you can do. Don't like his dog? Too bad. When you start to visit a house regularly, you try to take over. People love to run other's lives because theirs is messed up.
3. The respect of the volition of someone else. You cannot constantly visit someone else without destroying their volition.
4. An understanding of the social capacity of others.
5. You stay away from some people because you love them. Make it rare.
6. Bible doctrine leads to occupation with Christ. This is the basic concept of your social life.
7. The avoidance of those things in your life which make those around you tense. If you are nose, legalistic, inconsistent. Etc.

A lot of people are tense about Bob because he is a preacher. When you do visit, then your life must be free from legalism, intensity, etc.

Proverbs 25:17 [Seldom set foot in your neighbor's house; otherwise, he'll get sick of you \[filled up of you\] and hate you.](#)

A condemnation of gossip in the coming verse. How to have, in a practical way, an impact for the Lord Jesus Christ.

**1966 Proverbs**

**Prov. 25:18–22**

**584\_0048**

A reading of the passage.

We cannot change what God has accomplished. We cannot impede the plan of God.

So many believers simply dedicate themselves to perpetual misery.

The club smashes in pieces the reputation of someone else. The principle of living your life as unto the Lord. Do all heartily as unto the Lord. Then someone takes a hammer and tries to smash you. This was actually a battleax. The idea is to hit right in the center of the helmet and split the head open as well.

The sword works its way into the body quickly. The thrusting concept. Shooting the arrow is done from afar and they don't know anything about the other person, but they attack him anyway.

Speaking ill against a neighbor is offering evidence against someone. When a believer is filled with mental attitude sins, there is a lot of place for him to express his own inner misery. Easiest thing in the world to run down a person with mental attitude sins. They have inner misery and God has stronger discipline for mental attitude sins than anything else.

We have a parabolic distich here; line one is the illustration; and the point of doctrine comes in the second line.

Proverbs 25:18 [A man giving false testimony against his neighbor is like a club \[a hammer\], a sword, or a sharp arrow.](#)

If you depend upon people rather than the Word, it is like having a broken tooth or having a non-functioning foot. If you magnify people, you will bring them out of focus. People will hurt you and you get out of joint over this. All the systems in the world won't fix this, apart from actual spiritual growth.

Proverbs 25:19 [Trusting an unreliable person in a time of trouble is like a rotten tooth or a faltering foot.](#)

The disoriented believer. This is a person who goes to a marvelous party and carries his misery into that party, and then is miserable.

Taking off your garments in cold weather is solving a problem not they way God expects it to be solved.

### Explaining V. 20

1. Cold weather is analogous to the problems and pressures of life.
2. Just as you cannot solve the problems of cold weather by taking off your clothes, you cannot solve your problems with the details of life. You cannot get all of the details of life in order using the details of life. Good health won't solve your problems or bring you happiness. The happiness comes from doctrine on the inside.
3. Only Bible doctrine can solve the problems and pressures of life. God knew every pressure and problem that we would face in life and He made provision for them all. The plan of God is placed in the Bible. God took His plan for our life and put it into



the permanent Word of God. You need to learn the Word of God before you actually need it.

4. The details of life cannot solve the problems of human misery.
5. Sublimation is no substitute for knowledge of doctrine.
6. Sublimation is like solving the problems of cold by removing your coat.

Potassium Nitrate; the soap of the ancient world was made from carbonated soda and some oil. Sometimes with perfumes.

They stay in perpetual carnality. This believer pours acid on the soap and destroys its cleansing properties; that is like staying out of fellowship for a long time. Soap loses its cleansing power, which is a rejection of rebound.

We have described the miserable believer in several different ways. Everyone can understand these things like being shot with an arrow, etc. Or trying to eat with a broken tooth. Ignorance of doctrine and perpetual carnality.

Bob got to shoot a .45 automatic, and that is inner happiness. Bob will not be that excited to remember shooting the .45 or walking his dog; it will be doctrine which will bring him happiness.

Parties in Bob's era were quite fantastic, but he does not depend upon some party from years ago to sustain him.

Proverbs 25:20 [Singing songs to a troubled heart is like taking off clothing on a cold day, or like pouring vinegar on soda.](#)

Everyone has someone that does not like them. The enemy is the key in v. 21, if your enemy is hungry, feed him. You are not all torn up inside so it is as easy to give your enemy food as giving your fiend food. Your enemies do not upset you; you are relaxed.

Your enemy does not earn anything from you. You give out of grace. You have doctrine in your human spirit. Some of you, your enemy is hungry and you kick him in the teeth. If you are a self-contained unit before the Lord, you derive no happiness from kicking an enemy while he is down.

Proverbs 25:21 [If your enemy is hungry, give him food to eat, and if he is thirsty, give him water to drink;](#)

Here is something else; a principle of grace. In your life on earth.

Suppose you had \$50 billion in your bank account, you could invest and make all kinds of money. The same is true of having doctrine in the soul. You have so many more opportunities for happiness. The Piel stem is a concentrated thing. This is an inner happiness which cannot be shaken. It grows stronger as every day goes by.

Proverbs 25:22 [for you will heap coals on his head, and the LORD will reward you.](#)

## 1966 Proverbs

## Prov. 25:23–

584\_0049

There is no place for human good in the plan of God. The believer comes to the cross still possessing the sin nature. The believer is still free to honor God.

Wind from the north brings rain. A north wind brings cold air. It hits the warmer air and the result is precipitation. A slandering tongue sins of the tongue destroy relationships between believers. You throw out a little criticism, a little maligning, and you suddenly cause a lot of people to become angry. Most Christian organizations emphasize cleaning living and morality. The various taboos. A developing of a tremendous self-righteousness.

The book of Proverbs is not popular because it has ripped off your self-righteousness. Instead of being spiritual giants, you find out that you are a mealy mouse type.

Mental attitude sins lead to sins of the tongue

Proverbs 25:23 [The north wind produces rain, and a backbiting tongue, angry looks.](#)

We get the problems of the nagging woman. The solution in the next verse. This is an occupational hazard of women. You find yourself bearing his children, taking in all of his complaints about your cooking or lack thereof; much of what housework requires is very little brainwork.

The first line gives you something better than what you find in the second line. The correct word here is battlements. Every home in the ancient world had a little section in front from whence you could protect your home. There is no roof over your head on the roof. Living on the battlement was miserable. However, it was better to be, and to share a home with a nagging woman.

You are better off in single bliss than you are with a nagging woman. A nagging woman has 2 sides: the nagging and the taking people in and out of the armor she has made for them. You don't have to be married to be a nag.

Proverbs 25:24 [Better to live on the corner of a roof than in a house shared with a nagging wife.](#)

How you stop it. There is no form of sublimation which will solve it; you cannot join some ladies' club or sorority. Cold water is a picture of refreshment. The cold water is refreshing; the cold water is Bible doctrine. The cold water shocks you right out of self-pity. This is the shock of Bible doctrine which brings you to reality.

Proverbs 25:25 [Good news from a distant land is like cold water to a parched throat](#) [a thirsty soul].

A troubled fountain and a ruined spring. That is the believer described up to this point. The troubled fountain is the nagging woman. She expresses her resentment through nagging. The ruined spring is the area of weakness; the troubled fountain is the area of strength. We have to go right back to the soul itself.

The righteousness person is the believer who is outwardly righteous. When he is controlled by the old sin nature, he is like a muddied spring or a polluted well.

Proverbs 25:26 [A righteous person who yields to the wicked is like a muddied spring or a polluted well.](#)

The approach of Sennacherib's army and he cannot just take the walled city; there has to be an assault.

It is not good to eat too much honey; that is solving your problems via sublimation. There is no details of life that will make you feel better. You can have all the money in the world. You can have great success, being elected to the ladies petunia club. Honey or sweets represent the idea of sublimation.

Bible doctrine requires some discipline to take it in. There are always excuses. You break up a study or you do not concentrate. Self-discipline becomes the key to your solutions. Anything that is important in life requires self-discipline in order to get there. Watch a football player.

Proverbs 25:27 [It is not good to eat too much honey, or to seek glory after glory](#) [but consider valuable my doctrine as well].

A city broken down without walls is like a man without self control. The self-control is concentration on doctrine. You have it stored in there because you have self-discipline. Every area of life requires self-discipline. If you cannot concentrate, your prayer is ineffective. Your prayer life depends on your ability to concentrate.

Proverbs 25:28 [A man who does not control his temper is like a city whose wall is broken down.](#)

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Chapter 26

**1966 Proverbs**

**Prov. 26:1–12**

**584\_0011**

Sounds like this is Proverbs 26 instead. Bob won't tell us how long he has been working on this; and he needs to determine if this can be communicated, if it can be understood. He may try to teach this during the proverbs series, so he says.

{A Triad of Monsters - 3 Types of Monster Believers} {Verses 1-12: 1st Monster - the Fool (Guilty of Sins of Incorrect Thinking - the Mind)} 2<sup>nd</sup> monster is the slothful man. The 3<sup>rd</sup>

is the man who is guilty of sins of the tongue. Sins of the mind, of the body and of the tongue.

{Verse 1: A Parabolic Distich (1st line illustrates the 2nd line)}

1~~As snow in summer . . . and as rain in harvest . . . so honor is not suitable/becoming for a fool.

{Note: This is an agricultural economy and these are two things that are difficult for the economy to survive - snow in summer on the crops and animals. The second was for it to rain when they were trying to bring in the harvest.}

{Note: RBT says the 'fool' is a believer with no maturity - no divine viewpoint in his soul. Here we have a double illustration and the point. Honor here is 'wealth', success, etc - the various status symbols of life - the person without doctrine does not have the capacity to appreciate the nice things of life so they are wasted on him and actually make him miserable. RBT says unbelievers CAN enjoy these things - their portion is only in time.}

This is for the believer only, who has this and that, and they all make him miserable. The believer without doctrine is a fool and it does not make him happy.

The fool is without doctrine in the frontal lobe.

#### **Points on Prov. 26:1**

1. The believer without doctrine cannot stand prosperity
2. Prosperity only increases the folly of the ignorant believer.
3. Prosperity or honor hinders the production of the believer. It shoots him down; it knocks him out.
4. Like snow in the summer, he gets his eyes on an unusual event. He has a limited production.
5. Such a believer thinks well of himself instead of the Lord. He is so in love with himself that he has nothing.
6. The result is obvious. He fails to respond to the Lord so he reacts to people. He has his human spirit which responds to the Lord and his human soul reacts to people. He is vain, vindictive, frightened, etc. He is a reactor. There is no doctrine on which to operate. If you have doctrine on the spirit side, you can respond to God. But if you have prosperity, but no doctrine, you react to people.
7. Snow in the summer destroys scenery; it damages flowers. It is no fun looking at snow. Might even blind you for awhile to stare at the snow when the sun is out. The believer is here for a purpose.
8. The animals cannot graze in the pasture covered with snow. The fool without doctrine can produce a spiritual drought.

Prov. 26:1 [As snow in summer, and as rain in harvest, so honor is not becoming for a fool.](#)

Bob reads v. 2 twice and says it is an amalgamation of mistranslation and anachronism. Also, you must know something about birds. He is not up on birds.

It is not just any bird, but a sparrow. A sparrow feeds from the ground and when he stays close to the ground, he lives; too high up and the predatory birds get him. This is a cluck sparrow, and he flies off into the wild blue yonder. The sparrow is a traveler and he likes to see new places and he is like the believer looking all over for stimulation. The food is here, but he is off somewhere else looking for stimulation.

2~~As the sparrow by 'flying while upset' . . . as the swallow by 'dispsy doodle flying' . . . so the 'gracious curse' shall come unto him.

{Note: When a sparrow is upset he flies. That is when he is easy prey for the birds of prey. He needs to stay near the ground where he feeds on seeds. So this sparrow is a 'cluck sparrow' because of his emotions. This is analogous to the believer who leaves where he feeds and is protected - in bible doctrine - and influenced by his emotions flies out of his element. And the swallow is the fool operating on human viewpoint and lacking the capacity for being happy, flies around trying new things to 'make him happy'.}

The gracious curse will come upon him. Two different words pronounced lo, and one means "not" and the other means "unto him."

{Note: God is gracious and the curse coming from God is divine discipline - a blessing to us - to try to get us back Walking in His Way - which He knows is better for us! So, while humans normally do not immediately "appreciate His 'curse' ", but if they had doctrine in their souls, then they would be 'thankful for ALL things'.}

You have to figure out what swallows do and sparrows do in the ancient world to make sense of this. The believer minus doctrine has a gracious curse come upon him. It takes doctrine to enjoy the details of life and put them in their proper perspective. A believer without doctrine is like a fish out of water.

Prov. 26:2 As the bird by wandering [the sparrow flying when upset], as the swallow by flying, so the curse without cause shall not come [so the gracious curse comes upon him].

{Restraint of the Fool (Believer minus Doctrine)}

Kings, in those days, road asses rather than horses. The worse jugheads in the world are horses. Sooner or later, they do some cluck thing. You keep the reins low just off the top of your horse's withers? A have a crop and you whip him across the neck with the right snap. However, you can do this all day, and it means nothing to the ass. However, spurs catch the ass's attention.

3~~A whip for the horse . . . a spur for the ass . . . and a rod for the fool's back.

{Note: The horse is not an intelligent animal. But with a whip and the bridle, the horses can be restrained. But to whip an ass is meaningless to him - but a goad or a spur will get the ass moving. So, in the same fashion, the God must use the rod on the believer without doctrine - to get his attention - and he spends his whole life being disciplined by God.}

Some use a goad to get the ass's attention. The crop bothers the horse. The point is, the believer minus doctrine spends his entire life being spurred and whipped. This is the principle of handling the fool in phase II. It is the fool who lacks doctrine. It is God's business to spank. God has not called upon us to whip others.

Prov. 26:3 **A whip for the horse, a bridle [spur] for the ass, and a rod for the fool's back.**

Notice how v. 4 and 5 seem to contradict one another. Believers have difficulty grasping 2 different situations. You handle the fool in 2 ways. In the first case, you do not retaliate. The fool will be petty, and jealous and unthinking; and you in the previous verse, God handles the fool with a whip or a goad or a spur. So this is a logical progression.

{Verses 4-5: Two Means of Handling a Fool and His 'Folly' (two different types of folly here)}

{Negative Means of Handling of a Fool}

4~~Answer/react/dispute/ not a fool according to his folly . . . lest you also be like unto him.

{Note: This is the principal of flexibility. Folly refers to his mental attitude sins - arrogance, pride, self-pity, implacability - do not retaliate instead separate from him and leave it in the hands of the Lord - He will use the rod on the fool from the previous verse. So, means you do not answer his evil for evil. If he has mental attitude sins toward you, and you REACT to those with anger, etc., then you are exactly like him.}

Prov. 26:4 **Do not answer a fool according to his foolishness [folly, in this case, mental attitude sins], lest you also be like him.**

He presents human viewpoint and you respond with divine viewpoint. 2Cor. 10:5-6

{Positive Means of Handling of a Fool}

5~~Answer/respond to a fool according to his folly . . . lest he be wise in his own conceit.

{Note: Folly this time refers to his 'human viewpoint thinking'. You respond with the divine viewpoint (II Corinthians 10:5-6) if they are expressing 'human viewpoint thinking' and are NOT sinning - just thinking incorrectly. Now the MECHANICS - VERY IMPORTANT - you take him to the passages which deal with his incorrect viewpoint! Giving him your viewpoint might just be the 'blind leading the blind'.}

Emotionalism, sincerity, guilt complex, etc. is what motivates him to talk. Parents sometimes get their kids to mind by making them feel guilty. Such people, when they fail later in life, they get a guilt complex. That is folly. There is no place for a guilt complex in the plan of God. It is in the past.

You answer such a fool with 1John 1:9 or some other applicable verse.

Prov. 26:5 [Answer a fool according to his foolishness, so that he may not be wise in his own eyes.](#)

{Instability of a Fool}

6~~He who 'transacts business with a fool' {idiom: literally: 'who sends a message by the hand of a fool'} 'cuts his own throat'/'loses out' and 'loses profit'. {idiom: literally: 'cuts off his feet' and 'drinks damage'}

{Note: This proverb says to not do business (employees/bosses/suppliers) with a believer without doctrine. Either do business with a believer with doctrine (spiritually mature) or with an unbeliever who understands and operates under God's laws for establishment. But a believer without doctrine is unstable and unreliable.}

Do not hire a fool. Do not mess around in business with a believer minus doctrine. Stay away from the believer without doctrine but who is a great salesman. Do not transact business with an unstable believer. It is like cutting of your feet. It is like shooting yourself in the foot.

There are a lot of totally unstable people in business.

Prov. 26:6 [He who sends a message by the hand of a fool cuts off the feet and drinks down damage.](#)

The greatest tragedy of all; some of these fools become preachers.

{Verses 7-9: Tragedy of the Preaching of a Fool Who becomes a Preacher (3 Parabolic Distiches)}

7~~The legs of the crippled are not equal . . .  
so is a proverb in the mouth of fools.

{Note: Remember the fool is a believer who has no doctrine - spiritual baby. Yet this one is not a baby who is teaching others. In the ancient world when a limp was present, one leg was shorter than the other and had a difficult time moving forward. His locomotion was nil. And, a believer minus doctrine's progress in his spiritual life is nil, yet here he is 'teaching'/'confusing' others also. He makes his congregation 'always off balance'.}

This is a point of doctrine which rules the life. A fool citing some true saying is like someone with a good leg and a bad leg. This can be congenital or an operation in time.

There were no artificial limbs. They had some crappy crutches at best. The fool trying to teach the word puts his congregation off balance. He cannot get the point across any better than a lame person can walk. He is as off-balance as the cripple.

Prov. 26:7 **The legs of the lame are not equal; so is a parable [proverb] in the mouth of fools.**

8~~As he who 'loads a sling'/'binds a stone in a sling' . . . so is he that gives honor to a fool.

{Note: If a person or nation gives honor, wealth, 'high social status' to a fool, then they worked in vain - that shot was wasted. The fool does not know how to use the sling. It does not mean anything. We do that today when we give great honors to politicians, sports athletes, actors . . . who have some human viewpoint celebrity, but no doctrine in their souls. They spew their 'opinions' on the issues of the nation, but the shot is totally wasted.}

There is a hand sling and a larger sling which is analogous to our artillery. You can load up the sling and the stone goes up in the air and lands somewhere. Honor is reward, recognition, success of any sort.

PhD's used to mean something. Now they are like an Bachelor's degree or a masters. You confer honor upon a fool and then this honor no longer means anything. Take an idiot who knows nothing and make him secretary of defense; and it no longer means anything.

Prov. 26:8 **As he who binds a stone in a sling, so is he who gives honor to a fool.**

Today, it would be a drunkard in a car; he hits a telephone pole. The car is totaled and he is alright. He is so loose that he just bounces around. He doesn't feel anything. You can jam a piece of cactus or a thorn into his finger and he doesn't feel it. This is a preacher who can use all kinds of emotion; they sound great; but there is no there there. The believer without doctrine doesn't know anything.

9~~As a thorn goes up into the hand of a drunkard . . . so is a proverb in the mouth of a fool {k@ciyl}.

{Note: The thorn is in the drunkard's hand but he does not realize it! So, this is saying it is possible for a person to say a true proverb yet not understand themselves what it means!}

Prov. 26:9 **As a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools.**

{The Great Contrast}

10~~Much/'The greatest thing of all' {rab - refers to doctrine here} dances/'twists and turn'/'intensively dances in a circle' for all {all believers}. . . but He 'pays wages' to the fool and 'pays wages' to the 'by-passer'/'passing over one' {the fool bypasses doctrine}.



Sometime, you have to see a dance which appealed to you. Stimulating; exciting, enjoyable, to which you responded. The word is *kul*, which means *to dance, to twist and turn; to dance in a circle*.

Doctrine here dances; it is interesting and stimulating; it produces happiness, and produces everything that is wonderful. If you are intrigued by a dance, you forget everything else around you. You are focused on the dancer. You forget your troubles, your problems and are caught up in the dance. You focus on the dancer, whose name is "Much" which refers to doctrine. Your problems, frustrations, disasters, etc. are all taken away. In their place is inner power and peace and stability. The wise believer learned doctrine; the fool is without doctrine.

{Note: The dance here that you enjoyed is something to which you responded positively. The dancer here is DOCTRINE. So here doctrine dances for YOU! If you enjoy doctrine, you are stimulated by it as others enjoy watching a good show - inner happiness. Doctrine is for all believers and God gives graciously to all believers. But the fool 'earns his own wages' - discipline all his life.}

Then we have, he pays wages to the fool and to the transgressor. Fool describes such a person. Then there is the constant bypasses; the latter constantly bypasses doctrine; walks around. God gives to the believer; you have the wise and you have the fool. He gives because of who and what he is. The fool is a legalist. In legalism, he wants to earn something from God. That is the payoff. Grace is God doing the work; and man does the receiving. Legalism is man doing the work and he expects God to bless him or to pay him off; and God pays him off with divine discipline.

When you come to God with nothing, then He pours blessing upon you. The fool never understands this point.

Prov. 26:10 [Great is the Former of all \[Much dances for all\], but he who hires a fool is like one who hires one passing by.](#)

It is the nature of Rover who may barf up that which did not really agree with him. But then he goes back and he eats it, just in case there was something that he missed. He is a scavenger. He is not going to take any chances; that he might have missed something which was tasty.

{'Passover' of the Fool (Parabolic Distich)}

11~~As a dog returns to his vomit . . . so a fool returns repeatedly to his folly.

{Note: Dogs have not changed even today! And, neither have fools - those with no divine viewpoint in their souls. An example of a 'folly' here would be watching TV instead of a scheduled bible class. He is really miserable. So, in utter desperation he tries bible class (going away from his vomit). But he does not like doctrine, so he returns to his vomit.}

This is a picture of the believer without doctrine. He tries all of these things to be happy; television, drinking, women, whatever; but he is miserable all the time. Then, out of desperation, he tries Bible class. He doesn't like doctrine, and so he is bored; and he goes back to whatever it was that he rejected before; like the dog returning to his vomit. That is his nature.

Prov. 26:11 [As a dog returns to its vomit, so a fool returns to his folly.](#)

Now there is someone actually worse than a fool.

{Who is WORSE Worse Than a Fool?}

12~~See you a man 'who is proud/arrogant'? {idiom: literally 'wise in his own conceit?'}  
There is more hope of a fool than of him.

{Note: To have a mind filled with mental attitude sins is worse than having no doctrine in your soul - arrogance, pride, envy, jealousy, vindictiveness, implacability. This person is not only denying God's will (as a fool does) but he also is actively a trouble maker - this person will destroy a congregation.} These mental attitude sins are the worst hindrance to the spiritual life. This is the person who is worse than the dog returning to his vomit.

This is a believer who may be very self righteous, very goody-goody; and loaded down with mental attitude sins.

Prov. 26:12 [Do you see a man wise in his own eyes? There is more hope for a fool than for him.](#)

## 1966 Proverbs

## Prov. 26:13–

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The fool goes into business with no ability to go into business.

{Note: This is a logical progression. The Fool - Believer with no doctrine - now becomes a slothful man.}

{Verses 13-19: 2nd Monster - the Slothful Man (Guilty of Sins of the Body)} {Procrastination Based on Rationalization}

13~~The slothful man {`atsel} says, "There is a lion in the way . . . a lion is in the streets."

{Note: A 'slothful man' is a believer who is idle or lazy or lacking in self-discipline - he is NOT tired from over-working (also called a sluggard). In the ancient world, except in the big walled cities lions lived outside the town and would come into the town. The citizens would go indoors until someone drove the lion out or he just left. So a lazy man's excuse for not working is because 'a lion is out there'. So a 'lion' is anything you use to not have to do the important things of life - working, taking in doctrine, going to Church, etc.}

In the ancient world, lions lived on the edge of civilization. When lions visited down, everyone went indoors. Every city had their own problems. You might walk out your door sometime and there is a lion. A lion is obviously a very dangerous creature.

This is someone who is lazy or a slacker. Not someone who is just tired. Comes from a sigh. This is someone lacking in self-discipline. A person may be physically lazy, but not mentally lazy. There is a lack of self-discipline. Or no motivation. Children need to learn how to do things whether they want to or not. Some people that Bob knew in college, did not complete their work, and they never enjoyed their fun time. Bob would do all of the work that he needed to do, and then have fun.

No self-discipline means no ability to concentrate. He will use any excuse to get out of work. This man has to have an excuse not to go to work. This was his excuse. What are the lions in your street? If you are a man who wears your hair like a girl, that is your business. We may not like this. Self-discipline of the mind. Most people have been trained. Ladies did not wear hats; they wore veils there. We have ladies who think they are not dressed without a hat. For a man, this is a good excuse; you won't listen to the message if you see butterflies in a garden right in front of you. A pheasant and a guard dog.

So far, this believer just rolls over and claims, there is a lion in the street, so he cannot go to work. We are all guilty of making excuses.

Prov. 26:13 [The lazy one says, There is a lion in the way; a lion is in the streets.](#)

{Parabolic Distich - (Illustration then doctrine)}

14~~As the door turns upon his hinges, so does the slothful upon his bed.

{Note: The lazy person lacks self-discipline - a door does not move unless with a hinge. The slothful person makes excuses and only moves on his bed - that is his greatest action in life.}

All of the action of the door is associated with the hinge. This is all of the effort that he puts forth. He rolls in bed like a door on a hinge. He lacks self-discipline and makes excuses. Next, his greatest action is rolling in bed.

Prov. 26:14 [As the door turns upon its hinges, so does the lazy man turn upon his bed.](#)

The book of Proverbs is written to believers about believers.

{Character of the Slothful Believer - the Ludicrous Illustration}

15~~The slothful hides his hand in a dish . . . 'it grieves him'/'it is mentally difficult' to bring it again to his mouth.

They did eat with a knife in the ancient world, but they ate with their hands. They reach into the dish. It is a great effort to bring this food all the way up to his mouth. He has the physical strength; he just does not have the motivation to live a normal life.

{Note: In this day, they did use a knife to cut things but they ate with their hands. The effort to get that food up to his mouth is just too much work for him though he is really hungry.}

He robs himself of blessing because of his own mental attitude; his own lack of motivation. He won't go to work; he won't go to school. It is even a difficult thing for him to eat. He is out of phase with the rest of society and out of phase with God due to mental attitude sins. In God's criterion of sins, the worst we can commit are in our mind.

Bible doctrine leads to inner happiness. There is health, money, other status symbols, loved ones. All the details of life. Whatever it may be. Without doctrine, you will be miserable. No believer can have true happiness unless it comes from Bible doctrine. If you lose health, you can still have doctrine in your soul.

Prov. 26:15 **The lazy man hides his hand in his bosom [his dish]; it grieves him to bring it again to his mouth.**

{Verses 16-17: Pattern of the Slothful - Mental Attitude of the 'Spiritually Slothful Person'}  
16~~The slothful {`atsel} is 'wise in his own eyes/thinking' {Idiom: literally 'wise in his own conceit'} than seven men that can give an excellent answer.

Sluggard and slothful mean the same things.

{Note: 'Wise in his own conceit' is a phrase where pride is used as an example of one with mental attitude sins. The 'seven men' is a term used for the 'advisors to the king' and for the 'top students in a class'. The slothful considers himself wiser than anyone else in life. He will be miserable - self induced misery.}

There are 7 who are academically at the top of his class. He slothful believer thinks himself as being smarter than even the 7 advisors of the king; more than the top 7 of the class.

The slothful thinks about himself mostly. He thinks that he is better than anyone else. He tells everyone else how to do things. He knows it all. He knows more than the coach, the housewife, the teacher or the businessman.

Prov. 26:16 **The sluggard is wiser in his own eyes than seven men who can give a reason.**

Bob has a purebred something. He is first cousin to the Malumute and the Chow; but with a much better disposition. Bob could grab the ears, but he would never bite. Bob often says he has a perfect disposition. "If there is a doggy heaven, I am sure he will be there."

Dogs were wild back then. They were not man's best friend. A dog has very sensitive ears and they do not like to have their ears grabbed. As long as you hold your wrists out, he can't get to you. Some, once you let go, will grab and not let go.

This person has an opinion about everything. He is involved in something which does not concern him. There is a pun here. This cracks Bob all up. "I'm sorry, you never will get this one." There is a perfect play on words here. It is passing by and meddle. It is a tremendous play on words. The Latin depends on the stems for these puns. This slothful believer

He won't go to work; he won't go to school, but he goes out and grabs strange dogs by the ears, which means he sticks his nose into the business of everyone else. It is always the person of mental attitude sins who interferes in the life of everyone else. Let go of the dog and you are bitten. No time to work but plenty of time to be a busybody. Rom. 16:17-18 [And brothers I exhort you to watch those making divisions and causes of stumbling contrary to the doctrine which you learned, and turn away from them. For such ones do not serve our Lord Jesus Christ, but their own belly, and by smooth speaking and flattering they deceive the hearts of those without guile.](#)

Avoid such people. Life is too short to spend with the slothful people.

{Logical Progression - the 'Supposedly Wise Slothful Person' is a Troublemaker - Doctrine of the 'Long Nose'}

17~~He . . . [seizing a dog by the ears . . . {the dog} that is passing by . . . is like unto one who meddles with strife/'a problem' which does not concern him.](#)

{Note: This is a wild scavenger dog that is passing by. If you grab him by the ears, he will bite you when he can. This is a pun - paramenasia - `abar means to 'pass by' - but `abar in the Hithpael stem means to 'stick your nose in someone else's business' - to meddle. So here we have `abar `abar.}

{Note: So this lazy man has no ability to work or do productive things. So what does he do? He grabs a dog by the ears! He sticks his nose in the business of others - and he will be bitten - and that is self-induced misery. The person meddling in the business of others will be miserable.}

Prov. 26:17 [He who passes by enraging himself over strife not his own is like one who takes a dog by the ears,](#)

{Verses 18-19: A Parabolic Tetrastich (First 2 lines are illustration - 2nd 2 lines are the Doctrine)}

18-19~~As a 'mad man'/'man whose mind has snapped' {lahahh} who shoots 'flaming arrows' . . . {regular} arrows . . . and death {is the result},

A madman is related to the slothful person. This things put pressure on the mind. Someday, you just crack. The Whitman boy did. The one at Texas. Went up to a tower and began shooting.

Laziness has an affect on the person's mental capabilities. This guy cracks up and walks down the street shooting arrows into everyone. He lights a few arrows and goes around shooting people. Not working destroys a person's ability to be emotionally stable. People 3000 years ago went up and down the streets shooting people.

Prov. 26:18 [or like a madman who throws firebrands, arrows, and death.](#)

2<sup>nd</sup> two lines in v. 19. This troublemaker causes untold misery for others. He deceives; he makes life miserable for any of those he comes into contact with. He uses his tongue like the madman uses his bows and arrows.

Then he says, "Oh, I'm just kidding." this has an interesting catch. This is in the Piel stem, which has the concept of sincerity and lots of emotion. He gossips and maligns. When he realizes what a terrible thing he has done, he is sincere and emotional. Get smart about those sincere people who are always sorry about what they do. They will do this again and again and again. Stay away from them; avoid them. Unless you are married to them.

19~~ so is the man who deceives his neighbor, and says, "I am only kidding/joking/'in sport'."

{Note: The mad man is an illustration of the slothful person. He is someone who has snapped. He is filled with mental attitude sins and finally one day he cracks up. The mad man is going through the streets killing anyone he meets. So, this slothful man makes life miserable for his neighbors . . . then says 'Oh I was only kidding'. And the Piel stem indicates a lot of 'sincerity' and emotion in his 'being sorry'. Get smart about the person who always hurts and then says 'I was only kidding' - Romans 16:17 says to stay away from them - avoid the sincere emotional believer oozing with mental attitude sins.}

{Note: This is a logical progression once more. The Fool - Believer with no doctrine - became a slothful man. And now the slothful man is seen as a man filled with pride and other mental attitude sins. So now we see the fool/slothful man as the slanderer.}

Mental attitude sins leads to sins of the tongue.

Prov. 26:19 [so is the man who deceives his neighbor and says, Am I not joking?](#)

This is a description of one believer. It began with a person minus doctrine. He is slothful. Mental attitude sins + the sins of the tongue by which he becomes a trouble-maker.

A parabolic distich.

{Verses 20-28: 3rd Monster - the Slanderer (Sins of the Tongue)}

20~~Where no wood is . . . there the fire goes out . . . so where there is no talebearer, the strife ceases.

{Note: RBT says 'the Slanderer' is a believer who is habitually guilty of the sins of the tongue - the slanderer, maligner, gossiper, judging, etc. The 'wood' here is fuel. It is mental attitude sins. Say someone gossips about you and you retaliate. That is adding fuel to the fire. Leave it in the Lord's hands and keep your own relaxed mental attitude.}

When you are man, you respond with verbal sins. A believer with doctrine has inner happiness and he retains his inner happiness by never retaliating. He puts it in the Lord's hands. He never retaliates. A vindictive person can destroy others. To avoid this, we have this next section.

the mature believer can react to this person. You can respond to God or react to this person. 1Peter 5:7 Rom. 12:19 if he sticks to this principle, he will always have inner happiness. When he retaliates, he has wiped out the possibility of having any inner peace or happiness. The worst thing you can do as a believer is to seek vengeance, to seek retaliation. Put the matter in the Lord's hands and just live your life.

Prov. 26:20 Where there is no wood, the fire goes out; and where there is no talebearer, the fighting ceases.

The burning coals add to the fire. When you retaliate, you are just throwing yourself into their fire. You are a sucker. You don't have to throw yourself into their fire.

The contentious man is a believer, who is slothful and contentious and he has maligned you. He is the burning coal.

21~~As coals are . . .to burning coals . . .and wood {is} to fire . . . so is a contentious man to kindle strife.

{Note: REACTING to mental attitude sins toward you turns you into a hot coal and the fire rages on. When you try to retaliate, you drop down to their level of misery - don't jump in their fire of misery - you are a sucker if you do.}

Prov. 26:21 As coals to burning coals, and wood to fire, so is a quarrelsome man to kindle fighting.

There is eating a great delicacy. Eating a nice small tasty piece of pie. It is eating something which is not large, but is very delicious. Something you can gobble right down and you want more of the same. The dainty morsel is the slander of the person who wrongs you and the expression of it is like a delicate morsel. Everyone wants a piece of it. Everyone wants a bite. People will believe what they want to believe. They have it in for someone and they hear something nasty about them, and they want to believe it. They take it right in. There is this and people all swallow what they are hold. And they have an

excuse to hate this doctrinal believer. This is how things are stirred up. Some pastors get out of the ministry for this reason. They don't expect this kind of thing.

One guy got a little cattywampus and taught a Sunday school class and contradicted what Bob taught. This caused a number of people to leave Berachah Church. A person with Bible doctrine will ignore the whole thing. The grace person does not retaliate; if these have Bible doctrine, they will spit out this dainty morsel.

{Verses 22-23: The Hypocrisy of the Slanderer}

22~~The words of a talebearer is like "eating 'dainty morsels'/'tasty pastries'" and they/'his words' go down into the innermost parts of the belly {beten}.

{Note: People listen to slander. They swallow it up like tasty pastries. The gossip spreads - does not matter if it is true or not. People believe what they want to believe and swallow it right down as truth. Mature believers will spit up the food as if it were bile.}

This gossip slides down easily. People who believe these slandering and maligning, go for this stuff.

Prov. 26:22 [The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.](#)

{2 Illustrations of the Previous Verse}

23~~[As a glaze of silver spread over a clay pot . . . 'lips on fire with love' and a wicked heart/'right lobe'.](#)

{Note: The first one is the slanderer who is sweet and compassionate and oozing sweetness. He is a rat underneath. Mental attitude sins. But he has a nice façade of niceness and sweetness. Look under the façade. The second illustration is the wolf. He has a great line for seducing the woman. But inside he has a wicked 'right lobe' - mental attitude sins. He talks a good case of love, but is rotten on the inside.}

What is this slanderer like? He is always sweet. The other is hot lips. Lips on fire with love. A bird with a fast line. He knows how to talk love. Any woman who is ignorant, nondiscerning, etc. will fall flat on her face. He is a man with a fast line. Inside he has a base heart; a wicked heart. He talks a good case of love; but on the inside, he is rotten.

Prov. 26:23 [Burning lips and a wicked heart are like a broken piece of pottery with silver waste.](#)

{Verses 24-25: A Mental Attitude Tetrastich}

24~~He who hates . . . 'covers it'/dissembles with his lips, and lays up deceit within him . . .



He really has hatred, even though he sounds nice.

Prov. 26:24 He who hates pretends with his lips and stores up deceit within him.

25~~ when he makes his voice sweet/pleasant . . . believe him not . . . for there are seven abominations in his 'right lobe'/heart.

{Note: The seven abominations are 'full compliment of' mental attitude sins.}

Prov. 26:25 When he makes his voice gracious, do not believe him; for seven hateful things are in his heart.

{Exposure of Slanderer}

26~~Whose hatred . . . is covered with deceit . . . his wickedness . . . 'he shall expose himself' {by his own slander} before the whole congregation.

{Note: You know his hatred by the way he talks. He talks love, but as he talks he will soon run someone down, slanders others, spread gossip - he will sooner or later expose himself (galah - a Niphal reflexive stem - he exposes himself.)}

He talks love while he thinks hate. Hot lips talks love, but it is based upon hatred. He runs down this person. He slanders; he gossips. He exposes himself sooner or later. Bob knows someone like this of someone who makes a good impression at first. He makes instant friends; but, he has not a friend today in the world. They always catch on to who he is like. No one really likes him.

Prov. 26:26 He whose hatred is covered by deceit, his wickedness shall be shown before the congregation.

{Judgement of Slanderer}

27~~Whosoever digs a pit shall fall therein . . . and he that rolls a stone, it will return upon him.

{Note: He is trying to hurt someone else and he is digging his own pit! And, he is rolling a stone uphill! It will come back and flatten him. Do not seek vengeance! You will hurt yourself more than them!}

When you try to hurt someone, you are digging a pit for yourself. You hurt yourself in vengeance more than hurting anyone else. The stone rolls back upon you.

Prov. 26:27 Whoever digs a pit shall fall into it; and he who rolls a stone, it will turn back to him.

{Perceptive of the Sins of the Tongue}

28--A lying tongue hates 'an innocent victim'/'those that are afflicted by it' . . . and a flattering mouth works ruin.

{Note: Two ways to try to destroy a person. Two criticize or to patronize. So, he may come in many ways. A critic or an 'suck up'. But either way, he is filled with bitterness and other mental attitude sins and will want to affect you. Avoid them.}

You can ruin someone with gossip and slandering; behind his antagonism is mental attitude sins.

Prov. 26:28 [A lying tongue hates those afflicted by it, and a flattering mouth works ruin.](#)

## 1966 Proverbs

## Prov. 26:1–10

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From Prov. 24 or 25, we are into the Proverbs written by Solomon. These were recovered just at the proper time when Hezekiah faced the Assyrians.

3 great thrusts in the Proverbs. This is phase II truth; so there is no gospel in Proverbs.

The production of human good versus the production of divine good. The issue in time is the production of divine good. Gold and silver describe the production of divine good. **Jesus said, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."**

If the believer chases after the details of life, then these things cannot make him happy. The believer with doctrine can retain happiness even if he loses some of the details of life. The widow with 2 mites goes in the a proper mental attitude and leaves with a proper mental attitude.

So the 2<sup>nd</sup> great thrust is doctrine versus the details of life.

The 3<sup>rd</sup> great principle is mental attitude sins. These are the worst sins. They can include pride, envy, hostility, hatred, which all produce self-induced misery. People who live my mental attitude sins make themselves miserable. These are the 3 basic thrusts of the book of Proverbs. We will find all 3 of these themes in this chapter. We have a triad of monsters; the fool, the slothful (apathetic toward doctrine); the slanderer. The sins of the mind, overt and tongues.

This sounds a lot like lesson 11 and some other more recent lesson. All the great sins are the subtle sins, the ones which are usually excused.

We are going to v. 1 This is a different lesson than #11, but it is covering the same material.

Rain and snow at harvest time hinder the harvest; and there are things which hinder happiness in life. Inside the believer is the old sin nature and God the Holy Spirit. Doctrine

in the frontal lobe and the soul-side of the frontal lobe is on the other side. The old sin nature produces human good and self-induced misery through mental attitude sins. These are the hindrances to production. Most people think that if a believer is moral, or if he gives to the church, he is great. This is no production or the wrong kind of production. Honorable is not suitable for the fool. The goal is the believer minus Bible doctrine. Success is usually attended but will he enjoy success? All the status symbols of life but

God does not evaluate us as most people. David's sin of adultery was probably less serious than the sins of those who judge him today. The person who judges has a mental attitude sins. This church is founded on the principle that you can come to Berachah and be unknown for years. They do nothing to get people acquainted. You can remain anonymous. You must live your life as unto the Lord. Spiritual bullies are led to the door. It is not your business what people do when they are here and when they are not in church; or what they wear.

Believer without doctrine is trying to live without breathing.

Prov. 26:1 [Like snow in summer and rain at harvest, honor is inappropriate for a fool.](#)

A second parabolic distich. The word wandering is nud, which means to be in agitated flight. To his the panic button and to go high. A sparrow is one of the sorriest of all birds. Bob is forced to learn about birds because the Bible mentions them. Hawks fascinate Bob; sparrows do not. Who cares about a sparrow? A smart sparrow leans to stay close to the ground. They have a drab color and he is hard to see near the ground. He gets seeds from the ground. He is weak, and ugly; and he will survive by picking up a few seeds here and there. Like a believer. Hopeless, helpless and weak. There is nothing that we can bring into the Christian life. The same thing is true of the swallow. Bob used to drive to San Diego and occasionally they would stop in Capistrano. If you are going to serve the Lord, you must do this based upon what He provides.

Two Hebrew words lo lo, and what we have is *unto him*. God spans us in love.

You can have all the health and friends and stuff in the world and be miserable.

Prov. 26:2 [Like a flitting sparrow or a fluttering swallow, an undeserved curse goes nowhere](#) [the gracious curse will not come to him].

A bridle does not restrain the ass. They always hoped that the mules would run away during a review. They ran through fences and everything. Bridles did not bother them. However, they can be moved by a spur, which what is here.

The whip is used to make a horse behave. Horses cannot stand the whip across the neck. The horse is the dumbest person in the world. The horse rolls his eyes back and he sees the whip and that concerns him.

Prov. 26:3 [A whip for the horse, a bridle \[spur\] for the donkey, and a rod for the backs of fools.](#)

How do you handle the fool? You have the negative and you have the positive. A believers without doctrine sets up a vacuum in his frontal lobe. Religion is sucked into it. Legalism, mental attitude sins. Person might be very respectful because of the whips.

Proud of this or that; that is a mental attitude sin. If a person is a trouble-maker, avoid him like the National Council of Churches. Do not retaliate. Rom. 12:19; put it in the Lord's hands and rise above it. You lower yourself to his level. You become hostile as he is hostile; implacable as he is implacable. You should be relaxed and loose.

Prov. 26:4 [Don't answer a fool according to his foolishness, or you'll be like him yourself.](#)

There is a perfect answer for every problem in life.

Prov. 26:5 [Answer a fool according to his foolishness, or he'll become wise in his own eyes.](#)

The instability of the fool. Some Christians are hired because they are believers, and it is not out of the ordinary for him to be a cheater.

It is difficult to walk with blisters on the feet or without feet.

This same principle of hiring an unstable person; he ruins your business; he is not dependable; he is not stabilized. He will run you down and undermine your authority. He has no fellowship with God in time. The plan of God is executed by God. Jesus Christ did the work.

Bob talks about homiletics for awhile. He had to put up with the Mickey Mouse courses, but he got what he wanted. No patting people on the head and no money raising campaigns. His calls are strictly social; for fun.

Prov. 26:6 [The one who sends a message by a fool's hand cuts off his own feet and drinks violence.](#)

This is a fool getting into the pulpit. This does not mean that all fools are preachers or vice versa. It is difficult to walk when there is one leg smaller than the other. A proverb in the mouth of a fool limps.

Prov. 26:7 [A proverb in the mouth of a fool is like lame legs that hang limp.](#)

A sling is loaded with 100 or a 200 lb rock. It is like firing a missile and going right to the target, but there is nothing there. It falls flat.

Prov. 26:8 [Giving honor to a fool is like binding a stone in a sling.](#)

God the Father and God the Holy Spirit could not help Jesus when He was on the cross. People wanted to help Him, but they couldn't. Bible doctrine sustained Him.

We have somehow gone to dancing, but I don't see that in one of these verse. Much dances for all, but he pays wages to the fool. God pays wages. We can do something to get out of fellowship. A believer who wants to earn something from God. Minus doctrine means that he is not oriented to grace. He bypasses or passes over doctrine.

Prov. 26:9 [A proverb in the mouth of a fool is like a stick with thorns, brandished by the hand of a drunkard.](#)

## 1966 Proverbs

## Prov. 26:11–16

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fool is the believer minus Bible doctrine; the slothful is the one apathetic toward Bible doctrine; and the 3<sup>rd</sup> is the person guilty of slandering.

Vv. 1–12 Fool  
vv. 13–19 the slothful  
vv. 20–29 the slanderer

God's righteousness must be satisfied until His righteousness is placed into us. Grace has as its basis love and eternal life. Everything depends upon doctrine. The greatest virtue in the Christian life is doctrine. There is nothing greater than this is the Christian life. You cannot understand the grace of God, the character of God.

Much Bible doctrine dances for all.

10~~Much/'The greatest thing of all' {rab - refers to doctrine here} dances/'twists and turn'/'intensively dances in a circle' for all {all believers}. . . but He 'pays wages' to the fool and 'pays wages' to the 'by-passer'/'passing over one' {the fool bypasses doctrine}.

Bypassing means to bypass doctrine or to move past doctrine.

Prov. 26:10 [The one who hires a fool, or who hires those passing by, is like an archer who wounds everyone.](#)

Bob had all sorts of dogs. Bob learned how to putt from a bull terrier? This is all about King next. He has capacity for love. Best disposition...in the household. Example of him vomiting on the carpet and then going back and eating it all up again. Sent Bob off to the Scriptures. As a part of the old dog's nature, he will eat nearly anything. There is something there that did not agree with him, so he rejects it. However, he goes back and eats it.

A fool is a believer without doctrine. A person develops a social life and this social life convinces him to peel off from Bible class. Whatever it is, he starts in Bible class, but he doesn't last too longer. Bob mentions Batman for about the 5<sup>th</sup> time.

He goes on negative signals concerning Bible doctrine. He falls prey to mental attitude sins and to self-induced misery because of the mental attitude sins. Also, he takes up the

details of life. A person who thinks that something is more important than doctrine; more important than learning the Word of God. That is vomit. His social life is the vomit that he returns to. Those things keeping him from Bible class or the Word of God he goes back to.

Doctrine is the only thing that can sustain you in life. The worst thing a believer can do is to go back and eat his own vomit.

When Jesus Christ is first, then you can enjoy the details of life. You can enjoy health and sex. You can lose all of these and part of these.

Those who try to build their happiness on someone else's unhappiness.

Prov. 26:11 [As a dog returns to its vomit, so a fool repeats his foolishness.](#)

There is something worse than a fool. A man wise in his own conceits. The mental attitude sins; these are the worst sins in the world. He is seeking happiness in the details of life. Maybe it is the concepts of money; the concepts of success; and he is compared to the dog returning to his vomit.

There is more hope for the fool than there is for him (the dog returning to his vomit). These mental attitude sins produce self-induced misery. Self-induced misery is so strong, the desire for doctrine lessens more and more.

The woman who whines and she will seek out more whiners. This is worse than being a fool.

Prov. 26:12 [Do you see a man who is wise in his own eyes? There is more hope for a fool than for him.](#)

Through 19 is the slothful believer. The slothful says that there is a lion in the street. There is a lot of difference between the lion and the racoon. When the lion was in the streets, people stayed inside. If a person did not want to do something, so they don't leave their home and say, "There's a lion in the street." No desire to do something leads to rationalism. Everyone has something that they do not want to do. Here, the application is related to negative toward doctrine.

A lion in the street is an excuse to not learn doctrine.

Prov. 26:13 [The slacker says, "There's a lion in the road--a lion in the public square!"](#)

a parabolic distich; first line illustrates the principle of the second. A door turning on its hinges would be a loud squeaky thing in the ancient. The hinge limits the arc of the door; the hinge limits the action of the door. Negative toward doctrine limits your ability to appreciate things. "Your doors come and separate from your hinges" might be called out, but everyone is going to be attached to their door. You may try to break away, but you are

going to be caught up in the same old rut. The hinge has put us into a rut, and we will never get out. Mental attitude sins + dependence up the details of life = psychosis or neurosis. The miserable life of the believer.

Prov. 26:14 [As the door turns on its hinge, so is the lazy one on his bed.](#)

The ancient world, people ate with their hands. Some used a knife. Wealthy people had a knife in their hands. The slothful man gets the hand into the dish and never gets it up as far as the mouth. It requires some volition to go from getting doctrine on the printed page into your soul.

vomit for a week; there are lions in the street; or there is some reason you do not get back with Bible class. You might sing the blues, but in the midst of your blues, you might remember doctrine, but you never quite get the food up to your mouth.

With Bible doctrine, the believer enjoys the details of life.

Prov. 26:15 [The lazy one buries his hand in the dish; he is weary to bring it back to his mouth.](#)

Slothful and sluggard are the same Hebrew word. Atsal. There are sycophants around and telling this guy that he is great. In his own eyes, he is wiser than 7 men.

In his pride, he converts his pride into envy or jealousy. As a result of this envy, he tries to downgrade them. He tries to downgrade the person who is smarter than he is. He is successful in one field, and thinks that he is therefore successful in many fields. He plays spiritual king of the mountain. This makes him a trouble-maker.

Prov. 26:16 [The lazy one is wiser in his own eyes than seven that return a wise answer.](#)

## 1966 Proverbs

## Prov. 26:17–

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Apparently they just sung a song in a minor key and the song was terrible but the words are great. This is back when there was a choir in Berachah.

Man can be moral, immoral, religious, irreligious. Between man and God, there is a barrier; the problem of physical birth, relative righteousness, the penalty for sin, sin, the character of God (no fellowship with sinners or with human good). The work of the Lord Jesus Christ removes this barrier. The penalty of sin is removed. Birth is solved by regeneration. Position in Adam is replaced by position in Christ. The barrier is removed. Man's attitude toward Jesus Christ has changed.

Faith in itself is non-meritorious. This takes us to another principle. God removed the barrier. No place for human good in the plan of God. The sin nature produces sins from the area of weakness and human good from the area of strength. No place for human good in the plan of God. The filling of the Holy Spirit + doctrine in the frontal lobe = divine good. What is important in your life? Doctrine or the details of life.

the third thrust in the book of Proverbs. The believer produces divine good or human good. Negative volition toward doctrine draws in mental attitude sins. They produce self-induced misery and no capacity for love.

The fool, the sluggard and the tailbearer; and these are references to the believer without doctrine. He is jealous, petty, vindictive, he becomes a gossip, a malinger, a nitpicker. He makes himself perpetually miserable.

This person is described by a parabolic distich.

Worst thing you can do is walk by a strange dog and pull its ears. Example of a chow, a beautiful dog with a horrible disposition. They can smell fear. Can you think of anything sillier than grabbing a dog by the ears. This is not a good idea. Every time you get into someone's business, you are grabbing a strange dog by the ears.

Every dog has the right to live his life before God. Same with every believer.

We are individually responsible to live our lives before God and as unto the Lord. Col. 1:3? Every believer has privacy. This is why there are no cards to sign. We have a right to privacy as believers. The grace believer and the Legalist believer can live their lives before the Lord. The person who meddles is the person who walks past a strange dog and grabs him by the ears.

The idle believer who intrudes upon the privacy of others. Usually the meddler is guilty of pride more than any other sin. He is proud of his taboos and his system of spirituality. When he meets resistance, he seeks to destroy those who resist him.

Separation is taught with regards to troublemakers. Rom. 16:17–18 **I ask of you believers, notice those who cause divisions and offenses in opposition to doctrine; keep on avoiding them.** Mental attitude sins and sins of the tongue. This man is saturated with self-induced misery. Phase II is too short to spend time with believers who make their own misery. Stay away from this kind of believer. **For they are such who serve not the Lord Jesus Christ, but** they share everything that Jesus Christ has, but they are perpetually out of fellowship. They have sins of the tongue, they produce self-induced misery. They produce all sorts of problems. When you find someone like this, don't try to help them. You cannot help those with mental attitude sins and sins of the tongue. Stay out of the way; do not get involved. Emotion is a part of the soul. It is not the criterion of the soul. You hear beautiful music and you emote. You see someone run for a 90 yard touchdown and you emote. However, we sometimes get this tangled up with the spirit side of the soul. This is a believer trying to live by emotions. Let him alone and let him deal with it. **By good words and fair speeches, these deceive the hearts of the simple.** The self-induced misery will get them to the place where they are eating pig's food. "I will return to my father and tell him that I have sinned." This is obviously a different passage. Not sure how we got here.

Prov. 26:17 **One passing by, crossing himself over strife that is not his own, is like one who grabs a dog's ears.**



Parabolic tetrastich. 4 lines on the slothful believer. Bob goes on his down with electric fans and blondes speech. Gun legislation is not the answer. Every liberal is in favor of some sort of gun legislation.

Here, someone has gone crazy and is shooting arrows from a tower. He ran out of arrows; he shot burning arrows at houses. We have this sort of thing happening all the time; someone opens their mouth and slanders and maligns others, and this is like being on a tower and shooting flaming arrows down.

Prov. 26:18 *As one feigning weakness* [one who is berserk], *throwing sparks, arrows and death,*

this is like a man who deceives his neighbor. It means not *to deceive*, but *to nitpick, to shoot someone down with your tongue*. One person maligns and slanders and nitpicks. When you catch up with this believer, he will say, "Am I not in sport?" I was not serious. I am just kidding. I didn't really mean it. Today, this is like a comedian who tears down a politician, and everyone says, "That's just humor."

in the rest of this passage we will see all of the slander.

Prov. 26:19 *so is a man who deceives his neighbor and says, Am I not joking?*

A fire must have fuel to burn. The wood refers to the mental attitude sins. Mental attitude sins lead to sins of the tongue. The fire becomes strife, bitterness. If there is no wood, the fire goes out. The nitpicker, the gossip when he stops, the strife ceases. When the troublemaker is avoided, that is removing the wood from the fire.

Prov. 26:20 *The fire goes out where there is no wood, so the strife ceases where there is no whisperer.*

Prov. 26:21 *As coal to burning embers, and wood to fire, so is a contentious man to kindle strife.*

Every congregation has sweet people. And they have lovely things to say. The words of a slanderer are like tasty pastries. They are so nice. Nice people are considered spiritual. They are able to say nasty things about everyone. All they have to do is say it in a nice way. When people who are sweet and nice and they offer some gossip, it is easy to take; it is like eating a pastry. A nice personality, anything that they say is acceptable. They glide down easily. Mental attitude sins lead to sins of the tongue. Because he is nice and he is sweet, people think of him as being loving.

Prov. 26:22 *The words of a whisperer are as delicacies, and they go down into the chambers of the heart.*

There is this clay pot, but it is overlain with silver. It looks to be a silver pot, but it is just old clay. This is the sweet believer so that everything that they say is acceptable. This is the silver coating over the old sin nature.

People with mental attitude sins have no capacity to love. A petty person has no ability to love. They are missing the greatest thing in life. An unbeliever can pick up a clay pot covered with silver and they know it is phony. They recognize the phony believer. The legalist is phony. He has all of these vicious mental attitude sins. There is no filling of the Spirit love. Even though the pot has silver around it, they know what comes out of it. This is why witnessing fails so frequently. This silver coating is a beautiful thing to many people. This is where we have flattery.

Bob is apparently trying to daw a pot. It is not working out too well for him.

Prov. 26:23 **As with silver dross [a glaze of silver] spread over an earthen vessel, so are burning lips [lips glowing with love (hot lips)] and a wicked heart.**

We are warned in the next 2 verses. Inside are mental attitude sins; outside is flattery. When they make their voice agreeable with flattery, do not believe them. Inside, he is a clay pot.

Prov. 26:24 **He who hates, dissembles with his lips, for he lays up deceit in his inner being;**

Prov. 26:25 **when his voice is gracious, do not believe him, for he has seven hateful things in his heart.**

He is exposed in v. 26. They expose themselves. People eventually catch on. The flatterer exposes himself.

Prov. 26:26 **Though his hatred is covered by guile, his evil shall be revealed in the assembly.**

The man holding the dog by the ears is miserable. He is holding the dog by the ears. He has to hit bottom. He digs his own pit and falls into it. He rolls a stone up a hill and it comes back on him. He destroys himself with his own hatred. Even when he is flattened, he is still holding the dog by the ears.

Prov. 26:27 **He who digs a pit shall fall into it, and he who rolls a stone shall have it turn back on him.**

The flattering mouth works ruin. This both come from the same lack of capacity. As we come down to this, life is just too short. Don't just hold a dog by the ears. Give them a wide berth. Do not have fellowship with a person who grabs the dog by the ears.

Prov. 26:28 **A lying tongue hates the ones it crushes, and a flattering mouth works stumbling.**

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Proverbs is not a book for witnessing. It is for believers. Perhaps this could be a book about divine establishment? The sin nature produces personal sins from its area of weakness.

A lot of review from before; and now it sounds as if Bob is reviewing vv. 1–4, but I cannot find this.

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Proverbs 27

**1966 Proverbs**

**Prov. 27:9–1**

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I think the series is out of whack here; #26 sounds like it ought to precede #25.

Thrust of the book of Proverbs repeated. Down with human good.

3<sup>rd</sup> great thrust; positive and negative poles. Result is the creating of a vacuum. There are all sorts of sins, including mental attitude sins. They produce self-induced misery and no capacity for love.

Legalism in phase I, being saved by doing something which you think God likes.

Proverbs deals with the believer in time and not with salvation. Pride; this is people who want to appeal to be better than others. It is inordinate self-esteem; it is only possible when one believer is under the control of their old sin nature.

Chapter 27  
{1st Enemy of the Believer is Pride/Arrogance}

1~~Boast not yourself of tomorrow . . . for you know not what a day may bring forth.

#### **One Day at a Time**

Don't boast today what you are going to do tomorrow.

1. The believer oriented to grace regards every day alike. In phase II, God gives every believer a certain number of days. Everyday we need to thank God that He has given us another day to serve Him. God gives every believer one day at a time. We do not earn it or deserve it. God's capital includes time. We are to regard every day alike. Santa Claus is teaching your kids to be suckers. When the Word of God is in the picture, every day is alike. Sunday is a day set aside for assembly worship. It would go all day in teaching. Theirs lasted quite long. Bob's father told him all about blue laws and how you mustn't smile or laugh and or things that are fun. It is all legalism. Rom. 14:5–6
2. Every day is a gracious gift from the Lord to be redeemed from the Lord. Eph. 5:16–18 God is doing something for us now which He cannot do in eternity. When phase III comes, we will be without suffering. In time, every day will be different, some good and some difficult. The answer to every problem is found in the Bible. So there is no problem which is too great for the plan of God.
3. The only time we are able to glorify God here on earth James 4:13–15
4. God provides the capital James 4:6

5. There is no day different from any other day. No state can dictate to a business when it can open or close its doors. They have a right to open it at any hour and on any day.
6. Each day the believer is to avoid mental attitude sins, which produces self-induced misery. If you wake up with mental attitude sins, you have shot that day, until you confess them. Prov. 27:1
7. Psalm 102:1–2 only in time can God demonstrate His blessing to us in suffering.

The book of Proverbs is very realistic. There is a little rain in all lives. Maybe you are married and there is a dearth of fun and nice things said to you. Sooner or later, as a believer, someone is going to say something nice about you. Or your name in the paper or in the church bulletin. This thing of pride is a very subtle enemy. A guy had a nice file and he kept this file and read it from time to time. That is exactly what this warning is about.

{Note: Boast here is halal in the Hithpael reflexive stem. It means to 'praise yourself'. This is pride and arrogance and is a sin. If someone says you are great and you THINK wow they are right! That is a mental attitude sin! (Hint: Try to always compare yourself to God . . . and you will stay humble!)}

Prov. 27:1 **Do not boast yourself of tomorrow, for you do not know what a day may bring forth.**  
2~~Let another man praise you, and not your own mouth . . . a stranger, and not your own lips.

{Note: This means to relax when someone does praise you. Don't make an issue out of it. It is a false issue. The issue is Christ for an unbeliever and doctrine in the right lobe is the issue for believers. Say thank you and move on. Don't be snowed by compliments - don't take it too seriously. Thank God - it is all from Him.}

Be relaxed and let someone else praise you. You don't need to tell everyone how great you are.

Prov. 27:2 **Let another man praise you, and not your mouth; a stranger, and not your lips.**

When a rock falls on your head, you know that it happened. Sand is subtle. Anger is a mental attitude sins. Anger can be subtle and it can be full blown. It takes a lot more sand to bury you, but it can be just as dramatic. The crushing of a rock is violence expressing mental attitude sins. It is obvious. The weight of the sand is more subtle. This person smiles to your face, but he gets his anger out to you.

{2nd Enemy of the Believer is Anger (Parabolic Distich (1st line illustrates 2nd line))}

3~~The heaviness of the stone and the weight of the sand . . . a fool's wrath is heavier than them both.

{Note: This verse emphasizes pressures that lead to mental attitude sins. The fool has no doctrine in his soul and is instead filled with misery, envy, jealousy. So he has pressures without knowledge of how to handle them. So, from their internal anger, they will send out violence in this example.}

{3rd Enemy - Envy - Worse than a Rock of Anger and the Subtle Weight of Sand of Anger}

Prov. 27:3 **A stone is heavy, and sand is heavy; but a fool's wrath is heavier than them both.**

4~~Wrath is cruel . . . and anger is outrageous . . . but who is able to stand before envy?

{Note: The rock of verse 3 is the obvious crushing weigh of wrath. The anger is the more subtle weight of the sand that is still crushing you.}

Worse than this is envy; envy is far worse than anger. If you have an jealousy in your frontal lobe, then you do not love Jesus Christ and you have no capacity for fellowship. Rebound and learning doctrine is the solution.

The 4<sup>th</sup> enemy is pseudo love.

Prov. 27:4 **Wrath is cruel, and anger is overwhelming; but who is able to stand before envy?**

V. 5 is a comparative distich.

{4th Enemy is Pseudo-Love (Comparative Distich)}

5~~Better naked demonstration/communication/correction . . . than secret/veiled/covered love.

{Note: 'Naked communication' means the mind is uncovered to God, to your spouse and to your friends. This phrase is really referring to the capacity and ability to love. This means that you understand what love is and you also have the ability to express it is also there - all three categories of love in view. Secret love means 'inside' he has no capacity for true love. He talks love, but inside he is bitter, jealous, angry, vindictive - etc. Secret love means the true thinking is veiled but the lips utter the words 'I love you dear' - a lie. Examples would be the girl who flirts with all men to get their approbation and, for the men, the Casanova or 'sexual athlete' type.}

Love toward God, love in friendship and love with the right person. Mental attitude sins wipe out these types of love.

Prov. 27:5 **Open rebuke is better than secret [veiled, covered] love.**

**1966 Proverbs**

**Prov. 27:5-**

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3 kinds of love. Believer is knocked out of all 3 categories by mental attitude sins.

1. To reveal a love is a naked communication. This is the revelation of a genuine love.
2. The capacity for love give the ability to express it. God the Father love Jesus Christ with an infinite amount of love. God's love for us is constant; perfect as of the moment of salvation. Without mental attitude love, there is no true love. Everything for the believer depends upon Bible doctrine in the frontal lobe.
3. Pseudo love has become a great enemy of the believer.
4. True friendship is based upon Bible doctrine. The people in Berachah are friendly without being nosy. Every believer must live their life as unto the Lord. Bob is not going to tolerate nosiness.

Spiritual language; brother and sister. No Lord willing; this does not add a thing. This is just a facade of self-righteousness. If you don't grow by Bible doctrine, you do not grow. There is no spiritual advance because you are bullied. Only when you obey Bible doctrine can that be meaningful.

Secret love is not love at all; this is expressing love on the outside, but with no capacity for love. When a person is vindictive, they cannot love. When they are filled with hate and vindictiveness, they cannot love.

The person with no capacity for love. Hot lips comes out with all of these things to express love, but they are filled with vindictiveness. What has failed is their mind. He talks love, but he does not have love. The mind is veiled but the lips speak. Secret love says, "I love you" with great emotion. But there is vindictiveness and anger on the inside.

Let's take a woman who is a flirt; a woman with great pride. She has approbation lust and is very vindictive and very petty. She is constantly flirting and she regards men as status symbols. She flirts to gain their approbation. She feels as if she has gained if a man gives her attention.

Capacity for love works no capacity on the inside, but talking it up on the outside.

Prov. 27:5 [Open rebuke is better than secret \[veiled, covered\] love.](#)

{Antithetical Distich}

6~~Faithful are the wounds of a friend . . . but the kisses of an enemy are deceitful.

{Note: A person can make love without being in love. 'Faithfulness' here is used for true capacity for love - here category 3 love. Here a good friend rebukes his friend who is about to make a mistake. Say a buddy says he is going to cheat on his wife. A faithful friend would sweat him into the wall. Love sometimes expresses itself by being tough - a parent leveling with their child, a drill sergeant to the new recruit, etc.}

a true demonstration of love is not always saying something sweet or nice.

{Note: But the 'kiss of an enemy' is that fake situation where a person kisses someone on the cheek like all is well between them, but inside he is really hostile toward the person he is kissing - hatred, jealous, envy - mental attitude sins.}

It is possible to kiss without having the proper mental attitude. So such a kiss means nothing. Who wants to collect empty meaningless things?

{Note: This next section apparently is Solomon to Rehoboam. Apparently, Solomon's mature friends must have noticed that Rehoboam was not interested in doctrine and they were concerned about the nation at Solomon's death. Supposedly Solomon is making a special effort to instruct Rehoboam in this next section.}

Prov. 27:6 **Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.**

{Logical Progression - 5th Enemy of Believer is Indifference of Bible Doctrine (Antithetical Distich)}

7~~The 'full soul' loathes an honeycomb . . . but to the 'hungry soul' every bitter thing is sweet.

The full soul wants to derive pleasure from the details of life. He wants to be happy. Success or money or social life. His happiness depends upon what Batman does (mentioned for about the 7<sup>th</sup> time).

{Note: A 'full soul' is filled with the wrong things. It is a believer operating on the details of life (no doctrine). He is looking for happiness in social life, money, business success, sports success, political success, sex, homes, cars, or boats, etc. He has no capacity for enjoying these details of life. Honey is the analogy for bible doctrine. Honey is stimulating - the candy of the ancient world (doctrine is stimulating to those who enjoy the taste), it provided energy for the body (doctrine is connected with energy of the Spirit and produces divine good), honey is good in creams for the skin (doctrine on the inside makes a beautiful soul and that beautiful soul also provides outer beauty), honey came from their own area and it knocked out allergies and tooth decay - so honey has many benefits to the body -as does doctrine to the soul.}

{Note: The 'hungry soul' is the believer hungry for the Word - he is positive to the teaching of the Word. 'Man does not live by bread alone, but by every Word that proceeds from His Mouth.' For this person, he will eat and eat every doctrine even though many are bitter to the taste initially. Eventually all divine viewpoint is sweet.}

Honey stimulates the taste buds and honey represents Bible doctrine. It is stimulating; it was the candy of the ancient world. Bible doctrine stimulate the mind. Honey provided energy in the ancient world; Bible doctrine provides energy. Honey has many benefits, just as Bible doctrine has many benefits. Bible doctrine prevents the allergies of mental attitude sins. The hungry soul is the believer on positive signals toward Bible doctrine.

Prov. 27:7 [The full soul despises a honeycomb; but to the hungry soul every bitter thing is sweet.](#)

{6th Enemy of the Believer - False Scales of Value of the Person without Doctrine (Parabolic Distich)}

8~As a bird that wanders from her nest . . . so is a man that wanders from his place.

{Note: This bird is not ready to leave the nest. He did not get enough 'food' (doctrine) in him before he left the nest. He is now a believer and part of the angelic conflict and is not prepared. He will be miserable in the devil's world. He can not live 'The More Excellent Way of Jesus Christ'. He is unprepared.}

The hungry soul takes it in. The elephant goes down just as the mosquito goes down. When you have honey, then you apply honey to the bitter things and the sweet wins out. Bible doctrine is applied to the bitter things of life and it is sweetened out. The conclusion. The false scale of values. This is a bird who has not eaten enough worms.

The believer who wanders from Bible doctrine is going to be miserable. The most miserable people in this world are born-again believers minus Bible doctrine.

Prov. 27:8 [As a bird that wanders from her nest, so is a man who wanders from his place.](#)

## 1966 Proverbs

## Prov. 27:9–

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Proverbs is doctrine in poetry; a way for David to teach his children, after his obvious failure with Absalom. Many of these proverbs are things which Solomon taught his son, Rehoboam (who learned nothing from them). This is that latter section.

Proverbs is designed for the believer. It is practical application for believers. Proverbs deals with the problems of the believer in time.

Down with human good and up with divine good.

6 great enemies to the believer. The fool's soul; this is the believer minus doctrine. He has mental attitude sins in his frontal lobe. He does not seek happiness in Jesus Christ; he seeks his happiness outside of Bible doctrine.

Grace is God doing the work; that is divine good and man receives what God has provided. Category #3 love in particular becomes an issue. For many, if there is no doctrine, they fall back on emotion or rationalism.

The honey speaks of the sweetness of Bible doctrine in the frontal lobe, which helps us to meet any difficulty in life.



The bird wandering from the nest is the believer wandering away from Bible doctrine. A believer no matter how religious or moral you are is not as important as Bible doctrine in the soul. The self-righteous legalistic person causes all kinds of problems when he witnesses. Inside, he is loaded down with implacability and envy. Their world is filled with very moral unbelievers. When a moral unbeliever looks at a self-righteous believer, he thinks, "I am far better than he is."

Solomon recognizes that his teenage son is not learning doctrine. He is running with the wrong crowd and not advancing. 1000 years before Christ, Rehoboam is being taught these principles by his father Solomon. The first line illustrates and the second gives us the principle.

Ointment is oil here; and there are scents amalgamated with it. The guest would step into the banquet hall, and oil would be poured on him or massaged into his hand. This is a special honor. It provided moisture and a good aroma. God has a special oil into which are the sweet scents of life are placed. God has provided His Word. There is no such thing as layman in the Church Age. Every believer is in full-time Christian service.

Doctrine is a Sweet Smell To the Positive Believer (Parabolic Distich)}

9~~'Anointing scented oil' and perfume keeps on intensively rejoicing the heart . . . so 'true love' . . . a man's friend {category 3 love} by 'counsel from the soul'.

{Note: Oil was amalgamated with scents and a special guest would be anointed with this oil when he visited. This was considered to be a special honor in the ancient world. Doctrine is analogous to scented oil for the soul which God anoints all believers. And, to progress the analogy, 'Perfume' is what doctrine does in your frontal lobe - it stimulates. Perfume is the analogy for 'application of doctrine' - 'wisdom' is divine viewpoint applied.}

{Note: So here we have an analogy of the scent of oil compared with divine viewpoint coming from a true friend. True friends have doctrine in their souls. False friends operate on the energy of the flesh}

In England, there are jars which are 3000 year old jars where there was oil (which has dried up) and there is a pasty ointment there today, and the scent is still able to be smelled. Chemistry is unable to reproduce these oils today. We have discovered quite a quantity of these.

Ointment is scented oil. We live in a day of shaving lotions, perfumes, deodorants, etc. How do you smell to the unbeliever? If you have a genuine love for Jesus Christ, they can see this. Perfume is what Bible doctrine does in your frontal lobe. It puts out a scent. The ointment is doctrine and the perfume is the application of doctrine.

We destroy our capacities based upon what we think. The world is filled with moral systems; with mores of various types. You suddenly have a love for the Lord because you have His thinking and His mind. You genuinely love the Lord, making you a relaxed

person. People will do all kinds of things around you. They'll say, "Damn." The impact for Jesus Christ is based upon inner happiness. Ointment, perfume; rejoice; the frontal lobe.

Then we come to the 2<sup>nd</sup> line. Nathek is a word derived from smacking the lips, and it refers to something which is terribly desirable. You see someone doing something successfully. There is a love which expresses itself overtly. Love here is a mental attitude of loyalty; a relaxed mental attitude; and, in this case, the man's friend helps him with advice from the soul. Counsel from the soul. The best thing that you can do is to have doctrine in your soul and to pass this along to your friend; which includes a mental attitude of love, which expresses the divine viewpoint of life.

Prov. 27:9 [Ointment and perfume rejoice the heart; so does the sweetness of one's friend by advice from the heart](#) [counsel from the soul].

Solomon has friends that are true friends; Rehoboam has friends which are not true friends, but are using him for themselves. He chooses the counsel of his own friends and he split the kingdom by doing this.

{A Tristitch - Rehoboam should Take Counsel from Bible Doctrine and Those with it in their Souls}

10~~Your own friend, and your father's friend, forsake not . . . neither go into your brother's house in the day of your calamity. Better a 'casual acquaintance'/neighbor who is near . . . than a brother far off.

{Note: Rehoboam will choose the non-doctrinal advice of his friends and reject the counsel of his father's friends in the future. So, in I Kings 12:6-14 we see the nation was split 10 tribes and 2 tribes. 'Your own friend' (singular) is 'bible doctrine'. "Your father's friends" are the mature friends of Solomon. "His brother's house" included people who also were without doctrine. Rehoboam was warned also not to go to them for counsel. Blood relationship does not provide the basis for true love or friendship or wise counsel without doctrine in each one's soul.}

The key here is the friends of Rehoboam's father. These are the counselors who Rehoboam rejects. We all have relationships which go back to physical birth. There is nothing by way of physical birth that takes the place of Bible doctrine. The family ties of physical birth do not provide the power of Bible doctrine.

It is much better to have one friend with Bible doctrine that you have who has Bible doctrine as opposed to a family member who has no doctrine. There is nothing worse than parents who are saved and have no doctrine and no real love for their adult children.

When two people get married, they should separate from the parents. Don't go to your parents if they lack Bible doctrine. It will compound the problem.

Prov. 27:10 Your own friend, and your father's friend, do not forsake them; nor go to your brother's house in the day of your trouble; better is a neighbor that is near than a brother far off.

{Integral Distich - 2nd line completes thought of 1st line}

11~~My son {Solomon to Rehoboam}, be wise . . . and make my heart glad, that I may answer him who reproaches/criticizes me.

{Note: Wisdom is the application of doctrine/'divine viewpoint' to experience. The ones reproaching Solomon are mature believers who see that Rehoboam is wild and traveling with a wild crowd. He rejects Doctrine and so do his friends. They advise Solomon now in order that the nation will not be destroyed when Rehoboam becomes king.}

Prov. 27:11 My son, be wise, and make my heart glad, so that I may answer him who shames me.

12~~A prudent man understands/sees 'the evil' . . . {even though the evil/OSN is} being veiled/hidden . . . but the simple/fool 'passes from one point to another' {`abar} . . . {and} receives punishment.

{Note: 'The evil' refers to the Old Sin Nature. It takes a mature believer to see the OSN being covered by one with the mental attitude sins. Overt sins are easy to see. But the mental attitude sins are the worst sins!}

{Note: `abar is the word for the 'Passover'. It means to pass from one place to another. The first point the fool passes over is the cross - remaining an unbeliever. And, a second group accepts the work of Christ on the cross, but passes over the understanding of His Mind (bible doctrine).}

The worst sins are the mental attitude sins; these are the ones which cannot be seen. A wise man can discern between evil and human good. Approbation lust is one of the highest motivators on the list.

Prov. 27:12 A sensible one foresees the evil and hides himself, but the simple pass on and are punished.

## 1966 Proverbs

## Prov. 27:12

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Bob spoke at the University of Arizona, which is one of the most solid, American conservative universities in the United States. Bob appreciated all of the prayers that he received. Compare this to the University of Berkeley. It is absolutely fantastic. The man in charge is a professing Christian; and he has kept the campus clear of the wild, left-wing infiltration.

The great enemy of the believer is the human good production of the soul. The concentration span of the human race is for about 2 lines.

Bob continues with the standard review. Bible doctrine in the soul and ability to enjoy the details of life; versus no doctrine in the soul, resulting in no ability to enjoy the details of life.

The believer with doctrine is called wise and prudent; the believer without doctrine is called a fool or a jackass.

He has money and success and pleasures, but there is no permanence here and he is miserable. You can be miserable surrounded by people; miserable. The believer is designed for inner happiness. The great enemy of the soul is the sin nature. If psychology and psychiatry understood this, they would do a lot better in their science.

Raah means to observe something or to see something. Here, we are seeing something or observing something. Those who are motivated by the distorter of the soul produce wood, hay and stubble.

No man has had a greater mind than Adam and no woman greater than Eve. The first action of the old sin nature was the production of human good. Operation fig leaf; they tried to adjust to one another. Negative volition is the first thing to come out of the sin nature; they started out performing an act of human good. Operation fig leaf, which is the great distortion of the soul. The believer who understands Bible doctrine has a very clear understanding of the old sin nature.

Sathar means to be veiled or hidden. Mentality is the heart or the frontal lobe. The body can be functioning relatively okay at age 80 but the mind is vegetating. Volition and Bible doctrine are very important. Because this is where we live. You do not lose it if you keep on taking in doctrine.

12~~A prudent man understands/sees 'the evil' . . . {even though the evil/OSN is} being veiled/hidden . . . but the simple/fool 'passes from one point to another' {`abar} . . . {and} receives punishment.

{Note: 'The evil' refers to the Old Sin Nature. It takes a mature believer to see the OSN being covered by one with the mental attitude sins. Overt sins are easy to see. But the mental attitude sins are the worst sins!}

{Note: `abar is the word for the 'Passover'. It means to pass from one place to another. The first point the fool passes over is the cross - remaining an unbeliever. And, a second group accepts the work of Christ on the cross, but passes over the understanding of His Mind (bible doctrine).}

You have to take the responsibility for your own decisions. There is a whole facet of society who believe that criminals are just victims of their upbringing. There is a whole branch built on the concept. You cannot grow up with that kind of an attitude. Parents are

to be blamed. Some smother their children too much. Some mother their children at age 40 or 50. There are also those who are unfair and unjust to their children. No sane person will blame his environment, his lover, his friend, or whatever for his failures.

Rebound is where we begin to grow up because we begin to assume the responsibility for our own decisions and our own failures. God can deal with us. By rebound, we put ourselves back in the divine good column. Rebound is not the ultimate. The ultimate is knowledge of Bible doctrine. In all of these activities, we have emotion.

The distorter of the soul is the sin nature. We are told we must go in for self-efacement or we must dress in a very drab manner. The *simple* here is stupid or a jackass. When the believer gets out of fellowship and does not rebound, they are messtup thereafter. It doesn't matter what a great testimony you give.

Bob has 5 men being called in by President Johnson, and he tells them they will have a one-plane mission to solve the war. They have one thing in common. They all have antagonism toward communism. They are all dedicated men against communism. A large target and all of these men are qualified for the mission based upon the equipment and their enthusiasm and motivation. They are sincere; they want to do the right thing; but they have no training. There are jillions of things which they have to know, but they do not have the training. That is what is wrong with Christianity today. *Knowing this; knowing that; know ye not?*

Avar means to pass from one point to another point. You cannot afford to miss Bible doctrine for even one day. You can miss meals, but not Bible doctrine. Bible doctrine is the way of life. You must be briefed. We have to know. We must be able to orient to the plan of God. Since we can take any disaster and any heartache, we really cannot afford to miss it. The jackass is always the same way with details. The jackass may have too many friends or pleasures to come to Bible class. The details of life are more important and they keep him from doctrine. Periodically he hears about these byproducts and he sets up a substitute. The vacuum is set up in the frontal lobe and falsehood is drawn in.

There is no power in some kind of program, where you witness to so many people a day or give a certain percentage.

Bible doctrine moves into phase III.

Niphal tem is the passive voice, so they receive punishment. Their punishment was planned in eternity past. God sets up principles; the believer out of fellowship; the believer out of phase with the plan of God. No one is more miserable than the believer out of phase with the plan of God. Jesus Christ is standing by and waiting to bless the individual.

Prov. 27:12 **A sensible** [the prudent; the man with wisdom] **one foresees the evil and hides himself, but the simple** [the stupid man; the man without doctrine] **pass on and are punished.**

Ignored v. 13

13`Seize his garment {an order} . . . for he co-signed/'stood surety' for a stranger. Take it as a pledge {another order} . . . {for he stood surety} for an unfamiliar/foreign woman.

Prov. 27:13 [Take his robe that is surety for a stranger, and take a pledge from him for a strange woman.](#)

## 1966 Proverbs

## Prov. 27:14–19

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A flatterer, a flirt and a nag. Your attitude toward Christ will determine where you spend eternity. Aorist tense takes the moment that you believe and takes it out of time. The 34 things given to you at salvation stand forever.

The flatterer and the flirt will be applied to a male and a female. The details of life are more important than Bible doctrine and therefore that person is unhappy with the details of life.

Blessing with a loud voice and adulation is speaking loudly so that others hear just how great someone else is. This is a sycophant.

{The Flatterer (Male type) and the Flirt (Female type)} These are both minus doctrine. If the object believes this flattery, there is the stimulation of approbation lust.

The flatterer is a believer, but he has the wrong scale of values and he is incapable of true love and he lives for self-gratification. He is strong for social life and pleasures. No doctrine and he has self-induced misery.

### **The 4 Female Attitudes Toward Man; 4 Things That Attract a Woman**

1. The man is attractive but hands off. Here is a man who turns her on; he is married to someone else. Or the woman is hindered by her own inferiority complex. She phases herself out or loves from afar.
2. Pertinent category: the man is attractive and a challenge. So she begins to flirt. She finally brings the man to heel. She becomes bored with him and loses interest. Once she has him, then she becomes bored and then goes on to someone else.
3. The man is attractive because he is a status symbol. 3 areas in which he can be attractive: someone else desires him, so that attracts her. The man is attractive because he is successful or wealthy. Thirdly, attractive because he is attractive in some field, such as an athlete or a celebrity. A movie actor may be a total clod, but the woman goes gaga over him. Some are even attracted to politicians.
4. The woman who loves a man based upon who and what she is. Even though he has done all these terrible things to me, I still love him. He might be a bum and she still loves him, based upon her capacity for love.

5. The flirt wonders, can this man add to my prestige? She wants the status symbol to compliment her ego.
6. Some women get their kicks out of taking their man away from another woman. Any man who finds himself succumbing to a flirt will find himself being a puppy being brought to heel. He is not a man; he is a mouse.

True manliness is finding the woman who compliments a him.

The flirt ends up under the special curse of this verse. She ends up unwanted and miserable. Nothing is more miserable than a woman who is without capacity to love.

The vacuum of the soul suck in mental attitude sins. Also, preoccupation with the details of life. God has designed the Christian life so that He gave a new capacity under the spiritual life. The soul has volition, self-consciousness, etc.

The human spirit is added when we are saved, and the divine viewpoint of life is held here in the human spirit (assuming an intake of doctrine). This is just a potential. It remains empty and the believer becomes a flatterer a flirt or a nag without spiritual growth.

14~~He who blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. {Empty flattery is a curse to the one doing the flattering/flirtation - self-induced misery . . . AND also to the one receiving the flattery if his approbation lust is stimulated}

{Note: 'Rising early in the morning' is an idiom meaning being the first to offer flattery. This is for the 'day people'. 'Night people' would be flattered at night. Flattery/Flirtation is the curse of pseudo-love.}

Prov. 27:14 [He who blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.](#)

Listening to the rain in the ancient world could be quite agonizing, because there was no real insulation. Envy or jealousy. Criticizing and cutting down; the mental attitude sins. They are critical. The nitpicking goes on and on. This nitpicking is neutralized by...

Kooky thing of men singing one verse and women another.

Persistent fault finding. Sometimes even a guilt complex. The flatterer and the flirt both have vacuums in the frontal lobe. They are occupied with the details of life. The mental attitude sins produce the nag or the shrew. Self-induced misery in the frontal lobe and no capacity for love.

{The Nag (Parabolic Distich)}

15~~A continual dropping in a very rainy day . . . and a contentious/nagging woman . . . are alike.

{Note: The 'continual dropping' is like a leaky roof in your house - plop, plop, plop. And a nag keeps on complaining and complaining - like the flatter and flirt of the previous verse, nagging also has its roots in mental attitude sins. In her case, bitterness, envy, jealousy, hostility, etc. causes this one to be very critical.}

Prov. 27:15 [A never-ending dropping in a very rainy day and a quarrelsome woman are alike.](#)

{Any Human Viewpoint Solution? - Can anyone stop the nag? No (Divine viewpoint will follow - answer . . . yes - via doctrine)}

Stopping a nag is like stopping the wind. Can be stopped. The principle is, trying to stop a nag from nagging is like trying to stop the wind.

16~~He who restrains her {the nag} restrains the wind. And with oil/ointment in his right hand, he calls for help.

{Note: You can stop a nag the same way you can stop the wind. Human viewpoint can not solve the problem of pseudo-love. The second line is the case of having oil poured into your right hand and you try to hold it. How? By trying to squeeze it - but it oozes out everywhere. That is what it is like to try to stop a nag. If you do something, you actually go backwards and the nagging will increase. To do nothing does not solve it, but it is not worse.}

You are trying to restrain oil in you hand; you squeeze it, ,and the more you squeeze it, the more you lose it. In trying to solve the problem of the nag, you go backwards; if you do nothing, you go forward.

Bob suggests for us to go home and fill our hand with Vaseline and then see if we can restrain it.

Prov. 27:16 [Whoever hides her hides the wind, and his right hand encounters slippery oil.](#)

Attracted, but unavailable, attracted because he is a status symbol, attracted based upon the character of the woman.

{Verses 17-19: Divine Viewpoint Solution to the Flattery, Flirt and the Nag}

{Verse 17: Solution 'Love Toward Human Race'}

almost all of our solutions deal with love toward members of the human race.



The Calibers discovered iron, but it was a soft iron. Hard iron would sharpen soft iron. This was the hardest metal at this time in 1000 B.C. They sold iron weapons to the entire world. Bronze to iron age.

This is Bible doctrine and Bible doctrine solves the problem of the nag, the flirt and the flatterer. Bible doctrine must get into the frontal lobe somehow, so that occurs by the pastor-teacher today. There is enough information in the frontal lobe to create ἀγάπη love. The man communicating doctrine sharpens the inner personality of others.

17~~{Hard} Iron sharpens {softer} iron . . . so a man sharpens the face {character} of his friend.

{Note: The Hittites had learned how to smelt iron about 200 years before Proverbs was written. A hard iron tool was used to make soft iron tools and was used to sharpen soft iron swords. Doctrine is the 'hard iron' in the analogy. The flirt, flatterer and the nag are the 'soft iron' that can be cured via doctrine in their souls. So the 'man' here is the communicator of doctrine whose teaching of the Truth 'sharpens' the character of his friend.}

Prov. 27:17 [Iron sharpens iron, so a man sharpens the face of his friend.](#)

A further solution. The keeping of the fig tree, is the preserving of the fig tree. We learn doctrine; iron sharpens iron. Once it is in the frontal lobe, then it must be preserved there. The preservation of doctrine must lead to something. He expresses his love by his courtesy and his protection. Bad manners mean lack of capacity for love. The manliest men in the world have good manners.

Preserving the fig tree is loving and protecting the woman. Eating the fruit thereof is the response of her love. This is the total pleasure of the man-woman relationship. True love always has its benefit.

In the second line, we apply this to category #1 love. The response of the woman to the man and the same thing occurs with God and man. The synonymous distich; the same principle is expressed in 2 parallel ways.

If the believer is without doctrine, they will try to flatter God. They will take advantage of true love. They will try to bribe God and tithe or something. You cannot love God apart from Bible doctrine in your soul. Understanding God is only through Bible doctrine. No capacity for love and he is miserable. Bible doctrine cures the flirt, the flatterer and the nag.

18~~Whoever preserves the fig tree shall eat the fruit thereof . . . so he who waits on his Master shall receive honor.

{Note: Analogy is advanced. Here the doctrine in the frontal lobe is preserved. The fig tree is doctrine and here the doctrine of agape type love (impersonal love - based on who and what YOU are, not the object of your love). In the second line, his Master is the Master of

all - God. How does the believer respond to the love of God? Without doctrine he uses 'pseudo-love' - flattery, flirt or nags when his 'tithing' did not work. Why me God? I gave to the Church (bribery), I love you God (flirtation). Only with doctrine in their souls do they know God and develop the capacity to respond to the love of God - true love. To receive honor means to be advanced in the Plan of God based on having HIS viewpoint in your soul, so that He can produce divine good on Earth, bringing glory to Him.}

True humility is being cured from being a flirt, flatterer or a nag. This means being able to return God's love. Your true love of God cannot come without Bible doctrine.

Prov. 27:18 **Whoever keeps the fig tree shall eat its fruit; so he who waits on his master shall be honored.**

{Impact/ Dynamics of this New Love based on Doctrine in your Soul}

19~~As in water . . . face to face, so the heart/'right lobe' . . . 'man to man'/'mankind to mankind'.

{Note: Many people did not have mirrors in this day. Water was their mirror. They looked into calm water and saw their physical characteristics. The 'water of the Word' is a mirror to their soul that shows them what their soul really looks like. Are you filled with mental attitude sins? The Word shows you this. Then you can correct your faults. Eventually you can learn to truly love - love God, love your spouse, love all mankind based on who and what YOU are (the only way you can love all of us stinkers out there).}

He gets the true perspective of himself through the Word. If you are going to get straightened out, you must recognize your condition.

There are a lot of unmarried people in Berachah. A lot of marriages are made in hell. People go along with this goofy idea that they are made in heaven. Well, actually, they are made in the frontal lobe.

Here, you look into water, and you see your face; and the water is disturbed; and so is the visage.

Don't marry until you are out of your teens and you have enough doctrine in your soul to make a decent choice.

Prov. 27:19 **As in water face answers to face, so the heart of man answers to man.**

**1966 Proverbs**

**Prov.27:20-**

**584\_0030**

God breathed in lives into Adam, which would be soul and spirit. The first thing that the old sin nature did to express itself was an act of human good; the sewing of fig leaves to cover oneself.

The first word tells us what happens to those who reject Jesus Christ. Jesus Christ solved the problem of the old sin nature. All of the sins were judged and Jesus Christ was judged as our substitute. The word for Sheol and abaddown, both of which refer to the present state of the unbeliever. These are places in the heart of the earth.

Paradise or Abraham's bosom is where believers go (from Old Testament times). For the unbeliever, they go to torments. There is no longer a soul of a believer in paradise, as they have all been moved into heaven.

Human good is the basis of the judgement of the unbeliever. There is a totally miserable result without Jesus Christ. In every generation, there will be those who reject the gospel, and they make the wrong choice when it comes to John 3:36.

A believer may commit many sins, so he names his sin or sins, because it has already been judged. There is no place for human good in the plan of God; so Proverbs against deals with human good as a part of its information. Anything done in the power of the flesh is rejected by God. There is lust inside of the soul. The lust pattern is the motivator of the sin nature. The unbeliever + his human good will go to the Lake of Fire.

Approbation lust is worse than any addiction in the human race. The believer minus doctrine or on negative signals toward doctrine, so they are constantly in a state of lust; the lust pattern is never satisfied with this or that. It is not satisfied with friends, loved ones, etc. All these things eventually bring misery.

Being without doctrine means they operate on the lust pattern of the sin nature. The believer can lose all of these things, and they are satisfied either way.

Philip. 4:11–13 **I don't say this out of need, for I have learned to be content in whatever circumstances I am. I know both how to have a little, and I know how to have a lot. In any and all circumstances I have learned the secret of being content--whether well-fed or hungry, whether in abundance or in need. I am able to do all things through Him who strengthens me.** Contentment is inner happiness. Paul is happy; he has inner happiness. He is satisfied.

20~~Sheol/Hades {sh@'owl} and 'the abyss'/'place of destruction' {'abaddown} are never full . . . so the 'eyes of man' {lust pattern} are never satisfied.

{Note: Sheol is the place of 'housing' of unbelieving souls until the Great White Throne Judgment. It is after Judgment day that they will be tossed into the Lake of Fire. The Greek word for Hades is often incorrectly transliterated as 'Hell' and it is also often called 'Torments'. And, 'abaddown comes across to the Greek as the 'pit' or the abyss. RBT says there is no end to man's desire to produce 'human good' (anything generated from the energy of the flesh). And there is always room in Hades for this human good which is 'dead works' or 'wood, hay, and stubble' and it will all be burned away. Next, the 'eyes of man'

here is an analogy for a person with his eyes/attention on the details of life - his lust pattern. He worships money and what money can bring him.}

Prov. 27:20 **Hell and destruction are never full; so the eyes of man are never satisfied.**

Silver ore and it is connected to slag. The gold or silver must be separated from its ore. As the heat increases, the true silver melts and is separated from its ore. The slag or the dross represents that which is dross. Bible doctrine gives discernment. Learning doctrine is not the end; leaning doctrine is the means.

Chapter 27 (Continued) {Crucible Proverb (Parabolic Distich - 1st line illustrates 2nd line)}  
21~~As the crucible/'fining pot' for silver, and the furnace/'smelting pot' for gold . . . so is a man to his praise.

{Note: This verse starts with a clay or porcelain pot filled with silver ore. The principle is the crucible is used to separate the silver from the slag and scum and you do it by applying heat. The silver melts and separates from the rest of the ore. Silver represents that which is true. Slag is what is false. The heat is bible doctrine. Learning doctrine is NOT the 'end'. It is the beginning. After applying the 'heat', you must apply it to life's experiences.}

{Note: The 'praise' goes back to the 'eyes of man' of the previous verse - it is the lust pattern of the OSN - here his approbation lust (lust for attention, praise, power, importance, etc.).}

This is simply the process for separating gold and silver from impurities. So is a man to his praise. There is approbation lust; power lust; materialism lust. The lust patterns of the old sin nature. How do you become satisfied. You put heat to your life and learn Bible doctrine. You learn to separate slag from the truth. You can then separate that which is real from that which is dross. Praise separates divine from human viewpoint. Some who get a little praise, start operating on the basis of their approbation lust. When approbation lust is not stimulated, then you have mental attitude sins. Once they praised you and now they don't,

Prov. 27:21 **As the refining pot for silver and the furnace for gold, so is a man to his praise.**

{Mortar Proverb} In a mortar, you put something into an area and grind it into powder.

22~~Though you should 'grind a fool into powder' {kathash 'evil'} in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

{Note: A mortar was a container that was used to crush grain. Kathash means to pound or crush or grind to powder something in the mortar. The fool is a believer without doctrine and the crushing is self-induced misery. He does not operate his life on doctrinal principles so he has mental attitude sins - bitterness, envy, jealousy, etc. - and in the analogy he is pounding himself to power in this mortar. And a 'pestle' is a club-shaped, hand-held tool used to crush things in a mortar.}

{Note: The 'wheat' becomes bread when it is crushed. So, the wheat is those taking in doctrine and still being crushed with the circumstances of life, but the wheat becomes something productive. The believer who stays with doctrine is one that eventually can be used by God to advance His plan.}

You take the pestle and beat this fool into a powder. The fool is the believer minus doctrine. He comes up with all kinds of mental attitude sins. He is vain, bitter; he has a guilt complex. In this mortar, you make your own misery. Self-induced misery crushes the fool into powder. Suffering eliminates the enjoyment of life and he is such a fool that he does not realize what he needs is doctrine. King Saul was a fool and he was ground into powder. He rejected doctrine. He would not keep the word of the Lord.

Prov. 27:22 **Though you should pound a fool in a bowl with a bar [a pestle] in the midst of wheat, his foolishness will not depart from him.**

{Verses 23-27: Believers and Business Relationships}

No such thing as a layman in Christianity. Jesus Christ dwells inside of us. Mthe great virtue is to know doctrine. You can do your business as unto the Lord or you can do your business in a sloppy way.

23~~Knowing . . . you shall know {yada` yada`} the state of your flocks, and 'look well' to your herds {idiom: Literally: 'lay it to heart'}.

{Note: The doubling of a word in the Hebrew is very strong. yada` means to know. The 'state of your flocks' is an analogy for 'business'. This was an agricultural economy. Means to know your business!}

Prov. 27:23 **Know well the face of your flocks; set your heart on your herds.**

24~~For riches {profits from business} are not forever . . . and does the crown {glamour of business} endure to every generation?

{Note: Profits from business will not be taken to Phase III - it is only for Phase II. Believers with doctrine in their souls can allow God to work through them to produce divine good - which has permanent results.}

Prov. 27:24 **For riches are not forever; nor the crown from generation to generation.**

The hay is capital here. The Bible encouraged private enterprise as the best way for work to be done. You can

25~~The hay {a form of business capital} appears, and the tender grass {feed for the animals} shows itself, and 'herbs of the mountains' {another form of capital} are gathered.

Prov. 27:25 **When the hay is removed, and the tender grass is seen, and mountain-plants are gathered,**

{Production from Capitalism}

26~~The lambs are for your clothing, and the goats are the price of the field.

{Note: The fleece of the lambs is sold under business enterprise. The fleece is converted into thread and the thread into clothing. The goats are sold and they can use the money to buy a new field.}

Prov. 27:26 **the lambs are for your clothing, and the goats are the price of the field.**

{Dividends and Profits}

27~~And you shall have goats' milk enough for your food, for the food of your household, and for the maintenance for your maidens.

{Note: The maidens are analogous to employees today. They worked the fields, crush the grapes, etc. So here the principle is that an enterprise pays for the owner and his family and his employees.} If you operate a business, then that is a good thing and the Bible is supportive of this.

Prov. 27:27 **And you shall have goats' milk enough for your food, for the food of your household, and a living for your young women.**

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Chapter 28

**1966 Proverbs**

**Prov. 28:1-6**

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Salvation by faith alone in Christ alone. There is no place for human good in the plan of God. When the old sin nature controls the life, the production is human good. Under grace, God gets the credit; under religion or legalism, man does the work and gets the credit. This is the great emphasis of the book of Proverbs.

There is also the believer and his + and - poles. In the vacuum of his mind is pulled mental attitude sins. He can enjoy the details of life. If he has them, he can enjoy them; if he loses them, he still has doctrine, and therefore, he has happiness. The believer without doctrine or living under the sin nature, is called the fool.

Righteous is the believer with doctrine; wicked is the believer without doctrine. This understanding of wicked is a person who has rejected doctrine. He flees when no man pursues. The believer can destroy his nation by going on negative signals. You carry around your own misery in your frontal lobe and you create your own pressure in your own mind.

The general concept of sin. The worst sins are mental attitude sins because they destroy the life of the be; he carries around his own misery. The believer minus doctrine and the believer + doctrine. The believer with doctrine upholds the nation and the believer without doctrine destroys the nation.

Picking up your problems, worries and troubles and body-slammng them upon the Lord. As a result, the believer no longer has this pressure. He thinks there is pressure there. Mental attitude sins produce self-induced misery. This person creates their own pressure. The wicked man flees even when no one pursues him. He has mental attitude sins and that is the basis of his misery.

{Verses 1-12: How to Ruin a Nation without really Trying (Series of Antithetical Distiches)  
{Mental Attitude Contrasts} 13–20 is how to destroy your own life.

Mental attitude is the first way in which a nation is destroyed.

1~~The wicked {singular} flee {plural} when no man pursues . . . but the righteous {plural} . . . bold {singular} as a lion. {idiom: literally: 'trust as a lion' . . . but batach, translated 'bold' here, does mean to parlay the Faith Rest Technique of Trusting in the Lord into 'absolute confidence'}

In the second line, we have true pressure put upon the righteous, and the righteous face these pressures as a lion. These pressures are removed by the faith-rest technique. Every person must use doctrine for themselves.

Prov. 28:1 [The wicked flee when no man pursues; but the righteous are bold as a lion.](#)

The various segments of the French revolution; Ropespierre, Marat, etc.; they eliminated one group of evil elements and introduced their own evil. We throw out one set of evils only to be replaced by another set of evils. It is possible to win a war and to destroy a nation. There are always evils in the world because this is the devil's world.

Napoleon, when facing the mob, fired into it, and that ended the mob uprising. Destruction of authority destroys the national entity. There is one man who has to have the courage to do that no one else will. Napoleon had to be willing to take down that mob.

Mob deciding to lynch a man in Tombstone, Arizona; Wyatt Earp stepped out with a shot gun and said, first person to touch this guy would die.

With communism, you must be willing to take it down. A mob has no brain; a mob cannot think. A man of understanding is the believer with Bible doctrine.

Anything which destroys law and order takes down the nation.

{Note: There are a few groups of believers in Proverbs: 1) the wise and the fool - believers either with or without doctrine in their souls, 2) the righteous and the wicked - the application of the viewpoint in the soul of either the wise or the fool (the wise uses divine viewpoint and the fool uses his own human viewpoint).}

{Note: 'Wicked' here in the Hebrew is a singular noun. But 'flee' is third person plural. This tells the reader that all the individual wicked ones flee together. Then righteous is a plural noun yet the verb is singular. This is the Hebrew method of saying that individually all the righteous are bold, instead of collectively.}

{Note: The verse is saying people without doctrine create their own pressures/fears (they have nothing to support them)! Those with doctrine can actually persist even through real pressure/danger. Batach is the strong Hebrew word for trusting in the Lord - it means to slam your problems on the Lord and you forget about them - the faith rest technique.}

{Contrast of Leadership (Antithetical Distich)}

2~~Through the revolt of a land, there are many princes/'{bad} leaders' . . . but by a man of understanding and knowledge the state thereof shall be prolonged.

Permitting mobs is what destroys a national entity.

Prov. 28:2 **Because of the transgression of a land, many are its rulers; but it is prolonged by a man of discernment who knows right.**

The principle is in the first line; and the second line gives the illustration. The previous verse had a man with doctrine; this is a tyrant, a dictator. It is possible for one-man rule to be a dictator who oppresses the weak and helpless.

{Note: A revolt destroys the law and order of a nation and power-hungry people come into power. But if the nation is well ruled by a man who understands doctrine, a national entity can survive a long time.}

{Parabolic Distich - illustration and then principle - (this time reversed from usual order)}

3~~A tyrant/'poor man' who oppresses the poor/weak/helpless is like a devastating rain which leaves no food.

Prov. 28:3 **A poor man [tyrant] who crushes the poor is like a sweeping rain which leaves no food.**

{Note: A devastating rain is one that destroys the crops so there is no food. The best form of government is a benevolent dictator (example Jesus Christ in the Millennium). The worst form of rule is a tyrannical dictator.}

{Contrast in Attitude Toward Doctrine (Antithetical distich)}



4~~Those who forsake the law/doctrine admire/glorify the 'Old Sin Nature'/wicked . . . but such as keep the law/doctrine 'contend themselves'/'have justified indignation' with them.

Forsaking the law is the rejection of Bible doctrine; this is the rejection of divine viewpoint. All of the details of life are important to the one who has forsaken doctrine. The things which can give him happiness are rejected. He is impressed with these things to the point where he rejects doctrine. He glorifies the old sin nature. Those who abandon Bible doctrine, glorify the old sin nature. First, you get sincere and try to do human good. The new deal and the square deal and the fair deal. Human good never solves anything.

At the same time, the sin nature produces human good. It is a tragedy today. No law and order; no national entity. There are thousands of people in heaven because our country was properly founded on freedoms so that we could hear the Word of God and take it to the rest of the world.

Some of you cannot stand the truth. Some of you have great gaping gaps in your knowledge of doctrine. This is a challenge to that which is false. That which destroys evangelism; freedom based up law and order. Missionary activity is on the line in our country. Evangelism as well.

Prov. 28:4 [Those who forsake the law praise the wicked; but those who keep the law plead against them.](#)

The purpose of a central government is to allow people to choose where they want to live, what vocation they want to pursue, etc. We understand common laws by going back to the Shire moot. We find there is the principle of common law. Laws should protect the individual.

At once, a man with a store in Watts had protection; same in Brooklyn and Harlem. The policeman has to turn his back on protecting the businessman. Men of evil do not concern themselves.

The Roman empire had one of the most fantastic systems of slavery; but Paul did not decry slavery. He does not say up with the downtrodden. Paul treats it as an individual matter. If God frees you, use your freedom; if He does not, then live with it. Men of evil do not understand the divine viewpoint. Those who seek the Lord understand all of it.

{Note: To 'forsake the law' is an idiom meaning a believer negative to the Word of God. He is only interested in the details of life and has the wrong perspective in life. He is impressed with money, social status, etc. He might even try to 'look good'. He tries to solve man's problems by his own efforts and human good never solves anything. He tries things like welfare and impoverishes people more. He tries to 'bribe' other nations into liking them - and only increase the envy and greed of that other nation. He tears down the military because if we do, then we will have peace on earth. Instead, he is encouraging jealous nations to attack them in their weakness.}

5~~Men of evil do not understand 'divine viewpoint'/judgment {mishpat} . . . but those who seek Jehovah/God understand all. {means those with doctrine in their souls have the right perspective on life}

Prov. 28:5 **Evil men do not understand judgment; but those who seek Jehovah understand all things.**

The poor does not have the details of life, but he does have doctrine and occupation with Christ.

{Verses 6-12: The Upright} {Comparative Distich}

6~~Better . . . {is} the poor/weak/helpless who Walks in his integrity/uprightness . . . than he whose Ways 'are twisted'/'deviate from doctrine' . . . though rich.

The poor here knows and understands doctrine and functions within it. He has a fantastic inner person.

Prov. 28:6 **Better is the poor who walks in his uprightness than he who is perverse in his ways, though he is rich.**

We will find here a person with wealth. He will impress upon his son the importance of the details of life. He becomes successful through devious means. The father robs the poor, but the son will inherit the details of life and then give it to the poor. Doctrine is important to them, but not money.

## 1966 Proverbs

## Prov. 28:6–12

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Many problems in a national entity can be resolved within the family. There have been 3 great periods of history. One belonged to the Jews. Bible doctrine was taught within the family circle. Then the Antoinine Ceasar's time period. Greatest period of history. End of the 19<sup>th</sup> century when the British empire was at its peak. Millions of people in Africa and India saved. We look today at our crumbling world. We are alive only because of the grace of God. We continue to follow a policy of disaster and almost insanity. Only God's grace keeps us going.

We do not live by bread alone but by every word that comes from the mouth of God.

Just as certain as the law of gravity, when a believer rejects Bible doctrine, he opens up a vacuum in his soul.

Reaffirmation of faith is one of the great blasphemies of our era. When we are saved, all that we need is provided then and perpetuated forever. The smallest amount of faith gains these 34 things. Now, this person may think that later they must reaffirm their faith, but they don't get anything extra out of it. After salvation, there is no one-shot decision which you fix your spiritual life. You spiritual life is the result of a number of decisions which are

made each and every day. We claim the blood once, at salvation. We don't claim the blood or plead the blood; that is operation crybaby.

{Verses 6-12: The Upright} {Comparative Distich}

6~~Better . . . {is} the poor/weak/helpless who Walks in his integrity/uprightness . . . than he whose Ways 'are twisted'/'deviate from doctrine' . . . though rich.

In the first line is someone who has Bible doctrine and is oriented to Jesus Christ. Teenagers who want the human successes in life; and there are those with a great love for doctrine.

A rich miserable believer with 2 sons. One son gets with Bible doctrine and the other is called the companion of the riotous. He does not care for Bible doctrine.

The poor here is an extreme example. Lazarus was a poor believer.

It is better to carry your inner happiness with you; it does not depend upon circumstances or the details of life.

The person without doctrine, no matter where he goes, he is miserable. God looks upon the heart; God sees what we cannot see.

The father is saved, but he is a status symbol type. The father is sincere, but wrong. He knocks doctrine and he knocks the person who communicates it.

One son has doctrine and the other one does not. One can take a details of life and make it meaningful; one uses money to the glory of God; the other son and the father use the money improperly.

An abomination: that emotional mess of a group pentecostals pleading the blood.

Prov. 28:6 **Better is the poor** [the believer without the details of life] **who walks in his uprightness than he who is perverse in his ways, though he is rich.**

{Note: To be weak in material things, yet filled with Divine viewpoint and applying that viewpoint to his life, is better than to be a rich person without the capacity to enjoy those things without doctrine. This rich fool constantly goes against God's laws and is filled with mental attitude sins and is bitter, greedy, jealous - and unhappy.}

7~~Whoever keeps the law . . . {is} a wise son . . . but companions of the riotous . . . cause shame to his father.

Prov. 28:7 **Whoever keeps the law is a wise son, but a companion of gluttons shames his father.**

{Note: The riotous is following the fast crowd. They reject bible doctrine. And they end up shaming their parents.}

{Verses 8-9 Integral Distiches - (2nd line completes concept of 1st line)}

{Cursing turned to blessing (A move toward Doctrine)}

8~~He that by usury and unjust gain increases his substance . . .

he shall gather it {money} for him {one of the sons}

who will give generously to the needy/helpless/poor.

Prov. 28:8 **He who increases his wealth by interest and unjust gain, he shall gather it for him who will pity the poor.**

{Note: In this case, the father has no doctrine but gains money through illegal means. But, in this case he leaves it to a son with doctrine who then becomes a blessing to the needy - cursing is turned to blessing.}

{Blessing turned to Cursing (A move away from Doctrine)}

9~~He who turns away his ear from hearing the law . . . even his prayer shall be detestable/'an abomination'.

Prov. 28:9 **He who turns away his ear from hearing the law, even his prayer is a hateful thing.**

The father has messed up one of the sons. The son who believed in Jesus Christ was not given milk. He went astray; he did not have the spiritual growth.

There are believers dedicated to keep other believers from coming to Berachah on Bible class night. This kind of a person will be disciplined.

{Note: This son is not interested in doctrine - 'hearing the Law'. He does not understand the protocol of prayer and therefore can not pray properly even when he wants to. Not all prayer is acceptable to God.}

{An Antithetical Tristich}

10~~Whoever causes the righteous to go astray in an evil way . . . he shall fall himself into his own pit . . . but the upright shall have good things in possession.

The father talks his son out of Bible class, and the father falls into his own pit. Parents have children; and they are always trying to do the best by their children. One of the greatest dangers is the parent who tries to fill their kids lives with details. I want them to have that which I never had.

Prov. 28:10 **Whoever causes the righteous man to go astray in an evil way, he himself shall fall into his own pit; but the upright shall inherit good.**

{Note: Here the father apparently led one of his sons not to get into doctrine. He is 'righteous' meaning that he is a believer. But someone leads him away from God and His Word. Here the 'evil way' in context is to ignore doctrine. And, 'falling into his own pit' is self-induced discipline from God.}

11~~The rich man . . . {is} wise in his own conceit . . .  
but the poor/'oriented to grace' . . . who has understanding 'breaks through his façade'.  
{chaqar - was originally a mining term meaning to break through to  
the ore}

Prov. 28:11 [The rich man is wise in his own eyes; but the poor who has understanding searches him out.](#)

V. 12 ends the story.

{Note: This father thinks he is wise because he possesses great details in life. But his son is 'poor' meaning he is oriented to grace and cares not for the details of life.}

12~~When the righteous do rejoice . . . great glory . . . but when the wicked rise . . . man is 'searched for'.

{Note: When a generation has enough men with doctrine in their souls, the nation is benefited. So, this is the believer/righteous with doctrine in his soul. The doctrine brings him happiness and he rejoices and the nation rejoices and there is great glory. But in contrast when doctrine is on the decline, wickedness reigns and the people have to hide to survive.}

Bible doctrine creates blessing and grace.

Prov. 28:12 [When the righteous rejoice, there is great glory; but when the wicked rise, a man is hidden.](#)

## 1966 Proverbs

## Prov. 28:13

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The church constitution is as good as Martin Luther's 95 theses. Bob wants to remove the public announcement from the constitution. Bob thinks it slows down the purpose of the church.

Being good and being bad are the 2 worst things which can happen to you. 'Dying, you will die.' Spiritual death at first and 1000 years later, he died physically. His soul had emotion to appreciate things around him. He had a conscience; by which he could do and not do. He also had a human spirit, which was the receptacle for doctrine. When he sinned, he added the sin nature, which is the distorter of the soul. Area of weakness is the source of sins and the area of strength is the source of human good.

All sins from the old sin nature except for Adam and the woman's first sin. The sins have been judged; those of the past, present and future.

If at any point in your life, you have recited Jesus Christ as your Savior, then you are in the plan of God forever.

Vv. 13–18 tells us how we can ruin our life forever. God's plan could only be imperfect if there is some way for man to contribute to it. Man cannot enter into the plan of God, nor can he participate in the plan of God by his own works or his own human good.

{Verses 13-20: How to Ruin your own life without really trying} {1st Way to Ruin your life - Reject Rebound}

13~~He who 'works hard to cover' his sins shall not prosper . . . but whoever 'throws'/names/confesses {his sins} and forsakes/'leaves behind' them shall have mercy {racham}. {Idiom: yadah - translated 'confess' in KJV, means to throw - to throw your sins right back on the cross - the word means to 'cite your case', this 'case'/sin was judged previously on the cross, so 'double jeopardy' means that the issue has already been handled judicially - and once cited, is set aside. To forsake means to leave behind - forget it! Once you have confessed it, forget it and try to do better next time - NO guilt complex is warranted under God's divine viewpoint - He forgives and forgets and so must you.}

The word confess is found in 1John 1:9, which is *ομολογω*, which means *to name, to identify*. In phase I, Jesus Christ did the work; there is no other name by which we must be saved. Then we enter into fellowship with God in time. We share our Lord's righteousness and His Sonship. The place of the filling of the Spirit. We leave the filling of the Spirit by carnality. This takes us out of fellowship. Out of the bottom circle, and there we can only imitate the unbeliever.

There is something unstable about human life. If you live on your emotion, you run out of gas and you will ruin your spiritual life. Rebound says you name your sins.

Bob would haul anyone out of the pulpit if they began to confess their sins.

{Note: Remember the book of Proverbs was for believers only. This is a believer who is not interested in doctrine. He does not understand the principle to rebound your sins so he is constantly out of fellowship - and he does nothing of use to God. The immature believer tries to cover his sins with emotion (feels sorry), or telling some other human your sins (gossiping about yourself), or some human works (penance or some other self-righteousness act). For the proper procedure for the Confession of sins - see 1 John 1:9 - God does the 'work'.}

God the Father forsook the Son on the cross. Those who confess their sins and forsake them will have mercy. The sin is forsaken on the cross. Not all believers have the same perspicacity. It is easy to sin. Rebound is a license to serve; not a license to sin.

Bitterness or guilt or jealousy are mental attitude sins; and these indicate that you are miserable. You carry around with you your own misery. You cannot love everyone in the energy of the flesh.

In our souls, we have doctrine and occupation with Christ. The details of life like money and success.

Antithetical distich; one side is given first, and then the other side of the coin, or the opposite approach.

Kasah is in the intensive (Piel) stem. Rationalizing sins; not ignoring his sins. The person thinks that rebound won't do it.

Human good puts on a phony facade onto the Christian way of life; and any intelligent unbeliever sees right through it. They see all the gossip and maligning and they recognize the self-righteousness. The Bible emphasizes the sins of the mind. Of the 7 worst sins, there are mental attitude sins or sins of the tongue.

You might adhere to a half dozen taboos, and you might tell people how you give up this or that. You are a nicer person before you are saved. Rom. 12:1 is not a one-shot decision. Every day, you decide to stay out of fellowship or to rebound. You need some doctrine before the devil will pay any attention to you.

For many, the program gets boring. Then you get back out on the town again. You get out and go out on the town again. Oscillation. Instability. Oscillate, oscitate, and something similar; to yawn, to kiss, to go through changes.

Yadah is like the Greek; it means to pick up your sin and toss it. Toss it right back where it belongs. When the sin is named, God does the same thing every time; He forgives us for it.

Jesus Christ was forsaken at the cross. There is no blessing for us to look back on sins. We leave these sins in the past. We name them and leave them in the past. If you are married, your wife might hold the sin against you; but the Bible says, "Forget it and move on." God's plan is frustrated by not using rebound. Forsake here means to forget it; forget it and move on.

Prov. 28:13 [He who covers his sins shall not be blessed; but whoever confesses and leaves them shall have mercy.](#)

**1966 Proverbs**

**Prov. 28:14**

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At the cross, Jesus Christ dealt with the sin nature. Sins were all judged at the cross. Every sin that has ever been committed, from Adam to the end of time. Divine good versus human good also became an issue, as Jesus Christ reject human good on the cross. Human good is rejected as well. The believer carries around in his own frontal lobe his

own misery in life. This is the vacuum created in the thinking, which sucks in human viewpoint and misery.

In grace, God does all the work and man receives what God has provided for us. A believer in time has committed a sin or a series of sins in time.

Matt. 4:4 we live upon every word that proceeds from the mouth of God. When you have a believer without doctrine, then you have a different approach. Then, you are miserable with or without the details of life. You can have success and money and social life; and you are miserable with or without them. There is no correction for your misery. You can travel; you can change your environment, and none of this fixes the problem.

Rejecting the rebound technique is the way to destroy your life without really trying. Proverbs is taught in 2 line poems. They are called distichs.

Mentality, volition, emotion, conscience, and the sin nature, the distorter of the soul. That is the real us which is inside of us.

The human spirit is the receptacle for Bible doctrine. If you have doctrine, that feeds into your soul. You use your emotion for the things of this life only.

No one really understands rebound apart from retroactive positional truth. We receive 34 things at salvation; they are taken out of time and perpetuated forever. We cannot lose these things. Positional truth identifies us with Jesus Christ as sitting at the right hand of the Father and with Him on the cross, bearing our sins. Baptism portrays this. Down with human good and up with divine good. The water in baptism is real, but it represents something else.

One is retroactive positional truth and current positional truth, which is where we are in time with reference to the production of divine good.

Someone is teaching Hebrew now on Sunday nights. Piel stem of Hebrew.

Girls may not like geometry, but they are forced to take it. The word used here is something that you like to think about. This is true love with Jesus Christ.

Mental attitude love means that you know the person. You are not a sucker.

There are repressed desires, for various details of life, which are in the mind. Money and success usually go together. The believer who is phased out in phase II, and you will carry around a guilt complex and you will never know what hit you. You will go for pseudo spirituality. You will go in for self-righteousness. You might get tired of your sins and you are under the control of the evil, which is the old sin nature. You oscillate in your old sin nature between your area of weakness and your area of strength.



{Occupation with Christ vs. the Reversionist (Believer Who Rejects Bible Doctrine)  
(Antithetical distich)} {2nd Way to Ruin your life - Reject Doctrine}

14~~Happinesses . . . {to} the one who keeps on 'being in awe'/'being occupied with'  
{Christ} . . . but the one who hardens his heart/'right lobe' shall fall into 'the evil' .

Prov. 28:14 **Blessed is the man dreading God, but he who hardens his heart shall fall into mischief.**

A believer without doctrine rejects authority.

A roaring lion is a hungry lion who attacks anyone. The bear also will attack anyone when hungry. He tries to do all sorts of goofy things. The bear digging through pots and pans; he no longer has his concept of true bearship. This is religiosity with an emphasis upon the details of life. This is getting into a place of authority and muffing it.

{Note: 'Esher is a plural word that means 'happinesses'. It refers to both great inner happiness and the overt outwardly expressed happiness. Pachad means to be 'in awe' or to be afraid of something. It is often used for category 1 love - being totally occupied with God and our Lord and Savior Jesus Christ.}

{Note: Qashah means to harden, to be severe, or to be difficult. In bible terms, it refers to the state when the subconscious's desire for doctrine is getting weaker and weaker. This person's total scale of values is on the details of life. When a right lobe is totally hardened, then even his ability to intake and understand the Word is totally gone. Ra` means evil and means you will be controlled by your Old Sin Nature - no divine viewpoint - operate totally by the energy of the flesh.}

{3rd Way to Ruin your life - Reject Authority (Parabolic Distich - 1st line illustrates 2nd line of doctrine)}

15~~As a roaring lion, and a ranging bear . . . so is a wicked ruler over the helpless/low/weak people.

Prov. 28:15 **Like a roaring lion and a ranging bear, so is a wicked ruler over the helpless people.**

Mental attitude sins make a person jealous and cruel and hostile; and he becomes a great oppressor. The 2<sup>nd</sup> line completes the thinking.

Plunder here refers to the details of life; hating them is not an angry hatred, but this is more indifference and not being ruled over by it. A person who does not emphasize these things is a person with doctrine. The details of life are not important; doctrine is important. So he will prolong his days.

{Note: The 'wicked ruler' is a believer who lives under his old sin natures (from previous verse). A lion roars when he is hungry and is very dangerous. A ranging bear is a bear who is very hungry and will do anything.}

{4th Way to Ruin your life - Emphasis on the Details of life (Integral Distich)}

16~~The prince who is void of understanding is a great oppressor . . . but he who 'rejects by indifference'/hates 'details of life'/plunder . . . shall prolong his days. {if you accept doctrine and its set of norms and standards, then you understand the details of life are not the most important. So, here he rejects the details for the happinesses provided by doctrine - and he can be useful to God and his life is prolonged}

{Note: Concept progresses. This prince has no doctrine (understanding of divine viewpoint). He rejects the principle of authority so he when he gets authority, all he can do is abuse authority.}

Prov. 28:16 **A ruler lacking understanding even adds oppressions; he who hates unjust gain shall prolong his days.**

A man who does violence to the blood of a soul has a guilt complex. He is fleeing to the pit, which represents a miserable life. The first line is the principle of doctrine which is completed in the second line. This believer possesses 34 things. There is nothing that can be done to take away this person's salvation. He is miserable because he has a mental attitude sin. Here, it is guilt feelings. Every time this person has something that goes wrong, he blames it on something which he did in the past. He associates all his problems with one sin or some series of sins.

Paul got locked in negative over a thorn in the flesh. Like those who come to Bob and ask them to wave the magic wand to make everything stop hurting. Negative volition locked in the soul.

Emotion can be problematic. Those believers who live by their emotions are often thrown out of wack by a guilt complex. All of these emotional activities do not erase the conscience. The doctrinal norms are eliminated and the conscience becomes a source of misery vibrations. When you find a believer with a guilt complex, he is on the way to the pit of misery; do not stop him. Doctrine of privacy; mind your own business before the Lord. We are not called upon to straighten out other people. Do not try to interfere with God's plan. Let God deal with others. If we insist on doing this, we will be ripped to bits.

When you find someone filled with mental attitude sins, filled with worries and fears; then just get out of the way. You can have a perfectly relaxed mental attitude about someone; give them their privacy when they go to the pit. Let them go there alone in the pit. People who go to the pit go alone; don't go there with them. When someone else goes to the pit, do not link arms with them and join them in the pit. You will end up being a patsy or a crutch.

What anyone wears to this church, it is their business, not yours. There was even a man came in a barrel. And the latest women's fashions are complete insanity. Dresses above the knees and little bo peep shoes.

God is able to handle all of those who are out of line, including me and there.

{5th Way to Ruin your life - Have a Guilt Complex}

17~~A man who 'has a guilt complex' {idiom: literally: 'does violence to the blood of a soul'} is fleeing to the pit {a pit of self-induced misery} . . . 'don't stop him'/'do not interfere'/'let no one detain him'.

Prov. 28:17 **A man who is pressed down with the blood of a soul shall flee to the pit; do not let them uphold [detain] him.**

Failure to utilize divine operating assets.

## 1966 Proverbs

## Prov. 28:17–20

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Prov. 28 beginning at verse 13. How to ruin your Christian life without really trying. Rejecting rebound in v. 13, rejecting all Bible doctrine in v. 14; rejection of authority or you are in authority and you distort your authority. Emphasis upon the details of life; then carrying around a guilt complex.

The vacuum of the soul draws religion, emphasis upon the details of life, etc. Pettiness, anxiety patterns, hatred, hostility, etc. are mental attitude sins which cause us to carry around our own misery. The believer lacks doctrine, so even if he has the details of life, he is not happy with them. Mental attitude sins are the worst sins because the Bible says this. Prov. 6 in the octastich, where there 7 worst sins are listed. Many sins are committed with and without thinking. There are not a lot of thinkers in the human race. Grace is God doing the work and man receives what God has provided.

A guilt complex is simply thinking that your sins are greater than the plan of God; that they are just too much for God's plan, so that God just did not anticipate such horrendous sins.

Bob will never be able to communicate the grace of God as he did past Thursday night.

{Note: God tells us to confess our sins and forget them. This person sinned and arrogantly decided it was 'too great a sin' for God to forgive. He/She associates all his troubles in his life with this past sin. A guilt complex is not authorized by the Word. It is self-induced misery and will make you run quicker to the grave (by applying stress to yourself). The Word of God will straighten out these people. It is NOT your business. If you stick your nose in the business of other people, you will take their discipline to yourself.}

Prov. 28:17 **A man who is pressed down with the blood of a soul shall flee to the pit; do not let them uphold [detain] him.**

The 6<sup>th</sup> way to ruin your life.

Chapter 28 (Continued)

{6th Way to Ruin your life - Rejection of Divine Operating Assets (Antithetical Distich)}

18~~Whoever Walks 'in completion'/uprightly shall receive deliverance . . . but he who is 'twisted up'/distorted/confused in his Ways shall fall all at once.

Let's say that this person has all the details of life. Jesus Christ is first in his life; he has inner happiness. He can lose these details, but he retains happiness and success because he has doctrine in his soul. So he does not lose when the details of life are gone.

Emotion is an appreciatory; it ought not to be the criterion for the soul. It does not decide for your soul. The believer walking uprightly is oriented to the plan of God.

{Note: To 'Walk uprightly' really means to 'Walk in completion' meaning that they are a mature believer. They have divine viewpoint firmly in the norms and standards of their soul. They are oriented to the plan of God. They are occupied with Christ and have God first in their priorities of life. He is not occupied with the details of life so whether he has or does not have details, he still shares in the happiness which belongs to God.}

Falling all at once means that, if you operate with a distorted soul or with soul kinks, you have all the ingredients for a psychosis. Believers do become mentally ill.

Prov. 28:18 **Whoever walks uprightly shall be saved; but he who is perverse** [to be confused; to be distorted] **in his ways shall fall at once.**

### **The Logical Progression**

1. V. 13 the rejection of the rebound technique,
2. V. 14 rejecting Bible doctrine,
3. V. 15 rejection of authority,
4. V. 16 emphasis upon the details of life,
5. V. 17 the guilt complex,
6. V. 18 the rejection of the divine operating assets.

{Verses 19-20: 7th Way to Ruin your life - Deification of Money (Money Represents the Details of Life)}

19~~He who tills his land shall have 'plenty of bread'/'legitimate business profit' . . . but he who pursues vigorously 'emptiness'/'the vanities' {the details of life} shall become satiated/obsessed with his lack {no capacity for happiness from doctrine in his soul}.

It is the love of money which is the root of all kinds of evil. Today, every believer is in full-time Christian service. We can be in a variety of situations. No such thing as a part-time Christian. Legitimate enterprise in v. 19. At this time, about 1050 B.C. This is discussed in terms of tilling the soil in an agricultural society. "We belong to the same church so I think you should give your product to me at cost." Profit is legitimate.

### **The Doctrine of Money**

Partially copied from a 4<sup>th</sup> of July Conference. Not all Christians are poor.

1. This allows us to not have to carry 10 lbs of potatoes with us to go to the store and trade it in for 5 packages of graham crackers. At one time, paper money was designed so that it only stood for the amount of gold which he actually held. Money is designed as a medium of exchange; it is handy and legitimate. Coin money was unknown until the 2<sup>nd</sup> century B.C. Creasis liked his money so much, he made them into coins with his face on them. Up until this time, money was in rings and bracelets, etc. Cyrus like this and put his own money into coin as well, and billions of dollars here when Alexander conquered them, so he put his face on the coins and they ended up all over the world. Lydian and Persian kings already had their faces on these coins.
2. Unbelievers should not give money to a church. A person without Christ cannot buy their way into heaven. If Berachah can't make it, then we need to close the doors; Bob is going to Hawaii; he has a burden for the beach people. All the money in the world cannot pay for the salvation of one soul.
3. Money can be a trap to the believer as well. He can become enslaved to the details of life.
4. Money is a useful servant but a cruel master. Matt. 6:24 Luke
5. There are certain illusions which come with the possession of money. People think that you can buy happiness with money or security. People in Beverly Hills that Bob knew were insecure about their standing and their security. They had insecurity with money and many of us have insecurity without money.
6. While human ability and chance and generosity and talent and merit in inheritance may be involved in acquiring money; any believer has money because of the grace of God. God Who gives can also take away. We are wealthy or poor by the grace of God. Whether we have or don't, it is find.
7. The giving of money is bonafide worship 2Cor. and proverbs. If you get emotional, you can always get to people. If you are controlled by the Holy Spirit and you give, it is divine good; if you are controlled by the human soul, you are producing human good. Some people are expert in patronizing others in order to get money. Missionaries can fleece congregations; even good and faithful ones. Charities are an outlet for many guilt complexes. Giving money is bonafide. The old sin nature has a lust pattern. Approbation lust.
8. Tithing is not a system of giving; this was a system of taxation in Israel. No church has a right to take a pledge from us. No church has a right to put pressure on us to give. He becomes satiated or obsessed with lack. You can have all the details of life and still have nothing. He pursues emptiness; the details of life. Money is their god, money is their status symbol. This destroys the life; it turns a person into a hollow shell. This is an obsession which removes all enjoyment of life. He has all these details; he is without Bible doctrine, and he has all these mental attitude sins, and he is miserable with money.
9. What follows came from a July 4<sup>th</sup> conference.
10. Money transactions are legitimate. Gen. 23:9 Jer. 22:24

11. Giving money is a legitimate expression of the believer's priesthood. You can't give it if you don't have it. If you didn't work for it, you cannot express your priesthood and give money.
12. Money as a god is a part of materialism lust. The person who makes money his god becomes a slave to the details of life.
13. Danger of money to the unbeliever.
  - a. Salvation cannot be purchased with money. A wealthy unbeliever buys his way in and out of everything. At some point, he thinks that he can buy his way into heaven. Bob has turned down large donations. A man came into Bob's office and gave him \$10,000 as a check. That is the largest Bob has turned down. Salvation is paid for in full.
  - b. Money causes the rich man to put his trust in the wrong things. Mark 10
  - c. Money often hinders the unbeliever from seeking salvation. Luke 16
  - d. Money has no credit with God. Prov. 11: 4, 28 13:7, 11
14. Danger of money to the believer: but do not feel guilty about having money. There is nothing wrong with a believer having a lot of money and that believer should not give it all away to anyone or anything. The love of money is the root of all evil, and that is slavery to the details of life. Money can destroy grace orientation; and it can contribute to emotional revolt. There are 4 dangers and you don't need a lot of money to fall into these traps. Eccels. 5:10-6:2 1Tim. 3:12 James 4 several money passages.
15. Money is a source of deceit in Jude 11.
16. 3 areas of delusion about money:
  - a. Money is a means of happiness. For the believer, there is no happiness from the details of life without Bible doctrine. A believers happiness is based upon Bible doctrine, but not upon the details of life. We can be happy with or without. The best way to be happy with money is the have doctrine.
  - b. Money is a means of security. Our security is in Who and What God is.
  - c. Money can buy anything. Salvation, love, happiness, tranquility, stability.
17. Money can tempt you to be dishonest about income tax.

{Note: This is an agricultural economy. So business enterprise is discussed in terms of farming. Plenty of bread is 'business profit'. So, in contrast, is the person who makes the details of life his top priority in life. He then becomes obsessed with the details of life. He makes money and wants more money - he is worshiping money. This will destroy his life. He will be rich . . . and miserable.}

Prov. 28:19 **He who tills his land shall have plenty of bread, but he pursuing vanities shall have poverty enough.**

20~~A faithful man shall abound with blessings . . . but he who 'makes haste' {make money anyway you can - legally or illegally - obsessed with money} to be rich shall not go unpunished.

There is a lust for money in this verse. He may even succeed in his lust and obsession, but he loses that which counts; the benefits and blessings of Bible doctrine.

{Note: A faithful man is one positive to the teaching of the Word. He may or may not have the details of life, but he shares the happiness which belongs to God.}

Prov. 28:20 [A faithful man shall overflow with blessings, but he who makes haste to be rich shall not be innocent.](#)

## 1966 Proverbs

## Prov. 28:21

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Billions of years ago, God set up a plan for the human race. Sometimes it is called the soul; sometimes the life. Inside the believer is God the Holy Spirit. The human spirit is filled with shelves which are to be filled in with Bible doctrine. The real you has mentality, and this is where we do all of our thinking. There is volition as well involved here. We are born into the world with a sin nature in the soul. At physical birth, the soul is joined with the body. The embryo is not a person, even though there are mechanical activities within the body. In the second birth, the human spirit is added. The body is a house and it falls apart when the soul moves out.

Bob likes his vehicle because it gets about 6 miles to the gallon. He spends a lot of time behind the wheel.

Your soul cannot function unless you fill up with doctrine every day. The first soul kink is to get your eyes on people. There are always natural haters; they are bitter and they hate; they do not have respect for anyone.

Positive signal, but you are not treated by people as you think you should be. You make positive noises toward them and they make negative noises toward you. You make nice noises to them and there is no response. You cannot put people in the place of God; you cannot put people before Bible doctrine.

Jer. 17:5 [This is what the LORD says: Cursed is the man who trusts in mankind, who makes human flesh his strength and turns his heart from the LORD.](#)

The heart is the essence of the soul. He depends upon man rather than Bible doctrine. If this goes on long enough, that born-again believer will become a psycho.

A lot of people are tumbling weeds. You have allowed people to upset you. Even husbands are not to be upset by wives and vice versa. At no time are we commanded to be upset with your boss, with the people who repair your car, with the people you go to school with, etc. You cannot have inner happiness and allow people to get you down.

You cannot have your eyes on God and on people. You have to let the people go and focus upon God. Some of us will spend our entire lives in the parched desert. You life is

always out of step with the plan of God. The world is filled with people and you cannot keep from them.

Jer 17:6 He will be like a juniper in the Arabah; he cannot see when good comes but dwells in the parched places in the wilderness, in a salt land where no one lives.

The water is the water of the Word, which is what gives stability to the plant.

The person with soul kinks always goes to the details of life for happiness. So he accumulates money, because he looks to money to bring him a lot of pleasures. These are the pieces of bread. They are the details of life and this is stepping outside of the plan of God. Man will not live by bread alone, but by every word that comes from the mouth of God.

{Verses 21-28: How to Destroy your perspective of life}

{1st way to destroy your perspective of life - Get your eyes on People}

21~~To have respect of persons . . . {is} not good . . . for . . . for a piece of bread . . . man will transgress/rebel.

Bob was in a gunnery conference about knocking the enemy out of the sky in WWII. A discussion of how pilots are killed during training. Actual carrier landings killed a lot of pilots. Land on metal is much different than landing on land. You need to know what the flags mean; that is what Bible doctrine is.

{Note: This means to depend on people instead of doctrine. If your happiness depends on other people, then you 'have respect of persons'. That is the meaning in this context - getting your eyes on people. See also Jeremiah 17:5 - same principle.}

Prov. 28:21 To have respect of persons is not good; yea, for a piece of bread a man will transgress.

{2nd way to destroy your perspective of life - Get your eyes on Money/'Details of Life'}

22~~The man with the 'evil eye' hastens/agitates {an obsession} to be rich . . . and he does not know that 'want' shall come upon him.

## 1966 Proverbs

## Prov. 28:22-24

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The sin nature is often called evil in the book of Proverbs.

When a believer goes on negative volition, he creates a vacuum in his soul, which sucks in false information.

Zip your lip when it comes to criticizing or judging.



Eyes on people destroys your perspective.

There are these shelves in the Holy Spirit, all of which are designed to hold doctrine. When a believer is minus doctrine, then there is no influence between the soul and the spirit. Self-consciousness, mentality, volition, conscience, contrasting the believer with doctrine with those without truth.

The eye is the soul; the evil eye is the evil soul. What does he do? He rejects Bible doctrine and has created the vacuum in his soul. He emphasizes the details. He thinks that money will buy him this or that. A believer who is filled with soul kinks and he has now fixed his mind on a solution.

When a person is minus doctrine, there is no doctrine coming through the pipes and his soul is filled with soul kinks. The greatest of all the details is money and money will solve anything (according to his soul kinks). He is ignorant of God's plan. He does not know.

{Note: The 'evil eye' is an idiom for a man with mental attitude sins in his soul. His soul has little to no divine viewpoint. Instead of concentrating on God and His Word, this man concentrates on money, making money, and how to make more money. This believer is grieving or quenching God the Holy Spirit and operating on the energy of the flesh - human viewpoint and self-induced misery. The key again is 'he DOES NOT KNOW' - without doctrine he does not understand Truth. And checer not only means 'want' it means to have a void. A believer's happiness only comes after the capacity for happiness is there - until then no amount of money can fill the void.}

Prov. 28:22 **He who hastens to be rich has an evil eye, and does not know that poverty will come upon him.**

Flattery or patronizing must be avoided in the soul. How would you like to establish a relationship on pity? Get someone to feel sorry for you. Make a big jackass out of yourself. Relationships in this life are based on

{3rd way to destroy your perspective of life - to not avoid flattery or patronizing (have approbation lust)}

23~~He who 'corrects {by communication of doctrine}' a man going backwards shall find more grace . . . than he who causes to 'flatters with the tongue'.

{Note: A believer either goes forward (maturing) or falls back (into reversionism). For example, the mature believer might remind a reversionist about the doctrine of rebound. This brings more grace than the person with approbation lust who is spreading it around and trying to get it back.}

A new set of standards based upon grace and the sin nature is frustrated during the period of being in fellowship. The last phrase refers to the person who flatters. This is someone

who stimulates your approbation lust. All relationships which count in phase II are based upon doctrine.

Prov. 28:23 **He who rebukes** [corrects by communication of doctrine] **a man shall afterwards** [a man going backwards = the person with the evil eye in the previous verse] **find more grace than he who flatters with the tongue.**

{4th way to destroy your perspective of life - Practice of the Korban Gimmick}  
24~~Whoever robs his father or his mother, and said, "It is no transgression" . . . the same is the companion of a destroyer.

The korban gimmick, which is a relationship between parents and children. Up until age 12, the child has been trained in the divine institution of family. His whole life is formed in many ways. In the teens, the kids start to make more decisions, like what clothes they wear. If it is a mistake, you let them learn the hard way. Some parents are guilty of mental attitude sins themselves. When you establish a guilt complex in the child, you make them feel very ashamed and guilty. This developed a horrible guilt complex in them. These kinks have to be ironed out or they will crack up between 41 and 61. They have to make some decisions which are good and lousy. You might shoot this or that at your kid, and they find something else entirely. In the teens, you have to ease back.

Here, we are dealing with an adult child and the korban gimmick; he refuses to help his parents when destitute, because he claims his money is all tied up being dedicated to God. This is a person who does not help his parents. This is a test of pseudo love. Do you really love your parents? Having doctrine in the soul means you will avoid the korban gimmick. If you do not give your parents love and affection, you will stand topside when your parents are put into the ground and be filled with regrets. Appreciation for parents does not mean that you look on the exterior of a person. Some are embarrassed because their parents do not look like a movie star. No one told you to be embarrassed about your parents. Successful children are sometimes embarrassed by their parents. Your status symbols ought not to be more important than your parents.

With Adam and Eve, God said, "Stay away from the in-laws." God knew the #1 problem would be the parents in a marriage. There is a kink in your soul if you are ashamed of your parents. God did not give you that right.

{Note: The Legalistic Jews had a gimmick so they did not have to pay income taxes or to support their aging parents. Property 'dedicated to the Church' is considered 'korban' (dedicated to God) for a fee, yet they can continue to use this property until they die. So here, the 'rich man' progresses to be an adult child. Now he is refusing to help his parents who are destitute. He fails the test of love. All he has is pseudo-love. True love only comes from understanding divine viewpoint on love - from doctrine resident in the soul.}

Prov. 28:24 **Whoever robs his father or his mother and says, It is no sin; he shall be a companion to a destroyer.**

a review of salvation and the rejection of human good. Divine versus human good.

The worst sins are the mental attitude sins. The individual produces his own misery. Wherever you go and whatever you do, you will be miserable as a believer because you carry your misery wherever you go. "Sorry, honey, I did not warn you that I am filled with the soul kinks as are found in the book of Proverbs."

Now we are actually in v. 25.

Ask yourself if you are proud, are you filled with worry; are you afraid of things in life. Bob loves to fly. There is a great minister that Bob talked to, and he was taking the train, because he was unsure of the plane. Can you imagine being afraid of something that is that much fun? It is the only way to go.

25~~{He who is of} A 'proud soul' {rachab nephesh; someone with soul kinks} stirs up strife {madown - self-induced misery} . . . but {he who} 'body-slams his problems'/ 'puts his trust' in Jehovah/God shall be made prosperous/fat {here a relaxed mental attitude}.

Batak is picking up everything and slamming it upon God. This is best described as the faith rest technique. God's plan is greater than any disaster, any suffering that has ever occurred.

Prosperity is a mental attitude.

Prov. 28:25 [He who is of a proud heart stirs up fighting; but he who puts his trust in Jehovah shall be made fat.](#)

{Note: The proud soul is one filled with mental attitude sins - whiners, soul-kinks, jealous, guilt, vindictive, implacable, hatred, tied up in knots around people, bitterness, etc. Originally madown meant to be 'rough from scraping it against something' and it does mean strife. Batach was a wrestler's term that meant to body slam your difficulties on God. Put them in His hands and forget them - the Faith Rest Technique.}

26~~{He who} 'body-slams his problems'/ 'puts his trust' in his own heart/'right lobe' is a fool . . . but whoever habitually Walks in wisdom {application of bible doctrine in the soul to experience}, he shall be delivered {to slip away from life's dangers and difficulties}.

Here is a person depending upon his own soul. His mentality is human viewpoint. He builds himself up in his own mind. His emotion is constantly being pushed toward ecstasies.

Wisdom is the application of Bible doctrine to the soul. A relaxed mental attitude toward the human race. The mentality of this believer is filled with doctrine. It flows into the mentality. He is minus the mental attitude sins. This is a person who has been changed

on the inside. Someone giving a lot of money wants his views superimposed upon the entire congregation.

Prov. 28:26 **He who trusts in his own heart is a fool; but whoever walks wisely, he shall be delivered.**

{Note: Malat means to slip away from any problem or difficulty in life. If you have doctrine in your soul, you are well adjusted and handle problems well. If you have soul-kinks, then every problem will take you down.}

27~~He who gives unto the poor shall not lack . . . but he who 'hides his eyes' shall have many a curse.

This is a person who gives with strings; this is a reflection of his character. He is giving from pride and desires to manipulate. Grace giving demands that you give from your soul and without strings.

This is failure to orient to grace with regards to giving. Dunning people for money; pressurizing people for money. Forget it, if you cannot give as unto the Lord.

Christian organizations which beg are out of line. The issue is not in giving. The issue is, how does your soul operate.

Believers are divided into two groups; the grace crowd and the legalistic crowd. The grace crowd must run the church or the church is ruined. Soul kinks mean that you are on the side of legalism. Legalism has no answers for anyone. Saul was a legalist. Saul ran off all of those who are grace orientated. Samuel was opposed to Saul taking the throne. When legalists get into power, the gracious ones had to go into hiding. Saul was a believer. Soul kinks end up with the sin unto death.

Prov. 28:27 **He who gives to the poor shall not lack, but he who hides his eyes shall have many a curse.**

{Note: The first line is a 'grace giver'. He gives without strings or coercion. He gives based on his own character and soul. But, the second man has no doctrine. To 'hide your eyes' is an idiom meaning to be stingy or else to 'give with strings'. This is the man with soul-kinks. And, the 'practice' of dunning or pressuring people for money - tithing etc. is unauthorized under God's grace - giving must be BY FREE WILL not by coercion.}

28~~When the wicked rise {someone with a distorted soul gets into power}, men hide themselves {good people don't know where to go} . . . but when they perish {from the sin unto death}, the righteous increase {those with grace attitudes - relaxed mental attitudes from doctrine in the soul}.

There is a great attitude of the righteous.

Prov. 28:28 **When the wicked rise, a man hides himself, but when they perish, the righteous increase.**

Rom. 16:17–18 **Now I implore you, brothers, watch out** [make a reconnaissance; you have to evaluate them; you have to be smart about people] **for those who cause dissensions** [strife, divisions] **and pitfalls contrary to the doctrine you have learned. Avoid them; for such people do not serve our Lord Christ but their own appetites, and by smooth talk and flattering words** [eloquent speeches] **they deceive the hearts of the unsuspecting** [stupid].

You should be discerning with regards to them.

Contrary to doctrine which you all have learned. You do not have to gush over these believers; you do not have to say 10 nice things about them. Avoid them. Life is too short to spend time with such Christians. When people learn doctrine, they stay away from this crowd. Life is too short to spend with these people.

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## Chapter 29

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

2 When the righteous are in authority, the people rejoice . . .  
but when the wicked bear rule, the people mourn.

3 Whoever loves wisdom rejoices his father . . .  
but he who keeps company with harlots spends his substance.

4 The king by judgment establishes the land . . .  
but he who receives gifts overthrows it.

5 A man who flatters his neighbor  
spreads a net for his feet.

6 In the transgression of an evil man there is a snare . . .  
but the righteous do sing and rejoice.

7 The righteous considers the cause of the poor . . .  
but the wicked regard not to know it.

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

9 If a wise man contends with a foolish man,

whether he rages or laughs,  
there is no rest.

10 The bloodthirsty hate the upright . . .  
but the just seek his soul.

11 A fool utters all his mind . . .  
but a wise man keeps it in till afterwards.

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

13 The poor and the deceitful man meet together . . .  
Jehovah/God lightens both their eyes.

14 The king who faithfully judges the poor . . .  
his throne shall be established for ever.

15 The rod and reproof give wisdom . . .  
but a child left to himself brings his mother to shame.

16 When the wicked are multiplied, transgression increases . . .  
but the righteous shall see their fall.

17 Correct your son, and he shall give you rest . . .  
yes, he shall give delight unto your soul.

{Synthetic Distich - Subject in Common - 'Learning Bible Doctrine'}

18~~Where there is not vision/'revelation of doctrine',  
the people perish/'are unrestrained' . . .  
but happinesses to those who keep the law.

{Note: Happiness here is 'eshet - plural and it means 'inner happiness leading to overt happiness' and to 'keep the law' here means 'having bible doctrine in the mentality of the soul and using it'.}

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

20 See you a man that is hasty in his words?

There is more hope of a fool than of him.

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

22 An angry man stirs up strife,  
and a furious man abounds in transgression.

23 A man's pride shall bring him low . . .  
but honor shall uphold the humble in spirit.

24 Whoso is partner with a thief hates his own soul . . .  
he hears cursing, and bewrays it not.

25 The fear of man brings a snare . . .  
but whoso puts his trust in Jehovah/God shall be safe.

26 Many seek the ruler's grace/favor . . .  
but every man's judgment comes from Jehovah/God.

27 An unjust man is an abomination to the just . . .  
and he who is upright in the Way . . . is abomination to the wicked.

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## 1966 Proverbs

## Prov. 30:1–10

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At this point, there is no way to keep this in any kind of order. It appears as if these are a collection of specials, rather than a cohesive, linear study.

David failed with Absalom. So David decided to correct this problem with his next son, which was Solomon. He would teach him wisdom.

Absalom killed Amnon for killing his sister. Joab convinced David to bring Absalom back into the land, but there was no contract between David and Absalom, which meant no forgiveness from David.

David, when he became old, looked around at his sons and chose Solomon to teach. These are notes that Solomon took from David teaching him.

{Note: 'Aguwr means 'a collector' or 'assembler' - probably pseudo-name for Solomon himself who collected the proverbs - Solomon is near the end of his life now and is passing on his collection of proverbs. The name Yaqeh means 'obedience'. Now, Solomon is back in fellowship and doing God's will in writing down these proverbs.}

Solomon taught Rebhoboam, but it did not take. Talmud claims that there are a bunch of names for Solomon. Yedidah is his old age name.

This became a tradition, the father teaching his teenagers. This is the best way to teach teens; Rehoboam and his friends just about destroyed Israel.

1~~The words/'doctrinal communications' {dabar} of Agur {'Aguwr} . . . the son of Jakeh {Yaqeh} even the preaching/prophecy of the hero {Agur/Solomon} spoke unto Ithiel, {name means 'God with me'} even unto Ithiel and Ucal {name means: 'I am able'}.

The idea is, God is with me and I am able to do anything.

{Note: Two men of Solomon's 'State Department' are mentioned here. Solomon taught them a bible class and they became 'wise advisors'. But Rehoboam refused their advice and the nation would be split in two.}

Prov. 30:1 [The words of Agur the son of Jakeh, the prophecy: The man spoke to Ithiel, to Ithiel and Ucal, saying,](#)

This is animal stupidity. This is the stupidity of the unbeliever. Solomon out of fellowship was a mess. However, he asked for wisdom, the application of doctrine to experience. It all went fine until he got out of fellowship and stayed there.

Solomon is advising the teens how not to fail. He is telling everyone how stupid he is, because he has rejected doctrine.

2~~"Surely I am more 'stupid like an animal'/brutish {ba`ar} than any man, and have not the understanding of a man. {Because he ignored and neglected doctrine}

{Note: Solomon could not teach Rehoboam so he is going to teach his State Department so they can advise Rehoboam when he is gone. The 'stupid like an animal' referred to the Ecclesiastes years when Solomon was out of fellowship - he was operating on animal instincts - no divine viewpoint in his operations of life}

God provided for Solomon both in and out of fellowship. It takes doctrine in order to love God. In order to love God, you must know what he is like.

Prov. 30:2 [Surely I am more like an animal than any man, and do not have the understanding of a man.](#)

3~~I {Solomon out of fellowship} neither learned wisdom {chokmah}, nor have the knowledge of the holies {the essence of God}.

{Note: The first thing that left Solomon was the understanding of the essence of God when he was out of fellowship.}

Prov. 30:3 [I have not learned wisdom, nor the knowledge of the holy.](#)



{5 Questions that Express Solomon's Rebound and Recovery} There will be 3 *who* questions. Solomon forgot the ascension and advent of Jesus Christ. All of these things were gone from Solomon's thinking.

Jesus Christ had to become man; God had to become man to die for our sins. Jesus Christ did something about the sin nature. The deity of God the Father judged these sins that were poured out upon the humanity of Jesus Christ. The humanity of Jesus Christ sat at the right hand of God.

Solomon had his eyes on things. He was very materialistic. Time after time, in the book of Proverbs, we see that doctrine must be paramount. Solomon had his eyes on pleasure, on money, on sex, on the details of life.

When Solomon was out of fellowship, he did not enjoy these things. The Shulumite woman turned him down flat. He was miserable with and without money, with and without women; without doctrine, he was miserable. When doctrine is first, then the details of life all fall into place.

4a~~Who has ascended up into heaven, or descended? {1st thing Solomon 'forgot' - answer would be Jesus Christ in His Ascension and descended would be His 1st Advent}

He sees Jesus Christ as holding the winds in his fists. Jesus Christ actually controls the circumstances of life like weather. Weather caused people to move from here to there because of weather. Tombstone, AZ was once a ghost town. Weather is often associated with circumstances. God provides the way to control the circumstances.

4b~~Who has gathered the wind in his fists? {God controls circumstances and the ways to cope with all circumstances of life - whether He opens His fist and gives you good winds or bad - with doctrine you can cope}

Water is associated with prosperity in a national entity. This is prosperity. Could this not refer to the gathering of the waters into their places.

4c~~Who has 'bound the waters in a garment'? {idiom for prosperity in an agricultural society - if a believer has prosperity he owes it to God}

Jesus Christ is the creator of all things. Long before the creation of man and angels, they may be an ellapse of millions or billions of years.

4d~~Who has established all the ends of the earth? {God created everything with ONE thought - He thought it . . . and it was}

If you know Bible doctrine, then you are able to tell.

4e~~What {'what' instead of 'who' is expression of disorientation} is His name . . . and what is His son's name . . . if you can tell? {Only a believer can tell and one is only 'able to tell' based on your understanding of bible doctrine}

Prov. 30:4 **Who has gone up to Heaven and has come down? Who has gathered the wind in His fists? Who has bound the waters in His garments? Who has established all the ends of the earth? What is His name, and what is His Son's name? Surely you know.**

{Verses 5-6 A Synthetic Tetrastich}

How can we have inner peace; how can we have an enjoyable life. The determining factor is Bible doctrine in the frontal lobe. When doctrine is transferred into the frontal lobe, there it is refined. It is raw material until it is put into refinery. The Bible doctrine is oil crude; can't be used for anything until it is placed into your soul.

The Holy Spirit teaches the human spirit, and it is put into the refinery.

5a~~Every word/'doctrinal communication' {dabar} of 'Elowahh/God . . . {is} being refined {tsaraph - Qal passive - receives the action of the verb - metabolism of divine viewpoint is a process like the processing of oil - take in the 'raw material' and refine it to gasoline so it can fuel your soul}.

Putting your trust in Him is using your faith in any experience.

5b~~Then He is a shield {magen} unto them who put their trust {chacah} in Him. {only when His Viewpoint is fueling your actions}

Prov. 30:5 **Every word of God is pure; He is a shield to those who put their trust in Him.**

You are not adding words or sentences here. It has to do with your mental attitude sins. All of these mental attitude sins add to the Word of God. You add to the Word of God when you are jealous or hate. Inner happiness versus self induced misery.

6a~~Add you not unto His Words.

{Note: Means anything added to the Word of God is 'creature viewpoint' or 'human viewpoint' - if you live by bible doctrine, you have inner happiness - any other thinking will result in discipline.}

6b~~Lest he reprove/'evaluate negatively' {yakach} you, and you be found a liar.

Prov. 30:6 **Do not add to His Words, lest He reprove you and you be found a liar.**

He has rebounded and is back in fellowship. He petitions 2 things from God.

7a~~I {Agur/Solomon} have petitioned two things of You {God}.

7b~~Do not refuse me before I die:

Prov. 30:7 I have asked two things from You; do not deny them before I die;

The 2 petitions are listed below.

{Petition for His Soul}

8a~~Remove far from me vanity/"shav' " and 'false doctrine'/lies {dabar}. Vanity connotes 3 things. {Note: shav' means three things -confusion, emptiness and worthlessness}

Life is too short to spend it in confusion. There will be a dissertation of those who cannot believe doctrine. They load up with sins on one side and are minus doctrine on the other side. Life is too short is Solomon's approach here. You can love such people from afar. Just because a person is a believer, that does not mean that you need to spend time with them and talk to them. You love them by not having mental attitude sins toward them.

Vanity connotes emptiness. That comes from neglecting doctrine. Many of you were shocked because doctrine was related to a woman and to embracing a woman. In Prov. 4, there is this stuff about making love to doctrine.

Solomon does not want to love a bunch of mixed up, confused people.

{Petition for His Body} This is a very wise thing. Bob expects 1% to get this. Bible doctrine as it relates to the human body.

8b~~Give me neither poverty nor riches. {these are the 'extremes' of life - he says he wants neither}

the writer asks not to be given the extremes of life; negative on both of those. The positive is Bible doctrine. Riches and poverty are circumstances. With too little, he will steal; with too little, he will phase out doctrine.

8c~~Feed me with food which is 'what I need to stay alive'.

Prov. 30:8 remove far from me vanity and a lying word; give me neither poverty or riches; tear for me my portion of bread,

9a~~Lest I be full . . . {idiom for riches here - afraid he will have his eyes on his riches instead of God},

When he has too much money, he tends to depend upon it. The widow had two pennies and put them into the offering and walked out. When you have a love affair with Bible doctrine, it teaches you to pay attention to your own business.

9b~~And deny You, and say, "Who is Jehovah/God?"

9c~~Or lest I be poor, and steal, and take the name of my 'Elohiym/Godhead in vain. {if he is too poor he thinks he will have the tendency to violate God's commandments when a poor person says 'I must steal because the Lord will not provide', that is taking the Lord's name in vain and is blasphemy}

Prov. 30:9 [lest I be full and deceive, and say, Who is Jehovah? Or lest I be poor, and steal, and violate the name of my God.](#)

{Note: Solomon, in his old age, has come to the truth. He does not want to be occupied with the details of life that always distracted him from his intake of the Word. Now, he wants to take in doctrine and bring glory to the source of that doctrine - God!}

These mental attitude sins cause you to malign others; to run down others; to stick your nose into the affairs of others. The master is the Lord Jesus Christ.

{My Lonesome End - Introduces the Quaternaries of Agur (Groupings of 4)}

10a~~Be not caused to accuse {lashan -sour grapes} a fellow servant {believer} to his master {Jesus Christ}.

{Note: Lashan here is in Hiphil causative stem. It is the mental attitude sins in your soul that cause you to accuse someone to malign, judge, stick your nose in their business}

there is a great danger in the mental attitude sins which cause you to malign someone else; to judge someone else.

10b~~Lest He {the Master} curse you, and you be found guilty.

At this point, a true scale of values is set up.

{Note: The curse is self-induced misery and the discipline for judging and also the discipline for the other's sin that you mention is removed from them and imputed to you (if they did not do it, they had no discipline so they receive blessing instead - and you get the discipline they would have had if it were not a lie). And you will be found guilty of everything that is negative - judging, interfering in the activities of others, gossip, curse, retaliation etc.}

{Note: 'Quaternaries of Agur' - 4 things that are put together (usually parallel) that make a doctrine. Sometimes they will say 3 things, yes 4 - then 3 give an illustration and the 4th gives the doctrine.}

Prov. 30:10 [Do not accuse a servant to his master, lest he curse you, and you be found guilty.](#)

Bob thanks the organist for the offertory that morning. So many offertories would be excellent for a funeral. Call it music to be buried by. This is the first church to play *Dixie* as an offertory.

Bob got a music box from a parishioner. It has a canon and shells and a confederate. The music box plays Dixie.

{Verses 11-14: Quaternary of Generations - an Octastich (8 lines) -

a quaternary is 4 things which are put together to form a doctrine. These are usually parallel things. Often, they'll say, 3 things, yeah 4. Or 3 illustrations followed by the principle.

How teenagers can combine to destroy a country}

11~~There is a generation that curses their father, and does not bless their mother.

This is an octastich which tells how teenagers can destroy their own country. This will go on for 4 generations until they have destroyed their country from within.

{Note: Generation of teenagers who have no concept of respect for authority - starting with the parents.}

These are teens who have no concept of authority. They curse their father, which means they have no respect for the most basic authority. Authority is necessary for the survival of the human race.

Piel stem indicates a strong and habitual reject of the authority of one's parents. They carry this into the classroom and reject the authority of their teacher. They have no respect for the law of the land, the coach, for their boss, and therefore, this loosening destroys a lot of the strength of the national entity. Cursing is a mental attitude here.

Prov. 30:11 [There is a generation that curses their father, and does not bless their mother.](#)

This leads to a self-righteousness in the 2<sup>nd</sup> generation. The person reject his own authority but rejects all other authorities in life. Filthiness here refers to the old sin nature.

12~~{There is} A generation . . . {which is} pure/clean/ethical {tahowr} in their own eyes, {their own 'righteousness' - self righteousness} and yet is not washed from their filthiness.

{Note: Then the second generation is when all other authority is rejected - they come up with their own set of norms so good or bad, this is self-righteousness - they can not wash themselves - no one can - only by accepting the one Work of Christ on the cross can anyone be cleaned - and they prefer their own 'human good' to Christ's divine good - so they say no and remain in filth}

when someone rejects the gospel, they suck in false doctrine and the end result is, the second generation becomes very self righteous. The self-righteousness of mental attitude sins. The facade of righteousness on the outside and inside they are filled with dead men's bones.

Prov. 30:12 **There is a generation that are pure in their own eyes, and yet is not washed from their own filth.**

The 3<sup>rd</sup> generation becomes a very proud generation. Have you ever heard of self-esteem? Pride demands feeding.

13~~There is a generation, O how lofty are their eyes (!) . . . and their eyelids are lifted up. {the third generation is 'proud' - arrogance - each generation creates the next generation}

Prov. 30:13 **There is a generation, O how lofty are their eyes! And their eyelids are lifted up.**

The 4<sup>th</sup> generation take advantage of the poor and the helpless to further impoverish them. They need more things and they devour those who are incapable of handling their own affairs. Did Bob turn into a liberal?

14~~There is a generation whose teeth are as swords, and their jaw teeth as knives . . . {idiom for 'killer lust' based on hatred, lust, jealousy, bitterness, etc.} to devour the poor from off the land, and the needy from among men. {pride must be fed - so the third generation leads to the 4<sup>th</sup> generation with its lust pattern and desire to feed pride - they take advantage of the poor and need to satisfy their lust pattern}

{Note: So each generation passes on to the next generation and this nation destroys itself from within.} 4 different characteristics of 4 different generations. Self-righteousness is a mental attitude; I follow a patterns which is acceptable to me; I am righteous in my own eyes. This is amplified by arrogance or pride, the strongest of mental attitudes. The status symbols. By the 4<sup>th</sup> generation, there is the mental attitude disintegration of them.

Prov. 30:14 **There is a generation whose teeth are like swords, and their jaw teeth like knives, to devour the poor from off the earth, and the needy from among men.**

{Verses 15-16: 2nd Quaternary - 2 Verses - The Four Insatiable

Insatiable for Lust for things - Starting with the Character of the 4th Generation above}

The Jews had an excellent infantry, but they were never good with horses. There is no word in the Hebrew language for a horse leech. The vampire is insatiable for blood and the demon is insatiable to indwell the body. The demon likes to possess the body of the human beings.

15-16~~The "insatiable vampire/'blood sucker'/demon" {'aluwqah - a vampire with insatiable desire to suck blood or 'a demon with insatiable desire to indwell someone'} has two daughters, crying, "Give, give." There are three things that are never satisfied. Yes, four things say not, It is enough:

Prov. 30:15 **The leech has two daughters, crying, Give, give! Three things are never satisfied, yea, four things never say, Enough!**

The grave, barren womb, desert and fire all have such a great desire which cannot be fulfilled.

16~~ {Illustration for Materialism Lust} the grave . . . {never gets satisfied with dead bodies - always wants more} the barren womb . . . {never gets satisfied with wanting children - always wants one or more in ancient world a woman was in disgrace without children} the earth that is not filled with water . . . {the desert always desires more water} and the fire that said not, "It is enough". {the fire always desires more wood/fuel}

{Note: When a generation finally arrives, whether the nation survives or not from the 5th cycle of discipline or not depends entirely on bible doctrine. If there is a revival - people return to God and His Word, the nation can be saved!}

Prov. 30:16 **The grave; and the barren womb, the earth not filled with water, and the fire, have not said, Enough.**

teens without any respect for authority. This starts it out. This tells us what happens to them. Every now and again, there is such a generation; and the study of the 3<sup>rd</sup> French republic is fascinating because these kids had no respect for authority, and the Napoleonic wars wiped them out. We are making all kinds of foreign policy mistakes, and our teens will be wiped out over this. That is the direction that we are going in. Bible doctrine can change all of this. Our foreign policy; the state department ruling the war department. We are asking for it.

{Verses 17: An Integral Tetrastich}

{The Lone Proverb (1 of 3 Found in this Passage)}

17~~The eye that mocks at his father . . . and despises to obey his mother . . . the 'ravens of the valley shall pick it (their eye) out' . . . {this is an idiom for dying horribly} and the young eagles shall eat it. {some of the birds that eat dead animals in the desert and keep it clean}

The eagle eats the carcass of the reversionist.

Prov. 30:17 **The eye that mocks at his father and despises to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.**

{Note: Actually this is related to the above Quaternaries. It is what started the ball rolling (rejection of authority). This shows us what happens to teenagers who have no respect for the authority of their parents - they die violently.}

{Verses 18-20: Third Quaternary Deals with Boredom -  
Quaternary of the 4 Perilous Attacks when People are Bored}

18-19~~There be three things which are most difficult to resist for me, yes, four which I do not understand at all:

Prov. 30:18 [Three things are too wonderful for me, yea, four which I do not know](#) [understand]:

when people are bored, they become dangerous. Teens when bored can kill themselves, get themselves into some kind of a jam, or do really crazy things.

19~~ the way of an eagle in the air; {the surprise attack swooping down - and he leaves NO tracks in the air! A dangerous attack} the way of a serpent upon a rock; {snakes leave tracks - but they leave no tracks traveling across a rock - another dangerous attack you don't see the snake until he hits you} the way of a ship in the middle of the sea; {this ship looks like a regular ship but is really a pirate ship - they get close like to ask for water and then they attack you by surprise} and the way of a man with a 'young woman'/virgin {`almah}. {here is a teenager about to make a decision that could destroy her whole life - a man comes along and seduces the young girl who is bored and unaware of what is happening - a perilous attack}

Eagles have great eyes; they can see from a long distance; and they suddenly come down and sink their talons into their prey and pick them up. The eagle is in the air; the snake is on a rock and he blends into the color of the rock. You don't even see it. He hits you, and he leaves no tracks on the rock. It is a dangerous attack. You do not see the eagle until he hits you; same for the snake. There is a perilous attack on the ground or on the sea.

{Note: Boredom is a mental attitude. If a teenager is bored or bitter, they are both mental attitude sins.} These are warnings to the teenager. It warns him against heavy necking because there is no easy stopping place. The teenage male attack is subtle, it is devastating, and the teen girl is bored. She will change her ideas about men a thousand times before she gets married. She is stupid enough to become bored and succumb to this attack.

Prov. 30:19 [the way of an eagle in the air; the way of a snake on a rock; the way of a ship in the middle of the sea; and the way of a man with a maiden.](#)

This time it is a girl after the guy. This woman has just taken down some teenager, and she says, "I haven't done anything." This destroys one's ability to discern. These are people doing heavy necking before understanding what life is all about. For teens, it just never pays, just because you are bored. This is another way that teens lose their stability. Teens, stay away from heavy necking; go in for heavy thinking instead.



{Reversed Situation - Girl Snagging the Man}

20~~Such is the way of an adulterous {na'aph} woman: she eats, {woman going after a bored teenage boy - analogy of taking in the boy's seed/sperm} and wipes her mouth, {same principal of 'no tracks' in the air, rocks, or sea} and says, "I have done no wickedness".

{Note: So here we have a bored teenage boy who gets involved in 'heavy necking' activities with an adulterous woman. It is an attack on him that can end up destroying his whole life. So, beware of the danger. It can destroy his own discernment because he has lost all his perspective on life.}

Prov. 30:20 [Such is the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done no evil.](#)

All 4 refer to people who get into positions of authority and they cannot handle this authority. Every teenager must learn to assume the authority for their own decisions, good or bad. Some of you women married a baby, and same for some of you men; and you become a babysitter for the rest of your life.

{Verses 21-23: Fourth Quaternary - the Four Trouble Makers - People in Authority But can not take the Responsibility Required of their Position}

21-23~~For three things the land {nation of Palestine} is disturbed, and for four which it cannot stand/'bear up under it':

Prov. 30:21 [Under three things the earth quakes, and under four it is not able to bear up:](#)

A nice guy with a nice personality; but he has no confidence and no doctrine. A nation is in trouble when they do not assume this authority. There is a president right now getting all kinds of advice about taxation. A man, sooner or later, must make his own decisions.

A man makes all kinds of promises that he can never keep. He may have a pleasing personality. Many men lose out because they have no appeal to women. We end up with the general with the mind of a sergeant. Whatever authority may exist, when this kind of person gets there, it is the end.

22~~ {For the Men - Politics} for a slave/servant/'common worker' when he reigns; {he does not have what it takes to be in charge - no ability, confidence or doctrine in his soul - a nation is in trouble when its rulers are not qualified - he depends on the advice of others - if the advice is bad, then down goes the nation} {For the Men -Business} and a fool when he is 'rich';

The second one succeeds in business. Some look to businessmen as someone who has succeeded and brilliant; and some did earn it and some did not.

Prov. 30:22 [for a servant when he reigns; and a fool when he is filled with food;](#)

Then we have the troublesome odious woman; she has a bad disposition. There is a lot about picking a woman which has nothing to do with her looks or personality.

You men, in one decision, you can pick a woman and you will be miserable for the rest of your lives; you find the woman sexually attractive, and yet, you do not know what she is like.

23~~ {idiom: literally 'filled with meat' - prosperity makes the fool fatheaded and troublesome - who when a nation is filled with wealthy people with no discernment from doctrine, it is a problem for the nation.} {For the Women - In Marriage} for an odious/'mentally ugly' {sane'} woman when she is married; {sane' - means to be 'mentally ugly', a bad temper/ spiteful - mental attitude sins - this one appears nice until she is married and it all comes out - petty, jealous, gossip etc.} {For the Women - Wealth without Ability} and a 'serving girl' that is heir to her mistress. {lady leaves all her wealth to the companion - the slave girl has no ability to handle wealth - she can not take it and is trouble to all around her}

sana means to be mentally ugly; to have a bad temper; to have a hateful disposition. Now, if you have never been jealous, then you have never been in love. Habitually jealousy; habitual spite. The woman can appear nice and pleasant and attractive; but once she is married, then it all comes out. The guy gets the full benefit of what comes out. She makes her husband miserable; and then they have children, thinking that will make things better. That compounds the situation. Having children makes things worse. If children come into the home, they are miserable; if people come to visit, they are miserable.

The 4<sup>th</sup> is the handmaid, who is the companion to the mistress, and the woman leaves all of her stuff to this handmaid. However, when she is taking over, she is worse than her mistress.

Prov. 30:23 for a hateful [odious] woman when she is married; and a servant girl that is heir to her mistress.

## 1966 Proverbs

## Prov. 30:24–33

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These different generations were covered last time.

The second quaternary starts in v. 15 and this refers to a vampire or to a demon. Insatiable things, death, the desert, the fire and the grave.

then we noticed the great punishment to those who disobey their parents. The serpent and the eagle are not seen until they strike.

there are the 4 troublemakers. The servant becomes rank-happy when he is in control. The woman who makes her husband and children miserable. She goes to church and she makes everyone miserable.

{Verses 24-28: Fifth Quaternary - 4 Small Things Analogous to Grace} Phase I and II, God does all of the work. The sins of the world are poured out upon Him so that sin is no longer this issue for salvation.

Everyone has a sin nature. We all enter the plan of God through faith in Christ. Grace is God doing all of the work; legalism is man doing all of the work.

24-28~~There be four things which are helpless/hopeless/little upon the earth, but they are exceeding wise {chakam}:

There is an example given in these helpless creatures. God's plan is greater than any situation that we face in life. Our relationship to God's plan depends upon us understanding and utilizing our assets.

Prov. 30:24 **Four things are little** [helpless] **on the earth, but they are exceedingly wise** [they survive because there is something that they know]:

We are commanded to walk by grace, but there is no place for sincerity. There is no place for human viewpoint either. As we know Bible doctrine, we understand the plan of God and the grace of God. God helps the helpless.

25~~ {wisdom means to know doctrine and apply it to your life's experiences} The ants are a 'people not strong', {almost any human can step on an ant and wipe him out - analogous to the believer compared to god (or even to angels) - we really are weak and helpless and hopeless in time - we sin and have an old sin nature - we have nothing to recommend us to God at all. When you understand that HE is everything and WE are nothing, spiritual growth can BEGIN.} yet they prepare their food in the summer;

An ant is very vulnerable. You can step on it; you can roll something over it. It is crushed without a problem. You can lose the status symbols of life; but you can still have inner happiness with Bible doctrine. You can lose the pleasures of life, but with Bible doctrine, you still have inner happiness.

The believer must prepare his doctrine as food in order to use it during winter, under abnormal conditions. It is like learning how to operate a weapon under all conditions; even when blind. You do these things under normal conditions until they are a muscle memory. {summer represents the period of prosperity in your life - this is the time when you can have concentrated learning - before the tragedy occurs and you must use it - every believer should be like the ant and store up doctrine when they can - if winter hits, it is too late if you are not prepared - the Egyptians and Arab cultures have considered the ant wise - so be like the ant and get wise.}

This past year has been a year of normal conditions for most people in the congregation. Are you as smart as the ant is?

If you have doctrine, then you can deal with the disaster periods.

Prov. 30:25 **the ants are a people not strong, yet they prepare their food in the summer;**

26~~ the conies/'little desert rabbits' {Shaphan} {a very vulnerable creature} are but a feeble folk, yet make they their houses in the 'cleft of the rocks' {cela`};

rabbits cannot fight. They do not do too well. They are designed for speed and they defend themselves by taking off. They actually escape to the cleft of the rock. The predators are too big. If doctrine is your life, everything else is a detail.

Prov. 30:26 **the rock-badgers [rabbits] are not a mighty people, yet they make their houses in the rock;**

The pastor has the authority, but the ruler of our life ought to be Bible doctrine.

27~~ {the rock is the principal of doctrine - you are protected when you have doctrine in your soul - God and His Words/Promises to you are your protection} the locusts have no king, {the locust is the self-sustaining believer with doctrine resident in their own soul they get their orders without some creature leadership - your king is God and His Word} yet go they forth all of them by bands;

Prov. 30:27 **the locusts have no king, yet they go forth by bands, all of them;**

28~~ The lizard {s@mamiyth} you can catch with your hands, and is in kings' palaces. {Kings' palaces is analogous to a place of great partying, prosperity and blessing}

{Note: These all helpless creatures depend on something else - the food they gather, speed and the cleft of the rock, the locusts have an over all plan, and the lizard is so vulnerable yet he lives in a king's palace - all referring to the helpless humans who need God and His direction - and are no longer helpless if they accept His gift of grace - and if you take in doctrine you are still vulnerable but can live in a place of great blessing (if only mentally in time).}

{Note: There are 4 Enemies of Doctrine: 1) Legalism - Depending on your own righteousness 2) Emotionalism - how you 'feel' is not the issue - it is what the Word says that matters 3) Sincerity - the "doesn't matter what you know as long as you are sincere" false doctrine 4) Human/Creature Viewpoint - absence of divine viewpoint in the 'right lobe'/'mentality of the soul'.}

Anyone can catch a lizard; they are easy to catch and almost anyone can do it. Each one of these has his own weakness; and people are helpless, essentially. The believer is dependent upon what God provides.

The lizard lives in the king's palace.

Prov. 30:28 **you can take the lizard with the hands, yet it is in king's palaces.**

Once you orient to the grace of God, you become strong in grace. We are helpless and hopeless, but God's plan turns us into wonderful persons in difficult circumstances.

{Verses 29-31: Sixth Quaternary - 4 Great things Analogous to Great Character or Great Essence}

29-31~~There be three things which 'do well step by step', yes, there are four things which do well in action:

This is the believer with doctrine. 3 animals and a person.

Prov. 30:29 **There are three things which go well in a march, yea, four that go well in walking:**

The lion is the hero among the animals. He is one of the most unusual of all human creation. Physically, a lion is very strong. 600 lbs and 10 foot long. They sleep on their backs in the daytime and snore loudly. A lion will travel 100 miles to get prey.

Eric Wells has written a lot about lions; head gamekeeper in South Africa. He has been around lions all of his life. He has had a tremendous desire. He saw a lion with his head in a bush. So he walked up and kick the lion in the hindquarters. You have to know your lions before doing that. The lion is the great individualist. You cannot pattern a lion. One killed 84 people, but most ignore people. When they get to know people, they travel with elephants. They love airplanes and they chase them. They hate music and they howl mournfully when they hear it.

They like to play with hats.

They share their foot with mice but they run from a bantam hen; they loath domestic cats. They despise being stared at.

30~~ A lion which is hero among the animals, and turns not away for any; they play on train tracks. They can jump 21 to 40 ft. they will throw a full grown calf over a fence or a hedge. They can run the 100 yard dash in 5 seconds.

A believer with Bible doctrine has courage. He is no longer frightened and anxious. The lion, hero among many.

Prov. 30:30 **a lion is mighty among beasts and does not turn away for any;**

The warhorse can wear all kinds of equipment and they respond beautifully in all conditions.

31~~ {the lion is analogous to the confident believer with doctrine in his soul} A warhorse {mother} {wears all sorts of armor (doctrine) yet performs admirably} and a 'he-goat' also; {a he-goat is known for his aggressiveness - he will charge anything - so is the mature

believer} and a king against whom there is no revolution. {stability of the king with doctrine in his soul - there is peace and no revolution}

The he-goat is known for its aggressiveness. He would stand in front of a tree and wave things and the goat would attack, and he would move the article, and the goat would keep doing this until his father caught him. The goat will charge anything; no matter what it is.

The believer is always aggressive; he is always on the offensive.

The stability of the good king follows.

Prov. 30:31 **one girded in the loins; and a he-goat; and a king when his army is with him.**

The emphasis is upon the mental attitude sins, the believer's greatest enemy. These are the terrible sins. There is arrogance or pride. This is amplified; thinking evil. Over activity. Our greatest enemy is the mental attitude. This believer has negative volition when it comes to Bible doctrine.

3{Application}

32~~If you have done foolishly . . . {how?} . . . in lifting up yourself, {the mental attitude sins - arrogance, pride, and represent all mental attitude sins} or if you have thought evil . . . lay your hand upon your mouth. {idiom meaning to 'shut up'}

{Note: Means do not witness for God. If you are a moral, self-righteous person and constantly have the mental attitude sins of arrogance, pride, gossip, vindictiveness, pettiness, then shut up. The unbeliever will see your inconsistency, reject you and then also reject God (thinking you represent Him).}

All these mental attitude sins create a vacuum in the front lobe and into it is pulled religion and other things.

Of the 7 worst sins, 3 are mental attitude and 3 are verbal.

A believer guilty of mental attitude sins and verbal sins, and there are those who can look right through you. If you are a person like this, then keep it quiet that you are a believer.

Prov. 30:32 **If you have done foolishly in lifting yourself up, or if you have thought evil, lay your hand on your mouth.**

These mental attitude sins are churning around in your mind. Soon they cause trouble in strife; they nitpick. People get smart, recognize this, that they have no friends. A milk shake stirrer upper. You put all of your mental attitude sins into a blender and you mix together and you get strife. Habitual mental attitude sins.

33~~Surely the churning of milk brings forth butter, {picture of a person with mental attitude sins churning around in their soul - criticizing gossiping, envying, judging, etc. - the butter is 'strife' - divides people - churns up trouble} and the twisting of the nose brings forth blood . . . {this is a good way to start a fight! Sweet believers with mental attitude sins - bitter, hateful, they grab every nose in sight and tweak it! The blood again is strife, trouble.} so the 'forcing of wrath' {a mental attitude in the right lobe - they smile sweetly but hate you - and it bring out the anger in you} brings forth strife.

Bob suggests going up to someone and wring their nose. Grab it, pinch it tight, and then twist it suddenly. These believers talk so sweetly and how wonderful everything is, and they ooze sweetness, but they are bitter, and vicious, and implacable. They grab every nose in sight and they tweak it. It brings forth blood. The wrath is forced out of you by maligning and gossip and criticism. The local church is made up of believers. They should be like a warm fire on a cold day.

Bob threw out a glad hand committee. Berachah is a friendly church and they will all mind their own business. You do not sign anything in Berachah. There are no visitor cards. No musical chairs; no badges, nothing else. What brings all sorts of people together is Bible doctrine. Behind the smile is genuine love.

With doctrine, we are like a band of locusts, fulfilling our purpose in phase II.

Prov. 30:33 Surely the churning of milk brings forth butter, and the wringing of the nose brings forth blood; so the forcing of wrath brings forth fighting.

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## Chapter 31

{Title of the Chapter}

1~~ The words/'doctrinal communications' {dabar} to the king {melek - reference to his son Solomon} belonging to 'Elohiym/Godhead { I@muw'el}. . .

The statement of doctrine which his mother {Bathsheba} communicated to him.

2~~What, my son {Solomon}?  
{means 'why are you my son'? - explaining that there are other sons of David ahead of him in the line to king - what is life all about}

And what, the son of my womb?

And what, the son of my vows?

{Note: Bathsheba to Solomon. She foresees 2 great dangers - wine and women. What kind of a man and king will he be?}

3~~Do not give your virtue/'sexual vigor'  
unto women {warning against fornication} . . .

Nor your ways to the things that ruin kings  
{explanation follows - she is referring to alcoholism}.

{Verses 4-9: What Bathsheba taught Solomon about Drinking}

{Verses 4-5: Men in Places of Authority Should Not Drink}

4~~It is not for kings,  
O 'you belonging to God' {l@muw'el},  
it is not for kings to drink wine;  
nor for princes strong drink . . . 5``  
lest they drink, and forget what has been ordained,  
and infringe on the rights of the afflicted.

{Verses 6-7: Correct Use of Alcohol}

6`` Give strong drink to the hapless  
and wine to the embittered.

7`` Let them drink and forget their poverty,  
and remember his misery no more.

{Verses 8-9: Clear Thinking Needed to Administer a Nation -  
Alcohol Hinders That}

8``Speak up for the dumb . . .  
for the rights of all the unfortunate.

9``Speak up, judge righteously . . .  
champion the poor and needy.

{Acrostic of the Integrity of a Mature Woman - here Solomon about His Mother Bathsheba}

10~~A woman of capacity, who can find?

For far beyond pearls . . . is her value  
{pearls are the ultimate in class}.

11~~The 'right lobe'/heart of her lord/husband  
has confidence in her  
so that he shall not be without profit  
{husband will not have to be arguing and straining with a spiritually  
mature wife}.

12~~She will cause him good and not evil all the days of her life.



13a~~She searches diligently for wool, and flax.  
{means a stay at home mom co-ordinates her clothing and dresses to please her husband}

13b~~And works with pleasure with her hands.  
{means a stay at home mom finds things she enjoys to keep busy while her husband is away - so she is not bored and nagging when he returns - she must think and she must work}

14a~~She is like the ships of the merchants.

14b~~From afar she causes food to be brought  
{means a stay at home mom must be well organized and take care of the household duties}.

15~~She rises up while it is still dark  
and gives food to her family  
and assigns duties/jobs for her maids  
{means a stay at home mom - gets up early and sees her family is cared for and if they have servants in the home, they know what to do that day - more well organized work}.

16~~She 'considers a field and buys it' . . .  
with the production of her hands and plants a vineyard  
{means this stay at home mom - Bathsheba - also made business deals during the day Solomon was saying his mother, Bathsheba was quite a woman and is a model for others}.

17~~She encircles her loins with her strength,  
and encourages {him} with her arms  
{means this stay at home mom - Bathsheba - also made her husband David want to be home with her - sexual intimacy here of course}.

18a~~She perceives/sees that her business thrives.

18b~~Her lamp {maturity and prosperity}  
shall not be extinguished at night.

19a~~Her hands work the weaving machine.

19b~~Her hands manipulate the ball of yarn.

20a~~She holds out the palm of her hand to the poor.

20b~~She extends her hand to the miserable/wretched.

21~~She is not afraid of the snow for her household  
for all her household are clothed in double garments of crimson.

22``She makes covers for herself.

Her clothing is linen and purple  
{she dresses well}.

23~~Being known in gates is her lord/husband is known in the gates,  
when he sits among the rulers of the land  
{Bathsheba is encouraging this for David and is not jealous of his  
successes - she shares in it}

24`` She makes cloth and sells it.

And offers a girdle to the merchant.

25~~Her clothing is beauty and glamour.

She shall laugh at the next day {very content - no 'worry wrinkles'}.

26~~Her mouth she opens with wisdom/doctrine/'divine viewpoint'.

And on her tongue is the principal of grace  
{all that God does for us, and how little we are compared to Him}.

27~~She is alert to the ways of her house,  
and she does not eat the bread of idleness/laziness.

28~~Her sons rise up to bless her  
{Solomon wrote this about his mother Bathsheba}.

Also her husband {David here}, therefore he praises her.

29~~Many daughters  
{idiom for 'girls who grow up to be mothers'}  
have manufactured ability/virtue/integrity/character  
but you . . . and only you {Bathsheba} surpass them all.

30~~Charm is deceitful and beauty is vain  
{referring to 'surface beauty' without doctrine in the soul}  
but a {mature} woman  
'who is occupied with God'/'respects Jehovah/God,  
she shall be praised  
{inner beauty of doctrine in the soul of a mature woman}.

31~~'Give her love!'/extol her' for the production of her hands  
and praise her in the gates.

From: <http://braincrampsforgod.blogspot.com/2007/09/proverbs-great-exegesis.html>

Who can find a wife of noble character?  
For her value is far more than rubies.  
The heart of her husband has confidence in her,  
and he has no lack of gain.  
She brings him good and not evil  
all the days of her life.  
She obtains wool and flax,  
and she is pleased to work with her hands.  
She is like the merchant ships;  
she brings her food from afar.  
She also gets up while it is still night,  
and provides food for her household and a portion to her female servants.  
She considers a field and buys it;  
from her own income she plants a vineyard.  
She begins her work vigorously,  
and she strengthens her arms.  
She knows that her merchandise is good,  
and her lamp does not go out in the night.  
Her hands take hold of the distaff,  
and her hands grasp the spindle.  
She extends her hand to the poor,  
and reaches out her hand to the needy.  
She is not afraid of the snow for her household,  
for all of her household are clothed with scarlet.  
She makes for herself coverlets;  
her clothing is fine linen and purple.  
Her husband is well-known in the city gate  
when he sits with the elders of the land.  
She makes linen garments and sells them,  
and supplies the merchants with sashes.  
She is clothed with strength and honor,  
and she can laugh at the time to come.  
She opens her mouth with wisdom,  
and loving instruction is on her tongue.  
She watches over the ways of her household,  
and does not eat the bread of idleness.  
Her children rise up and call her blessed,  
her husband also praises her:  
"Many daughters have done valiantly,  
but you surpass them all!"  
Charm is deceitful and beauty is fleeting,

but a woman who fears the Lord will be praised.  
Give her credit for what she has accomplished,  
and let her works praise her in the city gates.  
(NET)

This note on the section, though, is really cool:

The book of Proverbs comes to a close with this poem about the noble wife. A careful reading of the poem will show that it is extolling godly wisdom that is beneficial to the family and the society. Traditionally it has been interpreted as a paradigm for godly women. And while that is valid in part, there is much more here. The poem captures all the themes of wisdom that have been presented in the book and arranges them in this portrait of the ideal woman (Claudia V. Camp, *Wisdom and the Feminine in the Book of Proverbs*, 92-93). Any careful reading of the passage would have to conclude that if it were merely a paradigm for women what it portrays may well be out of reach - she is a wealthy aristocrat who runs an estate with servants and conducts business affairs of real estate, vineyards, and merchandising, and also takes care of domestic matters and is involved with charity. Moreover, it says nothing about the woman's personal relationship with her husband, her intellectual and emotional strengths, or her religious activities (E. Jacob, "Sagesse et Alphabet: Pr. 31:10-31," *Hommages à A. Dont-Sommer*, 287-95). In general, it appears that the "woman" of Proverbs 31 is a symbol of all that wisdom represents. The poem, then, plays an important part in the personification of wisdom so common in the ancient Near East. But rather than deify Wisdom as the other ANE cultures did, Proverbs simply describes wisdom as a woman. Several features will stand out in the study of this passage. First, it is an alphabetic arrangement of the virtues of wisdom (an acrostic poem). Such an acrostic was a way of organizing the thoughts and making them more memorable (M. H. Lichtenstein, "Chiasm and Symmetry in Proverbs 31," *CBQ* 44 [1982]: 202-11). Second, the passage is similar to hymns, but this one extols wisdom. A comparison with Psalm 111 will illustrate the similarities. Third, the passage has similarities with heroic literature. The vocabulary and the expressions often sound more like an ode to a champion than to a domestic scene. Putting these features together, one would conclude that Proverbs 31:10-31 is a hymn to Lady Wisdom, written in the heroic mode. Using this arrangement allows the sage to make all the lessons of wisdom in the book concrete and practical, it provides a polemic against the culture that saw women as merely decorative, and it depicts the greater heroism as moral and domestic rather than only exploits on the battlefield. The poem certainly presents a pattern for women to follow. But it also presents a pattern for men to follow as well, for this is the message of the book of Proverbs in summary.

Prov. 5:1 [My son, listen to my wisdom; bow your ear to my understanding;](#)

Prov. 5:2 [in order to keep discretion, that your lips may keep knowledge.](#)

Prov. 5:3 For the lips of a strange woman drip honey, and her palate is smoother than oil;

Prov. 5:4 but afterward she is as bitter as wormwood, sharp as a two-edged sword.

Prov. 5:5 Her feet go down to death; her steps take hold on hell,

Prov. 5:6 lest you should meditate on the path of life, her tracks are movable; you cannot know them.

Prov. 5:7 And now hear me, O sons, and do not depart from the words of my mouth.

Prov. 5:8 Remove your ways far from her, and do not come near the door of her house,

Prov. 5:9 lest you give your honor to others and your years to the cruel;

Prov. 5:10 that strangers not be filled with your strength, and your labors be in the house of a stranger;

Prov. 5:11 and you moan when your end comes, when your flesh and muscle are eaten away,

Prov. 5:12 and say, How I have hated instruction, and my heart despised correction;

Prov. 5:13 and I have not obeyed the voice of my teachers, nor bowed down my ears to those who taught me!

Prov. 5:14 I was almost in all evil in the midst of the congregation and assembly.

Prov. 5:15 Drink waters out of your own cistern, and running waters out of your own well.

Prov. 5:16 Should your overflowing spring be scattered abroad as rivers of waters in the streets.

Prov. 5:17 Let them be only your own, and not strangers' with you.

Prov. 5:18 Let your fountain be blessed, and rejoice with the wife of your youth.

Prov. 5:19 Like the loving deer and pleasant doe, let her breasts satisfy you at all times, and be ravished always with her love.

Prov. 5:20 And why will you, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

Prov. 5:21 For the ways of man are before the eyes of Jehovah, and He watches all his paths.

Prov. 5:22 His own iniquities shall take the wicked himself, and he shall be held with the cords of his sin.

Prov. 5:23 He shall die without instruction; and in the greatness of his folly he shall go astray.

Prov. 6:1 My son, if you are surety for your friend, if you struck your palms with a stranger,

Prov. 6:2 you are snared with the words of your mouth, you are taken with the words of your mouth.

Prov. 6:3 My son, do this now, and deliver yourself when you have come into the hand of your friend; go, humble yourself and make your friend sure.

Prov. 6:4 Do not give sleep to your eyes or slumber to your eyelids.

Prov. 6:5 Deliver yourself as a gazelle from the hunter's hand, and as a bird from the hand of the fowler.

Prov. 6:6 Go to the ant, sluggard; consider her ways and be wise;

from: <http://www.virtualpreacher.org/contemporary-issues/success-in-job-part-ii/>

When it comes to having a work ethic, "Go to the Ant, consider its ways and be wise" (Proverbs 6:6). These tiny giants of industry teach us valuable principles for living. Observe three things about them:

(1) The Ant "has no commander, no overseer or ruler" (Proverbs 6:7).

Nobody has to get it out of bed in the morning or coax it to get moving. Nobody supervises its work or enforces quality standards on it. Nobody needs to micro-manage its time on the job or make sure it starts punctually, puts in a full day, pulls its weight and doesn't quit early. It's self-motivated and driven by its own high standards, not by rules, regulations or the fear of being fired.

(2) It "stores its provisions in summer and gathers its food at harvest" (Proverbs 6:8).

While everybody else is complaining about the heat (the weather, the economy, politics, etc.), the hard working Ant just keeps preparing for the future. Later, in the more moderate temperatures of harvest time, it continues gathering. Disregarding the conditions, it works. Then while others are struggling to survive it feasts on the fruit of its labour. "Watch and learn," is God's counsel.

(3) "The Ant is no haphazard, disorganized drifter wandering around aimlessly.." (Proverbs 6:6).

"But my job's a dead end," you say. As long as you're in this job do it "heartily, as to the Lord" (Colossians 3:23). Prove yourself where you are and God will promote you to better things.

Prov. 6:7 who, having no guide, overseer, or ruler,

Prov. 6:8 provides her food in the summer and gathers her food in the harvest.

Prov. 6:9 How long will you sleep, O sluggard? When will you arise out of your sleep?

Prov. 6:10 A little sleep, a little slumber, a little folding of the hands to lie down;

Prov. 6:11 so shall your poverty come as one who travels, and your need like an armed man.

Prov. 6:12 A worthless person, a wicked man walks with a crooked mouth,

Prov. 6:13 winking with his eyes, speaking with his feet, teaching with his fingers;

Prov. 6:14 perversity is in his heart; he is always planning mischief; he causes fighting.

Prov. 6:15 Therefore his calamity shall come suddenly; he is quickly broken, and there is no healing.

Prov. 6:16 These six Jehovah hates; yea, seven are hateful to his soul:



Prov. 6:17 a proud look, a lying tongue, and hands that shed innocent blood,

From:

<http://www.virtualpreacher.org/sermon-outlines/sermon-7-things-that-god-hates-proverbs-6-16-19/>

## Introduction

In this paragraph the writer of Proverbs condemns 7 specific characteristics because they deny the divine element in humanity. In today's sermon we are going to take each one of these characteristics in to our consideration. These are actually specific personal attitudes and actions, even Christians could have and must overcome by God's grace. Let's see carefully.

There are six things that the LORD hates, even seven things that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that are swift to run to evil, a false witness who pours out lies, and a person who spreads discord among family members. (Proverbs 6:16-19, NET)

### 1. Haughty eyes, Proverbs 6:17a

A. Refers to a proud look suggesting arrogant ambition

B. Willful rebellion against authority, (Daniel 11:2)

C. Goes before destruction, (Numbers 14:40-45)

### 2. A lying tongue, Proverbs 6:17b

A. Means deception in speech

B. It's harmful, (Proverbs 26:28)

C. Christians who lie will never enter God's kingdom, (Revelation 21:8)

### 3. Hands that shed innocent blood, (Proverbs 6:17c)

A. Shedding human blood is prohibited. People are made in the image of God, (Genesis 9:6)

B. Shedding innocent blood is considered a more serious offense.

C. Imagine the blood guilt of abortion doctors!

D. Imagine the blood guilt of the judges and politicians who allow the shedding of the blood of innocent, unborn babies!

### 4. A heart that devices wicked schemes, (Proverbs 6:18)

A. The heart represents "the will" most often

B. Here it plots evil.

C. God early on declared that the human heart is capable of this, (Genesis 6:5)

D. God has given us a free will. Exercise it to bring glory to God

5. Feet that are quick to rush into evil, (Proverbs 6:18)

A. Refers to The enthusiasm and complete involvement in activities that bring pain to all concerned.

B. True child of God doesn't rejoice about evil, (1 Corinthians 13:6)

C. Bible speaks of Christians who rejoiced in evil, (1 Corinthians 5:1-2)

6. A false witness who pours out lies, (Proverbs 6:19)

A. OT law required 2 or more witnesses to be presented before accusing someone, (Deuteronomy 19:15)

B. The law institutes a penalty for false witnessing also, (Deuteronomy 19:16-19)

C. God hates those who do harm and disservice to His system of justice and lie about other people.

7. A man who stirs up dissension among his brothers, (Proverbs 6:19b)

A. Refers to contentious men

B. These are tale bearers

C. Some times Christians carry tales to others in authority to gain favor.

Conclusion

Do you find any of these detestable practices in your life?

Prov. 6:18 a heart that plots wicked plans, feet hurrying to run to evil,

Prov. 6:19 a false witness who speaks lies, and he who causes fighting among brothers.

Prov. 6:20 My son, keep your father's commandments, and do not forsake the law of your mother;

Prov. 6:21 bind them upon your heart forever, tie them around your neck.

Prov. 6:22 When you go, it shall lead you; when you sleep, it shall keep you; and when you awake, it shall talk with you.

Prov. 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life;

Prov. 6:24 to keep you from the evil woman, from the flattery of the tongue of a strange woman.

Prov. 6:25 Do not lust after her beauty in your heart; nor let her take you with her eyelids.

Prov. 6:26 For by means of a harlot a man comes to a piece of bread; and another man's wife will hunt for the precious life.

Prov. 6:27 Can a man take fire in his bosom, and his clothes not be burned?

Prov. 6:28 Can one go upon hot coals, and his feet not be burned?

Prov. 6:29 So is he who goes in to his neighbor's wife; whoever touches her shall not be innocent.

Prov. 6:30 They do not despise a thief, if he steals to satisfy his soul when he is hungry;

Prov. 6:31 but if he is found, he shall restore sevenfold; he shall give all the goods of his house.

Prov. 6:32 Whoever commits adultery with a woman lacks understanding; he who does it destroys his own soul.

Prov. 6:33 He shall get a wound and dishonor; and his shame shall not be wiped away.

Prov. 6:34 For jealousy is the rage of a man; therefore he will not spare in the day of vengeance.

Prov. 6:35 He will not take any ransom; nor will he be willing if you multiply the gifts.

Prov. 7:1 My son, keep my words and store up my commandments within you.

Prov. 7:2 Keep my commandments and live; and keep my law as the pupil of your eye.

Prov. 7:3 Bind them upon your fingers; write them upon the tablet of your heart.

Prov. 7:4 Say to wisdom, You are my sister; and call understanding your kinsman,

Prov. 7:5 so that they may keep you from the strange woman, from the stranger who flatters with her words.

Prov. 7:6 For at the window of my house I looked through my lattice,

Prov. 7:7 and I saw among the simple ones, among the youths, a young man with no understanding,

Prov. 7:8 passing through the street near her corner. And he went the way to her house,

Prov. 7:9 in the twilight, in the evening, in the black and dark night.

Prov. 7:10 And, behold, there a woman met him, with the dress of a harlot and a guarded heart.

Prov. 7:11 She is loud and stubborn; her feet do not stay in her house;

Prov. 7:12 now she is outside, now in the streets, and lies in wait at every corner.

Prov. 7:13 And she caught him and kissed him, and with a hard face she said to him,

Prov. 7:14 I have peace offerings with me; today I have paid my vows.

Prov. 7:15 so I came out to meet you, earnestly to seek your face, and I have found you.

Prov. 7:16 I have decked my bed with coverings, with striped cloths of Egyptian linen.

Prov. 7:17 I have perfumed my bed with myrrh, aloes, and cinnamon.

Prov. 7:18 Come, let us take our fill of love until the morning; let us delight ourselves with caresses.

Prov. 7:19 For my husband is not at home, he has gone on a long journey;

Prov. 7:20 he has taken a bag of silver with him and will come home at the day of the full moon.

Prov. 7:21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

Prov. 7:22 He goes after her immediately, like an ox goes to the slaughter, or like a fool to the correction of the stocks;

Prov. 7:23 until a dart strikes through his liver; as a bird hastens to the snare and does not know that it is for his soul.

Prov. 7:24 And now listen to me, sons, and attend to the words of my mouth.

Prov. 7:25 Do not let your heart turn aside to her ways, do not go astray in her paths.

Prov. 7:26 For she has cast down many wounded; yea, many strong men have been slain by her.

Prov. 7:27 Her house is the way to hell, going down to the rooms of death.

Prov. 8:1 Does not wisdom call? And does not understanding put forth her voice?

Prov. 8:2 She stands in the top of high places, by the way in the places of the path.

Prov. 8:3 She cries in the gates, before the entrance of the city, at the doors.

Prov. 8:4 To you, O men, I call; and my voice is to the sons of man.

Prov. 8:5 O simple ones, understand wisdom; and, fools, be of an understanding heart.

Prov. 8:6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

Prov. 8:7 For my mouth shall speak truth; and wickedness is hateful to my lips.

Prov. 8:8 All the words of my mouth are in righteousness; nothing twisted or perverse is in them.

Prov. 8:9 They are all plain to him who understands, and right to those who find knowledge.

Prov. 8:10 Receive my instruction and not silver; and knowledge rather than choice gold.

Prov. 8:11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

Prov. 8:12 I, wisdom, dwell with sense, and find out knowledge of discretions.

Prov. 8:13 The fear of Jehovah is to hate evil; I hate pride, and arrogance, and the evil way, and the wicked mouth.

Prov. 8:14 Counsel and sound wisdom are mine; I am understanding; I have strength.

Prov. 8:15 By me kings reign and princes decree justice.

Prov. 8:16 Princes rule by me, and nobles, all the judges of the earth.

Prov. 8:17 I love those who love me; and those who seek me early shall find me.

Prov. 8:18 Riches and honor are with me; enduring riches and righteousness.

Prov. 8:19 My fruit is better than gold, yea, than fine gold; and what I give is better than choice silver.

Prov. 8:20 I lead in the way of righteousness, in the midst of the paths of judgment;

Prov. 8:21 I may cause those who love me to inherit riches; and I will fill their treasuries.

Prov. 8:22 Jehovah possessed me from the beginning of His way, before His works of old.

Prov. 8:23 I was anointed from everlasting, from the beginning, before the earth ever was.



Prov. 8:24 When there were no depths, I was brought forth; when there were no springs heavy with water.

Prov. 8:25 Before the mountains were settled, before the hills, I was brought forth.

Prov. 8:26 before He had made the earth, or the fields or the highest part of the dust of the world.

Prov. 8:27 When He prepared the heavens, I was there; when He set a circle upon the face of the deep;

Prov. 8:28 when He set the clouds above; when He made the strong fountains of the deep;

Prov. 8:29 when He gave to the sea its limit that the waters should not pass His command; when He appointed the foundations of the earth;

Prov. 8:30 even I was a workman at His side; and I was daily His delight, rejoicing always before Him;

Prov. 8:31 rejoicing in the world, His earth; and my delight was with the sons of men.

Prov. 8:32 And now listen to me, O sons; for blessed are those who keep my ways.

Prov. 8:33 Hear instruction, and be wise, and do not refuse it.

Prov. 8:34 Blessed is the man who hears me, watching daily at my gates, waiting at the posts of my doors.

Prov. 8:35 For whoever finds me finds life, and shall obtain favor from Jehovah.

Prov. 8:36 But he who sins against me wrongs his own soul; all who hate me love death.

Prov. 9:1 Wisdom has built her house; she has carved out her seven pillars;

Prov. 9:2 she has killed her beasts; she has mixed her wine; she has also set her table.

Prov. 9:3 She has sent out her young women; she cries upon the highest places of the city,

Prov. 9:4 The simple one, let him turn in here. To one lacking heart, she says to him,

Prov. 9:5 Come, eat of my bread and drink of the wine I have mixed.

Prov. 9:6 Forsake the foolish and live; and go in the way of understanding.

Prov. 9:7 One rebuking a scorner gets shame to himself; and one rebuking a wicked one gets himself a blemish.

Prov. 9:8 Do not reprove a scorner, lest he hate you; give to a wise man, and he will love you.

Prov. 9:9 Give to a wise one, and he will be still wiser; teach a just one, and he will increase in learning.

Prov. 9:10 The fear of Jehovah is the beginning of wisdom; and the knowledge of the holy is understanding.

Prov. 9:11 For by Me your days shall be multiplied, and the years of your life shall be increased.

Prov. 9:12 If you are wise, you shall be wise for yourself; but if you scorn, you alone shall bear it.

Prov. 9:13 A foolish woman is noisy; she is simple and knows nothing.

Prov. 9:14 For she sits at the door of her house, in a seat in the high places of the city,

Prov. 9:15 to call those who pass by, who are going straight on their ways;

Prov. 9:16 The simple one, let him turn in here. And to one lacking heart, she says to him,

Prov. 9:17 Stolen waters are sweet, and bread eaten in secret is pleasant.

Prov. 9:18 But he does not know that the dead are there; her guests are in the depths of hell.

Prov. 10:1 The proverbs of Solomon. A wise son makes a glad father; but a foolish son is the sorrow of his mother.

Prov. 10:2 Treasures of wickedness profit nothing; but righteousness delivers from death.

Prov. 10:3 Jehovah will not allow the soul of the righteous to go hungry; but He casts away the desire of the wicked.

Prov. 10:4 He who deals with a lazy hand becomes poor; but the hand of the hard worker makes rich.

From: <http://www.virtualpreacher.org/contemporary-issues/succeeding-on-the-job-part-iv/>

The hand of the diligent makes rich. (Proverbs 10:4)

If you want to succeed on the job here's a character quality you need to develop: diligence. When asked, "What's your biggest challenge?" employers usually say,

"Finding and keeping good people." It makes or breaks any business.

"A slack hand causes poverty, but the hand of the diligent makes rich" (Proverbs 10:4).

Diligence calls for being self-disciplined, motivated, alert, dependable, and entails following through. The Bible says, "Diligence is precious" (Proverbs 12:27) because it's so hard to find.

Diligent workers are worth their wages:

"The plans of the diligent lead to profit" (Proverbs 21:5). In God's system the boss should profit by you and you should profit by him. Indeed, diligent people plan to be profitable employees. Do you want to prosper? See that your employer prospers! Diligent workers rejoice in this, lazy workers resent it.

Diligence, not politics and manipulation, will get you promoted:

"Diligent hands will rule, but laziness ends in slave labour" (Proverbs 12:24). In God's economy you determine whether you become "ruler" or "slave" by how hard you're willing to work. Lazy employees complain about the unfair boss, the biased system, the 'company men' who look out for the boss and the boss who looks out for them. They want the privileges others get but they're not willing to work for them. "The sluggard craves and gets nothing" (Proverbs 13:4) because "his hands refuse to work" (Proverbs 21:25). "But the desires of the diligent are fully satisfied" (Proverbs 13:4).

They get it all:

The satisfaction of a job well done, a reputation for integrity, the trust of others, job security, profit, promotion, and most importantly, the Master's "Well done".

Prov. 10:5 He who gathers in summer is a wise son; but he who sleeps in harvest is a son who causes shame.

Prov. 10:6 Blessings are on the head of the just; but violence covers the mouth of the wicked.

Prov. 10:7 The memory of the just is blessed; but the name of the wicked shall rot.

Prov. 10:8 The wise in heart will receive commandments; but a babbling fool shall fall.

Prov. 10:9 He who walks uprightly walks surely; but he who twists his ways shall be known.

Prov. 10:10 He who winks the eye causes sorrow; but a babbling fool shall fall.

Prov. 10:11 The mouth of a righteous one is a well of life; but violence covers the mouth of the wicked.

Prov. 10:12 Hatred stirs up fights, but love covers all sins.

Prov. 10:13 In the lips of him who has understanding, wisdom is found; but a rod is for the back of him who is without understanding.

Prov. 10:14 Wise ones store up knowledge; but the mouth of the foolish is near ruin.

Prov. 10:15 The rich man's wealth is his strong city; the ruin of the poor is their poverty.

Prov. 10:16 The labor of the righteous tends to life; the fruit of the wicked tends to sin.

Prov. 10:17 He who keeps instruction is in the way of life; but he who refuses reproof goes astray.

Prov. 10:18 He who hides hatred with lying lips, and he who speaks a slander, is a fool.

Prov. 10:19 In the multitude of words, sin is not lacking; but he who holds back his lips is wise.

Prov. 10:20 The tongue of the just is as choice silver; the heart of the wicked is worth little.

Prov. 10:21 The lips of the righteous feed many; but fools die for lack of wisdom.

Prov. 10:22 The blessing of Jehovah itself makes rich, and He adds no sorrow with it.

Prov. 10:23 To work out evil devices is as laughter to a fool; so wisdom is to a man of understanding.

Prov. 10:24 What the wicked fears shall come upon him; but the desire of the righteous shall be granted.

Prov. 10:25 As the storm passes, so the wicked is no more; but the righteous is an everlasting foundation.

Prov. 10:26 Like vinegar to the teeth, and like smoke to the eyes, so is the sluggard to those who send him.

Prov. 10:27 The fear of Jehovah prolongs days; but the years of the wicked shall be shortened.

Prov. 10:28 The hope of the righteous is gladness; but the hope of the wicked shall perish.

Prov. 10:29 The way of Jehovah is strength to the upright; but ruin is to the workers of iniquity.

Prov. 10:30 The righteous shall never be moved; and the wicked shall not live in the earth.

Prov. 10:31 The mouth of the just brings forth wisdom; but the perverse tongue shall be cut out.

Prov. 10:32 The lips of the righteous know what is pleasing; but the mouth of the wicked what is contrary.

Prov. 12:1 Whoever loves instruction loves knowledge; but he who hates correction is like a brute animal.

Prov. 12:2 The good gets grace from Jehovah, but He will condemn a man of wicked thoughts.

Prov. 12:3 A man shall not be established by wickedness, but the root of the righteous shall not be moved.

Prov. 12:4 A woman of virtue is a crown to her husband, but she who causes shame is like rottenness in his bones.

Prov. 12:5 The thoughts of the righteous are right; the counsels of the wicked are deceit.

Prov. 12:6 The words of the wicked are to lie in wait for blood; but the mouth of the upright shall deliver them.

Prov. 12:7 The wicked are overthrown, and are gone; but the house of the righteous shall stand.

Prov. 12:8 A man shall be praised according to his wisdom, but he who is of a perverse heart shall be despised.

Prov. 12:9 Better is one despised, and having a servant, than he honoring himself and lacks bread.

Prov. 12:10 A righteous one understands the soul of his animal; but the tender mercies of the wicked are cruel.

Prov. 12:11 He who tills his land shall be satisfied with bread; but he who follows vanities lacks heart.

Prov. 12:12 The wicked desires the net of evils; but the root of the righteous yields fruit.

Prov. 12:13 The wicked is snared by the transgression of his lips, but the just shall come out of trouble.



Prov. 12:14 A man shall be satisfied with good by the fruit of his mouth, and the reward of a man's hands shall be given to him.

Prov. 12:15 The way of a fool is right in his own eyes, but he who listens to advice is wise.

Prov. 12:16 A fool's vexation is known in a day, but the astute one covers shame.

Prov. 12:17 He who breathes truth shows forth righteousness, but a false witness deceit.

Prov. 12:18 There are those who speak like the thrusts of a sword, but the tongue of the wise heals.

Prov. 12:19 The lips of truth shall be established forever, but only while I wink is a lying tongue.

Prov. 12:20 Deceit is in the heart of those who imagine evil, but to counselors of peace there is joy.

Prov. 12:21 No evil shall happen to the just, but the wicked shall be filled with mischief.

Prov. 12:22 Lying lips are hateful to Jehovah, but those who deal truly are His delight.

Prov. 12:23 A wise man conceals knowledge, but the heart of fools cries out foolishness.

Prov. 12:24 The hand of the hard worker shall bear rule, but the lazy shall be under service.

Prov. 12:25 Heaviness in the heart of man makes it stoop, but a good word makes it glad.

Prov. 12:26 The righteous is more excellent than his neighbor, but the way of the wicked seduces them.

Prov. 12:27 The lazy one does not start after his game, but the wealth of a hard worker is precious.

Prov. 12:28 In the way of righteousness is life, and in that pathway there is no death.

Prov. 13:1 A wise son heeds his father's instruction, but a scorner does not hear rebuke.

Prov. 13:2 From the fruit of his mouth a man shall eat good, but the soul of the treacherous eats violence.

Prov. 13:3 He who keeps his mouth keeps his life; he who opens his lips wide, it is ruin to him.

Prov. 13:4 The soul of the sluggard desires and has nothing; but the soul of the hard worker shall be made fat.

Prov. 13:5 The righteous hates lying, but the wicked one is odious and acts shamefully.

Prov. 13:6 Righteousness guards the perfect of way, but wickedness subverts a sin-offering.

Prov. 13:7 There are those who act rich, yet have nothing; and those who act poor, yet have great riches.

Prov. 13:8 The ransom of a man's life is his riches, but the poor does not hear rebuke.

Prov. 13:9 The light of the righteous rejoices, but the lamp of the wicked shall be put out.

Prov. 13:10 Only by pride comes argument, but with those who take advice is wisdom.

Prov. 13:11 Wealth gotten by vanity shall be taken away, but he who gathers by hand shall increase.

Prov. 13:12 Hope put off makes the heart sick, but desire fulfilled is a tree of life.

Prov. 13:13 Whoever despises the Word shall be destroyed, but he who fears the commandment shall be rewarded.

Prov. 13:14 The law of the wise is a fountain of life, to depart from the snares of death.

Prov. 13:15 Good understanding gives favor, but the way of traitors is ever flowing.

Prov. 13:16 Every wise one deals with knowledge, but a fool lays open his folly.

Prov. 13:17 A wicked messenger falls into mischief, but a faithful ambassador is health.

Prov. 13:18 Poverty and shame shall be to him who refuses instruction, but he who listens to correction shall be honored.

Prov. 13:19 The desire fulfilled is sweet to the soul, but it is hateful to fools to turn from evil.

Prov. 13:20 He who walks with the wise shall be wise, but a companion with fools shall be destroyed.

Prov. 13:21 Evil pursues sinners, but to the righteous good shall be repaid.

Prov. 13:22 A good man leaves an inheritance to his sons' sons, and the wealth of the sinner is laid up for the just.

Prov. 13:23 Much food is in the plowed ground of the poor, but when there is no justice, it is swept away.

Prov. 13:24 He who spares his rod hates his son, but he who loves him chastens him early.

Prov. 13:25 The righteous eats to the satisfying of his soul, but the belly of the wicked shall lack.

Prov. 14:1 A wise woman builds her house, but the foolish plucks it down with her hands.

Prov. 14:2 He who walks in his uprightness fears Jehovah, but he who is perverse in his ways despises Him.

Prov. 14:3 In the mouth of the foolish is a rod of pride, but the lips of the wise shall keep them.

Prov. 14:4 Where no cattle are, the stall is clean, but much gain is by the strength of the ox.

Prov. 14:5 A faithful witness will not lie, but a false witness will speak lies.

Prov. 14:6 A scorner seeks wisdom, and it is not found, but knowledge is easy to him who understands.

Prov. 14:7 Go from before a foolish man when you do not see in him the lips of knowledge.

Prov. 14:8 The wisdom of the wise is to understand his way, but the folly of fools is deceit.

Prov. 14:9 Fools laugh at sin, but among the righteous there is favor.

Prov. 14:10 The heart knows its own bitterness, and a stranger does not share in its joy.

Prov. 14:11 The house of the wicked shall be overthrown, but the tent of the upright shall be blessed.

Prov. 14:12 There is a way which seems right to a man, but the end of it is the ways of death.

Prov. 14:13 Even in laughter the heart is sorrowful, and the end of that joy is heaviness.

Prov. 14:14 The backslider in heart shall be filled with his own ways, but a good man from himself.

Prov. 14:15 The simple believes every word, but the wise man watches his step.

Prov. 14:16 A wise one fears and departs from evil, but the fool rages and is sure.

Prov. 14:17 He who is soon angry acts foolishly, and a man of wicked plots is hated.

Prov. 14:18 The simple inherit folly, but the wise are crowned with knowledge.

Prov. 14:19 The evil bow before the good, and the wicked at the gates of the righteous.

Prov. 14:20 The poor is hated even by his own neighbor, but the rich has many friends.

Prov. 14:21 He who despises his neighbor sins, but he who has mercy on the poor, happy is he.

Prov. 14:22 Do not those who think evil go astray? But mercy and truth shall be to those who think of good.

Prov. 14:23 In all labor there is gain, but the talk of the lips tends only to poverty.

Prov. 14:24 The crown of the wise is their riches of wisdom; the foolishness of fools is folly.

Prov. 14:25 A true witness delivers souls, but a deceitful witness speaks lies.

Prov. 14:26 In the fear of Jehovah is strong hope, and His sons shall have a place of refuge.

Prov. 14:27 The fear of Jehovah is a fountain of life to turn aside from the snares of death.

Prov. 14:28 In the multitude of people is the king's honor, but in the lack of people is the ruin of the prince.

Prov. 14:29 He who is slow to wrath is of great understanding, but he who is hasty of spirit exalts folly.

Prov. 14:30 A sound heart is the life of the flesh, but envy the rottenness of the bones.

Prov. 14:31 He who presses the poor curses his Maker, but he who honors Him has mercy upon the poor.

Prov. 14:32 The wicked is driven away in his wickedness, but the righteous has hope in his death.

Prov. 14:33 Wisdom rests in the heart of him who has understanding, but among fools it is made known.

Prov. 14:34 Righteousness lifts up a nation, but sin is a shame to any people.

Prov. 14:35 The king's favor is toward a wise servant, but his wrath is against him who causes shame.

Prov. 16:1 The ordering of the heart in man, and the answer of the tongue, is from Jehovah.

Prov. 16:2 All the ways of a man are clean in his own eyes, but Jehovah weighs the spirits.

Prov. 16:3 Roll your works upon Jehovah, and your thoughts shall be established.

Prov. 16:4 Jehovah has made all for His purpose; yea, even the wicked for the day of evil.

Prov. 16:5 Everyone proud in heart is hateful to Jehovah; though hand join in hand, he shall not be unpunished.

Prov. 16:6 By mercy and truth, iniquity is purged, and by the fear of Jehovah men turn away from evil.

Prov. 16:7 When a man's ways please Jehovah, He makes even his enemies to be at peace with him.

Prov. 16:8 Better is a little with righteousness than great gain without right.

Prov. 16:9 A man's heart plans his way, but Jehovah directs his steps.



Prov. 16:10 A divine sentence is in the lips of the king; his mouth does not transgress in judgment.

Prov. 16:11 A just weight and balance are Jehovah's; all the weights of the bag are His work.

Prov. 16:12 It is a hateful thing for kings to commit wickedness; for the throne is established by righteousness.

Prov. 16:13 Righteous lips are the delight of kings, and they love him who speaks right.

Prov. 16:14 The wrath of a king is as messengers of death, but a wise man will quiet it.

Prov. 16:15 In the light of the king's face is life, and his favor is like a cloud of the latter rain.

Prov. 16:16 How much better it is to get wisdom than gold! And to get understanding is rather to be chosen than silver!

Prov. 16:17 The way of the upright is to turn away from evil; he who keeps his way guards his way.

Prov. 16:18 Pride goes before destruction, and a haughty spirit before a fall.

Prov. 16:19 It is better to be of an humble spirit with the lowly than to divide the spoil with the proud.

Prov. 16:20 He who handles a matter wisely shall find good, and whoever trusts in Jehovah, happy is he.

Prov. 16:21 The wise in heart shall be called prudent, and the sweetness of the lips increases learning.

Prov. 16:22 Understanding is a fountain of life to him who has it, but the instruction of fools is folly.

Prov. 16:23 The heart of the wise teaches his mouth, and adds learning to his lips.

Prov. 16:24 Pleasant words are like a honeycomb, sweet to the soul, and health to the bones.

Prov. 16:25 There is a way that seems right to a man, but the end of it is the ways of death.

Prov. 16:26 He who labors works for himself, for his mouth craves it from him.

Prov. 16:27 An ungodly man plots evil, and his lips are like a burning fire.

Prov. 16:28 A perverse man causes fighting, and a whisperer separates chief friends.

Prov. 16:29 A violent man lures his neighbor and makes him go in a way not good.

Prov. 16:30 He shuts his eyes to think of perverse things; moving his lips, he brings evil to pass.

Prov. 16:31 The gray head is a crown of glory, if it is found in the way of righteousness.

Prov. 16:32 He who is slow to anger is better than the mighty, and he who rules his spirit is better than he who takes a city.

Prov. 16:33 The lot is cast into the lap, but the whole disposing of it is from Jehovah.

Prov. 18:1 He that separates himself seeks his own desire; he breaks out against all sound wisdom.

Prov. 18:2 A fool has no delight in understanding, but only that his heart may lay itself bare.

Prov. 18:3 When the wicked comes, scorn also comes, and with shame comes reproach.

Prov. 18:4 The words of a man's mouth are like deep waters; the fountain of wisdom is like a flowing stream.

Prov. 18:5 It is not good to favor the person of the wicked, nor to overthrow the righteous in judgment.

Prov. 18:6 A fool's lips enter into argument, and his mouth calls for strokes.

Prov. 18:7 A fool's mouth is his destruction, and his lips are the snare of his soul.

Prov. 18:8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Prov. 18:9 Also he who is slack in his work is brother to a great destroyer.

From: <http://www.virtualpreacher.org/contemporary-issues/succeeding-on-the-job-part-1/>  
He who is slothful in his work, is a brother to. a great destroyer. - Proverbs 18:9 NKJV

God's interested in what you do for work; He's also interested in how you do it. The truth is, your prospects for the future are determined by your work ethic. For the next few days let's look at some work habits from the book of Proverbs to avoid or acquire if you want God's blessing.

Laziness.

"I went past the field of the sluggard. the ground was covered with weeds, and the stone wall was in ruins. I. learned a lesson. A little sleep. folding of the hands. and poverty will come on you like a bandit" (Pr 24:30-34 NIV). Laziness produces lack just as surely as a thief will rob you. The Bible says lazy people are:  
Procrastinators.

"A little sleep. folding of the hands." They say, "I'll do it tomorrow," but tomorrow never comes.  
Expensive to maintain.

"He who is slothful in his work is a brother to. a great destroyer." They complain, cut corners, cripple businesses and cause hardship.  
Quitters.

They quit before the job's finished. "The lazy man does not roast his game" (Pr 12:27 NIV). He hunts the deer but he won't clean it. Unfinished projects fill his life: half-built cupboards, half-painted rooms, half-tidied garages. Sound familiar?  
Masters of excuses.

"The sluggard says, `There is a lion outside!' or, `I will be murdered in the streets!'" (Pr 22:13 NIV). When he runs out of credible excuses he goes for ridiculous ones. He "will not plow because of winter" (Pr 20:4 NKJV). "You want me to get sick going to work in this weather?" Or if it's warm, "It's way too nice for work!" Whatever your work, do it conscientiously. Don't let laziness rob you of success.

Prov. 18:10 The name of Jehovah is a strong tower; the righteous man runs into it and is safe.

Prov. 18:11 The rich man's wealth is his strong city, and as a high wall in his own mind.

Prov. 18:12 Before shattering, the heart of man is proud, and before honor is humility.

Prov. 18:13 If one answers a matter before he hears, it is folly and shame to him.

Prov. 18:14 The spirit of a man will nourish his sickness, but a wounded spirit who can bear?

Prov. 18:15 The heart of the prudent gets knowledge, and the ear of the wise seeks knowledge.

Prov. 18:16 A man's gift makes room for him, and brings him before great men.

Prov. 18:17 The first in his cause seems just, but his neighbor comes and searches him.

Prov. 18:18 The lot causes arguments to cease, and divides between the mighty.

Prov. 18:19 A brother offended is like a strong city; and their disagreements are like the bars of a fortress.

Prov. 18:20 A man's belly shall be satisfied with the fruit of his mouth; he shall be satisfied with the product of his lips.

Prov. 18:21 Death and life are in the power of the tongue, and those who love it shall eat the fruit of it.

Prov. 18:22 Whoever finds a wife finds good and gets favor from Jehovah.

Prov. 18:23 The poor speaks humble requests, but the rich answers roughly.

Prov. 18:24 A man who has friends may be broken up, but there is a Lover who sticks closer than a brother.

Prov. 19:1 Better is the poor who walks in his integrity than he who is perverse in his lips, and is a fool.

Prov. 19:2 Also without knowledge the soul is not good, and he who hurries with his feet sins.

Prov. 19:3 The foolishness of man perverts his way, and his heart frets against Jehovah.

Prov. 19:4 Wealth makes many friends; but the poor is separated from his neighbor.

Prov. 19:5 A false witness shall not be unpunished, and a breather of lies shall not escape.

Prov. 19:6 Many will beg the favor of a ruler, and all are friends to a man who gives gifts.

Prov. 19:7 All the brothers of the poor man hate him; how much more do his friends go far from him? He pursues them with words, yet they are lacking.

Prov. 19:8 He who gets wisdom loves his own soul; he who keeps understanding shall find good.

Prov. 19:9 A false witness shall not be unpunished, and one speaking lies shall perish.

Prov. 19:10 Luxury is not becoming for a fool; much less for a servant to have rule over princes.

Prov. 19:11 The judgment of a man puts off his anger; and it is his glory to pass over a transgression.

Prov. 19:12 The king's wrath is like the roaring of a lion; but his favor is like dew on the grass.

Prov. 19:13 A foolish son is ruin to his father, and the quarreling of a wife is a never-ending dripping.

Prov. 19:14 Houses and riches are the inheritance of fathers, and a prudent wife is from Jehovah.

Prov. 19:15 Laziness throws one into a deep sleep, and an idle soul shall suffer hunger.

Prov. 19:16 He who keeps the commandment keeps his own soul; he who despises His ways shall die.

Prov. 19:17 He who has pity upon the poor lends to Jehovah, and He will reward his dealing to him.

Prov. 19:18 Chasten your son while there is hope, and do not set your soul on making him die.

Prov. 19:19 A man of great wrath shall suffer punishment; for if you deliver him yet you must do it again.

Prov. 19:20 Hear advice, and receive instruction, so that you may be wise in your latter end.

Prov. 19:21 There are many purposes in a man's heart, but the counsel of Jehovah shall stand.

Prov. 19:22 The charm of a man is his kindness, and a poor man is better than a liar.

Prov. 19:23 The fear of Jehovah tends to life, and he rests satisfied; he shall not be visited with evil.

Prov. 19:24 A lazy one puts his hand in a dish, and he will not return it to his mouth.

Prov. 19:25 Strike a scorner, and the simple will beware; reprove one who has understanding, and he will understand knowledge.

Prov. 19:26 He who assaults his father and chases away his mother is a son who causes shame and brings reproach.

Prov. 19:27 My son, cease to hear the discipline, only to stray from the words of knowledge.

Prov. 19:28 An ungodly witness scorns judgment, and the mouth of the wicked devours iniquity.

Prov. 19:29 Judgments are prepared for scorners, and stripes for the back of fools.



Prov. 20:1 Wine is a mocker, strong drink is raging, and whoever goes astray by it is not wise.

Prov. 20:2 The fear of a king is as the roaring of a lion; whoever stirs him up to anger sins against his own soul.

Prov. 20:3 It is an honor for a man to cease from strife, but every fool exposes himself.

Prov. 20:4 The lazy one will not plow; after the autumn he shall beg in harvest and have nothing.

Prov. 20:5 Wisdom in the heart of man is like deep water, but a man of understanding will draw it out.

Prov. 20:6 Most men will proclaim each his own goodness, but a faithful man who can find?

Prov. 20:7 The just walks in his integrity; his sons are blessed after him.

Prov. 20:8 A king who sits in the throne of judgment scatters away all evil with his eyes.

Prov. 20:9 Who can say, I have made my heart clean; I am pure from my sin?

Prov. 20:10 Different kinds of weights, different kinds of measures, both are hateful to Jehovah.

Prov. 20:11 Even a child is known by his own doings, whether his work is pure and whether it is right.

Prov. 20:12 The hearing ear and the seeing eye, Jehovah has made both of them.

Prov. 20:13 Do not love sleep, lest you come to poverty; open your eyes and you shall be satisfied with bread.

Prov. 20:14 It is bad! Bad, says the buyer; but when it is left to him, then he boasts.

Prov. 20:15 There is gold and a multitude of rubies; but the lips of knowledge are a rare jewel.

Prov. 20:16 Take the garment of him who is surety for a stranger; and take a pledge from him for strangers.

Prov. 20:17 Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel.

Prov. 20:18 Purposes are established by counsel; and with good advice make war.

Prov. 20:19 A gossip is a revealer of secrets; so do not mix with him who flatters with his lips.

Prov. 20:20 Whoever curses his father or his mother, his lamp shall be put out in deep darkness.

Prov. 20:21 An inheritance gotten hastily in the beginning, even the end of it shall not be blessed.

Prov. 20:22 Do not say, I will repay evil; wait on Jehovah, and He will save you.

Prov. 20:23 Different kinds of weights are hateful to Jehovah, and a false balance is not good.

Prov. 20:24 Man's steps are of Jehovah; how can a man then understand his own way?

Prov. 20:25 It is a snare to a man to say rashly, A holy thing, and afterward vows to ask about it.

Prov. 20:26 A wise king scatters the wicked and brings the wheel over them.

Prov. 20:27 The spirit of man is the lamp of Jehovah, searching all the inward parts of the belly.

Prov. 20:28 Mercy and truth preserve the king; and his throne is upheld by mercy.

Prov. 20:29 The glory of young men is their strength; and the beauty of old men is the gray head.

Prov. 20:30 The stripes of a wound cleanses away evil, and strokes the inward parts of the belly.

Prov. 21:1 The king's heart is in the hand of Jehovah as the rivers of water; He turns it wherever He will.

Prov. 21:2 Every way of a man is right in his own eyes, but Jehovah ponders the hearts.

Prov. 21:3 To do justice and judgment is more pleasing to Jehovah than sacrifice.

Prov. 21:4 A high look, a proud heart, and the plowing of the wicked, is sin.

Prov. 21:5 The thoughts of the diligent tend only to plenty; but the thoughts of everyone who is hasty only to poverty.

Prov. 21:6 The getting of treasures by a lying tongue is a vanity tossed to and fro by those who seek death.

Prov. 21:7 The robbery of the wicked shall destroy them, because they refuse to do judgment.

Prov. 21:8 The way of a guilty man is perverted; but the pure, his work is right.

Prov. 21:9 It is better to dwell in a corner of the housetop than with a quarrelsome woman and to share a house.

Prov. 21:10 The soul of the wicked desires evil; his neighbor finds no favor in his eyes.

Prov. 21:11 When the scorner is punished, the simple is made wise; and when the wise is instructed, he receives knowledge.

Prov. 21:12 The righteous wisely considers the house of the wicked; but God overthrows the wicked for their wickedness.

Prov. 21:13 Whoever stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Prov. 21:14 A gift in secret quiets anger; and a bribe in the bosom quiets strong wrath.

Prov. 21:15 It is joy to the just to do judgment, but ruin shall be to the workers of iniquity.

Prov. 21:16 The man who wanders out of the way of understanding shall rest in the assembly of departed spirits.

Prov. 21:17 He who loves pleasure shall be a poor man; he who loves wine and oil shall not be rich.

Prov. 21:18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

Prov. 21:19 It is better to dwell in the wilderness than with a quarrelsome and angry woman.

Prov. 21:20 A desirable treasure and oil are in the home of the wise; but a foolish man swallows it up.

Prov. 21:21 He who follows after righteousness and mercy finds life, righteousness, and honor.

Prov. 21:22 A wise one scales the city of the mighty and brings down the strength of its hope.

Prov. 21:23 Whoever keeps his mouth and his tongue keeps his soul from troubles.

Prov. 21:24 Proud, haughty scorner is his name, he who deals in proud wrath.

Prov. 21:25 The desire of the lazy man kills him, for his hands have refused to work.

Prov. 21:26 He covets greedily all the day long; but the righteous gives and spares not.

Prov. 21:27 The sacrifice of the wicked is hateful to God; how much more when he brings it with a wicked mind?

Prov. 21:28 A false witness shall perish, but the man who hears speaks on and on.

Prov. 21:29 A wicked man hardens his face, but the upright establishes his way.

Prov. 21:30 There is no wisdom nor understanding nor counsel against Jehovah.

Prov. 21:31 The horse is prepared for the day of battle; but safety is from Jehovah.

Prov. 22:1 A good name is rather to be chosen than great riches; and loving favor rather than silver or gold.

Prov. 22:2 The rich and poor meet together; Jehovah is the maker of them all.

Prov. 22:3 A prudent one foresees the evil and hides himself, but the simple pass on and are punished.

Prov. 22:4 By humility and the fear of Jehovah are riches and honor and life.

Prov. 22:5 Thorns and snares are in the way of the perverse; he who keeps his soul shall be far from them.

Prov. 22:6 Train up a child in the way he should go; and when he is old, he will not depart from it.

Prov. 22:7 The rich rules over the poor, and the borrower is servant to the lender.

Prov. 22:8 He who sows iniquity shall reap vanity; and the rod of his anger shall fail.

Prov. 22:9 He who has a bountiful eye shall be blessed; for he gives of his bread to the poor.

Prov. 22:10 Cast out the scorner, and fighting shall go out; yes, quarrels and shame shall cease.

Prov. 22:11 He who loves pureness of heart, grace is on his lips; the king shall be his friend.

Prov. 22:12 The eyes of Jehovah keep knowledge, and He overthrows the words of the transgressor.

Prov. 22:13 The lazy one says, There is a lion outside; I shall be killed in the streets.

Prov. 22:14 The mouth of strange women is a deep pit; those despised by Jehovah shall fall there.

Prov. 22:15 Foolishness is bound in the heart of a child; the rod of correction shall drive it far from him.

Prov. 22:16 He who crushes the poor to multiply for himself, and he who gives to the rich, only to come to poverty.

Prov. 22:17 Bow down your ear, and hear the words of the wise, and apply your heart to My knowledge.

Prov. 22:18 For it is a pleasant thing if you keep them within you; they shall all be fitted in your lips,

Prov. 22:19 so that your trust may be in Jehovah, I have made known to you this day, even to you.

Prov. 22:20 Have I not written to you excellent things in counsels and knowledge,

Prov. 22:21 that I might make you know the sureness of the words of truth; to return the words of truth to those who send to you?

Prov. 22:22 Do not rob the poor, because he is poor; nor press down the afflicted in the gate;

Prov. 22:23 for Jehovah will plead their cause, and strip the soul of those who plunder them.



Prov. 22:24 Make no friendship with an angry man; and you shall not go up with a man of fury,

Prov. 22:25 lest you learn his ways and get a snare to your soul.

Prov. 22:26 Be not one of those who strike hands, of those who are sureties for debts.

Prov. 22:27 If you have nothing to pay, why should he take away your bed from under you?

Prov. 22:28 Do not remove the old landmark which your fathers have set.

Prov. 22:29 Do you see a man diligent in his business? He shall stand before kings; he shall not stand before unknown men.

Prov. 23:1 When you sit down to eat with a ruler, look carefully at what is before you;

Prov. 23:2 and put a knife to your throat, if you are a man given to appetite.

Prov. 23:3 Do not desire his delicacies, for they are deceitful food.

Prov. 23:4 Do not labor to be rich; cease from your own understanding.

Prov. 23:5 Will your eyes fly on it? And it is gone! For surely it makes wings for itself; it flies into the heavens like an eagle.

Prov. 23:6 Do not eat the bread of him who has an evil eye, nor desire his dainty foods;

Prov. 23:7 for as he thinks in his heart, so is he; Eat and drink, he says to you, but his heart is not with you.

Prov. 23:8 Your bit which you have eaten, you shall vomit up, and spoil your pleasant words.

Prov. 23:9 Do not speak in the ears of a fool, for he will despise the wisdom of your words.

Prov. 23:10 Do not remove the old landmarks, and do not enter into the fields of the fatherless;

Prov. 23:11 for their Redeemer is mighty; He shall plead their cause with you.

Prov. 23:12 Apply your heart to instruction and your ears to the words of knowledge.

Prov. 23:13 Do not withhold correction from a boy, for if you beat him with the rod, he will not die.

Prov. 23:14 You shall beat him with the rod, and shall deliver his soul from hell.

Prov. 23:15 My son, if your heart is wise, my heart shall rejoice, even mine.

Prov. 23:16 Yea, my heart shall rejoice when your lips speak right things.

Prov. 23:17 Do not let your heart envy sinners; but be in the fear of Jehovah all the day long.

Prov. 23:18 For surely there is a hereafter, and your hope shall not be cut off.

Prov. 23:19 My son, hear and be wise, and guide your heart in the way.

Prov. 23:20 Do not be among those who drink much wine, among gluttons for flesh for themselves,

Prov. 23:21 for the drunkard and the glutton lose all, and sleepiness shall clothe a man with rags.

Prov. 23:22 Listen to your father who sired you, and do not despise your mother when she is old.

Prov. 23:23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

Prov. 23:24 The father of the righteous shall greatly rejoice; and he who fathers a wise child shall have joy from him.

Prov. 23:25 Your father and your mother shall be glad, and she who bore you shall rejoice.

Prov. 23:26 My son, give Me your heart, and let your eyes watch My ways.

Prov. 23:27 For a harlot is a deep ditch, and a strange woman is a narrow pit.

Prov. 23:28 She also lies in wait as for prey, and increases the treacherous among men.

Prov. 23:29 Who has woe? Who has sorrow? Who has fighting? Who has babbling? Who has wounds without cause? Who has redness of eyes?

Prov. 23:30 Those who stay long at the wine, those who go to seek mixed wine.

Prov. 23:31 Do not look upon the wine when it is red, when it gives its color in the cup, when it goes down smoothly

Prov. 23:32 At the last it bites like an asp and stings like an adder.

Prov. 23:33 Your eyes shall look upon strange women and your heart shall speak perverse things.

Prov. 23:34 Yes, you shall be as one who lies down in the middle of the sea, or as one who lies upon the top of a mast,

Prov. 23:35 saying, They struck me; I was not sick; they beat me, but I did not know it. When I awaken, I will add more. I will seek it again.

Prov. 29:1 A man who hardens his neck when reprov'd shall be suddenly broken, and there will be no healing.

From: [http://www.letgodbettrue.com/proverbs/29\\_01.htm](http://www.letgodbettrue.com/proverbs/29_01.htm)

Proverbs 29:1

He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The LORD is patient and longsuffering. He is gracious and merciful. But He is not so forever! The man rejecting His many offers of wisdom and correction will be destroyed without warning. And there will be no recovery from the judgment. Rebellion and stubbornness are heinous sins against the most high God, and He will not overlook them.

Here is one of the most frightening warnings in Scripture ... for those who play with sin and rebel against reproof. Wise readers will read, consider, and remember this grave description of how God deals with scorners. This text ought to be in every church bulletin and on the face of every pulpit, for rejecting preaching and Scripture is horribly serious! Parents sometimes say, "Don't make me say it again." And so does the LORD of heaven!

God reproveth by various means - parents, friends, magistrates, ministers, conscience, Scripture, the Spirit, circumstances, and nature. But many harden their neck - or rebel - by rejecting His correction outright or hearing it without changing (II Kgs 17:14; Neh 9:16,29). By many reproofs, God is fair and kind. By despising His fairness and kindness, men deserve the severe judgment He sends, for it is a brutish error (5:12; 10:17; 12:1).

The LORD will come in His timing to destroy such men. No matter what efforts they make for protection, or how highly others esteem them, He will crush and destroy them (6:12-15; 28:18; Is 30:12-14; Zech 7:11-14; I Thess 5:2-3). And the ruin of their lives will be without healing or recovery. God will laugh (1:22-31). See the notes on 1:26. God turned Lot's life upside down with pregnant daughters for daily ignoring his vexed soul.

In this day of effeminate and carnal Christianity, this warning falls on deaf ears. They have created a god to their own liking who is "watching from a distance" and overlooks their sins (Ps 50:21). But what does He say? "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Ps 50:22).

Rebellion and stubbornness are heinous sins, regardless of outward worship (I Sam 15:22-23). The LORD counts rebellion as witchcraft, and stubbornness as idolatry and iniquity. Careful listening and obedience are far more important than formal service. Because Saul rejected God's reproofs, He ripped the kingdom from him irretrievably.

When God saw man's great wickedness 1536 years after Creation, He sent Noah to preach and warn them for 120 years (Gen 6:1-7). When they rejected that kindness, He suffocated every single one, young and old, in the waters of the Flood (Gen 7:21-24).

Consider Pharaoh, who hardened his neck against Moses' reproofs. The LORD despised Egypt and desolated their nation from every angle! Suddenly their firstborn were dead and Pharaoh suffocated at sea! Eli's sons rejected their father's rebukes, so the LORD killed them both in one day! Judas hardened his neck against the most gracious Reprover ever, and he scattered his own bowels in an open field on his way to an eternity in hell!

Ahab, king of Israel, married the wicked Jezebel, who stirred him up to do evil (I Kgs 21:25). They both rejected the reproofs of Elijah. Ahab, though disguised and in armor, was killed by a chance arrow (I Kgs 22:34-35). The blessed God had Jezebel thrown from an upper window, trampled by a horse, and eaten by dogs (II Kgs 9:30-37). Glory!

God saw Nebuchadnezzar's great pride and wickedness, so He sent Daniel and his friends with warning reproofs (Dan 1:17-20; 2:24-30,46-48; 3:24-30; 4:19-27). But when the great king rebelled, He reduced him to an animal for seven years (Dan 4:28-33). He could have had a lengthening of his tranquility, but he chose to harden his neck! Only by exceptional mercy did Nebuchadnezzar's humility remedy the situation (Dan 4:34-37).

God loved His people Israel. But when they had mocked His messengers, despised His words, and misused His prophets, His wrath against them rose until there was no remedy (II Chron 36:15-17). He sent Nebuchadnezzar with the Babylonian armies to utterly destroy them without regard for young, or old, or females. Consider it well!

In mercy, He gave Israel another chance 70 years later, when He blessed their regathering to Jerusalem. But they again rejected His prophets, apostles, and then His blessed Son; so He sent the Roman armies to obliterate them by indescribable atrocities! Yet He warned by Daniel and for forty years before doing it (Matt 21:33-46; Luke 19:41-44; Acts 2:40).

The church at Thyratira allowed a false prophetess named Jezebel to compromise the purity of the gospel (Rev 2:20). The Lord Jesus Christ gave her only "a space of time to repent," then He purposed to destroy her and her followers with death (Rev 2:21-23). Are you in your "space of time" for some sin for which you have been often reproofed?

If you are froward - difficult or rebellious - the LORD will treat you the same way. "With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward" (Ps 18:26). God "repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face" (Deut 7:10).

How do you hear preaching? God does not owe any man truth or wisdom; if you neglect or reject correction, He will judge you severely. See the comments on 1:26 and 28:9. One of the basic lessons of Proverbs is to humbly receive instruction, lest you be classified and judged as a scorner. See the comments on 9:12; 13:1; 15:12; 21:29; and 28:14.

To refuse instruction is to despise your own soul, for you deprive yourself of the best thing in life and bring destruction upon yourself (15:32). What folly! When you sin against the correction and instruction of wisdom, you wrong your own soul; when you hate reproof, you love death (8:36). For God is coming to destroy you! What folly!

Reader, what sin in your life has been often reprov'd? Has it been preached against? Does your conscience smite you? Have others warn'd you? Have you been remind'd of it from others sources and by other means? The clock is ticking. The longsuffering of God is expiring. Judgment is coming. Flee! Repent! Today! Before it is irremediably too late!

Daniel said it well to Nebuchadnezzar, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility" (Dan 4:27). But the king refused the mercy and brought upon himself horrible judgment.

There is no hiding from this dread Sovereign! All the thoughts and intents of your heart, and your secret sins, are naked and opened to Him (Heb 4:12-13). "Be sure your sin will find you out" (Num 32:23)! "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal 6:7). Tremble before Him today!

Jesus is LORD! He may be your Saviour; but He is your LORD! Every tongue shall confess He is LORD in the Day of Judgment (Phil 2:9-11). He has the keys of hell and death (Rev 1:18); when He opens, no man shuts; when He shuts, no man opens (Rev. 3:7). If you are resisting His warnings to give up any sin, you face dreadful consequences.

He breaks His enemies into shivers - small fragments, as a rod of iron shatters pottery (Ps 2:9; Rev 2:27). And He will laugh at them and have them in derision (Ps 2:4)! If a man will hear His teaching and fall on Him in repentance, he will be broken; but if He must fall on a rebellious man, He will grind that man to powder (Matt 21:44)!

Prov. 29:2 [When the righteous increase, the people rejoice; but when the wicked rule, the people mourn.](#)

Prov. 29:3 [Whoever loves wisdom rejoices his father; but a companion of harlots wastes wealth.](#)

Prov. 29:4 [The king establishes the land by judgment; but he taking bribes tears it down.](#)

Prov. 29:5 [A man who flatters his neighbor spreads a net for his feet.](#)

Prov. 29:6 [In the sin of an evil man there is a snare; but the righteous sings and rejoices.](#)

Prov. 29:7 The righteous knows the plea of the poor; the wicked cares not to know it.

Prov. 29:8 Scornful men bring a city into a snare, but the wise turn away wrath.

Prov. 29:9 If a wise man contends with a foolish man, whether he rages or laughs, there is no rest.

Prov. 29:10 Men of blood hate the upright; but the just seek his soul.

Prov. 29:11 A fool speaks all his mind; but a wise one keeps it in until afterwards.

Prov. 29:12 If a ruler listens to lies, all his servants are wicked.

Prov. 29:13 The poor and the deceitful man meet together; Jehovah gives light to the eyes of both.

Prov. 29:14 A king who truly judges the weak, his throne shall be established forever.

Prov. 29:15 The rod and rebuke give wisdom, but a boy sent off causes shame to his mother.

Prov. 29:16 When the wicked are multiplied, sin increases; but the righteous shall see their fall.

Prov. 29:17 Correct your son, and he shall give you rest; yea, he shall give delight to your soul.



Prov. 29:18 Where there is no vision, the people perish; but he who keeps the law, he is blessed.

Prov. 29:19 A servant will not be corrected by words, for though he understands, he will not answer.

Prov. 29:20 Do you see a man hasty in his words? There is more hope for a fool than for him.

Prov. 29:21 He pampering his servant from youth, that one in his latter days shall be his successor.

Prov. 29:22 An angry man stirs up fighting, and a furious man abounds in sin.

Prov. 29:23 A man's pride shall bring him low; but honor shall uphold the humble in spirit.

Prov. 29:24 He who shares with a thief hates his own soul; he hears an oath and does not tell.

Prov. 29:25 The fear of man brings a snare, but whoever puts his trust in Jehovah shall be safe.

Prov. 29:26 Many seek the ruler's favor; but each man's judgment comes from Jehovah.

Prov. 29:27 An unjust man is a hateful thing to the just; and he who is upright in the way is hateful to the wicked.

Prov. 31:1 The words of King Lemuel, the prophecy which his mother taught him.

Prov. 31:2 What, my son? And what, the son of my womb? And what, the son of my vows?

Prov. 31:3 Do not give your strength to women, nor your ways to that which destroys kings.

Prov. 31:4 It is not for kings, O Lemuel, not for kings to drink wine; nor for princes to lust for strong drink;

Prov. 31:5 lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Prov. 31:6 Give strong drink to him who is ready to perish, and wine to those who are of heavy hearts.

Prov. 31:7 Let him drink, and forget his poverty, and remember his misery no more.

Prov. 31:8 Open your mouth for the dumb, for the cause of all the sons of those passing away.

Prov. 31:9 Open your mouth, judge righteously, and plead the cause of the poor and needy.

Prov. 31:10 Who can find a woman of virtue? For her value is far above rubies.

Prov. 31:11 The heart of her husband trusts safely in her, so that he shall have no need of plunder.

Prov. 31:12 She will do him good and not evil all the days of her life.

Prov. 31:13 She seeks wool and flax, and works willingly with her hands.

Prov. 31:14 She is like the merchants' ships; she brings her food from afar.

Prov. 31:15 She also rises while it is still night, and gives food to her household, and a share to her young women.

Prov. 31:16 She considers a field, and buys it; with the fruit of her hands she plants a vineyard.

Prov. 31:17 She binds her loins with strength, and makes her arms strong.

Prov. 31:18 She sees that her merchandise is good; her lamp does not go out by night.

Prov. 31:19 She lays her hands to the spindle, and her hands hold the distaff.

Prov. 31:20 She stretches out her hand to the poor; yea, she reaches forth her hands to the needy.

Prov. 31:21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.

Prov. 31:22 She makes herself coverings; her clothing is silk and purple.

Prov. 31:23 Her husband is known in the gates, when he sits among the elders of the land.

Prov. 31:24 She makes fine linen and sells it, and delivers girdles to the merchants.

Prov. 31:25 Strength and honor are her clothing; and she shall rejoice in time to come.

Prov. 31:26 She opens her mouth with wisdom; and in her tongue is the law of kindness.

Prov. 31:27 She looks well to the ways of her household, and does not eat the bread of idleness.

Prov. 31:28 Her sons rise up and call her blessed; her husband also, and he praises her.

Prov. 31:29 Many daughters have done well, but you excel them all.

Prov. 31:30 Favor is deceitful, and beauty is vain, but a woman who fears Jehovah, she shall be praised.

Prov. 31:31 Give her of the fruit of her hands; and let her own works praise her in the gates.

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PRINTED BY MORRISON AND GIBB LIMITED,

FOR

T. & T. CLARK, EDINBURGH.

LONDON : SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.

NEW YORK | CHARLES SCRIBNER & SONS.

TORONTO : FLEMING H. REVELL COMPANY.

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THE INTERNATIONAL CRITICAL COMMENTARY

A

CRITICAL AND EXEGETICAL  
COMMENTARY

THE BOOK OF PROVER

BY

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1899

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INTRODUCTION.

r. NAMES.

i. The Masoretic title is *Prorcrhs of Solomon* ,

*Mishle Shldmo*, by the later Jews usually abridged to *MisMe*). That this is old appears to be shown by the (irk. (6 1! ) title *TTupoifiui* (the .subscription is simply 77. in Cod. B, TT. SaAo/iwrros in K, TT. 2oA. in A and C). The name might naturally have been suggested by i K. 4-" - (^-), but would originally have been given to the collection io -22 1(; , whence it would have been extended to the whole book as additions were made to it from time to time. That this was the common Talmudic title is shown by Bertheau.\* On the meaning of *mashal* and its synonyms see notes on i 1 -" within.

2. By early Christian writers the book was commonly called *Wisdom* or *All-virtuous Wisdom*^ r/ *Tram/aero?* iro^ a, names which were also given to *Ben-Sim* (*Rcclesiasticus*) and *Wisdom of Solomon*. \ Other designations were r/ *ao^/ /^Ao?* ( I )ionys. of Alex.) and r/ *TruiSuywi/a/ cro^t x* (Greg. Nax. Ornt. T[]). U hether this &lt;rociui represents an ancient Heb. title r;:rn is uncertain. *Krit/sche* (*Die Weisheit Jesus- SiracVs*, Einl. p. xx) holds that the name o-o&lt;iu given to *Ben-Sim* bears witness to a similar n; .me for our *Proverbs* ; but this is not certain. It is possible that the title *Wisdom* was common in Jewish circles, and thence passed to the Christians; so *Hegesippus* (quoted by *Kuseb. /// / . ///&gt;.*) refers the

vi INTRODUCTION

designation to unwritten Jewish tradition." But in that case it would be rather a descriptive term than the official title, and in the former sense we may naturally take the Talmudic name Book of Wisdom\* In the same way we may explain the somewhat curious fact that the Midrash on Proverbs begins by citing Job 28 - : "and wisdom, where can it be found?" the author has merely in mind the fact that Proverbs deals with wisdom, which term was obviously used to define the contents of all the philosophical books. j

## 2. DIVISIONS.

The divisions of the Book indicated in the text itself are as follows :

- I. A group of discourses on wisdom and wise conduct (1-9) :
  - i. General title (i 1 ), purpose of the Book (i 2-c ), central or fundamental principle (i 7 ) ; 2. Warning against consorting with sinners (i<sup>^</sup> J ) ; 3. Wisdom s appeal (i\*- 33 ) ; 4. Wisdom as guardian against bad men and women (2) ; 5. Advantages attending obedience to the sage s instruction, the fear of Yahweh, and devotion to wisdom (3) ; 6. Exhortation to obey the sage (4) ; 7. Warning against unchaste women (5) ; 8. Three paragraphs, against suretyship, indolence, slander, here misplaced (6 1 " 19 ) ; 9. Warning against unchaste women (6 -<sup>^</sup> } ; 10. A similar warning (7) ;
  - ii. Function of Wisdom as controller of life, and as attendant of Yahweh in the creation of the world (8) ; 12. Wisdom and Folly contrasted as hosts (g 1 -- 13 - 18 ), and an interjected, misplaced paragraph of apophthegms on wisdom (9 M2 )-
- II. A collection of aphorisms in couplet form (io 1 -22 lc ).
- III. Two collections of aphoristic quatrains (22 17 -24 22 , and 24 \*).
- IV. A collection of aphoristic couplets (25-29).
- V. A collection of discourses of various characters (30. 31) : the " words of Agur " (so 1 -\*) ; the certainty of God s word (30\* fi ) ;

\* ncan IED, the name given to Proverbs in Tosephot Baba Bathra, 14 b.

t See Hermann Deutsch, Die Sprllche Salomos nach der aiiffassung im Talmud

und Midrasch, 1885. Deutsch also cites a synagogal prayer of the 13th century, in which Proverbs is styled n-um 12D ; but this hardly proves anything for the earliest times.

## STRUCTURE OF THE MATERIAL

prayer for moderate circumstances (30 7 - ;| ) ; against slandering servants (30" ) ; a collection of aphorisms citing certain things arranged in groups of fours (30"- ;; ) ; instruction to a king (v ) : description of a model housewife (31" I " ;1 ).

The purpose of all these sections is the inculcation of certain cardinal social virtues, such as industry, thrift, discretion, truthfulness, honesty, chastity, kindness, forgiveness, warning against the corresponding vices, and praise of wisdom as the guiding principle of life. If we compare Proverbs in this regard with *licn-Sira*, we find that the latter, while it deals in general with the same moral qualities, goes more into detail in the treatment of social relations, and has more to say of manners as distinguished from morals.

### 3. STRUCTURE OF THE MATERIAL.

The divisions indicated above suggest, by their differences of tone and content, that the Book has been formed by the combination of collections of various dates and origins. It is not probable that one man was the author of the philosophical discourses of chs. 1-9, the pithy aphorisms of 10-22, the quatrains of 22<sup>^</sup>-24, the couplets of 25-29, and the mixed material of 30-31.

A similar conclusion is indicated by the repetitions which occur in the Book. Thus, as between II. and III. we find variant couplets : cf. 1 1 1 " and 22- 1 -- 7 ; 18 " and 24- ; identical lines : 11" and 24 ; 13 - and 24-" ; 14 and 24 ; 20 " and 24-- . As between II. and IV.: identical couplets : cf. 18 s and 26--; 19 and 28 ; i &lt;/ and 26 " ; 20" and 27 " ; 21 "and 25- ; 22" and 27 -; variant couplets: 12 u and 28 1 1 ; 13 L 4 and 29 1 " ; 15" " and 25"; 16 &gt; and 25 ; 16- s and 26 2l) ; 22 - and 29 " ; 22 1:: and 26"; identical lines : 10 and 29 " ; 15 \* and 29- ; 19 and 27 " . As between III. and IV., an identical line : cf. 24- and 28- . Cf. also 6 " with 24 "" ! " ;1 .

From these repetitions we infer that the collectors of II., III., IV., were mutually independent no one of them was acquainted



with the work of the others. In I. and Y. we find no matter that can be called repetition ; the peculiar tone of each of these divisions kept it apart from tin; others; 6 1 " and y " 1 - are misplaced.

## viii INTRODUCTION

Subdivisions or smaller collections also appear to be indicated by repetitions within each of the three middle sections. Within II.: identical or equivalent couplets: 10 and i5 2 "; io 2 and 1 1 4 ; ii 1 " and iy ls and 20 " ; 13" and 14- ; i4 12 and i6 2: (and cf. 2i L&gt;u ) ; i4 2 " and ig 4 ; i6 2 and 21" ; 19 " and 19 - ; 20" and 20 L&gt;! ; 21 - and 2i w ; identical or equivalent lines: 10" and io n ; io s and io" (perhaps scribal error); io r&gt; and i8 n ; io 27 and 19" ; n 1:; and 2o w ; n 14 and 15-; n 21 and 16% i2 14 and i3 2 ; i4 31 and 17" ; 15 " and i8 12 ; i6 LS and i8 12 ; i9 12 and 2O 2 . Within III. : couplets or lines : 22 s and 23" ; 22 2S and 23 10 (the couplets which in 23 1 "- form one quatrain are in 22 2;! - 2S divided between two quatrains) ; 23 17tt and 24^ ; 23"\* and 24 14 (a similar division of couplets) ; on 23 ;! -" see notes. Within IV. : 28 12 and 29 2 .

In some cases these latter repetitions may be scribal errors. Ewald, Delitzsch, and others, endeavor to determine the limits of the smaller subdivisions, which are held to be indicated sometimes by similarity of material, sometimes by catch-words ; see the notes. The paragraphal divisions are obvious in I. and V., and in parts of III. and IV. ; in II. the absence of logical arrangement makes it very difficult, if not impossible, to recognize any such paragraphs, and the divisions which have been suggested are commonly arbitrary and useless, as is pointed out within.

The misplacement of certain passages, as 4 1S , 6 1 " 5 &lt;K M9 , 9 7 " 12 , and of a number of lines in II. is discussed in the notes.

## 4. RHYTHM AND PARALLELISM.

i. Hebrew poetry, as is now generally agreed, has neither metre in the Greek and Latin sense, nor systematic rhyme ; there are occasional sequences of syllables, which may be called iambic, trochaic, anapaestic, etc., and occasional assonances or rhymes ; but these are of irregular occurrence, and obviously do not belong to the essence of the form of the verse.\*

\* On the rhythmical form of Hebrew poetry see J. Ley, *Gruitzuge des Rhythmus* etc., 1875, and *Leitfaden der Metrik*, 1887 ; G. Bickell, *Carmina Vet. Test. metrica*, 1882, his additions in *Zeitschr. f. Kath. Theol.*, 1885-1886, and the introductory remarks to his *Kritische Bearbeitung d. Proverbien* in the *Wiener Zeitschr. f. d. Kunde d. Morgenlandes*, 1891 ; C. A. Briggs, *Biblical Studies* 3, 1891, *Hebraica*, 1887, 1888, *General Introduction to the Study of Holy Scripture*, 1899, chs. xiv-xvii ;

## RHYTHM AXI) PARALLELISM j x

The rhythmical form of the poetic line or verse is marked not by the number of words or syllables, but by the number of accents or beats. The accent of each word or group of words is fixed by the laws of Hebrew accentuation; accepting the Masoretic system as correct (and we have nothing else to guide us), we can with reasonable probability determine the number of beats in any line. The chief source of uncertainty lies in the presence of possibly unaccented words, which are to be combined into rhythmical unity with following words ; such are short prepositions, conjunctions, negatives, and nouns defined by following nouns (*sfatim constructi*). These may or may not have an accent; in determining this point we may sometimes be aided by the Masoretic punctuation (the *Maqqef* or hyphen), which gives the pronunciation of the seventh century of our era; but this is not always decisive, and we must, in the last instance, be guided by the general nature of the rhythm.

In order to avoid the possibly misleading suggestions of the terms "dimeter, trimeter, tetrameter, pentameter, hexameter," etc., the lines are here called binary ("having two beats"), ternary, or quaternary. For the guidance of the English reader (the translation rarely giving the rhythmical form of the Hebrew) the rhythmical definition of every couplet is marked in the commentary ; thus, ternary means that both lines of the couplet are ternary, ternary-binary that the first line is ternary and the second line binary, etc.

In Proverbs the lines are arranged almost without exception in couplets (distichal). A certain number of triplets occur (tristichal), and these must be dealt with every one for itself. The presence of triplets, even in a passage predominantly distichal, must be admitted to be possible. In some cases the third line appears to be a corruption of some other line, or the remains of a separate couplet, or an erroneous scribal insertion ; where there is no reasonable ground of suspicion, beyond the irregularity, the

triplet form must be accepted.

2. Strophes (quatrains and other forms) occur in all parts of the Book except II. It is not to be assumed that a discourse

## X INTRODUCTION

must be strophic in form ; in every case the question must be decided by the logical connection of the material.\*

The principle of arrangement by couplets and strophes may properly be used for the criticism of the text, always, of course, with due caution; it may easily be pressed too far.

3. The form of the parallelism varies in the different Sections. In I. it may be said to be, in accordance with the tone of the discourses, wholly synonymous ; the apparent exceptions are 3- 2 ~ y&gt; , 9 8 , all occurring in misplaced or doubtful paragraphs. II. divides itself into two parts : in chs. 10-15 the form is antithetic, in 16-22 the couplets are mostly comparisons and single sentences, with a few antitheses. III. is made up of synonymous lines, except 24. IV. shows a division into two parts : in chs. 25-27 we find comparisons and single sentences, except in 25-, 26 - - u , which contains antitheses, while in chs. 28. 29 the two forms are nearly equal in number (33 antithetic couplets, 22 comparisons and single sentences) . In V. the parallelism is, with a few exceptions (see 2 O i2.24-28 ^ i 30 ), synonymous.

So far, then, as the rhythmical form may be regarded as an indication of origin we must put in one group chs. 10-15 and \* part of chs. 28. 29, and in another group chs. 16-22, 25-27 and part of chs. 28. 29. I. and V. stand by themselves, and III. stands midway between II., IV., and I.

If we compare the rhythmical forms of Proverbs and the Psalter, we find that most of the Psalms, being connected discourses, resemble I.; the aphoristic ^ 37 shows the same variations as II., III., IV. Lamentations is rhythmically unique, but belongs in the same general category as I., as does also Canticles.

## 5. THOUGHT.

Proverbs may be described as a manual of conduct, or, as Bruch calls it, an " anthology of gnomes." Its observations relate

to a number of forms of life, to affairs domestic, agricultural, urban (the temptations of city life), commercial, political, and military.

\* On strophic structure in the Old Testament see, besides the works mentioned above, D. H. Müller, *Die Propheten*. 1895, and *Strophenbau und Kespension*, 1898.

## THOUGHT xi

Many of the sayings are simply maxims of commonsense prudence, enjoining industry and caution (6 1 "- io 4 VI ii 1 1 i2 u

20

14-" i6 2&lt;! 20 ! 23 1 -" 25 2 8 s 30 1 ", etc.), sometimes with what seems to be a humorous or sarcastic turn (6 ;; ~" 19- 23"" 30-"). The most are ethical, inculcating lessons of truth and general goodness. A religious tone is found in different degrees in different sections : in I., if we omit the cosmogonic hymn in ch. 5, the references to God occur almost exclusively in chs. 1-3, and there partly in passages (such as 2 5 ~ s 3 L&gt;7 " :r&gt; ) which appear to be editorial insertions; the divine name is mentioned most frequently in II. (21 times in chs. 10-15, T 3 time.; in chs. 16. 17, 21 times in 18-22 " ) ; in III. there are 6 occurrences, and 8 in IV. (2 in chs. 25-27, and 6 in chs. 28. 29) ; in V. a reference to God is found only in 30--" (3 times). It appears then that II. is relatively more religious, the rest of the Book more definitely ethical.

None of the aphorisms, however, not even such as " go to the ant, thou sluggard," or "answer a fool according to his folly," or the tetrads in ch. 30, are popular proverbs or folk-sayings. They are all reflective and academic in tone, and must be regarded as the productions of schools of moralists in a period of high moral culture. The ideas of the Hook may be considered under their ethical, religious, and philosophical aspects.\*

### A. Ethical.

i. The high ethical standard of the Hook is universally recognized. Its maxims all look to the establishment of a safe, peaceful,

happy social life, in the family and the community; the supposed exceptions, cases of alleged selfish prudence (as, for example, the caution against going security), are only apparent, since proper regard for self is an element of justice.

Honesty and truthfulness in public and private life, especially business-transactions and courts of justice, are throughout insisted on, and respect for human property and life is enjoined ; alist has particularly in mind the urban crimes of perjury.

\*Cf A. F. mime, Geschichtl. l\n

T. K. Cheyne, Job and Solomon, 1887; C. G. Montcf.o.v, of Pro-. ., in 1QR., 1890 ; K. Pfeiffer, AV/^,, 1897; Clicync, Jewish Ke/ijf. /-//.

## xii INTRODUCTION

robbery, and murder. A fine conception of political equity is given in the picture of the king (not a Messiah, but an ideal sovereign in general), who is represented as the embodiment of justice in his dealings with his people ; the references to royal authority occur almost exclusively in chs. 16-29 (the other instances are 8 15 14 28 - 35 30^ 3i 2 ~ 9 ). The idea of justice is prominent in all parts of Proverbs (as also throughout OT., and in Egyptian and Greek ethical systems) ; and, as the fundamental virtue in human intercourse, it is identified with general probity or righteousness, the same terms being used to express both conceptions (see notes on i 3 al.). Warnings against unchastity constitute a special feature of I. (they are found elsewhere in 22 14 23- 30 20 ) ; one of the terms used for harlot, " strange woman " ( 2 1&lt;5 a/.), designates the vice in question as an offence against the well-being of the family. Kindness to man ( 3 al.) and beast ( i2 10 ) is enjoined frequently in II., and once in I. and V. each ; the fact that the term (as elsewhere in OT.) is several times associated with " truth " ( 3 i4 22 i6 6 20 28 ) may indicate that the element of justice entered into the conception of kindness. Love is extolled ( io 12 ) as ministering to peace. There is a sharp polemic against slander and malicious gossip ( 6 12 - L - 10 i6 28 /.). Special regard is shown for the interests of the poor ( 22 22 a/.). Irascibility is condemned ( 14 29 ), and pride ( 13 ) ; and modesty or lowliness is approved ( n 2 ). Frank acknowledgment of wrong is enjoined ( 28 13 ). Revenge is forbidden ( 24 17 ), and kindness to enemies is insisted on. Industry is praised, sloth is ridiculed, temperance in eating and drinking

is urged. The ideal of family-life is high (especially in I., III., and ch. 31) : monogamy is assumed; parents are the responsible guides of their children, and entitled to their obedience and respect (love to parents is not mentioned, but is doubtless involved), the mother having equal honor with the father. Woman is spoken of only in the relations of wife, mother, and housewife : she is a power in the house, capable of making home miserable (i9 13 #/.) or happy (i8 22 3i 28 ) ; she has not only housekeeping-capacity, but also broad wisdom (i s 3i - M&gt; ; ) , her position is as high as any accorded her in ancient life (Egypt, Greece, Rome). Proverbs speaks (i 8 at.) of the training of children at home ; but of the method and extent of the education of children in Hebrew

### THOUGHT xiii

postexilic communities we know little (of. note on 22 ). The frequency with which terms for instruction" occur in the Book makes it probable that a definite apparatus of training existed.

Among the virtues not mentioned in Proverbs are courage (see note on 28 ), fortitude (see 3"), moderation in thought, self-sacrifice, intellectual truthfulness. The silence of the sages (and of OT. generally) respecting these traits is doubtless to be interpreted as indicating not that they did not exist among the Israelites, but chiefly that the moralists attached more importance to other qualities as effective forces in the struggle of life ; the last-mentioned virtue, further, belongs to a mode of thought which was foreign to the Jewish mind. The obligation to seek truth is recognized in I. (i J 3" a!.), but the "truth" is that law of conduct obedience to which secures prosperity and happiness. Of beauty as an element of life nothing is said ; the failure to mention it is due not to the religious character of the Book (for much of the material of Proverbs is non-religious), but to the fact that the Jewish sages had not been trained to distinct recognition of the value of the beautiful in the conduct of life. So also the silence of Proverbs in regard to international ethics must be referred to the times ; the Jews were not then a nation, and could not have political relations with the surrounding peoples, and moreover, a science of international ethics did not then exist in the world.

2. Life is contemplated on its external and visible side, as a mass of acts. The freedom of the will is assumed, but there is no inquiry into its nature and its relation to the absolute will of God or to conditions of temperament and education. There is MO

reference to such inward experiences as swaying between opposed lines of conduct, struggle with temptation, and the mistakes of conscientious ignorance. Men are judged, without allowance, according to their actual conformity to law, and are sharply divided into good and bad; in i~ "simpleton," "scoffer," and "fool" are equivalent terms, and these classes are set over against the obedient in r--". In TI.-V. characters are regarded as fixed: the exhortations assume the possibility of change, but it is (i- s) that when the hour of punishment comes it will 1 to turn. There is no reference to sorrow for sin or in gener; processes of conversion from bad to good, or from good to \

#### xiv INTRODUCTION

(so in Ez. 1 8). The advantages and disadvantages, for practical morality, of this strictly external conception of life are obvious.

The absence of all inquiry into the psychological basis of the moral life (which Proverbs has in common with the rest of OT.) is due to the Jewish practical, unspeculative habit of thought. There are no terms for "conscience" and "duty" in Hebrew, and no Hebrew prophet or sage troubles himself to examine into the origin of the sense of obligation. The OT. ethical thought is wholly occupied with the question how to make the best of life.

3. The same practical point of view controls the determination of the grounds of moral judgments, and the motives for the good life.

For the standard of rightdoing the appeal in Proverbs is to commonsense or to the command of God. There is no reference to the good of society as a whole, no recognition of society as an ethical cosmos,\* no attempt to define the relation between society and the individual or to harmonize egoism and altruism in the unity of the cosmos.

The motive urged for good living is individualistic utilitarian or eudaemonistic not the glory of God, or the welfare of men in general, but the well-being of the actor. Nor is there specific reference to man's obligation to seek moral perfection for its own sake. The only point directly insisted on is that happiness follows obedience to the law of right. It is unnecessary to call attention to the fundamental value of this principle in practical life, and to its ethical limitations. On the other hand, it cannot be assumed that the broader and more ideal points of view were unknown to

the Jewish moralists ; we can infer only that such points of view did not seem to them to have practical importance.

The scheme of life in Proverbs cannot strictly be called either optimistic or pessimistic. The existence of moral and physical evil is recognized, without attempt to explain its origin or to reconcile it with the moral perfection of God. But there is also recognition of the possibility of escaping or rising superior to all evil; universal happiness is contemplated as the ideal ultimate lot of humanity.!

\* That is, no recognition by the individual as guide of his own life. The philosophical conception of the cosmos is found in cli. 8; see p. xvi.

t On a supposed pessimistic sentiment in I4 13 see note on that verse.

] &gt;. A f /itfious.

1. Monotheism is taken for granted, God is regarded as supreme and absolute in power, wisdom, and goodness, and the only trace of anthropomorphism in the theistic conception is the unsympathetic (hostile and mocking) attitude of God toward the sinner (i- ! ii- at.). This conception is in the main that of OT. generally, and is a part of the practical point of view of the moralists.

2. Of other supernatural beings (angels and demons) there is no mention (see note on 30 - ). The existence of such beings no doubt formed part of the popular belief of the time (job i" 3 }- i// pi 11 i C. 2 1 1 ) ; but the sages, dealing with the everyday moral life, saw no occasion to refer to these administrative agencies, and confined themselves to the visible facts. Idolatry is not mentioned

the audience addressed in Proverbs is Jewish.

3. Sin is the violation of law in the most general sense, and salvation, which is deliverance from earthly evil, is secured by obedience to law, human and divine. There is no reference or allusion to a Messiah, or to any national deliverance (see notes on the passages relating to kings).

4. The only national element in the Book is the mention of sacrifice, which occurs five times ; of the occurrences only three (i5 s 2i :! -- : ) have an ethical tone, the others (7" 17 ) being merely allusions to feasting in connection with sacrifices. There is no mention of temple or priests. As to a supposed reference to



tithes in 3" see note on that verse. Obviously the temple-cult is recognized, but is not supposed to have a close connection with moral life.

5. The sage speaks in his own name, without reference to divine inspiration or to any book as authority. The " law " of which he speaks is the law of his own conscience and reason : he does not name Moses or the prophets. In some cases (as in (V" 1 - ; " ) he appears to depart from the 1 entateuchal legislation. He does not mention a collection of sacred books : but this silence is due partly to the literary custom of the time, partly to the nature of his material : even the author of the H isJoin &lt;&gt;/ St ^nifii, though in chs. 10-19 nc follows closely the narrative of the Hexateuch, does not name that book. In Proverbs (30" i; ) there are two quo-

## xvi INTRODUCTION

tations, one from \f/ iS " 1 , the other from Dt. 4- 13^, and neither of these books is mentioned. The sages were doubtless acquainted with the greater part of our Old Testament, but they use its material freely as literature, and do not cite it as a Canon of Scripture. \* Proverbs does not mention a class of scribes or extol learning as Ben-Sira does (38 24 -39 u ), but it makes mention of sages, and assumes the existence of systematic instruction, in which the study of the literature no doubt played an important part.

6. The eschatology is of the simple and primitive sort that is found in the greater part of OT. : Sheol, the abode of all the dead, has no moral significance ; there is no judgment after death, and the position of men in Sheol has no relation to their moral character ; see notes on 2 18 - 19 5" al. The divine judgment is manifested in the last moment of life (rnnK, 5 4 al.). The idea of ethical immortality was either unknown to the sages or was regarded by them as unimportant for practical life.

7. The thought of the greater part of the Book is definitely religious, standing in sympathetic and reverent contact with the conception of a just and wise divine government of the world. The sages are independent thinkers, but refer their wisdom ultimately to God.

### C. Philosophical.^

i. In agreement with other Wisdom books, and in contrast with

the rest of OT., Proverbs, in all its parts and especially in I., identifies virtue with knowledge. Its position is thus sharply distinguished from that of the Prophets, the Law, and the Psalmists, in which Yahweh, as national God, is always ready to favor his people if he alone be recognized and obeyed. The central idea of the Book is "wisdom," which performs all the functions elsewhere in OT. ascribed to Yahweh (i 20 - 31 2 : - 22 3 13 - 18 9 22 17 al.}. This wisdom is, in parts of the Book, also identified with religion (i 7 al.) a point of view proper and necessary for a Jew. But the sage's chief interest, particularly in I., is in the intellectual grasp of practical truth ; in certain places, as in 2~ 8 , an editor has thought it

\* Cf. the manner in which Jeremiah is referred to in Dan. 9-, and the way in which the translator of Deu-Sira puts his grandfather in the same category with the prophets and other Israelitish writers.

t Cf. H. Bois, Origines d. l. philosophie judéo-alexandrine, 1890.

TIIOUCiHT

desirable to introduce a specifically religious statement into the sage's picture of the all-sufficiency of wisdom. The coloring in I. and elsewhere is, however, not to be referred to a desire on the part of the philosophers to placate the orthodox party (Oort), but must be regarded as a natural expression of the view of the authors of the Book.

The conception of the world as a physical and moral cosmos or orderly arrangement is found, at least in germinal form, in such passages as Gen. i, 104 . But the conception is far distinct in Pr. 8, in which wisdom is said to control all human society and to have been present at the creation of the world \*

Wisdom in Proverbs is a human quality, generally (in II -V ) regulating the ordinary affairs of men, but sometimes (in I ) appearing in the larger character of sovereign of life. It is then only a step to the still broader conception of her in (S--- !1 ) as a divine attribute, as in fact the chief attribute of God. How this

scheme of different conceptions is to be unified is not explained by the sages, and we cannot be sure that they had worked out a self-consistent philosophical system. But the idea of "wisdom" appears to be parallel to the OT. idea of "spirit" a life common to God and man, breathed into man by God treated ordinarily in its human relations and activities merely, but, in the highest flights of the philosophical imagination (as in ch. 8), regarded as universal and all-controlling. The conception is not "pantheistic" in the modern sense of that term, but is an ethical and philosophical expansion and purification of the old tribal and national idea of the unity of the deity with his people. Cf. \VS. 7. The question whether the representation of Wisdom in ch. 8 is a personification or a hypostatization is discussed in the notes.

2. An expression of philosophical skepticism appears to occur in 3 o-- 4 (Agur) on which see notes; the doubt expressed relates to man's capacity to understand God. The parallels are all in the Wisdom books (Job 3, f- 19" a/., Keel. 3"). Elsewhere in OT. (as in § 139) the greatness of God is treated as a ground of awe and reverence; here it is regarded as a reason for refraining from attempts to define him.

## xviii INTRODUCTION

### D. Comparison with Other Books.

1. In its ethical code Proverbs agrees in the main with the more advanced Jewish canonical and uncanonical books (the Pirke Aboth is especially important) and with the New Testament ; in the later period of Jewish history there had come to be a generally recognized moral code.\* In some cases (as in 6 32 ~ 35 ) Proverbs modifies the old law for the better, and its prohibition of revenge (24 17 - 29 25 21 ) not only stands in striking contrast with such sentiments as that of i// 109, but appears to be unique in OT. (it is not exactly paralleled in Lev. ig 18 \i i2O 7 ).

2. Its religious point of view is in general (in respect to God, sin, salvation, Messianic expectation, the future life) the same as that of the other Wisdom books except Wisdom of Solomon; but it is less national than Ben-Sira (see, for example, BS. 24), and differs from our book of Job in that it makes no mention of subordinate supernatural beings (cf. Job i 6 3 8 5\* 26 12 - 13 33 23 ) ; W.S. is much later than Proverbs, and represents a different order of ideas.

3. In its picture of social life it most resembles Ben-Sira | ; the two books deal, in fact, with the same sort of society, chiefly city life, with its commerce, its feasts, its gossip, its temptations to licentiousness, its relaxation of family-ties, its worship of money, and its close relations with royalty ; cf., among other passages, Pr. 3 20 and BS. 7 12 (slander), Pr. 5. 7 and BS. ^ 2 3 18 - 20 (the har lot), Pr. 6 1 - I? 18 and BS. 29 - 10 - 18 (suretyship), Pr. i3 24 and BS. 30 L12 (chastisement of children), Pr. n 4 22 and BS. 5 8 (riches), Pr. i 4 31 22 1G and BS. 4 1 (the poor), Pr. i 4 a5 2 8 15 and BS. io 3 (kings), Pr. is 20 3O 11 - 17 and BS. 3 1 - 16 (conduct toward parents), Pr. i8 24 and BS. 6 7 - 1(i (friends), Pr. 20 1 2^ and BS. I9 1 3 1 27 " 30 (wine), Pr. 2O U and BS. 27- (buying and selling), Pr. 23 1 " 8 and BS. 32 1 " 11 (conduct at feasts). Ben-Sira goes more into detail than Proverbs in the description of social relations, but the social

\* Ben-Sira sometimes falls below the general level ; on this point and on the ethics of Prov. and BS. see C. G. Montefiore in Jewish Quart. Rev. II. (1889-1890), pp. 430 ff.

t And we may add the Syriac Menander, given in Land s Artec data Syriaca, Vol. I. ; see Frankenberg s article in ZATW., 1895.

ORIGIN AM) DATK xix

organization contemplated appears to be the same in the two books.

4- More generally, as regards the moral and religious point of view and a.m of the books of the Wisdom group : Job is a passionate discussion of the question whether the divine government of the world is just: Proverbs and Bcn-Sira ignore this question and confine themselves to cheery practical suggestions for the conduct of everyday-life; Ecclesiastes treats life as a logically and ethically insoluble riddle, and advises a moderate and wise enjoyment of its good things ; Wisdom of Solomon dwells on eternal wisdom, the architect and inspirer of the world, as the guide of life, and on the hope of happy immortality as the consolation amid earthly trials. Proverbs and Ben-Sin\* thus form a separate sub group, devoting themselves to practical morals in contrast with the speculative element in the other books.

6. ORIGIN A\ID DATE.

i. Various authors are named in the titles: to Solomon are ascribed chs. 1-22, 25-29, and apparently chs. 1-9 (though the title in i 1 may be intended to refer to the whole book), to "the sages" 22, 17-24 -- and 24\*\*\*\*, to Agur 30^ (and possibly but not probably other parts of ch. 30), to the Mother of King Lemuel

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No OT. titles are in themselves authoritative in the sense that they can be accepted without reference to the material involved. The name "Moses" stands for legislators of all periods; no psalm or other production ascribed by the tradition to David can be assigned him without examination of its contents; large parts of the books of Amos, Isaiah, Micah, Zephaniah, Jeremiah, and Zechariah were certainly not written by the prophets whose names they bear, and Jonah and Daniel had nothing to do with the composition of the books called after them. The name "Solomon" in titles is of equally doubtful import. The fact that he is said to be the author of Proverbs, Canticles, Ecclesiastes, and i// 72. 127 \* shows that the Jewish tradition came to regard him as the ideal of

\* To which somewhat later were added Wisdom, and the Wisdom of Solomon.

## XX INTRODUCTION

wisdom and a writer of idealizing non-liturgical poetry,\* and ascribed to him indiscriminately everything of this sort. If the titles in Canticles and Ecclesiastes cannot be accepted as authoritative, neither can those in Proverbs be so regarded. And if little or no weight is to be attached to i 1 (as is now generally held), the same thing must hold of lo 1 and 25 1. As to the latter title it is sometimes said that so definite a statement (namely, that proverbs of Solomon were edited by scholars of Hezekiah's time) must have an historical basis. But still more definite statements are prefixed to certain obviously late psalms ascribed to David (see, for example, \$ 51-60), and the history of the Prophetic and historical writings makes it improbable that the collection and editing of literary material began so early as the reign of Hezekiah.

Agur and Lemuel's Mother are shadowy figures of whom little

of a helpful nature can be said ; see notes on 30 1 31 1 . With " the sages " the case is somewhat different ; the term specifies not an individual, but a class, and, since it is apparently derived from the nature of the material, so far carries with it its own justification ; but from it in itself we get no more chronological aid than we should get in the criticism of the Psalter from the statement that the book was composed by " psalmists." Whether the ascription to " sages " is probable must be determined by an examination of the contents of the sections in question.

In the body of the book of Proverbs there is no mention of any historical person or event from which a date can be drawn. Ithicl and Ucal (30 ) appear to be corrupt forms, the attempt of Geiger to find a King Alcimus in 30"\* is unsuccessful, and the absence of historical allusions elsewhere in the Book is intelligible from the nature of the material.

For the determination of origin and date we must, therefore, have recourse to internal data.

2. The following facts appear to point to the postexilian period as the time of origination of the Book.f

The tacit assumption of monotheism can hardly belong to an

\* \* 72 appears to have been referred to him because it gives the picture of a splendid monarch, and i// 127 because of his fame as builder of the Temple, t Cf. Stade and Holtzmann, GVI., II., pp. 292 ff,

## ORICLN AND I)ATK

earlier time. Kzekiel (!/ 6. 8. 23 a/.) declares that idolatry \v;.. rampant in Israel down to the destruction of Jerusalem by the Chaldeans, and its existence more than a century later is probably vouched for by Zech. 13-.\* It may be said that the sages, as moralists, might ignore purely religious errors, even though they were as common as in the preexilian period; but astral worship is referred to in Job 31 26 - 27 , and it is hardly likely that in a book of so wide a range as that of Proverbs there should be no hint of a usage that would have been the destruction of the " fear of

Yahvveh."

The absence of characteristic national traits points in the same direction. The terms "Israel, Israel's covenant with Yahweh, temple, priest, prophet" (see note on 29 |S), all common in the Prophetic writings, do not occur in Proverbs. These expressions are found in postexilic writings, and their absence in Proverbs is, therefore, not merely a matter of date; but it is difficult to understand how an Israelitish ethical and religious writer of the preexilic time, whatever the literary form of his work, could refrain from mentioning them. The same remark holds of other religious ideas referred to above (5, B). The fact that the term "law," which (whether priestly or Prophetic) in preexilic writings always means the command of Yahweh, here denotes the instruction of sages is significant. As for the national name "Yahweh," frequent in Proverbs, it occurs in Ben-Sira, and we must assume that it was in common use among the Jews down to the second century H.C. In a word, if for the name Yahweh we substitute "God," there is not a paragraph or a sentence in Proverb\* which would not be as suitable for any other people as for Israel. This non-national form of thought belongs to a sort of culture which did not exist among the Jews till they were scattered throughout the world and came under Persian and Greek influence.

The social life depicted in Proverbs does not bear the marks of

\* Xech. 13 and Micah bring no accusation of polytheism against their contemporaries; perhaps idolatry, which flourished in the period of reconstruction, subsided itself at the later time represented by Xech. 13. It could not, however, have been very prominent or dangerous after the exile.

† When the Jews began to give up the utterance of the name Yahweh, and to substitute for it Adonay and other terms, is uncertain.

C

## INTRODUCTION

Old Israel. While polygamy is recognized as legal or is assumed in an exilic code (Lev. 18), here monogamy is taken for granted. Agricultural pursuits are mentioned (3 a.), but the chief attention is given to city life with its special occupations and temptations (see § 5). There are numerous and emphatic warn

ings against malicious gossip, going security, greed of money, nocturnal robbery, murder, and unchastity vices and faults which, though possible in any tolerably organized community, were specially prominent in the postexilic cities : on the last-named vice, to which so much space is given in chs. 1-9, see notes on 2 W 5\* a/. The system of education assumed as existing is of a much more advanced sort than that indicated in Dt. 6. The frequent mention of kings as a class in the world, and as persons whom the private citizen might meet socially (see 23\* - and other references in 5 ), belongs to an order of things foreign to the older life (cf. Dt. ij 14 - 20 Isa. ii 1 " 5 al.) ; the best commentary on it is found in the pictures of royal life given in Josephus and similar histories.

The philosophical conceptions referred to above (§ 5, C) are out of place in any preexilic century or during the exile. They manifestly belong to the time when the Jews came into close intellectual contact with the non-Semitic world. It has been supposed that they were derived from Persia, but this is hardly probable if we may judge from the extant Persian sacred books : wisdom plays no such prominent part in the Avesta as it plays in Proverbs; in the Gathas, it is true, various qualities are personified, but among these it is wisdom to which least importance is attached, and the Avesta is in general more ecclesiastical than philosophical. In the West \* it is only in Greece that we find that identification of knowledge and virtue which is characteristic of the Jewish Wisdom literature a trait which in Proverbs is especially prominent in chs. 1-9, but appears also throughout the Book. The Jews seem not to have become acquainted with Greek philosophy before the conquest of Alexander.

3. The same date (postexilic) is indicated by the use of the terms " wisdom " and " wise " in OT. More than half of the oc-

\* The Indian systems may be left out of consideration ; there is no good historical ground for supposing a Hindoo influence on Western Asia as early as the third century B.C.

currents of these terms are found in the other books except in half a dozen : - psalms in no philosophical sense attaches to them. In the historical and prophetic writing they refer to mechanical or artistic skill (Ex. 5 : ; Isa. 40- i Cnr. -j- j, cleverness in ordinary 2 (2 Sam. 15 14-1. political sagacity (Gen. 41"- Jr. r l-., 3 io ;



&lt; Ex. 7 - Dan. : &gt;. or general intelligence Hos. 14 1-a. i i-j.  
In Proverbs and the other Wisdom books: they relate to a definite  
class of sages whose function is the pursuit of universal moral and  
religious wisdom men who, unlike the prophets, have no cla

with suspicion on the contemporary "wise men." whose wisdom  
appears to be contrasted with the true ethical knowledge of "old-

and competent teachers; the same is true of the other books which  
were written by wise men. and that a v

tion of the unity of the group of Wisdom books / ; . Proverbs,  
Ecclesiastes, Job, Psalms, and Proverbs: 11 : : :

society. The similarity between the two groups is an indication of their  
unity.

#### xxiv INTRODUCTION

Prophetic books suggests that his affinities, intellectual, moral,  
and religious, were with the sages, and that he belonged to their  
period. When we consider the uniqueness of the Wisdom group  
and the substantial mutual identity of the books composing it, it  
is difficult to avoid the conclusion that they all sprang from one  
intellectual and religious tendency, and that they belong to the  
same cultural period. Three of them (Job, Eccl., WS.) are cer-  
tainly of the second and first centuries B.C., and the other two  
cannot be very far removed in time.

4. It may be possible to obtain a more definite date for Prov-  
erbs by comparing the Wisdom books one with another. A two-  
fold division of these books may be made, according to the point  
of comparison. In regard to speculative thought they fall into  
two sub-groups: Job, Eccl., WS., discuss the question of the justice  
of the divine government of the world; Prov. and BS. ignore this  
question. In regard to literary form and general religious tone  
there are the sub-groups: Job, Prov., BS., which agree in rhyth-  
mical form, in the conception of the righteous and the wicked, and  
in the view of the future life; and Eccl., WS., which depart from

the old literary form, and attack and defend the new doctrine of immortality.

Though arguments from diction have to be used with great caution, the following statement of the occurrences of 24 ethical terms in Job, Prov., and Eccl may be of value, it being borne in mind that in extent the three books are to one another about as 35:32:13.\* Of the terms involving the idea of wisdom the stem *cm* is most frequent in Eccl, somewhat less so in Prov., much less \& Job ; the adj. *p*: is found 9 times in Prov., once in Eccl. not at all in /&gt;/&gt;; of substantives *nW* (= wisdom) is peculiar to Prov. (chs. 1-9) ; *n:s* is frequent in Prov. (mostly in I.), much less frequent in Job, wanting in Eccl; *nin* is common in Prov., much less common in Eccl, still less \\\ Job ; *n;2n* is not infrequent in Prov., rare in Job, not found in Eccl ; *HUIJ* and *mrn* (more general terms) are equally common in Job and

\* It would be desirable to include *lien-Sir a* in the comparison; but this will not be possible till we have more of its Hebrew text. Cf. the list of Heb. words given in Cowley and Neubaucr s Ecclesiasticus (BS. 39 15 -49 U ) ; the list, however, needs revision. *Ben-Sir a* appears to contain more late words than Proverbs.

ORIC.IX A.\n n.vn. xxv

Prov., and arc lacking in Reel. Of words expressing / frequent in Prov. and I .ee!., and wanting in Job; "TS is common in Prov., very rare in Job, lacking in EC T is peculiar to /Vc&gt;&lt;. The verb S"-~ .v/// occurs 8 times in the poem oi\W&lt;. once in Zur/., not at all in /Vr ., the participle is not infrequent in Reel., less frequent in Prov., lacking in Job, the substantive is about equally common in Job and Prov., and is wanting in Reel. Of terms for instruction the noun *r.nrr*, is found only in / n the verb of this stem is about equally common in Job and Prov., and is lacking in Eccl; the stem *-r* is rare in Job, frequent in Prov., not found in Eccl. Of words signifying way in the sense of coin/net h:"K occurs only in / J /YT ., T~ is common in/ / and Prov. and rare in Reel., while *rr.K* and *nir;*, about equally common in Job and Prov., are lacking in Reel. The terms *-icn* and *jr*, kinJness and favor, are not uncommon in / /w., but the *iirst* is rare in Job and wanting in Reel., while the second is rare in Reel, and wanting in Job. !TS:E command is found 10 times in /&gt;;w., twice in /:Vf/., once in /&lt;;/&gt;, but for a n times in / J /w., once in /&lt;;/y, ami not at all in Reel. Words = ethically crooked do not occur in AY&lt;7. / tt *pir* is common and "rrs: rare in / J /v&lt;:-., and both

terms are very rare in Job (on the other hand r,"J, found several times in Job, does not occur in Prov. and /:Vr/.). It will be observed that, so far as this list goes, EccL is nearer than Job to Prov. in certain terms of the more strictly scientific vocabulary /-.\_ --.- ... r y~ } K-2, ^n), in general avoiding terms that have a religious, ecclesiastical, or hortatory coloring; / / , on the other hand, is nearer Prov. in the diction which the latter shares with the Psalter. We may thence probably infer that the philosophical conception of wisdom is less developed in Job than in Proverbs, and that the former book is earlier than the latter. The same conclusion seems to be suggested by a comparison of the representation of wisdom in Job 28 (in which wisdom h be undiscoverable by man, but is identified, as is also often done in Prov., with obedience to God) with that in Pr. wisdom is almost identified with (not himself).\*

## XXVI INTRODUCTION

The general inference from these considerations is that most of Proverbs stands in time between Job and Ben-Sim. The date of the latter book is about B.C. 190. For Job the similarity between its historical milieu and that of Isa. 53 Mai. 3 H - " suggests a time not earlier than c. B.C. 400, and the non-national and speculative tone of the book points to a date fifty or a hundred years still later.\* We thus have c. B.C. 300 as the upper limit for Proverbs ; for the lower limit see the following paragraph. In this statement of the relation between Job and Proverbs there is one point that may seem to make a difficulty. It is held by some critics that the sceptical tone of the former must belong to a later period than the calm unspeculative attitude of the latter, which accords with the position of Job's Friends. But this point, very interesting in its suggestions, seems not to be decisive for the chronological relation of the two books. It is obvious, on the one hand, from Malachi that the sceptical movement began as early as B.C. 400, and, on the other hand, from Ben-Sim it is no less obvious that the unsceptical attitude was retained as late as B.C. 200. What we have to conclude, therefore, is that the two points of view continued to be held side by side for a considerable period, and it is perhaps an accident that we have only hints of scepticism (as, for example, in Agur) between Job and Ecclesiastes. And that there was a continuous development of sceptical thought is made probable by a comparison of the tones of Job and Ecclesiastes the one passionate and profoundly religious, the other indifferent and feebly religious ; these different phases

appear to indicate widely different periods of culture. The difference between Job and Proverbs is one not merely of time, but of point of view as well. We must assume that the Jewish sages of the four centuries preceding the beginning of our era were of two general classes, the one content to consider the questions of practical everyday life, the other not satisfied with anything less than a solution of the great ethical and religious question

affect the view above expressed. Job 28 is, however, now out of place and interruptive, and may well belong in the same period with Pr. 1-9.

\* On the date of Job cf. the commentaries of Davidson and Budde, and the articles in Hastings Dictionary of the Bible, Cheyne's Cyclopaedia Biblica, and Herzog's. f And cf. Jer. 12! 20".

ORIC.IX AXD D.VI K xxvii

of the world the question of the justice of the divine government of men. The first line is continued in / /vrv/YV, certain psalms, and Hen-Sim, the second in Job, certain psalms, / . &lt;Y/X, and U isi/. of Solomon. In these parallel lines the chronological relations of the various writings may be measurably determined by such considerations as are presented above.

5. It remains to ask whether the internal indications enable us to fix the chronological order of the various parts of the book. There is an obvious division into three parts, I., II. -IV., and V., and of these the central part appears to form the kernel of the Book.

a. Taking first this central part, we may begin by separating HI (22 I ~-24), which clearly differs from its context. It consists of quatrains, with synonymous parallelism, which form short hortatory discourses. It assumes a system of instruction by sages, and is marked by ethical inwardness and depth. It indicates, therefore, an advanced stage of reflection and teaching. In its rhythmical and strophic form it resembles Ben-Sim. Its two parts, 22 - 24-- and 24 2:i "" , though separate collections, are so nearly akin in form and thought that they must be considered to be products of the same period and the same circle of sages.

b. The remainder of the central part is composed of two sorts of aphorisms, i. In chs. 10-15 and half of chs. 28. 29 we find an titheses, restrained and lapidary in style, expressing general moral sentiments, with frequent mention of the divine name and of the

terms "righteous" and "wicked." 2. In chs. 16-22 " 25-27 and half of chs. 28. 29 there is a predominant employment of comparisons and other single sentences, the style is more flowing than in the first group (10-15, etc.), the material is more varied, and there is much less frequent use of the terms above-mentioned.

The question of chronological priority between these two sorts of aphorism is not easy to decide. The compressed and vigorous antithesis may seem to different persons to be earlier or later than the more flowing form. It is probable that the two do not stand far apart in time, but the more human and pointed tone of the second group accords more closely with the style of Ben-Sin

## XXV111 INTRODUCTION

This analysis indicates that there once existed various small bodies of aphorisms (in oral or written form), and that these were variously combined into small books. They were all the products of cultivated ethical reflection, though part of their material was doubtless old. Thus the sub-section chs. 10-15 appears to have been a separate book of antitheses, and a similar work was used by the compiler of chs. 28. 29, and, more sparingly, by other editors. We have another aphoristic book in 16-22 10, and still another in chs. 25-27 and parts of chs. 28. 29. From portions of these works an editor compiled our section 10-22 1f, and from other portions the section chs. 25-29 was independently put together. All this material was regarded by the tradition as Solomonic, and, when the sections were combined, the editor, aware of a difference, referred the formation of the second to the scholars of Hezekiah's time (see note on 25). This statement of the editor proves not the chronological priority of 10-22 1c, but only that this latter collection was made before the other. Smaller collections, such as the Book of Fools (in 26 1 12) are referred to in the notes, and are further indicated in the lists of repetitions given in 3. Throughout the central part (chs. 10-29) the marks of editorial hands are visible.

c. The first main division of the Book (chs. 1-9, except 6 T " J 9 7 " 12) appears to be later than the central part. Such later date is suggested by its precise pedagogic form, its philosophic conceptions (ch. 8), and the prominence it gives to certain sins (robbery and unchastity). The question might be raised whether the section is a unit whether it does not divide itself naturally into two

parts, one (ch. 8 and parts of chs. 3. 4) philosophical and speculative, the other hortatory and practical. There is, no doubt, such a difference in the contents, but it is hardly of a sort to indicate duality of authorship : the general conception of wisdom is the same throughout, and the practical hortatory tone is not confined to the distinctively pedagogic paragraphs. The relation between the section and the Book of Job has already been referred to. The two have the same rhythmic form (synonymous parallelism, and frequency of quatrain arrangement) ; but a similar agreement exists between Proverbs, many psalms, and Wisdom of Solomon, and is of no use for the determination of relative priority in time

#### ORIGIN AND DATE xxix

between these books. The fact that the pessimism of Job is not found in Proverbs is referred to above (in paragraph 4 of &gt;J 6). It is held by some critics that in Job 15 there is a direct allusion to Prov. 8<sup>1</sup>, that Kliphaz, asks Job whether he is the personified Wisdom there described.\* &ut this view rests on an improbable interpretation of the couplet. In the first line Kliphaz asks whether Job was the first man created, assuming, apparently, that the first man stood very near the counsels of God and was endowed with special wisdom (cf. \) The parallelism (synonymous throughout the chapter) suggests that the second line is identical in meaning with the first, and that the expression " before the hills" is a rhetorical synonym of "in hoar antiquity." Or, if the two lines be not mutually equivalent, the second must be regarded as a heightening of the first, with more cutting sarcasm : were you created first of men? or, forsooth, before the world?" There is no obvious allusion to a primeval Wisdom, or to any cosmogonic history (and v. 8 relates not to the past, but to the speaker's present). Finally, even if the second line be supposed to refer to the same fact that is mentioned in Prov. 8<sup>1</sup>, it does not appear why Job, rather than Proverbs, should be considered the borrower ; the conception in the latter book is certainly the more highly developed. And, in general, the conception of wisdom seems to be more developed in Prov. 1-9 than in Job ; in the latter book (omitting ch. 28, which, on exegetical grounds, is probably to be regarded as an interpolation) wisdom is the reflection of sages, handed down orally, on one great question a question which has its roots in the Prophetic writings ; in Prov. 1-9 wisdom is the guide of life, with organized instruction, and in one passage (ch. 8) there is a philosophical personification which approaches nearer to WS. 7 than to Job 28.7 Cf. notes on 30 .

The paragraphs 6 1 " 6 M1 9 7 " 1 - belong partly in the same category with III., partly with V.

### XXX INTRODUCTION

d. Chs. 30. 31, a collection of unconnected fragments, have the appearance of an appendix. The cool agnosticism of Agur reminds us of Koheleth rather than of Job. The artificial tetradic form is probably late ; see note on 30" ff. The terms wise and wisdom either relate to common-sense sagacity (3Q- 4 3i~ ; ), or when they denote philosophical depth, are treated with contempt (30"). On the strange titles in 30 | 31 see notes on these verses.

The history of the formation of the Book appears to be somewhat as follows : Out of certain current collections of aphorisms were first put together our subsections chs. 10-15, I 6-22 10 , 25-27, and 28. 29, and from these by different editors the sections 10-2 2 lti and 25-29 were made, the editor of the latter being aware of the existence of the former.\* The two may have received substantially their present form between B.C. 350 and B.C. 300, the second a little later than the first. During the next half-century the section III. (22 17 -24) was produced, and a book of aphorisms was formed by combining II. and IV. and inserting III. between them ; it is not apparent how this position came to be assigned III., but, as 25 ("these also are proverbs of Solomon") seems to presuppose xo 1 ("proverbs of Solomon"), and III. is referred not to Solomon but to the " sages," it is likely that it was added after II. and IV. had been combined ; it is possible, however, that it was first attached to II., the collection IV., with its title unchanged, being then added. The opening section (omitting 6 1 " 19 9 7 " 12 ) may have been composed about the middle of the third century B.C., and was combined by its author (or by some contemporary editor) with 1 1. -IV. ; the introduction (i"~ 7 ) is couched in the technical terms of the schools, and is probably the work of the author of the section ; he seems also to have prefixed the general title (i 1 ). The additions to the section (6 ~ 19 9 7 ~ 12 )&gt; which resemble III., V., and II., may be due to the final redactor, or to a very late scribe. Finally the work was completed by the addition of the fragments contained in chs. 30, 31, the completion falling in the second century B.C. Succeeding copyists introduced into the text a number of errors, not only in words and phrases, but also in arrangement of lines and couplets.

It is possible, however, that the title in 25! was inserted by the final redactor.

## TKXT AND VKRSIONS \.i

6. The linguistic phenomena of the Hook are in accord with these dates : while the style, especially in the earlier parts, does not differ substantially from that of the classic " period (which maybe taken to include centuries 8-5 n.c.), there are passages, chiefly in the later parts, which show a nearer approach to the later usage. It is to be borne in mind, of course, that the vocabulary and syntax are probably to some extent affected by the nature of the material : in such a work there would naturally be a large number of philosophical terms, and the more popular aphorisms would use words which, though not new, might not be found elsewhere.\* Such expressions may characterize the individual style of the Book, but do not determine its date. It is to be noted also that a certain number of peculiarities are to be set down as scribal errors. These deductions being made, there still remains a small number of expressions which appear to belong to the later usage. Some of these (as -i in 31-) are Aramaisms, others are late-Hebrew ; reference is made to these in the critical notes. Ben-Sira, so far as we can judge from the part of its Hebrew text which we have (chs. 39-49), contains a greater number of late expressions than Proverbs a fact which we might expect from its later date and its fuller and freer treatment of matters of every day life. It is doubtful whether any Arabisms occur in Proverbs ; the words which have been so explained may all be otherwise satisfactorily accounted for. There are no Persian or Greek words.

## 7. TKXT AND VKRSIONS.

i. The text is not in good condition ; errors are more frequent in II.-V. than in I., the simple style of the latter having saved it to some extent from scribal misunderstandings and misrepresentations. The mistakes are to be set down partly to the ignorance of copyists, partly to the freedom which they allowed themselves in dealing with this book as with other OT. books ; we find much

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the same state of things in Samuel, Isaiah, Lamentations, and Psalms.

It does not appear that changes were made in I & II;



interests of theological opinion or from a sense of propriety or de-

## XXXii INTRODUCTION

gency (*causa honoris*, *c. reverentiac*, etc.).\* Such changes were made in other OT. books ; the immunity of Proverbs is due in part to its untheological character, in part to the fact that it was looked on as less sacred and authoritative than the Pentateuch and the Prophetic writings.

2. The extant Ancient Versions of Proverbs are the Septuagint (from which were made the Coptic and the Hexaplar Syriac), the Peshitta Syriac, the Targum, fragments of the later Greek translations (Aquila, Symmachus, Theodotion, etc.), and the Latin of Jerome.

Of these the oldest and, for the criticism of the text, the most valuable is the Septuagint. It represents in general an older text than that of the received Hebrew tradition ; f but its value as a presentation of the old Jewish aphoristic thought and as a critical instrument is impaired by the corruptions it has suffered and by certain peculiarities in the mode of translation. In a number of cases it offers good suggestions for the restoration of the original Hebrew. In not a few instances the translator does not understand the Hebrew. \ He sometimes departs from the literal rendering in order to give the translation a smoother and more idiomatic Greek form, sometimes also in order to obtain a better antithesis or a more appropriate thought. Possibly he is sometimes influenced by the desire to reproduce the later Pharisaic orthodoxy, || but this is not clear; there is no trace of distinctively Christian ideas. The Greek book is somewhat longer than the Hebrew : some Hebrew couplets and lines it omits, but it includes much that the Hebrew text has not. The omissions usually indicate a Hebrew scribal plus. The additions are sometimes in the

\* Geiger, *Urschrift*, pp. 378, 400, 403, finds an example of such change in 7 18 , and Hitzig in 30 31 , on which see critical notes.

f The translation may have been made as early as 100 B.C.

J Such ignorance is found abundantly elsewhere in the Septuagint, but is here especially obvious a fact which may be due in part (as Frankenberg suggests) to the absence of a good exegetical tradition ; Proverbs was not so much read and commented on as some other books. It is not certain that one man translated the

whole of Proverbs.

\ Cf. Jager, Observations in Prov. Sal. vers. alex., 1788. This, however, hardly warrants us in supposing (Frankenberg) that the translation was made for a non-Jewish public.

|| This hypothesis is carried to excess by Heidenheim.

#### TEXT AM) VERSIONS X.xxiii

form of doublets, but oftner contain entirely new matter, which the Greek translator has either himself composed, or, as is more probable, has inserted from current collections of proverbs. They appear sometimes to be based on a Hebrew original, sometimes to have been written originally in Greek. There is rarely ground for supposing of any one of them that it formed part of the original Book of Proverbs; but they show that our Hebrew Book is only a selection out of a great mass of material then current, and they thus corroborate the view of date given above. An unsettled condition of the early Hebrew MSS. of Proverbs is possibly indicated by the Septuagint order of sub-sections in III., IV., V., which (if we designate the chapters as in the Hebrew) are arranged thus : 22 ir -2 4 --; 30 -"; 2\_r ! - 34 ; 3 o u - !;; ; 31 - ; 25-29; 3i" u;i1 .\* From the point of view of similarity of material this arrangement is manifestly inferior to that of our Hebrew text it breaks up III. and ch. 31 by the interposition of alien matter, and places IV. far from its natural connection. But it does not follow that the mal-arrangement is due to the caprice of a Greek translator. The subsections composing III.-V. must once have circulated as separate treatises, and may have been combined in different ways by Jewish scribes or editors. What we know of the procedure of Greek translators elsewhere in OT. (for example, in Jeremiah ] does not favor the supposition that they acted capriciously in this regard.

The Coptic Version is useful for the control of the Greek. It sometimes offers material not found in our Greek MSS. ; all such cases must be judged by the critical rules applied to the Greek Version. \

The present Peshitta Syriac text of Proverbs has a perplexing mixture of readings, agreeing sometimes with %] against &, some times with (&gt; against %} ; the more important readings are given in the Critical Notes. As it follows %} in general in material and

\* Cf. the Greek arrangement of "Jcreiii  
the modern attempts at rearranging I : .cclcsia&gt;ta.

t So Strack and Frankenberg. The latter observes that the Greek arrangement divides the latter part of the Hook into two Solomonic collections, with only two titles (lo 1 25 ). This may have been the principle of arrangement, but the translator may have found it in his Hebrew manuscript.

j Cf. Hickell, who makes much use of the Coptic.

#### xxxiv INTRODUCTION

arrangement, it is probable that it is based on the Hebrew ; at the same time we know too little of the history of Syriac translations to be able to say whether or how far the present text has been corrected from the Hebrew. On the other hand, the nature of the agreements between S and ( favors the view that the former has in certain passages followed the latter ; whether, in that case, this rendering from the Greek was the work of the original Syriac translator or of a later reviser is a difficult question, though the former supposition seems the more probable. If we add to all this that the Syriac translation is often free, it is obvious that it must be used with caution in the criticism of the Hebrew or the Greek.\*

The Targum, as is now generally held, is based on the Syriac, though in a number of cases it follows the Hebrew.

Jerome for the most part follows the Masoretic text closely, and gives little material for getting back of it. Where he follows the rendering of ( or inserts from it couplets which are not in ffcl, he probably retains the older Latin text, which was made from the Greek. He represents the Jewish exegesis of his time, but is rarely helpful in those cases in which the Hebrew is peculiarly difficult or obscure.

#### 8. CANONICITY.

According to Rabbinical authorities f the reception of the Book into the Canon was for a time opposed on the ground of its contradictory statements (26 4 " ) and its too highly colored descriptions (7 7 " 20 ). The latter class of objections seems to have arisen

early, if any chronological conclusion can be drawn from the statement of the tradition that they were set aside by the "men of the Great Synagogue." The solution of the question appears to have been found in the allegorical interpretation of the passage in ch. 7. The Talmud says nothing of any difficulty in connection with Agur. The doubts concerning Proverbs soon passed away, and its value was universally recognized. It is quoted or used in NT. frequently (over twenty times) and in the Talmud (especially in

\* On details of 5 and C see J. A. Dathe, 1764, in Rosenmüller's *Optiscitla*, 1814, Th. Noldeke, in *Archiv f. wiss. erforschung d. AT.*, ii., and Pinkuss articles in *Z.-1TW.*, 1894.

t S/tab. 30 b, Aboth Nathan, Cap. i.

Pirkc Aboth}, is cited abundantly by the early Christian writers, has always been highly esteemed for its practical wisdom, and a number of its aphorisms have become household words.

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Egyptian : T. L. Griffith, art. Egyptian Literature, in Library of the World 1 s Best Literature.

Assyrian : M. Jager, Assyr. Rathsel u. Sprichvorter, in Bcitrage z. Assyriologie, 1892.

Indian: Bohtlingk, Ind. Sprüche; Muir, Sanskrit Texts ; M. Williams, Indian Wisdom ; P. More, Indian Epigrams, 1898 ; C. R. Lanman, Indie Epigrams, 1899 ; see also the

Hitopadec.a, the Panchatantra, and the Jatakas.

Greek : For the aphorisms which go under the name of Menander see the collections of Meineke and Koch.

Syrian : The so-called Syriac Menander is given in Land, Anecdota Syr., I.; cf. ZATW., 1895.

As a Semitic parallel we may add

Arabic : Freytag, Meidani; Fleischer, Alt s Sprüche.

See also L. Dukes, Blumenlese, and his Introduction to Proverbs in Cahen, La Bible.

A COMMENTARY ON THE BOOK OF PROVERBS.

A COMMENTARY ON THE BOOK OF



## PROVERBS.

### I. CHAPTERS I. -IX.

A series of discourses on the excellence of wisdom, with illustrations of its principles taken from everyday life. These are preceded by a general introduction, before which stands a general title. On the date and origin see the Introduction.

I. contains the title (v. 1 ), an introduction (v.-- 7 ), and two discourses (V. S - K| - - IU2;! ).

1. Title. T/ie proverbs of Solomon, son of David, king of Israel. The title king of Israel belongs to Solomon. On the ascription to Solomon, and on the term proverbs (Heb. mis/tie) as name of the book, see the Introduction. The title was probably prefixed by the collector of I., or by the editor of I.-IV., or, possibly, by the last compiler. The Heb. word masial (proverb] probably signifies similarity, parallelism (nearly = comparison}, and seems to have been used at an early time of all poetry, hardly with reference to the form (parallelism of clauses, clause-rhythm, being the distinctive formal characteristic of old-Semitic poetry), but, probably, with reference to the thought (short distiches made by the juxtaposition of related ideas, originally comparisons with familiar objects) ;\* the men called mas/ialis/s (Xu. 2i J7 ) appear, like the Greek rhapsodists and the Arabian rail is, to have been reciters (doubtless also sometimes composers) of narrative and descriptive poems. There is no one English equivalent for ma-

### 4 PROVERBS

shal it seems to cover the whole ground of Hebrew poetry. It may signify a simple folksaying or aphorism (i Sam. io 12 24 H(1 Ez. i2~ i8 2 ), an allegory (Ez. iy 2 ), an enigmatical saying (Ez. 21 " ), a byword (Jer. 24 Dt. 28 37 ), a taunting speech (Isa. i4 4 Hab. 2 ), a lament (Mic. 2 4 ), a visional or apocalyptic discourse (Nu. 23 24 1 " ), a didactic discourse (i/ 49- 7\$), an argument or plea (Job, 29 ).\* In the Book of Proverbs it is either an aphorism (10-22) or a discourse (1-9, 23 29 ~ 35 27 23 ~ 27 ).

2-7. Preface or introduction, stating the object of the book, namely, that men may be induced to accept the teaching of

wisdom. The structure is distichal, with synonymous parallelism (except v. 7). The thought is similar to that of 22 17 ~ 21, and the preface, like the title, was probably prefixed by a late, perhaps the latest, editor; the paragraph is syntactically a continuation of v. 1.

2. That men may acquire wisdom and training,  
May understand rational discourse,

3. May receive training in wise conduct  
In justice and probity and rectitude,

4. That discretion may be given to the inexperienced,  
To the youth knowledge and insight.

5. Let the wise man hear and add to his learning,  
And the man of intelligence gain education,

6. That he may understand proverb and parable,  
The words of sages and their aphorisms.

7. The fear of Yahweh is the beginning of knowledge  
Wisdom and discipline fools despise.

As the Hebrew text stands the introduction appears to consist of two parts, the statement of object ( 2 " c ), and the definition of knowledge ( 7 ); and the former divides itself into a general reference to men (~ 3 ), with special regard to the immature ( 4 ), and a particular reference to the wise ( 5 - G ) that is, the work is said to be addressed to all classes of intelligence. The definition ( 7 ) stands by itself, being of the nature of a general reflection, an appendix to the statement of object. V. 5 appears to be a parenthesis or an editorial insertion the syntactical construction

\* Cf. Delitzsch, op. cit., pp. 196 if,

I. 2

5

here changes (to be resumed in v. r&gt; ), and there is a certain incon

gruity in bidding a sage learn to understand the words of sages. If these two couplets be omitted, we have a symmetrical paragraph of two quatrains : \*\*, "that men may acquire wisdom," and 4 - r&gt; , "that the immature may be educated into understanding the discourses of the sages."

2-4. The general object of the book. The syntactical connection with v. 1 is close : the proverbs of Solomon . . . [whose object is] that men may acquire, etc. 2. Synonymous, ternary. Lit.: to acquire (or, know), etc., the subject of the Infinitive being " men " or " the pupil." The parallel expressions are practically equivalent in meaning. Wisdom is the general expression for knowledge of all good things ; it is practical sagacity (Ju. ^ 2 Sam. 13" 14- 20 1 1 ), the skill of the artisan (Ex. 31 ), wide acquaintance with facts (i K. ^ ?A [s"- 4 ]), learning (Jer. 8"), skill in expounding secret things (Kz. 28"), statesmanship (Jer. iS IS ), and finally, knowledge of right living in the highest sense. This last is its sense here moral and religious intelligence. It excludes not only the morally bad, but also (in contrast with Greek wisdom) the philosophically speculative, though, in parts of Proverbs, Ecclesiastes, and Wisdom of Solomon, it is tinged with Greek philosophical thought. In it the religious element is practically identical with the moral : no stress is laid in Proverbs on the ritualistic side of life (sacrifices, vows), the devotional (prayer, praise, reading sacred books), or the dogmatic (monotheism, sin, salvation) ; the writers of chs. 1-9 and of the whole Book are concerned with practical affairs ; the law of God is for them simply the moral law. The second term, training, discipline. (or, instruction), signifies properly the fact of teaching, education (sometimes chastisement), but must here be taken to mean the result of right teaching, that is, wisdom ; the teacher may be God, or a man who imparts the law of God. Rational discourse is lit. words of understanding; this last term -- \_-" discernment, comprehension," is in like manner identical with wisdom.-- Man's relation to wisdom is expressed by the word acquire (lit. know or learn). So far as stress is thus laid on intellectual recognition of right as the basis of a good life the thought of our

## 6 PROVERBS

section (and of the whole Book) is allied to the Socratic-Stoic conception of morality. The OT. term, however, like the Greek, expresses more than bare intellectual recognition it involves intellectual assimilation and practical acceptance of truth as the

rule of life; see Am. 3 10 Hos. 6 3 13 Isa. i 3 Jer. i 4 a) Job 20-  
 if/ 5i :i(5) . Still, knowledge is here set forth as the foundation of  
 conduct, that is, it is assumed that men will do right when its  
 nature and consequences are clearly understood by them. The  
 conception of a change of heart is not found in Proverbs. In the  
 second clause the verb understand discern, distinguish, appre-  
 hend, is a synonym of know, 3. Ternary ; line 2 is the defini-  
 tion of the last word of line i. The element of assimilation is  
 expressed in the term receive " apprehend, accept, and apply as  
 a rule of life." The term training (or, instruction) is usually  
 defined by its source (v. 8 , father, 3" Yahweh), but here by its  
 object or aim, as in Isa. 53\* the chastisement of [ = which should  
 procure } our peace. The aim is here expressed by four terms (so  
 RV.), wise conduct, justice, probity, rectitude, the three last of  
 which are better taken as setting forth the content of the first.  
 From the signification of these words they cannot be understood  
 as objects of the verb receive (Nowack, Frankenberg), or as ex-  
 pressing the content of the term instruction (Delitzsch). Kamp-  
 hausen \* renders : that men may accept instruction that makes  
 wise (king), righteousness and [sense of~\ the right and rectitude,  
 taking instruction as = " the fact of teaching," and leaving it  
 uncertain whether the terms in the second clause are the object  
 of receive or are in apposition with instruction. Delitzsch and  
 Frankenberg, not so well : to attain intelligent instruction. Wise  
 conduct is action which springs from insight and sagacity, in ordi-  
 nary affairs (i Sam. 18 Gen. 4 8 14 3" Prov. io 5 14\*" a/.), and espe-  
 cially in the moral and religious life (Jer. 3 r&gt; \j/ 119") . Such action,  
 in its best sense, is controlled by moral principle, and is accordingly  
 here defined by several synonymous terms. Justice (RV. righteous-  
 ness) is a forensic term, expressing the quality of the character  
 and action of that one of the two parties to a lawsuit who has the  
 right on his side, and thus comes to signify right conduct in gen-

\* In Katitzsch s Heilige Schrift.

eral. Probity is the procedure of a judge, especially legal deci-  
 sion (Ju. 4" 2 Sam. 15- ) or custom (i Sam. 2 1:; 10 - ), law (Dt. 4 ).  
 God s acts of moral government in the world (Isa. 26 - i//io5 ; ),  
 then general conduct in accordance with legal decision (assumed  
 to be morally right) whether made by man or by God. Rectitude  
 is levelness, straightness, straightforwardness of conduct, as op-  
 posed to the crooked ways of those who abandon the guidance of  
 moral truth. These three words are variant expressions of recti-  
 tude, and thus define the content of the general term wise conduct.

V. 2 declares that knowledge of right principle is the basis of true life ; v. 4 assumes that this knowledge necessarily leads to action controlled by moral principle. 4. Synonymous, ternary. From the point of view of the teacher ; lit. : to give discretion, etc. The inexperienced (RV. simple} are the uninstructed, the immature ; the word is here used in a negative, indifferent sense, to indicate need of instruction (used in v. 2 with bad connotation). The Heb. term appears to signify those whose minds are open to influence, who can be easily led. The parallel youth likewise emphasizes the idea of immaturity (so that there is no need to substitute a term = stupid} ; the word may mean babe (Kx. 2 ), child (2 K. 4 - ), young man ( Ju. i f ) , or, without respect to age, servant ( 2 Sam. 9" ) . The Book of Proverbs addresses itself to men only, not to women ; the silence respecting the latter is doubtless due to their domestic isolation and comparative security from grosser temptations ; more attention is paid them in Ee-Sira (y- 1 --" 9 22 4 " 23--"- 25""- 26 36- 1 -- 42 ;M1 ). Discretion is cleverness in general (Gen. 3 ), either for good (so throughout Pr.) or for evil (Kx. 21"). The synonym insight, or discretion, is the power of forming plans or perceiving the best line of procedure for gaining an end, then the plan itself, good or bad ; in Pr. sometimes employed in a bad sense (i2 J 14 24 s ), oftener, as here, in a good sense.

5. Synonymous, quaternary-ternary (possibly ternary). The telic sense that the wise man may hear ( KY. Orelh) is not a correct rendering of the Heb. ; the hortative sense / (De., Frank.) though not in accordance with the construction of the rest of the paragraph, is that which best suits the expression of object which characterizes the introduction. The declarative

## 8 PROVERBS

rendering is adopted by the Vrss., Schult., Kamph. ; the sentence then breaks the connection, and must be taken to be parenthetical. It seems, indeed, not to belong here, but in some such connection as that in which the similar aphorism 9 now stands. It is perhaps an old gloss (found in all the Vrss.) the design of which is to point out that the teaching of wisdom is appropriate not only for the immature (v. 4 ), but also for the wise. Learning is that which is received, the content or material of instruction. The parallel expression in the second clause appears to be a nautical term (so the Grk. and Lat. Vrss.) derived from the word for rope, and meaning steering, guidance ; used in Job 37 12 of God's guidance of the clouds; in Pr. n 14 12^ 20 18 24" = counsel, and

here power of guidance, of sound direction of life, = education.

6. Synonymous, ternary. The scholarly aim. The verse connects itself immediately with v. 2 - 4 ; these refer to the subject-matter of teaching, v. 6 to its form. The allusion here seems to be to organized schools, and to the habit of Oriental teachers of couching their instruction in figures, parables, and allegories (see especially ch. 30). The reference is not to esoteric teaching intended to conceal the highest wisdom from the mass of men there is no evidence that such esoterism existed anywhere in the ancient world \* though the teacher would naturally speak more freely to the inner circle of his pupils (cf. Mt. i3 34 ). The three terms here employed to describe the form of the sage s instruction have no exact representatives in English. On proverb see note on v. 1 . The meaning of the stem of the second term (nr ra) appears to be turn, bend ; Gen. 42 23 an interpreter is one who translates discourse from one language into another, and so the Babylonian ambassadors or interpreters of 2 C. 32 31 ; Isa. ^y~ the mediators or interpreters are the representative men, prophets, and priests (the Grk. not so well, rulers], who made God s words intelligible to the people, and the mediating angel of Job 33^ interprets man s case to God. Our word thus appears to mean a turned or figurative saying, one that looks toward another sense, a parable ; in the only other place in which it occurs, Hab. 2 fi , it has the

\* This statement can, I believe, be substantiated. The Greek Mysteries, and such passages as Dan. 12, do not form exceptions.

I. 5-6 9

connotation of taunt, sarcasm ; cf. the similar use of proverb. Here it signifies a didactic utterance (rhythmical in form), in which the figurative need not be the predominant feature. The third expression (rrrn) comes in like manner from a stem meaning //;-;/ aside, and signifies some sort of deflected discourse. Its earliest use seems to be that of riddle, as in Ju. 14, i K. to 1 /\_ 2 (^ Q!) i n Kz. 1 7- it = parable, and in Nu. i 2 s the parabolic or visional form of the ordinary divine communication with priest or prophet, in contrast with the direct speech which Vahweh employed with Moses ; in Dan. 8 ! Antiochus Kpiphanes is described as understanding hi doth, which must mean tortuous (morally tricky) words or procedures ; a shading of scorn and ridicule appears in Hab. 2 " , while in i// 49 V&gt;) 78-, as in Pr., the sense is

simply didactic. Here it obviously = aphorisms. The three terms are here synonyms. Their etymology indicates that the earliest teaching was figurative in form (riddle, proverb, parable, allegory) ; but, as prophecy naturally advanced from ecstatic utterance to straightforward discourse, so the Israelitish sages gradually abandoned the figurative form in the interests of clearness, though it continued to be employed by popular teachers. V. assumes that it is a part of good education to understand the aphorisms of the sages, and these, as Pr. and Ben-Sira show, were simple and direct expositions and enforcements of duty. That a definite class of teachers with some sort of school-organization existed as early as the third century n.c. appears probable from the way in which the sages are spoken of in Pr. (especially 22 17 - 1 ), and Eccl. 12". and from the account given in / // Aboth of the heads of schools and their sayings from the middle of the second century on. The aphorisms, and particularly the discourses, in Pr. and Ben-Sira are for the most part not popular in form, but bear the impress of cultivated thought. Later the title sages was given to the teachers of the law."

If v/ 1 be omitted, v.-- 4 - ! form a symmetrical strophe or paragraph :

To know wisdom and instruction, to discern words of understanding.  
 To receive instruction in wise conduct, in justice and probity and ivc  
 To ajve discretion to the inexperienced, to the youth knowledge and insi-  
 To understand proved, and parable, the words of sa-es and their aphorisms.

## TO PROVERBS

7. The motto. Antithetic, quaternary. This general definition of wisdom may be regarded as the motto of the whole book, and is probably to be ascribed to the final editor ; see \j/ 1 1 1 1 ". The beginning of knowledge, its choicest feature, its foremost and essential element, is said to be the fear of Yahweh. The term fear goes back historically to the dread which was felt in the presence of the powerful and stern tribal or national deity ; Semitic deities were in the historical period generally conceived of as lords or kings, exercising constant control over their peoples, and inflicting punishment on them for disobedience. This is the prevailing attitude of the pious man toward God throughout the OT. ; only the sentiment gradually advances from the form of mere dread of the divine anger to that of reverence for the divine law. It never entirely loses, however, the coloring implied in the word fear. The OT. ethical conception of life is not love of a moral ideal as the

supreme good, but regard for it as an ordination of the supreme authority ; the world is looked on not as a household in which God and man are co-workers, but as a realm in which God is king and man is subject. This conception, the result of the moral strenuousness of the Jewish people and of their Oriental governmental scheme of life, helped to develop moral strictness. It is a fundamental principle of moral life, though not the only principle. The idea of the Hebrew sage is that he who lives with reverent acknowledgment of God as lawgiver will have within his soul a permanent and efficient moral guide ; other conditions of ethical experience, such as native character, knowledge, temptation, surroundings, are left unmentioned, not deliberately excluded, but omitted because they are not prominent in the writer's thought ; his purpose is to emphasize the one principle of reverence as paramount, and he identifies the man's own moral ideal with the divine moral law. The use of the name Yahweh instead of the more general Elohim is not significant as to date or as to ethical feeling. Yahweh, though in name nothing but the national deity of the Jews, is here regarded as the supreme and only God. The personal name was gradually replaced by the Lord (as in the ancient Versions, except the Targim), or the Holy One (as in the Talmud), or God (as in Ezra, Neh., Eccles., and some Psalms), but, as appears from some late Psalms, continued to

1-7 II

be freely used, in certain circles, down to the second century i;c. It is possible, however, that both in Egypt and in Palestine it was, in this later time, though written, not pronounced, but replaced in reading by Adonai (f/ie Lord). The second clause states, not formally but in substance, the antithesis to the first, the sense being : " absence of the fear of Yahweh (in fools) is negation (contempt) of wisdom." The fool is primarily a person lacking in good sense in general, uninstructed (Isa. 35^), unskilled ( Pr. n -" ), or offensively ignorant (io s 20 :: zy ), then, as here, one who is lacking in the highest wisdom, and therefore devoid of piety toward God (so the Grk. here). Such an one despises wisdom, is ignorant of and does not value its high function, nor accept it as guide. Instead of the couplet of the Heb. the (irk. has a quatrain :

The beginning of wisdom is the fear of (loci,

And a good understanding have all they that practise it;



Piety toward (iod is the beginning of knowledge,

Hut wisdom and instruction the impious will set at naught.

The second line of this quatrain now stands in \p in 1 ", and the third line appears to be a doublet of the first (except that the terms wisdom and knowledge exchange places), but may be an original parallelism. Whether the longer form of the (ireek is an expansion of Heb. or Grk. scribes, or belongs to the original reading, it is difficult to say. As this verse is an isolated aphorism, its length does not affect the rhythmical structure of the succeeding discourse. Cf. BS. i u ~ -\

I. 1. The primitive sense of the stem L &gt;.-~ is doubtful. In all Semitic languages it means to be like or cijnal, in Canaanitish (Heb., I hoen.) z\&lt;&gt; to rule, and in Arab, to stain/ erect, be eminent, superior. The original force is perhaps to be alongside of, u/&gt;orc (cf. ^ = on, superposition, and at. juxtaposition), whence the notions of similarity and superiority. See Schultens. Pror., Fleischer (in Do.), C.es. Thes., I ,I &gt;] .. ID s x^-" V": &lt;P os fpa.ff\evcrfv ei&gt; ; ]ffparj\ possibly a variant reading (cf. lied. I 1 ), but hardh an indication { lager) that the (irk. translator considered ihe paragraph v. to be n.m-Solomonic. 2. The primary sense of the stem -:~ (lie Arab.) to be \_//&gt;;;/, fixed, whence the verb ,r,v/Vv/. retrain, and the noun fi.\-cJne&gt;s of opinion. /v/iw/Vi/cV- 3. ^~ ~ i&gt; taken as - /;/A / K isitom, by Clort, J heol. Tijdsch., xix. ^So ( 1L doctrinai). as in Dan. I 17 ; the Inf. occurs elsewhere in IV. twice, in 2l 11 = = wise conduct: the latter sense is preferable here. =-^". is collective

## I 2 PROVERBS

plu., a mass of equitable actions = equity ; syn. ii"" i r, Mai. 2 6 Isa. 1 1 4  
A different sense occurs in Dan. 11. (5 divides the v. into three stiches:  
d^affdai re O"r/)o0as \6yww. voTJtraire diKaiocrvvTji aXr/Or), KO.I Kpifj.a KarevOvveiv.  
On &lt;rrp. \oy. see Schleusner, Lex. What Heb. it represents is doubtful; Lag.  
P12DVD turnings (cf. Ez. 41"- 24 ), which, however, is not used of speech; Hei-  
denheim (in Vierleljahrsschr. f. theol. Forsch., ii. 401) 1D13 tip?, the teachings of  
discipline, which hardly explains &lt;S; vorjvai = SotrNV, d\T)6r) is scribal insertion  
(Lag., on the contrary, rejects SIK. as usual rendering), /car. = some form of  
T.J", perh. itt ^D taken as Inf., less probably Hif. nrn. 3L = \$?. & to receive  
instruction and fear, where NnSm seems to be scribal error. & = \$J, except  
that it prefixes i to pis. Graetz inserts nnoin before tois (as in 6- ;i ), and  
writes SwNS and ons^D ODiJ Si, making a tristich (so (5). 4. D^NPC, written  
v&gt; 22. 32 Q&gt;p S ; the x is vowel-letter, and should be omitted. St. nns = open,  
wide (Gen. 9 27 ), then to be persuaded, enticed, seduced ; \~ifl open-minded, per

suadable, simple-minded, inexperienced ; Ar. fata, = broad-minded, generous, and young man, fat vd = legal decision (opening, expounding of a legal question), mufti = judge. |^ nnS; (5 iva 5y, free rendering. J !&gt;J L ; (5 TrcuSt 5 vty, in which v^ is perh. dittogram (Jag.), but may be orig. (Lag.) ; according to Heid. it is miswriting of vtos, the two words IT. and v. being designed to form a parallel to plu. T. For nyj Graetz unnecessarily writes i&gt; 3 stupid. Rashi i&gt;\*j = ij?uc cast out from or destitute of learning. 5. A telic force for ysv is hardly supported by such a construction as that of i^ce" Isa. 13 in which the two clauses are closely combined. niSann is denominative noun of action; (3 Kv/3fyvr]&lt;riv, 3L gnbernacula, A26 gubernationes ; on jj 11 see notes of Lag. and Field; Fleischer (in De.) compares Ar. tadbtr, Syr. duboro. V. 5 is regarded as interpolation by Ziegler, and as parenthetical by Wildeboer. 6. |ij| nos^o; (5 ffKoreivbv \6yov; A9 fpfjitvelav, and so 5L Rashi, AV., against the parallelism, the interpretation, marg. an eloquent speech ; \.V. figure. 7. On the etymology of S&gt;ix as = thick, dtill, stupid, see Fleisch., De., SS., BDB. ; Malbim, Heid. (in De.) sceptic, from ^Six perhaps. Bickell {Wiener ZKAT. v. 86) adopts the reading of on the ground that beginning of wisdom as well as beginning of knowledge is here absolutely necessary; he holds that the Psalmist took the passage from Pr. and that the translator of the ^ followed the translation of Pr., the clause falling out of pj by homoeoteleuton. It is, however, equally possible that Pr. followed the i/. Further, it is not clear what Heb. would be represented by (5 eiW/3aa e/s 6ebv, which Bickell renders by nvr&gt; nx-r ; but eve. nowhere else represents "v, and the expression looks like original Greek rather than like a translation. It is found in Cl. Al., Strom., 161. The Heb. author may have written P&gt; i in first clause because he had noon in second.

8-19. Discourse against organized robbery: exhortation to

listen to instruction (v. s ") ; the temptation to robbery and

murder (v. 1 "- 14 ) ; warning against it, fate of the robber (v. 1M1 ).

-The arrangement is in couplets, with varying number of beats.

I. S-y I 3

Bickell further arranges it in quatrains : v. s ly .

The text is not quite clear ; some good emendations are suggested by the Greek.

S. Hear, my son, thy father s instruct inn,

And forsake IK it the admonition of thy mother,

9. For a chaplet of beauty they will he to thy head,  
And chains about thy neck.

10. My son, if sinners entice thee, consent thou not,\* -

11. If they say: "Come with us,  
Let us lay wait for the perfect,  
Let us lurk for the innocent [],

12. Let us, like Sheol, swallow them alive,  
Sound as they who i;u down to the Pit;

14

15. [] Walk not in company with them,  
Keep thy feet from their paths; f

17. For in vain the net is spread  
In the sight of any bird,

18. And they for their own blood lay wait,  
They lurk for their own lives.

19. Such is the fate of all who by violence seek gain :  
It destroys the lives of its possessors.

8, 9. Exhortation. V. s is synonymous, ternary ; v. y synonymous, ternary-binary. On instruction see note on \v. Admonition ( Heb. tora, sometimes = law } is here synonym of instruction. Forsake, more exactly reject, repel. Chains = necklace. The address i/iv son in\ pupil, is characteristic of chs. 1-9, and also, though less markedly, of 22 17 -24" ; it occurs once (27") in the section chs. 25-29, and once (19 " ") in the central division

\* Perhaps better :

10. My son, if sinners entice thee,

11. If they say : Let us lay wait for the perfect/

12. Let us, like Sheol, swallow them alive,

Sound as they who go down to the Pit;

## 14 PROVERBS

of the Book, io 1 -22 IG . It indicates an organized system of instruction, probably in schools ; see note on v." above. The instruction here mentioned, however, is that not of sages but of parents. It is assumed that the teaching of father and mother will be wise, and this moral training of home would naturally form the basis of the fuller instruction of the schools. The reference is to the moral law in general, not specifically to the Tora (Law of Moses), though this would naturally be the foundation of Jewish home teaching. The Talmud (Ber. 35 a, Pes. 50<sup>^</sup>, Sanh. 102 a) explains father here as = " God," and mother as = " Israel " (Ez. ig 2 ) ; according to Rashi the instruction of the father is what God gave to Moses in writing and orally, while the law of the mother means the words of the Scribes or Rabbis whereby they made a hedge to the Law.\* Ornaments of head and neck were anciently worn by men as well as by women. |

10-19. Alliance with bands of robbers and murderers can be attended only with disaster. The organized robbery here referred to suggests city life of the later time, the periods when, under Persian and Greek rule, Jerusalem and Alexandria sheltered a miscellaneous population, and a distinct criminal class became more prominent. The references in the preexilian prophets are to a less organized sort of crime ; they speak rather of legalized oppression of the poor by the rich ; see Am. 8 5 - c Hos. 4 2 6 s - 9 7 1 Isa. i 2;J S - lo 1 Mic. 2- 3 3 6 12 f 3 Zeph. 3 3 Jer. 5 28 7 - n Ez. i8 UM:! 22 3 - &lt;J ; the passages in Hos. are the only ones that seem to relate to bands of robbers, and they represent a state of anarchy under the last kings of Samaria. The description here might be understood (so Frank.) as referring not to literal robbery and murder, but to spoliation under legal forms ; but the language of the paragraph (v. 11 - IS ) and the manner of l. (portrayal of open vice, chs. 5. 6. 7) favor the former view. Frank, compares BS. 3i 25f .

10. The rhythm is irregular : the first clause is ternary, the second has only one beat ; the latter might be attached to v. 11 , or

\* On the education of Jewish children see J. Wiesen, GescA. u. Me/A. d. Schulwesen im talmud. Altcrthume ; for the Greek customs, Becker, Charicles, Eng. tr., pp. 217 ff. ; for the Roman, Callus, pp. 182 ff.

t See Ju. 8- c ; Maspero, Anc. Egypt and Assyria; Becker, Char., 198, n.6, Gal., 429 ff-

I. 8-12 15

omitted as gloss, and " 1UI will then form the couplet. Sinner\* is the general term for wrongdoers, persons of bad moral character, etymologically " those who miss the mark " ; they are men who fail in the performance of duty, and thus miss the aim of life. The noun occurs most frequently in Ps. and 1 r. (13 23 " ), the verb is common in all parts of ( )T. Instead of the conditional construction the (irk. has the hortative : let u>t impious men lead thec astray, but the conditional protasis is a natural if not necessary preliminary to the hortative apodosis of v. 15 . 11. A triplet in the Heb., ternary-binary-binary ; the verse division is doubtful (see note on v." 1 ). The Heb. text instead of perfect lias l /oix/, and at the end of the verse adds without cause ; the first emendation (requiring the change of one Heb. letter) is called for by the parallelism, and the addition without cause is superfluous, since the victims are described as innocent. If the reading blood be retained, it must be understood elliptically, as = to shed blood ; it cannot be taken (Fleisch. in l)e.) to mean a \outJi, a \oung blood. The adv. without cause must qualify the verb // // , - the translation innocent in rain (that is, their innocence does not save them), while grammatically possible, docs not accord with the connection. Bloodshed is assumed to be a natural accompaniment of robbery, and it is accomplished by lying in wait in the dark places of the city. Ancient cities were badly lighted at night, and not usually well policed. Cf. i// io s . 12. Synonymous, ternary. The word rendered sound is generally used of moral completeness = perfect (Gen. 6 ;| Pr. 2- 1 ), and is here so taken by some (as Kamph.) ; but the parallelism favors the physical sense // // // liodily health and strength, equivalent to the parallel alive (as in l &gt;.. 15" , cf. the ritual use, Kx. 12 " &t;?/.). The sense of the passage is: we will swallow them ((irk. him) alive and sound so that they shall be as completely destroyed from the earth as those that go down by course of nature into the pit of Sheol (that is, those who die). Sheol (and so its equivalent the Pit} is the l nder-world, the abode of the dead, good and bad, a cheerless place whose deni/ens have no occupation (Keel. 9" ) and no relations with Vahweh\* (Isa. 3&t;8 ls ) ; descent to it is a misfortune, since it

## 16 PROVERBS

deprives man of activity and happiness, but not a punishment except when it is premature (A 55~ i( ~ 4) )- The second clause reads in the Grk. : and let us take away the remembrance of him from the earth (cf. \i 34 1&i(17) IOQ " ), which represents a different Heb. text from ours, the general sense being unchanged ; in the Heb. the parallelism to the first clause is presented in the adj. sound, in the Grk. in the verb take away. The course of thought favors the Heb. ; the Grk. is probably an imitation of the psalm -passage.

13. Synonymous, ternary. The object of the assault is treasure ; the house is to be broken into (Mt. 6 19 ). The robbers have their own houses, are residents of the city. The Vrss. give slightly different readings ; (:/&?/ us seize his costly possessions ; S : all his wealth and glory; 9T : all wealth and glory (or property). |^ gives a good sense = " all sorts of wealth." 14. Synonymous, ternary. The word lot is primarily the thing (a die or something of the sort) used to procure the answer of the deity (as by Urim and Thummim) to a question (Lev. i6 8 ), then the thing assigned to the questioner by the divine decision (Jud. i 3 ), then in general one s part in life (Jer. i3 25 i/ i6 5 Dan. i2 13 ) ; cast thy lot among us = share our fortunes, identify thyself with us. The disposition of the booty indicates a regular organization in the robber-band. There is to be one purse, a common fund of spoil to be equitably distributed among the members of the gang. This is held out as an inducement to the neophyte, who would thus get more than he could hope to gain by his own separate efforts. Murder is lightly passed over by the robbers as a natural and easy feature of their occupation ; the young man is supposed to be accessible to the temptation of easily acquired wealth. The picture of manners here given is historically valuable. For another interpretation see note above (on v. 1(MO ). 15-19. The reason for avoiding such companions : their path, though it may be temporarily successful, leads finally to destruction. 15. Synonymous, ternary. The received Hebrew text begins the verse with my son, as in v. 10 , and a justification for this expression may be found

but in OT. there is no trace of any divine government in the Underworld (which is an isolated and anomalous place) till late postexilic times when the one God became universal (Job 1413 2 6) and the idea of resurrection arose (Dan. 12 -, cf, the doubtful Isa.

in the length of the preliminary description, v. M1 , which might make the resumptive my son natural (Ikming.) ; but, on the other hand, as it is not found in (&gt; is unnecessary at the besiinnin"

\* o o

of the apodosis, and is rhythmically undesirable, it is better to omit it. 16. Synonymous, ternary. On both internal and external grounds this verse is probably to be regarded as a scribal insertion. It breaks the connection between v. 1 - and v. 17 , the latter of which gives the ground (namely, the peril of the robbers course) for the exhortation of the former ; and the section v. 1: " ia is devoted to a description not of the character of the robbers (which is given in v. 1 -") but of their fate. Verse" , further, is identical with Isa. 59 7:l , and is not found in the best Grk. MSS. It appears to be the gloss of a scribe who thought a reference to the bloodthirstiness of the robber-band here appropriate, or wrote, as a remark, on the margin this parallel expression, which was then inserted in the text by a subsequent scribe. In the second clause we may take/6r/ as subject of make Jiastc, or we may insert the subject they (the robbers). 17. Single sentence, ternary. This statement is introductory to that of v. s , and its meaning is fixed by the relation between the two : v. 18 declares that the robber murderer s course is destructive to him, and v. r must therefore set forth the destruction and the blindness not of the victim but of the murderer himself; the comparison refers not to the futility of laying snares in the sight of birds (who thus see the trap and avoid it), but to the blindness and folly of birds who, though the snare is laid in their sight, nevertheless fall into it. In like manner the criminal, blinded by desire for gain, fails to see the snare which God (working through society and law) spreads for him, and falls irredeemably into it. The connection is not : go not with them, the net which they spread for thee is clearly visible, thou wilt surely not be blinder than a bird (/iegl., He.), but : go not with them, for, like silly birds, they fall into the net, and thou wilt be entrapped with them ( Kw.. Xowack, Strack., a/., and cf. Srhultens). I Vank. renders: for ^&t;i//ioi// success /V the net spread, etc., that is, the efforts of the snarers [the sinners] are without result for themselves they catch no birds; a possible sense and good in itself, but the couplet appears to state a fact always true of bird-snaring. Moreover, the sage probably intends

c

not to deny that sinners get booty, but to affirm that, though they get it, it does not profit them in the end. A different text is offered by (, which reads : for not in vain are nets spread for birds (inserting not, and neglecting in the sight of), that is, not in vain are there pitfalls for criminals in the shape of human laws and dispensations of God they (v. 18 ) are laying up punishment for themselves. This gives a natural connection of thought, but looks like an interpretation of a text not understood. The Heb. expression possessor of wings, = bird, is found only here and Eccl. 10 . 18. Synonymous, ternary-binary. Their criminal procedure, begun for their profit, turns out to be a plot against themselves ; they overreach themselves and become the executors of their own doom. It is not said how this result is brought about, but the allusion doubtless is to human law and divine judgments. This is the old-Israelitish view that wrongdoing will be punished in this life perhaps also the belief that criminals cannot in the long run escape the vigilance of the law. ( for they who have to do with blood lay iip evils for themselves, and the overthrow of lawless men is grievous, in which the first clause is incorrect rendering of the whole Heb. verse, and the second clause is a parallel, probably a scribal addition ; the contrast given in own blood is ignored, in accordance with the Grk. reading of v. 17 . 19. Single sentence, ternary. Lit. : such are the ways, the manner and outcome of life (or, the sense latter end, fate, may be got by a slight change in the Heb. word). Grk., second cl. : for by impiety they destroy their lives, an appropriate idea, but here probably not original. See i5 & J7 28 Job 8 13 Hos. 4". The term gain has here the connotation of violence, injustice, as in Ez. 2 a 13 ; the simple sense profit is found in Gen. 37- Mai. 3" Job 22". The argument of the section v. 10 " 19 is an appeal not directly to the sense of right, but to rational self-regard : robbery and murder bring destruction on the perpetrator, and must therefore be avoided. The connection, however, indicates that this law of prudence is regarded as the law of God.

9. "M^, only here and 4, lit. twisted, any adornment for the head, \&gt;\y apparently a denom. from p&gt; neck, a word which occurs in Jew. Aram, and Arab., but not in Heb. Graetz, with little probability, emends to nS^Sj perfect, & omits. 1\$ " D 1 " ; (5 B TraiSeiav, (S NAC v6/J.ovs (and so 5?) ; the latter is prob.

T. 17-19 JQ

scribal variation (cf. 6 2 " 1 ), hardly (Lag.) rendering of &gt;D "j for -&gt;Dr.; Heid. holds that it comes from a Pharisaic hand. |Q :i ; (5 1! 5ej7, (5 A 77, prrh.



free rendering (Heid.: allusion to phylacteries), perh. representing a variant reading, though the original in that case is not apparent. 10, 11. (5 divides v. 1 "- n as follows : My son, let not impious men seduce thee, Xor consent thou if they urge thee, saying, Come with us, go shares in blood, And let us Slide the just man unjustly in the earth. Sickell, omitting 1 " a for rhythmical reasons, writes : Consent not if they stir, come with us, Let us lay wait for blood, let us lurk for the innocent. The Heb. rhythm is not satisfactory, but it is hardly improved by these variations. Sickell's omission of " " is unwarranted, and the resulting form is not good, either rhythmically or rhetorically. (5 is rhythmically better, but its rendering of 11) is partly incorrect, partly free. (fi) may be retained if we suppose Job to be purposely short, and take n as couplet: If they say, come with us, Let us lay wait for thee perfect, let us lurk for the innocent, or, if we throw out Inh - 11( , and part of 11a , and take the rest as couplet. It is hardly possible to recover the original form. 10. ID =N; (5 /J.T/ = \v. 1) N3> (from nax), in which the N and 2 have changed places (full form rasr), or the N is the writing of an Aram, scribe for n, the initial N of the stem being omitted because it was unpronounced. The regular form rnxr is found in a number of MSS. (see l)e Rossi), and either it should here be written, or we should, with lli., write axr; in several MSS. the verb is understood as NO (xur, to"), which is improbable. 11. After ncN (5S 1 have -| s , perh. repetition from following n? 1 " 1 . (f5 Trapa/caXeVwcrT may = s\ |1) ."O^xj; (5 Kuivuvriaov, from 2~\*" or "on (Lag.). |1) 2^; Dyserinck, Theol. J ijd. 17, 578, reads z~^, which suits the next clause; Oort, i/>, 19, 381, holds that the reading of v. 1 \* (which ver. is clearly parallel to v. n ) sustains 21 here. %] r\i;>; seems to be intrans. (as apparently in \$ io s 56") ; elsewhere the (^al is trans., and so it is here taken by Frank, who renders: w^e will set (a trap). ||] -p^; (5 &i>5pa 5i.Ka.Lov, either not having the ^ or (Lag.) taking it, according to the Aram, const., as sign of Ace. \$) c:n, found in the Yrss. (\$ s~v3 maliciously ), but superfluous, and probably a gloss (Bi.). The whole clause maybe omitted without detriment to the sense, and with advantage to the rhythm. 12. Jt) C; -S 2;; (iraetx. Pi., as in 19-\* 21- . As 2d clause (P has KO.I Upwuev avrou TT^V fj.vij/j.rii>; e /c yrjs, representing the Heb. of \j/ 34 17 ioy i:> , perh. editorial variation; Lag. suggests that, the Heb. text of (5 being effaced, it took the appropriate passage from the Ps.; for It) o^cn may have stood c?"i; Heid. supposes that 15 may have had n-?xs": cr^-n^ s~r , improb. late Heb. 13. 11) ; " ; &t;5 rrjv KTTJtriv avrou; li. syn, not so good a reading as that of 11). 14. |i) s -i:-; (P115C have Impv., which is brttcr. though not absolutely necessary, since the asscratory form of statement is possible; lii. emits T as marring the parallelism, but /// r lot is with us is hard. - - - (p 1 has a &t;loublct. a free and a literal rendering; the former is probably the original (Jag-. Lag.. Haumgartner), the latter a correcting gloss - 15. 11) ;::; C? SI :>; ru . II-I J.^ (= V), 252, 254, 295, 297, i ie Mm 1 , lacking in (5 SABC , and should probably be

## 20 PROVERBS

omitted. J<sup>^</sup> ro rij sing.; plu. in (5)ILSC and several Ileb. MSS., the cliff, not appearing in script, defect. pj "P 13 ) lacking in 31 De R 249. 16. Wanting in the uncials of ( (exc. NC. a A) and in Copt. (Sahiclic and Memphitic); Cod. 23 (of H-P) adds to it from Rom. 3 10 17 , and the cursives which contain it place it some before and some after v. 17 . It appears not to belong to the original text. After m & has N<sup>^</sup>U: (= ^p.% as in Isa. 59"). 17. &lt; prefixes ov; J5&gt; has i instead of T, and for \$ m ra plu. act. Part. pans. \$| mVo in sense of spread is difficult, the word elsewhere meaning scatter, -winnow ; Schult. here ventilatum; Rashi, in vain is (grain) scattered (on} the net. We should perhaps read pan nines (@ SIKTVO.) or -\ -lins a:n, which is phonetically not too hard. In Hos. 5 1 &lt;Q renders 3 by ^Kreivetv, which is its expression here. |\$ Sj?j; plu. in IL<sup>^</sup>V. and 4 Heb. MSS. 18. | I3i,v; &lt;S (CieT<sup>^</sup>xoires; see v. 11 . |<sup>^</sup> DST; (5 Bal - 06wf (H-P 23 tu/zciTajj&gt;) = a<sup>^</sup>a<sup>^</sup>, not so well. @, rendering Ufli" 1 by BTjo-avpifrvtriv, adds /ca/cd as necessary complement. J5 appears to make v. 18 a continuation of v. 10 (Pink.) 19. pj PUTIN ; &lt;! Pnn.v, probably to be adopted; see 5\* Nu. 23 10 ^3787.38 73!"; -IN is not elsewhere used as = fate, the sense here required by the connection. ft i<sup>^</sup>;3; (5 TV dffcjSe<sup>^</sup> = nS;; 3 (Jag.).

20-33. The appeal of Wisdom. Wisdom, standing in a public place, exhorts the ignorant and the scornful to listen to her words, threatening them with destruction if they refuse. The section is independent, having no immediate connection with the preceding or the succeeding context. It resembles the first half of ch. 8, but is minatory while that is persuasive in tone. As the text stands, it is arranged in couplets (except v. 22 23 -- 7 , which are trip lets), which may be naturally combined into quatrains. After the introduction (v. 20 - 21 ) comes the address, which consists of a denunciation (v. 22 23 ), the charge of disregard of her teaching (v. 24-25 ), a description of the fate of the despisers (v. 2(Kil ), and a contrast between the doom of fools and the happiness of the obedient (v. 32 - 83 ). Wisdom is personified, as in chs. 8. 9.

20. Wisdom cries aloud in the streets,  
In the broad places utters her voice,

21. Calls out at the head of the &lt; high places,  
In the gates of the gateways [] \* she says:

22. How long, ye dullards, will ye love ignorance [] f,  
And fools hate knowledge?

\* The Heb. adds : / // the city.

f The Heb. adds : and scoffers delight in scoffing.

I. 20-21 21

23. [] \* T will utter my mind to you 5  
Will tell you my decision:

24. Because I have called, and ye refuse 1,  
1 have stretched out my hand, and none regarded.

25. Ye have ignored all my counsel,  
My admonition ye have rejected, -

26. I, in m\ turn, will lair^h in [the dav of ] your calamity,  
I will mock when your disaster comes,

27. When your disaster comes like a storm,  
And your calamity like a whirlwind. [J t

28. Then will they call on me, but I will not answer,  
They will seek me, hut will not find me,

29. For that they hated knowledge,  
And chose not the fear of Yahweh.

30. They would none of my counsel,  
All my admonition they despised;

31. Therefore they shall eat of the fruit of their own conduct,  
And be sated with their own counsels.

32. For the indifference of the insensate will slay them,  
The careless ease of fools will destroy them.

33. But whoso hearkens to me will dwell secure,  
Will be free from fear of harm.

The interpretation of the paragraph depends in part on the view taken of the relation between v." -" and the following verses. If the former are held to contain an exhortation to repentance

(v. " la ), they can hardly be closely connected with the latter, since these presume that the call of Wisdom has been rejected, and the discourse should state, after v.- :! , the repellent answer of the persons addressed ; as the text stands, \v 4 ~ ;n constitute a separate discourse which states the result of disobedience. Unity of thought may be gained by omitting v.- ; a , and taking the whole piece as minatory, the connection being : you have turned a deaf ear to me long enough (v.~), I have lost patience and will tell you my decision (v. ") : because you have refused, etc. (\v " ;l ).

20, 21. Introduction: the publicity of Wisdom s appeal. -

Synonymous, ternary. After gateways the Heb. has /// tJie city her

## 22 PROVERBS

wonts she says ; the expressions in the city and her words, which mar the rhythm in the original, appear to be glosses, the former intended as an explanation of gateways (stating definitely that the reference is to city gates), the latter noting that the following verses give the words then uttered by Wisdom. The Grk. has a somewhat different reading : Wisdom sings in the streets (lit. exits), in the broad places boldly speaks, proclaims on the summits of the walls, sits at the gates of princes, at the gates of the city boldly says ; this seems to be partly misreading, partly expansion, of our Heb. text. Broad places are the wide open spaces in front of city gates ; instead of high places the Heb. has a word which is commonly rendered noisy places, understood to mean crowded thoroughfares (including bazaars and market-places) ; but this sense is doubtful, and a better term is given in 8 2 (high places), or by Sept. (walls) ; walls may be included in the high places ; these, together with streets and gateways, were gathering-places for the people. The gateway was a long structure entered at the extremities through gates. The verb cries aloud expresses an excited emotional utterance, usually of joy (Lev. g 24 Isa. 12" Job 38 ), sometimes of sorrow (Lam. 2i 18 ), or general excitement (^ 78- ), here of intensity of feeling. Wisdom does not content herself with being wise at home, but seeks men out in their everyday life s he is a preacher. The custom of speaking in places of concourse was an old one, familiar to the prophets ; see Jer. f, and cf. Mic. i 8 Isa. 20 2 Jer. 5 1 ; so also Socrates (Xen., Mem. I. i, 10). The later Jewish custom resembles both that of the prophets and that of the Greek philosopher, the former in its hortatory tone, the latter in its reflective, ethical subject-matter. The choice

of the term wisdom to denote the religious teacher points to a phase of life which came after the great prophetic period (in the prophets wisdom is not religious), and probably indicates the influence of the Greek atmosphere in which the Jews lived from the close of the fourth century B.C. on\* (see Introduction, 6).

\* Cf. the similar use of wisdom in Ben-Sira, Eccl., Wisd. of Sol. The title Koheleth, given in Eccl. to Wisdom (speaking in the person of Solomon), if, as is possible, it means a caller (or member) of a public assembly, supposes acquaintance with Grk. forms of life; see the commentaries of Tyler, Plumptre, Reuss, Siegfried, Wildeboer, and Cheyne's Job and Solomon,

The exhortation in Prov. is not : put away all other gods and serve Yahveh alone, or : bring offerings to the temple according to the Law, but : listen to reason and conscience, which are the voice of ( God in the soul.

22-33. The discourse of wisdom in the received Heb. text falls naturally into two parts, an invitation, v. 1-5, and a denunciation, v. 6-33. The connection between the divisions is not clear (see note above on v. 20). The denunciation is introduced abruptly, as if the invitation had been refused, though nothing is said of a refusal. On this point the Versions offer nothing different from the Heb., and there is not good ground for extensive alterations of the text (see below). A closer connection between the parts might be secured by giving v. 21 the conditional form, the apodosis following in v. 22, but against this is the form of the verbs in v. 4-5. Failing this we shall have to consider the divisions as separate discourses, or suppose that an explanatory transitional statement has fallen out after v. 2: \ or, what seems most satisfactory, omit v. 2; a ; v. 22 - 33 will then contain not an invitation, but a denunciation. Cf. the connectedness and smoothness of the similar discourse 8 1 11 .

22, 23. The Heb. has two triplets : v. 22 is quaternary-quaternary-ternary, v. 23 binary-ternary-ternary ; on the text see below. The three classes of persons are practically the same, though the words have different shades of meaning. Dullards (or simpletons, RV. simple) are the inexperienced (v. 1), here those who positively love ignorance, and deliberately refuse to listen to instruction in right living. The terms scoffing (or scorn) and scoffer (or scorner) belong almost exclusively to the later religious vocabulary of Pss., Pr. ; they occur elsewhere only Hos. T Isa. 28 14 - 2 " 29 20 Job 1 6-", in which passages they express contempt

in general ; in Pr. scoffer = bad man, one who turns his back on what is good (so i// i 1 ), the special element of contempt not being significant ; the simple sense occurs in 20 . In i// IK;" the reference is to apostate Jews or foreign enemies : in Pr. there is no reference to the nation Israel. Fool ( Heb. kcsi/ ) is also a term of the reflective moral literature, occurring, in the intellectual or ethical sense, only in Pss., 1 r., Eccl. (the verb is

## 24 PROVERBS

found once, Jer. io 8 ) ; it seems to mean a stolid, dull person, in Pr. one who is insensible to moral truth and acts without regard to it. By these three terms the sages express the contrast to that wisdom which consists in acceptance of and obedience to the divine law of conduct written in man s heart. As only two of these classes {dullards and. fools} are mentioned in v. 32 (which is a resume of the preceding statement), there is ground for supposing v.~ b to be a scribal addition ; Wisdom is here dealing with the unwise. In v. 23a of the Heb. these persons are urged to listen to instruction, to turn (that is, give heed) to (not at} the admonition of Wisdom ; she promises to impart her knowledge to them. Admonition (or, reproof) (used chiefly in Pss., Pr.) is exhortation tinged with imputation of blameworthiness. For the reason given above this line should probably be omitted ; the remaining couplet (v. 23 ) will then be Wisdom s declaration that she now utters her final word. The word rendered Jitter (RV. pour out) is a poetical synonym of speak ; so i5~ 28 \i i9 2(3) y8 2 94\* iQi 1 1 145 ; and mind {spirit} = thought, here = purpose or determination. The Heb. word commonly rendered spirit means first wind and so breath, and then the inward life or being; in Pr. it generally has this last sense, as u 13 i6 2 3L&gt; 2\$ 2S 29" (so Isa. 40" the mind, judgment of Yahweh). Here the meaning is given by the parallelism : / will tell (or make known} my words = / will utter my thought.\* The words (here decision} and the mind are stated in the following address (v. 24 27 ). My spirit may also = myself. The Heb. introduces the second line of v. 23 with behold. ( construes the two verses differently : So long as the guileless hold fast to righteousness they shall not be ashamed, but the foolish, being lovers of insolence, have become impious, have hated knowledge, and have become liable to reproof ; behold I will pour forth to you the utterance of my breath, and teach you my word. The declarative form (instead of the interrogation of the Heb.) is improbable, and the contrast in v. 22 is against the connection. Bickell reads : How long will ye love ignorance,

and scorners delight them in scorning, and fools hate knowledge and incur my reproof? He thus gains a rhythmically symmetrical

\* So Salomon ben Melek, cited by Heid.

25

quatrain, and (by obliterating the invitation of v.) gets rid of the break between v.---- ;! and the rest of the discourse, lint the substitution of incur for turn is arbitrary, v.- :k (which he omit&gt;) is a natural introduction to the denunciatory discourse, and the omission of the subject (dullards} in v." !1 is, from the parallelism, improbable. , makes \v" ;a conditional : // \c turn . . . / 7 t &lt;///, etc. ; but this construction only introduces confusion, since v.-" 1 assume that they have not turned.

24-33. The denunciation, consisting of a direct address (v.- 1 "" 7 ), a description, in 3 pers., of the fate of the recusant (v. LN " ;l ), and a statement of the contrasted positions of the ignorant and the wise (v. :J "- ;!;: ).

24-27. Wisdom will mock at the calamity of those who reject her invitation. The lines may be read as ternary, but the law or rule governing the beats is not clear. V.- 1 - -\* -" are couplets, v." 7 is a triplet in the Heb. ; the Grk. converts v.- 7 into a quatrain (or two couplets) by adding at the end when destruction comes upon \ou. Bickell, by omissions, substitutions, and transpositions, makes out of v.- (i - - 7 a quatrain : I also will laughJi in (the day of} your calamity, wJien distress and anguish conic upon you, I will mock when \our fear comes as a storm and your desolation comes as a whirlwind. V.- 7 in the Heb. is expansion of the predicates of v.- 5 , a recognized poetical form. It is not necessary to insist on absolutely symmet rical couplets at all hazards ; but, as the rest of the paragraph is arranged in couplets and quatrains, and as the two predicate-terms of v. L " , calamity and disaster, are given in v.- 7 " , and v.- 7 appears to be an afterthought (a scribal insertion), it is better to omit this last. The verbs in v.- 1 - refer to Wisdom s invitations in the past, that is, all the good influences of life ; warning has not been lack ing, and on the despised warning follows this minatory discourse. The first verb in v. 23 is primarily go freely al&gt;out and let go free, then neglect, avoid, ignore; the sense of "allowing full play or license " is found in Ex. 5 32 ;:&gt; I r. 29", that of " neglecting, avoid

ing," in 4 1 8 : " 13" i5 ;j . Laugh at (instead of laugh in, etc.), v.- 1 , is possible (den. 39"), but does not agree so well with the designation of time in the following clause. Afock is stronger than laugh, expressing bitterness or exulting derision. The / /// my

## 26 PROVERBS

turn (RV. I also} brings out the contrast of persons : "You have had your turn, and I shall have mine." Disaster is \\. fear (parallel to calamity) = ground or cause of fear. Instead of storm we may render by desolation (RV. marg.), but the former sense is favored by the parallelism. Distress and anguish are synonyms (cf. Isa. 8-30 ), both signifying distressful limitation, straitness, opposed to largeness, freedom of movement (^ 3i 8(9) 1 18 5 ). Befall is lit. come upon. V. 270 is probably not original ; see note above. The address is minatory. The offence (v. 24 a ) is disregard of the exhortation of Wisdom she has implored, they have turned a deaf ear. Their posture of mind is that of deliberate disregard they have had sufficient warning. Whether their neglect came from lack of previous training, or from superficiality and frivolity of nature, or from conscious choice of evil in preference to good, is not said. The picture is presented objectively : these persons, for whatever reason, are outside the domain of Wisdom. This objective view is characteristic of the old-Israelitish thought, which does not seek nice psychological distinctions ; the prophets judge individuals and nations by their relation to the law of Yahweh or to the nation Israel, without examination of mental experiences ; compare also the distinction, in the Fourth Gospel, between the domains of light and darkness. Solidity of ethical judgment is thereby gained, though at the cost of sympathetic discrimination. - The result (v. 26 27 ) is that when the punishment comes the disobedient will be without the support of Wisdom. The calamity (as everywhere in Pr.) occurs in this life it is not said to be inflicted by Wisdom, but comes in the natural course of things ; it is inevitable, a necessary result of the divine government of the world, which includes both natural law and special divine intervention. On the one hand, the sage intimates, those who neglect Wisdom will naturally find themselves defenceless in the evil day which Wisdom alone can avert ; on the other hand, God as governor will punish the evildoer. Wisdom is here first ordinary human sagacity, which saves man from misfortune, and then that higher sagacity which is the comprehension and assimilation of the good as divine, of that highest truth and right which God has embodied in his law. There is an approach here to the concep



tion of communion with truth, or with the divine source of truth,

T. 24-31 27

as the strongest support of the ethical life. The personified Wisdom, who speaks as the final arbiter of men's destinies, is the insight that rules the world, and is identical with God's moral law. -The discordant note in the announcement of retribution is Wisdom's mockery of the wretched sufferer. This is not in accord with her character as pure, divine intelligence, friendly to man (as she appears, for example, in 8:1)\*; the unhappy fate of the evil doer, it would seem, should call forth sorrow and not exultation. Such, however, is the tone of the old Hebrew thought; the prophets exult in like manner over the downfall of the enemies of Israel. The Hebrew, whether prophet, psalmist, or sage, was a thoroughgoing partisan, identifying himself with his circle, and identifying his interests with the eternal order. Further, his governmental conception of the world was purely external: the bad, from whatever point of view they were adjudged bad, were regarded as enemies of the realm, and their destruction was hailed with joy. Such seems to be the point of view of the writer of this passage. He does not feel that, though sin is to be denounced and its consequences set forth, the sinner has a claim on the sympathy of his fellowmen; he does not take into account temptations and struggles of soul. He contents himself with dividing men into two classes those who heed and those who reject wisdom.

28-33. Resumptive description of the fate of the unwise (who are spoken of in third person), consisting of a detailed explanation of their punishment (v. 28-33), and a statement of the general rule of compensation in life (v. 34-35).

28-31. Resumptive description of punishment. Well formed couplets, synonymous, ternary, except that v. 28 is binary, the penult being a very long word. The correspondence with the preceding paragraph is close, with inversion of the order of thought: v. 28 answers to v. 27, and v. 29-30 to v. 24-25; the conclusion is repeated in v. 31. The rendering seek early (AY.) or seek diligently (LXX.) rests on the derivation of the verb from a noun meaning morning, as if it signified to rise betimes in order to do one's work dili-

\* According to the Masoretic Hebrew text ; see note on that verse below.

## 28 PROVERBS

gently;\* but this derivation is improbable in the face of y 1 " n 27 , Job 7" 1 - the verb means simply seek, here parallel to call. The terms hated, chose not, would none, despised (v. -" J - :!0 ) are synonyms, expressing indifference or hostility to the instructions of Wisdom. In v:\* ;u the counsel (or counsels] and admonition (or admonitions) of Wisdom are contrasted with the man s own way (~ man ner or scheme of life, conduct} and counsels (or devices}. In v. 29 Bickell would read the knowledge of God as the appropriate parallel to the fear of Yahweh (so in 2 " ), which is also, perhaps, rhythmically an improvement of the text ; yet, as the former expression occurs only once in Pr. (and elsewhere in OT. only twice, Hos. 4 1 6, knowledge of the Most High once, Nu. 24 1G ), it is perhaps better to retain the general term knowledge, which in v. 7 is identified with the fear of Yahweh. The thought is the same with that of the preceding paragraph, only with an added touch of irremediableness in v. 28 . The offenders who have deliberately rejected the counsels and appeals of Wisdom will find, when the day of punitive distress comes, that they need her aid, but they will ask it in vain ; she will be deaf to their cries, as they were deaf to her appeals. This is only a more vivid statement of the principle affirmed in v. 31 , that every one must eat of the fruit of his own doings a universally recognized law of life. If it be asked, what room is here left for repentance? the answer of the sage is that the offenders have had ample opportunity to amend their ways, and have refused to change (v. 30 ). As to the term of repentance and the limit of Wisdom s patience, it is assumed that at a given moment God intervenes to punish, when sin has grown too great to bear, when the iniquity is full (Gen. i5 10 i8-- 21 ), but this moment is known to God alone. The point of view is external : at a certain moment retribution inevitably comes (whether in the course of natural or civil law, or by supernatural intervention), and then, in the nature of things, it is too late for the sinner to retrace his steps ; there is no reference here to a state of punitive blindness and moral deadness in which the man desires to repent and cannot, or is conscious that he is morally

\* It need hardly be added that the word early in this rendering of AV. has nothing to do with the time of life,

lost ; \* the cry of the sinner in v. js is for deliverance from physical evil.

32, 33. The general rule. Both couplets are synonymous, ternary. 32. Indifference (r<sup>w</sup> S) = arerscnss, apostasv, recusance, refusal, is the "turning away" from instruction and consequently from right living. Careless ease (r S w) is primarily //if/, freedom from care and anxiety (as in 17 ), here, in bad sense, repose gained by ignoring or neglecting the serious responsibilities of life (nearly = negligence). The two terms are, in their primary senses, mutually complementary : rejection of knowledge produces false security and deceptive peace, and the latter presupposes the former ; they are here substantially synonymous : refusal is indifference, negligence. Insensate (= dullards) and fools as in v.". 33. Secure may mean, objectively, free from danger (as in y Jer. 23 ), or subjectively, free from sense of danger (as in 3-Ju. 8"). The contrast with the slay of v."- favors the former meaning, but the second line (fear = apprehension) makes the latter probable. The sense of security is thus put over against the careless ease of fools (v." 1 ) . Wisdom sums up by stating the general principle that ethical folly is self-destructive (so 5- - ) ; as to the means by which this destruction is effected see note on preceding verse. In contrast with the false peace of the ignorant is put the true peace which comes from wisdom a security which is assured by obedience to the laws of man and Clod. The reference is to freedom from outward misfortune ; the whole tone of the Book makes it improbable that the writer has in mind the inward peace which is independent of external experiences ; else where harm (RV. cril} is visible "misfortune" or "mischief" ( v- !&gt;. ;n H. is ^1 T 4 j ^-, 22 a!). Inward peace, resting on consciousness of right and trust in God, was no doubt recognized and valued, but it is assumed in Pr. to be coincident with freedom from outward calamity, and is not treated as an independent fact.

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### 30 PROVERBS

sion and intensity (Bott., Now., Siegf., Strack in Comtn., Karth) ; its predicates are sing. exc. in 24 7 . \* n;i-&gt;, 3 sing. fern. Qal energetic (or possibly Q. plu. of pi) ; it is unnecessary to point njnri (as in Job 39 23 ) ; Heid. s emendation n.31 n sina, adopted by Oort, is simple, and secures parallelism in the nouns, but loses it in the verbs. &lt;S v/jLveirai (Lag. = ^.nn) is perh. Mid., prob. error

for v/j,ve?; a Pass, is inappropriate and improbable. 21. |l] rvcn; reixtwv nicin; so 5 Nm 3 the tower (or castle or palace). The Partcp. \*n never occurs alone, but always as predicate (j n 9 13 20 I Isa. 22 2 Jer. 4 19 Ez. 7 1 " ), and it is doubtful whether it can here be taken as subst.; the reading D^cin (8-) is graphically not too hard, or, after , we may read nsn. 1 an"" 1 ; &lt;S dwao-Tuv c^i- (here inappropriate) to which wapedpevei is added, apparently to fill out the clause. Jag. thinks tirl . . . irapedpeijej add. from 8 3 . Bickell omits a" 1 -^ and icxn (both of which, however, are called for by the connection), and for "vya writes ci". We should rather omit "vyj, and mcN as glosses. The Vrss. (exc. &lt;@) follow |^ with unimportant variations, and the glosses must have been early. 22. inn ~ly (&lt;S 6uov &v %p6wv) is always interrog. in OT. On ovifl see note on v. 4 above; the final letter of the stem is omitted because not pronounced nnsn Qal = 13?NP ; ex w " rcu &gt; perh. free rendering, perh. (Lag.) scribal error for tpuvrai. Instead of Perf. ncn we expect Impf. (& acre/Sets yev6/j.ei&gt;oi, perh. (Lag.) = ai\*? D3 onTiS (read C^rro) instead of \$,) 01 cn 1 ^ . 23. \$fy Uirr; (5 Kal vwetiOvvoi iytvovro possibly = 13 irr (Lag., Heid., cf. Aboth, i, 11) or (Bi.) = I^NII. But as 3in is prob. a loan-word from the Aram., found only Dan. I 11 (Ez. i8 7 the noun is corruption, probably of air), its occurrence here is doubtful. If the line (v. 23 ") be retained, the Impf. (which cannot have Impv. force) must be changed to Impv. m- (the n perh. repeated from preceding nyi) ; so also Dyserinck. J?3J gush, iS 4 ; elsewhere only Hif. = speak, exc. in Eccl. lo 1 , where the text is doubtful. 1? ^nn; (5 e/x^s TTPO^S pTjatv, paraphrastic, perh. (Lag.) to avoid the expression TTVOTJV TrpoieaOai = die ; the verb has the sense of utter, The change of pers. in the verbs in v. 22 - 23 is a common rhetorical usage in OT. 24. |) ] ;, omitted by Bi., apparently for the sake of the rhythm, is desirable, if not necessary, as introduction to v. 2G . |^ UNcm; \$5 Kal ovx vwriKova-are, free rendering of \$?, or from some form of yss or rly; (hardly from 3Tpn, as in 2 2 ) ; 52u pnjcin S, from irsxn NS. (SS2T render a ^pn by a verb 2 j)lu., assimilation of the translator. 25. &gt;nrm-", noun as obj. of ri3N only here, elsewhere (as v. 33 ) with pref. S, and so perh. to be written here (Oort). The two nouns in this v. are plu. in &lt;@, the second in 1L, variations coming from script, defect. 26. (5 prefixes roiyapovv as natural connective. 1\$ TN; cbrwAet i?, as Job 2i 3 3&lt;D 12 ; lleid., = i3N. 5^J IHD; SXefyos, perh. = -i-o (Gr.), which, however, is nowhere else so rendered (24 Job 30-\* 3i 29 ). 27. K. nixr, O. ns ^c 1 , both from nsir; freely &(pvu, and so &lt;S, Rashi, and apparently 3C. p? ino and TN % ; (5 ^6pn/3os and Karaffrpo^r], rhetorical varia-

\* On rv&gt;S L "n, Eccl. ii" 2 12 /., cf. Barth, A 7 /?., } 259 c, Comms. of Tyler and Palm, and Strack in Stud. u. A rif., 1896, IV.

lions from the renderings in v.- ; . 5 attaches v.- 7a to v. - VI , ami &S adds a fourth line (Jag, Lag.) in v.- 7 ; these changes show that the old translators found difficulties in the rhythm. I .i. takes v.- ! - - " in the following order: - la - - 71 - -W - - " , transferring HN -JT to v.- 1 , throwing out C:-~D xbi in v.- 7 as scribal repetition, and writing cr^u- instead of C:TN. The rhythm thus gained is hardly better than that of |i), except in that it gets rid of the triplet. It would be simpler, if the triplet is judged insupportable, to regard v.- 7 as a gloss, the addition of a familiar expression (see note on this line above); cf. the similar expression in the triplet of \f/ n6 \ in contrast with the couplets of ^ i8 : .

28. &5 wrongly puts v.- Sa as direct address. The verb -&gt;n-j occurs, outside of Job, I ss., Pr., only in Ilos. 5 15 Isa. 26 ; 1L here mane consiir^ent (and similarly elsewhere in Pr., e\c. y 10 ). Denominalives of the caus. stem (rarely of the simple stem) are frequent in Arab, and Ileb. (so zy- -, ) to express the doing of a thing at a certain time of the day, but they do not then contain a substantively additional idea like seek ; the primitive sense of the stem is doubtful. ( &gt;n the old ending j of the verb in j: nn;"&gt; see liottcher, I.ehrb., II. 950, 1047 f., and Toy, in Tram. Amer. Phil. Assoc., Vol XI. iSSo. After :- (3 adds KO.KOL as subject, unnecessary general interpretative gloss, not (Lag.) addition of a Christian scribe to avoid contradiction of Mt. 7"- s . 29. |1) r ;-&lt;, t^ ! &lt;ro- (piav, for which we should expect aiffOrjo-iv, yet &lt;7. is not necessarily Christian (Lag.) or Alexandrian (Ileicl.); (5 A ira.i.oia.v, 1L disciplinam (= "Di^ v. 2 ). |t? rs-"; (5 B \6yov, peril, interpretation of an Alex, scribe. 30. (3 has the two nouns in plu. (script, defect ). 31. 11) .- &gt;;; 6 freely dcre/ie/as; ; is used in ( )T. in bad sense, exc. Pr. 22- . 32. nj&gt;u ; " , always in bad sense in ( )T. &lt;S dvd wvyap r;5iKovi&gt; v;rijriovs, taking "2 as trans. = turn aside, oppress, hardly = retribution (Jag. because of retribution for \\_ their treatment of ] children they shall be sluing, or from ns^-^ (Schleusn.) assailing, or (Lag.) ."-30 injustice. |t? ri^u 1 ; eferaa-^o? = r^xr or r^r (so ") 5T \v v - ^;v-or, free rendering of %). |ij n;-i in: 1 :: (^ \* , dfio/lus dirb wavrbs KCLKOV, where IT. is insertion for sake of definiteness. Cf. Clem. Alex., 162, 181. In |1) r^U and pxu ; there seems to be a verbal play. ^ J3 is adverbial. n;-~ ^n; may mean disaster of harm, but :, = disaster, is not elsewhere defined by a noun of source.

II. A discourse setting- forth the blessing s conferred by Wisdom, the sage (and not AYisdom herself) being the speaker. It consists of one well-sustained sentence (K\v.), each paragraph being linked to the preceding by a connective word ; the rhythmical arrangement appears to be in quatrains. After the protasis, stating, as the necessary condition, earnest application to the teaching of wisdom (v. 1 " 4 ), comes the long apodosis (v. - -), giving a double result: first, the knowledge of (lod and its attendant blessing (v/ " 8 , apparently an insertion or a parenthesis) : second

## 32 PROVERBS

(v. 9 " 22 ), the comprehension of probity (v. ! ) - 20 ), and the possession of wisdom as guide (v. 1(I II ), which will deliver from evil men (v. 12 " 15 ) and evil women (v. 1& ~ la ), and so lead to the reward of the upright (v.- 1 ), in contrast with the fate of the wicked (v. 22 ).

1-4. The condition of enjoying the protection of Wisdom.

1. My son, if thou receive my words

And lay up my commandments with thee,

2. So that thou incline thine ear to wisdom,  
Apply thy mind to discernment,

3. If thou cry to understanding,  
And invoke discernment,

4. If thou seek her as silver,

Search for her as for hid treasures

1-4. Mind, lit. heart, is (as always in OT.) the whole inward nature, here particularly intellectual capacity, attention (so that thy heart substantially = thyself}. Discernment and understanding are synonyms, equivalent to intellectual perception and wisdom, here with ethical-religious coloring. It is unto (not for) discernment and understanding that the pupil is to cry he calls to her to come to him and instruct and help him. The Grk. and Lat. Vrss. divide the sentence differently from the Hebrew. Grk. : If thou receive the utterance of my commandment and hide it with thee, thine ear shall hearken to wisdom, and thou shalt apply, etc. ; Lat. : If thou receive . . . and hide . . . , that thine ear may hearken, etc. (then} incline thy heart, etc. But it seems clear that the condition includes the whole paragraph, v. 1 " 4 . The sage emphasizes the necessity of earnestness in the pursuit of wisdom the expressions increase in intensity from receive, lay up (hide), incline, apply, to cry, lift up the voice, and then seek, search. Study of wisdom is represented as an organized discipline requiring clefiniteness of purpose and concentration of powers. The prophets demand conformity to the law of Yahweh, and exhort that he himself be sought ; here attention is directed to a principle and body of moral and religious knowledge.

1. Synonymous, ternary. The sage speaks on his own authority

(my words}, appealing neither to a divine revelation to himself,

33

nor to the teaching of a human master (a trait characteristic of the Wisdom literature). He is conscious of having words to utter which it behooves all men to hear. He does not stand apart from the law of God, but he is an independent expounder of the divine moral law, having received it into his mind, and comprehending its nature and effects intellectually and morally. The prophet speaks in the name of Yahweh, and gives a specific divine message ; the sage speaks in his own name, representing philosophical reflection, the authority in which is the divinely given human reason and conscience. The term commandments, the same that is used in the prophetic and legal books for the moral and ritual ordinances of Yahweh, here denotes the sage's own instructions, which in v. 2 are identified with wisdom. 2. Synonymous, ternary. Epexegetical equivalent of v. 1 , put in Heb. as purpose (in order that thou mayst incline}, or, as we more naturally conceive it, as result (so that). Mind (lit. heart} is the whole inward perceptive nature. The Heb. word is not properly represented by Eng. heart, which conveys to the modern reader the impression of a particularly emotional element. Physiologically, the OT. locates emotion in the bowels, and intellect in the heart ; the brain (not mentioned in OT.) was not regarded by the ancients as having intellectual significance.\* 3. Synonymous, ternary. The Heb. begins with a particle (usually =for} which may probably be rendered yea (so RV.) ; it is merely resumptive, and may be omitted in an Eng. translation. The Syr. reads and if; the Targ., by the change of a vowel, has and call understanding nwtJicr. Invoke, lit. lift up the voice to call to, synonym of cry to. 4. Synonymous, ternary-binary. Hid treasures, etymologically something hidden, then treasure, from the custom, in the absence of secure places in houses, of hiding valuables in the earth or in holes in rocks : see Jer. 41\* Job 3- Gen. 43 &gt;J;{ (something concealed and unknown), Isa. 45 ; (where the word = simply treasure, the adj. hidden being added) ; cf. Mt. 13"; the notion of something hidden away for safety seems generally to inhere in the expression ; here there is also the suggestion that effort is necessary to find and secure it.

\* Of the Semitic languages it is only Arabic that has a word (divu^ for brain;

the origin of this word is uncertain ; the adj. dam ig means stupid.  
1)

## 34 PROVERBS

Il. 1. inN (poetic word) always in plu. in Pr., 121 being used for sing.,  
Il 13 al. 2. As to the force of S and Inf. here cf. Ew., 280 d ; (5 vwaKovcre-  
TQI ffo&lt;pias rb ols &lt;rov; IL ut audiat sapientiam auris tua, perh. free transla-  
tion, perh. taking I;TN as subject, as in Isa. %2 S (Qal Impf.), in which case,  
though Inf. is possible, we should expect Qal Impf., since ftN never occurs as  
subj. with Hif. (apparently not in i/ io 17 ) ; &lt;{ render by the Impf. in con-  
tinuation of the construction of v. 1 , perh. = a^ prn, a good reading, yet it is  
doubtful whether SC had a text different from that of fJ. The Impf. ron  
continues the telic or ecbatic sense of the preceding construction; a i before  
it is appropriate but not necessary. JoJC render it by a Fut., li, by an Impv.  
begins the apod, with v. 2 . v. 2b is given by in double form, first = j,  
and then an improbable variation (regarded as genuine by Jag., Lag.) in which  
ijaS is read instead of "pS, but the introduction of son is pointless, doubtless  
scribal error. 3. &gt;a cannot here = for (&lt;5L), nor can ax o = but (Hitz.),  
with supposition of a preceding neg. clause. @T omits o and inserts i before  
ax; J5 has simply &np.i% perh. free rendering of |^ . There is no good  
ground in ancient authorities for omitting T, and it must be taken ( = yea\  
as emphatic introduction of the new conditional clause. 1 ON; { a.v, and  
so Ue R. 874 (379) in Bibl. Erfurt. I.; see Berakoth 57 a, where this clause is  
cited for the interpretation of a dream respecting one s mother, and cf. Cappel.,  
Crit. Sac. 5. 2. 2. The reading of 2T comes from an old midrash (Norzi), and  
the omission of o is a consequence of free citation. 1 nra; &lt;@ ffofiav  
(instead of &lt;t&gt;povr]&lt;ris ), which Heid. takes to be Alexandrian Jewish, and Lag.  
Christian. Some MSS. of (B al "g- i f - A sup ras C a ) and edd. (Comp. Aid.  
and J5 11 obel.) add at end of v. 3 TTK 5 afodrcrii&gt; fjr^o-ijs /xe7(Xr? rrj 4&gt;uvfj,  
which Jager considers to be the true &lt;8 text of 1 , = Sij Spa cpan njnnSi; in  
favor of this is its divergence from J. Against its being the true text of Pr.  
is perh. the parallelism and the occurrence of spa in the next verse. Gr.  
suggests, with little probability, that 3 b may be dittogram of 2 b .

5-8. The consequence of the condition expressed in v. 1 - 4 . If  
wisdom be embraced, then the man will understand the fear of  
Yahweh (v. 5 ), for Yahweh is the source of wisdom (v. G ), and the  
protector of the upright (v. 7 8 ). Apparently an editorial insertion.  
The proper apodosis to v. 1 " 4 is v. 9ff : if thou seek wisdom, then  
(v. 10 ) wisdom will come to thee. V. 5 " 8 introduce a new thought, and  
were probably added by an editor who thought that the central  
idea of these discourses, the fear of Yahweh, ought not to be  
lacking here. See further in notes below.



5. Then shall thou understand the fear of Yahweh,  
And find the knowledge of God;

6. For Yahweh gives wisdom,

Out of his mouth come knowledge and discernment;

II- 5-6 35

y. He lays up deliverance for the upright,

Is a shield to those who walk in integrity;

8. He guards the paths of probity,

5. The fear of Yahweh. Synonymous, ternary. The divine name God {Elohim} occurs elsewhere in Pr. four times, 2 " 3 25-30 - ; the expression knowledge of God in OT. only here and Hos. 4 6 U (Nu. 24 10 knowledge of the Most High). In the preexilic literature Elohim is used as proper name only in the Elohist narrative (Am. 4 11 Hos. 12 :H4) seem to be citations from this narrative), not in any prophetic writing except in the passages above mentioned (not in Hos. 4 6 ; Mic. 3 7 ). After the exile it gradually became a proper name (the local, national sense of Yahweh disappearing), and in Pr. = Yahweh. The change of name here is rhetorical variation. The fear of Yahweh (the fear or reverence directed toward him) is equivalent to the knowledge of God (the knowledge which has to do with him). The first expression represents the God of Israel as the source of all ethical authority and law, and reverent obedience to him as the principle of life ; the second declares that true learning is concerned with the ethical character of God and the duties which he imposes ; knowledge is not only intellectual apprehension, but also communion of soul. Wisdom is thus conceived of as both an attitude of soul and a body of knowledge, all in the sphere of religion. This old-

Hebrew point of view stands in the Book of Proverbs in organic union with the human ethical conception of life in this way : the moral content of life is based not on ritual and ecclesiastical law, but on reason and conscience, and these are the gift of God (see next verse). We have here, on the one hand, the recognition of the mind of man as a source of truth, and, on the other hand, the assertion that the moral potency of the mind is the creation of God. This larger conception came to the Jews through natural growth under the stimulus of foreign (mainly Greek) thought. Instead of *sjialt* (which implies determination on the part of the speaker, or else is hypothetical) we may write *wilt* (which expresses futurity simply). Cf. note on i : . 6. Synonymous, ternary. Yahweh the source of wisdom. This is stated as the ground of the affirmation of v. , and brings this paragraph into

### 36 PROVERBS

logical relation with v. 1 " 4 . He who seeks wisdom will understand the fear or knowledge of God, because all knowledge comes from him. The reference is probably to the whole moral thought and conduct of man human instincts, the results of experience, the common-law of morality, as well as the ethical prescriptions contained in the Israelitish canonical and oral codes. The stress, however, is laid on man s moral nature, which is represented as a divine gift. The expression out of his mouth (Grk. from his presence) means from him; he utters his command and man receives wisdom ; the reference seems not to be to his giving a law (the Tora), which would not agree with the general connection. The mouth of Yahweh, a frequent expression in the prophets, is found only here in Pr. (Str.) ; here alone God is teacher, elsewhere Wisdom. The expression occurs in Job 22", and in a few late v/^s, 105 up 72 - 88 138\*. 7, 8. Synonymous, ternary. Yahweh protects the upright. The word rendered deliverance occurs, except Isa. 25 29 and (the textually doubtful) Mic. 6 9 , only in Job and Pr. It appears to signify the act or power of establishment or arrangement, and so fertility in expedients, wisdom, and, as result, achievement, help, deliverance. The last sense is the one here naturally suggested by the parallel shield. This latter word is to be taken (in the present Heb. text) as in apposition with the subject (Yahweh) of the preceding clause. The synonymous expressions the upright and those who walk in integrity indicate right conduct in general ; the upright are those who conform their lives to the straight line of moral and religious propriety ; integrity is perfectness of life. The reference is to general

substantial rectitude, not to absolute freedom from sin or error, or to the inner life of the soul ; cf. Gen. 20 5 i K. g 4 i// ioi 2 Pr. 19\* . - 8 presents the same thought in the form of purpose or result (epexegetical equivalent), so as to guard, he guards the way, that is, the life and interests, . of those who obey him. The expression guard the paths of probity is peculiar and difficult; the verb means either keep, observe, or guard, have an eye on ; in the former sense it is followed as object by the law observed, as in 3 1 5 2 28 7 Dt. 33 \// iiQ 33 al. ; in the latter sense by the person or concrete thing to be defended, as in 2 11 4 Isa. 26" al. (once, 22 12 , by knowledge), or by the thing to be watched, as in Job 7 20 . As

## II. 6-8 37

Yahweh is subject, it is the latter sense that appears to be intended here ; yet everywhere else the path of probity (or its equivalent) is something that is walked in, as in \v", not guarded, though the way of a man is said to be scrutinized (Job i\$- 7 ) or controlled (i// 139") by God. As the text stands, paths of probity must be regarded as a poetical variation of paths of the upright (cf. v.-), equivalent to the parallel wav of tJie pious (Heb. his pious ones, RV. saints"). On probity see note on i ; . The pious man (~\*C~) is he who is characterized by kindness, lore ( """). The stem seems to signify any strong feeling toward a person, whether unfriendly, envy (as in Arabic), or friendly, kindness (as in Heb.), or both (as in Aramaic, and cf. 14" 25 " Lev. 20 ). The substantive is used of kindness shown to man by man (Gen. 24 IL&gt; ) or by God (Ex. 34", often in Pss.), whether of man s acts toward Gotl (Hos. 6 4 - 1 &lt; // 89- 2 Chr. 32 ;! - 35- Xeh. i3 14 ) is doubtful. The adj. is used twice of God (Jer. 3 1 - ^ i8 - "" : = 2 Sam. 22 - "), many times of man. It may be active, = loving or passive, ^beloved. It is the former sense in which it is used of God, and this seems to be its meaning throughout OT., though the other is possible, and, in most cases, appropriate; the deity might be thought of as the bestower and the worshipper as the recipient of favors, or the latter might be regarded as bound to his god by a sentiment of love and devotion, which, at first physical and mercenary, would grow more and more ethically and spiritually pure ; the active sense is favored by the parallelism in i// i&lt;S - ( - ; , with the kind (merciful, good) thou wilt show thyself kind. The adj. occurs first in the second half of the seventh century (Mir., 7- Dt. 33 s Jer. 3 -), and elsewhere only in late poetry (i Sam. 2 2 Chr. 6" Pr. 2 s and Pss.). When it began to be employed in the sense of devoted to God, pious (the rendering saint is inappropriate)

can hardly be determined. In the second century, in the struggle between Antiochus Kpiphanes and the Jews, it appears as a technical term to designate those who strictly maintained the religion of Israel against the inroads of Hellenism (i Mac. <sup>^</sup> - AmSiuot, Hasidean or Asidean).\* In some Pss. ( -&K(;&- i IO 1 ,i/.) it means pious Israel in contrast with surrounding heathen oppressors or

\* Cf. \\Vilh;msen, Die P/ia/ isacf u. d. SaducAa / Schurcr, Ili.it. . / the } . People, II. ii. 26.

### 38 PROVERBS

apostate Jews. In Pr. it is found only here, in an editorial insertion (perhaps of the second century B.C.) ; it is here a general term for pious.

5 (gu s A a-uvrjo-ds (frbfiov, for which Clem. Al., 121, has wjycrets In v. 5b B = ??; Cl. Alex. K. a.tff6t)&Tiv 6da.v evpri&Teis (and so Orig.), free rendering, probably original (Lag.). 6. ^ v:r; &S B airb irpoauTrov af/rov = vjsr, apparently scribal error. 7. K jasi, Q (and some MSS.), better, fOi"& (1L custodief), since the couplets appear to be independent statements; &@ K. Orjffavpifei, = pj Kethib (not = las), as in i 18 . 1\$ nv^-i; & (MSS.) ff&i3T7]pia.v, 5L salutem, Cl. Al. jloriOeiv, @T in MS. (cited by Levy, Chald. Wbch.\*) "?}, in Bibl. Rab., 1568, "nap /^#, in ]&uxt., Lag. -pnar glory. f\$ fir, rendered by vb. or partcp. in the Vrss. : &@ vwepainrie?, 1L et proteget, S?2C V Doi; |Q is curt poetic construction, instead of the ordinary Kin \*c; we expect a verb protect (but the stem does not occur in OT. in this sense) or a noun = protection as object of IDS (but no such noun suggests itself); 3 cannot be object of "& JJJ ah vp^nS; rrjv tropeiv avrCiv = an^SnS (Vog., Schleusn.), as in i/ 67 (68) 25 . 8. \$% li j 1 , equivalent proposition represented as purpose or result; & has i and Perf., and we may here read Impf. ; Gr. isiV, but this does not accord with b . fQ asu 3 is given in all the Vrss., except that (@ (except Cod. 23) has plu. K. ipn sing.; Q and many Ileb. MSS. and all Vrss. have plu., as the context requires; 9T omits the suffix. Oort, to secure perfect parallelism, reads : n2w 1 & iion "pii and {that they may) preserve the way of piety toward him (or, the way of his kindness) ; but this is not in keeping with the general idea in v. 6 " 8 , in which Yahweh is subject, and iDn TIT is hard; it would be easier to change !OD- 3 to B"&y or apis (cf. v 20 ).

9-22. The proper conclusion to the condition stated in v. 1 - 4 :

first, the comprehension of righteousness (v. 1) 2U ), then the guidance and protection of Wisdom (v. 1(MO )), with the reward of goodness and the punishment of wickedness (v. 21 -). V. 20 should probably be transposed so as to stand next after vA In its present position it interrupts the connection between v. 19 and v. 21 , while by its thought it attaches itself naturally to v. 1) .

9, 20. Comprehension of rectitude.

9. Then shalt thou understand righteousness and probity,

&gt; Shalt keep &gt; every path of good,  
20. That thou mayest walk in the way of good men,  
Mayest follow the paths of the righteous.

9. The verse is not a poetical couplet in the Heb., which reads in second line : and rectitude every path of good, giving the first

IT. 9, 20

39

three nouns in the order in which they occur in i\ There the rhythmical form is proper; here it is defective, and (though it is possible that the three nouns may have been originally taken from i 3 ) it seems better (by an easy emendation) to write the verb which the parallelism calls for: cf. the expressions keep (= follow} the paths in v.-, and keep my ways in 8"- . On the nouns in first line see notes on r. Path (2 1: - IfS 4 u -- 5 - 1 ^ 23 ) is lit. wagon-road, then any way ; the following good defines the path as lying in the domain or leading in the direction of what is (morally) good. The then attaches this section to v. M : " if thou earnestly seek wisdom, thou shalt be morally enlightened, shall acquire intellectual acumen in ethical questions, and [if the emendation suggested above be correct] the power of right action " ; freedom of choice is implied, and it is assumed that he who fully knows the good way will follow it.\* On the substitution of wilt for shall see note on v/ above. 20. Synonymous, ternary. The purpose that thou mayest walk involves result. The verse thus expands the second line of v. 1) . At the end of first line the Heb. has

simply the word good (plural) ; the parallelism favors the rendering good men (i\Q\good things}. Good is the general term for fitness of all sorts, here used of moral fitness and rectitude. Follow is lit. keep. The righteous or just man is he who does justice, Tightness (see note on r ). The epithel is applied in OT. to man and to God, but its significance, depending on the content of the current idea of justice, varies with the different periods of Heb. history. Yahweh is just to a man or to Israel when he acts in accordance with natural or legal right. In the earlier phase of thought Israel s national right was held to be victory over its enemies, and justice came to be equivalent to rictorv, as in Ju. 5" i S. i2 7 Jer. 5 1 10 . The purely ethical conception grew with the general ethical growth of the people ; and in the prophetic and later books (see, for ex., K/. iS) tends to become predominant, though the primitive idea lingers in places. In I r. righteous = morally and religiously good in general ; the word (\ke good a.v\& perfect} expresses not absolute sinlessness, but general rectitude. In late exilian and postexilian writings it is often

\* So Pluto and the Stoics.

#### 40 PROVERBS

a synonym for the faithful part of Israel (Isa. 53" 26\* \f/ 3i 18 19 94^ /.). The Grk. reads the verse as a conditional sentence, and connects it immediately with v. 19 : for if they had gone in good paths they would have found the paths of righteousness easy, the Heb. is preferable. Bickell omits the verse as marring the strophic structure of the paragraph ; but this difficulty disappears in the arrangement here adopted.

10-19. The moral protection afforded by Wisdom. Wisdom, entering the soul (v. 10 ) and keeping watch over it (v. 11 ), saves the man from the influence of bad men (v. 12 ~ 15 ) and bad women

(v. 10 ~ 1y ).

10. For wisdom shall enter thy mind,

And knowledge shall be pleasant to thee,

11. Discretion shall watch over thee,

Discernment shall guard thee,

12. To save thee from the manner of life of bad men,  
From men whose speech is wicked,

13. Who leave the paths of uprightness,  
To walk in ways of darkness,

14. Who rejoice in doing wrong\*,  
[And] in iniquities take delight,

15. Whose paths are crooked,  
And iniquitous their ways

16. To save thee from the lewd woman,  
From the harlot with her cajoling words,

17. Who forsakes the friend of her youth,  
And forgets the covenant of God.

18. For her house leads down(?) to Death,  
And her paths unto the Shades;

19. None that go to her return,  
Or attain the paths of life.

10, 11. Wisdom as guardian. 10. Synonymous, ternary.  
The entrance of Wisdom into the soul ; cf. Job 14" . Knowledge  
= wisdom ; see note on i 2 . On mind (lit. heart) see note on  
v. 2 above. Enter and be pleasant to are synonyms, = become  
acceptable to thee, a part of thy intellectual and moral being." -  
Thee is lit. thy soul ; the term soul means the principle of life,  
and so life or being, and my soul, thy soul, are common expres-

## II. 10-11 41

sions in OT. for me (or, myself), t/iee (or, thyself). The Heb.  
word does not emphasize spirituality of thought, but, being a gen-  
eral term for the principle of life, it may, like its synonym mint/,  
express any intellectual power. 11. Synonymous, ternary-binary.  
On discretion (or, insight) ax& discernment (or, intelligence) see  
notes on i 4 and 2-. The guardianship (the result of Wisdom s  
entrance into the soul) is subjective the man s security is in his  
own reason and conscience, in the law of life which these give ;

the whole is, however, viewed as finally the ordination of God, though not in the form of an external law. These two verses give the ground of the preceding statement (v. 9; -) ; understanding will be gained by the entrance of Wisdom into the mind, not in a forced manner, but so that she shall be acceptable, pleasant to the soul. The man is represented as assimilating wisdom, coming into harmony with it, following it not through external pressure, but by inward impulse ; to do right becomes delightful to him. This is largely because he sees the advantages of rectitude (v. 10) ; but there is probably still to be recognized here the germ of the idea of transformation of nature (a development out of such conceptions as those of Jer. 31:33; Ez. 36-37). The Grk. takes v. 10 as condition, and v. 11 as its result : 10. for if wisdom enter . . . and knowledge seem beautiful . . . n. good counsel shall guard thee, etc. (the same construction may be got from the Heb. by rendering when Wisdom shall enter). This construction is not decidedly against the context, and gives a good sense : it seems, however, to be less natural than the causal construction (for), not because the nouns in v. 11 are identical in meaning with those in v. 10 (such repetition would not be against the manner of Pr.). but because, as v. 9 - 20 state the result of the condition of v. 9 ~ we more naturally expect in v. 10 not a new condition, but a ground or reason of the preceding statement. The general sense is the same in the two constructions. There is no need to take \ parentheses; v. 11 - is logically connected with v. 10" (see below). - Jiickell, in order to gain an additional couplet (an omission being indicated, as he thinks, by a discrepancy of gender in the Heb.) expands v. 11 " as follows : for wisdom shall

knowledge unto thy soul shall come, instruction shall be good, / thy mind, and learning to thy soul shall be pleasant. This inser-

## 42 PROVERBS

tion is without support from the Anc. Vrss., and seems not to be necessary or probable ; the text, as it stands, gives a satisfactory sense and a good rhythm, and the quatrain, which is here desiderated, is gained by the transference of v. 20 . On the grammatical point see critical note.

12-15. First, Wisdom saves from bad men. 12. Synonymous, ternary. Instead of the Infin. to save, expressing purpose or result, we may, by a slight change, read she will save (Bickell) ; the change does not affect the general sense. Manner of life is lit. way, and



whose speech is wicked is lit. who speak wickedness (or wrong or wicked things) . The Heb. has, in second clause, sing, man (apparently used in collective sense) ; the plu. form accords better in Eng. with the following verses. Instead of way of bad (men) we may render way of the bad (man), and so in second clause the man who speaks ; or way of evil; or, possibly, evil (or, wicked) way. The concrete form (man or men) in first clause is favored by the parallelism, and the plu. is more natural here in English. The adj. bad or evil (in) is used in OT. of any sort of badness, of body (Gen. 4i 3 ), of appearance or deportment (Ex. 2i 8 ), of experience or fortune (Jer. 4), of moral or religious conduct (passim) ; it describes whatever does not conform to a norm it is the opposite of the equally general term good (Sits) ; it is here the morally bad. Cf. note on the subst. evil, i 33 . A wrong thing (rTCBnn) is that which is turned aside from the path of right ; its meaning is not precisely expressed by perverse (which answers to it etymologically), or by RV. f reward (which = refractory, perverse, obstinate) ; it may sometimes be properly rendered \yyfalse, but in Pr. it is a general term, signifying that which is opposed to the right (= wicked, bad) it occurs in Dt. 32 20 (they are a generation given to falsities, persons in whom no confidence can be placed), and elsewhere only in Pr. Bad men are here described by their conduct or manner of life (way) and their speech ; the two things are treated as equivalent each to the other, speech being regarded as the indication of thought and life. The sage lays stress on the power of evil association : to avoid bad men is to be saved from evil suggestion from without, from the reinforcement that sympathy gives to the evil within the heart. He warns against a

n. ii-i 4 43

malign moral influence, which is not the only one in life, but is the most obvious, and one of the most powerful. Rashi says that the men here referred to are Epicureans (that is, heretics in general), who seduce Israel to idolatry and pervert the law to evil.\*  
 13. Antithetic, ternary. Description of the conduct of bad men. Uprightness is a general term for rectitude ; it appears first in the Deuteronomistic vocabulary (l)t. 9 i K. 9 i C. 29 "), and then only in the Wisdom books; it always has a religious coloring, except in Job 6" , and, perhaps, Keel. 12" . That these men leave (or forsake) rectitude does not imply that they had once followed right paths, but only that they have chosen other paths. Their walk is the way of darkness in contrast with the light which illumines the way of wisdom, the darkness (as the parallelism sug

gests) here characterizing the sphere (as in Jno. 3 1; ~ 21 ) rather than the result (as in 4 1;| ) ; evil (in contrast with uprightness) seeks the concealment of darkness. Such, from the parallelism, seems to be the sense in this passage, though everywhere else in OT. where light and darkness are used figuratively it is the guidance and safety of the former and the danger of the latter that are indicated (Isa. 2- 42" i// 27 1 Pr. 4 1S 6- :! 13" i6 13 Isa. 58 .// iS LS( - ; " Keel. 2 14 Pr. 20 - 1 "), and so it may be here with the term darkness. The employment of the two terms to express spheres of life characterizes the Mazdean sacred books. 14. Synonymous, ternary. A stronger touch. The connective and is inserted in accordance with the general norm of the couplets. Iniquities (lit. iniquities of evil} is the same word in the Heb. that is rendered wrong things in v. 12 ; there the reference was to words, here it is to deeds in both cases it is the opposite of right that is meant; it is here (if the text be correct), for the sake of emphasis and vigor, qualified by the term cril (or, wickedness). The rejoice and delight are a heightening of \\z forsake of the preceding verse ; bad men, it is said, not only deliberately choose wicked ways, but also take pleasure in them. The sage, in stating this familiar fact, is probably to be understood not as implying that men delight in evil as evil, but only as meaning that wrongdoing, interwoven into life, becomes a source of enjoyment, the enjoyment coming from

#### 44 PROVERBS

the momentary good result, not from the consciousness of committing an unlawful or unrighteous deed. Other things being equal, men, as a rule, prefer right to wrong. The murderer in i 11 " 13 is represented as committing murder not for its own sake, but to get gain of goods ; his wrong is not in desiring wealth, but in using improper means to secure it. Wicked men are those whose consciences are not tender and strong enough to prevent their enjoying good things evilly gained. There is a formal resemblance between this v. and Job 3 22 , perh. imitation by our author.\* 15. Synonymous, ternary-binary. Variation of the preceding verses description of bad life as departure from the right path. The Heb. reads (with insertion of a pronoun) whose paths are crooked and (they) iniquitous in their ways (so substantially AV.). Slight changes in the text give the renderings who are crooked in their paths and iniquitous in their ways (so substantially Oort, RV.), or who make crooked their paths (Dyserinck, Kamphausen) and in their ways turn into bypaths (Kamp.), or whose paths are crooked and their ways iniquitous (so substantially most of the

Ancient Vrss.) . Of these the last is simplest, requiring only the omission of one letter of the Heb. ; the meaning is the same in all. Two new adjs. are here introduced, synonymous with each other and with the iniquities of v. 14 ; they occur in OT. in the ethical sense only. Crooked (c?|2\$?) is that which departs from the right way (allied to false) ; outside of Pr. the adj. occurs in Dt. 32 ^ i8 2G(27) (=28. 22 2r ) ioi 4 , the vb. in Mic. 3 Isa. 59\* Job 9 20 . Iniquitous also (n^D, found, outside of Pr., only in Isa. 30 12 ) is that which turns aside into wrong ways, morally perverted, wrong, false.

16-19. The second class of evil persons from whom Wisdom delivers men : licentious women. The prominence given in Pr., especially in chs. 1-9, to the vice of licentiousness shows that it was a notorious social evil at the time when the book was written. In the preexilian and exilian books comparatively little is said of it. That there were harlots and adulteresses in Israel from an early time is shown by such passages as Judg. n 1 (Jephthah s mother) i K. 3 1G (the two women who appeared before Solomon)

\* Cf. Strack, Stud. it. Krit., 1896, IV.

I i. 14-16 45

Hos. 3 1 ( Hosea s wife), by the prophetic denunciations of the crime (Hos. 4- Jer. f Mai. 3 ), by the laws against it (Ex. 20" ]t. 22 Lev. 20 "), and by the employment of the terms harlotry and adultery (in Pent. Judg. Chr. Ps. Hos. Mic. Jer. E/..) as designations of religious unfaithfulness. Prostitution was a feature of the Canaanitish religious cults, and made its way into Israel. If we exclude the references to this last usage, the mention of the vice in question in the prophetic books is not frequent ; less stress is laid on it than on the oppression of the poor by the rich. In a polygamous society and in a country without great cities it was not likely to grow to great proportions. The case was different when the Jews were dispersed through the world, and lived in cities like Jerusalem and Alexandria, centres of wealth and luxury, inhabited by mixed populations. This form of debauchery then became commoner and better organized. Hetairae flocked to the cities. Naukratis in the Egyptian Delta was famous under the Ptolemies for its brilliant venal women. The temptations of Alexandria are illustrated by the story told by Josephus (Ant. 12, 4, 6) of Joseph the son of Tobias. The picture of society given in Ben-Sira ( ^ itf 2^ - &lt;] 25^ \* 26 s - 1 - 42 1M4 ), based on life in

Jerusalem and Alexandria in the third and second centuries i:c., agrees in substance with the descriptions of the Book of Proverbs. The tone is modern. Instead of the old clan-life of Israel, with its definite family-ties and local bounds, we have the personal freedom of the Greek period in Syria and Egypt. This tone, most observable in chs. 1-9, is not wholly wanting in the rest of the book. The woman is represented as the temptress, the man as the silly victim.

16. Synonymous, ternary. To save may be read (as in v. 1 -) she will save. The terms lewd woman and harlot are both lit. strange woman (or, stranger}. Mitli her cajoling won/s, lit.: who makes smooth her words (RV. flatters, etc.). The reference is to dissolute women, but the precise sense in which the term strange is here used is differently understood. The Heb. has two synonyms, both of which occur in OT. in three significations : one who is outside the circle of one's family or one's clan ; an alien to one's nation, = " foreigner" ; one not one's self, = " another."

#### 46 PROVERBS

For the first term (-IT) see i K. 3 " Dt. 25- Nu. i sl ; Ex. 30 Lev. 22 12 ; Pr. 6 1 ii 15 i4 10 27- (this third sense is found only in Pr.). For the second term ( "5:") see Gen. 3i 15 Job 19" ^ 69 8(9) Eccl. 6 2 ; Dt. i5 :i i K. n 1 ; Pr. 2y 2 . Women of this class were doubtless often non-Israelites, and such might be the sense here (so Siegf., Stade, and, so far as the second term is concerned, De.) ; but the general character of the descriptions here and in chs. 5, 7, 9 13 " 18 , and the contrast expressed in 5 19 - 20 , make it almost certain that the writer has in mind dissolute women without regard to nationality, and that the strange woman is one who is not bound to the man by legal ties, who is outside the circle of his proper relations, that is, a harlot or an adulteress. Rashi : Epicureanism.\* -The smooth, cajoling words are given in 7 13 - 20 ; f is identical with our verse, except in the first word the similarity between the themes of the two discourses makes the repetition natural. The Grk. connects v. 1G 17 not with v. 11 , but with v. 15 , taking them as the description of the influence of bad men, and following a Heb. text very different from ours : 16. To remove thee far from the right way and estrange thee from righteous opinion. My son, let not evil counsel take possession of thee, 17. which forsakes the teaching of youth ana 1 forgets the divine covenant. This is a bit of rabbinical or Alexandrian allegorizing, while in f the Heb. is literally translated. 17. Synonymous, ternary. The strange woman s

social and religious infidelity. The reference is to a married woman, and the friend of her youth is not God (to which sense the parallelism is supposed by some to point), but her husband. For the use of the term friend (אֵלֶּיךָ) see i6 28 17 Mic. f Jer. 3 4 "A55 13(14) ; the sense guide, instructor, is not found in OT. The expression of our verse is perhaps taken from Jer. 3", where the adulterous spouse Israel, charged with her infidelities by Yahweh, is exhorted to cry to him : my father, thou art the friend of my youth, that is, "the husband of my youth (cf. Hos. 2 7 - 15( & J - 17) Ez. i6 43 ) whom I have forsaken for others" ; but while the infidelity

\* Cf. Buxtorf, Le.r., s. v. אֵלֶּיךָ, for the use of Aramaean woman as = foreign woman and harlot. On the OT. sense of strange woman see Kuenen, Einl., iii. { 97 ; Wildeboer, Lift, des A T., 23, Anm. 7 ; Bertholet, Die Stellung der hr. und Juden zu den Fremden, p. 195. Cf. the Maxims of the Egyptian Any, of the New Kingdom (Eng. transl. in art. Egypt. Literature in Library of the World s Best literature).

u. 16-19 47

in Jer. is national and ritual, in Pr. it is individual and physical. At the same time, the marriage-obligation is here regarded as a divine law (Kx. 20"), and so as an agreement with God to obey him and thus obtain his blessing. The Heb. has of her God ; the more general form of God (as, apparently, in the (Irk.) is better. -The conception of the marriage-relation involved in the verse (and throughout the Book) is a high one. The old polygamy or bigamy (the rule up to the exile) is ignored ; monogamy is assumed as the established custom. The husband is the trusted friend ; the marriage-tie has a divine sanction (cf. Mai. 2 U ). The expression covenant of God may refer simply to the general idea of sacredness involved, or it may possibly allude to a religious marriage-ceremony. Of the Israelitish marriage-ceremonies of the pre-Christian time we know little. The old custom was that the woman was brought into the man s dwelling, by that act becoming his wife (Gen. 24" 29" i Sam. 2\$ w Dt. 21 -), purchase-money (inohar) being paid the father (Gen. 34 - i Sam. 18- ) ; sometimes the man, in the presence of witnesses, affirmed his purpose to take the woman as wife (Ru. 4 "~ l:1 ) ; a feast was sometimes held (Ju. i4 10 Tob. 8 ut ), and the bride was led to the husband s home in procession (i// 45"- r &lt; 1;j - 1(i &gt; c f. Alt. 25 M ").\* A trace of a religious ceremony appears in Tob. y 1 - , where Raguel takes his daughter by the hand and gives her to Tobias as wife, saying : according to the law of Moses take her to thy father (there

was also a written contract, Tob. 7 U(lt;) ) ; it is not improbable that in this later time it was customary for the father or guardian of the bride to address a word of pious counsel to the newly married couple. No part in the ceremony appears to have been taken by priest or other official person. The modern Jewish marriage, though it differs considerably from the customs of Bible and Talmud, is still essentially a family-ceremony. t 18. 19. Synony-

\* On the view that Canticles is a wedding-poem, consisting of the songs sung by bride, bridegroom, and companions in the marriage-festival, see \\Vtxstein, in De. s Comm y on Canticles; K. Budde, in the AVra \\World, March, 1894, and in his Comm y on Cant., in Marti s Hand-Commentar ; C. Siegfried, Holiesiicd, in Nowack s Handkomnictitar.

t See the Talm. treatises, Kctiib. and Kiddush., J. F. Schroder, Satzungen Gebrauchc d. talm.-rab. Jiidcnthmns, and I, Abrahams, Jciii sk Life in the Middlt Ages, 1896.

## 48 PROVERBS

mous, ternary. The fate of those who yield to the seductions of the adulteress : physical death is their portion. The meaning is plain, but the exact rendering of v. 18a is doubtful. The Heb., as it stands, must be rendered she sinks down to death, her house ; but death, the house appointed for all living (Job 3O 23 ), would hardly be called the house of one person ; the rendering she . . . together with her house, that is, with her visitors (Bottch. De. Now.), is not permissible. The reading of the Grk. (whose text differed from our Heb.), she has set her house by death (adopted by Bickell), does not give a satisfactory thought her house, which is on the earth, is not naturally represented as being by Death, which is here the underground-world ; and the Heb. preposition, = unto, must also then be changed to one meaning near, by. The parallelism suggests that house is the subject, and a change of the Heb. accents (not the consonants) gives the possible sense, bows down, or sinks down, leads down, for the verb. The picture presented is of a path which leads from upper earth to Sheol, like those by which Odysseus and Aeneas descend to Hades (less probably of a pit through which one sinks into Sheol) ; on this downward path she and her guests enter, and from the land of the dead they never return. A slight change in the Heb. gives a verb meaning goes down, leads down (i? 10 , used in Job 2i 13

of descent to Sheol), a sense which is perhaps favored by the similar expression in 5 5 . House (if the text be correct) is the abode, the place from which goes the path to the Underworld, with connotation of "household," the woman and those who go to her house. Death = the realm of death, Sheol (cf. i// 9 13(14) Pr. 5 5 7\*}. It is not a place of punishment, but the abode of all the dead. The punishment referred to in the verse is premature and unhappy death, which is represented everywhere in OT. as a misfortune, a visitation of God as retribution for wrongdoing (29\* ^9 17&lt;18) ) ; long life is the reward of the good (3), but the days of the wicked shall be cut short (io w ). This is the old-Hebrew conception, which limits moral-spiritual life to the present world. Here God, it was held, dispenses rewards and punishments ; when one has entered Sheol, God no longer takes account of him (only in Job i4 13 26 s - 6 is there a suggestion that the power of the God of heaven may extend to the Underworld). Death is the physical

## II. iS-iy 49

event which transfers men from the sphere of activity to that of inactivity, where there is no relation between man and God (Isa. 3S 18 - 19 ). This conception seems to be a survival of the early belief which assigned the Underworld to a separate deity (so in Babylonia), independent of the deity who ruled the world, and supreme in his own domain ; the subterranean deity vanished from the Israelitish system, but the gap between Sheol and the God of Israel remained. Proverbs retains the old view ; its idea of the future life is without ethical elements. The Shades (Rephaim) are the dead, the inhabitants of Sheol.\* Earthly conditions, such as distinctions of rank, are represented sometimes as continuing in Sheol (Ez. 32"~ :! " Isa. i4 9 ), sometimes as not continuing (Job 3 1;J - 1!) \p 88 r&gt;t(i) ). The rephaim are without mundane power or significance (Isa. I4 1 "), and the pious among them cannot praise God (Isa. 38 18 i// 8S 10(II) ). Yet they were popularly thought of as being gods, or as possessing supernatural powers (r Sam. 28" Isa. S 19 , a survival of the primitive belief on this point). In Pr. the facts emphasized are that their existence is without happiness, and that they never return to live the life of this earth. f The paths of life = the ordinary earthly life, not moral-spiritual life or salvation. The statement that for the victims of the adulteress there is no return to this life is not meant to indicate that for others (the followers of Wisdom) there is return, but only to emphasize the fact that the fate of adulterers (premature death) is irreversible. Pr. has nothing elsewhere on

the impossibility of return from Sheol, but it may be assumed that its authors shared the opinion expressed in the other Wisdom Books (Job 14 7 " 1 - Eccl. 9 Ben-Sira 17").

9. 11) 2 -&gt;tr^ (l 3 s^r?) is rendered as noun (S in s/,jf. fons//: and so (lr.) by all Vrss. except pcrh. (!?, whose KaropOucreis may be noun 2 (so l, at;. Bailing.)\* or vcr &gt; = ^&lt; 7 " s /" J / f cs/ii?&gt;/is/i : the noun-form occurs elsewhere only once, \f/ 96- (Ileh. 97-), and then sing. = p:" ; between noun and verb it is hard to decide. The text of fl&gt; presents a serious rhythmical difficulty

\* Whether the term has any etymological connection with the gentilic name Rephaim (Dt. 211 ;/.) is uncertain. Cf. Schwally, in / . / 7 .. iS&lt;)S, j. pp. l.-P ft .

f In the obscure passage Isa. 26 l; it is doubtful whether the reference is national resuscitation (as in Kz. 37) or to some sort of appearance of the rephaim on the earth.

E

## 50 PROVERBS

(in l 3b , in which the same three nouns occur, the rhythm is good). The difficulty may be removed by writing -IDSPP, from which D-C C might come without difficulty, especially if the scribe had i 3 in mind. Gr. B^n t3DS3. 10. \$ "o; (@ (av yap = SN ^. \$ p^; (@ B rrv didvotav, (5 s A &lt;rV Sidvoiv. \$ a]?) ; 1 ; (5 Ka7) e tvat S6^ . The masc. vb. nyj 1 with fern. subj. njn is poetic license, as in 8 10 14 29 25 (where Bi., who here by a long insertion introduces a masc. subj., retains the masc. verb); i is construed with fem. predicates in Isa. 47 i/ l39 6 Dan. l2 4 , that is, in OT. three times with masc. and three times with fem. predicates. In the former case it appears to be conceived of in a general way as a thing (perh. as the act of knowing) without regard to gender; see other cases of such freedom in E\v., 174^ . 11. \$? HOTS; &lt;S (foil, by S) /3ou\7? KaXrj, to indicate that "o is here used in good sense. Similarly for \$ nijan (S (and so ) has evvoia off la. On the suff. in ns-\sjn see Ew., 250 a, Ols., 97 ; the n;\_ is for ruj\_, in which n is vowel-letter, and j the verb-ending (survival of the Energic form). 12. \$? YvsnS; &lt;5 IW piiff-rj-rat ye, apparently = \$; S&gt; xsanni, & n " , 1L / eruaris, perh. Impf. instead of ? and Inf., perh. free rendering of \$; Bi. writes -f^r on the ground that this paragraph is not a consequence but an explanation; on this point see notes on vA y-\ better taken as subst. defining TH; the Vrss. render it by adj. Gr. p-: ? PiD2np; @BNACai. ^Siv viffTov (and so & 11 marg.) ; H-P 23 (=Cod. Venet. San Marco, V) oiavrpawiva (and so S 11 ) =\$. 13. begins the v. with u, apparently reading NH, a particle which does not occur



elsewhere in Pr, and would not be appropriate here. On the vocalization of the art. (i) see Miklol, 53/>, and on the accentuation see Bar-Delitzsch, note on this verse. In 2 cl. instead of S and Inf. (PD^ ) S3TIL have i and vb. or partcp. and walk, free rendering which gives the sense of \$ correctly, substitution of the coordinate for the subordinate construction. Bi. here retains \$. 14. H-P 23, 68 al. prefix w. \$ >";> nr;^; @ tiri KaKols. \$ r^anr, written defect, in some MSS., taken as sing, in <5S St. The second y->;, supported by all Vrss., is somewhat hard. Gr. regards it as dittogram, but the rhythm calls for a word here; Dys. emends to "^, but the iniquities of another is hardly possible. Failing a satisfactory emendation, \$ may be retained. 15. The text of \$ may be rendered who are crooked as to their paths and per verse in their ways, or a 3 may be prefixed to crvnmx, or the i omitted (so Oort) before BnSjrs; but the order a^rpy is (or -1x2) is not quite satisfactory (cf. io ig 1 28" 18 ); Dys. (followed by Kamp.) writes a^ pjrn (as in io 9 ), a phonetically easy emendation, the s being supposed to have fallen out through preceding :, but the order is slightly against this construction also. The simplest reading is that of the Vrss. (except A9), which apparently did not have 3 before ";s, whose paths are crooked and their ways iniquitous ; the order in that case hardly makes a difficulty. Field suggests that H et infantes gressus ear urn may have been influenced by A KCU 6pv\ov<ri.v, cf. Job if where <@ 6pv\^a (or fytfXXijjueO = !\$ s - s by-word. 16. has a text wholly different from that of \$ : roO paKpav ue Tron/crai a7r6 65oO evdeias xal aXX<5-rpiov T?)S SiK-aias yv<i;>;j.i}S a consequence attached to v. 15 instead of a new

IT. 9-19 5!

paragraph. This is not a scribal heterogram of the particular words of It), but an independent allegorizing reading of the schools. The next section also is taken as a description of moral folly, and is introduced by the words vit fj.r) ere KaraXdpfl /ca/cr? /3ou\7? (of. BS 7 1 ). The connection favors the personal picture of fij; the reading of (5 illustrates the manner in which the expounders and scribes, in Jerusalem and Alexandria, sometimes dealt with such ethical texts as this. 5 writes Impf. at the beginning (and so Bi.), inserts x.-"rn as subj., omits m; (for the sake of brevity), and for It) np^nn has Nrrir. possibly = n-j^nn (Baumg.), though this is generally rendered by <] S ~N (Pink. ). Bi. omits nnr.x on rhythmical grounds, but this seems hardly necessary. 17. ft) IPX; (5 8i.affKa\iav (<& v /j.d&T]<riv), probably in accordance with iis allegorical conception of the passage (cf. Aram. J2 s ix), and so {T Sux- 1! ; J5 Nj ai:: rearer, educator, A T]ye/.LOi<a, Q ^yov/j.evov, TH dncein. Though no "rs. renders by friend, this sense is assured in Ileb., and is the most appropriate here. The st. = come or bring together, whence Semitic thousand, Ileb. leader (head of clan or tribe), Ileb. Ar. friend, Arab, compose (a book), Aram, teach : the origin of the senses o.v (X. Sem.) and ship (Ass., Aram.) is not clear. ft) rrnSx m;; G 8ia6^K-qv Oeia.v = C n s N o (and so <T Bi), a

better reading than that of ft). 18. ft) -nu : (mil el) ; 6 BaL tOero nrr;  
 (@^ upia-ev; \* she forgets (r;"j nnx 1 , repeated from preceding v.) the  
 threshold!, (=;r2-;) of her house and the ivay (=m,N) of her paths : 2T,  
 freely, u&lt;hose house is in the depth of deatJi ; IL inclinata est . . . tfomits cins.  
 It) nnr, fern., can hardly stand with masc. r"3 (if 2 were meant as collective,  
 it would probably have a plur. verb); nn J 1 (st. third n), though it occurs in  
 Oa! only once, and then not certainly (Isa. 5i- 3 ), may be taken as = inclines,  
 sinks (lbn Janah), or we may write nnr (cf. ^ icy" 11 ) ; perh., however, we  
 should read rru. It) 2^X3T \x; (5 /J-era rCiv yrftevuv (H-P 103 ^rjtvuv )  
 -&gt; .~N; 7177. is rendering of "&gt;; in 9 1? , elsewhere of 2~N (Jer. 32- ) or six ja  
 (i// 49 2 3 )); in WS y 1 yrjyevovs TrpwToirXdffTov is Adam. C an yrjivui/ earthv  
 be the true reading here and 9 18 ? cf. yrjivos, 2 fob 4 - = ia"2. (5 has the  
 doublet irapa. T q.5rj = SiXU S X (cf. 9 18 ). The meaning of the stem in i is not  
 certain, possibly = weak, powerless (cf. Isa. l4 1 1 ); but this can hardly be the  
 signification of the gentilic "i. 19. On the ending in pavj" 1 see critical note on  
 l- 8 . 1 or v. l;)a (5 has two readings: one, which appears to be the earlier (so  
 Lag.) takes UJ 1 as pass., Ka.Ta.\a.fj. ^6.vovTai, and for rimx has virb fviavruv  
 = rij" . or ni 11 (cf. l K. 8 5!! where ev. sv), scribal errors, the lattir. perh.,  
 from 3-; the other is identical with It) except that for C -n it puts evQdas (C? v  
 dyadds), which maybe a moralizing interpretation after the manner of v. 1 1 . or  
 perh. (Lag.) a marginal note, or (ISaumg.) a familiar term, which has ejected  
 the original word. Xeither of these readings offers any advantages over that of  
 It). For 1i) irs" 5 has ]^r^, remember, wliicli in the connection yields  
 no sensj, and is emended by Lag. to p;^i~: attain. (L omits sutf. in " - x^,  
 and, by way of interpretation, adds zTa after ji3jr\

## PROVERBS

21,22. Conclusion, stating the consequences of good and bad doing.

21. For the upright shall dwell in the land,  
 And the perfect shall remain therein ;

22. But the wicked shall be cut off from the land,  
 And the transgressors shall be rooted out of it.

21. Synonymous, ternary. The reward of the good stated as motive for right conduct. On upright see note on v. 7 , on perfect, note on i 12 . The reward of good men is permanent abode in the land ; the remain = survive (or be left), implies that certain persons are ejected or destroyed from the land (see next verse), in

which in all catastrophes the righteous are maintained. The expression dwell in the land (not earth) refers to the land of Israel. The ancient Israelitish conception (found also in other peoples) was that gods and men were attached to the soil. The god protected his own land and no other, and the citizen as such enjoyed the benefits of this protection. To leave the land was to lose one's connection with its deity (i S. 26 19 2 K. 5 17 ) and to give up the rewards which his favor promised. Hence in part the anxiety of the Israelitish law to secure to each tribe family and individual man a possession in the land (Ju. 2 Ez. 47 13ff Nu. 36 Ru. 4 and the genealogies in Chron. and Neh.), infringement on which was regarded as a great crime (Mic. 2 2 Dt. 19" 2y 17 Pr. 22 28 23 10 ). Israel, and not any other nation, was Yahweh's own possession and property (Ex. i 9 r&gt; Dt. 14" 26 18 \$ i35 4 &gt; cf - Tit - 2 " i Pet. 2 9 ). Thus the expression dwell in the land (^ \$f - 1 29 , cf. Mt. 5 5 ) came to be equivalent to enjoy the divine favor and all the blessings of life, and such is its sense here. Though in later times a large part of the Jews dwelt out of Palestine, the old expression held its own as the symbol of happiness, and with it the hope remained of living and dying in the land with which the divine promises were believed to be connected.\* 22. Synonymous, ternary. The contrasted fate of evildoers. Wicked is employed in Pr. as a general term (along with foolish) for those who discard and disobey the divine law of wisdom. The primitive sense is

\* Much of this feeling still remains in countries in which the Jews are excluded from the rights of citizenship; it has almost completely disappeared in countries in which they have full civil recognition.

53

doubtful, but in OT. it commonly means morally bad. It is also a forensic- term (the opposite of /V/v/), signifying one tchosc case in lctK /v bad, wrong, or adjiiJ^cd to be had (cf. Kx. 2 ) ; the Causative of the verb = adjnJge one wrong or guilty in court ( i 7 " Kx. 22 1 l -" ) Isa. 50 - Job 15 ). In the prophetic and historical books the noun generally means those who violate the moral law ; in the Pss. it is often used, by a natural transition, as a name for the persecutors of Israel (^ if 58" l(1 " 75 H!|1 &gt; ii 9 ; i /.). In Pr. there is no national limitation ; the wicked are they of all nations who disobey the law of right. The term transgressors or faithless is here employed as equivalent to wicked. The original sense of the word seems to involve the idea of underhand dealing, faithlessness to an agreement, treachery (Ju. 9 -" Jer. 3-"), but it is

extended to include faithlessness to duty and right in general = transgressors. In the Pss. it sometimes means Jewish apostates (i// 25 ). The verbs in the verse express violent extirpation by any means, by the hand of man or God. The first (rn~) is the term used in the legal books to express the execution of intolerable offenders ( that person shall be cut off from his people, Lev. 7" al.) ; the second (nc:) is once used (It. 28 m ) for the expulsion of the nation from its land. The writer of the verse probably has these half-technical uses in mind, but employs the terms in the broadest sense ; unrighteous persons, he says, shall have no place in the land of promise, no claim, that is, to happiness in this life. Here, as elsewhere, the mode of execution of the punishment is not stated, but the divine judgment is to be understood as coming in the way of natural law (courts of law, failure of plans, sickness, natural death), or through special divine interposition (violent death).

20. It) rrsvj -p-&lt;; (5 rpifiovs ayaOdi, according to Lajj. false reading of the ahrev. TJ. 21. The (Irk. MSS. exhibit two renderings, with a number of verbal variations. The one which appears to be nearer to li), writing Xpytrroi and S.KO.KOI, is found (as doublet) in ( ompl. Aid. and (with ubel.) 5", in (5 A (?&lt;\*( \* &gt; ", II-I 23, 103, 109, 147, 248, 252, 253. 254. ,!/., a t, roup wliieli su^ests a combination of the recension of I.ucian and some other recension; the other, writing evdfts and oaioi, is the text of & \ and appears to show the hand of an Alexandrian revisor (see note on v. 19 ). 22. For 1) 2 i^-i (p has odol aaepuv (&lt;\$ - v 6^01 Se do-), as in ^ i !!:l (Ja.i:"). free or carch-ss transcription of a C.rk. scribe, peril, corruption of on (Held.)- -11) i--\ ,&gt;al

## 54 PROVERBS

Impf., must be taken as indef., but the parallelism suggests a Fas&lt;;. , as all Vrss. have it (though this may be free rendering) ; we may point as I Inf. (so Bi.), a form which, however, is not found elsewhere; Gr. irw, llof. of mj; Oort, Frank., Nif. of r.D:. Bi. omits V"^- (as perh. gloss to nj?;;), which in fact does not appear in the similar passages ^ 37 &lt;J -S- 38 ; yet such determinations of ma by nouns of place occur elsewhere (Jer. 35 19 Ex.. 25" Lev. 17 10 ), and both rhythm and syntax appear to demand a word here, njsc being otherwise left without antecedent.

This chapter states the economical or prudential conception of the good life which is the prevailing view of the book of Proverbs (see note on r~) ; the motive urged for good living is the earthly

well-being which attends it. This sort of eudaemonism, in which the individual actor alone is considered, and the reward of virtue is represented not as inward but as outward (long life, peace, honor, riches, see ch. 3), may seem to us ethically defective in several points. It does not present the good as an independent ideal, to be pursued solely for its own sake ; it does not hold up the highest well-being of the world as the goal and standard of moral conduct ; it says nothing of a sympathetic community and cooperation of men as the instrument for the development of the moral life ; it makes no direct mention of the function of conscience as moral guide ; and it makes the unmodified declaration that virtue is always attended by outward prosperity. In this last point Pr. represents the old-Hebrew view, which \*made no analysis of the inner life, conceived of goodness as obedience to outward law, held that the deity controlled every man's life by occasional and immediate intervention, and so necessarily regarded prosperity as the accompaniment of obedience to divine law. This view is combated in the book of Job ; but it appears that Job's argument made little impression (perhaps by reason of the absence of an ethical conception of the future life), and that many or most of the sages saw nothing more practically helpful than the old position. As soon as the idea of future compensation was established (VS. 3), the doctrine of present reward was modified ; in Pr. this idea is not accepted. See the Introduction, 5, A, and 6, 4. The defects of ethical theory mentioned above are in part explained by the aim of the book. The sages no doubt recognized the function of conscience, and believed in the value

III.

55

of right in itself. But they probably held that what men need is not ethical theory, but practical considerations which shall help them to live virtuously. In this they were right the mass of men are controlled by their relations to one another in society, and by the hope of reward and the fear of punishment. It is true also that men's experience has led them to believe that goodness is profitable for this life as well as for the life to come. Further, an ideal element is introduced by the identification of wisdom

with the will of God, which is held to be the absolute right, and by the personification of wisdom (ch. 8) as God's first creation and intimate friend. The sages, it may be inferred, mean to say that he who connects his ethical law with God is provided with a restraining influence so far as he fears God, and with an elevating influence so far as he loves him. In certain passages (as, for example, 2 ) they appear to reach the ultimate moral conception, namely, the ethical union of man with God conceived of as the moral ideal. These considerations must modify our judgment of what seems to be a baldly prudential scheme of ethical life.

III. Three independent discourses or paragraphs, introduced each by the address &lt; my son, all more or less fragmentary. The first (v. M ") consists of exhortations to follow the teacher's instruction (v. 1 -) and observe kindness and truth (v. : 4 ). to trust in Yahweh and fear him (v. vs ), and to honor him with one's wealth (v. - - 1 "). The second (v. 11 --") sets forth the value of divine chastening (v. 11 - 1 -), the preciousness of Wisdom (v. 13 18 ), and her function in creation (v. 111 -"). The third (v. 21 - 35 ) describes the safety which comes from discretion (v.- 1 - ) and from the protection of Yahweh (v .- " - "), enjoins neighborly kindness (v.- : " ;l ). and sets forth the retribution of the upright and the wicked (v. - " ). The third approaches, in parts (v.- 7 ~ ;r ), the form of discourse of chs. 25-27. The poetical structure of the chapter is distichal, with four-line strophes, though in some places the form is obscure.

V. i-io.

But keep niv commandments in mind;

## 56 PROVERBS

3. Let not kindness and faithfulness leave thee  
Hind them on thy neck [] \*

4. So wilt thou find favor and good &lt; repute &gt;  
With God and man.

5. Trust to Yahweh with all thy heart,

And lean not on thine own understanding;

6. In all thy ways acknowledge him,  
And he will smooth thy paths.

7. Be not wise in thine own eyes

Fear Yahweh, and turn away from sin

8. Then will there be health to thy &lt; body &gt;  
And refreshment to thy bones.

9. Honor Yahweh with thy wealth,  
With the best of all thy revenue

10. Then will thy barns be filled with &lt; corn  
And thy vats will overflow with must.

The teacher exhorts the pupil to remember his instruction, urging the advantage it will bring him. 1. Synonymous, ternary. Exhortation. Lit.: let thy heart (mind) keep (guard, preserve) my commandments. Son = "pupil," as in i 8. The content of the instruction (law, tora} is to be inferred from the precepts of the Book of Pr. ; it is almost exclusively moral and religious, never national, but always individual, very rarely ceremonial, never dogmatic. It thus stands in contrast with the tora of the prophet, which is national-religious (sole worship of Yahweh and obedience to his will), and with that of the priest (Pentateuch), which is ritual. The sage presents himself as authority and source of moral wisdom ; priest and prophet speak only in the name of Yahweh, declaring his word. The prophet, it is said, who shall speak a word not given him by God shall die (Dt. iS 20 ), even though he has been deceived by Yahweh (Ez. 14) ; the sage finds his word in his own mind in the prophet this is a crime (Ez. is 23 ). This diversity is the result of the difference of the points of view of different periods of Israelitish history. The sages represent a period of reflection, in which human life is studied for its own sake, and its natural laws investigated.

\* The Received Text adds : Write them on the tablet of thy mind (lit. heart).

in- i-3 57

2. Single sentence, which may be taken as binary, or as quaternary-

ternary. The reward. Pong life is considered in ( ) ! . to be one of the chief blessings of man s lot (Kx. 20 -), including, as it does, the idea of happiness (so that the first line might be rendered : a lon\* and happy lift }. Sheol offered nothing the longer one lived on earth the greater one s opportunities for work and enjoyment (Isa. 3S U 65-").\* Peace is originally wholeness, completeness of condition. It is used of bodily health (Gen. 29 ), of political concord (Jiul. 4 17 ), of friendly relation between men (i// 41 "" ), of national tranquillity and safety (Jer. 6" 33 ), and, as here, of a general condition of freedom from danger and disturbance.! The reference is primarily to outward quiet, though inward serenity is of course involved. This delightful ideal, a long and peaceful life, is the favorite one in Proverbs. It is represented both as the natural product of devotion to wisdom (intelligent uprightness of life), and as the gift of God two ideas easily harmonized by the conception of wisdom as having its root in reverence for God. - Bestow on tlice, lit. add to tJice.

3, 4. An injunction parallel to that of v. 1 2 , and apparently intended as explanation or definition of it. 3. Synonymous, ternary (or, ternary-binary). The verse is perhaps epexegetical of v. 1 , a description of the law of wisdom as the maintenance of kindness and faithfulness. This combination of qualities (or its equivalent) occurs often in OT. (Gen. 24 - Kx. 34" Dt. 7 iff 25" Sj 1 " 1 Pr. 14- i6 (1 20 JS a!.) as the expression of perfectly good relations between man and man, or between man and God. Kim/ness is friendly good feeling and the conduct appropriate thereto (see note on 2 s ), love of man for man (Ksth. 2 17 ) or of man for God (Hos. 6 r ). It is not properly mercy, compassion, clemency, forgiveness (for which ideas Heb. has other expressions, Dt. 13 Kx. 34" Dan. f/ 1 \* )- Vahweh is good and kind to Israel because he loves the nation that is the normal condition of thing:, ; and

\* Cf. Cic. De Sfiit-ctiife.

fl lic OT. shclcm (RV. /V^v-^v-;/; ) is an offering which completes duty to God or makes one whole with him by the fulfillment of a vow or by ;Ur. gift of gratitude for favors received. Arabic hlaiu ("submission, resignation") the putting one s self in a position of soundness with God by faith, obe&lt; submission.

58 PROVERBS



even when his kindness is brought into connection with the removal of transgression, as in <sup>^</sup> 103, it still remains simple kindness. Faithfulness (firmness) is steadfastness, fidelity to one's word and to the obligations which spring from one's relations with men. It is thus sometimes equivalent to truthfulness (i.e. <sup>^</sup> 2 } or i.e. truth (i.e. K. i.e. fi Dt. 13 14 1 " ), but has usually, as here, a wider signification. The two qualities together, complementing each other (love being thus saved from feebleness, and fidelity from harshness), may be said to form a perfect moral character. They are to be attached to the neck not as an amulet to ward off evil (though such ornaments may originally have been amulets),\* but, as the general connection indicates, as a necklace (i.e. 9 ) or a seal-chain (Gen. 38 18 , possibly as bearing a seal-ring), that one may carry them with him always, and have them in remembrance. The Heb. adds the parallel line : write them on the tablet of thy mind, a form of expression which occurs only here and in 7 3 Jer. 17 1 , but the same idea is found in Dt. 30 Jer. 31 33 . The allusion is to the tablets of the decalogue, and to the command (Dt. 6 s - &lt;J ) to write the divine precepts on hands and forehead, doorposts and gates (the later phylacteries, etc.)f ; cf. the Arab, expression to write a thing with a needle on the inner corner of the eye. The moral law is not only to be accepted as an external code, but also to be received into the mind and form part of the man's nature (cf. Jer. 31 33 ). This third clause is lacking in some Gk. Mss., and is probably not original the verse is complete without it, and it mars the symmetrical distichal form of the paragraph ; it may have been inserted by a Heb. scribe from f, where it is in place. The general idea of kindness tended to pass into that of pity for the poor and almsgiving; so the Lat. Vulg. here has misericordia, and the Grk. a word (εὐσπλαγχνία) which was later employed for alms (BS. 3 Mt. 6 2 Lu. 11 41 Diog. Laert. 5, 17), and has given us our word eleemosynary, though here it seems to mean pity, mercy. 4. Single sentence, ternary. The recompense.

\* The preexilian Israelites wore amulets called saharon (Isa. 3 18 , cf. Jud. 8 21 2G ) and lahash (Isa. 3 2() ) ; apparently also earrings served as amulets (Gen. 35 4 , cf. Hos. 1 3 \* 1 " ). How long this practice continued is uncertain. The thummim (tummim, sometimes improperly identified with Arab, tamim) was not an amulet.

f Such legends also appear to have been originally of the nature of amulets.

l"- 3-5 59

The Heb. reads: And thou wilt find [lit. and find ] favor and

good understanding in the sight of God and man, in which the term understanding is unsatisfactory, since, <sup>W</sup> understanding (or, intelligence) is not of the nature of recompense, parallel to favor, but is rather the cause of the latter (so  $\sim$  "good understanding gives favor"). Most of the Vrss. have found difficulty with the expression. The Grk. attaches the first part (through the word favor) to v. 3, and then renders: and devise excellent things in the sight of the Lord and of men (so quoted freely in Rom. 12:17 2 Cor. 8); but this does not agree with the connection, from which we expect the statement of the result of acting as v. 3 enjoins. The Peshitta Syriac has . . . favor and good and understanding, and the Targum . . . favor and understanding and good. A slight change in the Heb. gives name instead of understanding; the expression favor and good name (cf. 22) expresses the recompense required by the connection. On favor see note on r.  $\sim$  favor is to be acceptable, approved, well thought of (den. 6" Ru. 2); a kind and faithful character, says the sage, will be acceptable both to God and to men (so Lu. 2: -); in the sight of "on the part of," "with"; the same isolation of moral qualities as the condition of the divine favor is found in Isa. 1:66-<sup>24</sup> a/, but is more complete and persistent in Pr. than in any other Biblical book. The good reward of right doing (if we accept this reading) is this favor and the benefits (friendship, protection, aid) which naturally flow from it.

5-10. The blessing attendant on trusting and honoring God. Exhortation to trust (v. 5), acknowledge (v. 6), and fear him (v. 7), the result of which will be health (v. 8). Exhortation to honor him in the use of wealth (v. 9), the result of which will be abundance of wealth (v. 10). The preceding paragraph (v. 1-4) deals with the ethical side of life, this with the religious side.

5-8. Benefit of dependence on God. 5. Synonymous, ternary, or ternary-binary. The Grk. has God instead of Yahweh; the interchange of divine names seems not to be significant in Proverbs, but the Grk. preference for God may indicate the later Jewish feeling. To trust to God is, from the connection, to regard him as the source of wisdom and power, the guide in the moral life

## 60 PROVERBS

and in all other things, to obey his law, and have confidence in him; see note on i 7. We may render trust in, understanding this expression in the sense indicated. With all the heart with the

whole conviction and force of the mind, absolutely. Opposed to this posture of mind is the leaning on one's own understanding (insight, wisdom) as on a prop or staff (2 S. i u Mic. 3 11 Job 24<sup>^</sup>). The assumption is that man's intellect, apart from God, will not guide him aright. This assumption is founded not on any theory of man's native depravity (such a theory does not exist in OT.), but on observation of life. Man is often blinded by passion and at the mercy of temptation (i 10 14 ), but he may avoid sin by his own will (i 10 ) if he will give heed to God's law, which is a fixed rule of conduct unaffected by the mutations and perversions of human passion. Man, further, is fallible, and does not always know what is best to do he must have confidence in a higher wisdom if he wishes to feel secure and be free from anxiety. This sense of security and peace is involved in the term trust (cf. Ju. 8"). The sage probably does not mean to exclude human thought and effort. In times of great national distress prophets and psalmists sometimes represent the military strength of nations as nothing when compared with the absolute power of the God of Israel (Hos. i 7 Isa. 2 17 10. 31 \i 20 7(8) n8 s ) ; but here, as generally in OT., the idea seems to be that human wisdom and strength must be guided and sustained by God. 6. Single sentence, ternary. Repetition of the injunction, with statement of the result of obedience. Acknowledge know, have intimate acquaintance with, that is, know and obey the divine law, recognize its supremacy and take it as guide. To smooth is to make level ; the metaphor is derived from the preparation of a highway, as in Isa. 40<sup>^</sup>. The usual way of human life, the sage intimates, is full of inequalities and difficulties, but he who has in mind the law of God will find these hindrances removed and his path made easy. The reference is not to nice moral problems which shall be solved by the divine law, but, as the context indicates, to external difficulties and dangers, such as poverty, sickness, enmities, evil allurements. The paths are all a man's ways, social, commercial, political, religious ; he has only to do right and trust in God, and affairs will be made easy for him he will enjoy prosperity in the sense;

111. 5-8 6 1

of v. 1 " 1G " 4 " ; it is the old doctrine of the prosperity of the righteous. At the end of the verse some (irk. MSS. add and thy foot shall not stumble, a scribal insertion from v. 2 . 7. Synonymous, ternary, or, ternary-quaternary. Repetition of the warning against self-confidence. Progressive parallelism. The holding one's self wise is represented as the contrast to or negation of fearing Clod,

an antithesis similar to that of v/ it is assumed that to trust to one's own wisdom is to follow another law than that of God, ordinary human standards of judgment being different from the divine standard; a somewhat different view of conceit of wisdom is given in Keel. 7". The fear of Yahweh, which is assumed to be the true wisdom (as in i 7), is defined as turning away from sin (lit. evil). The evil in this case cannot = misfortune, escape from which would then be the result of fearing God (as in v. " ), for the verb means a voluntary avoidance, and expresses moral character (as in Job i 1 Pr. 16"). The fear of Yahweh, it is implied, gives the proper ethical norm of life, and wisdom, as generally in chs. 1-9, is understood to involve a religious element. Clem. of Alex. (Strom., 155) has fear God who alone is mighty, a free expansion, perhaps suggested by Mt. i 8. Synonymous, ternary-binary. The reward. The first line may be read: it (the fearing Yahweh and departing from sin) will be, etc., but it is better to take health as subject of the verb; and then may be inserted (after the (Irk.) as giving a better syntactical connection with the preceding verses. Instead of body the Heb. has navel, an improbable reading, since elsewhere (Kx. i 6 4, and a similar term Cant. 7 - ) the term is not used for the whole body and being. A slight change in the Heb. gives the word for body (so the (Irk. reads) or the word for flesh. The latter term occurs in i 17 for the whole man; the combination body and bone (flesh and bone) is found, in this sense, in den. 29" 2 Sam. 5 Job 2 :> (and cf. Job 2 1- 4 30"). Each of these terms is used as = self (designation of the spiritual from the physical), as in Xeh. 9 :;r ^ i 6 ;i 35 " 63 - , and we may here render: thou wilt have health and ref

Of these two words the first is properly an abstract noun of action, healing (deliverance from disease), and the second, ref res that which refreshes (lit. drink, as in Hos. 2 7 ^ 102 "). The sense of the verse is that obedience to the law of God secures for a man

## 62 PROVERBS

a thoroughly healthy and happy condition of being. The happiness is primarily freedom from bodily and other outward ills, but necessarily involves inward peace.

9, 10. Religious use of wealth. 9. Synonymous, ternary-binary (or, ternary). The word here rendered revenue (RV. increase} commonly refers to agricultural produce, and this sense is indicated by v. 10; elsewhere in Pr. (as, for example, in i 6 8) the word appears to have a wider meaning. The reference in the

injunction seems to be rather to a general righteous employment of riches than to the payment of the legal tithes. There is else where in this part of the book (chs. 1-9) no reference to the ceremonial law as obligatory (in y 14 sacrifice is mentioned as a popular observance), and the immediate context favors the more general interpretation. The term here rendered the best (rrc K-i) is so used in Am. 6 1 i// yS 51 105 (of persons) i Sam. 2 20 Am. 6 6 (of things). See the injunction to give freely in v. 27 , and compare the similar injunction in Ben-Sira 2y&gt; n . God would thus be honored by obedience to the commands respecting the care of the poor and other general moral precepts. The sense will, however, be substantially the same if we translate -with (or, out of} the first-fruits of all thy revenue, the reference then being to the triennial tithe for the poor (Dt. i4 28 - 20 ) and the annual tithe for the temple-ministers (Dt. i8 -- 13 Nu. iS 1 -- 13 ). These were doubtless regarded as obligatory by all pious Israelites, though in Prov. they are else where silently passed over as part of the acknowledged routine of religious life, observance of which did not necessarily argue a genuine spirit of obedience to the moral law. With is lit. out of, a form of expression which is meant to indicate that it is a portion of one s wealth that is to be thus used. The verse reads in the Grk. : Honor the Lord out of thy righteous labors, and give him the first f thy fruits of righteousness, which appears to be a scholastic paraphrase or interpretation of the Hebrew. 10. Synonymous-ternary. Statement of the reward of such use of wealth. Our Heb. text reads : thy barns will be filled with plenty ; but this last term is elsewhere always adverbial (Gen. 41-- Eccl. 5 12&lt;11) ), and never a thing with which something may be filled ; an easy emendation (suggested by the Grk.) gives corn, parallel to must. Corn is

### III. S-IO ,-,

a general term for cereals. Must (irrr, which the Yrss. here all render by wine) is the wine-crop, the grape-juice expressed and gathered into vats; it is frequently mentioned, along with corn and oil, as one of the main crops of the land of C anaan (I)t. - 1; Neh. 5 11 ). Apparently it was not commonly drunk till it was fermented ; it is spoken of as exhilarating (Ju. 9 - ) and intoxicating (Hos. 4 11 ). The reward of honoring Vahweh is here physical, in keeping with the old-Hebrew idea. The agricultural life contemplated suits the Palestinian Jews throughout the whole of the OT. period ; abundance of the standard crops, corn and wine, was a synonym of prosperity down to the final dispersion of the people (A.C. 70). So wealth, in v.", = " agricultural revenue."

III. 1. 6 vov.ip.uv (\\-\\ 68 al. vofjiuv ) takes m- as plu., possibly (Heid.) a Pharisaic reading to include the oral tradition, more probably induced by the plu. in &gt; ; Cl. Alex. Oea/j.ui , peril, from memory (so the Draconian laws were called). (5 prifj-ard for |i) ris- is rhetorical, untechnical rendering, not reference to the decalogue. -^: is properly fre.se.rre, keep safe (and so substantially = remember}, though " keeping in mind " may be practically equivalent to "observing, obeying (^ 25 - 78 ). 3. Jager gets rid of the triplet form by attaching a to v.- (changing ^x to x^), but this clause belongs by its content to v. : &gt;. It is better to omit , which is lacking in (\$ ! (found in &lt;5 A &lt;" ^ Compl., Aid., Cl. Al., Proc., S" sub ast. 1LS3T) ; see note &lt;,n f- The different positions given the clause in C.rk. MSS. suggest that it is a gloss (Lag.). (5 e|er],uoffvi&gt;a.i (for -&lt;Dn) here = kindness, merev, as in Hen. 47- - , not alms. 4. For 11) Impv. xi": ]]i. writes xi":.-, which, however, is unnecessary, the Impv. being not uncommon in prot. and apod, of a conditional sentence (6 ; 8 :i3 9 1 /.)\_-\$] s,-j. j s takcn ))y ^ as i nl])V t ^o^p, against the connection; 1L disciplinam, a meaning which the word will hardly bear; as L r- 1 (perhaps occasioned by l3 15 f in 1 ) here affords no satisfactory sense. we may emend to ;r, which suits the connection, though it is without support from MSS. or Yrss. take avj as subst, inserting i before it: following the order of It], 5 transposing .r and \_ \ This latter fact may seem (llaumg.) to indicate that S here follows (T, only introducing an error; but elsewhere &lt;T seems to be dependent on , though it sometimes shows a correction after 11).

5. It) S N (twice); read ^ (so (5 in second occurrence); throughout ( &gt;T. we should probably emend "-x after ro; to s ". 11) ni.T; 6 (hu. 6. 11) IT." ; &lt;5 avrriv, scil. a-o&lt;f&gt;iav, against the connection; (P takes as telic. 7. %) ~ni rbv 6tbv. 8. In -nr .-IND-I it is doubtful w|-etlier the subject of -i.- is -i or the statement in v. 7|&gt; ; in the latter case we slit uld expert xv. after -\ in the former case a connecting particle, as in fact (? introduces the verse witli rare, and Jc with telic &gt;; a connective seems preferable: fi&gt; :&gt;/// tie re l&lt;e or that there may be. rixin is an Aramaic form. 11) ir narel : (? cr^uarl, and so

## 64 PROVERBS

S"; Si ^D3; It = \$; -V^JID (Lag.) or -c-jis (Buxt.) = \$ (the word, in Syr. nsrj-13 or nrjir, seems to be a compel, of ir, but the force of the first element is doubtful). Read "C 3, with (S, Cler., Bi. ; or, with Vog., Schl., Ew., Hi., Oort, Kamp., TNT. On &lt;5 eTri/ue Xeta as rendering of MpS see Schleusner s note; Procop. iiri^veia stability ; A Tremors, of which Deissmann (Bibelstudien, p. 152) finds an example as early as B.C. 240. 9. &lt;@ renders |Vi by dtKaiuv irbvuv, a homiletical expression intended to warn against the unjust acquisition of wealth; for a similar use of IT. see BS. l4 15 28 15 , and for the idea Pr. io 1; ; labor = wealth Eccl. a 22 al. similarly defines rsian by diKawavvys, and further omits \*?;, which term, here unnecessary though not

out of place, may have been lacking in the Heb. MS. of &lt;. 10. |J &gt;3U ; &lt; iri&lt;i&lt;rtJ:OVT)s a-irov (so rightly Procop.; the text has o^ry by scribal error, or, if ?rX. did not originally stand in the Grk. the Dat. fflrtp might have been used after the vb. ir/jUTrXTjrat) ; but a marg. note in J5 n (which = |Q) states that the &lt;7. is found neither in the Heb. nor in the Grk., from which it may be inferred that the Grk. MSS. here varied. The text of 4 presents a conflation of two readings, TrX. = j?3ir and &. = -or, of which the latter is more likely to be original, and the former a correction after Heb. The reading 13. suits the context and is adopted by Oort, and regarded as original by Frankenberg; it is perh. against it that in the combination corn and -wine in OT. it is always jn and never 13&gt; that is used, though this is not decisive, and 13U seems to be required by the parallelism; for its use see Gen. 42 1 " - Am. 8 5 Neh. io 32 .

11, 12. A separate paragraph (a quatrain) on the benefit of divine chastening, possibly here placed as a modification of the preceding paragraph, to explain cases in which worldly prosperity does not follow rectitude. It would then be of the nature of an editorial insertion.

11. Reject not, my son, the instruction of Yahweh,  
And spurn not his reproof,

12. For whom &lt;he loves he reproves,

And he afflicts &lt; him &gt; in whom he delights.

11. Synonymous, ternary- (or, quaternary-) binary. Instead of reject we may render despise (the general sense is the same in the two renderings), and instead of spurn (lit. loathe} the nearly equivalent be wearied out with, weary of (so RV.), as in Gen. 27 46 ; The Grk. has/a//// not (so quoted in Heb. 12 " ), = " give not up thy self-command and endurance," which may be an interpretation of our text, or may represent another Heb. term. 12. Synonymous, ternary (in the emended text). In the first line the Heb. has Yahweh (Yakwe/i loves instead of he loves ), which is a scribal

### III. 11-12 63

insertion (explicitum} for clearness. -The second line reads, according to the Alasoretic pointing, and [= \ea, reproves him] ax a father \\_reproves~\ tJic son in whom lie delights, or delights in him as a father in his son. These renderings, though possible, arc hard, and the suggested representation of God as father would perhaps make a difficulty, since it would be unique in Proverbs.

The translation afflicts given above (which the Heb. consonants permit) is supported by the parallelism, by the (Irk., and by Job 5 1S . The parallelism naturally suggests (though it does not absolutely require) an explicit reference to disciplinary suffering. The Grk. has for whom tJie Lord lores lie reproves, and scourges every son whom he receives (so quoted in Heb. 12"), in which scourges afflicts. Job 5 !7 - 1S reads :

Happy is the man whom Cod reproves,

Therefore despise [or, reject] not the instruction of Shaddai,

For he wounds and binds up,

lie smites and his hand heals.

The similarity between the passages in Job and Prov. makes it probable that one is an imitation of the other, or that the expressions used were current in the schools.\* The word son in second line should be changed to //, so as to secure a better parallelism. - \Yhichever translation be adopted, the sense is the same : the suffering of a good man is to be regarded as a divine chastening dictated by love. The thought is found in Job 4. 5 (Kliphax) and 33 (Klihu), but only here in Proverbs. The sages of Prov. else where adopt the old view (defended by the three friends in Job) that suffering is always the punishment of sin ; the author of our passage (following the school of Kliphaz and Klihu) considers the exception to the rule, and finds the explanation of the suffering of the righteous in the disciplinary love of God, which is also the NT. view (it is suggested in OT. in such passages as Am. 4\* M1 ). Though hinted by the earliest of the Tsracitish ethical writers (Amos), it appears to have made no lasting impression till after

\* Recent writers are divided in opinion on the question of priority between Job 5 and Pr. 1-9. As Pr. agrees, in the point of view under discussion, with 1 rn-Sira, it should probably be regarded as the later, unless Job be put very late (in the second or first century B.C.). In both Pr. and Job it is individual rather than national suffering that is contemplated,  
f



the acceptance (in the second or first century B.C.) of the doctrine of ethical immortality.\*

11. For various unimportant var. lect. of &lt;5 in v." 12 see II-P. fi) ^3 should probably be omitted as (early) scribal insertion. 12. JIN without Makkef, as in \J/ 47 6o 2 , probably a scribal accident, nw in v. ia is sustained by all Mss. and Vrss., but may be omitted (as explicitum) with advantage to the rhythm. For [t] axpi read Hif. 3N:r, after ( /J.a&lt;TTiyoi, and as in Job 5 18 ; Pi. 2ND (Dys., cf. Cappell.) is possible, but does not occur in OT. |lj p nx; (5 (exc. H-P 106) iravra. vlvb, adopted by Bi.; the ir. is natural, and may be rhetorical explanation; the universality indicated by Jty in a is involved in the Heb. of b . The p, found in all texts, probably suggested the pointing 3N?, and must be early; yet it is not appropriate here (it probably has no connection with the common address &lt;ja of v. 11 ) ; we expect T.TN or li N Ss, and this reading may be adopted as the most probable. 1 nsv; (5 irapadexfTat, free rendering of "\$%, as in Mai. I 13 ; S2T "H seems to be repetition from preceding cl., or, instead of nsi 1 they perh. read PST or .TTV.

13-20. Excellence of wisdom. A group of 8 couplets, v. 19 - 20 forming a separate sub-paragraph.

13. Happy the man who finds wisdom,  
And the man who gains understanding;

14. For the profit she brings is better than [] silver, f  
And the revenue she bestows than gold.

15. She is more precious than corals

No treasures [] J can compare with her.

16. Long life is in her right hand,

In her left hand riches and honor.

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

18. She is a tree of life to those who grasp her  
Happy are they who hold her fast.

19. Vahweh by wisdom founded the earth,

By understanding established the heavens.

20. By his knowledge the waters well forth,  
And the clouds drop down dew.

13. Synonymous, ternary, or, quaternary-ternary. The Grk.  
and Syr. Vrss. have two terms for man (tinman being . . . mortal).

\* On the doctrine of the Talmud, see Weber, T/ieol. 69.

t Heb. : better than the profit of silver.

J Heb. : no treasures of thine.

and it is not improbable that the Heb. originally had such a variation, perhaps = homo . . . vir, or two equivalent words = homo. Whether wisdom is acquired by one's own effort or received as a gift from God, is not said; the two points of view were probably not distinguished by the writer. The beatitudes of Prov. all (with the exception of i6 ai; relate to the individual moral life, standing thus in contrast with those of the legal and historical books (and &lt;A 32 - i 4 6 : Eccl. io 17 ) which refer to national life, and to those of the Psalter, which, with a few exceptions, have a personal-religious tone.\* --14. Synonymous, ternary-binary (in the emended text). Literally : for her acquisition is better than the acquisition of silver, and her revenue than gold. The expression rendered her acquisition may mean the acquiring herself, or what she acquires (her gain, profit), or what she produces ( = the gain that one gets from her}, or her trade, or trading in her (= RY. the merchandise of it, the word merchandise being used in the now obsolete sense of commerce) . The meaning seems to be fixed by the second clause, in which her revenue must signify either what comes to her (her income), or what she yields to her possessor (the income from her)} ; the second of these senses is supported by the connection, in which the topic is the advantage that man derives from wisdom, and by the similar passage 8 1 " my fruit is better than gold and my revenue than silver, that is, as v. 17 suggests, what she has to offer to her followers. From the parallelism we may conclude that her acquisition or gain signifies the profit she brings. The translation /;- to acquire her is better than to acquire silver and to gain her (is better) than gold, though intelligible and not out of keeping with the context, is hardly allowed by the Hebrew. Grk. : for it is better to traffic for her than for treasures of gold, silver, and silver; cf. Mt. i3 4 \*- ". Latin Vulgate : for the acquisition, of her is better than traffic in silver and her fruit is of best and purest gold. Peshitta Syriac and Targum : for traffic in her is

better than traffic in silver and her fruit than pure gold. These various translations give the same general idea. The parallelism here and &lt;S UI suggests the omission of the second/;? /// (or acquisi-

\* The Psalmist, however, often speaks as a member of the nation ; his individual experience is the common one.

## 68 PROVERBS

tion) in first line. In if/ i9 10(11) similar praise is given to the Tora ; the points of view of the sage and the psalmist are different. 15. Synonymous, ternary. The Heb. has all thy treasures can not (= none of thy treasures can} compare with her ; the Possess. Pron., which is inappropriate, is better omitted with all the ancient Versions. The meaning of the Heb. noun in first cl. (DTJB) is uncertain. It was unknown to the ancient Vrss. : Grk., Syr., Targ., here have precious stones, Lat. Vulg. has all wealth; else where Lat. has a number of other renderings ; in Job 28 18 Targ. has pearls. The rendering corals is based on Lam. 4", where the word is used to indicate ruddiness of complexion. There and here RV. has rubies in the text, and corals in the margin (see Job 28 18 ) ; the ruby would be appropriate in Lam. 4 7 by its color, but the word here employed never occurs in lists of gems (such as Ex. 28 17 "- 39 10 " 13 Ez. 28 13 ), but only in poetical books (Lam., Job, Prov.). The coral was highly valued by the ancients (Plin., H.N., 32, u), and, as it was found on the coast of India and in the Red Sea, might well have been known to the Jews. The rendering pearls (Bochart, Ewald, Reuss, Noyes, Strack, al.) would suit if the complexion in Lam. 4 7 could be understood as pearly ; corals is favored by Gesen., Fleischer, De., Kamphausen, and others. Treasures is lit. what is desired, desirable, precious. Wisdom is a source of gain (v. 14 ) and is thus precious. Between the clauses of the Heb. text the Grk. inserts nothing evil shall resist her, she is well known to (or easily recognizable by} all who approach her; the first of these added clauses may be a corrupt form of the Heb. second cl. (perhaps for nothing desirable can be set over against her}, and the second may come in like manner from Heb. first clause. The addition is an interruption of the connection, and its meaning is obscure. 16. Equivalent clauses, ternary. At the beginning of second cl. and may be inserted, with the Grk., and after the prevailing norm of the couplets. The preceding description of the excellence of wisdom is figurative

nothing is said of the precise nature of the benefits she confers. Here we have an explicit statement of the material rewards that attend her ; see n. on v. 2 Long life is lit. length of days. The riches and honor, here mentioned in addition to long life, are to be taken literally. The sage's point of view seems to be twofold.

### III. 14-18 6(J)

:e

On the one hand, his conception of wisdom includes prudence and sagacity, qualities that usually secure both wealth and the esteem of men; cf. such passages as Job 41:11-12; 42:12; 43:12; 44:12; 45:12; 46:12; 47:12; 48:12; 49:12; 50:12; 51:12; 52:12; 53:12; 54:12; 55:12; 56:12; 57:12; 58:12; 59:12; 60:12; 61:12; 62:12; 63:12; 64:12; 65:12; 66:12; 67:12; 68:12; 69:12; 70:12; 71:12; 72:12; 73:12; 74:12; 75:12; 76:12; 77:12; 78:12; 79:12; 80:12; 81:12; 82:12; 83:12; 84:12; 85:12; 86:12; 87:12; 88:12; 89:12; 90:12; 91:12; 92:12; 93:12; 94:12; 95:12; 96:12; 97:12; 98:12; 99:12; 100:12. These qualities do not exclude the higher side of the conception of wisdom which appears elsewhere in the book. On the other hand, there is the idea that God, by some direct intervention or according to the general laws of his government of the world, bestows prosperity on those who obey the precepts of wisdom. After this verse the Grk. adds : out of her mouth proceeds righteousness, and law and mercy she bears on her tongue ; cf. Isa. 45: " out of my mouth proceeds righteousness (Yahweh is the speaker) and Pr. 31: " and the law of kindness [= kindly instruction ] is on her tongue (said of the good housewife). This couplet, which is not in keeping with the context, is the addition of an annotator who felt that the passage should contain not a Pharisaic glorification of the Tora (Heid.), but a recognition of the ethical elements of wisdom. Our present Grk. text of Job 31: (on which see note) is different from the clause here cited, and the latter must have been translated from the Heb. or from a Grk. text which followed the Hebrew ; the Grk. should probably here read : the law of kindness, etc. The ethical element introduced by the Grk. lies outside the idea of the Heb. sage, whose purpose is simply to describe wisdom as the summum bonum. 17. Synonymous, binary, or ternary. The pleasantness and peace are to be interpreted according to v. 1: a life controlled by intellectual and moral wisdom will be free from disturbances and cares. Cf. Job 1: where peace is the reward of the man whom God instructs. It is outward peace that is primarily meant, but this would doubtless be accompanied, in the view of the writer, by serenity of mind ; the Heb. con

ception of life, as is apparent throughout the Hook of Proverbs, was distinctly objective, but it necessarily included, as all human thought does, the posture of soul. \\\ice ! is the common salutation among men in OT. (as now among the Arabs), a general expression, covering all the outward conditions of life: the distinctively inward application of the term does not appear in OT. Cf. Jno. 14- i6 3! . 18. Synonymous, probably ternary-binary. Tree of life is a figurative expression (probably a commonplace of

## 70 PROVERBS

the poetical vocabulary), equivalent (as appears from n 30 i3 22 IS 4 ) to source of long life and peace ; the statement of this verse is thus identical in meaning with that of v. 10 17 . The poetical image of lifegiving fruit (found also Ez. 47 1 -, and cf. the fountain of life, Pr. io n al.) is probably connected with the conception of a primitive sacred tree of life, and it is not unlikely that -the allusion here is to the tree of Gen. 2.3; if this be so, it is the only such allusion, besides that of Ez. 4y 12 , in OT. (the description of the garden of God in Ez. 28 has no mention of this particular tree). In Genesis the life is physical ; the man, it is said, would have lived forever if he had eaten of the fruit of the tree, even after he had violated the command by eating of the other tree (Gen. 3").\* Here also the life is physical, as appears from v. 16 ; there is no reference or allusion to existence beyond the grave. But the sage departs from the account in Gen. in that he attributes long life to a quality of mind.

19, 20. A separate paragraph. From a description of the blessings which wisdom confers on man, the sage goes on to exalt it as a guiding principle of God in the creation and maintenance of the physical world; the same conception is found in 8 1M1 (and cf. Job 28 20 - 28 ), BS. i 24 WSol. 7. This view is characteristic of the Wisdom books, while in the Prophets (Am. 4 13 5 8 9 Isa. 40 there are no such references in preexilian writings) and the Psalms (89. 104. 139) God s works are cited as illustrations of his greatness and his care for his people. The cosmical conception, which dwells on the order of the world for its own sake, belongs to the post-prophetic period and indicates an influence of Greek thought. f This paragraph obviously connects itself with the preceding and not with the following (which is an exhortation to obey the laws of wisdom) ; whether it originally formed part of a larger section is uncertain. 19. Synonymous, quaternary-ternary. Wisdom as primeval attribute of the Creator.

\* On the tree of life in Gen., see Dillmann, Genesis ; Budde, Dibl. Urgeschickie ; Cheyne, Job and Sol., p. 123, and Bampton Lect., p. 441 f. ; Schwally, Lcben nach d. Tode, p. 1 1 8.

f There is perhaps a trace of Persian thought also; cf. Cheyne, Jen&gt;. Relig. Life after the Exile, pp. 151, 208. Whether the sages were affected by Egyptian cos-  
inogonic ideas is uncertain.

I IT. 18-20 71

It is the skill shown in the creation that is had in mind (as in Job 28 Pr. 8) ; contrast the national point of view of the prophets and the psalmists, the social interest of Gen. 2, and the statistical form of Gen. 1. Wisdom here seems to be simply an attribute, with no approach to hypostatization. The expressions founded and established belong to the old- Hebrew cosmogonical ideas. The earth was conceived of as a plane mass, resting on an ocean (Isa. 51:1-2), as having foundations (Isa. 51:1-2) and as supported by pillars (Job 1:7-9); Sheol was apparently supposed to lie beneath the subjacent ocean (cf. Am. 9:3). Above the earth the heaven or sky was thought of as a material expanse (Gen. 1:2), fixed in its place by God and supported by pillars (Job 26:7-8), by which we are probably to understand the mountains. The plu. heavens represents the sky as made up of contiguous parts ; the expression heavens of heavens, elsewhere used of the celestial abode of the deity (Dt. 10:1-5) conceives of it as including different planes. The three divisions of the world are given in Gen. 1:6-8 : the heaven above, the earth beneath, the water under the earth.\* --The monotheistic view of creation is here assumed as generally held (while Isa. 40 contains a polemic against polytheism). 20. Parallels, ternary. Wisdom in the divine direction of the material world. The verbs are better taken as Present ; v. 1 deals with the creation of the world, here we pass to its present guidance ; if the verbs be rendered as Past, the reference will be to the original arrangement. Lit. the fountains are cleft, that is, the subterranean structure is broken up so that the water may flow. The waters include all bodies of water that issue from the ground, namely, springs and rivers, and also the sea ; these come from the subterraneous ocean. Along with them is mentioned the water that is held to come from the other great aqueous supply : the dew ; is supposed to fall from the clouds, and the term is probably meant to include rain (cf. Job 28:26-27) ; the reference is to an ocean above the sky. Cf. (Gen. 1:7) the double process by

which the flood is produced : the fountains of the great deep

## 72 PROVERBS

burst forth (that is, water rises from the subterranean ocean), and the windows of heaven are opened (that is, openings are made in the sky through which the water of the celestial ocean may fall). Apart from any scientific conception of method the verse declares that the divine wisdom appears in the distribution of water in the world. It is possible that in the original form of the section other illustrations of God's wisdom followed. Cf. 8 22 "" 31 .

13. pf DIN . . . DIN; &lt; (followed by j&) avBpwiros (dvTjp) . . . OvrjTos; we should perh. read ITUN or S"N (so Kamp.) instead of second N; 3L omits it. p| pifli; (5 eldfv, Cl. Alex. Migne l. 357 e vpe (but 552 o!5e), assimilation to vb. of a ; Saadia psi. 14. mnD; &lt;@ avT^v e/juropeveffdai (Cl. Al. ffj.Tropev-6r)vcu, Fed. 91); ( b y xP vff t v K - dpyvpiov Orjffavpovs, prob. free rendering of P|, cf. 3 1 18 where D is rendered by tpydecr6ar, & follows p, only inserting pro; (= 3io), before last word. 15. The tone in mp&gt; is drawn back for the sake of the rhythm. K D"jfl, scribal error for Q. DTJS; a similar error in Lam. 4 7 was perh. the source of 3L ebore antique. For \$? T&gt; Dn read with all anc. Vrss. D^SDH (so Oort, Bi.), the restrictive suff. being out of keeping with the context. P? W"; &lt; &iov, and, in the doublet, dvTirdZerat. (N c - a A dvri-rdffaerai ). doublet irovripbv (yon), perh. for iroQilr^v (Jag., Grabe, cited by Schl.). @, second doub. evyvvrbs tffnv iraaiv TO?S tyyl\$ov&lt;nv avry (Proc. by scribal error 6pyL^ovcnv, (@ v &lt;pawTo^lvoi^) perh. [SoS] ton n;"nj nonp or nijoS irxV .TJ; in any case not original. For |^ no Oort would rather read nS; the Prep, after PIIB&gt; (= like, eqttal} is ^ or SN except here and 8 11 Esth. 7 4 ; the 3 may introduce the noun of estimation. 16. After c^ TIN &lt;& adds /cat Hry fw^s, apparently from v. 2 ; the addition mars the rhythm. (5 also introduces the v. by yap (adopted by Bi.), but the causal form does not agree with the context. On the couplet inserted by see what is said above, and cf. notes of Lag. and Heid. In b we should perh. read v6fj.ov 5e t\toV. 17. PJ aiStr: Ba! - tv tipr/vy, (@ Va \*- /xer eip., ( s&gt; omits prep.; P? is to be retained. 18. In a , as often elsewhere (rhetorical expansion), (g prefixes ira&lt;ri to the Part, (oipirnn). Instead of PQ the suff. might be attached to the Partcp. In b p? has sing. pred. iB NC with plu. subj. n&gt;3DP. |L (and so Bi.) makes subj. sing., and JS3T pred. plu., but these renderings do not necessarily indicate the precise form of the Heb. text of the Vrss., since they might in any case make their translations conform to grammatical rules; in the construction of pj, which occurs elsewhere (Gen. a; 29 Ex. 3 1 14 al., see Ew. 319^), the sing. pred. is distributive or individualizing, or it is a simplified (unitary) form similar to initial sing. vb. followed by

plu. subject. The vb. Ti&gt;,s = make or call happy seems to be Denom.  
Clause b stands in &lt;S B /cat rots t-irepeiSofjitvois &lt;br avrrjv a&gt;s tiri Kvpiov; &lt;5 Bub  
adds dff(t&gt;a\ -/i and &lt;g &gt;&lt;&lt; A dff(pa\^s, and so J6 H Proc. Hil.; a&lt;r&lt;p, = na  
ND

(taken as Pi. Part. = guide or as Pu. guided, and perh. read nirss), is  
understood as referring to wisdom; ws c. K. apparently = n^, repetition out

### III. 20-21 73

of n-&gt;:2.-i (Lag., Oort). The lleli. text of (5 = 11?, only with Prep. " before  
T. 19. Ei&gt; (= 2) is prefixed to aoQiq. by several Fathers, and to &lt;f&gt;pov/i&lt;rti  
by &lt;S S "\*" many eurss. and several Fathers (see II-P), probably a scribal  
variation. SJC attach 3 sing. masc. suff. to the second noun, \$ to the first  
also. 20. Suff. in l.-;T omitted by &lt;5 BA, inserted by (5 " c - tt H-P 69 a/. Comp.  
Aid. The precise sense of the expression VP^J rb ir is not quite clear; we  
expect : " the rock (or, the earth) was cleft, and the waters issued, as in i/&lt; yS 1 ".  
The construction in Pr. is supported, however, by Gen. j u \f/ ~4 :: \ the latter  
passage can hardly be rendered : fkoit didst clear a way for fountain and  
brook. Apparently the subterranean en 7 is regarded as a mass, lying motion  
less, and requiring to be cleft in order that its waters may move. Instead of  
ID; "\*" 4 MSS. have JDT with same meaning (cf. l)t. 32-), perhaps scribal  
error, or euphonic variation; on transposition of radicals in stems see Bottch.,  
Lchr., l. 265-267.

21-26. A separate section (parallel to but distinct from the  
preceding), exhorting to the practice of Wisdom on the ground  
that it will give security to life. Hitzig s reasons for regarding  
the section as an interpolation (namely, that the repetition of the  
promise of reward is unnecessary, that the vocabulary contains  
late expressions, and that the omission of these verses secures a  
division of the chapter into paragraphs of ten verses each) are  
now generally rejected. The whole section, chs. 1-9, is not early,  
but late ; it is made up of sub-sections, in which there is neces  
sarily repetition ; and the hypothesis of decimal division is arbi  
trary.

21 / . My son, keep [with thee] wisdom and discretion,  
21 a. Let them not depart from thy sight;

22. They will be life to thy being,  
Adornment to thy neck.

23. Then wilt thou go thy way securely;  
Thy foot will not stumble;



24. When thou &lt; sittest down \* thou wilt not be afraid,  
Thou wilt lie down, and thy sleep will be sweet.

25. Thou wilt not fear the calamity that befalls the &lt; foolish, t  
Xor the storm that strikes the wicked;

26. For Yahweh will be thy protector.  
And will keep thy feet from snares.

21. Synonymous, ternary, or, in the emended text, quaternary-  
binary. The present Heb. text reads : m\ son, /&lt;/ the

\* Heb. : licst down. t Heb. : l- car not sitJJtii calamity.

## 74 PROVERBS

depart (or, swerve} from thine eyes, keep wisdom (or, sagacity}  
and discretion. But the subject of the first cl. is lacking. The  
antecedent of them cannot be supplied from v. ly a) (where wisdom,  
understanding, and knowledge are attributes of God, and in any  
case such reference to them would be too abrupt), or from the  
second cl. (which would be against Heb. usage). A similar ob-  
jection applies to the rendering (obtained by a slight change in  
the Heb.) let it [wisdom] not swerve : the reference to wisdom  
is abrupt, and the sing. does not agree with v. 22 . The Vrss. are  
unsatisfactory. Grk. (the text of which may be corrupt) : my  
son, do not escape (\\..flow away) Lat. : let not these flow away  
from thine eyes ; Syr. Targ. : let it not be despicable in thine eyes.  
The beginning of the paragraph, which contained the antecedent  
of them, may have fallen out ; it may perhaps be supplied from  
the closely parallel passage 4 20 \* 22 . We may either insert a verse  
similar to 4\*, or supply a single word and read let not my words  
(or, let not wisdom} swerve, etc. The term swerve, turn aside,  
seems strange in this connection, and the Vrss. assumed different  
stems. We expect one of the usual words for depart, as in 2 y- 2  
or iy 13 , or else, with inversion, turn not away from my instruction.  
A proper form may be got by transposing the clauses : my son,  
preserve sagacity and discretion, let them not depart from thine  
eyes (Umbreit), which is without Versional support, but seems to  
be the simplest solution of the difficulty of the first clause. On  
the terms sagacity ( wisdom} and discretion see notes on 2 7 and  
i 4 , and on keep see notes on 2 20 3 1 . 22. Synonymous, ternary-

binary. The reward (the description of which goes through v. 25) . Instead of will, here and throughout the paragraph (simple statement of result), we may render shall (authoritative statement) . Grk. in order that, but the verse is better understood as expressing result. The life is physical, as in 3- 1G . Being is here better than soul (as rendering of ITS3), since the latter term conveys to us a spiritual sense not contained in the Hebrew ; we might translate they will (or, shall) be life to thee, that is, they will (or, shall) confer on thee long life, a supreme blessing. Adornment is lit. beauty, grace of form (see note on i), and so an ornament as a thing of beauty, and as a lasting possession ; see notes on i 9 3 3 . True sagacity, it is declared, will bring its possessor not only long

75

life but also loveliness and graciousness, the reference being to the attractiveness of a character moulded by a high, Godfearing intelligence, beautiful in itself and attractive to men. The (Irk. here inserts v/, with a slight variation (flesh instead of body). 23. Synonymous, ternary. Security in walk. The second cl. (which reads lit. am/ shall not strike thy foot} occurs in t// 91 " with the addition against a stone ; there the guidance is referred to angels, here to wisdom ; the whole psalm is parallel to our section, and shows the difference between the points of view of psalmist and sage. A slight change in the Heb. gives the reading thy foot will (or, shall) not stumble (so (irk. RV.) ; the sense is the same in both renderings. The expression was probably a common one to express safety ; it is unnecessary to suppose that Pr. took it from i//, or \i from Pr. 24. Parallels, ternary. Security at home. The Heb. text reads : when thou licst down thou wilt (or, shalt) not be a/raii/, yea, thou wilt (or, shalt) lie down and tliy sleep will (or, shall) be sweet. The repetition of the verb is somewhat strange, though it is defensible on rhetorical grounds. The Heb. vb. has the two senses lie down and sleep, and Schultens thinks that the first of these is to be understood in first cl., and the second in second cl. ; but this is not permissible. (Irk., in first cl. : when thou sittcst down; Targ. : when thou licst down and sleepest; Syr.: and thou shalt sleep ; Lat. : if thou sleep thou shalt not be afraid, thou shalt rest, etc. In t/> 3- " " 4 S ; " the expression is lie down and sleep ; in Dt. 6 7 we have the pairs sif down, walk, and lie down, rise. We might retain the Heb. text, and understand it to refer to sleep undisturbed by attacks of robbers and murderers ; but a more natural form is obtained by changing the first lie to sit. 25. Synonymous, ternary. Security from calam

ity. Lit. terror (or, calamity) of the foolish and storm (or, desolation) of the wicked. The Heb., instead of terror of the foolish has sudden terror, which gives a good but less appropriate sense ; the parallelism favors a reference to a class of persons, and this reading is supported by i 1 " 1 - 7 . The translation foolish requires no change in the consonants of the Hebrew. At the end of second line the Heb. has when it comes, an addition to complete the rhythm, but unnecessary to the sense. The declarative rendering thou wilt (or, shalt) not be afraid is required by the connec-

## 76 PROVERBS

tion ; the imperative be not afraid is here out of place. The wicked will be visited with storms of calamity, but when these come the man who is guided by the divine wisdom need not fear they shall not reach him. Cf. the similar statements in Job 5 21 \\\ 9 1 5 " 8 . 26. Progressive, ternary. The ground of hope. Protector is lit. confidence = ground of confidence ; cf. Job 8 14 3i 24 . The specifically religious theistic point of view (as in Job 5 17 ~ ?6 1^91) is here introduced wisdom is identified with trust in God, according to the fundamental principle stated in i 7 .

21. If JK? vS^ be referred to st. nS, this use of the word (= depart) must probably be regarded as peculiar to the Hokma diction. &lt;5 (Trapapvfjs = s in) and IL (effluent) appear to have taken it from Su flow, SC ( s u, foil, by Prep, a) from V?T despicable. In 4 21 &lt;& has iK\iiru&lt;riv, &lt;SJC J^rj (from S 1 ??), IL recedant (from nS or STJ). Lag. supposes that irapappvfjs (as he writes the word, but apparently without MS. authority) comes from preceding fppvjo-av by erroneous repetition of ppvys, and he thinks it impossible to restore the verb. &lt;S (which omits \$? TJ V &gt; 2) must be rendered do not slip away (that is, from my instruction, or, from wisdom), a strange reading, and &lt;S2TIL are equally unsatisfactory. There seems to be nothing better than to retain |\$ &gt; on the construction of the verse see note above. Bi. reads rSr, 3 sing, fern., understanding wisdom as subject; Oort V?p (cf. the stem 7tx). The reading of SC is found in Kenn. 95, 150, and is adopted by Houb., and the form ipV&gt; (as in 4 21 ) occurs in some printed ecld. (see De Rossi). In }&gt; (&& attach I pers. suff. to the nouns, and J5 treats Tij as Inf. Heid. s remark that SjfE reverse the order of the nouns is not correct (cf. Pink.). 22. &lt;Q iva. f 770" 77 7; ^vx"n vov (or crj i/ i X ? H-P 23, 252) is free rendering of \$J. 23. (5 weTroio-cbs and tv eip-^vrj, doublet; irdffas, rhetorical insertion. ft) T^" 1 ! the Qal is regularly trans., and is so rendered ^ pi 12 by (5IL; here intrans. by (S3L and apparently by ,(; Saadia ^ 2 " |Sji aixn K71, in which the verb may be taken either as trans, or as intrans., and thy foot will not strike (or, thou wilt not strike thy foot) against anything (rendered intrans. by Derenbourg and Lam

bert). There is no reason for abandoning the ordinary sense of the word. 24. 10 has 2DT in both clauses, Impf. and Perf., rhetorical variation; a better reading is given in tt by ( (foil, by n ), KaGrj = arn (referred by Hit/..., Heid. to influence of Dt. 6"), adopted by Bi. on the ground that lj is intolerably tautological. The Vrss. all vary the expressions: (@ KdOy and Ka0ei/5??s; 2&gt; "pirn aoB n in " and n in b ; S " n in a , ~T in ; IL dormieris and ^w/-esces ; and so Saad. ./;&gt; down and 5/^t^ . These renderings may be rhetorical variations of flj. In 2T the s m is explanatory addition to x^i (5&gt;). 25. li) SN may be changed to N^, after the norm of v. 2i , or perhaps may be taken as declarative, which force it possibly sometimes has in poetry (Job 32 21 ) and elevated prose (Jer. I4 17 ), though in these passages it may be scribal errcr.

HI =5-27 77

For ins C,r. proposes -P&lt;?, referring to i-" - whore (? lias 6\leOpo&lt;; and dbfjvfios; yet these may be understood as free translations of -&lt;nr taken as = cansf of ji dr; here has Trro^cnv (irfl6oi&gt;ffav, in which TT. = -tnr, ami f?r. is repetition from &gt; or represents CNTD read as some form of s ir. The terror and storm of 1) are understood by (3, against the conneetion and against the suggestion of l- 1 - , as an attack made on the righteous by tin-wicked. |B =src ; point ss-c (&lt;&gt;ort). ii&gt; xar &gt;r; cf. N22 i- 1 "-- 7 . \_ 26. (in the Beth essentiae in f-D:2 (so Kx. i8 4 Isa. 40 " ^ 146\*) see (ies.- ; , \$ 1 19 /, Kw., 22()l&gt;, and ef. JT "t^ D^; on the similar Arab, construction see Casp. ed. Wright, II. 56,7 and Rem. n, ed. Miiller, 423, 2u; 31 in later,: iuo and \$ ~\ " ; take o as = AJ/W, flank ; &lt;5 ETTI -TracrtDr 65ai^ crov = ir s D &gt; ;2. It) n;^ air. \ey.; Oort suggests that it may be pointed as Oal Inf. or written Xif. Inf. inS-i; (5 U - ffaXevOys (= -jr: or ^Jj?), which Semler would change to dy/jei/ejjs (so H-P 23, 252 Inar =-, and 5 H i srr), and Lag. to

27-30. A detached group of sayings, enjoining kindness to one s fellowmen. They are prosaic in style, roughly formed couplets, with scarcely perceptible rhythm. In their homely character they resemble rather some of the aphorisms of chs. 10-29 than the discourses of chs. 1-9, and seem out of place here. Their presence appears to indicate that these two divisions of the Book were finally edited about the same time. Cf. 6 W - - n - 1:M J 9 7 - 1 - Eccl. y 1 - - 1 .

27. Withhold not good from thy &lt; neighbor &gt;  
When it is in thy power to do it;

28. Say not to thy neighbor: " Co and come again,

And tomorrow I will give," when thou hast it by thee.

29. Devise no injury to thy neighbor,  
Seeing he dwells in confidence by thee.

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

27, 28. Two nearly identical exhortations to beneficence. In v.- the Heb. has from its possessors, which cannot mean from the poor ((irk.), as if they were lawful owners of alms, or from them to whom it is due (RV.) ; nor can we render, with I, at. Vulg. : Restrain not him who can from doing good ; if thou art able, thy self do good. The connection (v.- s -" ) suggests some such word as neighbor, which may be got by a not very difficult change of the Hebrew. The word is wanting in 1 eshitta and Targum. which have the general precept refrain not from doing good, but the con-

## 78 PROVERBS

nection favors the reference to the " neighbor." The term means associate, clansman, neighbor, friend, but seems here to be employed in the wider sense in which it is used in Dt. 15- Lu. lo- 7 -" -" 7 (taken from the Grk. of Lev. iQ 18 ). Similar injunctions are found in n - 1 -- 6 i^.- 1 - 31 iy 17 2i L&gt;c 27\* BS. 2 g l - - \*\*. In all these the tone is one of broad human sympathy. 28 enjoins prompt and hearty help, as in our proverb : " who gives quickly gives twice " ; there is no ground for restricting the injunction to paying a hired man his wages (see Rashi) . The first cl. may be understood as quoting two equivalent speeches of the man who puts his neighbor off: Go and come again and Tomorrow I will give. Grk. omits to thy neighbor, perhaps by scribal error ; the expression is possibly an insertion of the Heb. scribe for the sake of clearness, certainly not (as Lag. thinks) to restrict an injunction which was thought to be too general. Cf. the omission of the similar expression of v.- 7 by the Aramaic Vrss., which likewise seems to be scribal abridgment or inadvertence. At the end of the verse Grk. adds for thou knowest not what the next day will bring forth, a not very appropriate gloss, taken from 27 1 . 29. Single sentence, ternary. Against malicious conduct. Seeing he dwells in confidence by thee, that is, dwells unsuspecting, or, as the Grk. has it, seeing he dwells by thee and trusts in thee. Trustful feeling, here stated as the ground of obligation of kindness, is the basis of social life ; to a generous mind the plea is a strong one.

30. Single sentence, ternary. Against groundless quarrelling.

The verb in first cl. means contend, in general, and in this sense is found in proper names, as Jerubbaal, = "Baal [that is, Yahweh] contends [for me]." It is a common term for litigation, but is here used for any (unfriendly) disputation. The verse is tautologous, the second cl. merely repeating the without cause of the first clause. One or the other of these might be omitted without detriment, and in fact Syr. omits second cl., probably for simplification; but the repetition may be retained as rhetorical fulness. The Grk. has, in second cl., lest he do thee harm, a suggestion similar to that of 6 1 " 14 " 20 3 22 24 21, but here not in keeping with the context, which contains merely injunctions without statement of consequences. The meaning of the verse is that while contention is sometimes right and necessary, it must always be for good cause.

in. 27-30 79

27. In expressions of position or quality <sup>3</sup> always signifies one who employs or controls the thing in question: husband = owner of a wife; ally, Gen. 14 1:5 = one who enters into and employs a treaty; dreamer, Gen. 3<sup>1</sup> 1 1 one who has and employs dreams; archer, Gen. 49 J; = one who uses arrows; a man of affairs, Kx. 24<sup>^</sup>, conducts his affairs; creditor, I)t. 15- = one who makes and controls a loan; the hair of a hairy man, 2 K. i", belongs by nature to him; a legal tidrersury, Isa. 50", is one who conducts the prosecution; one who is worn, Xeh. 6 1 ", makes an oath; a bird, Pr. I 17, uses its wings; a -vaster effects waste; an angry man, 22- 29--, feels and shows anger; a glutton, 23-, has appetite; a rogue, 24\*, makes mischief; a babbler, Keel. lo 11, uses his tongue. There is thus no authority in Heb. usage for the statement (made by Sehult., De., and others) that 2vj s ;a may here mean not him who does good but him to whom good is done; and further, the sense actually given by them is something still different, namely, him who stands in need of "ood or deserves it. Nor does Aram. permit such a rendering. The word must be either, with S2T, omitted, or else changed; a corruption of y;-&gt; into v s ;2 offers no great graphic difficulty. From 6 evSeii Gr. suggests v-x: 1, and Oort sees nothing better than Ji 3x; but (5 is probably free rendering of |l).

K <sup>^</sup>-11 is possible, but marginal reading -&lt; is the common form and is found

in many MSS. of Kenn. and De R.; Rashi gives two explanations, one = 1L, one = (5. 28. |1) "<sup>^</sup> is sing., the Vod being third rad.; the omission of this letter, as in margin, is unnecessary, though it is omitted in many Span. MSS. As the next word is <sup>^</sup>, the omission of Ti" 1 " in nia &gt; 1)e &lt;luc I " homoeoteleuton, or possibly to homoeoarkton, especially if it were written in the abridged form -&lt; s . S, probably by scribal inadvertence, transfers vs U-M

from end to beginning of the verse. On the addition in (5 see note on this verse above. 29. \$i^n-; (5 TfKT^vr,; US 7 -( 1:! aporpia; the figurative sense devise comes more naturally from carve, but possibly also horn plough. 30. It) X s -x; 6 M, perh. taking 11) as = p, or perh. reading x^ ^rs or N s .\_;, Ni i t %vas hardly on moral grounds that b was omitted in \$.

31-35. Comparison between the fortunes of the wicked and the righteous a separate group of aphorisms, similar to the religious aphorisms of chs. 10-22, having a general connection with the preceding paragraph. It is a warning against the seduction of the apparent prosperity of wickedness.

31. Knvy not the man of violence,  
And take no pleasure in his ways;

32. For a bad man is an abomination to Vahweh,

But between him and the upright there is friendship.

## 80 PROVERBS

34. Scoffers he scoffs at,

But to the pious he shows favor.

35. Wise men obtain honor,

But ignominy is the &lt; portion &gt; of fools.

31. Synonymous, ternary. The warning. The second line may be rendered : take pleasure in none of his ways (lit. take not pleasure in all his ways) . The parallelism calls for take pleasure (i^Gen. 6 2 ) rather than choose (which, however, gives a good sense). The violence is highhanded, unlawful procedure of any sort ; man of violence = wicked man ; the " violence " was generally practised for purposes of pecuniary or political gain; cf. 10" l6 28 . It is assumed that there is something in the fortunes of such a person which one might be tempted to envy, and so to be pleased with (or, choose) ; for the explanation see \i 37 3ff -. It is the problem of the Book of Job, which is here solved in the old way; see next verse. Grk. reads procure not the reproaches of bad men, and covet not their ways, in which first clause comes from scribal error, but second clause is favored by the parallelism and by 24 19 \i 37\*. On the other hand our text is supported by

24 1 , and gives a good sense. Lat. do not imitate his ways, which represents the Hebrew. 32-34. The reason for the warning is here found in the way in which God deals with the righteous and the wicked. The rewards and punishments are earthly and external ; there is no recognition of ethical immortality, and life is regarded on the side of its outward experiences. 32. Antithetic, ternary-binary. This form is common in chs. 10-22, but not in chs. 1-9. The term abomination is used in the earlier historical, the prophetic, and the legal literature of what is contrary to a religious cult or usage, Israelitish or foreign, as in Gen. 43\* , K. i4 24 , Dt. i4 3 , Ez. 5" , etc. ; in later books it is extended to include moral offences, as here ; it means something which is incompatible with the nature of Yahweh. The bad (or iniquitous ) man (for the term see note on 2 15 ) is as abhorrent to Yahweh as an idol or other abomination, but with the upright he sits as with familiar friends (lit. with the upright is his friendship} . The word rendered friendship means private, intimate converse and friendly relation, then the assembly or persons who thus converse together,

in- 3i-34 Si

and finally the secret counsel they take and the design or plan they form. The connection must decide in any given case which of these significations is most appropriate. With this passage cf. Job 2^~ \$ 25" (and &lt; // 55 11 1 "" ), in which the sense is clearly friendship. The ground for avoiding the ways of the wicked (v. ;1 ) is that Yahweh is hostile to him and friendly to the righteous ; what this friendliness secures is stated in the next verse. 33. Antithetic, quaternary-ternary, or ternary (as in chs. 10-22). We may render on the house or in the house. The value of Yahweh's friendship is here said to be the (external) prosperity it brings ; no reference is made to the moral benefit of communion of soul between God and man this latter is rather regarded as the ground of the blessing. A curse in the mouth of God is a sentence or pronouncement of evil ; in the mouth of man it is an imprecation, an invocation of divine punishment. Similarly God /&gt; /esses by pronouncing good, man by invoking good from God.\* I, at. poverty from the Lord is an interpretation of curse of Yahweh suggested by second clause. 34. Antithetic, ternary (or, ternary-binary). The surely of RV. is incorrect ; see critical note below. Nor is the hypothetical rendering satisfactory: //(or, though} he scorns, etc., yet he shows, etc., the preceding and succeeding verses being declarative. Still less can v. !1 be protasis and v. - " apodosis. A variation of the preceding statement. On scoffers see note on i~.



For the conception of reciprocity in first cl. cf. \!/: 8-" - &gt; - "- 7 &gt; ; the representation of God as acting toward men as they act toward him rests on an ancient anthropomorphism, which in Pr. is probably purified by the conviction that God, as just, must be hostile to evildoers ; but the thought never rises to the point of conceiving of him as merciful to fools and sinners. The word here translated pious (c":r) is that which is variously rendered in RY. by poor, afflicted, humble, lowly, meek. Its primary sense seems to be one who is bowed, bent, or one who bows himself (under or before a hostile force) ; it thus conies to signify one who suffers from financial poverty (Am. 8 al.), one who is oppressed by the strong, particularly the nation Israel in the time of national afflic-

## 82 PROVERBS

tion ((/ 74 19 a l.), or, one who afflicts himself by fasting or is humble before God, and so in general the Godfearing, pious (so used of Moses, Nu. i2 3 , and so ^ 37", quoted in Mt. 5 " ). This last is the sense suggested by the parallelism here, though lowly, humble, is also appropriate. Grk. : the Lord resists the proud, but shows favor to the humble, quoted, with slight variations, in Jas. 4", i Pet. 5 5 . Bickell omits the verse as an interpolation which breaks the connection between v. ;i ! and v. a " ; it is, however, closely parallel to v. 33 , and, if any verse is to be omitted as irrelevant, it should rather be v. 35 (see note on this verse below). For the sentiment cf. i6 CJ . 35. Antithetic, ternary. The first cl. = honor is the portion of wise men. The thought is that of n 2 12 s 13 " l4 19 22- J al. ; men of integrity and insight will receive recognition at the hands of their fellowmen the approbation of society is presented as a motive for rightdoing a powerful inducement. The term wise doubtless includes moral and religious as well as intellectual elements, and so fools in the second clause. The verb means primarily to have or obtain possession (as in Jos. 14 ), and secondarily to inherit, a sense which is here not appropriate. Honor is the respect or high recognition accorded by God to man, or by man to God or man (i K. 3 13 Gen. 45" i Sam. 6" ) ; opposed to it is the shame of the second cl., slight estimation, contempt. The translation of the second cl. is doubtful, one word being apparently corrupt. This word, as it stands, may mean lift up (from the ground, 2 K. 2 13 ), exalt (\!i SQ 20 ), take away, remove out of the way (Hos. n 4 Isa. 57 M ), offer as gift or sacrifice (that is, lift up before the deity, Ex. 35 24 Lev. 4 8 ). None of these senses are here suitable : fools do not exalt or remove or offer ignominy, nor does ignominy do these things to fools. No

satisfactory translation of the clause has been made. Grk. : the godless exalt dishonor; Lat. (followed by RV.) : ignominy is the exaltation (or, promotion) of fools (lit. shame exalts fools}, and so Schult. : the brand of infamy gives notoriety to fools ; Syr. Targ. : fools suffer (lit. receive} shame, which is not a translation of the Heb., the word in Heb. meaning not " to take away for one s own benefit or use," but " to take out of the way, do away with," and, in the ritual, " to take a portion not for one s self but for God." A slight change of text, with an insertion, gives the ren-

m - .14-35 83

deringyWir change {their glory} into shame (cf. Ilos. 4 7 Jer. 2" \r io6 L&lt; "), but the insertion is improbable, and the resulting sense not clear or appropriate. Another slight change gives fools in crease shame (cf. Isa. 40-" Keel. 6" io 14 ), a good and natural sense; and a similar rendering is appropriate in i^--\ Hut an equally easy and more probable emendation gives the verb possess, get possession of (= obtain}. In any case the meaning of the second el. is ignominy is the portion of fools, that is, of those who are not wise enough to see that it is their duty as well as their interest to obey the divine law. The ignominy and the honor, it is to be supposed, are assigned by God. The couplet appears not to belong with the preceding quatrains, from which it differs in tone ; it is probably the addition of an editor.

31. (3 /XT; KTriarj [njpr] KO.K&V di&gt;5pu&gt;v oveidri, in which 6v. may = It) D~:n (liaumg.) as in 26 Job 19% K . being exexegetical; Lag. suggests that K . a. o.

is simply poetical expression of K. a., like fj.tya adevos HertWos lltrivv.

\$77X^0-775 may = |i) -inar; according to Oort, it = in.-., which seems unneces sary.\* 32. (5 seems to make Trapdro/xos (rrj) suhj. of b iv 5e SiKaiois ov crvvedpid^fi, but doubtless ov is scribal error, repetition of following &lt;rv (Lag.), and /ci/ptos is sub]. Heid., noting that (5 lias Trap, instead of ffKo\idfav (14-) and dudeapros instead of the usual (Ide\vy/j.a, sees in this v. a Pharisaic attack on the Sadducees, the paranomists, and regards (rvvedpidfa as an allusion to the Sanhedrin. This is possible, but not necessary, and the supposed allusion in a-wed. vanishes with the disappearance of ov. 33. 1!) HIT; (^ 8eov. All following nouns are plural in (5, perh. stylistic variation of the translator, pern, representing variations from our lfeb. text; so 37 Saad. have phi. in ", 1L in , and in @1L the vb. in h is Pass. plu. 34. 3 i ^ s zs cannot here menu

when he deals with scorers (Lag., I)e., Kamp.) as separate ]rotasis (with !" Nin as apodosis), nor can :s = surely (RV.), since, in asseverations, this word has negative force. ( Ir., ( )ort, change ax to a-n^x (after Jas. 4 I Pet. 5 : ), and Oort omits pref. s ; but nn&gt; is the divine name used above in the paragraph, and the xn further must then be omitted. Dys. s emendation to z". with omission of pref. ^ (which may easily be doublet) is simpler, bringing the sentence into the norm of V/ iS Jt; . Or, we may, with (? Kvpios virepr)(t&gt;dvoi&lt;&gt; dvTiTdao-fTai, omit Dx (so 52T1L), though this is graphically not so easy. (5 Kvptos may represent mrv, or may be explicitm. K. a"j;; O c^i;;, for which \$ has N^TH. For r iL " S3T have ^~o: casts don&lt;n, free rendering. 35. J^ n^r; Q inf/uo-av; S3T p^a" 1 ;; 11 sltlloruni exullalic, a]amp;pareiitly taking p- p as subj.; Dys. emends to ir-i---:, C,r. better to a 1 ^-:, but we sliould prnlc- blv read u ; -^n or ^ i-.

\* Heid., by oversight, quotes Proeop. s comments as addition;, to the Gik. text.

## 84 PROVERBS

IV. Three exhortations (v. 1 - 9 , v. 10 - 19 , v. 20 - 27 ), the theme of all three being the excellence and beneficent power of wisdom. They are like those of chs. 2. 3 in that the advice is of a general nature, while in chs. 5. 6. 7 it is directed against a particular sin.

1-9. The sage cites the instruction given him by his father. The text is, in parts, in such condition that we cannot be sure of the exact sense. The Vatican (irk. makes the teacher s instruction (and not wisdom) the subject of praise.

1. Hear, O children, the instruction of a father  
Give heed that ye may comprehend wisdom.

2. For good counsel I give you  
Forsake ye not my teaching.

3. When I was of tender age, []  
Beloved by my father,

4 a. lie used to teach me and say to me :

4 b. " Let thy mind retain my words.

4&lt;r. Keep my commandments and live;

5 a. Get wisdom, get understanding.

6. Forsake her not, and she will preserve thee,  
Love her, and she will keep thee.\*

8. Prize her, and she wilt exalt thee,

She will honor thee if thou embrace her;

9. She will encircle thy head with a chaplet of beauty,  
Bestow on thee a crown of glory."

1. Extensive or exegetical (the second cl. repeating first cl. and giving the reason for it), ternary. Exhortation to hearken. The sage (by the plu. children or sons) addresses himself to a circle of hearers, a school, though the difference of number K not significant; when the sing. is used, the address is to a class of persons, young men in general. Father is not here used in the stricter (family) sense of the word, but with the wider connotation of teacher; see note on i 8, and cf. v. 3 below. On instruction and wisdom (the term usually rendered understanding) see notes on i 2. The word rendered give heed, hearken, attend, is a synonym of hear used only in poetry and solemn prose. Compre-

\* On the omission of v/&gt;b. 7\_ se e note on these verses below.

IV. 1-3 ,X 5

= know (i J ). The source of authority of the teaching is the experience of the teacher. 2. Continued thought, ternary - (or, quaternary-) binary. The ground of the sage s claim to be heard. The sage speaks with conviction and authority; he believes that his teaching is sound and important, and the teaching or /aw that he gives is his own, that is, is grounded in his own soul, though derived from divine teaching; the prophet, on the contrary, never speaks in his own name. Counsel or instruction ( RV. doctrine}, with which law is synonymous, is here given to others: in i (on which see note) it is received from others. Grk. gift something received. Lat. I give you a good gift (omitting for, which, though not necessary, is appropriate, nearly -namely}. 3. The sage refers to his own childhood. The Heb. reads: For I was a son to my father [or, mv father s son],

tender [= of tender age, weak] and an only child in the presence of [with] my mother. Grk. : / also was a son, obedient to a father, and beloved in the presence of a mother. The first cl. is strange it seems unnecessary and unnatural to describe a boy as the son of his father, and it is not probable that any writer would use such an expression ; we expect a word descriptive of the son's relations with the father (as the relations with the mother are described in the second cl.). The obedient of the Grk. seems to be free rendering of our Heb. (instead of tender), though it may represent a different Heb. word ; something like this would be possible, but is not particularly appropriate; it would require a change in the order of the words. The only e/ii/d also is improbable ; an adj. like the beloved of the Grk. would be appropriate ; but this sense (RV. only beloved) does not properly belong to the Heb. word here used ; the expression as an only child would be in place. After calling on his pupils to give heed to his instruction, the writer (in order to give the weight of tradition to his words) might naturally say for I myself was a son, under the authority of a father, and beloved by a mother. But, as only the father is referred to (in the Heb. text) in the following couplet, it seems probable that the mention of the mother here does not belong to the original form, and that my mother took the place of my father in the second line after the expression to my father had been introduced, by scribal error, into the first line. If, with this

## 86 PROVERBS

correction, we substitute beloved for only son, we have a simple and clear sentence. The verse suggests an interesting picture of the family-training of the time (probably the third century B.C.). The father is the authoritative guide of the children.\* The instruction is oral there is no reference to books ; books were rare, and were probably used only by advanced students, though children of the better families may have been taught to read at home. There is no sign of the existence of children's schools at this time.<sup>f</sup> 4-7. It is not easy to determine the precise connection of thought in this passage. V. 4a - b and v. 5 are plain; the difficulty lies in v. 4c - 7. The following considerations may help to fix the wording. V. 7, since it interrupts the connection between v. 4 and v. 8, is syntactically confused, and is not found in the Grk., may be omitted (see note on this verse below). V. 5b also interrupts the connection between v. 4a and v. 6 (this last verse supposing a preceding reference to wisdom), and should be omitted. We shall thus have to form a couplet out of v. 4c and v. 6. The resultant

paragraph is not free from difficulties ; but it follows the indications of the Heb. text, and affords a clear sense. 4. The two first clauses make a couplet, continuous, ternary. The father's address, beginning with the second clause, appears to extend through v. 9 . The father alone is here cited, in the Heb., as teacher (see note on preceding verse). Grk. (reversing the order of the verbs) : they said and taught me, thus including the mother ; in v. 5 , however, it makes the father alone the speaker, and so, probably, it should be throughout, in accordance with the manner of the rest of the section, chs. 1-9. On mind (lit. heart) see note on 2 2 . Retain = grasp, hold firmly in hand, hold fast. The third line of the verse is identical with the first line of -j~, and is, for this reason, here thrown out by some critics as a scribal insertion ; but such repetition is possible (for ex., i 81 = 6 20b ). Grk. has only the first half, omitting the words and live ; but for this omission there is no good reason. In the present state of the text there seems to be nothing better than to attach the line to the first line

\* The mother also was doubtless the instructor of the child (see I s ), whether or not she is mentioned in this verse.

t On the education of children see Nowack, Heb. Arch., I. p. 172; Schiirer, Gesch. (= Hist, of the Jeiv. People, II., 2, \$ 27), and the literature therein named,

IV. 3-6 8;

of the next verse, though it is an objection to this construction that the resultant couplet does not present a satisfactory parallelism we expect a whole couplet devoted to wisdom, preparatory to v. 1 . No arrangement of the lines, however, is entirely free from objections. And lire ~ that thoit maycst (l&gt;\ than) lire, that is, " that they may secure the happiness of a long earthly life ; " for the idea see 3- 5. The present ll el), text reads : get wisdom, get understanding, forget not, and turn not away from the words of my mouth. If the wording be genuine, the iteration expresses the earnestness of the sage, who identifies his instructions with wisdom. But the present form is hardly original. The second line (and turn, etc.) belongs naturally with v. 4 ; and the expression forget not should properly follow not get wisdom, etc., but keep my commandments. The former phrase is omitted in the Grk., which reads : keep commandments, forget not, and neglect not the discourse of my mouth ; this is in itself clear, but it makes the teacher's discourse the antecedent of v. ; (forsake it not}, whereas the tone of v. ! 8 almost forces us to regard wisdom as

their subject. It is, therefore, better to omit the second clause (and turn, etc.) as a gloss on v. 41 % and also the forget not, and retain the rest as an introduction to v. ; . Other proposed constructions are : forget not to acquire wisdom, and swerve not from the words of her mouth (Graetz), which has the advantage of offering only one subject (as in v. 1 ), but is open to the objection that Wisdom s " mouth " is nowhere else mentioned ; Oort also would omit get understanding (as gloss on get wisdom), and add to forget not some such expression as my law (as in 3 ), but thinks that the whole verse is probably a scribal insertion ; get wisdom, get understanding, forget not {the instruction of my lips }, and siurve not, etc. (Bickell). While the general sense is plain, the original form can hardly be recovered. It seems probable that in v/ the writer passes from reference to his own " instruction " to the praise of" wisdom." If the Grk. reading of v. 1 be adopted (see above), we must probably suppose a break at the end of v.", the following paragraph (v. ; s ) having lost a couplet in which wisdom was introduced. 6. Synonymous, binary. In the Heb. the subject of the discourse is wisdom or understanding which preserves its followers, as in 2" ; in the Vat. Grk. the subject is

## 88 PROVERBS

the utterance or instruction of the sage, the function of which is the same as in ^ ~ ; the essential thought is the same in both. The verb love, used in the ethical sense, with man as subject, here has the abstract wisdom as object (in i" its opposite, ignorance} ; in the Prophetical books (Am. 5 15 Mic. 3 - a/.) the object is generally right conduct, in the legal books (Dt. 6 5 Lev. 19 at.) Yahweh and man, in i// (a6 8 119" al.) Zion and the Tora. 1 he sing, her appears to point to one antecedent in v/ , whereas Heb. there has two terms. 7. The text is corrupt, and the verse should probably be omitted. The Heb. reads : the beginning of wisdom get wisdom, and in all thy substance get understanding, or buy wisdom, and, with all that thou hast gotten, buy, etc., that is, buy wisdom at the price of all thy property, cf. 23 Mt. i3 4 JG , or, along with all, etc. (AV. with all thy getting is incorrect). The rendering wisdom is the principal thing (RV. Zockler, in Lange) is here out of the question; the word (nTiO), in the sense of best, chief, principal, never occurs undefined (only twice in OT. undefined, Isa. 46 and the doubtful Gen. i 1 , both times in the sense of beginning], and here we obviously have the familiar expression the beginning of wisdom. This expression cannot be brought into intelligible connection with the rest of the verse.

The statement the beginning of wisdom is "get wisdom," if syntactically possible (which is doubtful), involves an intolerable tautology, and the same objection holds to the rendering (obtained by changing Impv. to Inf.) . . . to get wisdom. Bickell, to avoid the tautology, reads the beginning (or, chief) of thy wealth is, etc., which is out of keeping with the tone of the paragraph, is without Versional support, and is an unnatural form of expression. -The resemblance between v. 7 and v. 5a is obvious ; the former is expansion of the latter, or both are corruptions of the same original. In any case v. 7 interrupts the connection between v. 6 and v. 8 , and is probably a gloss. Possibly the expressions get wisdom and get understanding, written in the margin as a summary of v. 4 " , got into v. 5 , and then in expanded form were inserted as v. 7 ; this, if it happened, must have happened after the Vat. Grk. Vrs. was made the omission of such passages by the Grk. translator is not probable. See note on v. 8. Synonymous, binary. The meaning of the first vb. is not quite certain. It may signify cast

#### IV. 6-9 SQ

///&gt; &lt;?// embankment against a thing, or (Grk.) around a thing, so as to protect it; or, make a rampart of a tiling (fagcr), surround one self with a thing as a protection ; or cant up as a highway (cf. 15 Isa. 57"), and so make plane and firm ; or, perhaps, simply raise up, exalt, esteem highly, prize (cf. the similar form in Kx. 9 17 ). This last agrees with the parallel embrace, and is adopted by most expositors. Syr. Targ. have freely lore her; Lat. Rashi : lay hold of her ; Saad. : give thyself up to her. A proposed emendation is : despise her not (Frankenberg), which gives a good sense but not a perfect parallelism. 9. Synonymous, ternary. Lit. gire to tliy head a chaplet. Beauty (or, grace) and glory are physically descriptive terms the sense is beautiful chaplet and glorious (or, splendid) cmmi ; cf. r BS. G -" ^ 1 25\* . The expression may be suggested by a custom of wearing chaplets and crowns at feasts, or on other joyful occasions, as weddings ; cf. Ez. iC 1 - 23 - Isa. 28 Job 19 BS. 32 - ; how far such a custom existed among the earlier Hebrews the OT. does not inform us, but it may easily have been borrowed at a later time.\*

1. S takes r"i as subst., and connects it by 1 with nra. 2. It) rip 1 - ; (P Suipov, 1L don it m. It) \--nr; II-I 68. 161. 248 Cump. Aid. rbv e&lt;xi&gt; ; \6yov, which hardly represents a different Heb. text from ours not necessarily Christian correction (Lag.), more probably rhetorical variation. 3. (5 virriKoos may be rendering of |t) -p taken as = soft, sul/iissire; l .at;, holds it to be



rendering of ~\^ poor (Lev. 2 :- "&lt; ); lleid. of -p oppressed (26- s ^ IO 1 " 1 al.), neither of which terms is here appropriate, or likely to be rendered by vwriKoos. The connection in |t) rc(|uires a descriptive term between ;z and -js-; -n might be trans]osed so as to stand before - 1 or before .-&gt;-; but the signifi cation would still make difficulty unless it could be understood as . = -.felted (vT ^ :: .), ]iarallcl to /w crr&lt;/ in . Rea&lt;l -^s -j^" -l-&gt;M T&gt; v~-n p T. The Kdyw of (5 is probably inserted to bring out the proper emphasis. 11) ---; read -VT; (5 here has dya.Trufj.fvo s; ITT is rendered by d")a7r7;Tos (len. 22- - III! ((? ! docs not contain these passages) Am. S 1 [er. 6- Xech. 12 , by fj.ovo~vr]S Ju. II 11 ((P A adds dya-mr/Tr/) / 22- 1 25 1 35 ", and by ^ovorpdirov; -y 6S ; ; i - 1 - is always rendered by some lorm of dya-ir.; we cannot, therefore, determine It) Iroin (? : but in any case IT, must here mean only child, and this in the connection is inappropriate. ( ) n the MS. reading ;:: instead of :: sec- he Rossi s note. 4. In :1 the vbs. might be read as sing., as in It), or phi., as in (P. V.peidfTw may represent It) T.: taken as Nil", (see Concord, of

## 90 PROVERBS

Grk.),or perh. "JED 1 (De.). 6 rj^repos \6yos, = im-&lt;, hardly original, proba bly rhetorical interpretation of Grk. translator. f# , -P,T, lacking in (S B (S n ast., retained by Proc.); the clause was perhaps introduced from 7 2 , where it is natural (S&gt; adds 7 2b at end of v.) ; according to Lag. mm comes from the half-obliterated nsDn of a gloss (see note on next verse). After iS 2T inserts mrp, so as to express divine authority for the teaching, or it = ", erroneous repetition of the two &gt; in -pro ^ (Pink.). 5. \$% nra njp ncrin njp, lacking in (@ u (& 11 ast.) ; Gr. reads n nup as obj. of nyyn Sx, and omits 3 -p as gloss, but p as obj. of n does not occur elsewhere and is not a natural construction. The whole expression (together with mm) interrupts the connection between OISD (v. 4 ) and n Ss, and if v/ b be retained must be regarded as a gloss; it may be retained if v. 5b be thrown out; see note on v. 7 . 7. Lacking in (g B (S 11 ast.) ; it interrupts the connection between v. 6 and v. 8 , is syntactically and lexicographically difficult, and must be regarded as scribal insertion. Lag. s explanation of v. 7 and v. t5a is as follows : v. 7 , in distichal form, stood in the margin of some Heb. MS., and was incorporated into the text in two places by two different scribes; one inserted it after v. 6 , writing naun for an illegible word which followed PTNT (the word should be a synonym of fjp, and Bi. writes STI) ; the other found "\ and -jrjp Saai illegible, and omitted them, made mm out of the first n, and attached the resulting sentence to v. 4 . This ingenious and complicated reconstruction still leaves an unsatisfactory couplet the best of wealth is get wisdom and, etc. As n -\ cannot be brought into syntactical relation with the rest of the sentence, it may be better to regard it as a fragment of a distich similar to i", and to take the rest of the verse as a fragment of another distich similar to 23 23 , though it is hard to say how the text assumed its present shape. 8. \$% SD^D; &lt;@ (and so j n ) irepi-

XapaKua-ov; & a on; 21 arripe. The vb. may be clenom. from nSSb or n 7DO; but, as from these nouns it may be inferred that the st. = lift up (so here Aben Ez. Qamhi), it may here be rendered, in general accord with the rest of the v., prize. For other renderings see Schultens note. Frank, proposes to emend to mSon SN, from Aram. nSo, = Heb. na, on which see note on this v. above. In b (5, not so well, takes naa as Impv. with 3 sing. fern, suff., attaches 2 sing. suff. to HP, and connects by tva (|^ ^3). J5IE reverse the positions of the vbs. 9. miS occurs only twice in OT., here and I 9 ; the stem in Heb. and Aram. = be attached to, accompany, in Arab, and Eth. twist, wind (so perh. also in Heb. imS), which is the meaning in mi\ Gr. (as in I 9 ) reads nS^r. 1 IJJS.-i; (5 ^irfpaa-rrriarr), but stem JJD ( = give, give tip Gen. 142 Hos. II 8 ) is not connected with pa shield, which appears to come from jj enclose, protect. Gr. proposes ij&gt; n bind (see 6 21 ) which is hardly better than |.

10-19. A separate discourse, consisting of exhortation to obey the sage s instruction (v. 1(M:!), and to avoid the way of the wicked in view of their character (v. 14 " 17 ), with a description

#### IV. io- 1 1 91

of the paths of the righteous and the wicked (v. Is "). The order of verses in the second half is unsatisfactory, and is variously changed by commentators. Hitzig omits v." ; 17 as interpolation, inverts the order of v. K , and before the latter inserts Jor ; Delitzsch, Nowack, Strack, (Iraetz simply invert the order of v." 1:l ; Bickell })laces v." ; " after v. 18 - 19 . The inversion of the order of v. Is - iy seems to be all that is needed to secure a natural sequence.

10. Hear, my son, and receive my words,  
And the years of thy life will he many.

11. In the way of wisdom I instruct thee,  
Lead thee in the paths of uprightness.

12. When thou walkest, thy steps will he unimpeded,  
And if thou run, thou wilt not stumble.

13. Hold fast . my &gt; instruction let it not go  
Keep it, for it is thy life.

14. Knter not the path of the wicked,  
Walk not in the way of had men;

15. Avoid it, traverse it not,  
Shun it, and pass on.

16. For they sleep not unless they have done harm,

Nor slumber unless they have made some one stumble;

17. They eat the bread of wickedness,  
And drink the wine of violence.

19. The way of the wicked is like darkness  
They know not at what they stumble.

18. But the path of the righteous is like the light of the dawn  
Which shines ever brighter till the full day comes.

10. Protasis and apodosis, ternary, or quaternary. Lagarde (by a slight change of text) reads : hear, my son, the instruction of my words, etc., but elsewhere instruction is ascribed not to words, but to a person, and the verb receive is favored by 2 . The form of address is similar to that of v. 1 ; on sing, son, instead of phi. sons, see note on that verse. The reward long life as in y " is again the sage that is the source of instruction. 11. Synonymous, ternary. The sage (as in v. J ) characterizes his instruction. Not (RV.) have taught (or, instructed) and have led ; the reference is to the present instruction. Wisdom is here parallel to

## 92 PROVERBS

uprightness, practical moral goodness. There is no mention of a divine law ; this, no doubt, is taken for granted, but the teacher's present interest is the practical guidance of life. 12. Synonymous, ternary-binary, or ternary. The inducement. For the expression of first cl. cf. Job 1 8 7 ; lit. thy step will not be straitened. The life of a good man is likened to a journey on a well-made road there will be no narrow and difficult ways, nor any stones or other occasions of stumbling, even when one runs ; cf. 3 23 .

13. Synonymous, ternary. Repetition of exhortation. The my instruction (after the Grk. the Heb. has simply instruction) is in accordance with v." 1 - 11 , in which the teacher offers his own words for the guidance of the pupil. The it is fern, in the Heb., though the word for instruction is masc. ; the writer in thought identifies the latter with wisdom; cf. 2 -- 3 - --. Life is to be understood as in v. 10 ; it includes not only length of days, but also all else

that is desirable ; while the reference is not primarily or chiefly to the inner life, this is probably involved in the writer s scheme moral enlightenment, he means to say, is the essence of life (cf. Eccl. i2 13 ), and is to be resolutely grasped and held. Grk. : keep it for thy life, the same idea as in the Hebrew.

14-17. Warning against association with bad men on the ground of their moral character. 14, 15. Synonymous ; v. 11 is ternary, v. 15 is binary (curt, sharp injunction). Warning. Emphatic iteration. In v. ub the sense is not even if thou enter, continue not to walk therein. On walk see critical note. 16, 17. Synonymous ; v. 16 is quaternary, v. 17 ternary. Characterization of the manner of life of the wicked. Hyperbolic expression of their life as one of violence (legal and illegal unkindness, oppression, robbery, murder). The type of character portrayed is an extreme one, reckless violence ; no account is taken of those whom moral evil has only slightly touched. The writer may have in mind the foreign and native oppressors of the Jews in the fourth and third centuries B.C., as in i// 14. 53. 64. 74, etc. ; more probably he is thinking of a class of men that was numerous in the great cities of that period, unscrupulous government agents, revenue farmers, grasping and desperate men of all sorts, some of whom are described by Josephus. The conditions of the society

iv.

of the time were favorable to violence and oppression, and it is on these conditions that the writer bases his description, which must thus be taken as a local picture of life. His division of men is simple : they are wholly good, or wholly bad, or ignorant and stupid ; he does not recognize the nicer and more complicated experiences of the soul. There is a certain justification for this general point of view : evil, it may be said, whatever its degree, is always evil, and therefore to be avoided ; dallying with transgression of assured moral rules is dangerous. This is the sharply defined, objective old-Hebrew view, which stands in contrast with the modern disposition to distinguish and divide, to recognize good and evil in all things. The defining terms wickedness and violence (v. 17 ) may express substance or origin; the meaning may be that these are the food and drink of the wicked (cf. Job i5 li; 34 ), or that the latter procure the necessaries and goods of life by these means (cf. 9 17 ), and both these senses are permitted by

the general connection and by the parallelism of v." ; the first interpretation is favored by Procopius, Schultens, Umbreit *a/l.*, the second by C. 13. Michaelis, *l)e.*, Zockler, Strack, Nowack. The general sense is not affected by this difference of interpretation ; the first sense appears to suit the context better. The last word of v. 1 " cause (some one) to stumble presents a difficulty : the object is not expressed! in the Heb. (the form in the text is intrans., the trans, form is given in the margin), and the Syr. has *//// thcv c/o /heir desire* ; the Heb. may be corrupt, but no satisfactory emendation is obvious. Hitzig omits v. 1 1 17 on the ground that they have no logical connection with v. 1 \ but the relation between the verses seems clear.

18, 19. Contrasted fortunes of wicked and righteous, presented as a motive for living righteously. As v. 1 1 connects itself by the sense with v. 7 , and the initial *ami (/ ///)* of v. 18 more naturally indicates a contrast with v. 1 , it is better to transpose the two verses. 19. Progressive, ternary. The characterization of the life of bad men as uncertain and perilous follows fitly on the preceding description of their moral character. The figure is that of a man stumbling on in darkness so the wicked is exposed to perils of fortune. These pertain not to his inward moral and

## 94 PROVERBS

religious experiences, but to his outward fate ; the reference, as the context shows, is not to the darkening of the intellect and the hardening of the conscience by sin, but to outward uncertainty and misfortunes, such as sudden death and the loss of worldly goods (cf. *ia32 2"* etc.). Instead of *as darkness* some Heb. MSS. have *in darkness*, and the ancient *Vrss.* *dark*; our text is favored by the *as* of v. 18 . The noun, used only in poetry and solemn prose, means deep darkness and gloom ; so in *Ex. io- 2 Dt. 2S 29 Joel 2-* etc., and cf. the similar term in *Job 3" io 22 // gi 6 .*

18. Comparison, quaternary. From the connection the reference is not to the glory of the righteous life, but to its security. The good man walks in safety his path is clear, and not beset with dangers ; the explanation is given in *3 1 26* . It is happiness and security from outward evils in this life that is meant. Such a conception of the perfect well-being of the righteous may have paved the way for the later doctrine of immortality, though this doctrine is not hinted at in Proverbs. The rendering *dawn* is not certain. *Grk.*, taking the word as verb : the ways of the righteous shine like light grammatically good, but not favored

by the form of v. 19, in which the standard of comparison is a noun (darkness). The rendering of the Lat. Vulg. (and so Syr. Targ. RV.), shining light (obtained by a change of vowels), is not probable, as this expression (light defined by its brightness) does not occur elsewhere. The term brightness is used in a general way (Ez. i 4 Isa. 62 1), and with reference to the light of fire (Isa. 4 :&gt; ), of the moon (Isa. 60 !1), the stars (Joel 2 10), the sun (Am. 5- Isa. 60 3 Hab. 3 4 2 Sam. 23 4); here, as in Isa. 60 3, it seems to be the light that precedes the full day. The last expression in the v., lit. // the day is established (or, certain), probably means the coming of full day in contrast with early light or dawn (see critical note). Many expositors, however (Rashi, Schult., Fleisch., De., Reuss, al.) understand it to signify noon, when the day reaches its height, or (De.) when the sun appears to stand still in the zenith, or (Fleisch.), in a figure taken from scales, when the tongue of day is vertical. The perfect day of the Lat. (adopted by RV.) lends itself to either interpretation, and is perhaps preferable for that reason. Evvald, who takes the reference to be to the forenoon sun, thinks that the figure is derived from

iv. 19, is 95

Ju. 5 ;l (the rising sun dispersing darkness). However the doubtful terms be rendered, the general sense is plain : the God-fearing man walks in a light (divine guidance) which, so far from growing less, continually increases, and shields him from all harm.

10. Instead of 1i) npi the noun np L is read by Lag., who objects to the obj. after two Imps.; ;;;, he thinks, cannot well be taken as isolated exhortation, and elsewhere in this series of paragraphs (4 - J&gt; 5) the initial vb. of hearing or heeding is followed by its own noun (some word signifying utterance or teaching). On the other hand, see note above on this word; (S = fl). In (5 has two renderings, one = ^i), while in the other rims or u-n stands instead of rur, or (Ileid.) less probably, m 1 ?^:: ( IL "jr?), which does not occur elsewhere in I r. The second rendering, as freer, is prob. original (Jag., Lag.), only 65&lt;x, which is unnatural, seems to be scribal error, through incorrect hearing of the copyist (itaeism), or through 65ot)s in next v., or through corruption of the Heb. tC \*)", error for S T. 11. The vbs. are Pres. I erfs. |i) -pi; (5 65oi)s (and so S2T), which agrees with plu. in h, and may be rhetorical assimilation, or original Ileb. reading. 12. fl) &gt;;: , poetic and elevated term for step, walk; plu., by natural usage of language, in (SS IL and RV. J5 jyiTj shaken, free rendering of fij ns\ 13. Read ^Di", with &lt;5 tfJ-TJs TrcuSe/as, as the connection requires. In b (!5 has free rendering of ft). 14. |i) -C vvn (st. as in i^", and Aral). ^D); the Pi. occurs elsewhere only in

caus. sense = lead, or call happy, and, as the connection (parallel JOT) here suggests the meaning go forward, urn lk, it is better to point as Qal, as in 9\*"; Lag. writes iirr (for -n^xr), which perh. gives an easier rhythm. The Vrss. translate by regard as fortunate {desirable}, be pleased with, envr, (5 77X0x7775, A6 /j.a.Kapt&lt;rrj)s, Jc&gt;iC r- &gt;r , 3L tibi placeat (and in a IL, by assimilation, has delecteris}. 15. %] inyis is sustained by parallel n-jf; (3 (foil, by jj&gt;) ti&gt; oj CLV r67ry vTpa.Toirf5evcrucnv, jierh. = n"il (Jiig.) or i^vii (Lag.), or m"2 (Oort) their pasture-ground or ca:p, though the word occurs in OT. only of flocks; lleid. suggests the improbable 1 L D district (only Xeh. 5 " irepl-Xwpos) ; Schult., after the Arab., disturba sciem f;ns,"givc iijj association with them; " & L \*x K-&gt;-N (Huxt. sriN 3ir. ""-"vV), heed not, pass orer, without suff., and following suffs. in jilu. rcr is perhaps Aramaism. 16. |i) K i s v:-; , O better ! SV J-D (so 2T), though without obj. expressed (see Lw., 303 c} ; (5 KOifj.uvTai (writing i instead of DS) = 1JD" M (Schleusn., Lag.) or 123;\* (Oort), less prob. ij; 1 (lleid.); 5&gt; pnj^as }^2y do their li ill, not = 1 L "U 2 1 cook, mature (Umbr.) or l"". " get control of (lleid.), but free rendering or interpretation of \ = do harm, work their wicked will on (JC work fall or destruction}. Oort proposes to read ir - n;" i/esrov, of which, he suggests, the ir"" of v. 17 may be mutilation. !li. regards |1) as scribal erroneous copy of last word of v. 1 1 (which v. he puts immediately before v. 1 ), and reads ir^" murmur, speak blasphemously, which (? , he holds, took wrongly in its other sense of lodge. These readings offer no advantage over 31). 17. 11) : - Dtn;

## 96 PROVERBS

Trapav6/ju i &gt; = |t? JQ ir^; (5 fJ-fffuffKovrai rw or nor, which Oort thinks may be the true reading of ft?, the ns" heing then corruption of wn;" (see n. on v. 1G ). &lt;it; their bread (ssn 1 ?) w //^ /;. of wickedness (3T of the wicked}, which is not favored by h . 19. |i? ^Q^p; 15 MSS. and Bibl. Brix. have 3 instead of r, and so (SS2T1L have adjs. = dark, a reading which agrees well with b , giving explicitly the reason why the wicked stumble their way is in darkness ; on the other hand It) is favored by the 3 of v. 18 the way is dan gerous, like darkness. Instead of ihyy HD3 Bi. (on what ground he does not state) reads iSs ooa \\_they do not perceive or take note of] its stumbling-blocks, which does not appear to be rhythmically or otherwise better than \$). 18. ( takes njj, i^in and TX as preds. of mx (which it reads as plu., 65oi) ; this is hardly possible so far as regards the two last, which naturally refer to the noun TIN; the first may be understood as Partcp. agreeing with TIN (so SOL and RV.) or, less probably, with nix (in which case it must be fern. so perh. (5), or as vb. (Oort) referring to ms (so perh. &lt;@), or as subst. defining -IIN. In this last case it must mean dawn, early light, and this rendering is favored by the fact that it offers a contrast to the full day of b . The pointing as Partcp. agreeing with TIN, while grammatically good, is rhetorically not proba ble; light is said to shine (Isa. g 2 \* 1 Job i8 5 22 28 ), and the moon is said

(Isa. 13 10 ) to cause its light to shine, but light is not elsewhere described as a shining thing; if the epithet were employed, the expression would naturally be defined by the name of the luminary or source of light, but does not else where in OT. certainly occur in the sense of dawn (possibly in Isa. 62 1 , cf. 2 Sam. 23\* ) ; but cf. & Nnji: BS 50, where (5 has avrip eu9iv6s and ?L Stella matutina. it) foi, an impossible pointing, since the word is not a subst.; point j)3j, Perf. Nif. The OT. meaning of the word is simply fixed, firm, which may here refer either to full day or to noon; on the expressions rb ffradepbv TTJS Tj^pas, 77 ffraOepa fj.ea"rifJL^pia., Arab, ixn^s r^Nf, = noon, see Schult., Ges. ( Thes.) Fleisch., De., and cf. Lucan, Phars., ix. 528, 529.

20-27. A paragraph similar to the three preceding, containing injunctions to give heed to the teacher s instructions (v.-" 23 ) and to practise rectitude (v. 24 ~- 7 ).

20. My son, attend to my words,

To my instructions lend thine ear.

21. Let them not depart from thee,  
Keep them in mind.

22. For they are life to those who find them,  
Health to their whole being.

23. With all vigilance guard thou thyself,  
For thus wilt thou gain life.

24. Banish from thee wickedness of mouth,  
Sinfulness of lips put far from thee.

IV. 20-2.5 97

25. I .ft thine eyes look straight forward.  
Thy jja/e he directed straight before thee.

26. [el the path of thy feet he smooth,  
Let all thy roads he linn.

27. Turn not to ri^ht nor to left,  
Keep thy feet away from evil.

20,21. The exhortation. 20. Synonymous, ternary, Instructions and lend are lit. sayings (or, words} and // (or, incline}.



See notes on 3- 4 - " . 21. Synonymous, binary-ternary. Lit.: Let the in not depart from thine eyes, keep them in th\ mind (lit. heart, the inward being), = keep them in mind. On depart see note on 3- . Syr. and Targ. have the improbable reading let them not be despicable in thine eyes. 22, 23. Ground of the exhortation. 22. Synonymous, ternary (or, binary). The grammatical number is uncertain. We may read : for they are /iff: to those who find them and health (or, healing) to all their being (\t. flesh}, or ... to him who finds . . . all his. Life, as in 2- 3" " 4 1;; , = long life or preservation of life, which comprehends all outward earthly blessing. The synonym health (or, healing}, involves deliverance from the evils of life ; cf. 3\*. Flesh stands for body, and so = being; cf. bones and (in the corrected text) body in 3\*. The terms flesh, heart, soul often = self. The Gk. here has all flesh, = all men, as in (Jen. 6 12 , etc. 23. Single sentence, ternary. Vigilance as source of life and happiness. The Heb. in first line reads: more than all guarding ( "with more vigilant guarding than in any other case ") watch thou over th\ heart, = " watch thy heart (or, thyself) more than anything else " ; the same general sense is given by the rendering : above all that thou guardest, etc. (Do., RV. marg.), but this signification ( &lt;; the thing guarded") the word has not elsewhere in OT. In this interpretation the object of the comparison (between the heart or self and other things) is not clear, and is not found elsewhere in Proverbs. A better sense is given by the Creek reading: with all watching guard etc., that is, in every way, with all possible vigilance and diligence (so AV., RV.). The second line is lit.: for from it are the outgoings of life, that is, the beginning or origin (usually the " border " or " boundary." F./ . 48"" , once, apparently, " escape," i// 6S 2 " 2 "). The // may grammatically refer to heart, but Prov.

ii

## PROVERBS

everywhere else (as in f 7 - 8 21 - " 4 4 " ! w 6 s3 8 M ) represents // # as the result of acceptance of wisdom and obedience to instruction ; we should probably, therefore, take the // to refer to the " guard ing " of first line: "therefrom (= from thy diligent obedience) proceeds life." \* The word heart is to be understood as = self,

and not as indicating a contrast between inward and outward life ; such a contrast is not found in Prov. the outward life is treated as the expression of the inward self. Life = prosperity. The sense of the couplet is : with utmost care guard thyself from sin thus wilt thou be happy. The use of heart as = intellectual being does not rest on a belief that the heart is the centre of the physical life. The blood was held, by common observation, to be the life (Dt. 12 2;! ), but the function of the heart in the circulation of the blood was unknown to the Hebrews, and, whatever importance they may have attached to this physical organ as prominent in the cavity of the body, no less importance was attached to other organs, as the bowels and the kidneys (and perhaps the liver, but not the brain). The ground of their assignment of particular mental functions to various physical organs is not known to us . 24, 25. Against wicked speech. 24. Synonymous, quaternary. Wickedness and sin/illness (RV. froward and perverse} mean departure (turning aside) from truth and right, contrariness to good ; cf. notes on 2 15 f 1 . The man s utterance is understood to express and be identical with his thought and purpose ; so that the precept is equivalent to "think no evil." There is perhaps also the implication that evil thought, when embodied in words, acquires greater consistency, and goes on its bad mission beyond the thinker s control. 25. Synonymous, ternary. Uprightness of conduct symbolized by straightforwardness of look, in contrast with the devious and crooked ways of wickedness (v. 24 ). The serious man fixes his gaze on the goal and suffers nothing to turn it aside. The rendering in first line : look to the right (= right eousness} (Frank.) is unnecessary, and is not in keeping with the figurative form of second line and v. 2G 2r . 26, 27. The path of rectitude. 26. Synonymous, ternary-binary (or, perhaps, ternary). That is, "make thee a plane, solid road in life." The

\* This seems to be the interpretation of Saadia and Rashi.

figure is taken from the preparation of a highway for a king or an army (Isa. 40" ) hills are cut down and valleys filled, crooked roads are made straight and rough places smooth, so that there shall be no need to turn aside from the highroad. Kven so a man must arrange his path in life, walking in the straight and smooth w.iy of rectitude. The word make level occurs in 5 - Isa. 2(&gt; , i// 78""; the sense weigh, ponder (denom. from scales, ^ 5S J|::j ) is not here appropriate. The second verb is equivalent to the first, meaning put in good condition of stability and security, not mark off, lay out, though these terms, like ordered and RV. established,

involve the same general idea ; like the first it has the general sense of preparedness (Kx. i 9 u &lt; // 7"). (Irk.: make straight paths for thy feet (so freely Heb. i2 1:!) ) and make th\ wa\s straight, which agrees in sense with the Heb., though it is not verbally accurate ; evil is crookedness (v.- 1 ) and good is straightness. The plane and solid way in life is to be secured (v.----) by accepting the instruction of the sage, that is, of Wisdom.

27. Synonymous, ternary. The straight way. Duty consists in walking unswervingly in the path so prepared (v. a! ) to swerve, the second cl. explains, is to fall into eril, physical and moral. Grk. appends the quatrain : For the ways of the right hand God knoweth, but distorted are those of the left. And he himself will make straight thy paths, and guide thy goings in peace. The conception here differs from that of v. 20 - 27 in two points (Hit/.): right and left, instead of representing both of them divergencies from the straight path of rectitude, express the one the good way and the other the bad, and the ways are made straight not by the man but by God. The insertion (which is the expansion, by the addition of the second and fourth lines, of a modified form of 5- ) was made by some one who felt that the fact of divine supervision ought to be strongly brought out. Lagarde thinks that it does not go back to a Semitic original, but is the work of a Greek-speaking Christian of the primitive period : he refers to the numerous dissertations on the two ways in life.\* On the other hand, I)e. shows that it can be naturally expressed in Hebrew. It is hardly possible to determine whether it is due to a

\* Halo

## 100 PROVERBS

Jew or to a Christian, but in any case it bears witness to the freedom, in dealing with the text, which copyists or editors allowed themselves. Hitzig regards the Heb. v.- 7 as a superfluous scribal amplification ; however, it adds something to the thought of v. 26 , is not out of keeping with the tone and manner of the section, and is found in all Ancient Versions.

21. ft? v^ Hi., only here; we should perh. read Qal (as in 3 21 ), so Bi. SITUS M i K \tiruffiv ere, perh. reading iSr, from \*?u; cf. note on 3 21 . For ft? Tr ? ASS have at ir^af ffov (=^5=) and (S 23 - : J7 oi IT. TT)S fwijs ffov (- 95 omits er&lt;w) ; Lag. regards the latter (which Procop. also has)

as the original; but as the reading of ABS% has no meaning, the words r. f. &lt;r. may have been added by a Grk. scribe to make sense. Nor is there probability in Lag. s view that the fed ravrbt (= rj? Saa) of 2 -" - w (inserted after paS) belongs to the Heb. original; cf. 6 21 . Held, suspects in provision against a possible Pharisaic interpretation of the cl. as a reference to the frontlets of Dt. 68 . -jrya (Lag. 7=) rSpj, from ^r, as in 3", on which see note. 22- As the surfs, in arPNXb and infra are inconcinnate, one of them must be changed; the sing, i cannot be retained as individualizing; & write the first as sing; here has plu., but in b B x \* 3L omit stiff, (giving an improbable reading), avrov is added in s c - a - A 23, 254 S H and avTCiv in 109, 157, 252, 297; these all go back to ft?, and show that its form is

ear ly. The iraffi of 1G1 al - before rots evplfficovffiv may be a part of the Grk.

original, but does not call for the insertion of Sj in \$. The avrriv in a seems to have p^is (v. 20 ) in view. 23. f^ -issrn S;s; the prep, is p in (E and A6 (d7r6 Travrbs ^uXrf/x^aTos), 3 in and apparently in (Trdo-r? ^uXa/cfj), and 1L (omni custodia); the latter is adopted by Oort, Bi., Frank., RV., and seems preferable; D means properly the act of watching, hardly the thing watcAett tie two interpretations give the same general sense. The TO&lt;UTUV of in b appears to refer to the X67ots of v. 20 (so Procop. understands it) ; the pronouns in the section are strangely varied in . 24. The Vrss. except , render by various adjs. the substs. which in |ij are denned by no and O T\OV (so RV.) Si NP 2? deep, representing \$ mrpr, is apparently miswriting of tow ( Knip y) ; cf. S 22 r . On S see Ew., 165 ^, Stade, 304\*, Preuschen, in ZAT., 1895, and De. s note; the regular form of stat. const. (from nS) would be ^ this seems to be poetic variation, unless it be from an otherwise unknown st. ruS like mac-, mair from rlyy. The forms in ni appear to be Aramaisms. 25. Both terms of direction roj 1 ? anil -juj are improperly understood by in an ethical sense, 6/&gt;0A and 8IKaia (and so ." Procop.), and the first by S3T3L (not by A9S); cf. ^ I 7 3 . 26. ft?" is paraphrased by SE keep thy feet (lit. ;w&? t. f. pass by} from evil ways (as in v. 27 ). 3L dirige for oSo. |Q S 3 is omitted by (in reversal of its custom, which is to insert a ^3 in such statements), except H-P 296 (correction after |ij). i::&lt; is taken as active by AS6. For variations of patrist. writers see

IV, 27-V. 2 101

IF-P. 27. II) &gt;"\*"; (5 a-TTO 65ov KO.KTJS, as in 2 --. On the added quatrain in (5 see note above.

V. A discourse against sexual licentiousness in men. After the usual introductory exhortation to give heed to instruction (v. 1 --), the deadly influence of the harlot is described (v. : " ; ), the

pupil is cautioned to avoid her lest loss of wealth and destruction come on him (v. 7 " 14 ), and is urged to conjugal fidelity (v. r - J " ), the motive presented being the fate of the wicked (v.~ -").\* Cf. JJS. 2 3 17 -- ; 4 2 ;M4 .

TIK DKADT.Y POWER OF THK HARLOT. V. 1 - 6 .

1. My son, give heed to [] wisdom,!  
To [J understanding t lend thine ear,

2. That discretion may watch iover thee,  
That knowledge [] may preserve thee,  
[To save thee from the harlot,

The woman of enticing words.]

3. For the lips of the harlot drop honey,  
Her words are smoother than oil;

4. I5ut at the last she is hitter as wormwood.  
Sharp as a two-edged sword.

5. Her feet go down to Death,  
Her steps lead down to Sheol;

6. No well-built highway of life she walks,  
Uncertain her paths and not &lt; firm.-

1.2. The general exhortation. 1. Synonymous, ternary. The Heb. (in this followed by all Anc. Vrss.) has the poss. prons. my wisdom and m\ understanding ; but the sage, while he speaks of his own words, commandments, law, instruction, never elsewhere claims wisdom (= understanding, knowledge, insight, or discretion ) as his own, but represents it as the goal to which his instruction leads ; see 2 " :M1 3 - 4 - " - " ; for the meanings of the terms see note on r~ . 2. The text is in disorder, and can be only conjecturally restored ; and the ronnexion between v." and v. ; i^ not expressed. The Heb. (followed substantially by all Vrss. except

## IO2 PROVERBS

Grk.) reads to present [ that tlwu may est preserve] discretion [= sagacity, insight], ami that thy lips may keep knowledge. But the reference to the lips of the pupil, proper in 4 &lt;J4 , is out of place

here; lips utter, but do not keep; we should rather expect thy mind (heart), as in 3 | 4 4 , or simply keep thou, as in 4 1:i f, if the point is the inward acceptance of wisdom or instruction. The mention of the lips of a strange woman, in v. 3 , might suggest, as contrast, my lips ; so Grk. : and the knowledge of my lips is enjoined [or, according to another reading, / enjoin] on thee. This is so far better than the Heb. as it refers to the utterance of lips, but it is syntactically not in accord with the preceding (in which the pupil is the subject), and the expression is strange the lips of the teacher are nowhere else described as the possessors of knowledge, though they are said (is 7 ) to scatter knowledge, that is, by words. These considerations are unfavorable to the emendations that the knowledge of my lips may be preserved for you (Oort), and that my lips may enjoin knowledge on thee (Bickell). It is hardly possible to construe the expression thy lips (or, my lips), which appears to have been introduced by an early scribe from the next verse. Dyserinck, omitting this expression, and seeking a connection between v. 2 and v. 3 , reads : that thou mayest keep discretion and knowledge, that they may preserve (thee) from the strange woman (cf. f). Some such form as this is required by the connection. The resemblance between this passage and 2 n.w 7 i-s i s obvious, and we should probably here introduce a couplet like 2 10 f, and read : that discretion may watch over thee and knowledge preserve thee, to save thee from the strange woman, etc. (as in the translation given above) .

3-6. Description of the harlot; cf. 2 1(1 - 1! 7 -- 2G 27 . The description follows abruptly on the exhortation, while elsewhere there is an easy transition from the appeal (hear, attend) to the subject-matter of the instruction. Before v. n the Grk. inserts give no heed to a worthless woman (I, at. . . . to a woman s deceit} ; but this destroys the distichal form of the verse ; it is a scribal effort to secure connection between v. 3 and v. ;! , but it is not in the manner of similar passages, and probably does not represent a Heb. text. On other proposed transitional expressions see note

103

above ; some reference to the sf range woman must have preceded v: 1 , but it was early lost. The warning is addressed only to men ; nothing is said of the danger to women from the seductions of men. This silence may be due in part to the belief that women were more hedged in and guarded by social arrangements, and less exposed to temptation than men ; but it is chiefly the result

of the fact that in the OT. (as in most ancient and modern works on practical ethics) it is only men that are had in mind, the moral independence of women not being distinctly recognized. The only addresses to women as such in OT. are the denunciation of the luxurious ladies of Jerusalem in Isa. 3 lli -4 1 (connected with the nation's defection from Yahweh), and the similar sarcastic prediction of Am. 4 % directed against the great ladies of Samaria. K/. (i3 17 ~~ : ) denounces the prophetesses in their official capacity. Ben-Sira (25 &t;J " J -- t! 26" 42 1M1 ) directs the husband how to deal with his erring wife, and the father how to manage his daughter, but addresses no word of advice to women. In our chapter the man who is warned is thought of as married (v. r&t; ), and, if we may conclude from 7 11 , the woman against whom he is warned is married. The married state is regarded as the normal one ; in ancient life, men, as a rule, were married at an early age. 3. Synonymous, ternary. On strange woman, = harlot, see note on 2. The specious, soft-speaking lips are compared to a honeycomb, and are said to drop honc\ (the word means the honey of the comb), an expression which in Cant. 4 11 denotes not sweet speech but bodily sweetness. Bickell judges, from the parallelism, that the verb drop does not belong here, but has been introduced from Cant. 4", and that we should read the lips . . . arc honey; the emendation hardly improves the rhythm of the Heb., and is otherwise improbable the sweetness of honey is a standard of comparison in the Bible (lu. i4 ls K/. 3" Rev. io - \! iQ 1 " ii9 10:!)&t; but neither mouth nor lip is called honey; we might, perhaps, say arc s-ti&t;eet as honey, or, are as honev, though, while worth are called honey (i6 J4 ), the mouth or the lip is rather the source from which the honey drops or (lows. The term rendered words ( RV. moi/fli) is properly palate (roof of the mouth), to which the tongue cleaves from thirst (Lam. 4 ) or from emotion (Job 29" ), the result being sometimes dumbness (Ez. 3-" ) ; it is the organ of physical taste

#### IO4 PROVERBS

(Job i2 u ), and thence comes to express intellectual discernment (Job 6 3;1 ) ; and it is used, as here, for the vocal cavity as the seat of speech (8 7 Hos. 8 1 ) ; its smoothness denotes flattery (29 ) or hypocrisy (\$ 5 10 ) ; so Kng. smooth and 0tfj . The woman is described as mistress of cajoling, enticing words ; see the specimen of her persuasions given in y 14 - 20 . Rashi and other Jewish expositors explain the figure of the woman as Epicureanism (philosophical scepticism, irreligiousness), or as heresy in general (including idolatry) ; and it was similarly allegorized by some early Christian

writers. 4. Synonymous, ternary. Lit. the end (RV. latter end} of her is bitter, etc., that is, the final outcome or result of relations with her; the term end (Heb. aharith) always involves the idea of final judgment. In contrast with the sweetness and smoothness of the woman's speech and demeanor is put the bitterness and sharpness of the doom she brings on men (v. 5) . Wormwood is a symbol in OT. of suffering, as the result of man's injustice (Am. 5 7 6 12 ), or as divine punishment (Dt. 29 18(17) Jer. 9 1X14) 2^ Lam. 3 U - 19 ) or, as here, as the natural outcome of man's sin. The plant meant is some species of *Artemisia*\* ; the word is probably here used in a generic sense ; Grk. bile, the other Vrss. absinthium.

5. Synonymous, ternary. See 2 18 . Death is here a place, = the realm of death, = Sheol. Lead down to is lit. take hold on (as in i// 17- ) = cleave to, follow (or, keep} the path to. On Sheol see note on i 12 . The woman's manner of life is represented as fatal to earthly well-being to enter into relations with her is to go the way that shortens one's days ; the purely moral side of the procedure is not referred to. This is part of the general representation of the Book that wickedness brings death, that is, premature and unhappy death ; so 2 1!K22 4 1!) . Whether in the present case death comes from the weakening of bodily strength or by direct intervention of God is not said. The connection does not suggest a reference to legal punishment. Grk. : for the feet of folly (perh. a philosophical abstraction) lead her associates with death to Hades, and her steps are not firmly fixed, paraphrase, with instead of A?, incorrect division of the verse, and consequent inser-

\* See Celsius, *Hicrobotanicum* ; Tristram, *Survey*; T. H. Balfour *Plants of the Bible*.

105

tion of the negative. Lat., second cl. : her steps penetrate unto the Underworld or the dead (*ad inferos*). 6. Text and translation are uncertain. The Heb. reads : the path of life lest she [or, thou~\ make level, her wavs arc unstable ^totter, reel, wander aitnless/y~\, she knows not [or, thou knowest not ] ; that is, her wa\s are unstable in order that she may not [or, that thou ma vest nc&gt;t~\ prepare the pat/is of life ; but in sentences in which the protasis is introduced by lest, the apodosis always states that which is done in order that something else may not happen (the two things must, of course, be different), while here the two clauses



are identical in meaning to say that her paths are unstable in order that they may not be stable, or, in order that thou, if thou walk in them, mayest not be stable (cf. 4- ), gives no sense, and could not have been written by the Heb. author. The Anc. Vrss. take first cl. as an independent affirmation parallel to second cl., and have not instead of lest, and this no doubt gives the proper general form (but RV. so that . . . not is impossible). The connection indicates that it is the woman (and not the man) that is spoken of throughout the verse ; the verb in first cl. means make plane, and not enter on, walk in (Anc. Vrss.), or, ponder (Schult. RV. marg.). The last phrase of the verse, she knows not, is strange, whether it be taken to mean that she knows not that her ways are unstable, or that she knows not whither her ways wander the point indicated by the connection is not her ignorance (in 9 W ignorance is appropriately introduced, and cf. \jj 35 s ). but the evil character of her paths. Our verse is clearly intended to express the contrast to 4 - " : there make level the path of thy feet, here she docs not make level the way of life ; there let all thy ways be made firm, here her pat/is arc -unstable and, after which we expect an expression = not firm. There might seem, further, to be tautology in the terms way of life and make level, since a way that leads to life must of necessity, according to OT. usage, be level ; but life here appears to stand as contrast to the death of the preceding verse, and the verb may be retained in the sense oi prepare, or may be changed to one meaning tread or enter, as in the Versions. We may, with probability, read : she prepares not a high-icay of life, her pat/is wander and are not firm. Notwith standing the uncertainties of the text, the general sense of the

## IO6 PROVERBS

verse is clear : the path of the harlot is unstable and does not lead to life the verse states negatively what v. 5 states positively, that is, she and her associates are doomed to a premature and wretched death.

1. Drop the i pers. suffs. ; see note above. &lt;5 writes b as in 4 -\ \67ois (so j, only sing.), exc. H-P 23, 252, which have (ppovrivei. Jo 1 has doublet, first = (@ Ba? - (with obel.), second = pj(@- 3 2 ~&gt; 2 , the latter being correction after f. Between (@ B and f\$ it is not easy to decide; \$ is perh. favored by the parallelism. 2. To is^S Bi. appends suff. -t, which is proper (as subj.), though not necessary in poetical style. j\$C, taking "2 as subj., render &h by Pass. Impf. and insert 3 before c. |t^ mats; &lt;& evvoia v dyad-^v. In b (gBs\*(vid) & i ff(r)](Ti.s 5 c/j.wv x el ^ MV evr^XXerai &lt;rot=iiii "jS Viet? "11 (Jag.,

adopted by Bi.) ; the other MSS. of &lt;5 &L&lt;r6-r](Tiv . . . fvr^XXofjLai trot = DISK . . . ; on the objection to this reading and that of pj see note above. The passage should perhaps stand as follows (cf. a 11 - 1(i) :

pxr pjni nsra -psirn  
npiVnn nnnN rv-pja mi na&gt;Na ~\h^r\h

Or, the first half only of second line may be inserted, and we shall then have a couplet quaternary-ternary. 3. (and so substantially IL) prefixes /XT; irpoa-exe (pavXy yvvaiKi, n jMN rc xS 3^ pn Sx, against which the objection based on the rhythm seems decisive, though some such connecting phrase (see note on v. 2 above) is necessary. |t| m; ; (& irbpi/w, = nj;, or free rendering of |1|. ty pSn; IL nitidius (= more shilling or sleeker), free trans, of |tj, or perh. from some form of S 1 ?."!. \$? l s e ; 9j ?rp6s Kaipbv apparently (Lag.) for irpb \aiov; 29 inrt p eXaiov; for crdi read rbv (Jag.). Bi. improperly omits njfBP, which is required by the usage of language. The primitive sense of in (for -pn) palate is uncertain, perh. a narrow aperture or passage (Ges. T/ies,, Dillm. Lex. Ling. Aeth., cf. pjn, pj&gt; ) ; the vl). is denom., = in Arab, to rub a child 1 s palate (with chewed dates, etc.) when it is named, probably by way of dedication to the clan-deity (W. R. Smith, Kinship, p. 154), and hence perh. initiate, dedicate, educate ; in Heb. train a child (22 6 ), dedicate a private residence (Dt. 20 5 ) or a temple (i K. 8 f&lt;;5 ) ; cf. note on 22 6 ; the proper name "Jun (if it be Heb.) may, like Arab. Tjn, mean a man of experience or wisdom. Cf. Lane, Lex.; BOB. On @T see Lag., Pink. 4. Instead of |i) as (3) &lt; has than (s = p) ; cf. Heb. 4 V2 . S has p in both clauses, in b only ; there was confusion between 3 and D in the Heb. MSS. (easy in either the old or the square script). At end of n (S rhetorically adds cup^o-eis, and S makes suff. to nnnN plu., referring to its ivords in v. 3 (lil in). 5. On the phrasing text of &lt;@ see notes of Jag., Lag. ; it paraphrases suff. in mS.n, takes Jim 1 \* as Hif., has PN before PUT, and Nif. of -pp, before which it inserts neg.; J53T Gr. 1CD; IL penetrant; S&gt; u pro (= (5); Bi. writes TH i - sing.; there is no reason for changing %], unless, as in 2 1 \*, preps, be inserted before Pis and

V. 6

107

SINK-, though these may stand as objectives without preposition. \_ 6. 11) ;c is unintelligible; the connection requires a neg. (perh. S 2),asall Anc. \ rss. take it. Succeeding interpretations have been various. Talmud, Moed Katon, &lt;j a :

do not ponder the path of life (that is, to discover the precepts, obedience to which is most rewarded by (lod) ; Rashi : Jo not ponder the r.v/r of the life of the woman, for all her paths lead to death; Schullcns (connecting it with 5 ) : (she plunges into Sheol) lest perchance she should pondt r, etc., and possibly repent (a result which she wishes to avoid) ; C. 1!. Mich. : (her ways wander) lest thou ponder, etc.; Ew. al. : lest she ponder ; Xowack, Strack : that she may not enter on ; Kamp. : that she may miss; I)e. (adopting an untenable translation of js) : she is far from entering; Xoyes : she gires no heed to ; Frank, omits the line as incapable of satisfactory translation, but thinks that &5 gives the sense properly. The objections to Js are first its position (not at beginning of clause), and secondly, the identity of content of the two clauses; on the supposed similarity in this last respect of i\*, - ( ""-, cited by Xow.), see note on that verse. 11) mx; \$ N.VN, miswriting of Nrrns (Vogel). \_ %} D S E~; I? freely i-n-fp-^erai (and so 37); 3L ambulant, referring to pedts lv , or to ^rasies v. ; Gr. y?D? sitbrct. 11) maybe retained. 11) VT N 1 ? is omitted by 15i. as marring the parallelism; it is rhythmically and in sense inappropriate. The Yrss. represent 11); (P (foil, by \$11) KO.I OUK fvyvua-Toi (relerring to rpoxtac), = she knows them not ; (T, reproducing 11) exactly (only l&gt;ref. i) N;"^ ,s s i; Schult. hand curat, and st&gt; most later expositors (as RY.) she knon&lt;s (or, observes} it not ; C. 15. Mich.: so that thou k no- vest not (where thou art). Some expression here seems required by the rhythm, and we may doubtfully emend to i;r (4-).

7-14. After this general description of the perils of association with the harlot, the discourse repeats the warning against her (v 7 s ), basing it on the suffering she brings, namely, loss of wealth (v. 1 - 1 "), and closing with a picture of the victim s use less regret (v."-").

7. Xow, therefore &lt; my son, hearken to me,  
And depart not from the words of my mouth.

8. Keep thy path far from her,

(!o not near the door of her house;

9. Lest thou give up thy &lt; wealth to others,  
The (toil of) thy years to &lt; aliens,

1 1. And tin ni &lt;^roan at last,

Whui thy body and llesli are consumed,  
12. And say: "Alas ! I have hated instruction,

And guidance I have despised;

to8 PROVERBS

13. I have not listened to the voice of my teachers,  
Nor hearkened to my instructors;

14. I had wellnigh come to complete grief  
In the congregation and the assembly."

7, 8. Synonymous, ternary. Exhortation : " seeing she is as I have said, avoid her." The Heb. has plu. sons, but the sing, is called for by the rest of the address, and is found in the Grk. and the Latin. The woman (probably married, but whether married or unmarried) has her own house.

9, 10. Synonymous ; v. 9 is ternary-binary ; v. 10 is ternary. More particular statement of the loss she inflicts. Our Heb. text reads :  
9. Lest thou give up thine honor to others and thy years to the cruel [or to a cruel one\, 10. lest strangers be filled with thy strength, and thy labors (>) into an alien s house. The strength of v. 1 " = wealth, as in Job 6" (RV. substance}. In v. 9 (which seems intended to express the same thought as v. 10 ) the parallelism suggests the reading wealth (or perhaps life, as in the Grk.) instead of honor, and the meaning will then be that all the outcome, the earnings, of the man s life pass into the hands of others. If the reading honor be retained, this word must be interpreted similarly, as equivalent to years, that is, the labor of years, wealth, called honor because it gives a man an honorable position among men. The two clauses of v. 9 must be taken as synonymous ; we cannot understand honor as expressing the freshness and grace of youth, and years the dignity of age. The term cruel, if it be the right reading, is parallel and equivalent to others, strangers, aliens, and is to be understood as describing the pitiless character of these persons (creditors, sharpers, the woman and her friends, including, perhaps, the husband) who get possession of the victim s money. It is, however, a surprising term in this connection (the general reference being simply to the fact that the man loses his property), and seems to be scribal error for the word meaning alien (as the Targ. has it). The quatrain appears to give a complete double set of synonyms, four words signifying "wealth," and four signifying " other persons." -- In any case the penalty predicted for the debauchee is loss of worldly wealth, as, on the other hand, riches is the reward of the wise (3 10 8 1S ). The reference (cf.

v.") cannot be to the punishment of death for adulterers ordained in the Israelitish law (K/ i6 4 " Lev. 20 "), since there is here no hint of such a fatal ending or of legal procedure (cf. note on v."), but the intimation is that the punishment, loss of wealth, comes from ordinary social causes. Still less is it meant that the offender may be emasculated and become the slave of the injured husband (Kw.); no such provision exists in the ( )T. law. It is simply that the licentious man, careless and prodigal, is preyed on by others (chiefly the woman and her husband and lovers), and thus sacrifices his years to aliens. This is the sting of his doom, that his toil goes to build up not his own house but another s, and his life thus becomes a failure. The point of view is external there is no reference to corruption of soul ; that is no doubt assumed, but the moralist uses what he thinks the most effective deterrent argument, the social destructiveness of the vice in question.

11-14. The man s lamentation over his broken life. 11. Progressive, binary-ternary. At last (lit. /// thy aftertime or at thy end} =. when the results of thy action show themselves ; the reference may be to the period immediately succeeding the loss of wealth or to the end of life. Body and flesh (= the being, personality) are consumed, worn out, the allusion being not to the physical results of sexual indulgence (the point is not excess, but illegality and immorality), but to the loss of social position and power, in general to the failure of the man s life. The picture is identical in substance with that of v. 1 - 1 ", loss of wealth involving or expressing loss of all that makes life enjoyable. (irk. : and tliou repent at last when tlic flesh of thy body is consumed, a reading which represents slight modifications of our Heb. text : groan, mourn, repent are practically equivalent, groan being the strongest ; the rhetorical repetition body and flesh is more effective than the precisery^ jr/! of body. 12, 13. Synonymous, ternary. Lit. my heart (= myself) has despised (v. L&gt; ; ), and lent (lit. inclined} mine ear to mine instructors (v." ! ). The Heb. prefixes how to the whole quatrain, the sense being : how hare I hated . . . despised . . . how hare I not listened . . . and not inclined . . , an awkward form of expression in English (RV. has an ungrammatical sentence in v. 1 - , and drops the how in v. 1; ). Heb. employs this how as in-

Introduction to laments (2 Sam. i 25 Zeph. 2 ir&gt; Ez. 26 lr Isa. 14\* i 21 Lam. i 1 2 1 Jer. 48 17 ) with the sense how lamentable the case . , here how foolish I was i, a meaning which is expressed by alas ! In stead of the Perf. have hated, etc., we may render by the Pret. I hated, etc. On instruction and guidance see notes on i 2 - 23 . The sage here reaches the gist of his discourse obedience to instruction would have saved the man from this unhappy fate. The teachers are wise men, fathers of families and heads of schools. Here, as elsewhere in the book, it seems to be assumed that more or less organized schemes of moral instruction for young men existed incipient universities such as appear in the second century u.c. 14. Progressive, ternary. Lit.: had wellnigh fallen into all evil. If the evil be moral, the congregation (or, assembly) is the crowd of bad companions who lead the man astray, or the community which witnesses his downfall ; but this interpretation does not agree with the connection he declares (v. 12 - 13 ) not that he came near descending, but that he did descend into the depths of moral evil, and he reflects that he has barely escaped some thing else, namely, crushing suffering. This sense of the term evil occurs in i3 u \jj IO G 2f ; here it appears to mean official punishment. Congregation and assembly (synonymous terms) signify first any mass of persons gathered together, and then particularly a community (sometimes the whole body of Israelites) in organized political or judicial form, here the official gathering of the man s community to take cognizance of offences against law. In the early time every Israelitish community appears to have exercised judicial and executive powers (Dt. if 21 Lev. 24 lfi .) In the Roman times also the Jewish communities all over the empire seem to have had the right of jurisdiction over their members, and this was probably the case in the Grk. period in Palestine and Egypt.\* The adulterer might, perhaps, have been sentenced to death (but see notes on 6 33ff ) ; he sees that he came near losing his life or suffering some other overwhelming punishment ; cf. Ben-Sira 23 21 . It is obvious that the point here is different from that of v. ; - 10 , and that in v/ also the reference is general, not particularly to legal punishment. The stress here laid on the verdict of the community is to be noted.

\* Cf. Schurer, Jewish People, 2, 2, \ 31.

V. 13-14 | | [

7. 21) - - 1 -! &lt;5 if ; read }?, as in v. 1 - "-", and make the vbs. sing.

8. 11) n-^;--;; (5 CITT CU TT}S; !li. unnecessarily nj-; 1 :. 1J&gt; rrc and r % 3 written

liy (in several different forms) phi., by Heb. or (irk. scribal inadvertence. 9. 11) " i"; SC """: (3 i wTyf, which may peril, represent TI taken (like ibr. see Dillm. s note on (ien. 49 , (iciger, L rsci/ri //, p. jKj) as = .?()/// ( Lag.}, but more probably is rendering of --r, which is favored by the parallel r;r. lp ^iW; Oorl pi, which (ir. regards as the Heb. text of 5&gt; (cf. I ink.), and it should probably here be read instead of 11) in. It) -i;x, emend to &gt;; ( ? dreXe-rifj.ocrii (and so \$11); &T here and II 17 J\MDIJ ( I leb. ^r:), regarded by Yog. as scribal error for pxi:rx, by liaumg. for N Irrj (so I7 11 ); the connection favors JT. 10. III) fs (lacking in (5 v III;; ) is omitted by Lag. as bad Heb.. since the force of the part, in v. - may extend through v. 10 ; but such repetition is rhetorically permissible. The Yrss. properly supply a vb. in ; It) is poeti cally concise. \With use of n: as = ivealk cf. similar use of ^ % n. 11. |t| .---;; (5 (followed by \$), not so well, /j.eTa/j.f\7]dr]ffy, p^nj. -11) I~ v ^nN2; t lem., Strom. 122, TTL yrjpus (and so ), regarded by Lag. as the genuine text of (S, err ecxdrajf being revision. The crdp/ces crw/xaris aov of (5 (adopted by ]!:) is rhetorically not so good as 11). Geiger, Urschriftl, p. 418, supposes that the original text had ma instead of n-&r. 12. The diff. bet\ p een 11) rroir and (5 fleyxovs is one of pointing (in 6- :J |i) has plu. and &5 sing.), and there is little choice between them. &5 " - - - \* " Constitt. 9 s Arab, but not Aeth. (Lag.), add dLKaiuv, an addition natural but not found elsewhere. 13. In &N"?I omit \ with . Instead of "-ipa a number of MSS. have s i l i-, which is perh. better. Lag. points out that the reading of (5 15 " - TrcuSeiWros /xe /cat 8iddffKOi&T6s fj.f is the original (Irk. (though not the translation of the original I leb.), and that of (5- ;i " -, conformed to the Heb., a correction. 14. 11) jv:r; (5 Trap 6\iyov; A ws 6\i 70i&; Schol. tv /rJpaxurdTff) ; 1L penc ; S2T ^3 i&; wholly; ( !r. emends to Dst: &/ t s/&isci/. 5C p- % 2 takes &i as plural.

15-20. Exhortation (couched in erotic terms) to avoid har lotry and observe conjugal fidelity. The sacredness and social value of the family are implied. It is assumed that men are mar ried, and the exhortation indicates that conjugal infidelity was a crying evil of the time. The paragraph consists of t\vo parts, the first (v. lv17 ) figurative, the second (v. 1 \*" - ") the literal interpreta tion of the first. The terms cistern, waters, etc., are used figura tively but the allegorical interpretation of the wife, as = wisdom, etc., is excluded by the connection.

15. I Irink water from thine own cistern,  
Running water from thine own well.

16. Should thy springs be scattered abroad?  
Thv streams of water in the streets?

## II 2 PROVERBS

17. Let them be for thyself alone,  
And not for others with thee.

18. Let thy fountain be &lt; thine own, \*

Get thou joy from the wife of thy youth;

19. ¶ Let her breasts intoxicate thee always,  
Be thou ever ravished with her love.

20. Why shouldst thou ¶ J be ravished with a stranger,  
Embrace the bosom of another woman ?

15. Synonymous, binary-ternary. The cistern is a receptacle (often hewn out of the rock, Jer. 2 13 ) into which water falls or flows from without and in which it remains motionless ; in the well (Nu. 21 17 - 18 ) the water rises from beneath and has movement, life (so here running water is not spoken of in connection with the cistern} ; the two terms are rhetorical variations of expression for a supply of drinking-water. The figure appears to be a general one : let thy own wife be thy source of enjoyment, as refreshing as water to a thirsty man. The enjoyment meant is sensual, but there does not seem to be a comparison of the female form to a cistern or well, or a designation of the wife as the source of children (cf. Ex. 2 1 , Koran 2 223 ) ; there is no reference to children in the paragraph. The basis of the figure is given in Isa. 36 16 where drinking from one's (literal) cistern is the symbol of enjoyment of one's home. The general idea of origin is expressed in Isa. 5 1 1 : Abraham is the rock whence was hewn the stone for the building of the nation, Sarah the rock-pit (the same word that is here used for cistern) whence the nation was dug ; in this there seems to be no pictorial allusion to the mother's womb father and mother are spoken of in the same way. In Eccl. 1 2 also cistern stands in a general way for life. A close approach to the wording of our verse is found in Cant. 4 15 , in which the heroine is called a garden-fountain, a well of living water, of streams from Lebanon (and cf. v. 12 ), that is, a source of refreshing and enjoy-

\* Heb. : blessed.

t On the omission of first line of v. 19 see note on this verse below.

J Heb. inserts my son.

In Eccl. 1 2 the emendation cistern (113) or well (iN3), =v&gt;i/e, instead of creator (5012), is not favored by the connection, and is, on rhetorical grounds,



extremely difficult if not impossible; probably ii ub, l2 1B is orthodox scribal insertion.

V. 15-17 j i -^

ment (the similarity of expressions in 1 r. and Cant., here and elsewhere, suggests that one of these books drew from the other). -Grk., by a slight change of text, has drink wafers out of thine own vessels (uyyW), and in NT. (i Th. 4 i 1 ct. 3 7 ) vessel (&lt;rr&lt;o?) = wife ; the latter term represents the body as the locus or instrument of the soul or of service, and often = person, but the (lrk. term here means drinking-vessels. Our Heb. text introduces the wife not as child-bearer, but as source of pleasure. For the general figure cf. US. 26 - 16. Synonymous, ternary-binary. It is a question whether the infidelity here referred to is that of the husband or that of the wife. The connection clearly favors the former interpretation ; the reference in v. r&gt; and in v. l8 -- is obviously to the man, and it is not likely that the discourse would be interrupted by the introduction of a topic which is mentioned nowhere else in the chapter; and \v", further, appears to give the literal meaning of v. l! - ir , as v. l5 gives that of v. M . The sense is : seek not thy pleasure in the streets (from harlots, see 7 -), from all sorts of sources (scattered ah road}. Springs and streams symbolize sources of enjoyment, and particularly such as are commonly outside of one s house-land ; while cistern and well, v. 1 (also sources of enjoyment) are properly attached to the house. The interrogative form (which may be rendered by a negative), though not given in the Heb., is permissible, and is demanded by the connection. The declarative or the jussive form (t/iy s/reatns will !&gt;e [or, let thy streams l&gt;e} spread abroad) , adopted by a number of expositors (from Aquila and Saadia on), is held to mean"thou shall have numerous descendants" (Schult.),or " let thy generative power act freely within the marriage-relation " (De.); but these interpretations are not favored by the context. The terms springs, etc., cannot naturally be taken to mean "generative power" (K\v., De., a/.); the connection shows that they signify "sources of pleasure" (here sensual pleasure). -Those who make the woman the subject interpret : " let not thy wife stray abroad " (as a result of thy infidelity). (lrk. : /,/ not thy waters overflow, etc. (the negative is involved in the interrogative form). Others : "do not squander thy virile strength," which is correct in general sense (see above), but incorrect in form. - 17. Synonymous, ternary, or binary. Repetition of the exhorta-

## 114 PROVERBS

tion of v. 16 , = " let thy pleasures belong to thyself alone (that is, be derived from thine own wife), and not be shared with others (as they must be, if thou consort with harlots)." On the less probable interpretation : " let thy wife be for thee alone, and not for others with thee" (= let not thy wife become a harlot) see note on preceding verse. 18-20. This group repeats and interprets the exhortation of the preceding in literal terms the erotic expressions (cf. Canticles) are partly explained by the fact that women did not in ancient times form part of the audiences addressed by men, or of the public for which books were written.\*

18. Synonymous, ternary. Fountain, parallel to water, springs, rivers of v. 15 1(; , is explained in second cl. as = wife, as source of physical pleasure. The Heb. reads : let thy fountain be blessed. The "fountain" may be regarded as blessed when it is enjoyed in accordance with the laws of God and man, that is, in the marriage-relation, in contrast with the pleasures of illicit love ; as appears from the connection, there is no reference to the blessedness of children born in wedlock the wife is viewed not as child-bearer but as pleasure-giver. The term blessed is, however, not what we should expect ; the section contrasts the wife as one's own with the harlot as stranger, and there is probability in the Grk. reading let thy fountain be thine own or for thcc alone (which represents a slight modification of our Heb. text) (cf. v. 17 ). The fountain of Lev. 12 7 20 1S refers to the blood of child birth and menses and has nothing to do with our passage. The joy of second cl., as appears from the following context, is sensual. Among ancient peoples marriage was considered a duty, and early marriage appears to have been the general custom ; such a custom is assumed in the expression wife of thy youth, and the writer probably had in mind its value as a guard against debauchery. It has been suggested f that the astonishing vitality of the Jews is due in part to their maintenance of early marriage (a custom which they have always kept up except when, as now to some extent, they have fallen into the habits of other peoples).

19. Synonymous, ternary (the first line of the Heb. being omitted) .

\* Cf. the Idyls of Theoc., Bion, Moschus.

f For ex., by Leroy-Beaulieu, *Israel c/ies les nations*, Ch. VII.

## V. 17-20 | i 5

Expansion of second line of v. 15. As first line of v. 17 the Heb. has: *Lovely hind*, charming wild goat an expression which, if it be retained, must be regarded as a parenthetical exclamation, whether it be attached to this verse or to the preceding; but it interrupts the discourse and destroys the distichal form, and is doubtless the insertion of a scribe, a gloss on wife. Uckell, inserting one word, writes the verse as a quatrain: *Lovely hind, charming wild goat, Let her breasts intoxicate thee, Let her always make thee* (*Be ever ravished with her love*); but the inserted word is doubtful and improbable. The hind is some variety of deer (*1215*), probably red or fallow. The wild goat (*1 Sam. 26 Job 39 104 15*), an inhabitant of the rocks, is gray in color, and of great agility and grace; it is said to be still found at Kngedi, where David's men may have hunted it; the renderings *roe* (RV.) and *gazelle* (Strack, Kamph., al.) are hardly allowable.\* This is the only place in OT. where a woman is compared to an animal as type of beauty (*Cant. 4* - "are not properly exceptions), though such comparisons for men are not rare. A change in the vowels of the Heb. gives in first line *love* instead of *breasts*, but the latter reading is favored by the *bosom* of v. 17. The Targum interprets the wife as = the law: *wisdom learn thou always, and to love of it ever strenuously apply thyself*. 2Q. Synonymous, ternary. This verse is naturally taken in connection with the preceding exhortation. The question is asked: *why seek another woman?* the answer expected is: *there is no reason for so doing, seeing thy wife is sufficient; the appeal is based on the foregoing section.* If the verse be connected with what follows, it should be rendered: *wilt thou be ravished with her (or, fascinated by her), etc.?*, that is, *seeing thou wilt certainly be punished for such conduct* (v. 18, but see note on that verse below). The address *my son* in the Heb. is rhythmically hard, is not found in the LXX., and is better omitted. With this section cf. *1S. 9* - . The sage of Prov. combating a particular vice, here treats the wife not as intellectual companion of the husband or as mother of the family, but as satisfaction of bodily desire he sets lawful over against unlawful passion; but, of course, it is not thence to be inferred that the

## ti6 PROVERBS

teachers of the time did not take the higher view of the marriage-relation; cf. *31 (W1, BS. 26 1 - 3 13 - 14 3 6 2; X2S)*.

21-23. General concluding- reflection, similar to what is found at the end of chs. i. 2. 3, without special bearing on the body of the chapter, perhaps the addition of the final editor.

21. For the ways of a man arc before the eyes of Yahweh,

And he weighs all his paths.

2.2. His iniquities shall catch him [],\*

And in the net of his sins he shall be taken.

23. He shall die for lack of instruction,

And &lt; perish &gt; f through the greatness of his folly.

21. Synonymous, ternary. The universal supervision of God is cited as a general reason for carefulness in conduct ; the principle applies to all men, not especially to adulterers. In second cl. the parallelism favors the rendering weighs God has his eye on, estimates and judges human actions (Grk. observes, Targ., Syr., all his ways are uncovered before him}. We may also translate makes plane (see note on 4-), understanding this expression to mean arranges, makes possible, that is, God so ordains life that the bad man may run his course and meet his punishment, man is free (De., Now., Str.) ; but here, as in i 31 - 32 , it seems to be the judgment of God rather than the freedom of man that the writer has in view. The way in which the divine government shows itself is explained in the following verses. Such must be the course of thought if the present text be correct. But the connection between v. 21 and the following verses is not clear. V.- 1 regards all men, good and bad, v. 2 -- K regard bad men only. The insertion of the words the wicked, in v. 22 , appears to show that the reference in the /// ;/ was thought to need explanation ; and it is natural to suppose that, when the verse was written, the reference was clear, that is, that the antecedent of ///;/ had been expressed. The same thing is true of the his in first line of v. 22 --it has now no expressed antecedent. It follows either that v.- 1 originally referred to the wicked (a supposition with which the general verb weigh does not agree), or that some passage (perhaps a couplet)

\* Heb. inserts the wicked. t Heb. : go astray.

V. 21-23 | I?

referring to the "wicked" has fallen out, or that v.- is the inser

tion of an editor. The last construction would still require a modification of v.-- (see note on this verse below). 22. Synonymous, binary-ternary (in the emended form of the couplet). In first cl. the Heb. has shall catch him, the wicked, in which both objects cannot be original, and it is more probable that the explicit term the wicked is an old scribal explanation (found in Targ., Syr., Lat., but not in (irk.). The rendering (obtained by changing the text) his own iniquities shall catch the wicked is possible but syntactically hard. Possibly we should read : the wicked shall be caught in his iniquities, or, less probably (with (irk.) : iniquities shall catch a man. The figure is that of an animal caught in a net, the man is caught in his own wrongdoings (the plu. sins is given in most of the Anc. Vrss.). This is the dispensation of God, and it is implied that it is also the natural course of things. Net is literally strings or threads. 23. Synonymous, ternary. The thought is that of r" 1 "-" 1 sin is the result of lack of instruction, of the guidance of divine wisdom as given particularly in the teaching of the sages; see the preceding sections frissim. Further, death is the outcome of sin, see r" 1 -, etc. The parallelism, with comparison also of such couplets as r"-, seems to require the sense perish in second cl. (so one reading of the (irk.). The Heb. has go astray, an expression so weak alongside of the die of first cl. that those who retain it have to interpret it as = stagger or fall into the grave or into litter ruin (Xoyes, Reuss, De., a!), a sense which the Heb. verb nowhere else has, or wander from the path of life (Wild.), for which pregnant sense there is no authority. V. 21 " 2 ", as regards the idea, constitute a separate paragraph, which, however, does not give the expected quatrain-form : some critics, therefore, attach v.- 1 to v.-" (with which it is not logically connected). The chapter, as it stands, has an uneven number of couplets, and, consequently, at least one defective quatrain. This defect may be removed by changes of text, as by the omission of a couplet (e.g. v. L&gt; or v." or v. jl ), or by the expansion of one couplet into two (see note on v. 1; ). Failing a satisfactory emendation of this sort, we have to accept a formal irregularity in this chapter, with the possibility that the writer allowed himself a certain license in the construction of quatrains and paragraphs.

## 1 1 8 PROVERBS

15. #2E as \$J, and so 1L in fl ; in &lt;S, followed by 1L, substantially = \$?. \$? to; &lt; a77t wv, which may be free rendering of ||J, giving the sense drink from thy drinking-vcssel, or may represent DT, hardly = ^3 (Heid.), which would be graphically hard ; Lag. refers &lt;S to Syr. iir, graphically easy,

and in Geopon. 2\$ u al. = ayye iov (and cf. Payne-Smith, Thes., Syr.); the usual sense of the Aram. word is hive (of bees), but Jewish Aram. mu occurs with the more general meaning box, pot (see the references in Buxt., Levy, Jastrow). 16. Of &S MSS. B alone inserts w before the vb. in a ; the sense thus obtained is correct, but the insertion of the neg. in f^ is unnecessary (see note on v. 16 above). Whether JJ.T) belongs to the Grk. original is doubtful; Lag. thinks that /ur/ virepeKx^du represents a single Heb. word (a view not supported by the OVK tpeiSeTai of v. 5 ). The insertion of vdara in a was made necessary by the reading of 2 in -ppjvn as prep. ; in b ^jSo was understood as vb. 18. \$2 l-na; (5 ldia (whence Chrys. v. 98 al. nbvy), probably = TO 1 ? (Vog.), as in v. 17 , after which fl| should probably be emended; Heid. improbably "p 2, out of -pi3; Bi. emends \$? to Tpb, after v. 15 ; Oort thinks it probable that the Grk. transl. read rpb (let thy fountain be thy cistern) and gave a free rendering; Oort's own reading TO beneficent hardly suits the idea of the paragraph, in which the soleness of the wife is the theme. \$fy nc sr, for which 12 Heb. codd. and one cod. of { (De Rossi) have "JO, &@ /JXTO. and so J51L Arab., the commoner construction, and possibly the right reading here and elsewhere (Eccl. 2 W 2 C. 20 27 ) ; Midr. Mishle has c, Shohar Tab 3. 19. p" 1 1 i s the reading of the Occident, recension, and the Q of the Orient., which as K. has T 1 " 1 1 (Ginsb.). For njtt n 3 codd. of De Rossi have n.iirn increase, prob. scribal error. The Vrss. find difficulty in construction and sense. (5 fills out a with 6/uXet rw trot, in b has l8ta (-poS?) for rvn, and Tiyei-v6u (11 "? ) and crvvtto-Tw (i&gt; ii?) for in (Lag.) (but these terms may be merely allegorizing paraphrases), in c renders "Pon by TroXXoffris effrj. writes nmniN in b , either allegorizing or reading m:m for mi. 3T allegorizes throughout; only AS (and doubtless 6) 1L Arab, follow ^ literally. Bi., taking ffvvtffru aoi as = iS yir, inserts ^Vpn before ny Sa2, thus gaining an additional line, parallel to the c of \$%, an attractive emendation if the sense required (intoxicate ) could be shown to belong to Hif. of S&gt;n; see note on this verse above. The text of lj is to be retained in bc , but it is doubtful whether a formed part of the original Heb.; see n. on this v. above. The emendation nm for rn-n (Ilitz., /. ) is not necessary; cf. Geiger, Urschrift, 397 ff. 20. \$| n.iu ; r, in 3 codd. ^P; wo\vs, = Aram. DJ-JT; cf. BS. 9\*. 2T J.nrn lead astray, S N;"JP ^w astray. pn is omitted in B-D by typographical error. 21. Nin should be inserted before D^SE. 22. Omit ns yinn as scribal explicitum, with ; the termination of the vb. ^ is j\_, not u\_. (S &v5pa, whence Bi. u ; xn, which is not probable; Avdpa seems to be merely explicit expression of the Heb. suffix. Possibly we should read : jn 3 ysnn loS 11 (cf. 6 2 li Eccl. 7 20 ). 23. Nin, supported by the Vrss., gives unnecessary emphasis, and has perh. got into this place by scribal transposition from v. 21 , - (5 /xerd aTroisevrvw, perh. error for SLO, ^.wai^fvaLav, as 2 has it, -

ID .1.1U-, weak and inappropriate, perh. scribal repetition from v.- 1 we expect a vb. like rn^ or iax or better yr, which occurs along with TIT in Job j 11 4 1 ; the change of pr into n.r;" is graphically not very difficult. & e^fpi&lt;prj perh. = -| s w" or U "ir. I or its /iiorTjros (which stands in the place of Ti"^x) Scilil. su rr esls Tj\ith6T TJTOS. (5 adds the line KCU diru\TO 81 d&lt;f&gt;po(?vvr)i&gt;, which lager, railing., take as rendering of ", Scilil., Lag., more probably as rend, of 1 (Scilil. writes Oia 7ro\r?r avrov d&lt;/&gt;:..), and the vb. drr. sustains the change of text above proposed.

VI. The second half of the chapter (v.-"" ; ) is a discourse against adultery, similar to that of ch. 5. The first half consists of four short sections wholly different in style from the rest of this Division (chs. 1-9) ; while the other discourses are general praises of wisdom, or warnings against robbery and debauchery, conceived in a broad and solemn way, these are homely warnings against petty vices, with one arithmetical enumeration of sins. V. 1 " 1 : against going security for others ; v. 1 "" : against sloth ; v. 1 -- 15 : against mischief-making ; V. I|M;l : against seven sins. In tone these closely resemble 22 17 -24 ;i and 30 ll - ;il , with which they obviously belong. Since they interrupt the course of thought in chs. 1-9, it is not likely that they were here inserted by the author of this Division ; they were probably misplaced by an editor or scribe, anil at an early period, since they occur here in all the Ancient Versions. The metrical unit is the couplet, most of the lines being ternary ; a division into quatrains is not always recognizable.

1-5. In eager, semi-humorous fashion men are cautioned against pledging themselves pecuniarily for others a thrifty, self-regarding, prudent injunction, sound from the point of view of social-economic justice and kindness, though the author would probably not deny that there are times when such prudential maxims must be thrown to the winds. Cf. ii 1 " 17" 20" 22 -" 27 , 1!S. 29 18 19 ; in favor of suretyship is US. 29 14 17 . Commercial lending is to be distinguished from lending to the poor and unfortunate (Kx. 22 - r (L n i/&gt; 37-"), though borrowing is regarded in 22 as a misfortune.

1. If, my son, thou hast become surety for thy fellow.  
Hast pledged thyself for another,

2. Hast snared thyself by thine &lt;&gt;\n . lips,- \*  
Trapped thyself by the words of thy mouth.

## 120 PROVERBS

### 3. Then do this, my son [] \*

For thou art come into thy fellow's power  
Go in hot haste,  
And beset thy fellow,

### 4. Give not sleep to thine eyes Nor slumber to thine eyelids,

### 5. Free thyself as a gazelle from the &lt; snare, t And as a bird from the hand of the fowler.

1, 2. Synonymous, v. 1 ternary, v. 2 (as emended) binary. The earnest, eager tone suggests that the writer has experienced or observed the predicament which he describes it is a business man advising his friend. The address my son, with which the Heb. begins, here not inappropriate, is by some critics omitted on rhythmical grounds. Pledged thyself, lit. struck thy hand, reference to a legal procedure for concluding a bargain (cf. 2 K. 10 &lt; ); ). In v. 2a lips (instead of the words of thy mouth of the Heb.) is taken from the Grk., and is in accordance with the usage of the context, in which synonyms and not repetitions are employed. Fellow and another (RV. stranger) here mean any person with whom one has dealings the terms are not contrasted, but synonymous ; for the first see Gen. 11:3 Ex. 21:20 Pr. 6, etc., for the second 1 K. 3:1 Job 15 Pr. 5:1(), etc. The figure of the couplet is taken from hunting the unwary surety is an animal caught in a trap. 3-5. The rest of the section urges the surety to get out of his difficulty as quickly as possible. 3. Probably a quatrain (as in the Grk.), though the text is not quite certain ; the first couplet may be taken as ternary, the second couplet as binary. This refers to what follows. The expression and free thyself, added in the Heb. at the end of the first line, is anticipatory, unnecessary, and interruptive ; it was probably inserted by a scribe from v/. The second line is parenthetical, and states the reason for prompt action ; power is lit. hand ; the commoner expression is to fall into one's hand (2 S. 24 Lam. 1:7, cf. Nah. 3:12). The verb in third line is doubtful in form and signification. It is taken by some to mean tread, stamp, crush thyself down, demean, humble thyself (RN.) ; by others, as denominative from a word meaning mire, in the equivalent sense &lt;?/ down into the mire (see Ez. 34\*, and cf. Pr. 25 ai).



Heb. adds (probably from v. 5) : and free thyself. f Heb. : hand.

VI. 1-5 121

The connection favors the meaning violently bestir thyself (RY. marg. bestir thyself}, act impetuously or more &lt;jiiick!\ (so the Vulg.). (irk. : Ho, my son, what I bid thee, and save thyself ~ for thyself do not come into the hands of bad men on thy friend's account be not slack, but sharply assail thy friend also for whom thou hast pledged thyself the same general meaning as that of the Heb. : no time is to be lost and no soft words to be used go and insist on being released from your pledge. Importune (RY.) is hardly strong enough; beset, besiege, or assail better express the impetuosity involved in the Heb. term. Tlien (RY.

now } is illative, not temporal; so in Ex. 33 Job 9 -" i/ 1 ^/.

4, 5. Synonymous, v. 4 ternary-binary, v/ ternary. Continuation of exhortation. In v/ - 1 the Heb. has simply from the hand (so Vulg.), and RV. (as AY.) supplies, by conjecture, of the hunter; this is a natural construction, and it is possible that the defining word may have fallen out of the Heb. ; but it is simpler to read snare or trap, with Grk., Targ., Syr.; see this expression in I&gt;S. 27-". The animal named in v/ a is a deer (I)t. 12 " ), swift, an inhabitant of the plain (2 S. 2 1S ) and of the mountain (i C. 12", perh. 2 S. i 1:i ), a symbol of masculine beauty (Cant. 2 ! 8"), and so is generally understood to be the gazelle {Tabitlia, Acts ( ) , is the fern, form of the equivalent Aramaic word).\*

Of the details of the old Heb. law of suretyship or endorsement we have no information. Besides the procedure of Judah in pledging himself for Benjamin (Gen. 43 ), and a couple of allusions to the practice (Job 17" ^ 119 --), we find in OT., outside of 1 r., only one description of a business-transaction involving personal security (Xeh. 5 M1 ), and this is rather of the nature of a mortgage given by a man on his children regarded as his property. The allusions to personal endorsement all occur in postexilic writings ; it is probable that the custom (for which there was no ground in the commercially simple preexilic life) sprang up when the Jews were scattered through the Persian and Greek empires and entered on their real commercial career. On the law of pledges of things see Kx. 22"" " Dt. 24" M;1 . The surety was sometimes financially ruined by having to meet the obligations of

Sec Tristram, \Vootl, \o\vack.

## T 22 PROVERBS

the debtor (BS. 29 18 - 19 ), and was thus at the mercy of the latter, who might throw him into the hands of the creditor ; the bad men of the Grk. in v. 3 appear to be creditors. Probably all of a man s property might be pledged for debt ; whether there was a homestead-exemption law is uncertain, nor does it appear whether the debtor could be sold as a slave.

6-11. Against sloth. The example of the ant is adduced, and the sluggard warned that poverty will overtake him. The tone is perhaps satirical ; the passage is a specimen of the popular teaching of the sages. The parallel passage, 24 3(K!4 , does not adduce the ant, but describes the neglected condition of the sluggard s field, and has the same conclusion as our section : 24 :a34 = lit. 6 ia u . The two paragraphs are variations on the same theme ; both have taken the ending from the same source (some familiar expression, or some earlier collection of aphorisms, now lost), or one has borrowed from the other. In either case our passage has a clearer unity than that of ch. 24, in which our v. 9 must be introduced before v. 33 in order to connect the conclusion with what precedes. Bickell so transfers v. 9 , and omits v. 10 - 11 as identical with 24 s3 - 34 ; but both sections must be retained entire as parallel passages, with the possibility that one has borrowed from the other. Obviously our section does not belong in its present place, though when and how it was misplaced we cannot say ; the change was made early, since the Versions here accord with the Hebrew. Cf. BS. 22 1 - 2 .

6. Go to the ant, thou sluggard,  
Consider her ways and be wise.

7. She, having no chief,  
Overseer, or ruler,

8. Provides her food in summer,  
Gathers her provision in harvest-time.

9. How long wilt thou sleep, O sluggard?  
When wilt thou rise from thy slumber?

10. A little sleep, a little slumber,

A little folding of the hands to rest

11. So shall thy poverty come as a highwayman,  
And thy want as an armed man-

6. Progressive, ternary. (Y. 30- . On the ant in proverbial literature see Malan on this verse.\* On the habits of the animal see I .nivl. Brit., Danvin in Jonrn. of Linnaean Soc. VI. 21, I.ub-bock, Ants, /ices, an,/ 1 1 isfs. \Whut particular specie.-, is here meant is uncertain; cf. Tristram, .Yd/. Hist, of the /&gt; / /&gt;/&lt;- . Tin-term s/ii^u-,/ appears to belong to the parenetic vocabulary of OT. ; it occurs only in 1 roverbs. But the observation of the habits of the ant and its use as an example of industry may be old; cf. i K. 4 : " (5 1;! ). 7. Synonymous, ternary-binary. The three terms employed are here used as synonymous, though they have their different shades of meaning. The first is employed in OT. of both civil and military leaders (Ju. 1 1" Isa. f) the second denotes a sort of roll-officer, who keeps a list of names and super intends the men at their work, in peace or in war (Kx. 5 l)t. 20" 2 Chr. 19") ; the third is a general term for ruler, royal or other (i K. 4- [ 5 J Isa. 16 Jer. 5 1 4 "). Ants are said by recent writers to have an elaborate social organization, sometimes with king and queen, sometimes with a slave-class acquired (as by the termites or white ants) by capture and forced to do the work of the community. This organization seems to have been unknown to the ancients (Aristotle, De Anim., l. i. n, calls them anarchal, without government), though Aelian (in his History of Animals, third cent, of our era) speaks of their leaders and nobles. This verse is omitted by Bickell as a prosaic gloss, which weakens the comparison and introduces the irrelevant consideration of governmental direction irrelevant because men are industrious not by pressure of rulers, but from regard to their private interests. The second and third points are not well taken : social organization certainly helps human industry, and our writer says that ants, without this advantage, set men a good example. The argument from lack of poetic form has more weight, the verse is not a complete couplet, but we can hardly throw it out on that account. (Irk. makes it a triplet, and possibly some word or phrase has fallen out of the Heb. text. 8. Synonymous, ternary. The vbs. prouide (lit. establish, prepare) and ga flier here amount to the same thing, and the nouns food and provision are synonyms. The word ren-

## PROVERBS

dered summer \ \$ sometimes used for the warm season in general, as opposed to winter (Gen. 8" ^ 74 17 )&gt; extending apparently through harvest-time (Jer. 8 L&gt; ; "), sometimes for the latter part of the fruit-season (Isa. 28 4 Jer. 40 W ). Hat-vest also is temporally indefinite, varying with the crop, from March (barley, 2 S. 21 - ) to September (grapes, Isa. i8 s ). The two clauses are identical in meaning; the sense is not that the ant does one thing in summer and another in harvest-time. Nor is it intended to express progress in the action (by the different Heb. verb-forms) : begins to provide in summer, completes the gathering in autumn. The structure of the other verses of the section points to an identical parallelism here. As to the industrial habit spoken of in the verse, the latest authorities hold that some species of ant are graminivorous and store up food ; for the modern opinion see the works cited above, and for ancient statements see Malan. Grk. adds : Or, go to the bee and learn how diligent she is and how seriously she docs her W ork her products kings and private persons use for health she is desired and respected by all though feeble in body, by honoring wisdom she obtains distinction. The addition comes from a Grk. scribe (it is probably a gloss which has got into the text) who thought that the other industrious insect ought not to go unmentioned. Elsewhere in OT. (Isa. y 18 Dt. i 44 \$ nS 12 ) the bee is introduced as hostile to man ; the word does not occur in the Heb. text of Proverbs. 9. Synonymous, ternary. It is agricultural life that the description is dealing with (cf. 24"), in which early rising is a necessity.\* Cf. the Eng. early to bed and early to rise, etc., and many such popular sayings; Persius v. 132-134 resembles our passage in form. 10. Synonymous (or, continuous), binary (or, binary-ternary). The sluggard s reply, or continuation of the remonstrance of the sage. The repetition of a little is perh. intended to give a humorous coloring, but may be meant simply as a serious description. Cf. the babbling words put into the drunkards mouths in Isa. 28 10 . The second clause is lit. a little folding of the hands to lie, that is, to lie comfortably, to compose one s self to sleep. The same phrase in Eccl. 4 signi-

\* Early rising was, however, the general rule in ancient life; see Plato, Laws, vii. pp. 807, 808; Arist., Econ. i. 6; Juv., vii. 222 ff.

VI. S-I2

125

fies stupid inactivity. 11. Synonymous, ternary. HighwayM !;; is roadster, wayfarer, the implication being that his purpose is bail ; the term, like Kng. highway/nan, belongs to a time when travelling was not safe, when men who frequented the public roads were likely to be robbers (cf. RV.). Armed man, lit. man until a shield, perhaps a wandering soldier out of service (Oort), more probably simply a dangerous assailant. Poverty, properly (as result of sloth) a negative thing, lack of goods, is personified as a powerful and ruthless enemy who destroys or carries off one's substance. Instead of shieldman Grk. has swift runner (apparently representing a different Heb. text from ours), which offers a formal but not a real parallel to the wayfarer of first clause. Grk. (followed by Vulg.) further adds : but if thou be diligent, th\ harvest will conic as a fountain, and want will depart as a bad runner the contrast to the preceding statement, and probably from a Grk. hand.

12-15. The mischief maker rebuke of mischievous talk and hints. The tone is curt and sharp, the rhythm irregular; the vocabulary perhaps points to a late period.

12. A wicked man, a bad man

Deals in false speech,

15. Winks with his eyes, scrapes with his feet,

Signs with his fingers,

14. Devises mischief in his mind,

Is always sowing discord.

15. Therefore of a sudden shall calamity strike him,

Suddenly shall he be crushed, and that without remedy.

In this translation the second line of v. u appears as merely one item in the indictment, but the paragraph may also be translated : a wicked man . . . dealing with . . . winking . . . scraping signing . . . devising . . . is always soiling discord, the last expression giving the result of the preceding acts ; this construction does not modify the general sense.

12. Parallels, ternary. The two adjectives are synonymous, expressing general depravity; the first (Heb. man of i Hal} occurs in J6 jr 19-", the second (Heb. man of badness or iniquity} in 6 18 io -" J 17 , etc. The term belial usually means deep depravity

## 1 26 PROVERBS

(not merely worthlessness) ; in two passages, t// i8 4(5) 4i 8(9) , apparently utter ruin (cf. Cheyne, Psalms}. Instead of son of Belial (Ju. 19-, etc.) the rendering should be wicked man. Speech is lit. mouth the fault denounced is evil talk. Grk. and Syr., however, omitting mouth have walks in ways that are not good, and this may be the right reading ; the false of the Heb. would then be dened in v. 13 - 14 ; cf. 4\*\*. Mouth may be understood as expressing the man s whole thought. The first line is by some expositors (Saadia, Zock., a!) taken as a separate sentence : a worthless [properly wicked] man is the deceiver, which is possible, but does not agree so well with the structure of the paragraph.

13. Three binary clauses. Gestures indicating the spirit of malice and mischief. Movement of the eyes occurs in io 10 BS. 27- as sign of mischief, in v/ &gt; yj\* as sign of exultation ; cf. the Arab, saying (attributed to Ali) O God, pardon us the culpable winking of the eye (De.), and see other parallels in Malan. The second verb is rendered in the Grk. by gives signs, in Targ. and Syr. by stamps, in Aq., Sym., Vulg. (in accordance with a Talmudic use of the word) by rubs (scrapes, shuffles) : in any case the movement is a mark of enmity, perhaps a sign to a confederate ; the rendering speaks (RV.) is here inappropriate, though the verb elsewhere has that meaning. Signing (lit. teaching) with the fingers is a universal gesture, of various import, here mischievous, contemptuous, etc. ; for the sense show see Gen. 46 - 8 Ex. 15" . For other inimical movements of the body see Job i6 iu ". The verse is a lively description of the silent, underhand procedures of mischief-makers, the hints, suggestions, provocations, and signals that are effective in hatching quarrels or giving insults. 14. Synonymous, ternary. A direct statement of what is implied in the preceding verses. The man occupies himself with devising mischievous

schemes, in private and public relations ; in second cl. Grk. has makes disturbances in the city, a fuller statement of what the Heb. suggests. In the Heb. text the verse reads : Evil is in his mind [lit. heart}, he devises mischief continually, he spreads strifes, a triplet which may be reduced to a couplet by the omission of one word (mischief) ; the change does not affect the sense. Evil, = mischief, is in the most general sense departure from good ; see note on 2 12 , evil and wrong. 15. Synonymous, quaternary. The

## VI. 12-10

127

penalty. The writer's sense of the seriousness of the vice described is indicated by the abrupt, vehement, almost fierce, declaration of punishment. On calamity, see note on i ljl! . The two Heb. terms for sudden are synonyms; the first occurs in 24-- (it is better omitted in 3-"), the second in 29 (the second cl. of which is identical with second cl. of our verse note the difference between the offences in the two verses). Crushed is lit. broken, = destroyed ; see Jer. i; 1 \* Kz. 32 -\* Lam. i 1 Dan. S - \ The blow is irremediable, that is, it is death. The agency of destruction is not stated ; the writer's view doubtless was that it might come from (iod directly, by sickness, etc., or indirectly, through the enemies, private and public, that a mischief-maker naturally raises up against himself. Sudden death was regarded as a great misfortune, and as a sign of divine anger, since it sent the man irretrievably to Sheol (see 2 1!) ), where he could never gain a position of favor with God.

16-19. A list of seven things hateful to God. The section is similar to those in 3o"" ;1 in its arithmetical enumeration, and to 6 1 - - 15 in its subject-matter and rhetorical form (absence of comparisons) ; by the nature of its contents it appropriately follows v. 1 -- ". The things enumerated belong all together ; they portray the character of the man who schemes to despoil and ruin his fellows.

1 6. There are six things that Yaluveh hates,  
\ ea, seven are an abomination to him:

17. FlauLjhty eyes, a lyinj tongue,

And hands that shed innocent blood,

18. A mind that devises wicked schemes,

I eet that make haste to do harm,\*

19. A false witness who utters lies,

And he who sows discord ainoni; brethren.

16. Progressive (substantially synonymous), ternary. The sequence six, seven does not imply that the seventh thing is an after thought, or inferior in importance to the others ; it is a rhetorical form, equivalent to our six or seven, arithmetically indefinite, implying that the enumeration does not exhaust the list of things

## 128 PROVERBS

coming under a particular category ; cf. notes on 30" 1S . Between the expressions Yahweh hates and abomination to him there is no difference of meaning; on abomination see note on f 1 . The sense of the verse is : God hates and abominates a number of things, namely. 17. Parallels, ternary. Haughty eyes; so 30". Haughtiness is naturally expressed by the eyes (cf. Lat. supercilium); see ^ 131. In ^ 1S - 17 28 the expression characterizes Israel s proud and oppressive enemies, whom Yahweh will bring down. More generally in Isa. 2 1M; io 33 Job 21- 38 15 all lofty things are conceived of as standing in antagonism to God and therefore destined to be overthrown (cf. the Greek representation of the deity as jealous of powerful men, Prometheus and Poly-crates of Samos, and the Hindu stories of Indra s fear of certain Munis) . This national point of view remains to the end of OT. (Daniel), in Apocryphal books (Ben-Sira, Mace., etc.), and in the Talmud, but does not appear in Pr. ; in our verse it is individual moral feeling that is spoken of haughtiness, put alongside of falsehood and murder, is to be understood as implying disregard of human rights and divine laws it is excessive conceit of and regard for one s own person. Instead of innocent blood we might render by the blood of the innocent (or, righteous] as in Dt. i9 10 J er - X 9 4 ; the meaning is the same. 18. Parallels, ternary. The expression wicked schemes might be understood in a wide sense as including all plans and plots that are opposed to the right, but here refers particularly to harmful plots. The Heb., in second line, reads : make haste to run, which means not swiftness



in running (RV. after the Vulg.) but haste in beginning to run, eagerness to seize on every opportunity to engage in wickedness ; the picture of eagerness contained in the word haste is heightened by the term run (instead of walk) ; cf. <sup>147</sup> 1G . The Grk. omits ;-/;/, reading/\*/ hastening to do ill; cf. i" 1 , where only one verb is employed in each clause ; as the run is unnecessary, the Grk. text is probably to be preferred. 19. Parallels, ternary. The second cl. is identical in meaning with v. 141) , brethren being taken as = friends or associates, members of the same circle the suggestion is that there is no occasion or temptation to sow dissensions except among persons whose mutual relations are amicable. The mean- in" of first cl. is plain, but its form is doubtful. In 14" , where the

o \*

## VI. 1 6-19 I2Q

Heb. text recurs, it is properly rendered a false witness utters lies (and so the Grk. here), but this is out of keeping with the syntactical form in the other verses we expect a subject defined by following words. Similar objections hold to other translations of our Heb. text : he who utters lies is a false witness (cf. for the construction Keel. i ls , but here the resulting identical proposition is out of the question, and the declarative sentence is out of keeping with the context) ; he who utters lies as a false witness\* is hard and improbable, and so the appositional rendering he who utters lies, a false witness, and he who utters lies, false testimony. The cl. is not in proper shape, and it seems better, with Syr. and Targ., to invert the Heb. order and translate by a false witness who utters lies, | which accords in form with the rest of the section. For the thought cf. i2 17 14 " -" and 19 ;| 25 ls ; for laws against false testifying see Kx. 20" (= Dt. 5-" ) Dt. 19 " Lev. 6 :! (5 -"- ). The expression witness of falsity (as the Heb. reads) is parallel to tongue of falsity in v. 1 .

1. 1i) "-, attested by all Vrss., omitted by F&gt;i., as marring the rhythm; without it we have only two ictus in the line. The force of the CX, which extends to end of \-., is confined by (5 to v. la . li) plu. sr; read sing., with (SSiTIL, as the sense requires. 2. Taken by 6 as ground (yap) for the statement of v. 11 (7rapa5w&lt;ms), and written in 3 pers. a divergent text which does not agree with the context so well as li). The repetition of i-x in 11) is strange, and so also the similar repetition, xa X?/, xet\&lt;7ii , in (3; as the x^ 7 ? pro!), had a Heb. basis, it is better to write TD- in second line of li); p^/xactr inst. of x e ^-. s given in 11-I 147 (161 suprascript.), 252, 297, and C ompl.

(and \6y&f&gt; in Arm.), which may be a correction after li), or a rhetorical variation. &lt; )n iSiov = eai ToO see Deissmann, BibelstuJ., pp. 12off. 3. ||l S &gt; T "\ see note on v 1 . In :l (3 a tyu crot fVT^\ofj.ai seems to be free rendering of |i) X12X rx-, hardly = TSX; s X f ^P as KO-KUV in , = 3"" 1 H--. &gt; s prob. doublet (possibly the orig. (Irk. reading), the lt) text being represented by 5ia aov (pi\oi&gt;; iffOi (in ) is peril, scribal error for it)i, which reading is found in codd. B :&gt;1 A (see Lag. s n.). li) D3-i-n; (J5 ^ tK\v6/j.evos, 11 fcftiua ; S2T render the two vbs. of li) freely by s&lt; :t J-&gt;.) arouse therefore, apparently giving no separate word for |i) Tl; and in a xiex is not rendered at all. i;-i and V^, difference of orthography. To make the reference in yyi clear (? adds o tveyvr]&lt;ju. 4. (ir. suggests 3 pers., instead of 2 pers., for the suffix.- 5. li) T-, here impossible (used in rabbin. Heb. as = offhand, inline Jiately~] ; the expression occurs isolated elsewhere only I K. 2O 4 - where it is error for

\* Ew., De., Now., Zdck., Sir., Kampli. t KV. Xoyes, Reuss.

K

## 1 30 PROVERBS

TV12 (see (5); here we must either supply a word, as -vs (RV., Bott.) or no (Gr., Str.), or better, with @C, Oort, Bi., write ns for -p; Kamp. transfers the i of -vasal to T, . . . as a gazelle from his hand, as a bird, etc., which is simple, but does not account for &lt;5 Ppbxwv or secure parallelism with C -v; this last is omitted in &lt;, but is favored by the rhythm. For the second -v several Heb. codd. have ne. 6-11. The style of &lt;5 in this section is freer than in most other passages; the text is often rather a paraphrase than a translation a result perh. of the secular and homely nature of the subject-matter. 6. 1\$ nScj, (5 ntpwt, & ?n ; !=ViT or jcr-iu , S pu ii: (Arab. CDS); the origin of the Heb. word is unknown. The tfXuarov and t/&lt;eivov ffoptwrc- pos of are rhetorical expansion. ^ ; S paraphrase by NSinn imitate. S&gt; omits |E? Ss&gt;, and transfers Dam to next verse. 7. fl? psp; &lt;5 7607/37101;, not = Aram, pap (Lag.), but free rendering of -vsp (which SC read instead of

f^xp). \$? "? ; 2 7payu/zaT&lt;?a. 8. The variation of vb.-forms is rhetorical.

On the terms in the addition in (5 see Lag. s note. 9. \$ oipn; (5 ABSa( tyepSfcv, as in Ju. 2 1U - 18 , perh. = rpr% cf. Pr. 6\*\*. 10. Oort suggests that 332&gt;S is dittogram from aas-n S of preceding verse, but the word is in sense and rhythm appropriate; it was perh. lacking in Heb. text of (5, hardly (Oort, Baumg.) read o^tt S (ffr^d-r)} ; cf. Pinkuss note. &lt;S makes the v. an address to the sluggard, and in n has an additional cl., 6\lyov 8t icd6i)ffa.i, B?D

asr, probably expansion of Grk. scribe (the Heb. rhythm is against it) or here introduced by error from b (cf. remark above on 33<sup>^</sup>). 11. H I<sup>^</sup>nr, written -rSn<sup>^</sup>pD in 24 34 . tt Ni (2<sup>^</sup>), a favorite word in Pr., though T; (u ), jrax, Si, also occur a number of times. The v. is variously rendered in the Vrss. H I<sup>^</sup>nn is explained in (5 as Ka<sup>^</sup>6s 65onr6pos, and is taken by &lt;SC, against the parallelism, as vb., iD-n&gt;m will assault thee ; ty p3 C<sup>^</sup>N, ffi tyaMt dpofj.is (and in the added couplet Kac6s 5po/uei&gt;s), S3T NI<sup>^</sup> D N13J &lt;z qitick (alerf) man, - J= y J tt<sup>^</sup>N (Lag., Oort) or better inn t<sup>^</sup> (Baumg.), neither of which readings seems preferable to that of p? (with which 11 agrees). The additional couplet in &lt;@ is doublet of \$; on its Heb. text see Hitz., Lag., Baumg. In 24<sup>^</sup> &lt;5 (like &) renders C by TrpoTropevo<sup>^</sup>vri, and in b S9T have NiSa-J tabellariits, courier ( Spo<sup>^</sup>ei/s). ^ appears to have in mind the violence of the armed robber, 6SC the swiftness of the traveller or courier.

12. |\$ aiN is not elsewhere followed by defining subst., and De., Str., therefore take rj Sa as adj. (cf. constr. in n 7 ), but, as this is hardly allowable, we must either write tyx, as in i6 27 , or accept this phrase as proof that ais may be followed by defining subst. \$ ^ | 1 ??; for the two defining terms (of |0) (5 has &gt;pwv and irapdvoiAos (103, 253: irapdv. and &lt;j&gt;puv}, and 3 may here be represented by the latter (which is its more usual representative); &gt; vhy&gt; folly; xc<sup>^</sup> J oppression; !L apostata (so elsewhere Aq.). S<sup>^</sup>Sa occurs 27 times in Mas. text of OT., and further apparently, according to &lt;@, in I Sam. 29, perhaps also (Cheyne) in ^ 52 (always as subst.), and = wickedness everywhere except Nah. i 11 2 1 ^ i8 5 (= 2 Sam. 22 5 ) 4i 9 , where it = ruin, destruction (= deatK). The origin of the word is doubtful. It has commonly been regarded as a compound, the first element being the neg. ^Sa, the second ele-

## VI. 5-H 131

merit being s ", or some form of rp; 1 or s ; \ An early Jewish explanation is reflected in the apostate of Aq. IL, = ^ -; -s-j wit/tout yoke, disobedience (so Sanhcd. iu/&lt;). From n 1 ? 4 , 4 : one does not ascend, ~ moral lowness (Kimchi) ; or, &lt;&gt;:/ &lt;/&lt;v.f ;/( / ;/.&gt; (or, emerge ), = ruin (so Lai;., Proph. Chald. XI A" 1 1, on i// 41 : [sickness] /rtw which one does not rise, suggesting I<sup>^</sup>T instead of "O<sup>^</sup>) ; and, more generally, [the depth] from which one does not come up (Cheyne, Expositor, June, 1895, b aethgen, llalevy), = Sheol (JI)Michaelis). From "V : no profit, ivorthhssness (like r&gt;i IS 2 ignorance, ami cu 1 l ra namelessncss, and cf. s &gt;" 1 is 1 " 4 , Jer. 2 11 , = worthless [foreign] god), in moral sense, like px (desert, and most modern expositors). The word is possibly not a compound. It has been proposed to connect it with Babylonian Bilil, a goddess of the Underworld\* (Cheyne, Expos. Times, June, 1897); " ^ IL r!J (\$ iS 5 ) would then = streams of Sheol, and 2 v ^ jx = servants of Bilil, = 44 bad men. This last rendering cannot be accepted, since the Underworld and its deities had no ethical significance for the ancient Semites; but it is

conceivable that in // l8 5 (if the // be postexilic) an original L " L O Bilil ( Sheol) was changed by an editor into the familiar hy^i purposely or by error. Yet the meaning ruin (= death) accords satisfactorily with the parallel terms in the \f/, and the character of the deity Bilil is at present too uncertain to rest an argument on. Cf. Mich., Supplementa, s.v. s ; 44 ; Baudissin in Herzog, A /: 3 ., and in Expos. Times, November, 1897; Cheyne in Expos. Times, December, 1897, May, 1898; Moore, Judges, on Ju. 19--. The derivation from the noun v appears to be the most probable; the two elements came to be written as one word, like moSs. Cf. the various combinations with negatives in lIeb. (121 N S &lt;?; N S ), and the use of the Ass. bain, as noun = nonentity, as prep. = wit/iout. lief. P C p" ins. 2 (so l&gt;i.). li) ns ;; (f5 65oi)s OVK dyaOds, perh. after i6- 9 (Jag.); no is omitted in 5, and Oort for 3 writes nr, which he transfers to next v. to represent (565 avrbs . The stem ; , subst. or adj., occurs in |t) with way in 2 15 28, with heart 1 1- l j-" 1 , with /// 19 , with inoiitk here and 4 - 4 ; ~\^ would here agree well with the following context, but no serious objection in this regard can be made to nc; (5 and |i) represent parallel texts. 13. K. ;" and s .n, sing., and so (5; O plu., jierh. better; IL strangely ondis, pede, and digito. |i) SS 1T, (S ff^fJ-aivei, .iT D2P, 3L Av/V, A rplfiwv, S Trposrpifiuv, the most appropriate sense is r/ ; stamp, scrape, not found elsewhere in OT., but well attested in Talm. ; whether there is any connection between this and the sense speak is uncertain. 11) miT, (5 5t5dcrKfi, 5iT i 4 : " 4 ; /i l-?^ = show, give indications (on relation between senses teach and ///-&lt;w in m- see SS., 1)1)15.). 14. 11) is supported by the Yrss., exc. that (5 adds

\* As Underworld deity she appears only in a mutilated passage in the Descent of Ishtur, where she seems to be the sister of Ishtar (ef. Jensen, Kosmologie, p. 225). The form Bilili occurs in a list of gods in pairs, who are invoked thus : " in the name of Alala and Bililu may it be conjured away!" Otherwise only the fern, form nililitiim is found (G. A. Reisner) ; cf. M. Jastrow, Relig. of liabylonia and Assyria, pp. 417, 589.

## 132 PROVERBS

at end of b ir6\ei (H-P 106 TroXXds), perh. expansion of Grk. scribe, less probably = nj-]D3 (after JiJ 3?" 1 -) or iy (from foil. S; ). As b ends with Partcp., there is some ground for so ending a and omitting y-&lt;, which here produces rhythmical limping (so Bi.) and is not necessary for the sense; cf. the balanced phrases in the similar v. 18 . Saadia (cd. Derenbourg) takes msam in sense of change of mind. K. a^ic, O\_ C jnc; sing, is always written jnc, plu. 3 times o^ic (twice 6 19 io 12 , without Q), elsewhere K. C jrc, O o^jna (a late, probably academic, attempt to bring out the Yod of the stem) ; on Mas. text see notes in B-D on 6 14 25 24 , and on the form Ew., 54 &lt;/ locu/,

Ols., 203 b. For rfrv Gr. reads vr^ whispers. 15. &lt;5 takes y.ifl and 13S" as substantives; in OT. 3 occurs as subst. only with prep, and in sense of a moment. 16. njn cannot be Dem. adj. (these six or those six), but is (cf. 3O 18 - 24 - 29 ) either pred., six things are those, with following rel. cl. (so apparently J53T1L) , or as subj., six they are what Y. hates ; in ch. 30 the pron. is better taken as appositional subject. For irir (@&gt; read Sri: 1 (Jag.), xcupti, and 13B" (Lag. = latt i) or -or:, a-vvrpt^erai, for yiry (or ya^ i). Read sing. najriP, as in marg. 18. \$} V^S lacking in &lt;5, is omitted by Lag. as scribal error (pS wrongly written for jnS), and by Bi. as tautological; it is not necessary, and is probably error (though the combination of nine and p is found in \p l47 15 , and pS may easily have fallen out of the Heb. text of ). 19. rr&gt;D , as to its form, might be taken as subst. and pointed as in stat. const.; but common nouns made by pref. Yod are rare, the resulting sense (a breather of lies, a false witness, so IL), though possible, would not accord very well with the context (in the other cases mentioned the appositional construction does not occur), and the Vrss. (exc. Saad. who apparently understands it as Inf.) take &gt; as vb. The cl. seems to be taken from or assimilated to l4 5 (where it is in good form), and should here be inverted, as in 5&gt;(E; cf. l2 17 . iv is taken as abstr. by Saad. Gr. The omission of ipB&gt; ij? would leave an unsatisfactory sentence. " is well rendered in (gABaj. by tKKalei (H-P 103 ^x^O- nl7 ir D &gt; Gr. B&gt;nSc, as in v. 14 . D Jic, see note on v. 14 ; it is lacking in j&

20-35. Warning against the adulteress. We here return to the material proper to this Division (chs. 1-9). This subsection connects itself immediately with ch. 5, having the same general theme. First comes commendation of parental instruction (v. 20 21 ), then apparently of wisdom (v. 22 - 23 ), especially as safeguard against the adulteress who brings misfortune to her victim (v. 24 " 29 ), he getting only wounds and dishonor (v. 30 " 33 ) through the outraged husband s anger (v. 34 - 35 ). The section is similar to 2 16 - 19 5. 7. 8 13 " 18 . These may all have been composed by one man (since there is great resemblance between them), or they may have been collected from various sources by an editor.

VI. 20-21 1^3

20, 21. Commendation of parental instruction. Sec note

on i " .

20. Keep, my son, the precept of thy father,  
And reject not the instruction of thy mother.

21. Bind them continually to thy heart,  
Hang them around thy neck.

20. Parallels, quaternary-ternary. Parental instruction is identified with the teaching of the sages ; it is assumed that in the well-ordered household father and mother will be wise ; the same assumption is made in all commands to honor and obey parents. Instruction represents the Heb. word (font) usually rendered law. The Grk. has plu. in both clauses, laws, ordinances ; the Vulg. precepts, law. Cast away (the proper sense of the Heb.) = substantially forsake (RV.), but is more forcible, = reject. 21. Synonymous, ternary-binary. In 3- the teacher's law is to be written on the tablets of the heart ; here, with a change of figure, it is to be firmly attached to the heart, which is the seat of thought and moral and religious life. The figure of second cl. is found in r 3 : i " , etc. The term continually is used of perpetually recurring or repeated acts (as the daily offering in the temple), and so = constantly, always, all t/ie time ; see Isa. 57 Jer. 52 " i// - i6 s . The plu. than may refer to precept and law (v.-") taken as different things, or these terms may have been plu. in the original Heb. text (as they are in the Greek).

In the remainder of the chapter the wording and arrangement present difficulties. The sing. pronoun in v.-- points to wisdom (or one of its synonyms) as antecedent, as, in fact, in chs. 1-9 only "wisdom" watches over and leads (2" 2l "- 4 y 4 ) ; but, as the text stands, the it (or, she} of v." has no such antecedent. We might (with P.ickell) insert, at the beginning of v.~, some such line as wisdom will keep tlice ; but this would still leave the connection between v. 33 and v. 24 unsatisfactory, for elsewhere (2" 7") it is not precept or instruction but wisdom or discretion th:it saves from the harlot and other destructive persons. Further. while the normal arrangement in chs. 1-9 is in quatrains, we here have two natural sextets, v.- 4 ~- ! and v.- " 1 " ; liickell gets rid of the latter of these by omitting v. -" , and of the former by attaching v." 4 to v. 23 (the objection to this procedure is stated above),

## 1 34 PROVERBS

making v. 22 a quatrain. A better emendation would be to omit the doubtful couplets v. a! - XJ , and make v." a couplet by the omission of third line ; and v. 23 , which obviously connects itself with the first couplet, should be transposed before v."

22-25. Wisdom as guide, and as guard against the harlot.

23. For precept is a lamp, and instruction is light,  
And the guidance of admonition is the way of life.

22. When thou walkest she [Wisdom] will lead thee,  
When thou liest down she will watch over thee.\*

24. To preserve thee from the &lt; alien &gt; f woman,  
From the wiles of the stranger s tongue;

25. Desire not her beauty in thy heart,

Let her not captivate thee with her eyes.

23. Synonymous, quaternary. The discourse here turns from parental instruction to the idea of instruction and law in general (retaining the two terms of v. 2 ") ; the two categories were probably considered to be identical. Precept and instruction (synonyms) represent the teaching of the sage (cf. 4 2 ), held to be based on the divine law. Guidance (RV. reproofs}, plu. in our Heb. text, is sing, in Grk. Syr. Targ. Lat., and a number of Heb. MSS., and throughout Pr., except here and 2\$ ; for the meaning see note on i 23 ; and on admonition see note on i 2 . Way of life is the course of a long and prosperous earthly life, and the conduct that secures it; see 2 1;) 3 2 5" and ^ i6 n , and for similar expressions see Job 28" \$ 27 36 11(in) Pr. io n i3 u i5 4 al. The Syr. and Targ. have guidance and instruction ; Grk., for the precept of law is a lamp, and a light is [or, is a lamp and a light, ] a way of life and guidance and instruction; the Heb. (taking guidance as subj. in second cl.) gives a more natural construction. 22. Parallels, ternary. Similar imagery in 3 2a24 4 12 ; in ^91 the guidance, here referred to law and instruction or wisdom, is ascribed to God. The she (RV. //) can hardly be understood to refer to the instruction of v. 23 (see remark above) ; the writer

\* Heb. adds : when thou wakest, she will talk with thee ; see note on this verse below.

t Heb. bad (or, evil).

vi. 21-25 i35

passes silently to wisdom as subject, or else something (a line or a

couplet) has been lost from the text. Some commentators, maintaining the order v. 2:1, gain an antecedent for she by inserting a line as first line: wisdom will (or, shall) guide thee (or, keep thee), or, seek wisdom, forsake it not, or, as second line: when thou run nest, she will keep thee; these additions make a quatrain of the verse. The present unsymmetrical form may also be got rid of by omitting the third line, when thou wakest she will talk; with thee, which, while it gives an intelligible thought in itself, seems unnecessary, since walking and lying down include all of one's time (cf. 3:1 ~ 4). The addition may have been made by a scribe who, taking lie down (which is really contrast to walk) as = steepest, thought it proper to complete the picture by introducing awaking. The verb talk is here strange; we expect a synonym of lead. If we keep the triplet, the meaning is: wisdom will guide thee in thy active life of the day, guard thee while thou lie helpless in sleep, and at thy awaking be with thee to utter words of advice. 24. Synonymous, ternary. The special theme of the section: the adulteress is the peril against which the aid of wisdom is particularly invoked. In first cl. the Heb. has evil woman, an appropriate description, but the parallelism suggests the reading the wife of another (requiring the change of one vowel), as in the (Irk. (married woman), and v. 1; or the sense alien (as in 2:11) may be got by a slight change of consonants. Stranger, as in 5:1, = "wife of another man"; see note on 2. The harlot, the unmarried licentious woman (or the professional prostitute), is mentioned in 6:7-29, but is to be distinguished from the unchaste married woman (called adulteress, 30:1, and stranger), against whom, as the more dangerous person, a great part of chs. 1-9 is directed. She is the more guilty of the two because she violates the marriage-vow (2); the danger from her is described below. See note on 2:1. The social evil here portrayed is more particularly appropriate to the postexilic period; the preexilic shrine-prostitute (cf. 1:10-15; Dt. 23:18) belongs to a very different sort of Israelitic society. 25. Synonymous, ternary-binary. The Heb. connects the two clauses by and, and at end of the verse has eyelids instead of eyes, perhaps with allusion to the seductive play of eyes (winks, etc., Vulg.,

## 136 PROVERBS

nodes), but the term is generally simply equivalent to eyes, Jer. 9:10; Job 42:11; Vulg. / not thy heart

desire, etc.; the Grk. interprets first cl., and writes second cl. in



twofold form : let not desire of beauty overcome thee, neither be thou caught by thine eyes nor captivated by her eyelids.

26. Our Heb. text next gives a couplet of which the second cl. (lit. the married woman hunts for the precious life) presents no difficulty; for the expression of the predicate cf. Ez. 13" -. There is difference of opinion among expositors as to whether the harlot of first cl. is synonymous or contrasted with the married woman of second cl. ; the latter view (which is that of the Anc. Vrss., Ew. al.) is favored by the fact that the two terms are distinctly contrasted in y 10 , and elsewhere in chs. 1-9 it is always the stranger (that is, married woman) against whom men are warned. If this view be adopted, the verse does not condone association with harlots (Now.), but simply lays stress on the greater harmfulness of the other class of unchaste women (cf. the contrast between the thief and the adulterer, v<sup>2</sup> ). Text and translation of first cl. are doubtful. The Heb. reads either for on behalf of a harlot to [= as far as~\ a loaf of bread, or, for in exchange for a harlot, etc. The first form is adopted by the great mass of expositors, who then take on behalf of as = on account of or by means of, and supply the expression one [or, a mau~\ is brought down [or, comes down].\* The objections to this interpretation are that the prep, does not mean on account of or by means of, and that the assumed omission of the verb is hard and improbable ; the prep, may be changed (Gr., Oort), but the difficulty of the verb is not thereby removed. The second form appears to have been adopted by the Anc. Vrss. (Grk. Syr. Targ. Vulg. and also Saad.), which translate substantially: for the price of a harlot is a loaf of bread, = in exchange for a harlot [one gives ] a loaf of bread, in which the insertion makes a difficulty as in the other form, and the sense given to the prep., though found elsewhere (Job 2 4 ). is here unnatural and improbable ; this rendering of the line may, however, be obtained by a change of text. The

\* So Rashi, Aben Ezra, Schult., Hitz., Do., Now., Reuss, Zock., Noycs, Str., Ramp., RV.

VI. 25-26 t 37

first translation declares that the harlot brings a man to poverty, while the married woman seeks his death ; the second, that one pays a small price for the one, a great price for the other. Hither of these senses of first cl. is intelligible ; the first agrees better with the context, in which the theme is the harm wrought by

unchaste women. Poverty, it is true, is usually indicated by morsel (of bread) instead of loaf (17 28- Oort), but in i S. 2" the two terms appear to be used as synonymous. A slight change in the Heb. gives the same verb in the two lines : for a harlot limits just (or, only) a piece of bread. This gets rid of some of the syntactical and other difficulties, and the resulting form has the directness and homeliness of a practical aphorism : the ordinary harlot is after subsistence, will deprive a man of his money, but not ruin him; the unchaste married woman brings on him destructive social (and possibly legal) punishment. That concubinage did not bring great social discredit among the Jews of the third century i;.c. may be inferred from the story in Jos. .-;/ . 12, 4, 6 ; and adultery is here denounced as by far the more dangerous evil. The retribution attending it is loss of physical life, either at the hands of the outraged husband, or by the operation of law there seems to be no allusion to loss of property, or to destruction of bodily powers by dissipation ; see notes on v/ -" ; (and cf. Geiger, Urschrift, p. 241). The couplet, however, in whatever way it be taken, remains obscure. It is not clear whether the two clauses describe two classes of women or only one class ; and it is difficult to give a satisfactory translation of the first clause. The verse has the appearance of an editorial or scribal addition (gloss). We may conjectural!}- translate :

For the harlot seeks a morsel of bread,  
 But the adulteress hunts the precious life;  
 or :

The rest of the chapter deals with the perils which beset the adulterer: first an illustration (v.- 7 ~-" p ), then a comparison with another crime (v. :; "" ;i ), finally the ground of the peril (v. :;1 " "). While in ch. 2 the sage describes death as the punishment of this

## 138 PROVERBS

sin, and in ch. 5 loss of wealth and of social position, he here dwells on the revenge taken by the husband of the woman. The moral wrong of adultery is of course assumed ; the practical moralist lays stress on the penalty as the best way of deterring men from the commission of the crime in question.

27-29. Illustrations of the peril of adultery.

27. Can one take fire in his lap  
And his clothes not be burned?

28. Or, can one walk on hot coals  
And his feet not be scorched?

So with him who has commerce with another man's wife  
Whoso touches her will not go unpunished.

27. Question, ternary. The same term is used in Heb. of the breast or bosom of the body (5 20 ) and of the middle portion of the outer garment in which things were kept and carried and on which they were laid (so now in Syria and Egypt) ; here the reference is not to the bosom (De., who improperly cites Isa. 40"), but to the lap of the garment ; so in I6 33 the lot is cast into the lap. 28. Question, ternary. For coals see 2\$- 2 26- 1 ; they were of wood (cf. \j/ i20 4 ) ; in Isa. 6 G a different word is used (hoi stone). 29. Single sentence, ternary. Go unpunished or be held guiltless or free. Though the statement is general in form, the special reference, as appears probable from v.- 50 " 5 " , is to legal punishment, or to the husband's vengeance ; here, as in the preceding paragraph, there does not seem to be any allusion to the enervating effects of adultery on body and mind, or to an immediate divine interposition. It is implied that the law is so strict, or the husband so determined, that no plea offered by the offender, such as provocation, seduction (v. 24 ), or the notorious character of the woman, will be accepted. The character of tribunal and punishment is not stated.\* The couplet gives a natural exposition of the illustrations of v.- ; - 2S , but it may be omitted without detriment to the sense, the consequence being stated in v. 3 2 .

30-35. Another illustration of the folly of adultery, derived from a comparison between the adulterer and the man who steals

\* See note on 5 14 .

VI. 20 3 139

to satisfy hunger. The latter may get off by a private money-payment (v. :ia;)1 ), the former, by reason of the husband's jealousy, cannot make such compensation, is forever disgraced (v. " " ), and apparently falls into the hands of the law.

30. Men do [it is true] despise a thief if he steal

To satisfy his appetite when he is hungry;

31. And, being caught, he must restore sevenfold,  
Must give all the effects of his house.

32. But he who commits adultery is devoid of sense,  
He destroys himself who so acts.

33. &#x2014; lows and disgrace he will get,

And his ignominy will not be wiped away.

34. For jealousy is fury in a man,

And he will not have pity in the day of vengeance;

35. He will not accept any ransom,

Nor be content though thou give many gifts.

30, 31. The first couplet is a single sentence, ternary ; the second is synonymous, ternary. The Hcb. reads : men do not despise the thief if he steal, etc. This has been understood to mean that one who is driven by hunger to steal is pitied but not despised his offence is not condoned, but he does not of necessity lose social position, and (v. 1 " 1 ) he recovers legal standing by making compensation.\* No doubt moralists are disposed to make allowance for such cases of theft ; but there is no trace of this leniency in OT. (in Jer. 2 LV the thief is disgraced), and moreover, the sage here (v. ;;1 ) forgets or ignores the thief's poverty, and represents him as a man of property. To avoid this discrepancy some commentators (Now., Str.) regard the two couplets as describing two different cases, that of the hungry thief, who is not despised, and that of the ordinary thief, who has to make restitution, the two categories corresponding respectively to v. ; - : " ; (disgrace) and \v" ; " (no money-compensation). \Ve should thus have the contrast : " a thief may escape disgrace, or may get off by payment of money ; an adulterer does not escape disgrace, or get off by such payment." This contrast is not expressed in the text there is no change of subject in v. ; ; " ;| ; and there is, further, the doubt

## 140 PROVERBS

whether this lenient view of the hungry thief is probable. The

first couplet may be read as a question (Hitz., Frank., a/.): do not men despise, etc.?, men despise, etc. The contrast will then be: "a thief suffers disgrace, but escapes with loss of money; an adulterer gets disgrace and blows, and no money-payment atones for his offence." This seems to be the better interpretation of the contrasted fortunes of thief and adulterer. The discrepancy between v. 30 and v. 31 remains; it must be regarded as an oversight of the author, or the Heb. text must be so changed as to indicate the two classes of thieves referred to above. The rendering: men do not overlook a thief though he steal, etc. (Ew., Zock., Noyes) is not warranted (the verb does not mean overlook), and loses the main contrast of the paragraph. The similar phraseology in Cant. 8 7, // one should offer to give all the substance of his house for love, he would be bitterly despised (that is, his offer would be rejected with contempt), might suggest the translation: men do not contemptuously repulse (= reject the offer of) a thief if, stealing to satisfy appetite and being caught, he offer to restore, etc.; but this is hardly a natural rendering of the Hebrew. In the earliest law-book the rule is that the thief, when caught, shall pay, according to circumstances, double, fourfold, or fivefold (Ex. 22 1 4 7 [2 r s7 22 3 - ]), and there are similar rules for fraud (Ex. 22 n(8 Lev. 6 W [s 20 " 24 ]); on payment of the mulct the thief recovered legal standing. The sevenfold in our passage points, perhaps, to a change in the law, but it is more probable that the reference is not to a legal penalty, but to a private arrangement with the injured person, and that the seven is a round number, = very large; the "sevenfold restitution" is then explained as possibly amounting to all the effects (or, substance) of his house. The phrase when he is hungry is omitted by Bickell as a gloss; it is not logically necessary, but is a not unnatural poetical expansion. The Heb. terms rendered steal and thief involve secrecy and not violence or malignancy (2 Sam. 19 & (4) Hos. y 1 Joel 2" Job 4 12); for violent procedure other words\* are employed. V." In is rendered in Grk. Syr. Targ. // is not wonderful if, etc.; Vulg. // is no great offence, etc.; these translations may be free renderings of

VI - 31-33 141

our Heb. text. 32-35. The folly of the adulterer in provoking the wrath of the injured husband. 32. Synonymous, ternary. He is a fool {devoid of sense, lit. of mind or heart} because he destroys himself; how this is done is indicated in the following verses. The rendering destroys his son! (RV. & //.) conveys a wrong impression by suggesting moral and spiritual deprecation

and destruction an idea correct in itself, but not here expressed. The writer doubtless held adultery to be a crime against society and against the adulterer's own moral being; but, instead of speaking of the necessity of preserving the purity of the family and the individual (considerations which generally have little force against passion), he employs what he regards as the most effective argument the appeal to self-interest: an adulterer, he says, is (even compared with a thief) a fool. The second cl. may be rendered (but not so well) he who would destroy himself so acts (Targ., RV.), or, with slight change of text, he works destruction for himself. (irk. Vulg.). 33. Synonymous, ternary. The retribution follows. According to the old law the punishment of adultery was death for both parties (Dt. 22--"- Lev. 20" ; cf. Kz. 23 4 "" 47 the character of the penalty in the old ordeal of Xu. \$ U ~- J is doubtful). Later the rigor of the law appears to have been relaxed; in Ben-Sira 23 ^- nothing is said of death, and Jno. S 1 seems to recognize the possibility of other than capital punishment (as in fact the woman goes free). In our verse (as in v. ::1 ) it may be that it is not legal punishment that is meant. The outraged husband might prefer not to parade his wrong in the courts he might deal with the offender himself by the simple method of bodily chastisement (Hows}, though this was possibly a public form of punishment (cf. BS. 23- ). In any case, as the thing became known, the criminal would suffer indelible ignominy. As the paragraph is dealing particularly with the male offender, there is no reference to the penalty which might be inflicted on the woman. In later times divorce, either public: or private (cf. Mt. i 1: ), lay within the power of the husband, and it is probable that this mode of redress existed when our chapter was written, and is here assumed as possible. But the moral interests of the unchaste woman are not considered in chs. 1-9 ; she is treated simply as an evil to be avoided, and was in law largely a chattel of

## 142 PROVERBS

the husband. In the regard of showing no sympathy with the unchaste woman Prov. is not peculiar it has been the general rule in most communities up to the present day. The feeling underlying it apparently is that such a woman is merely a tempter, and must be utterly depraved. Somewhat higher ethically is the sympathy expressed by Ptahhetep, Instructions, 37 (see Art. Egypt. Literature, in Library of the World's Best Literature} . 34. Synonymous, binary (or, binary-ternary). The sense of first cl. is : jealousy enrages a man (or husband) ; Grk. : the fury (or,

spirit) of her husband is full of jealousy ; Vulg. : jealousy and a man's fury (or a man's jealousy and fury) will not spare, etc. On the power of jealousy see I4 30 27\* Cant. 8. The day of vengeance may be either private or legal. The sage uses the common fact of the husband's rage as a warning. On the ordeal of Nu. 5 see note on preceding verse. On the power of the Jewish congregation see note on 5". 35. Synonymous, ternary. It is assumed that the adulterer (like the thief, v. 31 ) will attempt to escape punishment, public or private, by the payment of money as compensation or bribe either the law allowed such compensation at the time, or it is supposed that the husband will not go to law. Ransom (lit. core ring of a fault) is the general term for anything offered or prescribed in lieu of punishment, whether as legal satisfaction (Ex. 21 30 Nu. 35 31 Job 33 24 Pr. 13" 2i 18 ) or as bribe (Am. 5 12 ). The second cl. explains that the compensation here meant is in money or its equivalent. The general case is here stated ; there might be exceptions, but ordinarily the husband would be relentless, and the adulterer is a fool to run such a risk the thief may escape, but not the adulterer.

20, 21. Between the Heb. sing, nouns and the Grk. plu. in v. 21 there is little to choose. |tj aS, &lt;S / UXT?. 22. On the inversion of v. 22 - 23 see note above on v.~ 24 . \$1 "l n}&lt; n nj~; &lt;5 (followed in part by j) ^07011 avryv K. fieria crov terra;, = ins nnjn (Jag.), or the second part is doublet, = ins rvn?. 3L gradianliir and custodiant, to conform the number to that of v. 21 . Bi. inserts at beginning -pxn xn DJ ncrm; see note above on v. 2 -. In third line &lt;5 is free rendering of \$J. For |ty -jrvaTi Gr. suggests ir^c ir. 23. |i) plu. nviDir-; read sing, with &lt;& Xe7xos, but i (&lt;S fat) should not be inserted before \Dir; Cl. Al. I54 19 (cited by Lag.) has A^7x. makes two clauses instead of three : Sri \vx v os evro(r) v6/uo(i) , Kal (^uis 656s s"w?})s /cat Xe7%os KCU Trcudfia; |i] is preferable on grounds of sense and symmetry. Gr. "paN nisa and mm

## VI. 33-VH. 143

T:X. 24. ft) &gt;"% (3 inrdvopo-j, jn (Yog.), adopted by dr., lii.; to this Baumg. objects that the word, used as = another, always has the suffix, as in v.- y ; read m\ 25. In il (5 gives free rendering, and in &gt; iias doublet, the original having 600aXjuois, the revision filf&lt;pdpuv to agree with 11) (Lag.). IL takes 12 2- as subj. 26. It) ~&lt;"2, probably taken as prep. ./; t \-&lt;/ia&gt;tg&lt;- for, and rendered freely in all Yrss. : (5 Tt/oirj, IL pretimn, C N"- 1 (for p~-i /v/-, Oort) with N.- 1 ^-: added as explanation, .S ""1", for N\;-T price (but cf. Nold., in Tink.); ( ) orl, doubtfully, i&lt;2 ; read ^iT or n-&lt;s hunt.;. %] -7, omitted by ISi. (who also omits rrx), read ~|N by F.w., dr., and one or the other of these emendations should be adopted. Frank.: err? irr T; ";; ru\ x -p; 1 T, an

appropriate emendation, after (51L (though it would be better to omit the second T") but graphically not so easy as the one above proposed.

29. (omitted by 15i. without explanation, apparently to gain a simple quatrain (v. - ~ -"), he having above (v.--) expanded a verse (triplet) into a quatrain; v.- - 1 is a natural, though not necessary, conclusion to v.- 7 - - s ; it might be omitted without loss, and its naturalness might account for its insertion as a gloss. The form of 1i) is substantially supported by the Yrss. 30. The Yrss. suggest no emendation of Ji), of which they give free translations; see note on this verse above. 31. D^r?3U ; is in form dual of the fern, (as in the second numeral), lit. two sevens, but used in the sense sevens, = sevenfold ; for a different view see M. Heilprin, *Histor. Poetry of (the Anc. Hebrews, Yol. I. note A. ji) J.T;* (5, interpreting correctly, 5oi)s piWrcu eavrbv. 32. 11) reads lit. he i ho destroys himself (JL inho wishes to destroy, etc.) he does it, or better //&lt; destroys himself w/io does it (taking xin as in apposition with r nr^).

(5 (followed by 11) appears to render freely, so that its I Feb. text can hardly be conclusively made out. It improperly takes the verse as a single sentence, writes 5t tvdftai (= iDm?), makes 3 (or rnr:-) obj. of the verb in which it omits suff. (Trep iTroioYcu), and apparently omits Nin (omitted by Ili.). |1) gives a good sense as it stands, but becomes easier if we omit MI and take n ;";&lt; as red. clause. 33. Ji) Si " , &lt;5 VTTO(f&gt;epei, which Lag. emends to a-jro^-pei, prob. = It), not NU" 1 (cf. the different rendering of sr^ in v. :i "). At end (5 adds fis rov aiava, probably rhetorical expansion, but Lag. holds that C^i; &lt;s stood in 10 and has fallen out by similarity to following in?r N" ; the addition is possible, but is not favored by the rhythm; 1 Sailing, compares the rcr S N of \j/ loQ 14 . 34. 1 .) "O.i r?;n nxj,"" :: the subj. (as the connection shows) is T&gt; (as in Cant. S " p L 1N2 3 nr, 1 J), and we should perhaps expect that J would be attached to it and not to M, though the present form is intelligible. (P. badly, /uecrros yap j ^Xou dvfj.6? avdpos ayr^s. taking n as subj. T --- It) ; 5 follows (P. only inverting the order of the words, and omitting ai r^s : the fury &lt;/ a man, became it is full of jealousy, will not spare, etc. 35. O and IL vender Jt) freely, and independently each of the other.

VII. Warning against the adulteress. A more elaborate treatment of the subject of 2 1(M; 5, 6-^" , and similar in arrange-

144

## PROVERBS

ment to these subsections. The number of these closely similar



addresses suggests that the section chs. 1-9 is a compilation. The writer counsels obedience to his word (v. 1 " 3 ), that is, to wisdom (v. 4 ), that it may preserve the pupil from the adulteress (v. 5 ), whose fatal wiles are described (v.^), and concludes with an appeal to avoid her (v.- 4 "- 7 ).

1-5. Wisdom the preserver against the adulteress.

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 on thy fingers,

Write them on the tablet of thy mind.

4. Say unto Wisdom : " Thou art my sister,"  
And call Understanding kinswoman,

5. That she may keep thee from another s wife,  
From the adulteress with her enticing speech.

1, 2. Both couplets are synonymous, ternary. One form of the standing introductory summons; see 3 1 4 1 , etc., Ben-Sira 3 -. Words, commandments, law are synonyms ; the Impv. and live = and thou shalt live, or so that Uwu maycst live (that is, live long and happily). Apple of the eye,= pupil of the eye, symbol of most delicate and precious things, here and in Dt. 32 1 " &lt;/&gt; iy 8 ; in Pr. f 20 - = centre, core ; in Lam. 2 18 daughter of the eye is equivalent to eye. Between our v. and v. 2 Grk. has my son, fear the Lord and thou shalt be strong, and beside him fear no other, in general accordance with 3 7 9 14\* (cf. Eccl. 5 7(fi) ), but out of keep ing with the context here, in which the point is obedience to the teacher himself; it is the addition of a scribe or an editor who thought that a distinctly religious exhortation should be here introduced. Cf. Racine, Ath. I., i : je crains Dieu, cher Abner, et n ai point d autre crainte. 3. Synonymous, binary (or, perhaps, ternary). Nearly identical with 3" 6 L&gt;l . As the hands are always in sight, the finger is a fit reminder-place ; so in Dt. 6 8 n 18 Ex. i3 lt: , which our verse may have in mind. It is uncertain how long before the beginning of our era the custom existed of winding prayerbands (totafoth, tefillin, phylacteries) around the finger and

arm; the earliest reference to them is in NT. (Mt. 23 ) and Josephus (Ant. 4, 8, 13). From r 3" 6 J1 it would seem more probable that the allusion here is to a ring, probably the seal-ring (Gen. 38 1S Jer. 22- Cant. 8") which appears to have been commonly worn by men ; the same verb bind is used in 3" of a neck lace. In second cl. the allusion is probably not to the command (Dt. 6 ;l ) to write the law on doorposts and gates, but to the fables of the law, or to inscribed tablets in general. In any case it is inward recognition of law that is enjoined, and the law is that not of Moses, but of the sage himself.\* 4. Synonymous, ternary. Expression of closest intimacy. Kinswoman involves the idea of intimate friendship ; in Ru. 2 1 3- (the only other places in which the term occurs) the point is the obligation of kinship. Grk. : say that Wisdom is thy sister and gain the friendship of Understanding (lit. gain Understanding as friend}, in which the parallelism (say . . . ^aifi) is not so good as in the Heb. 5. Synonymous, ternary. The woman is described in both clauses in the Heb. as stranger, that is, another man s wife, and therefore, in this connection, an adulteress. The final clause is lit. who makes smooth her words, = " uses enticing words." The verse is substantially identical with 2 1&lt; 6 - 4 (on which see notes), and is on that account omitted by Rickell ; but, though not necessary, it gives a natural and desirable connection between the exhortation (v. 1 - 4 ) and the description (v. 1 "-"). It is possible that these two paragraphs were composed independently of each other in that case v." is the insertion of the compiler, and should therefore be retained.

6-23. Detailed description of the seductive arts of the adulteress, and of their fatal result. A thoughtless young man, wandering through the streets at night (v. 1 " 1 ), is accosted by an impudent woman, a frequenter of the streets (v." ~ l; ), who invites him to go to her house, saying that she has prepared a feast with all pleasant accompaniments, and that her husband has gone away on a long journey (v. "" - "); he yields, and goes unconsciously to destruction (v.- 1 " -"). The description differs from that of 2 ll ~

\* Inscribed objects attached to the person were, perhaps, originally amulets or talismans; cf. notes on i y 3".

## 146 PROVERBS

(which merely states that death is the result of a licentious course) and from that of 6 24 " 35 (which dwells on the folly of this sin) in the detailed picture it gives of the woman's wiles. Literary skill is shown in the vivid contrast between her attractive home, the scene of luxurious carousal, and the wretched death that follows. The description shows acquaintance with the later city life. Cf. *Beri-Sira* ^ ic? 26 9 " 12 42 12 .

6-9. The young man.

6. For at the window of my house  
Through my lattice I looked forth,

7. And saw among the youths,\*  
A young man void of sense,

8. Passing along the street near her corner,  
Walking in the way that led to her house,

9. In the evening twilight,

[Or] in the darkness of the dead of night.

6. Continuous, ternary. The *for*, introducing the illustrative case, follows naturally on *v/* , less well on *v. 4* . The case put is represented as typical the suggestion is : one may any evening look out and see, etc. In first line we should perhaps read : through (or, out of) my window I looked. The windows of Oriental houses (like those of Europe some centuries ago) are not enclosed with glass, but have trellis-work of wood or metal, through which a person standing within may see the street without being seen from without ; if the window was a favorite place of observation (so in *Thousand and One Nights* frequently). *Grk.* represents the woman as the observer : from her house she looks out of a window into the streets. The picture of her as on the watch for her prey is natural and effective in itself, but hardly agrees with *v. 10 12* in which she is already in the street ; if she is indoors in *v.~ 9* , we should expect to have in *v. 10* : she came forth and met him ; the woman appears to be introduced as a new personage in *v. 111* . 7. Single sentence with peculiar rhythm, the first line consisting of two parallel clauses, with their completion in second

\* Heb. : and saw among the simple, observed among the youths.  
t Ju. 528 2 S. 6is 2 K. 9 30 Cant. 2 ; Aristoph., Thesmoph., 797 ; Livy, 24, 21 ;  
Vitruv., v. 6, 9.

## VII. 6-9 147

line, or (if the second line be begun with perceived) the second line giving a parallel to first line, and adding the completing phrase. The expression of the Heb., saw among the simple, which introduces a tautology (simple = void of sense) should be omitted ; the couplet will then be a single sentence, binary. Simple = void of understanding ; see note on i . 8. Synonymous, ternary. A corner, as in (Irk., is hardly better than Heb. her corner; the latter expression denotes not the particular place at which she stands (in v. 1 - she does not confine herself to one spot), but the corner near which her house is. The young man is not represented (as RV. suggests) as going to her house, but only as following the road that led thither ; he is strolling aimlessly within her domain, and so meets her; Ben-Sira 9 7 warns young men against such nocturnal strolling. The her house implies that she has already been mentioned ; the reference, according to the Heb. text, is to v/ , but in the Grk. text more naturally to v." (see note above). 9. Parallels, ternary. The two clauses, as they stand in the Heb., giving different parts of the night, must be connected by or or and; Grk. : /// the evening-gloom, when there is quiet of night and of darkness (different text, or free rendering), which has the advantage of giving unity of time to the two clauses. Twilight, the dim light near sunrise or sunset, is defined by evening. The second cl. is lit. in the pupil (= centre, middle) of the night and darkness. The intention of the Heb. text seems to be to indicate the whole period of darkness during which people were accustomed to walk in the streets : from twilight to midnight one may see young men traversing the streets. The second line may perhaps mean : in the darkness of complete night (so RY.). that is, any time after twilight. In the early evening or in bright star light or moonlight figures without might be visible from a window, and torches and lanterns were sometimes carried, though hardly by the persons here described ; for the rest the description is imaginative, though no doubt based on personal observation. Roman youths at such times sometimes wore masks (Juv. 6, 330).

VII. 1. (n) the added v. in (? sec note above- on v. 1 The fact that it appears in no other Yrss. e.\e. S" throws no li^ht on its date; such additions were natural for a lonj period. Kv., without ivin&lt;j reasons, regards the v.

(which he renders into Heb.) as genuine. 2. Segol with Athnah in n-n

## 148 PROVERBS

bears witness to the phonetic force of this vowel. fWK, = Arab, insdn, apparently a human (or manlike) thing ; the ending on (an\*) is elsewhere in O.T. not dimin. but general-relational; Aram, fin is diminutive, py N is parallel in t/ 17 s to py P3 (perhaps = the centre or principal part of the eye); the Aram. Vrss. here render by Nroa gate; cf. Ges., 7 Aes., BOB. \$? Trv&gt;n; (5 TOI)S 5e &lt;?/wi&gt;s X67ous, as if it read nan, or noN, as in 4 10 ; between such variants there is no ground of choice. 3. For \$ n &gt; 3S &lt;S, by scribal inadvertence, has -nx, as in 3 3 . 4. f\$ NtpP; (5 Trepnroi-ricrai, = njpn (Jag.); whether &lt;@ had nran (Jag.) or took ? in \$? nraS as sign of accus. (Lag.) can hardly be determined. For j?ib Oort suggests fem. n;ne, but this is not necessary. 5. (5 Trovrjpas, apparently miswriting of ir6pvijis (Lag.); cf. &lt; in 2 16 . 6, 7. On the 1st pers. in the vbs. in &lt; see note on these vv. above. Oort suggests inaan for Tra, to secure fuller parallelism, and Gr. the insertion of rum before &gt;&gt; ; j& has 3d pers. plu. 8. fi? nja; the masc. form of the noun is found only here and Zech. 14 10 . piu J is omitted in (g, -i;x in j\$ (by free translation or inadvertence). For i&gt;\*x&gt; (5 has \alovvra, error of Grk. scribe; for proposed emendations see notes of Lag., Baumg., and on @ cf. Pink. 9. The Heb. text appears to offer an inverted parallelism (cf. Schult.) : itt j (degree of light), 2~\y (part of the day), nS^S jis"N (part of the night), H^BN (degree of darkness) ; we should probably, in accord with the preceding expressions, read nSaxa. (5, however, makes two phrases of the v. : tv cr/5ret {ffirepivy, = 3~\y J3, and -rjvIKa. &v rjcrvxio- WKrepivri KO.l yvo&lt;f&gt;a5-r;s, = |0, except that for p2"N it seems to have had some form of js sleep (Schl.), or possibly of ops repose. With such twofold division | would read : in the twilight of evening, in the depth of black night.

10-12. The woman.

10. And lo, &lt; the &gt; woman comes to meet him,  
In harlot s dress, and wily (?) of heart.

11. She is boisterous and a &lt; gadabout &gt;  
Her feet rest not in her house

12. Now she is in the street, now in the squares,  
And she lurks at every corner.

10. Continuous, ternary. As the woman is referred to above (v. 8 ), the def. art. (as in the Grk.) is preferable to the reading of the Heb. (a woman}. She comes to meet him by design, not

simply meets (or, met) him (RV.). Instead of dress (or, ornament) Grk. has *tfr*;/, appearance, a sense (= mien) which perhaps better suits the context, in which the woman's character is described. Whether harlots at this time wore a distinguishing dress is uncertain (in Gen. 38<sup>a</sup> it is the veil that is characteristic) ; the reference is perhaps to the style of attire. In this expression the

## VII. io-i2 l4

woman here described (the married woman) is technically distinguished from the harlot proper (who was unmarried). The translation *ay//y* (RV.) is conjectural ; other proposed renderings are false (Sennit.), malicious ( Kw., Now., Ramp., etc.), *sec re/*, hypocritical (Berth., Str., Stade), *excite,/* (Frank.), subtle (*\ ., J)e.*) ; in Isa. 48<sup>n</sup> the Heb. word appears to mean hidden, secret, and here, if the reading be correct, some such sense as wily suits the connection, (*irk.* : causes the hearts of young men to fly away (or, as emended by Lag., causes young men to lose their heads) ; Vulg. : prepared to catch souls. These renderings may represent our Heb., or may rest on a different text ; they do not suggest any satisfactory emendation. 11. Synonymous, ternary. Here also the adjectives are doubtful. The first (which occurs again in 9 l:!) usually expresses excited movement and noise (i K. i 41 Isa. 22-), and may here refer to the woman's free, boisterous manner of talking, or to her unrestrained actions, or to both of these ; proposed renderings are garrulous (Vulg.), loud, clamorous, excited, vehement, passionate, boisterous, of which the last appears best to reproduce the Heb. term. The second word, as it stands in our Heb. text, means rebellious, self-willed, wilful, which may be understood as expressing her attitude toward her husband, her refusal to obey him and stay at home ; a slight change of letters, however, gives the sense going about, gadding about (Vulg. strolling, cf. Cant. 3~ :! , where the maiden and the watchmen go about the city), and this is in keeping with the following clauses. The older Creek laws forbade free women to leave their houses after sunset,\* but it appears from this passage and from Cant. and Ken-Sira (2 6 s " ) that at a later time women had no little liberty of movement, and part of the duty of a careful husband or father was to keep his wife or daughter indoors (Ben-Sira 25-- , cf. i Tim. 5 13 Tit. 2"). 12. Synonymous, binary- (or, quaternary-) ternary. Licentious women showed themselves freely in the streets and in the squares or open places at gates and elsewhere (see note on i 2 "- 1 ), choosing corners particularly as convenient places for seeing and being seen. The paragraph is a vivid description of

the city manners of the later time (probably third cent. B.C.).  
V." - are of the nature of a parenthesis.

\* Becker, C /tar. 408 f.

## 1 50 PROVERBS

10. The Art. before nrx (found in &lt;5) has dropped out by reason of preceding n. Before r.xipS there is usually a vl&gt;. of going, but this is sometimes omitted, as in I S. io 10 al. The signification dress for rns&gt; seems to be assured by \j/ 73; after ( eiSos Hitz., Oort suggest a form of nis&gt; (8 11 26\* 27 15 ). If the text-word be retained, prep, a should perh. be inserted before it. ^ mxj ^; (5 (foil, by {) iroiei vetav ^tirraa-dai Kapdtas (the vtwv is explanatory insertion), as if from "nj (cf. 27) ; Lag. emends to &J: &lt;rra(r0cu (Eur. Bacch. 850) Aw 0\* .s senses, and thinks that &lt;S had rrvxn producing a whirl, after Syr. pis (Castel. 755), but sueh a sense is proved neither in Heb. nor in Aram.; ii, yd capiendas atiimas, apparently from "PX (Berth , cf. Ez. I3 20 ). There is no satisfactory derivation for the text-word; that from ixj {hidden, wily, cf. Isa. 48") seems least objectionable. There is perh. scribal error; we expect some word like e pyj (28 18 ) or Snoj (8 s ) or oiy (but this stem is employed elsewhere in Pr. only in good sense), and see the expressions in Eccl. 7 2G . Schult, fictti cordis, from -ns, in sense of Arab. -nx. 11. \$ P-VVD headstrong ; &&amp;lt;TUTOS profligate seems to represent ^ (Lag. improbably, from mo); read roaio (cf. Cant. 3 2 - 3 ), !L vaga, 1& xmns. 12. (S, less well than JiJ, divides the v. at f in3 &gt; after which it inserts, to complete the parallelism, the vb. ^/j.^Tai roams.

13-20. Her invitation: she assures him that she has made special preparations to receive him.

13. So she seizes him and kisses him,  
With impudent look says to him :

14. " A vow-offering was due from me  
To-day I have paid my vows

15. So I came out to meet thee,

To seek thee and I have found thee.

1 6. I have spread my couch with coverlets,

With striped cloths of Egyptian yarn.

17. I have perfumed my bed with myrrh,

With aloes and with cinnamon.

18. Come, let us, till morning, take our fill of love,

Let us take our pleasure in love.

19. For my husband is not at home,  
He is gone on a long journey;

20. He took a bag of money with him,

He will come home at full-moon feast."

13. Continuous, binary-ternary. This free procedure may have taken place in a retired spot, else it would probably not have escaped the attention of the police ; though women at this period had, as we have seen (note on v. 11 ), some liberty of movement, it

## VII. I3-H 15

would appear from Cant. 5 7 that the night-watchmen sometimes arrested strolling women, though under what circumstances does not appear. Watchers on city-walls no doubt existed from of old (Isa. 21" - 62 i// 127 ), but the relatively modern night-patrol is mentioned only in Cant. 3 " 5 . The expression with impudent (or, wanton ) look (lit. puts on a bold face, so 21" ) does not intimate that the woman assumes an attitude not natural to her, but simply describes her meretricious boldness. 14. Protasis and apodosis, ternary. Of course the observer at the window does not hear the long and probably whispered speech that follows (v. u ~ :&gt; " ) ; the writer describes a common scene. The woman (who thus appears to be an Israelite) begins by telling the young man that her payment of a vow-offering enabled her to provide special entertainment at this time; the feast is not mentioned, but, as the invariable accompaniment of the sacrifice, is taken for granted; we might, therefore, render : I have a sacrificial feast at m\ house. The Heb. term here rendered offering (she/cm, RV. peace-offering} is a general one comprehending several varieties. It signifies primarily wholeness, soundness, and so security, friendly, peaceful relations with the deity, or the payment of one s obligations to the deity so as to secure his friendship.\* As a technical sacrificial term it denotes the ordinary offerings made freely to gain favor, or presented in gratitude for favors bestowed or in fulfil



ment of a vow (see the different sorts in Lev. y 11 1 1 ). It consisted always of flesh, to which (at least in the later ritual) was added flour, oil, and wine (Xu. 15 ln ) ; and of the animal presented only the blood and the fat of the intestines was offered on the altar, the rest was eaten by the worshippers. The she/em thus differs from the holocaust (Heb. ola, RV. burnt-offering) which was wholly consumed on the altar. It is in fact the old sacrificial meal of the family or clan, which was of a festive character (Am. 5- ~ 2:!). In the present instance its occasion is a vow which has just been fulfilled (to-day} ; the law required that the flesh should be eaten on the day of offering (Lev. f }. The woman, not inattentive to her religious duties (and there is no reason to suppose

## 152 PROVERBS

that she herein acted otherwise than in good faith), having discharged her vow and prepared the feast, goes out to seek a companion, and pretends to the youth (it seems probable that it is a pretence) that she has come expressly to find him. If the sacrifice was offered on an altar, the scene of the incident is doubtless Jerusalem ; but it is possible that the Egyptian Jews, before the building of the Onias-temple (B.C. 149), maintained customs of vows at home, dedication being substituted for actual sacrifice. From the plu. vows it may perhaps be inferred that vows were suffered to accumulate, so that a number were paid at one time ; and from Eccl. ^ we gather that there was sometimes undue delay in paying, so that it became necessary for the priests or other officers to send messengers to demand payment.\* 15. Continuous, ternary. The so (or, therefore) refers to the festive character of the occasion : " as I have prepared an excellent table, and do not wish to enjoy it alone, therefore I have come," etc. To seek thee, lit. to seek thy face. The reading proposed by Bickell, that I might find thee, is feeble and improbable. The two next verses describe the luxurious appointments of the woman's house, whence (and from v. 1! - 20 ) it may be inferred that her husband was a man of substance, and she of good social position. 16. Synonymous, ternary. Conch is properly bedstead (Dt. 3" i/r i^2 3 ). elsewhere (Job y 13 ) used also for the whole of the sleeping-furniture, but here apparently for the structure on which bed-clothing is spread. The uncertainty of the term here rendered coverlets appears from the diversity of the translations given it: Grk., Vulg. cords ; Syr. Targ. beds or mattresses (or perh., cushions, pillows} ; Aq., Theod. spreads; and these renderings (except the first) are variously

adopted by modern commentators. The word occurs elsewhere only in 31 - -, where it seems to mean some sort of cloth-work (Grk. is here doubtful, Aq., Th., Vulg. spreads, Sym. carpets shaggy on both sides). AV. coverings probably gives the sense of the term (R.V., not so well, carpets, marg. cushions}, but the addition of tapestry (= embroidered) is without support. AV. decked = covered, spread. The terms in second cl. must also describe some sort of bed-clothing : the first is in Grk. carpets shaggy on

\* On the later regulations respecting delay see commentary on Dt. 2321-23 in Kos/i ha. S/iana/i, 5 b.

VII. 14-18 TI;^

both sides ; Syr. Targ., spreads or carpets ; Vulg. embroidered carpets ; recent commentators generally striped (or, party-colored ) spreads or cloths. The second term represents some kind of material, jY////~, or, as the word signifies in Aram.. \arn; it is left untranslated by the Anc. Yrss. (or they may have had a different word), except that Theod. has marked with F.^ptian paintings. Across the ancient Greek bedstead (which was usually of wood, sometimes of bronze) were stretched girths (cords) which supported a mattress, and on this were spread coverlets, which were sometimes colored. There was a headboard, and sometimes a footboard ; at the former were placed cushions or pillows. This is the general arrangement here referred to, though the precise significations of the various terms are doubtful. The mention of Egyptian material may indicate that the section was not written in Egypt ; commercial intercourse between Egypt and Palestine had existed since the time of Solomon, and became more frequent after the settlement of the Jews in Alexandria. 17. Continuous, ternary-binary. After the bedstead was spread with costly coverings, the bed, thus prepared, was perfumed (lit. sprinkled}. The aromatic substances here named are frequently mentioned in OT. (e.g. Cant. 4 14 ). Myrrh is a gum-resin which exudes from the Balsamodendron Myrrh a, a shrub growing in Arabia and Abyssinia ; it is reddish brown in color, has an agreeable odor and an aromatic-bitter taste ; a liquid form of it appears to be mentioned in Ex. 30 - Cant. 5" ; for its use in the preparation of the temple-oil see Ex. 30--- . Aloe is the fragrant resin-gum of Alocxylon and Aquilaria orata of Malacca and ./ . agallochum of Bengal. Cinnamon is the aromatic bark of a Ceylonese tree ; it was an ingredient of the sacred oil of the Jews (Ex. 30 - --- " ). The description indicates a high degree of luxury. Among the

Israelites ivory couches (or divans) were used by the rich as early as the eighth cent. i..c. (Am. 6 ), but the perfumes here mentioned appear only in postexilic writings (Ex. 30, Esth., i/> 45. Cant., Pr.) ; they seem to have become known to the Jews through late intercourse with foreign peoples. 18. Synonymous, quaternary-binary. The vbs. express fulness of enjoyment. The first (take our fill) means to be filled, saturated with water (Isa. 55" ), with blood (Isa. 34 Jer. 46 "), with love (here and 5 ) ;

## 1 54 PROVERBS

the second means to enjoy one s self, Grk. to roll in, Targ. give one s self up to, Vulg., Syr. embrace. 19. Synonymous, ternary. In first cl. the Heb. reads the man, an expression which is perhaps used by the woman in a slighting way instead of the friendly my husband, as if she would say : the man who owns the house, whom I happen to be bound to but do not care for. But such a refined sneer does not seem very probable, and, as Grk. has my husband, we should rather so read, or with RV. write the goodman. The master of the house appears to be a rich merchant, called on to make long journeys, as was the custom with merchants (Tob. 5 3 9- Mt. 13 45 ). 20. Continuous, ternary. Time is reckoned by feasts, and these by the phases of the moon (so now frequently in rural communities, even where the solar year exists) . Fullmoon-feast (i// Sr^ 4 ) is the middle of the month the scene occurs in the first half of the month, and the intimation is that some days must elapse before the husband can return. There was no fixed day for paying vows. The festival referred to may be Pass over or Tabernacles.

13. On the r rafatum of nr; f n (a local peculiarity of Masoretic pronunciation) see De. s note in B-D. n>jo is unnecessarily omitted by Bi., apparently on rhythmical grounds. 14. J D oVs ; plu. everywhere except Am. 5 22 (where it is perh. scribal error), rar often = vbv (Ex. 24^ cf. Ez. /[/i 11 with 45 15 ), here = slain offering. 15. The Vrss. have free renderings of |^ . On &2C see Pink. 16. ^ 131, naie, of uncertain meaning, the vb. only here, the noun here and 3i 22 ; (S B Kfiplq. ((g s c - a - A plu.) r^ra/co, in which the noun girths, suggests the sense bind for the vb. (as in TOT chain, Gen. 41\*2 Ez. i6 u , and in Arab.), but in 3i 2 - &lt; has x^a/ws mantles, which favors the rendering coverlets here ; ,&{ have stem MS\*, A9 Trepiffrpuvvv/jLi, spread in vb. and noun ; H intexui funibus, the noun being after &lt;5, but the vb. weave, appropriate in 3 1 22 , is here out of place. The weight of authority appears to favor the sense spread. maan, cf. Arab. aan. Oort, taking it as rendered by (5 ta-rpuKa, emends to Titan, but the Grk. word rather represents \$ jrjx, read as Titan or

nas. JIMS, found here only, is possibly a foreign word (but 696vrj linen may be a loan-word from Sem.) ; in Jew.-Aram. it = thread, a possible sense here, but &lt; has another term, NCip carpet, perh. = stuff woven of thread. On the form see Ols., p. 335 ; it seems unnecessary to regard it as Aram. 17. \$| TDJ sprinkle, Qal only here; Bi., Hif. \-IJH n (cf. ^ 68 10 ),Oort TD Jj (cf. Cant. 5 8 ); Gr. TIDI, from POJ. -ib is Semitic, a^Snx (cf. Hind, aghil, Sanscr. aguru) East Indian, and pc:p, though its origin is uncertain, is probably foreign.\*

\* Cf. H. Lewy, Semit. Fremddivorter im Griech. ; C. P. G. Scott, Malayan Words in Eng. t in JAOS.. Vol. 17.

## VII. iS-2i 155

18. The plu. C TI and :r:nx are used always of sensual love, (leiger, Urschrift, p. 398, reads cvr (see 5 ), hut the Mas. form is better. %) HD S ;TJ; (3 CVKV-Xi.crdCip.tv, after which &lt;)&lt;&gt;rt unnecessarily emends to \e\l-leli. n^j;-.- /, / us wallow. Bi., to complete his scheme of quatrains, adds the couplet ^i.i u3:i ;)J&gt;P V-" 1 " 1 i" 1 "3 is C^V- the woman, he holds, according to v. - 1 , employed argument (rip 1 ?) and it must lie introduced here; but her persuasions are sufficiently given in v. 14 "- ". 20. NOT, only here and ^ 8i 4 (~D:). Here & has N-r&gt; /i &lt;/y/ (Rashi : the time fixed for the feast), j? &lt;S, &lt;8 Si Ti^epuv TTO\UV (perh. free transl. Lag. suggests that di ij/j.. = 5i.xofJ.rivr}], 1L plenae litnae (and so liar Ali, cited in Ges. 7 hes.\*), Saad. day of sacrifice, Aben L/.ra iiew moon ; in \f/ Si 4 (E has DDTSi NITV, J? NOT, IL V z media mense, (5 eiV^y favorable (apparently a guess). And since in Jo &gt;sD: stands for the 15th day of the month in I K. l2 :i - and for the 23d in 2 C. y 1 , the word appears to mean the week of the feast from the middle of the month on, and so either the feast (either Passover or Tabernacles, here perhaps the latter, iC ty 8i 4 appears to interpret it as the former), or its first day. On the form see Ols. p. 256, 282. The word seems to be Aramaic, but its etymology is uncertain prob. not from stem = cover (Ges., De., " the disk of the moon is covered with light"), perh. related to Arab. NUO latter part, and = second half of the month, and so the festival of that time; ^ ^DDPS may be dcnom. (the month of) the NDr, but prob. covered (so Rash ha. S/ianah 7 b. 8 a). Aben Ezra s interpretation is against this derivation, but his rendering is opposed to that of earlier authorities. The word, however, may mean simply feast. BDB. compares As. kitseu (see De., Ass. llandwb. s. v. kusefi, aqft ), full moon (as tiara of a deity).

21-23. The youth yields to her persuasions, and thus goes to his death.

21. With much fair speech she persuades him,  
By the blandishment of her lips seduces him.

22. So enticed he follows her,

Like an ox that goes to slaughter,

Like a calf that is led to the stall,  
23 / . Like a bird that hastes to a net,  
f. Knowing not that it concerns its life,  
(/. Till an arrow cleaves its liver.

21. Synonymous, ternary. Fait- speech is lit. teaching, instruction (see note on r ) designation of the woman s enticing description as a didactic discourse or argument. Pi-rsuttJes, lit. causes to yield ; blandishment of her lips, lit. smoothness of her lips ; see 2 ll! 5" 6 JI f . Seduces, lit. carries off (or, rta tZR). The two verbs are employed in ( )T. to express the leading away of Israel after other gods than Yahweh, the first, for ex., in i K. ji", the

## 1 56 PROVERBS

second in Dt. i3 " (!) . The two clauses do not involve a climax, but are identical in meaning. 22,23. The text is corrupt in individual words, and there is probably a displacement of clauses. The three lines of v.- 3 should probably stand in the order b c a ; in v.~ Bickell further follows the order a c b. The two verses form three couplets, and should probably be divided into three verses, in the order 2 - a - b -, 2 - c - Wo -, Kc - a -. The difference of length of lines in the Eng. translation does not exist in the Heb. 22. Comparisons, ternary. The Heb. reads : he follows her suddenly, as an ox that goes to slaughter, and as fetters to the chastisement of a fool, in which suddenly is inappropriate, and third cl. yields no sense ; Luther s as to the fetters where fools are chastised is not allowed by the Heb., and lacks the fatal character which the connection requires ; the latter objection applies to the inversion of AV. (adopted by De., Now., Str. ) as a fool to the correction of the stocks (or, the chastisement of fetters} ; the rendering one in fetters (Noyes, RV. marg.) is impossible, and there is no sufficient evidence that the Heb. word (C2U) means fetters in the only other place in which it occurs in OT., Isa. 3 18 , it is used in the sense of anklets (and in Isa. 3 1G the verb shake the anklets occurs), from which can be inferred only that the sense fetters is possible (Schult. : as it were, with head bound to feet}. The parallelism suggests the mention of an animal, and so Grk. Syr. Targ. as a dog to bonds ; Vulg. as a frolicsome lamb, not knowing that a fool is led to bonds. The rendering as a calf that is led to the stall is

obtained by a few changes in the Heb. consonants ; the stalled calf was kept for slaughter (Am. 6 4 i Sam. 28 24 , cf. Pr. i5 17 ). Instead of suddenly read, with Grk., enticed or deceived or persuaded, according to the stem in i 10 i6- J 2O 19 24^ 25^ Jer. ao : Job 31, cf. Hos. 7" Job 5 2 . The verse is a picture of the brute-like stupidity with which the man goes to his unforeseen fate. The death (which is physical) is apparently represented as coming not by violation of the laws of temperance, but by general dispensation of God in social and legal penalties ; cf. i 32 2", etc. There is no reference to the mode of death ; the description resembles that in ch. 2 (v. 1 1 " 111 ) more than those in chs. 5 and 6. 23. Comparison and consequence, ternary. As the text stands, v. 23a is connected with the preceding context (" he follows

157

her as an ox, etc., till an arrow cleaves his liver"), and a new comparison, to a bird, is added. AYe gain simplicity by transferring the third line to the end of the verse (so Hit/..., 1 &gt;e., BL Frank.), and dividing %-- - :! into three verses so as to read according to the translation given above. The Heb. order is given in the Anc. Vrss., only Grk. Syr. Targ. have in first line as a stag shot in the liver with an arro:^ (in which stag represents the last word of v." of the Heb.). The third couplet, in the order given above, appears to refer to the bird, which is shot as it approaches the net or after it is entrapped ; a similar reference to the ignorance of birds is made in i 1 . Liver, as seat of life, is found only here and Lam. 2", elsewhere only in ritual procedures. It is common in Bab. -Assyrian. Possibly in some passages, as if/ 16", in which my glory = myself, we should read my liver (parallel to my heart or my soul}.

24-27. Concluding exhortation against the woman, based on her fatal influence; so 2 1 S - 1 J 5\* 9, cf. 6 " "~^\\

24. Now, therefore, &lt; my son, \* hearken to me,  
And attend to the words of my mouth.

25. Turn not aside to her ways,  
Clo not astray in her paths.

26. For many are the dead she has east down,  
And numerous they she lias slain.

2~. In her house are ways to Sheol,

(lointj; down to the chambers of Death.

24. Synonymous, ternary-binary. The Heb. has pin. sons, without possess, pron., in this verse, and sing, in v.-;1; the change of number is possible, but is here not probable; the (Irk. has the sing., and this, in any case, is better in an English translation. Here, as elsewhere, the sage is his own authority.

25. Synonymous, ternary-binary. Lit. let not thy mind (like th\ son/ elsewhere) //w//.

7 urn aside (found elsewhere only in 4 " Xu. 5 - - , noun in llos. 5") is declining from the right way, -- g&lt;&gt; a\vrav. Many Heb. MSS. connect the two lines by and. (Irk. omits second line,

\* The Heb. has ye c/iiUrcn (or, sons}.

## 158 PROVERBS

probably by scribal error; it is necessary for the symmetry of the verse. 26. Synonymous, ternary-binary. The first cl. may also be rendered: for many she has cast down dead; the translation given above is favored by the parallelism. The form of RV.: she has cast down many wounded is not permitted by the Heb., and the slain of second cl. requires dead instead of wounded. In second cl. AV. has yea, many strong men have been slain by her, RV., better, yea, all her slain are a mighty host. The reference is not to the strength of the victims (with the implication: if she has slain strong men, how can the ordinary man expect to escape?), but, as appears from first cl., to their number. The Heb. word has the meaning numerous in Am. 5 12 Zech. 8^ \f/^o r&gt;(fi) al. Second cl. reads in the Heb.: and numerous are all her slain, in which the all is not agreeable to Eng. idiom, and probably does not belong to the original Heb. text. 27. Synonymous, ternary-binary. Heb. lit. her house is ways to Sheol (so Schult., Ew., l 1 rank.), rendered by AV., RV. her house is the way, etc., by Reuss is in the way, by Hitz., De., Str. is a multiplicity of ways, by Now., Kamp. is full of ways. The sense appears to be that many paths, leading to the Underworld, issue from her house (cf. i2 JH 14 -) there are many chances of death from association with her. The penalty referred to is premature physical death, as in i 32 2 M 5 1", not moral depravation, and not punishment after

death ; see note on \ vi . Chambers of Death = simply Sheol, not the private rooms of the Underworld, its most distant and painful parts. The distinctions in Sheol are not moral, but ritual or social : the uncircumcised and those who descend without proper burial- rites are assigned to remote, socially inferior, corners (Ez. 32 18 ~ : \* Isa. i4 1:&lt; ), kings and great warriors sit on thrones or occupy other prominent positions (Isa. 14"). In the Babylonian Under world there seems to be some sort of sevenfold division (see Descent of Ishtar}, the significance of which is not known. No such division appears in OT. (not in l)t. 32^ if/ 86") there is mention of gates (Isa. 38 ^ 9" u 107" Job 38"), as in Baby lonian,! hut not f courts, streets or houses. The word chamber

\* Emended text in Haupt s Sacred Hooks of the Old Testament.  
t The bars of Job 1716 is doubtful see note in Budde s Hiob.

## VII. 25-VIII. 159

floes, indeed, generally stand in contrast with the space outside the house (court or street), and in earthly life implies privacy (Ju. 3- 2 K. 6 -) ; but in poetical usage it appears to stand (sing, or phi.) lor the whole of a given place or space (Job &lt;/ 37 ). If, however, the term be here understood to imply divisions in Sheol, these (as O T. usage shows) are not connected with moral differ ences in the inhabitants.

22. JU =N.-e, not hcatllonx (Schult.) lmt i, uddcn ly ; 6 utTrfiwOds cajoled (like a simpleton, K^TT^OS), as from stem nrc; some form of this stem is re quired by the connection, pcrh. nroj; cf. Job 31 \* TUTN s &gt; 2 s n-^j EN; graphi cally -j might easily pass into c, especially if E in latter was marked by a line ( Hro). DD; , here yields no sense; KUUV, 2 s ;; 1L tignus, = ira.; rend S J;~. ^Dj^ correction ; (3 Oeo&gt;uw, ^D"T, better than \$.), but not wholly ap propriate, since it does not naturally correspond to the parallel na - j; it may therefore be better to read pint stall (sec note on this v. above;, though the reading of (5 is intelligible. S&gt; IN must be taken as vb., some such form as S 2V ((jt.). It is read s \x by and transferred to next v. : u&gt;s t Xa^os rcey- HO.TI irfTrXriyus. 23. On the inversion of clauses see note on this v. above. The order of J.) is retained by the Vrss. 24. %) C^2; , better, v U. 25. On ru -1 see Stade, 489^, and cf. Kw. 224^ . C 1. 2, lacking in (5 !! , is given in &lt;\* c - a - A , II-I . 23, 68, 106 &lt;?/.,&lt; ompl., Aid., and, according to ", ljlongs to (J; the omission in 15 is inadvertence. 26. %) C^ s n; &lt;J5 freely T/auicracra. It may be also by freedom of translation that (3 does not render



s ;; but this word, though syntactically possible, and not unaccordant with the rhythm, is not necessary, and is in any case naturally omitted in an Kng. translation. 27. In cl. I Ji?, reproduced by (SC1L, is possible though hard; S s insertion of rms, = ;&gt;, before n.- 3 is no doubt explanatory addition. Insertion of 3 is easy, but perh. unnecessary.- Jt} riTv; (3 \*. ard7oi;tra(, free rendering, or rnn&gt;2 (Lag.).

VIII. Exalted function of Wisdom. A separate discourse (cf. r"" ;! ), consisting of two closely related sections (v. 1 "- 1 and v."" 31 ) with introduction and conclusion. After the description of Wis dom as public exhorter (v. u:! ) comes her address, in the first sec tion of which (v. 4 "- 1 ) is set forth her high character and honorable function among men (she utters truth, v. " ;i , and confers knowledge, riches, and honor, v. ""- ), and in the second (v." " ) her position as cherished companion of Vahweh in the beginning ; the conclusion states the happiness of those who obey her and the evil fate of those who reject her (v. ri -" : " ; ). With this hymn (t) Wisdom cf. the hymns to Yahweh, t// 104. 107, and the praise of Wisdom in Job 28,

## 160 PROVERBS

Ben-Sira i 1 " 21 24, Wisd. Sol. f-8- 1 ; it most resembles the last two passages in its personification, being in this point more advanced than the description in Job.

1-3. Wisdom stands in places of concourse, and cries to men.

1. Does not Wisdom call?

And Understanding utter her voice?

2. At the head of thoroughfares, on the road,  
In the streets she takes her stand.

3. Beside the gateways, at the portal of the city,  
At the entrance of the gates she cries aloud.

The phrases are nearly the same as in i 20 - 21 , only Wisdom is here dramatically described as taking her stand. 1. Synonymous, ternary (or, binary-ternary). Wisdom and understanding are identical in meaning; see note on i 2 . 2. Synonymous, ternary. The Heb. reads : at the head (or, on the top} of high places on (or, by) the road (or, way) ; the high places might be supposed to be the walls and battlements of the city, or benches on the streets, or

the platforms of the shops, which in Eastern cities are slightly elevated above the street, and would permit a speaker to make himself visible to the throng of bystanders ; but we know of no such custom, and comparison with i 21 makes it probable that the term here = thoroughfares ; cf. &lt;y" ". As thoroughfares are called noisy places and broad places (i 20 - 21 ), so they may be called high places or highways, as in i6 7 (where, however, another word is used) ; cf. Ju. 5 20 . Parallel to this is the expression in the streets (not, as RV., where the paths meet) . Grk. omits on the road, rendering v. 2 : on the lofty summits she is, amid the ways she stands ; the omitted phrase may be a gloss on the preceding expression, but something seems necessary here, and, in the absence of anything better, this phrase may be retained. 3. Synonymous, binary. While v. 2 thus mentions one sort of public place (the street), v. 3 gives the other sort, the city-gates, which were common meeting-places for citizens, like the Greek agora and the Roman forum ; see, for ex., Ju. 9^, 2 Sam. 15- , Dt. 22 " , Jer. 17 - , i// 69 12 "" . The three expressions here used are merely varied ways of describing the space at the gates where men met to talk. For the second the Heb. has the mouth (RV. entry) of the city ; we should per-

#### VIII. -5 I6I

haps read in front of the city. The gates (lit. doors) are the openings in the gateways, the latter being elaborate structures, covered ways with a door at each extremity ; for the full phrase door of the gateway see i- 1 , Jos. S 1 " , i K. 22" . Jer. i 1 , I-J/. N ; . The couplet, thus, does not mention three different spots (on this side, on that side, and within the gateway), but gives only one place. Wherever men throng thither Wisdom goes. Instead of the immediate word of Vahweh, which the prophet announces, the sage proclaims man's own conviction of rational life, which, however, he identifies with the will of God. Bickell omits v.- a - 3a as glosses, and thus makes one couplet out of v. L ; ; , and this was perhaps the original form :

And Understanding utter her voice?

In the streets she takes her stan

4-21. The teaching and the rewards of Wisdom. After an introductory appeal to men (v. 4 - 5 ), the section falls naturally into two main parts, first (v. 6 - 11 ), Wisdom's ethical excellence (her instruction, v. 6 - 9 , her superiority over silver, etc., v. 10 - 11 ), and second (v. 12 - 21 , omitting v. 12: as scribal insertion) her intellectual eminence (she enables kings to rule well, v. 12 - 15 , and dispenses riches and honor to those who love her, v. 16 - 21 ). Cf. Job 28: 1 - 11; |, JGen-Sira i 17 - 19 , Wisd. Sol. f 14 8" .

4, 5. The appeal.

And my appeal is to the sons of men.

4. Synonymous, ternary. The terms men and sons of men appear to mean all classes of men, and to indicate the writer's view of the universality of the mission of Wisdom, who seeks her disciples among Jews and Greeks, learned and unlearned. Appeal is lit. voice. 5. Synonymous, ternary. Lit.: comprehend, ye simple, discretion, and, ye fools, comprehend wisdom. Wisdom is the sage's ideal scheme of life, to be sought by those who have it not; they must set themselves to comprehend its nature. On simple and fool see notes on i 12. The Heb. word here translated

M

## I 62 PROVERBS

by understanding is that which in i 4 is rendered by sagacity (or *ma'at*); it means true knowledge of the principles of life. The signification of the corresponding term in cl. 2 (lit. heart) is given in Hos. 7: 11: Ephraim is like a silly dove, without sense. The couplet may be rendered: Ye inexperienced, acquire intelligence ye thoughtless, embrace wisdom. The Latin here has simply ye fools, give heed (= set your mind on), which does not maintain the parallelism of terms. The rendering of RV., be ye of an understanding heart, does not give the sense of the Hebrew, in which the

exhortation is not understood in your mind, but apprehend and appropriate the idea of wisdom. The writer accordingly goes on to tell what wisdom is.

6-9. Wisdom declares her moral excellence.

6. Hear ye, for I speak & verity, \*

And the utterance of my lips is right.

7. Yea, my mouth discourses truth,  
And \* false lips are my abomination. f

8. All the words of my mouth are just,  
In them is nothing false and wrong.

9. They are all true to those who understand,  
And right to those who find knowledge.

These verses form a group of aphorisms, all saying substantially the same thing, with variations of phraseology. 6. Synonymous, ternary. Instead of verity (lit. verities) the Heb. has princes, or perhaps princely (noble) things (RV. excellent things), a term here out of place; a slight change of letters gives the word used in v. 9a, straightforward, honest, true things, corresponding to the right or right things in the second clauses of v. 6 and v. 9. Utterance is literally opening. 7. Synonymous, ternary. The initial particle, sometimes for, is here better taken as asseverative; v. 7 is parallel to, not explanatory of, v. 6. In cl. 2 our Heb. has and wickedness is an abomination to my lips, in which the lips are poetically described as rejecting wickedness with horror; but a more natural reading is suggested by 12, false lips are an abomination to Yahweh (cf. i6 13), and Grk. here has false lips are an abomina-

\* Heb. : excellent things (?).

t Heb. : wickedness is abomination to my lips.

VIII. -i

fion / me; the change of sense requires no great change in the Hebrew. 8. Synonymous, binary-ternary (or, ternary), fust,

lit. /// justice ( KY. /// righteousness) = /// accordance with right (see notes on i :! a 11 - 1 "), in contrast with the false and wrong of the seeoiul clause, synonymous terms whose original, physical sense is faistcJ or crooked ; the first occurs in Pr. only here (cf. Job 5") ; on the second see note on 2 1 . 9. Synonymous, ternary. The sense rig/if, true for the adj. in first cl. is assured by 2 Sam. 15 Am. 3" Isa. 30" Prov. 24- ", and the second adj. is identical in meaning with that of v. cb . What the verse says is not that Wisdom s words are clear, intelligible, simple to the instructed,\* but that they commend themselves as true ; KY. plain is ambiguous, being = either level (as in KY. Isa. 4o 4 ) or clear, but neither of these senses is correct. The verse is an appeal to the moral consciousness of men, affirming that he who understands the true relations of life, \\\v finds (attains) moral knowledge, \\\v recognize the truth of Wisdom s words. This affirmation stands almost alone in OT. In Ez. 1 8- there is the assumption that the people know in their hearts that Yahweh s moral procedure is right ; here we have a direct recognition of the insight of the conscience. How a man comes to understand the truth the sage does not say. His picture is objective and stative : the world is divided by him into the two classes of the wise and the fools, and it depends on the man s will to which of these he shall belong. In the XT. the nearest approach to this conception of moral classes is found in the Fourth Gospel.

10, 11. The sage declares the preciousness of wisdom.

10. Take ye instruction and not silver,

And knowledge rather than choice gold.

11. For Wisdom is better than corals,  
With her no treasures can compare.

The same thought is found in 3 1 "- 1 , on which see notes : S 11 is substantially identical with \$ . There (and so S !!! ) the revenue or outcome of wisdom is extolled, here wisdom itself. 10. Synonymous, ternary. The Hebrew has my instruction. but the simple

## I 64 PROVERBS

noun (as in the (irk.) answers better to the knowledge of second cl., and to the wisdom of v. 11 . The speaker is not Wisdom, but the sage : the most desirable thing in life, he says, is the insight which

enables one to order one's life by the standard of truth the point of view is that not of the prophets and psalmists, but of the younger school of Jewish thinkers. Cf. 4" J . Choice gold is doubtless the same as the fine gold of 3", gold valuable by the goldsmith's standard. The word rendered choice is found, in OT., only in Proverbs.\* 11. Synonymous, ternary. On corah see note on 3 ir . Treasures is literally desirable things (as, for ex., in Hag. 2 7 ), a general term including all things held to be valuable. Instead of can compare with we may render are equal to.

13. This verse is not here in place, but it is not clear where it is to be put. It not only interrupts the connection between v. 1 - and v. 14 (in which the intellectual excellence of wisdom is the theme), but its tone is not that of the rest of the chapter. It differs from the paragraph v.^ J (which it resembles in a general way) by the use of the expression the fear of Yahweh ; in this paragraph it is with moral insight, and not with religious fear, that the writer is dealing, and elsewhere in Proverbs i\\efear of Yahweh is defined only in general terms (as = wisdom, i 7 9 15, or as source of blessing, io 27 14- - T&gt; ig 23 ), not by a specific moral content (in i6 G men depart from evil by the fear of Yahweh). Elsewhere in this chapter Yahweh is spoken of only in his relation to Wisdom, either as her friend (v. 22 " 31 ), or as granting favors to her friends (v. M ). The first clause of the verse is a general declaration which (apart from the difficulty stated above) might stand anywhere in the section io 1 -22 1(! ; it is omitted by Bickell as a gloss summing up the content of the verse. But even with this omission it is impossible to find a natural place for the verse in this chapter. In the section v. 6 " 9 the theme is the truthfulness of the instruction of Wisdom, and the mention of pride is out of place, and its thought has no special relation to that of v. 17 , after which it is put by Bickell. W 7 e must therefore conclude that the verse, though found in all the Anc. Vrss., is a scribal insertion.

\* On ancient Semitic methods of preparing gold, cf. Rawlinson, Phoenicia, Ch. io.

VIII. lo-ii, 13 105

Many such aphorisms were doubtless in circulation among the learned, and were occasionally inserted out of place. Heb. :

The fear of Y-ihweh is haired of evil.

Pride and arrogance,

The way of evil and the mouth of falsehood  
Do I hate.

Or, omitting the first line :

Pride and arrogance and sinfulness  
And the mouth of falsehood I hate.

The inconcinnity of the two parts of the verse, as it stands in the Heb. text, is obvious : the first part is the sage's statement of the relation of religion to evil ; the second part is, in the connection, Wisdom's statement of her attitude toward evil. The rhythmic arrangement is bad, and is not bettered by (irk. : the fear of the Lord liates unrighteousness and insolence and pride and the -, (. &lt;a\> of wicked men, and I hate the corrupt ways of had men. On the omission of first line see above. The sentiment of the verse is a familiar one in Proverbs; see 2 1 - 6 12 ~ w ii" 16". Pride and arrogance are identical in meaning ; the first occurs only here in OT.. the second is found in 16 \*, and in OT. often elsewhere. On falsehood (lit. what is turned away, that is, from truth) see notes

VIII. 1. 11) (which 11 follows exactly, and 5T with one variation) is supported by the context. (J3 !\* - V &lt;rv . . . Krjpv&is and iva. . . uiraKovffr] (for : " P I.-IT); Proeop., with II-P 23, 109, 147, 1^7, 295 Aid., 816 &lt;rv . . . Kripv^ov, and J" has x::rn s vj-:, = f:-, = 5(6. Since this is a separate discourse, a connecting j; s is improbable. The natural subject in h is Wisdom's utterance, and the -|~ix ;;;." of (3 is doubtless scribal error. 2. TH &lt;s ; - is omitted by (P, but the rhythm requires some word here, and nothing better offers itself. Hi. omits these and the two preceding words, and v. ::l , reading (v.-- ;! ) r - 2 .-P-T "~- N2 - "- ^ "27;; the maintenance of the full form of 11) is favored by I- 1 " - . I lie difficuU 3-"- 1 -: is better taken as the eijiiivaleiit of its parallel T12T: ill second &lt;1. 11) ; " X"&gt;2, (f&gt; eVt rwi VY ifCjv aVjwr. 1L /;/ \ni/in:!\&lt; f.\n l- sis &lt;///, -\yliiilin.-, . 11) --2 is scribal error for -jira i v.- i, or possibl;. Aramaism.

3. 11) -^i ;" ; ifS orratrdii , perhaps fur ddr t oii/ i \:i ^ .~ . T is used "I the mouth of a well (Ceil. 29-) or of the I nderworld ( - Y fiy 1 "" 1 141") or ! the earth (^(ien. 4"), but never elsewhere of the entrance to a city. 11 jn.\f&gt;; f ortas c/7 //,i/i s, free rendering, possibly reading :s\*. p "2^ is parallel to -&gt;;:: in i- 1 r,,n which see note \ and mav be a -jloss; &lt;lort siiL,^ests -s- 1 ^ as pos-

## 166 PROVERBS

sible emendation. The two passages, i\*. 21 g 1 - 3 , have probably affected each other, and it is difficult to restore the true text. Nias may be taken as locative, without preposition. 4. |t? C^N (elsewhere only Isa. 53^ ^ 141\*) here = ans ^a, = &v0pwrroi; the distinction which seems sometimes to be made (\$ 49 2 ( 3 &gt; 62 y ( 10 &gt;; cf. Isa. 2 9 ), between DIN 2 and ir^x a, is not contemplated here. 5. \$? a 1 ? ira~, (@ evOevde Kapdiav, = aS Iran, to which the objection is not so much that the remote object is not expressed (for the aS n&t;8&gt; of I Sam. 4 2D offers support for such a construction) as that it destroys the parallelism of the verse a 1 ? corresponds to noi&gt;. 6. (5 tiffaxofyrasri /JLOV. |tj cn j;, as adj. \ey., possibly (cf. njj, "m) visible, clear (see Schult. s note), but probably (from i^j) princely, a sense here inappropriate; read OTIJJ, as in v&gt; (so Gratz); &t;5 &t;re/j.va; S9T1L as \$J. |\$ nrrr, elsewhere Xvy, here opening (abstract noun of action) ; (@ avoiiru, apparently Pi. Part., not so well; Oort mer, from the door, referring to Mic. 7 5 , where, however, the phrase is different. 7. ^ ysn Pas nay ip; (S ifl8e\vyypva tvavrlov ^/xou xet XTj i/ euSij; read "\ \IBS ^ n (or \nayiP), in accordance with 12. Before PCS Bi. inserts na-, a doubtful betterment of the rhythm. 9. |Q has Part., in first cl. sing., in second cl. plu. ; &t;5, better, plu. in both. 10. nois ; omit suff ., with (5, in agreement with P&gt;H in second cl. |j N (and not xS) on account of the injunction involved; see Ges. 25 , 152, ib, Anm. I. In b several different Grk. readings are found: &t;5 B = \$?; &t;g B1) (vid.) has, as doublet, cbrepftadcu (Clem. Al., Procop. avrepeiSeirde, read avOaipe ia de} 6 ai&t;r6rj&t;rei \pvalov Ka.6a.pov, (S A , as doublet, avTavaipfiffBai (read avOaipeiffde) aicrdTjffii xpwn ou /cat dpyvpiov; the readings which differ from J^ are probably nearer the Grk. original (Lag.). The verb was inserted, by the translator, to secure symmetry, or (Lag.) he read mnaj as pred. of pyi; pj is to be maintained.

12, 14-16. The function of Wisdom in the guidance of the rulers of the world through her control of intelligence. With this prominence given to political leaders may be compared the references to kings in other parts of the Book (i4 28 l6 10 " 1 5 ig 1 " 22 L)9 24" 25 1 " 7 29 4 - 11 3o 31 3i 4 a!). After the remark of the sage in v. ia u Wisdom now resumes her discourse.

12. I, Wisdom, &t; possess &t; \* intelligence,

I have knowledge and insight.

14. With me is counsel and skill,

With me understanding and might.

1 1;. By me kings do reign,

And rulers administer justice.



16. By me princes govern,

And sovereigns & rule & f the earth.

\* Heb. : dwell in. f Heb. : all t/ie rulers (or, judges) of.

VIM. u. 14 if&gt; 167

12. Synonymous, ternary, /<sup>^</sup>.ov. is emendation of the Heb. inhabit, which is here unnatural. The statement of the Heb. is not that Wisdom dwells, in friendly alliance, li ith intelligence, but that she dwells /// intelligence, an unexampled form of expression.\* V. 1 -- 14 obviously set forth the resources of Wisdom ; the predicates all state what she has at command. The connection calls for a word expressing ownership, and the Peshita and the Targum have create, which is apparently the rendering of the Heb. verb (see v.~) which means both create and possess; the latter term fits the connection. Another emendation is am acquainted with (cf. ^ 139 )- In second cl. the verb, lit. find, come upon, come into possession of (so in v: " ). On intelligence (or, sagacity) see notes on i 4 S . In second cl. the and, lacking in the Heb., is properly supplied by RV. ; the combination occurs in i 41 . The three predicate nouns are synonyms. 14. Synonymous, binary-ternary, or binary. In second cl. and is lacking in the Heb. before the second noun ; this being supplied, the translation is : I, understanding is mine and might. The rendering of RV. / am understanding is out of keeping with the context and with the usage of the whole Book. Counsel is advice, and the knowledge which enables one to advise profitably. Skill is the ability so to arrange things as to lead to the desired result ; see note on 2 . Might is power of thought, and, by consequence, of action ; see Isa. 1 1 2 and Job i2 n , passages which stand in some relation to this. The predicates in v. 1 -- 14 are synonyms of wisdom ; but the latter conception is here personified, and endowed with all the qualities that are connected with it. 15, 16. Synonymous, ternary. The rendering above given of i6 h (which is after the (Irk.) has the advantage of gaining symmetry of clauses. The Heb. reads and sovereigns (or, nobles, or, magnates ), all the judges of the earth. A similar sequence occurs in ^ 148" : kings of the earth and all peoples, princes and all judges of the earth; in the psalm it is natural, v.^ J being composed entirely of groups of nouns, with the verb in v. . In our passage the arrangement is different: v . " a " " " consist each of

subject and predicate; the predicate is simply verb in v. 1 " ", in v. 1 " 1 it is verb and noun, and this form we expect in v." 1 1 he

## I 68 PROVERBS

Heb. text seems here to have been assimilated to that of the psalm. Administer = decree. Instead of earth some Vrss. and Heb. MSS. have justice, which is probably repetition, by scribal error, from end of preceding verse. The rulers of the world are here conceived of ideally as governing by wisdom. The writer's tone is friendly; it is that of a man who looks on governments broadly, as institutions of life to be controlled by the laws of human knowledge and discretion. He thus stands in contrast with those psalmists who regard the kings of the earth as hostile to Israel (as \i 149\*% and with such passages as Eccl. x. 20, in which the king is spoken of as a dread personage to be cautiously dealt with. Throughout Proverbs the source of royal success is wisdom; in the Psalms it is Yahweh who guides the earthly rulers of Israel (&lt;// 144 10), and is indeed himself Israel's king (io lc 29 a/).

17-21. The first half of the chapter concludes with a description of the earthly rewards of Wisdom. Whatever men seek, riches and honor, is supplied in abundance by Wisdom men will consult their interests in seeking her. The sage appeals to dominant human motives, and teaches men how to make life a success in the worldly sense. Cf. 3 1 "- 1G - . V. 1; belongs rather to this paragraph than to the preceding.

17. I love those who love me,  
And they who seek me find me.

18. Riches and honor are with me,  
Lordly wealth and prosperity.

19. My fruit is better than finest gold,  
And my produce than choice silver.

20. In the way of equity I walk,  
In the paths of justice,

21. To endow my friends with wealth,  
And fill their treasuries.

17. Synonymous, ternary-binary. On the rendering seek, in-

stead of seek diligently (or, early), see note on i- s . The reciprocity expressed in first cl. is not real (like that of ^ i8 a 26 &lt; 2G -- 7 ) &gt; but only formal, the sense being that, by a natural law of mind, only those who earnestly desire Wisdom can come into intimate relations with her. The first clause states the attitude of mind, the

#### VIII. i6-iS 169

second the consequent effort the two are mutually complementary. It is assumed that men may naturally desire wisdom, and that search for it is always successful. The sage recognizes to the full the moral responsibility and potency of man ; the highest gift of life is within every man s grasp. Mis thought is an expanded and refined form of the old-Hebrew idea ( Kz. 18 ). Similar stress is laid in the Fourth Gospel on the power of the human desire and will (Jno. 5" ir do not wish to come to me} and on the attitude of mind here expressed by the word love (Jno. 3 " men loved the darkness rather than the light). Cf. note on v. ; .

18. Synonymous, ternary. The connection shows that the reference is to earthly honor and wealth (as in v.- 1 3 " a/.}. Honor is good repute in the eyes of men. Lordly = splendid, or, in general, great, Grk. abundant, l, at. Vulg. superb, RV. durable, margin ancient (that is, inherited from ancestors} the word appears to mean advanced, eminent, and some such superlative adjective is suggested by the connection, but the sense inherited (Stade) is not appropriate. The term here translated by prosperity (rip-ft) is usually rendered by Justice or righteousness. It signifies primarily that which is right, true, as quality of a fact or of the soul (the English justice has the same double sense). In its most general meaning, /;/ accordance with propriety or with the facts in the case, it occurs in i Sam. 26 - , where Yahweh is said to give every man his due, and in Joel 2- :; , where Yahweh gives rain in just measure. It thus comes to mean the just measure of fortune which is meted out to a man, for example, by God, and then, by a natural transition, the good decision in his favor, the good fortune awarded him sometimes a legal decision by a judge (and the judge may be God). It expresses Yahweh s interpositions on behalf of Israel (Ju. 5"), that is, his (just) decisions in their favor, and the good fortune which his protection insures : crev tongu, /hat enters info a legal contest with thiee /ho// slialt get (lie better oj [= procure a sentence of condemnation on J /his is the lot of the servants of } ahweh, and their fortune awarded by m, , says \a/t7cc// ( Isa. 54 ). This signification comes out clearly in i/ ii 2, which is a description of the happiness of the man who

fears Yahweh ; his happiness is based on earthly prosperity, and it is said of him, among other things (v. ; ; ) : wealth and riches are

## PROVERBS

in his house, and his good fortune lasts for ever (that is, is continued in his descendants). So the word must be taken in 2 i 2lh , if it be retained in the text (it is lacking in the Grk.), and this sense is required by the connection of our verse ; the sage ascribes to Wisdom the bestowal of well-being which the psalmist ascribes to Yahweh. 19. Synonymous, ternary. Fruit and produce (= product, crop, revenue) are synonymous agricultural expressions of blessing and prosperity. As in the preceding verse, the blessing is external. The comparison affirms not that Wisdom's reward is different in character from gold (namely, moral and spiritual), but that it is more splendid and desirable than the most precious metals. In first cl. the Heb. has two terms, generally rendered by gold and fine gold; their precise meanings are uncertain, but their combination may be represented by finest gold. Cf. note on v 10 . 20, 21. Both couplets are synonymous; v. 20 is ternary, v. 21 ternary-binary. Wisdom sums up her promises of reward in the declaration that she deals equitably and justly with her friends. Equity and justice are synonyms. The former term represents the Heb. word rendered by prosperity in v. 18 ; here it is a quality of action (= right decision), there it is the result of this action. The statement of v. 20 is simply I deal justly. Friends, lit. those who love me, as in v. ir ; wealth possession, property (RV. substance). The initial particle in v. 21 expresses purpose (in order that I may), and this is here equivalent to result (so that I do) . Wisdom's justice is guarantee that she will properly reward those who devote themselves to her ; the two verses may be thus paraphrased : Since I am just, my friends will be properly rewarded. The rendering righteousness (instead of equity) in v. 20 is misleading ; it conveys to us the idea of obedience to religious law, or moral and religious purity ; but these qualities, though they belong to Wisdom, are not here in question ; the writer, as the connection shows, has in mind simply the justice which assures to every man his due. At the end of v. 21 Grk. adds, as introduction or transition to the following section, the words : If I declare to you the things of daily occurrence, I will remember to recount the things of old that is, I now pass from our present life to the history of the primeval time an explanatory note by a scribe, not a part of the original text.

VIII. iS-2i 171

12. 11) \-i:r J , an improbable expression; (P KartffK^vuffa; 5JT r^a create (cf. I ink); read Tj:D"i understaiit, or .-:&gt;, which is graphically not hard, if the L- of -r;^r may be miswriting of preceding i (in 17;-). Before .-17:7 insert 1 . 11) NS7N; (5 fTTfKa\fcrd/j.-rji&gt;, for iirfKT-qffd.fj.-qv ( lag.). 13. ID ;"&gt; rs;U ; on \$J" cf. I ink.; on an apparently personal interpretation of -;- \ (= A/,/ w,/;/) in Tabu, see II. Deutsch, Spr. Sal., p. 6S. 14. In \ve must either take ;x as preposed subject, and insert i before mi3J, or, what is simpler, following (5, change JN to \* \ 16. li) VN v J2r s r; (5 rvpawoi KparovcrL yrjs; read N v j;r&gt;. For ^-IN ^3TIL and many Ileb. MSS. and printed Kdd. give &gt;:-&gt; (see I)e Rossi), which seems to be scribal repetition from end of preceding verse; after ^DZ- we expect 3 before p- V, as in \p 96 1: ! 98 . On 5 3T see Pink. s note. 17. Read Oeri anx (so (ftS); Hi. 3ix n&gt; ^-is &gt;;N I love Inm u lio lores Yn/i, an improbable reading. 18. ?i) r~." , (3 iro\luv, perhaps for TraXaiuv ((irabe, cited by Lag.); x -v7i and riches ; 5 = 11); \ fj.er flprfv^; ^ (and O) TraXaios; 1L supcrbac. 20. At the end adds dvaffTp^ofj.ai, to correspond with the vb. of first cl., but against the rhythm. 21. 11) u-; &lt;& virapj-iv; iT Nr.x^ D N^J- many years ; \$ N^3D //&lt; /t ; 1L ufditeiii. On the form cf. Ksv., 146 &lt;/, Stade, i&lt; 370 1&gt;, and on the meaning \ \ \ )P&gt;. ( ) n the coup let added in (5 (the style of which differs from that of the context) see notes of Ja ger, Lag., Baumgartner.

22-31. Wisdom s primeval life with Yahweh. A section distinct from, but allied to, the preceding. The statement of Wisdom s rewards is followed by a description of her creation and her intimate relations with Yahweh ; the picture is similar to that in 3 -", but is more detailed, with distincter personification, approaching but not reaching hypostatization. Wisdom was brought into being before Yahweh began the work of creation (v. -"- - ), was present when he established heavens, sea, and earth (v.- 7 ~- ;i ), rejoicing in all his work (v." u;1 ). This is the culmination of the portrait, in Proverbs, of Wisdom s function in the world : she is the source of sound knowledge in life (v/" 11 ), she conducts the government of society (v. 1 - " ), and confers the noblest rewards (v. 1 ""- 1 ), she antedates human experience, having been present at the construction of the world (v.~" ::1 ). The description is completely non-national and universal, and thus stands in contract with the similar passage in Ben-Sira (Yh. 24), in which Wisdom dwells in Israel and is identified with the Jewish I;iw. From the more vivid and human picture of Wisd. Sol., ch. 7 it differs in its architectural simplicity and solidity, while 1 hilo s Wisdom is more philosophical in form and comes to the very verge of hvpostasis.

## \*7 2 PROVERBS

In Job 28 the representation of Wisdom is ethical, not cosmogonic : eluding man's search she is declared by God to be identical with righteousness. Proverbs offers the earliest surviving form of that Hellenized conception which finally took complete shape in Philo. The sage of Proverbs is thoroughly Israelitish, but his idea of the unity and order of the world has been formed in an atmosphere pervaded by Greek thought. His Wisdom is the creature of Yahweh, God of Israel and of the whole earth, but is at the same time the highest intelligence, conceived of as present with God in the creation of the world, and directing all human life a conception which thus combines philosophic universality and Jewish theistic belief.

With the picture of creation here given cf. that of Gen. i, that of Job 38\*-", and the Babylonian cosmogonic epic.\* Our poem divides itself naturally into four parts : Wisdom's primeval origin (v. 2 -- 2J ) ; her birth before the world (v. 2 \*- 20 ) ; her presence at the creation of the world (v. 27 - 29 ) ; her joyous existence in the presence of God (v. :!a:u ). The third division seems to refer in a general way to the second : v.- 8 - 2ta have the same material as v.- 4 , and v. 291 has the same as v. 25 - 2G ; v.- 7 has no antecedent, unless there be in v.~ 2:3 an implication of the creation of the heaven (cf. Gen. i 1 ). The paragraph consists of ten couplets, and might be written as five quatrains (so Bickell), but the logical division would thus be abandoned.

22. Yahweh formed me as the beginning of his creation,  
The first of his works, in clays of yore;

23. In the primeval time was I fashioned,

In the beginning, at the origin of the earth.

24. When there were no depths was I brought into being,  
No fountains full of water;

25. Before the mountains were sunk,  
Before the hills was I brought into being,

26. When he had not yet made the earth, [] f  
Nor the first of the clods of the world.

\* See Delitzsch's edition of the poem, and the discussion of it in M. Jastrow's  
Relig. of Babylonia and Assyria, ch. 21.  
t lleb. adds : and t/ic fields.

VIII. 22-2,

2~. When he established the heavens I was there,

When he marked off the vault of the face of the deep,

28. When he made firm the clouds above,  
fixed fast the fountains of the deep,

29. When he set bounds to the sea, [ J \*  
When he laid the foundations of the earth.

And I was at his side, as his servant,

Sporting in his presence continually,

31. Sporting in his world.

22, 23. Wisdom's primeval origin.

22. Synonymous, quaternary-ternary. Instead of Yaliweh Tnrg.  
has God. The rendering formed (= created] is supported by  
the parallel expressions in v. -" - - (made or ordained and brought  
into being) ; the translation possessed (RV.) is possible, but does  
not accord with the context, in which the point is the time of  
Wisdom's creation. -The Hebrew, all the Greek Versions, and  
the best MS. of the Vulgate (Cod. Amiatinis) have as the begin-  
ning, Clementine Vulgate, Syriac, Targum /// the beginning (so  
RV.) ; the two readings are substantially identical in meaning,  
but that of the Hebrew is favored by the form of second cl. (first),  
and by the similar phrase in Job 40 1;I , where Behemoth is described

as the chief (lit. beginning) of the creation of God. \ Creation is lit. way, = procedure, performance (Job 26" 40 1;| ) ; Grk. has phi. ways, which is perhaps favored by plu. works of second cl. First (RV. margin) is the more natural rendering of the Hebrew ; before ( RV. and some Anc. Vrss.) is hardly allowable. Cf. ///, beginning of the creation of God (Rev. 3"), and the firstborn of all creation (Col. i " ). /// days of yore (RV. of old} = "in remotest antiquity"; see note on the parallel expression in next verse. 23. Synonymous, binary. While v.~ describes Wisdom as the first of Yahweh s works, v.- :! gives the time of her creation in general terms. The Hebrew prepositions introduce the point of time not before which (RV., some Anc. Vrss.) but at which the creation took place. Primenil time (usually everlasting in RY.)

## 1 74 PROVERBS

is time hidden by distance, remote, dim, in the past or in the future ; in Mic. 5 &lt;A1) it is used to express the remote origin of the Davidic house : a ruler in Israel whose origin is long ago in the distant past. The familiar expression from everlasting to everlasting gives the two termini of a long period, from a remote past to a remote future ; so in \i go 2 , where the termini, applied to God, are indefinitely remote, though the Hebrew word has not the modern sense of the temporally infinite. The rendering fashioned is favored by the formed of v." (see also the verbs expressing birth in v. 24 25 ). It seems, however, to be forcing the terms when it is held (Frank.) that v.-- 23 refer to Wisdom s conception in the womb, and v. 24 " 20 to her birth ; both paragraphs relate to her birth, the difference between them being that the first is general, the second specific. The rendering (see \i 2 G ) ordained, established (RV. set up), = placed in position, is permitted by the connection, but is less apposite. The origin (lit. first times) of the earth = the beginning of Yahweh s work. Wisdom, though coeval with the beginning of the divine activity, is created at a definite point of time, and thus differs from the Logos of Philo and the Fourth Gospel. The date and occasion of the beginning are not defined (though Wisdom precedes the physical world), and nothing is said of the existence of Wisdom or of the nature of the life of God before the creative work begins.

24-26. Wisdom anterior to the physical world.



The physical world is described by its parts : in v. 24 the waters, in v. 23 the mountains, in v. 26 the soil. 24. Synonymous, binary. Depths are the great masses of water, seas and rivers, including probably the subterranean ocean whence fountains spring ; see note on 3 - . Brought into being, lit. brought forth ; the same figure is used of the earth in <sup>^</sup> go 2 , and of the sea in Job 38 s ; here it seems to be a pure figure of speech (parallel to formed, v. 2 -), with no reference to physical begetting; Wisdom is the creature, not the child, of Yahweh. In the Hebrew of second cl. the fountains are described by a term usually understood to mean heavy, heavy-laden, and so abounding (RV.) or rich (in water) ; the word occurs nowhere else in this sense, and is not found in the

#### VIII. 23-26 175

Grk. ; a slight change of the Heb. gives the meaning /,///, but the word should perhaps be omitted. 25. Synonymous, ternary. The word sunk refers to the ancient view that the mountains were solid structures resting on foundations sunk deep in the earth down to the floor of the subterranean ocean ; so *i// iS 1* " the f&lt;&gt;nn - if a f ions of the mountains shook (in an earthquake), and Jon. 2 " 1 went down to the bases (or, extremities) of the mountain\* (the level of the bottom of the sea).\* 26. Synonymous, ternary. The Hebrew reads : the earth and the outside places. The expression *outsiiic places* is difficult. To understand it as referring to the heavenly spaces (for which it would be a strange and improbable term) seems forbidden by the parallelism, second cl. speaking of the earth alone. The word must mean fields, as in Job 5 ". To obtain a contrast some expositors take earth as = cultivated land, and fields as = uncultivated land, but this does violence to the language. It is difficult to regard the *t\vo* terms as synonymous, as in Job 5 ; in Job they occur in different clauses in proper parallelism, while here they stand together connected by and (which can hardly be taken as = namely), and, even if the synonymity were allowed, we should have to suppose a whole to be put in a position with some of its parts. This is obviously different from the common expression the earth and all *tJiat* it contains (the earth and the fulness thereof). We get no light on the verse from the Anc. Vrss. Grk. : the Lord made countries and uninhabited tracts and inhabited summits of the region under the heavens, which follows the Heb. in a general way, but yields no sense. Syr. Targ. Lat. have rivers instead of outside places ; Aq. and Sym. have exits. Either these renderings are guesses, or they represent forms of text different from ours. It seems impossible to

fix the Heb. original, but, in any case, both clauses refer to the creation of the earth, and the expression outside places may be omitted without detriment to the thought. For Heb. first (or, mass) of the clods (or, dust) Lat. has poles; the chronological rendering first (instead of mass) is favored by first line (not yet).

488!

## 176 PROVERBS

27-31. Wisdom present at the construction of the universe.

27-29 describe the creation of the physical world (omitting heavenly bodies and animate things), probably selected on account of its obvious grandeur; the wonderfulness of man is rarely spoken of in OT. (<sup>8</sup> 139). Cf. Job 3S 4 11 . 27. Synonymous, ternary. The heavens sky, thought of as a solid expanse (Gen. i fi ) to be fixed in its place. To the eye it appears as the interior of the dome, a circle, sphere, vault, on which God is said to walk (Job 22" ); this vault descends on all sides to the terrestrial expanse, forming a circle (the horizon), and is said to rest on the deep, that is, the ocean which not only underlies but also flows round the world (Gen. i 2 <sup>104</sup> ). This conception (to which that of the Babylonians and Greeks is similar) \* rests on the simplest geographical observation. If the rendering circle be adopted (RV.), instead of vault, the reference will be to the horizon. 28. Synonymous, ternary. Clouds (AV.) as in 3-, not skies (RV.), the heavens (= skies) being mentioned in the preceding verse; the Heb. word is used for the sky apparently conceived of as an expanse of clouds (Dt. 33 20 <sup>i8 11(12)</sup> ). In the second line the fountains of the deep might, from the parallelism, be interpreted as the celestial sources of water, stored above the firmament, whence descends the rain when the windows of heaven are opened (Gen. y 11 ); the sea is mentioned in the next verse. But the deep is elsewhere always the sea, and must probably be so understood here in this verse its formation, in v.- J its limitation. In accordance with the phraseology of the rest of the paragraph we must read fixed fast (instead of became fast or strong, or burst violently forth}, a reading supported by the Greek, and obtained by a slight change in the Hebrew. 29. A triplet (as the text stands); the first and second lines form a couplet, synony

mous, ternary, and the third line also is ternary. The bounds of the sea are fixed, as in Gen. 1 - 10 Job 38 8 " 1 ^ i04~ 9 . Lit. when he set to the sea its bound ; the rendering when he ordained his decree for the sea does not accord so well with the following clause. Nor, in second cl., is the translation should not pass beyond its shore allowable, since the Heb. word ( ) is never used in the sense of

\* Jastrcw, op. cit.; 11. 18, 607; Herod. 4, 36.

1/7

shore. The earth is described as founded, like a building, in many passages in OT. (Jer. 31- " Isa. 5i 1:! Job 38 \&gt; 24- 82 " 104" ). and the word is to be interpreted literally. The Vatican (Irk. omits the first and second clauses of this verse (probably by scribal oversight) ; Bickell, to avoid the triplet form, omits the third. The symmetrical arrangement of the other verses suggests that a line may have here fallen out of the Hebrew text, or been added to it. There is no trace of a missing line. The third line corresponds to v.- 5 J \ and seems to be necessary; but second line, an explanation of first line, is not necessary, and may be a gloss suggested by Job 38 11 .

30, 31 describe Wisdom s manner of life at the side of Yahweh during the work of creation. Text and translation are difficult. Cf. WS. y- -S 1 . 30. Apparently ternary; v. ;: " appears to belong with v. ;:la , the two lines forming a couplet (ternary). The verb was refers the paragraph to the period mentioned above, the time of creation. The expression at //is side implies intimate association, but not necessarily architectonic activity ; in itself it conveys only the idea that God s work was characterized by wisdom. The word rendered ward in the translation above occurs only here in OT., and its meaning is doubtful. By a change of form it may be understood as having the same sense as the similar term in Cant. 7"- , artist, here architect, master-workman;\* the objection to this rendering is that in the preceding description Yahweh himself is architect, and in the following context Wisdom is represented as sporting, not as working, f A different change of the Heb. word gives the form found in Lam. 4-" , = one brought up, cherished, whence a hi inn us (alumna}, nursling, foster-child, \ or guarded, under protection, ward (Frank.). Frankenberg understands the procedure of the paragraph thus : Wisdom is conceived

(v. 2J -- ! ), is born (v. L&gt;4 " - "), is present at the creation (v. J7 " L " ), is, as young child, at Vahweh s side, under his care, living a joyous life. The sense nursing accords with the succeeding context, and with

t Aq., Rashi, A\ ., Schult., ,;/.  
N

## 1 78 PROVERBS

the representation of the whole paragraph, and corresponds, as passive, to the active nurse or tutor, male (Nu. n IL&gt; 2 K. to 1 Isa. 49 - 3 Esth. 2 7 ) or female (2 S. 4 Ru. 4" ). The renderings faithful (Targ.) and continually (Hoffman, Schriftbewcis, I., 97) are not allowable ; the Heb. might be changed so as to give the sense continually, parallel to day by day, and to the adverb in the third line, but the change would be arbitrary and graphically hard.

WS. 9, Wisdom, who knows thy works, was with thee, was present when thou madest the world, appears to be a philosophically colored reproduction of this line. In second line the Heb. reads lit. : / was delight, which may mean " I experienced an emotion of delight " or " I was a source of delight " (to God), = his delight; \* the latter is the sense of delight in most of the passages in which the word occurs (Isa. ^ Jer. 31 - ^ iiQ 34 " -), but the former is favored by the connection, in which is portrayed Wisdom s joy in the contemplation of the divine creation (Wild., al.) ; cf. Job 38 7 . For the construction (/ was delight I was full of delight) cf. W/ i20 7 : / am peace, = "I am for peace (or peaceable)," and Gen. 12 s : be thou blessing, = "be thou full of (or, a type of) blessing." The picture of enjoyment is continued in the next line by the term sporting or laughing (RV., rejoicing), which in like manner portrays Wisdom s delight in God s work. The word can hardly have the sense joyously active, which would be appropriate if Wisdom were represented as master-workman. , f 31. Ternary. The first line seems to be identical in meaning with v. 3iv . His world is lit. the. world of his earth, in which expression the first term may represent as an organized whole that which the second term represents merely as a mass. The expression is, however, more probably a rhetorical aggregation ; the two terms are really synonymous (as in v. 2(J , i/&gt; 9O 2 a!.), the first being poetic, the second the ordinary prose word ; the first does not mean

specifically the inhabited world, *fj otKou/teVr/* (as RV. interprets it)

both terms are occasionally used in that sense (^ 96 13 ). It

\* So Grk., RV., Oort, Frank., al.

t The verb is used to describe the play of the people in a festival (Ex.32 6 ), dancing etc. in a religious procession (2 S. 6 - 1 ), and a military combat of champions (2 S. 2 1 \*- 6 ) ; in the last case the " sport " was of the grimmest, but it was apparently regarded as a spectacle in which the two armies found relaxation and pleasure.

### VIII. 30-31; I-Q

does not seem to be the intention of the poet to represent Wisdom as passing from the divine presence into the world of men ; the point in the whole of the preceding description is her intimate association with Vahweh in the creation of the world not as architect or adviser, but as companion it is the poetical expression of the fact that wisdom is visible in the construction of the world. This being the theme, it seems improbable that at the end so important a point as Wisdom s dealing with men (which is treated at length in the first half of the chapter) would be introduced with a brief sentence, and with the term sporting. For this reason the second line, and my (*/dig/if* was -with mankind (lit. with tin- sons of me 11), appears to be an addition by an editor or scribe who desired to see a reference to Wisdom s work among men. But, in the preceding description of creation man is not mentioned, the author choosing to confine his view to the physical world (cf. Job 38. 39, where only things non-human are mentioned). (Irk. regards Yahweh as the subject of the couplet : when he rejoiced at */taring* finished the inhabited world, and rejoiced among the sons of men (following Gen. *r ;l* ), but the change of subject is improbable.

32-36. Wisdom s concluding exhortation to men. The Hebrew reads :

32. And now, my sons, hearken to me  
Happy are they who walk in my ways.

33. Hear instruction that ye may be wise,  
Reject it not.

34. Happy is the man who hearkens to me,  
Watching continually at my gates,  
Waiting at the posts of my doors.

35- I find he who finds me finds life.

And obtains favor from Yahweh.  
30. And he who misses me wrongs himself

All who hate me love death.

In the Hebrew text the order is unsatisfactory; v. 35 is closely connected with v. 34, and v. 30 with v. 31. This is nearly the order of the LXX. (LXX., which, however, omits v. 30). Following this suggestion, with some modifications, we might read :

And now, my sons, hearken to me,  
Hear my instruction, reject it not.

## 180 PROVERBS

Happy is he who walks in my ways,  
Happy the man who hearkens to me,  
Watching, etc.

If v. 30 is retained, as in the Hebrew, its symmetry would be improved by reading the second line : Reject not my admonition. The lines in the Heb. text are ternary, except v. 30, which has only one beat ; in the emendation suggested above this exception disappears. The emendation also gets rid of the triplet (vv. 34-36), and gives a series of synonymous couplets. Bickell, by insertions, makes three quatrains. The happiness of the devotee of Wisdom (the central thought of chs. 1-9) is here stated in general terms. Such an one waits at her doors (v. 34b) like a suppliant for royal favor. The content of the happiness is expressed (v. 35) by the equivalent terms life and the favor of Yahweh, the opposite of which is wronging oneself and death (v. 30). The life and death are, as elsewhere (i. 32, 2, 21, 3, etc.), physical, but with the connotation of general earthly well-being or failure, bodily and moral. The opposite of finds is misses (v. 36, RV., marg.), that is, fails to find metaphorical expression taken from missing a mark; sin also in Heb. is conceived of as a failure to hit the mark, but the sense sins against (RV.), which the Heb. word might conceivably have, does not accord with that of the parallel clause. There is,

however, in misses an element of conscious action ( = purposely fails to find}, which is definitely expressed in the parallel hate (v. 36 ) = deliberately disapprove and reject (cf. v. 33 ). It is the free human will that is appealed to (as in i- 5 and throughout the Book) of their own motion men accept or reject the highest things. Those who reject instruction do violence to, wrong them selves (his soul = himself }, and, hating the source of life, love death (see 2 22 4 5 s y 27 ) ; the rendering his life, instead of him self (v. t%a ), is less accurate. By change of text despises may be read (as in i5 32 ), instead of wrongs, but the change is not necessary. With the independent action of man accords the attitude of God to those who choose aright he shows goodwill, friendliness, favor (v. 3 ) -- his opposite attitude toward the unwise is stated in 3 3 -"" " (cf. ^ iS 25 2C(2C 27) ). The relation of God to human conduct is here described as that of a judge he is not said to inspire or guide, but to bestow favor or disfavor according to desert (so generally in OT.).

iSi

This description of wisdom has played a prominent part in the logical history, especially in the history of Christian dogmatics. It is imitated in 1!S. i " " 24 ; in the latter chapter Wisdom is identified with the I,a\v, and so generally in the later Jewish expository works.\* In \Yisd. Sol. 7 it is Wisdom's relation to the human soul that is expounded. The NT., chiefly occupied with other points of view, barely alludes (Mt. n 1 1 i Cor. i- 1 Col. i 1 " li; ) to an identification of Wisdom with the Messiah. Philo's treatment of the conception hardly goes beyond the OT. point of view.f The Jewish schools appear to have laid no stress on the demiurgic function of wisdom as such. J It is in the Christian Church that the idea first assumed importance. The whole passage, Pr. 8~~ 31 (especially v. 2 -) was early employed in the controversies respecting the nature of the Second Person of the Trinity, particularly in connection with the idea of eternal generation ; the argument turned in part on the question whether the verb in v.~ was to be translated by created or by possessed. The passage was used by the Sabellians, and is referred to as proof of the uncreated person of the Son by Irenaeus, || Tertullian.^f and especially by Athanasius (against the Arian position),\*\* and later by Augustine, tt and Basil of Caesarea j J ; it has often since been cited as proof-text.^ It seems obvious that it gives a personification, intended to affirm the wisdom manifest in the creation of the world an approach (under Creek influence) to hypostasis, but not more

than an approach.

22. 11? in-; IT NTS It) ;:-.; n \* A &gt; "" (and s.i 55T) fKTiffv, II-P 23 (Ycnet.), 252, A B eKTrjaaro, and H, possedit. (? renders "~&gt; l&gt;y et y, and omits 7N"; the rendering appears to lie an error of the translator, and not

\* Mit/i-tis/i Mis/il,- on l r. 8-- , /!,&gt;: A\i&gt;&gt;:, c. i, a!.

t See Druinmond, Philo-Jtidaem;, Bk. 3, eh. 6, p. 212; Siegfried, 1 hilo -\ni Alex dud.; Briggs, A/essia/i of Apostlcs, ]) . 495-514; Toy, Judainn and I /instian-ity, ]&gt;. 99-102.

I See Weber, Tlieol^ic (on M,-&gt;III\, Metatrou, etc.).

^ Dorner, \l-rson &lt;:/ Clin.-.t, Kng. tilin-,l. l., 2, p. 183 f.

ji Guit. Hacr., Bk. 4. eh. 20.

II Co/if. /V,M-, ch. 7. ff /), Tnn., T5k. l., eh. 12.

\*\* DC Decrct., ij?, 14, and Orat. II., chs. i "&gt;-22. \l Letters, 8, o.

\^ In ( rif. \n\ (on S--) l&gt;y ( alv. ///./., \_ , 14, 8, Turn tinc, ///., 3, 29, and (appar-ently) by Dick, l/ii\ /., cli. 30, but not by I lodge and other recent writers.

## 1 82 PROVERBS

designed to avoid the expression of primeval origin, which it brings out fully in the context. J52T Dip |C; 3L antequam. The construction of this verse, and particularly of Dip, is difficult. Dip is not a preposition in Heb. (KY. before), nor does it elsewhere occur as noun = foremost, first (what was the Heb. original of BS. I 4 irporepa. iravruv we do not know). Either (if the text be retained) it must be read as an Aram. form, Dip (which is not a probable writing for the original text), or it must be conjecturally assumed to mean first. If the context (v. 23 ) be held to call for the temporal interpretation of the two predicates, we must read n^N^a (so Jerome, Ep. 140, ad Cyp.}. The difficulty with Dip might be avoided by reading : TNO ^hys Dipc, of old he created me, of yore ; there would then be no word in answering to the 011 of a , but this would not be an insuperable objection. 23. J]? TDEJ ; tfcfJieXtu- aev, as if from ID , and so j& ijpn, and 3 (pass.) rujprn N; A /careo-rd^i/; IL ordinata sum. The signification put, set, establish for the stem -|DJ is assured by i/ 2 6 , and by Ass. nasak ( = put, set, De., Hwbuch); possibly this signification and the pour out of Heb. are connected; Ass. has nisakku ( priest}, and both Ass. and Heb. have ~\D] prince, perhaps = one set (in



official position), possibly, like nisakku, a fourer (of libations). But the derivation of our word from "po is more satisfactory (Ew., Hitz., Frank.); in3Dj was read by 2 (and, according to one account, by 6), TrpoKexei piff/xcu, probably for -rrpoKexpiff/J-o-i, and (De.) by Grace. Ven., /C(fxu/xcu. 24. |i) \~SSn; (5, less well, woirjffai. ||=J ^33J lacking in &lt;@&gt;, and perhaps to be omitted as yielding no satisfactory sense; we may, however, read ^N^CJ or N^: (cf. Eccl. II 3 ). Bottcher s noblest of waters is not appropriate. Oort D^ pa: cleft, with omission of Die, does not commend itself. The dag. forte in the i seems to be due to the rapid pronunciation of stat. const. 26. |!? sS i; 1 ; (5 Kvpios, free rendering, or possibly = IJIN. \$=J msin; ( dot/cijToi/s; the word is in compatible with ins (perhaps inserted from Job 5 10 ), and is better omitted. Sdl rivers, on which see Noldeke s remark in Pink. \$J p-nav C ^; Graetz noblest of dust, = gold (Job 28 6 ). For 7 Dys. writes ^D; heights, an unneces sary change; &lt; oiKo^^va, the origin of which is doubtful; Baumg., probably rightly, rejects Aram, nncy inhabited ; Heicl. suggests nm&gt;, the name of one of the seven heavens, according to Pirke Eliezer, c. 18 (see f 68 5 ); cf. Levy, Chald. Wort. 27. ?Q Jin (see Isa. 40 22 Job 22 14 ); &lt;5 Opftvov, perhaps after Job 22 14 . @ ai&gt;t/j.ui&gt;, mnn, or freely takes Dinr. to be the upper ocean, the source of rain and wind-clouds, and so perhaps, in next verse, TTJS vir ovpavbv. 28. \$J rr;; write my (Oort, Bi.), from the connection, and (5 do-0aAe?s trldfi. &lt; T^S vw ovpavbv (see preceding note), perhaps = ^3.1 (cf. v.- c ) ; Just, and Iren. are cited in H-P as having apt&lt;r&lt;rov, and Lag. holds this to be the genuine reading of (5. 29. &lt;S B omits -, apparently by scribal error; Bi. omits c as induced by the erroneous Grk. text of v.- 7b ; probably 11? has lost a line. For \$ pin B had pin, a good reading, but no change of ty is neces sary. 30. |\$ j -:N; taken from stem JEN firm by &lt;S ap^ovaa; S: NJprn arranger (or perhaps pass., = fir in, trusty); 20 iffr-r]p(.y^vn; ll cuncta com ponens ; understood as connected with jr\* nurse by A -T^VDV^V^ (= ps,

## IX. 1 83

cf. Lam. 4 : (iraet/) ; rendered as ;,dj. by J" xr:~^? faithful, trusty. Nouns of the form K -j,i are either abstract nouns of action (Inf. abs.), or of the nature of I res. Parts., usually of stative vbs. (i-," 1 ), sometimes of active or voluntative vbs. (j; is , perhaps ps lord ); on the norm see Lw., &lt;j 152 / ; on the masc. lorm, lies.-", 122. 2. c. Anm. I. For the name of agent we expect the lorm "Ap, as in Cant. 7-, and Ass. nmnicinu. Read fix. Cf. III )!., s.v. ]t"&gt;x and jrx. li) C ") ^ - nTiN ; (5 t ",u) i?/-^" 77 irpoGt^ouptv, reading vyrj ; . , which, from the connection, is improbable. The expression, which looks tau- tologous, is omitted by 15i. as dittography from the context; if it be taken as scribal repetition, the cv sv also should probably be omitted. The line may, however, be retained; see note on this v. above. 31. (5 understands HIT as subject, and at end of a adds ou ireXe cras, perhaps reading r sS r~ for ^nr (Lag.), perhaps free translation, since (llaumg.) olKov/j.fvt)v suggests s ar. 32. The

order in (J5 II is v. :! - a - :&gt;la - ;; - ( - " ctc - (v. ;;! is omitted), a natural arrangement, favored by the i in TNI, which seems to point to a preceding parallel clause. ISi., after the Saidic Yrs., fills out v. "- " \* as follows: And now, my sons, hearken to me ; Hear the instruction \\_of my words ! Lire to length of days] and be wise, And reject not [mv admonition] , a possible but suspicious expansion; it introduces the reward (life) in anticipation of v. ;; , and employs the doubtful expression C" : 1 "ps s vn (in -^ 23 the verb is different). If not the addition of the Coptic scribe, it is based on a doubtful Ileb. text; cf. IJi. s note. 33. The Ileb. text is rhythmically unsatisfactory, and, if the verse be retained, we should perhaps, with Hi. (see preceding note), add \-n;ir at end.

35. K Ni": (Q Ni":) seems to be scribal repetition of preceding word; i, f^oooi /jiov f^odoi .fw?}s, read -Nsb and \vrb, inappropriate and improbable.

36. (5 has Part, and vb. plu. in :l probably a change of the (irk. scribe, in the interests of rhetorical symmetry ; Ileb. poetry is loiul ol variations of grammatical number in adjacent clauses.

IX. Wisdom and Folly as hosts. This chapter, as it stands, consists of three parts. In v. ~ : Wisdom is personified as a house holder who prepares a feast (v. 1 - ), to which she invites the uninstructed (v. 1 4 ), urging them to partake of her provision and live (v. " ") ; cf. i - ""-" 8 - - 1 . In contrast with this, stands, in the third part, v. 1:&gt; ~ ls , the invitation of Folly, who, noisy and seductive (v. ;; ), sits in a prominent place and calls to the passers-by (v. 11 " ), tempting the uninstructed youth by promise of secret delights (v. 1 "- 1 ), he not knowing that her house is Sheol (v. H ). Standing between these two descriptions, and interrupting their connection, is the paragraph v. 7 " 12 , composed of separate aphorisms ; it belongs by its contents in the succeeding division of the Hook (io -22 li; ), and is here doubtless inserted by scribal error. The remainder of

## 1 84 PROVERBS

the chapter stands in specially close connection with ch. 7 as a warning against debauchery.

1-6. Wisdom s invitation to her feast a semi-allegorical description of her gifts.

1. Wisdom has built her house,  
&lt; Set up &gt; \* her seven pillars,

2. Killed her beasts, mixed her wine,

And prepared her table.

3. She has sent forth her maidens &lt; to cry &gt; f  
On the thoroughfares of the city :

4. " Whoso is simple, let him turn in hither " !  
To him who is void of understanding she says :

5. " Come, eat my bread,  
Drink the wine I have mixed !

6. Forsake &lt; folly, J and live,

And walk in the way of understanding " !  
&lt;

1. Synonymous, ternary. The building of the house is mentioned as a necessary preparation for holding a continual feast ; it is an indication that Wisdom has set up a permanent establishment, in which she is ready at all times to entertain all who may come to her. Instead of Heb. hewn (the technical term of the stonemason) the parallelism favors the builder's term set up, reared, erected (so Grk. Syr. Targ.) ; the point is not that the pillars are hewn, but that they are put in place, so that the house is finished and ready for guests. The pillars are an ordinary architectural feature of the time, here introduced as a natural appendage to the house. The precise position of the pillars in the Jewish house of this period (c. 3d century B.C.) is not known; probably, as in Greek and Roman houses, they surrounded the hall or court which was entered from the street-door and was used for festive purposes ; they served as support for an upper gallery. The number seven is not significant ; either it is merely a round number, or it indicates the usual architectural arrangement of the time. The verse easily lends itself to allegorizing

\* Heb. : hewn. \ Heb. : she cries.

\ Heb. : ye foolish, or, possibly, the foolish (or, simple).

[85

and spiritualizing interpretation, and has been understood in this way from an early period. The Midrash takes Wisdom to be the I.a\, which created all the worlds ; 1 rocopius : the enhypostatic

power of God the Father prepared the whole cosmos as its abode ;  
 Rashi : God by wisdom created the world. The seven pillars  
 have been explained as the seven firmaments or heavens, or the  
 seven regions or climates (Midrash) ; the seven days of creation,  
 or the seven books of the Law\* (Rashi) ; the seven charismata  
 or gifts of the Holy Ghost (Procop., Bernard, De.) ; the seven  
 eras of the Church (Vitringa) ; the seven sacraments, or the om-  
 nipotent word of the Son of God (Geier) ; the prophets, apostles,  
 and martyrs (J. H. Mich.) ; the seven liberal arts (Heid.) ; the  
 seven first chapters of Proverbs (Hitz.)<sup>f</sup> These interpretations  
 carry their refutation on their face. The allegorical element in  
 the paragraph is simply the representation of Wisdom as hostess,  
 dispensing, in her own house, instruction, here symbolized by  
 food and drink. 2. Parallels, quaternary- (or, binary-) ternary.  
 In first cl. the Heb. is literally slain her slaying killed her beasts.  
 Meat and wine are mentioned as the chief materials of a feast (so  
 i Sam. 16- Dan. 10 ; ). Meat was eaten by the Jews probably not  
 daily, but on special occasions (festivals), which had a religious  
 character. J Fermented wine (Heb. yayin) was a common article  
 of food (i Sam. 16 L Job 13 & // 104 ). It was mixed with spices  
 to make it more pleasant to the taste (Isa. 5 -" - i // 102 ; (Im ). The  
 Greeks commonly mixed their wine with water in a bowl (krater),  
 and the Grk. here introduces this term : she has mixed her wine  
 in a krater ; to drink unmixed wine was considered by them un-  
 seemly (Plato, Laws, I. 9). Which sort of mixing is here intended  
 is uncertain.- -The /(?/ & ; , originally a leather mat or other mate-  
 rial laid on the ground (as among the Arabs to-day), came at an  
 early time among the Hebrews to be a raised tray or board at

\* (ien. i 1 and Num. 10 : -J (-c/iai tin- ark fct /& ;& ;/ -^virj, etc.) were regarded, on  
 account of their importance, as separate hooks.

t For other interpretations see notes of (icier, Yininga. De.

% For the- preexilian custom see I)t. 12-" - ij,-^"- , and for the later usage Lev.  
 17"- " ; cf. note on I r. 7 N . The daily provision of meat on the king s table  
 (i K. 4- :! [5-]) was probably connected with a daily sacrifice. In our verse (Irk.  
 has slai/i lit-r offerings. The use of meat is comparatively rare in Palestine at the  
 present day.

## 186 PROVERBS

which people sat on stools (so, perhaps, i Sam. 20 25 ) or reclined  
 on divans (Am. 6 4 ) ; cf. the tables of the Temple (Ez. 40 39 Ex.

25 23 ). 3. Continuous, ternary. The maidens are the necessary machinery of invitation, not to be explained allegorically as signifying preachers of righteousness; the householder (as in Mt. 22 " ) bids her guests through servants, who thus (as sometimes now) take the place of letters. The term is a general one for young women, sometimes free and unservile (Gen. 24" Ru. 2 " Esth. 2-), sometimes, as here, attendants (so 2y 27 31 " ), apparently not slaves. According to our Heb. text (she cries} she herself also, not content with sending messages, gives her invitation on the thoroughfares of the city (lit. high places), elevated places where one could easily be seen and heard (see note on 8 2 ) ; these have, of course, no connection with the old shrines called highplaces in the prophetic and historical books. It is not clear whether it is thus intended to represent her (as in i 20 - 21 8 1 " 3 ) as going forth to places of public resort, or (as might be suggested by the parallel v. 14 below) as having her house and her seat in an elevated part of the city. But the syntax and sense of the Heb. are unsatisfactory, and the change of one letter gives the reading she has sent forth her maidens to cry ; this is not out of accord with v. 4 , in which the proclamation may be understood to be made by Wisdom through the messengers. In the Grk. she cries not on the heights, but with a loud voice, but this reading is improbable.

4. Synonymous, ternary. The invitation is addressed to the simple and void of understanding, those who have not moral insight and power of self-direction, the negative, unformed minds, not yet given up to sin, but in danger of becoming its dupes ; the steadfastly good and the deliberately evil are not considered the former do not need guidance, the latter will not accept it. Obviously, however, the author does not mean to exclude any class of persons from the counsels of Wisdom ; he writes as a practical moralist, and represents the simple as her natural hearers. -The division of the verse is unusual ; the second clause, instead of continuing the exhortation of the first, introduces a new formula of address ; some expositors, following the Grk. of v. 16 , would write : whoso is devoid of understanding, I say to him, etc. ; but this would not be a natural form of address see note on v." .

5. Parallels, ternary. The invitation in figurative form. Ilread, which here takes the place of the meat or flesh of beasts of \v, is also a necessary part of the feast. 6. Synonymous, ternary. The invitation in literal, explanatory form. The Heb. reads: for sake, ye simple (RY. incorrectly : hare off, \e simple OIKS), an incomplete sentence, since the verb requires an object, as in 2 I;; 3 4-, etc.; the object can hardly be the simple (AV. forsake the

foolish), for this would be a singular admonition to the simple, and the parallelism calls for an abstract noun as object. Some (as Kamp.) suppose the object to have fallen out of the text, and leave a blank ; others (I)e., Xo'v., Str.) supply simplicity as object : forsake, ye simple, simplicity. A better expedient is, by a slight change in the Heb. word, to read (as in the (irk.) simplicity or folly ; Luther : rerlasset das all&gt;erne wscn ; cf. i". The word\_/W/v (which might easily have fallen out on account of its resemblance to the preceding) may be added ; but the resulting clause will be less rhythmical. Grk. : Forsake folly, tliat \e mav reign forever ; and seek discretion, and direct understanding in (or, /&gt;y) knowl edge a misreading and expansion of the Hebrew. For the reign cf. Wisd. Sol. 6 1 1 .

IX. 1. 11) .--:;-; see note on l- 1 . |i) rnsn; &lt;5 vir^peia-ev, na iM (Yogcl), from 3i j; S 11 nrrrD; moy; 5 r-rpx; this reading is favored by the parallelism. 2. Alter nrop (5 has ei? Kparijpa, = D:l, probably not in original It) (fallen out by resemblance to preceding word, La-;.), but addition of (Irk. scribe for completeness.- On ;n-^ s. Moore, on Ju. r. 3. (5 ooi Aoi-s, peril, rhetorical generalization of gender, or scribal error, possibly (Lag.) suggested to a C hristian scribe by Mt. 22 :! . It) r-i &lt;--&lt;:: &gt;(s) "; vS-&gt;,T; (5 avyKa'ov&lt;ra /JLCTO.

v^rj\ov Ktjpvv/jia.To?, , -&gt; being taken as a form of Nip, and 7 "; as adverbial expression. (5 does not take "I" 1 : as = Jici^Jits ; the word appears to mean rnhcd streets here and in S- 9^ . The addition eiri Kparijpa of 1\*5 ajipears to be erroneous insertion from preceding verse. IL, freely; a,t arccin et aJ moenia ci: ita- //.\*. It) N^T makes a ditficulty; we exjject a reference to the maidens, r.s in SiTIL, reading r^N-p- or N-&gt;,i s , and this form should probably be adopted, in spite of the 5 p. sing. II-N of v/ . \ m only here and in Kx. 21" \\\here it =: bod) ; Aram, and Assyr., li in^ ; the stem appears to mean iur- t ii, ti&gt; t ii\ ; ?\*, ; here = "; if the text be correct; cf. icJ2 \ .\ . 21- , = / // hiintel/ . 4. For It) ii"N ( )ort &lt;//. would read I p. ^tx or -." "x, but the change is unnecessary. (ir.: 1 s ni-xi n;i -^D&lt; 3 s -&gt;D-) T2 &gt;. 5. (? phi. dpTui; as in 2o :! (;en. 14 - etc., free use of (irk. idiom, not (Lag.) allusion to Kucharist ( Ino. (&gt;). 6. It) 2 N~^; (5 a&lt;f&gt;po&lt;rvvijv, and so all other Vrss. ; read Tr. as the scnsi requires; this word may have been read VD and so expanded into 3--; and

## 1 88 PROVERBS

D N.T. Grk. expansion may have come from change of .f^cre-re into and introduction of clause from Wisd. Sol. 6 23 (Lag.) ; Baumg. suggests that the Grk. translator wrote /Jtwerr/re, which was corrupted (perh. under influence of WS. 6- 3 ) into fia.ff\vcrrite, and that K. fijr. (ppoi&gt;. was then added to complete the parallelism. Cf. Lag., Pink.

13-18. The invitation of Folly. The section is parallel to v. 1", and should be transferred to this place. The central figure plays a part corresponding to and contrasted with that of Wisdom above. She is described as noisy (v. 1a), sitting in a public place (v. 14), calling to passers-by (v. 15), inviting the simple to come to her (v. 16), promising them stolen pleasures (v. 17), which, the sage adds, lead to death (v. 18). The two sections give the contrast between rectitude and sexual debauchery. Cf. 5:2"-7:10"-1. From the "abrupt" way in which this paragraph is introduced (without such preparatory statement as is found in v. 1-2), its only ground being the contrast with Wisdom's invitation, Frankenberg concludes that it is not the work of the author of chs. 1-9; the writer of v. 13ff-, he observes, regarded the harlot of chs. 5 and 7 as merely a personification of Folly a view which appears in the Grk. and has survived till now. Certainly the picture in v. 13ff- is based in part on chs. 5 and 7, but this fact hardly points to difference of authorship; nor is it introduced with undue abruptness (if it assumes v. 1"6); and it is not necessary to suppose because Folly is here the harlot of chs. 5 and 7 that the writer did not regard this latter personage as a real woman; in chs. 2. 5. 6. 7 Folly is identified with sexual immorality.

13. [] Folly is loud and &lt; seductive,  
She knows no &lt; shame &gt; ( ?)

14. At the door of her house she sits,  
On [] \* the thoroughfares of the city,

15. To call to the passers-by,

To those who are going their ways :

16. " Whoso is simple, let him turn in hither " !

And to him who is void of understanding she says :

17. " Stolen waters are sweet,

And bread eaten in secret is pleasant " !

18. But he knows not that the Shades are there,  
That her guests are in the depths of Sheol.

Heb. : on a seal in (or, near).

## IX. 13 -14 I, Sq

13. Rhythm uncertain. Folly's character. The text is doubtful. Heb. : 77ie foolish woman (lit. woman of folly) is boisterous (or, loud), simplicity, and knows not what (or, perhaps, anything) : (Irk. : A foolish a/n/ impudent woman comes to lack a morsel, site who knows not shame ; Syr. : ./ woman lacking in discretion, seductive : Targ. : A woman foolish and a gadabout, ignorant, a nil she knows not good ; Lat. : ./ woman foolish and noisv, and full of wiles, and knowing notliing at all. From a comparison with the parallel v. 1 it appears probable that the woman of the Hebrew is a gloss by a scribe who wished to call the reader's attention to the fact that folly was a personification ; this being omitted, Folly stands opposed to Wisdom. The rendering Madam Folly (taking woman of folly as = the woman folly so DC., Kamp.) is hardly allowable; elsewhere (n" ; 12 2i J - w 25- 2 y 1 " 31" ) the defining noun after woman has adjectival force. The word rendered Folly (fern.) occurs only here in OT. ; the corresponding masc. form is frequent in Prov.; see i"-- - 3 "" 8 . Instead of boisterous some translators (Str., Kamp., Frank.) write passionate (sensuously excitable), but this sense for the Heb. term is doubtful ; see notes on i J1 7 n . The expression simplicity of the Heb. text is suspicious both from its form (abstract noun) and from its meaning it is unnecessary to say that folly is foolish ; the connection favors a reading (seductive, or enticing) like those given by Syr. and Lat., and this is obtained by an inconsiderable change of text. The sense of the last clause it is difficult to determine. The Heb. hardly permits the translation she knows nothing, and this, more over, does not comport with the address and power attributed to Folly in the context ; Folly is primarily a moral, not an intellectual term it does not exclude ordinary intelligence as the sweeping expression knows notliing appears to do. (irk. sliame (which suits the connection) may be doubtfully adopted : the Heb. word which it implies is used elsewhere ( i8 1; Jer. 51 Isa. 50 i// 35- ; a!.) only in the sense of obloquy, never as = the sense of sliame. though that may be an accident the verb has this meaning" (!;/. if/ 1 a/.). The C.rk. rendering may be a free interpretation

o \ /

of our Heb. text, as the Targ. goo,/ seems to be.- 14. Synonym, ternary. Folly sits in a prominent place, where she &lt; an be seen; Grk. on a seat in public in the streets. Wisdom (v. ; ) cries



## I QO PROVERBS

aloud in such places Folly sits and calls; the contrast in the methods of the two (the one sending out to seek men, the other sitting at home as seductress) does not indicate difference of zeal

the two descriptions seem to express the same earnestness it is perhaps meant to say that Folly, like the unchaste woman whom she represents, the symbol of unlawful pleasures, prefers the privacy of her house (cf. ch. 7), while Wisdom, the preacher of righteousness, boldly gives her invitation in open day and in public places ; but the text is not clear, and probably no difference is intended in the methods of the two, unless it be in the sending out of the maidens. In second line we should probably read simply : on the thoroughfares, etc., as in v. n , instead of the Heb. on a scat in, etc. ; see notes on 8 2 9". Folly, like Wisdom, has a house, in which she sets a feast ; the description of the preparations (cf. v. 1 -) is omitted, probably as an unnecessary repetition.

15-17. Her invitation, parallel to that of Wisdom (v. 4 ~ ! ) ; v. 16 = v. 4 ; v. 17 corresponds to v: - . 15. Synonymous, ternary-binary. She addresses herself to the passers-by (so Wisdom, i 20 21 8 1 " 3 ), remaining, however, at the door of her house. The expression those who are going their ways (cl. 2.) = the passers-by (cl. i.), not who are going straightforward (right} on their ways the intention (as appears from the connection) is to represent these passers not as earnest persons bent on going forward without turning to right or left, but as ordinary wayfarers, to any and all of whom Folly addresses herself; a similar verb (walk) is used in v. (i ; in 3 n n 3 i5 21 the connection is different. 16. Synonymous, ternary. See note on v. 4 . The expressions simple and void of understanding, here as there, mean lacking in knowledge of the world, imable to recognize good and bad (cl v. 17 ). Instead of she says Grk. has I say, a reading which would give unity of form to the invitation in this verse, yet is not quite natural, since Folly would not address her intended victims as void of sense ; cf. v. 4 . 17. Synonymous, ternary. The inducement she offers is the delight of secret enjoyments, things prohibited by law or condemned by society, more tempting because they are forbidden. Folly here appears as identical with the strange woman of chs. 5 and 7. Her water and bread are parallel to the bread and wine of Wisdom (v. "), only here the feasting is clandestine the refer-

## IX. 14-iS u^

ence is to illicit sexual relations. Stolen waters (= any illicit thing) arc sweet was probably a current proverbial saying; and, in the term water, instead of the more festive wine, there may be an allusion to the figure of 5 U li; , on \which see notes. 18. Synonym, ternary. Comment of the sage : the fate of Folly s guests. In 2" 5 ; f~ it is said that the licentious woman s ways lead to death; here, in sharper phrase, her house is identified with the Underworld it is already in effect in the depths, and its inmates, though they have the semblance of life, are doomed and as good as dead. The death is physical, as in the parallel passages cited above ; the guests are no doubt regarded by the writer as morally dead, but that is not the statement here. On S/KH/CS (Refaim) see note on 2". The word rendered depths also = rallc\, but, from the connection and from general OT. usage, this cannot be understood as a topographical description of Sheol, an assertion that it contains hills and valleys. It merely describes Sheol as lying deep beneath the earth, but there is possibly an allusion to the valley of Rephaim, near Jerusalem (2 Sam. 5 Is Isa. 17-" ). The simple youth, who yields to Folly s invitation, is ignorant of his danger ; on the class of persons meant see note on v. 1 . Grk. here adds four couplets :

But turn away, linger not in the place,

Nor set thine eye on her;

For thus wilt thou go through alien water,.

And pass over an alien stream.

!lut abstain from alien water.

Drink not of an alien fountain,

That thou mayst live long.

That years of life may be added to lhee.

This is the addition of a scribe who felt that the curt ending of the text needed a hortatory complement ; it mars the poetic unity and vigor of the paragraph. The figure of the three first couplets is taken from 5 " ; the last couplet (a familiar expression) is nearly the same as v." of this chapter.

13. 1) r^ S: and - -: arc inr. \ey. (both probably Aram, forms : the latter may come from a st. vr; ((&ls.),the ./-vowel In ing preserved by the doubling of the Vod: l )e., folio;ving Oamhi (.j///{/,&gt;/. iSi,/1, points r- 7;; from \~D we should have rvrs. Oort proposes Pi. mr?. which may help to account for (5 evSfrjs ^u^ou (from ;; and re); Jiiger points out that (P in-

## 192 PROVERBS

volves a form of na. The connection favors the reading n.-io?;, = enticing. In niTDa ns x the 3 cannot be appositional definitive (De.). There is no example in OT. of a determinative standing in apposition with a single noun in stat. const, (irs na is not a case in point, for &gt; here is local definition of 3) ; on the construction called suspended determination (where one noun defines two in stat. const., these being in app. with each other) see Ew. 289 c; Ges. 26 130. 5; Moore, Judges, on Ju. ig 2 -; Driver, Dent., on Dt. 2l 11 . Every where else in Prov. prx is defined by the following noun, -3 here is parallel to ni23n in v. 1 , and ne&gt;N must be omitted as gloss, intended to indicate that the nSoa was to be understood as a personification (a woman). Graetz would write it Btt ! \*t and attach it to preceding verse a possible construction (though a2&gt;x does not occur elsewhere with Nrj), but the rhythm is against the addition of a word in v. 12 . In ns Jag., Hitz., Lag., Graetz, al. see the remains of roVa ((g alffx^vrviv"), an attractive reading (cf. Jer. 3 3 ) if 3 may be understood as meaning the feeling of shame; this sense it has nowhere else in OT. (though ah:, Ni. and llof., is so employed) elsewhere it = opprobrium. ns is always to be taken as interrog., direct or indirect, even in Gen. 38 8 ; we might here read nc-ixa (as in Gen. 396), but the connection does not favor the resulting sense. We may doubtfully read noSa less well (Frank.) aSrn (Jer. 8 12 ). 14. f|J mp &lt;mr, of which @ eyU^avcDs kv irXaretais may be free rendering (see the wholly different wording of &lt;5 in v. 3 ) ; it would seem that (05 takes 1310 as = streets or squares ; see note on this v. above. 2T Nr""; % ) N--l and & NSl (omitting the last word) also represent f^, except that & appar- ently read some form of np&gt; instead of rip (Oort). f\$ is suspicious; for ND3 we should probably read ^2), as in v. 3 . If our text be retained, it would be better to insert a before p c, which expression may, however (Fleisch.) be taken as adverbial. 15. |^ ans vs (&lt;S KarevOvvovras ) may be taken in the sense of 1L pergcntes, or we may substitute the stem irs, as in 4 14 . 16. %1 mrx; &lt;5 and & have l p. (the 3 p. occurs in Clem. Al.) ; the 3 p., as the harder, is to be retained. 17. &lt; inverts the order of clauses of |i), but gives no suggestion for change of our text. 18. (56 5 OVK oidevtirt. y-riyeveis (D SSi) irap avrri (su 1 ) SXXvvroi (iDCi?) Kal tirl irtrevpov q.8ov (^!&gt;sr pS&gt;i) ffwavrq. (nip). On yrjyeveis cf. note on 2 18 ; other renderings of "i in (5 are veKpoi, ylavres; see Schleusner. , interpreting: pn nS^ss 1 najn that she cast down the giants there. On the added couplets in (SS see note above.

7-12. A little group of aphorisms, belonging in the body of the Book; see parallel proverbs in 13 i5 12 19" io 8 17 i6 21 ~ a io- n ly , and also i 7 \i in 10 . They are probably the insertion of a scribe who found this a convenient place for introducing into his manuscript a collection which was in his possession, or, possibly, they are here placed in order to separate the description of detestable Folly from that of divine Wisdom. Grk. (see below) expands v. 1 - with remarks which are apparently designed to pave

I-V 7-9 193

the way to the following section. The Hebrew scribe makes six couplets, so that this may agree in length with the other sections. A certain logical order has been observed : v. 7 and v. 8 accord in thought, and so v. 9 and v. 10 , and v. 11 " and v. 12 " ; v. 13 - stands by itself, and may be an afterthought.

7-9. Results of instruction given to different classes of persons.

7. He who corrects a scoffer gets insult,

And he who reproves a wicked man, reviling.

8. Reprove not a scoffer lest he hate thee;  
Reprove a wise man, and he will love thee.

9. (Give instruction) to a wise man, and he will be yet wiser;  
Teach a righteous man, and he will gain more instruction.

7. Synonymous, ternary. The scoffer. On scoffer see note on i-- , and cf. 13 - 18 1 5 1 " 23 - . The term is here substantially equivalent to the wicked of second cl., but further describes the bad man, the enemy of wisdom, as one who actively rejects, despises, and mocks at true principles of life ; the wicked is, in general, one who habitually does wrong, and is to be condemned in a tribunal of justice. Such persons are thought of as past reformation, so that he who tries to better them does them no good, but only brings on himself insult and reviling. The first of these terms signifies originally littleness, despicableness (so Partcp. in 12 - ), then disgrace (3" 6 " ) and, actively, belittling, reproach, railing, insult (iS 3 ). The second, as it stands in the Heb., is literally .\*yV/, blemish, physical (Cant. 4" Dan. i 1 ), or ceremonial (Xu. 19-, and so everywhere in the Pentateuch, except Dt. 32 " , where the text is corrupt) ; in Job u 1 (if the text be correct) it appears to mean

apprehension, fear, or, perhaps, consciousness of guilt (but these interpretations are somewhat forced). Here the text is doubtful, but the parallelism calls for a word insult. The point of view of the verse is similar to that of those sociologists who recognize a class of "incapables." 8. Antithetic, ternary. The scoffer and the wise man. The first clause repeats the thought of the preceding verse, the second contrasts the conduct of the wise man under reproof; cf. 15 " ", with which verses our v. 7 8 might properly be put. 9. Synonymous, ternary. The wise man. See i 5 i o s i 2 " 14 15 -, and especially 2i H . Il isc and righteous are here put as identical, as throughout the Hook, particularly in io 1 -22 1 1 . The teach-

## 194 PROVERBS

ableness of the wise is allied to humility it is the opposite of the posture of mind implied in the term scoffer.

10. The beginning of wisdom is the fear of Yahweh,

And the knowledge of the Holy One is understanding.

Synonymous, quaternary- (or, ternary-) ternary. The verse is related in a general way to the preceding context ; the first cl. is found substantially in i 7 (with inversion of subject and predicate) and \i in 10 . In second cl., instead of knowledge of( =fear of, obedience to} the Holy One a number of versions and expositors \* have knowledge (or, counsel) of holy men (the Heb. word is plu.), = either the knowledge which good men possess, or that which makes men good ; but the parallelism obviously demands a reference to God. The plu. word is used of men (Israelites) in ^ 34 10 Dan. 8 24 , of angels in Zech. 14 Job 5 15" 4/ 89" (and Aramaic, Dan. 4 17(U) ), but of God only here and 3O 3 (the sing, is common). The plu. (here probably used as expressing extent and majesty) may have been suggested by the plu. form Elohim for God, or it may have arisen in the same way (an original mass of divine beings in a community afterwards conceived of as one being) ; cf. plu. for Creator, Eccl. i2\ f and Aram. Heavens, God, Dan. 4- G &lt; 23 &gt;. The term belongs to the later, more refined, vocabulary, which sought to designate the divine Being by his ethical qualities. On the thought see note on i 7 ; knowledge of the divine will is theoretical wisdom, but cannot be separated from reverence ( obedience), which is practical wisdom. The divine law here had in mind is ethical, not ritual, and obedience to it is held to secure prosperity.

ii. For by me will thy days be multiplied,  
And the years of thy life increased.

Synonymous, ternary. Instead of by me, Syr. Targ. (and apparently Grk., in this way) have by it, which effects some connection with the preceding verse, the it being the fear or the knowledge of God. But this connection is not quite natural (we should perhaps expect rather them than //, and the for is not appropriate), and it

\* Grk., Vulg., Luther, AV., Procop., Rashi, J. H. Mich., al.

+ The clause Eccl. 12 1 " probably does not belong; to the original form of the verse, but it shows linguistic usage of the later period. Bickell's emendation thy wife, instead of thy Creator, is, on exegetical grounds, out of the question.

195

may be just as well to retain our Heb. text, and regard the verse as the only surviving part of a paragraph, the me referring to wisdom mentioned in a lost couplet. The general sense is not affected by this difference of reading. There is no connection with v ; . For the thought see 3- " ; io- 7 u/ : , in which long life is the reward of fearing (iod).

12. If thou art wise, thou art wise for thyself,

And, if thou art a scoffer, thou alone must bear (the consequences).

Antithetic, ternary. Of this verse (which is quite isolated, having no connection with the context, and no parallel in the whole Book) we have two forms, in the Hebrew and the Greek. The Hebrew, given above, affirms sharply the principle of individual responsibility, generalizing the idea of Kz. iS 4 (he who sins, he [alone] shall suffer) ; the prophet declares that every Israelite shall bear the consequences of his sin the sage extends the principle to all moral life, a principle certainly involved everywhere in Proverbs, but nowhere else expressed under the form of moral isolation. The writer has in mind, however, not a selfish isolation (it is not the command thou shalt be wise), but the impossibility of vicariousness in the moral life. (irk. (followed by Syr.) reads : If thou be wise, for thyself thou shalt be wise and for thy neighbors, but if thou prove evil, thou alone shalt bear the evil; the first cl.

may also be rendered : // tJiou be wise for thyself, thou shalt be wise for thy neighbors also the general sense remains the same, the man is inseparably connected, on his good side, with his fellows. This pleasant, but untrue, affirmation, that a man's goodness benefits his fellows, while his evil affects only himself, looks like the effort of an editor to relieve the apparent selfishness of the verse. It is hardly correct to say (Ja ger) that the thou alone of the Heb. in second cl. indicates, by contrast, the presence of ami for thy neighbor in first cl. ; the alone is merely the definite statement in one line of the aloneness which is involved in the parallel line. A change from the Crk. form to that of the Heb. is less probable than a change in the opposite direction, and the latter should therefore be retained as probably the original. After v. 1 -

(irk. adds:

Who stays himself on lies lie feeds on wind,

And he will follow after wini/ed birds.

## 196 PROVERBS

The ways of his own vineyard he forsakes,

And wanders from the paths of his own husbandry.

He passes through a waterless waste,

Through a land given over to drought,

And with his hands he gathers barrenness.

Before line 7 Bickell, to complete the couplet, inserts :  
lie sows on an unfilled, waterless soil.

This paragraph appears to be an amplified form of a Hebrew original, taken, perhaps, as Bickell suggests, from a current collection of aphorisms. The thought is vigorous, but the paragraph certainly does not belong in this place, nor did it form a part of the original Book of Proverbs, with whose literary style it does not agree. The liar is compared to a neglectful husbandman who comes to grief. With feeds on wind cf. Eccl. i 14 , and with the second line, 2y 8 2\$ .

7. I\*? 1 is reproduced by (S-VBXaz. fj,; instead of rroD reprover H-P 23. 68. 109. 147. al. 3&gt; H && had (the Grk. and S H in a doublet line) rron reproofs, which does not agree with the parallelism (cf. Pink.). &lt;& aL /iw/xTjo-ercu favr6v

ID-ID or iS Dir, and so probably the fj.u\wires a.frr&lt;p of H-P 23 al. (the Aram. w wound, scar, proposed by Lag., seems unnecessary). %} is better read i 1 ? Dis, though D is suspicious; whether it can be taken as = insult or indignity, as the parallelism requires, is doubtful, but no satisfactory emendation of the text suggests itself; possibly we should read ns?3. Gr. rvaiDi v\*? ~ f?p iS npS IDTO jwV?. 8. The &lt;5 MSS. add a positive doublet of a in varying forms. 9. The apparently incomplete expression \- is variously supplemented by the Vrss.; ( followed by 5&gt;1L) adds a.&lt;j)opp.-fiv opportunity ; & writes iS.x. The rhythm does not suggest an omission in \$?, which is intelligible also as it stands; but the insertion of a word (= instruction ) in a translation is allowable.

10. 3\$ D BHp is rendered as plu. in all extant Vrss. (the readings of the Hex. are not known) except J5 Lee , and Saadia; it seems then to have been understood (except perh. in {) as = righteous men. (5 adds at end : rb yap yvdvan v6fj.ov diavoias tariv dyaOrjs, the remark of a legalistic scribe, here out of place.

For variant expressions in Clem. Al. (which, however, do not necessarily mean different MS. readings) see H-P and Lag. 11. |t) ^ is followed by IL only; J&C na; TOVTI? r\$ Tpbirq, probably = ,13; see note on this verse above. \$J 13 DP must be taken with indef. subject, but we should perh. read Nifal. 12. On the addition of (5 in a /cat rots ir\T)tTioi&gt; see note on this verse above, and on (reavr^ Deissmann, Bibelstud., p. 12of. On the added couplets see notes of Lag. and Baumg., and for a translation of them into Heb. see J)e. (the Germ. ed. the translation is omitted in the Eng. translation).

## II. DETACHED APHORISMS (X. i-XXIT. 16).

On the constitution and date of this division see the Introduction. The title Proverbs of Solomon belongs to the whole division. The proverbs will be arranged in groups as far as their subject-matter allows. Ben-Sira is to be compared throughout.

X. The main thought is that moral goodness and industry bring prosperity, and wickedness and indolence adversity the portraiture is broad, not going into particulars. The parallelism is generally antithetic.

1. Wise and foolish youth.



A wise son makes a glad father,

But a foolish son is a grief to his mother.

Antithetic, ternary. Cf. 19-22. JJ ise = discreet, living a good life morally and industrially. We pass now from the philosophical conception of chs. 1-9, in which wisdom is a lore, the subject-matter and product of organized instruction, to the every day common-sense view of wisdom as general soundness and propriety of conduct. The difference is not, however, to be pressed very far it is largely one of shading ; the aphoristic teaching of chs. 10-22, the outcome of observation under a general religious point of view, is expanded in chs. 1-9 into discourses in which life is regarded as an organized whole, with wisdom as central and governing principle. The antithesis is symmetrical and exact: unsc and glad are contrasted with foolish and grief. Glad and grief relate primarily to external conditions, such as the satisfaction or worry which come to parents from the good or bad conduct and reputation of their children : but the emotion founded simply on affection is not to be excluded. The interchange of father and mother is poetical variation ; the meaning is not that the father is more interested in the wise son, and the mother in the foolish son (special maternal tenderness for a feeble or erring

## 198 PROVERBS

child), &gt;\\l. father and mother stand each for parents. Similarly, the silence respecting the daughter is not to be interpreted as showing complete lack of interest in female children ; it comes in part from the relatively greater seclusion of young unmarried women, and their freedom from the grosser temptations of life they might naturally be passed over in a book which deals not with the inward life, but with visible conduct in the outward world of society, and, in fact, the unmarried woman is not mentioned in Proverbs. The depraved woman is introduced as a warning not to women, but to men ; the good woman of ch. 31 is the married head of a household, and is praised mainly for the advantages of wealth and social position which she brings to her husband and family. The non-mention of daughters and of women in general may, however, be attributed in part to the relatively small estimation in which women were held in the ancient civilized world, among Chinese, Hindoos, Israelites, Greeks, and Romans.\* On care of daughters see BS. 7 24 25 26 1(M2 42 ;wl . Similar sayings concerning good sons are cited by Malan from the Ramayana, Confu

cious, Menander, etc.

## 2. Profits of wrongdoing and rightdoing.

Treasures wrongly acquired profit nothing,  
But righteousness delivers from death.

Antithetic, ternary. The Heb. has treasures of wickedness, = wealth acquired unjustly (not stores or masses of evil-doing) ; this is contrasted with justice, righteousness as a method of procedure in business-transactions and other affairs of life. Ill-gotten wealth, says the writer, though it may procure temporary triumph, profits nothing in the end, since violence and injustice are sure to bring divine or human (legal or private) vengeance on the man's head. Justice (probity), on the other hand, by avoiding such vengeance (and having the blessing of God), secures to its pos-

\* On the position of women in antiquity see *Revue Encyclopéd.*, vi. (1896), 825 f. ; A. Rebel, *Die Fran. d. Sozialismus*, 1891 (Eng. transl., 1894) ; Th. Matthias, *7. ur Stellung d. griech. Fran. in il. Massisch.* 7. cit, 1893 ; Marquardt and Mommsen, *Hdbch. d. romisch. Alterthümer*, 1871-1888 ; Gardner and Jevons, *Manual of Grk. Antiq.*, 1895 ; Becker, *Char. and Callus. As to Egypt* cf. Wilkinson, *Anc. Egypt.*, chs. a. 5. 8. etc.

199

essor a long and peaceful life exemption from premature death, which is regarded in OT. as a direct divine judgment. Wealth, says the sage, will not avert God's judgment, but righteousness secures his favor. For the nature of the death see notes on i iy 2 1 \*\*\*\*, etc.; cf. v. - - 1 - " M of this chapter. That there is no reference to rewards and punishments beyond the grave appears from the whole thought of the Book. On the terms wickedness, righteousness see notes on 4 17 S 18 i 3 . As early as the second century B.C. (and perhaps earlier) the term righteousness came to be used as equivalent to almsgiving, alms, as in Dan. 4 L&gt;7( 4 ) , where the king is urged to rid himself of the guilt of sin by righteousness defined as showing kindness to the poor ; and parallels to our proverb are found in Tob. 4 1 " i2 ;t KS. 3 29\*- , with substitution of almsgiving for righteousness ; in Tob. 1 2 ; the two terms are employed as synonyms. This usage occurs also in NT. (Mt. 6 ) , Talmud (Sitcca, 49 /&gt;), Midrash (on I r. 21 ) , Koran (Q 1 " 4 ).\* It is to be explained by the prominence which almsgiving always assumes in society (the care of the poor being the most obvious of social

duties) it naturally comes to be regarded as the special indication of a good heart, and as a means of wiping out guilt (cf. the analogous use in OT. of afflict one's self [or fast]). This idea, however, does not seem to be contained in our proverb; the contrast appears to be between probity and wickedness in general, though it is possible that the intention is to put treasure acquired wickedly and used selfishly over against wealth expended for the needy.

3. Desire fulfilled and unfulfilled.

Yalveh suffers not the righteous to hunger,  
But he disappoints the desire of the wicked.

Antithetic, quaternary-ternary. Tightcoils and wicked are used in the most general sense. The Heb. has the soul of the righteous, where soul the personality, with special reference to desire or appetite, as in Dt. 14<sup>10</sup> 1 r. 13. Disappoint is lit. thrust away, reject, put out of consideration. The word here used for desire means evil desire (cf. note on 111); for good desire another

\* It seems not to have existed among the Greeks and the Romans.

## 200 PROVERBS

term is employed (lo- 1 n- 3 a!). The point of view (found throughout OT., except in the speeches of Job and in Eccl.) is that the temporal wants of the righteous are provided for by God. This idea is expanded at greatest length in <sup>1</sup> 37 (see especially v. 19 25), a poem which seems to belong to the same period as the central part of Proverbs. Elsewhere in OT. the application is to the nation, or rather to the righteous part of it (Isa. 7. 8 Ez. 36 Isa. 53, the Psalter passim). Founded on the conviction of the divine justice, it survived all changes of fortune, and in Proverbs is applied without reservation to the individual man. In Wisd. Sol. and NT. this view is abandoned, and the reward of the righteous is sought in the future life.

4, 5. Industry and sloth.

4. A slack hand makes poor,  
A diligent hand makes rich.

5. He who gathers in summer acts wisely,

He who sleeps in harvest acts shamefully.

4. Antithetic, ternary. Cf. i2- 4 ig 15 22 6 - 11 2^ 28 W . Probably based on an old popular proverb ; parallels are found among all peoples. The second line is lit. : the hand of the diligent makes rich. As hand in OT. often person, we may also render : The slothful becomes poor, the diligent becomes rich. By the change of a vowel poverty may be read instead of poor, with the sense : The slothful gains poverty, the diligent gains wealth, but the change is unnecessary. The Vrss. give different readings : poverty brings a man low (Grk. Targ. Syr.) ; or, a slack hand brings poverty (Lat.). In the first of these the verb is, from the parallelism, obviously wrong ; the second is identical with a reading given above. The Lat. and the Hexaplar Syriac here add the first couplet of the addition found in Grk. after 9 -, which see ; it seems here to be the random insertion of a scribe. 5. Antithetic, ternary. Providence and improvidence. Lit. is a son who acts wisely, and is a son who acts shamefully. The last expression may be rendered, as in RV., who causes shame (cf. 28 7 ), but the parallelism favors the translation here given. We may also reverse the order of subject and predicate, and render : He

X. 3-5 201

(or, &lt;r sen) who acts wisely gathers in summer, he (or, a sou} who acts shamefully sleeps in harvest. The meaning is the same in the two translations ; but the first (characterizing the act as wise or unwise) is more natural than the second (characterizing the man as acting so or so). The statement is meant to be universal ; the word son contemplates the man as a member of a family, but it is also assumed that he is an independent worker. The agricultural life, to which the proverb relates, existed among the Jews in Palestine from their first occupation of the land down to the destruction of Jerusalem by the Romans. On summer and harvest see note on 6 s . (irk. has :

A son who is instructed will be wise.

And shall use the fool as servant.

A thoughtful son is saved from heat,

But a lawless son is blighted (or, carried away) by the wind in harvest.

The first couplet appears in some MSS. at 9 - ; the second has a general resemblance to the Heb. of our verse, with great verbal variation.

X. 1. The title is lacking in (5\$, and was perhaps not inserted in 11) till after (? was made. To 2N SJTC attach suff., which may have fallen out through foil, i; but the simple form accords with the curt ness of aphoristic expression, and may be retained notwithstanding the I-N. 2. 11) y^ (and so 1L) ; (5 cbo/xoi s (and so S3T), less appropriate, since yr-&gt; "i ; ; forms a contrast to npis. For np-Vi in the sense of jus/ire, ai,i, sue for to Israel (by Yahwch) see }u. 5" Mic. & , and cf. the similar sense in Sabeian, in Hal. 1 88, 8 (p-^)- &lt; r- adds may =V2, as in ll 4 . 3. 11) pyi: (g All! " SiKaiav; between the two readings there is little to choose. The primary sense of the stem mi seems to be go, more, whence Mw (of the wind), and Aram. l&gt;c ( peril, from ln-cathc, perh. horn fall out, hafpen}, and specifically ^ (/c:, //, ////( Arab. ); the noun = air (Arab.), eit-sin; connected with breathing (Arab., Heb.), //tis-fcrtnni\Ji-structioii, = that which ///A on one (Heb.). In Job 37 nin appears to mean /,"///, but Siegf. emends to ~^ i &lt;tt,-r (see Konig. Ji. 5&lt;);8\ ( f. Meischer, in l)e.-, p. 94, l .udde on Job 6- 37 fi , 15D1 .. l K-is.-lier ( in l )e.. Job 37 ) holds that the primitive sense of the stem is ;,./v, y.i^ ii. \$IT fii /c.f: w/cw . 1L insi-n idf. (P i wrii; - ~T, does not give so good an antithesis as 11). 1H r-j. for which a number of MSS. and printed edd. (see l &gt;e KO^D have :- :: treaf/icrvtts, apparently a gloss which expelled the text-wonl. 1 he variation of number (sing, i , phi. "i) is for rhythmical effect. 4. (P (loll, by \$JT trtvlA. ( ac^ ) avopa rairtivot, perh. taking 11) as = poi-cr/y inakci f u k,;u.t \*!a&lt;k (cf. Schleusn.), or reading some form of -j; or T. Between U .o and ;;--

## 202 PROVERBS

there is not much choice; the parallelism (Tiy.-i) rather favors the former. The Hif. n may be simple causative (inakes rich} or causative-reflexive (be comes ricJi). On the couplet added in 1LS n see Baumg. s note. 5. The text of &lt;& seems to be based on that of fj. Its first cl. vibs TreTrcuSei^j/os ero06s eo-Tcu = Sara iDio p, the D 3 being perh. paraphrase of pps "u\*\*; of this the third cl. dieffihOr) dirb KO.V/J.O.TOS v. vo^/j.tav is a doublet, K. = yp (what Heb. word 5. represents is doubtful) ; the second cl. T&lt;J5 5 &&lt;lt;f&gt;povi. dia.Kt&gt;v&lt;4&gt; xpijo-ercu is scribal appendage as antithesis to the first; the fourth cl. di&gt;ejj.6(J)9opos (read dce/zcx^pTjToj) 5 yiverai tv d/xijry iu6s irapd.voij.os S"3D p ""^p3 1"U (cf. Isa. 19"). The whole is a paraphrase which may have taken the place of an original Grk. text.

6, 7. The recompense of virtue and vice.

6. Blessings are on the head of the righteous

\*

7. The memory of the righteous will be blessed,  
But the name of the wicked will rot.

6. Blessings may be the good wishes or encomiums of men (as in v. 7 ), or the good things bestowed by God (so Grk.); the latter interpretation is perhaps favored by the use of the expression on the head (of Joseph) in Gen. 4Q 26 Dt. 33 16 ; cf. De. s notes here and on Gen. 49 26 . The second cl. reads in the Heb. : but the mouth of the wicked covers violence, or violence covers the mouth of the wicked (identical with second clause of v. 11 ). Neither of these renderings gives any natural connection with the first clause. Violence is high-handed, oppressive conduct it is said ( \j/ 73 and perhaps Mai. 2 16 ) to cover the wicked man as a garment, he is enwrapped in it ( i3 2 delights in it ) ; so perhaps here, it covers his mouth, that is, controls his speech, and therefore, his life. But this affords no contrast to the first cl., from which we should rather expect some such line as evil pursues the wicked. Grk. (representing a slightly different Heb. text from ours) : untimely grief shall cover, etc., which gives a contrast. Bickell emends : but the fruit of the wicked is sorrow and wrath (cf. i3 2 ). Graetz suggests face instead of mouth. We should perhaps read :

The blessing of Yahweh is on the head of the righteous,  
But sorrow shall cover the face of the wicked.

\* Heb. : But violence covers the mouth of the wicked.

X. 6-8 203

The text appears to have been assimilated to that of v. " , on which see note ; or, possibly the original line has been lost, and v. 1 " substituted for it. 7. Antithetic, ternary. The antithesis is exact and complete. The common human desire to leave a good name behind shall be fulfilled, says the writer, for the good, but not for the bad : men will bless the one, or will regard him as an example of blessedness or prosperity ; the other they will forget.\* The rule, in fact, holds in general, though it is not without numerous exceptions. The opposite point of view is expressed \\Jnl. Cues., 3, 2 :

The evil that men do lives after them;

The good is oft interred with their bones.

Instead of will rot a slight change of text gives the reading : will  
&(. cursed (Frank.), which offers an exact contrast to blessed, and  
should perhaps be adopted ; this verb occurs in 1 1" 1 24-\*

8. Obedience to law characteristic of the wise.

A wise man heeds commands,  
But a foolish talker will fall.

Antithetic, ternary. Lit. one who is wise of mind (Heb. heart),  
and one who is foolish of lips ; the prating fool of RY. is inexact  
it is not a fool who talks, but a man who talks folly. The  
meaning of the first cl. is plain the wise man (he who is sound  
in thought, practically judicious) abides by the prescriptions of  
competent authority. This characterization of the wise man is  
especially natural to the Jew of this period (4th or 31! century i:c.),  
for whom all right was embodied in his Tora. but is also of universal  
propriety, since all right conduct is conformity to law of some  
sort ; here the law is external, divine or human. The second cl.,  
also, is plain in itself (foolish talking brings misfortune), but stands  
in no obvious relation to the first cl., and seems not to be here in  
place. We may, indeed, suppose an elaborate implicit antithesis :  
language may be understood as the expression of thought and mind  
(so that foolish talker ---JoolisJi man}, and falling as the result of  
not licediii^ commands, and the proverb, fully expressed, would  
then read : the wise man abides by law. talks sensibly, and pros-

## 204 PROVERBS

pers ; the fool rejects law, talks foolishly, and fails. But this  
roundabout mode of expression is contrary to the method of the  
Book, in which the antithesis of the clauses is obviously meant to  
be clearly set forth. The second cl. (which occurs again in v. 10 )  
was probably here inserted by error of scribe ; it belongs properly  
in an aphorism in which the other clause declares the stability of  
the righteous. The reference is to earthly failure.

9. Safety in integrity.

lie who walks uprightly walks surely,

Hut he whose ways are crooked shall &lt; suffer.

Antithetic, ternary. In second cl. the Heb. has shall be known, that is, apparently, known as (= discovered to be) a wrong-doer, and punished. That a bad man's wickedness will be found out is probable; but the parallelism calls for the mention of punishment, and a natural expression is given in n 15, where stiff or loss or evil (RV. smart for if) stands in contrast with sure; this rendering requires only a slight change in one Heb. letter. We may also translate: but it goes ill with him whose ways, etc. The translations will be taught (that is, by his experience) (Ew.), and will be seen through (De.) are improbable. Uprightly is lit. in uprightness, perfectness, or innocence; on crooked see note on 2 15. Surely not confidently, but safely. The proverb seems not to contemplate divine intervention, but to refer to a common law of society: the man of upright life has nothing to fear from his neighbors or from the law a dishonest man will be punished nearly equivalent to honesty is the best policy.

#### 10. Mischief-makers and friendly critics.

He who winks the eye makes trouble,  
& Hut he who reproves makes peace.

Antithetic, probably ternary. On winking the eye (or, with the eye) as an expression for stirring up strife by malicious hints see note on 6 12 " u. The second cl. reads in the Heb.: and a foolish talker shall fall, apparently repeated from v. s (where, however, it is not in place), here offering no antithesis we expect the mention of something which causes the opposite of trouble. Grk. has

205

He who winks deceitfully with his eyes causes sorrow to men, but he who reproves openly makes peace. This furnishes the desired contrast, but in expanded form; the deceitfully and to men are explanatory additions, and perhaps also the openly (Hckell), though we might read (see 27) open reproof makes peace, or he who reproves evil, etc. (cf. 24-). In any case the suggestion is that frank reproof of wrongdoing will pave the way to repentance and amity. For the word trouble see 15" Job &f and cf. the similar term in icr- 15 1 ^ 127- (sometimes = labor, 5" 14-).

#### 11. Righteous and wicked speech.

The mouth of the righteous is a fountain of life,



]ut violence envelops the mouth of the wicked.

Antithetic, ternary. The second cl. (identical with second cl. of v. n , on which see note) is not to be rendered the mouth of the wicked conceals violence ; \* violence is represented as a garment which clothes the bad man s mouth, that is, it characterizes and is produced by his utterance the idea of concealment is not in place, it is rather expression that is meant ; in Prov. mouth is generally equivalent to utterance, and the idea that the wicked man uses language to conceal his thought (that is, is hypocritical), though here possible, does not accord with the first line. The contrast is between the speech of the righteous and that of the wicked the former is a source of wisdom, peace, good earthly life, the latter brings hurt, misfortune ; it is the effect on others that is referred to. The expression fountain of life = /ifc-giving water, or, generally, source of life, is used of God in Jer. 2 1:1 17" t/r 36 :l UI) (De.), in accordance with the national theistic point of view of the prophets and psalmists ; in Prov. it is used of wise, upright speech (so here), of the law of the wise (13"), of the fear of God (i4 7 )&gt; of wisdom or understanding (i6 :: -), the reference in all cases being to prosperous and happy earthly life as the result of obedience to the highest wisdom, which is ultimately obedience to the law of God ; see 3- 4" 8 : "~ , etc. The sage thus conceives of human life as a system ordered by law, this law residing in the mind of man, but being also the will of God, who thus

\* De., Str., KLUHII. &lt;:/.

## 206 PROVERBS

manifests himself in human thought. The fountain of life is a natural figure, especially in Palestine, where springs played so important a part in agriculture and life generally ; there seems to be no reason to suppose a reference to a primitive " spring of life " corresponding to the "tree of life" of Gen. 2 (see note on 3 18 ). The expression living water (Jer. 2 13 al.), = running water (contrasted with standing water), is used in a different sense.

12. Hatred and love.

Hatred stirs up strifes,

But love hides all transgressions.

Antithetic, ternary. Cf. 17. Hatred dwells on and exaggerates evil or unwise words and acts, and so causes misunderstandings and quarrels. Love hides transgressions, not by condoning wrong, but by making allowance and forgiving; it leads a man to cover up not his own faults (this is condemned in 28:13) but those of others (so 1 Cor. 13:7). This clause is quoted in 1 Pet. 4:8 in the form love hides a multitude of sins (that is, sins of others), free citation, possibly from memory, but more probably (since it occurs in Jas.) from some current Aramaic or Greek version (which perhaps represented a Heb. text slightly different from ours). A different application is given to the latter part of the expression in Jas. 5, in which it is said that he who turns a sinner from his evil ways covers a multitude of sins, conceals them, that is, from the eyes of God, who no longer takes note of them a use of cover derived from OT., in which a verb \* having this meaning is employed in the sense atone for (Ex. 29, etc.), for give (&lt; // yS 158), appease (Pr. 16:14). The idea in these passages is the same as in this verse sin is hidden, ignored.

6. ft? ria-a; 45 (foil, by IL) ev\oyia Kvplov, in which the K. is perh. original (Lag.), perh. interpretation. It is doubtful whether there is any difference of sense between C siS and tyjoa; the former does occur in connection with blessing (Gen. 49:20 Dt. 33:16), and the latter, after verbs of inflicting, in connection with punishment (i K. 2<sup>a</sup> Obad. 13 Joel 4:4-7); but elsewhere the two are used in the same sense (cf. Ez. 16:12 with Pr. 4). For |\$ ^ Graetz, with probability, suggests -&gt;;B. f\$ D^n; (5 irtvdo&lt;i Hupov (Lag. ddp6oi&gt;;, but cf. \WS.

\* Kapar, kipper, whence koper, ransom, kapporet, covering (of the ark), RV, mercy-seat.

X. n-13 20/

l4 r&lt; ), whence we may read D;r. 7. 11) i:^ 1; (T&gt; afitwTiu, -y;--, as in 13 20-24; - \$sC have i;r; Krochmnl Incited by (lr.) apv shall be cursed (cf. n 2), a good reading if the ~:^2 he understood of men (Frank, apr)- 8. 11) -ix; (5 15 " aorcYos Ihibblin\* ((5 ;i) S 11 ficrraros unsteady); the (7^o\id^u;i &lt;&gt;l (3 is gloss on this expression, or (Jag.) on the oiaarptfyuv (11) -7;";) of v 1 . 1 ( . ) J2--;

i;/ro&lt;r/&gt;-cWd??&lt;rt7-cu stumble, fall (as Arab. -IP): Frank. --;--. \hicli, however, does not occur elsewhere \vitliout a defining term. 9. 11) ""^ (loll, by all \ rss.) gives no satisfactory sense: read ;^;\_ (so ( irael/) or - 1 i"&gt;; ; el. 1 1 1 "

1 ; - i// io6 :i - . ( )n SC see 1 ink. 10. II) 1 (= S 1 ) is here out of place. (5 6  
5e e\le 7x w/ M 67 " ^ irappriffias dp-rjvoiroi.e i, perh. c s u ^ s % rs" 3 nrc; lii. ~- ; M rir - :  
c^;-; /uer. Trap, is rendered by Lag- r^c^p (so in Lev. 26 1 " ), by dr. Z^JD S N.

11. For JI) 1 &gt;D (S has ev X f P pe-rh. scribal error for x et ^ e (( rube, Lag.),

12. On 11) cn 1 : see note on 6 1 \* s ; after HDJ occurs ^ 44- lo6 17 Job 2i- \ the primary sense of the vb. being perh. lay, heap. (5 TOL-S fj.rj &lt;j&gt;i\loveiKovi&gt;Tas, = =;u ; 3 x 1 ", the nog. being inserted to obtain a contrast with a . S xr.-na shame (for 11) i2"ix) is scribal error, or emendation to avoid saying that love covers sinners (Pink.).

13, 14. The character and use of speech.

I }. In the speech of the discerning wisdom is found,

!lut for the fool s back there is a rod.

14. Wise men conceal what they know,

liut the talk of a fool is impending destruction.

13. Ternary. The two clauses, taken separately, give each a good sense, but there is no close connection between them. The first has congeners in icr 1 -" 1 14 " i5 7 , where there is well marked antithesis. The second is found almost word for word in 26" , in which the meaning is clear the fool, like a beast, must be driven or guided by force (cf. i// 32"). Such must be its sense here, and we should then expect in the first cl. the statement that the wise man is otherwise directed ; possibly this is what is meant by saying that wisdom is in his speech (lit. lips) he is guided by reason. But this sense is not obvious, and in v. ;;1 the expression has another meaning, namely, that the lips of the good man utter wisdom, in contrast with which we should here expect to read that the fool utters folly (cf. v. 11 ). This sense may be got by a couple of changes in the Heb. text : but folly is in the mouth of the fool (lit. of him u&gt;lio /.v deroiJ of inii/ers/ain/i/i^, lacking in sense). It is doubtful, however, whether we should not rather retain the text, and regard the second cl. as here out of place.

## 208 PROVERBS

As the verse stands, the meaning must be taken to be : An intelligent man s speech is wise, his thought is good, and he knows how to direct his life a fool has no guiding principle in himself, and

must be driven like a beast, or coerced like a child. From Grk. we get no help : he who brings out wisdom from his lips smites the fool with a rod. 14. Antithetic, ternary. The antithesis is obvious : wise men, knowing the power of words, are cautious in speech, and by sometimes keeping back what they know, avert misfortune, while fools, talking thoughtlessly, are constantly in danger of bringing destruction on people's heads, as by talebearing, revealing secrets, and the like. Reticence is often praised in Prov. ; see v. 19 n 1; i 12 al. If the rendering wise men lay up knowledge (De., RV.) be adopted, the antithesis will be destroyed, and the two clauses cannot be regarded as belonging together. Cf. BS. 9 18 20 6 - 7 .

15, 16. Wealth its social value, and its proper use.

15. The rich man's wealth is his strong city,

And the poverty of the poor is their destruction.

16. The wage of the righteous leads to life,  
The revenue of the wicked to &lt; destruction.

15. Antithetic, ternary. Strong city = protection against all dangers and ills. The second cl. is lit. : and the destruction of the poor is their poverty. Cf. v. 29 BS. 40 25 . The Grk. omits the possessive pronouns. There is probably no ethical thought in the proverb the sense is that wealth smooths one's path in life, bringing supply of bodily needs, guarding against the attacks of the powerful, and giving social consideration (14 20 iS 23 19\* 22 31 23 ), while the poor man is exposed to bodily and social privations (i9 4 Eccl. 9 1C ). It seems to be simply a recognition of the value of money, such as is found in all civilized lands. Possibly, however, the sage has also in mind the moral dangers of poverty, as in 30 y . A somewhat different sense is given to the first cl. in 18", on which see note. The opposite side of the picture the danger of wealth is brought out in n 4 13" 23\* 28 6 - u BS. 30" 31 1 8 , and it is declared in 19- 28 that poverty is preferable to vice. - 16. Antithetic, ternary. Lit. : the wage, etc. is ( = leads } to life, the revenue, etc. is to, etc. Wage (wages of labor) and revenue

209

(what accrues to one) are synonyms it is not meant to contrast the wealth of the righteous as gained by honest toil with that of

the wicked as acquired without work (I.e., Sir.) ; the former term is used also of the wicked (n s ) and the latter of wisdom (3"). The contrast is between the tendencies and results of riches in different men. For the good man, who acquires and uses it properly, it leads to long life and earthly happiness (for this sense see notes on 3- - - ) he does nothing to endanger his position. For the bad man it leads we expect the antithesis to death (for which see ii 1 ) instead of this the Heb. has to sin. If the text be correct, we must suppose that the sin involves punishment, ultimately death the bad man comes into conflict with the laws of society, or incurs the anger and vengeance of God. But the word sin is here difficult. The point of the verse is not that wealth is an occasion of sin to the wicked man, but that, as the properly acquired and used wealth of the righteous secures life for him, so the improperly acquired and used wealth of the wicked secures death or calamity for him. The word sin, though supported by all the Vrss., appears to be a miswriting.\* An easy change of text gives the appropriate term destruction (as in v. 11 " ). The meaning of the proverb is plain even wealth, ordinarily regarded as a blessing, becomes a curse in the hands of a bad man. The point of view is that of chs. 1-9 : rightdoing is attended by earthly prosperity, wrongdoing by adversity.

#### 17. Docility and indocility.

Antithetic, ternary. The first cl., lit. the way to life is he 7c/i&lt;&gt;, etc., might be rendered : lie is a u&lt;a&lt;farer to life iclio, etc., or it is flic ic ay to life ic/icn one, etc. ; the sense remains the same : he who follows right instruction will be led to a long and happy earthly life (see preceding verse), since he will be taught to avoid folly and so will escape danger. The second cl. states the reverse

#### 2io PROVERBS

side : rejection of instruction causes one to miss the way of life and happiness, and to wander into the paths of misfortune and death. The second verb is in form causative in the Heb., and we may translate : he who heeds instruction is a way to life (for others), but he who neglects admonition leads (others) astray (cf. Wildeboer) ; but this seems less natural than the sense given above (cf. the similar thought in 15 ). The proverb inculcates a teachable disposition one mark of a fool is unwillingness to

take advice. The instruction must be understood to be of the most general sort, including training in the higher divine ethical law, as well as guidance in smaller matters of everyday life.

18. Talebearing. The form is doubtful. The Hebrew most naturally reads :

He who hides hatred is a liar (lit. lying lips),  
And he who utters (or, spreads) slander is a fool.

The verse is thus a synthetic parallelism, and AV. makes it (against the norm of the context) a single sentence : he that hideth hatred with lying lips, and he that uttereth a slander, is a fool. Luther : false mouths cover hatred. In the connection the expression he who hides hatred must mean the man who conceals hostile feeling under friendly words (26 - 6 ), and is thus false in speech. There might thence seem to result the antithesis of secrecy and publicity : a secret hater is a liar, an open slanderer is a fool. But this antithesis does not really exist in the verse - the suggestion rather is that concealed hatred expresses itself in slander (the two are related as cause and effect), which is itself an underhand, secret procedure. But, from the usage of Prov. (io u ii 13 i2 10 - 23 if 28 13 ) the verb hide (lit. cover}, when unde fined, would naturally mean to cover up, put out of the way, in a good sense, so that we might expect the clause to read : he who covers tip hatred is righteous, and so Grk. righteous lips conceal hatred. The text may be rendered: Lying lips conceal hatred, = the liar conceals, etc. ; but this general proposition is not true, and does not offer a distinct contrast to the second line. In 26- the covering of hatred is defined as effected by deceit, and is thus stamped as evil ; without such a defining term it is doubtful whether the expression can be taken in a bad sense. We must

X. i 7-19 21 f

adopt the construction of AY., or the reading of (Irk., or else \ve must suppose that the original text has been lost, and that it referred to suppression of evil reports (as in v. 1;i 17 - ), or gave some other antithesis to the second clause.

13. Sec note on this v. above. A possible reading for is ^Dn Tsu-a r^Ni 2^ . In \* Hi. omits Ni--- for the sake of the rhythm. 6 ! omits " by error.

In h pdtiSu Tvirrei (LvSpa. aKapdirov = 2^ ion i3jS 22?. \$? = &lt;Q- JTII^ ty

14. 6 e~, Vj- ffwrpiffi, = 3^ nrin^ 15. fl&gt; ;-, aaeftdv, nrob. for dade-  
v&v (&lt;5- :! Grabe, Lag.). 16. For |ij rx-jn we should read nnrra or .-v:.  
17. The expression =;r^ m.x, only here; ef. -^ iG 11 ] r. 2 la 5 b \^; the prep,  
does not appear in the Vrss. We may read n^u^ n -x (ef. I5 - 4 ), or l artep.  
n-is 1 , or -M-n n-, x ., ^ -.- r? can ))c ta ^ en on ] y in t j le causat j ve scense&gt; as  
everywhere else in OT. (the only other occurrence of the ilif. in Pr. is  
1 2- " ; , on which see note). Read &lt;)a\ n;p (the c being omitted as erroneous  
rejection of preceding r), or, with Hit/., point n ;--: as llith. On the mis  
translation of (5 see notes of Vog., Lag., ISaumg. 18. For &lt;5 StVata  
(for Jt) -or) (irabe suggests dt5i/ca, Lag. (with (5" ; ) ooAia, which may be  
conformation to |fj, or 5. may be free rendering to gain a good sense. The  
text of |i) a appears to be corrupt, and no aid is got from the Vrss. See note  
on this v. above.

19-21. The proper use of speech.

in.. In a multitude of words transgression will not be lacking,  
And he who controls his tongue acts wisely.

20. The tongue of the righteous is choice silver,  
The mind of the ivicked is little worth.

21. The lips of the righteous feed many,

liut the foolish die through lack of understanding.

19. Antithetic, ternary. Tongue is lit. ///.r. The second line  
may also be rendered : the wise man controls, etc. The caution  
is against much talking in general, says the sage, it is impossible  
to talk much and be wise. The reference is to everyday life;  
transgression is overstepping the bounds of sobriety and good  
sense. The preceding proverb is directed against gossip as inju  
rious to others; this is intended to guard the man s own charac  
ter. It may be popular in origin, but its present form was given  
it by cultivated thinkers. Cf. US. 20". Malan cites n number of  
close parallels to this proverb, as talkativeness is intemperance in  
speech (Theophrast. Char. S), and silence is a /te, ^e al&gt;out wisJoin  
(Pirkc Aboth, 3, 13), and cf. Pirk, Al&gt;:, i, 17. which is probably

, t 2 PROVERBS

based on this verse. -20. Antithetic, quaternary- (or, ternary-)

ternary The antithesis rests on the identification of thought or  
 ,;/i/(lit. heart) and tf&lt;wA (tongue) , it is assumed (and in  
 general it is true) that they correspond to each other. A g  
 man s speech, issuing from his good mind, makes for everything  
 good in life, and may be likened to choice silver, silver refined of  
 highest value, and everywhere current. The mind of the wicked  
 (their inward being, attitude toward life, thought and opinion),  
 which naturally expresses itself in words, is of small account -  
 a contemptuous expression, doubtless = of no account of no  
 value for speaker or hearer. The point of view is moral (as in  
 chs i-o) righteous and wicked are identified with wise and un  
 wise -21. Antithetic, quaternary- (or, ternary-) ternary. Speech  
 and thought are identified, as in the preceding verse, and righteous  
 (= wise} is set over against foolish (no doubt here = wicked) -,  
 understanding is lit. mind (heart}, as above. The antithesis  
 between the nutritive power of wise thought and speech, and  
 incapacity of moral folly to gain life -earthly life, taken in the  
 widest sense, with physical and moral content. The good man  
 ministers to all the wants not only of himself, but also of others  
 (manv here = all with whom he comes in contact), the bad man  
 cannot keep even himself alive ; the death referred to  
 premature physical death which is the penalty of failure to g asp  
 and follow wisdom; see note on v.=. The thought is substan  
 tially that of 3 14 - 17 , with substitution of the righteous man for wis  
 dom -A sharper antithesis would be gained by the reading many  
 die through one who lacks understanding, but the change of fools  
 to many is difficult ; the rendering/\*\* die through one, etc., gives  
 lonroorate thought. - In the first line the translation the hps,  
 ^Tmany ^friends) is hardly allowed by the Hebrew.  
 Cf. BS. 6 45 9 18 .

## 22. Happiness of work blessed by God.

The blessing of Yahwch, it makes rich,  
 And he adds no sorrow with it.

Continuous or extensive (the second cl. completing the first oy  
 an additional detail), ternary. The first cl. affirms that physical  
 wealth is the gift of God, as in chs. 1-9 this gift is ascribed i

Wisdom. The repetition of the subject by the insertion of //  
 indicates that it is the divine blessing and not anything else that  
 gives riches, that is. the divine blessing on the labor of men\  
 hands, fn the second cl. the term \&lt;&gt;rt&gt;:\ (sometimes = painful



effort, toil) is used, as in 15 {sorrow of heart or mind}, (Jen. 3 , for pain, suffering ; the wealth bestowed by Yalveh is distinguished, as being free from sorrow, from ill-gotten gain, which brings evil with it (13" 15 i6 1:l 21" 28 ). There is an implied antithesis between the wealth of good men and that of bad men. Elsewhere in OT., when a preposition follows the verb add, it is to (see Jer. 45 ), which would here be out of place. This understanding of the term rendered sorrow\* is that of the Anc. Vrss. Some expositors,\* taking it in the sense of labor, render : ami toil adds not to it (namely, to the blessing), that is, human labor counts for nothing in the acquisition of wealth it is all God s doing. But such a sharp separation between man s work and (God s work is hardly an OT. conception (passages like Kx. 14" &lt; 1 1 8 s do not bear on this question) man is everywhere represented as working under (God s direction; so i&gt; 127- (which is cited by Klv., I)e., Str., as supporting their translation) affirms not that labor in itself is useless, but only labor unattended by the divine blessing. In i4 J: it is said that there is profit in all labor.

23. How wrongdoing appears to fools and to sages.

It is as sport to a fool to do wrong,

But it is &lt; abomination &gt; to a man of sense.

Antithetic, quaternary-ternary. The essential idea in the term sport is not ease of performance (Dc. al. : child s play), but recreation, enjoyment so (Jen. 17 " Kx. 32 Ju. \r Zech. 8 Job 40-" 1 r. 8 ; "" n 26 IU ji 25 (the sense derision which the word sometimes has, as in 2 C. 30" Job 30 i// 2 l r. f j ; , does not come into consideration here)- It is the fool s moral superficiality that enables him to enjoy sin he has no deep sense of its sinfulness ; it is involved that such conduct is easy for him the assumption is that wrongdoing may become part of a man s nature, his normal and joyous activity. The term here rendered wron^ ( RV. &lt;v&lt; /&lt;,-

## 214 PROVERBS

ness} is a strong one, sometimes expressing general enormity of conduct (2 1 27 24" Job 31" ^ 26 10 ), frequently in the Prophetic and legal books = lewdness (Jer. \f Ez. i6 - 7 23- T.ev. i8 17 ), here badness in the most general sense. The Heb. of the second line is lit. : and wisdom to a man of sense (or, understanding), which may conceivably mean that a man of sense is wise (an

identical proposition), or that wisdom is as sport (natural enjoyment) to a man of sense (but wisdom is not parallel to wrongdoing we should expect the name of the act, rightdoing). The natural subject of the second line is wrongdoing, and the predicate should be antithetic to sport; from the similar thought in i6 12 we may here read abomination. Other proposed readings are : a disgrace (which does not furnish a distinct contrast to sport) , and as (object of) anger (which gives the desired contrast, but the insertion of object of is unwarranted, and the as inappropriate). The terms fool and man of sense have an intellectual and moral content.

24, 25. Fate of righteous and wicked.

24. What the wicked fears will befall him,

But the desire of the righteous will be granted.

25. When the tempest passes, the wicked is no more,  
But the righteous is established for ever.

24. Antithetic, ternary. Lit. the fear of the wicked. The contrast is between fear and desire. Instead of saying that the desire of the wicked will not be granted, the author gives a more striking antithesis by declaring that the calamity apprehended by the wicked will overtake him. It is the ancient opinion of retribution in this world : every man desires happiness, and fears and apprehends misfortune the good man shall have his desire (so ch. 3 and passim), the fear of the bad man shall be fulfilled. This opinion is combated in Job 1 : Job, a good man, had feared evil, and it had come upon him. Our sage maintains the old view (which long continued to be the prevailing one), doubtless considering it to be necessary for the restraint of evil and the encouragement of good. The happiness had in view is general prosperity, without special reference to the satisfaction of a good conscience or the enjoyment of communion with God, and with no reference to the retribution of the future life. In the second line the Heb.

X. 23-25 215

has : the desire, etc., he will grant. The he is regarded by some critics as indefinite (the resulting sense being will be granted), by others as referring to Yahweh. Neither of these interpretations is favored by the usage of יִשְׁאָל , an I the verb must be written as Passive. 25. Antithetic, ternary. Lit. at the passing over of flic

tempest (that is, of misfortune) the wicked is not. The Syr. has : as the tempest suddenly passes, so the wicked perishes and is not found. In i 17 the fear (= source of fear) of the wicked is likened to a whirlwind or tempest, but (even if the Heb. allow it) the comparison is not appropriate for the idea of impermanence, and the Syr. is obliged to insert the word suddenly to get the picture of swift destruction. The same construction (without the suddenly) is given by Targ. Lat. and AV. The second cl. reads : the righteous is an everlasting foundation, not that he is a support for others, but (as the contrast requires) that he himself is firmly established. The verse sets forth the permanence and impermanence of the two classes of men : the wicked is swept away by the tempest of divine punishment (i ~), the righteous is secured against overthrow by divine protection (cf. i2 7 14"). The thought is adopted in Mt. 7- -".

19. For 11) S ^, T S has N^--; (= s i :&lt;) and for --:, N S IN (= r^), which gives a less marked antithesis than that (if 11). C. 15. Mich, (quoted by L)e.) compares the Tro\loyia TroXXd. cr&lt;pd\|j.a.Ta of Stobaeus. 20. (!5 !| ireirvpu)/j.{i&gt;os

(11) 1-3;), }&gt;erh. for TreTreipancvos (Lag.) 21. 11) V" 1 ; Frank., not well, gain as friends. The subst. ^Di occurs in OT. only here and 2S--, the adj. ten times in IV.; 3"? is omitted by (5, probably by scribal error. (5 badly eVi orarai i-^Xd, = r 21 V" (11) i V^ 1 ). 22. After Hif. of KD the thing to which something is added is introduced generally by s ;, sometimes by s or -s; here alone the vb. is followed by r: the prep, introduces the thing nhngwith which the 3\*; is not added. (5 follows 11), but inserts explanatory phrases: tirl Kf&lt;f&gt;a.r]v SiKaiov after fv\o;ia K., an&lt;l in Kapoia alter \ JTrij. 23. -r;-; in 11) is to be taken as the antithesis to n-; rr;. I "or M C.raet/. suggests .1-.^; (tisgnici-. as contrast to --: , taken as = sport, a partial antithesis, but hardly convincing. Read ny x . Frank.: "&gt;"H:. (3 ;l iv ~,ilwn arfipuy Trpddfj-ei Kaxd, ; n^ 1 ; 1 ^D; r~ "-i n accordance \with which miglil be rendered : and (:&gt; /// enji vmcnt} a man of understanding {practices} u isdom fomitting "), which has no advantage over 11). In (? takes n;p- as pred.; \$^ lollow 6 in u (C N 2; for -r; \ and 11) in . 11^11). 24. ]!) ;n&lt;\_, hardly with sub), nvi understood -there is no reason why should not have been written, if it had been meant (cf. -^ 2l ;; ), and there is no trace of it in the Vrss., except in Saad.; nor is there in ( ) l , a clear example of the impers.

## 2I 5 PROVERBS

or indef. construction of p% not in 13^ (on which see note below) or in Tob 37 U (on which see Budde's note). It is better, with SO,, to take it as Pass., and point as Hof. (cf. Job 28\*), or (Vog.) as Nif.-&lt;5 a ^ dTXef

aaeflv Tre/H^percu (and so 3), where cbr. perh. = 1, as in Jer. 49 , ar  
,rep = to&gt; (cf. Schleusn., Lag.). After - -\* adds SoiAetfcri 5e 40p\* Opov(/iV  
(perh. from 1 l 29 ), and after " /ca^a 8t d&lt;re/3o0s e/cXety (perh. corruption of ,  
and cf is 1 ). The additions do not belong to the Heb. original. -25. In  
nr-3 the 3 is taken as compar. by 3E1L Saad.; if this were the sense we  
should expect p in \ and so render; 1L has quasi before fundamentum.  
&gt; Mean! Si t KK \lvas &lt;r^r&lt;u els rbv aiQva seems to be free rendering c  
and it is unnecessary (Semler, cited and approved by Lag.) to change i. to  
d/cXii Tjs unswerving.

26. The sluggard.

As vinegar to the teeth and as smoke to the eyes,  
So is the sluggard to those who send him.

A simple comparison, quaternary-ternary, based on some pop  
ular saying. The term rendered vinegar is used for any acid  
drink made from the juice of the grape (Nu. 6 3 , forbidden,, there  
fore, to Nazirites) in some forms it was refreshing (Ru. 2  
others unpleasant ( ^ 69" ^ ) ; see note on 25\* .  
render, in second cl, not so well : to him who, taking the  
word as plu. of majesty (like the word for lord ) . Grk., in first cl.  
as unripe (sour) grapes, perhaps scribal error for vinegar, and  
in second cl. so is lawlessness to those who practise it, which  
agrees well with the ethical tone of this chapter, not so well with  
first cl. It is probably a misreading of our Heb. text. Whether  
the proverb originally stood in this place is doubtful ; it resembles  
in form the aphorisms of chs. 25. 26.

27-29. Contrasted fortunes of righteous and wicked.

27. The fear of Yahweh prolongs life,

But the life of the wicked will be shortened.

28. The hope of the righteous will have a glad issue,  
But the expectation of the wicked will perish.

29. Yahweh is a stronghold to the man of integrity,  
But destruction to the workers of iniquity.

27. Antithetic, ternary. So 3 lfi and many other passages -  
lon- life, a supreme blessing when there is no hope beyond the  
grave, is the reward of piety. The sage probably thinks both of  
natural causes (sobriety, etc.) as producing this result, and of im-

## X. 26-30 217

mediate divine action. For life the Heb. has  $\text{d}\>\text{iy}\<$  in first cl.,  $\text{v}\>\text{ars}$  in second cl. ( $\text{n}/\text{wr}$  of Yahweh see note on i 7 . -28. An antithetic, ternary. Lit. in first cl.  $\text{///}\<$ ; hope of the righteous is :  $\text{g}/\text{a}\<$ ;/-ness. The thought is substantially that of v." 1 the aim of all men, good and bad, is happiness the cause is human law and divine control the good will, the bad will not, gain what they wish. Cf. Job 8 1 " i// 112 ", and so everywhere in ( )T., except in the speeches of Job and in Ecclesiastes. The aphorism looks to the close of life. 29. Antithetic, ternary. According to the Masoretic punctuation the first line reads : a stronghold to perfection is the way of Yahweh ; the parallelism requires that we read (with (irk.) perfect (or, righteous, or, pious) instead of perfection. But, as elsewhere in OT., it is always Yahweh himself, and not his " way," that is called a stronghold, the line must be translated : Yahweh is a stronghold to him who is perfect in his way, that is, to a man of integrity. The conception is the old- Hebrew one, that the retributions of God in this life are determined by man's moral character. When (as in RY.) the "way of Yahweh" is taken as subject of the sentence, the understanding is that the divine government of the world produces the results named an idea appropriate in itself (see Kz. 18 i// i8- v:1 - :i; ) ; but "stronghold" is a strange predicate of " way " (or " method of government "), and OT. usage is against such a construction. In the translation here adopted Yahweh is the subject of the whole couplet, the antithesis being found in the two members of the predicate, stronghold, etc., and destruction, etc. We may also take the second cl. as a separate sentence, and render : but destruction will be to the workers of iniquity ; the antithesis will then be simply between the protection given to the righteous and the ruin visited on the wicked. The objection to this rendering is that it does not recognize the syntactical parallelism between stronghold to the perfect and destruction to the workers of iniquity which is suggested by the Heb. both expressions appear to be predicates of Yahweh. The second cl. recurs in ji 1 , on which see note.

30. Permanence of the righteous.

## 218 PROVERBS

Antithetic, ternary. The general idea is the same as that of v. M , but there is special reference to the privileges of citizenship.

The sentiment of love of country was reinforced among the Israelites (and probably to some extent among other ancient Semitic peoples) by a definite view of the relation between the deity, the citizen, and the land. The favor of the deity was confined to his own land and people, and the prosperity of the man was inseparably connected with his share in the soil. In ancient times this view was held in a crude, unethical way (i Sam. 26 W ) ; in Israel it was gradually purified by intellectual and moral growth, but never wholly given up it was always in the land of Canaan that the final blessing was to come to the people. The prophets interpreted exile as a temporary cessation of privilege, a preparation for a higher destiny (Jer. 27- Ez. 39 25 ~ 29 Isa. 53). Thus possession of the soil, dwelling in the land, came to be the synonym of the highest blessing (i&gt; 37"" , cf. Mt. 5 5 ), and is so used here. The expression retained its validity in the Greek period in spite of the dispersion of the people (cf. Dan. 12 BS. 36" Enoch 85-90). The reference in the first cl. (as the parallelism shows) is to physical permanence, not to the maintenance of moral integrity. See notes on r ;i 2 21- ~.

31, 32. Speech of righteous and wicked: The expressions are not perfectly clear ; the text is perhaps in disorder. The Heb.

T-porc

31. The mouth of the righteous utters wisdom,  
But the tongue of falsehood shall be cut off.

32. The lips of the righteous know what is acceptable,  
But the mouth of the wicked is falsehood.

31. Antithetic, ternary. The causative sense Titter seems to be required by the connection ; but elsewhere (i^ 62 10(11) 92 14(1;i) ) this form of the verb means sprout, grow, increase (the causative form, make grow, occurs in Zech. 9 17 ). As the text stands, the antithesis is implicit. Instead of saying that the tongue of the wicked utters folly or falsehood (as in v." L&gt; ), the verse, looking forward to consequences, declares that it shall be cut off ; the proverb in full form would be : the righteous speaks wisdom, obeys God, and lives the wicked speaks folly, disobeys, and dies. It is a repetition of the familiar idea of precise compensation in this life ; cf.

A ?&gt;^ (4) 37 " 59 12 1 1 M4 S ( inc reference in the Psalms is generally to national enemies) l r. 4- 10" 1: 12 15-" F.crl. 10 - 1; , etc.

32. Antithetic, quaternary-ternary (or, ternary-binan l . A Dimple statement of the difference between the utterances of the two classes of men. Acceptable is that which gives content, pleasure, to man (Ksth. i s ) or to (loci (l r. 8 ;: 11 12 -, etc., Isa. 49 s , and, in the sacrificial ritual, Lev. 22-, etc.). In the latter case the divine name is always expressed elsewhere in Prov., and the reference here must be to man. Good men, the proverb says, employ the sincere and kindly language that gives men pleasure. On the other hand, the false language of bad men, the parallelism suggests, stirs up strifes. The verb know, as predicate of lips, is somewhat strange. It might be taken, as in 12" , in the sense regards, pays attention to, but we should then expect the righteous man as subject; here we shall better, with Grk. and Hit/ig, read utter\* The proverb defines men s characters by the nature of their speech. In the four clauses of the two verses there is possibly a chiasmic arrangement, the fourth cl. answering to the first cl., and the second cl. to the third cl., so that the simple form would be :

The mouth of the righteous utters wisdom,  
But the mouth of the wicked falsehood.  
The lips of the righteous utter what is acceptable,  
But the tongue of falsehood will be cut off.

26. In h (P ira.pa.vop.la. may = n^i" (11) ^sv-i) ; whether xpw.u^fcus represents vnSt\* or some other word is uncertain. 28. 1i) r s n ~ hope ; (5 tvxpovifei, niz. s long (because there is always hope), or, less probably, is dejerred (because only a hope), or perh. represents some other lleb. word, as nxr. 29. 11) i^~ ; (5 06/ios, as in v.- ; 5; 1 (with note oi \otiroI wffavTus) 656s, which may be conformation to lt), or may be original . 11) ~ must lie pointed " ; ljj.

suggests that the Masoretes here pointed the word as subst. becau.-e the adj. is not found elsewhere with prefix. u~ occurs nine times in ethical sense (in poetical books only), twice of physical purity (Cant. 5- 6 1 ), once of social habitude (den. 25 J7 ) ; it is an ethical term of the later literature (lob, 1 ss. l r.). 31. lij 2V is doubtful, since it elsewhere means sf&gt;&gt;\utt, ^i ois&lt; and even l [if. is hardly satisfactory; llit/. s emendation \^-^ is not improbable.

(!3 !l aTroard^ei may = ar or fir ( fag. in Lag.), or may be error tor eViurarai (so- 1 ---- 5.)=p;"i&lt; (as in v. :! - !l ). 32. li&gt;-\"; we should probably read

p;- (cf. 15-).

\* Cf. fob 33 :i , where there is a similar difficulty, and the second cl. should per haps read : my lips speak -cliat is sincere.

## 220 PROVERBS

XI. The contents are similar to those of ch. 10, but there are several new groups, as v. 1 " ", [ J - ] , - t ~- fl .

### 1. Honesty.

A false balance is an abomination to Yahweh,  
But a just weight is well-pleasing to him.

Antithetic, ternary. Honesty in commercial dealing. So 16" 20 10 - 25 , and cf. 20"; for the earlier legal precept see Dt. 25 & Ez. 45 10 Lev. 19. On abomination see note on 3-; originally ritualistic, it later acquired an. ethical meaning. The moral rule is here connected with the divine will.

### 2. Pride and humility.

When pride comes, then comes disgrace,  
But with the humble is wisdom.

Antithetic, ternary. Pride is here an overweening sense of one's deserts, and the humble man is one who does not overestimate himself; the latter term is in the Heb. a different one from that so rendered in i/& g 12 & 13 & and elsewhere (which properly pious] it occurs in Mic. 6 s of humility before God, and might be so understood here \* ; but the context suggests the more general sense, referring to relations between man and man : as the haughty man makes enemies, is opposed and overthrown, so the humble man is complaisant, avoids antagonisms and disgrace, and is therefore wise. Such appears to be the antithesis : wisdom involves the honor or peace which we might expect to be put over against the disgrace of the first cl. Wisdom here = good sense in worldly relations, though it may also involve acquaintance with and obedience to the law of God, as in chs. 1-9. The term pride occurs i Sam. 17 - \* Ez. y 1 " Jer. 49 (and the adj. in Pss.). With this proverb cf. 13 i5 ; a i6 iaiy 18 - 22"\* , and the Eng. "pride will have a fall," and for other parallels see Malan. Instead of the humble the Lat. has humility, which gives a directer contrast to pride, though it is probably not the original Heb. reading.

\* In the prophets and Psalms all things which come into rivalry with Yahweh are regarded as objects of his displeasure, to be cast down ; this theocratic sense of pride is probably not the one meant by the proverb.



XT. 1-4 2.21

3-6. The saving power of goodness contrasted with the destructive power of evil. The point of vic\w is that of outward compensation in the present life according to moral character. The occurrence of these slightly varying forms of the same idea suggests the teaching of schools, in which sages would seek to inculcate a fundamental thought by repetition.

J. The integrity of the upright will guide them,

And the wickedness of the wicked will ruin them.

4. Riches profit not in the day of wrath,  
But righteousness rescues from death.

5. The righteousness of the perfect smooths his path,  
But the wicked will fall by his wickedness.

6. The righteousness of the upright will save them,  
But the wicked are caught in their own desire.

3. Antithetic, ternary. Integrity is moral perfectness, freedom from misdoing it is the quality of the upright, those who walk in the straight line of duty (rectitude) ; so (Job i ) Job is called perfect and upright. Opposed to this is the wickedness (deviation from the right way, wrongness) of the wicked ; this last term does not represent the Hebrew word usually so rendered; it sometimes means faithless, those who act secretly, treacherously, not keeping word with man or God, but, from the connection, commonly in Prov. = the morally bad in general. Guide lead in the right way, procure wellbeing ; ;//// = devastate, reduce to nothing. The proverb contemplates in the first instance the operation of natural, social law (the agencies mentioned are human qualities, integrity and wickedness ) , but doubtless with inclusion of the idea of divine reward and punishment (the upright, being perfect, are guided by God the wicked, being bad. are destroyed by God). 4. Antithetic, ternary, or quaternary-ternary. The day &f wraili, may be the time of any crushing catastrophe, brought on by man or God ; here, from the parallelism, the reference seems to be to the crowning catastrophe, dcatli, that is, death premature, sudden, violent, or otherwise unhappy (m sec ond cl. Targ. has eril death} ; see note on 2 ! \ In the prophets the day of wratli has a national signification it is the day in

which Yahweh visits the sin of Israel or of other nations with famine, pestilence, exile, or overthrow ; in the Wisdom book-- it is

## 222 PROVERBS

the day (usually the final day) of retribution for the individual sinner. The verse contrasts moral and non-moral defences against misfortune; riches seems to stand for any social non-moral power, with the implication, of course, that it is not allied with rectitude ; cf. i<sup>^</sup> 49. Here, as in the preceding verse, the sage may have in mind both natural and divine law, or ordinary social law regarded as the law of God. It is not said that wealth is in itself bad, but it is hinted that some men rely on wealth instead of righteousness to save them from calamity a condition of things that holds good of Hebrew society from Amos down to the second century B.C. ; anywhere within this period such a proverb may have originated. Righteousness was sometimes interpreted as = almsgiving (cf. note on 10-) ; see Tob. 12", and cf. BS. 2Q 12 . Saadia (10th cent. A.D.) renders in first cl. day of resurrection, against the usage of Pr., which takes no account of the future life. 5. Antithetic, quaternary-ternary. The figure is taken from wayfaring : one man walks safely in a smooth, level road, another, wandering from the main road, stumbles over rough places, and falls irretrievably. See note on v. ! ; on the verb smooth (make level or straight) see 3. The agencies are here again qualities, righteousness and wickedness, and the same union of human and divine law as in the preceding verses is to be understood. 6. Antithetic, ternary. An antithesis nearly identical with that of v. 3 : goodness is socially helpful, badness is hurtful. The identity would be complete if we could render in second cl. /// (or, by) their own wickedness. The Heb. word (see note on io n ) has two assured senses, desire (always evil) and calamity or destruction (iy 4 IQ U Job 6 30 30") ; the latter is here inappropriate (RV. im properly, mischief}, the former approaches nearly the idea of wickedness. The figure implied in caught (or, taken} is probably that of a net (cf. 6 2 \$ 35 8 ), possibly that of the capture of a city (16 3 - ). The term wicked of the second cl. is the same as that so translated in v. 31 .

7. The text is uncertain. The Heb. of first cl. reads :  
Wlu ii a wicked man dies, his expectation perishes.

The second cl., in its present form, can only be rendered : and the hope of strength (or, sorrow} perishes. The abstract strength

## XI. 4-7 223

is taken as concrete strong by Rashi (who holds the reference to be to the hope of the children of strong men), and by I)e. ; but the term (as Do. points out) is never elsewhere used in an ethical sense, and (though the inadequacy of strength, as of riches, v. , might conceivably be referred to) \ve expect a definite ethical term as equivalent or opposite to the wicket/ of first cl. ; nor does the concrete sense occur elsewhere. The sense iniquity, wickedness or wicked, unjust\* is without support from OT. usage, the phi. (found here) being never elsewhere so employed. The rendering sorrow (K\v.) or sorrowful (Berth.) is not appropriate ; it is improbable that the expectation of the wicked would be described simply as sorrowful hope. Failing a satisfactory rendering of the present text, emendations have been proposed : Graetz, sons (= Rashi) ; Bi. bad men ; or (by dropping the plu. termination) we get init/i/ifv. But, in the t\vo last cases, we have the proverb consisting of two identical propositions, which, in this place, is a very improbable form.f The Grk. supplies a desired antithesis by rendering :

When a righteous man dies his hope does not perish,  
But the boast of the wicked perishes.

This form, which is not supported by any other ancient authority, looks like an interpretation of the Greek scribe, under the influence of the later belief in immortality. The true text of the second cl. must be left undetermined. The form of the first cl. suggests that the hope of the righteous man, in the sage s view, would not perish at his death. If such an interpretation were certain (here and in i4 ;; -), it might help us to fix the time at which the doctrine of immortality entered the Jewish world. But the doubt respecting the second cl. attaches itself to the first cl. also, and we cannot regard its form as assured. The more natural thought for Pr. is given in io JS n 4 ; cf. note on i4 ;;j . One of the clauses of the verse is perhaps a doublet, each clause having originally read : the hope of the wicked will perish, and the doublet

## 224 PROVERBS

having ejected the proper antithetic clause which described the hope of the righteous.

## 8. Rescue of the righteous.

The righteous is delivered out of trouble,  
And the wicked comes in his stead.

Implicit antithesis, ternary. In his stead means reversal of positions, not vicarious suffering (Isa. 53), an idea not found in Pr. ; cf. 2 1 18 . The aphorism contains the sage's solution of the problem of evil. The righteous is sometimes afflicted of this fact the sage (unlike the author of Job) attempts no discussion ; but the affliction, he maintains, is temporary (so Job 20" ) ultimately the righteous is rescued (so i2 13 ), and the wicked, cast down from his shortlived triumph, takes his proper place as sufferer. It is the doctrine of recompense in this world. The case of the good man's suffering and the bad man's prospering throughout life is not considered here or elsewhere in the Book. Cf. \i 49. 73.

## 9. The righteous escapes the ruin which the wicked designs.

With his mouth the impious man would destroy his neighbor,  
But by knowledge the righteous are rescued.

Antithetic, quaternary-ternary. The word here rendered impious seems to have been originally a ritual term, signifying the opposite of pure, sacred (so = profane} , as in Isa. io 6 (and the verb in Jer. 3 1 Isa. 24\* Nu. 35 i33 &lt; // io6 r!8 ) ; then it passed to the sense of morally impure, out of relation with God (so RV. godless). Lat. : simulator; Aq. Sym. Theod. : hypocrite. The speech of such an one is false, malignant, likely to bring his fellowmen into trouble and death (as, for ex., by traducing them to men in power). There is probably no reference to the corrupting power of evil talk. As contrast to this we might expect in second cl. the statement (somewhat as in io 21 ) that the righteous saves his neighbor (and so perhaps we should read), instead of which it is said that he escapes (that is, apparently, the destruction of first cl.) by knowledge either by general acquaintance with life (a result of devotion to wisdom, M 1 " 10 22"), or by knowing the wiles of the impious and avoiding them. The converse statement is found in io- 1 , where the righteous saves with his lips, and the

\* 7-9 225

wicked die through ignorance. In general in Pr. the effect of evil and good is confined to their possessors. (irk.: /// the



## 22 5 PROVERBS

lhc wicked m general. &lt;5 B foepZv (V anaprwXwv); AZ6 viroKptr^; & V J T wicked; & ^J treacherous; IL simulator. ft in;p Pn= ; ira-yls TroXirats, perh. = "i (or pns-s) Pnsr.

10, 11. Relation of moral goodness to civil prosperity.

10. When it goes well with the righteous the city rejoices,  
And when the wicked perish there is shouting.

11. By the blessing of the upright the city is exalted,  
But by the mouth of the wicked it is overthrown.

Antithetic ; apparently quaternary-ternary. See 14\* 2S 12 29". The first couplet states the fact, the second the reason. The counsels of the righteous, controlled by probity, bring blessing and prosperity to the state ; those of the wicked, dictated by selfish ambition and rapacity, bring destruction. This view of the relation of virtue to civil prosperity is found in substance m the prophets (Am. 4 " Hos. f Mic. 3^ Isa. 3" \* J er - 22 " Ez "]&gt; But, for them the nation is the unit, and the worship of other g than Yahweh the chief sin ; here the moral side alone is mentioned, and the civil unit is the city. It was in the Greek period that the city-state became familiar to the Jews, and it seems to be this later civilization that is here meant. The expression blessing of the upright might mean God s blessing on the upright, but the parallel mouth (utterance, counsel) of the wicked (which is maleficent) points to the beneficent words (involving deeds) of good men.

12, 13. Against contemptuous talk and talebearing.

12. He who mocks his neighbor is lacking in sense,  
But the man of discretion keeps silent.

13. A talebearer reveals secrets,

But a trustworthy man conceals a matter.

12. Antithetic, ternary. Reversing subject and predicate in first cl., we may read : the fool mocks his neighbor (so Grk. Str. Kamp.) ; the sense is the same. The Heb. has despises. tempt, lack of due regard for one s neighbor, may show itself in various ways: in i 4 21 (where its opposite is care for the poor) ii

manifests itself in indifference to men's bodily wellbeing; here, as it stands in contrast with silence, it involves speech. A man who speaks contemptuously of his fellow-citizens is said to be lacking in sense (lit. heart) because he thus makes enemies and involves

XI. I o- 1 4 -&gt; ~&gt; 7

- j

himself and others in difficulties ; it is obviously the part of discretion (or, understanding) to keep silent. The reference is not immediately or mainly to the kindness (to the neighbor) that should seal one's tongue, or to reflection on the fallibility of human judgments that should make one cautious (though these things would naturally be involved), but to a prudent regard for consequences in social relations. Nor is the line drawn between just and blameworthy criticism ; the sage contents himself with denouncing contemptuous talk as a foolish thing. (irk. a man lacking in sense shows contempt for his fellow-citizens. 13. Antithetic, ternary. A simple statement of two types of character. The Heb. expression describes the talebearer as one who goes about spreading malicious gossip lit. a walker of slander ; see Jer. 6- s 9 4 " K/. 22 Lev. 19". It is unnecessary to render by he who goes about as a talebearer ( RV. ) ; the going is included in the bear. In contrast with such an one the trustworthy man (trustworthy of mind) keeps silence respecting things which he has learned in confidential intercourse or otherwise secrets of family or state ; the reference is to things the mention of which is dangerous or undesirable. The first cl. occurs in 2o ; l ; on secret cf. note on 3 :: - ; the word is here to be taken in a general sense. The clause is understood by Grk. of political relations (cf. next verse) : a double-tongued man reveals the deliberations of the assembly (or, council) by the l ,at. of private affairs : he who is of faithful mind conceals his friend's act ; it is applicable to all the relations of life.

14. Value of political wisdom.

\\ here there is no guidance a people- falls,

]&gt;ut in the multitude of counsellors there is safety.

Antithetic, ternary. A civil and political adage. Guidance is lit. steering there must be some one at the helm ; the guidance is assumed to be good (so RV., interpreting, wise guidance). The

multitude of counsellors points not to any special political organization, but simply to the need of manysided advice ; that will be a well-governed city or state in which questions of policy are looked at from all points ; Frank, refers to the " friends " of the Ptolemies and Seleucids. On the term guidance see note on i ; the word belongs to the poetical vocabulary. Instead of counsellors the

## 228 PROVERBS

Anc. Vrss. have counsel or counsels. The proverb (which has no religious element) is not a folksaying, but the reflection of a man living in contact with public affairs. Hitzig cites, as representing the opposite point of view : " too many cooks spoil the broth."

### 15. Against giving security.

He who is surety for another will suffer,  
But he who hates suretyship is secure.

Antithetic, ternary. A prudential maxim, the wisdom of which, as a general rule, is verified by universal experience, though there are obvious occasions when it should be disregarded. The word here rendered another (see note on 2 16 ) has three possible meanings : a person of a different nation ; one of a different clan, family, or household ; and a different individual. The strong Jewish national and family feeling might seem to favor the first sense, or the third, with exclusion of one's immediate family (father, son, brother). But the tone of the proverb appears to be universal, and in the later Jewish life the old relations of clan had partly vanished the Jews became commercial, and needed commercial strictness; exceptions might be left to the individual. Suretyship is lit. (as the Heb. text stands) those who go security (lit. strike hands) ; cf. 6 1 if s 22. Suffer is go ill. RV. he that hateth suretiship is sure gives a good verbal play.

### 16. Honor to good women.

A gracious woman obtains honor,  
Violent men obtain wealth.

Antithetic, ternary. This is the only verse in Pr. in which men are contrasted with women (such contrast is not made in 19"). If the text be correct, the proverb relates to the struggle for riches and social position in communities in which women had some sort



of influence, and the contrast is between upright gentleness and immoral force : an unscrupulous man may gain riches, but not esteem a woman of gracious bearing, beautiful in manner (and presumably, in spirit) obtains honor. And as the industrious woman of 31 23 helps to procure social consideration for her husband, so the honor here may be for husband and family, though women in Pr. (except those of licentious character) have no im-

XI. 14-17 229

mediate relations with society at large ; but as there is no mention of family, it is probably better to understand the expression as referring to the esteem which comes to the woman herself from her family and her circle of friends. The (lrc. expresses a fuller antithesis by means of two couplets :

A gracious woman obtains honor for her husband,

!ut a woman who hates righteousness is a throne of dishonor.

The slothful come to lack riches,

!ut the manly lean (securely) on riches.

Lines 1,4 represent the Heb. ; for her husband is interpretation. Lines 2, 3 are probably an addition by a Greek scribe; throne is nowhere else used of a person (the expression perhaps comes from ^ 94 211 ) ; hates righteousness indicates that gracious is taken as = righteous; line 3 may be rendered: they who are slothful as to riches come to want. It is possible that the two lines of the Heb. verse are remnants of two independent couplets, the first relating to women, the second to men ; but the Grk. hardly gives the true text.

17. Kindliness is good policy.

The kindly man does himself good,  
The cruel man does himself harm.

Antithetic, ternary. Self is lit. soul in first cl., flesh in second cl. ; the tu-o terms are synonymous the Heb. language expresses the idea self only by such words. It is on this term that the emphasis is laid ; it is himself that the kind man helps and the cruel man hurts the one makes friends, the other makes enemies ; the

commendation of kindness is based on its good results to him who practises it a practical suggestion which would not prevent the sage's holding that it is in itself an obligatory thing. There is probably (to judge from the rest of the Book) no reference to the ennobling power of one quality and the depraving power of the other. The translation (Mich.): he who does good to himself is kind (to others) and he who /v hurtful to himself is cruel (to others), is grammatically possible, but here improbable, because of the difficulty of supplying to others, and because in the context (v. 1 " 1 " - 1 -- 1 ) the subjects of the lines are such words as righteous, wicked, kind, cruel.

## 230 PROVERBS

10, 11. rp-ip (v. 10 ) occurs in preexilian prophets (Hos. Isa. Hab.) and several times in Pr., rip (v. 11 ) only in poetical books (Job 2(/ Pr. 8 :i 9 :i u i i n ) ; the use of the two words is not a ground for supposing difference of authorship in the two v. (so Hitz., who omits v. 11 ), since both terms seem to have been common in the writer's time. &lt;@ B here omits v. 1111 (which it gives in v. :!l ) and v. lu , making one couplet of v. 10a - U1 ) ; the omission, apparently scribal error, is supplied in (gABbsc (taken, according to & n , from 9). (5 /caruy&gt;0w&lt;Te (p&gt;r) is changed to KO.T apxfoa T ty Lag., who refers the present (5 text to Theodotion.

12. ij n-; (5 TroAtTcis, as in v. 10 , a political interpretation natural in a city like Alexandria. 13. ^m elsewhere = slander ; so Ez. 22 9 "i irj.v, Jer. 6- 8 9 3 , and probably Lev. ig 16 Pr. 20 19 . The vb. f^ has the sense of going about, Jos. 14 10 . For the construction here cf. Isa. 33 15 rpi l 1 ?."! one u ho walks in righteousness ; cf. also the common construction in which n is delined by an Inf. abs. The st. is ^m go, whence the noun = a going, gaMing, and, as the principal occupation of gadabouts is malicious gossip, talking maliciously, and so slander. ~]^ is sometimes followed by an adj. which describes the condition of the subject of the vb., as in Gen. i\$ 2 (I go childless}, 2 S. 15 a) Job 24 10 , and so -\ might perhaps be taken here (= slanderer, talebearer}, but for the phrases in Jer. and Ez. above cited; but it is to be observed that the adj. after y?n describes the condition rather than the action of the subject. Cf. SS., in which both constructions of -i are given, adj. under t-n, subst. under in. On l D see note on f 2 ; &lt;S, freely, /3oi;\&lt;zs ev vvvedplv. 14. |D ^D&gt;a;; irlvroffiv wo-irep 4&gt;v\la, = rrvr, cf. v. 28 (Jag.). For \$ ?; (sing., defining the category) the Anc. Vrss. read ns? counsel, as in l2 15 20 lft , and this is perh. preferable as corresponding more precisely to r^am in first cl. - 15. In \$ yii JP the vb. must be taken as Nif. of yn (not &gt;n, Ges. 26 67^), and the y-\ as intensive nominal addition, performing the function of Inf. Abs. (cf. Ew. 312 ); and we may point &gt;"&gt; (Gratz). Siegfried, in IVbch., proposes to omit y-i , or to read jn &gt; n - ln f - A1)S - + lm P f - Q al - which is the usual construction; but, as Nif. occurs in \\$ and the &gt;i is intelligible, the change

is unnecessary. For ft? a-); 13 read 3^ . |i) -"; CJr. ii^, as in 6 1 ; see note-  
on 20 16 . The verb ypp occurs in the sense of making ct bargain only in Job  
and Pr.; this limitation is perhaps an accident. \$ ayp p, Act. Partcp., should  
perhaps be written &gt;pn Inf. the a may have arisen from following a ; SS.  
suggests Pass. Partcp. (cf. op/f&gt;, Eccl. 4 1 ) ; for Act. Parlcp. as = abstract noun  
n, 7, ech. n", is not decisive. (5 irovripbs KaKoiroiei (p ) &TO.V &lt;ru/x/x^?7  
( V (T) Mret 5^ ^xo" dff^aXe^as (n J32 ypr). In second cl. S has /4rt/  
7C //o confidently hope ; & hates those ivho put their trust in Cod. It was  
chiefly the word c;rpn (1L laqueos) that embarrassed the ancient translators.  
For further discussion of the readings of the Anc. Vrss. see notes of Jag.,  
Schleus. Lag. lk-id. Baumg. Pink. 16. See note on this v. above. For  
\$ jn we might read vn. as in l2 4 (recalling also the ^"n ru-s of ch. 31), but  
the jn also gives a definite and natural character. Whether or not the  
expanded text of (5 (adopted by Bi.) comes from a Hebrew MS. may be  
doubtful; but the strangeness of the expression 0p6vos drifua^ and the vigorous

## XI. iS-iQ 231

curtncss of \$3 favor the originality of the latter. 11 agree with Jt); 5 follows  
&lt;8. 17. ?i? "^NiT; &lt;5 ffCifJ.0.; ^ OIKOVS, jirobahly for oitctiovs (Schl.) ; 31 pro-  
pinijHOs. li) i-vrN; see note on ^; writes a form of -&gt;;, there properly,  
here improperly.

18-21. Contrasted rewards of virtue and vice. Antithetic.

iS. The wicked earns delusive pay,

lint lie who sows righteousness real wages.

19. If one i follows after righteousness, (it leads) to life,  
If one pursues wiekedness, (it leads) to death.

20. They who are of wieked mind are" an abomination to Valiwth,  
!lut they who are perfect in their walk are well-pleasing to him.

21. The wieked will assuredly not go unpunished,  
But the righteous will be rescued.

18. Ternary. The form of expression is taken from industrial  
life. Real ivagcs is lit. reward of truth. The gain of a bad man  
is not real, for it is not enduring (icr 5 ), and cannot save him from  
misfortune (n 4 ), but he who sows goodness shall reap prosperity  
(io- 4 ) his revenue is real and permanent, not illusive. The  
fact is here recognized that a bad man sometimes prospers, and

the explanation offered is that his prosperity is only seeming ; cf. note on v. s . The Latin has a slightly different form :

The ungodly does unstable work,

!lut to him who sows righteousness there is a faithful reward;

but the idea of fav, wages for work done, is clearly found in both clauses, (loodness, says the proverb, is commercially profitable the pay is prosperity, insured by the laws of man and the favor of Ciod. 19. Ternary. The second cl. is lit.: lie ic/io pursues wicket/ness, to his death (RV. doeth it to /it s own deatji}). The general idea of the verse is plain : righteousness insures a long and happy life, wickedness a premature or otherwise unhappy death ; see notes on r ; - " 2- - - 3-. The wording of the first cl. is doubtful. The more natural rendering of the Heb. is so rix/tfrous-firss (/ends} to life (Saad.) ; this would connect the verse with the preceding as illustration or result ( Luther has for, Noyes as ) ; but such connection is contrary to the usage of this part of I r.. in which each verse is an independent affirmation, and besides, the relation of thought between this verse and the preceding does

## 232 PROVERBS

not suggest or justify a connective so. The word may be taken as adj., = true, righteous (E\v., see note on i5 7 , Jer. 23 ), but right eous in righteousness is insufferable tautology : if it be taken as subst., = that which is true, righteous, genuineness (Rashi, Cocc. Schult. De. Str.), the resulting expression, what is true in right eousness ( not true righteousness, but the true part of righteous ness) is unnatural ; the renderings firm, steadfast (Zock. RV.) are lexicographically unsupported, and this objection holds to Vogel s emendation he who is firm in his walk. The Lat. has clemency, Grk. and Syr. (by a change of text) son (Grk. a righteous son is born unto life}. The expression son of is used frequently in OT. to denote doom or quality, but always evil quality: 3i 8 sons of destruction, \p 79" sons of death, ^ Sg 22 23 \* son of wicked ness, and the common son of depravity (belial, i Sam. 25", cf. note on Pr. 6 1 -) ; the reading son of righteousness would give a not wholly unsatisfactory sense if son could be supposed to be properly used in a good sense. The Partcp. he who pursues suggests for the first cl. a Partcp. he who follows after (lit. feeds on, 15") ; cf. i2 28 , the form of which is similar to that of this verse. 20. Ternary. General statement of the moral demands of the

divine favor; cf. 12" i4 2 i5 J . Mind (lit. heart) is the whole spiritual being. They who are of wicked mind, lit. the wicked (averted, perverted) of mind, are those who stray from the straight path of goodness. The perfect man is morally well-rounded, complete ; the term in OT. involves general right feeling, but not absolute perfection of soul ; see note on 2 21 . No heightening of effect or increase of intensity is involved in the sequence mind . . . walk (= conduct) the two terms are equivalent, each involving the other. The terms abomination and well-pleasing are opposites, originally ritualistic, here ethical; see Dt. y 26 Lev. 22 21 , and notes on 3 32 8 :! \ 21. Ternary. The idea is a fundamental one in Pr., the reference being always to retribution in this life ; see j26-3.i 2 2i.22^ e j c&gt; Assuredly (so recent expositors and lexicographers generally) is lit. hand to hand . , the meaning of which is properly given in margin of RV. : my hand upon it my word for it . It appears to be a popular phrase of asseveration, derived from the procedure in a bargain, in which the parties clasped hands ; so in v. 15 above, 6 l , and Job if who will clasp my hand (enter

XL 19-22 233

into a bargain with me, be my security) ? The rendering though liand (/oin) in liand (RV.) = though men unite their forces, against \which the form of the Heb. sentence is decisive ; cf. 16 . The translation (Sehult. des. after the Arab, usage) from generation to generation, = through all time, is not supported by Heb. usage. Saad. : as the turn of hand to hand, apparently = suddenly. Rashi explains the clause to mean : from the hand of God to the hand of the wicked the retribution will come. Targ. and Syr. : Jic li Jio lifts his hand against his neighbor sJiall not l&gt;c Jicld innocent of evil, a mistranslation. In second cl. the Heb. has the seed of the righteous, the seed meaning simply race, as in Isa. i (where the prophet calls his contemporaries a seed of evil doers}, 65 L :! (where seed is contrasted with offspring}, and not posterity (a sense which the word often has) ; a reference to posterity (Berth, a/., in the sense : not merely the righteous, but also their descendants) would be inappropriate here, where the purpose is simply to contrast the fates of the wicked and the righteous.

22. Beauty without discretion.

A golden ring in a swine's snout  
Such is a fair woman without discretion.

A simple comparison, ternary, but with omission of the particle of comparison the Heb. says : a golden ring . . . is a fair woman . . . The nose-ring was, and is, a common ornament of women in Western Asia, and in many barbarous and half-civilized tribes ; see den. 24- Ju. S - 1 Isa. 3" Job 42", and Lane s Manners and Customs of the Modern Eg\ptians, Appendix A. The term rendered discretion signifies first ph\ysical taste (Kx. i6 ;| Job 6 1 1 ), then capacity of intellectual disc rim i nation ( \ Sam. 2 5^ Job 12 - "), and apparently also ethical and religious judgment (^ 119 "). It occurs in one other place in Pr. (24 ). where it means intellectual judgment, opinion, ansivcr based on sound judgment. Here the moral element is probably included. There is as great incongruity, it is said, in the union of beauty of person and deformity oi mind and character in a woman as in the presence of a rich ornament on the coarsest and uncleanest of beasts (so the ( Irk. ) ; \*

## 234 PROVERBS

this is no doubt the meaning of the condensed expression of the Heb. that such a woman is a ring, etc.

### 23. Character determines fortune.

The desire of the righteous issues only in good,  
The expectation of the wicked in wrath.

Antithetic, ternary. Desire expectation. Lit. . . . is only good, and . . . is wrath (or, arrogance }. The proverb is susceptible of two interpretations, according as we take the predicates to express qualities or results of the subjects. In the first case (De.) the desire of righteous men is described as itself good, morally pure, embracing praiseworthy objects, that of wicked men as selfseeking, proud, arrogant (such is the sense of the word in Isa. i6 6 , = Jer. 48 30 ). In the second case it is declared that the issue of hope will be in accordance with the character of the man prosperity (divine favor) for the one class, wrath (divine punishment) for the other ; the last word of the verse commonly means anger, of man (Gen. 49 7 ), or of God (Isa. i3 1:| Zeph. i 15 ) ; such is its sense in 1 i 4 , where day of wrath is parallel with (doom of) death. If the first interpretation be adopted, it will be understood that the hope of the righteous is fulfilled, that of the wicked denied (Grk. is destroyed}. The second interpretation is favored by such proverbs as io 24 -- 8 n 7 , and by the tone of the Book, which in general describes the consequences of actions. It is, besides,

very nearly a tautology to say that the desire of a good man is good, that of a bad man bad.

24-26. Liberality or generosity, and niggardliness or avarice.

24. One man spends, yet still increases,

Another withholds what is proper, but (it tends) only to want.

25. The liberal man will be prospered,

And he who waters will himself be watered.

26. He who withholds corn, the people curse him,  
But blessing is on the head of him who sells it.

24. Complete antithesis, ternary : one spends and grows, another hoards and declines. \\\.. there is one who spends. The terms and the sense seem to be general there is no special reference to almsgiving (as in \p 112), but it is said that a just expenditure

#### XI. 22-26 235

of one's wealth, in every way, is rational policy, tending to gain. That the reference is to physical wealth (and not to thought and act) may be inferred from similar expressions in Pr. ( 11 - " J - 14-2i : ), and that a general habit or policy is spoken of appears from the general character of the terms employed : experience teaches that the man of liberal methods prospers, and such an one, it is probably meant to say, has the blessing of God. The sage does not seem to have in mind a man's care of himself. Proper is that which is just, appropriate to the circumstances (the RV. rendering more than is proper is incorrect) ; want is lack, deficit. See a similar thought in I)S. n 11 . In second cl. the Lat. (and so the Syr.) has, incorrectly : Others seize what is not theirs, and are always in want. 25. Synonymous (a form of rare occurrence in chs. 10-15), ternary. Liberal man is lit. person (lit. sou!) of fi/essirig, one who dispenses kindness, beneficence. Prospered is lit. made fat, metaphor derived from the condition of well-nourished animals or vegetables (Ju. 9" Isa. 30- Jer. 31" Job 36 1(1 , cf. Pr. i3 4 28 - ) ; the metaphor in waters, watered is agricultural. The reference appears to be specifically to kindly, generous conduct toward others ; the reward of such conduct is determined by social laws and by the divine approval. 26. Antithetic, ter

nary. Allusion to the practice of hoarding grain in seasons of scarcity in order to sell it at a high price. This is the only mention in OT. of this procedure so frequent in commercially developed communities ; Am. 8 ~ s speaks only of eager desire to make money, and of fraudulent methods in trade. The practice here denounced probably became familiar to the Jews under Greek governments in great commercial and financial centres. Syr. and Targ. : He who wntliJiolds corn in time of famine shall be abandoned to his enemies, in which the last expression is based on a misreading of the Hebrew.

18. There is a paronomasia in "OuS irj ; the latter Stade \voulil write &gt;;" ur &lt;::: (so 50, since the usual noun-form is -&gt;::; the assonance, however, may be intended: \$ may be free rendering of 11). The Participles express the general rule; nj 1 " is to be understood in second cl. (? airtpu-a. 5t/ctu wr, as in |i), v.-" , which see. -- 19. See note on this v. above. &lt; &gt;mit the suff. in ire, as in all Anc. Yrss. 11) p; (p (followed by \$ ) i&gt;&lt;6s, and Hi. 2: JT N;:l ~3;"i jNt, apparently taking ;: a., = -&gt;:-sr; 1L ilt iuntin, perhaps taking n p -nx

## 236 PROVERBS

in the sense of alms (Baumg.), and p from stem pr, or possibly reading p. The connection calls for a term parallel to the pp-ic of h ; Kamp. -TJP, he who associates with, after 15" Hos. 12- ^ 37\* ; (Jr. pr, graphically easy, but not appropriate in sense, even though, with Vogel, we supply ^ lam; nsrj? is graphically possible in the old alphabet, but not easy; to pn the same objection lies as to JJD; Kamp. s emendation may be provisionally accepted.

20. In a (5 has odoi for |ij aS, assimilation to b , and in rhetorically inserts n-dvres. 21. With T 1 \*? T 1 cf. the common expression rp j:pr, strike hands. |^ Cp~&lt;i &gt;"&lt;T; (Sl, not so well, b tnreipwv 5iKa.Loavrviv, = npTi &gt;"r. For \$? aSaj (5 has Ai^ercu /xKr^i/ Triffrbv, after v. 18b (Lag.). 22. \$ an; (favored by the rhythm) is lacking in &lt;@ B , found in (@&gt; s c - a ; the epithet is often inserted in |t?, but sometimes omitted, as in Hos. 2 10 Isa. 3 21 Ez. i6 1 -. 23. fft n&lt; J3"; &lt; d7roXe?Tcu, = mas, and so De Rossi 941, a natural reading, but not distinctly antithetic to the a j of a . 24. |l? ip; Perles, Analekt., p. 88, T^; wealth, which is appropriate, but not better than f^ . &gt; i n b &gt; et ^ Ka ^ \* ffwdyovres, apparently free rendering of lty. 25. In fty Nn " the N seems to be substitution, by an Aramaic-speaking scribe, for n, which is found in many MSS. of Kenn. and De Rossi (in which, however, it may be correction). The stem may be nn, Hof. nrv, whence n\*, -TV, nv, or (Fleisch., De.), by metathesis, mv, m^; or, from st. -TV (Ilos. 6^ ) we may get Hof. rrv, nv; it is, perhaps, better to emend to Hof. (Bi.) or Nif. (Gr.) of nn; C takes the form from Hif. mn teach, Si from -ns curse, both improbable. @ is corrupt; its Traffa air\T) is perhaps for Triavdri&lt;reTai will be fattened (so A20), and its



6u/j.u5r)s for iMtOvcros (2), or perhaps = rnn one ivho excites anger ; ev&lt;?x h} J - U1  
may = njnn ac, or may represent a form of ns\ 26. |Q 1i " 2p i ; (5 irrdKliroiTO,  
= Aram, par (so SC).

27. Kindness gains goodwill.

He who seeks good &lt; wins favor,

lie who seeks evil, it will overtake him.

Antithetic, ternary. The word rendered favor may = good will, acceptance (i2 2 l4 35 ), or what pleases, what is acceptable (ic 32 , etc.); see note on S 35 . The good and evil are better taken in a wide sense, as embracing moral (as in Am. 5") and general conditions (as in f 1 - \f^ i/^pi 10 Eccl. 2"), and as describing the man s conduct toward others. The second cl. declares that evil doing rebounds on its author such is the implication in the expression overtake, lit. come upon (or to} him. The first cl. should give the antithesis to this : he who seeks good (for others), it will come to him as well. The Heb. has seeks favor; the seeks may be understood to mean is thus really seeking (and finding) favor, or, if this be thought to be putting too much into the word,

XI. 27-29 237

we may change the text. The simple sense of seeks yields no satisfactory meaning for the clause. The favor can hardly be taken as = God s favor, for, if such reference had been intended, the divine name would have been expressed (De.), as in 12-. If the favor be understood as referring to man, \ve have (in the lIeb. text) the statement that he who wishes good fortune for himself must so act as to gain the goodwill of others, must do what is phasing to them an idea found nowhere else in 1 r., and here offering no good contrast to first cl. Nor is the noun (favor, or, what is acceptable} elsewhere in OT. preceded by the verb seek, and it is better to understand some such term as win, gain, obtain, procure (so AV., Reuss). Yet this reading does not give a perfect antithesis, and it may be better to supply the divine name, and render : he who seeks what is (morally) good secures God s favor, while he who seeks what is (morally) bad brings down on /ii in-self divine retribution. Possibly the two lines belong to different couplets.

28. Folly of trusting in wealth.

He who trusts in his riches will fall,

But the righteous will flourish like the green leaf.

Antithetic, ternary. The antithesis assumes that the man who trusts in riches is ungodly, and that the righteous trust not in riches, but in God. Riches is here the representative of worldly power, and the admonition is directed not against legitimate confidence in wealth (as a means, for example, of doing good), but against the belief that it can save a bad man from the consequences of his deeds (that is, from human or divine wrath); see *io 2 ii 4 i// 62 1*(Ml&gt; . The metaphor is different in the two clauses- it is taken in the first from a building, in the second from a tree. Identity of metaphor may be gained by substituting *fade* for *fall* (see *\i r ! 37 &gt;J*), by the change of one Heb. letter, or (as in the (Irk.) by reading *rise* instead of *flourish*. The former of these changes gives a natural sense, but it is hardly necessary; difference of metaphor in two clauses of a proverb is not unnatural.

29. Economic folly of stinginess.

He who brings distress on his household will have the wind as his possession,  
And the foolish will lie slave to it; wise.

## 238 PROVERBS

Synonymous, ternary. For the verb *brings distress on*, or *harms* (RV. *troubleth*) see *n 7 is fi 27 Gen. 34 i Sam. i 4 - 9 i K. i8 17*; *household* is lit. *house*; the rendering *inherit* for the second verb in first cl. (RV.) is possible (the man may be said to inherit poverty from his own folly), but the idea is rather that of coming to possess. The general sense of the verse is indicated in *i2 724 l4 1 - 19 17 -*: the man who, by incapacity, negligence, or niggardliness, fails to nourish and build up his household will find his resources reduced to nothing; for *wind*, as = *nothingness*, see *Jer. 5 13 Eccl. i 14*. The second cl. restates the case: a man guilty of this economic and moral folly becomes literally or virtually a slave. The wise man (lit. *wise of mind*) is thrifty and successful, and neglect of one's own family is declared to be the sign of a fool. Slavery existed among the Jews throughout the OT. time (Neh. <sup>^</sup> Pr. *i2 lJ if 30 10*, etc.), and later\*; but whether the reference here is to the holding of Hebrew slaves by a Hebrew master is uncertain; foreign slaves might be possessed by a Jew, or Jewish slaves by a foreigner. Possibly the two clauses do not belong

together.

30. Life and death the outcome of conduct.

Our Heb. text reads :

The fruit of a righteous man is a tree of life,  
But a wise man takes lives.

The takes is generally (as by RV.) interpreted to mean wins: a wise man wins souls (= persons) by his wisdom, which is understood to be morally good. But elsewhere in OT. the last expression of the couplet always means takes away (= destroys) lives, and must be so interpreted here ; the resultant affirmation is, however, impossible. A better form is suggested by Grk., which has : from the fruit of righteousness grows a tree of life, but the lives of the lawless are taken away untimely, in which the word untimely probably represents an expression containing the Heb. term rendered violence by RV. (io 6 a/.), and we may read :

The revenue of righteousness is a tree of life,  
But rapine destroys men s lives.

\* See A. Griinfeld, Stellung der Sklaven bei den Juden, etc.

XI. 2 9 -3i 239

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Antithetic, ternary. Fruit product, revenue (8 1;| ) ; nipitn involves the idea of revenue (or wealth) acquired by violence (injustice). The couplet may be paraphrased thus : the wealth which is gained by rectitude is a source of long life and happiness, while that which is gained by injustice brings death; cf. 3"^^ 11 ^ 13" i^ r&gt; 2i ; . The result is stated in general terms the agencies are divine and human. Tree of life is a familiar figure of speech, used in Pr. of wisdom (3 \*), of fulfilled desire (13 -), of healing speech (15 ), and here of the product of integrity. Another

reading of the couplet is proposed by Graetz :

The mouth of the righteous is a tree of life,  
But the wicked harms himself.

This gives an appropriate sense ; for the first line cf. Job 10, for second line Job 8. The changes required in the Heb. text by this emendation are, however, somewhat violent. Kwald and others arrange v. 20 - 30 in the order : v. 20 \* ; (Job 21) - " & ; , but nothing is thereby gained.

31. Certainty of retribution for sin.

Behold, the righteous will be punished on earth  
How much more the wicked and the sinner!

Progressive parallelism (advance from the less to the greater, or from the presence to the absence of a modifying condition), ternary. Instead of behold we may render // (so the Grk.) the sense of the clause is not thereby changed. The verb punish is lit. repay\ give what is due (for one's actions), the sense of punitive retribution obviously belonging to both clauses. The basis of the thought is the justice of the divine government : even the righteous will be punished for evil-doing, then of course the wicked. The expression : "all the more will the wicked be punished" may appear to involve the idea that the divine justice, if relaxed at all, will be relaxed in favor of the righteous, and that, if it be maintained in spite of their claims, it will more certainly be maintained in the case of the wicked, who have no claims; the meaning of the couplet may perhaps, however, be understood to be: who sins even a little will be punished, and he who sins much will receive greater punishment." It appears to be directed against

## 240 PROVERBS

those who fancied that sin might somehow escape God's notice ; cf. Eccl. 8, and, contra, Eccl. 3 Q 2 . By some expositors the verb is understood in first cl. as = rewarded, in second cl. as = punished, but this gives the unsatisfactory sense that God will more certainly punish the wicked than reward the righteous. Or, the verse is thus paraphrased (Str.) : the righteous are in general rewarded, though with real or apparent exceptions, but the wicked are most certainly punished an interpretation which reads into the text what it does not contain. The retribution is represented

as coming from God (though it may come through man). Wicked and sinner are synonymous ; the terms appear to be separate grammatical subjects (not forming an hendiadys). The righteous are not perfect men, but men generally obedient to God, though capable of falling into sin. On earth does not express a contrast with a future life, but merely states that the world is the scene of life and retribution ; we might render in the land, as in 2 21 - 23 . The reading of Grk. (quoted in i Pet. 4 18 ) // the righteous is scarcely saved, where shall the ungodly and sinner appear ? may be free translation of our Heb., the retribution inflicted on the righteous being taken as the means necessary to secure their final salvation, which is thus indicated as difficult ; but Grk. probably had a different Heb. text from ours.

27. For \$? C p:r Gratz doubtfully proposes po&gt; finds, which occurs in 3 18 8 35 I2 2 I8 2 2 ; this is not graphically hard, and gives the desired sense. On -rar and c&gt;p3 see notes on i- 8 2 4 ; cm is frequently used of inquiry at an oracle (Gen. 252- Ez. I4 10 ), but means also simply seek (Dt. 22 2 ). 28. \$ S^; Ewald Sa\ \$? nSva; (5 &vri\appav6fjievos, ntyc, as Partcp. (Jag.) or Syb (Ew.); Bi. reads n^ys as Subst, Jidhe ; Ew. nk;r, as = immer holier; Gr. oSnxD, as aloe trees. None of these readings offer decided advantages over fjj. 29. 3\$ 13; ; &lt;5, periphrastically, 6 /J.TJ (rvvirepi&lt;p{p6/j.ej.os, he ivho does not act humanely. In n jg&gt; has a doublet, in one form following \$?, in the other (5, in both cases with variations an indication of the variety of sources from which our present & text has been constructed; here it is probable that the [ij] form is the later. 30. K Kapirovi diKa.iocrv i Tjs (pverai dtvdpov fw^s, an inapropriate figure the fruit should rather come from the tree; in Jt? the fruit (= outcome) is the tree, a mixed but not impossible metaphor. |\$ p-)S; point pnx, after . For \$ na Gratz reads "&gt;e, as in IO 11 , which is, perhaps, better. For \$ nr^ appears to have read n^ or npSj, which it renders freely by cKpaipovvrai. Aupoi, are untimely taken away, and its Hwpoi probably represents Dsn, for \$J D3n (see 10 I3 2 ); cf. Frank. S&gt; follows , with one variation.

## XI. 3I-XIT. I 241

For |1) crn PS flj Gr. proposes D~ ~ T2:, as in S !: ; he should then read ". -&lt; for np"? (cf. IO 11 ). This offers a natural contrast, but the change of - to &gt; is not easy. Read Otn for 11) 3;n (Frank.". 31. In place of 11) v"&gt;o (5 has /j.6\LS (a ATT. \ey.), the origin of which is doubtful. (5 may render 11) ;^" paraphrastically by /j.6\is ffu feTou, or /xoXis may represent a separate I lei), word, as 2; Tr (dr.), or ""to (l&gt;i.), or i "N2 (Jag.); awfercu may then = ;^;" taken in good sense, or it may = ;u &gt;," or (Heid.) C^" (it is nowhere else the rendering of C S J"). &lt; follows (5. having iDi"" 1 for ^rfXis. appears to have been influenced by j?; it retains 11) V^ -i 1 ut (here alone) renders 3" 1 -" by

iDntT, a term which elsewhere means control one's self (,"&gt;&gt;), or aw, ///A; possession of ( s ~;), but here, from the connection, must = strengthen one's self, grcrw strong (and in it has : Intt tie ~si(kcd and the sinners ranisfi from the earth\*). 11) and &lt;Q give two different texts, with different ideas; we cannot combine them, writing :~ U i ] %LI SO (Ili.) or iijr^a (Cir.), for then gives no appropriate sense (we get a good sense, however, by writing ::\*"): Hither text is possible: that of It) perhaps accords better with the general tone of Proverbs. In (5 has TTOV, = n^v, for 11) ; f]S; JT assimilates the form of the clause to that of a . 1L follows 11). Saadia : TC cwA/ to God the righteous might be at peace in this world, then how the wicked and l/ie sinner ! (\_1. notes of Ilitzig, lleidenheim, Lagarde.

XII. 1. It is wise to desire instruction. Antithetic, ternary.  
The couplet admits of several translations. It may be rendered :

He who loves knowledge loves instruction,  
!ut the stupid man hates admonition.

Here the man is defined by his attitude toward wisdom. he loves it or he is insensible to it, and he will accordingly seek or reject instruction. Or, reversing subject and predicate, we may

render :

He who loves instruction loves knowledge,

And he who hates admonition is stupid.

In this form the defining point is the man's attitude toward instruction, and the predicate states the result : in one case he gains (and so shows that he loves) knowledge; in the other case he virtually declines knowledge, and so proves himself stolid and irrational. The general sense is the same in these two translations, and either may be adopted ; but a more natural form is perhaps gained by varying the order of subject and predicate in the two clauses, and reading :

He who loves knowledge loves instruction,  
!ut he who hates admonition is stupid.

R

## PROVERBS

The terms instruction and admonition are practically synonymous ; the reference is to moral and religious teaching ; see notes on i - 23 . Stupid (lit. like a brute animal, incapable of recognizing what is reasonable) is here likewise an ethical term. The proverb may allude to all sorts of teaching (by parents, friends, priests, lawyers), but probably contemplates especially the schools or writings of sages, in which were given rules for the conduct of life.

2, 3. Contrast in fortunes of virtuous and vicious.

2. A good man will find favor with Yahweh,  
A wicked man he will condemn.

3. No man stands by wickedness,

But the root of the righteous remains unmoved.

2. Antithetic, quaternary. Good is here used in the most general ethical sense. On wicked (nsttt, wickedness, wicked devices) see note on i 4 . The word means reflection, plan, and is capable of being understood in a good or in a bad sense; in Pr. 1-9 it occurs in the good sense only, in chs. 10-24 (it is not found in 25-31) in the bad sense only, a difference of use which accords with the view of difference of authorship for these two sections. In the general sense of thought, purpose it occurs in Jer. 23-" 3o - 4 5 1 11 \b io 4 Job 42 - . Condemn is a forensic term, = pronounce guilty : in first cl. we might have the corresponding verb pronounce right, instead of which stands the equivalent expression find favor ; see notes on i 3 2~. The idea of the verse is divine retribution in this life. 3. Antithetic, ternary. The thought, familiar in Pr., that permanence comes only through goodness. The result is no doubt conceived as effected by God, who, however, may employ human instrumentalities. Stand (or, be established} = stand firmly fixed in a position of earthly prosperity. The figure is varied in the two clauses.

4. Wives, good and bad.

A good wife is a crown to her husband,

One \who acts badly is as rottenness in his bones.

Antithetic, ternary. For other references to wives see u lfi iQ 14

2l 9 .W = 2 -4 ffl 1 10-31 B g UI 2 10-20 ^1.7.16.23-27 ^23-24 ^

XII. 1-4 243

f" 9 : : the treatment of family life belongs naturally to the gnomic literature both by the character and by the date of the latter. The wife of first cl. is described in the Heb. as a woman Q{ power, capacity (b r,), a term which, when used of men, expresses the vigor or prowess of the warrior (Ju. 3-- , etc.), or intellectual strength ( Kx. 14- ), or physical wealth (Ru. 2 Pr. 13-- , etc.). Of women it is used only four times in OT., once of Ruth (Ru. 3"), and, in Prov., here and 3i 1(| -- J ; in ch. 31 it describes a woman of good, vigorous character, especially of business capacity, and in Ruth it might be rendered irreproachable the stress may be laid on general capacity or on moral worth ; here, probably, both shades of meaning are included. The words rirtiions and capable are too narrow the best English representative of the Heb. term is good, understood as including probity and housewifely capacity. Such a woman, it is said, is her husband s crown, his glory and joy, bringing him happiness at home and honor abroad by the excellence of her household arrangements, and the respect which her character commands. The crown signifies royal honor ; see 4" Lam. 5" " Job 19" Cant. 3". In contrast with her is the wife who acts badly (cf. io : ) ; bad is here to be taken as the opposite of the good above ; such a woman destroys her husband s happiness and power as rottenness (caries} destroys the bones. The bones represent the substantial framework of the body (see i4 ;1 "). -Here and in ch. 31 the wife appears as manager of the economic affairs of the household, like the lady of medieval Kurope. Though she is not spoken of as the intellectual companion of her husband or as the educator of her children, it need not be doubted that she acted in both these capacities. Her /caching is expressly mentioned in 6 - " (cf. 31-"), and in the later history ( [o-sephus, the Talmud) we meet with not a few Jewish women who, if not technically "educated," were capable of the best intellectual sympathy with their fathers and husbands.

5. 6. Contrast between virtuous and vicious in designs and words.



## PROVERBS

5. Antithetic, ternary. Phi ns and designs are synonyms they are not contrasted as simple and not-simple (De.), and are not ethically distinctive ; the first, here used of the righteous, is used of the wicked in 15\* , and the second is employed in a good sense in i 5 ii 14 ; they mean designs in general, and must be defined by distinctive predicates. Just is lit. justice. The statement of the verse that good men deal fairly, bad men unfairly is not an identical proposition, but is equivalent to by their fruits ye shall know them. \*. Antithetic, ternary. The first cl. is lit.: the words . . . are a lying in wait, etc., which may be interpreted, in accordance with i" : relate to lying in wait\* ; but it is better to retain the lively figure of the text: the words (= plans) of bad men are assassins who treacherously lurk for their victims. Speech is lit. mouth. In second cl. the Heb. has saves than, in which the them (which has no antecedent in first cl.) must refer to the upright. Such a reference, however, is not favored by the parallelism : the wicked, in first cl., attack others, and the upright, in second cl., should save others ; good men, moreover, are, in Pr., saved not by their words, but by their righteousness (io 2 n 4 ") or by God (i6"- 7 i8 10 a/., cf. note on i 4 3 )- To avoid the suspended them Bickell changes the blood of first cl. (Heb. dam) to men or mankind (Heb. adani) ; but so general a statement ("the wicked lie in wait for human beings, or for a man ") is not probable ; wicked rather attack the innocent ( i 11 ) . It is simpler to omit the them, whereby we gain for the couplet the sense : " the words (= plans) of the wicked are hurtful, those of the upright helpful." The reference in first cl. is to slanderous talk, accusations to great men, false testimony in courts of justice, and the like ; second cl. refers to the healing power of just and kindly speech.

7. Permanence and impermanence.

The wicked are overthrown and vanish,  
But the house of the righteous stands.

\* \Wildeboer su-geMs that the author of i i-i Lad our verse in mind, and expanded its thought. This is possible, and would agree with the supposition tli chs 1-9 are later than chs. 10-22; but the idea may well have been a co.nmov place of the schools, and .nay have been expressed independently by d

writers.

## XII. 5-9 245

Antithetic, ternary. The same thought is given in *io* "Vanish is lit. are not, cease to exist ; the sense of first cl. is : the wicked shall &e completely and finally destroyed, without hope of restoration, that is, by judgment of God, with or without human instrumentality. The text repeats the belief that virtue and vice are fully recompensed in this life. The first cl. may be rendered : overthrow the wicked and they vanish (so the Latin, *vrte*). It is taken by some (Saad. Ew. Reuss) to mean : " once overthrown, they vanish," that is, they have no power to recover themselves. Others (as Zock.) interpret: "turn about and are not," that is, " vanish in the twinkling of an eye." These renderings are possible, and may be regarded as included in the Heb. words ; but a simpler and more natural antithesis is gained by the translation here adopted,

### 8. Intelligence commands respect.

A man is commended according to his intelligence,  
A wrongheaded man is despised.

Antithetic, ternary (or, binary-ternary). Intelligence is capacity of sound thought and judgment ; so in 3\* (on which see note) *i3 1: 1 6" i9 n 23" Job iy 4 i Sam. 2^*, and cf. the corresponding adj. (Partcp.) in *io* : *1&lt;J i4 r&gt;* , etc. The opposite quality is distortion, wrongness of intellect (lit. of heart ), incapacity to think soundly. The contrast intended is not of learning and ignorance, or of philosophical depth and shallowness, but of ability and inability to think justly in common matters of life. The proverb is a tribute to intellectual clearness, without special reference to, but doubtless with inclusion of, the moral and religious sides of life. The English term *perverse* (RV.) has an element of wilfulness which is not contained in the Hebrew ; the sense of the latter is better expressed by our *wrongheaded*, taken as = " incapable of just, discriminating thought, lacking in judgment," Lat. *excors*.

### 9. Comfort better than show. The present Heb. text must be rendered :

Uctter off is he who is socially low, yet has a servant,  
Than he who plays the great man, and yet lacks bread.

Antithetic comparison, ternary (or, ternary-binary). Better off is lit. better. That the term low (or, lowly, RV. lightly esteemed)

## 246 PROVERBS

refers to social position appears from the connection, and from i Sam. i8 2! Isa. 3 " (RV. l&gt;ase). The proverb does not commend the social middle class as such (De.), but simply says that a man of small social importance, if he be in comfortable circumstances (this is implied in his having a slave), is really better off than one who tries to keep up a certain state, while he lacks the necessities of life. Plays the great man is lit. acts as if he were (or, pretends to be) honorable (or, rich) ; cf. i3 7 . We expect the man of the second cl. to be described (in contrast with the low of first cl.) as being really of high rank, not as merely assuming it. But the sage seems to have in mind a man of petty pride of rank, who finds his pleasure in keeping up a vain show. The proverb may be a popular saying : comfort before show ; the case of a well born man struggling honestly and openly with poverty is not here considered. Some Anc. Vrss. and some modern expositors (Schultens, Hitz. Ew.) render the second half of the first cl. : ami is a servant to himself (works for himself, is sufficient unto himself), a sense which may be obtained by a slight change in the Hebrew. It gets rid of the statement (which to some seems incongruous) that the socially unhonored man has a servant ; but the possession of a servant, by no means improbable for a man in moderate circumstances,\* may well be put as an indication of comfort, while, on the other hand, the expression acts as servant to himself (is his own servant, works for himself) does not offer a distinct antithesis to the lacks bread of the second clause. Frankenberg, rendering : it is better when one is despised for working his field than when one plays, etc., finds in the proverb proof that manual labor, especially agriculture, was looked on as degrading. But the opposite of this is true if we may judge from the respect

\* At Athens the price of slaves varied considerably, but it was possible in Xenophon's time (Mem. ii, 5, 2) to buy a slave for half a mina (in weight about ten dollars, in purchasing power from five to ten times as much). The possession of only one slave was regarded as a sign of great poverty (Plut. Apophth. i, p. 696, Phoc. 19). In early Israel (Ex. 2i 32 ) the value of a slave was 30 shekels of silver. = about 18 dollars. According to 2 Mac. 8 11 Nicanor (in the second century H.c.) promised to sell 90 Jews for a talent, that is, at the rate of about 14 dollars a head. A poor man might thus easily buy a slave. It would happen, also, that a man would inherit a slave, and, though reduced in circumstances, would then manage

to keep him.

## XII. H.-IO 247

with which work is spoken of in IV. (G<sup>11</sup> io r?/.) and in later books, as Pirkc Al oth i, 10 ; 4. i. I .en-Sira, as sage (US. 38- " ), looks down on the ploughman and the handicraftsman who have no time for the contemplation of true wisdom, but he never speaks of work as socially despicable. Some critics (as Kamp.) regard the expression us corrupt, and leave it untranslated. A similar proverb, perhaps a modification of this, is found in US.

IO\* 27 .

XII. 2. 11) is supported in general by UK- Yrss. (p 7rapa&lt;nw7r7j0?j&lt;reTat, is prob. not from U-TI (Jag.), nor (Fag.) confluence of Trapa Oui ( = nn&lt;r) and rjTTi]9r)creTai (= "- ^ Isa. 54 " ), but free rendering of 11) ;"f \ 3. &lt;5 dv6/j.ov, perh. scribal error for avon ias, perh. (Lag.) =;:-. 4. It) rr riv::; et-t^V, = 1 "^(lag.), and following a.Trb\|vai.v, Jag. thinks, represents the rest of the 11) word, \-r. S = (5 ; = &lt;5, with transpositions. 11) .-1^:3 -; 11 ,/ni confusion? res dignas ^crit. For 11) r^j; Midr. Tanch. gives nscr, citation from memory. 6. See note on this v. above. The suff. in 11) 3 s i is given in all the Yrss., but is belter omitted, if 11) :l be retained, so as to avoid the ambiguity of , and gain the general form of statement which is found in ".  
\_ For 11) 31 ISi. reads :^N, which is too general a term in the connection; (lr. stcr (see his emendation in i 11 ), but this is not favored by the :^u - . This objection lies against the reading ~-:~^ O-&gt;N&lt; C"^^", and 11) - 2- 1 is besides supported by the -s of ". 7. |1) ib i is better taken as Inf. Abs., = finite vb. (Fw., 32S/ ), as in S3T; 11 verte ; (5 ov fav arpa^rj. dr., referring to 14", adds "v-x, but this is unnecessary, and mars the rhythm. 8. 11) ^ru 1 is the specilic Hokma term for intellectual sobriety. 11) " r :: occurs only here in Prov. (and elsewhere only I Sam. 20 :! ) ; the common terms are ^c: and ^7;. (5 ffTo/j.a. ai verov fyKijj^id^eraL virb dfSpos, -- U s ^j 1 Ll r^ c s ; ^ s " 1 in 3 cocld. of De Rossi. 11) r^ K ; (P /j.vKT-rjpi^Tai. S3T --- 11). For 11) LI ?.-P 11 has nosicttir, and for 2" -i;; r&lt;jina. ct cxcors. 9. Ilithp. of -2; only here and Nah. 3 1:&gt; ; in Nah. = s//o^ thysel (really ) ; ; ;(//, or perh. make a show of Sreutness, here net the part of greatness. IT = |t). 6 (followed by \$) i! oov-\evwi&gt; eavru, 1L sufficient si/ i, pointing -13;, and perhaps { though not neces sarily) reading i; DJ s instead of r. I .i. 13;, and ( ir. ^= (for ploughing , but 11) ""2" gives a satisfactory sense.

10. Kindness to animals.

Antithetic, quaternary-ternary. Rightfetrn/s is sing, in the Heb., wickeii phi. rhetorical variation. The first cl. reads lit.: . . knows the suit! of /us l&gt;c^t. Knows here gircs attention to,

## 248 PROVERBS

comes into sympathetic relations with (cf. Dt. 33 \* Job tf 1 35 15 ). Soul is the principle of life, common, according to OT. usage, to man and beast; it here signifies not the mere vitality (it is not that the good man refrains from killing his beast), but the sum-total of life as experience (cf. Ru. 4 " Job 10 ) ; the righteous man provides all things necessary for the animal s healthy and happy existence. The connection (cl. 2) indicates that the clause is of the nature of a meiosis : the good man is careful even of the lower animals, much more, then, of human beings. The second cl. is universal in form : the bad man is cruel to all (beasts and men). The term rendered heart above usually means compassion (RV. tender mercies), and is here so understood by many Anc. Vrss. and commentators \* ; the oxymoron cruel compassion is possible, but occurs nowhere else in OT., and seems somewhat forced. In several passages (Am. i 11 i K. 3 26 , and perhaps Isa. 6\$ r&gt; ) the Heb. word in question appears to mean bowels, as seat of emotion, for which the Eng. equivalent is heart, and this sense may be adopted here (with De. Reuss, Str. Kamp. Frank.) as the more probable. Kindness to domestic animals is enjoined in the Tora (Ex. 20 10 23 - Dt. 25\*), and the divine care of beasts is spoken of in Jonah (4") and in various Psalms ( 3 6 fi(7) io 4 14 \* , cf. 148 ) ; so also BS. 7.

11. Steady industry.

He who tills his land will have plenty of bread,

But he who follows useless pursuits is lacking in sense.

Implicit antithesis, ternary. Cf. 28 19 , BS. 20- 8 . In second cl. the direct antithesis would be expressed by will lack bread (so nearly in 28), but the Masoretic form of the proverb, perhaps for the sake of variety, states not the result, but the quality of mind ; such variations of apophthegms were doubtless common with the sages. Possibly, however, the second line should read :

lie who follows useless pursuits will lack bread.

The verse does not give special praise to agriculture, but takes it as a common pursuit, and as an example of legitimate and profita-

\* Aq. Targ. Saad. Schult. Ew. Zock. al.

249

ble industry ; the sense is he who seriously pursues a settled occupation will live comfortably. The antithesis favors the sense pursuits in second rl. rather than persons (the Heb. gives simply the adj. rain, unprofitable} ; the reference seems to be not to idleness or slothfulness (Lat. otiiim}, but to purposeless, unsteady occupations, perhaps also to immoral commercial and political practices. Agriculture was followed by the Palestinian Jews down to the destruction of Jerusalem by the Romans ; see Joseph. Ant. 20, 9. 2 ; War, 7, 8. 3. (irk. (followed by Lat.) here adds the couplet :

He who indulges in banquets of wine

Will leave dishonor (as a legacy) to his strongholds,

or, as Bickell emends,

Will come to poverty and dishonor.

The idea is appropriate, but the couplet is more probably an editorial addition, or an extract from some current collection of proverbs, than part of the original Heb. text.

12. Text and translation are doubtful. The Heb. reads : The wicked desires the net of evil men, but the root of the righteous produces (lit. gives}. If we understand the net of first cl. to be that which bad men spread for others, the result is an identical proposition : the wicked desire the net of the wicked ; if the net be that in which bad men are caught, the resulting expression, the wicked desire (that is, in effect by their evil conduct seek and gain) the net which entraps the wicked is hard and unnatural. Others \* render : the prey of evil men, taking the meaning to be that the wicked seeks (but in vain) to enrich himself by unrighteous gain ; but, even if we accept the translation prey, spoil (which is without authority), the statement that the wicked desires the spoil of the wicked is in form unnatural. The second cl. also offers a diffi

culty : the verb there employed is used of a tree which produces fruit, but never of the root of a tree ( RV.), and it cannot be rendered shoots forth, that is, sends forth slender stocks. Moreover, in all these interpretations a real antithesis is lacking. (Irk. has : the desires of the wicked are evil, but the roots of the righteous are firm, which gives a clear sense, accords in second cl. with v. :; , and

\* Fleisch. Do. N oyes, Zock. Str.

## 250 PROVERBS

may be got from the present Heb. text without great changes, but it gives no good contrast in the two clauses. Targ., in second cl., shall be established. Syr. : the wicked desires to do evil (a change of one word in the Heb.). Lat. : the desire of the wicked is a defence of the worst {things or persons }, but the root of the righteous will grow. Various emendations have been proposed. Hitz. : the refuge of the wicked is clay, but the root of the righteous endures (or, is enduring] ; this form of second cl. is adopted by Ew. Zock. Kamp. at. Gratz adopts the Lat. defence. Bi. trans forms the couplet, reading : the pillars of the wicked totter, but the root of the righteous is a fortress. Kamp. omits the second half of first cl. (the net of evil men} as untranslatable. Reuss : the wicked hunts for misfortune, which he offers as a guess ; Frank. : wickedness is the net of bad men (cf. v. 13a ), that is, they are caught by their own conduct. Hitzig s reading of second cl. (obtained by a slight change in the Heb.) seems probable (cf. v. 3 ) ; in first cl. we should expect (as in v.\* 1 ) some figure of unsteadfastness (such as Bi. tries to supply) ; Frankenberg s emendation is the least open to objections, but it does not supply a satisfactory contrast to the second line. The two lines appear to belong to different couplets.

13, 14. The effects of speech.

13. By the sin of his lips the wicked is ensnared,  
But the righteous escapes from trouble.

14. From the fruit of his lips comes [] requital to a man,  
And what his hands do will return to him.

13. Antithetic, ternary. Cf. io u n 9 i8 7 29. Sin (or trans

gression\*) of the lips is any wicked, especially malicious, form of speech, which brings a man into danger by making enemies or exposing him to legal penalties ; the reference is solely to the evil consequences of a man's own talk. The Heb. of first cl. reads :  
/// the sin of the lips is a snare to the wicked. The form given by Grk. (requiring the change of one letter of the Heb.) is better : the sinner falls into snares. In second cl. the reference is to the guarded and kindly speech of the righteous. Grk. adds :

He whose looks are gentle will he pitied,

But he who encounters (men) in the gates will afflict souls.

## XII. 12-15 2 5 J

The reference in second cl. seems to be to litigiousness. I)e. suggests the emendation : will afflict himself. The origin of the couplet is doubtful. 14. Synonymous, ternary. I f. 13- 14" 18-". In first cl. the Heb. has : from the fruit of a man's lips he is sated (or recompensed) with good ; but this does not give the general statement which we expect as parallel to second cl., and which is given in 18-"; the omission of the word good (which may easily have been inserted by a scribe) secures the symmetry of the couplet. We have then the declaration that every man must take the consequences of his words and deeds (cf. i4 14 ). The Heb. has in the two clauses two synonymous words for man (ish and ada/n). The marginal Heb. reading of second line is : and what a man's hands do he will requite him for, in which the he is regarded by some as indefinite subject (one will requite), by others as referring to God ; but neither of these interpretations is supported by the usage of the Book. For the form of the text, return. see Obad. 15. In second cl. Grk. (probably incorrectly) gets a completer parallelism by rendering : and the recompense of his lips shall be given him ; the variant hands is better than lips. Syr., with slight difference of order from Heb. : a good man shall be satisfied, etc. If the reading of the Heb. be retained, we have a progressive parallelism : in first cl. wise, kindly, righteous speech brings reward ; in second cl. all actions bring requital. In these two couplets the immediate reference appears to be to social law, not to the fact that God takes cognizance of words and deeds.

15, 16. Two marks of a fool.

15. The way of a fool seems to him right,



But a wise man listens to advice.

16. A fool's anger is displayed on the spot,  
But a sensible man ignores an affront.

15. Implicit antithesis, ternary. It is assumed that the fool is stupidly self-confident and does not see the need of seeking advice. The reference appears to be solely to intellectual judgments, not to religious opinions, though these also will be included in the broader scope of the proverb. There is obviously here no condemnation of rational confidence in well-considered opinions.

## 252 PROVERBS

16. Antithetic, quaternary-ternary (or, perhaps, ternary). Lit. : a fool, on the very day (on which he receives an insult, a disgrace), his anger makes itself known (or, displays his anger), but a sensible man covers up insult. The proverb condemns thoughtless, passionate resentment, and enjoins calmness and deliberateness in the face of insult. It does not condemn self-defence, or resentment directed against wrongdoing, nor approve weakness, or cowardice, or reticence under all circumstances ; it does not relate to forgiveness of injuries, or to the non-resistance described in Mt. 5 :w " 42 ; it simply enjoins calmness. The motive indicated is not love or consideration for the author of the affront, but regard for one's own interests, or for the general well-being. Quick resentment is treated first of all as a foolish thing ; doubtless it was also considered morally wrong. On the term affront see note on 3 ;B . Cf. the sentiment of ii~.

10. ft? 2m; (5 cnr\dyx va &gt; so &lt;S (the -wicked, their bowels are closed); IL viscera. On -\ as = bowels see Ges. Thes. t and cf. cm womb and (in Arab.) relationship ; whether the sense mercy, love is derived from a stem = soft (cf. Arab, cm), or is connected with the viscera considered as the seat of affection, is uncertain. 11. |tj aS ion; Gr. cnS vt; Frank.: cnS IDIT. For the additional couplet in (5 see note on this v. above, and notes of Lag. De. Bauing. Bi. 12. | icn; ( tirtOvfjilai, = rrcn; SC = \$; IL desiiteriuw, = -\r.r\; Hitz. -isn; Bi. -no;. . Frank, makes anS (end of v. n ) out of \$ "en aS (v. u -i-), regards the 1 of ncn as miswriting of i (in following &gt;sn), and attaching the 3 (of aS) to i, reads: Dp Tin ysna, an intelligible sentence. |^ a jn "isc; &lt;@ omits ?, for which S&gt; has "vysh, = Heb. ns-ycS; IL munimentum pessimoruni ; Gr. D S i ii C; Bi. (omitting - c) 0^ ^ . The simplest reading of a is that of (, but it is not connected in its thought with b ; the readings of Bi. and Gr. are not natural; the true text can hardly be recovered. In b we may

read Iron for [ij J.T, C pr-j, &lt;Q tv dxvpunaa-iv (so Ew. Gr. Kainp.) ; Bi. isc. Lag. suggests that pi may be corruption of the p ((5 olvuv") of L . For other emendations see Nowack. 13. [ij C p ~; (S ffJ-Triirrei eis Tra7/5as; read trpj or S pc. |^ NS i, i + Impf., rhetorical sequence. On the additional couplet in (5 sec Lag. and Bickell; Bi. s i&gt; U a NIJII (= &lt;S 6 5e O-I/TOPTWC &lt;V Tri^Xats) is suspicious (^r\_y in (he gate is not the natural antithesis to have a gentle look), and the couplet, while it looks like a bad translation from Hebrew, is of doubtful origin. 14. On the omission of 33 see note on this v. above. [t| J N; (5 ^vxy at&gt;5p6s, in which \f/. is probably interpretation of the Grk. translator (deleted by Lag.); a c-aj in the Heb. would mar the rhythm. [tj IT; (S B , not so well, x ei ^wv (23. 157 x el P&i&gt;, and so S&gt; n ). 16. J|| "~&lt;^; the Vrss. understand the form as Hitil. Jt? era; Gr. isva.

## XII. i6-i9 253

17-19. Good and bad speech.

17. He who speaks mil the truth affirms justice,

Hut a false witness (affirms) injustice.

iS. Some men s chatter is like sword-thrusts,

I .ut the tongue of the wise is healing.

19. The lip of truth endures for ever,

]&gt;ut the lying tongue is hut for a moment.

17. Antithetic, ternary. The reference is to the depositions of witnesses before a legal tribunal. The verb rendered speaks out appears to have a technical legal sense ; it is used of giving legal testimony in 6 11 i-V -" iQ 5 1 ; the first line, therefore, may be translated : a true witness affirms, etc. The rendering injustice (the word is usually translated deceit, as in n 1 ) is supported by Job 15"" ^ 4V 55 J " ( ""&gt; aml is here r ^ ( I lu re( I by the antithesis if justice be written in the first line ; btit the antithesis may also be truth . . . falsehood. Testimony in a court of law, says the proverb, is public affirmation of justice and order, or of their contraries ; a false witness sins against the fundamental principle of social life. The prominence given in the Book to the crime of perjury indicates that it was not uncommon. On the term justice see notes on ,! 2 - ". 18. Antithetic, ternary. Lit.: there, is one who chatters like the thrusts of a sword, but, etc. The person of first cl. is impietlly/Wfr//. The verb of first cl. is used in Lev. 5 of the

unwary utterance in which a man unconsciously binds himself by an oath (and so the corresponding noun in Nu. 30 " ! " ) ; in i// io6 :v; it describes a hasty, unadvised speech of which Moses was once guilty (Nu. 20" M! ) : here it means the thoughtless talk which, taking no heed of what is due to men, wounds them by unkindness or imprudence. In contrast with this is the sympathetic and wise speech which heals suffering and saves from disaster. The proverb breathes a fine air of elevated benevolent feeling, the reference being not especially to testimony in court, but to general relations of life. 19. Antithetic, ternary. I \*or a moment is lit. for an eye-wink. The affirmation appears to be general: truth, supported by fr ( Is &gt; ;lll(1 having the approval of men and C.od, is permanent: falsehood, unsupported and unapproved, speedily passes away. Similar aphorisms are found among other peoples ; Delit/sch cites (from Dukes) later Heb. proverbs,

## 254 PROVERBS

which, however, are probably based on this. Grk. (departing somewhat from our Heb. text) understands the reference to be to courts of law : true lips establish testimony, but a hasty witness has an unjust tongue, a reading which resembles v. 17 , but is here less probable than the form of the Hebrew.

20-23. Of falsehood and folly. Antithetic, ternary.

20. Injustice is the purpose of those who devise evil,  
But they whose plans promote well-being are &lt;just.&gt;

21. No mischief befalls the righteous,  
But the wicked are full of misfortune.

22. Lying lips are an abomination to Yahweh,  
But they who deal truly are his delight.

23. A man of sense keeps back his knowledge,  
But fools proclaim their foolishness.

20. Lit. : injustice is in the hearts of those who, etc., is their purpose, belongs to their nature, and is the product of their acts. On injustice (RV. deceit} see note on v. 17 ; lack of fairness and truthfulness is injustice. On devise evil see 3 20 6 14 18 i Sam. 23. The second cl. in the Heb. reads : but to the counsellors of well-being there is joy. The counsellors of well-being are those whose

designs and plans are such as to promote the welfare of their fellow-beings ; for this sense, plan or design, see Isa. i4 24 . But the term (?) of second cl. stands in no natural connection with the injustice or deceit of first cl. This latter term expresses the purpose of wicked men, and we should expect the corresponding term of second cl. to express the purpose of good men, their sincerity and equity. Such is the contrast given in v. of this chapter, and obtainable here by a slight change of the Heb., with the reading : to the designers of well-being there is justice. If the joy of the Heb. be retained, the couplet must be interpreted to mean : wicked men design injustice, but the good men, purposing good to others, will be rewarded with joy or happiness. This is a possible but not natural and easy antithesis. In 21 " it is said that the practice of justice is joy to the just man, but the omission of the subject (the practice of justice), as is here assumed, would be hard. On well-being (RV. peace}, = "wholeness, completeness of being," see note on y. Counsellors of well-being = benevolent,

## XII. 19-24

righteous men. The interpretation of joy as that which the good man procures for others is hardly allowed by the Heb. : see i cr s i ;;- 2 i 1 " , where the joy is subjective, and similar constructions in lo 11 i L L I; etc. 21. The doctrine of full compensation in this life. Mischievous & misfortune (RV. trial) are synonymous, and here refer not to moral depravation, but to outward suffering as the punishment inflicted by God. On mischief as = misfortune see 22\* job 5 ; 2i 1; ; on misfortune see notes on 3" 6 14 Is i i J7 i3 17 14 i6 4 3 1 1 -. Grk. Targ. Syr. give a different idea :

No injustice is pleasing to the righteous,  
But the ungodly are (or, will be) full of evil.

This conception (representing a somewhat different Heb. text from ours) is appropriate, and may be the original form of the couplet. 22. The same general thought is found in io :1 " - i2 i; i 13 " :6 1! 20 -" , and the same predicates in n-. On abomination see note on 3" -. 23. Wise reticence and foolish blabbing. Keeps (or holds) back (lit. conceals) = "holds in reserve, is not forward to display." The second cl. is lit. : the heart (= mind, nature) of fools proclaims, etc. The verse is an aphorism of prudence, sagacity, the quality to which Proverbs gives such prominence. The fool rushes in, displays his folly, is despised and gets into trouble ; the man of common sense is cautious, reserved. The allu

sion is to circumstances which demand caution ; outspokenness under certain conditions is approved in such passages as 15-. But the Book reflects a society (large cities and arbitrary government) in which silence is golden. For keeps back Gra tz proposes to read utters, but this gives up the striking antithesis of the Masoretic Hebrew text, which is supported by i 7- " s and other proverbs.

24. Industry brings success.

The hand of the diligent will bear rule,  
But the slothful will be tributary.

Antithetic, ternary (or. binary-ternary). Praise of industry is found in TO 12 - " 13 19 " 21 " , and satire on sloth in 6 "" 24 " While the idea is common to all times and peoples, this form of the apophthegm is suggested by political relations it is learned rather than popular : a vigorous nation rules over its neighbors.

## 256 PROVERBS

a feeble nation pays tribute ; an industrious man attains wealth, high position, influence, power (22- ), a slothful man loses his wealth and becomes dependent (n 211 ). Slothful is lit. slothfulness. For tributary ( under tribute ) see Ju. i 1 "" \* i K. 4" Lam. i 1 Isa. 3i 8 . The couplet may be more tersely rendered :

The diligent bear rule,  
The slothful are underlings.

25. Power of sympathy.

Anxiety in a man s mind bows it down,  
But a kind word makes it glad.

Implicit or progressive antithesis, ternary : a kind word dispels anxiety and makes glad. Instead of kind (lit. good} word Grk. has good news, but the antithesis rather points to friendly, sympathetic words.

17. |\$ np , Hif. (without subject expressed), for which Lag. (p. vii) proposes no 11 , as in \fs 2J 12 ; De. (here and on 6 19 ) defends \$?&gt; but the construction is hard, and Lag. s reading seems preferable; see notes on 6 19 I4 5 . De. remarks that elsewhere in Pr. "&gt; stands with ca?D (he should except 2Q 8 ); but this may be accidental. (5 : iiriSeiKvv^vrviv Trlffnv tTrayyt\fi 6i/ccuos; ^7ri5.

may perhaps (Jag.) represent a form of npn, taken as affirm (in a court of justice), though elsewhere in Pr. (exc. ig- H 2 ) ^y/caXwc) - n is rendered by tKkaifiv; Lag. s suggestion, ro , is not probable, since this vb. is regularly represented by \tyx eiv ( c f-&t; however, eX. attest and tirid. demonstrate, prove, in a court of law). 18. \$| nsa (oa), to speak thoughtlessly (understood by (SStC as = simply speak} may be mimetic (hardly connected historically with /3aT-ro\o7t^); 6IL render freely promise (according to Lag. they read reaa). &t;S B fJ-dxaipw, read, with H-P 103 al., /mxafyjp, or insert ws, with 68. 19. %] i"S jrn; (5 KaropOoi fj-aprvplav. tv&t; jan (Jag.), the S being taken (in Aram, fashion) as introducing the object, or perhaps the S had fallen out; in l) also the i&t; was read improperly as iv. It in a = |i), in = (S; & in a free, in b follows &t;S; C in a = |i), in b follows (S. (S s rendering of b is thus strongly supported, but |ij is favored by the antithesis. The form nsvns is commonly explained as l pers. sing. llif. Impf., but it is a noun, sometimes (Jer. 49 19 50\*\*) used adverbially; it appears to be an Inf. of Aram, form (less probably = JMIN, from j?n, with N prosthetic). ^20. Ql unn, in the sense of mental construction, is a Hokma term (3 29 6 14 - 18 l4 22 ) ; but see also l Sam. 23 9 Hos. io 13 Job 4 8 . Note assonance in nai^, nnr;; 1 ; for the latter term Clr. pro poses nj!pN; it is better to read ass C. (5 ftov\6^voi; read pov\fvdfj.fi&t;oi, with jgn inarR. 23 (Lag.). 21. 3\$ n ^ &t; ; (and so S3T) dp^et, = nmj, a not improbable reading. 22. \$J ^v; Gr. suggests jrS % , as parallel to PD!: 1 , but the varia-

## XII. 24-26 257

lion of \$.) is natural and effective. 23. For 11) ~D :, N-O % &t; ~^N &t; has Gpbvos (Nrr), crvavrricrfTai (from m," 1 ), dpcus ( r " N), all misreadings. { &t;, paraphrasing, sr"i \*:XD. S&t; in u = (5, in apparently = JI), rendering rS.y by Nrr-2; ef. Pinkuss note. IL = 11). 24. The adj. }" , in sense of diligent, only in IV. (ef. the vh. in 2 Sam. T ), elsewhere (Isa. 4l 1; ) sharp ; (P CK\ekTwt&t;, free rendering, or (Bailing.) connected with n /&t;;v go/tt ; ef. Job 37 n 10) , where fK\ represents ^2, taken by (5 as one word, and connected with 13 chosen, brilliant, and IV. l2- 7 where Ka.0a.p6s - "r. 25. (5 rentiers freely: 0o/3epos \6yos = nj\&t;; rapdcrcrct nnu ;% ; diKaiov is added to U .v as interpretation; d77e\i a 131 (it is unnecessary to suppose, with dr., that read mra). 11) is reproduced substantially by JclTIL, and ft by B; but S&t;(C give the &t;f&t;o(3. and rap. of (5, which, here as elsewhere, appears to have influenced these Vrss.

26. A satisfactory translation of this couplet can hardly be given. The second cl., the UHIV of tlic wicked misleads tJiein (or, leads them to destruction} is intelligible, though in form somewhat strange. A man s wav (common metaphor for conduct, manner of life} is described in OT. as easy or hard, or as leading to happiness or to misfortune, or it is said that men go astray or are led astray (by God or man) in their way, but it is never elsewhere

said that the way itself causes men to wander; see i 1;u;1 2 1 - 20 3 " 4 L&gt;fi 8 -" 13 14 i5 u&gt; al. ; we should perhaps read : the unwavering of the wicked is error, or the wicked goes astray in his own way. In contrast with this we expect in first cl. some such statement as the path of the righteous is straight (cf. 15"), or the righteous departs from evil (cf. i6 17 ), but the text offers no such thought. The Heb., as it stands, must be rendered : the righteous searches out (= explores, studies) his friend, which here yields no satisfactory sense. A change in the Heb. preposition gives . . . explores (the way) for his friend (or, neighbor}, which is hardly apposite ; and the same remark holds of Kwald's translation (adopted, apparently, by RY.) . . . is a guide to . . . , in which, moreover, the rendering guide is unwarranted. -The Anc. Vrss. give no material help. Grk. : a just arbiter will be his own friend, perhaps corrupt for the just is his own friend, or the just man knows his friend ; Aq. : he who makes his neighbor rich (lit. to abound} is just (we righteous}; Targ. (followed by Saad. Rashi): the righteous is better than his neighbor; Syr. : the righteous gives his friend good counsel (= . . . is a guide to . . . } ; l -at. : he who ignores loss for his friend's sake is just. Most modern expositors (fol-

## 258 PROVERBS

lowing Doderlein) prefer to change the vowels of one word and render : the righteous searches out his pasture, that is, superior to sinful desire, seeks (and finds) moral and religious nourishment \* a figure taken from pastoral life in which good pasturage stands for well-being and happiness (Job i2- 4 ). But the expression, used appropriately of the wild ox (Job 39 8 ), is never elsewhere employed of man (not in Ez. 34" 18 ), and is somewhat strange and forced. The verb of the clause is suspicious ; it is used in the earlier literature of the selection of a camping-ground (Dt. i 33 Nu. io ;ij ) or of a country, for example, by Yahweh (Ez. 20"), of the investigation of Canaan by the spies (Nu. 13 , and frequently in Nu. 13. 14), perhaps of a specifically military reconnoissance (Ju. i 23 , but the text is doubtful), later of reflection (Nu. i5 39 ) and intellectual investigation (Eccl. i 13 ) ; it does not seem to be appropriate here. The simplest emendation or interpretation is that of Targ., followed by AV. : the righteous is more excellent (marg. abundant} than his neighbor, but this is neither apposite in itself, nor related to second cl. We can only surmise, from comparison of i4 22 i6 17 2i 1G , that the general sense of the couplet is: the righteous departs from evil, but the wicked strays from the (right) way. The two lines may be, however, wholly unconnected

with each other.

27. The two clauses are unrelated to each other ; there appears to be a displacement each clause has lost its parallel. The first may read : the slothful man (lit. slothfulness, the man of slothfulness) does not hunt (or, rouse, or, roast) his game metaphor taken from hunting-life ; the meaning of the verb is doubtful, but the general sense appears to be that the slothful man is too lazy to provide food for himself, and must consequently suffer ; Kamp. regards it as too corrupt for translation. The second cl. should express the idea that the diligent man does make provision for himself, but this meaning cannot be got from the present text. The following are some of the translations which have been proposed. Rashi (obtained, however, by an inversion) : the substance of an industrious man is valuable (and so AV) ; Qamhi, Schult. (followed by De. Reuss, Now. RV. marg. Str. Kamp.) :

\* So Hitz. Ew. De. Bi. Str. Kamp.

## XII. 26-28 259

a valuable possession (wealth, substance) of a man is diligence (or, to be diligent), but the last word is the adj. diligent, and can not be rendered diligence ; Berth. Klv. : a precious treasure of (= to) a man is one who is diligent, that is, an industrious servant an allowable rendering of the Heb., but an inappropriate idea ; the intention of the clause is to praise the diligent man for his value not to others but to himself. (Irk. (and so Syr.) changes the order of the words and reads : a precious possession is a pure man, which order is adopted by Umbreit, Bi. and others, substituting diligent for pure ; Targ. : the substance (wealth) of man is precious gold, and Latin : . . . is the price of gold. RV. (and so Noyes) inserts a preposition : the precious substance of men is to the diligent. If, in addition to this insertion, we transpose two words, we have the simple reading : the diligent man possesses (or, gains) wealth (lit. there is valuable property to the, etc.), a familiar idea in Prov., but not obviously connected with first cl. Cf. io 4 i2 L 4 i 5 la i 9 u 20\* a/.

28. Antithetic, ternary. The first cl. reads : in the path of righteousness is life the doctrine, abundantly dwelt on in Prov., that goodness insures a long and happy life ; see notes on 3- 8\* i4 L&gt;7 . The second cl., in its present form, is untranslatable (the way of its path not death, in which not is the imperative neg.,



and can qualify only a verb). Saad. Schult. De., mistranslating the negative : the way of its path is immortality (= not death) ; RV. (repeating AV.), adopting this mistranslation, inserting a preposition (without italicizing it), and writing way of path as one word, renders : /// the pathway thereof there is no death. The definition of way by its synonym path is unexampled in Prov., and the resulting second cl. is a simple repetition of first cl. The form of the negative here employed is used only in volunative sentences, and, if there were a verb, we might render : and let not the wa\ of its path be death, an obviously impossible form of state ment. The Anc. Vrss. and some Heb. MSS. and printed edd. have to instead of the negative (the difference involves merely the change of a vowel), and the clause should no doubt read: but the wa\ of wickedness leads to death, or some equivalent ex pression (so most modern critics) the idea that the bad man

## 260 PROVERBS

will be cut off prematurely, or die some unhappy death. Cf. 2 12 - 18 4 18 - 19 5 5 f 1 ii ly i4 12 i5 9 , and, for the insertion of the verb leads, see i4 ffl .

26. 3\$ b is reproduced by (S3OL, but can hardly be correct; "pi cannot be subject of Ilif. of nj p. ty PP&gt; gives no good sense whether pointed as adj. or as Hif. of IP. The text is hardly recoverable; the Vrss. seem to have had |t|. We might read: pns n.ms ip (cf. i6 17 ), but there will then be no distinct contrast of expression between a and b . See Lag. Baumg. Pinkuss, and note on this v. above. 27. The Vrss. in general support |lj, though, in some cases, with inversions (see note on this v. above). |J pn; (5 (and so &lt;Sj) Ka6ap6s; WL gold. Gr. -\p }-nn. Read in b n oixS; ip 1 \* p occurs in i 13 24\*. The insertion of DIN between the two words is possible, but here hard. |^ -pn is taken by Rashi, Qamhi al. to mean roast, = burn, as in Aram. (Dan. 3 27 ), and cf. Arab, pin; Schult. and others compare Arab, -pri wore (intrans.); Saad. meet, encounter (tps III.); see Ges. T/ies., BDB, De.; the word is perhaps corrupt. See De Rossi. 28. In b for f) PN the Vrss. have Sx; and for this reading in MSS. and printed edd. see De Rossi, B-D, Ginsburg. | nap.; &lt;5 HVT)&lt;TIKO.KUV revengeful; & pros wicked; 1& NJPON, scribal error for 3N; 3L devium, possibly for nanjn (Baumg.). Some word, standing in contrast with np-is, must probably be substituted for nan;. Levy, Chald. Wbch., suggests that &lt; read SVPJ, but this is not probable; Jag. nans; Buxt., Anticrit, 717, thinks \i.vt]G. an insertion of the Grk. translator; Lag. prefers, with 161 marg., c 8t p.vr)&lt;nKa.KC}v; Bi. ma;: (see 21- ).

XIII. 1. Our Heb. text reads :

A wise son his father's instruction,  
But a scoffer listens not to rebuke.

Antithetic, ternary. In first cl., if our Heb. text be retained, a verb, = hears or regards, should, from the parallelism, probably be inserted (so Targ. RV.) ; Kamp., instead of his father's, reads loves (see I2 1, where, however, the verb in second cl. is hates) ; Rashi inserts seeks and loves ; Saad. accepts ; Schult. : one is (or, becomes} a wise son (when) instructed by one's father; Lat. (followed by De. Now. Str.) : a wise son is (= is the product of) his father's instruction, which is a hard and improbable construction. The verb, by scribal corruption, has disappeared from the Hebrew ; probably we should read : a wise son heeds (or, loves) instruction. On first cl. see notes on 2 1 3 4 1 ; on instruction see note on i", and cf. i3 18 \* ; on scoffer see note on i" ; rebuke occurs i3 8 i; 10 Eccl. f, etc. In second cl. we might expect foolish son,

XII. 2S-X1II. 2 26 1

as 111 15", but scoffer (which occurs in 9" as antithesis to wise} is a more vigorous synonym of fool. The (irk., assimilating the two clauses, reads (its destroyed being corrected to rebuked} :

to which, however, the Hebrew form is to be preferred. The proverb lays stress on teachableness ; the scoffer, out of badness of heart, refuses instruction. Whether or not father be retained in the text, the reference is especially to young men.

2. The outcome of conduct. The Heb. is probably to be translated :

From the fruit of his mouth a man enjoys (lit. eats) good,  
But the desire of the wicked is violence.

So the couplet is rendered by many expositors \* ; others supply in second cl. the verb of first cl. : the appetite (lit. soul} . . . feeds on violence, but appetite in OT., though it desires or loathes, is full or empty, is never said to eat. The violence may be that done to others (which is the natural interpretation), or (as first cl. suggests) that which rebounds on the bad man ; but in this last case the expression ( " the appetite of the wicked for wrongdoing really brings violence on their own heads") is round

about and hard. The first cl. is substantially identical with 12<sup>o</sup>, in which, from the parallelism, we should probably omit the good (and so Reuss here) ; but here the antithesis demands its retention. The form of the Heb. couplet is unsatisfactory: the expressions "a man's words bring him good" and "the desire of bad men is for violence" stand in no natural relation to each other, r.r.k. : the good man eats of the fruits of righteousness, but the souls of the wicked perish untimely ; Syr.: . . . perisji ; Targ. : . . . are snatched away : (irat/ (after &S ; ; ) renders second cl. : (lie faithless do /tar/n to tjicmselvcs. We seem to have here a dislocation the two clauses do not belong together. The first cl. should perhaps be assimilated to the corrected form of 12<sup>o</sup>, and the second cl. might then be retained, with the sense that bad men desire to act violently (that is, to gain wealth by unjust

\* Lat. Suad. Ruslii, De. Zock. Str. Kuni&gt;. f Sdiult. iJeith. liw. KV

## 2 62 PROVERBS

means). An antithesis is gained by adopting the Grk. reading, or by rendering : a good man enjoys the (good) fruit of his mouth, but (or, and) the wicked harm themselves. On wicked (or, faithless) see note on 2<sup>o</sup>, and on violence note on 3 31 ; cf. also notes on io fin i2 14 26.

### 3. Speech must be cautious.

He who guards his mouth preserves his life,  
He who opens wide his lips it is ruin to him.

Exact antithesis, ternary (or, quaternary-ternary). Warning against incautious speech, as in io 10 if 8 . The warning is always in place, even in everyday affairs, but is especially appropriate under a despotic government or in any ill-regulated society (such as abounded under the Persian and Grk. governments), where an imprudent word may cost a man his life. The reference is obviously to the physical life, not to the soul (as the Heb. term may sometimes be rendered) as the seat of moral and religious experience. Cf. BS. 9 18 , and the Syr. Menander, p. 70, 1. 12.

### 4. Sloth and industry.

The slothful desires and has not,  
The diligent is richly supplied.

Antithetic, ternary. Contrast of results of industry and idleness. Lit. the soul of the slothful and the soul of the diligent, in which soul is the physical principle of life, = desire, appetite. Richly supplied is lit. made fat (n 25 15"" 28" Dt. 31 -" &lt;/ 23") ; fatness, originally the sign of animal and vegetable health and vigor, is used as general symbol of prosperity. The shiftlessness of the lazy man is similarly denounced or ridiculed in 6 &lt;M1 i2 2 ip 24 2O 4 al. The Grk. (omitting the neg.) : the idle desire, but the hands of the active (or, strenuous or manly) are diligent (perhaps error for prosperous) ; Lat. (repeating the verb in first cl.) : the slothful will and will not, = is too la/y to decide or to act.

5. Men's relation to truth.

The righteous hate deception,

But the wicked act vilely and shamefully.

Antithetic, ternary. The subjects are sing, in the Hebrew. Deception (lit. a false thing) includes all words and deeds opposed to truthfulness (cf. Col. 3 - Eph. 4- ). As in first cl., so in second cl. the verbs more naturally express an attitude of mind (cf., for this rendering, ior i2 4 14"- 17- i9 - ; ) ; deception = vile and shameful action\* Other translations (which, however, fail to bring out a distinct antithesis) are : brings into evil odor (or, disgrace) and shame (Schult. De. Str. RV. inarg.) ; is loathsome and comes to shame (RY.) ; is ashamed and without confidence (Grk.) ; is ashamed and put to the blush (Targ.) ; acts badly and brings shame (Saad.) ; confounds and shall be confounded (Lat.).

6. Preservative power of probity.

Righteousness preserves him whose conduct is perfect,  
But wickedness destroys the sinner.

Antithetic, ternary. Lit. the perfect of walk ; the Heb. seems intended to read : innocence of walk, and, in second cl., sin, but the concrete terms are preferable in the Heb. text as well as in the Kng. translation. In second cl. the Anc. Vrss. have (not so well) sin destroys (or, carries off) the wicked. On the OT. conception perfect see note on 2 : , and, on the general statement of the earthly consequences of good and evil conduct, notes on i :! -- ; a 3" io 7 , etc. There seems no reason to hold, with Lag., that righteousness here = a/msgiring ; the natural opposite of wicked

ness is goodness in general. Lag. refers to v. 7 " s (on which see notes), and inclines to take sin (= offence against the theocratic order) as subject, but for this there seems to be no necessity. On the OT. relation between righteousness and almsgiving see note on io J . Righteousness may save, and wickedness destroy, through the operation of natural causes, or through the directly manifested favor or disfavor of (Iod, who remembers and reckons acts for or against men ((Jen. 15 Kz. 2 i- MI -"")). This verse is lacking in the Vatican MS. of the (Irk., perhaps by scribal oversight.

#### 7. Social pretence.

Some, having nothing, pretend to lie rich,  
& Hhers, being wealthy, pretend to be poor.

\* So Kashi, li\v. Kami).

#### 264 PROVERBS

Antithetic, binary (or, ternary-binary). Apparently a condemnatory reference to two contrasted weaknesses, namely, foolish love of display, and equally foolish miserliness, conduct which is doubtless to be met with at all times. Or, there may be special allusion to a state of things which was common in the disordered period of the conflicts between the Greek princes of Syria and Egypt, when there were often pressing reasons for making a show of wealth or poverty. The moral is that men should be simply honest and unpretentious. In second cl. there might possibly be an allusion to desire to get rid of the obligation to give alms (see note on preceding verse), but such allusion is not obvious.

8. Wealth as a protection against enemies. The text of second cl. appears to have suffered from scribal error. The Heb. of the couplet reads :

A man s wealth is ransom for his life,  
But the poor man does not heed rebuke,

in which the predicate of second cl. is identical with that of v." 1 , and stands in no relation to first clause. It is not the characteristic of the poor to reject admonition, and the connection calls for the statement that the poor man, not having money with which to

buy off his prosecutor or oppressor, must suffer the legal or illegal consequences of his crime or misfortune ; see similar references to the social disadvantages of poverty in I4 20 ig 4 - 7 30". Examples of a state of things in which money alone saves life abound in Jewish and other histories (and cf. the reference to murderous rapacity in Ez. 22- 7 ). The predicate of second cl. may be erroneous scribal repetition from v. 1 , and should perhaps read something like has no friends, or is a prey to his enemies. Or, the second cl. may be repetition of v. 1b , with erroneous substitution of poor man for scoffer ; in that case it has nothing to do with first clause. Various attempts have been made to establish a connection between the two clauses. Saad. : [wealth, rightly used in good works, saves life] but he is poor who heeds not the admonition of God ; Rashi : the poor does not hear reproach (from the good rich man, who, on the contrary, gives him alms) , or he who is poor (in the knowledge of the law) hears not the admonition (of the law, and therefore does not escape evil) ; Midrash Haggada

### XIII. 7-8 265

(cited by Rashi) refers the clause to the payment of the half-shekel obligatory on all Israelites equally (Kx. 30 1:; ), so that the poor man is not exposed to contempt for his poverty ; I)e. points out that the reference cannot be to the old legal commutation of the death-penalty to a fine, for this is restricted to one case (Kx. 21 " "), and even then the offender does not escape threatening or rebuke, and, if he cannot pay the fine, must suffer death (cf. Kx. 22 :UM ) ; Schult. agrees in general with Saad., holding the meaning to be: true riches is that (namely, wisdom and virtue) which saves a man from death (cf. 49" 1 " ), and he is poor who does not heed admonition ; Kwald takes the second half of the clause as subject (an improbable construction), and translates: yet he became poor who never heard an accusation (reference to legal proceedings) ; some \* take rebuke as = threat (a sense which the word nowhere else has), and understand the meaning to be that the poor man, secure in the fact that he has nothing to be robbed of (cantabit vacuus coram latrone viator } , hears or heeds not threats, is not concerned with the schemes of the powerful oppressor. These renderings are all forced and improbable; the first clause simply points out the value of wealth, apparently in evil or corrupt times, as a means of security (by bribery, and, in general, by procuring powerful protection), and the second cl. either belongs to another couplet, or must be emended so as to give a contrast to first clause. The emendation wicked for poor

does not furnish a contrast. On ransom see note on 6 ; ". In the present case the rich man is exposed to the legal and other assaults of the powerful, and saves his life by a payment of money. See lo 1 , and, contra, i | LN .

XIII. 1. In " ; or ^ may have fallen out; cf. \* 4 1 S 19- al. Dimock (cited by Dys.), any, for \$) ay; Kanip. any (if this be adopted, ID? and any should be transposed); 13i. inserts prep, p before Di, but the resulting construction is hard. (5 ;l virriKOOs may represent i "- (so in 2 1- S , where, however. Jug. proposes to read eV^/coos), or may lie free rendering of 11): in di ^oos ;= yc" 1 N 1 " 1 , and i&gt;ios apparently represents } ^ (assimilation to form o| " i ; cv a.Trwleia (111) n-&gt;y:) is peril, corruption oft ; d.Trflrj (lug., sec v/ 1 ). ki. inserts \*^~ in , and \$ ;:-: In \$ l.. 11. .us (p freely. ( in iT y;-: to be icad xrs: (so jf ), see Levy, s.v. xrya, and I inkuss.- l- or D? 4 MSS. liave r, ;;

Mich. De. Now. Reuss, Noyes, 7.6ck. Sir. Kanip. RV.

## 266 PROVERBS

after lo 1 . 2. In a & renders as in l2 14a ; for J a-&gt;N -&lt;s @ has SiKaiotrvvv, perh. reading pis, perh. imitating ii 3) (Baum.). @ b 6XoOvTai fiw/soi may represent J^ Dsn (the evil fate which overtakes the wicked), or Dcr, from ODD (Capp. Crit. Sac., iv. 4, 5, cf. Lag. Baum. Pink.). On dupoi cf. Frank, on 1 1 35 . The word does not of itself render Den, but only in conjunction with some other term, as perish. A connection between a and b might be got by inserting 33 after c-x (so &), and supplying in &gt;&gt; a verb parallel to ^DN". See note on this v. above. Instead of Ssx^ 7 MSS. and Bibl. Sonc. have j,-3B", and so j&OI Venet., as in l2 U . 3. The stem pirs in Arab. = go forth, separate one s self (then transgress, act unrestrainedly\*) ; in Aram., cause to go forth or away, cut off ; in Heb. cause to go apart, open wide (Qal only here, Pi. Ez. i6 &gt;25 ). 4. In ffi Sxj? irsj the i may be petrified sign of Norn., as in irvn, Gen. i 24 al., ua, Nu. 24 3 - 15 , iryc, ^ 1148, perh. to be read wyv (the form is not found elsewhere in Pr.), or Aram, anticipatory suff. (elsewhere in Pr. only l4 13 , on which see note), or we may (with Bi.) omit it as scribal error. adds the suff. to the second a&gt;cj also. With juh cf. Assy. NB-I, jan. (5, not so well, omits }&gt;N; IL takes it as negation of munc : vult et non vult piger. &lt;S1L render VxjJ j as = Sxj?. 5. | irx:r, from C-NO; better e-a , from co. (S oi^x f%t&lt;.irappr)&lt;Tlavis free rendering of |\$ icn^; on S see Pinkuss. 6. One MS. has syz^, and one ason. Read asm instead of |^ PNEH. The subst. an occurs a number of times in Pr. (a 7 lo 9 ig 1 20 7 28), the sing. adj. here, lo 29 29 10 , the sing, acn l 12 2 21 ll 5 - 20 28 10 - 18 . For the stem t^o cf. the Arab, sense go beyond, and turn over (land for sowing); in Heb. Pi. turn over, destroy;

subst. F| L&lt; p departure from (going beyond} the right way, falsity. The couplet, found in 6 A - &lt; 1G1 - - &lt;\* S," Clem. Procop., is lacking in B , probably by scribal inadvertence; its sentiment, though of the most general nature, is appropriate, and the style of the Hebrew is natural. 8. For J\$ u ; i Frank, suggests yen; see note on this v. above. If this emendation be adopted, the two lines of the v. must be held to belong to different couplets. JtJ mp; (S direiXriv. On this word, and on t NP&gt;\*3, j\$ NHN3, see critical note on v. 1 above.

9. Permanent prosperity of the righteous.

The light of the righteous &lt; shines brightly,  
But the lamp of the wicked goes out.

Antithetic, ternary. Shines brightly is in the Heb. rejoices, an expression not appropriate in the connection. Statement of the earthly fortunes of good and bad men under the figure of houses, one brightly illuminated (symbol of life, prosperity, joy), the other in darkness (symbol of adversity and death) ; see the full form of the figure in Job 18. Light and lamp are synonymous (so in Job 18"), not symbols respectively of divine providence and human sagacity (De., who, inappropriately, refers to 6" )- For

XIII. 9-io 26;

some general parallels in Talmudic and other writings see Hitz. De. (the references in Malan are scarcely appropriate). Another emendation (Frank.) is: light rejoices tlic righteous, which gives a less marked antithesis than the reading here adopted. Grk. : there is light to the righteous always, perhaps a free rendering of our Heb., perhaps based on a different text. The Grk. adds the couplet :

Crafty souls go astray in sins,

But the righteous pity and are merciful.

For the first cl. cf. 2 l:&lt; C 1 -, and, for second cl., i// T,f l ; the two clauses have no special connection with each other. The couplet is not improbably a combination of glosses.

10. Pride as source of discord. The Heb. reads :

Pride causes only strife,



But with those who take counsel is wisdom.

Antithetic, ternary-binary. Cf. 1 1" H 12 - 15- 24. According to this reading /VvV& (haughty self-confidence) is set over against the disposition to take counsel, which is the sign of rational self-trust ; and such pride, bringing one into conflict with others, is thus foolish, while the opposite disposition is a mark of wisdom. A distincter antithesis is gained if (with Hitz., after 1 1 2 , on which see note) we read : with the humble is wisdom (for which the change required in the Heb. is not great) ; on the other hand, the reading of the text is intelligible, and is perhaps a designed variation of that of ii . The general sense remains the same those who take counsel (RV., not so accurately, the well-advised} may be described as humble or modest. The proverb is directed against litigiousness and general quarrelsomeness and offensive-assertion of one s supposed rights, perhaps, also, against the obstinate pride of rival princes, which frequently led to wars. (Irk. (with different text) : a bad man does evil by insolence, but they who judge themselves are wise, in which the antithesis is less clear than in the Hebrew. The couplet should perhaps read :

humble being taken as = unassuming.

## 268 PROVERBS

11. Results of legitimate and illegitimate accumulation of wealth.

Wealth gathered &lt; in haste &gt; grows small,  
But he who gradually amasses increases.

Antithetic, ternary. The Heb. reads : wealth (got) from nothingness (or, vanity}, in which vanity is by some\* taken as = fraud, swindling; but the word means only "a breath, something transitory, practically non-existent" (Dt. 32 21 Job 7 Eccl. i 2 ), a sense which is here inappropriate (since wealth built up from nothing may be praiseworthy), and does not offer a good contrast with the following gradually. Comparison with 20 21 28" makes it probable that the Grk. and the Lat. are right in reading in haste\ ; the expression probably looks to abnormal methods, not according to the ordinary laws of industry or inheritance (as by son from father), but fraudulent business procedures, extortion, and

the like. A man who becomes rich in this way, says the proverb, is likely to lose his wealth ; the reference is probably to reckless expenditure in luxuries, dissipation, speculations and illegal ventures, not to divine retribution ; and, on the other hand, legitimate industry will be accompanied by caution and thrift. This is obviously the observation of a man who lived in a commercial community. The rendering wealth dwindles away sooner than a breath (Umbreit, Noyes) is in itself inappropriate (since a breath, here = nothing, cannot dwindle), and does not stand in contrast with second cl. The translation by labor (RV.), instead of gradually, is improbable. The Grk. inserts the explanatory phrases iniquitously (in first cl.), righteously (in second cl.), which latter Targ. renders and gives to the poor (see note on io 2). Grk. adds : The righteous is merciful and lends, on which see note on v. 9 .

## 12. Hope fulfilled and unfulfilled.

Hope deferred makes the heart sick,  
But desire fulfilled is a tree of life.

Antithetic, ternary. Hope and desire are synonyms each = " the thing desired or hoped for." Fulfilled is lit. having come. Instead

\* Schult. De. Str. t So Vog. Hitz. Ew. Reuss, Bi. Kamp. al.

## XIII. n-13 269

of hope deferred we might render extended waiting the sense would be the same. Heart is not the emotional nature, but the whole inward man ; on tree of life see notes on 3-\* i r 3 ". The proverb has no ethical bearing ; it is true without reference to the moral character of desire. The (Irk., misunderstanding the scope of the saying, writes good desire.

## 13. Safety lies in obedience. The Heb. reads :

He who despises the word is treated as debtor to it,  
But he who fears the commandment is rewarded.

Antithetic, ternary, Is treated as debtor is lit. has been forced to give a pledge. According to the Jewish law the debtor deposited with the creditor some article as pledge (Ex. 22- H - ) Am. 2\* Job 22 " Pr. 20" ; al.) or mortgaged his house or land (Neh. 5 3 ), and

the creditor, if the debt were not paid, might take possession of the debtor's property (Mic. 2 - ), and even, if this did not suffice, of his person, and his wife and children (2 K. 4 Isa. 50 Xeh. 5 s ).\* So, our text declares, he who offends against the word (that is, the law) is regarded as a debtor to it, and, if he do not meet his obligation, will be punished, while he who fears and obeys will be rewarded (cf. n 31 ). The sinner, it is said, exists on sufferance for a time; at the end of that time he must discharge his obligation by obedience, or submit to his fate. This, however, is hardly a natural representation, and a slight change of the Heb. gives the simpler reading :

He who despises the word will perish,

But he who fears the command will be safe.

The term word may mean " law in general " ; possibly it = word of God, with specific reference to the divine law given to Israel. The punishment and reward may come from man or from God. Cf. notes on i 3 i6 L ". Graetz unnecessarily emends to: he who

despises strife . . . and he who fears contention . . . (irk. adds

the triplet :

A crafty son will have no good thing;

But the affairs of a wise servant will be prosperous,

And his path will be directed aright.

\* See Nowack, Heb. Arch., pp. 3<sup>3</sup> ff.

## 2/0 PROVERBS

This is apparently a scribal addition, taken, perhaps, from some current collection of proverbs (not from Ben-Sira) ; the second and third lines perhaps form a doublet. The thought is in keeping with that of our Book of Proverbs, in which, however, the only parallel couplet is i f. The Lat. adds the couplet given in the Grk. after v. J .

#### 14. Wisdom is life-giving.

The teaching of the sage is a fountain of life,  
Whereby one may avoid the snares of death.

Ternary, progressive (second cl. = predicate of first cl.), in form a single sentence, contrary to the norm of this part of the Book ; 1 4^ is nearly identical. The two lines give two different figures. The second cl. is lit. : to avoid, etc. On fountain of life see note on io n . Teaching (Heb. fora) = "content of the instruction." Snares of death are snares set by death (as fowler or hunter), or, more probably, snares of which the result is death, as in first cl. the result of the fountain is life. The sage (see 22" 24^ i 2 " 6 2 1 ) is the man of experience and wisdom, the teacher (public or private) whose instruction is designed to be a practical guide in everyday affairs. The sages appear to have formed a recognized class at this time, and to have performed the function of Heads of schools or Professors of the philosophy of life. Their teaching related to matters of common-sense prudence, and to the more nearly ideal conception of right and wrong ; it included the observations of practical sagacity, and the prescriptions of a strictly ethical-religious view of life ; see notes on i 2 " 6 io u 13" i4 27 al. In Proverbs the guide of life is not the immediate divine word of the Prophets or the divine rule of the Tora, but human reflection illuminated by divine wisdom a difference which indicates a new phase of development of Israelitish moral and religious thought. The Grk. gains a contrast by reading second cl. : but the foolish dies by a snare, an improbable form (cf. i2 13 ). An antithetic form might be expected, but cannot be got by any natural emendation of the Hebrew text. The idea of the proverb, as it stands, is that integrity (probably religious integrity) brings long and happy life, as in 3 1C al-

.Vi5 271

9. 11) nr\*:"; S3T ryu ; 1L laelijicat, reading Pi. (so Frank.), 1 ut the order of words does not favor this reading; (5 5id Travros, perh. paraphrase of |l), contrast to the t\\tinitishen\\rf b (Jag.), liardly for nru" 1 /j t .r/V ;/&lt;/&lt;&lt;/ (Lag.), possibly for n ij " or &lt;::.-; see Schleusn. who thinks that a word (peril. xap7"6v) has fallen out. One MS. of IK K. has rr:v. (iriitx would emend to mp (cf. 2 K. 5 - - Isa. 58 n Job 9"), a more natural reading than that of 11), and here, probably, to be adopted; rr:u is nowhere else used of a light. For I Job. translations of the couplet added in (5 see Kw. and |!i.; cf. note on this \. above. 10. 11) csv;; Hi. (not improbably) :&gt;?;&gt; , a ft &lt;- r u-; (P, freely, eavruv twi.-yvuij.ovfs (see 12- ).

&lt;S &gt;i for 11) p-&gt;. It is better to omit pi and the 2 of p?3 as corrupted repetition of preceding -[-&lt;. 11. 11) Vpnt; (5 fTricrTrovSafo^cr;, H, festinata. .&lt;

follow (5, with modifications. Read (with E\ v. Reuss, Lag. Kamp.) s ;V;j~. s ;-

i = " according to the task of the day, gradually " (cf. Levy, XIII V., for the late Ileb. use); "&lt;O would mean "by the labor of one s hand." (5 adds at end: SiKaios oixTfipfi KO.I MX/"?- 12. (5 gives an elaborate paraphrase of a , making of it a full couplet: Kpficrcrvw fvapxbpfvos [B /^ei/cus] fiorfBtiv [N"- -" 106. 248. A al. J3otj6f2v^ xapdiq. ToO Trayye\lofj.^vov KO.L ei j t\iri5a (Lyovros, = better speedy help than halting promise. Some MSS. of (23. 106. 149 a!.) and S n here add the line above given at end of v. 11 , while others (106. 248) omit ^ij 1 . As the form of |i) is obviously original, these variations exhibit the liberties and uncertainties of (irk. scribes (see Baum.). 13. On the Heb. represented by the addition in &lt;S (found also in j?) see Ew., Bi., and, on the texts of &lt;S and jji, Baum. Pinkuss. Gr. reads 31 for -a-\* , and nss strife for

mi-: Better Frank., who omits ^, and reads nSu^ ((5 vyiaivet.) for 11) s^-".

14. In &lt;5 has: 6 5e &vovs virb vayidos dave?rai, = w pss r^i ^zn (so Baum.; Jag. ip) ; but the collocation die + snare is hard. We should perh. expect some such form as pis ip\ 5 and one Ileb. MS. have nsm for Ji) c;n.

15. Value of intelligence. The first cl. reads :  
Fine intelligence (or, good sense) wins favor.

The expression (ra Srt ) which stands as subject of the clause signifies intellectual penetration or fineness (i Sam. 25 ;i ), or wisdom in the most general sense (i// in 1 ") (in Pr. 3 4 the text must be changed) ; the substantive is the distinctive term in Prov. for sagacity, discretion, prudence (12\* i6 2 J ig u 23 - , and so K/.r. S 1S ). Here the reference is to that fine perception of propriety which makes a man discreet and courteous in his dealing with his fellows, whereby he wins their favor ; the term culture (suggested by De.), understood to include both intellectual and social fineness, may convey the idea of the Hebrew. With this idea the second cl., as it now stands, cannot be brought into clear relation. Lit. it reads : Tlie way (conduct, manner) of the wicked (faithless)

## 2/2 PROVERBS

is permanent (enduring), in which wickedness is not a natural contrast to intelligence, and the conduct or manner of life of the wicked is described not as bringing disfavor, but as permanent, a

term used everywhere else in a laudatory sense, as indicative of strength, but never with ethical significance. It is employed to describe a stream as perennial (Am. s - 4 Dt. 2i 4 // 74 1 " ), or men (Jer. 5 It-i 49 19 5O 44 Job i2 9 ), or their abode (Nu. 24 - ), or the foundations of the earth (Mic. 6 2 ), as enduring, a bow (Gen. 4Q 24 ), as standing fast, sure, the sea as having a permanent place or flow (Ex. 14 7 ), and pain as perpetual (Job 33 19 ). The renderings hard (AV. Str.), rugged (RV.), unfruitful, desolate (Reuss, Zock.), uncultivated (De.), are unwarranted by etymology or usage. Schultens understands it as tenacious, inflexible, that is, in a bad sense, but such a sense does not belong to it ; the clause can not mean : the manner or conduct of bad men is characterized by an immovableness which pays no respect to the claims of others. Grk. Syr. Targ. : are destroyed; Lat. : whirlpool. The true reading is uncertain. The translation of AV. : the way of transgressors is hard has been by many readers understood to mean that transgressors have a hard time of it, or, that the modes of procedure of bad men are cruel senses which are foreign to the words. The next verse may perhaps suggest that the original text contained some such expression as " the conduct of fools is hateful" (or, "breeds enmity "), or, less probably, "is their destruction" (Grk.), or (Frank.) "is emptiness" (cf. BS. 4i 1(1) ). The two lines appear to belong to different couplets. After the first cl. the Grk. adds the apparent variant :

And to know the law is the part of sound understanding,

the first half of which reads like a gloss on the expression wins favor one, that is, gains the favor of God by a knowledge of the law. But the line is found in the Grk. at the end of 9 also, where it is more appropriate ; and it was, perhaps, here inserted merely because of the common expression sound understanding ( = fine intelligence) .

16. Good sense and its lack shown in conduct.

The man of sense shows intelligence in all he does,  
13but the fool makes a display of folly.

XIII. 15-17 2/3

Antithetic, ternary. The Heb. has, in first cl. : Kvcrl man of sense acts with knowledge (or, intelligence } ; the transposition (with Syr. Lut.) of the ctery (= a//) gives a better form to the

sentence. The adj. *shil* (= *shil* sense, RV. prudent) is a common term in Prov. for the expression of intellectual sobriety and acuteness; what is here said is that a man of this sort acts with due regard to circumstances, while the fool spreads out or displays his ignorance and folly like a pedlar who openly spreads his wares before the gaze of all men. Cf. *shil* 15-. The reference appears to be solely to intellectual qualities.

#### 17. Good and bad messengers.

Antithetic, ternary. In first cl. the *shil* has nicked and falls into . but it is the business capacity of the messenger, and not his moral character, that is in question (so in 25 " ), and the predicate refers (as in second cl.) not to the misfortunes of the messenger, but to the unhappy consequences which *shil*'s incapacity entails on his employers. The correction requires only the omission of one letter and the change of *shil* vowel-points. The term *shil* occurs again in 25"; in Isa. 18- Jer. 49" (=bad. 1 ), and perhaps in Isa. 57 - , \* it means a political or governmental messenger, an ambassador, but the more general name *shil* is preferable as suiting all the passages in which the word occurs. The reference is probably to private as well as public negotiations, and to affairs of every description for the settlement of which an intermediary is required. The terms incompetent, *shil*:<sup>ortliv</sup>, misfortune, heals are of general (not primarily ethical) import. *shil* success, lit. is *shil*, that is, is a source of health, the agency by which a sound, prosperous condition is attained. See 4 - - 6 l:> ; 15 ifr 4 29 Mai. 4- (3- " ).t The second cl. states not that the good messenger heals or remedies the mistakes of the bad messenger of first cl., but generally that such an one is helpful.

## 2/4 PROVERBS

#### 18. Financial success the reward of docility and caution.

Poverty and shame will be the lot of him who rejects instruction,  
But he who regards admonition will be honored.

Antithetic, ternary (or, quaternary-ternary). Prudent regard to advice, says the sage, insures success in life; the maxim is a general one, and leaves room for cases in which, for moral or other

reasons, one must go against the counsel of friends. The primary reference is to commercial success. The shame (disgrace) is that which usually attends poverty, and the honor is that which is given to wealth. The principle involved (caution in decisions) has, of course, a wider scope. Cf. i2 l i\$ - S2 . The instruction and admonition may be understood (but less probably) to refer to general moral and religious teaching. The Grk., against the parallelism, inverts the order, rendering : instruction removes (or, averts) poverty and dishonor.

19. Two displaced lines, each of which has lost its proper parallel line :

Desire accomplished is sweet to the soul,

But it is an abomination to fools to depart from evil.

The first cl. is substantially identical with second cl. of 13, and the second cl. with second cl. of 29\*, in each of which couplets there is a distinct antithesis. A connection here between the two lines has been sought \* by paraphrasing : " desire fulfilled is pleasant, and thus fools cherish their evil desire, and will not abandon it," or (Wild.) : " the desires of good men are granted by God, but fools cannot expect such a blessing " ; but these interpretations are forced, and contrary to the style of Proverbs, in which the connection of thought is simple and obvious; cf. 18 -, in which the fool's pleasure is defined, and see notes on 13 - 29- . Grk. (followed, with some variations, by Syr. Targ.) has :

The desires of the righteous gladden the soul,

But the deeds of the unrighteous are far from knowledge ;

which in part represents a different Heb. text from ours, and seems to be in part a religious interpretation of our first clause. Similar religious interpretations of the first cl. are given by Rashi,

Rashi, Schult. DC. Rcuss, Sir. al.

275

Delitzsch, and others, but it obviously contemplates a general non-



moral fact of human experience.

20. On choosing associates wisely.

Walk with the wise, and thou wilt become wise,  
But he who associates with fools will smart for it.

Antithetic, ternary. In first cl. the Heb. margin (assimilating the construction to that of second cl.) reads: he who walks . . . becomes, will be smart (see ii 1) is lit. will be made (or, become) bad (-will come into ease); there is an implied contrast between this trial, the result of folly, and the good or advantage which is derived from wisdom. In the Heb. of second cl. there is an assonance: ro ek silim \cro\i. The power of association to mould character is referred to in i 1 " 2 - 4" i6 L " J 22- -- 23-" jS : - 1;I . The wise may be in general men of good sense, or the reference may be specifically to sages, men who sought and taught wisdom. The verse may be an admonition to attend the schools; cf. BS.

39 "" Eccl. 12 11 " 11 .

15. At e7i&lt;l of a lii. adds -&gt;pni (presumably for the metre's sake). 11) j.- S (on the stem see l5l)P&gt;), apparently an elative form, made (as in South Scni.) by pref. N, sporadic in \&lt;&gt;. Semitic; (5 tv dwu!\fia (and so J?) : JT (apparently following botli 11) and (3) -or s ::3i NC,T Nmx\ 1L rvr,/^). |a^ supposes that (5 read CIN llier calamity (i- 7 24 - - [ob 21 " &lt;//.), (lr. p^x; neither of these would account for 1L zww;V. (3 may possibly be free rendering of 11). Frank. n&gt; (see Job 6 1S 12-\* P&gt;S. 41 ). which is not satisfactory in itself, and secures no good contrast between the clauses. 16. li) re-; ~-~-; -;; better (as apparently \$1L) " " ^r; 5 takes ; as defining relative clause (l ink.); cf. 16". drat/ proposes ^rir for 11) T. 17. |t) 1N S ^; (3 /iatnXei .s. It) ;--; read yn (so drat/). 11) ^ s\*; read llif. SB (so Reuss, Now. lii. Gr. Kamp. l- rank.) ; cf. 7- l9 1 " . 11) c:"N, plu. of extent and emphasis. N:^ - : may be pointed as subst. or as l i. Partcp.;. (3, freely, pvcrerai avrbv. 18. lSefore 11) &gt;"&lt;b insert \ 19. 11) rvnj ms" ; (3 tTri()/v/jiia.i evffcfi&v (68. 106. nl. C ompl. citTf/icDv), in which ciV. is probably insertion to i^ain a religious tone, though it may represent a 3,1 is (cf. note on 2l ;tl) ; (3 tpya, r-&gt;3" C|lif, -&gt; "r 11) r2".~; UTTO yi uia fu!^ . ^T, for 11) v". IL i/ni /it^imit, as if :^D or ^r 1 . i Mi a readin- -;--&gt;. for 11) 3^5?. see l )e Rossi. --20. Kelhib :l (followed 1 y (T&gt; , t\ o lni]i\ s. in conditional sentence; Ued (followed b\ S^vTU) has l .utc] . and Impf., as in h . 11) -;~--\ 1\$ -, i/uxr^o-crcu, Nil", or llof. of ;"&gt; ; iL, freely, sintilis i-J]iiiftur ; in ijiT = |l).

2/6 PROVERBS

21, 22. Recompense of righteousness and unrighteousness.  
Antithetic, ternary. The doctrine of earthly reward according to  
conduct ; see notes on 3 13 " 18 .

21. Misfortune pursues sinners,

But good fortune is the lot of the righteous.

22. The good man leaves wealth to his children s children,  
But the wealth of the sinner is laid up for the righteous.

21. Misfortune is lit. evil; good fortune is simply good in the  
Hebrew. On the terms sinners and righteous see notes on i 3 - 10  
2 20 . The second cl. is lit. : he (or, one) recompenses the righteous  
with good. The he is by some\* taken to refer to God (Yahweh),  
but this is improbable, since such omission of the divine name as  
subject occurs nowhere else ; others f understand the subject to  
be the indefinite one, and render the verb as passive {the righteous  
are recompensed}, a construction possible, but hardly employed  
except where the connection points naturally to a definite subject ;  
still others would construe good as subject (good rewards the  
righteous), taking it as = " the Good One," God (but God is  
never in OT. called simply "the Good One"), or as = " pros  
perity " (but this expression represents the reward, not the re-  
warder). It is perhaps better, following the Grk., to change the  
verb into overtakes, and make good (corresponding to evil in first  
cl.) the subject: good overtakes (is the lot of) the righteous;  
for this use of the verb see Isa. 59 11 Job 27 20 . The sense is un-  
affected by this change of text. The Pass, form of the verb in  
the Heb. is found in n :u i3 13 . 22. The term good describes  
that which is satisfactory of its kind, well adapted to its ends, as  
food (Gen. 3\* ), or land (Ex. 3\* ) ; used of persons it may mean  
beautiful (Gen. 24 " i Sam. 9"), or kind (i Sam. 25" ty 73 ), or  
morally exemplary ; here, from the parallelism, it is equivalent to  
righteous, as in 12- i4 14 - 1!) . The reference is not to successful  
thrift, or to the kindhearted, liberal man who by dispensing bless-  
ing is himself blessed (as in n r&gt; ), but to the morally good man  
whose obedience to law is rewarded with worldly prosperity. The  
ethical use of the term is frequent in Prov., less frequent in Pss.,  
elsewhere rare. The bequeathal of wealth to descendants was in

\* Saad. Now. Str. and apparently Schult. f Lat. De. RV.

### XIII. 2i-2j 277

Israel (as among ancient peoples generally) a crowning test of prosperity. This blessing is said to come to the righteous, but not to sinners, whose wealth, on the contrary, passes (by natural laws) into the hands of the good. On tinner see notes on 8 ; ; 1 1 31 .

23. The Hebrew yields no satisfactory sense. It reads :

The statement of first cl. is opposed to common observation and to the declaration of 10 " , and uses the strange term fallow-ground instead of some general word for " land " ; the second cl. is vague (the injustice may belong to the perishing man or to his destroyer), and between the two clauses there is no obvious relation the productivity of a poor man s land has nothing to do with a man s perishing by injustice. A sufficiently free paraphrase may, indeed, supply the needed connection : " even the fresh land (which requires severe labor, and is presumably of moderate productive power) of a (pious or industrious) poor man yields abundance of food, while many men (relatively rich) by their unjust actions (fail to get nourishment from their land, and in the end) are destroyed." \* But these insertions overpass the limits of allowable interpretation. There is nothing to indicate that the/cw man of first cl. is diligent or righteous this cannot be properly inferred (by contrast) from the injustice of second cl. ; nor is the poor man, as such, ever commended in Prov. (not in 19-- , and not in 3" ) ; moreover, a man supplied abundantly with food is hardly to be called poor (cf. v. - " ). The Anc. Yrss. vary considerably from the Heb., and from one another. (Irk. : the righteous shall pas.t many years in wealth, but the unrighteous shall be speedily destroyed ; and that there were variations in the Greek versions is shown by the rendering of the Hexaplar Syriac, which is based on the (Ireek text of Origen: the great cnjov weal tli many years, but some men perish lit fie b\ little ; Pesh. Syr. : those wJio hare no habitation (or. means &lt;&gt;f s/fl&gt;sis/enee) [that is, the poor] waste wealth many years, aihl some waste (it) [or, per-

\* So substantially E\v. Uc. Rc-uss, Now. Str.

## 2/8 PROVERBS

haps, by emendation, peris h~] completely ; Targ. : the great man devours the land of the poor, and some men are taken away (= die} unjustly (or, without judgment) \ Lat. : there is much food in the fresh land of the fathers ( chiefs, heads of families), and (or, but) for others it is collected without judgment. The medieval Jewish commentators are equally at a loss in translating the verse. Saad. : food (that is, the manner of one's eating) is often a sign of poverty, and many men are carried off without judgment (that is, without knowing the judgment of God, or without dying a natural death) ; Rashi allegorizes. Frankenberg emends :

The fallow-ground of the wicked yields abundance of food,  
And wealth gathered by injustice.

But such a general affirmation is not found elsewhere in Pr., the translation wealth collected is not probable, and the difficulty of the fallow-ground remains. The Hebrew text appears to be corrupt beyond emendation.

### 24. The rod for children.

He who spares his rod hates his son,  
But he who loves him chastises him.

Antithetic, quaternary-ternary (or, ternary). Spares = withholds, fails to use (it does not mean "uses slightly") ; see *io lu n 24 i;- 7 2i 2i! 24 11 Gen. 22 12 ty ig 13 14 Job 7*". Chastises is lit. seeks with chastisement, = deals (with him) by chastisement ; the verb does not contain the idea of " early, betimes, diligently " (De. RV. al.) ; see notes on *i 28 7 13 8 17 n 27* . The proverb simply commends bodily chastisement as a means of training ; details are left to the judgment of parents; on chastisement see notes on *i-- s* . Similar sayings are *22 " 23 2^* ; the regulation of *l)t. 2i ls "--* (infliction of death on a disobedient son) seems, in the later postexilic period, to have fallen into desuetude.\*

\* On methods of corporal punishment of children among the Greeks and Romans see Becker, *Charides*, Exc. to Sc. I, and Gallus, Exc. II to Sc. I, and A. /immern, *The Home Life of the Ancient Greeks* (transl. from the Germ, of H. Bliimner), p. 98; for Chinese and other apophthegms relating to this point see Malan.

XIII. 2,-25 2/9

25. Relation of righteousness to supply of bodily wants.

The righteous has enough to satisfy his appetite,  
But the wicked suffers lack of food.

Antithetic, ternary. Lit. : the righteous cat ( = has food enough) to the satisfying of his appetite, but the belly of the wicked lacks. On appetite (= animal life or soul) see notes on 6 :! " i ls . Belly is the middle part of the body, rarely the outer surface (Job 40" Cant. 7 - "). usually the interior, including the womb (den. 2^ a/.) and the cavity containing the bowels, regarded as the seat of general feeling (Job 20"" ) or as the receptacle of food (here and 1 8 -", on which see note) ; it thus comes to stand for the man s being or personality (i// iy 14 ), or the combination soi/l and lxly expresses the whole being (i// 3r (U ! ). The reference in the proverb is to the satisfaction of all bodily needs, food standing for all the physical necessities of life not to the satisfaction of spiritual needs, of which there is no suggestion in the words; the inward life of spiritual experience is alluded to in 1 rov. always under the general terms ivistloni, fear of Ya/iK ch, and the like. On bodily compensation in this life see notes on i :! - "" 2 n -, etc. The distinctness of the phraseology of this verse brings out in sharp relief the indistinctness of v. J;! .

21. 11) 2J S^U"; (? K-araAT^ercu dyadd; read 2 J Ji" (E\ v. Kamp.) ; Bi. c-u l- ; (iriit/. 2 s r zi^s r:f; Lag. suggests that the word was written "-, out of which (5 made JS"; Jag. regards 3! . 1 - as the word read by (P, miswriting uf =-: ". 22. To understand .in" as subj. of s nr is unnatural and unnecessary. Before au l .i. inserts rs, but cf. 1 2-. 1L, fully, filios ct tifpctts. 23. (5 may be based on |1) : 6i\ atot (lag. 2^ J", for |i) :^ X-&gt; ) Troirjaovffii (perh. Aram. 12; pass time, for li; TN) ev -rrXovTifi (It) 13 land, taken as = -ccaltli} tr-rj rro\ld (= JtJ 2^), &SIKOL Se (free rendering of li) " ", to bring out contrast with SiKcuoi) diro\ovvTai (=11) ^rD;) ffvvrbus (perh. free rendering of 11) N^2 C2- ~, possibly = :s-r, omitting ,V2). S (P. except that in " it has periph rasis for poor instead of righteous, and renders |i) ^:N by i-&lt;2iN, and in also has ii2 X, which, however, may be scribal error for TON\* (Pink.). The \ rss. a] &gt; pear thus to support the text of 11), but furnish no suggestions for its emendation. Krank. reads :-j-&lt; for 11) r-J-s- 1 , and takes U" as = wealth : this latter is here hard, and the resulting couplet is unsatisfactory. &lt; &gt; n "" see Pil&gt;l&gt;. 24. "11) -Dt ^-r, with two objects, as ;", 2 K. n/-; the suff.

refers to the son, not (Kw. ,n .) to ". (? eV(ue\u;s iraiSevft, probably not reading T": (Pink.), but taking J- as = s,~f& carefully, and rendering the phrase according to (Jrk. idiom (as RV. according to Kng. idiom). This

## 280 PROVERBS

incorrect rendering of nn^ is found in S&gt; (which = &lt;S, except that it expresses the suff.) 5E (3V2) 3L (instanfer) and an anonymous (irk. Vrs. (dpffpifct, in Field), and is obviously due to a supposed derivation of this stem from tn^ dawn (so Saad. Rashi). Gratx suggests nD D nrnc 3 corrects him in (Jiis) youth, but the change is unnecessary. 25. ft? pa; (5 \l/vxa.i, perh. by assimilation to a , 3 being usually rendered in by Koi\la (so A26ES 11 here); SiCS" D"O (Heb. U"c, Jcr. 5i :i4 ); IL zvte;-.

### XIV. 1. Wisdom and folly in the home.

The Heb. text is in disorder, and the proper form is doubtful.  
The Received Text reads :

The wise among women build (every one) her house,  
But folly with her hands tears it down.

The improbable collocation of concrete and abstract (wise and folly) may be got rid of by slight changes of text, as by reading, in first cl., the wisdom of women (so many recent expositors), or, in second cl., the foolish (Anc. Vrss. RV.). In all these readings the reference is to the wife as manager of household affairs, as in 3 1 10 " 31 , where, indeed, as to her acts she is called capable, and wise in her words only, but the difference is not significant. Else where in OT. the epithet wise, used of women, indicates sagacity (Ju. 5 20 2 S. 14\* 20 16 - 22 ), artistic skill (Ex. 35 25 ), or the profession of mourner (Jer. 9 1C(17) ). The sense may thus here be : it is the wisdom of the wife especially that secures the prosperity of the household. This interpretation, however, assigns the wife a role which is more important than is indicated elsewhere in Pr., and is in itself not probable the man is in OT. the more important person of the family. A simpler statement of the general efficiency of the housewife may be gained by further changes of the text, with the resultant reading :

A wise woman builds her house,

A foolish woman with her hands tears it down.

Builds her house = builds up her household, It is possible, however, that (as 9 1 24" suggest) the word women of the present text is a gloss on the plu. adj. wise, and should be omitted. If further, we change wise to wisdom and omit the unnecessary expression with her hands, we have the rendering :

281

Wisdom builds the house,  
Folly tears it down.

The statement then is that wisdom is constructive, folly destructive, of the family and the best life. The objection to this emendation is that wisdom and folly are not personified elsewhere in chs. 10-29; an isolated case might, however, occur. The word women being omitted, the first line of this couplet is identical with first line of 9, from which it may have been taken, and a different meaning given it. Or the expression may have been a common one in gnomic discourse, and may have been employed by different writers in different senses.

## 2. Identity of integrity and piety.

He whose life is upright fears Yahweh,  
But he whose ways are wicked despises him.

Antithetic, quaternary-ternary (or, ternary). Lit. he who walks in his uprightness (but the his should be omitted), and he who is wicked (crooked) // his ways. That is, the good man shows by his conduct that he reverences God who demands uprightness, while the bad man practically sets him at defiance. Subject and predicate may be reversed, so as to read : he who fears Yahweh is upright . . . he who despises him is bad, and the resulting sense is substantially the same as before. The first translation defines moral conduct by the man's relation to God, the second defines the man's attitude toward God by his moral conduct. The first is perhaps favored by the Hebrew order of words. On wicked (= crooked, RV. perverse) see note on 2 U.

## 3. Discretion in speech. The couplet reads in our Heb. text :

In the mouth of the fool is a spirit of pride,

But the lips of the wise preserve them.

Implicit antithesis, quaternary-ternary (or, ternary). The word rendered sprig occurs elsewhere in OT. only in Isa. ii 1, where it signifies a small branch shooting from the stock of a tree : here the branch of pride springs from its stem in the fool's mouth. The line simply characterizes the fool's language as proud ; but, as second cl. declares the preservative effect of wise speech, we

## 282 PROVERBS

may probably infer that some effect of foolish proud speech is implied in first cl., and this effect, according to the parallelism in the present Heb. text, touches the fool himself pride harms or destroys him (as in it" :6 18 29" ). It may be a question whether we should not omit the them in second cl., and interpret : " the fool's words are proud (insolent toward others), but the words of the wise are helpful (preservative of others)." This would accord better with the function ascribed in Pr. to utterance. The Anc. Vrss., instead of sprig, have goad or rod. If this translation be adopted, we may regard the rod of pride as wounding others (Syr. Targ. Ew. Str. and perhaps Grk.), or as a scourge to the fool himself (De. Reuss, Zock.), = a rod for pride (Kamp.) ; Hitzig (by a change of text) : a rod for his back (cf. 26\*, where, however, the word rendered rod is different). But the translation rod is doubtful, and the expression is not quite natural. The rendering insolence (Earth) instead of sprig (or, rod) is not probable. Elsewhere the lips of the wise are said to give food (io 21 ), to dispense knowledge (i5 : )> or to keep knowledge (5% here to save (cf. io 11 ). As the Heb. verb is sing., De. would assume wisdom as subject (the lips of the wise, wisdom preserves them), but this is violent and unnecessary ; it is easier to take the verb as plural. The proverb, like many others, assumes the identity of speech and thought, and enjoins prudence in words.

4. Importance of the ox for the farmer. Antithetic, binary.

The Heb. text may perhaps be translated (as in RV.) :

Where there are no oxen the crib is clean,

But abundance of produce comes by the strength of the ox.

This form, however, does not offer a good contrast in the clauses we expect: " no oxen, no produce"; the rendering clean (in



a physical sense) is doubtful (elsewhere, except Cant. 6", the word means "morally pure," Job n 4 \j/ 24\*, etc.),\* and, in any case, the sense required is not clean, but empty, a meaning that the Heb. term never has ; nor would it be necessary to say that

\* On the use of the word in Cant. 6 9 see the Comms. of Budde (in Marti) and Siegfried (in Nowack). In ty iS 20 \* 21 ) (=28. 22 21 ) the corresponding noun is employed to describe the hands, but as a figure of moral purity.

where there are no oxen the crib is clean. A slight change of text gives for the first line the rendering :

In the second line \ve should expect: " ; many oxen, much produce," a statement that may be got from the present text, since the strength (= working power) of oxen is in proportion to their number ; the precise statement is that the crops depend on the ox, the animal used in ploughing. The couplet states a fact of agricultural economy : a wise fanner will see to it that his oxen are numerous and in good condition. Care of animals is implied, but not for their sake. The duty of kindness to working animals is enjoined in I2 1 " I)t. 25 .

#### 5. True and false testimony.

A trustworthy witness does not lie,  
But a false witness utters lies.

Antithetic, ternary. The thought is identical with that of I2 17 , on which see note ; the man makes public affirmation of truth or falsehood. The proverb is aimed at the crime of false testifying in a court of law. Cf. 6 1 1 14-" 19 .

#### 6. Wisdom comes only to the serious.

The scoffer seeks wisdom and finds it not,

I5ut to the man of understanding knowledge is easy.

Antithetic, quaternary-ternary. Wisdom = knowledge, acquaintance with right principles and methods, here especially in things moral and religious. The term scoffer, as used in Prov., while it is often a synonym of wicked, ungodly, always contains the ele

ment of lack of moral seriousness, and generally, also, that of positive opposition to truth ; it here stands in contrast with the man of understanding, that is, intellectual sobriety and insight, based on moral earnestness. The scoffer's desire for wisdom is not explained ; the sage means, we may surmise, that he valued it because it gave social power and excited admiration he did not love it for its own sake, had no real sympathy with it, and therefore no receptivity for it (cf. 2 Tim. 3 7 : ever learning and never able to come to a knowledge of the truth"). These two classes,

## 284 PROVERBS

here as elsewhere in Prov., are assumed as facts no attempt is made to analyze the characters, to trace their origin, or to suggest methods of training, whereby the one may be strengthened and the other transformed.

7. Text and meaning are uncertain. The Hebrew text more naturally reads :

If thou go from the presence of a foolish man,  
Thou hast not known lips of knowledge.

The first cl. has the Imperative go, if thou go. If it be taken as a command proper, the second cl. must be understood as giving the ground of the exhortation : go from . . . for thou hast not observed (in him), etc., but this the Heb. does not warrant. The same is true of Saadia's rendering : go from . . . else -wilt thou not know. Some (Schult. Ew. RV.) translate : go into the presence of, which is allowable, but less probable (it does not, however, change the general sense). As the couplet stands, the meaning is that a fool has no knowledge, and that from intercourse with him one gains nothing. This is an intelligible statement, but the form is strange, and the phraseology of second cl. is not natural the expression know lips occurs nowhere else, and we expect the explanatory phrase // him (inserted by RV.). - The Anc. Vrss. give various turns to the couplet. Grk. (with several variations from the Heb. text) : All things are adverse to a foolish man, but wise lips are weapons of discretion, an unsatisfactory form, followed by Syr. and (with a slight modification) by Bickell ; Targ. : Withdraw into another path from the presence of a fool, for there is no knowledge in his lips, a simple and natural sentence, probably a free translation of our Hebrew ; Lat. : Go into the presence of a foolish man, and he knows not lips of pru

dence, in which the verb knows (3 pers. instead of 2 pers.) may be the erroneous transcription of a Latin scribe. These readings show that there was difficulty in the Hebrew text, but it is not easy to suggest a satisfactory emendation. The second cl. might be conformed to 2O 15 : wise lips are a precious adornment, but this stands in no relation to the first clause, the form of which in the Grk. is not probable ; after 26 we might read in first cl. : there is no honor to a fool, but this has no support from Versions.

#### XIV. 6-8 285

The simplest emendation, perhaps, would be : go from the presence of a fool, for his lips do not utter knowledge ; cf. i5 7 .

8. Conduct must be carefully considered. The couplet reads in our Heb. text :

The wisdom of a man of sense consists in understanding (or, considering) his

way,

The folly of fools is deceit.

Free or loose antithesis, quaternary-ternary (or, ternary). The first d. gives the gist of the practical philosophy of the sages : a man of good sense shows his wisdom not by fine words and the ories or by boldness and display, but in the capacity to consider his actions, comprehend their real import, and choose that course of conduct which is best adapted to secure happiness. The wis-  
t/om referred to is practical sagacity; there is no mention of moral or religious elements, though the second cl. may perhaps suggest that these are involved. The second cl. does not offer an explicit contrast to the first. We expect the statement that the fool shows his folly by the absence of reflection and insight in the direction of his affairs, instead of which it is deceit that marks him that is, craft, deception practised on others ; such is the meaning of the term in Prov. (see n 1 I2 ul7 -- 14 - 20" 2 6- M ) and throughout OT. The contrast would be obvious if we could take the word in the sense of "self-deception" (so Berth. E\v. 76ck.), but the usage seems not to allow this. We may suppose that the sage chooses to pass over the obvious mental incapacity of the fool, to characterize him by his moral procedure, and to stigmati/e or ridicule this as folly folly, he may say, is best shown in craft and fraud ; or, reversing subject and predicate, we may understand the line to say that deceit is essentially folly. Taking a

suggestion from the (Irk., the line may be read :

The folly of fools leads them astray,

which furnishes a direct and natural antithesis, and should perhaps be adopted. It is possible that the two lines did not originally stand together in one couplet.

XIV. 1. ty rtrn, feni. plu. const, of ;rr, is improbable because of the sing. vb. nrja and the abstr. sing. r s iN in ; read r-rn, as in y 1 , on which see note.

## 286 PROVERBS

BK J is best omitted as gloss to adj. nshan. If a reference to wise and foolish women were intended, we should rather expect nshan ni?N (or nshan nc N) and nSix. JJJ n^a though logically unnecessary does not mar the rhythm (Hi.). On the Vrss. see note on this v. above. 2. The suff. in nu ; ^ may be retained, as in %] 28 (on which see note), but is better omitted, as in \$? io 9 . On n 1 ? see note on 2 15 . &lt;& renders the vb. in by the passive, against the parallelism; IL further makes one sentence of the couplet : ambilans redo itinere el iiniens Deuin despicitur ab eo qui infami graditur via. 3. Tjn occurs elsewhere only Isa. II 1 , where it = shoot, stem, or branch; the Ileb. word may have had the meaning (which the word has in Aram.) rod, though that is probably not the sense here, and there is no need to regard our word as Aramaic. The sense pride (Barth., Ety/nol. Stud.), though it may have some support from Arab. (Tjsn walking with a proud gait) is not favored by Aram, or by the connection here; cf. BDB. ftj anss n is probably scribal error for ance P, so (5 &lt;j)\d&lt;T(rfi avrovs; in the similar forms in Ex. 18- Ru. 2 8 the i may be miswriting of \ or, more probably, erroneous scribal insertion. 4. riSx is half-poetical synonym of ic f . The large a is scribal accident; see note in B-D. On the first vowel in Dax see Ols. 87, 175. The stem is apparently denom., furnish food; so Partcp. oax, I K. 5 ;i (4 23 ) Pr. I5 17 , provided with food, fatted, and subst. Das C, Jer. 50 26 , a place -where food is kept. But for D3N here we should probably read D-TX, taking ia as = corn. On the Mas. pointing of 13 see Buxt. Com. Crit. 6. (& frjTTja-eis &lt;To&lt;plav wapa KO.KOIS, = ~ cs^a e\*|?3 which accords less well than ft? with b . Spi is Nif. Partcp. or Perf. of S\*?p, masc. by poetic license, the subj. pjn being fern. 7. L&gt; "u:a is here more naturally from. n;n&gt; may be taken as general Present, but, after Impv. ~p, we expect Imperf. &lt;@ TTO.VTO., ^3 (for |Q 1 s ), and oir\^a, = ^a (for ||| s a). In h we may perhaps read: njn vnot (or, -ina 11 ) nf N 1 ? T. 8. |^ |an; Bi. ja; &lt;5 t-myvwo-eTai, = jar, or it may be free rendering of JtJ. |tj n-^-:; (5 tv Tr\dvri, perhaps free rendering of JJJ, perhaps = n;-T, a reading better than that of |l). IL = %; S seems to be affected by 6.

9. Text and translation are doubtful. The natural rendering of the Hebrew is :

The guilt-offering (or, guilt) mocks fools,  
But among the upright there is good-will.

The second cl. is clear. Good-will may be divine or human, but in the former case the divine name is expressed, as in n 1 12- 15\* 1 8" at,; here the meaning must be that among upright men there is kind feeling toward one another, or (with a slight change of text), that the upright obtain the favor of other men, that is, are prosperous. The subject of second cl. (asham) is susceptible of two renderings, both difficult in the connection. The representation of the sacrifice as mocking the sacrificer is unexampled

XIV. 9-io 2 8/

elsewhere it is God who hates and rejects the formal offerings of bad and unrepentant men (Am. 5-- Isa. I H ) ; and the verb here used is never elsewhere employed in connection with sacrifice. Further, the employment of the specific term guilt-offering (which, in the later ritual, was confined to particular offences, Lev. 5. 6. 19-- , RV. trespass-offering) would be somewhat strange. If the object had been to say that (God does not accept the sacrifice of the unrighteous, it would seem that a different phrase would have been chosen. The rendering guilt mocks fools (K\ v.) is not natural. Sin is said (Num. 32- :i ), by its consequences, to reach men, find them out (Fw. compares the Grk. Nemesis), but the sort of personification involved in mocks is violent and without example. Nor is the rendering fools mock at guilt (RV.) more satisfactory; it is not at guilt, but at sin (AY.) that bad men may be supposed to mock, but the Heb. word is not a natural expression for sin. None of these translations exhibit a relation of thought between the two clauses, except by means of a forced paraphrase, as : " the offering mockingly leaves fools unaccepted, but the upright do not mock one another (or, need no expiatory offering one from another)"; or, "fools insolently laugh at the guilt which their wrong-doing incurs, and thus bring hatred on themselves, while among the upright there is that kindness which is the natural product of well-doing." Grk. (followed by Syr.) : the houses of transgressors will owe (= will owe the law, will need) purification, but the houses of the righteous are acceptable (that is, to God and man) ; Targ. : fools speak in parables of sin, but among the upright is favor ; Lat. as AV. Natural forms of

the couplet would be :

Fools incur tjuilt,

(loud men have the favor of (lod;  
or :

Fools suffer misfortune,  
Ciooil men are prosperous.

The clauses may be displaced ; the original reading of first cl. is lost. For antitheses to the clauses see \\~ 15".

10. The Received text is to be translated :

Every heart knows its own sorrow.  
And no other shares its joy.

## 288 PROVERBS

Formal antithesis, with identity of thought, quaternary-ternary (or, ternary). Lit. : the heart knows its own bitterness, and no stranger, etc. Heart = not the emotional nature, but simply man. A simple statement of the familiar fact that every man in his deeper feeling stands alone. All experiences are included, but there is no special reference to moral or religious emotion ; rather (since no religious or ethical term is used) it is the common, everyday experience that is mainly contemplated. This statement of psychological isolation is not at all in conflict with the natural obligation of sympathy with others, as expressed, for example, in Rom. 12 . For similar proverbs among other nations see Malan. In Eng. : "every man knows where the shoe pinches." Bickell, on the ground that isolation is natural to sorrow, but not to joy, omits the negative in second cl., and reads : others share its joy ; but the universality of the Heb. text seems preferable. The Anc. Vrss. have the negative. As second line the Grk. has : and when he rejoices, he has no fellowship with (or, there is no mingling of) pride, in accordance with which the couplet might be rendered :

Every man knows his sorrow,

And (therefore) with his joy no pride is mingled;

that is, the remembrance of sorrow makes one modest and moderate in times of prosperity and joy (see, on the other hand, BS. 1 1 25 ). This is a proper sentiment, but (even after the change of stranger to pride) the construction (when one knows, etc., then, etc.) is not naturally suggested by the Hebrew. Cf., however, v. 13 of this chapter. To the form of the Heb. it has been objected that the idea of emotional isolation is foreign to the thought of Prov. ; but it is doubtful whether this is a less probable conception for the sages than that of the Greek.

11. The good endure, the bad pass away.

The house of the wicked will be destroyed,  
But the tent of the upright will flourish.

Antithetic, ternary. House tent, = dwelling-place, including the family-life, and the fortunes in general. The word tent is a survival from the old nomadic time ; the old rallying-cry was : " to

XIV.

your tents, O Israel !" (2 Sam. 20 i K. 12"). On the doctrine of permanence and impermanence see notes on r ! - ;;! al.

12 Vice is a road that leads to death.

Ternary-binary. Identity in subject, antithesis in predicate, = "a way seemingly straight, but really fatal " or, complete antithesis, " the beginning of the way is straight, the end of it is death. 1 The figure is that of a journey, in which the traveller imagines that he is pursuing a straight path that will lead him to his desired goal of success and happiness, but finds, too late, that it leads to earthly death, that is, to the destruction of happiness. The substitution of the ethical term right (RV.) for straight abandons the figure. The thought of the proverb is the illusive character of an immoral life : it seems to promise wealth, power, happiness, while its inevitable issue is destruction wickedness fails, righteousness succeeds; see 2" 5^ f 9 1S IO :! a!.; the couplet occurs again at 16- . The process or method of delusion is not described. In second cl. the Heb. has plur. ways (or,

roat/s). If the text be correct (we should perhaps read sing., with Targ.), the plur. is poetic conception of the road as consisting of numerous paths ; it is not intended to indicate that immorality leads by many paths to death, while to life there is one way only; against this interpretation is the sing. way in first cl. (cf. Mt. 7 U ). C.rk. : the end of it goes into the depths of Hades. There is no reference to punishment in the other world. On end see note on 5 .

13. Alternation of joy and sorrow in human life.

Kven in laughter tin- heart may be sad,  
And tin.- rnd cil joy may be sorrow.

Identical parallelism, binary-ternary (or, ternary). The text may be rendered: . . . the heart is sad . . . the end . . . is sorrow. The proverb will then say that joy always passes into sorrow, a pessimistic utterance, hardly in place in this P.ook. Nor does the sage mean to say that there is a deep-lying sadness in the human

## PROVERBS

soul which springs from a sense of the vanity of life (De.). This is a conception found nowhere else in OT., not even in Eccles., in which, while life is regarded as vanity, there is no distinct reference to a universal sense of failure ; the OT. generally looks on life as a good gift of God, and expects, by the divine blessing, to find it full of joy (3 18 5 " \$ 16"). Nor, as Reuss remarks, can there be reference here to a pervading sense of sin as the cause of sadness ; this conception also is foreign to OT. (and to NT. as well, Mt. 6 :14 Rom. 12" Phil. 4\* Eph. 5\* Jno. 14 ). The verse probably speaks of the alternations of ordinary experiences, and the mixed nature of emotions, and doubtless means to suggest that men should not be surprised at the occurrence of these alternations, or yield themselves irrationally to either sort of emotion (cf. v. lu ). The assertion of Eccl. f, that sorrow is better than laughter, represents a different conception of life.

14. Deeds determine fortune.

The bad man reaps the fruit of his acts,

The good man (enjoys the outcome) of his &lt; deeds.



Antithesis of subject, ternary-binary. Lit. : From his ways the bad man is sated, and from himself the good man. Instead of the improbable from himself we may read, by the insertion of one letter, from his deeds (Grk. from his thoughts} ; to take the Heb. expression as meaning that the good man finds sufficient reward in his inward experiences would be against the manner of thought of Prov., which everywhere contemplates outward recompense ; cf. Isa. 3 . In first cl. the subject is lit. he who in mind turns aside (that is, from the path of right) = the disobedient or wicked or bad man (Zeph. i ; \}/ 44 I8(1;|) ) ; RV. backslider conveys the wrong impression of an apostate, one who declines from or abandons his own previous position of moral right ; the Hebrew expression here implies simply non-adherence to the right. On good see note on 13 " ; on the doctrine of the verse cf. 2- 1 ~ al,, Gal. 6 7 .

15, 16. Necessity of thoughtfulness and prudence. Cf. 2 a 3 (= 2 7 11!)-

15. The simpleton believes every word,

But the man of sense takes heed to his step.

#### XIV. 13-iG 2QT

1 6. The wise man is cautious, and avoids misfortune,  
But the fool is arrogant and confident.

15. Explicit antithesis of subject, implicit antithesis of predicate, ternary. Simpleton is the person untrained, unformed intellectually (i 1 22 : ]]/.. 45-" i/&gt; I9 7 " ) or morally ( r- (f) ; the term is here used in the former sense, in contrast with the thoughtful, prudent man. The point of view of i Cor. ij 7 is different: love has a largeminded, though not blind, trust in men; the simpleton is credulous, the man of love is sympathetic. 16. Antithetic, ternary. The reference, as in the preceding verse, is to intellectual qualities such is the intimation of second clause. Is cautious ; lit. fears. Misfortune (or, harni) is lit. evil, a term used in OT. in the widest sense. In second cl. the first adj. is lit. passing beyond bounds ; the verb usually = to be angrv (l)t. 3-" \p yS- 1 " 1 - S9 :N:;! ; " ), and the Partcp. in 26 17 get excited, get into a passion ; for the meaning arrogant (which is suggested by the synonym confident} see the corresponding substantive in ii- ;! 2i 24 Isa. 16 Jer. 48 " . Other proposed renderings are presumptuous, insolent,

passionately excited. In first cl. \l fears had been meant in a religious sense, the divine name would have been added ; see 3 7 14- 3i ;! ", and cf. i 7 8 1: ! i6 ; 22 al. The word here = "is apprehensive (of men and things) and on his guard." The predicates may be written : cautiously avoids and is arrogantly confident. Instead of arrogant the Grk. has mingles with, and Frank, renders :

The wise man guards himself anxiously against evil,  
Hut the fool lightly takes part therein,

eril being taken as = wicked conduct. The context (v. 1 " 1 17 - )S ) favors the translation given above.

9. 11) V s -; (P o&lt;pfil\T]ffovviv. perh. some form of 3n. In (p has otVt cu (-3) for %} p3, and it introduces this word in "; the resulting couplet is intelligible, but not probable. A simpler reading, based on (p, would be: 13m a -nx ^i z-vj" ^ z- X; this assumes that the fi-i exists, for the upright, without srx. read }^\ but renders it by pr-, taking the stem in the sense .r/w/- in / iraM-s. Lag. changes (?) KaOapurrfv to KaOvfipiff^v, and gives as He 1 ), text of (5: nr: nx &lt;L ": S "IN. See Baum. \$ has two forms of the couplet, one = (3, the other nearer to 1i); the second reads: fools commit (13;-) sin, but !lu- sons (\J3 for |i) j-;) etc.; for v 1 " it had, perhaps, some form of ^; ("hardly a form of v^;-). Ciriit/., p ; 1 Yank. =U ; N j^ -i pr but the p- is hardly appo-

## PROVERBS

s it e&gt; 10. JtJ &gt; ; & vfipei, P &gt; adopted by Frank.; see note on this v.

above. The suff. in tires might then be omitted. 11. %] rno ; trri- ffovrcu; Gr. suggests nrp have free space. SIN, in Heb. tent; thence, in Arab., family, people; cf. Ass. alti,-city. \Z. \$? 3~n; probably to be read, with 3T, sing. 13. For |Q 3^ 3W Gr. proposes v^ 3x3-. |tj nmnx nnc\* ; the n is probably not anticipatory suffix (though it may have been added by an Aramaic-speaking scribe, see 13\*), and is not to be prefixed, as art., to following word (which would be against the usage of Pr.), but is better deleted as scribal inadvertence. Before verb of a inserts the neg., which may be the slip of a scribe (Lag.), or may come from v. 10 , or from an altered Heb. text. & attaches suff. to nTOB&gt;. 14. ? iSys; read 1^3: (Ue. Str. Kamp.). On Sicu/oTj/idrwi/ (hardly = v^yz, possibly V s ; , taken as = what is in him} see Capp. Crit. 4, 17. 6, Buxt. Anticrit. 579, Jag. Lag. Baum.; on & cf. Pinkuss. For the combination of -pn and SSys see Ju. 2 19 Hos. 4 Jer. 4 18 ! 7 io 3 2 19 Ez. 3& 21 Zech. l 4 - 8 al. 15. \$ ^s; &KO.KOS, ignorant of evil, simpleminded in good sense; and, on other hand, iravovpyos takes D-; in bad sense. In , iravovpyos 8t tpxerai els nerdvoiaiv, it is not clear what

Heb. is represented by e/s /oier.; Jag. i::rN L ; Schl., = \$; Heid., nas nV.  
S2T take |^ wrN as from Ti N good fortune ; ILgressusis preferable. 1L adds  
the couplet given in I3 2 . 16. \$ 13>TO is read by (followed by ?  
Frank.) as 3ij?nn (Capp. Crit., 4, 7. 3), avtuy being addition of translator;

17, 18. Good sense versus irascibility and stupidity.

17. A quick-tempered man acts foolishly,  
But a wise man &lt; endures.

1 8. Simpletons come into possession of folly,  
But men of sense &lt; acquire &gt; knowledge.

17. Antithetic, ternary. In second cl. the Heb. has : and a schemer (or, a man of wicked devices} is hated. According to this reading the proverb compares two bad dispositions by their outcome and by the impression they make on men. The quick tempered man (he who is easily angered, RV. soon angry) often acts foolishly, and thus loses the respect of his fellows ; the malicious plotter, on the other hand, is hated. But a better contrast is obtained if (by the omission of one Heb. letter) we read (with the Grk.) a man of thought endures, bears much without getting angry. The verb bear, endure is used absolutely in Isa. i 14 46\* Jer. 44 ffi (and cf. Pr. 19"). In the subj. of second cl. the term thought (or, schemes, plans } may be understood in a good sense (hence wise man), or in a bad sense (hence wicked plotter) ; see

XIV. i 7 -20 293

note on the word in i 4 ; it is understood by all Anc. Vrss. except Lat. in the good sense. The antithesis is chiasmic : an^rv is contrasted with endures, and foolish with wise. 18. Antithetic, ternary. Simpleton, as in v. 1 . In first cl. the verb should not be rendered by inherit (RY.), which may suggest the incorrect interpretation that the silly, unformed man falls heir to folly without effort, while the man of reflection or good sense acquires knowledge only by exertion ; the proverb affirms merely that a thoughtless person is ignorant and foolish, while a man who understands the needs of life gains knowledge. The translation in second cl. are crowned with knowledge, or, wear knowledge as a crown\* while it gives the same general sense as that of the emendation here adopted, is lexicographically doubtful.

19. Triumph of goodness.

The had bow before the good,

And the wicked at the gates of the righteous.

Identical parallelism, ternary. In second cl. we may supply some such verb as stand suppliant. The adjectives are all to be understood in the ethical sense. The form of expression is taken from Oriental custom : the inferior prostrates himself before the superior, or waits humbly at the great man's gate to implore his favor. The doctrine (based on belief in the immediate intervention of God) that moral goodness must in this life triumph externally over wickedness was held by Jewish philosophy till it accepted the broader doctrine of ethical immortality (Wisd. Sol. 2-5).

20, 21. Evils and claims of poverty. Antithetic, ternary.

20. The poor man is hated even by his neighbor,  
But the rich has many friends.

21. He who despises his neighbor sins,

But he who has pity on the poor, happy is he.

20. *hate* or is any one who stands in close social relations, from whom, therefore, sympathy may be expected (< Lu. 10 : 6 ). Hated is probably to be taken literally, = "detested" as a troublesome and obstructive person: possibly, however, = "relatively disre-

\* Theod. Tars. Saac. Kaslii, Lutli. RV. Scliult. Do Wette. Xoycs, Rcu.ss, De. Kamp. Frank, al.

## 294 PROVERBS

garded " (cf. Lu. 14<sup>a</sup> with Mt. 10 37 ). The second cl. is lit. : the lovers of the rich are many. The proverb states, without comment, a universal social fact. 21. Neighbor, as in the preceding verse, only he is here a person to whom sympathy is due, and it is assumed that he is poor; despise ( contemptuously neglect and repel) is substantially hate. The first cl., thus, passes judgment on the coldhearted " neighbor " of v. 20, declaring that he sins against the law of God (see notes on i 10 S 3 "). The parallelism of the two proverbs points to the rendering poor (RV.) in

second cl. (= physically poor), though the Heb. word may also mean afflicted, suffering in a general sense (De. Kamp. a/). As he who despises the poor sins against God, so he who is kind to him is happy (not in the consciousness of well-doing, but) in the favor of God, who will reward such beneficence. Here we see the starting-point for the later view (Dan. 4 24(27) ) that almsgiving has expiatory efficacy, and for the use of righteousness as = alms giving (Mt. 6 1 ).

17. |\$ rrsr N is taken in good sense by the Vrss., except 61L. \$? N;:P; viro&lt;t&gt;tpei; read NB" 1 ; Hi. JNS&lt; is quiet ; Ew., against the usage, NV^I (= niu") bears himself quietly, endures (he refers to i/ l3l 2 ). IL = \$?. On &lt;S&gt; (= &lt;S) see Pink. { paraphrases |tj, only taking 2 in good sense, and NT-" as Qal, making subj. in a the same as in b . 18. For \$J T^:r neither the Heb. meaning surround (as = get possession of, cf. Ez. 2i 14 ) nor the Aram, wait for (Job 36-) is here appropriate. The denom. sense, from nro crown (favored by a large number of authorities, ancient and modern) is more appropriate; but this use, which occurs nowhere else, is of doubtful correctness, nor does it furnish an exact or specially apt antithesis to the iSru of a . The term for crown in Pr. (4 9 l2 4 l4 24 i6 31 ly 6 ) is HTJ; ; the noun nro may be Heb. (cf. nr&gt;i a capital, l K. 7 16 , and Ass. kudur, a sort of cap or head-covering [De. Ass. \VbchJ]), but, as it occurs only in Esth., and as, according to Suidas, Ktdapis was said to be a Persian term for royal or priestly crown, it may be Persian. The Pers. word may, however, come from the Babylonian. nldapis (= Kira/Hs), it seems, meant also a felt hat, a sense which Bab. kudur might well have. Cf. Lag. Gesamm. Abhandl. 207. De. compares post-Bibl. iroD giver of frowns, and njnn 1,13 crown of knowledge. Bi. rly buy, which is not decidedly apposite; Gr. n^sm glory (as he and Cheyne read in \l/ 142 s ), also unsatisfactory. The connection calls for the sense acquire, but the reading is uncertain; we should, perhaps, emend to isri" or i2\*i", or to irnx\*, which (5 Kpa.Trjffovffti may represent. 19. The Anc. Vrss., except 1L, supply a verb in : (5 Oepairfvffovffiv; J5tT jpj come. 20. In |ty injriS the ^ expresses general relation, = in respect to, for. The cl. may be rendered : even to his

#### XIV. 20-22 2Q5

;?t /&lt; r ///w ///( poor man is a haled person. 21. :;; an&lt;l i;y are identical in meaning throughout &lt; &gt;T. In 1 rov. Keth. always gives the former (3 :il 14-J-K. jtjr.i 22-- jo 14 }! -"), the latter is^ivcn by Oeri in 3 ; " 14- lb 1 1 . Possibly tlie Massorctcs in the last-named passages, and in -^ &lt;y : - &gt; io vj , take -;; in a physical and i;;; in a religious sense (cf. the opposite change in i/&gt; Q 1 ^ 1 \* ); the distinction is unwarranted, and it is difficult to see why they have altered the text in just these passages. S ("B-) understand the term in the physical sense. In i// y 1 - 1 S&gt; has jrD\*:, J" the vl&gt;:. :;. (5 :1 TrfV^ras perhaps represents

C"i (instead of ii;" 1 ), but may be interpretative assimilation to the TTTWXOI/S of . 1L adds at end the gloss: qiti credit in Domino misericordiam Jiligit.

22. Recompense of beneficence and maleficence.

I )o not they go astray who devise evil ?

] &gt;ut they who devise good meet with kindness and faithfulness.

Antithetic, ternary. The interrogative form is emphatic, = rerily, thcv go iis/ra] . The derived sense devise is here better than the more primitive ci/f, carrc (Reuss), or flongii (K\v.) ; devise evil, devise good are general expressions for planning and doing wrong and right. The figure in go astray is that of travel : the bail man wanders hopelessly, and the expression may be rendered : go to destruction. The expression kindness and faithfulness (or, as hendiadys, faitlifnl kindness) denotes honest, constant, friendly dealing, on the part of man or of God ; see Gen. 47-- (Jacob asks of Joseph), Jos. 2" (the spies promise Rahab), 2 Sam. 15-" (David s farewell to Ittai), 2 Sam. 2 (David s greeting to the men of Jabesh-Gilead) ; the phrase occurs in Pr. \$ (on which see note) 16 2o - N , in which passages the reference is to human relations, and such is probably the sense here. The proverb affirms that bad men are without the friendly help of their fellows, while good men meet with kindness. The translation inerey and tnttli (RV.) may be retained for its beauty, if it be understood in the sense given above. The Grk. (followed by Syr.) has two forms of the couplet. One follows the consonants of the Hebrew, but changes the grammatical forms :

I hry who err devise evil,

Hut the good devise mercy and truth.

The other departs more widely from the IK brew:

The workers of evil know not mercy and faith,

!lut acts of kindness and faith belong to good workers.

## 296 PROVERBS

In second cl. the Lat. has : mercy and truth devise good. These readings offer no satisfactory suggestions for changes of the

Hebrew.

### 23. Work versus talk.

In all labor there is profit,

But mere talk tends only to penury.

Antithetic, ternary. In second cl., lit. : the talk of the lips is only, etc. The Grk. interprets : he who is merry and careless can only come to penury. The verse (the simple reflection of which seemed bald) is paraphrased by the Syr. in a distinctly religious sense : /;/ all thine anxiety there is one thing which is profitable, (namely,) he in whose life there is lack shall have repose and comfort; the Lord heals every sorrow ; but the talk of the lips of the wicked brings them to penury. This is quite in the manner of the Jewish Midrash (but the Targ. here is literal). Lagarde thinks the paraphrase the work of a Christian scribe who had in mind Lu. i6 1!W1 (parable of Lazarus) io 4 - (Mary s "good part"). The proverb simply inculcates industry.

### 24. Coronets of sages and fools. The Hebrew reads :

The crown of the wise is their riches,  
The folly of fools is folly,

which must be taken to mean that wealth is an ornament to those who wisely use it (better : -wealth is the [or, a} crown, etc.), and that folly, when accompanied by wealth, remains always folly. But this interpretation requires too much to be supplied, and the statement of first cl. is strange ; elsewhere in Pr. the crown is the honor bestowed by wisdom (4"), or a good wife (i2 4 ), or the hoary head (i6 31 ), or grandchildren (if) ; wealth is bestowed by wisdom (3 16 8 IS ), or is the reward of piety (22 4 ), but not elsewhere an ornament to wise men. The interpretation "wealth is that crown of honor which is bestowed by wisdom " (4" 3 ) seems farfetched the line here refers to the use made of wealth by the wise. A couple of changes in the Hebrew (based on the Grk.) give the reading :

The crown of the wise is their wisdom,  
The diadem of fools is their folly.

This offers a natural antithesis (ternary). In second cl. Targ. has : the glory of fools ; Syr. : the subversion, etc. Cf. HS. 13- : Wealth is good for him who is without sin, and poverty is bad in the nwutli(?) of the pious (or, according to another reading, the ungodly}.

25. True testimony saves, false testimony slays. Our Hebrew

reads :

A true witness saves lives,

But he who utters lies is (= causes) deception.

Antithetic, ternary. Instead of is deception we may read : deceives. The reference is to legal procedures. Truthful testimony saves men from death (when they are unjustly accused), and in general from loss and misfortune, while false testimony, according to the present Heb. text, deceives the judges and the public, and thus brings ruin or loss on innocent persons. Similar sayings are 6 1 1 I2 1 i4 r&gt; . But the form of second cl. is grammatically unsatisfactory, and does not give a clear antithesis to first clause. It is probably better, by a slight change of the Heb., to read :

But he \who utters lies destroys.

26, 27. The preservative power of godly fear.

26. He who fears Yahweh has strong ground of confidence,  
And his children will have a refuge.

27. The fear of Yahweh is a fountain of life,  
Whereby one avoids the snares of death.

26. Continuous parallelism, ternary, or quaternary-ternary. The Heb. has : //; the fear of Yahweh is, etc., but this gives no antecedent for the //is of second cl., which cannot refer to Yahweh ; the usage of Prov., and the parallel aphorism, 20 7 , show that the children of the God-fearing man are meant: such passages as 1) t. 14 (Kw.). i// 73 r&gt; , in which Israelites are called "sons



of God," have no bearing on this verse. Nor is it satisfactory to consider the /u s as referring to a he who fears contained implicitly in the fear (I)e. Sir. al.} ; this is rhetorically hard and unnatural. If the unity of the couplet is to be preserved, it is better (with Luther) to change the text and read as above. To/w Yalr^eh is to have reverent regard for his law, with its rewards and punishments, and this ensures his protection. The second cl. involves

## 298 PROVERBS

the idea of solidarity and inheritance, according to which children reap the fruits of the father s deeds (Ex. 20 5 r&gt; , and contra, Dt. 24 1(i Jer. 3 1 29 Ez. i8 J ). It is less likely that the reference is to the good training of pious fathers, whereby their children learn to fear God and thus have him as a refuge ; this, if it were the sage s thought, would be distinctly expressed. 27. Continuous, ternary or quaternary-ternary. Lit. : to avoid. The couplet is identical with 1 3 U , with substitution of the fear of Yahweh for the law of the wise, the two things being regarded in Prov. as mutually equivalent, and as of equal authority (cf. BS. iQ 20 ). The teaching of the sage rests on his own observation and conviction, but it involves the recognition of God as the supreme source of truth. The change of figure {fountain and snares} is not rhetorically bad.

28. Population the measure of strength.

A numerous people secures the king s glory,  
But lack of people entails his destruction.

Antithetic, ternary (or, binary). Lit. : in the multitude of people is . . . but in the lack . . . is the destruction of the prince (De., unnecessarily and improbably, the destruction of his glory) . This political observation, which suits any time, refers to industrial activity and international wars, and declares that wealth and military strength are the decisive factors in national political life a purely human point of view, standing in contrast with that of the prophets and psalmists; see Isa. 7" io u 37 20 14 " 49 7 Ez. 39 s \* 1610 - Cf.v.

29-33. Various exhibitions of wisdom and folly.

29. lie who is slow to anger shows great wisdom,

He who is of hasty temper shows great folly.

30. A tranquil mind is the life of the body,  
But passion is rottenness of bones.

31. He who oppresses the poor reviles his Maker,  
He honors him who has mercy on the needy.

32. The wicked is overthrown by his wickedness,  
But the righteous may trust to his integrity.

33. Wisdom takes up its abode in the mind of men of sense,  
And folly in the mind of fools.

#### XIV. 26-31 2Q9

29. Antithetic, ternary. U is t/in is, more exactly, good sense ; the irascible man is characterized as a fool on general principles of personal and social well-being. In second line the verb of our Heb. text is lit. lifts up, exalts, which (if the text be retained) is best understood \* as = increases ( = is full ( &gt;f, /&gt;n /igs to a high pifc/i), ory as = proclaims aloud ; in any case the sense is that hasty temper is a sign of lack of sense ; the renderings : takes folly up (as it lies before his feet) } and carries folly au&gt;ay (receives it as his portion in life). while they give the same general meaning, are not favored by the parallelism. The text should probably be changed so as to read increases. 30. Antithetic, quaternary-ternary. Tranquil mind is lit. heart of healing, a mind or nature which soothes its possessor; its opposite is an excitable, passionate disposition which keeps the man in turmoil, which is to the soul as caries to the bones. Body (\\.. flesh) and bones stand for the man s whole being (as often elsewhere), and are not to be understood (De.) as referring to the close relation between body and mind ; this physiologico-psychological observation is not found in OT. The rendering passion (for the word which often means envy, jealousy, indignation) is suggested by the connection (the term expresses the opposite of tranquillity) ; for a similar sense cf. F;/. 5 1;! Isa. 42 1;! Cant. 8 . Jealousy (if this translation be adopted) will express the pain one feels at the success of others ; but we should then expect in the first cl. the opposite feeling (sympathy, well-wishing). 31. Chiastic antithesis, ternary. The his may refer to the subject /"-, or to the poor ; in the former case, the insult to Cod consists in the violation of his command to be good to the poor, in the latter case the consideration is that neglect of

the creature is offence to the Creator. In either case the familiar duty is based on religious grounds, but in the latter case (as De. remarks) there is the implied recognition of a common humanity the needy man is not merely an object of passing sympathy, he is respected as a creation of the divine wisdom. A similar idea is found in Mai. j 1 ", and an exact parallel in Job 31 ; in the well-known hymn of Cleanthes all men are said &gt; be sons of Cod. Here a practical turn is given to the conception. Cf. 17 IQ "

\* So (Irk. TaiL, . Syr. l- lcid). Rump,  
t With Sdiult. Rcuss.

### 300 PROVERBS

BS 4 r - 6 (in which a special prudential motive is introduced). Maker is a divine name of the late reflective literature (Isa. 51 54 Job 4 17 35 10 (f/ 95) ; Hos. 8 14 Isa. if, in which also the word occurs, are probably late editorial insertions. 32. Antithetic, ternary. In the reading given above (which follows the Grk.) the contrast is the common one between the results of righteousness and wickedness, the second cl. affirming that a good man, on account of his integrity, has ground to expect the protection of God. This does not involve self-righteousness (De.), but is simply the general teaching of Prov. as to the reward of the righteous. As the text stands, it must be rendered :

The wicked is overthrown by his calamity,  
But the righteous has hope (even) in his death,

in which the contrast is between the absoluteness of the fall of a wicked man, and the confidence or trust which the good man has even in the greatest of calamities. One objection to this rendering is that the term hope (or, trust, confidence) is nowhere else used absolutely, but always with the addition of the object or ground of hope (30^ Isa. 30 2 if/ n8 8 a!). But the chief difficulty lies in the necessity of defining hope in accordance with the usage of Proverbs. The book does not recognize a joyful immortality, but everywhere retains the old idea of Sheol, and regards death as a misfortune. What hope could the righteous have for the here after? Delitzsch suggests that, though there was then no revelation of true immortality, yet the pious trusted God, and fell asleep, believing that they were going home to him ; this, however, is but another way of saying that they had the hope of immortal life. We must either suppose that Prov. here announces a doctrine

which is ignored in the rest of the book, or we must recognize an erroneous reading in the Hebrew text. A slight change gives the reading of the Grk. 33. Antithetic, ternary. Lit. : In the heart (= mind} of the intelligent man -wisdom reposes (or, is at rest}, but in the mind (or, inward part) of fools it makes itself known (or, is made known}. Since the meaning cannot be that true wisdom is possessed by fools, the // (= wisdom} of second cl. must be understood (according to the present text) in a sarcastic or ironical or humorous sense, and known must express a contrast

XIV -

301

to rcfflscs, so that we may paraphrase : " a man of sense, not being ambitious to gain applause, keeps his wisdom to himself (reserving it for fit occasion), while a fool, anxious to shine, or ignorant of propriety, airs what he thinks his wisdom at every opportunity." IJut this paraphrase contains too much explanation, and the employment of wisdom in a sarcastic sense is unexampled and improbable ; moreover the expression // makes itself known in the mind of fools is strange and hard. Cf. i2 L ; , where a sentiment of this sort is clearly expressed. The Grk. (followed by Syr.) inserts the negative, and says that it is not known in fools, while the Targ. reads : folly is known (or, makes itself known] ; these emendations offer an intelligible statement, but they leave the strange term known, which yields no satisfactory sense. The Lat. gives the bold interpretation : // will teach fools also (cf. S" ), which, however, the Heb. cannot mean. The rendering : (that which is) in (the inward part of fools is made known (Schult. RV.) is syntactically highly improbable, if not impossible. The present text seems impracticable ; the change of is known to folly (not a violent one in the Hebrew) gives a syntactically natural sentence, with a sense substantially that of 13 " 14\* 15- - " (and cf. Keel. 7 - ) : practical wisdom is the permanent possession of men who have a true perception of the relations of life, while folly in conduct (r.S tf) characterizes those who are intellectually dull C?c:). The distinction between perception and conduct is made elsewhere in Prov. (io- ;! 14 s a/.).

34, 35. Relation of nations and kings to integrity and intelligence.

The king's favor is bestowed on a servant who acts intelligently,  
His anger rests on one who conducts affairs badly.

34. Antithetic, ternary, fight-traits-ness here = general moral integrity, its opposite is sin ; cxa//s = gives prosperity and power ; disgrace = that which produces contempt, namely, on account of lack of national vigor and power. The sentiment is substantially that of the prophets, that national prosperity accompanies obedience to divine law only, there is here no reference to the specific Israelitish Law, and the relation between integrity and success is

### 302 PROVERBS

conceived under the general laws of social life. It is not clear whether there is reference to the nation as a political unit, whether, that is, we have here a principle of international ethics ; but, as such a principle is nowhere else stated in OT., the reference is probably intranational. The recognition of the necessity of integrity in the life of the people is distinct and noteworthy ; the motive, as elsewhere in Prov., is utilitarian : morality is commercially and socially profitable. 35. Antithetic, ternary. In first cl. the predicate is who acts cleverly, skilfully, that is, in administrative affairs; the contrasted predicate is who acts badly, that is, is incompetent. Sewant any subordinate, here an official person. The verse may be rendered :

A clever servant has the king's favor,  
An incompetent one his displeasure.

22. p? Ni^n is not expressed in any Anc. Vrs. (j& xSi&gt; % the godless, and so ()), but is good in sense and rhythm. For fj lyrv Hi. proposes i&gt;"v, and for "&gt; n Gr. suggests ia&gt;Tn a 1 ?^; neither of these emendations is a distinct improvement of |. Before isnn in b insert h (cf. l3 18 16) ; so &lt;5- On the double rendering in &lt;5\$\$ see Lag. Baum. Pink. Lag. regards the second form in &lt;& as original, but this is not clear. 23. (5 appears not to give a double translation of |t) a (Lag.), but to render JQ CTO. nai freely by ^5i)s KCU dvdlyr)Tos. On Si (which follows 6, but also gives \$ paraphrastically) cf. Pink. 24. \$ a oir;-; &lt;5 -rravovpyos; read asi!/? or cnsi". iltj 1 nSix (first occurrence), rendered

freely by &lt;5 Siarpi^l read n^ (i 9 4 9 )- The second N is better written DnS-iN. pj rune; read, with Hi., nois destroys. 26. |i) mm nx-va; read &gt; N-yS, to gain an antecedent for the suffix in following via. 27. f\$ n ?T.; 6 irp6ffTayfj.a, = mr, as in 13" (Jag. Baum.). 28. |1? ] n, only here; else where (8 15 31\* Ju. 5 3 Hab. l 10 Isa. 4O- 3 ^ 2 2 ) |n; the stem (see the Arab.) = heavy, weighty, powerful; &lt;S dvvdffTov; f Dnp (vpbvoos) provider, leader (so Heb. n;-i); S&gt; 1^; 11 principis ; cf. name of Syr. king }n, l K. n - 3 . 29. |1] a-v.; i&lt;rxvp6s (lcrxvpus B ab N c - a A); 2T "JD, apparently = nain (Gr.), which we should probably here read. 30. &lt;S a (followed by J5) irpq.v0vfj.os dvrijp KapSias larpbs is free rendering of |D, the two first words (\$) a-jtra "n) having been conformed, by scribal caprice, to the beginning of v.- 9 , na.Kp66vfj.os dv/ip, and taken as subject; for |Q NBID 3 s (5 appears to have read aS sic.

31. \$J P" i ; (S 6 &lt;ruKo0ai/TaJj . H and pax do not occur in chs. 1-9. 32. %l ^ba noh; 6 irfiroiO&s rfj eavrov 6(Ti6rr;Tt; read inna (Bi. Kamp. Frank.). 33. flj y 1 ^; read r^ix. For dr5p6s, in (5 &lt;?P Kapdlq. dyaGrj dvdpbs crania, Jag. proposes ?ve5pos, which would satisfactorily represent fQ njn (see Lag.). 34. %} ion (apparently an Aramaism) ; &lt;5 fla&lt;Tffovov&lt;ri, = ion (Jag.).

35. \$ imari; &lt;S T-J 5^ eai/roO evarpoQlq., = irsnyi (Jag.). (5 has another rendering of b in 15 : tpyij] dTriNXvertc Kai (ppovlfj-ovs (jas),

XIV. 34-XV. 4 303

XV. 1. Fewer of gentleness.

A suit answer turns away wrath,  
liut harsh words stir up anger.

Antithetic, ternary. .SV// = niikl, gentle ; see 25 " . Tunis away ; cf. 29" 24 1S Jer. iS L&gt; " ; one Greek text has causes to cease ( de stroys). Harsh (RV. grievous} is that which produces vexation or pain. Hindu, Chinese, Greek and other parallels to this proverb are given by Malan ; see also Ptah-hotep (in Art. Egyptian Lit., in Lib. of World s Best Lit.}. To this couplet the Grk. prefixes a modified form of second cl. of 14 " : anger destroys even the wise.

2. Speech of sage and fool.

The tongue of the wise i dispenses &gt; knowledge,  
The mouth of fools utters folly.

Antithetic, quaternary (or, ternary). Dispenses is lit. drops (^

Job 29 - - Am. y lu lv/.. 2o 4li [21 - ] al.), for which the Heb. has makes good, that is, does or treats in a good, excellent way, RV. uttercth aright; this does not give so exact a contrast to utters as the reading here adopted, which is obtained by a slight change in one Heb. letter. The reference is to all wisdom and folly, religious and other. Cf. IO - "- ::l - :! - i2 Is 14 .

### 3. God s criticism of life.

I lie eyes of Yahweh are in every place,  
Keeping watch on wicked and good.

Continuous, ternary. The Participle in second cl. is used of the watchman of a city (2 K. 9 17 Isa. 52"), of the prophet as moral and religious critic (K/, 3 K ), of the wife as guardian of the household (3i- r ), and the verb of God as observer of men (i// 66 : ). This universal divine criticism is adduced as a warning against wrong-doing (De.) : Yahweh will punish the bad and reward the good nothing escapes his eye. Possibly also (Frank.) the couplet is aimed at the philosophical theory that God looks with indifference on human actions (Epicureanism).

### 4. Gentle speech.

A soothing tongue is a tree of life,  
Hut violent words wound the soul.

## 304 PROVERBS

Antithetic, ternary. Soothing tongue is lit. the healing of the tongue, that is, its utterance which has power to heal or soothe the feelings of others, becoming thus to them a source of enjoyable life ; the two terms of the Heb. expression should perhaps be inverted, so as to read a tongue of healing (such is the order in 1 4 \* , a heart of healing}. RV. wholesome tongue ; De. gentleness of tongue. On tree of life see note on 3". The Heb. of second cl. reads lit. : but rience (RV. perverseness} therein (that is, in the tongue) is a breaking of the spirit, a crushing or wounding of the man to whom or of whom such words are spoken : spirit = inner being or personality ; for the expression see Isa. 65 u (RV. vexation of spirit}. Violent is that which passes beyond the line of right, the immoderate, extravagant, or false ; see note on n 3 , and, for the corresponding verb, notes on 13" 19 2 1 12 22 12 . The parallelism here favors the sense immoderate (so

the Lat.) or violent, which gives a contrast "like that in v. 1 . The second cl. is misunderstood by all the Anc. Vrss. except the Latin.

5. Docility a mark of wisdom.

A fool despises his father s instruction,  
But he who regards reproof acts wisely.

Antithetic, quaternary-ternary (or, ternary). Cf. I3 1 i5 20 . Acts wisely = is wise, that is, shows his good sense in accepting reproof. The first cl. assumes that parental instruction is the basis of moral life, but the characterization of the fool as a despiser holds good, in Prov., in respect to all instruction (io 8 I2 1 al.).

6. Financial reward of righteousness.

In the house of the righteous are great stores,  
But the revenues of the wicked are &lt; cut off.

Antithetic, ternary. Cf. lo 2 !! 4 ^ 27 . Physical prosperity is represented as the reward of virtue. The Heb. reads lit. : the house of the righteous is a great store (or, treasure} , but in the revenue (or, produce} of the wicked is a thing troubled (that is, brought into misfortune, calamity, or embarrassment, see Ju. n 35 i Sam. 1 4 s9 i K. iS 17 ) ; cf. ii 1729 . This last expression is not here appropriate ; calamity (RV. trouble) would be logically correct, though the Heb. does not admit of this translation ; the antithesis

xv. 4-7 305

favors the reading (found in one Greek text) destroyed, cut off ; the prep. /// should be removed from second cl., and inserted (as in RY.) in first clause. The form of expression of the couplet is drawn from agricultural life; the term reroute occurs in 3 ;| - " 8 U) io" : 14 i6 s iS - 1 " Kx. 23 Jos. ^- al. The Grk. has two renderings of the couplet, one differing slightly from the Heb., the other conformed to it ; the former is probably the older, the latter a revision.

7. Sages, not fools, seek knowledge.

The lips of the wise (preserve knowledge,  
]jul the mind of fools is without &lt; intelligence.



Antithetic, quaternary-ternary. The proverb contrasts the wise man's devotion to knowledge with the intellectual dulness of the opposite class. Wise and foolish denote tempers or constitutions of mind; knowledge is the product or the accumulated treasure of wisdom. Lips and mind (heart) are substantially synonyms; the lips speak what the mind thinks; so in \v s, and cf. v. u. Here, as elsewhere in Pr., stress is laid on utterance and teaching. In the first line the verb in the Heb. is scatter, a word elsewhere used of destructive dispersion (20 s -- ; V./.. 5" if/ io6- 7 a/.) ; the appropriate term preserve is obtained by the change of one letter. The last expression of second cl. reads in the Heb. is not so, or, is not upright (or, honest, or, steadfast, or, trustworthy). The first of these renderings is rhetorically lame and improbable, and is hardly bettered by RV. doctli not so the verb scatter, retained by RV., suits lips, but not mind, though this difficulty disappears if we read preserve. The second rendering supplies no good contrast to first cl. ; the point is not the fool's lack of uprightness, but his inability to appreciate knowledge. The contrast is gained by a slight change in the Heb. text, whereby we have the sense do en not understand ; for similar expressions see 18 23 " 2S 5 29". The fool, whose point of view puts him out of sympathy with the right, has no real comprehension of life.

8, 9. Two abominations of the Lord. Antithetic, quaternary-

### 306 PROVERBS

9. Abomination to Yahweh is the life of the wicked,  
But him who practises righteousness he loves.

8. This is one of the few places in Prov. in which the sacrificial ritual is mentioned (see 7" 17 1 2i 3 - 27 ), and here, as in 21 3 - 27 , it is introduced in a connection which calls for disapprobation. Sacrifice without righteousness, say the sages and the prophets, is abhorrent to God ; sacrifice with righteousness is not mentioned in Prov., perhaps because it was obviously proper, and called for no remark. The sages recognize the ritual as a legitimate and binding form of worship, but they lay no stress on it they never enjoin obedience to its requirements. The contrast of sacrifice and prayer appears to be doubly significant : it intimates that the former is an outward service easily performed by a bad man, while the latter is an inward service appropriate to the sincerely pious ; and it suggests that, in a certain circle, a movement had begun which, by laying stress on communion of heart with God,

tended to bring about the abolition of the sacrificial ritual; a similar movement appears to be indicated in <sup>^</sup> 5o 14 , and is most fully visible in the Sermon on the Mount. The two terms can hardly here be synonyms, standing each for a ritual complex which includes the commonly associated acts of sacrifice and prayer (see i Sam. i 12 2 Sam. 7 18 , and cf. Lu. i 10 ) ; the antithesis is here marked. For a similar attitude toward sacrifice cf. Am. 5- Isa. i 11 Jer. 7 22 i Sam. 15- \j/ 5O M4 5i 10 17 ( 18 - 1;) &gt;. On sacrifice see note on 7 14 , on acceptable, notes on 8 v&gt; ; io" 2 n 1 , and, for the ritual use of the term, Lev. i 3 . The prayer of the morally good man is acceptable, is pleasing and is heard, simply because he is good but it is not said whether or not he also offers sacrifice. 9. Parallel to the preceding couplet, with substitution of ethical for religious conditions. Life is lit. way, = line of conduct, manner of life; practises is \\\.. follows after. Possibly the editor, in putting the two couplets together, meant to explain the first by the second.

10. He who will not learn must die.

There is stern correction for him who forsakes the way,  
He who hates reproof shall die.

Identical, ternary. The way is that of truth and righteousness.  
The stern (hard, grievous, sharp) correction is death (second cl.

fc). On correction and reproof \*w notes on i- - The person described is the morally wicked, disobedient man ; the punishment is physical and earthly. Life is represented as a discipline woe to him who fails to profit thereby ! Grk., interpreting: shall die basely (or, a shameful death).

11. The depths of the soul are known to God.

She,,] and Abaddon lie open before Yalnveh,  
How much more the hearts of men !

Extended parallelism, ternary. The couplet expresses a conclusion from the less to the greater ; it is assumed that the Underworld is a more remote and mysterious region than the human world. On Sheol see notes on i 5-- al. The term Abaddon (of destruction, region of death) occurs elsewhere in OT 2f" (in connection, as here, with Sheol) , Job 26" (parallel to -- (in connection with Death, = the Realm of death) 3 1 - (-Underworld), ,/, 88" (parallel to Grave, and = Under

world) ; ,t is thus a synonym of Sheol, to which it is here added for rhetorical emphasis. There is no authority for the opinion : Abaddon is the lowest region of Sheol. The OT does not recognize strata in Sheol; the expression in I)t. 32^ J, 86" Sheol below (AV. lowest hell, RV. lowest pit), simply describes Sheol as a place beneath the earth, like the Netherland (= Sheol) of Ez. 31". In the XT. Apocalypse ( 9 &lt;&gt;) Abaddon is the name the Angel of the Abyss ( = Angel who inflicts death, and sends nen to Sheol) ; in the Talmud (Shab. 89 ) it is used in a similar -r; as the conception of the other life became more defi- the tendency was to personalize OT. expressions. Here as ob 26", \ ahweh is apparently represented as controlling Sheol ; rent view is expressed in Isa. 39 where (as generally in ie earlier literature) Yahweh has nothing to do with the Under world (cf. note on i) : the change of view was due to the corn ier development of the monotheistic- idea. Kven f,,1, (lob M ) .s not sure that Cod s power controls Sheol; the view of is more advanced, but still does not express a moral control 1 In- Cod over the denizens of the Underworld.- \fen is lildren oj men ; son of man is a comparatively late Heb

### 308 PROVERBS

expression for " human being" ; so Ez. 2 1 a!., Job 25 \js 8 4(5) 33 1 Dan. 8 17 (and Aramaic, 7 1:i ).

#### 12. Indocility of the scoffer.

A scoffer loves not to be reproved,  
And will not walk &lt; with &gt; the wise.

Explanatory parallelism, ternary-binary. On scoffer see note on i~. In second cl. the Heb. has go to ; the better reading is given in 13 (so the Grk. here) ; cf. 22- 4 ("do not walk [asso ciate] with an irascible man"). Cf. also i 15 4". The scoffer is regarded as a man whose character is fixed. It is not suggested that he might be helped by association with the wise.

#### 13. Joy enlivens, sorrow depresses.

Joyous heart makes cheerful face,  
But by sorrow of soul the spirit is broken.

Antithesis partly implicit, ternary. RV. (= AV.) : a merry heart maketh a cheerful countenance, in which the word merry now implies more of movement and utterance than is contained in the Heb. term, which means joyful, glad. Soul is lit. heart ; heart and spirit are synonyms, both signifying the inner nature or being, but, in the connection, spirit may have the connotation (in Heb. as in English) of courage and hope. Exact antithesis in expression would require " sad face " in second cl. ; the variant phrase implies that a broken spirit is manifested by sadness of countenance, while a cheerful face shows a high, courageous spirit. The proverb notes a fact of experience : joy is inspiring, sorrow is depressing the advantage of the former is clear. The man's mood is shown by his countenance. Cf. BS. 13 25 .

14. The aliment of sages is knowledge, of fools folly.

The mind of the wise seeks knowledge,  
The mouth of fools feeds on folly.

Antithetic, ternary. The relation between wise and knowledge is the same here as in v. 7 , on which see note. In second cl. the Heb. text has face, which Ewald retains; but the reading of the margin, mouth (which is found in all the Anc. Vrss.) accords with the verb feeds, and is obviously better ; mouth feeds is a rhetorical

309

variation of mind seeks. Instead of feed\* on, the verb of the second d. may be rendered is occupied with, strives after (lit. associates ici/h), or, de/igh/s in, but feeds better suits the noun month. -The word rendered fools denotes the highest degree of stolidity, insusceptibility and unreceptiveness ; the mental furniture and nourishment of such an one is foolishness or folly in thought and deed, and this is the product of ignorance. Here, as in i4 ; ! al. and throughout chs. 1-9, virtue is allied with knowledge, vice with ignorance. The verbs express eager interest and devotion.

XV. 1. It? 2:"; Berakoth, \1 a 21:7 (Strack, Prole.,., 105) It) -n; freely VTroTriirrova-a sul&gt;iissh&gt;&lt;: . It? n s ;-&gt;; tyeipei, free rendering of ft), or of -v;t, as S&gt; has it. 2. It) rjr; read ty-T (Mic. 2 i; Ex. 21-); the stem occurs in IV.

only in 5 :! , and then in the literal sense; /caXo. ewiaTarai = It) r&gt;i 2 Jr.

&gt; r s ix; S irci 1 -, = r-x (Jag.). 4. In OSC diverge widely from It):

065^ a-vvTTipuv avrriv 7r\T?cr0T7crercu irvevp.a.TOs; TT\ = &gt; 2r^; &lt;n^r. perh. from D-D or D-2-; weighs (Jug. Gr.) ; Schl. suggests /xrij &lt;rvvTT)p3&gt;v and ffwrpi^fffrat. (and substantially 5) yarj nn fl p ^x-n (S adds -i;-), apparently free rendering of 0. Ui. writes q K b and ypr. There seems to be nothing better than to retain It), perh. omitting 2 in ma (Isa. 65 14 ) ; De., in support of the 2, adduces Arab, ova ~&lt;~ : lie has broken my heart; the 2 would thus mark the place of the act of breaking. q^D (the stem in % usually 1fln, &lt; s p s r&gt;) occurs only here ami l i : i , on which see note. 5. |i) ] w, (5 WTripifci. 6. In |i) .-N2.-2 omit the 2, and insert the same prep, before ~2 (so SJT). P,i. .-2-^2. Jt) r-&gt;;";; read r^r;. On (5 see Lag. Baum. 7. ID T&gt;P; (5 5&lt;?5ercu, from &gt;;N; i; (j&gt;v\dfffov&lt;ri; read w^ (Frank.). It) jr; (5 d&lt;r0a\le T rs; 1L (?2 N 1 ") &lt;/issi-mile ; read p^ (so also Cr. suggests). 10. It? n^x 2T r; 6 ~&lt;vupigera.i VTTO TUV -wapiovTuv, = -x &gt;-!j;-^ (Jag.), 7^ 1 c ing supplied to make the sentence complete. O.KO.KOV (1Q y-&gt;), probably error for KCLKOU (Jag.). S follows ;

2T -n-iN N;-^-.; perh. free rendering of |t). |i) rr ; (ir. LI7 (Hos. 13!).

11. It) pas; dTT^Xeia. 12. |t) S N; read r.v (0 /ieri). 13. In b ffKvOpuidfft is sat/ maintains 2:2 as subject, while 5 follows It) excej)! that it makes the verb transitive; in both cases we have the natural freedom of translators. 14. Kcthib &gt;&lt;;; read Oere 3 (so 05f). It) r^x ,-i;--i&gt;; yvufferai (;-v) KaK d (perh. = It)) ; C.r. n-^&lt; ; /f/i^/s in, and Frank. n;-v as corres]X)n&lt;ling Aram, form; all the senses of the stem n;i seem to be closely related to one another.

15. Happiness is better than sorrow.

Every day is hard for him who is in trouble,  
liut the happy man has a continual least.

Antithetic, ternary. A statement of ordinary experience (cf. v. l:{ }, without ethical import, but with implied commendation of

3io

## PROVERBS

cheerfulness and happiness. Happy is lit. good of heart, that is, in a good, joyous, or cheerful frame of mind. The/eas/ is the enjoyment of the conditions of life. Hard here represents the same

Heb. word that is rendered by stern in v. 1 ". On the adjective translated /// trouble (which elsewhere has also the senses poor, afflicted, pious} see notes on 3 :!4 14- i6 lu .

16. 17. Superiority of spiritual over physical wealth.

1 6. Better is little with the fear of Yahweh  
Than great treasure and trouble therewith.

17. Better a dish of herbs with love  
Than a fatted ox with hate.

16. Single sentence expressing an antithesis, ternary. Lit. in the fear, etc., that is, so held. Trouble (a different word from that rendered in trouble in preceding verse) is disturbance, anxiety, perplexity. It is assumed that the fear of Yahweh, morality based on or connected with religion, saves one from harassing care, since it brings divine protection. It is not said that wealth necessarily entails trouble and distress, but only that this may be the case a statement which the experience of all men, especially in highly organized communities, abundantly confirms ; and the couplet is a warning against rage for riches. 17. Antithetic sentence, ternary. Cf. 1 7 1 . The word rendered dish appears to mean primarily, " that which one offers to a traveller," and then, in general, " a portion of food " ; Grk. entertainment of a guest ; the allusion in the proverb may be to such entertainment, though the application is general, to all meals. The allusion, as in the preceding couplet, is to the perils of wealth (fatted ox stands for luxury in general). There is no polemic against wealth, but a reminder that it is not always an unmixed blessing. On fatted see note on i4 4 , and cf. i K. 4 23 (5 ).

18, 19. Commendation of patience and industry.

1 8. An irascible man stirs up contention,  
One slow to anger appeases strife.

19. The way of the slothful is &lt; hedged up with thorns,  
But the path of the &lt; diligent &gt; is well-built.

18. Antithetic, ternary. The man of first cl. is not one who is ?.ngry (RV. wrathful}, but one prone to anger, quicktempered, in

contrast with the calm, patient man of second cl. See the similar statements in 14-- 15 15S. S K 28 s " 1 -. 19. Antithetic, quaternary-ternary, (irk., happily: the way of the slo fitful is s frown with thorns, that of the sturdy is smooth. Heb. : is like a hedge of thorns, in which the like is to be omitted (in accordance with the form of second cl.) and the hedge changed to hedged a path cannot be compared to a hedge, but may be said to be hedged up, encumbered; so Hos. 2 G(8) : I will hedge up th\ way with thorns. The slothful man meets with obstacles at every point, and makes no progress. On the other hand, the path of the industrious man is can-fully constructed and free from obstacles, like a highway (so K.Y.); the adj. means cast up, roads having been constructed by throwing up earth (Jer. iS 1 Isa. 57"). The antithesis requires that the man of second cl. be described as diligent; the Heb. term (yas/iar) may mean honest, straigJitforward (usually, upright), but an inconsiderable alteration gives the ordinary word for industrious (to 1 12- - 13 21 ).

20,21. Wisdom and folly their results for life. Antithetic, ternary. Delit/sch makes v. L&gt; " (on account of its resemblance to 10 ) the beginning of the third section (see 13 ) of the collection contained in io -22 ". It may mark the beginning of a separate minor collection ; see the Introduction.

20. A wise son makes a glad father,  
A fool scorns his mother.

21. Folly is delight to one who lacks sense,

15ut a man of understanding is straightforward in his ways.

20. The first cl. is identical with first cl. of 10 . In the second cl., instead of the is a source of anxiety to of lo 1 (which furnishes an obvious contrast), we have the variation scorns, which may be taken to mean "despises advice and so brings sorrow to his mother," or " shows by his conduct that he despises his mother s teaching," or simply "scorns his mother and her advice" (so the (lrk.) that is, the wise son honors and gladdens his father, the foolish laughs at and saddens his mother. The variation of expression in a familiar apophthegm would be not unnatural ; it is

possible, however, that the second cl. stood originally with some such line as a wise son honors his father. In second cl. the

## 312 PROVERBS

Heb. reads (as in 21 20 ) : a fool of a man (RV. foolish ma)) a construction like that of Gen. 16 12 , a wild ass of a man (a man of the fool sort, of the wild ass species). The Anc. Vrss. and some Heb. MSS. read foolish son, which may be assimilation of the expression here to the more familiar form of lo 1 . 21. The term folly here has a moral as well as an intellectual content. The delight is made possible by intellectual and moral obtuseness the fool does not understand the consequences of his actions, and therefore has no basis for his moral life ; he takes pleasure in things bad not because they are bad, but because he does not know that they are bad, and does not see or believe that they will bring punishment on him. He who has insight into the laws of life, human and divine, acts in a straightforward way, is wisely upright, knowing that this is the only safe rule of life. Knowledge is thus represented as the foundation of character.

15. Before \$J 3 j insert V. ( n Trdvra TOV xpt&gt; vov L 6&lt;p0aVj.ol rGiv KO.KUV (= oy~\ T&gt;) Trpoffd^x " 1 - 1 KaKa. Lag. supposes that the Grk. translator had jn jn jn, which he read n&gt; ; % -\ nin BV&lt;; perh., however, the Grk. stands for njn np ^j/?; Bi. r\*y-\ y~\ \r&gt;. Jty nrrs; (5 yavxa-vovaiv, = rare (Lag.).  
16. | nsnn; Gr. nsi:: The following ^3 is omitted by Bi. on rhythmical grounds. For |Q - \$5 has d^o/Sias, a singular expression (= wit/tout the fear of Yahwe/i), but apparently chosen as contrast to the &lt;/&gt;6/3ou of a ; the reading do-fpetas (j\$ a 23. 252. Lag.) is scribal emendation; cf. Baum. On SS&gt; see Pinkuss. 17. |D rrrs; &lt;5 ^fi&gt;i(Tfj.6s; S&lt;C mr a meal; 1L freely, vocari ad. Bi. omits cu , instead of which &lt; has KOI x&P lv &gt; perh. = jm (Bi.), perh. rhetorical expansion. &lt; NCtr"\*; not Rabbin, (love of) the name, i.e. God (Baum.), but (love of) reputation; see Pinkuss. 18. On the two renderings of &lt;S see Lag. Baum.; dcre/3^s (ocn), as being farther from \$?, is regarded by Lag. as genuine; TTJV /j.{\ov&lt;Tav (= the impending or threatening quarrel} is free rendering of |J 31, or, possibly, = N^n; /uSXXoc, in like manner, may freely express the contrast of the clauses, the pa of |ij being left untranslated. J5 combines the two renderings of &lt;S, perhaps by alterations of successive scribes. 19. |1^ rirss; read r\3?b - : (so &lt;S, cf. Lag.). \$J 2"&gt;"; (5 avSpeiuv; read c;nn (cf. (5 in io l ). 20. \$? :^N C D; (S\*2&gt; and 7 Heb. MSS. have TDJ p, probably assimilation to lo 1 . |i7 nr a; /j.vKTr]plei; S NP.~n3 t/is-grace (the same stem is employed in lo 1 ). 21. (5 appears to leave nn^t? untranslated, and to insert rpifiot from the connection; Lag. emends tvdeets to ti&gt;8ffl.



22, 23. Value of wise words.

22. Where there is no counsel plans are thwarted,  
They succeed when many give advice.

XV. 20-24 313

2}. Joy comes to a man from the utterance of his mouth,  
And a word in season, how good is it !

22. Antithetic, ternary. The idea of the couplet is substantially that of 1 1". on which see note ; variations of such aphorisms were doubtless common; see note on \v" . \ \Q plans (RY. purposes) may be those of a government or those of a private family or person; thwarted (RV. disappointed} is lit. broken; succeed (RV. are established) is lit. stand ; the last expression of second line is lit. : l&gt;y (or, through) the multitude of counsellors (or, advisers). The king had his cabinet, and the private man his circle of friends. On counsel see 3 "- 1 1 1;; 2O 11 25 , and cf. Am. 3" Jer. 23 Job 19 i// 55 14 1 " 1 . 23. Synonymous, ternary. Utterance is lit. answer, a term which is often used in OT. and NT. for expression or speech in general, where there is no obvious response. The meaning appears to be that a well-considered and apposite word may bring profit and joy to him who utters it. The general expression utterance of the mouth is defined in second cl. as a word in season (lit. /// ifs time), appropriate to the situation. The reference will then be to all sorts of occasions of private intercourse (business relations, and other social and family relations) and public affairs in city and state. Good = useful, effective. If the word in season be understood as a word of advice, consolation, or general friendliness, which is helpful not to the utterer, but to others, it will be necessary to omit the possessive pronoun in first cl., and read from an utterance of the mouth. The omission of the pronoun still permits, however, the first interpretation of the couplet, which may be rendered : a judicious utterance brings satisfaction, a seasonable word is useful.

24. Wisdom is life.

The wise man s path goes upward, to life,  
lie avoids (the way to Sheol beneath.

In form antithetic, in meaning identical, ternary. The second cl. is lit. : so as to turn away from Sheol l&gt;eneath ( - so that lie

turns, etc.) appositional proposition put (as is not uncommon in OT.) in the form of result (or, what is the same thing in Ueb., purpose). The first cl. is lit. : the way of life upward is to (= is the way of) the wise man ; as the way of life downward (nullifies

## 314 PROVERBS

Sheol, so upward qualifies way of life ; the statement is that the way of life (which is described as an upward one) pertains to the wise and not to the unwise. Sheol stands here (as everywhere else in Prov.) for physical death, and the life of first cl. must, accordingly, be physical life; see, for example, 13" i4 L 7 . The significance of the term upward is given in the paragraph 2 1 \*" 22 where the way that leads down to the dead is contrasted with the path of the righteous who continue to dwell on upper earth ; the couplet repeats the familiar belief that good men (for wise includes good) will enjoy long and happy life in this world ; see notes on 2 w 3 is 5 c 10 i; T3 H a f t The rendering of RV., to the wise the way of life (goeth) upward appears to imply that there may be a way of life which goes in some other direction ; that of Reuss is better : the wise man climbs the -way of life. There is, however, no reference to an eminence above the earth (heaven, for example) to which the wise man ascends ; men in OT. (except Enoch and Elijah) go, after this life, not to heaven but to Sheol ; the upward is simply the negation of the beneath (or, downward) . There is in this verse, therefore, when its terms are interpreted in accordance with the usage of the Book of Proverbs, no intimation of a doctrine of happy immortality.

25, 26. Divine antagonism to moral evil. Antithetic, ternary.

25. Yahweh uproots the house of the proud,  
But establishes the border of the widow.

26. Evil devices are an abomination to Yahweh  
[But pleasant words are pure.]

25. Widow here stands for any poor, helpless person, the natural prey of the powerful and unscrupulous, here called the proud (i6 19 Job 40 11 \i 94 2 ) ; Yahweh is described as the protector of the weak (so always the chiefs, kings, and national deities of antiquity); he is the father of the orphan, the judge who secures the rights of the widow (&lt;/&gt; 68" (C) ). The word border alludes to the Israelitish law which endeavored to maintain intact the landed property of

every family by forbidding its alienation (Dt. 19") ; greed of land is denounced by the prophets (Isa. 5 8 Mic. 2 1J ) and the later moralists (Job 24 2 Pr. 22 2S ). The law, based at first on the inseparable connection between land and citizenship, became later more

XV. 2 4 -2 7 3 15

directly the expression of a sentiment of justice. 26. Eril de-  
rices are thoughts or plans which look to the injury of others. On  
abomination see note on 3" -. The second clause, as it stands,  
cannot be original. The connection calls for the statement of  
something which is not an offence to Yahweh the clause simply  
describes certain words. Many recent commentators and trans-  
lators, in order to secure a connection between the two clauses,  
insert the words to him in the second ; but, if this is done, the  
difficulty remains that pure (tahor) is not a proper contrast to  
abomination (tocba) ; even if it be taken in a ritualistic sense as  
- clean, its opposite is unclean (tame) in any case it is a singular  
epithet to apply to friendly speech. Grk. (with a different Heb.  
text from ours) : the sayings of the pure are held in honor, which  
gives a good thought, but not a satisfactory contrast ; Lat. (follow-  
ing (Irk.) : pure speech will be confirmed by him as very beautiful.  
We should, perhaps, change the text so as to read : pleasant (or,  
gracious) :i&on/s are well-pleasing to liim ; gracious words will then  
stand as the sign of friendly intention. Hut even this readino-  
does not give a satisfactory contrast to the first cl., and the line  
seems to be out of place as well as formally corrupt.

27. Against taking bribes.

lie who is greedy of gain destroys his own house,  
J5ut he who hates gifts will live.

Antithetic, ternary (or, quaternary-ternary). The expression  
greedy of gain involves injustice in the acquisition of wealth (see  
note on i u ). A rebuke of avarice and highhanded dealing, with  
special reference, in second cl. (and apparently in first cl. also)  
to judicial and other bribery. Government in Oriental lands has  
always included the giving and taking of gifts. See n 1 "- , Kx. 23",  
Kz. 22 -, Keel. 7 7 . A greedy unscrupulous man (that is, a corrupt  
judge or magnate) comes to grief, says the sage ; he is ruined by  
natural causes, or by direct intervention of God.

1 Vom this point onward the order of verses in the Grk. varies

in an irregular manner from that of the Hebrew; the nature of the material (isolated sayings) made such variation easy. The arrangement in the Greek (as in the Hebrew) seems to be some times determined by verbal resemblances, and there was her?

## 316 PROVERBS

great play for the fancy of scribes. Whether the advantage in arrangement is with the Heb. or with the Greek must be determined separately in every case.

28. Speech of good and bad men.

The righteous considers his words,

The utterances of the wicked are vicious.

Antithetic, ternary. Lit. the mind (heart) of the righteous considers (RV. studies) to answer, and the mouth of the wicked utters bad things ; the Heb. idiom likes to describe fully processes of thought and action. The antithesis is ethical, not merely intellectual ; the meaning is not that the righteous speaks cautiously, the wicked inconsiderately, but that the good man takes care to speak what is true and kind, while the bad man, feeling no concern on this point, follows the bent of his mind, and speaks evil. The propositions are put as universal, in accordance with the ethical system of Proverbs, which recognizes no nice distinctions, but regards men as wholly good or wholly bad. The verb rendered utters is lit. pours out (see i 23 is 2 ), and is possibly, but not probably, meant to contrast the wicked man's unscrupulous deluge of words with the deliberate speech of the righteous. - Grk. in first line : the hearts of the righteous meditate faithfulness, which gives a better contrast with second line than the Hebrew, and should perhaps be adopted.

29. What prayers are heard.

Yahweh is far from the wicked,

But he hears the prayer of the righteous.

Antithetic, ternary. Cf. v. 8 . Far from inaccessible to, deaf to the appeal of. It is involved that the wicked may pray (that is, ask for some favor), but their prayer will not be favorably re

ceived. The case of a bad man's repenting is not considered ; such a man, in the view of the OT., would, by his repentance, be transferred from the category of the wicked to that of the righteous.

30. Good news.

Pleasant news makes the heart glad,  
Good tidings make the bones fat,

XV. 27-32 31?

Synonymous, with variation of terms, ternary. Pleasant news is lit. light (or, shining) of the eyes, that is, the light which shines in the eyes of the bringer of good news (as the second cl. suggests) ; cf. 16 Job 29-<sup>\*</sup> i// 4 1 44 ; 4) 89 " . The expression is by some understood to mean good fortune, which gives the same general sense ; but this meaning is doubtful, and does not furnish so direct an antithesis as the rendering here adopted, (irk. (with a variation of text) : the eye which sees beautiful tilings. Fat bones are those which are full of marrow ; cf. &lt; // 63 " , and notes on

31-33. Docility and humility.

31. He who hearkens to life-giving admonition  
Will thrive among the wise.

32. He who rejects instruction slights himself,

But he who regards admonition gains understanding.

33. His fear of Yahweh is instruction in wisdom,  
And before him goes humility.

31. Single sentence, quaternary-ternary. Lit. the ear that hearkens to the admonition of life ; the ear = the man ; on admonition (or, reproof) see note on i - " . Dwell is properly lodge, pass the night (den. 19- 2 Sam. 17" Job 31 " - ), but the term is used in poetry to express permanent dwelling (19- " Job i9 4 t// 91 ). Teachableness is the key that unlocks the door of the sages. The observation is a general one, but has an academic coloring. The life is of this world, and primarily physical (see 3- al.\ but

involves the higher moral and religious elements. To dwell with the wise is synonym of success and happiness, knowledge is the fundamental fact in life. The abrupt and vigorous synecdoche which, in second cl., puts ear for man, is especially natural in gnomic poetry. 32. Antithetic, quaternary-ternary. On instruction see note on i J ; admonition, as in preceding couplet. Slight is despise, lightly esteem, then treat slightly, and reject as being of small value ( r Sam. S 1 Job 5 1 r. 3"). One who refuses to be taught fails to become wise, and thus puts a slight on himself, treats himself as being of small account. The contrast to this is stated clearly in second clause. The Heb. has a formal antithesis which cannot be reproduced in English : slights //is soul

### 3 1 8 PROVERBS

(= personality, self) . . . gains heart (= understanding) ; the parallelism forbids us to take soul as = life. The Greek translator abandons the text in order to get the sharp contrast : hates himself . . . loves his own soul. Here, as in the preceding couplet, understanding, knowledge, wisdom, is the essential thing in life, the synonym of well-being. 33. Quaternary-ternary. The connection between the two clauses is not explicit one of them is perhaps out of place ; but see below. The fear of Yahweh is elsewhere described as the beginning of knowledge (i 7 ) or of wisdom (9), and here, in substantially the same sense, as the instruction of wisdom, that is, the instruction which wisdom gives, or, more probably, instruction in wisdom. The latter expression is, therefore, the proper subject of the sentence : the material or the essence of wisdom is reverent regard for the divine law, for (as Pr. elsewhere declares) this law is the perfect expression of the truth of life, and obedience to it ensures safe guidance and perfect happiness. This fundamental conception, the identity of divine wisdom and human wisdom, is thus common to the two Divisions, chs. 1-9 and chs. 10-31. See notes on r 9 . The proper antithesis to second cl. is found in 1 8 12 : pride leads to destruction as humility to honor ; but a connection between humility and the fear of Yahweh is given in 22 4 , which is an expansion of this clause. According to 22\* the two things are substantially the same : humility is a reverent attitude toward God as supreme and holy ruler. If the term be so understood here, the honor is the reward (as in 22 4 ) which God bestows on those who obey him, and our couplet contains an expanded parallelism : the fear of God is wisdom, and it entails honor first the intellectual product of reverence, and then its reward. On the other hand, i 8 12 , com

pared with i6 ls , suggests that it is the natural social law that is here contemplated : humble demeanor procures friends and honor, as pride makes enemies and leads to downfall. Probably both conceptions of the aphorism were held, and the gnomic writers used one or the other as suited their purposes. The identity of the two conceptions results from the doctrine that God is the author of natural law.

22. (5 /XT; Tt/xwi/Ttj = atb (J[J pto) ; iv KapStai\* l^l (|t| 3^3). The insertion of ns? counsel at end of b (&lt;5tC) is adopted by l5i., who refers to

#### XV. J2-XVI.

the sing. 2,-v-; this insertion is possible, but hardly necessary; &lt;";r. n &lt; &gt;n \$, which follows (5, but with arbitrary changes, see liaum. 23. (? ov fir) vira.KOVO-rj 6 \*a/c6s aurj ovde /J.TJ eiTry xaipibv TI Ka.1 KaXov rf KOI.V\$ n^a ia-n rvs nj;-c2 tr.-s -;~Z" N\ the man being interpreted as Ka\*6j, and the couplet freely rendered throughout. As to the original sense of the stem ,-ij;- answer cf. Ges. J /ies., and Arab. ;;, ;;;. 24. |i) -n"~ s ; SLavori-Mara, peril, after l-]/. u r &gt;, perh. = rams; cf. Jag. Lag. ft) res; &lt;rw077, perh. = -i s (Paum.), or re-s (Jag.). 26. On see note on this verse above. (P a.~,vC&gt;v 5f pria-ei-i ffe/j.vai, in whicli it is doubtful what lleb. word a. repre sents. For |t) =-;n-j we should perhaps read ^j&gt;. 27. Instead of o-wftrtu (It) rrv) 23. 103. 252. 253 have tfeerai, a correction after the lleb. See notes of Lag. and liaum. on the dislocation of couplets at this point. 28. In S 7 24-, ^ 2 1 njn is followed by the object directly, in ^ 77 1:i 143- by a and object, here by 2 in ; as, however, the object is here an act, the s is appropriate. 11) -;:-; 6 !! Triarw, 6 XA Triffriv; 5C (following ) N.-j^h; these Vrss. seem to have had H:^N or r;-N, which should perhaps be adopted in It). 30. 11) ;;&gt;; -&gt;;-; &lt;5 16- OtupQiv 600a^6s ^a\ d, free rendering of jty taken to mean "what the eye sees." The lleb. expression does not occur elsewhere in OT., but appears to mean the light that resides in the e\ ts (cf. if\* 90 s ); for the rendering good fortune there is no authority in OT. ; INS occurs only in late writings (from }]/.. on). 31. Lacking in 6, probably by scribal accident. The rendering in S 1 1 appears to be based on that of A2BK; these Yrss. and S = Jt); \$n differs from S in a couple of words. 32. 11) DX : and n; --; &lt;Q !6 :i , freely, to gain a distinct contrast, fjuo-ft and dyaTrp. 33. |j] nin&gt;; (Q (i6 4 ) v /. Q fo , (^H.VN KVp i ov . w hich of these is original in the Grk. it is hard to say. \$ ^D-; Perles, Analekt. p. 60 : ^D-basis, which is suitable, but the change is not necessary. See II-P, Lag Swete.

#### XVI. 1-9. Divine control of life.

1. To man belong the plans of the mind,  
But from Yahweh comes the answer of the tongue.
2. All a man's conduct seems to him pure,  
But it is Yahweh who weighs the spirit.
3. Commit thy work to Yahweh,  
Then will thy plans succeed.
4. Yahweh has made everything for its own end,  
Yea, even the wicked for the evil day.
5. The proud man is an abomination to Yahweh,  
He will assuredly not go unpunished.
6. Thy kindness and truth sin is expiated,  
And by the fear of Yahweh one escapes misfortune.
7. When a man's ways please Yahweh,  
He makes even his enemies to be at peace with him.

### 320 PROVERBS

8. Better is a little with righteousness  
Than great revenues with injustice.

9. Man devises his way,

But Yahweh directs his steps.

1. Antithetic, ternary (or, binary). This proverb is identical in meaning with v. 9, and with our "man proposes, God disposes"; see Malan for Chinese and other parallels. Plans is arrangements (RV. preparations); mind is lit. heart; the answer of the tongue = the final outcome of one's reflections and purposes. To regard the couplet as contrasting merely thought and expression (De.) is to empty it of meaning; Mt. 10:19 (referred to by De.) is different. The idea of God's absolute control of human affairs is found throughout OT., as, for ex., in Am. 3:6 & 8:8; Ex. 10:1, cf. Rom. 9:16. In the term answer there is possibly allusion to the task of speaking (defending one's self, etc.) before great men



(Frank.). See 22 21 , and note on i5 - &gt;! . 2. Antithetic, ternary. See 3 7 I4 12 2i 2 2}. 12 . Contrast between human and divine moral judgments. The first cl. does not mean to affirm that men never condemn their own conduct, but states a general rule of human self-satisfaction, or is in the nature of a supposition, so that the couplet may be paraphrased : " though a man s actions may seem right to him, ignorant and prejudiced as he is, yet the final verdict on them comes from the infallible investigation of God." The suggestion is that men should not take their own judgment of themselves, but should test themselves by the judgment of God, that is, by the absolutely pure moral standard. Conduct and spirit are lit. ways and spirits; the latter term expresses the whole inward nature, its purposes and motives ; weighs = measures, determines, tries, appreciates. In i Sam. i6 7 we have a somewhat different contrast, namely, between human judgment based on the merely outward and visible, and divine judgment which regards the mind. 3. Continuous, ternary-binary. Lit. roll on Yahweh thy works (or, deeds ) , trust everything to him ; so &gt; 37 " , cf. i// 22 8(9) . Syr. Targ. Lat. read disclose. V. 1 " 3 are lacking in the Greek. 4. Continuous, ternary. The Heb. permits the translation for his own end, but the rendering its is indicated by second cl., which states the end or destiny for which wicked men are created. The proverb declares, in a simple and direct

way, the principle (reco<sup>^</sup>ni/ed everywhere in OT.) of the absoluteness of Vahweh s government of the world, and it is added that every one of his acts has a definite purpose ; since the wicked are punished, it is Vahweh who has created them to that end. This predestination to evil (to use the modern expression) is held in OT., without metaphysical speculation and without embarrassment, in connection with the belief in human freedom - men are considered to be either good or bad, but the good man may at any moment become bad, or the bad man good ; see Kx. 9 " Kz. 14 - 1 8, 1!S. 39 1 "- 1 , cf. Keel. 3 "-. (irk. reads: all the works of the Lont (arc done} with righteousness, and the wicked man is kept for the eril day. The evil (/ay is the day of judgment, retribution, punishment. The prophets regard the nations of the earth as controlled by Vahweh in the interests of Israel ; the sage considers individual men as created with a purpose. This larger view belongs to the philosophic period of Jewish history. What God s purpose is in creating the wicked for punishment the proverb does not say. According to Kzekiel (Kz. 38" 39- ) Gog is punished that Vahweh may manifest his power and glory to all nations, and so in the Pentateuch Pharaoh is dealt

with (Kx. 9" , cf. Rom. 9 ). The sage s point of view is not clear it is, perhaps, that the moral government of the world makes the punishment of the bad man necessary ; but no explanation is given of why the bad man should have been created at all. There is no intimation of a belief that the wicked are a necessary element of God s education of the world (cf. 1!S. 15 -).

5. Continuous, ternary-binary. The first cl. is the same as first cl. of n-" , with substitution of proud iw false ; the proud man is he who sets himself presumptuously against Vahweh, and refuses to obey the divine law. The second cl. is the same as first cl. of i r 1 , with omission of the wicked ; on the expression assuredly (lit. hand to hand, = my hand on it !} see note on ii- 1 .

Grk. here inserts the two couplets :

The beginning of a good way is to do justly,

And it is more acceptable with ( iod than to offer sacrifices.

lie who seeks the Lord will lind knowledge with righteousness,

And they who rightly seek him will lind peace.

y

## 222 PROVERBS

These couplets (which may have been written originally in Hebrew) resemble proverbs in our Hebrew text ; the first may have been suggested by i6 \ the second by 28" (cf. 14 ). It is probable that many aphorisms were in circulation which are not included in our Book of Proverbs ; some of these are found in the Greek text of Proverbs, others in Ben-Sira. 6. Synonymous, ternary. The expression kindness and truth stands for morality .or virtue in general ; so it is used in f, on which see note. By such ethical integrity sin (or, iniquity) is expiated (lit. covered}, that is, the divine anger against sin is turned away, and the man s relation to God is as though he had not sinned. The priestly mode of expiating sin was by offerings, but prophets and sages lay the greater stress on disposition of mind and on conduct; see Hos. 6 (where love to God and knowledge of him are said to be more desired by Yahweh than sacrifice), Jer. 7 22 2 5 (where Yahweh is said to have commanded not sacrifice

but obedience) ; cf. Ez. 18 \$ 50" 51 &gt;\*(("&lt; &gt; ; in Isa. 4 o 2 the sin of Jerusalem is said to have been expiated by her suffering. The fear of Yahweh is parallel and equivalent to kindness (or, lwe) and truth; and misfortune (or, suffering), lit. evil, is identical with the punishment which is averted when sin is expiated.

7. Continuous, ternary. (irk. (the couplet occurs after is 28 ) : the ways of righteous men are acceptable with the Lord, and by them even enemies become friends, which is identical in meaning with the Hebrew ; the form of the latter seems preferable. In stead of the by them of the Greek we should perhaps read to them. In the Heb. couplet the happy condition of the righteous is brought about directly by divine action ; but human causes, such as the kindness and helpfulness of the good man, are probably not meant to be excluded. 8. Comparison, ternary. Substantially identical with is" 1 . The proverb differs from the others of the group in not containing an explicit reference to the divine government; but righteousness = the fear of Yahweh (i5 lfi ). 9. Antithetic, ternary. Identical in meaning with v. 1 . Lit. the mind (heart) of man devises (or, thinks out, plans}. Grk. : let the heart of a man think (or, reckon} justly, that his steps may be set right by God, which misses the striking antithesis of the Heb., but gives a good thought ; the justly is added from the connection.

c-9

In v. 1 9 we have two substantially identical aphorisms in close proximity. One is a variant of the other, perhaps in a different collection ; the editors naturally took all good material that they found.

10-15. Functions of king s.

The couplets are extended parallelisms. The reference is to all sovereigns, not merely to those of Israel : if, as is probable, the paragraph is postexilian in date, it is the numerous non-Jewish monarchs of the (ireek period (possibly, also, the Macca-bean princes) that formed the writer s milieu. It is, however - the ideal king whose character is here sketched (except in v." ) whether the proverbs be preexilian or postexilian --the king who governs in wisdom and justice. In such ideal portraiture in the Prophets and the Psalms (Isa. n ^ 72 ) the king is guided by (rod, and controlled by the divine law; here, and elsewhere in this part of Prov., the reference is to the human law of right (in

8 " to the personified divine-human wisdom). The term " theocratic " can be used of the Israelitish kings only in the vague way in which it is applicable to all ancient sovereigns they all performed religious rites, and consulted the deity in important affairs. The kings of Israel were as arbitrary and absolute as the independent spirit of the clans, tribes, elders, and princes permitted -hardly one of them paid much respect to the moral law of \ ahweh in his political policy or his private concerns I) e litzsch observes that the OT. never speaks of the actual king as infallible ; the idea " the king can do no wrong " did not exist in srael. - Reference to kings is found both in chs. i-n and in chs 10-31.

10. The lips of the king are an oracle,

In judgment his mouth transgresses not.

11. [] Balance and scales are &lt; the king s,"

All the weights of the bag are his work.

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

1.5. Righteous lips are the delight of kings.

And they love him who speaks right.

14- The anger of the king is a messenger of death, -

A wise man will pacify it.

15. In the light of the king s countenance is life.

And his favor is like a cloud of the Spring ra j n .

## PROVERBS

10. Binary. Lit. on the lips . . . is an oracular decision (RV. divine sentence} : the decision of the ideal king is as just as if God himself had given it that is, as second cl. puts it, he does not violate justice ; judgment = legal dec.sion. The meaning (as may be inferred from the parallel proverbs in chs. 10-31) is not that God speaks through the king. Delitzsch s rendering : let not

his mouth err is out of the question. The term oracular decision is literally divination, the consultation of the deity (Ez. 2i 21 23 s ) ; the practice was condemned by the prophets as generally connected with the worship of other gods than Yahweh (i Sam. i5 2! Dt i8 10 2 K. ly 17 ), or with false pretensions to speaking in his name (Jer. : 4 U Ez. i 3 c )- Here the term is used figuratively. \_ Bickell emends to oracle of Yahweh, but the addition is unnecc essarythe divine name is understood. 11. Ternary-binary. WeMits is lit. stones, which were kept in a bag. From Am. 8 5 we may! perhaps, infer that, as early as the eighth century B.C., the Israelites had a legal standard of weights and measures (and, for the sixth century, cf. Ez. 4 5 10 " J if is possible, indeed, that the Babylonians had introduced their system into Canaan in or before the fifteenth century.\* It may be assumed that, after the Exile, under the Persians and the (keeks, the Jews had a regular system of stamped weights of stone or metal. The balance is the steel yard cf. n 1 20 10 - 23 Am. 8 5 Hos. i2 7 &lt; S) Mic. 6 11 Lev. 19\* Jer. 3 2 10 . In the first cl. the Heb. has are Yahweh s, for which it seems better (with Gratz) to read are the king s, with the sense that the system of weights and measures is ordained by the king as supreme authority and fountain of justice ; this emendation brings the couplet into formal accord with the context. As the text stands, God is the ordainer of the machinery of commercial trans actions, a statement which is not elsewhere found in OT. he is said (as in Lev. \&lt;f&gt; a/.) to demand just weights, he is not said to make or establish them. The word king may have been inter preted by some scribe as meaning the divine king, Yahweh. In the first line the Heb. reads: balance and just weights are, etc.

\* The Babylonian predominance in Canaan is shown by the fact that the Amarna correspondence employs Babylonian script and language. On early Babylonian weights and measures see C. F. Lehmann, Atoabylon. Moots- und tlewichtsystem. 1893, and G. A. Reisner on Bab. metrology.

XVI. io-i5 3 2 5

It is singular that the adjective just should be attached to one of these, and not to the other. The l. at. avoids this difficulty by rendering (with a slight change of text) : balance and scales are {matter (&gt;/) judgment for Yahweh, that is. he has to decide all cases in which a false use of them occurs. Hut this interpretation of the term judgment is difficult, and the resulting sentence does not offer a proper parallel to the second line. It would be better to omit the word balance (which would get rid of the difficulty),

but a more satisfactory sentence is gained by omitting the adjective, which is here not appropriate as second cl. states that all stones are the work, etc., so first cl. must state that balance and weights in general belong, etc. A scribe might naturally think it desirable to note that the balances are just. -The renderings just balance and scales are, etc., given by many commentators and translations," is grammatically incorrect. 12. Ternary. Cf. 1). 1y 1 " L " Isa. 32 . The affirmation includes all kings considered as ideal rulers ; such rulers understand that justice is essential to their permanence. (Irk., less well : he who does evil is an abomination, etc. Cf. 2 Sam. 7 1:1 " ^ 94-" Isa. 16 " ; similar aphorisms are 2o - s 25" 29". 13. Ternary. Good kings desire honest counsellors and servants. The verb love is .sing, in the Hebrew, either individualizing ("every king loves"), or agreeing with a sing. king, instead of the kings of the text, or error for plural. 14. Binary. The Heb. has plural messengers. The sense of second cl. is probably not "it maybe pacified by a wise man" (that is, by wise precautions or other measures), but " he who is wise will seek to pacify it" (instead of braving it). The point of the couplet is to magnify the king, not the wise man, and the second line is more naturally understood as adding something to the statement of the first line : the king's anger is so terrible a thing that a man shows wisdom in trying to pacify it. The king is represented as absolute, as was true, in many respects, of all ancient monarchs : this trait is not necessarily out of keeping with his idea! character: the couplet, however, rather regards him simply as ruler. 15. Binary. The antithesis to the preceding

## 326 PROVERBS

aphorism. The light of the countenance is a friendly look, = favor, gracious reception ; the word for light is different from that used in 15 30 , but the general sense is the same. Life is long and happy life, = prosperity. The king, here as in v. 14 , is regarded simply as the arbiter of fate ; his moral qualities do not come into consideration. The Spring rain ("latter rain," March- April) was essential to the ripening of the crops, and the cloud which heralded it was a symbol of blessing; see Jer. 3 " Zech. 10 1 Job 29 &lt;J3 ; the Autumn rain ("former rain," October) preceded the sowing (Hos. 6 :i Ut. n u Jer. ^ Joel a - 3 // 84 fi(7) ). For details of agriculture see Nowack, Arch. I. 41.

XVI. 1. Wanting in &lt;5 B , found in 5 11 \* 1 " - S?L; &lt;S a " 2 - 2M " &lt;S" add Ser V /j.tyas ei roffovrov rairelvov ffeavrbv Kal evavri icvptov rov Oeou evprjffeis xdptv,

= BS. 3 18 , and perhaps thence taken by(- 5 - a! -. 2. The adj. -JT occurs only in the late priestly ritual (Ex. 27 29 30 34 Lev. 24 7 ), Job, Prov., but the verb ro: is found in Isa. I 16 Mic. 6 11 . The stem p~, = establish, appears to be a secondary formation from p; the origin of the sense -weigh, test is not clear, dr., unnecessarily, jna. The couplet is not found in this form in &lt; B ; something like it appears in ( i6 5 , which is nearly related to the added couplet given above under v. 1 ; cf. BS. 35 17 - Ls . 3. Wanting in &lt;S B , found in OS 11 23 " -, perhaps a late addition to ty, after ^^. On v. 1 3 see notes of Lag. Baum. Bi. 4, = 9 in &lt;S. |ij Vvc; (5 e pya. |) BJ; (5 &lt;pv\dfrrai, = -\cv. This is probably a mere scribal variation, and not an attempt to avoid the statement that God destines the wicked to punishment (Pink., who refers to Baethgen, JPT. 8, 413). &lt;5 s rendering of injysS by /JLCTO. 5iKa.ioffv^ is accounted for by Heid. from the Rabbin, reference of the Heb. expression to students of law; but, like & those who obey him, &lt;S simply takes the form in |t? as = obey. In \$J inn-a\*- 1 the vowel-point under S may be scribal error, or it may be anomalously inserted to distinguish this expression from the prep. f&gt;c s with suffix (so Ew. De. Philippi). 5, = 6 in (5. \$ P3"r; d/cd0apTos (cf. pdt\vy(j.a, 15-6). 10. cop, originally part, fragment (Arab, portion ), from stem = divide ; divination is perhaps from the fragments (of stone, etc.) which were used in divining processes (Ilalevy, KJ., 1887), perhaps from the verb = divide, determine fates. 11. The stems D^fl and J;N (Arab, wazati) appear to express the idea of evenness, equality. JD" C qualifies only jfNr, not D s c; see Philippi, Slat. Const, im Heb., p. 12 ff. 6 po-rrrj jVyoD SiKaioativrj irapa K. = nin^S taes S C JTN3 D^c, taking usrr; as pred., and so S1L. The Dor-: is better omitted as gloss. %\ nirv^; read, with dr., 7^; see note on this v. above. 12. S read n^- 1 and =^7, the latter word qualifying arta; S2T appear to have been influenced by &lt;5; see Baum. Pink. 13. |1? ans% ( v )al; 1L Nif. (and so Jag.); if a change is thought necessary, it will be better to write the vb. Qal. plur., or (with &lt;@) the noun sing., 1^ . 14. \$ asS?; &lt;S, sing., is

XVI. i 5 -i7 3-7

16-19. Wisdom, integrity, humility.

(&gt;. Wisdom is better than gold,

And understanding more to be desired than silver.

17. The path of the upright avoids misfortune,

lie guards his life who takes heed to his way.

IS. I ride goes before destruction,

And a haughty spirit before a fall.

19. It is better to be of a lowly spirit with the poor

Than to divide the spoil with the proud.

16. Two equivalent comparisons, ternary. Lit. the getting of wisdom and flic getting of understanding; for the terms see note on 3 14 . Fully expressed : " the acquisition of wisdom is better than that of gold," etc. The Heb. of first cl. reads : the getting of wisdom how much better is it than gold! but the how much is probably scribal error. The identity of the thought of this couplet with that of 3" is an indication that the final form was given to the two sections, chs. 1-9 and chs. 10-22" , about the same time. 17. Identical, ternary-quaternal. In second cl. he who pays careful attention to his (moral) conduct is said thus to guard or preserve his life (or, himself, lit. his soul} that is, integrity is a guard against misfortune this is the familiar teaching of Proverbs ; in accordance with the parallelism the evil of first cl. (as the Heb. lit. reads) is naturally misfortune, which the path of the upright avoids. The interpretation " the conduct of the upright consists in avoiding moral evil " is possible, but does not furnish an antithesis. The second cl. maybe rendered: he who guards his life (or, himself) takes heed to his way, that is, he who desires to have a good, happy life looks carefully to his conduct. Combining this with the second rendering of first cl., the couplet would mean : " a good man avoids wrong, and he who has care for himself looks to his conduct," which (if we may be guided by the context) is less satisfactory than the interpretation : "the upright man escapes misfortune, and he who is careful in his conduct saves his life" the surrounding couplets deal not with the method of securing happiness, but with the results of

## 328 PROVERBS

good living. Grk., adding three lines after first cl. of v. 1? , and one line after second cl., makes three couplets, as follows :

The paths of life turn aside from evils,  
And the ways of righteousness are length of life.  
He who receives instruction will be prosperous,  
And he who regards reproofs will be made wise.  
He who guards his ways preserves his soul,  
And he who loves his life will spare his mouth.



This is probably a scribe's expansion of the Hebrew couplet ; the matter is all to be found in the Heb. Proverbs. 18. Identical, binary. Cf. n" (pride brings disgrace), 15 (humility brings honor), i6 1&lt;J 18 - (contrast of pride and humility), 2i - 4 22 4 30". The reference seems to be to the social laws and conditions which tend to abase pride. The English " pride will have a fall " may be derived from this proverb. 19. Chiastic comparison, ternary. With lowly is contrasted proud, and with poor the rich who divide the spoil. Instead of poor we might render by humble (^N . marg. meek}, but this would destroy the antithesis, and introduce a tautology, since lowly = humble. The terms lowly and proud are here ethical, = the unassuming or inoffensive, and the overbearing or oppressive : they have, perhaps, also a religious import, = those who submit themselves to God, and those who disobey and disregard him. The expression divide the spoil is taken from military life (Gen. 4,&lt;f Ex. 15 Jos. 22 s Ju. 5 30 i Sam. 30~ 24 Isa. 53 - \j&gt; 68 12(i3) ), or from the judicial and other civil injustices of the rich ; cf. i 13 31".

20-25. Wisdom and graciousness.

20. He who gives heed to the word will prosper,  
And the man that trusts in Vahwch, happy is he !

21. The wise man is called a man of discernment :  
Sweetness of speech increases power of persuasion.

22. Wisdom is a wellspring of life to its possessor,  
And folly is the chastisement of fools.

23. The wise man's mind makes his speech judicious,  
And gives persuasiveness to his discourse.

24. Pleasant words are a honeycomb,

Sweet to the soul and healing to the body.

25. There is a way that seems right to a man,  
But the end of it is the way to death.

XVI. 17-22 \$2C)

20. Synonymous, ternary, (sires heed is acts wisely (in reference to) ; cf. 2 i 1 -. The word is the law of right as given by

the sages and by God, and it is unnecessary to add of Yahweh (Grat/); see note on 13 ; ; it is not improbable that the reference is in part to (postexilic) legal and prophetic documents. Prosper is lit. good. Trust substantially = gives heed, since trust and obedience involve each the other. The good and happiness include all desirable things of this life. The proverb gives the purely religious point of view : God blesses those who obey and trust him, and they need no other protection; see v. 3 ; . The expression happy is lit. occurs in 14 29". 21. Synonymous, ternary. The power of discreet gentleness of speech. Lit., in first line : the wise of mind [lit. heart ] is called discerning. The discernment, as may be inferred from second line, shows itself in selecting proper language by which to influence men. Is called = "is recognized as, given credit for being." The last expression of second line (RV. learning, as in r ) is to be rendered persuasiveness, as in 7- , on which see note ; such is the effect of sweetness of speech (lit. of lips). A man of true wisdom of thought shows himself intelligent, judicious, discerning (RV. prudent) by his attractive words, whereby he brings men to his way of thinking, or to a recognition of duty. The rendering increases learning does not convey a distinct sense ; in r the sage adds, by study, to his own learning ; sweetness of discourse could increase the learning of others only, but the Heb. expression does not naturally convey that idea. Instead of discerning (or, intelligent) Grat/, by change of text, would read agreeable, and P&gt;ickell harp (that is, as melodious as a harp) ; the latter reading is unnatural, the former furnishes a good antithesis, but the Heb. text is favored by v. ai . Sweetness = graciousness, friendliness; on discerning see note on i . 22. Antithetic, ternary. On wellspring (or, fountain) of life see 10" 13" 14- iS 1 ; on chastisement (the word is also rendered instruction and correction) see \- 3" 7 -"- 13- 22 . As wisdom secures for its possessor (by natural and divine law) all the blessings of life, so folly brings on its possessor loss of blessing, and positively punishment. The chastisement ^ not here a means of reformation, but merely a requital of wrongdoing; the fool is once for all ignorant, inapprehensive, disobedient to human and

### 330 PROVERBS

divine law. 23. Synonymous, ternary. Identical in thought with v. 21 . On makes judicious (a different term from the discerning of v.- 1 ) see notes on i 3 lo 5 - 19 14 35 \^ . Here it is the wise man's mind (=good sense or sagacity) that makes his speech persuasive ; in v.^ 1 the agent is sweetness of expression ; but the

epithet judicious or sagacious favors the reading discerning (in stead of agreeable} in v. J1 . The two couplets are variations of one theme. Speech and discourse are lit. mouth and lips. 24. Single sentence (second cl. interpreting first cl), binary (or, binary-quaternary). Honeycotiib, cf. ^ i9 10(U) , i Sam. 14- Cant. 5 ; pleasant = graceful, gracious, friendly ; body is lit. bone. Gratz finds in this couplet a suggestion for his emendation in v. 21 ; it does give some support to his reading, yet it is to be observed that the reference here is simply to charm of expression and manner, while there the connection between wisdom and speech is considered. 25. Identical with i4 12 .

16. On n jp cf. Ols. 173^, Ges. 20 75 ; it seems probable that the form is here, as Ols. suggests, scribal error for pjp, since the latter occurs in h ; 1L linpv. in both clauses, inserting quiet; Stade takes it as Inf. abs., Hi. as Impv., but the %) Inlin. is more satisfactory. (5 vocrcnai, = pjp or ipp. Omit no (probably repetition of preceding nc), which is syntactically difficult, if not impossible. 17. In b a reviser has brought the text of (5 into accord with %}, which latter is obviously correct. Bi. makes two couplets, adopting the b and the c of &lt;S; but no great advantage is thereby gained, and the preference should probably be given to \$% as the shorter. 18. On the &wa% \ey. f^trp cf. Barth, Noininalbild. 196 b. 19. Sac , Infill., taken as adj. by S&gt;, which inserts it also before 7, pointed B r". On the relation between Biy; (here Qeri) and vy; (here Kethib) see critical note on I4 21 . 20. 11) 121 hy, where ^y = according to, in respect to (cf. ^ lig 9 -pa-o is 1 ^) ; Bi. iana, after (5 eV.

Gr. nw -131. In b the Grk. Codd. vary between 0e&lt; and Kvpty, a variation that appears throughout OT., and is adduced by Klost. as proof that difference of divine names in the Heb. text is not a sign of difference of authorship (for a criticism of Klost. see E. Konig, Tkeol. Stud. it. A rit., 1893).

21. &lt;& expands |IJ a 1 ? DDH into ffo&lt;f&gt;ovs KO.I fferofa. |D fb:: (5 0ai&gt;Xouj, = Saj (Jag.), whence Bi. Sap harp; Gr. suggests o?j. S 1 gives |J freely. See note on this v. above. 22. Before \$? v\*?ya insert L&gt; , with (S; it fell out by reason of the S of preceding 7S0. 23. (5\$ vary from, but support. |t|.

24. &lt;S in , less well, y\vKa.ff/j.a dt avrov Tacris ^\r)^, ND13 fflj^ iprci.  
25. (SJciCIL here vary slightly from their renderings of I4 1 -.

XVI. 23-28 331

26. Hunger makes a man industrious.

The laborer's appetite labors for him,  
For his mouth impels him to work.

Single sentence (second cl. explaining first cl.), ternary. Cf. Eccl. 6 7 . Appetite is Heb. ncfsh (= so//), that part of the nature which desires or craves food ; so 6 1 " 23- 27" Dt. 14- 23 - 1 - " 1 Job 33 - 1 ". The second cl. is lit. for his month presses on him. The paronomasia in first cl. is effective : man works, and his appetite works for him. Hunger, says the proverb, is a useful thing, since it drives a man on to work ; or, a man will work, whether he likes it or not, for hunger forces him to gain food. Industry, from this point of view, is not a virtue of high rank. Grk. : A man who labors labors for himself and drives away ruin; but the perverse brings ruin on his own mouth ; ruin is misreading of the Heb. word for month, and the last clause is the comment of a scribe. Syr.: the soul that inflicts suffering suffers, and from its mouth comes ruin, which in part follows the Greek.

27, 30. Mischief -making. Ternary. Cf. 6 - -", a paragraph which is out of place in chs. 1-9.

27. A wicked man digs (a pit of) mischief,

And on his lips there is as it were a scorching fire.

28. A false man scatters discord abroad,  
And a backbiter separates friends.

29. A villain entices his neighbor,  
And leads him in a way not good.

30. A slanderer devises falsehoods,

A backbiter consummates mischief.

27. A metaphor and a simile, wicked man, lit. man of belial ; see note on 6 1 -. Mischief (or, misfortune) is lit. evil. The second rl. indicates that the reference of the couplet is to slanderous talk : the man's lips scorch, burn those of whom he talks he digs a pit into which they fall. 28. Synonymous. Cf. i 7 . \rt.aman of falsehoods, a liar: on this term see note on 2 -; backbiter is lit. murmurcr, whisperer; in the second line, lit. : separates a friend, probably = not alienates his friend/, but, as the parallelism (t/iscont) and iS ls suggest, separates (= alienates) one friend from another; on frichi &lt;;ee 2 17 (the RV. rendering, chief friends, =

## 332 PROVERBS

intimate friends, is possible but unnecessary) : Rashi : alienates the prince (such is the meaning of the Heb. word in Gen. 36 Zech. g 1 ), that is, God ; Luther : makes princes disagree. 29. Extensive. Villain is lit. man of violence, here in general a man of immoral or criminal methods of procedure ; he entices his neighbor or comrade (as in i lu ~ iy ) into habits of vice and crime, not to some secret place where he may rob or murder him this last does not suit the expression in a way not good. Neighbor = any associate or acquaintance, and, in general, any man. 30. Parallelism of expressions. The couplet is almost identical with 6 13- u . Lit. : he who shuts (or, winks) his eyes to devise, etc., he who shuts (or, bites) his lips consummates, etc. ; in first cl. the Infinitive expresses purpose, and the sentence is incomplete, or the meaning may be : he who shuts, etc. (does it) to devise, etc. (RV.) ; in second cl. the verb expresses the completed act. We may gain symmetry and completeness by changing the Infinitive into a finite verb, and reading : he who shuts . . . devises, etc., and he who closes . . . consummates, etc. ; this reading supposes that the acts of shutting or winking eyes and closing or gnawing lips are regarded as signs of evil purpose, which, from 6 13 ", appears to be the case. On the other hand, if we change the finite verb of second cl. into an Infinitive, we have a natural expression, but, at the same time, two incomplete sentences, and it must be supposed that a final clause has been lost, the complete proverb reading : " he who closes (or, winks) his eyes in order to concoct mischief, and he who shuts (or, snaps) his lips in order to perfect (or, as a sign that he has perfected) mischief, let him be avoided (or, he will surely come to grief)." Such a couplet, however, would be contrary to the norm of this Division, in which every couplet is complete in itself. The construction with two finite verbs is the simpler and the more natural. The expressions he who winks the eyes and he who closes (or, gnaws} the lips are equivalent to slanderer and backbiter. The progression of thought, devises . . . consummates, is rhetorical each of these classes of persons does both of these acts. The Grk. reads :

He who fixes his eyes cleaves falsities  
And marks out all evils with his lips;  
He is a furnace of wickedness.

Whence I .ickell : he wlio shuts his eyes is false, he who closes his  
cars is a furnace of wickedness. lit. : he who with astonished  
eyes meditates wiekedness biting his lips perfects evil. The general  
sense of the couplet is plain, but form and translation are uncertain.  
Cf. US. 5".

31. Righteousness gives long life.

A hoary head is a crown of glory  
\\hich is gained by a righteous life.

Continuous, ternary. The second cl. is lit. /// the way ( life}  
of rig/ifecn/sness it is foil nit ( come upon, acquired}. The Hel&gt;  
hardly allows the rendering // // be found in, etc. (this idea is  
expressed eloquently in US. 25 4 -"). The assertion is that old age  
is the reward of rightdoing : righteousness, = wisdom, bestows long  
life (y- -" ; &lt;?/.). The possibility that a bad man may live to be old  
is not here considered ; it is assumed that the wicked perish early  
(2-- i2 : 24" 29 1 & 9 17|IS) 55 2: 1 41 )- This conception, which is the  
prevailing one in OT. (it is opposed by Job) and in 1!S. (i 1 - i6 4 ),  
was modified by the acceptance of the doctrine of happy immor  
tality (WS. 4 s "honorable age is not . . . measured by number  
of years"), and is not found in XT.

32. Excellence of self-control.

Synonymous, ternary-quaternary (or, ternary-binary). Himself  
is lit. his spirit (= his inner nature, soul). The sage extols the  
virtue of moderation, self-control, a familiar one to Greek thought  
(o-oK^jornrr/) ; in ( )T. it is referred to only in the Wisdom books.  
Numerous parallel sayings (Chinese, Hindu, Greek, etc.) are cited  
by Malan ; see Hor., Ol. 2, 2. 1 )elit/sch refers to Pirke Ahoth,  
4, i, Par. Regained, 2, 466 ff. The (irk. adds, after first cl., its  
rendering of second cl. of 24 : and a /nan of prudence than a  
great estate.

33. God controls men s decisions.

The i"t is east into the lap,

lkit the whole decision of it is from Vahweh.

### 334 PROVERBS

Implied antithesis, ternary-binary. The thought is substantially that of v. 1 - 9 : all human affairs are controlled by God only, in this case, the arbitrament is consciously referred to him. The determination of the divine will by casting lots was probably universal in the ancient world ; the deity was supposed to direct the throw ; see Iliad, 3, 316 ff., Cic., DC Dirin., 2, 41 (Cicero says that educated people of his time regarded the custom as a superstition), in OT. important public and private affairs are so determined (Ju. i ;! Isa. 34 1 Lev. 16 str Jon. i 7 a/, cf. Acts i\* 3 ) ; the priestly decision by Urim and Thummin was probably by lot (i Sam. i 4 41ff 28 Nu. 2f I at.). The term lot was used also as one's part or portion (Ju. i 3 \$ 16\*). On lap see notes on 5-" 6 27 ; the reference here is to the garment.

26. 10 hey trcj; &lt;5 dvrip ^i/ 7r6ms; hut j is better understood as = appetite. \$ ws; dird&gt;\fiav, = TS (Hitz.) ; in &lt;5 the line &lt;= is gloss on b . The stem p\*&lt; appears to signify lay on (so in Arab.),/r&lt;r, urge, impel; in Syr. to be solicitous; for the Assyr. see De. Assyr. HJwbuch.; in \$ Job 33" the noun px is probably to be emended, after &lt;5, to p (Ols. Siegf. Budde, al.~). hy px is regarded by Wild, as Aramaism. Cf. BOB. 27. On Sj Sa see critical note on 6 12 . \$ n-o; Gr. suggests (but unnecessarily) t:nn. Between Kethib vnfls&gt; and Qeri l.IDI? there is little choice. 28. jnj was not understood by the Vrss. : XanwTypa d6\ov irvpo-ffofi KO.KOIS, in which X. suggests -n (Lag.), and K. is interpretation; quarrelter, or fiery, irascible; & empty, inane; 1L verbose; cf. Lag. Baum. The small final Nun is doubtless due to some scribal accident in the archetypal MS. (cf. Lag.). 30. The stem nxy = compress (so Syr.) or strike (so Arab.) ; see note above on this verse. Stade compares 3S&gt;, which stem, in its late-Heb. and Aram, sense, shut, should perhaps be read here (so Gratz, Frank.). In any case the shut may suggest wink. On jnp see notes on 6 io 10 , and cf. ^ 35. The sense gnaw, bite, found in Ass. (De. Wbch.) suits the connection (lips) ; cf. tiriSdicvuv below, and the connection of np in Arab. Aram, with slander. In &lt;5 ircbra rd naicd is doublet of OUTOS /cd/xu/os tvTiv KaKlas, but which is the earlier is uncertain; Bi. adopts icdfuvot icada\*, = n;i np. Instead of the op/fet of B ( \_ n L, 3 (&lt;S- V tpyifrt, perh. scribal error, perh. = nsp), a numl&gt;er of Codd. (23. 106. 109. 147. 149. 157. 252. 260.295.297) have tiriSdxvuv gnawing, adding, however, oplfci before irdvra., and e. is probably the original &lt;@ reading (Lag.).

On &gt; see Pink. For v&lt;P Or. reads vpp, a possible but unnecessary emendation. 33. VVjn p.s after passive verb (so Gen. 4" /.); what is commonly grammatical subject is here presented as the object of the action, or rather, as the object of contemplation, as in Arab, after inna, anna ; it is an attempt, on the part of the language, to give prominence and emphasis to the thing by holding it up as object of thought; see Ew. 295 b, Ges. 2fl 121 b.

xvi. 33-XYii. 2 335

. having rendered vjc.\*7 r by wdvra ra SIKCUR, assimilates to by writing ai-ra. rofs ddiKo&lt;s, ~"u being left untranslated.

XVII 1. Desirableness of a quiet life.

Antithetic comparison, ternary -- the value of a quiet life. Cf. j.i., ir ,\_-.( \_ -j&lt;] ie won j ] ierc rem i erc( i feasting j s ]i t&gt; stit-rt/iies ; in ancient Israel all eating of flesh was a religious act the animal was first presented to the deity by the priest, and then eaten by the worshippers with the accompaniments of a feast ; see i Sam. 9 1J - ; 20 - . The ordinary term for this animal sacrifice is the one employed in our verse. Such sacrifice was offered at a shrine ; but the Deuteronomic code, which abolished all shrines but the Jerusalem temple, expressly authorizes the killing and eating of animals at home (I)t. 12 13 - 1 ). The old term for the ritual slaying of beasts is, however, sometimes used to express private slaying ( I)t. 12 Kz. ^ Isa. 34). and thus comes to denote feasting (so RY. ; AY. marg. gtx&gt;i/ cheer} ; this word sufficiently expresses the contrast of the meagre &lt;/rv morsel, bread without savory accompaniments, and the richness of a meal in which meat is the principal feature. It is uncertain whether the proverb contemplates a sacrifice proper, or a private preparation of animal food, but the general sense is the same in the two cases. Cf. note on y 14 .

2. Cleverness succeeds.

A wise slave will rule over a profligate son.  
And will share the inheritance among brethren.

Continuous sentence, quaternary (or, ternary), ll ise one who acts with sagacity, a clever, capable person : moral excellence is not expressed, but is possibly to be understood. Profligate = one who acts shamefully, in such a way as to bring disgrace on himself and his family (see 10" i 2 4 14 - ). Share is lit. t/irn/e. The slave, in the case here supposed, is said, not to act, after the father s death, as executor of the estate, distributor of the property among the heirs (De.), but himself to be one of the heirs, promoted above the unworthy son ; for this sense of the verb see 29- (RY.



### 336 PROVERBS

is partner) ; share the inheritance need mean no more than come into possession of part of the property. Slaves in Israel, even when non-Israelite of origin, were considered as members of the family, adopted the religion of the master, and took part in the national festivals (Gen. 24 - 1)t. 5 14 12 1 -- 18 i6"- 14 ) ; in the later law (Gen. i? 1 -) the slave is required to be circumcised, though this rule is relaxed in the Talmud (Yebam. 48 b). Abraham (Gen. i5 :! ) speaks of his homeborn slave Eliezer as his heir; a man sometimes gave his daughter in marriage to his slave (i Chr. 2 :&lt;0 ), who thus came to be head of the household. So an unworthy son, it is here said, might be partly or wholly set aside in favor of a capable slave. Such a case was, no doubt, exceptional the Old Testament law regards sons as the heirs, but it appears that, in later times, the father had considerable liberty in disposing of his property (see so 23 ) . \* In regard to the value set on sons compare what is said in Ben-Sira (i6 :! ) and Wisdom (4 ) of the undesirableness of bad children. For the idea cf. BS. io a .

#### 3. God the judge of character.

The lining-pot is for silver, and the furnace for gold,  
And Yahweh is the trier of hearts.

The couplet may be regarded (as in RV.) as expressing a contrast between material and spiritual testing, but is better understood as an implied comparison: as . . . so; quaternary- (or, binary-) ternary. Other references to the process of testing and refining metals are Isa. i a Jer. 6- KJ Ez. 22 Mai. 3 3 ; the figurative use is found in Isa. 4 8 10 V 7 s 66 10 Dan. 12 al. The character of metals, says the proverb, is disclosed by the human process of refining, and the true nature of the human soul by God it is involved, of course, that he alone can fully estimate the soul-man may know something of it, but not all. The first cl. of this verse occurs in 27 n .f

#### 4. Moral badness of listening to evil talk.

A bad man gives heed to wicked words,  
A false man listens to mischievous talk.

\* Cf Ewald. Alterthiimer, p. 240; Nowack, Arch., \ 29.

tSee art. Refining in Smith, Diet, of Bib.; Now., Arch., } 43- 4! Rawlin ion, Phoenicia, p. 317.

337

Identical thought \with variation of terms, ternary. Il ords and talk are lit. /// and tongue ; wicked words is lit. /// of wickedness (Heb. awen) the defining noun is employed in 6 1 - Is 10- n 7 12- 1 a/., and in OT. the majority of its occurrences are in Job, Ps. Prov. ; mischicroits talk is lit. tongue of injurv (or, destruction} ; for &lt;i false man the Heb. text has falsify, hardly abstract for concrete, rather the text must be corrected; false is to be taken in the sense Q{ false (or, faith iess] to friends and companions (- un mindful of what is due to men), substantially equivalent to bad. The purpose of the proverb seems to be not to define bad and false as those who give heed, etc., but to assert that those who so give heed are bad and false. Another rendering of the couplet (Frank.) is : deceit ( ?) results when one gives heed, eic., falsehood results when one listens, etc., but this is scarcely natural. Many MSS. of Grk. here add a couplet which in the Vatican MS. occurs after v. ; .

5. To laugh at misfortune is impious and dangerous.

He who mocks the poor reproaches his Maker,  
He who is glad at calamity will not go unpunished.

The rhythmical form is that of v. 4 . The first cl. is a variation of i4 la , on which verse see note. The calamity is apparently, from the parallelism, that which befalls the poor, and he who is glad at misfortune thus mocks the unfortunate ; such an one, inasmuch as he reproaches (contemptuously criticises) his divine Maker (by mistaking and blaming his providential control of the world), will incur punishment from God. The second cl., taken by itself, might refer to the punishment of heartlessness through the operation of natural laws. The sympathy with the poor here expressed is found throughout the Old Testament. The mocking is perhaps simply or mainly the failure to give sympathy and aid ; cf. P.S. / . Grk. adds : and lie wJio is compassionate will find me rc\, a natural contrast, probably a gloss.

6. Parent and child each the ornament of the other.

Children s children are the crown of old men.

And the adornment of children is their fathers.

Z

### 338 PROVERBS

Parallelism of form, two similar or complementary thoughts, ternary. Cf. i// 127"" BS. 3" 25". The intimate relation between parent and child, in general the value of the family, is expressed by the statement that each member is the crown or adornment of the others ; mother and daughter are to be included. Parent and child form a social unit each gives support, dignity, and happiness to the other. The RV. rendering in second cl., glory, is possible, if the term be taken as meaning " honor received," but the parallelism shows that it is here equivalent to the crown of the first clause. The value placed on children as procuring respect for parents is apparent throughout OT.; a sort of protest against this feeling occurs in Wisd. Sol. 3 13 u 4\*. Originally this desire for children was connected with the belief that the childless man, having no one, after his death, to provide food for his Shade, would fare ill in the Otherworld. Of this primitive belief (and of the related cult of ancestors) there are no definite traces in OT. The Grk. (Vat. MS.) adds:

To the faithful belongs the whole world of wealth,  
But to the faithless not an obolus.

It is difficult to explain this couplet as a corruption of any Hebrew proverb, or to attach it to any distich in the context. The sentiment resembles that of 3 10 , but the form is Greek, and we must suppose that a Greek-speaking scribe has inserted the lines in this place (or after v. 4 ) as a familiar saying, or from a current written collection of aphorisms.

7. Let fools be false, and good men true.

Honest words do not become a fool,  
Much less do lies a man of rectitude.

Parallel between a less and a greater, ternary (or, ternary-binary). Lit. lip of excellence and lip of falsehood. The first cl. appears to be sarcastic and sardonic, = "a fool has no business to talk truth," or " true talk does not comport with a fool's character." Fool (Heb. nabal, in Pr. only here and 1y- 1 30 ") is a contemptuous and opprobrious term involving lack of intellectual and moral in

sight and weight (i Sam. 25" 2 Sam. \$ A Job 2 1 " \j/ 14 ) ; the contrasted word in second cl. (nadib) elsewhere in Pr., except i; 26 ,

xvn. 6-7 339

means nobleman or prince (8" ; 25"), but here, from the parallelism, better man of noble character, of rectitude (cf. Isa. 32", where it is contrasted, as here, with fool}. The general sense of the aphorism is apparent from the similar sayings in 19 " 26 ; in both of these something is mentioned which is obviously out of keeping with the status of the fool, and in 19" an advance is made to something which is regarded as still less appropriate in some other person. The precise sense of first cl. turns on the meaning of the subject of the sentence. The term which there in the Heb. defines speech signifies remainder or (in adverbial use) exceedingly throughout OT. except in our verse and Gen. 49" (in Job 4- the form is probably corrupt), but neither of these senses {abundance, dijfuscncss} is here appropriate; in Gen. 49" the meaning suggested by the connection is excellency or (as Dillmann explains it) superiority, preeminence, and the same sense is found in Syriac and in a related Heb. word which occurs a number of times in Keel. (2 " 7 - al.). There appears to be no authority for the meanings elevated, noble (Klv.) and pretentious, arrogant (De. Reuss, RV. marg.). The proverb seems to offer a sharp and sarcastic antithesis the sage would say: "let every man act in character excellent (here = honest, true) words do not become a fool, nor lies a man of rectitude." According to De. the meaning is : " it is repulsive to us when an ignorant, vulgar man puts himself impudently forward, and much more repulsive," etc. ; but this meaning (if it could be got from the Heb.) is not appropriate, since, from the tone of the second cl., we expect in first cl. the mention of something which is alien to the fool. Nor, according to OT. usage, can the contrast between the characters be a social one : churl . . . nobleman. Grk. : faithful (or, true] words do not become a fool, in which the adjective may be chosen as offering a distinct contrast to false, but the sense is appropriate, and may rest on a Heb. term; Lat. ; rcrba composita (feigned, false words, which are in excess of the truth). If the meaning honest, true be regarded as foreign to the word of the Heb., it may be of a slight change of text.

## 340 PROVERBS

but may be interpretation of |i) ; in b instead of the TroXXtDi of B we should perhaps read ir(r)pr]s with N AC, and dya0H&gt;v Kal dSiKuv are expansion, dS. being possibly scribal variation of /u.erd /mx^s. 2. \$| s 32 J2; &lt;S Sfo-Troruv d&lt;f&gt;p&vww, apparently = ;2 s &gt; 2; Bi., comparing BS. io 25 (Aetfflepot). reads n-vi2, but this is hardly probable. In a &lt;S has free rendering of |t); in b for jro stands tK\KTal (N\* ^KX^yercu), from ina. Instead of Kvpiy (5 A has Ou&gt; (9e&lt;J3).

4. |t? ""n is Hif. Partcp. of ];-&gt;; we therefore expect a corresponding concrete form in lj , and may, with Gr., read npivc (cf. I S. I5 2J ) instead of ipr; j"D is for J:N^; both this verb and 3271:2 are commonly and properly followed by Sx, and so we should probably here read instead of \*?;. For an extraordinary translation of this couplet see Schultens. g&lt;ABol Sixmos de ov irpo&lt;r-^X et &gt; probably scribal alteration to gain an antithesis; JQ is followed in (gfis. ici. 248. Coinpi. () n a couplet here added in &lt;S A " see note on v. r&gt; .

5. |t] TN; &lt;5 dTro\\v/j.^v({3, perh. = ~2S (Lag.). After misfortune (E1L add, as interpretation, of another. 6. On the couplet added in (S see note on this proverb above, and cf. notes of Lag. and Baumgartner. 7. In a &lt;S Triffrd may be free rendering of J| ir. 1 \* to gain a contrast with the \f/fvdrij of b ; but it is possibly error of (Irk. scribe for Trepifftrd (Grabe, Lag.); in b diKaltf) (representing \$J a"":) may be miswriting of SiKaffry or dvvdffrj (Jiig.), or, the Heb. may have been read pis, but (5 may be free translation of "JD. "i^" 1 must mean either remainder or abundance or excellence ; see note on this couplet above. The stem has the sense over and above in North Sem. (Ass. Aram. Heb.) and South Sem. (Arab. Eth.) ; in all these dialects, except Ass. (so far as reported in De. Wifo4.)the noun also means string whether this sense is related to the other is uncertain. The word should here probably be emended to ^u ; \

8. Power of a bribe. The Heb. reads :

A stone of favor (or, beauty) is a gift in the eyes of its possessor  
Whithersoever he (or, it) turns, he (or, it) prospers (or, acts cleverly).

Extensive (second cl. explaining first cl.), quaternary-ternary.  
Gift here, from the connection, = bribe, as in Ex. 2\$\* (= Dt. i6 11J ) Isa. i 23 1// 15 . The possessor (or, owner} is more naturally the briber, who succeeds by bribing ; if it be taken as = the bribed, the meaning is that the latter, stimulated by the gift, does his best {acts cleverly, skilfully, wisely}, or is successful. The stone, if characterized by beauty, precious stone (cf. i u 3-), and the meaning will be that the bribe, as a costly, precious thing controls the action of venal magnates. But this sense is too nearly tautologous to be probable to say that a bribe is a precious

stone is to say nothing to the point ; a bribe was in fact often lit-

XVII. 8-9 34 !

erally a precious stone, generally its equivalent in money. We expect an expression describing the power of the bribe, and such an expression is furnished by Krankenberg's interpretation of *š* as 'if favor as a stone that brings favor, a lucky stone or magic stone. The Heb. expression does not occur in this sense elsewhere in the Bible, but the Israelites had amulets (Kz. 13:18), and charms, sometimes made of precious stones, were widely employed in antiquity. The rendering : a bribe is a source of good luck gives an intelligible thought. The expression // the eyes of, = in the estimation of, suits the bribed better than the briber, though it may be understood of the latter ; the reading //; the hands of would be more appropriate for the briber. The couplet must be taken to mean either :

A bribe is a beautiful thing in the estimation of him who accepts it,  
And he (accordingly) in all respects acts skilfully (or, successfully) ;  
or :

A bribe is a thing of power in the hands of him who gives it,  
In all that he undertakes he prospers.

The latter interpretation is the more probable. If in second cl. it be substituted for he, the general sense remains the same : the bribe succeeds. The two meanings of the verb (acts wisely and succeeds) are substantially identical ; one states the manner, the other the result of action; see i Sam. 18 " Isa. 52 ", and cf. Pr. 10 -. ut r ^:w j-i i j->o x ^2 j^n 2l n \_ -pj ie sa g e s t a t; eS) without comment, a fact of experience : bribery is a potent means of success. It is forbidden in Ex. 23 s al.

9. Forbearance promotes friendship.

lie who covers up transgression seeks love,  
lie who harps on a matter alienates his friend.

Antithetic, ternary. Similar reflections are found in IO 1 - i6 2K . He who covers up (is silent about) the hasty speeches and ill-advised acts of his friend thus puts aside occasions of quarrel, and promotes kindness of feeling ; he who repeats (or, spreads abroad, or, harps on) imprudent talk alienates his friend. The

proverb is concerned not with crime but with gossip. The inversion of subject and predicate, so as to read he covers transgression who seeks love (De., who refers to lo 1 -), is possible, but accords

## 342 PROVERBS

less well with second cl., in which the man's mode of dealing with his friend's slips of word and deed is the subject; in ic 1 - the

point of view is different hatred and love are the subjects.

(3\ friend see notes on 2 17 i6- s; on alienates (= separates) notes on i6- s iS Ks, and cf. 18 19 .

10. A wise man heeds criticism.

A reproof enters deeper into a man of sense  
Than a hundred stripes into a fool.

Simple comparison, ternary. The Grk., following a different pointing of the Heb., has: "a threat humbles (lit. crushes) the heart of a man of sense, but a fool, though scourged, does not understand." The general meaning is the same in the two forms; there is no good ground for changing the present Hebrew. The proverb is an observation of common experience, and has parallels in other literatures. Hundred is a large round number; cf. the legal "forty stripes save one." We may render: a reproof affects (or, benefits)," etc. --Enters is lit. descends; Hitzig compares Sallust, Jug. 1 1: *altius in pectus descendit*.

11. Rebellion is dangerous.

A rebel > seek to do mischief,

But a terrible messenger is sent to him.

Continuous sentence, ternary (as the text stands). The first cl. reads literally: rebellion seeks only mischief, or possibly, rebellion certainly seeks, etc. the translation above given involves a slight change of text; there is no good authority in OT. usage for the statement (De. Siegfried a/.) that the abstract rebellion is used for the concrete rebellion (in !]. 2 44 we should read, with Grk., house of rebellion), (irk. (followed by Lat. and RV.) inverts this order of subject and predicate: every bad man stirs up strifes,

but so general an allegation does not account for the sharp threat of the second clause. The statement a bad man seeks only rebellion (as the Heb. may be rendered) is not true unless the last term is taken (as it is used elsewhere in OT.) as = "disobedience to God"; so it seems to be understood in part by the Grk., which renders the second cl. : but the Lord will send to him a pit-

343

i/t-ss angel (or, messenger\*), that is, some frightful misfortune (storm, pestilence, or the like). This sense is, however, here improbable if Yahii.&lt;eh were meant to be the subject, it would be expressed and the second cl. suggests that some flagrant crime like rebellion is had in mind, and then the subject of the sentence is naturally a rebellious man or a rebel. Rebellious, in the sense of "disobedience to God," is distinctively a term of the Prophetic thought. If the text be correct (as to which there is ground for doubt) the proverb is purely political (like 2<sup>^</sup>~ ? , etc.), affirming that rebellion against constituted authority is an evil and dangerous thing. Such an opinion might suit many different periods of history : it might possibly belong to the time of Ezekiel, who (Ez. 17) denounces Zedekiah for his rebellion against the King of Babylon, or to the fifth or fourth century K.C., when the Jews were accused (Xeh. 6 " s ) of wishing to make themselves independent of Persia, or when (according to Kuseb. Chron., in the Armenian translation) a considerable body of Jews was deported, by Artaxerxes Ochus, to Hyrcania in punishment for an uprising ; but it more naturally falls in the Greek period when rebellions were rife in the various provinces into which Alexander's empire was divided. The emendation : the king will scud a terrible one against him (Dyserinck) gives a good sense (substantially identical with that of our Heb.), and should, perhaps, be adopted. On terrible (or, cruel) see 5 n 17 i2 10 Jer. 6 -Ja Isa. 13 .

12. A fool is dangerous.

Meet a bear robbed of her whelps  
Rather than a fool in his folly.

Continuous sentence with implied comparison, binary. Lit. : let a bear, etc., meet a man rather, etc. For the picture of the bear see 2 Sam. \~f Hos. 13\*. The point of comparison is the danger involved in the two meetings ; in the animal the danger arises from her ferocious anger, in the fool from his intellectual and



moral idiocy he is capable of everything, his folly is an integral part of him. The couplet may be based on an old folk-saying. Grk. (with a peculiar reading of the Heb.) : care may come on a wise man, but fools meditate evil.

## 344 PROVERBS

### 13. Punishment of returning evil for good.

Whoso returns evil for good,

From his house evil shall not depart.

Simple affirmation, ternary. Such base ingratitude, it is said, will be punished whether through the social laws that spring from men's moral sense, or by direct divine action, is not said. For the phrase of first cl. see i Sam. 25- , and on returning good for evil see Pr. 25- -.

8. ji -inu ; ,i jn px, for which &lt;5 has nurObs \a.p (.Tuv iraiSet a; Lag., with probability, emends to &lt;rra0/x6s for fj.., and tiriSoiris for TT.; &lt;, inverting, XSD tnpn N-incf i; & misunderstands; 1L gemma gratissima expectatio praestolantis. 9. \$? njir repeat (with 3 introducing the thing in which the repetition occurs) gives a good sense; (Jr. emends to r\yy errs, and Winckler to n;r2 reports, a meaning which occurs in Ass. (De. \vbch.~) but not in Heb. (5 nivei Kpi/Treiv, in which /JL. = N^r (and so 2T), and K. may be rendering of 131 understood as = the idea contained in the nco?: of" (Lag.). On S, which is based on , see Pinkuss. 10. In fij rrrn (from rnj) the first rad. is assimilated, and the tone, for rhythmical reasons, is retracted; the assimilation occurs also in Jer. 2i 13 Job 2i 13 , but not in \f&gt; 38 3 ; cf. Ols. 237 a, Ges.- 66 / The stem is perhaps Aramaic. (5 in a has free rendering of |i); in it seems to have read 0x2 \*?p3 n:n3 (Jag. Lag.) or to have taken rnn from prn (vvvrpl-fifi), a reading which Frank, adopts; the derivation from rnj seems more appropriate. expands \$; follows (5; 11 = \$. 11. \$ &gt; (wanting in (SSiT, in 1L rendered l)y semper ) taken either as = only or as = certainly, is inapposite, and the abstract nn (read n3-&gt;3 in IL)is here very improbable, if not impossible; read ns c-x (as SC have it). After n s r the Prep. 3 seems properly to introduce the object which one stretches out the hand to grasp; we should here perh. read V? or vSx. Before n Bi., following , inserts Va; for |t? IN" ^ Gr. reads ^S^^ (so 6 11 ), but the difference is not important; Dys., more probably, -fc? and nS-^.\_12. For the lleb. of &lt;5 a Jag. suggests u ; jo Srijt- c-x3 n3xi; in read S.x instead of "x : to a fool is folly. S in " follows

(5, only doubling the subject (care and fear}, in = "\$L], with S N for s x. 2T in a mingles ||) and S, in , reading Sx, interprets \$. 1L = ty.

#### 14. Of quarrelling.

Text and translation are doubtful. Our Heb. may be rendered : a letter out of water is the beginning of strife, and before getting wrought up (= excited, angry) leave off contention, or ... before contention (or, quarrelling) breaks out, leave off. The word \c\lderer getting wrought up (or, quarrelling) occurs elsewhere in OT.

xvii. i 3 -i5 345

only in iS 1 20", on which see notes.\* The reference in the first line of our Heb. text seems to be to making a small aperture in a &lt;lamb or in anything which prevents the flow of water : it is easy to let the water out, hard to stop it the aperture grows larger, and the How of water stronger. This ronst ruction is intelligible, though the language is somewhat indefinite ; we should expect mention of the point whence the water is let out ; in any case, we must, for grammatical accuracy, read : a letting out, etc. The Grk. gives what is perhaps a better text by reading words instead of water, whence we have : outpouring of words is the beginning of strife, a warning against thoughtless talk, as in io u if 7 . In the second line the norm of the Book leads us to expect an assertion (parallel to that of first line) that something comes before something (as in i5 :i:1 i6 H ) perhaps (omitting the leave off} : before conflict goes quarrelling, a progression in the thought. Hither the rendering of RV. {leave off contention before there be quarrelling) or that of Siegfried (before contention break out leave off} is, however, possible. Whatever the precise form of the aphorism may be, its general sense is clear it is a warning against strife.

#### 15. God abhors judicial corruption.

He who gives judgment for the wicked and he who condemns the righteous  
Are both of them an abomination to Yahweh.

Simple affirmation, quaternary-ternary (or, binary-ternary). The offence described is that of the unjust judge, controlled by prejudice, passion, servility to governors, or a bribe. The Heb. of first cl. contains an assonance that cannot well be imitated in modern English, somewhat as he who rig/its the wrong ami lie

who wrongs the right (the verb right as in Shakspeare, Rich. III. i, 3). The rendering of RY., justifies (that is, pronounces /list}, now conveys a wrong impression, one too distinctly ethical, and aci/ints is too narrow a term, since the bad man is not necessarily the defendant in the trial. From this Heb. word the forensic expression //^7//r has passed into XT. (Rom. 3-", etc.). W ickcil is

## 346 PROVERBS

he whose cause is bad, righteous he whose cause is good. On abomination see note on 3 :a . For the idea of the couplet cf. Ex.

23 7 Dt. 25 Isa. 5 -" i K. 8" - Job 34 17 i/&gt; 94- Pr. 2^.

16. Wisdom is beyond the fool s reach.

If the fool has money to buy wisdom,  
What boots it, since he has no mind?

Question, really prose, but arranged in ternary form. Lit. why (or, of what avail} is there a price in the fool s hand to buy wisdom, and intellect (lit. heatt} there is none? (irk. : why has a fool wealth ? for a dolt cannot buy wisdom. The term fool appears to refer to both intellectual and moral weakness, since wisdom in Pr. is commonly employed in the wider sense. There may be an allusion to attendance, by mentally and morally weak persons, on the instruction of sages; but, as it is doubtful whether fees were taken by the Jewish teachers, the proverb may merely affirm that wisdom cannot be got without certain qualities of mind. Here, as elsewhere in the Book, the fool is absolutely excluded from the domain of wisdom, and nothing is said of a change of mind whereby he may enter it. De. cites the "golden proverb " of Democritus : " there are many who have learning without mind (vovv) " ; but the antithesis of Pr. goes deeper the fool is not merely lacking in breadth and fineness of intellectual apprehension, he is also unsympathetic toward all knowledge and wisdom. Mind is properly " capacity to learn," which here probably involves "disposition to learn." The Grk. adds a couplet made up from v. 19a and v. 20 .

17. Value of friendship.

A friend is always friendly,

A brother is born for adversity.

Identical, ternary. As symbols of steadfast, helpful affection friend and brother are here (as in ^ 35", cf. 2 Sam. i 26 ) equivalents : one is loving at all times, even in times of trial ; the other is born for ( = intended for, adapted to, exercises his specific function in) adversity, the occasion which most severely tests friendship. Many recent translators (De. Renss, Kamp. RV. marg. at.) adopt the rendering and is born as a brother for (or,

XVII. . 5 -iS 347

;/) adversity, that is, the true friend, in time of trial, is, as it were, born anew into blood-kinship and assumes the role of brother. This translation gives substantially the same sense as the other, identifying //v//;/ and brother in respect of faithfulness, but is less natural, and less exact. Some interpret the second line as expressing a contrast to (and an advance on) the first line, with the sense : "a friend, it is true, is always friendly, but in time of trial it is the brother (at other times indifferent) that comes forward " ; but the term always appears to include times of trial ; the friend is not friendly in fair weather only, and the brother does not confine his kindness to seasons of adversity. A brother is a natural representative of unselfish love; but Pr. in two places (iS 1; iQ 7 ) represents the fraternal relationship as far from perfect, and in two places (18 - 27" ) puts it below the relationship of friend or neighbor that is, it estimates the bond of social affection as higher than that of blood. On the value of friendship see BS. 6 14 ~" ; 22- ;; . The love of sister for brother or of brother for sister is nowhere directly spoken of in OT. (in 2 Sam. 13-" Absalom is next of kin and natural protector), but the word sister is used as = dear friend (7\* Cant. 4 #/.).

18. Folly of going security.

Void of sense is he who pledges himself,  
Who becomes security to another.

Identity of predicates, quaternary or ternary. Pledges himself is lit. strikes hands; on the expression see notes 0116 n 1 " . The other refers to the creditor. To another is lit. /// t/ie presence of his neighbor. Grk. : for his ox>>i friends, with the same general sense. Similar warnings are given in 6 " : ii 1 20 " 22 - 27 ^ US. 29 IV - ". The OT. law says nothing of such security ; the cus

tom arose, doubtless, in the later commercial life.

19, 20. Strife and falseness are destructive.

in.. lie loves .wounds who loves strife,

He who .talks- proudly seeks destruction,

.20. A false heart finds no good,

A lying tongue falls into calamity.

### 348 PROVERBS

19. Chiastic parallelism, quaternary (or, binary). Instead of wounds the Heb. has sin, not here appropriate, the corresponding term in second cl. being destruction; the emendation requires only a slight change in the Hebrew. In second cl. the text reads : he who makes high his door, which is understood to refer to the pride and ostentation shown by building the house-door high \* ; but no such custom is known to have existed in antiquity, and the parallelism calls for an expression referring to strife ; the change of a letter gives the reading makes high his mouth, = speaks loftily, haughtily ; cf. the similar expression speak loftily in i Sam. 2 :! .f -The parallelism involves the idea that proud words occasion strife, and strife is always injurious, often destructive. Cf. n- i8 12 20 ; 29 - 3 . 20. Synonymous, binary-ternary. Lit. he who is false in heart ( mind, inward being) and he who is false in tongue ; on the first of these terms for false see note on 2 15 it means " that which deviates from the straight line," " morally crooked"; the second means " that which is turned away from the proper form." Finds meets with. The good and calamity (lit. evil) relate not to moral advantage or disadvantage, but, as appears from the whole course of thought in the Book, to external prosperity or adversity; it would, besides, be tautological to say that the liar is not morally good.

21. Children not always a joy.

lie who begets a dolt does it to his sorrow,  
And the father of a fool has no joy.

Identical, ternary. The two terms dolt (Heb. kes il) and fool (Heb. nabal) are here practically identical in meaning. The

former (which occurs nearly fifty times in Pr., see note on i~) is "dull, slow-witted," intellectually, morally, or religiously; the latter (found elsewhere in Pr. only in iy 7 30", and less than twenty times in the whole OT. ) commonly, outside of Pr., relates to religious folly. Here the reference may be to intellectual and moral stupidity, or to the intellectual sort alone. Cf. v. - " of this chapter, and BS. 22". Grk. (imitating lo 1 ) adds: but a wise

\* The Grk. has : -who makes his house high,

t Aben Ezra, Schult. al. interpret door as = mouth, but this is an improbable metaphor.

## XVII. IQ-22

son makes a glad mother, an antithesis which might naturally have been appended by a scribe.

22. Cheerfulness is health.

A cheerful heart is a good medicine,  
]5ut a broken spirit dries up the bones.

Antithetic, quaternary (Or, binary). C f. \^ \ to first cl. of which our first cl. is conformed by some critics; but the variation of the Heb. seems more probable. On Jicart and spirit see notes on z\* and ii"; both terms here relate to temper of mind in first cl. we have a cheery, courageous nature, in second cl. a broken-spirited, dejected, downcast nature. In first cl. the predicate is lit. causes good licaling (or, recovery). The l&gt;oncs&lt; as skeleton, represent the whole body; they may be vigorous, fat, full of marrow (3" ifr 1 Isa. 58"), or feeble, rotten, eaten by caries (12 i4 ;; " i// 31"" " Job 30"""); in this verse the dryness is contrasted with the fatness (fulness of marrow) of healthy bones. The reference is primarily to the physiological effect of temper of mind, and then, perhaps, to the general effect on life; as to the old-Hebrew conception of the relation of the bones to the rest of the body, the process of nourishment in bones, and the relation of mind to body we have no precise information. For similar sayings among other peoples see Malan; on ancient medicine see art. Medicine in Smith, Diet, of Bible.

14. -&gt;;:= or -vj.i is better than li) -vjb (so Gr.). On the stein yS) see Sehult. Ges. Thes. III&gt;15. From Arab, it appears to signify inuoi er, disclose ( Heb. n\*?)j), then s/iow the teeth, quarrel, rage ; the last-named meaning suits the use of the llith. in 1 r.; dr. (after XicMei, viii. 2) takes it as = luirst forth (so also Siegf.); Heb. rw, Syr. &gt; s j, Arab. ; : -:, seem to be different stems. Frank., in opposition to the rendering l&lt;eforc there be conflict, says that ^D S is never used in dehortation, but always introduces something that actually precedes; yet cf. Gen. 27 TO ^3^ ( ? is partly corrupt, partly based on a different lleb. text from ours: f^ovcriav diduffiv perh. = -03 ^l TI-S free course (but J;ii, r . refers to \f/ 22\*) ; Xo /ois = c^ 1 : (instead of z\*-.) ; 8tKa.io&lt;ru&gt;r]s is perh. for diaoi-Kaaias and eVoet as for dcaioeias (" .-: ) ([;i^).--S read ~"i for 3-7, ami peril. a-i;-i for ^J-T (T.auin.); J" appears to expand (cf. I inkussi; 1L 1 ./ ttn/ei/uam fafiatiir coiitHHieliaiii (perh. = i&gt;e/ore he is .&gt;v /yV,/i) jinln in;// t/ese-rit. 16. On the arrangement of lines in (P see note on v. 1 - below. -- IT. I o take "&gt;^ as = in adversity is perh. possible, but is here hardly natural. In (3 has a doublet, the second member of which is abridged; or this second line

### 350 PROVERBS

may be an interpretative gloss. J& jrn was, according to Jag., understood by &lt;5 as llif. Impv. of njn make thee a friend. 18. (Sil take "p jrpn as a gesture of joy. \$ injp &lt;joS; (Jr., retaining sense of \$), "i j"^^; Bi., after (TWV eauroO 4&gt;\wv) njnS, making the reference general the nature of the warning is not thereby affected. 19. \$ i - s; Gr. yss, which is preferable. In &lt;5 the order of lines differs from that of Jty : after v. 16 come v. 19b and a modified form of v. 2) , then v. 17 (with doublet), is. ioa.2-). tne change is due to an error of a Grk. scribe. lj TIPS; (5 rbv favrov O IKOV, ^1 or -inp3, a good sense, but not preferable to that of |. It is better, however, with Frank., to read c; cf. the combination of raj with -a--, I Sam. 2 3 . 21. \$) ^ -j &lt;g KapSia, = 3.S. here inapposite and against the parallelism ; it is perh. induced by the K. of v. 2 -. 22. |9 nrm is most naturally connected with the verb of Hos. 5 13 , and so, = heali tig. The similarity to l5 13 has suggested the sense face, for which, however, there is no authority (see Arab, nnj and rm). The primitive signifi cation of the stem is uncertain ; cf. Syr. Nru, flee, withdraw (whence perhaps our noun, = cessation, betterment), and see notes of De. Now., and the lexi cons. (5 eveKTelv; JotC read ,TU body, and Dys. Gr. emend to rm.

23. Wickedness of taking bribes.

A wicked man accepts a bribe  
To pervert the course of justice.

Single sentence, ternary. Lit. . . . accepts a bribe from the bosom (that is, of a briber) . . . the ways of justice. On bosom as = a

part of a garment, and on its use as pocket see notes on (y 1 i6 1&lt;53 ; on bribe (lit. gift) see v. 8 above, and on the power of gifts cf. 2 1 14 . The rendering . . . takes a bribe from (his own) bosom (that is, in order to corrupt a judge and pervert justice), while possible, accords with the Heb. and with parallel sayings less well than the translation above adopted. The wicked man is here the corrupt judge or other influential person.

24, 25. Inanity and oppressiveness of the fool.

24. The goal of the man of understanding is wisdom,  
The fool's eyes roam over all the world.

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

24. Antithetic, ternary. Lit. /// front of the man of understanding is wisdom, but the eyes of the fool are on the ends of the earth. The man of understanding (see 8 &lt;J 17" 2 :&gt; ) is he who compre-

## XVII. 23-26 351

hends the issues of life, and makes it his aim to attain the true principle and law of conduct (the divine law implanted in the mind of man) ; the fool, on the other hand (Hel&gt;. kcsil, see v. J1 ), lacking in insight and stability, is incapable of fixing his attention on any one thing, and therefore does not seek wisdom. The interpretation " the man of sense sees wisdom everywhere, the fool

seeks it unsuccessfully everywhere" (Ew. al.) is improbable

the fool is not represented in Pr. as seeking wisdom except in the moment of final deadly peril (i- s ), while the reference here is to the man's ordinary thought, and the point is his lack of seriousness ; cf., on the other hand, the attitude of the scoffer in 14 . For the expression ends of the earth see Jer. 2^" Dt. 28 " &lt;// i35 7 Mt. 12 - a!.; it denotes the extremities of the then known world, that is, the region south of Ethiopia, the south of Arabia, the region just east of the Tigris (perhaps to the centre of Asia), Asia Minor, and the coasts of the Mediterranean Sea. 25. Identical, ternary-binary. The proverb is a variation of lo 1 15^ if 1 . Fool (kes i/) as in v. J1 - I . Delit/sch makes if- -iS- a separate section on the ground that it begins and ends with the same thoughts which open and close the preceding passage, i;- 1 - 4 ; but the



repetition of a proverb hardly warrants such a division ; see the Introduction.

26. Against injustice under forms of law.

The first line of the I heb. is clear :

Also to line the righteous is not ffood.

The word also (= intensive a IK/), which implies a conjunction or contrast with something that precedes, is here without significance, unless we suppose a lost line or couplet with which this line or this couplet stands in contrast (possibly 18" ) ; and even if the order of lines in the couplet be inverted, the word will still be in apposite, since the relation of thought between the two lines does not call for such an emphatic connective; the rendering nrn (Kamphausen: a/rea,/\-~) is, for the same reason, improper. - I line ( usually employed of a pecuniary mulct, 1 )t. 22" ^.) may = more generally punish (as in 22" ). Not good = not proper. The second line may be rendered : 7 &lt;&gt; smite the noble for upright-

## 352 PROVERBS

ness (R.V.), or: ... against equity, unjustly (Frank, al.}, or: . . . is against equity, = is unseemly (Wild.). The first sense is improbable : in first line the bad act is simply punishing a just or righteous man (without the addition " for his justice or righteousness"), nor in fact is the u noble " man commonly assailed "for (= on account of) his nobleness," but in a rapacious spirit which cares not whether its victim be noble or ignoble, or his cause just or unjust. The second rendering (in which the expression is not good must be supplied from first line) involves a tautology any punishment of a righteous man must be unjust. The third rendering gives a distinct parallelism of predicates in the clauses. Kamphausen changes the text and renders : to smite the noble is so in high degree (that is, is emphatically not good}, but the translation is doubtful, and a climax here is improbable. If the word noble be retained, it must, from the parallelism, be understood in a moral sense, as = righteous. It may mean nobleman, prince (8 16 25 7 Job 12- 1 // 1 1 8" a!).), or willing, freehearted (Ex. 35 ), but also, apparently, morally noble : thus in v. 7 of this chapter it is put over against fool, and in Isa. 32" ^ is contrasted with fool and knave. Another emendation of text (Frank.) gives the reading : to oppress (him} in court unjustly (or, inequitably}, to which the

tautology {oppress . . . unjustly} seems a decisive objection. Probably the second line should be read either : // is not seemly (or, fair} to oppress the upright, or : // is not seemly to pervert justice. Cf. 18", which appears to be a variation of this couplet, and after it our line might be read : to oppress the upright in court.

27, 28. Value of silence. Identical, quaternary-ternary (or, ternary).

27. He who is sparing of words is wise,  
A man of cool spirit is judicious.

28. Even a fool, if he hold his peace, is accounted wise,  
Sensible, if he keep his lips shut.

27. Cf. *io u*) . First *rl. lit.* . . . knows knowledge; cf. 4 , know understanding. The man of cool spirit (*lit.* he who is cool of spirit} is one who maintains composure and self-control, is not under the dominion of excited feeling, and is therefore cautious in

## XVII. 26-28

speaking; the proverb is primarily directed not against literary loquacity (though this may well be included), but against language, which may stir up ill feeling. Subjects and predicates may be inverted, so as to read : The wise man is sparing of words, the judicious man is *ftw/*. The ancient *Hob.* editors (in the *Ma-sura*) read, in second *d.*, he who is precious (= costly, dear, rare) of spirit, which is interpreted by *Rash i* (perhaps guided by first *d.*) to mean he who is sparing of words, by others of worth bearing (*Saadia*) or character (*Schult. AV.*). The two last renderings are tautological (cf. *le.*) ; the translation cool (which is generally adopted by recent expositors) seems satisfactory ; (*irk. longanimous* ; *Targ. humble. Wise, lit.* a man of wisdom (or, comprehension}). 28. The meaning is not that the fool shows wisdom in keeping silence, but that silence conceals folly, and is, moreover, commonly regarded as a sign of profundity. See many proverbs, similar to these two, in *Malan s Notes*.

23. *&lt;5* gives a very free rendering of the whole couplet as a single sentence, and adds a doublet of the second half; see *Fag. s* attempt to explain the wording, and *Baum. s* criticism of *Fag. S* he who receives bribes is wicked, and per-

is the way of justice, less probable than ?&gt;. 24. |&gt; - jS r.x alongside of, in from of; (Jr. emends improperly to -n -,x toward. Before p- Bi. inserts u\v, unnecessarily; sense and rhythm in \ are good. In (5SC r&gt;x is not rendered. With & &gt; - ; the Ch-k. text is better read irpovuTrov cvverov dvdpbs &lt;ro&lt;pov, giving no sense (Fag.). The pn rejoice of "" must be emended, after S, to P &gt;n look, as in the Urslau Codex (Pink.). 26. Omit =1 as meaningless ( f. note on v\* below). The - before -v is improbable, since U ;; is elsewhere followed by noun without Prep, (see 21"); we should perh. read (see the ^ in ) ; the insertion of the Prep, before the noun may be error of eye, or may be due to an Aramaic-speaking scribe. 11) rnnS; better r^nS ( Frank.). For -; cf. Arab, a^ active, excellent (= physically or morally good), Kth. a;- exposed to peril (= pressed on} the stem perhaps = move on, Press forward. "fa -^ ^-; affords no satisfactory sense; read Ti" ^i ((lr.\as (5 oi,8c 6Vio,(l)ys. v^ ^a); the emendation -.n, \*; superabundantly (Kamp.) does not accord with the context. ^ who say what is right; 1L ,ftri recta -27. K ^; () v-. I he latter is followed freely by (piTII and the medieval Jewish interpreters, the former by 28. & -\ introduces a contrast between the S\* and the naturally suggested. l = n (in vV there is no such natural suggestion of contrast between pis and ;--.). d vo j TV tTrepu- - ^-.) vo^iav (ro&lt;t&gt;ia (n ;;,-.) \&gt;&gt;y l&lt; r6ri&lt;TfTa.i, an improbable reading. &lt; )n the unimportant couplet a.lded in & 8 - Kl to v ., and apparently a free variation of v. \*\*, see Fag \$ repeats a-,-,--; in &gt; .

2 A

## 354 PROVERBS

XVIII. 1. Our Heb. reads: One who separates himself (or, holds himself aloof, or, is alienated) seeks desire, quarrels with (or, rages against) all wisdom (or, quarrels by every means). This is now generally held to mean that one who holds himself aloof from his friends or from society follows his own selfish desires and ambitions, and opposes everything reasonable.\* This observation, however, does not accord with the tone of Proverbs. The character thus described is that of a man who, wrapped up in himself, ignores the interests and claims of the community, and thus becomes an enemy of society. The same thought, in ecclesiastical form, is expressed in Hillel's saying (Pirke Aboth, 2, 4) : "separate not thyself from the congregation," that is, "be not a separatist, a free-lance or schismatic, do not withdraw thyself from the mass of belief and custom represented by the community" an idea natural to an Israelite of the later time, but, in its broader form improbable for the sages of Proverbs. Grk. (followed by Lat.) has : a man who wishes to separate from friends

seeks pretexts, but at all times he will be liable to reproach (or, perhaps, and . . . will be full of reproach), which reads pretext for desire and will be reproached for will quarrel, and adds from friends. This reading is adopted substantially by Hitzig and Frankenberg. The latter renders : the alienated friend seeks an occasion [of quarrel], seeks by all means to stir up strife, which in its homely tone resembles other aphorisms of the Book, but appears to be over-cynical. The renderings at all times (Grk.) and by all means (Frank.) are doubtful. Hitzig's translation is not more satisfactory : he who is excluded [by men from their society] seeks an occasion, gnashes his teeth against all that is beneficial [to others]. It seems impossible to get a satisfactory sense from the Hebrew, and no good emendation presents itself.

## 2. The fool's fatuousness.

A fool takes no pleasure in sound sense,  
But rather in revealing his nature.

\* So Luth. RV. Ew. De. a/. For the views of the early commentators see Critchfield Sacri and Geier. Aben Ezra explained it as referring to the traveller who leaves home in order to search out all knowledge. So nearly B. Hodgson (Oxford, 1788) : .-/ retired man pursueth the researches he delighteth in, and hath pleasure in each branch of science, a pleasing picture, but forbidden by the verb of the second clause.

355

Antithetic, ternary. On fool (*kesi*/) see notes on i - - 17- . So/tint sense is comprehension and the conduct which follows therefrom ; see note on 2 -. The second cl. is lit. but in his mind s \\_hearf s~\ disclosing itself. The fool, that is, having no inkling of what is wise and noble, has fatuous satisfaction in following out and manifesting his intellectual and moral feebleness, which he regards as wisdom.

## 3. Vice entails disgrace.

\ \ hen . wickedness &gt; comes then comes also contempt,  
And on i insolence follows scorn.

Synonymous, binary (or, quaternary-binary). The Heb. reads:

when the wicked man comes, comes also contempt, and with disgrace is scorn. The reading wickedness (obtained by a change of vowels) is favored by the form of expression of first cl., by the second cl., and by the parallel line in n- (comes pride, then comes disgrace}. Of the three other nouns of our Heb. the first and third are active (expressing one's feeling toward a person), the second is passive (expressing the state of the despised person). The relation of the nouns of first cl. to each other is ambiguous : the contempt may be felt by the wicked for others, or by others for him ; the second sense is favored by the parallelism (the scorn of second cl. is directed toward the bad man), and by such proverbs as i i J . --The second cl. in our Heb. affords no satisfactory sense. Disgrace cannot be taken (Xockler) as = shameful conduct (synonymous with wickedness). The couplet is by some \* understood to mean : " the wicked man despises others, but with the disgrace which he inflicts on others comes scorn from others for him." a forced interpretation of second cl. Others,! following the (irk., read : " When the wicked comes, comes also contempt, disgrace, and scorn," which is grammatically and rhythmically improbable. A slight change of text gives the reading for second cl. \ : and with Jiim are disgrace and scorn, that is, he (the wicked man) inflicts these on others; this (identical in sense with Fleischer's rendering, but grammatically better) is intelligible, but is not quite natural. A parallel to first cl. is got if

\* Struck, ,;/, \ With Fleischer. + Griitz, Hickcll,

### 356 PROVERBS

(by an easy change of consonants) we substitute insolence (or, pride} for disgrace : " with wickedness is contempt, with pride is scorn." The ambiguity of direction in scorn remains ; for the reasons given above it is better to take it as felt toward the bad man. Grk. and Lat. regard the contempt of first cl. as inflicted by the wicked ; in second cl. Lat. makes him the sufferer, Grk. is doubtful. On contempt, disgrace, scorn see notes on 1 2\* f 6. The distinction made by Delitzsch, that the first and third of these terms relate to words, and the second to conduct, is not warranted by OT. usage.

4. The Heb. text reads : The words of a man's mouth are deep waters, a flowing brook, a wdspring of wisdom. This unrestricted statement does not accord with the thought of Prov., in which no such excellence is ascribed to men in general (in i2 14

the text is to be changed) ; nor can we take man as = " the ideal man," or paraphrase (Ew. De.) " it often happens that the words," etc. this is not in the manner of the Book. As the couplet stands, the man must be qualified by some term like " good," or, "wise," and the second cl. must be regarded as continuing the predicate of first cl. To take second cl. as an independent sentence, and describe the wellspring of wisdom as a flowing brook (RV.) is to introduce an impropriety of language a fountain is not a brook; and the rendering the words, etc., are deepened waters [that is, of a cistern, which is exhaustible], the wellspring, etc., is a flowing [or, bubbling, = inexhaustible] brook (Hitz.) supposes a meaning ("deepened") which the Heb. does not permit, and thus introduces an unwarranted antithesis between "man's words" and "wisdom." The two lines of the couplet do not agree well together. A comparison like that of our first cl. is found in Job 38:16, but in a sense which is hardly applicable here : there a man's secret thought is compared to "deep water," as hard to fathom and get possession of; here the deep water is rather the symbol of inexhaustible supply, a sense which is given by the parallel terms flowing brook and wellspring. This inexhaustibleness cannot be meant to be affirmed of men in general ; the man must be defined. We may supply righteous (as in 10"), or wise (cf. 13" i6 22 ), but then the wisdom of second cl. will not

#### XVIII. 3-5 357

be appropriate it is not naturally related to "righteous," and, with " wise " in first cl., it would produce an identical proposition. Further, the term fountain (Heb. maqor), when it is used metaphorically, always occurs elsewhere in connection with the idea of "life" ( 5 1S 10" 13" i 4 - 1 6~ Jer. 2 1:1 i 7 1;; \$ 36 ^ " 68 ai - ; ), and the definition life here suits the context better than u&lt; is Join. The expression fountain of life may mean either " fountain of life-giving water," or " perennial fountain " ; the latter sense accords with the parallel brook. The reading life, instead of wisdom, is found in the Grk. and in a few Heb. MSS. ; the testimony of the latter is not of great value, and the Greek reading may be a correction after io n . But the usage of Prov. must be allowed to have weight, and we should perhaps read the couplet : 77ic words of the wise are deep waters, a flowing brook, a perennial fountain. that is, an inexhaustible source of counsel and blessing. On word ^ equivalent to thought see note on io n .

#### 5. Against legal injustice.

To favor the guilty is not good.

Nor to oppress the innocent in court.

Identical thought with antithesis of terms, ternary. A forensic saying, = if (cf. ly 1 ) ; guilty and innocent we the terms usually rendered wicked and righteous respectively. Favor is lit. lift up the face, that is, "raise a suppliant from the ground in token of favor" (Lev. 19 Mai. i s 2 y Job 13" i/r 82-, and the verb alone in Gen. 19- , = accept} ; the implication here is that the favoring is unjust. The Heb. of second cl. reads: to oppress (lit. //;/ aside, that is, from one s rights), etc., which may be taken to mean so as to oppress, etc. (RV. marg.), but it is more natural to understand second cl. as simply parallel to first cl. Court is lit. judgment, = legal decision. Lat. : that tlion mayest decline from the truth of justice (reading /;-///// or righteousness instead of righteous). Grk. (expressing the implied adjective) : nor is it holy to perrert justice in judgment. Gf. i K. 2 I IM:! Am. 5 - Isa. i - ; [er.

22 ] ]/. 22 IL a/.

XVIII. \. 1i&gt; -IIN-; &lt;5 irpotjidfftis, n:sr, as in [u. 14 (( app. ( ;//. Sac. 4, 5. I ;, 1, \whii h should, perhaps, l.e adopted; cf. 2 K. :, . 1 ossiMy ;n; slanderer should IKJ read instead of TOJ; cf. Kj--; the " of It) appears to be taken by &

## 358 PROVERBS

as sign of Ace. J n Bhn.SsS; &lt;5 tv iravrl /cat/xjj, perh. free rendering of |^; on .1 see Lag on this passage. |Q p-ir 11 ; &lt;5 firovfidiffros, = s ; jr &lt;5 or J&gt; ; l 7n &gt; (Capp. 4, 7, 3). On 5 and see notes of Pink, and Baum. 2. &lt;5 &yeraí (supplied by the translator) is apparently scribal error for dyarai (Jag.), and a.&lt;j&gt;po&lt;rui&gt;ri is interpretation of ||J 13 \*? r^j.-in, or perh. (Or. Baum.) represents nV?n (which, however, it does not represent in Eccl. io 13 ). 3. |tj &gt; U"J and f?p; read yen and pr. ra, fS" 1 , nsin, are general terms for contempt, which is naturally often expressed by words, sometimes also by deeds; see l2 8 6 3) , 3 35 f 83 17 , 6 33 Ju. 5 18 . Bi. (and so Gr. doubtfully) reads ^" &lt;5 els PMos is ingeniously explained by Jag. as = BJxa into the pool (for \$? BI so), but it is doubtful whether /3ci#os would be used for B.IN, a word which (5 elsewhere in OT. perfectly understands; one might rather think of psj:: cf. fiaOv in v. 4 , 3\$ E|?:p&gt;. 4. For -j s ^a read asn (Gr. njan S-N), and for naan read a;n (so &lt;S and several Heb. MSS.). (5 X67os ^v Kapdip dvdp6s, J-s aSa na- 1 , in which a^a appears to have arisen out of J^ ma (in ^s la-i), the i and a becoming "? and a (Lag.). dvawf]5vfi Lag. regards as orror for avairidvei.

6-8. Foolish and slanderous talk.

6. The lips of a fool lead him into strife,  
And his mouth brings on him stripes.

7. A fool's mouth is his ruin,  
And his lips a snare to him.

8. The words of a slanderer are like dainty morsels,  
They penetrate into the innermost recesses of a man.

6. Identical, ternary. Cf. *ly* 14 - 19 *ig* 29 20<sup>^</sup>. Lit. come into strife, lead, etc. ; or a slight change of the Heb. will give lead (so the Grk.). Brings on him is lit. calls for. The fool's thoughtless or malicious words involve him in disputes (legal or other), which, since he is in the wrong, entail punishment. 7. Identical, binary-ternary. Cf. *i2* 13 13 *s* *i7* 28 . The thought is the same as in the preceding couplet. Ruin is to be taken as = "grievous calamity, crushing misfortune." The Heb. is lit. a snare to his person (lit. soul), = to himself. 8. Comparison explained, ternary. The couplet occurs again at 26" ; cf. 16-" 26 20 . The slanderer is one who whispers malicious gossip, which, says the proverb, is received by the hearers as eagerly as choice morsels of food, and, like them, pass into men's being, and so affect their thought and action. On other translations of the word here rendered dainty morsels (such as sport or mockery, l/ows [AY. wounds] burning, tormenting, simple, reserved, soft) see critical note below. The text does not express an antithesis in the two

xviii. 6-9 359

lines : the words are soft (or, reserved), nevertheless they penetrate (lit. <sup>o</sup> down) ; it is the quality of sweetness in the words that makes them acceptable. The Heb. has lit. in second cl. go down into the inner chambers of the belly, in accordance with the mention of food in first cl. ; the expression the recesses of a man is more appropriate to the acceptance of gossip. On inner chambers (here = interior) see note on f. The proverb simply states a fact men's readiness to listen to malicious talk without comment. For the concluding phrase cf. 20 " .

9. Sloth is destructive.

lie who is slack in his work



Is brother to him who destroys.

Single sentence, binary-ternary. Against indolence and carelessness. The primary reference in work is probably to the ordinary bread-winning occupations of life, but the term may include all affairs, of friendship, statesmanship, etc. The slothful or indolent man, the proverb declares, ruins things as effectually as the spend thrift or traitor or any one who sets himself to destroy. Indolence, as an offence against physical well-being, is specially denounced in Proverbs; so in 6 -" io ( 12 - i5 l;l 20 4 - l:l 21- 24 "- 26 1:; "" (cf. P&gt;S. 22 -- 40- s " 1 "). Brothcr= "one of similar nature" (so companion in 28- ). Him who destroys is lit. a possessor (= a dealer} of destruction ; the reference is not to robbers and murderers, but simply to those who bring ruin on their own affairs and those of others. Rashi explains the expression as referring to Satan.

6. 11) Oal ^ 2-; &lt;5C Hif. ^?% unnecessary. ?!) r^n-p^; (5 TO Opa&lt;rv Oa.va.joi". the last word seems to represent the three last letters of %} (Jag-) the rest is doubtful: Jag. su^ests that 6 out of n-^ made n?h (comparing 9 1: 20 1 ), Baum. suggests -trn (&lt;/: ! 71 ^ . . . Opao-e?a), and Levy (C/ialtt. Wort., s.v. xr^-) -VT:^ (out of -T: S ) ; the reading n-m is the most probable.  
8. On |Ji: see note on 16-\*. ?i) ="- :"? (found only here ami in the duplicate couplet 26--^ has been variously explained: l. (? (in 26-- ) /j.a\A.Koi (which elsewhere in (p = T&gt;) ; cf. p^n 2S- :: /l.if/frii^ (so Kimhi, C.eier). and Arab, -^n 1 - soft ( Kw. compares E;J), or (1 rank.) Aram. -&gt;n su t ct ; possibly - (2&gt;-- ) iv wapipyu sulmrJinate, incidental is here to be included, in the sense of feigned, but see below under .yV;V. 2. Whispcr, murmur ( = r,i s ) i A (26- - ) yo7)TtKoi jn&/c,-s ; Kw. suggests comparison with Aram. ;

## 360 PROVERBS

possible, = murmur, as expressing either the transient or the insinuating character of words. 3. 2T pxi disturb, vex (and so substantially %), as = aSn strike; so Immanuel (in Reuchlin), Rashi wounds (cf. cr, 1 , Heb. and Arab.) or (a6 22 ) combatants, Luther, AV. (see text and margin), Levi, Vatablus those who feign themselves wounded. Similar is jm (26 2 -) strike down, perh. scribal variation of psi (cf. Levy). 4. 2 in &" j-^-, = dictpaioi (Middeklorpf d\*a-Kot), 1L simplida, 6 (26 22 ) tfri\ot/j.evoi, perh. free rendering of (5, perh. error of text. 5. S/Or/, play, taking cn^ as = m&lt;- ; so Saad. Mich. Z6ck. 6. Hidden (Aben Ezra), perh. with reference to Arab, on 1 -, IV, or connected with whisper. 7. Burning (Ew.) = destructive (like poison), taking en- as = an 1 -. The comparison with Arab, en\*? swallow with aridity seems to be the most satisfactory, though the rendering sweet morsels is possible. omits the couplet,

substituting 19, but with changes (Jag. Lag.). 9. \$ =\_ &gt;, with reference to other classes of persons who are destructive. Originally it may have pointed to an immediately preceding statement; in the present connection it is without significance.

10, 11. God and wealth as fortresses.

10. The name of Yahweh is a strong fortress,  
To which the righteous runs and is safe.

11. A rich man's wealth is his strong city,  
It is like a high wall in his estimation.

10. Single sentence, ternary (or, binary-ternary). The expression name of Yahweh, common elsewhere in OT. (except in Ju. Ru. Ezh. Esth. Job [discourses] Eccl. Cant.), is found in Pr. only here (a similar expression in 30 ). The name = the person, because it expressed his nature and qualities (as early names commonly did), and because in very ancient times the name was regarded (perhaps in consequence of its significance) as having an objective existence and as identical with its possessor,\* and the locution which thence arose survived in later times when the old crude conception had vanished. Every people came to associate with the name of its god all that it attributed to the god. The name Yahweh was significant to the Jews at this time not because it was a " tetragrammaton " or had in it any mysterious meaning, but because, as the proper name of the national deity, it represented for them all ideas of divine guidance and protection. On the period of the history during which the name was commonly employed see note on i 7 . The superstitious notions which were

\* See Spencer, Social., I. 263; Jevons, Introd. to Mist. of AV/, pp. 245, 361; Brinton, AV/. of Prim. Peoples, pp. 92 f.

XVIII. io-i3 3^1

later attached to the " tetragrammaton " are unknown to the OT.\* Cf. Ex. 3 14 . Is safe, lit. is set on /iig/i or /// a high place, where he is safe from the attacks of enemies. The proverb affirms generally that God protects the righteous; it says nothing of the means employed. Cf. i/&gt; 27 . 11. Parallel comparisons, quaternary-ternary. Estimation, lit. picture, then, apparently, imagination, thought; cf. \i 73 7 , and note on Pr. 25 n . A better parallelism is given by reading : and like a high wall is his riches.

The Heb. appears to say that wealth is a protection not really, but only in the opinion of its possessor ; this is possibly the correction of an editor who took offence at the role ascribed to wealth. Whichever reading be adopted, the couplet simply states a fact ; it is doubtful whether praise or blame is implied ; cf. to 1 \*, in which our first cl. occurs. Wealth is regarded in Pr. sometimes as a desirable source of power, sometimes as associated with immoral and irreligious pride. From the collocation of v. 10 || jt might be surmised that the former is a correction of the latter, or a protest against it. Such protest may have been added or inserted by an editor ; v. 11 stood originally, no doubt, as a simple record of observation.

12, 13. Danger of pride and hasty speech.

12. Pride goes before destruction,  
And before honor humility.

13. He who answers before he hears,  
It is folly and shame to him.

12. Antithetic, ternary-binary. Lit., in first cl., before destruction a man (lit. a man's heart) is haughty ; see i6 18 . The second cl. occurs in 15" . 13. Single sentence, ternary. Hears = " gives attention to" ; shame "disgrace." Cf. BS. n\*, Pirk. Ab. 5, 7.

14, 15. Value of courage and wisdom.

e spirit o! a man sustains mistortune,

But a broken spirit who fan bear?

15. The mind of the intelligent acquires knowled

I he ear ol the wise seeks after knmvlei

\* See Huxt. Lc\ s. v. U ^D and tr-MS 1 : S J . In Lev. 2J. 1 . li; "the Name" should

read " the name of Yahweh " ; the " Yahweh " was omitted causa reverentiae b\

## 362 PROVERBS

14. Implicit antithesis, ternary, = " an unimpaired spirit is strong, a broken spirit is weak." Frankenberg, in first cl., not so well: lie who soothes a man sustains ( controls) his anger. Spirit is the inner being thought of as the seat of vigor and courage (as in Kng. spirited} broken = stricken, crushed. Sustain and bear are here synonyms; the rendering raise up (RV. marg.), instead of bear ( endure}, is here improbable. Misfortune is lit. sickness (RV. infirmity}, here used of any suffering. The proverb records a fact of human experience, the sense being : when the spirit, which is the source of strength, is itself crushed, what help is there? (for the rhetorical form cf. Mk. 9), and the implied exhortation is : be brave, do not succumb to trouble. There is no reference or allusion to divine aid. There is here a near approach to the Greek conception of " courage " as a virtue, a conception hardly elsewhere formulated in OT. 15. Identical parallelism, ternary. The first cl., with variation of verb, occurs in 15", in which the second cl. introduces the fool as contrast. Intelligent (see note on r ) and wise are synonyms, and so acquires and seeks after. The word ear points to oral instruction. A progression of thought, such as: "the intelligent (the higher grade of mind) already possesses knowledge, the wise (the inferior grade) is only seeking it," is improbable. No such distinction exists in Pr. between intelligent and wise.

16-18. Legal and other contests.

16. A man's gift makes room for him,  
And brings him before great men.

17. The first comer is right in his plea,  
Then comes the other and tests him.

18. The lot puts an end to disputes,  
And decides between the mighty.

16. Synonymous parallelism, ternary. The gift is not intellectual endowment,\* a sense foreign to the Heb. term, nor the bounty which a liberal man benevolently dispenses (19), thereby gaining friends,t nor precisely a bribe, but probably, as second cl. appears to indicate, a present made to great and powerful men, whereby they become well disposed to the giver, afford him protection and

\* Hitzig. f UL-. Sti . al.

#### XVIII. 14-19

aid, and he thus has room, a free field, access (as in second line) to the presence of the patron. Cf. i 7". The custom of making such presents to the great, common in Israel and elsewhere, was notably prevalent in the ( .reek period of Jewish history ; see, for ex., the stories of Joseph, Hyrcanus, and Herod in Jos. Ant. 12, 4, 2. 9 ; 14, 12, 2. 17. Single sentence, with implied antithesis, ternary-binary. First comer, he who first presents his cause before the judge, and is naturally able to make out a good case ; is right, that is, in appearance; pica, \\\.. lawsuit ( R.V. cause) ; the other, lit. his neighbor, the other party to the suit ; tests him. lit. searches him, examines his argument, and presents the other side. The first cl. may be translated lie who is first in his pica (RV. pleadth his cause first} is right\*; the sense remains the same. In Pirk. Ab. i, 8 it is said that the judge, so long as the parties are in his presence, must regard both as guilty, that is, must distrust both. The proverb = audi altcram partcm.

18. Synonymous, ternary-binary. On the employment of the lot among the Israelites see note on iG\* . In this case the contend-

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ing parties, instead of going into court, agree to refer their dispute not to an arbitrator, who would weigh the arguments and decide like a judge, but to (loci, who was supposed to order the drawing or casting of the lots in accordance with justice ; this divine decision, if accepted in good faith, would at once stop contention, even when the contestants were powerful. The questions in which the lot was resorted to in the later time were, it is probable, chiefly or wholly such as concerned property rights of private persons political disputes would commonly be otherwise settled. Decides is lit. separates, that is, parts the contestants, so that the dispute ceases.

19. It is difficult, if not impossible, to construe the Heb. text. Lit. : a brother sinned against (?) than a strong city, and disputes are like the bar of a fortress. The translations sinned against {treated perfidiously, injured, offended } and who resists, sets him self in opposition \ are grammatically doubtful. The insertions harder, stronger, harder to be won, etc., before the comparative sign than, are unwarranted ; it would be necessary, if the preced-

: So DC. koiibs, ,//. t kabhi, RV. &lt;;/. \ K\ v. Zock. &lt;;//.

### 364 PROVERBS

ing word should be retained, to change than to like (see second line). But even then the comparison of an injured friend and of disputes to a fortified city or a fortress is strange and improbable. It is not impossible that the couplet is a variant of v." of this chapter (cf. io u ), and should read: the rich man s wealth is a strong city, and his riches is like the bars of a fortress. Grk. : a brother helped by a brother is like a strong and lofty city, and is as strong as a well-founded palace. This is better than the Heb., but is still unsatisfactory there is no reason why a brother helped by a brother should be thus singled out. For the bars of cities and fortresses see Ju. i6 3 i K. 4 13 Isa. 45 2 Neh. 3 3 , and cf. Novvack, Arch. i. 142, 368 ff.

10. &lt;5 K /j.eya\uffvvr)s, ^ j-p (Jag.). 11. \$? ~"? (cf. 25") apparently = "something graved or fashioned"; the meaning of the stem is uncertain. Frank, suggests vsoj or VD^:, which is, perhaps, to he adopted. 12. \$? " .x need not be omitted in the interests of the rhythm, since ir.s 3 s may be pronounced as one word. 14. 1\$ ^?"; (5 depd-rruv (pp6vi/j.os, according to Jag., = n^rra (cf. 19) one who carefully attends to him (see Lag. s note), which Frank, adopts, rendering : iver ikn schmeichelnd besanftigt, and taking rn as = anger, but the resulting line does not offer a good antithesis to second line. flj nsoj m; IL spiritual ad irascendum facilem. 17. K so ; Q so\ Either reading gives a good sense, but a connective is natural, and we should perch. write N:TI; a i may have fallen out by reason of preceding \ (5 eatroD Ka.Tr/yopos, = 13-12 (i Sam. 2 1 ) or 13^ (Isa. 45 9 ). 18. |^ S-vin; (ABX 0-1777-p&lt;5j ( = &lt;n777X6s) a silent man; better K\TJ/&gt;OS, as in &lt;5 V - " Iliar K- j? H al. |t? = -&gt; &gt;; Gr. suggests NXI or axa contestants. 19. |t? &gt;U ; DJ nv; &lt;5 (followed by J53T1L) dSeX^os vird dSeX^oO Po-r)0ov/j.ei&gt;os, = ?U ; j ns, improbable in the connection. The isolated yz Di is suspicious; the Nif. occurs only here, and the Qal is always followed by 3 or ?;; De. compares ^n = ^-; asp, but to this it may be replied that the two forms are different (Frank.) in the case of an Act. Partcp. the construction is possible, but not in the case of Pass. Partcp.

See note on this v. above. J! r; ~ &gt; V- , though syntactically possible, is hard ; the substitution of 3 for n is favored by b and by (SSSCIL. On K arc, Q ariD see critical note on 6 14 . |^ fc^N m3-; (5, inverting order, uairtp Tfdffj.fXiwfjL^voi pa&lt;r\ieioi&gt; as a firmly founded palace ; for r. (ABx tf/.) Lag. would read iufia-)(\vntvov (S 11 al.) barred.

20,21. Power of the tongue.

20. From the fruit of the mouth comes requital to men,  
The outcome of the lips they must bear.

21. Death and life are in the power of the tongue,  
They who use it must eat its fruit.

xviii. Kj-22 3 rj 5

20. Synonymous, ternary (or, quaternary-ternary). The thought is that of 12" i3 - - :i , on which see notes a man must take the consequences of his words, which are here regarded as expressing his thought and nature. \\.from the fruit of a man s mouth his belly is filled, the outcome (or, product} of his lips fills him. J ill and belly belong to the figure employed (eating) words are spoken of as something that a man feeds on, they, by their consequences, determine his position and fate, they bring requital, for good or for evil according to their character. On outcome (= produce, product} see notes on \$ 14 . 21. Synonymous, ternary. See 13- . Good and bad speech are contrasted by their results. The death and life are physical ; see notes on 3- 5 . Are in the power of = "are at the disposition of, are dealt out by." Caution in speech is suggested, since words may bring the greatest misfortune (the termination of earthly life) or the greatest good fortune (a long and prosperous life). In second cl. the Heb. reads lit. they who love it (the tongue), which, in the connection, can mean only they who are fond of using it, but the verb is not natural, and the text is perhaps wrong. Grk. they who control it does not agree with the general form of the predicate of second cl., or with the thought of first cl. ; the predicate to such a subject should be will enjoy good. The suggestions of De., that the // may refer to wisdom, or should be read Yahweh, are out of the question. Cf. BS. 37^.

22-24. Wife, wealth, friend.

22. If one finds a wife, it is a piece of good fortune,

A favor bestowed on him by Yahweh.

23. The poor man uses entreaties,  
The rich man answers roughly.

24. There are friends who only seek society,

And there is a friend who sticks closer than a brother.

22. Synonymous, ternary (or, quaternary-ternary). Lit. he who finds a wife (that is, a good wife) finds good, and obtains favor from Yahweh, that is, he finds not a good thing (RV.), but good fortune, which, says second cl., he must regard as a special favor from God, who bestows all good fortune (not " he may, in consequence, expect favor from God"). Reuss : may congratulate

### 366 PROVERBS

himself, it is a favor from God. On the sentiment and on the meaning of good ( capable) as used of a wife see i2 4 19" 3l 10 - 51 US. 7 III 2 5 S 26 1 - 3 - 13 -" - 16 - 23 4 o- ;! (read prudent wife} cf. 5 18 Gen. 2 2 \* Eccl. 9 - (for another view see Eccl. 7-"). Rashi : " he who finds the law " ; Saadia sees in the wife an allusion to Eve. Cf. S 35 , in which our second cl. occurs, the reference there being to the finding of wisdom. Numerous similar sayings are cited by Malan.

The Grk. adds : " he who puts away a good wife puts away good, and he who retains an adulteress is foolish and ungodly," a scribal addition intended to bring the thought of the couplet out more fully. 23. Antithetic, ternary (or, binary-ternary) . The social eminence and the rudeness of manner which sometimes accompany wealth, and the social dependence and humble bearing of the poor man put by the proverb as a general rule ; this may be taken as a testimony to the manners of the time (probably the Greek period) ; cf. 22 7 BS. ^ I 24. Antithetic, ternary. Heb., first line : A man of friends is to be broken [= crushed, ruined], that is, his nominal friends, so far from helping him, will only use him for their own purposes. This interpretation \* is exaggerated in its statement, does not offer a satisfactory antithesis to the second line, does not follow the best Heb. text, and is in part a doubtful translation. The expression man of friends, with the sense " he who possesses (or, makes) many friends " is not quite in accordance with OT. usage, in which the defining noun after man states a personal quality or a characteristic occupation (see



3 :! io- :! 12- 19- 2 9 4 Isa. 53 :i \$ 41^ )) ; thus in Gen. 4 6 34 the men of the flock means precisely not " men owning flocks," but " men whose business is the tending of flocks." Apart from this the parallelism (supported by a Jewish tradition) favors the reading there are instead of man (the difference between the two is that of a vowel), and first line might be rendered: there are friends for being crushed, that is, who only bring ruin. But, since the second line speaks of a steady, reliable friend, we expect in first line a reference to superficial, untrustworthy (rather than to hurtful) friends ; this reference is gained by giving to the verb the sense of " friendly association," a sense which is found in several

\* Adopted by Schultens, De. RV., and the majority of modern expositors.

### XVIII. 22-24

Anc. Vrss.,\* and is adopted by Luther, Mercer, (eier, AY. The verbal form (the Prep, to + Infin. in the Heb.) must be understood to express the purpose and function of the Friends : they seek only society, and are found wanting in time of stress, while, on the other hand, there are friends who stand by a man in his darkest days, and are more to be relied on than the nearest blood-kinsman. Friends, says the sage, are of two sorts : some are fair-weather comrades, but some are stout and faithful helpers. The terms friends (first line) and friend (lit. lover, second line) are in themselves synonyms the difference between them here intended is suggested by the context. The second line has some times been understood to refer to the Messiah. Cf. BS. 6 s 1 (especially v. 1 ") 37 4 " .

20. Hi. omits the Prep, in -is-, making the noun the subject of the verb possible, but unnecessary. The reading "i l U ; x, suggested by Gr. (who refers to l2 H ) is here inappropriate. 21. |i) st. 2 -is; &lt;5 Kparovvres, from r~s, which affords no good sense; all other ancient authorities and most moderns follow 11), which can hardly be original. No good emendation has been suggested; neither -&lt;2" (those a-ho arc subject to it) nor - 1 -; 1 (those who gire heed to it) (dr.) is satisfactory. Rashi : "he who loves his tongue and exercises himself in the law. Saadia: "according as lie loves one or the other" (death or life). 22. The insertion of nn j after nu .x (iS^JTII) is natural, but unnecessary (cf. Keel. 7 - K ). &lt; )n the couplet added in (5 ( and in S1L) see note on this proverb above; a follows closely the norm of |i) a , and b is the natural antithesis. 23. Lacking in (5 A1!N&gt; , given in \$" and II-] 23. 103. al.\ see notes of II-l , Field, Lag. 24. It) ""i", not from y (Gr. Yen.), or &gt;i bad (X.i iek. &lt;?/.), but from "^ break. Read ryrn, from n;-i (so SO.(S J:5 )-

11) - .v is read U" by iT Hit/. I.owenstein, Frank. &?/., and is, from the parallelism, to be adopted. liaer (in ./&gt;/ Crit. to the 15-1) ed. of 1 rov.) observes (from the Masura) that this is one of the three occurrences of J -x, in which ^ is to be expected, the others being 2 Sam. 14 - Mic. 6 1 ; see Kiinhi, f.i/&gt;r. A tni., s.v. - "N. The couplet, like the preceding, is wanting in (f^" , found in 11-P 2^ &lt;!/.; ""~^~ " |S is rendered by TOV eraipfvcacrOai, cf. 1L ad societatem. S 11 &gt;i mail /ores himself in ori/er that he may be lored, either a free rendering of (P, or a corrupt Syr. text. The construction of 11) is periphrastic future, = Tn"? r,-n, is going to be (or, is to h&gt;) ruined. In the emended text ^ ; Int. expresses purpose. Cf. critical note on 19\*.

TU:L; I, at. anil some Gil; ,

### 368 PROVERBS

XIX. 1-4. Poverty, wealth, folly.

1. Better is a poor man, upright in life,

Than he who is false in speech, even though he be &lt;rich.

2. To act without reflection is not good,

He who is hasty in action fails of his aim.

3. A man s folly ruins his affairs,  
And then he is angry with God.

4. Wealth adds many friends,

But the poor man his (one) friend withdraws.

1. Comparison, antithetic, ternary. In first cl, lit. who walks in his uprightness (or,perfectness). Speech is lit. lips ; QK. false (RV. perverse) see note on 2 15 . Instead of rich the Heb. has a fool. The couplet occurs again at 28, with rich instead of fool, a reading here required both by the parallelism of the clauses (poor . . . rich) and by the obviously intended antithesis in second cl. : the though he be (lit. and he is~) naturally introduces something which might appear to oppose the better, but fool could only strengthen the comparison. Ewald thinks that rich was the original reading, but retains fool on the ground that this expression

( = haughty) is a synonym of rich \* ; but this is obviously not true in Pr. the poor may be upright, but he is never identical with the religiously humble ; and the rich, though he may be arrogant, is always the man of physical wealth. 2. Synonymous, ternary. Against heedlessness. The Heb. begins with the word also, which is significant here only in case it is intended to add heedlessness to falsity (v. 1 ) as a thing not good, and this is hardly probable. The first halt\* of first cl. is defective, lit. without knowledge of soul, that is, " in the soul," = without reflection, as appears from the parallel haste of second cl. ; the verb, act or be, must be supplied, and soul should perhaps be omitted. The Heb. word for soul may also mean self or desire, but the renderings to be without self-knowledge (Ew.) and desire without reflection (Hitz.) are not in accordance with the usage of the Book. The translation that the soul be without knowledge (RV.) is grammatically untenable. So, also, the interpretation : when one pays no regard to his desires (that is, denies himself all pleasures, in order

\* So Zock. De. Nowack al. The reading rich is adopted by Gratz and Kamphausen.

369

to save money), that is not good, is hardly to be obtained from the Heb., and is not a probable reflection for I r. The last expression of first d. means " not a good (or, sensible, useful, helpful) thing-," nearly = unsuccessful; Reuss's blind eagerness can only /&gt;c Jntrffi/l, and Wildeboer's where ///ere is no knowledge (or, reflection), there also (even) eagerness is not good are grammatically doubtful. In second d. is /KIS/V in action is lit. hastes - If the proverb be taken in connection with the preceding, it must be interpreted as directed particularly against heedless pursuit of wealth ; but it seems better to understand it as a condemnation of thoughtless eagerness and hastiness in general. Fails of his aim = misses the mark (see 8 : " ; Job 5 L 4 ). 3. Continued thought, quaternary-ternary. Ruins = overturns (RY. snln crteth} ; affairs is lit. way; God, lit. Yahweh. For the thought cf. MS. 15"--" Soph. Oed. Col. 1693 ff., and other parallels in Malan. The couplet is a criticism of the allegation that failure is the work of Clod ; the reply is that the fault is with men themselves a practical way of dealing with a much-debated question characteristic of I r., and standing in marked contrast with the lines of thought of Job and Ecclesiastes. 4. Antithetic, quaternary- ternary. Cf. v. 7 and 14"" . The second cl. may also

be rendered : the poor is separated from his friend (so RV). On the terms wealth and poor see notes on i l; io .

5-7. Perjury, liberality, poverty.

5. A false witness will not L, r &lt;&gt; unpunished,  
He who utters lies will not escape.

6. Many seek the favor of the liberal man,  
All are friends to him who ^ives.

7. All the poor man s brethren hate him

I low much more do his friends stand aloof!

5. Identical in thought, ternary (or, binary-ternary). For the expressions see 6 1;| 14 " -" and v. ;i belo\, of which this couplet is a doublet, and here not in place : the reference is to legal proceedings, and uie certainty of punishment is affirmed as a general rule a testimony to the justice of the courts of law of the time.

6. Identical in sense, with increment of expression, ternary. The

.2 1!

## PROVERBS

indefinite many is heightened into the definite all, and thus receives the suggestion of universality. Seek the favor is lit. stroke (or, smooth} t)ie face (caressingly) or make the face soft (gentle, favorable) ; see Job n iy i// 45 U?(: } i K i3 r&gt; ;\i 119, etc. The translation liberal (lit. willing) is suggested by the parallelism, but the Heb. word (nad ib) may also be rendered potentate (Grk. kings) or noble; see notes on 8 16 iy 7 2&lt;i . The reference is probably to the munificence of the rich private man or prince who seeks, by gifts, to attach men to his person and his cause such was the method in ancient political and social life. A more general reference to unselfish liberality is possible, but the proverb appears to contemplate the somewhat corrupt city life of the later period of Judaism. 7. Advance from the less to the greater, ternary (or, ternary-quadernary, or, binary-ternary). Hate is to be understood literally a poor man, as likely to be

burdensome, easily becomes an object of detestation ; brethren = kinsfolk in blood, and friends are associates, not bound by the tie of blood, whose friendship is superficial and untrue. It is assumed that blood-kinsmen are under greater obligation than friends to help.

At the end of this couplet the Heb. has a line which is now unintelligible, reading lit. he who pursues words, they are not (Heb. marg. his they are}, which RV. interprets as meaning he [the poor man] pursueth them with words, but they are gone, a sense which is not contained in the Heb., and is forced and unnatural in form (RV. marg. is correct except the expressions which are not and he pursuethK). Lat. : he who pursues only words shall have nothing, which is intelligible (though not a rendering of our Heb.), but the expression pursue words is strange. The line appears to be the corrupt remnant of a lost couplet, but it is hardly possible, with our present means of information, to recover the original form.

8, 9. Wisdom is profitable, falseness is fatal.

8. He who acquires understanding is a friend to himself, he who follows wisdom &lt; will get good.

9. A false witness will not escape,  
He who utters lies will perish.

XIX. o-io 3/1

8. Synonymous, binary- (or, quaternary-) ternary. Understanding, lit. heart, = mind, intellectual perception, with reference to all the affairs of life; the same idea is expressed by wisdom, lit. apprehension, comprehension, insight " (see note on 2" ) : follows = preserves, pays due regard to; is a friend to (or, loves} himself (lit. loves his son!) = " has regard for his own interests " ; as predicate of second cl. the Heb. has to find (or, get~} good, which may be understood as = "is going to get," etc., but a simple change of letters gives the better reading will get ; good = " what is advantageous." The sense is : intellectual insight (= clearness of thought, good sense) is profitable in this life, the moral as well as the physical life being probably included ; cf. 3 1:! ~ 1S , etc. 9. Synonymous, ternary (or, binary-ternary). The couplet is a variation of v. , with the stronger expression perish in second clause.

10. Wealth and power befit only the wise and the free.

Luxury is not a fitting thing for a fool,  
Much less for a slave is rule over princes.

Climax, ternary. Fitting = appropriate (not exactly seemly or becoming) ; see 17 26 . The proverb compares two things in which there is no propriety : the value and use of luxury are not understood by an obtuse, uncultivated man, rather it develops his bad qualities, and he becomes ridiculous and disgusting; and a slave, with all the vices of a servile class, elevated to political power, is likely to become arrogant and tyrannical. Wealth was often acquired by men morally and intellectually dull, and the promotion of slaves to places of authority was not uncommon in Asiatic and African governments (Strack refers to the role played by eunuchs) ; cf. 30"- Keel. 10" 1&gt;S. i r" 1 . The fool of first cl. may be identical with the slave of second cl., but this is not necessary. On the other hand, slaves sometimes proved excellent governors ; cf. 17- i4 : " . On the position of Heb. slaves see notes on II L&gt;; 12 22 .

### 3/2 PROVERBS

11. Forbearance is wise.

It is wisdom in a man to be slow to anger,  
It is his glory to pass over transgression.

Synonymous, ternary (or, quaternary-ternary). On wisdom<sup>^</sup> = "sound sense," see note on 12 s (in 3\* the text is incorrect) ; the couplet in the Heb. is lit. : a man s wisdom defers his anger, and his glory (= that on which he may pride himself) is to pass, etc. ; the translation given above is obtained by changing the vowels of one word, whereby we gain the exact parallelism to be sloiu {to defer} . . . to pass, corresponding to the other parallel expressions a man s wisdom . . . his glory. The same thought is found in I4 17 - 29 , and cf. 25 21 " and Eccl. 8 1 . Forgiveness of errors and injuries is here represented as a sensible thing, probably because it promotes social peace and wellbeing ; there appears to be no reference to divine reward, though there may be an implication of moral law. For the expression pass over transgression cf. Mic. y 18 .

12. A king s anger is dreadful, his favor refreshing.

The wrath of a king is like the roaring of a lion,  
His favor like dew on vegetation.

Antithetic, ternary (or, quaternary-ternary). The first cl., with change of one word, occurs in so 2 , on which see note ; similar references to royal power see in 16" 28 15 Eccl. 8 2 " 4 . The picture of the king suits many periods of history, but particularly the time when the Jews had special reason to fear the caprices of foreign rulers. The word rendered by vegetation includes grass, herbs and cereals.

XIX. 1. Wanting in &lt;SXABC. 511 sn/l asL Compl. II-P 23. 103. 253 = \$ . JIJ \*?:&gt;; J5&gt; N-V.-7, 1L dives (but adds et insipicns at end) ; read 11:7, which the parallelism imperatively demands. The insipicns of 1L and the nSpo of some MSS. of j& are corrections after J#. For \$ vrsu- S2T have ways, which may be free rendering of li), or may represent Heb. v;n cf. Pink.). 2. Lacking in (Jr\$ XABC ; H-P 23 al. without knowledge of the soul there is no good; Jc" to lie without knowledge etc. is not good ; Saad. Compl. without knowledge the soul ts not good ; J5@T he who does not know himself, it is not good for him ; IL where there is no knowledge of the soul it is not good ; Rashi as II-P 23 IL. 33 N 1 " must be predicate; xSa + noun always qualifies a preceding word (noun or

XIX. n-14

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verM, and cannot here qualify Z S) ("a soul without knowledge"). The Heb. text appears to be defective, dr. proposes to attach :l to the "Dr of v. 1 , change 3) to D; (cf. Isa. 2l 1 -), and insert " before N^, but the resulting sense, "a fro! lles without knowledge of soul to what is not good, is awkward, and ~D: is probably not original. The rs: is unnecessary and strange, and looks like a gloss on r; 1 ^; if this be omitted, and :i be changed to .i-j;- or ru &gt; (cf. 2i :1 ) or .-.-;, the clause becomes clear in construction and meaning. ITS\* may be a gloss on r; T N S 2 rv\ 4. In 11) it;-i-: the " may be Prep., or nominal preformative. 6. The art. in y". is to lie omitted; lli. y r^r. 7. |i) in-.i-; is defectively written plu. (5 follows %) - h with change of pointing. 15i. adopts the additional couplet of (5 and renders it into Hebrew. 8. li) Ni "-; read Ni"; 1 , as apparently (S^iTII (and so Dys.), though these Yrss. may merely give idiomatic translations of .vi"^; to take it as abridged periphrastic Future, = ;\*&gt; rvn (De. Wild. &lt;&lt;/.) is allowable, but seems here

less natural; cf. note on >"~.-i-, i8- 4 . 9. See notes on v/ . 11. Point p\_si as Inf. (so apparently A6S). (5 is corrupt (see Jag. Baumg.).

13, 14. Bad sons, bad and good wives.

I j. A foolish son is ruin to his father,

The quarrelling of a wife is like the continual dripping of a roof.  
14. House and riches are an inheritance from fathers,

liut a wise wife is the gift of God.

13. Collocation of two similar things, ternary. The thought of first cl. is found in 10 17- -" (and cf. v. 1s below), that of second cl. in 27 . We expect, as contrast to first cl., a reference to the wise son, or, as contrast to second cl., a reference (as in v. 14 ) to the good wife ; the couplet is perhaps made up from two others. The noun (/ri/>/>i;tg (or, dropping} is found elsewhere in OT. only in 27 " , the verb drip, drop only in Job 16-" i// Ti9- 8 Eccl. io 1s , all late passages ; the term continual (lit. pushing, driving} occurs in Heb. only here and 27 " (Aramaic in Dan. 4-" ;:J - - ; "> ^- ). Cf. Wisd. Sol. 3 -. Wife is lit. woman, here possibly any "woman," but the special reference is more probable. An Arab proverb, which De. heard from Wet/stein, says that three things make a house intolerable : tak (the leaking through of rain), -nak (a wife s nagging) and bak (bugs) ; other parallels are cited by Malan.

14. Antithetic, ternary (or, quaternary-ternary). Wealth, says the sage, is an accident of birth, while a wise wife is a special favor from Clod (lit. Yahu ch}. This seems to be a curious limitation of divine providence, which, we expect an Israelite to say,

## 374 PROVERBS

certainly controls a man s birth and inheritance of property as well as his choice of a wife ; the distinction made between social conditions established by social law and acts controlled by the will of the individual is popular, not philosophical or theocratic (the form in i8~ is better) ; it shows, however, the value set on a good wife. In early times the wife was usually chosen by the young man s parents (Gen. 24 :! - 4 38), though not always (Ju. 14-); at a later period considerable freedom was doubtless accorded the man, and a happy choice on his part is here represented as due to special divine guidance. V. u suggests an un



happy choice. Wise = intelligent, probably in the special sense of thrifty ; cf. 3l 10 " 31 . This second cl. gives a contrast to the second cl. of v. 13 . Cf. i8~ (and Eccl. 9) ; in BS. a6 3 a good wife is the portion of those who fear God, and such is the implication in our passage.

15. Inconveniences of idleness.

Slothfulness casts into a deep sleep,  
The idle man must suffer hunger.

Synonymous, ternary. The noun deep sleep is found in Gen. 2 21 15 1 - i Sam. 26 1 - Isa. 29 Job 4 33 15 , the corresponding verb in Ju. 4 21 Jon. r Dan. 8 1S , the Participle in io 5 (on which see note) W/ 76 6(7) Jon. i c Dan. io 9 . The expression here signifies complete inactivity. Man, lit. soul ( = person). Cf. 6 ;1 10 io 4 i2 24 2O 13 24^ M .

16. Obedience to law gives life.

He who obeys the law preserves his life,  
He who despises the &lt; word &gt; will die.

Antithetic, quaternary-ternary. Lit. he who keeps the commandment keeps his life (lit. soul), he who despises his ways will die. The law may be human (especially the teaching of the sages) or divine ; the principle of the couplet is the same in both cases, but in the latter case it is God who (directly or indirectly) deals out reward or punishment (as in 3 s3 ), while in the latter the agent of retribution is the court of justice, or the natural law of human society. We may also translate : he who obeys (or, conforms to) law, that is, regulates his conduct by an established (and, presum-

xix. i 4 -is 375

ably, wise) norm, instead of by his own caprice ; the general sense remains the same. For the Heb. despises /us rctrvs an easy change of text gives the reading: &lt;frs/&gt; scs the word (as in 13 "), which supplies the appropriate parallelism of nouns; the verb despises cannot well be used of a man s ways (Frank.). ///// ate is the reading of the Heb. margin (Masoretic), the text has will be put to death, that is, by decision of the judge - the common legal expression (as in Ex. 2i IL " , etc.) ; the former is more in accordance with the manner of Pr., which regards death as the natural consequence of wrong-doing. Cf. 13 15" i6 1 .

17. God rewards kindness to the poor.

He who has pity on the poor lends to Yahweh,  
And he will repay him his deed.

Continued thought, binary, or ternary-binary. On poor see note on *io 1*; cf. *22 29 7 ^ 4i u -*. In second cl. we may render good deed (as R.V.), the adj. being supplied from the connection; the Heb. word signifies "something done," sometimes good (*i// 103-*), sometimes bad (*&lt; // 137"*), often with the suggestion that there is to be retribution or recompense for the thing done, as here and *i2 u*. Kindness to the poor is regarded as done to God (cf. Mt. 25), who will repay it, as the whole Book suggests, by bestowing long life and worldly prosperity. The ethical basis of the proverb is the recognition of the natural duty of caring for the poor. The motive urged is not the obligation to do right, but the reward of rightdoing.

18. Chastisement saves a child.

Chastise thy son while there is still hope  
Set not thy heart on his destruction.

Implicit parallelism, quaternary-ternary. Chastise is reach (*i/> 2 10*), reprove (*Pr. 9 7*), correct (*Jer. 30"*), here punish bodily, as in *29 17 1; l&t;t. 2i ls*. Instead of while the Heb. may be rendered/<sup>^</sup> (R.Y. seeing. Set not thy heart is lit. *//// not up thy soul (= thy desire}*, as in *i// 24 4 25 86*. On his destruction is lit. to kill him. Cf. *13 - 23 29 17*. The sense is: train thy son by bodily chastisement in the docile period of childhood do not, through weak

### 3/6 PROVERBS

or mistaken kindness, so neglect to control him that he shall go astray and finally suffer death as the natural (legal or other) consequence of his ill-doing. The second cl. can hardly be understood as a warning against excessive bodily punishment (do not carry your chastisement so far as to kill him in). According to *Dt. 21 1 \* - 1* a son, on the representation of his father that he was intractable, might be sentenced to death by the elders of the city but the more refined feeling of later times revolted against this procedure.\* In the family life contemplated by *Pr.* it is highly improbable that a father would ever think of carrying chastisement to the point of

killing his son. The meaning of the couplet is given in 2\$ K .

Bickell: do not fancy that thou couldst kill him, a violent and inappropriate emendation. The rendering let not thy soul spare for his crying (AV.) is hardly permitted by the Hebrew.

13. Before p&gt; -^ dripping 2 should, perhaps, be inserted. 14. "\$ nSse-a prudent ; &lt; dp/x6"ercu (with which Lag. compares the &lt; rendering of SDU\* in Gen. 48 11 ) takes the Heb. word as = is ivisely adapted, that is, given tn marriage (and so ). 15. The couplet occurs in &lt; in i8 8 , with variations. 16. Bi. changes the second lair of |Q to anx to avoid repetition (referring to v. 8 ); but the repetition is here effective. 1 va-n; read -a--, to agree with nra. Keth. na;; read Qerl na\ 18. ffi iran Sv ; &lt;g (followed by S&gt;) eis vppiv, - \-!;an X from nan (Jag.), or Aram. Nan neglect, despise (Lag.); A1L = \$]. The text appears to be corrupt, but no satisfactory emendation offers itself. Bi. : vi OJ Ni?n o~o Sxi.

19. Text and translation doubtful.

The Heb. margin reads : A man of great anger pays a fine (or, must bear a penalty} (or, he who pays a fine is very angry), for, (or, but, or, /// truth) if thou rescue, thou must do so again (or, thou wilt increase). In first cl. great is the reading of the Heb. margin ; the text has an obscure word, variously rendered (stonv,

\* In the oldest known Semitic material there is no mention of the father's power of life and death over the son ; see the Sumerian " Laws relating to the family " (found in Assurbanipal's library, and probably adopted by the Assyrians), in which the severest punishment that could be inflicted on a refractory son is expulsion from the father's house. But the law in Dt. 21 8-21 is probably a modification of an earlier Hebrew regulation, according to which the father had the power of inflicting death (cf. Ex. 21" -I&lt;). Cf. W. R. Smith, Relig. Scm?, pp. 59 f. The power of life and death was originally included in the Roman patria potestas,

t Following medieval Jewish authorities.

xix. iS-2o 377

harJ, ivitgh, frequent). Of the many interpretations offered of second cl. the following are the principal: If thou save (thine enemy) thou wilt add [good to thyself] \* ; If thou save [thy son, by moderate chastisement], thou mavst continue [chastisement, and so educate him to virtue] f ; If thou save [the angry man from the legal penalty, thine interposition is useless], thou must

do it again [since he will repeat his offence] } ; If thou save [the person who is the object of the angry man's wrath], thou increasest [the angry man's wrath]. These interpretations supply a great deal, and the two last assume (what is improbable) that anger is a finable offence. With changes of text we may read : The more he sins, the more he adds to his punishment || ; or, [a man who is fined is very angry] but if he show contempt [of court], he has to pay more^[]; but such details of legal penalties (even if they could be got naturally) are out of place in this series of aphorisms. The text appears to be incurably corrupt, and there is perhaps, in addition, a dislocation.

20, 21. Human counsel, human and divine plans.

20. Hearken to counsel, and receive instruction,  
That thou mayest be wise in future.

21. Many are the thoughts in a man's mind,  
But the plan of Yahweh, it will stand.

20. Continuous, ternary, or quaternary-ternary (possibly binary-ternary). On counsel and instruction see notes on i -" -; they are the teaching of the sages, or of sagacious persons in general, and they make one icisc in all affairs. The thought may be simply the commonsense one : take advice if you would act sensibly - only a fool refuses to take advice," or there may be a reference to the philosophical, ideal conception of wisdom of chs. 1-9. /// future is lit. /// thine after-life ( RV. thy latter end/), an expression which generally means "the end of life" (see 5 ), but here, from the connection, seems to signify "hereafter [after receiving instruction] in thy life." The Syriac reading /// th\ wa\ is per-

## 378 PROVERBS

haps better. It is not probable that the couplet, taken as an address to the pupil, refers to technical teaching and promotion in the schools : " thou art now only a beginner, but listen to instruction, and thou wilt become a sage" (Wild.). 21. Antithetic, ternary. Thoughts = reflections, designs ; plan is in Heb. the same word as that rendered counsel in v. 20 , but here decision, design (regarded as the result of deliberation). The absolutely wise and sure divine purpose in the government of the affairs of men is contrasted with the diversity and uncertainty of human

plans; cf. iC 1 - 9 - 33 2o 24 3\*.

22. Form and sense are uncertain.

Lit. : the desire of a man is his kindness, and a poor man is better than a liar. The meaning of first cl. is doubtful. It may be taken (with objective genitival construction) to be: "the desire felt toward a man (our regard for him) is called forth by his kindness" (to us or to others), but this\* is an improbable translation ; or " that which is desired by man is to receive kindness" (Saad.), or "man s desire and joy is to show kindness," f both of which are doubtful as translations, and give a thought which is not in accordance with the tone of the Book. Many recent expositors \ render : " a man s goodwill is his kindness," that is, beneficence lies in the intention ; but the Heb. word hardly means "goodwill" it is "desire" or "the thing desired, " as in io 24 n 23 i3 12 - 19 ^ io 17 &gt; j8- J Gen. 3", and never elsewhere in OT. has the sense of " intention." And further, if it could be held to have that sense here, the form of the Heb. sentence would still be hard and improbable. None of these translations establish a relation between the two clauses of the couplet ; the interpretation: "the essence of beneficence is the intention a poor man who would give, but cannot, is better than a rich man who could give, but lies and says he cannot give " || manifestly imports into the text what does not exist there. Grk. (with change of text) " mercy is fruit to a man," whence Ew. " a man s gain is his pious love," and so a poor man who has this love (Grk.

\* RV. marg., Rashi and other medieval Jewish expositors, Schult. Moves ("that which makes a man beloved").

t Bertheau, ZOck. \$ Stade, Kamp. Wild.

J Euchel, De. Reuss, Now. Str., and so RV. || De. Str. al.

xix. 21-23 379

a righteous poor man} is better than one who has become rich by lying ((lrk. a rich fair) ; this, though more intelligible than the lleb., i.i still forced. It would give a better sense to read: a man s kindness is a revenue /&lt;&gt; him, that is, " kindness is good policy, 1 but the Heb. would not be a natural form of expression for this thought. The l, at. gets the doubtful proposition in first cl.: "a needy man is merciful." Hitzig, taking the suggestion of

the Grk., renders : " from the revenue of a man is his kind gift," an insignificant truism. Dyserinck, changing the text in second cl. : " what is attractive in a man is his friendliness, but better rough (or, crabbed) than false" ; but the interpretation of "the desire of a man " as " what is desirable in a man " is not supported by OT. usage. The second cl. should probably read : an honest poor man is better than a rich liar. The first cl. must be left untranslated, as affording no satisfactory sense; and it cannot be brought into natural connection with the second clause.

23. Piety gives safety.

The fear of Yahweli leads to life,

&lt; Who hopes in him &gt; will be unvisited by harm.

Synonymous. Lit.: the fear of Yahweh (tends} to life, and he dwells (or, abides ) satisfied, he will not be visited b\&lt; evil. The enallage of subject in the Received Text is harsh, and not in accordance with the style of Pr. the he of second cl. has no antecedent; the rendering one dwells (I)e. Zock.) is not allowable, but, if our Heb. text be retained, this form, or the insertion of " to man " in first cl. or the explanation " he who has it dwells " (RY. and most recent translators) is necessary for syntactical clearness ; the Heb. text is in bad condition, and something like the emendation above suggested seems necessary; cf. 29-" &lt;// 146" . Life = long life and prosperity, bestowed by God as reward of obedience; see notes on i 7 :y 3-. On dwell see note on 15 ". Satisfied content (2f &lt;// 17 " , cf. Pr. 30 - t// 16"). With first cl. cf. 14- , with second cl. cf. io ; .

24-29. Sluggards, mockers of parents and of truth, perjurers.

24. The la/y man dips his hand into the dish,  
And will not l&gt;rin&lt;r it to his mouth.

### 380 PROVERBS

25. Smite a mocker, and the ignorant becomes wise,  
Reprove a man of sense, and he gains knowledge.

26. He who maltreats his father and drives away his mother  
Is a son who acts shamefully and disgracefully.

27. ? i He who ceases to listen to instruction  
&gt; Will wander from words of knowledge ?

28. A false witness scoffs at justice,

And the mouth of the wicked &lt; utters ; iniquity.

29. Penalties are prepared for scoffers,  
And stripes for the backs of fools.

24. Continuous, quaternary-ternary. A humorous and sarcastic rebuke of laziness, repeated, with variation of expression in second cl., in 26 1 " . Dips is in the Heb. lit. hides (RV. burieth) ; dish occurs in 2 K. 2i 1! (and nearly the same Heb. word in 2 K. 2 L&gt; ; " 2 C. 35 1;! ) ; the scene is a meal, and the method of eating is Oriental (cf. Mk. 14 20 ). The verb of the Heb. (tain an) is hardly appropriate (Schult. Bi.), and should perhaps be changed (to tabal, dip}. The last word of first cl. is rendered or read variously in the Anc. Vrss. : bosom\* ; armpit^ ; Rashi reports a rendering slit in a garment (= bosom), and Gra tz suggests garment. There seems to be no good reason for changing the reading dish, though bosom gives a good sense. 25. Antithetic, quaternary or ternary. On mocker ( one who contemptuously rejects right teaching, is unteachable) see note on i 22 . Ignorant simple, moral simpleton (i 4 "). The morally ignorant man, says the proverb, is warned when bad men are punished it is an intelligible object-lesson ; a wise man learns in a more rational way, by giving heed to advice. 26. Continuous, binary-ternary. In second cl. we may render : who is vile and despicable (Reuss), or who causes shame and reproach (RV. De., cf. 29 1 " ). Cf. 10 13 " i f. Nothing is said of the punishment of the unworthy son ; the old laws (Ex. 2 1 1 " ") had probably at this time fallen into desuetude. Maltreats is probably equivalent to drives away. The son here seems to be in possession of the property in his father's lifetime ; the latter is presumably decrepit, the care of the property falls naturally to the son, whose unfilial conduct, though it may be condemned by public opinion, does not come under the cogni-

\* Grk. Syr., and so some medieval Jewish commentators, AV. Bickell, f Aq. Sym. Targ. Lat,

zance of the law. 27. I, it. cease, my son, to listen to instruction, to wander from the words ( >/ know/edge. The saying has been interpreted as a serious exhortation, = "cease to listen to that sort of teaching which will cause thee to wander," etc.,\* but the Heb. term here rendered instruction can hardly be understood, when used without an adjective, to mean anything but right instruction, nor has it any other meaning elsewhere in Pr. ; or | "cease to listen to [good] instruction in order (that is, if thy purpose is, or, if the result for thee is to be) to wander," etc., but such an exhortation (= "better not hear than hear and not obey") is foreign to the thought of Pr., which elsewhere divides men into the two classes, those who hear and those who do not hear, and does not deal with the case of those who dally with teaching or seek it in sport or know and act not (Wildeboer refers to Lu. i2 47 ). Ewald and Reuss regard the exhortation as ironical, = " only cease to hear, and you will soon wander," etc., but the latter thinks such a form unexampled in Pr. and doubtful. The grammatical construction of the Hebrew, also, is not clear, and the address MY son does not elsewhere occur in this division of the Book ( io 1 -22 lli ). The text must be changed either as in the translation given above, or so as to read : Cease, my son, to hate instruction, to wander, etc., or, do not cca.sc. ,n\ son, to listen, etc., and do not wander, etc. If the second or third reading be adopted, the couplet should be transferred to chs. 1-9 (cf. 5 -) or chs. 22 17 -24 22 (cf. 23 -). 28. Synonymous, quaternary or ternary. False is lit. wicked; for the meaning of the term (Mia/) see note on 6 1 ". The scene of first cl. is a court of justice (Ex. 20" ; Lev. 5 l ), and the second cl., from the parallelism, is to be so understood : the wicked witness inflicts injury by false statements; the iniquity is the harm done by the perjurer not to his own soul (so the (Irk.), but to the legal rights of others. Instead of Heb. gnl&gt;s down, read utters (see i 21 15^ \$ 59^ 7 s-). Cf. 6 1;| 14- 25 ". -29. Synonymous, ternary. Penalties, lit. judgments, a term which occurs only in the phi., and is found elsewhere only in K/. and later parts of Ex. Num. Chr. ; a change of one letter of the Heb. gives rods (so the (Irk.), which offers an exacter parallelism to the stripes of second cl. ( )n scoffers (to which fools

## 382 PROVERBS

is here equivalent) see note on i 22 . The punishment spoken of is that inflicted by men.

19. Kethib S-U, with which Arab. s ii stony, hard may be compared (Ew. explains it by Arab, ru frequent, but the interchange of and i is improbable).



The stem s- vi in this sense may be found in <sup>^</sup>ij lot (originally, perhaps, /<sup>^</sup>/, ?, Schult. &Lamp;L), but as the adj. does not elsewhere occur in North-Semitic, the Qeri "?-u (so 8) seems preferable. For fj| S XP and f,oh Frank, proposes p 1 -" and f,D . JIJ 1 appears to be corrupt, but a satisfactory emendation is difficult. 20. %] imnxa ; & " |pmNa, perhaps to be adopted. 22. \$| PIN- ; (5 Kap-rrbs, whence Ew. and l&gt;i. emend to PNap revenue ; kindness may be said to be a source of revenue, but cannot be called revenue, -on is not " pious love " (Ew.), but general benevolence and friendliness. In b ( supplies the suggested adjectives. 23. ft) 1 j Sl &gt;air appears to be a corrupt expression. An intelligible reading of b would be: jrn i^ s a vSy lair; the same thought is expressed in 29 25 , with rrja instead of ~\yy. 24. |tj rn^i ; (5 K6\irov accords with the verb of ty, f~:% and is perhaps a guess induced by this verb. The noun in \$? is more pertinent (for why should a man take his hand from his bosom in order to carry it to his mouth?), and the verb should perhaps be changed to \*?ar. 26. pj mc ! c; Gr. T&lt; ; rt ejects, to secure exacter parallelism with rro-, or, as he writes it, ma::: 27. (5 : n.n for \$) n.jr, and y-\ for |l) ry ; 1L : r/0 f/ rtJtf . . . and be not ignorant etc. ; J53T : fM5?, my son, and hear . . . and thou wilt not wander etc. The Heb. form is doubtful; we may insert the neg. with 3L, or write NJir for |\$ y"U-, or, omitting "ja, read S^h and ru; i for J^ ^in and PJ; &gt;L&gt; . 28. |1J ^ ^a &lt;"; (So iyyvuittvos 7ra?5a ova, = -a p a^ y (Lag.). ^ &gt;Sa ; Frank., better, &gt;3\ 29. ? craoir; ej, = aar, perh. better.

XX. 1. Folly of drinking to excess.

Wine is a mocker, mead is a brawler,  
Whoever is overtaken thereby is not wise.

Extensive, quaternary- (or, binary-) ternary. The sense is : it is not prudent or sensible to indulge to excess in intoxicating drinks, or : one thus overtaken (that is, drunk) does not in this condition behave or act wisely. Wine (yavin) is the fermented juice of the grape; of mead (RV. strong drink) all that appears from OT. is that it was intoxicating (Isa. 28 7 ), and, in the later legislation (Lev. 10") forbidden to priests, that it was a common beverage of the people in the religious feasts of the preexilic time (I)t. M 20 ), a"&lt;l that Nazirites (and probably also the Rechabites, Jer. 35) abstained from it (not on account of its intoxicating

XIX. 2 9 -XX. 4 383

qualities, but because they represented the old pastoral life, and

rejected agricultural novelties). It is not improbable that it was the fermented juice of fruits (other than grapes), such as the pomegranate (cf. Cant. S-) and the date.\* Mocker, scoffing at all things good and true ; brawler, violent, loud, uncontrolled. The drink is credited with the characteristics which it produces in men. Is overtaken, lit. reels (Isa. 28 7 ), is intoxicated (cf. 5 li; ) ; the rendering errs (RV.) or is deceived (AV.) is possible, but less appropriate.

## 2. Royal anger.

The wrath of a king is like the roar of a lion,  
lie who i angers him sins against himself.

Comparison and its explanation, quaternary-ternary. Il rath of, lit. terror of, = "terror inspired by"; Grk. threat is formally a more appropriate expression the lion s roar is properly an illustration of an utterance of the king ; the Heb. means to say : the terror produced by an angry king is as great as that produced by the roar of a lion. The translation angers follows the Grk. ; the Heb. is rather /v angry with (RV. marg.). Instead of himself we may render his own life (ncfes/i, son I). For sins against we should perhaps read harms, as in S. Cf. i6 14 ig 12 .

## 3. Folly of strife.

It is an honor for a man to keep aloof from strife,  
Only fools are quarrelsome.

Antithetic, quaternary-binary. The second cl. reads lit. : but every fool is quarrelsome (or, quarrels, RY., will be quarrelling). On the word here rendered quarrel see notes on 17" iS 1 .

## 4. Sloth produces no bread.

In the autumn the sluggard docs not plough.

And therefore in harvest he looks in vain (for a crop").

Continuous, ternary. Autumn is here particularly the season, following the last ingathering of crops, when the ground is to be

PROVERBS

prepared for sowing (the season of the "former" or "early" rain), beginning in October and lasting four or five months; the Heb. term is, however, generally used for the colder half of the year (Gen. 8~ Am. 3 1:&gt; ^ y4 17 ) as opposed to the warmer half which includes harvest-time and summer. The harvest begins in April (barley) and lasts till September (grapes). The rendering by reason of /he winter (RV.) or of the cold (Lat.) is improbable the sluggard is deterred not by cold, but by laziness ; from the beginning of autumn on (I)e. Str.) is possible, but less natural than /;/ autumn. Looks in vain, lit. asks and there is nothing; he seeks food from his fields, but, owing to his neglect, there is none; the rendering begs (or, shall beg, Lat. RV.) is inappropriate the man s slothfulness would not prevent his being helped by his neighbors, especially in the plentiful and joyous time of harvest.

#### 5. Shrewdness discovers plans.

The purpose in a man s mind is deep water,  
But a man of sagacity will draw it out.

Continuous, quaternary-ternary. A man s real thought, the proverb says, is hard to fathom, but may be discovered by one who knows how to sound the mind. Purpose is counsel, plan, the result of deliberation ; mind is lit. heart ; deep water (plu. in the Heb.) is the symbol of something hard to exhaust or apprehend. The figure is that of a mass of water which has to be drawn from a well or reservoir ; the deeper the water the harder the task. The allusion is to men s disposition to conceal their plans. A clever man will discover a plan by shrewd inquiries and guesses. The proverb has no moral content. See i8 4 , in which our first cl. occurs with words for purpose, and mciith for mind.

#### 6 Rarity of real friendship.

Many men profess friendship,

But a trustworthy man who can find?

Antithetic, ternary. The first line is lit. : many men proclaim every one his kindness (or, many a man proclaims his kindness"), = " professions of willingness to be helpful are frequent," with the implication that such professions are frequently hollow it

is not easy to find a man tn/stwortit\ or faithful, one who can be relied on for sympathy and aid in time of stress.\* -- The text has also been rendered : many a man meets a man of ki/iiiincss (or, a man who is kind to ///;/), taking kind in the sense of "kind in words only," or kind in occasional matters" (with the implication that the friendliness does not go far).f The general sense in this translation is the same as that given above, but the meaning attached to kindness is hardly permitted by the Hebrew the word means real kindliness." The same general sense also is given by the rendering (which involves a slight departure from our Heb. text) : many a man is called kind,\ in which the antithesis is direct and natural. Hither this translation or the one here adopted gives a satisfactory form to the couplet.

7-11. Rectitude of conduct. Single sentences (partial parallelism in v . ).

7. A man of probity and righteousness

Happy are his children after him !

8. A king; who sits on the judgment-seat  
Winnows all evil with his eyes.

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

10. Divers weights, divers measures,  
Abomination to Yahweh are they both.

11. &gt; Kven a child is known by his deeds,  
According as his conduct is good or &lt;bad.

7. Ternary. Lit. one who walks in his probity as a righteous man. The expressions /// probity and righteous are to be taken together as hendiadys. The term probity (lit. perfect/less, integrity) signifies hearty conformity to divine and human law, not absolute sinlessness (cf. v. 1 ) ; see 2" 10 19 Job 4 i^ 26 IOK , and cf. the adj. in 1)t. i8 1;; Job i 1 i// ^f Pr. 2- 28 1S 29" al. Instead of righteous we may translate by just each of these terms here perfect. The first line may also (but not so well) be rendered : the righteous man walks in his probity (or, /// probity). The second cl. states the common ( ) doctrine of the heritability of blessing for good conduct; see, on the other side, Job 2i s11

t De. Kenss, Wild. al. + Syr. Tanj. Lat. Ramp.

## 386 PROVERBS

t// iy 14 . 8. Ternary. The Oriental king (like the chief of the tribe or clan) acted personally as judge ; cf. 2 Sam. 15-<sup>16</sup> i K. 3<sup>4</sup> Isa. ii 3 - 4 if/ 72 4 (so also, for ex., the Califs of Bagdad). The king (who is assumed to be just, see note on i6 loff ) winnoivs all causes with his eyes, personally examines all claims and charges, sifts the evidence, especially sifts and exposes all crime and injustice. The verb of second cl. may also mean scatters (RV), = dissipates, destroys ; but the other sense accords with the expression with his eyes, and is supported by the use of the verb in v. 26 . 9. Ternary-binary. A declaration of human moral imperfectness. Such a belief was doubtless coeval with ethical reflection in Israel (Gen. 3 Isa. 6" ), being a necessary result of observation. In the earlier literature (down to the sixth or fifth century B.C.) it is taken for granted without formal statement. The distinct recognition of sinfulness as an element of human nature begins to appear in Ezekiel (18. 33), and the formulation of the view is found in philosophical or reflective writings and utterances (i K. 8 40 Job 4 17 ~ 19 i4 4 [apparently an interpolation] \// 5i" (7) i30 3 Eccl. 7 &lt;JO ) ; in the Psalter we have only two or three occurrences of the general affirmation, the reference in ij/ i4 3 and similar passages being (as the context indicates) to the enemies of pious Israel. The two conceptions, universal sinfulness (v. 11 ) and the possibility of practical perfectness (v. r ), were held together, without attempt to harmonize them logically they furnish the raw material of later theological dogma ; in our Book of Job the hero is pronounced perfect by God (Job i 8 ), yet is charged with sin not only by Elihu (Job 34 7 8 ) but also appar- ently by God himself (Job 40 8 ). There is, in OT., no refer- ence of human peccability to the event described in Gen. 3. 10. Binary. See n 1 20" Am. 8 Dt. 25 1 "- 16 Ez. 45 ", and, for second line, i? 15 ; cf. BS. 26 29 , and v. 11 below. 11. Ternary. The Heb. reads : also (or, even) by his deeds a child is (or, makes himself) known, whether his work be pure or right. The initial particle here qualifies either the expression by his deeds, or the whole clause ; in the former case it introduces a contrast between deeds and something else (conceivably, words) as mark of character, but of such other thing there is no trace ; in the latter case it contrasts this clause with some other, but there is no

XX. S-ii 387

Other with which it stands in contrast. The natural suggestion is that the emphasis is on chilJ, and the position of the particle must be changed so that it shall (nullify this word. Kven a young child, the sense is, shows character by conduct ; the suggestion is that conduct is always the test of character (Mt. 7-"), and that training must begin early. In second cl. the form of the lleb. implies an antithesis, and it is therefore better to read bad instead of right: whether the chilli s conduct be good or bad, in either case it indicates his character. The translation g\&t;i&t;&t;/ and rig/if (Lat.) gives up the antithesis. The rendering crcn in play (Kw.) is not supported by l leb. usage, and the sense feign, dissemble (Gen. 42 7 ) for the verb of first cl. is here inappropriate. The rendering whether his actions [hereafter] will be pure etc. is syntactically improbable. In chs. 1-9 of Pr. child is used of mature young manhood, in chs. 10-31 it signifies a person under the control of parents, living (unmarried) in the father s house.

XX. 2. For 11) r-r s Frank, suggests rtn; cf. the ^yr of IQ 1 -. -o&t;rn else where = to l&t;e (or, become} angry vilh ; the Yrss. take it here as = proroke, and it may be so poetically used, in a sense for which \ve might expect Piel, hut this form is not found with such a meaning; a reading 1~&t;"~~, as in v. 1:i , is here improbable. Hi. conjectures 1-0;.--:, dcnom. Tiphel from the late (Targumie) ib;r nn-cr, but such a verb does not occur. Possibly we should read -o;: 1 : (cf. In. 32- -). After ,vj- the object sinned against is elsewhere introduced by 2 or s ; - ; 8 :i; -N jn lie TI //V //lis.ti s in,- appears, indeed, to show that a direct object is possible, but we should perhaps here adopt the reading of that passage ir-;j D-n (so Lag. (ir.); otherwise i should be inserted before ^D; ; It) is supported by(P\$3TIL. 3. (P d.iroffTpei}&t;e&t;rOai. = i\? turn &t;r&t;i&t;ty frcm, a good reading; it), from 2 1- or r^J 1 , is more vigorous: 1L separat se ; = It); 5 trans, to put au&t;ay strife. 4. The 1 rcp. ;" may indicate the time at which something is done. 5. The reading \6yos ( = 11) n^;-) of H-l 109. 147 &t;&t;!,. instea 1 of the ^or\7? of ( od.l. I ,x.\, is regarded by Lag. and Mailing, as original, on the ground that it could not have been a correction of the latter. If this view be correct, the word presents a noteworthy instance of the preservation of an original reading by cursive MSS. I .ut at most it can only be looked on as probable; the possibility of a change of ^oi&t;\?/ into \6-vos, or of an independent rendering of the lick by the latter term, muM be admitted. 6. lull) Dn omit the stiff., \ hi, h maybe M ribal insertion from follow ing \ 11) N-1,1 ; 6 TI/.UOI; - V - 8. 11) --;; ^ ui \ ii ai TtwTa.i, Pass, n -&t;,, which (lr. adopts with the sense / ,rs/\i/i&t; , ./ . 10. C 1 ^ . interpreting: ffra.tlu.oi /J.^,a, Kol fj.LKpov. (5" here, varying from 11). gives the order of couplets as v .u. w-i. 1 ,-!:: IW-;P. tnc on i cl . ,f j i s ,i vcn j n N 2 , -pl lc ix . asu n f (l)l - the differ-

## 388 PROVERBS

ence is not apparent; but as there is no logical connection between couplets, accident or scribal caprice might easily vary the order. 11. Transpose CJ to stand before i&gt; j, and for TJ read yen. 1L Bi. omit the second CN. JC refer i? to i&gt; j, and iri to iS;\*s, which does not relieve the syntactical difficulty.

12-14. Man s faculties the gift of God. Industry, honesty.

12. The hearing ear, the seeing eye  
Vahweh has made them both.

13. Love not sleep, lest thou come to poverty;

Open thine eyes, and thou wilt have plenty of bread.

14. " Bad, bad ! " says the buyer;

But when he is gone, then he boasts.

12. Continuous, quaternary- (or, binary-) ternary. Hearing and sight here stand for all man s faculties all, says the proverb, are the creation and gift of God. The suggestion is that he is greater than they, that he watches them, and that they must be used in obedience to him. Cf. &lt;/&gt; 94". 13. Antithetic, ternary. Lit. open . . . have plenty (or, be sated with), two Imperatives, the first stating the condition, the second stating the result a common construction in Hebrew. Instead of bread we may say food; the same term means for the pastoral Arabs meat, and for the agricultural Hebrews bread. 14. Continuous, quaternary-ternary. A trick of trade. The purchaser disparages the ware, beats down the seller, and boasts of his cleverness.

15-18. Wisdom, fraud.

15. Store of gold and wealth of corals

And precious vessels (all this) are wise lips.

16. Take his garment he is surety for another !  
For another hold him in pledge !

17. Sweet to a man is bread gained by fraud,

But afterwards his mouth will be tilled with gravel.

18. Arrange &gt; thy plans by counsel,  
Carry on war under advice.

15. Single sentence, ternary. Wealth is abundance ; wise lips is lit. lips of knowledge ; the Heb. has sing, a precious ressel. The syntactical order is not certain, but the translation here given, in which the three first expressions all describe wise lips, is the most natural. The couplet is sometimes rendered in antithetic form :

XX. 12-iS

store, etc., / III (or, iv/) lips of /cr/orc/ct/^r air a precious ressel, but this leaves first cl. syntactically suspended, and the resultant sense either sutinests that a precious ve.-viel is more valuable than gold and corals ("gold etc. is valuable, get wise lips" etc.). or puts wisdom and gold together a.-, similar values ( gold etc. is valuable, and wise lips [also] are valuable" ) ; neither of these statements is probable. Most expositors render : there is gold etc., Intt lips of knowledge are a precious ressel (or, jewel). In this translation the antithetic form makes a difficulty, as above, and the expression " there is gold etc." is, in the connection, strange, feeble, and syntactically loose. Possibly the text should be changed so as to give a comparison like those of 3" 1: 8 11 . On corals (RY. rubies, or corals, or pearls} see note on 3 ". I essels are articles of household furniture, sometimes made of precious metals, sometimes ornamented with precious stones (see den. 24 :: Ex. 3- - 31" " } : the Heb. word is also used for articles of personal adornment, as of a bride ( Isa. 61" ), comprising jewels and similar ornaments. 16. Synonymous, ternary. Lit. for (or, when) he is surety etc. ; in second cl. the Heb. text has plu. others (or, strangers}, the margin fern. sing, a strange woman (= " another man s wife"); the latter reading is less probable from the parallelism, which also favors masc. singular. The couplet (which occurs again in 2/ 1; ) is an exclamation of contemptuous rebuke : " he has been foolish enough to become responsible for another man s debt hold him to account, exact the legal penalty . " The garment, commonly given as security (Dt. 24 1 "" 1 " ), could be taken by the creditor if the debt was not paid. --In second cl. we should perhaps translate: hold it (the garment), for, though the person might be pledged for debt (Xeh. 5 ), the reference, as first cl. suggests, is rather to the garment; hold him in pledge may, however, be understood to mean not



"hold his person as security," but hold him to account as security." On the term another see note on 2". 17. Antithetic, ternary. Lit. bread of fraud (or. deceit). Gravel is a mass of small particles (Lam. 3), here perhaps earth or sand. Pleasure fraudulently gained, says the couplet, is not lasting; cf. ier 23" lob 2(&gt; 1 - ~ Is . 18. Synonymous, ternary. The necessity of consultation and deliberation in all proceedings : the thought is substan-

### 390 PROVERBS

tially identical with that of 24 . Counsel is the advice of wise persons. The first cl. in the Heb. is declarative : plans are arranged by counsel, to the form of which the second cl. may be assimilated by reading : and by (or, under] advice war is carried on. But it is better to understand the couplet as an injunction, and assimilate first cl. to second cl., with the sense : "when thou formest plans or earnest on war, do it under skilful guidance " (with the advice of able counsellors, statesmen, and generals). In any case war is spoken of as a common incident of life ; nothing is said of its moral accompaniments or its desirableness or undesirableness. Cf. 2i 31 24 Ecc. 3\* Lu. i4 :!1 . There seems to be no ground for taking war to refer to the common affairs of life, such as legal processes, and similar conflicts (Frank.) ; in the Psalms (27\* 35 1 i20 7 al.) terms relating to war are doubtless sometimes to be understood figuratively, but such can hardly be the sense here. On plans and direction see notes on 6 18 r".

19-21. Gossip, filial impiety, unjust acquisition.

19. A talebearer reveals secrets  
Have nothing to do with a gossip.

20. lie who curses father or mother,

His lamp will go out in midnight darkness.

21. Property got prematurely at first  
Will in the end not be blessed.

19. Developed thought, quaternary- (or, binary-) ternary. On the terms in first cl. see the substantially identical first cl. of ii ;i .

- Gossip is lit. one who opens wide his lips, as in i3 3 (where, however, the Heb. verb is different) ; the Heb. expression would ordi

narily mean foolish of lips, which might possibly be understood as

= "gossip," but it is easier to take the *Fartcp.* in the sense of "opening," or else change the text. Luther false mouth and AV. him that flattereth (marg. entice th) with his lips are incorrect; RV. openeth wide his lips. 20. Single sentence, ternary or ternary-quaternary. In the old law the punishment for cursing a parent is death (Ex. 21 17 Lev. 24, and cf. 1) t. 2; 1 "); the reference here is to the natural consequences of barbarous impiety (so 30 17 ); it is not probable that the old law was in force in later times the punishment for the offence in question was rather social, as now, and such

xx. i&-2i 39 1

is the point of view of the Wisdom-books; cf. BS. 3, and see in BS. (7-) the moral motive urged for honoring parents (another motive is given in Kx. 20 "). The old legal control of children was gradually replaced by the control of the family and of society. Midnight darkness is lit. the pupil of darkness, deepest darkness; on pupil (of the eye) see note on 7- ;|. On the meaning of the expression his lamp will go out see note on 13". 21. Single sentence, ternary, or ternary-binary. Instead of property, we may render inheritance, property which comes to one from one's father (cf. if 19"); the more general reference is the more probable. Got prematurely (one word in the Heb.) is the reading of the Heb. margin, which is adopted by most recent expositors; the verb means to act hastily, precipitately, and (if this reading be accepted) the suggestion here is that the man accumulates wealth unfairly (or that the heir does not wait to receive his inheritance in due course of nature, but obtains it prematurely, by foul means); no blessing, the proverb declares, will attend property so acquired. Saadia, referring the couplet to the impious son of the preceding couplet: his inheritance will be full of trouble. The meaning of the verb of the Heb. text is doubtful: Schult.: (an inheritance on which) rests the curse of niggardliness; Eiv.: is cursed; Geiger: full-gi v ^n; modern lexicons: is loathed, disgusting, abominable (cf. Zech. n s), that is (if this reading be here adopted), because obtained by foul means. The marginal reading here adopted, which is that of the Anc. Yrss., appears to yield the more satisfactory sense. In the end refers to the final outcome of the man's wealth (see note on 5 4), perhaps with connotation of divine retribution.

13. ID --.: (? /caraXaXc?, fur \\hkh Jut;, compares 17 BS. ig 7; Lag-

refers to *i/ior* , where *K.* = a form of the stein ] -. 11) *tr<sup>^</sup>r* is by some derived from *u<sup>^</sup>*, and = shall i&gt;e expelled (or, deprived), by others taken as metaplastie formation from ;:- to /v poor ; better, perhaps, as II of. of e-i. 14. *s* is reference of the action to the personality of the grammatical subject, the so-called ethical Dative. 11? "-; Gr. *^;N*, = *^* bought cheap, from -1;. V. 14 - 1U are wanting in &lt;P ; they are supplied, from O, in S" 23. 140. 253.

in v. 14 - lu to cast doubt on their genuineness. 15. 11? 217 r ; ; Gr. 17 *^r*; v . On f see note on S- 1 ; it is better to take it here as noun, but it is possible to

## 39 2 PROVERBS

understand it as verb. 16. The Impv. *np i ?* is found elsewhere only Ex. 29! Kz. 37 16 . [t] -V; Gr. -in, as in 6 1 , which is allowable, but apparently not

necessary; for noun without Prep, after 31;- see u 15 2j 13 . K *anaj*, Q *nnaj*;

read sing. mase. no:.. in? an might, so far as its form is concerned, be Impv. or Perf.; the latter would be possible only in the sense he has pledged (parallel to an;,-), which does not elsewhere occur; as Impv. it is to be taken as Qal, not as Piel (Konig), which would = injure. 17. [t? ins; Gr. \-inx (see 23\*-), unnecessary. 18. For \$ Impv. *nyj* we might, to secure completer parallelism, read Infin. (so Bi.), or Nif. Impf. (so apparently SII), but it is better to change [t] j;.n to Hif. Impv. *j<sup>^</sup>.* 19. \$ *nrb*; *jj-c-c* &lt;fAV, = Piel of *nn?*, here hardly appropriate;" 6, similarly, *dTrarwj T-t*; & pmD3 hasten, perhaps free rendering, = *^ K zV/f,- 1L dilatat.* \$ can mean only *footis/i* (of lips), and this sense is here possible. If the text be changed, we should take not *nra* (which is used, in connection with lips, only in a general sense, of speech, never in a bad sense) but *pu-c*, as in 138 (so Gr.). 20. K I -L<sup>^</sup>N; Q *pu x*, a word of doubtful meaning, rendered in by the equally doubtful *xjir\*v, on which see De. and Levy, Chald. IVbch. ; the other Vrss. render *Kethib*. Instead of Prep. 3 (of \$) read :, which suits the connection less well. 21. K *nSnas*, Q *nSnac*. Schult. explains *^na* as = Arab. S-Q avaricious, Ew. as *Sna /;&gt;*, the Lexicons as = Syr. *Sn3*, which is appropriate in Zech. ii 8 , but not here. Read *Qeri*. Ew. adopts *curse* as antithesis of the *bles* of *b* , but the contrast thus gained is not satisfactory

we rather expect in a an explanation of why the property is not blessed.

For MSS. and edd. which give the *Qeri* see De Rossi.

22-24. God s control of life.

22. Say not : " I will take revenge for wrong";  
Trust to Yahweh, and he will save thee.

23. Divers weights are an abomination to Yahweh,  
And a false balance is not good.

24. A man s steps are ordered by Yahweh;  
How, then, can man understand his way?

22. Sentence with implied antithesis, ternary, or binary-ternary. The same injunction is given in 24, and is implied in 25- ; so, in NT., i Th. 5 14 Rom. i 2 17 i Pet. 3", cf. Heb. io w . It is the protest which the advancing moral feeling made against the prevalent principle of retaliation ; see note on 24\* . The ground or motive adduced in second cl. appears to be simply that God will deliver his servants from the machinations and injuries of enemies (so De.), there being no reference to revenge, an interpretation which is favored by 24 18 . God is thus represented not as avenging, but as saving. The conception of Yahweh s vengeance on enemies in

## XX. 22-25 393

T)t. 32 :: (quoted in Rom. 12 Hcb. io :: ") docs not refer to private relations between man and man. 1 ake revenue fi&gt;r wrong is lit. repa\ t-i i/, that is, with evil ; ///.\* / to is hope in, wait on, that is, confide a matter to God, wait for him to act. For similar sayings among other peoples see Malan. 23. Synonymous, ternary. See v."and 1 1 1 . 24. Continuous, with implied antithesis, ternary. See 3 16 19 - ]er. IO L ! . Since, says the proverb, human life is controlled by God [a principle which is a necessary inference from the doctrine of divine omnipotence], it is obvious [as Jeremiah had already affirmed] that no man can comprehend fully the meaning of his own experiences. The suggestion is that man must throw himself on God, acknowledge, obey and trust him (v.~ 3 ) then his life will be rationally and successfully directed. Exactly how this reliance on God is to be reached our couplet does not sax- there is no mention of written law, of Tora or Prophets (though these a pious Jew would naturally have in mind) here, as else where in Proverbs, the sage rests on the conscience enlightened by all available means. If, in the second line, we emend under stand to order, the meaning of the couplet remains the same. This Division of the Book is thus at one with the first Division in the recognition of absolute divine sovereignty, and no attempt is made to reconcile this belief with the belief (held with equal dis

tinctness) in human freedom. The first cl. is nearly identical with first cl. of > 37 -, and is perhaps taken from it (though the sentence may have been a commonplace of religious thought) ; but, while the psalmist uses it to point out that a good man will be upheld by God, to the sage it suggests the limitations of human knowledge (and so, it may be inferred, the necessity of intellectual and moral humility and reverence) ; the former is national-religious, the latter is philosophical-religious.

25. Text and translation are uncertain. Our Heb. may be rendered : // is a snare to a man when he rashly says " I will make a vow after TOWS to make search, that is, perhaps, to try to avoid payment. To declare a thing sacred (or, devoted) was to renounce ownership in it (for ever, or for a time), and make it the property of the Temple (Lev. 27). The Heb. is not syntactically or logically clear : the snare (or, danger) to the man is expressed in the

### 394 PROVERBS

first line only ; the second line appears to give the ground of this statement, that is, the nature of the danger ; and the word rendered rashly says is doubtful. The Grk. is clearer : // is a snare to a man hastily to consecrate property, for after (devoting) comes repentance ; this may be a free rendering of our Heb., or may represent a different text. The precise meaning of the expression make search is not certain. Elsewhere in OT. it signifies look after, look for, seek out (Ez. 34<sup>12</sup>, of lost sheep; Lev. 13<sup>30</sup>, of signs of leprosy on the skin), or make inquiry (Lev. 24<sup>1</sup>, of inquiring and distinguishing between good and bad parts of the tithe), and perhaps inquire of an oracle (2 K. 18<sup>17</sup>, though the reading in these passages is doubtful) ; for the rendering reflect on there is no authority, and the sense make a selection, = " endeavor to substitute a less valuable thing for the thing vowed" (Frank., who refers to the expression in Lev. 24<sup>33</sup> : inquire between good and bad) is hardly here appropriate, since there is no question of choosing particular objects out of a mass (as was true in the case of tithes). The more natural sense appears to be : " make inquiry into one's affairs or into the terms of the vow, so as to escape payment." The couplet may be conjecturally rendered :

It is dangerous for a man hastily to consecrate property,  
For, after vowing, he begins to make inquiry.

Under some sudden impulse, good or bad, men would sometimes make gifts which they afterwards regretted : they would see (as sometimes happens now to those who make religious or charitable donations) that they had given beyond their means, or had been unjust to other obligations, or, when the motive was one of selfish personal interest, that they had failed to gain their ends. Such a procedure the proverb declares to be a snare as leading into difficulties financial and moral ; in like manner Koheleth (Ecc. j.2. 4-6(1. 3n5)^ ridicules hasty vows, when a man, called on to pay (for rates of redemption see Lev. 27), has to say lamely to the Temple collector that he made a mistake. Against this thoughtless, immoral habit of giving to religious objects the sages protest ; a similar evil is rebuked in Mk. 7 21 , where, however, the gift (corban) is made advisedly, and for a bad purpose. On vows

xx. 2-2

395

see note on y 14 . The renderings to devour holy things (which were lawful only for sacred persons), w\& destroy holy things are improbable. Saadia, who has the first of these, explains the searchl of second cl. as referring to attempts to get possession of property consecrated by others, or to avoid paying one's own vows. Cf. the Talmud tract Ndhriw [Vows] 21 a.

26,28. The ideal king is just and kind. The two aphorisms, by their contents, belong together.

26. A wise king winnows the wicked,

And passes the wheel over them.

28. Kindness and truth guard the king,

And by &lt; justice his throne is sustained.

26. Synonymous, quaternary-ternary. On first cl. see note on v. s ; here the king is described as wise, and it is the persons, the wicked, who are winnowed, sifted, disposed of. The wheel is that not of fortune, but of the threshing-cart (Isa. 28 L 7 - s ), which sepa

rated the grain from the straw,\* and there is also the implication of destructive or serious punishment ; the winnowing proper was done with fork and shovel (Isa. 30- Jer. i5 7 ). In Am. r ! the devastation of the Syrian invasion is compared to the crushing power of the threshing-sledge it was the custom of war of the time.f A slight change in second cl. gives the reading: and repays them their iniquity. Cf. Isa. n 1 . 28. Synonymous, ternary. On kindness and truth see notes on 3- , and cf. n 17 14 -- 16". Truth involves faithfulness to all obligations; kindness is not merely mercy (= compassion or clemency), but general benevolence. The combination of the two terms (frequent in OT.) gives an expression of high and attractive moral character. The two are applied to a king in Isa. 16 " ; in the Prophetic portraits of the ideal king it is more commonly justice that is emphasized (Isa. n 1 &lt;// 72- Xech. 9"). In second cl. the Heb. reads lit. : and he sustains (or, supports, or upholds} his throne &gt;\ kindness. The repetition of only one of the two qualities men-

### 396 PROVERBS

tioned in first cl. is strange, and the substitution, in the Grk., of the other quality which should characterize royal administration is probably right.

27. Conscience is God's search-light.

The spirit of man is the lamp of Yahweh,  
Searching all the chambers of the soul.

Single sentence, ternary-binary. The spirit is the breath (Heb. neshamli) which is breathed into the body by God (as in Gen. 2 7 ), whereby man becomes a "living soul," that is, a complete living person. The OT. conception appears to be that into every human body, as soon as it is formed, there is introduced a new " breath," which is the inward moral and intellectual being \* ; but there is no theory of preexistence of souls, such as is found in Wisd. Sol. 8 20 . The spirit is here man's moral and intellectual perception, the conscience, represented as the critic of the moral life, and therefore the search-light of God, who is the supreme and final critic ; the presupposition is that the conscience is not only the creation of God, but also morally identical with him. One/tampers (fully secret chambers] see i8 8 ; soul (lit. interior, or belly, as in i8 8 , cf. Job 32 18 ) the whole inward being, here

especially the moral nature. Though, in the expression "the spirit searches the soul," there is a formal antithesis of "spirit" and "soul," the two terms are really equivalent each to the other, as in our expression "the conscience judges the soul"; but the former denotes the moral nature in its capacity of judge, with reference to the moral ideal, while the latter exhibits it on the side of its actual life. Cf. i Cor. 2 1 ". The rendering the light of Yahweh searches the spirit of man and all etc. (Gratz) is rhythmically unsatisfactory.

29. Strength in youth, wisdom in old age.

The glory of young men is their strength,  
The beauty of the old is the hoary head.

Antithetic, ternary. Glory = beauty, = adornment, that which constitutes the highest attraction, and is thus an indication of per-

\* Cf. the later theory of creatianism, as opposed to traducianism.

XX. 28, 27, 29-30 397

fectness. The proverb must be understood as giving one aspect of things : what is most characteristic, attractive, and admirable is, in the young (persons in the prime of life), physical strength and exuberant animal life, in the old, gray hair regarded as the indication of gravity and wisdom ; the sage would doubtless hold that a young man should have something more than bodily vigor, and an old man more than wisdom. Cf. i6 :;l , and the references there given.

30. Text and translation are uncertain. The Heb. may be rendered : "wounds from stripes [R.Y. : stripes that wound] cleanse away evil (or, cleanse the bad man), and blows (cleanse) the inward parts (or, and reach the inward parts, or, and blows which reach the inward parts)." (irk. (with different text) : blows and contusions befall bad men, and stripes (penetrate) into the inward parts; Lat. (followed by AV.) : the blueness (or, bruise) of a wound cleanses away evil things ; Rashi : bruises and wounds are remedies [lit. abstergents] for evil, and blows (entering into) the inward parts. Modern expositors \* generally adopt Rashi's rendering. In second cl. l)e. translates : and reach the inward parts ( Fartcp. striking, reaching instead of Subst. blows ) ; RV. : and strokes (reach) etc. The thought of the proverb appears to be



(cf. 17 ") that moral evil must be put away by severe chastisement. The word in first cl. representing "cleansing" occurs as noun in Ksth. 2 : 1L in the sense of "cosmetics " (applications to the skin) for women of a harem, and as verb in Jer. 46 4 Lev. 6- S| - n 2 Chr. 4" in the sense of "furbish" (of weapons and vessels). The text appears to be in bad condition, and we should, perhaps, adopt the reading of the Grk., or emend so as to read : Stripes cleanse the body, and blows the inward parts, in which body and inward parts may both refer to the moral being, or the first term may be taken literally, and the second as = soul ; or, since it is difficult to understand how stripes (or bruises) cleanse the body, we may read : Cosmetics purify the body, and blows the soul.

24. Instead  
also ives a j^o  
Perl , or Impf.

\* Geier, Schmlt. Mich. Keuss, Zock. N oyes, Kamp. a/.

### 398 PROVERBS

and so, hasten, and he would then point the following word trip; the two words, he observes, would thus be correctly rendered by (@ raxv ayiaaai. Another proposed derivation (De.) is from npS, = Arab. n&gt; :i ?, speak carelessly (cf. i; :&gt; ? pc\ a vow made lightly) ; y v may thus be taken as Impf. of yyh or yiS, = "that he should lightly say": cf. Job 6 3 (in Obad. 16 some form of ySa should perhaps be read). (@ may = enpS Sna (Frank.). J iiJ wow, free rendering, or guess based on b ; 1L devorare, = &gt; s a. ) ipa; &lt;5, well, fMcravofiv. Gr. reads J^ and rnx, procrastinate in paying one s vows.

26. 3\$ js\*; Gr. n:s (and requites them for) their iniquity (\f/ 94 23 ).

27. |\$ ij; (5 &lt;f&gt;ws, = iJ or is, or is perhaps free rendering of f^ . Clem. Al. 22l 43 irvevfj-a Kvpiov \i/xvos ipevvuv TO. Ta.fj.eTa. TT?S ya&lt;rTp6s, affected by I Cor. 2 10 . 28. \$ ivD, the subj. being the ^; Nif., Pcrf. or Impf., would perhaps be better (though Nif. does not occur elsewhere). 30. K pnan, Q pnsr, 3 sing. fern, of Ilif. and Qal, or two nouns; (3 ffwavrq., = rnpn (Lag.), or njnpn (Frank.), or, less probably, c&gt;ipn (Gr.). ty y-\3; Kam p. jn?. ? n nan and yso are synonyms (Ex. 2l - 25 Isa. l 6 ), and the latter should perhaps be omitted as gloss. For \$? &gt; "O we may read nra; better perhaps: TJ-a picn nan; for ll if. of -na see Jer. 4" 5i n .

XXI. 1-3. God's control of men.

1. Like watercourses is a king's heart in the hands of Yahweh  
Whither he will he turns it.

2. All that a man does he thinks right,  
But Yahweh tries the heart.

3. To do justice and equity

Is more acceptable to Yahweh than sacrifice.

1. Comparison with explanation, ternary. A king is generally supposed to be autocratic, but God, the proverb declares, controls even his decisions and actions. Heart mind. The picture is that of a land (as Egypt or Babylonia, but not Palestine), or a garden, watered by canals (cf. 5 16 Isa. 58"), whose flow is regulated by officers or gardeners ; in the fertilizing water there may be an allusion to royal deeds of kindness (cf. 16 " ), but the main reference is to the divine control of kings. Cf. Tob. i ]:J Esth. ((irk.) i4 1:J . 2. Antithetic, ternary. See note on 16 , with which this couplet is nearly identical ; cf. 16 -" 17". Lit. every way of a man is right in his eyes. Tries is lit. weighs or measures. 3. Single sentence, ternary. Cf. v. 27 15\* \j/ 4O 0(7J ^ "-^cs-iw Am. 5"~- 4 Isa. i 11 al. (and see also Hos. 6"). The ethical concep-

xxi. 1-5 390

tion of piety, announced by the prophets, lost none of its force with the sages; see BS. 34 1 "" 1 35 ".

4. Text and sense doubtful.

The couplet appears to contain fragments of two couplets. Lit. : haughty look and proud heart (or, haughty of look and proud of heart) the tillage (or, ploughing) of the wicked is sin. This may be understood to mean that pride, which is the industry or occupation of the wicked, is sin ; but the figure is strange and forced. In Hos. io lj Jer. 4" preparing one's heart for a new life is called " breaking up the fallow ground " ; so here in second cl. the bad man's preparation for life may be supposed to be called sin, but this is not a probable sense the meaning is rather that

his life itself is sin. The difficulty is not diminished if, by the change of a vowel, we read (with (irk. RV.) lamp instead of tillage ; the sentence the lamp of the wicked is sin conveys no meaning; cf. 13 - , where the figure of light and lamp is simple and clear. The first cl. recalls 16 , the second cl. io" ; 13" 24 ; new couplets might be conjecturally constructed, but the recovery of the precise form seems impossible ; see Lagarde and Wildeboer.

5. Industry and sloth. Antithetic, ternary. The Heb. reads :

The methods of the industrious lead surely to gain,  
!ut every one who hastes (hastes) surely to want.

ffastcs can here be understood to mean only " hastes to be rich," as in 13" 28-"; but in that case we expect the term to be defined, as in i3 u 19- 28 -" 29-". Hasty (even if it be taken to mean "using improper methods") is not a proper antithesis to industrious; we rather expect y/o////////, as in 13 (so the Lat.). The parallelism also suggests, instead of erer\ one, some term equivalent to methods, and the word surely (or, only} adds nothing to the meaning. We may thus read :

.1/&lt;"/M/.v = thoughts, reflections, plans (12 15-- 16" 20"). The couplet is an exhortation to industry; so 10 12", cf. 6"" 24 ;; "~ ;;i .

## 400 PROVERBS

6-10. The way of the wicked.

6. The acquisition of wealth by a lying tongue  
Is a fleeting breath, a deadly . snare.

7. The violence of the wicked will sweep them away  
Because they refuse to act justly.

8. Crooked is the way of the vicious,

But the conduct of the pure is straight.

9. It is better to dwell in the corner of the housetop  
Than with a quarrelsome woman in a &lt; large house.

10. The wicked desires to do harm;

lie has no kindly feeling toward his neighbor.

6. Single sentence, quaternary (or, binary-ternary). Cf. icr. In first cl. acquisition of wealth may be understood as = wealth acquired. Fleeting breath is lit. breath driven (by the wind) ; cf. Isa. ip 7 \ / 68 2(!) . The last expression of second cl. stands in the Heb. : seekers of death, or (by a slight change of text) the sing. may be read : (the acquisition etc.) is a fleeting breath, seeking death, an obscure and improbable form. The reading snare, instead of seekers, comes from the Greek, which has : he who gains wealth by a lying tongue pursues vanities to (or, on} snares of death. 7. Single sentence, ternary (or, binary-ternary). For the thought cf. i 1!! . Violence is highhanded, oppressive conduct ; see 2 4~ (RV. oppression^ . Sweep away, = " take away, carry off" ; see Hab. i" (RV. catchetJi), and a similar verb in Ju. 5 J1 . The instrument of punishment for the wicked is law, divine and human. 8. Antithetic, ternary. The word here translated vicious is by some rendered sin-laden (De. RV.), by others /\*&?, dishonorable (Earth), or, with the omission of a letter, proud or insolent (Gra tz) ; the general sense is the same in all these translations ; the rhythm appears to favor the last (and cf. v. 24 ), of which vicious is a synonym. By some critics the word is regarded as a corrupt form, of which no translation is possible. The second cl. reads lit. : but the pure, straight (= upright] is his conduct (lit. doing or work). The sense is : bad men are underhand in their procedures, good men are straightforward that is, no man, what ever his pretensions, can be called pure, if he does not act uprightly. 9. Single sentence, ternary-quaternary. The couplet = 25 24 ; cf. i9 l;! 2i lu 2j l \ Lit.: better the dwelling . . . than a

XXI. 6-io

401

(juarrelsome woman etc. It was customary to sleep on the roof (so Saul, i Sam. 9 - , according to the (irk. and RV. marg.), and there a simply-furnished guest-room might be built, such as Elijah ( i K. 17") and Elisha (2 K. 4 ") occupied ; but to live always in

so narrow a space would be lonely and inconvenient. The sense /,A;,v (or, 7i /&lt;/&lt; ) is obtained by transposition of letters ; the Heb. text has house &lt;&gt;J a companion, which is interpreted to mean house of society \* common Jioitseft or Jionse in common. \ that is, a house in which one has society ; but the phrase is not a natural one we should at least expect the phi. companions ; or the companion is taken to be the wife, the man being thus described as a house holder (Frank.), an interpretation equally difficult. In any case, the antithesis in first cl. is loneliness" (cf. \1/ 102") and discomfort. The woman is probably the wife, but any woman, as a mother or a sister, may be meant. Others;? translate: // is better to sit on the pinnacle etc., a situation of danger as well as of inconvenience ; but, though the word may mean corner-tower (Zeph. i 1 " ), the idea of danger is not probable the point is rather the discomfort of the situation : rather any privation with peace than luxury with strife. The (Irk., with a different text, or else moralizing, has unrighteousness instead of a quarrelsome woman. 10. Synonymous, ternary. \J\.. the soul of the wicked etc., and his neighbor Joes not fin J me rev (or, kindness ) in his eyes. Cf. 4 " io - ! 12 " Isa. i i : .

interpret a as

XXI. 1. 11) -n-i&gt;; 6 fleov. 11) "7; read, with l 1 !., s x.

( )&lt;)/ (as if it read m) &lt;&gt;/ ///,- //,\^

#### 402 PROVERBS

(so Kashi, Ew. Ilitz. Reuss, Kamp. /.), obviously to be preferred to \$). s form of the couplet, adopted by Bi. Frank., is not clear. 7. |i? DTI"; &lt;5 ttri&vu- Or/a-eTat, air (Ilitz.), improbable. 8. |t? -TI, an-. Xe?., may be a noun of agency from a stem in (Capp.), which occurs in Arab, in the sense bear a burden, and (as denom. from wizr, burden, sin} commit sin ; it would then mean not sin-laden, but simply sinner. The derivation from a stem in, in Arab. = turn aside, be false, is less probable (but cf. &lt;S o-KoXids 65oi)s). j\$CIL foreign

(-H). (Jr., taking the i to be scribal insertion from following ~\i\ reads IT, which also gives a good sense, and is perhaps preferable to |j. 9. On K D jns, Q B^nr, see note on 6 14 . fij ian r^a is followed by SOIL; 2E Nfna 3 closed house, free contrast to "open roof," perh. after &lt;8 Ke\-ona/\*^otj; & omits. For nan read am (so Gr.).

11. How simple and sage are taught.

When the scoffer is punished, the simple is made wise,  
When the wise man is instructed, he receives knowledge.

Antithetic, binary-ternary. On scoffer and simple see notes on i 22 - 4 . The punishment of the bad man is a warning to the morally untrained, who is too unripe, intellectually and morally, to be benefited by instruction ; the wise man, on the other hand, is receptive and teachable. Cf. \&lt;f . The three similar terms of second cl. are here employed with different shades of meaning : wise denotes general comprehension of the issues and needs of life ; to instruct is to cause to know, to give insight into practical truth ; and the result is knowledge, acquaintance with definite rules of conduct.

12. Text and translation are uncertain.

The Heb. may be rendered : the righteous considers the house of the wicked man, overturns the wicked to misfortune (or, ruin}. As the Heb. text stands the subject of the couplet must be God, the righteous one (so most recent expositors, and RV. marg.) ; a righteous man might be said to note the wicked, but could not be said to hurl them to ruin ; the rendering " one hurls the wicked etc.," = " the wicked are hurled " (RV. how the wicked are overthrown to their ruin}, is difficult if not impossible, and the same thing is true of the interpretation : " the righteous man notes etc., he (=God) hurls etc."; see textual note on io 24 . The reference to God is favored by 22 12 , in which it is said that Yahweh overthrows (= hurls down) the affairs (or, words) of the wicked.

XXI. u-i4 43

On the other hand, the designation of (lod as "a (or, the) righteous one"\* occurs nowhere else in Proverbs, and elsewhere

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in OT. only in Job 54 " " the just-mighty one," where the context makes the reference obvious and natural ; here, on the contrary, the word is isolated. y The Heb. text seems not to be in its original form. Hitzig emends so as to read : the righteous man considers his house, but wickedness hurls the wicked to ruin (cf. 13 ), a possible sense for the lines separately, but giving no natural connection between them. The repetition of the term wicked is strange \ve expect a contrast in the lines, such as Hitzig gains, or, with closer connection : \liliweli considers the righteous, Init orertJtrows the Jioitse &lt;&gt;/ the wicked ; cf. 3 : " ! , and i// 41 - .

Consider (or, note } is lit. to act wisely in reference to a thing, direct one s intelligence to it; cf. e/ 4i IJ . The lionse of the wicked is his household or family, which stands for his social position. On/n/r/s (or, orcrtJirows} see 13" 19" 22 -. Ruin is lit. eril, harm.

13, 14. Kindness to the poor. Bribery.

13. Whoso closes his ears to the cry of the poor,  
He also shall call and not be answered.

14. A ^ift in secret turns away anger,

And a present in the bosom violent wrath.

13. Single sentence, ternary. The f&gt;oor is the physically needy. Also emphasizes the fact that the unkind man will suffer the same fate as the man whom he neglects ; it is the law of retaliation. He will call not to God (Targ. Syr.), but to his fellow-men; the statement is that a hardhearted man need expect no sympathy in his misfortunes. For answered we may write Jieard (RV.), in the sense listened to. (T. P&gt;S. 4 1 " 1 1 fas. 2 1; . 14. Synonymous, ternary. The gift and the present are bribes, carried by the briber in his bosom and given /// secret ; the reference is to dealing with

\* Delit/sch s assertion that the word, being without the Art., cannot mean "the righteous one" is disproved by Job 34 " .

f The Anc. Vrss. all understand the ri^hd-i iis to mean righteous man, and so the body of interpreters (except Rashi) up to I)e \Vette, I- Icisch. K\v. ; Rashi refers it to CJod, but this exegesis of his has no great weight, for th^ reason that he habitually introduces references to divine things (God and the Torn), often without ground. " God " is supplied as subj. of second cl, by A V. Geier, Mich. Wordsw. ai.

## 404 PROVERBS

judges and other great men. For the use of the bosom of the dress as a pocket see 1 7-". For turns away some Anc. Vrss.\* have extinguishes (RV. pacific th), a probable reading. The Grk. makes second cl. antithetic : he who withholds a gift stirs up violent wrath, a sense good in itself, but less probable than that of the Hebrew. The power of a bribe is here noted simply as a fact. Against bribery see i7 2:!

15, 16. Punishment of bad men.

15. The execution of justice is a joy to the righteous,  
!ut destruction to evil-doers.

1 6. The man who wanders from the path of wisdom  
Will rest in the assembly of the Shades.

15. Antithetic, quaternary-ternary. The sense is : to those who are in sympathy with what is good, and are conscious of right-doing, the execution of justice (by courts or otherwise) can only be a source of satisfaction (making manifest their integrity), while to offenders against law and right it means destruction. Instead of destruction we may render dismay, terror J\ which furnishes a more direct antithesis to the joy of first clause ; but destruction is the meaning of the Heb. word elsewhere in Pr., and gives an effective heightening of the thought. The subject of first cl. is lit. to do justice, which may be taken to mean "rectitude of conduct," \ but this interpretation affords no satisfactory sense for the second cl. ; the statement that "rectitude, or obedience to the law of God, alarms evil-doers" is unnatural in itself, and is foreign to the tone of Proverbs. The rendering there is destruction to the etc. (AV.) is not favored by the parallelism, which suggests that destruction must be predicate of the subject of first clause. 16. Single sentence, quaternary-ternary. Wisdom here = "understanding, insight, intelligence" in the law of life, which is the law of God. The assembly of the Shades is the population of Sheol ; to rest therein is to be numbered with the dead. The verb rest (= "take position") is the poetic equivalent of dwell, and is probably not meant to convey the idea of repose. In Job

\* Sym. Targ. Lat. J De. Reuss, RV. al.

t So De. Wild. al. { De, Wild.



XXI. 14-18

3 " the " weary " find rest in Sheol from the wicked who trouble them on earth ; but here it is the wicked themselves who are said to rest. There is possibly a tinge of sarcasm in the expression ; but this is hardly probable. The idea of the couplet is the old one that bad men die prematurely physical death is the punishment of sin; cf. i// 8 ir ls 55" ""~" 1 r. i ;J etc. On wisdom and X/iitiA-s (Rephaim) see notes on i :: 2 IS .

17-21. Thrift, righteousness, comfort.

17. He who loves pleasure will come to want,  
He who loves wine and oil will not be rich.

18. The wicked is a ransom for the righteous  
Instead of the upright stands the had man.

19. It is better to dwell in a wilderness

Than with a quarrelsome and vexatious woman.

20. There is precious treasure [J in the abode of the wise,  
But the fool swallows it up.

21. Whoso follows after justice and kindness  
He finds life [ ] and honor.

17. Synonymous, ternary. Immoderate love of pleasure and of luxurious living is meant ; cf. 3" , where wine is regarded as a blessing, and, for the representation of wine and oil as common sources of enjoyment, cf. 27 - Ju. 9 1:1 &lt;// 104 l&gt;S. 31- . Among the Hebrews, as among the Greeks and Romans, they were usual accompaniments of feasts ; see Am. 6 : l)t. 14- Xeh. 8 1J ; the oil was used for anointing the person. In first cl. the l, at. has u&lt;ho lores fcasfs, but the reference is rather to unbridled luxury in general, which is likely to lead to excessive expenditure of money and to poverty; cf. 1&gt;S. 19 . 18. Synonymous, ternary. J\au-sotn is that which is given to free a person from a penalty to which he is exposed ; in 6 " it is a sum paid to an injured husband, in 13\* it is money considered as securing its possessor against legal judgment or the oppression of great men. and so in // 49" " a consideration paid to God for averting physical death, the common lot of men ; it is the old legal term for wergeld (Kx. 2i n "); in i Sam. 1 2 ; it appears to be equivalent to bribe." Here, as second cl. suggests, the idea is a more general one:

when punishment is inflicted (by Ood) on a community, it is the

#### 406 PROVERBS

bad man, and not the good, on whom it falls. The form of the couplet suggests the sense that the righteous would, in the ordinary course of justice, be punished, but that God takes the wicked as his substitute ; but this is too crude a conception the thought appears to be simply that the bad and not the good suffer, a fact which is poetically represented as a substitution of the former for the latter. See note on n". On bad (or, faithless), here = wicked, see note on 2~. 19. Single sentence, quaternary-ternary. See v. 9 2\$- 4 , from which this differs in putting wilderness instead of housetop, both lonely and incommodious dwelling-places, but at least affording peace. Wilderness is pasture-land, not wholly without houses and people, but sparsely settled and quiet. In second cl. we may render (so RV. marg.) a quarrel some woman and vexation ; the sense is the same, since the vexation comes from the woman. The Heb. is lit. better abode in a wilderness than a quarrelsome etc. 20. Antithetic, quaternary-ternary. The meaning appears to be : the wise man amasses wealth, the fool squanders it ; cf. 10 . The form of expression is somewhat strange : elsewhere in this Division of Prov. the sage is not represented as rich, and here the fool seems to squander the wealth amassed by the sage (as if he were his heir). The //must mean the fool s own treasure, and wise must = " provident." On treasure (physical, not spiritual, riches) see 10 15 21: precious is lit. desirable (Gen. 2 9 \$ i9 MKU) ). The Heb. has precious treasure and oil ; the oil (wanting in the Grk.) is, however, here inappropriate, and must be regarded as an incorrect scribal insertion (perhaps from v. 1 ). Fool is lit. a fool of a man, as in i5 :x&gt; . Grk.: precious treasure will rest on the mouth of the sage (cf. io u l;LU ), but how the fool can swallow this treasure is not clear. 21. Single sentence, ternary. Probity, the proverb says, brings long life and honor the same thought as in y 16 a/. Instead of Justice- the Heb. word might be rendered righteousness, but this general term would make the following kindness unnecessary ; a good life is summed up in the two qualities justice (see 8 W i") and kindness (see 3"), as in 3" it is summed up in kindness and faithfulness. In second cl., after life, the Heb. adds justice (or, righteousness), which is manifestly a scribal insertion (probably an error of eye) from first clause ; to say that he who follows

XXI. is j.5 .}c"&gt;7

righteousness finds righteousness is meaningless. On life and honor see notes on 2 U&lt; ^" .

11. In JI) ::~ ~ the I M p. is possible, after T J ". but may be scribal repetition of preceeling ". 12. It is doubtful whether "rn e an be understood as

"observe in order to control." It occurs in the sense of ^r.r hrf.i A&gt; i.lhe law A for the purpose of obeying (Ne h.S 15 1 ). in. o,\* \ /&lt;;;&lt;;. / /; ( . lie s ways ) for the purpose of rightly orlering ( , Kr ). and be (/.&lt;V) ;;?./&lt; ;w/V ,V (ihe poor, i/. 41 ); nowhe-re else in &lt; l", is the term use-d to express oliMTxatioii &lt;.n

the part of Ciod. The &lt;iilticult\ would tllUS Hot be sei aside ll -l" we-ie

substituted for "j. The deliberate- hostility. more nyer. thus ase ribe d to Yahweh, is unexampled in IV.. eye n in i -. These considerations \yuld incline us to interprcl " i e&gt;f the- ^ooel man, but JB.). as ilie u xi Mauds, eatinot be se) understooel. Dys. T:". for -;:". hardly lielps; (ir. -U\s "2~. lor ;~\* r 3\*\* , and nT , for f^?T, gains a contrast between the- reward (.^ i C / /&lt;" ;/;/) e)f the- riglueeuis and the 1 punishment (. / . &gt;trn./i&lt; &lt; ol tlie \lieked. but gives a text whuh is syntactically dift u-ult. 1L apparent!) read y: z t " ^ r-^s ( ;// ticlrahiit ) , but such proe edure is no! e lse\he-re in l i. aseri cd to the- --v, anel fl" c is nowhere else- in ( ) ! . used in a i;ood se iise . It is probable that the emj'inal form e&gt;f the cemptet stated a eontrast betwe n the- actions e.r tortunes of ri^htee)us and wicke d nu-n. \Ve. should, possibly, reael : r % 2 " " i ~" 1 ~ &lt; ; ""ru i

(? d\^apro5. ju.-rh. reading ^NU" 1 ; 5creo? is ihi n supplie-d as subiect.

16. ft) =x^; &lt;? -,e-,cii Tcoi : 5CT NVN ::. 18. &lt;!^ omits (probably by acci&lt;lent\ and v. 1Ml was then wrongly attached lo \. K . 21. Onu! the second n,i-x, with (gAUni, /ie^lcr. Mister, (ir. lii.

22, 23. Power of wisdom and prudence.

22. \ wise man scales the; eity of the- mi^htv,

And e-asts elown the- stronghold in which it trusted.

23. He who is careful e&gt;f mouth and temgue Saves himself fn&gt;m tre&gt;uble.

22. Synonymous, ternary. Intellect or practical s.-igacity versus physical strength. (T. I lclcl. 9" ; " Tr. jo 1 " 24. .V,w// -v is lit. ti.\-trn&lt;/.&lt; (Joel j"). In second cl. lit. .v;/v//^//&lt;7./ of i/t iouti.lt n, Y . the lleb. lias \*7;v//^ v ///, which may l&gt;e understood as = \*7;v;; s //&lt;/,/, or the text may lte changed (l&gt;y the adelition of one letter)/

23. Single sentence, ternary. Lit. hi- "i ho ^ //&lt;/;, A i tc. ;//&lt;/;. ^ hiiiKi /f (lit. /ii\ s,u//} from troni&gt;/&lt;-\. Cautiousness: in speech is

\* ( &gt;n t ie- aticie-nt Se imtic nu thods of eMe-inlinj; anil alt.u kitii: e K;c&gt; ^&lt; N oyy .u k.

AtJi., \ 71. -2 ; Hilleibeck, / &lt;v l ""//&lt;;-;- A .^ccvi - (.in l ^tiii . z. . t-\n^/., in.).

## 408 PROVERBS

inculcated, as in if i8 21 . The troubles referred to are probably social and legal difficulties into which imprudent talk brings one, especially in a community in which there are gossips and professional informers (Eccl. IO L ) ; the reference is hardly to distress of conscience (De.).

### 24. Definition of scoffer.

Scoffer is the name of the proud, arrogant man,  
Him who acts with insolent pride.

Single sentence, ternary. The syntactical construction is not perfectly clear. The Heb. is lit. : proud, arrogant, scoffer is his name, acting in insolence of pride. We cannot well translate "he who acts with insolent pride is proud and arrogant and is called a scoffer" (Reuss), or " the proud and haughty man, scorner is his name, he worketh etc." (RV.), since this would be defining proudly pride. The couplet must rather be taken as a definition of the term scoffer ; in that case it and 2 4\* are the only examples of formal definition in the Book. If this interpretation be correct, it appears to point to the existence of a precise, philosophical form of instruction in the schools, and to the distinct recognition of a class of arrogant disregards of moral law, both of which facts suit the time when the Jews came under Greek influence. The term rendered proud occurs only here in Pr., and is not found in any preexilian writing; from such passages as Mai. 3" \{/ ng 1 " 1 we should infer that it was sometimes a designation of those Jews who were faithless to the national law. The corresponding substantive occurs in n 2 i3 10 , where it = haughtiness in the ordinary individual sense. Arrogant (found elsewhere only in Hab. 2" ) must here be a synonym of proud. Insolence is lit. outbreak, used of anger and pride. On scoffer see note on i~. The definition given in the couplet appears to include all persons who acted with bold disregard of moral and religious law. The word does not mean "freethinker" in the modern speculative sense (De.) it

is conduct with which Pr. deals nor (to judge from the general tone of Proverbs) can it designate merely national enemies or apostate Jews (as in the Psalms) ; it is simply " insolently wicked," one who scoffs not at belief, but at law.

XXI. 23-27 40Q

25. Sloth kills.

The desire (if the slui^ani slays him,  
Fur his hands refuse to labor.

Single sentence, ternary. The sluggard s desire is for ease, and this kills him, since his indolence prevents his acquiring food and clothing anil other necessities of life. For desire see icr 13 Xu. ii 4 Job 33-" ; the word has a wider sense than appetite. Cf. 19-24 ::1 .

26. Text and meaning uncertain. Lit. : All the day he desires desire, but the righteous gives and withholds not. The second cl. apparently refers to the good man s kindness to the poor (cf. Mt. 5 41 ), but with this the first cl. stands in no relation, and in itself yields no sense. The repetition of the word desire points to the preceding v., and the clause (read all day long he desires ) may be merely a variant of, or a gloss on, \v ; ". The meaning of the couplet is by some \* taken to be : people are all the time wishing and begging, but the righteous man, so far from asking for himself, is always ready to give to others; but the Heb. does not permit this interpretation. Xo satisfactory emendation has been proposed. (Irk. : the ivieked man desires . . . but it desires, which gives no antithesis to second cl. ; Uickell : all day long there is request on request, which fails to say who they are that request. The substitution of diligent for righteous in second cl. gives an improbable statement. The clauses appear to be dislocated. The first, by a violent emendation, may be read : the sluggard desires and lias not, with antithesis as in 13 , and a new couplet might be formed on the second clause.

27-29. The wicked man s methods and perils.

29. A wicked man hardens his face,

An upright man considers his acts.

27. Climax, ternary. The first cl. occurs in 15", with the addition to YaJiweli, which ought perhaps to be inserted here, though

\* DC. Hick. al.

#### 410 PROVERBS

it is naturally taken for granted. The proverb declares (as Am. 5 21 - 24 Isa. 1 11 17 ) that sacrifice without righteousness is displeasing to God. A bad man's offering, even in the ordinary performance of ritual commands (vows, passover etc.), is abhorrent; how much more when, offered without repentance, it is meant merely to relieve one from the consequences of evil-doing ! Sacrifices were prescribed, in the law, for sins of inadvertence (Lev. 4) and for certain cases of fraud (Lev. 5 6 U7 [Heb. ch. 5]), but not for more serious crimes, such as murder and adultery ; but it is not improbable that in the popular view an offering atoned for any offence (see \fi 5o IW21 ). The suggestion is that this superstitious and immoral conception of the power of sacrifice existed among the Jews of the writer's time. The case of genuine repentance is not considered ; the wicked man is regarded as one who is given over to sin. As atonement for crime (RV. marg.) is lit. in crime, that is, "in the case of a crime." The word here rendered crime means originally plan, but appears to be used in OT. always in a bad sense (io 23 24), often of unchastity (Ez. i6 43 22" 23- Lev. 1 8 17 ).\*-- This seems to be the most probable understanding of the expression, the meaning of which is, however, doubtful. Grk. : wickedly (or, unlafully) , = " with evil design" (RV. : with wicked mind) ; the " wicked design " is naturally to secure safety for the offerer, hardly to do harm to others. We know regretably little of the customs and ideas of sacrifice of the later Jewish period. 28. The first cl. is nearly identical with first cl. in i 9 5 - n ; there the false witness is punished, here he perishes, either by course of law (cf. Dt. ip 1 - 1 ), or by divine intervention. The second cl. is obscure, lit. a man who hears (lit. a man hearing) shall (or, will) speak for ever. The expression a man who hears yields, in this connection, no good sense. It cannot mean one who hears God (Saad.) or is obedient to the law of God (Rashi), for such predicates are elsewhere either expressed (i 8 \* 15" a/.) or clearly suggested by the context ( r 5 al. Ez. 2 r&gt; ) . In i K. 3 9

the hearing mind which Solomon asks for, in order that he may judge the people, is a mind which attentively considers, and in this sense the term is here understood by some interpreters f ;

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\* In Job 17" the text is doubtful ; see Budde, Hiob. \ Saad. E\w. De. al.

XXI. 27-29 4 1 !

but there the context clearly indicates the nature of the hearing, here there is no such indication ; a hearing man is a strange phrase by which to express the conception a man who carefully listens (and so is able to give trustworthy testimony). The predicate is not less obscure. To speak for ever is something which would not be naturally said of (or desired for) any man, good or bad, in a court of law or elsewhere. Delit/.sch interprets it to mean "will never need to be silent," or, preferably, "what he says will stand" (RV. shall speak unchallenged}, but these meanings are not contained in the words. Instead oi for crew may perhaps render to victory (or, glory) \* ; but this rendering is obscure and unnatural. Wildeboer connects this term with the preceding, and suggests the translation : a man who is known as trustiuorthv may speak, but the interpretations known and trustworth\ are both lexicographically improbable. Graetz changes the text and reads : a man of truth will be remembered for ever, in which truth stands in satisfactory contrast with false, but remembered for ever seems to be too large a reward for the man of truth, if, as the connection would suggest, he is simply a " true witness " ; cf. io~, where such a reward is assigned to the just, the man of general probity. We expect a statement equivalent to " a true witness will be established." In default of a satisfactory interpretation or emendation the clause is better left untranslated.

29. Antithetic, ternary. On " hardening the face " see note on 7 1:!. Here the expression (lit. shows boldness in his face} refers to the impudence with which a bad man departs himself toward facts and persons ; he unblushingly maintains what suits him, without regard to truth. On the other hand, the upright or virtuous man, anxious to do right, carefully considers his ways ( conduct, acts}. Considers is the reading of the Heb. margin

(and of the (lṛk.) ; the text has establishes, which Reuss prefers, finding thus the admirable antithesis : "a bad man fixes his face, a good man his deeds" (cf. 4 - "); so RV. : ordcrctli his ways. On the other hand, the marginal reading offers a better antithesis to the picture of effrontery which appears to be given in tin- first clause. On establisli see note on 4 - , on consider notes on 2 14 .

\* Aq. Syin. Theod. ivill adi aiui: to vutory , Lat. n ill fpcak ^utoiy.

## 412 PROVERBS

30, 31. Divine sovereignty.

30. There is no wisdom nor understanding  
Nor counsel against Yahweh.

31. The horse is prepared for the day of battle,  
But to Yahweh belongs the victory.

30. Single sentence, binary. In the second line the preposition may mean over against, in comparison with, or against. The two meanings give the same general sense for the couplet ; the second meaning appears to be favored by v." 1 : " no human wisdom can avail against Yahweh." A similar thought is found in Job 5 12 - 1:!, cf. Jer. Q 21 . The three nouns of the subject are practically synonyms,\* counsel involving "capacity for giving advice"; see notes on i 2 2- i 25 8 U . 31. Antithetic, ternary-binary. Victory in battle, the couplet says, is decided by God, in spite of human arrangements. A similar thought, from a national point of view, is found in ^ 33 17 76 (i(7) 1 24 ; here the point of view is universal. Victory is deliverance from enemies ; see n 14 (safety). Prepared set, harnessed. The horse is here spoken of as a usual (and apparently as a legitimate) feature in an army. The early Hebrews in Canaan, being mostly mountaineers, did not employ horses in war, and the use of them, as characteristic of foreigners, was not favored by the prophets; see Hos. i 7 Dt. iy 1(! Zech. 9 al. Horses were imported from Egypt by Solomon (i K. io 28 ).f

22. In \$) "naps the suff. n is written without Mappiq, and quiescens in the preceding vowel, the object being to secure a fuller vowel sound at the end of the couplet; for a list of occurrences of He raphalum in OT. see Bottcher, Lehrb. 418. On the Segol under B see Ges. 26 29 in. &lt;&lt; interprets the



suff. as = ot ct&re/3eis; C omits the suff., perh. by error of copyist. 23. Sing. n-vj- is given in Kenn. 30. 253, Bibl. Soncin., Brixiens., &lt;5(C. 24. On -n&gt; see Ges. Thes. and De. s note; the stem is probably in", with which T&gt;n is allied (cf. Arab.); the Aram. Vrss. render it by mr, a stem (found also in Arab.) with a related sense. 26. S = \$); 1L in a (oncupisdt et desiderat ; Bi. rnxn mxr. |i) msn seems to be scribal repetition out of the preceding word. On the unexpressed subj. see Ew. 294, Ges. 20 144. 27. nw is

\* Immanuel, cited by Delitzsch, interprets the first of theology, the second of worldly science, the third of politics ; but no such distinction exists in the Hebrew terms.

t On Assyrian war-horses cf. Rawlinson, Anc. Man. i. 414-427. The horse appears to be native in Central Asia.

## XXI. 30-XXII. 2 413

read or supplied after nayr (rayr) in I? and 5", and is added by Dys. Ucuss, Kamp. 11) T n s is inexactly represented in 6 by xal yap; in the other Vrss., including \$", H\* is neglected. 28. ft) ;;:u ; 6 I TTTJKOOS, for eV^KOos. 11) ni ;:-; (5 (t&gt;\a&lt;rcr6nfvos. - ^r (Capp.), or possibly free rendering of 11) (l .aiiing .); S" lias TJJ; StT rijtly ; 1L victoriam ; A^B as PIKOS. Gr. irxi -: nsr r-N. The Heb. noun rrs; appears to represent two steins: one = shine (Syr. Arab.\ whence ^A ^r, ricfory, clearness (of voice), /;-//v (of heart), and hence peril. n;i;" ; the other = endure, whence continuance ,,,,,, y,-, ;v: . d v). Cf. Orelli, .S)v/., pp. 95 ff. 29. K jr is given in the great mass of Heb. MSS., and in A^SO.; Q P 1 is found in (53r, and about 50 Heb. MSS. K V:P-&lt;; (^ ^:^^. 30. ?1) nin&gt;; (S H " TO^ do-c/^i} (in some-cursives Kvpiov); dffepfj is peril, error for evfffpr), peril. (Baumg.) represents mn&gt; i)^ s A) //w -oho is unfaithful to Yahiveh (see \$ 73 ) ; possibly the Heb. expression was written ^ -ua (= nn^ -3"), and the was overlooked by the (irk. scribe.

XXII. 1.2. Value of reputation. Mutual relations of rich and poor.

1. A good name is rather to be chosen than great riches,  
To be well thought of is better than silver and gold.

2. The rich and the poor stand side by side,  
Vahweh is the maker of them all.

1. Synonymous, ternary, or quaternary-ternary. Hie Heb. has simply name, = "repute, standing," here involving the predicate

good, as in (Jen. 6 f , men of (military) reputation, Job 30\* a nameless race (God-forsaken, without social standing), Keel, y 1 (good) repute is better than oil, BS. 41 - be careful of thy (good) name. To be well thought of (lit. faror} is to have kindly appreciation, good reception from others, to be persona grata ; and, from the parallelism, name is the estimation in which one is held by others, during life, and after death. On faror see notes on r 13 " , cf. Keel. 9". A good reputation, the proverb appears to say, is valuable for the advantage it brings, respect, influence, material prosperity. Or, the sense may be the larger one that good repute, involving high intellectual and moral character, is a more precious possession than material wealth. The first interpretation is perhaps supported by the term faror. RV. loring (lit. good} favor is improbable ; good is not a proper epithet of faror (in which it is implied), and docs not so occur elsewhere in OT. See note on i". -2. Single sentence with suggested antithesis, ternary.

#### 414 PROVERBS

Stand side by side is lit. meet one another. The meaning is : There are social differences among men but all men, as creatures of God, have their rights, and their mutual obligations of respect and kindness. This conception of human equality, having its roots in the old Hebrew life, and recognized by the Prophets, is more definitely expressed in the later gnomic literature, which looks at men apart from accidents of birth and station. Cf. Job 34 19 BS. ii u ; Frank, refers to Syriac Menander 66.

3-5. Sagacity, piety.

3. A prudent man sees danger and hides himself,  
Simpletons go on and are mulcted.

4. The reward of humility (and) of the fear of Yahweh  
Is riches and honor and life.

5. &lt;Traps and snares are in the path of the lawless,  
lie who has regard to himself avoids them.

3. Antithetic, quaternary-ternary. The couplet occurs again in 2-j 12 . Qn. prudent " observant, sagacious," see notes on 1 2 16 i 4 . Danger is lit. evil, anything which is a source of injury, financial, physical, or moral. Simpleton, a favorite term in Pr., occurs elsewhere only in Pss. (three times) and Ez. (once) ; it expresses lack of good sense,

and is not properly represented by Eng. " simple " ; see note on i 4 .  
 Mulcted or subjected to fine (Ex. 2i~ Dt. 22 19 Am. 2 8 2 C. 36 3 ) here  
 = suffer injury or are punished in general, but the legal coloring  
 may be retained in the translation; see ly 20 21". The prudent  
 man here is not a sneak or a coldblooded and selfish person, but  
 simply a man of forethought and acuteness. Grk., first cl. : an  
 intelligent man, seeing a bad man severely punished, is himself  
 instructed a sense good in itself (cf. 21"), but not that of the  
 Hebrew. 4. Single sentence, ternary or quaternary- ternary.  
 The and of first cl. is not in the Heb., but should probably be  
 inserted. The cl. may be rendered : the reward of humility is the  
 fear of Yahweh\* but humility, in such a connection, is substan  
 tially identical with the fear of God, or if a relation of sequence  
 be supposed, it is rather the fear that precedes. The combina  
 tion of the two terms is, however, somewhat strange. They might  
 be taken as in apposition (Now.) : humility (which is) the fear of

\* De. Wild.

## XXII. 2-6 415

Yahweh, in which case /luini/ity would have the religious sense,  
 and would = piety ; the sage must then be supposed to be  
 guarding against the non-religious interpretation of the term  
 " humility," he would say, provided it be the fear of Vahweh, is  
 rewarded " ; this construction, however, seems hardly natural, for  
 elsewhere (i5 ;; 18 - ) honor is declared to be the reward of non-  
 religious humility. The term humility may, however, be a gloss  
 explaining fear of Yahweh. Or, the couplet may be based on  
 i5 :t , combining in one clause the two subjects there standing in  
 two clauses (see note on i5 :V! ) ; in that case humility may here be  
 understood as non-religious. Cf. the similar expression in ^ 45 1 " -  
 For humility see \f&gt; iS 1 -, and cf. i// itf\* (= 2 Sam. 22 ;; ; ).-  
 The general meaning of the text is clear : reward follows humility  
 and piety. On the nature of the reward see notes on 3 - - " .  
 5. Single sentence, with implied antithesis, quaternary. On law  
 less (= crooked} see notes on 2 1 " 1 1 - . He who has regard to (lit.  
 keeps } himself (lit. his soul } takes care to aroid (\\\.. be far from}  
 the dangers of the lawless life. Instead of traps the lleb. reading  
 is thorns, an expression which, in the connection, is hardly appro  
 priate ; if the word be correct, the reference may be to hedges,  
 which bar the way of the vagrant. It is better to emend to a  
 term synonymous with snares (see Job i8 ; ). Snares are set for  
 trespassers. Dyserinck reads : snares arc hidden in the path etc.,

which gives a good sense.

6. Education forms the man.

Train up a child in the way he is to go,

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

Single sentence (condition and consequence), ternary, or quaternary-ternary. Train up = give instruction, experience. In the way he is to go, lit. according to his way, that is, not exactly "in the path of industry and piety"\* (which would require //; the right way}, nor "according to the bodily and mental development of the child" (which does not agree with second cl), but "in accordance with the manner of life to which he is destined," \ the implication being that the manner of life will not be morally bad; but

\* Ew. AV. RY. t Saad. DC. { Now. Zöck. Wild.

#### 416 PROVERBS

the point on which stress is laid is the power of education. Frank, renders : train a child in the beginning of his way, then etc. ; but the translation in the beginning is without authority. The couplet reflects the opinion of a community in which the precise training of children was recognized as possible and obligatory.

7-9. Thrift, improbity, liberality.

7. The rich rules over the poor,

And the borrower is slave to the lender.

8. He who sows iniquity will reap calamity,

And &lt; the produce of his work &gt; will come to naught.

9. The kindly man will be blessed  
Because he gives bread to the poor.

7. Synonymous, ternary. Cf. n 211 i2 L 4 17- . The couplet states a natural social law ; the reference appears to be not to legal control, but to the state of dependence consequent on poverty and borrowing ; this is expressed by the strong term slave, which is

probably not to be taken literally. According to the old Heb. law a man might sell himself or his children into slavery (Ex. 21:2-7 Neh. 5:5), or the creditor might sell the debtor (Am. 2:2 K. 4:1); how long this law continued in force is uncertain, but the parallelism in our couplet suggests the more general sense for the term slave.

8. Synonymous, ternary. Iniquity = moral badness in general (Hos. 10:13); see the similar term in 2g 27. The term (aweti) here rendered calamity (= trouble) commonly means iniquity (so in 6:1 - 10:29 2:15 a/.), sometimes idolatry or false god (as in Beth-aven, Hosea's contemptuous name for Bethel, Hos. 4:15), here the result of wickedness (as in 12:21). In second line the Heb. has: and the sceptre of his insolence (or, the rod of his wrath) will (or, shall) fail (= pass away), the reference being apparently to the tyranny of bad and powerful men\*; the interpretation the rod of his punishment (the wrath that falls on him) shall come to pass (be fulfilled)! is improbable. Graetz, with change of text: will destroy him. The expression of the Heb. is, however, unnatural (whether rod be taken as emblem of rule or as instrument of punishment), and offers no good antithesis to first clause. The emendation above adopted \ (work being tilling) preserves the figure

\* De. RV. t Schult. liw. J Frank.

## XXII. 6-1 1

of first line, and furnishes a precise antithesis. On the doctrine see notes on i:J 2" etc. 9. Single sentence, ternary. Kindly is lit. good of eve; the opposite, evil of eve, occurs in 23:28. Eve here look, expression; there is no immediate connection with the idea in the magical evil eye." - Blessed, by (/od, immediately or through natural laws, and by men; see 10:11-12. Bread, lit. of his bread. Cf. i4 J1 i 9 17 31-" US. f ^S. I t .

10. Insulting words stir up strife.

Expel the scoffer, and discord vanishes,  
And strife and insult cease.

Synonymous (second cl. = predicate of first cl.), quaternary-ternary. On scoffer see note on i". Strife is lit. decision or judgment, then a lawsuit, here, from the connection, any quarrelling or contention, = discord. Insult, lit. disgrace (^ 9"), here substantially the talk that tends to inflict disgrace. The Grk., reading second cl. differently: for, when he sits in a council (o-wcS/ai w),

he insults (or, dishonors ] everybody. The reference in the Heb. is probably not specially to proceedings in courts of law. Cf. iy u 20 .

11. Defective text. The Heb. reads: He who loves purity of heart (or, the pure of heart] the grace of his lips the king is his friend, which is syntactically defective. A slight change of text may give the sense : he who lores etc., on whose lips is grace, the king etc.\* ; this is intelligible, and the combination of ethical and intellectual qualities (purity and eloquence), though not usual (see i- 111 --\* 14 " 15-- 1 6" i8 4 zo 8 - 28 25-" 29" & 45-^ Eccl. 10-) occurs in i6 1! . Kwald : he wlv loves with pure heart, which the Heb. docs not allow. Lat. (followed by RV.), emending by the insertion of a Preposition : //" wlio loves etc., for the grace etc., which introduces an inconsequence in saying that, if a man is morally pure, then he is loved not for this purity, but for his graciousness of speech. (Irk.: the Lord loves holy hearts. Delitzsch mentions a Jewish interpretation which, in second cl., translates : his friend is a king, that is. the friend of an honorable and culti-

\* Rushi, Luther (who takes king to he = (iod), l)ē. Reuss at. 2V.

## 41 8 PROVERBS

vated man is as fortunate and happy as a king which, as De. remarks, is a beautiful, but improbable, exegesis. If resort be had to conjectural emendation, we may suppose either that there is a contrast between God and king, or that king is the subj. of the whole couplet. In the first case we may read : God loves the pure in heart, grace of lips pleases the king (so Wild.) ; such a contrast occurs nowhere else, and is not probable. In the second case the reading will be : the king loves the pure in heart, and grace of lips is his delight (so substantially Rashi and Luther), and this seems to offer the most probable sense (see i6 13 ).

12. Text and translation doubtful. Lit. : The eyes of Yahweh guard knowledge, but he overthrows the words of the wicked. The text of first cl. cannot be correct for several reasons. The verb can here (as predicate of the eyes of Yahweh} mean only guard (not^r) ), and cannot be followed by the abstract term knowl edge, nor does OT. usage permit the interpretation of this term as

= him who has knowledge \* ; and the verb is not an appropriate predicate of the eyes of Yahweh, which are said elsewhere to " rest upon, be directed toward," but never to "guard, protect." For this latter reason the emendation (Ew.) knowers of knowledge is unsatisfactory. Somewhat better Gratz : the eyes of Yahweh are on those who keep (= observe, obey, or, present) knowledge ; the verb, in the sense obey, is elsewhere followed by a concrete noun, as law (28 7 ^ ng 34 ) or precepts (i// ii9 : c ) ; in the sense presence, guard, it is followed by sagacity (y 1 }, which is a quality of the mind, and instruction (4 13 ), which is concrete, and it is, in any case, doubtful whether such technical philosophical terms would be employed in a theocratic couplet. Frank, interprets : Yahweh possesses (all) knowledge, and etc., but the verb does not mean possess, and this rendering offers no good antithesis or synthesis of the two lines. As the ordinary antithesis to wicked is a term = upright, we may perhaps read : the eyes of Yahweh are on the righteous ; cf. \$ 34 I5 &lt; 16 101. The expression "the eyes are on" carries, in OT., an implication of benevolence. On overthrows and wicked (faithless) see notes on 13 2", and cf. 2 1 12 .

\* Saad. De. Zock. RV. al.

xxii. 1 1-15 419

13-15. Sloth, adultery, folly.

i \$. The shiL^anl says: There is a linn without,  
&lt; In the street I shall he slain.

14. The mouth of the adulteress is a de&lt;. j&gt; pit,

lie \with uli im Yahwch is anjjry will lall thereinto.

15. Fully i&gt; liound to the mind of a child,  
ilut the rod ill correction \ill remo\le it.

13. Continuous, with synonymous predicates, quaternary-ternary. Humorous sarcasm : to suppose that there was a lion on the street ( Heb. sf reefs or open plan s} was absurd, but any excuse would do for one who was determined not to stir from his place. In the Heb. the danger in second cl. is from the lion, in the Grk. from human murderers (/here are murderers in tlie streets ) ; see the parallel 26 I:; . On the sluggard see 6 ; ;i io - ; 13 I5 1 1 19- 20 21-

24 :: " 26 "" " ; . 14. Continuous, ternary. Adulteress (phi. in the Heb.) is lit. strange woman, on which see note on 2" . Alouth is a reference to her seductive speech. Except in this couplet and its parallel 23-" the term here rendered strange woman in RY. occurs in Pr. only in chs. 1-9 (2" 5 1 --" 6 L 1 7 " ), and Ewald would therefore here read harlot. Uut a reference to this vice in the present section is not improbable, if the final revision of the Book be put in the Greek period.\* In second cl. De. has cursed of (io&lt;/, and RY. abhorred of tie Lori/, both possible, but the ordinary sense of the Heb. term, angrv, is more appropriate.

15. Continuous, ternary. Children, the proverb says, are morally immature, and the rod is the best discipline for them; see i3 - 4 23 1 " 1 29 " . The fool is to be similarly treated (io 1;! 26 ). Cor poral chastisement of children was probably universal in antiquity (so in Egypt, Greece, and Rome Plato commends moral train ing, Laws v., ]). 729). The affirmation of tie couplet is general, and is not to be put as conditional : " if folly is bound . . . then the rod" etc. Cf. Menander, .}f(&gt;nosf ^22 : lie who is not flogged is !/&lt;&gt;/ eilncated. j

\* Another word for inlnlt,-rcss (lit. st\uui^c ~iuuui) occurs five times in clis. 1-9 ( 2 K, -i". L n (YJ-I j i ) oiice ( 23-" ) in the rest of tlu; Honk ; still another is fouml once (in a s;loss, 30-"). The term for li.irh ! is found twice in chs. 1-9 (6- fl 7 " ), and twice- in the rot of the Hook (23-^ ?./).

t See Hecker, Char., I .xc. to Se. I., Gallii.-, IC.xc. II. to Se. I., and, for Egypt, the maxims of I talihctep and Dauf.

## 420 PROVERBS

16. Lit. : He who oppresses the poor, to bring increase to him, he who gives to the rich, only to loss. Interpretations have varied according as the couplet has been taken as a single sentence or as antithetic, and according as the him of first cl. has been referred to he or to the poor, and the loss of second cl. to he or to the rich. Hence a great number of forced translations.\* Possibly, follow ing 28 s -- 7 (cf. ii- 4 ), the oppresses should be changed to gives to: he who gives to the poor it is gain to him, he who gives to the rich it is only loss ; we should then have a double contrast, between poor and rich, and between gain and loss, and the couplet would be a commendation of benevolence and a condemnation of bribery and servility. Gifts were made to the rich not out of love,



but to secure their favor. Cf. i4 :U 19\* 28 ;! .

XXII. 1. After \$J =;; an adj. good is inserted by (SOL Bi., not by S; the adj. is probably not original the usage permits, and the rhythm rather favors, its omission. 1&gt; a j is not a proper epithet of p, and must be taken as predicate. 2. Gr., referring to 2Q 13 , supposes that there is a lacuna before n:-;. The statement " Y. enlightens (or protects) them all " would be appropriate; but \$2 gives a good sense.- 3. K ITD - , Q TDJ; between the two there is little choice the time is present, the Impf. with i would follow the general rule of sequence, with i would isolate the act as inchoate, the Perf. would be parallel to nx-&gt;. 4. Before .-NT insert i. my; occurs outside of Pr. only in Zeph. 2 3 (where it is parallel to pT&gt;), 2 Sam. 22 30 , = \f/ i8 30 (where it is an attribute of God), and \(/ 45 5 ; in the last passage it apparently forms a compound with pti", but the text is doubtful (see Wellh. in SBOT., and cf. Cheyne, Psalms and Psalter}. Here it is unnecessary, probably a gloss. 5. |1J B S; (5 Tpl/3o\oi thorns or thistles ; IL anna (taking njx as = shield); S&gt;2C JOITJ snares, = BBS (Job i8 9 ), which is the better reading; Gr. Ven. ti.Ka.vdai. The sense thorns for |t? may perh. be inferred from njs, Am. 4-, parallel to njn r^p fishhooks; masc. plu. c:s occurs elsewhere only in Job 5 5 , where the text appears to be corrupt (cf. Budde, Hiob). Dys. ens {snares are hidden}, which is appropriate and should perh. be adopted, though EJS gives a more satisfactory parallelism in first line. 6. The couplet is wanting in &lt;5 BAN , found in 23. 109. 147. &lt;?/., and in Js n , where it is ascribed to 6. The stem -ljn in OT. dedicate (a building, |)t. 2O 5 i K. 8 03 ^ 3O 1 Dan. 3 2 ) and, only here, train. In Arab., in the sense give training, experience, sound judgment (cf. Eth. understand), the verb is a denom. from -|:n (Heb. -\n palate); this sense may be supposed to come from taking the palate as the seat of taste, first physical and then intellectual (so Ges. 7 Aes.), or from the guidance of an animal by a bridle in the mouth,

\* See the Anc. Vrss. Saad. Luth. Ew. Hi. De. Reuss, Str. Wild. RV. al.

XXII. i6 421

or from the rubbing of children s palates (with dates, etc.) as an act of initiation into lull membership in the clan; this last appears best to account for the two senses of the verb in lleb. The ^ before i; j may result from the meaning of the verb gi~ f initiation or training ( to the child); otherwise it must be regarded as an . \ramatism. li) .-!::; is omitted by Bi. as having no antecedent; but it refers naturally to "&gt;". 8. li) \-"O" Ear; for ; (5 has tpywi, = \~2y (so Wild.); Frank., better: ir^a; ~\2U . ||] n s r~; (ir. -in N ? : % . 10. (P read p .-3 2 J &gt;% i. 11. Read either ^n;-i vrr. ^nti D- i-o nin^ 2~s

l" 1 7, or, with transposition, : i"i :\2" j~i 2" 1 ITJ ~| s- ; ans. S in : &lt;?/&lt;/ //c (( iod) /&lt; 7v.v (= ;:n) ///, lips of those iL ho love (= &gt;;-&lt;) ///&lt; //;- 12. Fw. " ^ ry; (ir. -i ^-ij L ; - ; Hi. ny-i for r"--. Read either i ^p 11 ^y mn" y (which, however, does not offer a good contrast to tja 1 " 1 3 1 ), or cn~i&gt;3 &gt; ^-". 14. 11) r ; (Jr. n-i-. 16. 11) ^";- ; read perh. ;- ;, though this is graphically not easv.

### III. SECOND COLLECTION OF APHORISMS (XXII. ly-XXIV. 34).

This collection consists of two parts, 22^24", and 24 2V31 , the second being an appendix to the first. The collection is marked off from the preceding (io -22 1(1 ) by the introduction of the author (22 17 ~ 21 ) and by the title prefixed by the continuator (24 - ). It differs also in tone and structure from the preceding collection : it is in the form of an address to the pupil (who is called the son), it is intimate, argumentative, descriptive, and it is arranged in strophes instead of couplets. In the two last points it approaches Ben-Sira. The moral and religious content is the same as that of the rest of the Book. On the date see the Introduction.

XXII. 17-21. The author s introduction.

The person of the author of 22 17 -24" is unknown; he is probably not the same with the author of i. 7 -9 ls , the structure and material being very different in the two sections. This introduction differs also from that (i 1 """) which is prefixed to the whole Book it is more personal in tone, and less lapidary in style. The author speaks as a sage who has composed or collected a body of maxims which he regards as of high importance.

The text is doubtful ; the Greek form differs considerably from the Hebrew.

The Hebrew reads :

17. Incline thine ear, and hear the words of the wise,  
And apply thy mind to my knowledge.

1 8. For it is pleasant that thou keep them in thy mind,  
That they be ready on thy lips.

19. That thy trust may be in Yahweh  
I instruct thee to-day, thec also;

20. Did I not formerly (?) write for thee  
In plans and knowledge,

21. To cause thee to know the truth of words of truth,  
To return answer, truth, to him who sends thee?

422

XXII. i 7 -2i 423

17, 18. The expression the wise seems to be ;i marginal title (as in 24- ) which has got into the text ; read &gt;ny words. The description of keep than by pleasant is improbable ; this term properly describes knowledge (so the verb in 2 " ), but " keeping" is rather characterized as wise or beneficial (2 "" 3- :: a/.). The (irk. has in i 7 : apply tii\ ininJ that tlwn may est know that they are good, but the proper object of know M is -instruction" (1-4 ). Kwald, better : apply tli\ lieart to knowledge, because it is pleasant. Jie ready is lit. l&gt;e fixed, esfabislied, ready for use.

19, 20. 15y the to-day thee also of the Heb. the sage appears to intimate that he had taught other persons at a former time, but he does not further explain this. In the formerly ( ? ) there would be a reference to former instruction given to the pupil here addressed; the Heb. word may be a fragment of the common expression for formerly (lit. yesterday and the day before}. This rendering is, in any case, improbable, for the reason that it introduces A strange contrast between the instruction now given to teach trust in Vahweh, and that formerly given to impart the capacity of answering (v.- 1 ). The Heb. margin, instead of this word, has a term meaning officers (2 Sam. 23^ 2 K. 7- 9- V//.. 23 ), which by most interpreters, from Saadia on,"\* is taken as = noble (or, excellent} sayings, a rendering which is without authority in Heb. usage, and cannot be called probable.

Delit/sch, in support of it, refers to the noble things of 3" (which is probably an error of text), to the royal law of Jas. 2\*, and to Plato s /xe /j/; i/yc/xoYes (Tim. 9 1 c) , " governing powers of the soul " ; but neither of these references is in point, since the terms royal" and "governing" are epithets of the nouns " law " and parts," while here the word officers stands alone and undefined, and the designation of a maxim simply as a "captain" (or, "officer" ) is unexampled and unnatural. In some Anc. Yrsts.t the word is rendered triply (which Rashi explains as referring to the Law, the Prophets, and the 1 lagiographa), by Luther, freely, manifoldly. This rendering (which may pcrhips lv.- taken as = repeat

edly} is intelligible in the C.rk. translation (do tiion transcribe them triply for th\self), but not in the Hebrew. 21. In the

AY. Mich. DC. kens.,, RV. Kamp. al. t (Jrk. Syr. T.irg. Lut.

## 424 PROVERBS

Hebrew the first truth is superfluous, probably a gloss. Similarly truth has been repeated, by scribal error, in second cl. The expression to him who sends thee (or, in some texts, to those who send thee) could only be understood to mean " to thy parent or guardian, who has sent thee to school, and desires an account of thy progress." A better sense is given by the Grk. reading to those who question thee\* The pupil, as sage, would be consulted by many persons, and the proof of his maturity would be his ability to answer questions concerning the conduct of life ; cf. i K. io 3 BS. 39 alo \VS. 8 10 - 1J .

The text of the passage has suffered greatly; the following translation is an attempt at a restoration of the original.

17. Lend thine ear and hear my words,  
And give heed to learn right things,

18. So that thou mayest keep them in mind,  
And they be ready on thy lips.

19. That thy trust may be in Yahweh  
I teach thee my words.

20. I write(?) for thee . . .

That thy plans may be intelligent.

21. I teach thee words of truth,

That thou mayest answer him who questions thee.

On the omission of the wise see the note on this verse above. To learn, lit. to know (v. 17 ) is adopted from the Greek ; right things is suggested by 23. The form of v. 1% is taken from i 23 . The term write is suspicious, since elsewhere in the Book the instruc

tion given by the sages is oral ; but cf. Eccl. i2 In . The verb suggests a very late date for the final recension of our passage. For the word omitted in v. L&gt;0a I can offer no emendation ; the connection suggests a word = " wise counsel or instruction " or " excellent things." In v. 9 ^ plans and knowledge may be understood as hendiadys, = plans of knowledge ; on plans see note on i 31 (R.V., there, devices) ; we might perhaps render : that thy counsels (to others) may be intelligent.

Notwithstanding the difficulties of the text, the general thought of the paragraph is plain : the pupil is to devote himself to study, in order that his religious life may be firmly established, and that

So Saad. Rashi, Ew. De. Rcuss, Now. Bick. Frank.

XXII. 2I-2J 425

he may be able to give wise counsel to those who seek advice. The exhortation supposes a community in which study is valued and provided for : there are teachers and recognized bodies of truth this is the Jewish reproduction of the Greek schools of philosophy.

XXII. 17, 18. 11] rt:~, though given in the Vrss., appears to lie a gloss, a marginal title, perhaps originally ;-;--; c f. 24- ; . (5 has a doublet, one form (/cat &KOve tfj.6i&gt; \6yov) apparently omitting n. Read ^a- 1 . -lt) :v: "0 VJ. T ; &lt;5 iva. yv\$s OTI Kaloi eiffiv; read :-&lt; :: r;"^ \$JT because they arc pleasant, keep them etc. Bi. inserts &gt; --J-:N S at the beginning of v. 17 , and makes v. 1 "- 1-i triplets; but the triplet is rather to be avoided than sought in this Section. 19, 20. |i) nnN -~l x S " 1 yields no good sense; (5 rrjv bobv (rov may be interpretation, the H-N .-|N being carried over (Jiiger) to the next v. (/ecu &lt;ri&gt;); yet the connection favors some such reading, perh. -&gt;;- . K 3J-r, O :u -"^(5 rpicriis; 1L triple itcr ; 2T(S) l;.: N. r ~";. The embarrassment of the (!rk. translators and expounders is shown by the variety of readings in v. 11 - L) ", on which see 1I-P, Lag. In ](&gt; r \*r:2 we should perhaps write " for 2. In .!/,;&lt;://. j a |t) v.-" :l is cited (against the proposal to canonize the liook of Esther) as showing that the three divisions of the Canon were already made up: hare I not -Britten three (and no more)? 21. It] n-. n"; better, perhaps, qopn. It) J j p is the gloss of an Aramaic-speaking scribe. (5 omits 7, but expands the line by a second clause; S appears to have read ^- quiet instead of ,1 (Tink.), and to have followed & freely in its insertion; 3T1L insert 1 between 7 and ^-s. %) -|n s r-, and so all Yrss. except 6; (5 TO?S 7rpo/ia\lo-

fj.fvois &lt;rot, for which Lag. reads ro?s Trpo[ld\lov&lt;Ti aoi, -| &gt;s x;:7. Read sing.

TIK MAXIMS OF TIF, SKCOXD COU.F.CTION (22--24" 1 ).  
22, 23. Against oppression of the poor.

ob not the poor because he is poor,

nd oppress not the lowly in the gate.

For Vahweh will plead their cause,

And rob their robbers of life.

22. Synonymous, ternary. Poor (see io r ) and lowly (see 3" ) are here synonyms, both referring to physical poverty, which carries with it low social position and defencelessness {&gt;c cause lie is / ( /-). Oppress, = crush, ; rob of ]ossessions." The gate is the place of dispensing justice; cf. i- 1 24 7 . 23. Synonymous, ternary. Cf. Kx. 22 - 1 -- 4(2 - ;;) 23 Dt. 24" 17 . I he word rendered rob (different from that of v .-"- ) occurs elsewhere only in Mai. ^ I

#### 426 PROVERBS

(where Wellhausen changes the text so as to read cheat) ; its exact meaning is not certain, but some such sense as "rob, cheat " is suggested by the connection.

24, 25. Against passionateness.

24. Consort not with a man given to anger,  
And go not with a passionate man,

25. Lest thou learn his ways,

And bring destruction on thyself.

24. Synonymous, ternary. Consort not with (or, be not friendly with) = go not with. Cf. I5 1 8 . 25. Single sentence, binary-ternary. Learn (= accustom thyself to), a late, poetic word ; the stem is found elsewhere only in the causative form, = teach (Job : 5" 33 s3 35 n )- IVays is the reading of the Heb. margin; the text has way. Destruction is lit. a snare, which is explained by some \* as = danger, but the suggestion in the word is rather death ; see i2 13 i3 14 i4 27 29". Anger is denounced not as immoral, but as injurious; the obvious implication, however, is that it is morally bad. The destruction (or, danger) comes through the violation of human law, which the sage doubtless regards as also divine law. Cf. ES. 8 13 - 1G . Bickell ( v . LMb - 5a ) : and be not friendly with a passionate man, lest thou get in his way, that is, the destruction comes from his passionate violence (see BS. nbi sup.) but the translation is lexicographically doubtful.

26, 27. Against going security.

26. I?e not of those who pledge themselves,  
Of those who are surety for debts.

27. If thou have not wherewith to pay,  
Thy bed will be taken from under thee.

26. Synonymous, binary. Similar cautions in 6 1 n 15 zy 18 2o lfi . Pledge themselves is lit. strike hands. Are surety for debts, lit. bind (or, pledge) themselves for (other persons ) loans. 27. Single sentence, ternary (or, binary-ternary). Heb.: why should one (or, he) take thy bed etc.? the why is scribal repetition (ditto-gram) ; the question would be appropriate only if the first cl.

\* Ew. Reuss.

xxii. 23-2y 427

were omitted. On the legal right of the creditor to sei/e the debtor s bed see notes on the couplets cited above (onv.- ; ).

28. Rights of property.

Partially synonymous (second cl. explains predicate of first cl.), ternary. The couplet is substantially identical with part of 1)t. 19". As citi/enship and a share in the protection of the tribal 01 national deity were regarded, among ancient peoples, as dependent on possession of land, boundaries were treated as sacred, and were placed under the protection of deities (Zeus Horios, Terminus etc.). The land of the poor was often encroached on by the rich and the powerful (i K. 21 - Hos. 5" Is. 5\* l)t. 2j }7 fob 24-). The antiquity of a boundary-line (= landmark) gave it special sacredness. Cf. note on 15-", and see 23", which is a variation of this couplet. liickell omits the couplet as a shortened form of 23", with a gloss (the second cl.) on ancient taken from 1)t. i9 u (in which the (Irk. has tliy fathers instead of Heb. tluy of old). It is true that we expect a strophe of two couplets here, as above, and there is, perhaps, some derangement in the Heb. text.

29, Praise of business capacity.

The triplet form, unusual in Pr., perhaps indicates the loss of a line. Skilful, as in K/r. f ^ 45 - ; the Heb. word may also be rendered quick, w//7, and so, perhaps, &lt;/i/i^euf (R.Y.), but the suggestion is rather of readiness and skill. S/aihl l&gt;cfrc enter the service of. Obscure; RY. meet it.

23. Mi the nu nniuu

= //?,/;&lt;; in Aram, /J.\ finny. IVssiblv \ V e should read 2^--; in Mai. ^ (fS

has iTTTtpi ifff, 2^". \$J" "~\*S A// 1 ; 1 l t Trii^r ; 1L ( i&gt;ii/t^ t t ( /&gt; &lt;&gt;n. ; /i.\ ).

27. Tlie intern.^, in is not j, ivm by (P\$vT. In JIJ -ir- 1 the ; - seems to be dittos-am of prcvcdiiij :- (in :-:-). 29. Ilj ^\s- rvn; (f&gt; opartKoi tivdpa, = n;n U ; N (Jai;.). ill. makes a couplet of " by inserting -;n~ after r.s\

## 428 PROVERBS

XXIII. 1, 2. Good manners at a king s table. The qua train is a single sentence, ternary.



1. When thou fittest to eat with a ruler,  
Consider well who is before thee,

2. And put a knife to thy throat,

If thou be a man of great appetite.

If one be in danger of excess in eating, one must be severely cautious anything like voracity will excite the contempt, and perhaps the hostility, of the ruler.\* " To put a knife to the throat " is said by Fleischer to be a proverbial expression for self-restraint ; one, as it were, threatens to kill one s self if one misbehaves. In v. 21) we may render : if thou have a great appetite (on this particular occasion) ; the moral is the same. In v. 1b lit. : consider him who etc. The rendering what is before thee (= the dishes) is possible it would enjoin a wise choice of food but is less probable than the other ; it is the ruler that the guest must have in mind. To this interpretation it may be objected that to describe the ruler as being " in the presence " of his guest is unseemly rather the expression should be: consider in whose presence thou art (so Frank.) ; yet see Gen. 18 22 , where it is said (in the correct text) : and Yahweh was still standing before Abraham. The modern courtliness of expression appears not to have been the rule in the OT. times. Ewald : thou wilt put a knife to thy throat (= wilt bring ruin on thyself) if thou give free rein to desire (that is, if the avaricious ruler perceive that thou too art avaricious) ; but this does not so well accord with the place (the dinner-table). Cf. BS. 3i UM8 . In the Heb. follows, as v. 3 , the couplet :

Do not desire his dainties,  
Seeing it is bread of deceit.

This appears to be out of place, since the point in the preceding quatrain is control of appetite, and not treachery or insincerity on the part of the king. The first cl. is identical with second cl. of v. n , where it is appropriate, and whence it may by mistake have

\* Cf. Prisse Papyrus, Sect. 2 (translated by Griffith, in Lib. of the World s Best Lit., Vol. 13), and Malan.

got to this place (so Bickell). The second cl. also is misplaced the sing. // does not accord with the pin. dainties. Hickell places it after first cl. of v.\ Bread of deceit is food offered \with deceitful purpose. C f. Pirke Al oth, 2, 3 : be cautious in inter course with the powerful ; they are friendly only so long as they can use men for their own interests."

4, 5. Against anxiety for wealth.

loll not to make thvself rich.

From such a &lt; purpose - desist,

As an eatrie that heavenward Hies

4. Synonymous, binary. First clause : " make not wearisome effort ( take no pains) to become rich," that is, it is not worth the trouble. The second cl. is lit. from th\ wisdom (or under standing, or intelligence") desist (RY. cease from thine own wisdom}, which appears to say that the man holds it wise to get riches; this is a singular form of expression, and is certainly not the point of the couplet. Some such term as purpose must be understood.

5. The Heb. text is in disorder : lit. sJiall thine e\le fly to (or, on) it, and it is gone (lit. is not) ? (or, lleb. marg., make thine eve fly to it etc.), for it assuredly makes itself wings etc., in which the flying of the eye" is an impossible expression, and the // has no antecedent. The first fly appears to be a scribal insertion from the nearly identical form (flies) at the end ; the expression thine eye (is) on it, and it is gone is a gloss on the couplet (describing the fleeting character of riches) cf. Job 7\* ; the assuredly is mis-writing of the word for riches. The couplet, thus restored, expresses simply and effectively the reason why one should not be anxious to be rich. The rendering of RY. : wilt thou set thine eyes upon that which is not / is not permitted by the Heb. ; see RY. margin, where the correct translation is given.

6-8 a , 3 b . The niggardly (or. churlish) host.

&gt;. Fat not the broad of a niggard,

And desire not his dainties.

7 &lt;7. (?) For as he deals with himself,

7&gt;. So he deals with thee (?).

#### 430 PROVERBS

7 c. " Eat and drink," he says,

7 (/). But his heart is not with thee.

8&lt;7. The morsel thou eatest thou must spit out,

3 fi. For it is bread of deceit.

6. Synonymous, ternary-binary. Niggard is lit. a man of cruel eye, ill-natured, ungenerous, inhospitable ; the expression occurs in ( ) I . only here and in 28" (cf. 22") ; see in Pirke Aboth 5, 13 four classes of the "evil-eyed." The eye represents the look with which one regards men, and evil (or, bad) is simply the opposite of good and kind. In our couplet either niggard or churl suits the connection. 7. The Heb. of the first couplet (which has apparently lost some word or words) hardly admits of a satisfactory translation. The renderings : as he reckons within himself (lit. in his soul), so is he (RV.) ; as one who reckons etc. (De. Reuss) ; as he had decided etc. (Saad.) ; after he has reckoned in his (niggardly) soul, then he says to thee etc. (Frank.) give no natural sense, and do not connect themselves with the context ; to describe the churl simply as a calculating person, looking after his own interest, is not what we expect, nor would this be a natural way of expressing that idea. Moreover the translation reckon (derived from the later Jewish usage) is open to doubt. Bickell emends so as to read : for selfish and calculating is he in soul, but with his lips not so is he, in which the two adjectives are both doubtful. Possibly : for not as he is with his lips, so is he in his soul ; or, for kindness is on his lips, but in his soul he is not so ; or, as the verse is rendered above : " he deals stingily with thee, as with himself." 8. According to a possible rendering, the sage, continuing the injunction (after eat not), bids the guest spit out, as something offensive, any morsel ( any small bit) which he may have eaten ; but it is probably better to translate by thou must (or, wilt) spit out (or, vomit up) the disgusting morsel which offends the taste or turns the stomach the verb will then

describe simply the result of the eating. As second cl. the Heb. has : and thou wilt lose thy pleasant words, a statement which has only a farfetched relation to the preceding context (it would mean that the guest had thrown away his agreeable conversation or his thanks on the host), but connects itself naturally with v. 9 , to which it should be transferred. What we here expect is a line

xxin. (&gt;-io 4^ i

describing the disgusting morsel, and this may perhaps be given by second cl. of v. ; ; : // is bread of deceit, that is, not offered in true hospitality. In any case the paragraph is a maxim of social intercourse, a caution against indiscriminate dining out. Cf. 1!S.

29 s \*".

9. 8 b . Do not try to teach a fool.

Single sentence, ternary. Lit. : speak not in the ears of a fool, that is, so that he can distinctly hear, not merely " speak in his hearing" (RV.) ; the expression " uncover the ear," reveal a secret" (i Sam. 22") is different. Lit. despise the wisdom of t/iv wort/s. On fool and wisdom see i" 12 s . The suggestion\* that &lt;S h be attached to this couplet commends itself as good; the change makes a natural connection. Lit. : tfion wilt lose (or, ruin} tliy goodly (or, pleasant) words; the adj. goodly (Grk. beau tiful, or ood} occurs nowhere else as epithet of words it appears to belong to the philosophical vocabulary ((Irk. KuAo s), in which "beautiful" and "good" are synonyms. t A line, nec essary to form, with 8 1 , a couplet, lias perhaps been lost some thing like "thou wilt weary thyself in vain." Cf. t/ 26 4 " JS. 22 1;! .

10, 11. Respect the land of widows and orphans.

10. Remove not the landmark of &lt; the widow,  
Into the field of the orphan enter not;

1 1. Fur their redeemer is mighty,

He will plead their cause against thee.

10. Synonymous, ternary. Ileb. : the ancient landmark, probably taken from 22-" or I)t. 19"; the parallelism favors widow (the graphic difference is not great in Ileb.) as natural correspondent to orphan \ ; for the collocation of the terms see I)t. io s 14-" al.

\* Finsker, Inibyl.-I)chr. I Itiiktatiiiis-avstcin , p. 134.

t Such terms may have been introduced in imitation of Greek phraseology. The question whether there was such borrowing is discussed in recent works on Kcclesiasles (Tyier, Plumptre, Renan, Wright, Siegfried), and cf. Siegfried, in /. KV.r.f. Y //&lt;&lt;&lt;/., 1875, I fleidcter, Il,-&gt;\uiit, liois, I hi 1. J//J,\ -. //&lt;..-,

I So Uys. Hi. \Wilcl.

432

## PROVERBS

Jer. 7 Job 22 24 al. \i i46 J . 11. Single sentence, binary-ternary. Redeemer (or, protector} is the technical term god, the next of kin, whose duty it was, under the Hebrew law, to redeem the lands of kinsfolk which had for any reason been alienated. Here the supposition is that there is no human god, in which case God himself will act as protector. For the function of the god in regard to land see Lev. 25 -" (cf. Nu. 5") Ruth 4"\* . Cf. note on 2 a 28 .

XXIII. 1. %} "pJD 1 ? i" N rs; &lt;5 TO. irapa.Ti6{/j.evci croi (and so S&gt;iCIL). 2. %} TIP 3. Ihe air. \ey. p has been rendered by throat from Saad. on (Rashi: throat, lit. jaws), which seems required by the pir nsri. The verb has the sense swallow in Ob. 10 , and in Aram. = hip (cf. Arab. pi) ; the noun in Aram. = chin, and is here rendered by & chin, by S month. It was perhaps a general designation of the parts concerned in swallowing, with different special applications in the various dialects. Lag. : in thy longing, from stem p = pi (in Arab, desire), but this does not go well with the preceding words. 4. \$ -iir;^; TrXowr/y, = -vc P (Hitz.). 5. \$ nr;; read -:?;. K ii;i; read Q 1i&gt;;. 7. |1? ^:= ; ; &lt;S rp t X a, = ire-, and so S; 3C pr, = ivc ; 1L quoniam in similitudine arioli et coniectoris aestimat quod ignorat, apparently free rendering of \$ taken as = " guess, predict." The stem = in Aram, estimate, reckon, in Arab, know,\* neither of which senses

suits here; the word is probably error of text. Frank, takes ^3 as conjunction (after the Aram.), = after, and regards the words nm Sjs as citation placed between the subj. Nin and the verb T:N-; but this rendering of ^3 is without authority, the corresponding sense of ;.-, then, is equally doubtful, and the interposition of a speech between subj. and verb is unexampled in Hebrew. Bi. -riri S3; the sense he attributes to the former of these, holding back, = self-seeking, is doubtful, and the occurrence together of two Aram, words, otherwise unknown in OT., would be somewhat strange. Possibly we should read: -p n^T p i- oja r\yy i^r. 9. The noun ^sir occurs, in preexilic writings, only in i S. 25"; it became a term of the gnomic literature. V. 8b (properly added after v. 9 ) is expanded by Bi. into a couplet by the insertion of q s r? p-^ after the first word; it would be rhythmically better to keep v. 8b as a line, and insert a second full line parallel to it. 10. %} =S;; read

12. Introductory exhortation.

Apply thy mind to instruction

And thine ear to words of knowledge.

\* On the old-Arab, poet as = sccr, diviner, cf. I. Goldziher, in Trans, of Tenth Internal. Congr. of Orientalists.

XXIII. 11-16

433

Synonymous, ternary-binary. The appeal is similar to that in 22 \i ,^i.-. -h . j t j s j n t c m i c ( i t c a ] ] S p e n a l attention to what follows, and perhaps once introduced a longer collection of aphorisms. See note on r.

13, 14. Training of children.

13. Withhold not chastisement from the child;

If thou beat him with the rod, he will not die.

14. Thou must beat him with the rod.  
And rescue him thus from Sheol.

Ternary. The two couplets are mutually identical in meaning, perhaps independent variations on the same theme. Chastisement represents the same Heb. word as instruction in v. 1 - ; the connection indicates that it here means corporal correction or instruction. The second d. of v." reads lit. : ami i/clircr his life (lit. soul} from Slicol. The implication is that ill conduct brings physical death, by human and divine la\v ; from this fate the child is saved by instruction, in which corporal chastisement is recognized as a universal and necessary means; see notes on 19 " 22 1; . On dcatli and .S /<sup>v</sup>/see notes on 2 ls i 1 - .

15, 16. Exhortation to the pupil.

iv My sun, il thou lie wise.

I shall he ^lad;  
lo. ! shall rejoice

When thou speakest ri^hl things.

The quatrain is chiasmic. the fourth line being parallel to the first, the third to the second. The first couplet is ternary, the second, as the text stands, binary-ternary, but a word maybe lacking. The second cl. of v. 1 " 1 lias lit. : / also, here = " I. on my side" " wisdom for thee, gladness for me." The- same contrast exists in v." , though the word als&lt;&gt; is not there written. In second cl. of v. 1 the subject is mv ln-art, - in\ /;///,/, mysrli ; in first d. of v." 1 the subject is ///r kidney ( 1\V. /ri/r&lt;), - - inv ininJ. invscif. The Hebrews regarded both the heart and the kidneys (on account of their physiological importance) as seats of intellectual, moral, and religious life, and the (vo terms are in this respect treated as -.yiionyms (Jer. i i J " 17-" i&gt; 26 - ) : both are regarded also

#### 434 PROVERBS

as seats of physical life. Whether or not there was some specific difference in the intellectual functions ascribed to them the statements of OT. do not indicate. On right things see note on i ;i . It does not appear why this hortatory address is inserted just here. Possibly the section is a collection of fragments, and the following quatrain, which this address introduces, is only a part of

a paragraph.

17, 18. Reward of fearing God.

17. Do not envy sinners,

But fear thou Yahwch always,

18. For there is a future,

And thy hope will not come to naught.

17. Antithetic, ternary. The second cl. reads in the Heb. : but in the fear of Yahwch all the day, an incomplete sentence. The line has been rendered : but those who are in the fear of Y. etc. (Saad.), but the insertion of those who are is not allowable, and the verb envy, in this construction, is always used in a bad sense. This latter objection applies to the translation : but on account of the fear etc., that is, " seek after not sinners but the fear of God " \* ; this rendering is forced and contrary to usage. By others f the Subst. Verb is supplied in second cl. : but be thou in the fear etc. ; this also violates the usage of the language. A simple change in the Heb. gives the reading : but fear thou Yahwch etc. (cf. 24 21 ), which follows naturally on first cl. In first cl. lit. let not thy heart envy etc. 18. The second cl. expands and explains first cl. The introductory particle of the Heb. is a compound, lit. " for if." The renderings for surely (RV.) and rather (E\ v.) are syntactically impossible. It is better (with Saad.) to omit the if, which may be scribal repetition from the preceding couplet. The word future (lit. end) may signify the last part of a man s life (5 4 u 19 20 Job 8 7 \ / 37 37 ) or of a certain period of time (Isa. 46 1(l) ), or the result or outcome of a thing or act (i4 12 - 13 i6 23 ) ; here the reference is to the termination (RV. marg. sequel} and the outcome of the righteous man s life, and the word nearly reward (so RV.). The outcome (= the hope) is long life and prosperity, as in 2 21

\* Schult. Hitz. De. Zock. Wild. a/ . t Grk. Lat. Ew. Reuss, Bi. RV.

xxiii. 1 6-2 1 435

3~- s icr s 13"- 14"" (contra, of the wicked, io - N rr), n t the life beyond the grave. (irk.: posterity. The form of first d. is somewhat strange ; everywhere else (except in the identical phrase in 24") the term end is defined by some special word or



(Isa. 46 ") by the context, and here (irk. adds for t/iee. Reuss, not so well : erer\tliing lias an end at last ; this expresses resignation, but the connection suggests confidence.

19-21. Exhortation. Warning against drunkenness and gluttony.

19. Hearken, my son, and be wise,  
And walk in the path of &lt; ; prudence.

20. He not tliuu among winebibbers,  
Among gluttonous eaters of flesh;

21. I- or drunkard and glutton come to poverty,  
And drowsiness clothes one in rags.

19. Synonymous, ternary. The second cl. is lit. : make thy heart walk ( guide thv hcarf) in (lie wav ; on the verb of the Ileb. see notes on 4" 9 . The way, according to this reading, is the path of rectitude or wisdom ; cf. Jno. 14" and the Buddhist and Moslem use of the term for the rule of life which leads to perfection and happiness. Hut the term does not occur elsewhere in I rov. in this absolute (undefined) sense, and the text must be changed so as to read a word (as prudence or understanding, cf. 9 ) parallel to the wise of the first line. 20. Synonymous, ternary. Winebibbers "those v.-ho drink wine to excess" or "drunkards in wine." Gluttonous eaters (one word in the Ileb.), lit. "squanderers, excessive consumers." The flesh is not their own bodies, as if drunkards were described as self-destroyers ((ies. Ew. &lt;?/.), but (as the parallelism shows) meat consumed at table. 21. Parallel, ternary. Drunkard, the same word as in \.~ v above (bibber, without the wine}. The drowsiness (or, slccpyhcadedncss) is the torpor which follows excessive eating and drinking. Cf. Pirk Ab.

22-25. Value of parental instruction and approval. V." ! (which is wanting in the (irk.) belongs more naturally with v. 111 . IJickell omits v. - " , makes a quatrain of v. JL&gt; " , and regards v."" 1 as an appendix of the editor. The paragraph interrupts the series of

#### 436 PROVERBS

injunctions relating to definite lines of conduct, and was probably

here inserted by a scribe or editor. It belongs more properly at the beginning of the series, just after 22 21 .

22. Hearken to the father who begat thee,  
And despise not the words of thy mother.

23. Buy the truth, and sell it not,  
Wisdom, instruction, and understanding.

24. The father of a righteous man will be glad,  
The mother of a wise son will rejoice.

25. Let thy father rejoice,  
Let thy mother be glad !

22. Parallel, ternary. Lit. thy father who etc. The injunction relates not to honoring parents, but to heeding their instruction. Hence the Heb. of second cl., despise not thy mother when (or, because) she is old, does not accord with first cl. ; BS. 3 exhorts a son not to despise his father when the old man's intellect fails, and we might suppose a similar reference to the aged and failing mother here, but the question in the paragraph is one not of age, but of instruction, and it seems better to change the text accordingly ; cf. i 8 . \* 23. Synonymous, ternary. Cf. 4 7 i 5 1 G . The nouns are here substantially synonyms : instruction is training in truth; understanding and wisdom are perception and practical knowledge of truth; see notes on 3" i 2 . 24. Parallel, ternary. In second cl. the Heb. has the begetter of a wise man, but the parallelism and v. 25 suggest mention of the mother. 25. Parallel, binary. In first cl. the Heb. has thy father and thy mother, but as mother (lit. she who bore thee) stands properly in second cl. as obvious parallel to the father of first cl., it should not be anticipated.

26. Exhortation (introductory to the two following paragraphs).

Give heed, my son, to me,

Let thine eyes take note of my ways.

Synonymous, ternary. The first cl. is lit. my son, give me thy heart, that is, thy mind, thine attention (not thy affection, or, thy spiritual devotion). As all other introductory exhortations in this Section are by the sage, there is no ground for holding that

\* With the expression thy father 10/10 6c^at thee cf. the phrase, frequent in the Assyrian royal inscriptions, my father, my begetter.

the speaker here is Wisdom, and that she is contrasted with the harlot of v.~ , as the two characters are contrasted in ch. 9\* ; the exhortation in 7" also is by the sage (cf. 7 ). The reading take in /,- cf (--- -watch, for the purpose of following") is that of the I leh. margin and of most Anc. Vrss. ; the Heb. text has itelight in (so RV.), which gives a good sense, but the other reading is a common term in L r. (3 4 1;; G-" a/.), while delight in occurs else where in the P&gt;ook only once (3 1J ), and then does not refer to instruction. For the sense take note &lt;&gt;/ cL Nah. 2 ll -&gt; ; "keep an eye on the fortification, watch the way." See note on 22 12 . The ;v&lt;m- of the sage are those which he enjoins ; cf. 22 ;

27, 28. Warning against the harlot.

27. The harlot is a deep pit,  
The adulteress a narrow well.

28. Yea. she lies in wait like a robber,  
Many are they she &lt; plunders.

27. Synonymous, ternary. Adulteress, lit. strange woman; see note on 2 ". She is a married woman, in character a harlot ; see 7 : " . The two lines apparently introduce the two classes of unchaste women, the unmarried and the married ; but the same destructive character is ascribed to both. For pit (RV. tfite/t} see 22 11 jer. 2 iS- ". Well (RV. pit} is here used in its literal sense, not figuratively as in 5 " (cf. i// 55- :: J1) 69 1 -" 1 "). The narrowness of the well (or, pit) would make it harder to get out when one had fallen in. The conjunction for, with which, in the Heb., the couplet begins, may introduce it as the ground of the exhortation of v.- 1 , or may be incorrect scribal insertion.

28. Parallel, ternary. Yea (= also} introduces an additional thought : she is not only a pit into which the unwary may fall, a passive (linger, she is also an active danger, like a robber who attacks. This word for robber occurs only here in ( ) ! .; the expression cannot be rendered as for a pre\ ( RV. marg. ). 1 he second cl. reads in the Heb.: etiiil the faithless among men she makes maiiv (RV. increases}. Faith/ess may mean "unfaithful to the law of C,od " (2- n ;; ; 13- " 2i s 22 -), or, untrustworthy " (25 ) ; the second cl. might be rendered: she increases, among

i De. Now. Sir. Wild.

## 438 PROVERBS

men, the sinners, or, she increases tlic sinners among men. But the parallelism suggests for second line a term similar to the robber of first line, and a change of vowels gives treacheries (Jer. 12 1 Isa. 24), = wickednesses (cf. 2 2 1L&gt; ), instead of faithless (or, sinners) ; the woman s treachery is that of a robber or plunderer. Render : plundering of men she practises largely, or, as above, many are they etc.

13. ftj o is omitted by Bi., but this seems unnecessary. 17. \$J .INTO; read nx N-V. 19. The Piel TITS means not guide, or set right (in Isa. 1 17 the word is probably error of text), and -pi cannot be taken as = rig/it way, or absolutely the -way ; we might perhaps read is" make rigJit (Frank., and, apparently, (5), but the resulting sentence is not quite natural, and the parallelism suggests a term corresponding to c^n; read rua -p-o Tj N. 20, 21. &lt;5 ffv/j.^o\ais (cf. 2L symbola in v. 21 ), in its sense of feasts may well Kpeuv d.yopa.ff/j.o is, and may represent "\$} nV: consumers. The Grk. term is adopted in the Talmud (nSjp), but it seems unnecessary to suppose, with Lag., that it here renders pSaiDa, scribal repetition of |j p nvaba. ncu is &ir. \ey. 22. On nr as Rel. Pron. see the grammars. fi] -ps njrn ^ does not accord with the rest of the strophe, and the ( 13 appears to be a gloss which displaced the original word nsx or nan or ID 1 : I?i. : -pa jf, but v. 24 - &gt;JS make it probable that the reference to the mother should be retained here. 23. The couplet should perhaps stand at the beginning of this strophe, or it may be omitted. 24. Read Q \*v.p Su. If masc. T^ be retained, then Q nss" \_ must be adopted (the connecting i of K would here imply that Sr is repeated) ; but it seems better to preserve the antithesis of v.~- ^, and read nnV 1 and ns-T, in which the n may perhaps account for the &gt;! of K nsc"i. 25. Omit ^ TI-S-. 26. K nji-ir; Q, better, nnxr. 27. \$} npsy nns? (of the harlot), which &lt;5 (cf. 22 14 ) renders by TTI ^OS reTp^/x^os ; the expression is taken (Jag.) from a Grk. proverb, which is cited by Erasmus (l. 10, 33) from Aristotle {Econ. i. 6) to get riches without being able to keep it is " to draw water in a sieve and a perforated tub"; thus the dX\6rptos ol/cos (|t ^J O is wasteful and destructive (see Lag.). 28. The &ir. \ey. f]rn is, from the connection, a concrete noun, = robber (in form like 7|^c) ; the verb f]rn occurs once (Job 9 12 ). The stem is written with n here and Job 9 -; else where (Ju. 2i 21 \p 10) written with j.% as in Aramaic. |1J c-na; read, from the parallelism, in, or D^ia (cf. Frank.).

29-35. Against drunkenness.

29. Who cries "woe"? who "alas"? who has strifes? who complaints?  
Who has wounds without cause? who redness of eyes?

30. They who linger long over wine,  
Who often taste mixed wine.

xxin. 2S- 3 i 439

51. Look not on wine when it is reel,

When it sparkles in the cup. [] \*

32. At the end it bites like a snake,

It pierces like an adder.

j ]. Thou wilt see strange things,  
Queer things thou wilt say.

34. Thou wilt lie like one who is sleeping at sea,  
Like one asleep in a &lt; violent storm.-

35. " I have been struck, but I feel no pain,

I have been beaten, I am not conscious of it.

When shall I awake \* from my wine ?

I will seek it yet again."

29, General parallelism, quaternary (or, a quatrain). A lively description of the bodily effects of excess in wine. Instead of nouns the first line uses interjections lit.: who has oh! who has alas . The man quarrels over his cups, gets into difficulties, whence complaints (Job 10 1 2i 4 23 - ij/ 64 1 " ) ; in scuffles he is wounded (cf. Zech. 13") without cause, that is, unnecessarily, for those slight and groundless differences that arise among drunken men; his eyes, by their dulness or redness (cf. Gen. 49 -), proclaim his dissipation, and indicate that he is not fit for work.

30. Synonymous, ternary, or binary-ternary. How mixed wine (lit. simply mixture ) was prepared is not known, perhaps by adding spices ; cf. note on 20 . Lit. go to try, = investigate, test, taste; the man is a devotee he drinks continually. 31. Second line = predicate of first line, ternary. Description of wine when complete fermentation has taken place. The wine of Canaan seems to have been red ; cf. the expression "the blood of

the grape" (Gen. 49"), and Is. 63 " . Spark/es is lit. gives its gleam (the term rendered gleam is the ordinary word for eye), that is, is full of life. The Heb. adds : // goes straight (cf. Cant. 7 ;t|10) ) ; this does not accord well with the rest of the couplet, and appears, as the text stands, to be a gloss, explaining that wine in this state glides straight or smoothly down the throat ; the expression was perhaps here inserted from Canticles, and was possibly meant as contrast to v. :!J . Or, it may be original, in which case we should perhaps read : ./ first it glides smoothly down, over the

\* The Heb. adds: if ^

#### 440 PROVERBS

lips and the palate, but at last it bites etc. We should thus have a quatrain instead of the couplet, v. 32 , or the triplet, v. 31 " - .  
 32. Synonymous, ternary-binary (the second line is perhaps defective). Lit.: its end is : it bites etc. The rendering adder is uncertain the species of snake meant is not known (Jer. 8 17 Is. ii 8 59 s ). The precise signification of the verb in second line is not sure (it must be a synonym of bites) ; it has been rendered stings\* = pierces, and poisons. \ The point of comparison is the deadly character of the result, but there may also be allusion to the silent, treacherous attack of the snake. 33. Synonymous, ternary. Lit.: thine eyes will see . . . thy heart (= thou) will speak. Description of the erratic fancies and fantastic talk of the drunken man perhaps reference to delirium tremens. The connection forbids the interpretation of strange (fern. plu. adj. in the Heb.) as = strange women. On queer (^distorted, topsy turvy, false} see note on 2 12 . 34. Synonymous, ternary. Description of the man s unsteady, whirling brain. In both lines we may render : like one who sleeps, or : like one who lies down ; both renderings represent the disturbed rest, the perturbation of thought, occasioned by the motion of the ship at sea; the first seems to be favored by v . "\*" , in which the drunken man is awaking from sleep. In the first line the Heb. is lit. : ///. the midst of the sea, which means not at the bottom of the sea (a place where men do not usually lie down), or on the surface of the water (on a plank, for example), but (as in Ez. z; 23 - 26 28" 8 Jon. 2 :!(4) ) surrounded by water, on the high seas, at sea. The text of the second line appears to be corrupt. Literally it reads : and as one sleeping (or, lying) on the head . . . ; the word left untranslated (RV.

mast) occurs only here in OT., and its meaning, if it be a real word, is unknown ; it is similar to the term for line, rope, but can hardly mean mast (which is a mere guess) . Grk. : and as a pilot in a heavy sea ; Targ. : as a sailor who is asleep in a ship ; and so Frank. : as a sleeping sailor in a storm. A sailor, however, is precisely the person who sleeps well in rough weather, or, in general, at sea. It is simpler to adopt the expression /// a violent storm (see Jon. i 1 ), which requires no great change in the

\* De. RV. t Grk, Lat. Saad.

### XXIII. .51-35 441

Hebrew. The couplet apparently describes the broken, unsound sleep of the reveller his head is whirling, his mind is confused. There is no reference to the danger of drowning ; the main reference is not to any danger, but to giddiness. 35. The first couplet is synonymous, binary ; the second couplet is two sentences, and, as emended, ternary. The words of die drunken man as he is awaking from his debauch. He recollects that he was beaten in a quarrel, and congratulates himself that he feels no bad effects from the blows. The first couplet may also be rendered : I teas struck I ut I felt no pain, I was beaten but I t/it/ not know it, with reference to his former happy state of insensibility ; but the soliloquy appears to describe his present feeling. Hitzig (by a slight change of text) reads : // [the wine] has smitten me . . . it has beaten me ; but, though wine is represented in 20 as a mocker and brawler, its sudden introduction here unannounced is not quite natural. His experience teaches him nothing his only desire is to get back to his debauch. When shall I awake / that is, I hope I shall soon recover full consciousness and strength ; not // / awake, which the Heb. does not permit. The expression from m\ wine is not in the Heb., but seems to be required by the following //, which otherwise, in the translation here adopted, would have no antecedent (so Bickell) ; it also gives rhythmical symmetry to the couplet. If Hit/.ig s rendering be adopted, the insertion will not be grammatically necessary. This paragraph, v. - " " , gives the fullest and liveliest description of drunkenness in ( )T. ; cf. Js. 28 s " 1 " , I5S. 19-. In its length and vividness it resembles certain paragraphs of chs. 1-9 (see chs. 5 and 7).

29. On the form of =;-v; sec critical note on 6 4 . 11) =:n ; (p. here and





3. By wisdom a house is built,

By intelligence it is established,

4. By knowledge its chambers are filled  
With all precious and goodly wealth.

The quatrain forms one sentence ; the first couplet is synonymous, binary (or, ternary-binary), the second is a single clause, ternary. The three nouns wisdom, intelligence (see i 2 ), knowledge are synonyms, all expressing practical sagacity, without reference to moral and religious qualities. The house is here not the family, but the building ; its erection and furnishing are, however, put as the sign of domestic permanence and prosperity. On chambers see 7 27 i8 8 2o 27 , on precious, i 13 , on goodly (or, pleasant], 22 23 8 \f/ i6 6 Cant. i 16 . Cf. I4 1 . This quatrain probably does not give the antithesis to the preceding.

xxiv. i-y 443

5, 6. Military value of wisdom.

ivarrior,

has strength,

tier than a warrior,

And he who has knowledge 4 than he wh.

I or war is conducted hv wise tmidance,

\nd victory lies in eounselloi

5. Synonymous, ternary. Heb. : a wise man is in strength, and a man of knowledge strengthens might. The second couplet, however, indicates that a contrast is intended between intellectual

insight and bodily strength. Warrior, lit. mighty man. Has

strength, lit. strength. 6. Synonymous, ternary. Lit. tition comitest (or, makes/) war; cf. 20 1S . Lit. safe /r is in the multitude of counsellors, that is, in well-considered advice. On wise guidance or planning (= wise counselling, steering} see r ii" i2 : 20 1S Job 37 -; as the guidance is civil, political, and military, the terms "statesmanship" and "generalship" are too narrow. An exacter parallelism is gained by writing counsel instead of counsellors. For victor\ see 2i :!1 Ju. 15" i Sam. n ;i 2 K. 5 a l Cf. Eccl. 7 UI 9 UM ; - 1 \*\

7. Text and meaning doubtful. Heb. : Corals to the fool is wisdom, in the gate he opens not his mouth. This reading"- of first cl.\* gives no satisfactory sense. Corals (or, pearls) is taken as = unattainable treasure," of which the fool can make no use; but the term is elsewhere (Ez. if Job 28") used in the sense of a thing esteemed as valuable, and the addition "unattainable" is farfetched. Moreover, elsewhere in Pr. (17- \* iSS?/.) the fool is only too ready to open his mouth, and the one moment in his life when he may be called wise is when he closes his lips. On gate see note on i" 1 . The first clause may also (by a slight change) be rendered : wisdom is high to a fool, which is held f to mean too high, = unattainable" (identical in sense, therefore, with the preceding reading) ; this interpretation of the Heb. is doubtful, and, if it be accepted, the difficulty of second cl. remains. Hickell : // tition art silent in the presence of a fool, tlioit art wise, Jf thott hold thy peace, it is to thy credit; For a wise man refrains from strife, In the gate he opens not //is month. This reconstruc-

\* Adopted by Rashi, I)e. Renss, Now. Str. t By Saad. Lutli. Mich. Kw. RV. ,;/.

tion is ingenious, but in 31 23 it is an honor to the man that he is known in the gate, the place of public deliberation. We expect a quatrain, in which the loquacity of the fool is contrasted with the reticence of the wise man ; an exact restoration of the text is hardly possible.

8, 9. Public opinion condemns the mischievous man.

8. He who is intent on mischief,  
Men call him an intriguer.

9. Sin is folly's intrigue,

And a scoffer is offensive to men.

8. Single sentence, binary-ternary. Lit. : he who devises to do evil, that is, harm to others. Intriguer (schemer, plotter, trickster) is lit. master of (evil) plans. The term was perhaps a popular epithet of scheming, mischief-making men. On plans see notes on i 4 12-. The couplet gives a definition of a current term ; cf. 2 1- 4 . 9. Synonymous, ternary. The translation given above imitates the paronomasia of the Heb. baal mczimot (intriguer) and zimmat (intrigue). The latter word means "scheme, plan," good or bad ; see notes on i cr 5 2i 27 . The first cl. is lit. : the plan of folly is sin, in which plan may be taken as subject, and folly will then be defined as sin (so Lat. RV. al.); but, from the parallelism (second cl. is lit. : an abomination to man is t/ie scoffer), it is better to regard sin as subject,\* it being thus defined as the scheme of folly, and therefore despicable, just as a scoffer is despicable to men. On scoffer (here equivalent to " mischiefmaker ") see notes on i " &f . Offensive = "that which produces loathing" ; see note on \$ -.

10. Text in bad condition. Heb. : If thou art inert (or, slack) in the day of adversity, narrow is thy strength; or: If thou art inert, in the day of adversity thy strength will be narrow. The general idea is intelligible (an exhortation to work while there is opportunity), but the wording and form are doubtful. Strength may be understood in the sense of substance, wealth (as in 5 Job 6") : indolence brings poverty. But narrow (as Hit/,, points out) is not a proper epithet of strength, whether the term = power or

\* So DC. keuss, Wild, al.

- 7<sup>e</sup> attJi ; cf., for the use of this adj., 2f Xu. 22 V Is. 49-" (in Isa. 59 1 1 Job 4 1 7 the text is probably to be changed). We mi-lit suppose a paronomasia: /// the Jay &lt;&gt;/ straits (Ileb. sarah) strait (Heb. sar} /V ///r strength, but it is doubtful whether the word would be thus used out of its proper sense. Bickell : Trust nut in t!i\ good foitune, A in/ let not thy hands be slack; // then be slack in the a"a\ &lt;&gt;f prosperity, In the iiay oj straits thy strength will be strait.

11, 12. Duty of rescuing those who are going to death. -

It may be a question whether we should take these verses sepa- rately, or regard them as giving a couplet followed by a prose comment. The couplet reads :

Synonymous, ternary. The expressions taken and tottering appear to describe the gait of persons \who are condemned, by the polit- ical or judicial authorities, to death. The reference may be to the ransom of prisoners of war, or to the rescue, by legal means, of innocent men who have been condemned by the tribunals. Perhaps some time of persecution of Jews is referred to (see \ S. 2 IIU -" i Mac. i ; "" :: Jos. ./-///. 12. 4. i ; 12. 5. 4) ; or, the injunction may be a general one, suggested by the customs of corrupt and tyrannical governments. The vigorous character of the expres- sions (death, slaughter} makes it improbable that the reference is merely to the ordinary oppres&gt;ion of the poor by the rich, who deprive them of wealth, and thus of livelihood (--life). It is still more improbable that the couplet should refer to the holding back of those who, by vice or imprudence, are hastening to death. The verb rendered save is lit. hold back ; elsewhere (as in i Sam. 25" i// i9 l: u ) it implies restraint of the man s voluntary effort, but the parallelism (del ire r} here requires the sense sare, as in Job 33 Is 7\*""

V. 1 - of the Heb.. of which the Knglish translation may be writ- ten stichometricnlly, reads (with one slight change) :

12. If tin &gt;u say: ". I did not know this."

He who weighs hearts, dues he nut pen eive .-"

## 446 PROVERBS

He who observes thy soul, does he not know?

And will he not requite every man according to his deed?

In first line the Heb. has : we did not know this; it is better, with the Grk., to write the sing., in accordance with the than and thy soul. The this, in this reading, may refer to the situation described in the preceding couplet; if a man plead ignorance of the situation, the answer is that he ought to have known. Or, the this may possibly (though not probably) refer to the obligation to help the suffering ; the man would then say : " I did not know my duty," but this would be an extreme case of ignorance. Cf. Tobit i 1& - 20 . It is an objection to both these interpretations that the this has no expressed antecedent, since v. 11 does not state a fact, but only enjoins action in a supposed case. The Lat. rendering : // is not in my power, is, therefore, perhaps preferable. The man pleads inability but this plea will be scrutinized by God. If this reading be adopted, the // may be regarded as referring to the duty enjoined in v. n ; or v. 12 may perhaps be taken as an independent exhortation. Bickell omits first and second lines, and thus makes a quatrain of v. 1L V1 , in which there is no excuse and answer, but simply the statement (the interrogative particle being omitted) that God observes and rewards deeds of kindness. The first and second lines may have been inserted by a scribe who supposed that the third and fourth lines contained a rebuke of negligence. Or, the whole verse may be regarded as the annotation of a scribe or editor who wished to enforce the exhortation of v. n . For the expression weighs hearts cf. i6 2 2i 2 . Heart and soul here = " inward being" (or, "thought"). On the fourth line cf. i2 u 24- Jer. 25" ^ Job 34 n .

XXIV. 2. flj tir, or plnc -\y; &lt;& if/evSij, = Nir, with N for , a confusion which appears to suppose the old alphabet (Lag.); cf. io- 4 ig 28 20\* 24 15 28 2 . 5. %) rj;a con nai; &lt;@ (followed by S&gt;2T) Kpdcrtruv ( = -131) &lt;ro0ds lcr^vpov. Read: t^a j ODH iaj, or r;? can 131. Similarly, in &gt;&gt;, for \$ nb TCNT, read ro V? x ? (cf. Job 9 4 ). 7. Bi. s reconstruction is as follows: rosri ^IN S rb"&lt; no nnfl&gt; N tL &gt; nytra anp asp DDH 13 l- l IKB- LI nu yn. It is hardly probable that so much of the Heb. text would have fallen out. 10. Bickell: 313 roan ^x Tf? 3 n ? n ^ an2 p?" 1 " " 1 ^i 3 a " 2 T l ?"?"-? ^ T"?.? 1^!?- 11 - l or CN as hortative particle cf. ^ 8i 9 l39 19 . It was 7 treated by &lt;5S1L as if = ^N, is lacking in ft, and may be omitted without detriment to the sense, and with advantage to the rhythm. 12. l|j -:&gt;^; &lt;5 OVK olda, ^n^T M\*?; IL vires non suppctunt.

xxiv. 12-15 447

= ijS&gt; N 1 -, or better &lt;-n ^ px, a reading which may be adopted. |i) pr;  
6 &gt;/w\*r, = pan (Jag.).

13.14. Comparison of wisdom to honey. The Hcb. has  
first an incomplete quatrain :

I j. My son. eat honey, for it is good,

And honeycomb is sweet to thy taste.

14. So know wisdom (to be) to thy soul,

If thou find it.

To this is appended the remark : and there is an end, and thy  
hope will not be cut off. This remark is hardly here appropriate ;  
elsewhere in Pr. there is reference to the end only when there is  
direct question of retribution; see 5 u l4 1 -- 13 i6 L K)- v 20 21 23"- -  
2 4 1 " 25\* 29- . The sentence seems to be here improperly inserted  
from 23 \*, where it is in place. -Note the difference of statement  
in v. 1; and 25 lt; ; for other references to honey and honeycomb see  
T 1 6 Jt . The address my son should perhaps be omitted, and for  
cat we might write thou eafcst. Taste is lit. palate. In v. u we  
expect the statement, in couplet form, that wisdom is sweet to the  
soul. The expression // thou find it is suspicious ; a reference to  
finding is natural in such passages as 3 " 8 :V) 25" , but not here  
where the sweetness of wisdom is the point. Comparing 2 16"  
we may surmise that the original form of the couplet was in sub  
stance :

So knowledge will be pleasant to thee,

And wisdom sweet to thy soul.

The general sense of the quatrain is clear, though the form is  
doubtful.

15, 16. Caution against assailing good men.

15. Lie not in wait [~ J for the home of the just,  
And assault not his dwelling-place.

16. For seven times the just man falls and rises,  
!uL the wicked are overthrown by calamity.

15. Synonymous, binary, or ternary-binary. After lie not in wait the Heb. inserts O wicked man; this is stylistically out of place (since throughout this Section it is the pupil who is addressed and warned against the wicked), mars the rhythm, and is proba-

#### 448 PROVERBS

bly a gloss. Home is abode (3\* zi 20 ) ; just righteous ; assault do violence to, violently assail, injure, devastate (see i r" iQ 20 2\~ Am. 3 1 " Jer. 5 Job 5 21 ) ; dwelling-place, properly couching-place, the lair of animals (Is. 35 7 65" ), used of Israel when the nation is called a flock of sheep (Jer. 50"), the verb also, ordinarily used of animals (Is. n (i &gt;// 104-), sometimes referring poetically to men (Gen. 49 - \&gt; 23-). The injunction is against secret and open attempts on the homes of righteous men, and contemplates a period of violence, probably in a great city. 16. Antithetic, ternary, or quaternary-ternary. Seven, a round number (cf. Job 5 1&lt;J Mt. i8 21 -") the righteous, it is said, shall never be permanently cast down (cf. Mic. 7 8 ) ; the wicket/, on the contrary, has no power to rise r.bove misfortune once down, he does not rise. The couplet probably refers not to the natural inspiriting power of integrity and the depressing effect of moral evil, but to divine retribution. Are overthrown, lit. are made to stumble, or do stumble. Instead of by calamity we may render in calamity, that is, "in time of calamity."

17, 18. Against taking pleasure in the misfortunes of enemies.

17. At the fall of thine enemy rejoice not,  
At his overthrow do not exult,

18. Lest Yahweh see and be displeased,  
And turn his anger from him.

17. Synonymous, ternary. Lit. at the falling of and at his being overthrown. In second cl. lit. let not thy heart exult. The verbs rejoice and exult commonly signify the audible expression of joy ; the exultation may be generous (as in 5" 2^), or malicious (as here and in ^35 W ). The injunction is negative (cf. Job 31 \*), against exultation over enemies ; the positive side, sympathy with enemies (see ty 35 1WS Mt. 5"), is not expressed, but is perhaps involved. 18. Single sentence, ternary. The turn /it s anger from him (that is, from the enemy) is not to be understood as affirming that God will cease punishing a wicked man because another man

is pleased at the punishment ; the full form of the expression is " turn from him to thee," and the stress is to be laid on the " to thee." "Thou," says the sage, "wilt then become the greater sinner, and Yahweh will be more concerned to punish thee than

XXIV. 1 5-22

449

to punish him." -The motive here assigned fear of Yahweh s displeasure belongs to the ethical system of Proverbs. But this motive does not impair the dignity of the moral standard presented. Yahweh s displeasure is the expression of the moral ideal : it is one s duty, says the proverb, not to rejoice at the misfortunes &lt;)i enemies. This duty is enforced by a reference to compensation, but it remains a duty.

19, 20. It is unreasonable to envy the wicked, seeing their end is unhappy.

iy. Fret not thyself because of evil-doers,

Envy not the wicked;

20. For there will be no (happy) end for the bad man,

I he lamp of the wicked will be put out.

Both couplets are synonymous ; the first is binary, the second ternary, or ternary-binary. Cf. 3 :1 ; - 2 3 17 18 24 \$ 371-2.7-0 y3&gt; Ff . ft

" be not angrily excited," that is, at the apparent prosperity of the wicked. On end see note on 23 \*. Lit. : there will be no end, no outcome of life that is, no good outcome. This pregnant use of the term is found only here and in 2 3 1S (see note on 24") everywhere else it is defined. Thus it might be rendered future (Saad. &lt;\*/.), or reward (RV.) in this life. (irk. posterity (as in &lt;A io 9 I;; ) is, in this connection, less probable. On the figure in

1 see notes on 13" 20 -" . -The problem of the quatrain is that of the Book of Job ; the practical moralists retained the old view,



holding that it furnished the strongest incentive to well-doing that could be urged.

21,22. Duty of obedience to constituted authorities. Our

Hebrew text reads :

21. Fear Vahweh, my son, and the king,

And with those who change have naught to do;

22. For suddenly arises their ruin.

And the destruction of them both who can know?

The address my son, because of its strange position and because it mars the rhythm of the Heb., is better omitted as scribal insertion.

Hare naught to do is lit. mix (or, join) not thyself. Who can

= " comes suddenly, unexpectedly." The expression

450

## PROVERBS

who change (intransitive) has been variously rendered : Schult. RV. : them that are given to change, which can mean only novarum rerum avidi, political agitators ; a slight modification of the word gives the sense changers (transitive), wrongly interpreted (by Hitzig & ?/.) as = revolutionists, insurrectionists; Mich, al.: those who are of a different mind, that is, those who do not fear God and the king a rendering lexicographically inexact ; Ewaid : the quarrelsome ; Reuss : the discontented; Syr. Targ. : fools; Lat. : detractors. Grk. : do not disobey either of them ( = to them both be not disobedient}. If in the expressions their ruin and the destruction of them both the pronouns be understood as referring to God and the king (with the sense : " the ruin and destruction inflicted by them"), the Greek reading is satisfactory. If

the expressions in question mean " the ruin etc. which befall them," the reference must be to persons mentioned in the second line of v. 21 , and the reading them both is impossible (since the expression cannot designate the two classes, those who fear Yahweh, and those who fear the king). If the pronouns be taken as objective,

we may read :

Fear thou God and the king,

With the wicked (or, with fools) have naught to do;

For on them falls sudden ruin,

And destruction unforeseen.

If the pronouns be regarded as subjective, a natural reading will be :

Fear thou God and the king,

Anger not either of them;

For the ruin they inflict is sudden,

And the destruction they send unforeseen.

The general sense is the same in the two forms : obedience to God as supreme religious authority, and to the king as supreme civil authority, is enjoined (so i Pet. i 17 ) ; opposition to them by wicked conduct will be punished with destruction. God, as the more familiar word, may be substituted for Yahweh. The translation of v.--" : the destruction of their years who can know ? \* is unnatural in OT. years (as = life) are said to be increased or lengthened (9"), or diminished (zo 27 ), but never to be destroyed.

\* Syr. Targ. De. RV. marg.

XXIV. , 2 -23 45 i

-The (Irk. here inserts 30 " of the Heb., giving an improbable

order.

13. 14. Tlu- Yrss. substantially reproduce 11). I lir pointing of tin: Kncrgic  
 Inj] &gt; v. , -r; -&lt; (Cod. // // /), instead of n--, is due (as in the Art. In-forc n ) to  
 tile following ", to which the vowel is made to conform; see Struck, /V&lt;)/&lt; &lt; --.,  
 p. 19, and notes of DC. 1!-1 ), ( iinsburg. 15. limit 11) "":, with Hi., as the  
 gloss of a scribe who incorrectly assumed that the warning must l.e. addressed  
 to wicked men; the word is represented in all Vrss., hut ^ has afffpftav, and  
 1L impictatcui. 16. 11? yar, = scrn limes, as in ^ inj" 4 . 17. K plur.  
 TS tf; O, better, sing. 11) ^^:3, as if abridged form of Xif. ; better Oal  
 ^"rp. 18. 11? ; -&gt; i is better understood as 3 s. in. Pert", with i consecutive;  
 the adj. would properly be followed by NIH ; (5 /cat OVK dptcrei. 19. 11) inrr;  
 6 xa?pe, = -inr (Lag.). 21. Omit 11) J3. 11? =&lt;rr; (and ) N-J- y^,A,  
 = "those whose intellect is changed, witless (cf. Aram. NJ.-) ; U iktractori-  
 Inis, = "disparagers," perh. "those who change their attitude, opponents,"  
 perh. = "haters"; \ r enet. TO?S /ju&lt;rou&lt;ri, = z\*xr". -(5, in b : KO.I fj.Tj0fT^pa}

22. 11? ~ ni .;- gives no satisfactory sense. Ew. : m^ir; Hi.: c^ ;u ; //^/-  
 itiiocy, taking ,;-;; in the Aram, sense. cn-rj- is perhaps corrupted scribal  
 repetition of the 3&gt;;r of v.- 1 ; in that case we should add suff. to |t? tr, and  
 make it parallel to r^v. ( )n the added couplets in (5 see V.\.,Ja/irl&gt;. d. Bibl.  
 IViss., xi. pp. 1 8 ff., lli. Haur.ig.

#### APPENDIX TO THE PRECEDING COLLECTION. 24- :! " LM .

This appendix was added by an editor, probably by him who  
 collected 22 17 -24", possibly by the general editor of the Book.  
 It is introduced by the title :

23 (? . These also are by the sages,

in which the a ho appears to allude to the similar title in 22 17  
 (according to the emended text). The plur. sages points to the  
 existence of a special class of wise men, who were oral teachers or  
 writers. The utterances of these men formed a distinct body of  
 thought, part of which is preserved in the Book of 1 roverbs, and  
 other parts are given in Ben-Sira and Kcclesiastes. While it is  
 not probable that all that they said has been edited, it is likely  
 that we have in the various collections the gist of their thought.  
 The present group is part prose, part in defective rhythm ; its  
 contents nearly resemble in tone those of the preceding part of  
 the Section.

## PROVERBS

23 b -26. Judicial partiality. Honest words. The mutual relations of the lines are doubtful. V. 2!b may be retained as prose, or emended into rhythmical form ; v. 25 may be connected with v. 24 or with v. 2 1 . The verses read in the Heb. :

23 f&gt;. Partiality in judicial decisions is not good.

24. Who says to him who is in the wrong : " Thou art in the right "; Him men will execrate, and people curse.

25. But (or, and) they who reprove fare well,  
On them rests the blessing of prosperity.

26. He does a friendly act  
Who gives an honest answer.

Here v. 23b is a prose sentence, a legal maxim ; its thought is continued in v. 24 by the statement that the partisan judge is universally execrated. Bickell, changing the text of v. 23b and dividing second line of v. 24 into two parts, makes a quatrain : he who is partial in judgment, who says etc. The emendation is attractive, and should perhaps be adopted ; if he who is partial had been corrupted into to be partial, a scribe would naturally add the words not good; it is, however, doubtful whether symmetry of poetical form can here be insisted on. As the text stands, v. 2j appears to describe, as contrast to v. 24 , the happiness of the upright judge, the reprove (or, rebrtke) being taken as = " reprove the wrong, judge justly" (RV., interpreting, inserts //;/, as explicit reference to the wicked man of v. 24 ) ; the blessing (the of prosperity being omitted, as in the Grk.) will then stand over against the curse of v. 24 . But the verb reprove is not elsewhere in Pr. used in the sense "judge justly " ; v. 25 may be understood to refer to those who frankly rebuke wrong in general, and will then stand in close connection with v. 26 . Bickell transposes v. 25 - 26 , reading : \}ie who rebukes ] is a true friend etc., and they who reprove etc., making the quatrain relate to honest rebuke, and gaining a

natural position for the and of v. 25 as a connective of the two couplets. The only important difference between the two interpretations of the paragraph lies in the sense given to reprove. - 23 b . Lit. to have respect of persons, to look (with partial eye) on a person; see Dt. i6 l&t;J (and i 17 ), from which this line is probably taken; it occurs again, in slightly modified form, in 28 21 .

24. On the technical forensic expressions of first line (usually

xxiv. 2 3 -2 7 453

rendered wicked and righteous) see notes on 2 - " ". The line may be translated: he w)io sin s to the guilty: 7 hou art innocent. Execrate (ii- t! Job 3\*) and curse (22 14 25-" ) are synonyms (Xu. 23", where RV., for the second, has defy}. Men is lit. "nations," and people is "peoples"; for the meaning see n" 1 1 14-^ 29- - 1 i// 94 s ; the phi. form, if it be genuine, must be understood to signify "all bodies of the people." 25. Lit. and (or, but) to (or, with) those who reprove it is well (or, pleasant) ; for the last expression see 2 " 9 " 2 Sam. i L&t;fi . Second line lit. on them conies (or, will come} blessing of good, that is, not "good (or, rich) blessing," but a blessing which consists in good fortune (cf. \li 2i ;; 4) ). The tone of the verse in the lieb. form suits the good man rather than the just judge ; if of prosperity be omitted, it may be understood of the latter. 26. Lit. he kisses the lips who returns honest (or, pure, up right) words; the first expression signifies not "he wins love," but "he shows love," he is a true friend.\* Straight forward, honest speech, says the verse, is a mark of true friendship.

27. Preparation for marriage.

Set in order thy work without,  
 Make it ready in the field;  
 Then thou mayest (take a wife),  
 And build thee up a house.

The first couplet is synonymous, ternary ; the second appears to be defective. Without and /// the field refer to agricultural life; see note on 3 10 , and cf. Mt. 9- " 12 . The Heb. has lit. afterwards then (lit. and) thou tnavcst build a construction in itself intelligible and good, but the defective rhythm suggests that after the adverb a verb has fallen out. Most expositors, from Rashi on, see in the second couplet a reference to the setting up of a domestic establishment (house = household, family, cf. Ru. 4"),

and understand that some such expression as take thee a ii.&lt;ife is

\* This is the only place in OT. where there is explicit mention of kissing lips; there seems to be reference to it in ( . ant. 4 11 (interpreted by Cant. 5 ). In the ancient world one kissed the hand, breast, knee, or foot of a superior, and the cheek of a friend. II Dodotus (i, 134) mentions kissing the lips as a custom of the Persians. Possibly from them it came to the Jews.

454

## PROVERBS

to be supplied in the first line. The verse enjoins providence :  
" first acquire the means of supporting a family, then thou mayest marry, and accomplish thy desire to build thee a house." The establishment of a family was a main ambition in Israeli life and all ancient life.

28, 29. Against revenge.

28. Be not a witness against thy neighbor without ground,  
And mislead not with thy lips.

29. Say not : " I will do to him as he did to me,  
I will repay the man for his deed."

The quatrain has parallelism of form, but, like v. 12 above, is prosaic rather than poetical. The supposed scene is a court of law, as in 3 . 28. Without ground = " when he has given you no ground for testifying against him" (see note on \$) ; Grk. : be not a false witness. The expression is sometimes (by Reuss at.) taken to mean : " when you are not legally required to testify, but come forward, actuated by the spirit of revenge, as a voluntary witness " a sense possible, but opposed by Elsewhere falsity of testimony is expressed by words meaning deceit (so 6 19 i2 17 Ex. 16 rt/.), or, wickedness (ig 28 ), or, malice (^ 35"), here by the term groundlessness. In the second line the literal reading is : and dost thou mislead (or, befool) etc.? It is better, with the Grk., to take the cl. as a prohibition. For the sense mislead see Jer. 20 7 Ez. 14; in Pr. i 10 i6 2) the verb means entice. -

29. Bickell omits one clause in first line, and writes: say not: as he did to me, so I will repay etc. ; but this is stylistically bad - the omission of the expression / will do to him is hardly permitted by Heb. usage. There is possibly a reference or allusion to v. 12 . The Lat. makes the second line a general statement : / will repay every one etc. ; this is less probable than the reference to the particular case. The quatrain (especially v. 29 ) is a modification of the old law of retaliation, as given in Ex. 21- 1 "" Dt. 19- Lev. 24 la a\*. This regulation, it is true, was, in the later legislation, not a matter of private revenge, but a legal right, controlled by judges ; it was, however, based on the old principle of retaliation, and breathed its spirit. It was gradually modified by the advance of moral and refined feeling, and would be substantially

xxiv. 27 -3i 455

set aside by the principle announced in this quatrain ; the sage here expresses the higher moral idea of his time.\*

30-34. The sluggard.

30. I passed by the field of the sluggard,  
By the vineyard of the thriftless,

31. And lo, it was all overgrown with thistles,  
Its surface \was covered with nettles,  
And its stone wall was broken down.

32. I beheld and reflected thereon,  
I saw and learned a lesson.

33. A little sleep, a little slumber,

A little folding of the hands to rest;

34. And thy poverty will come as a . highwayman,  
And thy want as an armed man.

See notes on 6 " 11 , to which this paragraph is parallel. The two passages accord literally in only one quatrain: 6" - = 24- :!4 ; it is hardly necessary to attempt to bring them into closer similarity the sages doubtless had many variations on the same text. We expect quatrains here, but Bickell s method of gaining them (omitting part of v." 1 and inserting 6" after v. :ij ) is somewhat vio

lent. 30. Synonymous, ternary. A supposed or imaginary case ; we may render : a sluggard and an unthrifty (or, a negligent) man. Thriftless is lit. the man void of understanding, lacking in the good sense which would make him provident. f 31. Ternary, triplet. The first and second lines are mutually equivalent, the third line stands alone. We may obtain a quatrain by adding a line (parallel to third line), or a couplet by omitting second line or third line, or by combining the two first lines into one. The triplet is suspicious, but it is not clear how the text is to be treated. The precise meaning of the words rendered thistles (RV. thorns) and nettles is not certain ; the first occurs only here in OT., the second elsewhere only in 7eph. 2 ; Job 30 7 , perhaps a sort of lathyrus or vetch. The two represent the growth that springs up in deserted and neglected places. Stones are abundant

#### 456 PROVERBS

in Palestine, and have always been used for building walls about fields and vineyards (cf. Is. 5 " ). 32. Synonymous, ternary. Reflected thereon, lit. applied my mind, observed, took note (RV. considered well). Learned a lesson, lit. received instruction. 33, 34. See notes on 6 m n . In that passage the description of the sluggard's laziness is introduced by an address to him ; here the introduction to v. 33 34 is given by v. 32 , so that the insertion of 6 9 (Bick.) is hardly necessary. In v. 34 the Heb. has: and thy poverty will come walking (or, a walker) ; a slight change of the last word gives the sense as a highwayman (as in 6 U ), which is obviously the right reading (RV. as a robber).

23. |\$ nnn; Hi. reads -i:s and omits aa Sa. 25. omits aa. Hif. of nr occurs in the sense decide, jttidge (always with connotation of just decision) in Isa. 1 1 3 al., sometimes absolutely; in Fr., absolutely, only here. 26. ( : they kiss lips which answer ; J&2E : . . . the lips of those who reprove (2T return right words) ; S : he who answers etc. will be kissed with the lips ; IL, correctly : he kisses . . . who answers. 27. On the i in fij r jai nnst as introducing the apodosis see Ew. 344^, Ges. 20 112, 5. c. It seems better, on rhythmical grounds, to insert nu N ^ npn. 28. ftj r\ipni, interrog. part, and Piel introduced by ", a construction (n preceded by i) which is found in 2 S. 1 5 s5 . The n is better omitted, and the neg. may then be continued from a , or we may read n Sso; (5 /uijSe. The sense make wide, for Hif. ((5 irXarvvov ) seems to be assured by Gen. 9 27 . On the reading nvoni, from nnfi, see De Rossi. 30. For ffi S;\* in both cases (5 has uicnrep, and it omits rna&gt;\*. 31. S jS s:&gt; is written with either ir or u ; ; see B-D, Ginsb. On the meaning of the terms JU DP or ^"rr 1 (Hos. 9 Is. 34 13 ) and S-^n see Low,



Aram. Pflanzennam. 33, 34. See notes on 6 10 - n . \$? "I^TT; read Y?np.

#### IV. CHAPTERS XXV.-XXIX.

This Section falls, by its style, into two parts. The first (25--27") bears greater resemblance to III. (22 17 -24 34 ), the second (28. 29) to II. (io -22 ! ; ) ; between the two stands a discourse (2~]- "-~) after the manner of III. The Section thus appears to have been formed by the combination of two collections. It has certain couplets in common with the other collections. See the Introduction.

THK TITLK. 25 .

The title reads : These also are proverbs of Solomon luJicJi tlic men of Hezekiah, king of Judah, transcribed.

The verb has this sense only here in OT. ; elsewhere (Gen. 12 s Job 9 21" a/.\*) it means remove (in space or in time), and its signification here {transcribe "remove from one book to another") belongs to the late literary vocabulary. This superscription thus belongs in the same category with the titles found in the Prophetic Books and the Psalter, and has no value as a witness to the date of the original collection or to the origin of the particular proverbs ; it only bears testimony to the disposition, in later times, to ascribe all wise sayings to Solomon, and a special suggestion of Solomonic authorship may have been found in the mention of kings with which the collection opens. Internal evidence leads us to refer this Section to the same general period as that of chs. 10-24; see the Introduction. The supposition of the title is that, in addition to Solomon's own book (io I -22 11 1 ). other collections of his proverbs were in existence in written form, and that these were copied out (or, in modern phrase, edited) by Hezekiah's men. } This indicates the opinion that our Section was

#### 458 PROVERBS

later than II., an opinion which is supported by considerations of matter and style. Hezekiah's time may have been selected by the author of the title (or by the tradition which he represents) as being the next great literary period, in Judah, after Solomon, the time of Isaiah and Micah, or, the selection may have been

suggested by the military glory of the period (the repulse of the Assyrian army), and the fame of Hezekiah as a pious monarch and a vigorous reformer of the national religious life ; the men of Hezekiah are the literary men of his court. The period would, in these regards, be an appropriate one, but the history of Israelitish literature makes it improbable that such a work should have been then undertaken ; to regard Hezekiah as a Jewish Pisistratus (l)e.) is to ascribe to the time a literary spirit of which our documents give no hint. It might be supposed that the fall of Samaria would have led the men of Judah to collect the literature of the northern kingdom, and our Section has, in fact, been regarded as Ephraimitic ; but the vocabulary, style, and matter of the Section do not warrant such a supposition.

2-7<sup>^</sup>. On kings.

2. It is the glory of God to conceal,

It is the glory of kings to search out.

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

4. Take away the dross from silver,  
And &lt; it &gt; comes forth &lt; perfectly pure.

5. Take away the wicked from the king,

And his throne is established by righteousness.

6. Claim not honor in the presence of a king,  
And stand not in the place of great men.

Better that it lie said to thee : " Come up hither,"  
Than that thou be humbled before the prince. [J

The paragraph consists of three quatrains, a structure similar to that of the third Section. The space devoted to kings is note worthy ; cf., in the first Section, 8 r&gt; ; , in the second, i4- s:r&gt; ; i6 10 - 19 - 2cr s L s 21 22", in the third, 22 -" 24" , in the fourth, 29\* H , in the fifth, 30 27 - 28 31 31 !4 , and similar sayings in Eccl. and BS. The political condition assumed is probably not that of old Israel.

2. Antithetic, quaternary, or ternary. It belongs, says the proverb, to the greatness of God that his work (in nature and in history) is mysterious, and his purposes inscrutable ; on the other hand, the function of rulers is to investigate (not the purposes of God, but) all the affairs of the State they should be open and straightforward in government. The saying is perhaps directed against the tortuous diplomacy and other underhand methods of the time. Lit. : conceal a tiling and search out a tiling, that is, anything and everything. Cf. Robert Hall s sermon entitled: "The glory of God in concealing." 3. Comparison, quaternary or quaternary-ternary. As heaven and earth are too large to be comprehended, so the purposes of kings. The couplet is complementary to the preceding ; both are to be taken as statements of political facts, not at all as sarcastic or disparaging. The sage has a great respect for kings. The heaven is the sky, the indefinite visible upper region, somewhere in which is the abode of God (Eccl. 5-) ; the earth is indefinitely deep, reaching down to Sheol (2 1S 5- Jon. 2--). Delitzsch regards the form of the couplet as that of the priamel, the three subjects having the common predicate unsearchable; but it is more natural to confine this latter to the second line, the first line having the two predicates high (height} and deep (depth}. 4, 5. The quatrain forms a comparison (the couplets are ternary). In the second line of v. 1 the Heb. reads: and a vessel conies forth to the smith (RY. finer). The vessel, according to this reading, has, as its parallel, the throne of v/ ; both may be said to be products of skill, and the vessel (according to some expositors) may be poetically conceived of as emerging to (or, for) the artist out of the refining process (cf. Aaron s brief history of the golden calf, Ex. 32-"). liut this is not a natural form of expression the vessel (as Wildeboer remarks) does not come to the silversmith simply by the process of refining, and the parallelism points to a comparison between the purity of the silver and that of the throne. It is, therefore, better to follow the suggestion of the Greek, which has :  
// 7c /7/ / &lt; purified entirely pure. For dross see Isa. \ " F/. ^^  
i// i i &lt;/ . /&gt; r righteousness, that is, by means of righteous counsellors and counsels: the Heb. expression may be rendered in righteousness, that is, in the sphere of righteousness or justice.

## 460 PROVERBS

For the Heb. smith (silversmith or goldsmith, lit. refiner} see Ju. i y 4 Isa. 40. In postexilic times the goldsmiths formed a guild (Neh. 3 s ) ; the reference in Neh. is to general artistic work, else

where in OT. to the making of images.\* 6. Synonymous, binary, or binary-ternary. Claim not honor ; the sense is well given in RV. : put not thyself forward. One's place in the royal presence was determined by rank or royal favor ; the reference here seems to be to a feast. For an example of prudence see Jos., Ant. 12, 4. 9. 7. Single sentence, containing antithetic comparison, ternary. The scene is a dinner; cf. Lu. 14 8 " 11 . Hither, that is, near the prince ; Grk. to me. Be humbled, = be put lower (RV.) at table. After prince the Heb. has: whom (or, what) thine eyes see (or, have seen), a lame and insignificant expression in the connection. Grk. Syr. Sym. Lat. attach the words to the following line. Sym. (with v. Sa ) : what thine eyes have seen do not bring out to the multitude quickly.

7 C -10. Condemnation of gossip and tattling. v. 9 - 1 " form a quatrain, and v. 8 gives three lines, for which a fourth may be found by adopting the reading of Sym. given above, and we then have two variant quatrains. Otherwise it is difficult to make anything out of the concluding line of v. 7 . We may provisionally render as follows :

7 c. What thine eyes have seen

8. Report not hastily & in public & ;

& For & what wilt thou do in the end

When thy neighbor puts thee to the blush ?

9. Discuss the matter with thy neighbor (in private),  
And reveal not his secret to & another,

10. Lest he who hears put thee to shame,  
And thine ill-repute pass not away.

7 C , 8. Single sentence, ternary. What thine eyes have seen (or, see), that is, of thy neighbor's affairs. The reading of the second line of the couplet is got by changing two vowels ; lit. : do not bring forth to the multitude hastily (Heb.: go not forth to strive [or, to strife~\ hastily) . Instead of a warning against lawsuits or

\* On casting in metal see Now., Arch. \J 43, 4; Raw!., Phoen., ch. 7; Pietsch-aiann, Phoen., pp. 175, 246 al. ; Moore, Judges, on Ju, ij s .

XXV. 5-io 46 1

quarrels we thus have a caution against gossip (see note on 16 - ^), which is the topic of the next quatrain. The term hastily implies thoughtlessness, impropriety.- In the third line the Heb. has: lest what wilt //ion do etc.? or, lestwtiat lhon wilt do etc., which is syntactically impossible, and the majority of expositors have supplied a word after lest, as : lest tlioit know not what to do \* : lest it lie said: " what wilt thon &lt;/o"?"f lest the question " wtiat docst /ho it?" l&gt;e the end of it.\ These insertions are not easy, and do not produce satisfactory senses, and Ewald s translation. lest thou do something (that is, something thou oughtest not to do), is equally unsatisfactory. It is better to change lest to for, or (with Reuss) to omit it. The second couplet describes the confusion of the tattler when he is charged with his fault. Neighbor \\Qre any man with whom one has relations (cf. Lu. io L&gt;! ff ). The situation described is a private difficulty. Cf. BS. sy 1 "- 1 . - 9, 10. Single sentence ; v. 11 is ternary, v. 10 is binary (or binary-ternary) . The injunction is identical with that of the preceding quatrain. Lit. quarrel f/iv quarrel etc., = debate tliy cause (RV.) or discuss the matter (Hodgson) with thy neighbor, that is, with him alone, in private do not talk of his affairs to others. He who hears tliee = any one who hears thy talk, and thus becomes aware of thy gossiping, untrustworthy, and dangerous character ; but we should perhaps, with the Grk., read thy neighbor, as in v. 8 . On secret see notes on 3 - ii ; . The second cl. of v. 1 reads, in the Pleb. : and reveal not an other s secret ; Lat. : do not reveal a secret to another, which is a more appropriate injunction than that of the Heb., being exactly parallel to the preceding line. Ill-repute, properly, defamatory talk, usually active, concerning others (Gen. 37 - Jer. 20" Pr. io 18 ), here concerning the man himself, and so equivalent to his reputation; a babbler, the proverb says, is universally disliked and despised.

XXV. 1. "\$.} ^ . ~; 6" TrcuSticu = --s.; \* c - " A Tapotjit/ai, probably correction after %]. (5 adds at dStddiv-prroi (var. cvdiaKpirot, Std/ipiTot), perl). = miscellaneous, and representing |t) -j (Ja j;.) : SiT render &lt;5 by v~&gt; / "- found, that is, " not (easily) comprehensible." &lt;T omits |i) n-^^, probably by scribal error. 2. |t) -&gt; --; (p TI,U? (( Irabc reads TI/J.O.V ), iph (Jiig.), from ^i - . 4. 11) " s r tj-\* \*^ NS 11 !; (5 \*ai Kat}api.aOrjcrfTai Katiapov dwav (l^ p

\* Saad. Rashi, Schult. RY. t Hit/. DC. Str. /. J Wild.

## 462 PROVERBS

was read by Jo and Bemidbar Rab. c. 7); read with Dys. Wild. 1<sup>3</sup> tpxj NX i; Frank. TIS, instead of its;. C NSIS p, = l<sup>xs</sup>. 7, 8a. S a e/Sov oi &lt;j&gt;6a\j.oi crov /AT) ^ep^y/cfl; et s TrXrjdos rax^ . Read, with Bi., in v/ Sa : NXH SN iH3 3^ s . Elsewhere a^S = z abundance, and 3% except in such adverbial expressions, is always defined by a noun (so 1 2 times in Pr.) ; yet it is possible that from such an expression as DTK 3^ (20) it may have come to be = mul- titude ; cf. Syr. N3in. If this sense be thought improbable, then for 2~&gt; \ve might read 13" 1 . For |tj i ^ read T.

11, 12. Value of wise advice. The meaning of several words in the quatrain is so uncertain, and the text is in such bad condi- tion, that only a tentative translation can be given. The Heb.

reads ;

11. Golden fruits in silver carvings

Is a word fitly (?) spoken.

12. A golden earring and a necklace (?) of gold

Is a wise reprover to an ear that hears.

11. The first noun (RV. apples here and Joel i 12 Cant. 2 3 - 5 7 8(9) S r&gt; ) is variously understood as meaning apple, apricot, quince, citron, orange ; all that is certain is that it signifies some sort of fruit.\* The second noun signifies cawed work on a stone or image (Lev. 26\* Nu. 33 "-) or carvings or drawings or pictures on a wall (Ez. 8 12 ).| Here it has been rendered ornamental objects (Saad.), admirable things (Sym. Theod.), beaten work (Syr. Targ.), filigree-work (RV. marg.), pictures (AV. Wild.), salvers (Luth. De.), baskets (Ew. RV.), necklace (Grk., possibly error of text for basket), couches, or sofas (Lat). The golden fruit of the Heb. text must be understood to mean an object of solid gold, which does not accord with " pictures of silver " or " baskets of silver" ; solid gold apples or other fruits were never put in such pictures or baskets, nor would the representation thus given fur- nish a natural simile for the thought of the couplet. The inter- pretation golden-colored fruits is not permitted by the usage of the language.J The interpretation fitly (that is, under proper cir-

\* H. B. Tristram (Survey of West. Pal., 4, 294, and Nat. Hist, of the Bible)

apricot ; W. R. Smith (Journ. of PhiloL, 13, 65) and I. Low (Aram. PJlanz., p. 155) apple ; Celsus (Hierobot., i, 254 ff.) and Houghton (PSBA., 12, i, 42) quince ; De. takes golden apples (aurea mala) to be oranges.

t For the sense thought, imagining see iS 11 \j, 73".

J Tristram : golden apricots in silvery foliage, a charming picture, but not obtainable from the text.

XXY. M-I2 4^3

cumstances and conditions, in due season) i; inferred from 15-" and from the connection ; the meaning of the Heb. expression is doubtful. 12. /barring, as in Gen. 35\* Ju. 8 24 ; the word may also mean nosering, as in i i - ~ den. 24" Isa. 3 J1 V//.. i6 1J . I he rendering &gt;icek/ae (RY. ornament) suits Cant. 7 - (the only other place where the word occurs in OT. ), and corresponds well to earring; the Anc. Yrss., however, take the word to mean some sort of precious stone (a sense which also would suit Cant. 7 1(L&gt; ), and its signification must be regarded as doubtful. The second gold (Lam. 4 Isa. 13 - Job 28" ; - 1; 31- &lt;// 45 &lt;J(1 " ) Cant. 5" Dan. io : ) is a poetic word (RV. fine gold}. By changes of text the qua train may be rendered conjecturally as follows :

Like graved work of gold and carved work of silver  
Is a word fitly (?) spoken.

Like an earring of gold and an ornament of silver  
Is a wise reproof to an ear that hears.

Like is supplied (twice) as an expression more natural in Hng. than the Heb. form. The sense graved work is obtained by a transposition of two letters in the Hebrew; the resulting word occurs in Kx. 2 8 n - 21 - !W 39 t; - "- ; " i K. 6 1 " 1 2 C. 2 - 14(13) Zech. 3" i// 74 . The and (instead of /// or on) follows the norm of the third line, and secures a better sense the rendering like golden graving on silver carved work (or, on a carved figure of silver) gives a combination hardly congruous. In the third line the term silver is substituted (by an easy change of letters) for the word of the Heb., and the line is thus more nearly assimilated to the first line. Reproof (instead of reprover} is parallel to word, and requires only a slight change in the Hebrew. The point of comparison in both couplets seems to be the adornment of character which results from wise advice given to receptive minds ;

see i - 3 4 - 14- , and cf. IIS. 50 - 22 17 . This last passage compares a mind composed and fixed by wisdom to ornamentation (sculptures) on a wall, and it has been held that in like manner the thought of v." is the fixedness and enduring character of counsel given to a man of sense (Frank.). To this interpretation it seems to be an objection that it does not accord with v. 1 - , with which v." is probably identical in meaning, whether the two couplets form a real quatrain, or v. 1 be a variant of v. 11 .

## 464 PROVERBS

### 13. The faithful messenger.

Like the coolness of snow in harvest-time

Is a faithful messenger to those who send him.

Comparison, with added explanation, ternary. The rhythmic norm here changes from the quatrain (as in III.) to the couplet (as in II.). On the time of harvest see note on 6 8 . Grk. here understands a fall of snow, but this, as is suggested in 26 1 , would be untimely (so Rashi) ; the reference is more probably to drinks cooled by snow brought from the mountains.\* As third line the Heb. adds : he restores ( = refreshes) his master s soul (= spirit), an unnecessary explanation (contrary to the manner of proverbs), a gloss. Bickell makes the Heb. text a couplet: As snow in heat is a faithful etc., he refreshes etc.

### 14. Braggart pretence of liberality.

Clouds and wind and no rain

So is the man who boasts of gifts ungiven.

Comparison, ternary. The first line describes a deceitful appearance or attitude : clouds and wind, as it were, boast of rain, and there is none. In second line lit. a gift of falsity, which must refer not to what is received (Hitz.), but (Saad. Ew. al.) to what is bestowed. Clouds, properly vapors, mists (Jer. io 13 Si 16 !/ i35 7 ), which ascend. For Arabic parallels see Schult. De., and, for others, Malan.

### 15. Power of patience and gentleness.



By forbearance &gt; anger is pacified,  
And a mild word breaks the bone.

Synonymous, ternary. The Pleb. has a prince (instead of anger) ; but one does not show forbearance to a prince it is he who may be forbearing. The emendation requires only the change of a letter. Forbearance, lit. sloivness to (lit. deferring of) anger (14 29 is 18 i6 32 Ex. 34). On prince (Ju. n 6 Isa. i 10 Dan. n 18 ) see note on 6 7 ; the rendering judge (De. RV. marg.) is improb-

\* For the ancient custom see Xen., Mem., 2, i. 30; Aul. Gel., 19, 5 ; a similar usage in Austria is mentioned by Michaelis ; cf. notes of Hitz. and Zockler, and, for the modern custom in Syria, Hackett, Illust. of Serif f., pp. 53 ff.

XXV. ij-iy 465

able. Instead of is pacified the Heh. has: ì\ befooled, deceived, enticed (i" 1 i6-" 24-" i K. 22 - "), a strange term in the connection; the emendation is taken from 15 ". Breaks (lie l&gt;onc = "destroys power," that is, in this case, takes away desire and disposition to speak angrily.

16. Moderation in enjoyments.

If them iindest honey, eat what is enough,  
I.est thou be surfeited and vomit it up.

Single sentence, binary. On honey see note on i6 JI . With the couplet cf. v J7a below, and see 24 . Cf. US. 31 - 3/- : ~ :il .

17. Caution against wearying one s friends with visits.

Let thy foot he seldom in thy neighbor s house,  
I.est he be sated with thee and hate thee.

Single sentence, ternary-binary. Lit. tnake precious (= rare} th\ foot. Cf. BS. 21 - - 13 - . This couplet bears a general resemblance to the preceding, but is not so like it that the two should be considered as forming a quatrain.

18. The false witness.

Single sentence, virtual comparison, ternary. In the Heb. the couplet is a metaphor : a maul etc. is ttic man etc. The term rendered maul means " that which shatters," as a hammer or a club; related terms are found in Jer. 51 - " Kz. 9-. The second line has the expression of the Decalogue (Kx. 20 Dt. 5- " 7) ), probably a common legal phrase.

19. The hope of a bad man is ill-founded.

A broken tooth and an unsteady foot,

Sue!) is a bad man s ground of hope in time of trouble.

Metaphor, quaternary. SncJi is supplied as in the preceding couplet. The rendering broken requires a slight change in the Hebrew. [ //steady, or out of joint, or palsied, is lit. i^arerin^, (ottering (Job i2 : ). On l&gt;ad (or, faithless} see notes on 2~ 23"". For the sense gnui nd of hope (one word in Heb.) see 1 4- Job K" 31- ler.

2 n

## 466 PROVERBS

17" Ez. 29 . That on which the bad man relies will fail him, says the proverb, in time of stress. To break a man s teeth is to deprive him of power ( ^ 3 7(8) 58 C(7) ), an expression derived, perhaps, from observation of wild beasts (cf. \f/ 35 112 ") or of savage men. The translation : (such is) confidence in a bad (or, unfaithful) man etc. (De. RV. a/. ) is in itself improbable, and gives a statement that is not quite correct : it is not confidence but the ground or basis of confidence that is as unreliable as a broken tooth etc. The ground of hope referred to is wealth or power, or deceit and violence.

9. For |Q ins ib read inx 1 ? no. 11. |Q vipp; read Tins. Write i instead of a before " OST. See Lag. s note. \$2 rjox s &gt;; see Geier, Ges. Thes. Ges.-Buhl, DBD. and De. s note. (5 B JS omit; S (and so 1L) lv Kaipf avrov; 2T r^N Dr, perh. (Pink.) from D^s (^reum), and = " in the way of argument (or, persuasion) "; A9(5 x c - a firi ap/j.6ov&lt;Tiv avr\$, perh. = "under suitable conditions, on appropriate occasions," perh. (Ges. Lag.) represents njipN 1 , cf. 8 31 , a reading (adopted by Frank.) which is not precisely parallel to an ear tliat

hears, and is not quite natural in the connection. Ges. Orelli al. take the stem in VJ3N to be JBN turn (as in JOIN wheel), and the noun as time (Ges.) or circumstance (Orelli); Earth, assumes st. njc, and the expression (after the Arab.) as = "according to its propriety." Others compare the late Jew. use of j-jiN in the sense of manner (Rashi according to its modes, = on its basis). None of these explanations are satisfactory the word may be scribal error but nothing better suggests itself than to adopt the interpretation of 2.

12. |Q aPD; read fp: . The origin of ana is unknown. Neither cover, conceal. for the stem (Ass. Arab.) nor mark, spot (Aram.) suggests a suitable sense; the meaning blood-red in Jew. Aram, is prob. merely a special sense of mark.

f^ rob; \6yos; Bi. 13-1; better rro&gt;. 13. \$&lt;? r ^ an d ="3; &lt;S o5os (= PNS) and Kara Kav/M (= crn). J5 follows (5; 2T follows |tj.

15-18. 2\$ fsp nr^; read r|s(i cspc i; Frank, ixp. 1\$ ypr is regarded by Lag. as incorrect pointing for v?s (Jer. 5i 2), cf. Ez. 9 2); the stem VDJ shatter is more suitable than v? scatter. 19. |i? np may be Qal Part, (for ny;n), = crumbling (Fleisch.), IL putridus, which would answer to following unsteady; an equivalent sense is given by the reading rr-\ (&lt;5(E and perhaps 3L); it is better to read rvj-n, the first letter may have fallen out after preceding; (Frank.). ^ P^VIC, as if abbreviated Pu. Part.; better Qal Part. mj?b.

On the haggadic interpretation of the couplet as referring to faithless Israel's reliance on other nations (tooth and foot of beasts) Wild, cites Houtsma, in 7.ATW. 1895, 11 - 5 1

20. Gayety in the presence of sorrow. Heb. : One who lays o/(?) a garment in time of cold, vinegar on soda, (so is) he who

## XXV. Hj-20

si/t^s S(&gt;ti&lt;fs to a troubled heart. The rendering la's off is doubtful; the verb usually means adorn (Isa. 61 " Job 40 " al.\ once (Job 28^ pans (or, stalk } by, whence the Causative (which occurs only here) might =//// off (as in Jon. 3", with a different verb, laid off his robe is lit. made his robe pass from him }. But, even if this translation be correct, the line is not in place, for it describes an act of imprudence, while the connection calls for something not only inappropriate but painful. Nor does the translation he who adorns himself with a garment give a suitable sense. Moreover the line is substantially, in the Heb., the repetition (with difference of vowels) of second line of v. 1;|, and is not found in the (irk. ; it is better, therefore, to omit it as dittogram. There remains a couplet, in which also the form of first line is not clear. The Heb. neter is not our nitre (potassium nitrate), but native sodium carbonate, nearly our common soda, more precisely natron (Grk. virpor, Lat. nit rum); it is mentioned elsewhere in OT. only in Jer. 2-- , from which

passage it appears that it was used in washing the person. The effect of the acid vinegar on the alkali natron would be to destroy the efficiency of the latter ; but destruction of efficiency is not the point of the aphorism, which rather calls for some painful effect. The (irk. has : as vinegar for a wound (or, a sore), which is suitable, since the immediate effect of the application of vinegar to a wound is painful.\* If the reading of the (irk. be adopted, and be supposed to stand for another word than Heb. neter, there still remains the latter to be accounted for. It might be regarded as erroneous insertion; but, from the norm of v. Is , we expect the mention of two combinations. Bickell : water on natron, and (Irk. : as a moth in a garment and a worm in wood do not suit the couplet ; possibly the missing expression is : smoke to the eyes ( io - (i ). The couplet may have read :

Vinegar to a wound and . . . ,  
So is a song to a troubled heart.

In second line the Heb. is lit. : and one who sings in songs, in which, in any case, the and and /// must be omitted, and the cor-

#### 4 68 PROVERBS

respondent to vinegar is rather song than singer. A joyous song gives a pang to a sad heart.

21, 22. Repaying evil with good.

21. If thine enemy be hungry, give him to eat,  
And if he be thirsty, give him to drink;

22. For thou wilt heap coals of fire on his head,  
And Yahweh will reward thee.

The quatrain is a single sentence, ternary (as emended). The quatrain form suggests that this aphorism properly belongs in III. (cf. 24 17 18 ) or in the paragraph 2<sup>^</sup>-. Enemy is lit. he who hates thee. The Heb. has bread to eat and water to drink ; bread and water (omitted in the Grk. and Rom. 12) appear to be glosses. Heap coals of fire on his head = " produce sharp pain," and the pain can here be only the pang of contrition the enemy will be converted into a friend ; the reference, in the connection, cannot be to punishment inflicted by God. Or, less naturally, v. 22a may be understood to mean : " thou wilt take ven

vengeance on him," that is, the noble vengeance of returning good for evil. The ethical rule is lofty, though the motives presented are those of advantage to self. Instead of urging the simple obligation of universal love, the sage insists on what he thinks the strongest motive with men. The declaration Yahweh will reward thee assumes that kindness to enemies belonged to the divine ethical code. Cf. 20" 2 4 17 ia2!) BS. 28 - Mt. 5" Rom. i2 20 .- Bickell omits on his head, taking the meaning to be : " thou wilt put away the burning coals of hate," and so make a friend of an enemy a sense not different from the one given above, but it is doubtful whether the verb can have this meaning.

### 23. Malicious talk.

A north wind brings rain,

And a backbiting tongue makes an angry face.

Two parallel sentences involving an illustration, ternary. In Palestine rain comes usually from the west (cf. Lu. i2" 4 ) ; it may have come also from the northern mountains, or the word north may be used here in a general sense, as = " northerly," including

### XXV. 20-20 469

northwest.\* The word is possibly an error of text. The last expression in second line may be rendered by the phi., an^rv faces; the reference is to the person or persons maligned. liiickl iting is lit. secret, -(.irk. and Lai., in second line, make lace subject.

24 XXI. 9. The natural suggestion is that this particular collection (25---: 7--) was made independently of collection II. (ro -22" ; ).

### 25. Good news from afar.

As cold water to a thirsty man.

So is good news from a far country.

Virtual comparison, quaternary. The Heb. puts the two statements side by side, and lets the comparison suggest itself : cold water etc. and good news etc., better, however, cold water etc. is

good news etc. as in v. 15 ~ 16; ". Thirsty is properly wear\ the special sense coming from the connection, as in Job 22". Man is lit. son! (= person). The difficulty of getting news from a distant place heightens the refreshment it gives. Cf. i5 :i ". Wildeboer refers to Gen. 45-".

26. The overthrow of a good man.

A troubled fountain and a ruined spring

Such is the righteous man who falls before the wicked.

Virtual comparison, quaternary-ternary. Troubled is lit. trampled (} ]/. 32- 34") ; it was and is the custom in Western Asia for men and beasts to enter a fountain or pond, for drinking or washing, and so to foul the water as to make it useless. The verb falls (properly is moved out of one s place } is the standing expression for loss of position, that is, of wealth and all that makes life prosperous and enjoyable ; usually in ( )T. it is said that the righteous will never be moved (io ;; " 1 2 1 " \i 10" 15-" 1 6 s &lt;?/.), will never be ejected from his position by the machinations of his enemies. In one passage (i/> 17 ) the verb signifies moral faltering, and in this sense it is sometimes here understood,! with the rendering : tlie

## PROVERBS

righteous man who yields to (the temptation of) the wicked such an one is a melancholy picture of lost purity and usefulness, like a ruined spring. In this sense, however, it is the path of rectitude from which the man is moved (so in ^ 17 ), the verb is not naturally followed by such an expression as before the wicked, and it seems better to understand our couplet as referring to the loss of social standing and prosperity by the plots of bad men (see i2 6 I6 27 24 2 \r 11- 17 #/.). For the reason given above the couplet probably does not contain a reference to yielding to evil through false modesty and fear of men (Reuss) ; nor can the stress be laid on the wicked as contrasted with the righteous, with the interpretation : " if a good man s fall is known only to good men, it does not injure others, but if it is known to bad men, it encourages them in mockery and all evil " (Str. Wild.) this limitation of the range of the couplet is not suggested by first line or by the general tone of the Book, and such a secret society of the righteous, concealing the sins of its members from the outside world, would be immoral, if it were possible.

27. The Heb. gives two unrelated lines. With the first : to eat //nick honey is not good cf. v. 16 . The second reads lit. : the investigation (or, searching out) of their glory is glory, an obviously corrupt text. Some expositors, by change of vowels, get the intelligible sentence : the investigation of difficult things is glory (or, honor)\* that is: "there may be a surfeit of honey, there cannot be excess of investigation" a not very attractive antithesis, and the rendering difficult is doubtful. Noyes : so the search of high things is weariness (cf. 2 f), which offers a sceptical sentiment, proper to Eccles., but strange in Proverbs. Grk. : it is proper to honor notable sayings, and Frank. : therefore refrain from complimentary words (lit. words of honor), a sort of speech as cloying as honey a rendering in itself appropriate, but else where in OT. the Genitive defining words is always subjective (characterizing them as true or false etc.), never objective (stating their aim or result). Probably each line has lost its

\* So De. Reuss, Str. Bi., and the same translation, without change of text, is given by Zock. al. Hodgson s in deeds of virtue to exceed is ^hrions furnishes an antithesis to the first line, but cannot be got from the Hebrew,

XXV. 26-XXVI. i 471

companion line, and the text of second line remains doubtful ; it is perhaps a corruption of v. Ji> . For other attempts at translation see the notes of De. and /odder.

28. Absence of self-control is fatal.

Virtual comparison, ternary. Broken through, a breach made in the wall, so that it is defenceless the wall is practically destroyed ; the reference may or may not be to a siege. In second line, lit. : a man to wlwsc spirit there is no restraint he has no defence against anger and similar emotions. Such is supplied.

20. [t) IT: s ; ; (5 \Kti, whence Oort pr: scab or scurf (Lev. 13 30 ), but this is not suitable; !li. writes ;&lt;; after s ; , and adds s ; - ;:: before i~;

\$) C--&gt;;j ; 5 &gt;u ; i; read simply ^u ; . &lt;5 in , ^rs ir; (5 1 is variation of &gt;&gt;, &lt;5 is perhaps based on JD a . 21. %} "- and c--: are probably glosses; r.heir absence from (5 may, however, be free translation. Ji&gt; TIN:: ; &lt;S 6 &lt;?X#p6s o" 01 - . peril. = fl), perh. = -p K (so Bi.). 22. |t&gt; nrh; (5 crwpeuo-ety, 1L congregabis. The stem seems to mean snatch, seize in Isa. jO 14 \f/ z,2~ l r. 6-"; see Cies. Thes. 151)15.; here, in pregnant sense, seize and put, = heap. Whether : t = snatch a-vay (Bi.) is doubtful; the sense au&lt;av might come from the jontext (as perh. in ^ 52"), but here, after the omission of u ; s^ ^", such pregnant sense -.voukl be difficult. On the Ass. stem sec De. BDB. 23. 11) SS TC, brings forth, from "in; &lt;?f7 et p; IL Jissipat, from ^ s n. 25. Ji) VN is omitted by Bi. unnecessarily. 27. ?i? .~ 2-&gt;.t has been construed (De. Wild. (//.) as subject of the sentence and defined by u-j-i TN : "to make great the eating of honey"; but this construction is unnatural (Stade), and it is better to read n ;]-&gt;:- , as adj. /ntic/i (so the Yrss.). It) s^i; De. Dys. : ~\*2-- &lt;& in : Ti/j.r?.i&gt; ; 8c xPV Myovs tvoo^ovs, perh. = -l?.D 2~&lt;3rj "V^ 1 ; 1 rank.: 13: -liT ipni. 5C ("and RV.) carry over the neg. into .

XXVI. 1-12 (except v.-) form a look of Fools a string of sarcasms on the class most detested by the sages. The folly described is intellectual.

1. The fool and honor.

#### 4/2 PROVERBS

Comparison, quaternary- ternary. Honor is high position, respect, especially public. The saying is probably aimed at the elevation of incompetent men to high places in the governments of state and city. On the seasons see notes on 6 s 25 1 ".

2. The groundless curse.

Like the sparrow in its flitting, like the swallow in its flying,  
 The curse that is groundless does not strike.

Comparison, quaternary-ternary. Flitting, lit. wandering. Strike, lit. come, RV. light. The point in first line is the aimlessness of the birds motion, which never reaches a definite place. The aphorism is a partial denial of the old belief (generally held among early peoples), that blessings and curses had objective existence, and, by whomsoever and howsoever uttered, always reached that at which they were aimed that is, that the deity invoked (in the



blessing or curse) was coerced by the utterance of his name, and could not but respond to the adjuration. This belief, held by the earlier Hebrews (Gen. 2f s Ju. iy 2 ), necessarily receded, to some extent, before the advance of a purer theistic faith. It is so far modified in the proverb that the power of an unjust curse is denied. How far the belief in the efficiency of well-founded blessings and curses remained we have no means of ascertaining. In second line the Heb. margin reads : the curse . . . comes to him, the him referring to the curser or to the cursed (the old belief, never completely eradicated) ; but the neg. particle is required by the illustration of first line, in which the point is failure to reach, not certainty of reaching. The translations sparrow (6 5 y 23 Gen. y u \j/ n 1 84 -V) Eccl. 9 - a!.) and swallow (i// 84 3(4) ), though not certain, are probably substantially correct.\*

### 3. Government of the fool.

A whip for the horse, a bridle for the ass,  
And a rod for the back of fools.

Virtual comparison, quaternary- (or, binary-) ternary. A fool, says the proverb, is like a beast, not to be controlled by appeal to

\* See Bochart, Hierozoicon ; Tristram, Survey of West. Pal., and Nat. Hist, of the Bib.; Now., Arch. ; Hastings, Diet, of the Bib. ; Cheyne, Cyclop. Bibl.

xxvi. i-r, 473

reason. The designation of whip for horse and bridle for ass may be in part rhetorical variation both animals may at times have required both instruments of guidance ; but there may be special propriety in the terms; the ass, the favorite riding-animal (den. 22 ; Ju. i" i S. 25-" Xeeh. 9 - ). hardly needed the whip in moving over the rough mountain roads of Palestine ; but for horses, rarely employed except in war and on plains (21" 2 S. 15 2 K. 9 \* Isa. 31 Job 39 18 - 19 1/ 20 7(S) ), the whip might be useful; cf. note on 2i ;;1 . See to 1 1 {j/ 32".

### 4, 5. How to answer fools.

4. Answer not a fool according to his foils

5. Answer a fool according to his folly,

Each couplet is a single sentence, ternary ; the two form an antithetic quatrain. The first is a warning against descending in manner of thought to the fool's level ; the second enjoins rebuke of folly. The Talmudic interpretation,\* which refers v. 4 to worldly things, v/ to religious things, misses the point ; such juxtaposition of contradictories belongs to the nature of gnomic teaching. The rabbis, however, took exception to these discrepancies, and hesitated to receive Proverbs into the Canon ; the objection was removed by such interpretations as that quoted above. Cf. Aboth Rabbi Nathan, i., and see notes on ~ t ~ 1 1". The second line of v. 1 is lit. lest tjiou also become like. him. Cf. BS. 22 1:!

6. The fool as messenger. Heb. : Jfe cuts off (his] feet, drinks in violence, ii&gt;ho sends a message !&gt;y a fool. The second line expresses an imprudent act, of which the injurious consequence is described in first line, but the text and meaning of the latter are not clear. Cuts off (/u s) feet is commonly taken to signify: - deprives himself of the power of locomotion" that is, to send a fool is equivalent to not sending at all ; the expression is perhaps designedly bi/.arre. In the phrase (/rinks in violence the verb must mean not "practices" (as in 4 Job 15 )

\* Sliabbath, y&gt;b, cited by Do.

#### 474 PROVERBS

but "suffers" violence (as in Job 21 20 ). The noun makes a difficulty; the connection calls for a sense like "damage, injury" (so De. RV. a/.), but the word means "violent wrong, highhanded injustice" (cf. 4 ), an expression which seems here out of place. - The text of first line appears to be in disorder ; we might read f or the second phrase : prepares disgrace (for himself) ; or, for the line : he cuts off his messenger's legs. We get from the couplet

only the general sense that it is imprudent or dangerous to employ a fool as a messenger.

7. The fool as proverb-monger. The second line: and a proverb in the month of fools is clear, but no precise translation of first line can be given. The first word of the Heb. is taken to mean either "draw up, elevate, take away," or "hang loose." Hence : take away the power of locomotion from the lame (Grk.), that is, if a lame man can walk, a fool can utter wise sayings \* ; the legs [of others] are higher than those of the lame, and so a proverb is too high for a fool (Rashi) ; like dancing to a cripple, so is etc. (Luth.) ; the legs of the lame are not equal (AV.) ; the lame man s legs hang too loose (Ew.), or ... hang loose (RV.) f With change of text : what the lame man s legs are to him, so is a proverb etc. (Reuss) ; (as) the leaping of the legs of a lame man, (so z&gt;) a proverb etc., that is, both are impossible (Hi. Frank., = Grk. Luth.). The sense of the couplet perhaps is: a fool fares with an aphorism as a lame man with his legs he limps and does not go far.

8. Honoring a fool. The least improbable translation of the Heb. is that of AV. : As he who binds a stone in a sling so is he who gives honor to a fool. The first line then expresses an absurd procedure, namely, the fixing a stone in a sling so firmly that it can not be thrown out (so Ew.). Delitzsch (following Rashi) takes the meaning to be : " as a stone is placed in a sling only to be thrown out, so honor, bestowed on a fool, does not remain " ; but if the author had meant this, he would rather have said : " as a stone is slung from a sling, so honor vanishes from a fool." - -The meaning

\* So substantially Syr. Targ. Lat. Saad. Zcick. &lt; ;/.  
t So substantially Ges. De. Str. Kamp. Wild, al.

XXVI. 6-io

475

. \*/// given (in the (Irk.) to the last word of the line is by no means

certain ; it may also perhaps be translated st&gt;nc-hcap, but to bind (or, enclose} a stone in ei stone-heaf&gt; (that is, it is said, to do a use less thing) is not a natural expression. Nor, if \ve take the first word as = bag (or, bun die] (as in 7-"), does the renderings a bag (or, Ini mile) of stones (properly a stone-bag) in a stone-heap offer any clear sense, and if, on the authority of /ech. 3 i C. 29^ we make the first stone = precious stone, gem (Saad. R.V.), this does not suit the verb bind, or the noun bundle. It is equally inadmissible to give to the first word the meaning put = lav, throw, as in hat. : as he who casts a stone on the heap of Mercurv\* that is, as he who takes part in idolatrous worship ; the allusion is to the custom of casting stones on a sacred cairn, particularly at the foot of a Hermes-pillar, the survival of a very old usage. f huther : as one who throws a jewel on the gallows-heap (that is, the heap of stones at the foot of the gallows). The proverb may have had some such form as : " like him who puts a jewel on a swine s snout is he who gives honor to a fool."

9. The fool with an aphorism. The second line is identical with second line of v. 7 . The first line may read, if we follow the usage of Biblical Hebrew : a thorn grows up in the hand of a drunken man, which is meaningless, or a thorn goes up into the hand etc. (RV.), which is contrary to fact (the verb does not mean pierce}. Or, instead of thorn we may render thornbush (as in 2 K. 14 - ("ant. 2 - ), and, with l)e., assuming that the expression contains a late-Heb. idiom, translate : a thorn-branch conies into the hand ( into the possession) of a drunken man ; the resulting sense is not inapposite : there is a touch of humor in the comparison of a fool with a wise saw in his mouth to a half-crazy drunken man brandishing a stick. We may, perhaps, read : like a thorn-stick in the hands of a drunken man is an aphorism in the mouth of a fool.

10. Corrupt text ; lit. : much produces (or, wouin/s} all, and he who hires a fool and lie who hires passers-by ; the word ren-

#### 4/6 PROVERBS

dered much may also mean master, lord, and is by some (probably incorrectly) rendered an archer. Many combinations and modifications of the words may be made, but the text is in too bad condition to permit a translation, and no satisfactory emendation has been suggested.\*

## 11. The fool as learner.

Like a dog that returns to his vomit  
So the fool repeats his folly.

Comparison, ternary. Or, first line freely : as a dog returns etc.  
Returns etc., that is, to eat it ; the fool, how often soever warned,  
does not learn; cf. Terence, *Adelph.*, i. i, *Hor. Ep.*, x. 24.<sup>^</sup>  
The Grk. adds a couplet which is word for word the same with  
BS. 4/ 1 (Jager) ; the addition is probably by a Christian scribe.

## 12. Folly versus self-conceit.

Seest thou a man wise in his own conceit  
There is more hope for a fool than for him.

Single sentence, quaternary-ternary. Lit. in his own eyes, and  
more hope to a fool. Folly is obtuse, but self-conceit is blind and  
unapproachable. The folly is intellectual. Elsewhere (except

\* Of the innumerable attempts at translation and emendation the following are  
the principal : Grk. : all the flesh of fools suffers much, for their fury is crushed ;  
Syr. Targ. : the flesh of fools suffers much, and the drunken man crosses the sea;  
Sym. Theod. in second line : and he -who shuts up [Th. muzzles} a fool shuts up  
[Th. muzzles} anger ; Lat. : judgment decides causes, and he who imposes silence on  
a fool mitigates anger ; Saadia (connecting with v. 9 ) : he [the fool] repels  
[= wounds] all with it [with his wise saying], refusing it to the ignorant and the  
bygoers ; Aben Ezra: a lord [= a ruler] afflicts all, hiring fools etc. [that is, to  
make them work] ; Rashi : The Lord [= God] creates all, giving pay to fool and  
passer-by (cf. Mt. 5 45 ) ; Luth. *Fleisch.* : a (good) master makes all right [= fashions  
everything], but he who hires a bungler [ a fool] ruins if; Reuss (cf. *RV. marg.*):  
the master does everything himself, the fool hires the first comer; Ew. *RV.* : an  
archer who wounds every one and he who hires fools and loungers [= bypassers] ;  
De. : much produces all [that is, he who has much gains much], but the fool s hire  
and his hirer pass away ; Bickell : (like ) an archer who wounds all bypassers is he  
who hires fools and drunkards.

t The first line appears in 2 Pet. a 22 as part of a couplet different from ours,  
which is cited not as " Scripture " but as a " true proverb " ; it would seem either  
that the line, taken from Pr., had been recombined in popular use in the second  
century of our era, or that Pr. took it from a popular saying. The reading in Pet.  
agrees with the Heb. and the Aram, of Pr., not with the Grk,

2&lt;/ ) the fool is treated as incurable ; here a possibility (though a very small one) is granted him. The point of the proverb is the denunciation of self-conceit. See v. 1 " and 29 -".

Here ends the Book of Fools, and is followed by a Book of Sluggards (v. 1: -" ; ) ; cf. 6 M1 2 4 :: "- ;1 .

I }. The sluggard says: "There is a roaring beast \withuut,

A lion is on the street."

14. The door turns on its hinges

And the sluggard in his bed.

iv The sluggard dips his hand into the dish -

To bring it to his mouth costs him an effort.

1 6. The sluggard is wiser in his own conceit

Than seven men who can answer intelligently.

13. Single sentence containing a parallelism, quaternary-ternary.

Without, lit. /// tlic wci\, that is, in the street. Roaring beast, lit.

lion, a poetic word (Hos. 5" Job 4 " i/&gt; 9i 1:: a/.) ; for this animal

Hel&gt;. has many names ; see Job 4 "- ". A variation of the proverb

is given in 22 1:; . 14. Comparison, ternary-binary. The sluggard

turns /;/ his bed without getting out of it. Cf. 6 ;i - " 24 : " ; .

15. Single sentence, quaternary- ternary. Jlring it, lit. bring it

again. Costs him an effort, lit. wearies him, lie is too lazy to

bring it etc. See note on 19- , with which this couplet is nearly

identical. 16. Single sentence, ternary. His own conceit, as in

v. 1 - . Answer intelligently, lit. answer good sense, answer dis

creetly ( RY. marg.), not exactly render a reason (RV.), though

this is involved. Seren is a round number. The proverb appar

ently means to say that the sluggard thinks himself wise in avoid

ing trouble and thus enjoying life men about him are toiling,

but lie has repose. Possibly the sage has in mind some form of

Kpicureanism ; the intimation then is that the sluggard is blind to

the higher pleasures of life. He is put beneath the fool in intelli

gence (cf. v. -).

17. Meddling with other men s quarrels.

I le sei/es a dog by the ears

Who meddles with a &lt;jiiarrel not his own.

Single sentence, ternary. In second line lit. : excites InniseJ orer,  
- takes part in, meddles with (l. at. AY.), or this sense may be

#### 478 PROVERBS

got by a simple change of text. At the beginning of second line or the end of first line the Heb. inserts the adj. passing by, whence the translations who, passing by, takes part (or, vexes himself, RV.), or seizes a passing dog etc. The first of these renderings is the more appropriate : it is folly in a bypasser to mix in a quarrel, but there is no special propriety in designating the dog as one that happens to be passing by. This is understood (De. Bi. al.~) to refer to a strange dog; one may, it is suggested, with impunity seize one's own dog, but not a passing dog. But the dog was not a domestic animal in Palestine, and to seize any dog was dangerous. The adj. in question is in any case unnecessary and cumbersome, and is probably a gloss or an erroneous repetition ; its omission also improves the rhythm.

18, 19. Folly of deceiving for amusement.

18. Like a madman who hurls about  
Deadly brands and arrows

19. Is he who deceives his neighbor  
And says " I did it in jest " !

18. Single sentence, binary-ternary. In first line the noun of the Heb. text may mean "one who is exhausted" (Gen. 47"), or (Aram.) "stupefied" ; neither of these senses is here appropriate. A slight change of text gives the sense madman (Jer. 5i 7), or, one who plays the fool, feigns madness (i Sam. 2i 14), that is, the jesting deceiver is like a man really insane, or, like one who pretends to be insane ; the second interpretation agrees with theyVj/ of v. 19, but the first seems better to convey the sense of the quatrain. The second line is lit. : brands, arrows, and death, the last term qualifying the two preceding. 19. Single sentence, ternary. In second line lit. : was (or, am) I not in jest? The quatrain forms a comparison.

20-22. Malicious gossip.

20. When there is no wood the fire goes out,

And when there is no talebearer strife will cease.

21. Charcoal for embers, and wood for fire,  
And a quarrelsome man to make strife hot.

22. = i8 8 .

xxvi. i 7 -2 5 479

20. Virtual comparison, ternary-quaternary. On talebearer see i8 s . 21. Virtual comparison, quaternary. The rendering char coal accords with the term wood (that is, in each member fuel is mentioned), but is not certain; in the other passages in which the term occurs (Isa. 44 - 54" ) it may mean burning coal, a sense not here appropriate. A change of text gives the reading belloivs (Wild.), which should perhaps be adopted.

23-28. Hypocritical words.

23. Impure silver laid over a sherd

Such is i smooth & discourse when the heart is had.

24. With his lips one who hates dissembles.  
But in his heart he nourishes deceit.

25. \Yhcn he speaks fair believe him not,  
For seven abominations are in his heart.

26. One may conceal hatred by guile,

]but his malice will he revealed in the congregation.

27. lie who digs a pit will fall into it.

And he who rolls a stone, it will come back on him.

28. A false tongue brings about destruction,  
And an insincere mouth works ruin.

23. Virtual comparison, quaternary-ternary. Impure silver, lit. silver of dross, the impure mass left when, in the process of refining, the pure silver has been removed (RV. silver dross.



= the dross which contains silver).\* A sherd overlaid with this mixture had a gloss which resembled that of silver, a false exterior which concealed a mean material. In the second line the Heb. has burning (= glowing, fervent] lips, which is taken to mean fervent protestations of friendship, but it is hardly a natural expression; the smootji (= flattering^ specious) of the (Irk. accords with the first line and with v. j: a - - s; on the word see note on 5; .

24. Antithetic, ternary. Dissembles, cf. (Ien. 42 i K. 14 . /// his Jieai t is lit. /// his inward part. Nourishes, lit. puts, sets : cf., for the verb, Job 38" i/// ior; the rendering arranges is less appropriate. 25. Single sentence, ternary. With the preceding this couplet may be considered to form a quatrain. Speaks Jair.

#### 480 PROVERBS

lit. makes gracious his voice; cf. v. m . Seven abominations, = " countless wickednesses." On abomination see note on 3 32 . 26. Single sentence, with one antithesis, ternary. The Heb. reads : hatred may conceal itself ; the insertion of his before hatred (so RV.) gives a satisfactory sense ; a different change of text gives the equivalent reading : one may conceal hatred. One or the other of these changes is required by the following expression his malice. The term congregation (5" 21) means any assembly. From the time of Deuteronomy on it is generally used (but not in Job and Prov.) to designate Israel assembled in a theocratic or ecclesiastical capacity (i K. 8 14 Joel 2 1G a!). In the Persian and Greek periods the Jewish communities in various parts of the world acquired civic organization, with the right to administer justice, and the allusion is probably to this function of the congregation\* 27. Two parallel sentences, quaternary (or, ternary) . Mischief recoils on the perpetrator a widely diffused proverb. The pit is supposed to be dug with malicious motive ; Grk. adds for his neighbor, an unnecessary explanation. The stone is apparently rolled uphill, so that it may descend and crush. Cf. \$ 7 w-i6o- 7) Eccl. io 8 BS. 27 ffiwff Esth. 9 T Dan. 6 24 . This general observation seems to receive a special application in the next couplet. 28. Two parallel lines, ternary. Ruin is "a blow that causes a destructive (or, fatal) fall," and so the " ruinous fall " itself. The form of the Heb. in first line : a false tongue hates its afflicted ones is improbable, and has called forth a number of forced interpretations, some of which may be seen in the notes of Delitzsch and Zockler. The rendering of RV. : hateth those whom it hath wounded (marg. crushed} is incorrect: the last

word is a simple adj., = oppressed, unfortunate ( ^ 9 9(10) io 18 74 21 ) ; and further, the tongue is said in OT. to speak and to smite and pierce, but never to hate or to crush a person (in 2^ it is the soft tongue that breaks the bone, a figurative expression, = " disarms opposition "), and the rendering crush is not found in any Anc. Version. The expression works ruin appears to require in first line some such sense as deceives its possessor (or, owner}, or brings (or, produces} hate or destruction ; Fleischer (assuming an

\* On the later Jew. civil organization cf. Schiirer, Hist, of the Jew. People, \ 27.

\.vi. 2s-2.s 4^i

hypallage) : cntsht s those i^/u&gt;//i if /uih s, but this is hardly allow able it is better to change the text. The couplet may refer to the ruin brought by the false tongue either on others or on its pos sessor ; the latter interpretation is suggested by the sense of the preceding couplet ; the former is the more natural suggestion of the words.

XXVI. 2. K. X s ; O " ; the authorities arc given by (iinsburg. The Anc. Vrss. follow lvethib. 3. 11) vi; (5 fffvet, = V, improbable. &lt; &gt;n the form of 11 see ( &gt;ls. 153, Kw. 146 f, Stade, 184, 5. SJ", stumbling at the formal contradiction between v. 4 and v/&gt;, put here "jritrn in place of 11) T^x. 6. 11) Hi i"; (55 read nv" ((5 !I " - bSuv should be TroSuii , as in S" 106 a/.); 1L t lam/us ; &lt;T X-. "n lie lolio runs, a free rendering or guess; Bi. ns ;&gt;;, which he takes as = at the end, finally, a sense not supported by usage, and not here specially appropriate; Kw. n^ 1 : , pcrh. better than the Act. 11) D~n; (5 6vei- oos, n2-ri, which is better. (5 Troieirai; read Trierat. nru is perh. corrup tion of n~"J ; we might read: rx s&gt; : ?JH rcs^~. 7. |1) i |LI ~], possibly intended for Aramai/.ing l i. Impv. of n ?- , which, however, is here inappropriate in sense; Kw. Stade 1^1 O 1 ^- " l " 1 ~ &gt;ut ^ lc scnse f verbal noun, which he gives to this form, the hanging do^ n, is doubtful (see ( )ls. 186 l&gt;, !larth. Son. Xoin.-BilJung ) ; llitx. Frank. J^T (cf. Isa. 35 ) , but the expression the leaping of the legs is strange and improbable. The form of permits either a noun or a verb as first word of a , but what noun or verb is not clear the whole clause is suspicious. 8. |i) i's; better "nix ((5 6s a.Trooefjifvei ), parallel to jri. But the whole line seems to be corrupt; possibly it should read: 1x2 ni | i &gt; pxs IT. 10. The meaning arc/ier for :n is doubtful. In Jer. 50 - Job i6 1;i we may point =2^ (instead of S3 1 ] ) ; in the latter passage liudde retains the pointing of !), but renders, by conjecture, missiles. In Gen. 21- Ball emends ~o n to n-n. 17. 11) ""N; (5 K^PKOV tail, 2JT (Jag.). Omit 13; as insertion out of follow

ing word (-13-.-;). 5IL 2-*vrr*, which should be adopted. 18, 19. 11) *r<sup>^</sup>r~*;  
*l*-rank. *ss hr-*; On *nn-* in (Jen. 47 *l!* cf. Ball (in S/WJ .} ; the stem appears to  
be Aram, (not found in Ass. Arab.), but might occur in 1 rov. 21. |1) 2np;  
(5 ffxapa hearth; 1L carbones ; Bi. *nr*, Inf. of -;;; Wild, n;-: (Perles,  
Analekt. p. 90). On \$) *s<sup>^</sup>i-*" 1 ; see note on 6 14 . 23. 11) *s<sup>^</sup>i*; 6 *Xe<sup>^</sup>a*; read  
*C f<sup>^</sup>n* (Jag.). 24. 11) *xir*; (3 *ex<sup>^</sup>P<sup>^</sup>*, whence Bi. 2-s. 26. 11) *nc:r*, *Hith.*;  
(3 6 *KpvwTuv*, = ,~D: or *nrr~*: (and so \$JT!L). Read (or TN:- ) *ns:u* ;, or  
*TN:r nrrr*. On the form of J-NU -: (from *su* ; :) see Ols. ij 215 &lt;/ . II.  
27. 11) *v<sup>^</sup>x*; (3 *e<sup>^</sup> eai rov*; read *v<sup>^</sup>y*. 28. 11) *ir-r xrr-* ; (P // *f d<sup>^</sup>o*  
(and so JTli), a guess from the connection, or reading Aram, *xri* pure.  
Possibly in ; we have *x-u<sup>^</sup>* (from *xu j*), and for 1:1 we might read *v s* ; % 3  
(befools its possessor) : *y.-<sup>^</sup> nxr\* brings hatred, is graphically easy, but ; does  
not give a full contrast with *rim-*; better (or, *nxr*) -or N 3\ &lt; In the omis  
sion of the in *v* (Hahn *v:i*) see I .-D. (iinsb.; it is perhaps a scribal  
accident, perhaps veils a different reading of the text.

2 I

## 482 PROVERBS

XXVII. 1. 2. Of boasting.

1. Boast not thyself of tomorrow,

For thou knowest not what a day may bring forth.

2. Let another praise thee not thine own mouth;  
Some other not thine own lips.

1. Single sentence, ternary.\* The boast implies overweening  
sense of one's capacity and power. We may omit *day*, reading  
*what it may etc.* ; the sense is the same. Cf. Isa. \$6 } - BS. lo 26  
1 1 4 " Jas. 4 1;5 ~ lf&gt; . 2. Synonymous, ternary-binary. Another and  
some other are lit. stranger ; on these terms see note on 2.

3, 4. Folly and jealousy.

3. A stone is heavy, sand is weighty,  
But a fool [] is heavier than both.

4. Wrath is ruthless, anger destructive,  
But before jealousy who can stand?

3. Comparison, quaternary- (or, binary-) ternary. Lit. : the

heaviness of a stone, and the weightiness of sand ! that is, these things are well known, but etc. In second line the Heb. has : a fool's anger is heavier etc. ; but heavy is not a proper epithet of anger it is the fool himself that is burdensome; cf. BS. 22" 13 , where it is said that a fool is harder to bear than lead, sand, salt, or iron ; anger is a gloss, perh. suggested by the next couplet. On anger see i2 ie i; 2 " 1 2i VJ ; in the Heb. it is the effect of the anger not on the fool himself (Zock.), but on others, that is meant. Frank., less well, regards the anger as that excited in one by the folly of the fool. 4. Comparison, quaternary, or binary-ternary. Lit. : ruthlessness of wrath, a flood of anger / The flood is probably here thought of as destructive ; cf. Nah. i 8 Job 38 25 \i 32" Dan. &lt;y f&lt; 1 1 22 . On jealousy see notes on 6 34 T4 30 . The reference is to the jealousy of a husband ; cf. Cant. 8 6 (the jealousy of married love).

5, 6. Healthy rebuke.

5. Better is open rebuke

Than a love that is hidden.

\* Each member of this couplet is composed of four lambi, but it is evident from the punctuation that the Heb. editors did not so read it ; they divided it not by feet, but by ictus.

6. Sincere are the wounds of a friend,  
i Deceitful the kisses of an enemy.

5. Comparison, ternary-binary. Open (lit. manifested), frank, direct, from friend or foe. The lore is hidden, invisible, manifesting itself by no rebuking word, and therefore morally useless ; or, by change of vowels: lore that conceals, that is. does not tell the friend his faults. Frank. : lore giren up, that is, the man, instead of telling his friend his fault, withdraws his friendship without a word: but the rendering giren up is not possible. De. : "love that does not show itself by helpful deed in time of need," but this gives no antithesis. Cf. US. iQ 1 -"" 1 " . The Heb. text is not quite satisfactory the antithesis rebuke . . . lore is not clear, and possibly hate should be substituted for lore (cf. v 1 ) hatred hidden under pretence of friendship." 6. Antithetic, ternary. The adj. of first cl. is faithful, trustworthy, here = sincere. In second line we expect a contrasted term, instead of which our Heb. text gives a word which is represented in the Anc. Vrss.

by suppliant, confused, fraudulent, bad, but is generally interpreted by modern expositors as = rich, plentiful, profuse (so RV.), that is, the enemy is profuse in insincere professions of love. This latter rendering is to be rejected as lexicographically doubtful, and as not furnishing a proper antithesis. For the reading deceitful (AV.. after Lat.) a change of text is necessary. For faithful cf. 25" Dt. 7 - fob i 2-" ; for wounds cf. Job y 17 ; friend and enemy are lit. lover and hater.

7. Hunger is the best sauce.

Antithetic, quaternary. Lit. : the full soul tramples on ( = disdainfully rejects) Jioneycomb. but to tJie hungry soul every bitter thing is sweet. Son/ here = the person, especially as possessing appetite. RV. loatheth. = rejects. There is perhaps an allusion to praise and congratulation, which may be nauseous to him who has much of it, grateful to him to whom it rarely comes. Cf. the references to honev in 2-

#### 484 PROVERBS

8. There s no place like home.

Like a bird that wanders from her nest  
Is a man who wanders from his home.

Synonymous comparison, ternary. Home is lit. place, a general term which may signify either the abode of the individual man or family (Ju. f i S. 2 20 ), Eng. home, or the land of abode, Germ, heimath (i S. i4 4G ). For "native land" the Heb. usu ally says simply " land" ; for Eng. " home " it has only the terms " place " and " house " (cf. Fr. chez lid, Germ, zu hause), but the idea of "home" was doubtless coeval with that of " family." - The reference in the proverb appears to be to any withdrawal from the security and comfort of one s permanent dwelling-place the wandering of a merchant or a vagrant, the enforced jour neying of an exile, or the departure of one who is ejected from his house by creditors or enemies.\* There is probably, however, no allusion to Jewish national exile, or to the absence of the Dis persed Jews from Palestine for that the language is too general, and the Jews of the Dispersion were quite at home in their adopted countries. The renderings a bird scared from and a

man driven from are not exact.

9. Lit. : Oil and perfume (or, incense) make the heart glad, and the sweetness of his friend from counsel (or, sorrow) of soul. The first line describes a physical pleasure which is presumably the illustration of a spiritual pleasure to be next described. The second line of the Heb. is unintelligible : the his has no antecedent, the expression "sweetness of a friend" is strange and doubtful (cf. i6 21 ), and counsel of soul, if it be a possible expression, means simply "counsel given," not hearty \ (or, highminded%) counsel, or one s own counsel. % Grk. (with different text) : and (or, but) the soul is rent by misfortunes, which offers neither par-

\* De. calls attention to the pathos of the Germ. adj. elend "wretched," = ell lend "foreign land"; see the citations in Grimm s Worterbuch.

f See Mich. De. Str. al. AV. RV.

J Ew. : but a friend s sweetness comes from counsel of soul (from a "deep, full soul," in contrast vt\h perfume).

\ Saad. Rashi, Zock. al.: the sweetness (= agreeable discourse) of a friend is better than one s ow&gt;i counsel.

XXVII. S-io 485

allel nor contrast to first line ; l, at. (by inversion) : and the soul is sweetened /&gt;r the good counsels of a friend, an appropriate parallel ; Kamphausen : / /// sweeter is one s friend than fragrant woods (c-f. perfume-boxes, Isa. y"), but the introduction of another physical illustration is improbable ; Reuss : sweet friendship (= "the sweetness of a friend") strengthens tie son l, a satisfactory reading but for the phrase "sweetness of a friend." Possibly : sweetness of speech (or, of counsel) strengthens etc. ; "sweetness" is an epithet not of persons, but of things ; cf. 16-^ 55 ii-".\_ 0/7 (2i ir Am. 6" K/. i6 J Cant, r" 4" ) and perfume (see the adj. in Cant. 3 ) are cosmetics and accompaniments of feasts. Cf. \$ io 4 15 BS. 40 20 21 -\*

XXVII. 1. 11) = is omitted by \$, lli.; 6 ^ eVtov&lt;ra. 2. The N^ in a distinguishes T2 from -v ; in h the K x makes T~2- the subject of the prohibition. It is a question whether this difference is rhetorical variation, or whether

the N- 1 should be written S N, or the s s be written N-. 3. Omit 11) Dy: as scribal insertion. 5. 11) nrj-is may have been induced by the sn.x of v. () . 6. 11) r l-v;. 1 . The stem -cy, = abundance, is Aram., but can hardly be Ileb., since the proper corresponding Ileb. form ^ry exists; cf. Smend, Cornill, Toy (in SHOT} on K/. 35", and 6 in Jer. 33 . Hut, even if 11) be accepted as Aramai/.ing form, it is here inappropriate in the only sense (abundant) possible for it. The Vrss. give no helpful suggestion. (5 r&gt; enovvia, whence Ili. rai:-: than the willingness. Dys. : n^s-ji J dreadful. IJut these emendations do not furnish the desired antithesis. The form of the couplet does not favor the introduction of by p (as in 6); as correspondent to = :^sj we expect an adj., possibly Xif. Part, of u py (cf. 2S 1S ) or of my, = crooked, cril, deceitful.

9. p-.-, i s U scd elsewhere only of the fragrant vapor or incense of the

ritual service; but the verb (Pu. Part.) = perfume in Cant. 3 , and the noun may have this sense here. oivou is scribal addition for fulness. 11) pr-: MT,- ; (p KarapriyvTai, = ~"~? (Jag.), which reading (accepted by Hi. Hi. Frank.) is incongruous with \*. \$? u^ r&gt; V"; Reuss : V.N^, &gt; ) ! graphically and in sense. Kamp. : j ;;", taking j as fragrance. P.i. J rsy? n;--i^.--:i; Frank. : : rbi-y: ".i. Possibly the line should read : J V~N tN : nxy pnri.

10. Of friendship. The verse is composed of three lines which, in their present form, appear to have no immediate connection one with another. 10 a . A frit / of ///.nr// &lt;i

father forsake not (lit. : th\ friend and thy father s friend etc.), = "do not abandon an old family friend for new friends.

\* For Clrk. and Rom. use of cosmetics see Beck. Mommsen and Maniuardt, Bliimner (.ling. tr. by Ziimern).

## 486 PROVERBS

youth is often disposed to do. The reference is not specially to seeking aid from such an one, but in general to maintaining friendly relations with him. Only one friend is spoken of.

10 b . Lit. : And to the house of thy brother go not in the day of thy calamity. But to whom should one go if not to a brother? " A brother," it is said (i? 17 ), "is born for adversity." And even if there be a friendship which is stronger than fraternal affection (i8 24 ), this would be no reason for ignoring the family tie nor is anything here said of such a stronger friendship (see note on v. 1 " 1 below). It is futile to suppose that the prohibition wishes to save the brother distress (Saadia), nor is the reference to excess

sive visiting (as in 25 17 ), and it is impossible that the sage should lay down the general rule that one should not go to a brother in time of need such scepticism and cynicism would be out of keeping with the tone of the Book. The text must be regarded as defective, or the clause must be taken as a gloss inserted by some scribe whose experience had made him bitter against brothers, as Koheleth (Eccl. 7 28 ) is bitter against women. We might omit the negative particle and read : but go to a brother s house etc., which would be an isolated and unnecessary injunction, unless, with Bickell, the brother be taken as = the friend of the preceding line, and this is improbable if /hV/z\*/ had been meant, it would have been so written. Cf. the warning, in 2^, against wearying one s neighbor with visits. 10. Better is a neighbor who is near than a brother who is far off. The near and far refer to space, not to feeling ; the saying is a maxim of common experience. But there is nothing to show that it is this "far-off brother" who is meant in the preceding line on the contrary the " brother " of the second line is regarded as near. As the text stands, the third line is an independent aphorism , perhaps part of a full couplet, of which the rest has been lost. A connection between the three lines may once have existed ; but if so, the links have disappeared. If the second line be omitted, a couplet might possibly be formed of the other two.

11-15. Wisdom, prudence, hypocrisy, strife.

n. Be wise, my son, and make my heart glad,  
That I may answer him who shall taunt me.

XXVII. io-i4

12. = 22 3 .  
1 3. = 20 li; .

14. When one blesses another with a loud voice, [ \_  
It is to be reckoned as equivalent to a curse.

15. A constant dripping in a rainy day  
And a quarrelsome woman are alike.

11. Single sentence, condition and consequence, quaternary-ternary. The speaker is the teacher (whether the father or some



other), who is concerned for the young man's career, and desires that he may so conduct himself as to furnish a triumphant answer to all assailants. Wise is to be taken in the most general sense. For the verb taunt (or, reproach) see 14" if \$ ii9\*- (m the psalm the answer is furnished by religious trust, in the proverb by wisdom) ; for the noun see 6 ;; iS 3 . The taunt (here mentioned as a possibility of the future) will have been induced by some real or supposed misconduct or display of ignorance on the part of the youth. The teacher is held responsible for the faults of the pupil. Cf. 22 - 23" BS. 30 -. 13. The text in second line has fern. sing, a strange woman, which is to be emended, from the parallelism, to masc. sing, (or, plu.) ; the reference is simply to going security for other persons. 14. Condition and consequence, quaternary-ternary. Heb. : he who blesses his neighbor (or, friend) with a loud voice early in the morning (or, in the morning, rising car/y), a curse it is (or, will be) reckoned to him. The expression early in the morning refers not to the dawn of good luck (this is not warranted by Heb. usage of language) but to the zeal of the blesser (Jer. f \ ; the ///;// may be either the blesser (he shall be considered to have uttered a curse) or the blessed (he shall be considered to have been cursed). It may be man or God who reckons. In the former case the proverb is a rebuke of hypocritical loud-mouthed adulation, which public opinion will regard as concealing willingness to ruin its object, if profit is to be thereby gained. In the latter case the meaning is that a loud-mouthed blessing will excite the anger of the deity, and call down a curse on the person blessed: in this interpretation the car/y is commonly held to mean "before the issue of the man's good fortune is known the deity is offended by this premature assumption. On divine jealousy of human pretensions &f. note on 6 1 ; elsewhere in (

## 488 PROVERBS

except in early mythical narrative (Gen. n n r )&gt; it is directed against Israel's enemies, or against wickedness, not against mere good fortune. It seems better, therefore, to adopt the first interpretation mentioned above. The early in the morning is unnecessary, mars the rhythmical symmetry, and is probably to be omitted as gloss. On curse see note on 26 , and cf. 2o - HI . 15. Comparison, quaternary-ternary. The couplet is substantially identical with second line of ig 10 , on which see note. Grk. : drops drive a man on a wintry day out of the house, so a railing woman also [drives him] out of his own house. Our Heb. may in fact be translated : dripping drives on a rainy day, out of which the Grk.

expands its line. Syr. better : a drop which drops ( continues to drop). Lat. : leaking roofs in a cold day, in which roofs is free translation, and cold follows Grk. wintry, a sense less probable than rainy. The roof, made of board, with a layer of earth and straw, was kept from leaking only by constant repairs.\*

16. Lit. : He who hides her hides wind, and oil mecis his right hand (or, his right hand calls for [or, meets ] oil), which conveys no sense. Lat. he who restrains her is as one who restrains the unnd\ connects the couplet with the preceding, the sense being supposed to be that he who undertakes to restrain the woman of v. 15 (whom Rashi regards as unchaste) might as well try to hold the wind or slippery oil (or, according to Rashi, he uses oil to get rid of the taint of her presence). But the verb does not mean restrain, and the interpretation is obscure, unnatural, and improbable. Grk. : the north wind is a severe wind, but by its name is termed auspicious. \ Bickell : the north wind [it is true] is the chccrfulest of winds, but the [hot and oppressive] southwind is called " auspicious." But, whatever the Grk. translator might attempt, one hardly expects such subtle etymologizing from the Heb. sage. No satisfactory construction of the couplet has been suggested. Cf. 25 14 - 23 26 .

\* On Pal. roofs see Thomson, Land and Book, ch. 25 ; Now., Arch. ; cf. Mk. 2\*.

t So Saad. Rashi, Luth. Ew. De. Kamp. RY. /., but not AV.

J The Heb. word for hide may also = north ; the right hand represents good fortune in Grk. Lat. Aram. Arab., though apparently not in Bibl. Heb. ; its name comes from a slight change in the word for oil.

\$ For other impossible readings see De. Wild.

## XXVII. 14-17

12. lie fore -&gt;PP: insert \ 13. 11) -v l^" \ &lt;5 iraprfrOfv . . . vppurris, - ^-; v (lag.). 11) ~--i:;; read Tj; the .1 is insertion induced by following r, or else the incorrect interpretation of a scribe. 14. 11) 2 ru i ~ l , " l 22; (5 TO Trpon may include both words. 11) iS is to be retained. 15. Lag. regards |i) rp"&lt; and 1 ijp as unintelligible, and thinks the sense continual for TO "very funny." Hut the signification drop for rpi (which is perh. Aram.) seems assured by |ob i6- J i// \cj-\* Keel. IO 1S (cf. note on I9 1:i ) and by Aram, and Arab, usage. The origin of the air. \ey. -PIJD is doubtful; (!5 x fl / JL P LV V (:=l.~D?); 1L frigoris ; SC ~UD. The stem ~&gt;;D in Ileb. and Aram. = shut,

cue/else : in Arab, it = fill, whence the noun = a filling rain (see the authorities in Lane). Or, our noun may be from a secondary 5-stem, formed on -li go (used in Ass. of the running of water) ; cf. Levy, NIIIV. The connection, with the support of the Ass. or Arab., may justify the rendering rain. The stem TO = drive in Aram, and Ass. ((5 here c /c/idXXouo-tv) ; for the intransitive sense cf. Arab. Tir, = that li hieh follows on, a successor. On 11) C JIT; see note on 6 U . |i) mntrj is regarded by some (Qamhi, Jliklo!, 131 &lt;/) as Xithpael (cf. Ut. 2i 8 Kz. 23^), with omission of l &gt;agesh and transposition of r and :, by others (Ols. 275 Stade, 410 l&gt;, .-/ C.es. - VI , 75 x Hi. l)e. Sir. /&gt;/.) as Nifal. As the form stands, it may be regarded as masc. (from m;r), or as fern., with metathesis of i and r (Mdtch. Kdn. i. 591 f.) ; it is better, with Ols. Stade, to read fern, nrvrj (see Str. s note). 16. l )e., for " : n i- i jcs pn ^zi, he who lays up riches etc. lii., for the couplet: so-" r ^, ^ r ^ ^ \_ r - n . ^ , nn r ^ n j- CSp Wild.; rrn ;.-!S n^bs, and perhajis N .-,p, n ,,^, .^j.^ -- an j O n i) lc soit/invi/td is called, or the oil of the south is named (= is famous}. These are all desperate expedients.

17-20. Influence, fidelity, sympathy, greed.

l". As iron sharpens iron.

So man sharpens man.

iS. He who tends a lightree will eat its fruit,

And he who has due regard to his master will be honored.

19. As [ J face answers to lace,

So men s minds one to another.

20. Sheol and Abaddon are never satisfied,

And the eyes of man are never satisfied.

17. Comparison, ternary. Lit. : Iron sharpens iron (or, iron is sharpened l&gt;\ iron}, and a man sluirpens the face of his friend, = friendly social intercourse develops character." Fae (it the word he retained in the text) --person, as in iS" the whole man. l- riend neighbor --. any associate . K\v. : iron together ii&lt;itli iron, and one together unth /he face of another, that is, as iron attracts iron (a fact known as early as Homer), so should

## 490 PROVERBS

men stand and work together a good sentiment, but an unnat

ural translation. Reuss, not so well : is polished. 18. Comparison, quaternary-ternary. The reward of faithful devotion to one's master as to one's work. The proverb is addressed to servants, and contemplates only the human master ; cf. Eph. & . Has due regard to is lit. observes, = gives heed to (Hos. 4 10 ). Grk. he who plants a fig tree offers no advantage over the Heb.

19. Comparison, ternary. Heb. : as water face to face, so the heart (= mind) of man to man (breviloquence for so the heart of man to the heart of man), or, the heart man to man. The first line in the Heb. yields no sense, and the text has been variously changed. Those who read as in water etc.,\* or, as water shows face etc. so the heart shows man etc. (RV. marg.), take the reference to be to the reflection of the face in water, and understand the couplet to state the psychological identity and mutual sympathy of men, or the supposed fact that every man sees only his own nature (pride, for ex.) in other men, or sees himself reflected in other hearts. The as water is, however, probably error of text for as, and the expression as face to face may signify either similarity or diversity \ : men's faces and minds are like or unlike. The latter sense is favored by the fact that what most strikes the attention in men's faces is their unlikeness, and the proverb may = "many men of many minds"; but the wording of the text rather suggests the former sense, and this interpretation is perhaps supported by v. 17 . 20. Comparison, ternary. Cf. 30 16 . On Shcol and Abaddon see note on i5 u . The former is the ordinary name of the Underworld, the latter is a poetical synonym ; the combination of the two is rhetorical fulness. As, says the proverb, generations of men forever troop down to the land of Shades, which yet is never filled, so men's desires are never satisfied. On the eye as the symbol of desire see Eccl. 2 10 4 8 , and cf. Eccl. 1 s . In the connection the reference cannot be to the wish to see new sights. The Grk. adds the couplet : he who fixes his eyes is an abomination to the Lord ; and the uninstructed do not restrain their tongues ; cf. i6 :i 2i - ;! . The couplet is possibly a part of the original Heb. text, more probably a scribal addition.

\* De. Str. Wild. RV. al. t So most expositors. J So Grk. Frank.

XXVI 1. 1 7-22 491

21. Public opinion as test of character.

Comparison, quaternary-ternary. The second line is lit. : and a man according to his praise, probably the praise he receives from others. The proverb will thus state the half-truth : " public opinion is generally right " (another side is given in Mt. 5 ) it tests a man as fire tests metals. Less probable are the renderings : according to that which he praises, and that on which he prides hi/nscf (= what he regards as his praise, that is, as his title to praise) these fail to bring out distinctly the notion of test contained in first line. Fleischer : a man is (a test) to him who praises him ; but obviously the couplet means to apply the test to the man himself. In if it is Vahweh who is the tester ; here it is man. Section IV. has less of the religious tone than II. On methods of refining see notes on iy ; 26 - . The Grk. adds : The heart of the transgressor seeks evil, but the upright heart seeks knowledge a sentiment which has many parallels in the Book, and may belong to the original text, or to some similar collection.

## 22. Folly ineradicable.

Though thou bray a fool in a mortar, []  
Thou shalt not get- his folly out of him.

Single sentence, ternary. The Heb. reads : his folly will not depart from him; the causative form tlion wilt not remove (so Grk.) suits the first line better. The proverb is a picturesque and forcible way of saying that a fool's folly is his nature ; the folly is intellectual, not moral. At the end of first line the Heb. adds : /;/ the midst of grit (or, bruised corn, or, pounded grain ) with a pestle, which mars the symmetry of the couplet by unnecessary additions : the pestle " goes as a matter of course with the mortar, and the "grit" is out of place it is the fool alone that is pounded. The phrase appears to be a gloss. Vat. (irk. : though thou scourge a fool, disgracing him in the council etc. One (irk. text represents the process as beating the fool up in a mass of preserved fruit (figs, olives, or grapes).

## 492 PROVERBS

17. Omit \JD. On IIT cf. Kon. i. 373 f. ; the stem is probably Tin (Job i 8 ), and the first "> may be Hof. (Ez. 2i 14 ) or Hif., the second Hifil. If the first be read Hif., the Prep. 2 should be omitted. 19. |i D^; uia-irfp; read ^3 with Vog. Bi.; Bottch. De. : S 23 nr.X3. (5 oux SfMia, which Bottch. explains as = D^D T psr, misreading of o^ca Ti Ns; or, the negative particle may be interpretation of the translator. 2T follows \$b, except that it inserts

the S S of |tj.- 22. JiJ r.T3~; (@ /MffTiyots. On the stem see Ges. T/ies. BDB. ; cf. Ileb. Aram, and Arab. nro. The stem irro seems to be used of any pounding or pressing of hard or soft substances. It is perhaps Aram.; cf. D. H. M filler, Sendsch. 58. \$| &gt;S"3 rvfl")? T^a u nppa; (S ev pttfff avve-Spiov arifjuifav, after which Bi. omits ,33, makes 73 the beginning of b , and also with &lt;S, omits vSvn; dri/j-dfav he refers to some form of SSy. N. Herz (cited by Cheyne) makes aw. nian a company or society (Job 34 8 ) ; Cheyne prefers vian, and renders the Ileb. : . . . a fool amidst his associates (or, equals in rank, cf. V 45 8 )) y u would not remove etc. See Expos. Times for May, June, July, 1897. It seems better to retain 23, and omit the three next words of |tj; may have omitted S3 from its similarity to following -pro. On PDin see Hi. (who makes the stem Tin), Ges. The word occurs elsewhere in OT. only in 2 S. 17 19 ; A2 wTi&lt;rdi&gt;a.s; 67raXd0as; It p/isanas {barley -groats) ; in 2 S. 17 19 (S dpafiud. The form of the stem is uncertain; perhaps \*|n, l 1 " 1 or nai; cf. Job 26 11 , and Arab. Aram. \*|D~\, strike, break.

23-27. Importance of small and large cattle for the farmer.

23. Look well to the appearance of thy flock,  
Give careful attention to &lt; thy &gt; herds,

24. For riches last not forever,  
Nor &lt; wealth &gt; to all generations.

25. When the hay is removed, and the aftergrowth appears,  
And the grass of the mountains is gathered,

26. Then the lambs will supply thee with clothing,  
And goats furnish the price of a field,

27. And there will be goat s milk enough for thy food, []  
And (enough) for the maintenance of thy maidens.

The poem is a short treatise on the culture of animals, and gives us a glimpse into the life of the rural population of Palestine. The soil of Israelitish Palestine was better adapted to the raising of sheep and oxen than to the production of grain, and the writer points out that it is to the former that the country landowner must look as his chief source of wealth. The introduction of this subject is in accordance with the practical aim of the Jewish gnomic writings. Cf. the works and remarks on agriculture by

Aristotle, Theophrastus, Cato, Yarro, Virgil, and others, and the extracts in the C. eoponica.

23. Synonymous, ternary, or quaternary-ternary. Look we//, lit. know (emphatic). Appearance, lit. face, = state or condition (KV.). J lock, of sheep and goats. Girc careful attention //&gt;, lit. set th\ mind on. The Heb. has simply herds (that is, of cattle or of sheep and goats) ; the insertion of thy (so (irk. and l. at.) is favored by the parallelism. The context (v.-"-- ) shows that the writer has in mind sheep and goats, not large cattle ; so Nabal (i S. 25 J - 7 - s ) has sheep and goats. Oxen, however, were owned in the south of Canaan (Isa. 7- l)t. &lt;S 1:1 ), though the country seems to have been better adapted to small cattle. See 7" 14 i5 17 for mention of oxen. 24. Synonymous, ternary. Exhortation to continual effort, which is necessary because one s stores are constantly being consumed if one would transmit wealth, one must be all the time amassing it ; the wcattli is then that of rural products, especially sheep and oxen. Or, the wealth referred to may be non-agricultural, ready money and the like, and the meaning will then be that flocks and herds are the only solid and permanent riches ; in that case we must think of the writer as unfriendly to urban and commercial life. In second line the Heb. has crown as the term corresponding to riches ; this is explained as = " princely dignity," but the expression is inapropriate to the condition of such a person as is here described ; a slight change of letters gives the parallel weattli (cf. Jer. 20 ). 25. Single sentence, quaternary-ternary. Lit.: tlie gnus is removed and etc. The connection indicates that this verse gives the protasis or condition of a conditional sentence, of which the apodosis or result is expressed in the following verses.\* The grass is removed to the barn in the form of liav as food for the animals. After it is stored appears the second growth of grass ( RV. tender grass" ] , the aftergrowth. This is the growth of the lower lands, but the high lands (mountains} furnished admirable pastures (i Sam. 25-), from which also, it appears, the grass (the term including all herbage) was gatlicrcd. The haying began in Nisan (March-April). 26. Synonymous, binary-ternary (the

#### 494 PROVERBS

first member is perhaps defective). Provision thus laid up, the flock will be well nourished and profitable ; animals may be sold, and will thus furnish money to buy clothing or a field. Probably also in first line there is reference to the making of clothing at

home from wool (cf. Job 3i 2 ") ; the clothing of the household for the year was doubtless prepared at this time. 27. Parallel statements, ternary-binary (according to the emended text). Goats milk here appears as a common article of food. In the enumeration of foods in Dt. 32 13 - 14 , besides cereals, honey, oil, flesh, and wine, we find curd ( = sour milk) of kine and milk of small cattle (sheep and goats) . Meat was rarely eaten ; the staples of food were bread, honey, fruits, and the products of the dairy.\* The second line is lit. : and maintenance (lit. life) for thy maidens, but the Prep, (for) is probably to be continued. After for thy food the Heb. adds : for the food of thy household, thus giving three terms after enough, of which Syr. omits the third, and Grk. the second ; these two are really synonymous, and it is better to omit the second, which seems to be a gloss (explanation of the third).]

23. ||) vis; (5 \ftvxa-s, perhaps = tt DJ, perhaps (Jag.) = ijs in sense of person. Jty omy; read, with , ^my. 24. ||j -\?j; read ixS (cf. Jcr. 20 6 ). ||j CNI may be retained, or we may read NSi ( ovd\* ). Before second ~n insert i (Qere). 27. Omit ||j qr^ cnSS (as gloss) with (5, whose 0epa-irbvrub represents \$= rnyj (Jag.) rather than rva. The first fa-f)v of &lt; appears to be assimilation of the lleb. expression (an 1 ?) to the following phrase, in which fwTjv = "n (Pj c^n).

XXVIII. 1. The courage of a good conscience.

The wicked flee when no one pursues,  
But the righteous are as bold as a lion.

Antithetic, ternary. Bold= confident, secure (n 15 31" Ju. i8 7 ).  
A bad conscience suspects accusers everywhere.

\* Cf. the standing expression in OT. : a land flowing with milk and honey (Ex. 33 3 Ez. 20 al.) ; cf. also Eurip., Bacch., 142; Ovid, Alet. i, in. For modern customs in Arabia and Palestine see Robinson, Bib. Res., \. 571 al. ; Palmer, Desert of the Exodus, p. 239 al.; Thomson, Land and Book, I. xxii al.

f With this paragraph cf. those passages of the Avesta (as Fargard 3) in which similar prominence is given to the culture of cattle.

XXVII. 26-XXVI11. 3 495

2. The first cl. reads : /&gt;r the transgression of a land man\ are its princes, that is, unstable government (a rapid succession of



rulers) is a result of social corruption. Rapid change of rulers may, however, be an accident of the political situation. Possibly we should read : fry etc. many are its ene/nies (or. misfortunes) . The second line is lit. : but /&gt;y intelligent (a /id) ins/meted men right lasts !&t;&t;/ig, or, fry men intelligent (and ) cognizant of right it (the existing status) lasts long; the second translation (in which the verb is taken as indefinite) is not probable. To understand rig/it (in the first transl.) as = "jurisdiction, political authority" (De.) is a somewhat forced interpretation. Still less natural is RV. s rendering, sttite (= existing status), from the sense place, basis," which the Heb. word sometimes has. Instead of men we may write man (l)e.), the meaning then being that by a single intelligent man political order will be maintained. (irk., with different text : fry the sin of ungodly men disputes arise, but a clever man will extinguish them, which is intelligible, but disputes are said in Pr. to arise from the nature of the wicked, not from their sin the disputes are themselves sin. If the expression knowing right be omitted (as gloss on intelligent}, we may read : frv a man (or, fry men} of insight it [the land] is made stable (= is estafr-lisheo!} (cf. 29 ) ; or, if days be inserted : fry a man of intelligence its existence is prolonged. The text puts "intelligence" as antithesis of "transgression"; this may be understood in accordance with the point of view of Pr., which makes moral error the result of ignorance. The general sense of the couplet appears to be that moral ignorance and transgression is responsible for political distress or disorder (so the Heb.), or, perh., that quarrels and law suits are the work of bad men (so the (irk.), and that order, or peace, is maintained by a broad intelligence which recognizes the claims of the moral law. It is possible, however, that the two lines of the couplet do not belong together.

Oppression of the poor.

Virtual comparison, ternary or quaternary-ternary. The Heb. reads : a poor man and an oppressor of the poor, a frea/ing rain

#### 496 PROVERBS

and no bread, that is, a poor man who oppresses etc. is etc. But in Pr. (or in OT.) a poor man is not conceived of as an oppressor of the poor, is not thought of as being in position to oppress ; nor does it add to the distress of the poor that their oppressor is one

of their own class. Grk. : a bold (or, courageous} man by wickedness oppresses (or, accuses} the poor, whence we might read : a wicked man who oppresses etc. By the change of a vowel the sense is obtained : a ruler (lit. a man, a chief} who etc.,\* but it is doubtful whether this is an allowable Heb. construction, f The reading here adopted, which is suggested by v. 1: , is obtained by a couple of simple changes of the text.

#### 4. Attitude of faithful and faithless toward the wicked.

Those who forsake the law praise the wicked,

But those who observe the law are zealous against them.

Antithetic, ternary, or quaternary-ternary. The special interpretation of the couplet depends on the meaning given to the word law. If this means the "law of Yahweh," the national code, then the reference is probably not only to the general fact therein announced, but particularly to the condition of things in the Greek period when many Jews did give up the national religion and attach themselves to foreign rulers and magnates, who are often in the Psalms referred to as the "wicked," and Retiss is substantially right in translating : the apostates praise the heathen. If this be the correct interpretation, the couplet forms the only reference in Prov. to such apostasy (cf. ^ IIQ WS. 2-5). If law be taken to be the instruction of the wise (3 4 f 2S : &gt;) the couplet will mean that he who refuses this instruction does thus in effect endorse the wicked, while he who gives heed to it will in effect oppose them. This precise form of expression is not elsewhere employed by the sages in speaking of their own instruction, but the idea is found throughout the Book, particularly in chs. 1-9. - The sense "law in general" does not accord with the v&fo forsake, which implies a body of instruction with which the man stands in

\* Hit Z . De. Bi. Sir. Wild. al.

f It occurs elsewhere only in the title chief priest (2 K. 25 al.) ; in Ez. 382 the construction is different, A os/i being a proper name.

xxviii. 3-6 497

special relation; for the general idea of la\v the appropriate verb would be "transgress." The second interpretation seems to be the more probable. The interpretation: the\vlio praise the

wicked forsake the /&lt;?&lt;v (De.) is not a natural rendering of the Hebrew.

5. Piety comprehends justice.

Wicked men do not understand justice,

]&gt;ut they who seek Yahwch understand it completely.

Antithetic, ternary-quaternary. To "seek Yahweh" is to inquire of him in order to learn his will in any given case. It was the technical expression for inquiry at an oracle (2 S. 21 &lt;?/.), and so came to signify dependence on and devotion to the will of God. Understand it completely .\\$. lit. understand all, the reference being to justice (in dealings with men). It is only, says the proverb, from the divine will (here the divine law) that justice (here = right in general) can be known. The couplet has a national tone rare in Proverbs.

XXVIII. 1. |f) D: with sing, noun, and C p-Ti with sing, verb; (? , sing., tfreyei and 5i /ccuos. 2. Fur ll) " " we should perhaps read n-ij- or mp^s (cf. l)t. 3l 17 ). &lt;P I read sv^i and z^; 6 1 , for %) -VS j: -^-, KartHrpfoei auras, l;-T (Lag.). The reading of a is not probable; that of h is better, but not satisfactory. lli. omits "p^N- (as repetition out of the two preceding words), and for ]: &gt;"i- reads jr;"\ 1 &gt;ys. : 2" % -&gt;s i;--. \ e may peril, read: is&gt;r) p^ s-ixai or m-;- ; :-&lt;N\ 3. 11) u ; i ^2.1; (3 dvopttos ev dtre^etats; read &gt;;-i 13.), and omit the i before p^ ; - ; l&gt;ys. ir^ 121; J- rank. yr-&gt; -&gt;2.- 11) cn s \* xi; (5 Kal dvutpfrj ( &gt;, on wliich see 1 .ag.

6. Honest poverty better than dishonest wealth.

eh.

Antithetic comparison, ternary. A variation of 19 , on which see note. Lit. icJio ~ t i.&lt;alks in his pc^fectucss and one crooked of ~n&lt;a\s. -The Heb. has the dual, f-,i.&lt;o wa\s, which is commonly interpreted as referring to the good way and the bad way. between which the man has to choose; but this representation (appropriate in I .S. 2 ") is here inappropriate the expression crooked in ways is a common one for dishonest, base" ; a change of vowels gives the plu. Cf. v. |s below.

## 498 PROVERBS

### 7. Profligacy is unwise.

He who obeys instruction is a wise son,

He who consorts with profligates brings disgrace on his father.

Implicit antithesis, ternary-quaternary. Cf. *lo* 1 13\* 17 - " *ig* 11 - 23" 27". Obeys, lit. keeps, observes. The instruction meant is that of the father and teacher, not the national law (cf. v. 4) . Wise is lit. intelligent. On profligates (= spendthrifts, rioters) see 23- - 1 . The text assumes that he who heeds instruction will not associate with profligates, and that a wise son brings joy to his father. The first line may also be translated : a wise son obeys instruction ; the antithesis of wise will then be profligate. The two lines belong perhaps to different couplets.

### 8. Against demanding interest on loans.

He who adds to his wealth by taking interest and increase  
Gathers it for him who is kind to the poor.

Single sentence, quaternary-ternary. In the OT. legislation the taking of interest is regarded as oppressive and is strictly prohibited between Israelites (Ex. 22 25(24) Dt. 23 19(20) Lev. 25<sup>18</sup> , cf. Ez. 18 8 15 " ), though allowed in transactions with foreigners (Dt. 23 20 21 ) \* ; the law was, however, frequently violated (Ez. 22 12 Neh. 5 7 11 ). Later, when the dispersion of the Jews forced them into commercial life, its provisions were made more stringent (Bab. Mes. v.). The objection to charging interest was based on the fact that loans were made to poor men to supply the necessities of life, not to be employed productively ; to demand interest was to take advantage of a fellowman's distress, the antithesis being kindness to the poor.<sup>^</sup> The OT. rule was thus ethically good, except in so far as it excluded foreigners from its benefit. The punishment of the interest-taker here announced is loss of

\* This interpretation of Dt. 232 is denied, but on insufficient grounds, by Rabbinowicz/ in the Introd. to his transl., of Haba Mes I a. (Legisl. civ. du Thalmud, Vol. 3).

t Charging interest was from early times common in Egypt, Greece, and Rome,

and evidently in Israel also; it was a natural condition of lending money and other property. In Greece and Rome it was regulated by law. The opposition to it came from the moralists (as Plato, Arist., Demosthenes), not from the people, and no prohibition of it (in Israel, for example) was effective. See Wilkinson, Anc. Egypt.; Erman, Egypt; Smith, Diet. of Gik. and Rom. Antiq?

499

wealth, which comes through social laws and divine retribution; the wealth, by these same laws, falls to the benevolent man (14 ly 17 22 "). Cf. US. 3 1 --" 1 . Whether there was any difference of meaning- between the terms interest and increase is not clear." RY. retains the word usury in its old sense of interest.

9. The prayer of a bad man is futile.

Single sentence, quaternary-binary (or, binary). (T. 15" - Jsa, i 1 " US. 35 11 - 1 . Lit. //c who turns aside his ear from Jiearin^ ; the reference is to the instruction of the teacher or parent. On abomination see note on 3"- . In second line the Heb. has : also (or, even} his prayer etc. ; the "prayer" is, doubtless, merely a petition for some physical gift, and the also probably " on the other hand," the couplet expressing an antithesis, or a relation of reciprocity : " if a man, on his part, is deaf to instruction, then God, on his part, is deaf to prayer." Cf. !// l s- 3 -- 0l - i -- 7 &gt;.

10. Malice rebounds on itself.

Single sentence, ternary-binary (in the emended text). Lit. into an evil way, that is, probably (as in 8 1;; ) into morally bad conduct. The OT. assumes that good men may go astray ( ! ./ . ^ a/.). For second line cf. 26- . The first line is sometimes rendered: Jic who misleads the upright into misfortune ; but it is doubtful whether, if leading into unwise investments and the like were meant, the statement would be restricted to the upright (cf. US. 37 - ). Klsewhere (5 -" iy- 7 20 Job 6- ^ i K/" al.) the verb seduce, lead astray, is used in a moral sense. The Heb. adds : And the perfect will inlierit (or, possess} good, which may be a gloss on this couplet (a reminiscence of such passages as 2- i// 37 " ---" ),

\* A distinction is p. ili. mad. in Lev. Jv". int,-&gt;;-&lt;t referring to loans f money, increase to loans of food, hut the variation of terms may he merely rhetorical. In 1)1. 23 1 - 11 -" 1 the former appears to he used as a general term for interest, and the latter is so employed in /A;/.\*. .IA .t. v. i. Cf. Flcisch. in DC., \Vild. .//// ,/o ./ /, s^ 7, Now. Arc /i., 66.

## 500 PROVERBS

to bring out the other side of the picture, or perhaps the half of a new couplet, of which the other line has disappeared.

11. A self-conceited rich man.

A rich man may think himself wise,

But an intelligent poor man will probe him thoroughly.

Single sentence involving antithesis, ternary. Lit. : a rich man may be (or, is) wise in his own eyes ; probe thoroughly = search out. Rich men, the proverb holds, being financially successful, are inclined to have great confidence in themselves (cf. iS 11 ), but wisdom does not always go with wealth. Here, as elsewhere, the sage takes a defensive attitude for the poor against the rich doubtless from the conviction that the former need help (cf. Eccl.

12. Contrasted administrations of righteous and wicked.

The text is uncertain. Heb. : when the righteous rejoice, great is the glory, but when the wicked arise, men arc sought out (or, searched}. Antithetic. Rejoice is explained as = triumph, equivalent to arise, that is, " come into power," and are sought out as = must be sought out, = hide themselves, or, arc plundered (with reference to Ob. 6, in which, however, the text appears to be defective). These interpretations are strained; in the sense search ( examine) the last verb of the couplet is not elsewhere in OT. followed by a noun meaning a person. The couplet should probably be emended so as to read somewhat as follows : when the righteous are exalted there is great confidence, but when the wicked come into power men hide themselves, that is, when good men control a city or state, there is prosperity when bad men are in power, the people suffer. Cf. for exalted \j&gt; ^f (W) 97, and for confidence Job 4.

6. [t] du. C O-n; point as plu. 12. ?t? V^"3; read, perh. ; s &gt; ro. |i) rnNfln is possibly for rnpr. For %) irrn we may read IPDI (v. 28 ) which is graphically not impossible. Uys. : qsriv or viffD ; Perles and Frank, suggest \ST\lreitiible. In a Bi. omits ro-yon rhythmic grounds.

13. True repentance.

He who conceals his transgressions will not prosper,

But he who confesses and forsakes them will obtain mercy.

XXVIII. io-if&gt; 501

Antithetic, ternary. Conceals is lit. covers, = refuses to confess.

The confession is made to dotl ami the nierc\ is accorded by him.

( ! . llos. 14-" Isa. i 1 " "Job 3i ;;i \$ \$- :&lt; - Forgiveness is here made to depend not on sacrifice, but on purely ethical conduct. Confession is assumed to be a necessary accompaniment of repentance. Kindness to a repentant sinner is enjoined in BS. 8\

14. Fear of sin.

Happy is the man who fears always,

But he who hardens his heart will fall into misfortune.

Antithetic, quaternary (or, ternary). Fears not reverences ( 24- ), but is afraid of, in dread of (3- Job 3- " ). The object of the verb is here probably not - (loci," but "sin" considered as involving punishment " : one who fears that he may transgress a divine command is said to be happy because he is on his guard, and will thus escape punishment. Hardens his licctr (that is, his mind, himself), braces himself in his o\vn doings, does not dread sin. The misfortune (contrasted with liapp\} is sent by (iod, but is probably thought of as produced by natural agencies. The point presented is not directly fear of moral impurity, but dread of its physical consequences.

15. The oppressive ruler.

Comparison, ternary, or quaternary-ternary. C f. v. ;! . Roaring lion, cf. 19 - Jud. 14" /eph. 3" !]/. 22-" Job 4 " i// 22 13(14) . Hear, cf.

17 - 2 K. 2- 1 Am. 5 11 Isa. 59". The lion and the bear occur together in i S. T 7 " . Ranging is roaming in pursuit of prey (cf. Joel 2 ; ), or the word may = greedy (cf. Isa. 29 s \li 107 ) ; we should perhaps read robbed of her wlielps. as in i 7 -. The refer ence in a poor people may be to any financially poor community, or there may be special allusion to the later Jewish communities.

16. Folly cf oppression. Lit.: A prince (or, O prince} devoid of understanding and a great oppressor he who Jiates unrighteoiiis gain will prolong his days. The first line may also be read : a prince etc. is a great oppressor, but the natural form

## 502 PROVERBS

would be : a prince who is an oppressor is devoid of intelligence. The word prince should probably be omitted as the gloss of a scribe who interpreted this couplet by the preceding. We should probably read : he ivho is oppressive is lacking in intelligence, he who hates unjust gain will live long. The live long, = "be happy," forms an implicit contrast to Sacking in intelligence, " knows not what is good for him."

17. Lit. : A man oppressed by the blood of a person flees (or, must flee} to a (or, the) pit let than not seize him (or, support or maintain him). The words yield no sense. The term oppressed cannot mean conscience-stricken (De.) elsewhere in OT. it always refers to external acts ; nor is it a natural expres sion for "weighted with guilt." The /// is not the grave (De. Frank.) a man cannot be said to " flee to the grave." The criminal referred to is hardly the grinding, destructive oppressor of the poor (Frank., see note on i 11 ) if such an one should be "fleeing to the grave" it would be quite unnecessary to forbid men to help him. Possibly there is some reference to the lex talionis : " if a man charged with homicide flee to a city, let no one seize (or, protect) him." The sentence (which is prose) perh. belonged in a lawbook, and was here inserted by mistake.

18. Profit in integrity.

lie who lives blamelessly will be kept in safety,  
But a man of vicious life will fall [].

Antithetic, ternary (in the text as emended). Lit. he who walks, and one crooked of ways. The second line reads in the Heb. :



but one crooked (false, evil) in two ways will fall in one. The dual two ways is improbable (see note on v. f&gt; above), but if it be retained, the statement that a man doubly false is sure to fall in one way or another seems an unnatural and improbable mode of expression. The sense at once, suddenly, for the word above rendered in one is doubtful, and here not appropriate. Lagarde emends : into a pit. This is possible, but it is better to omit the word, and thus gain the simple and sufficient contrast of be kept in safety (lit. be rescued) and fall; the in one (of the ways) appears to be a gloss on the two ways of the Heb. text. The

503

15. 11) 2~: (fS Xik os, apparently ~ Aram. 2 1 - or 2S~. For 11) ~^r we should peril, read " ^ J 1 . 16. Omit 11) -&lt;;: (as gloss) am! tlic i before ::-. and insert i before N;~ (O). ìu in sense of /vv//rr only here in l r. ; cf. [oh ^r 37 Dan. 9 - : -" n -"- . For 11) 2-&gt;i 1 )ys. reads m\ 11) r-;^~; (? irpovoovv, = rsiar (Trom.); Fag. cites Suet., Ctt//^ . 38. 17. For the expression =1 "3; cf. Jer. 2 :il . 11) 1-2 -&lt;;: (P 6 e 77i di ; uei os, ^^ ; (l.a^.). 11) -N; (511 render as il it were N". 11) ~ J " and ~ 1 2; possibly to lie read i-^U and ~"" . 18. 11) da. ZT" 1 " 1 ; read plu. 11) r-N2; (P f^7r\al-?)(Terai, to which 2^4. 297 add (is KO.KCL; \*\*&gt; Ni";i,)2, = rinra (Voj^el), cf. v. 1 . l .a.i;. (and so 1 )ys. l .i.; reads rnu a. Tlie word is better omitted as gloss su^e sted by v. ; " .

19-22. Industry, integrity, greed.

19. lie who tills his land will have plenty of bread,

And he who follows vain pursuits will have plenty of poverty.

20. A trustworthy man will be richly blessed,

]lut he who hastes to be rich will not L;O unpunished.

21. To have respect of persons is not good  
For a piece of bread a man may sin.

22. An avaricious man hastens to be rich.  
Not knowing that want will befall him.

19. Antithetic, ternary. Variation of 12" . on which sec note;

the antithesis (bread . . . porcrty] is here more direct.

20. Antithetic, binary (or, ternary). Trustworthy fa\Mx\ to commercial and other obligations. Lit. : will I&gt;c great in hlesting\* ; the blessings are the products (and so the rewards) of honest labor, as in den. 49- Mai. 3 ", or, gifts, as in Ju. i \ the giver, however, being Clod. The Jiastes, it is assumed, involves dishonest procedures ; the man, in that case, will not be ////// nishcii, or will not be (or, be held) free from guilt (cf. 6 L " i i J1 i6 : 17- T9 ;i ). The former sense gives a direct contrast to the blessed; possibly, however, the meaning is: "a man who is in a hurry to become rich will fall into dishonest practices and thus incur guilt " (see i Tim. 6 ; ). Cf. T&gt;S. 31 ^ . 21. Synonymous, binary. On first line see notes on first line of iS and second line of 24- . The couplet refers to corruption in courts of law a man may be tempted (or, many a man is tempted) even by a small bribe (ti

## 504 PROVERBS

piece of bread, cf. 6 2r ). 22. Single sentence involving antithesis, ternary. An avaricious inau, lit. one evil of c\c, one whose look is unsympathetic, self-seeking ; the expression occurs in OT. only here and 23 (on which see note), the opposite, good of c\c ( kindly benevolent), in 22. The man stints himself and others ; but his parsimony is an economic mistake, and leads to poverty. There may also be the suggestion (as in v. 20 ) that greed leads to or involves sin, and will be punished. Not knowing, cf. 7 2;i ; the expression may also here = not considering, hardly with out his knowing ( = unawares) .

23. Reproof vs. flattery.

He who reproves [] will find more favor  
Than he who flatters with the tongue.

Single sentence, ternary-binary. An assertion that men s good sense will prefer honest reproof to flattery ; cf. i5 5 12 25 12 27 3 - 29 " . Lit. : he who reproves a man, after which the Heb. has after me. This latter, if it here mean anything, can mean only " in accordance with my instructions," a strange and improbable direction for the sage to give.\* The translation : a man going backward (De.), is out of the question. Better, by change of text: will afterward find, that is, though flattery at first be sweet, one will in the end be grateful for honest rebuke. f But the sense

" afterward " is involved in the declaration, and the word is probably a gloss. Bickell, improbably : than he who flatters with the tongue after him, that is, servilely follows him with flattery.

24. On robbing parents.

lie who despoils father or mother  
(Saying: " there is no wrong in it ")  
Is companion to him who is a destroyer.

Triplet (if the second line be original), single sentence, ternary-binary-ternary. Despoils = robs (22\* ) ; destroyer, that is, of property (cf. 6 32 n ! ) 1 8"), or, of the family life probably, from the connection, not murderer. The proverb appears to be aimed at

\* Aben Ezra, Mich. : after my [Solomon s] example and precepts.  
t Lat. Rashi, RV. Reuss, Kamp. Wild. Frank.

XX VI II. 22-26 55

attempts (legal or other) In children to get control of the property of parents, and tints diminish their resources (cf. Mk. 7" -). [ or ordinary theft, or for Dimple unkindness, no .MU h tonn ot condemnation would have been used. The practice in question was evidently not uncommon, and (as appears from second line) was sometimes defended as morally proper, probably on the ground that the family \was a unit, that what belonged to the parents belonged legally to the children. The OT. legislation, in fact, contains no provision bearing on this point ; the declaration of the proverb is based on general ethical grounds. The second line states in a natural way the defence offered by the son ; yet the very naturalness of it suggests that it is a gloss. To the people of the time the couplet would be complete and intelligible without it, but such an explanation would easily occur to an editor. The couplet is sometimes understood to refer to the case of a son who is master in the house and is bound to support his parents, but withholds their proper maintenance. This interpretation hardly credits the verb despoil with its full force ; nor does it appear how a son could be master in the lifetime of his father. Cf. 1 ers., Sat. 6 ; Juv., Sat, 14.

25, 26. On trust in self and trust in God,

25. A greedy man stirs up strife,

But he who trusts in Yaliweh will prosper.

26. He who trusts in himself is a fool,

But he who walks in wisdom will be saved (from harm).

Antithetic, ternary. Greedy is lit. large (lit. <sup>^</sup>side) of appetite (lit. soul); cf. Isa. 5" Hab. y \* Prosper, lit. be made fat; see i r j.i 15 30 . To "trust in one s self" (one s heart, intellect) is (according to the parallelism) to follow the untrained suggestions of the mind (passion, selfishness, dishonesty), or, to rely wholly on one s own mental resources, opposed to which is living in accordance with the instruction of ethical wisdom. - saved, that is, in any emergency where true insight into life is

## 506 PROVERBS

required. The lines appear to be dislocated : v. 2r a - 2l5h form a natural couplet ; v. 25a - 2(lb have lost their correspondents.

27. Kindness to the poor.

He who gives to the poor will not lack,

But he who disregards them will have many a curse.

Antithetic, ternary. Similar exhortations to liberality and kindness are found in n 24 "" i4 21 ig 17 22 9 BS. 4 4 f 1 2Q 20 ; cf. <sup>^</sup>i 17 - 20 . \_ Disregards, lit. hides his eyes, so as not to see distress. The curse is uttered by the poor; cf. BS. 4", in which it is said that such curse will be heard by God. Cf. note on 26 -.

28. Wicked government.

When the wicked are in power men hide themselves,  
And when they perish the righteous increase.

Antithetic, ternary (or, quaternary-ternary) . Are in power is lit. rise. Increase, that is, in numbers, being free from oppression. See note on v. 12 above. The reference is to political administration in the City and the State, perhaps especially to the later for

tunes of the Jews. Cf. notes on II T|) 29 2 - 16 . The interpretation of increase as = become mighty is hardly allowable (in 2g 2 the text must be changed), and its emendation to rule is not appropriate ; cf. 29 - .

20. In explanation of (5 Lag. refers to 1 1 21 iy&gt;- 9 . 21. \$J a jo ; 6 B al - irp6&lt;T- uira diKaiuv, and Sato. J? 11 had apparently IT. ddiKuv, whence Bi. reads \JD ovu i; but it seems more probable that the insertion is interpretation, after i8 5 ; cf. Ut. i 17 . 22. Bi. omits pj &lt;;, but his rendering: he knows not what comes, is doubtful. 23. fl) ^nx; 65oi)s perh. = ^mxa (Lag.), a somewhat unnatural locution; Kamp. Wild, ins; Frank, suggests that |D may be an Aramaic form, = inx. The word is better omitted as gloss or dittogram. 24. If we omit ^jx s l \*? "% then following Nin is, on rhythmical grounds, better omitted. Bi. makes a couplet of the v., omitting Vsx1 as dittogram, and writing a : yvo fNt irKi rax S:j a division rhythmically and syntactically good, if be retained.

XXIX. 1-3. Peril of persistence in sin. Value of probity.

1. lie who, being often reprov'd, persists in wrong-doing  
Will suddenly be destroyed, and that without remedy.

2. When the righteous &lt; rule, the people rejoice,  
When the wicked govern, the people groan.

XXVIII. 26-XXIX. 5 SO/

3. A man who loves wisdom rejoices his father,

He who keeps company with harlots wastes his substance.

1. Single sentence, ternary. Lit. : a man of reproofs who hardens (or, stiffens) his neck will suddenly be broken to pieces etc. ; cf. 6 l&gt; i3 18 is 10 . Stiffening the neck, in obstinate persistence, is the opposite of bending the neck, in token of submission. The term suddenly may refer to the law of divine intervention ; more probably it signifies that the man, secure in his obstinacy, does not foresee misfortune. The reproof comes from human teachers and judges. 2. Antithetic, ternary (or, quaternary-ternary). The Heb. has : when the righteous increase, the suggestion being that they then have control of affairs (so Saad. RV. marg.) ; the change of a letter gives the reading rule, which is required by the govern of second line. Cf. n mn aS 12 - 28 . 3. Antithetic, quaternary-ternary. On first line cf. lo 1 23 r -- 4 27"; on second line cf.

59 - 10 . Licentiousness is put as the opposite of wisdom, as in 210 - 1G  
j.i-3 523. LM gi.i:5\_ j n seconci ]i ne the predicate wastes etc. (instead  
of the precise antithesis grieves his father} states that which  
causes the father sorrow.

4, 5. Royal administration. Malicious cajolery.

4. A king by justice gives stability to a land,  
But he whose exactions are excessive ruins it.

5. A man who cajoles his neighbor  
Spreads a net for his steps.

4. Antithetic, ternary (or, quaternary-ternary). Gives stability,  
lit. establishes (causes to stand) ; stability involves prosperity. In  
second line lit. a man of exactions; cf. a man of reproofs in v. 1 .  
Everywhere else in OT. the word here rendered exactions denotes  
ritual offerings (2 S. i 21 Isa. 40 21) ), which in the Israelitish law were  
of the nature of imposts or taxes (Dt. 12 Ex. 2<sup>^</sup>- Ez. 44" 45 13 ~  
Lev. 7" Nu. 5 Mai. 3 s ) ; here the term is employed in the non-  
ritual sense. The royal exactions might be legal taxes or demands  
for "voluntary" gifts; probably all sorts of demands for money  
are meant. Cf. v. 14 . \* 5. Single sentence, ternary. Cf. 2 u; 7"

\* On the method of collecting taxes in Egypt in the middle of the third century  
B.C. see the great Greek papyrus discovered by Petrie, and published by Grenfell  
and Mahaffy (cf. Recent Research in Bible Lands),

## 508 PROVERBS

26 28 28 \*. His neighbor = any person. The word flatter in first  
line (RV.) does not exactly represent the Heb. term, which sug-  
gests guile and seduction.

6. Security and happiness of probity. Antithetic, ternary.  
Heb. : in the transgression of a bad man is a snare, but the good  
man is joyful and glad. In first line the Syr. has the simpler  
form : the bad man is snared in (or, by) his sin. The implica-  
tion is that the righteous has no fear of snares, and may therefore  
be lighthearted ; the text does not warrant the interpretation that  
he rejoices because the sinner has fallen into the snare and been  
destroyed. A more satisfactory form is perh. given by reading

path for transgression, and may run for is joyful.

7. The cause of the poor. Heb. : the good man regards the rights of the poor, the bad man does not understand knowledge. Antithetic. Good righteous. Regards is lit. knows, " has sympathetic knowledge of," " considers favorably " ; see note on i2 1( ) , and cf. i/> i 37 18 ; this pregnant sense of the verb belongs particularly to the later language.\* Rights = cause (properly the legal judgment, the justice due) ; see 20 s 31^ Jer. 5 28 \t i4o 12{13} . The word poor refers to physical poverty (10" ig 17 22" i/> 4i 1(2) /.). The expression does not understand knowledge is usually explained as = "has no knowledge of ( = no concern for) the poor," but the words will hardly bear this interpretation ; understand knowledge means simply " have understanding or knowledge or insight " (ig- 5 Isa. 32"\*), and such reference to intellectual clearness and vigor is not what is required in our couplet. The text may be changed so as to read the wicked (or, bad} man does not understand justice, or ... does not plead for the needy (cf. 3 1 9 Jer. 5 28 ).

8. Wisdom is a peacemaker.

Unscrupulous men kindle discord in a city,  
But wise men turn aside anger.

Antithetic, ternary. Unscrupulous men, lit. men of scoffing (see i 2 -), men who laugh at moral obligations, and stir up the baser

\* Cf. the early use " to know intimately (that is, carnally)," as in Gen. 4 1 .

XXIX. 5-io 59

passions of their fellow-citizens (Isa. 28"). Kindle discord in, Elizabethan Eng. inflame (RV. set in a flame}, lit. blow up (a fire) ; so in Ez. 2i 31 &lt; 30) , cf. Cant. 2 17 4 G - 1(i . Elsewhere in Pr. the verb- utter (that is, "puff out words," 6 1&lt;J i2 17 14" B i9 "" J ) ; cf - ,// 10" , ///&gt; a/, poohpoohs; in Jr i 2 \* 6) the sense is rather //? a/fcr, rftaVw. The anger is that of the men (the parties) of the city.

9. Lawsuits between wise men and fools. Lit. : A wise man has a lawsuit with a fool, and he is excited (lit. trembles} and laughs and there is no quiet (or, rest} . The subject of second line may be the wise man (Lat.), with the sense : whether he be

angry or laugh, there is no quiet (no end to the contention) , or the/00/ (Grk.), who is then said to show, by his excitement (that is, probably, his anger) and his frivolous or derisive laughter, that he has no sense of the seriousness of the situation. The predicates is angry and laughs appear to belong more naturally to the fool than to the wise man, who is rather marked by quiet (Eccl. 9 17 ) ; the expression there is no quiet can hardly mean constantly (see Job i? 10 Eccl. 4 6 5 ). The general sense seems to be that it is not advisable for a wise man to have a controversy with a fool. According to OT. usage the predicate in first line signifies an action at law (i S. 12 Jer. 2^ Ez. 17\* Isa. 43\* \* 9 I9(ao) ), not any quarrel or controversy. Quiet (or, peace) is understood by some as = silence, that is, the fool talks so much that there can be no profitable discussion.

XXIX. 2. [t? r:n; tyKUfua&ntvwv, = nrn (Jag.) or perhaps -pan (lag)- read rrn. %} plu. apis; better sing. (Bi.). 3. The parallelism suggests the omission of EM\*.-4. [t? nwin cx; &lt;5 (followed by S) Trapci.o-MOS) \_ n , ^ n B ,, N ( Lag .) or nr^ri C "N (Baumg.), cf. Kethib in Jer. 14". 3L fliw-;-j 6 pi ycte; Pinsker (Bab.-Hcb. Punktationssystem^ 156) pro (i S. ao^.

\_p? , T; pinsk. rr; D y s - T; ^ " ^ J wf"- ^ r ^ ^?; is suspi "

cious; possibly ^jy n\ 9. ^&gt;s HN maybe omitted.

10. Lit. : Men of blood hate a perfect man, and upright men seek his life, the second line of which is impossible. To put a pause after upright men, reading : men of blood hate a perfect man and upright men they seek his blood, gives an unsymmetrical division of lines and a loose grammatical form. The renderings :

## 510 PROVERBS

and as for the upright, they (the men of blood) seek his (the upright s) life (RV.) and (Zock. RV. marg.) : but the upright care for his life (or, soul} are unwarranted (the construction is different in i// I42 41 " ). We may change upright to wicked, or seek to seek out (that is, "care for "). The emended verb occurs in 20- in the sense examine into, reflect on (vows), and in Ez. 34" - 12 in that of seek out (scattered sheep) ; in this sense of inquire after it may =" look after the interests of" (cf. i// i42 4(5) ). Bickell : the upright seek to refresh (or, sustain} him. The second emen



dation calls for the less change in the Hebrew ; the first gives the more probable sense.

11. Restraint of anger.

A fool utters all his wrath,

But a wise man &lt; restrains his anger.

Antithetic, ternary. In second line the Heb. reads : but a wise man stills it back ; the it naturally refers to the fool s wrath, but it is obviously the wise man s wrath that the couplet contemplates. The verb still (\i 89 9(10) ) does not accord with the adverb back, and the constr. prcgnans (RV. kcepeth it back and stilleth it} is improbable ; nor can back = " in the background of his soul " (De.), or "afterwards" (Siegf.). The Grk. suggests the appropriate term restrain (Bi.), and for the doubtful back we may read his anger (Frank.). Wrath is lit. spirit (= mind or frame of mind or temper}, here, from the connection (as in Eccl. io 4 ), a state of wrath.

12-14. Great and poor.

12. If a ruler listens to falsehood,  
All his servants are wicked.

13. The poor and the oppressor meet together,  
Yahweh gives light to the eyes of both.

14. A king who deals equitably with the poor,  
His throne will be established forever.

12. Condition and consequence, ternary-binary. Falsehood is here any sort of untruthful statement, as unjust accusation (especially of the poor), falsity in civil administration and political relations; the courtiers adjust themselves to the prince. Servant is any

XXIX. io-i6 5 11

functionary in the service of the king (i S. 16" 2 S. 2 1 -- 13 2 K. 5" Pr. i4 : " rt/.). 13. Single sentence, ternary. A variation of 22 - , on which see note. Oppressor seems to be a general term, involving all sorts of hard procedures, financial and other (cf. the similar term in if/ io 7 55 11(12) 72"), but there may be special refer

ence to money (cf. the rich of 22-) ; Grk. : creditor and debtor.

Meet together, as in 22 - . The second line = " God enables both to see," that is, " gives to both the light of life " (if/ 13\* Job 33 :!0 Eccl. ii"), creates both, permits them to exist, and controls them that is, there must be social classes, but God governs all.

14. Single sentence, quaternary-ternary. Lit. : who judges the poor in truth. Cf. i6 12 2o 28 25" 31 ". The perpetual duration of the dynasty is made to depend not on physical or intellectual but on moral character ; the sage has in mind probably divine blessing, possibly economic and other social laws; cf. if/ i8 ;&gt;0(01) 45 6(7)

15-17. Training of children. Triumph of the righteous,

15. The rod of correction gives wisdom,

But a child left to himself brings disgrace on his mother.

16. When the wicked &lt;are in power, wrong increases,  
But the righteous will feast their eyes on their fall.

17. Correct thy son, and he will yield thee comfort,  
And give delight to thy soul.

15. Antithetic, ternary (or, quaternary). Lit. : rod and correction, hendiadys. Cf. i3 L 4 23 13 . For left to himself (lit. let go, = unrestrained} see Isa. i6 2 {scattered nestlings } 27 (a scattered home), and cf. Job 39". Brings disgrace, cf. io 1 if 1 . The mother appears to be named not as being the tenderer parent, perhaps as the one who has most to do with the training of the young child, possibly for rhetorical variation (cf. i7 21 23 24 - 2 " ). Grk. parents may be free translation. 16. Implicit antithesis, ternary. Cf. TI io. 11 2 gi2.28 29 2\_ j n first i mC) f or H e k increase, read govern (as

in 2Q 2 ), or are in power. The second line assumes that right will prevail in civil government as in all other things. Feast the eyes on is lit. see in (so Ez. 28 17 ) ; the fall of the wicked is the salvation of the righteous (ij/ 3 7&gt;S) 5 1()(11) 34 21(22) and passim} a sentiment engendered by the conflicts of the later times (cf. the

English Puritans of the seventeenth century). The couplet separates two similar couplets, and is perhaps out of place. In the Grk. it stands both here and after 28 17 . 17. Single sentence (with two identical consequents), ternary. See iQ 18 and passages referred to under v. 15 . Yield comfort is lit. give rest, relieve from anxiety ; see Dt. 10 2 S. y 1 Ez. 5 13 Lam. & al.

18. Heb. : where there is no vision people perish (or, become disorderly}, but he who obeys instruction (or, law}, happy is he. Antithetic, ternary. The word vision must refer to divine communications to prophets, and the text gives the two forms of Israelite divine revelation. But the vision can hardly be genuine. The statement of first cl. is historically incorrect : the most calamitous period of Israelite history, politically and morally, was that during which prophecy was at its height (and foreign nations do not come into consideration), and the people were obedient at a time when God hid his face and there was no prophet (44. 74). Moreover, Pr. nowhere else mentions prophetic teaching, its guide being wisdom, the instruction of the sages. We should probably substitute for vision some such word as guidance (see ! i"). People = " folk," as in 24 24 Ez. 36\* \j/ 22 fi(7) , not the people, the nation. The precise meaning of the verb of first line is doubtful; it appears to be equivalent to the "fall" of n u ; the signification "become disorderly, throw off restraint" is assumed from Ex. 32 s5 .

10. It? I2 p2-; Dys. npa\ It is perhaps better to change D-y^ to oj. ttH. Bi. ic flj itt p3% citing, for such Aram, form, the nrm of llos. I3 1 ; but the form nm is doubtful (see (S), and for a Heb. verbal noun ;r : ?i there is no authority; for trail respiration, quiet see Buxt. Lex. 11. On the sense quiet for stem riair see Lane (Lex.), who holds the fundamental meaning to be/ar removed, free (from care), whence declare free (from imperfections) = praise ; cf. the Talmudic use to make better, more effective. &lt;5 ra/ueirrat; J5 atr n; 1L differ t et reservat. Read iun, with Bi. \$J insa; NJ jra, in thought. Read ijnn. 13. flj C rnp s Ni ir-&lt;; (5 Sacio-rou /cat )( f pe&lt;a4n\&rov (as if = r6/co?, Lag.). The sense of stem -p appears to be press, repress, oppress (so Aram. Aral.); cf. -p. 16. \$ n 3-n; read r-n:i. 18. %] ] rn; (5 ^777^775 guide, perhaps free rendering of [tj, possibly = r Sanr, which, however, is elsewhere (except in Job 37 1 2 ) represented by Kvp&lt;?pvr)ffis or Kvf3epvw&lt;rLS. S?E avoid the statement of pj (which probably seemed to them disparaging to an age that had no visions), and substitute, from v. Ifl , when the wicked increase (I ink.). We

should perhaps read nSanp ; San line (not &lt;::;-) hardly suits. fi] may have been influenced by the nvn of v. 20 . For \$J jna Frank, suggests, as possible, pis 1 wzV/ be scattered, which, however, is hardly suitable. On stem y-\a see Ges. Thes. and note on i- 5 ; the sense perish may peril, be allied with the sense free ; cf. Arab. jna.

#### 19. The training of servants.

Not by words must a servant be taught,  
For he understands, but does not obey.

Single sentence, ternary. The servant, so the proverb intimates, like the son (v. 15 ), must be trained by the rod words will not guide him he is not quite a rational being. On servant (prop erly slave) see note on n 29 . Taught corrected, set right, discipli ned (9 iQ 18 2Q 1 , cf. 3l 1 ). Does not obey is lit. there is no answer. Grk., interpreting : a stubborn servant. The render ing : that servant will not amend upon admonition who, tunder- standing, will yet give no answer (Hodgson) misses the point of the couplet. Cf. Ben-Sira s detailed instructions for the manage ment of servants (BS. 33 24 " 31 ).

21. The couplet seems to belong with v. 19 . Heb. : he who delicately brings up his servant from a child, in the end he will be . . . The subject of second line may be the subject (he) or the object (servant) of first line. In the end = at the conclusion of this mode of procedure it denotes the outcome of the exper iment, not necessarily the end of life. The omitted word, which occurs only here, has been rendered refractory (Lat.), unthankful (Ew.), son (Saad. RV.), young gen tleman (Luth.) etc.; it is prob ably an error of text. De. : he [the master] will finally become a nursery, that is, his house will be overrun by the children of his pampered servant. Grk. : he who from a child lives luxuriously will be a servant, and in the end will come to grief. Some such reading as this for second cl. should probably be adopted, though it is not clear whether it is the master or the servant or the child that comes to grief.

#### 20, 22, 23. Of passion and pride.

20. Seest thou a man hasty in his words?

There is more hope for a fool than for him.

2L

## PROVERBS

22. An irascible man stirs up strife,

And a passionate man is the cause of much wrong.

23. A man's pride will bring him low,

But he who is of a lowly spirit will obtain honor.

20. Condition and consequence, ternary. The rendering affairs, business (RV. marg.) instead of words is possible the general sense is the same : haste is destructive of reflection ; cf. *io s . -* For second line see note on 26 -. Cf. US. 9 18 Jas. i la . 22. Synonymous, ternary. Irascible man, lit. man of anger = one given to anger (not an angry man, which expresses a merely temporary feeling) , = passionate (lit. possessor of wrath}. The predicate of second cl. is lit. great (or, abounding} in transgression, that is, causing sin in himself and others by occasioning and fomenting quarrels. Cf. *is 18 i4 17 29 i6 :i - 22 24 tf/*. 23. Antithetic, ternary. See notes on *n a i3 10 is 33 i6 18 - 19* . The paronomasia *low . . .* lowly is found in the Hebrew.

24. Partnership in theft.

He who is partner with a thief is enemy to himself  
He hears the curse and discloses nothing.

Single sentence, quaternary-ternary. Is partner with, lit. walks with, that is, probably, belongs to a gang of thieves (see *i 10 " 13* ). The case contemplated (if the text be correct) may be that of a theft in which the guilty person is unknown a curse is pronounced on the unknown thief the man in question hears it, but is afraid to say anything, and the curse, which has objective or magic power (see note on 26 2 ), strikes him ; cf. Ju. 17-.\* As an oath involved a curse (the vengeance of the deity being invoked against the violator of the oath), the word here used may also mean oath (as in Gen. 2<sup>^</sup> i K. S 31 Ez. iy 13 ) ; in Dt. 2g u(i3&gt;. i9(i8) the term *j s* equivalent to covenant (a curse being pronounced against a delinquent). The case described in Lev. 5 1 is

apparently that of a witness in court who, having heard the curse uttered on an unknown offender, fails to tell what he knows, and thus hinders the execution of justice ; he is acquitted on presenting an offering. The couplet is otherwise explained as referring

\* See Moore, Judges,

XXIX. 20, 22-27 5 T 5

to the accomplice in a theft who is called into court as witness, has an oath administered to him (RV. he heareth the adjuration}, and perjures himself. But in that case the connection between the two lines is not clear. Partnership with a thief does not necessarily or usually involve being summoned as witness, it does involve moral injury to the man whether he is forced into perjury or not, and the perjury does not bring physical injury unless it is discovered ; moreover, the verb hears is not the natural expression for taking an oath we should rather expect : he swears to tell the truth, yet discloses nothing. Hitzig, therefore, interprets : " he is really partner with a thief who, being called on to testify, says nothing." Possibly second line is corrupt, or out of place. The proverb may be aimed at men in high places who employed inferiors in acts of robbery or peculation, and shielded them in legal inquiries.

25-27. Of piety and probity.

25. The fear of man brings a snare,

But he who trusts in Yahweh is safe.

26. Many seek the ruler's favor,

But every man's case is decided by Yahweh.

27. The righteous abhor the vicious,

The wicked abhor the upright.

25. Antithetic, ternary. Fear of man = regulation of one's conduct by the opinion or attitude of morally untrained men, fearing to speak truth and do right lest it should provoke enmity.

Brings a snare = involves in misfortune. He is safe (lit. set on high in a safe place, cf. iS 10 - 11 \i 2o l( - ) ) who trusts for protection in God, and does his duty. Cf. io 27 i2 2 al. 26. Antithetic, ter

nary, or, ternary-binary. Cf. i6 2 - 9-23 . Favor is \\.face ; cf. \j/ 27" and Pr. 6 :r ty io 11 i6 u . The face showed the disposition or temper of mind, and the term is equivalent in Heb. to presence. The proverb deplores immoral (cringing or corrupt) reliance on human (especially political) power God decides every man s destiny. 27. Antithetic, ternary. Lit.: the abomination of the righteous is etc., and the abomination of the wicked is etc. On abomination see note on 3 32 ; vicious, lit. man of iniquity ; upright, lit. -upright of way. Cf. 8 7 15" 24".

## 5 i 6 PROVERBS

21. p? pc, OTT. Xe?., is usually taken as = pj scion, offspring, a sense possible but not probable; Berth. s emendation ] HS does not afford a satisfactorily definite antithesis; ps (of. 25" 2y 18 3O 10 ) would be better the sing, form of this word is found in 3O 10 Keth., in the other instances the plur. The choice of a air. \ey.,= son, instead of p, would be strange; the word is probably a miswriting. 6 68vvi)0-fi&lt;reTai, - (Jag.) jro n\T&lt;; S mnps (from mx); & HEJ^ . For pn Ew. (Jahrb. xi. p. loff.) cites Eth. mannani, ^^ ivho despises. " b should probably be adopted; for a either \$ or (5 gives a good

sense. 23. Note the assonance in Ssun and Sou . 24. After ^ 23J Bi.

inserts H333 ci: 1 3::r, and omits ^ b , which may be a gloss after Lev. 5 1 . Bi. s emendation is T ingenious, and the resultant sense is not inapposite, but ruj.i c ir is an improbable expression (see, for ex., Gen. 43 2 2 ) . 25. (5 has two versions of the couplet, |t| D m-n being rendered in the second by d&lt;r&lt;feta, free translation, opposite of 0eo&lt;r&lt;?/3eta (Lag.).

## V. CHAPTERS XXX., XXXI. CHAPTER XXX.

The chapter forms a separate collection of sayings, differing markedly in tone from the rest of the Book. Its contents lead us to refer it to the latest period of gnomic collections ; it was probably added by the latest editor, that is, after collections I.-IV. had been made up. It appears also to have undergone editorial revision; see notes on V . 1IX17 - 20 .

It consists of the title (v. la ), what appears to be the "words of Agur" (v. 11 "" 4 ), an exhortation to trust God (v. 5 6 ), a prayer (v. 7 ~ 9 ), an isolated maxim (v. 10 ), a series of tetrads (v. 11 "" 1 ), and a sextet

on pride and anger (v. 32 33 ) .

How much of the chapter the collector intended to include in the "words of Agur" it is hardly possible to say. By some expositors the whole ch. is referred to Agur, by others v. 1 " 9 or v. 1 " 10 , by others v. 1 " 4 . The plu. sayings might suggest a number of gnomes, but cf. 3 1 1 " 9 . Since the paragraphs are in thought independent, and must be treated separately, the question of unity of authorship is not important. The Heb. of v. 1 reads : The words of Agur, the son of Yakeh (Jake/i), the prophecy (or, oracle}, the prophetic utterance (or, divine utterance} of the man to Ithiel, to Ithiel and Ucal. Since the expression prophetic utterance always introduces the words uttered (Gen. 22 1G Nu. 24\* Am. 2" /.), the title proper consists of the preceding part of the verse. In this title the word prophecy (massa} is inapposite ; it is a term of the Prophetic vocabulary (rendered in AV. RV. by burden\*), and expresses a divine message or oracle, a form of utterance quite out of keeping with the individual and reflective tone of what follows. How the word is to be treated is uncertain. One Grk.

\* It means burden as well as prophetic utterance ; in Jer. 23-\* there is possibly a play on the two senses of the word.

517

## 518 PROVERBS

Vrs. and many expositors take it as the name of a place, or name derived from name of place, and emend to from (or, of) Massa, or, the Massaite. Others, by a different emendation, read : the gnomic saying (Heb. mashal), or, the gnomic writer (Heb. moshel). Those who regard it as a proper name identify it with the region Massa of Gen. 25" i C. r !0 , of which the exact location is not known, though it was presumably not far from the Israelitish border (cf. note on 3l 1 ). In that case Agur (like the personages of the Book of Job) would be a resident of a non-Jewish region ; it would not follow that he was not a Jew, or that, if a Gentile, he was unacquainted with Jewish thought. But, as we know nothing of the civilization of this Massa, the name adds nothing to the understanding of the passage. The second reading (Saad. Geig. Bick.) has the advantage of relieving the question from the geographical discussion. But, if it be adopted, it



must probably be regarded as not original, since sayings is a sufficient description of what follows ; or, if it be original, it must have been defined in some way (see note on 31 ), but the text gives no definition (the Lat., improperly attaching following cl., has: the vision which the man spoke). The word of the third reading (Gra tz), *moshel*, is found elsewhere only in Nu. 21- Ez. i6 41 i8 2 (the verb several times in Ez.), and then in the sense of "speaker, reciter, writer, or employer of proverbs," and it appears not to belong to the vocabulary of the philosophical school ; we should rather expect sage as the epithet of Agur. Failing a satisfactory emendation, we may regard the word of the text as a gloss or as unintelligible, and omit it without detriment to the sense, rendering provisionally :

la. The title proper. The words of Agur Ben-Yakeh. Of the Anc. Vrss. Syr. Targ. and Venet. Grk. take Agur and Yakeh as proper names ; Lat. regards the words as descriptive appellatives, and translates : the words of the assembler, the son of the vomiter, in which assembler = " teacher, one who gathers the people for instruction," and vomiter = " one who pours out words of instruction." Agur is identified with Solomon (Yakeh then being David) by many Jewish and Christian expositors (Rashi, Aben Ezra, L. de Dieu, Stier al.) ; by others (Saad. Mich, al.) he is taken to be

XXX. i 519

an otherwise unknown ancient sage. The name "Yakeh" is by some (Muhlau, De.) held to mean obedient, pious; the Midrash explains son of Yakeh as = " one who is free from all sin and iniquity " ; Hitzig changes the word and renders : Agur, son of her whom Mass a obeys (Zockler : son of the princess of Massa), Agur being thus made into a brother of Lemuel (3l 1 ). Grk. sees no proper names in the sentence ; it renders : reverence my words, son, and receive them and repent. There seems to be nothing better than to keep the Agur Ben- Yakeh, and to regard Agur as a sage, Jewish or non-Jewish, not of the time of Solomon, but of the late reflective period, or else as a man (like Job) famous in tradition, and taken by some late writer as his mouthpiece for the expression of philosophic thought.

l b . Secondary title (?). Lit.: inspired utterance of the man to Ithiel, to ItJiel and Ukal, in which most of the older interpreters see the names of two ancient sages, some suggesting that Ukal might be the Calcol of i K. 4 31 [s n ]. The names were sometimes

interpreted as significant, lthiel (Neh. n 7 ) as = " signs (precepts) of God," or "with me is God," or "there is a God," Ukal as = " I can " (that is, " I can maintain my obedience to God "), the reference being to Solomon or to some other man or men. Very early, however, there were attempts to get rid of the proper names and explain the sentence as an expression of thought introductory to what follows. Grk. : these things says the man to those who trust in God, and I cease ; Aq. : to Ethiel, and do thou finish ; Th. : to Ethiel, and I shall be able ; Lat. paraphrases : the vision spoken by the man with whom God is, and who, because God abides with him, is strengthened. In 1669 Cocceius (Koch) in his Lexicon proposed to translate the words following the word man : I have labored on account of God, and I have obtained, and this form of rendering, which found little favor at the time, has been almost universally adopted, though with variations, by modern expositors. The clause (after the word man) is translated : I have wearied myself about God (or, O God}, I have wearied myself about God (or, O God}, and I have pined away (or, am consumed or faint, or, have finished} ; or, with the insertion of the negative : / have wearied myself etc., and have

## 520 PROVERBS

not succeeded (or, prevailed, lit. am not able} . In all such interpretations, if the letters of the present Heb. text be retained unchanged, the Vocative, O God, must be adopted ; the rendering about God is unwarranted. The expressions have pined away, or am faint, or am at an end (that is, of my powers) are somewhat forced ; the form with the negative (Bick.) is better. Apart from these differences of construction the sentence, thus emended, expresses Agur s complete failure in his effort to comprehend God s nature and mode of procedure. This confession of ignorance (agnosticism) may be a reverent acknowledgment of the transcendence of God (cf. Job n 7 " 111 ), or it may be an expression of purely philosophic doubt ; see notes on v. 2 " 4 . None of these emendations, however, can be considered satisfactory. In the first place, the man cannot stand isolated, but must be followed by a descriptive phrase, as in Nu. 24 3 - 4 - 15 - 16 2 S. 23\*\* ; and Bickell accordingly changes the text and renders: utterance of the man who has wearied himself about God : I have wearied myself etc. ; but this repetition is unnatural and improbable. It is more likely that the second of these expressions is erroneous scribal repetition of the first, or a corruption of some other word. In the next place, the word utterance, which is the

technical term for the message of the prophet or the chant of the seer, is here out of place as definition of a philosophical dictum. It is understood by some as an ironical designation (by Agur or an editor) of the doubt expressed in v. 2 " 4 : " behold the exalted effusion of the champion " ; but such irony is extremely improbable. Probably a descriptive expression originally followed the name Agur Ben-Yakeh (cf. 31 1 ) or some statement the ground of which is introduced by the for of v. 2 , but the text appears to be corrupt beyond possibility of restoration. Fortunately the sense of the following verses is independent of this clause.

2-4. Agur s dictum.

2. I am stupid, beneath man s level,  
Have not human intelligence.

\* The text of &gt;\&gt; 36U2) j s corrupt ; see Ols. Cheyne, and Wcllh. in Haupt s Sacred Books.

XXX. 1-4 521

3. I have not learned wisdom,

I do not comprehend the Holy One.

4. Who has ascended to heaven and descended,  
Gathered the wind in his fist,

Bound the waters in a garment,

Fixed the boundaries of the earth?

What is his name, and what his son s name?

Surely thou knowest.

2, 3. Synonymous, ternary. The Heb. begins the v. with for, the reference being apparently to some preceding statement now lost. Apparently a sarcastic avowal of intellectual dulness, = " there are some who profess to understand God perfectly, and can give a full explanation of all that he does I am not one of these wise men" a sarcasm possibly aimed at men like the Three Friends

and Elihu in Job, Agur sympathizing with Job himself; only, while Job's doubt is agony of soul, Agur's interest is dispassionate. - The first cl. of v. 2 is lit. : / am stupid (or, a brute beast) from man, not, that is, "the most stupid (or, the least learned) of men," but "of a stupidity that separates me from humanity, and equals me with the lower animals," and this is the sense of second cl. also. Stupid, cf. I2 1 i/r 73-; here it refers to the intellect. On Holy One see note on Q 10 . Possibly there is here allusion to such declarations as that of 9" ; cf. Job 6 10 . Wisdom the pretended wisdom of the schools. 4. Five questions, ternary. The subject cannot be "God" (De. a 1.) this interpretation is excluded by the sequence ascended . . . descended (the starting-point being the earth), and by the reference to the son\* Since the questions (which appear to be modelled on Job 38, cf. Pr. S 24 " 29 ) express divine acts, they must be regarded as a sarcastic description of a man who controls the phenomena of the universe (cf. Reuss) ; only such an one (as Yahweh says to Job) can speak authoritatively of God's nature and administration. The garment is the

\* In support of the reference to God, Cheyne (Job and Solomon, p. 151 f.) cites Rig-Veda, 10, 129: " Who knows, who here can declare, whence has sprung, whence, this creation ? ... From what this creation arose, and whether [any one] made it, or not, he who in the highest heaven is its ruler, he verily knows, or [even] he does not know." But, as Cheyne himself intimates, between the speculations of an Indian philosopher and the skepticism of a Jewish sage there is a wide gulf.

## 522 PROVERBS

clouds (Job 26 8 ). Cf. notes on 8 - 7 ~\ To know a man's name and his son's name is to be well acquainted with him. The satirical tone is continued in the last words : surely thou knowest, or less well that thou shouldst know, or if thou knowest. Cf. Job 38 ". The questions are by some expositors supposed to be asked not by Agur, but by a doubter (the man of v. 1 ), to whom Agur replies inv/ -; see notes on v. 1 . On the supposition that the subject of the v. is " God " the son has been understood as = Israel (Midrash), or the demiurge (Levi ben-Gerson), or Christ (Procop. /.), or as an adumbration of the Alexandrian doctrine of the Logos (Ew.) or of the NT. doctrine of the Son of God (De.). But in all these cases both the name and the son's name would be known. The brevity of Agur's discourse makes

it obscure. But there is no reason to regard it as irreverent toward God or as a denial of his existence, or as scoffing at "revealed religion"; the conception of "revealed religion," in the modern sense of the expression, did not then exist. He seems to take the position of the discourse of Yahweh (Job 38 2 " 3ff -) ; his attitude is one of reverent agnosticism, and he belongs to the school of the last reviser of the Book of Job and Koheleth. Cf. the submissive tone of ^ 131 in the face of questions like that here raised.

5. 6. Exhortation to trust and obey God.

5. Every word of God is pure;

He is a shield to those who trust in him.

6. Add not to his words,

Lest he rebuke thee, and thou be found a liar.

V/ is a couplet, ternary, taken from \ty i8 :: " (!1) (= 2 S. 22 31 ) ; cf. \i i2 (i(7) ii9 140 . V. 6 is a prose sentence, the first half of which is taken from Dt. 4 2 (or i2 32 [13 ] ), and the second half appears to be based on Job i3 4 10 . The word God is in the Heb. the sing, form (Elo a h, plu. Elohini), found in Prov. only here, often in Job, elsewhere rare, always in postexilic writings, except Dt. 32 17 Hab. i 11 Isa. 44\* (and in the two last passages, and perhaps in the first, it is not a proper name, but a common noun) ; in ^ i8 l30 the name is Yahweh. The adj. in v/ may be rendered pure, purified, like a metal, morally perfect, a perfect guide, or tried, trustworthy,

XXX. 4-6 5 2 3

so that his promise may be relied on. Rebuke = reprove, correct, set right; see 3 1L 9 7 s 15 - a!. -The passage is by some regarded as the editor's reply to Agur's preceding sceptical utterance, by others as Agur's reply to the sceptical opinion quoted by him. But the expressions are too general for a formal reply ; in a polemic we should expect a more specific reference to what precedes. V. 2 " 4 assert that God is incomprehensible ; v. 5 - (i declare that God's word is pure, final, and complete, and that he protects those who trust him. The paragraph may have been here inserted by the editor to relieve the negative tone of v. 2 " 4 , but hardly to refute the assertion of the latter. The stress is here

laid on the completeness of God's words, and the paragraph is aimed at certain persons who wished to add to them. The words are the written revelation, that is, the Law, and probably the Prophets, and also the Psalms, since one of these is quoted. The threefold division of the Jewish Scriptures (Law, Prophets, Writings) is first expressly mentioned in the Preface to Ben-Sira (B.C. 132), and this paragraph may have been written not far from that time. It is difficult to say what additions are referred to. In the preceding paragraph (v. 2 " 4 ) there is no indication of intention to add to the written word ; rather, if any modification of the word is suggested, it is a subtraction (see notes above), but our sage, in quoting from Deut., omits the injunction *do not add to it*, as if he had only additions in mind. These are more probably-doctrinal than ritual, and more probably religious than philosophical. Possibly the allusion is to the new doctrines of resurrection and immortality, which began to take shape among the Jews in the second century B.C. The writer, in that case, belonged to the conservative party. The authority of the written word was universally recognized ; but the progressive party (afterward known as the Pharisees) adopted suggestions from Persian and Greek thought, and thus made additions to the teaching of Law, Prophets, and Psalms. Koheleth (Eccl. 9" ) combats the doctrine of immortality; Daniel (ch. 12) affirms resurrection of Israelites, but says nothing of immortality proper ; Wisd. of Solomon (ch. 3) accepts this latter doctrine, but says nothing of resurrection. The two ideas were not established without a struggle.

Omitting v. 10 - 17 - 20 - 32 - 33 , the remainder of the chapter consists of

## 524 PROVERBS

proverbs in which groups of two or four things are named (as in 6 16 " 19 ). This numerical arrangement is found as early as the eighth century B.C. (Am. i 3 -2), and appears several times in late poetry ( ^ 62 11(12) Job 5 33" 40 " ), but is most fully employed in this chapter. It is probably a very ancient form of the Heb. *mashal* or stanza, in which it was useful as an aid to memory. The peculiarity of enumeration seems to be merely a mode of expressing indefiniteness (= three or four}, in accordance with the *mashalic* principle of parallelism (heightening). Cf. BS. 23 25 7 26 5 , and the Kalevala.

7-9. A prayer for preservation from the temptations of poverty and riches.

7. Two things I ask of thee,  
Deny me them not before I die :

8. Deceit and lying put far from me,  
Poverty and riches give me not  
Provide me with the food I need

9. Lest I be full and deny thee,  
And say : " Who is Yahweh? "  
Or be needy and steal,

And profane the name of my God.

The form of the stanza is not symmetrical. Of the two things mentioned in the petition, namely, deceit and financial extremes, only the latter is referred to in v. 7 ; the poet, perhaps, thought the reason for the prayer against lying too obvious to need mention. The third line of v. 8 looks like a gloss ; it is involved in the second line. In v. 7 we might expect, in accordance with the norm of several following stanzas, the enumeration one . . . two (De.). Also the expression before I die is somewhat strange. The similar expression in *Ps. 119:10* involves the meaning : " I am soon to die ; grant me relief from my present suffering that I may taste some happiness before I die and lose the possibility of enjoyment." Here, however, the situation is different : the petitioner asks not for cessation of suffering, but for a lifelong provision ; in the Ps. the relief might be deferred till death, here the petition involves life, so that the before I die is unnecessary, and, as it involves the present, the setting a future limit is inappropriate. The couplet should perhaps read : one thing I ask of thee, two things deny me

xxx. 6-io 525

not ; the norm one . . . two is perhaps, however, intentionally departed from; cf. v. 11 14 below. The insertion of O Yahweh after of thee (Bick.) is appropriate but not necessary. Deceit (RV. vanity) is synonym of lying (lit. word of falsehood) ; see *Ps. 24:4* 144 8 - 11 . Provide me, lit. cause me to secure. The food I need, lit. the bread of my determined (that is, proper) portion; Reuss : my sufficient bread ; De. not so well : the bread allotted me (by God) the bread is of course allotted by God, but what the petitioner desires is that necessary provision which avoids extremes.\* Deny (thee) : because a man of independent means is apt to forget that all comes from God. The use of the national

name Yahweh would seem unfavorable to the supposition that v. 9 - 5 are by the same author. Profane, lit. lay hold of, that is, not use disrespectfully (by venting discontent on God, reproaching him with his apparent injustice), but bring into disrepute (by stealing) ; cf. Ez. 36 20 . To profane is to make common (the opposite of sacred, holy), to cause (a divine person or a sacred thing) to be considered unworthy of reverence. We might expect the prayer : " teach me to use both poverty and riches aright " ; but the writer s experience and observation have apparently impressed him with the dangers of both.

10. Against speaking ill of a servant.

Defame not a servant to his master,

Lest he curse thee, and thou be held guilty.

Single sentence, ternary-binary. Defame, lit. wag the tongue against, gossip about. If the defamation be false, the act is slander (so \$ ioi 5 ) ; here it seems better to adopt the more general sense, since slander is always a crime, and a special prohibition in the case of a servant was not necessary. The proverb forbids meddling in other men s household arrangements. The ground of the warning is the punishment that will fall on the meddler. The aggrieved servant will curse his traducer, and the curse will certainly affect the latter; see note on 26 2 . The verb be held guilty (or, be guilty) is a common technical term of the later ritual (Lev. 4 13 Nu. 5 al., and cf. i// 5 10(11) 3421-22(22.23)) . it occurs

\* Cf. the TOV eiriQvffiov of Mt. 6 ]1 Lu, ii 3 .

## 526 PROVERBS

only here in Pr., but the corresponding noun is found in 14. On servant see note on u 2!! . The proverb would stand more naturally in chs. 23. 24, and has probably been misplaced by a scribe, who connected its curse with the curse of v.". Kwald seeks to bring it into relation with the preceding context by rendering : incite not the servant [= the pious man] against his Lord [= Yahweh], but the translation incite is doubtful, and the sense then given to second cl. (" the pious man, when he perceives the error into which he has been led, curses his seducer ") is improbable.\*

XXX. The section 30 1 - 14 stands in next after 24 2 2 . Some MSS. and



printed edd. have Nf" instead of np\ 1. (g read anpi ija -an nai; /j.erav6fi may be explanatory insertion (in which case %) Nirsn is not rendered), or may represent some form of Ntrj. |^ Ntrnn; Jo3T who received a prophecy, combining x" 2 with ex;; 1L visio, = pj. It should perh. be read StS n, and regarded as a gloss on nai; cf. notes on 31\*. f|J DNJ is hardly the inflated expression of a late editor who wished to imitate the old Prophetic style. |j ~ia:in is rendered in J5 by and he was strong, = lan. Ginsb. : SN \TN -iS. %} SJN may be pointed Sax (from nSa) or Sax (from SSa) or(Ge\g.Urschrift, p. 61) SON (from So 1 ) ; Geig. takes it as interrog. : hoiv could I ? Bick. inserts xS. On the pointings 73S with 3 raphatum (which is the better supported) and Srx see De. and B-D. 3. The neg. sS is to be continued into b , or inserted in the text; cf. v. 18 . (5 0eds, = SNI. 4. f\$ vjaru; (@ tv K6\7ry, = ^jsna. |& U3; (5 T^KVOIS avrov. For |\$ apn Bi. writes ] c p, and after ^ px inserts Vs hy nu itxi as introduction to the following questions. 8. |1J 1| pn cn^, for which, in Gen. 47 22 , stands simply pn (Frank.). Bi. converts a into a couplet by inserting i DDTI after na-n. 9. ^ nini ^s; (5 nrni &gt;c.

11-14. Four depraved classes of men.

11. Men who curse their fathers,  
And do not bless their mothers !

12. Men who count themselves pure,  
Yet are not cleansed of filthiness !

13. Men of haughty looks  
And supercilious bearing !

14. Men whose teeth are swords,  
And their mouths armed with knives !

In the last verse the Heb. adds the couplet :

To devour the poor from off the earth,  
And the needy from among men.

\* Cf. the similar representation in Koran 1423-27 3480-32,

XXX. 10-14 ^27

The four classes are the unfilial, the self-righteous, the arrogant,

and the rapacious. As the text stands, each couplet is the exclamatory mention of a class, with descriptive relative clause, but without predicate, and this is the most satisfactory reading. Grk. inserts an adj. and takes the verb as predicate : a wicked generation curses etc. ; others supply the substantive verb : there is a generation who etc. (RV. a/.), or take the first noun as Voc. : O generation, that curses etc. (Evv.) ; the reading woe to the generation etc. is not in accordance with the norm of the chapter. The couplets appear to approach the rhythmical norm of the Heb. elegy, as if the writer mingled sadness with his denunciation.

11. Lit.: a generation which etc., the word generation meaning not a genealogical group, or a mass of people living in the same age, but a class or circle, (certain} men, as in i// - 24. On the

sin referred to see note on 2o 20 . 12. Lit. : a generation pure in its (own) eyes, yet from its filthiness not washed, men who thought themselves morally good because they observed certain conventional or ritual proprieties, yet at heart were bad. Cf. ao 9 Mt. 2328-30. The term filthiness, or, filth, here (and in Isa. 4\*) signifying moral defilement, is used in a physical sense in 2 K. i8 27 (= Isa. 36 12 ) Isa. 28\* (cf. Dt. 2 3 13 &lt; 14) Ez. 4 12 Zech. 3 a4 ). 13. Lit. : a generation, how lofty are their eyes, and their eyelids are lifted up! Cf. 6 17 ^ I3I 1 . 14. Lit.: a generation, their teeth are swords, and their teeth knives. The Heb. has two words (synonyms) for teeth; the second (a poetic word, Job 2^ 7 Joel i c \}/ 58 G(7) ) does not mean jaw-teeth or molars (Grk. RV. a/.). The sin denounced is unscrupulous use of power to gain one's ends ; the figure is that of a ravening beast. It was natural that this description of rapacity should be interpreted (as in the appended couplet, v. 14c - d ), by a scribe, as a reference to oppression of the poor. But the addition of an interpretation is not the manner of the numerical groups of this chapter ; the aphorism i&gt; supposed to carry its own interpretation. The couplet may refer, in general, to oppression of the poor, or the terms poor and needy (which are synonyms) may = Israel (as in \$ 35 82 4 aL) ; the former interpretation appears to be favored by ji 9 - 20 . On poor and needy see notes on \$ A \ \$ A . The whole stanza may refer to Israelitish offenders, or to rich and powerful foreigners (cf. ^ 13. 14. 101. 120 123 &lt;?/.),

## 528 PROVERBS

Here begins the series of tetrads proper, the progressive form

of numeration, three . . . four, being employed, except in the group in v. 24 ~- 8 . V. 15a , however, stands out of connection with what follows.

15 a . Lit. : Aluka has two daughters, give, give. The word aluka means leech in Syr. and Late-Heb. (and the Arab, has nearly the same form), is here so rendered in the Anc. Vrss., and is so understood by the great body of recent expositors. Allegorical interpretations, such as the Underworld, with its two daughters, Paradise and Gehenna (Midrash of Pss. Rashi), or simply Gehenna {Aboda Zara 17 a. Midr. of Pr.), or Nonentity (Saad.), or Wicked Desire (Calvin), or Greediness (De.), are without foundation. Nor is there any philological ground (Ew. al.) for regarding the word as the name of a bloodsucking or cannibal demon, similar to Heb. lilith, Rom. lamia, Arab, gul, Hindoo vetala, Egypt, ka. The two daughters are explained as the two mouths of the leech, or two young leeches, or paradise and gehenna, or avarice and ambition, or two sorts of nothingness etc. There is a difference between calling a hill a " son of oil," that is, "fruitful" (Isa. 5 1 ), and saying not "Sheol etc. are daughters of the leech," but " the leech has two daughters." The double give, give is regarded by some as giving the names of the daughters, by others as an exclamation or cry uttered by them : daughters \\_who continually cry .-] give, give / Various emendations of the text have been proposed. Ewald : the bloodsucker has two daughters, " hither, hither" . three that say : "hither, hither, hither the blood I the blood of the bad child" !, to which he then attaches v. 17 . De. supposes a triplet, which ran : the Aluka has two daughters : Give ! give ! Sheol and the barren womb ; there are three that are never satisfied, the three being Aluka and her two daughters ; and on this, he suggests, followed a quatrain (of which only a part remains), beginning: four say not enough (v. 18 ). Bickell : three things are not satisfied; four say not: enough! Aluka has two daughters : give, give, Sheol and the womb, and the rest as in the Heb. text. These reconstructions, all arbitrary, are called forth by the desire to bring v. 15n into logical connection with the following lines. The first word in the Heb. has also been taken as a

XXX. 15-17 5 2 9

title : By Alukah, which adds nothing to our knowledge, and, from the norm of the chapter, is highly improbable. The line is a fragment, or a gloss, whose text has suffered, so that the original sense is no longer visible. An illustration may have been drawn

from the habits of the leech ; the persistency of the animal, in clinging to the object on which it fastens itself till it is glutted with blood, was well known to the ancients (Horace, Ep. ad Pis. 476). The remainder of the paragraph accords with the norm of the following groups (characterized by three . . . four}, and obviously forms in itself a complete proverb.

15 b , 16. Four insatiable things.

15\$. Three things are never satisfied,

Four say not : " Enough " :

1 6. Sheol; the barren womb;

The earth is unsated with water;

Fire says not : " Enough."

In v. lfi a quatrain (as in the following groups) may be obtained by expanding first line, possibly : Sheol is never satisfied with dead, the barren womb never sated with children. Sheol is described in 27 20 as never satisfied ; cf. Isa. 5" Hab. 2 s . The barren womb is lit. the closing of the womb ; cf. Gen. i6 2 30 20 18 ; the reference is to the desire of a childless wife for children. The earth, desiring to be fruitful, is always thirsty ; fire ever needs fuel. Cf. the Indian proverb : Fire is not sated with wood, nor the ocean with the streams, nor death with all the living, nor women with men (Hitopadec,a 2, 113) ; and an Arab, proverb (Freytag Prov erb. Arab. iii. i. p. 61), in a long list of triads of insatiable things, has, as two of its three things, wood by fire, and the earth by rain. Whether the Heb. and Arab, proverbs can be traced to the East is uncertain. Our proverb has no ethical meaning or application ; it is simply a record of observation, which may broaden the pupil s knowledge of the world.

17. Punishment of filial disobedience.

The eye that mocks a father,  
And scorns &lt; the old age of (?) a mother,  
The ravens of the valley will pick it out,  
And vultures will eat it.

530 PROVERBS

A quatrain, both couplets synonymous, the first ternary, the second binary, or ternary-binary. This serious quatrain, out of place in a string of satirical and descriptive tetrads, naturally attaches itself to v. n , to which it was perhaps added as commentary or admonition. The eye is named as the organ of the expression of feeling (cf. Job i6 9 Ez. 28 17 ). The reading old age is from the Grk. ; the word of the Heb. text, now commonly rendered obedience, is doubtful in form and meaning, and this sense is here hardly appropriate the proper object of scorn is the person of the mother. The raven and the vulture (so, and not eagle, the Heb. is probably to be rendered) picked out the eyes and ate the flesh not of the living, but of the dead (i S. iy 44 i K. 14" Jer. i6 4 Ez. 29 " 39 17 ).\* Disobedient children are to die violent deaths, their bodies are to lie unburied and be food for birds, they will be honored with no funeral rites, and their position in Sheol will therefore be an inferior one. The verse is an expression of the high estimation in which regard for parental authority was held (cf. 23 Ex. 20 12 ). Valley is the bed of a water-course, or a depression through which a winter stream runs (Arab. wady). Vultures is lit. sons of the vulture, that is, not "young vultures" (RV. young eagles], but "members of the species vulture," like "sons of the prophets," = members of prophetic guilds, and "sons of the Elohim," = beings of the Elohim class. The verse is by some regarded as a polemic against Agur s alleged repudiation (v. 2 \* 4 ) of parental instruction ; but of this there is no hint in the text.

18, 19. Four mysterious things.

18. Three things are beyond my ken,  
And four I do not understand :

19. The way of the vulture in the air;  
The way of a serpent over a rock;  
The way of a ship on the high sea;  
And the way of a man with a woman.

The first couplet is quaternary-ternary, the others are ternary.  
Beyond my ken, lit. too wonderful for me, or wonderful beyond me.

\* Cf. Iliad \. 4. 5 and the imprecations \* xopaxas, jSaAA 1 e K 6pa K cg. Geier refers to Arist. Hist. Animal, c. i, and Epictetus : ravens destroy the eyes of the dead, flatterers the souls and eyes of the living.

XXX. 17-20 531

- It is held by many expositors (Mercer a/.) that the characteristic intended in the four things is that they leave no trace behind ; on the tracelessness of a ship and a bird see the fine passage in Wisd. of Sol. (5 10 11 ). This characteristic holds of the three first cases, but hardly of the fourth ; and as to the second, there would be no reason for particularizing the serpent, since no trace is left on a rock by the passage of any animal. The point is rather the wonderfulness of the things named (Geier) . The soaring flight of a great bird (Job 39 2G - 7 ), the mysterious movement of the serpent, performed without feet (Gen. 3"),\* the path of the ship through the trackless deep (VVS. M 1 4 ),! and the procreation of a human being (v/ i39 13 - 1(1 Eccl. n 5 ) excite the admiration of the writer. Apparently no religious sentiment is involved ; the stanza is rather a lesson in natural history and physics. On vulture see note on v. 17 . On the high sea is lit. in the heart of the sea; cf. 2^ A . Woman, properly young woman (Gen. 24^ Ex. 2 s Isa. y 14 i/r 68 25(2G) Cant, i 3 6 s ), married (as in Isa.), or unmarried (as in Gen. Ex. \&t; and probably in Cant.). \

20. To the last line of v. 19 an annotator has added a prose explanation : So is the way of an adidtercss : she eats and wipes her mouth, and says : "I have done nothing wrong." The eats and wipes her mouth is a humorous figurative expression of the woman s non-moral indifference. The annotation misses the point of the aphorism : the latter is concerned with the wonderfulness of the act, the former with the supposed moral carelessness of one of the actors ; the gloss assumes that the young wo/nan is unchaste. On adulteress (lit. adulterous womaii) and wrong cf. notes on 6 3 -- 12 lo 29 . The v. is regarded as a gloss by Hitz. De. Reuss, Strack, Frank, at.

12. On the Mas. change of nxs to nxs (as if from N &t;&t;) see Geig. Urschrift, p. 410. 15. The section 3O 15 -3 3 stands in next after 24\*; the order in |\$ is better. Jfy np 1 ?;- , from stem = stick to; cf. Ass. ilkitu (De.), name of an animal. ]&] an an; dyawricrei a,yairu/j.fvai, from a~, and so J5 p^n, from

\* The Jerusalem Targum inserts, as part of the curse : thy feet shall be cut off.

t In ^ 10426 the word ships is doubtful ; or the first cl. may be an interpolation ; the second cl. connects itself immediately with v.- 5 .

% That the term does not mean virgin (RV. in Isa. and Cant.) may be regarded as certain.

## 532 PROVERBS

which (or from |tj) { incorrectly writes prone, burning (= destructive).

16. flj brn isV; epws yvvcuKos, "\ being taken as = woman (cf. Ju. 5 3&gt; , Inscript. of Mesha, 1. 17), and 7 guessed at or rendered freely (cf. the force of IS] in 2 C. 14 1 Dan. io 8 ), or it was perhaps not in s Heb. text. The word should perh. be omitted (Bi.) ; it may be scribal explanation.

17. flj " &gt; ~ l i? &gt; elsewhere only in Gen. 49 10 , on which cf. Ball, in SBOT. On the form see De. Ols. 83 a, Ges. 20 20/1. The possibility of a Heb. stem npi obey seems to be proved by Ass. aku (De. Wbch.\*), but the noun npi is doubtful. It was not understood by the medieval Jew. commentators (who generally render it collection or weakness), and was not read by any extant Ane. Vrs. (5 (and so J52T Rashi) y^jpas, = rjpr; 11 parlum. The rendering obedience appears to have been first proposed by Abu I Walid (c. A.c. 1000), from Arab, ipi, but is here inappropriate. Read rupr. Bi. further inserts na&gt;ir before 2N. 19. p? naSj:;!; (5 tv ve6r-r)Ti, vsSjra (Lag.). 20. p? "^ns-i n&gt;2; (5 awovL^a^lvq fjj. Bi. omits a ; but the whole v. is a gloss.

21-23. Four intolerable things.

21. Under three things the earth totters,  
And under four it cannot bear up :

22. A servant when he becomes a king;  
A fool when he is prosperous;

23. An unwooded woman when she (at last) finds a husband;  
A maidservant when she is heir to her mistress.

The couplets are apparently ternary. The tone seems to be humorous or whimsical : the earth is said to totter (or, tremble) under the intolerable burden of the characters named. The expression may be taken (but less probably) to mean that by the changes of fortune here described the moral order of society is subverted. The cases cited are all of persons of relatively inferior position who come into power, and the intimation appears to be that they are then excessively pretentious, arrogant, and disagreeable ; it is hardly probable that the writer was so bitter a conservative that he viewed with horror any departure from established rules. The examples are taken equally from the two sexes. The rendering for, on account of, instead of under, is weak and not quite accurate. The word servant (or, slave} may denote an officer of high rank (like Zimri, i K. 16), who, however, is far

beneath a king ; such sudden elevations have always been common in Oriental lands (for example, the Mamluk [that is, Slave] dynasty of Egypt) ; see notes on II L " J ig 10 . The tenn/&lt;W (Heb.

xxx. 21-23 533

nabal} means, in the early narrative literature, a person of low grade, socially (2 S. 3 : ), or intellectually (Iy 7 -- 1 ), perhaps also (cf. i S. 25-) a boorish person ; in Prophetic writings its signification is religious and ethical (I)t. 32 Kz. 13" isa. 32^"), in the devotional literature it is used in the sense of " ungodly" (^ 14! a/. ) ; here, as elsewhere in the Wisdom books (Job 2 10 30"), it appears to be employed in the intellectual sense. Is prosperous, lit. is filled (or, satisfied} with bread, = is wealthy. Unwooed, lit. hated, that is, the object of dislike, or, not liked, not beloved (and so, nearly, not attractive) ; the term is used of an unloved wife in Gen. 29 31 - 33 Dt. 2i uff -; here it means not odious (RV.), but simply unattractive, unsought, and describes a woman who has long remained unmarried, and has felt the disgrace of her position (Hitzig). The couplet supposes a society in which a woman s personal attractiveness entered into her chances of marriage, in which, that is, there was freedom of choice to the man ; this appears to have been the case in old, pre-monarchical, Israel (Gen. 2 9 18 Ju. i 4 w i S. 25 3&lt;J ), and in the Greek period, doubtless, considerable freedom existed.\* The term hated is by some (Dathe a l.) understood to mean divorced (Dt. 2^). But the word never has this sense. Hatred (that is, dislike) on the part of the husband was, under the law, a ground of divorce, but the divorced woman is never called simply one hated (not in Isa. 60 1 "). Moreover, a divorced woman was not necessarily persona ingrata to others than her former husband ; the law allowed her to marry again, and such a second marriage would be looked on not as subversive of order or offensive to the common sense of propriety, but as natural and proper. Grk. a hated woman, if she obtain a good husband appears to understand the term as = disliked. Is heir to, that is, inherits property, and herself becomes a mistress. The verb may mean supplants, that is, gains the favor of the husband, and thus becomes the real mistress of the household. Between these two senses of the verb it is not easy to choose, but both give the same general meaning for the clause. In the OT. law the next of kin inherits, usually the son (Dt. 2i 17 , cf. Gen. 2 1 10 ), and (in the late legislation, Nu. 27"), if there were



\* Cf. Moore, Judges, on Ju. 14 " ; Now. Arch. \$ 27.

## 534 PROVERBS

no son, the daughter ; in late times a man or woman may have had the legal right to bequeath property at pleasure (cf. Job 42 &gt; ). In the present case, if the rendering is heir to be correct, the property- holder is a woman, a case not contemplated in the OT. legislation (in Nu. 27<sup>j</sup> 3G the heiress must marry a man of her own tribe, who then becomes the owner of the property), nor do we know what the property-rights of Israelitish women were in the fourth, third, and second centuries B.C. ; in the Roman law a woman could make a will, and this freedom had not improbably crept into Jewish society. See note on i y 2 . \*

24-28. Four things little but wise.

24. Four things there are, small in the earth,  
But yet exceedingly clever :

25. Ants a people not strong,

Yet they prepare their food in summer;

26. Shaphans a people not mighty,

But they make their houses in the rocks;

27. Locusts they have no king,  
But they march all in ranks ;

28. Lizards one may be grasped in the hands,  
Yet are they in kings palaces.

Ternary. Small animals which show contrivance and skill. The proverb is simply descriptive of the habits of the animals, a bit of natural history, without expressed reference to human life, but perhaps with the implied suggestion that success is not confined to bigness; cf. Aristotle, Hist, Anim., cap. i. 24. The number four alone is given, not the sequence three . . . four ; the variation is possibly purely rhetorical, the predicates in the two lines being antithetic, not, as in v. 15 - 18 - 21 - 29 , synonymous. Exceedingly clever, lit. wise, endowed with wisdom; Grk. : wiser than the wise.  
25. See note on 6 R . The word people, here and in next v.,

appears to refer to the industrial organization of the animals in question. The intimation is that ants lay up in the summer their food for the winter. 26. The shaphan, as is now agreed by naturalists, is the Syrian hyrax, a small pachyderm, which lives in crevices of rocks. This habit (mentioned here and in \i io4 18 )

\* For the Talmudic law of inheritance see Bab a Batkra 120 a (cf. Tiiianith 30^).  
t See Tristram, in Survey of West. Pal. ; Wood, Bible Animals.

XXX. 23-30 535

is proof that it is not a "cony (or, coney)," that is, rabbit. It was erroneously supposed (Lev. ir Dt. i4 7 ) to chew the cud, an inference from its habit of moving its jaws from side to side. 27. March, lit. go forth. In ranks, = in orderly array. In Joel i 1 four species of locusts are mentioned, of which one (Heb. arbeh} is the sort here named ; a vivid description of their war like array is given in Joel 2 (cf. Ju. 6 5 Job 39-"). In the OT. legislation locusts are "clean" (Lev. n~, cf. Mk. i (i ).\* 28. The fourth animal is probably not the swallow (Saad. al.}, or the ape (Aben Ezra a/.), or the spider (Levi, Luther, AV.), but the lizard (Grk. Lat. and modern expositors generally). The first line may be translated (RV. al.} : the lizard seizes with its hands, but, as in the other couplets the first line refers to the animal s weakness, it is better to render : the lizard thou mayest grasp, or, by a change of vowels, may be grasped. The form given above : lizards etc., is assimilated to that of the preceding couplets. The lizard s habit of running over the walls of houses, in pursuit of food, is well known.

29-31. Four stately things. Heb. :

29. Three things there are of stately step,  
Yea, four of stately gait :

30. The lion, mightiest of beasts  
He turns before no foe;

31 ; the he-goat;

A king

29. Quaternary-ternary. The form recurs to the sequence three . . . four, the two lines of this couplet being synonymous. The

characteristic fact is noble carriage, which, in the case of the lion, is associated with power, and this last is probably to be understood in the others. The proverb is an admiring remark, without moral or religious suggestion. Lit. are good (or, excellent} in step (or, march}, and are good in gait (or, going). Step occurs in 4 12 5 5 \{?,gait\\ 2 L3 4 12 15- . 30. Synonymous, ternary-binary. Lit. a mighty one among beasts, and turns not back before anything. This term for lion is found elsewhere only in Isa. 30" Job 4 11 (in

\* See Tristr. Wood. A description of a recent invasion of locusts is given by Thomson, Land and Book, ii. 102-108.

## 536 PROVERBS

the last passage RV. has incorrectly^////^;). The word here used for beasts commonly signifies domestic animals as distinguished from wild animals (Gen. i 24 Lev. I L&gt; ^ 148, RV. cattle}, but in poetical or elevated and gnomic style is sometimes employed for animals in general (Ez. S 10 Isa. 30 a/.). 31. The couplet enumerates three objects (so v. 1(ia has two objects), of which only one is clear. The first expression (omitted above) appears to be lit. girded (or, girthed, or, compressed} about the loins, and has been understood to be a description of some animal, as cock (so all the Anc. Vrss., except Venet. Grk.), from its war like strut, or eagle (Saad.), or greyhound (Ven. Grk. Luth. RV. aL), as being narrow in the flanks, or zebra (Ludolf), from its girding stripes, or warhorse (Ges. Wild. RV. marg. a/.), as accoutred for battle (cf. Job 39 lo ~ 2;i ). Of these renderings warhorse suits best in respect of stateliness, but cock has the best ancient support. If this sense be adopted for the first word of the expression, a change in the following word gives the reading : the cock lifting himself iip (or, holding his head high), or the proudly stepping cock. The Grk. fills out the picture : the cock marching bravely among his hens. The he-goat is the leader of the flock (Grk. adds : who leads the flock}. Cf. Dan. 8\* (where, however, the Heb. term is different). The last clause reads : and a king alkum with him (or, by the change of a vowel, his people), in which the word alkum is unintelligible. Grk. : a king who harangues a people (that is, stands up to address a nation) ; Lat. : nor is there a king who can resist ( stand up against} him (that is, the goat) ; Saad. RV. : the king against whom there is no rising up. These renderings are all grammat

ically impossible. Others (Ges. De. al.) take *alknm* as pure Arabic, and render : the king who has authority to call out the host; but the employment of a foreign term, for which Heb. had an equivalent (2 S. 20 4 ), is improbable. Lowenstein : King Restless, that is, one who does not stand still or pause in his career of conquest. Failing a natural sense in the Heb. expression, emendation of the text has been resorted to. As the Jews, in Talmudic times, sometimes, to avoid profanation of the divine name Elohim, substituted a k for its h, Hitzig here reads : a king with whom God is ; but the religious expression is out of place in this

XXX. 30-33 537

series of non-religious tetrads. *Dys.* : a king with whom are thousands; *Bick.* : . . . who stands up for (the protection of) his people. *ITalevy* (*Melanges*<sup>^</sup> p. 123) regards *alkitm* as the name of an Arabian deity (*Kai/m*), but the king who had the support of *Kaum* would hardly excite the admiration of an old Jewish gnomist. *Geiger* (*Urschrift*, pp. 61 ff.) takes it to be the anti-Maccabean highpriest *Alcimus* (*i Mac. j 5 - 2 Q 1 - 54 - 56 Jos. Ant. 12, 9, 7 ; 12, 10, 6*), here ironically called "king," a title to which he possibly aspired ; the introduction of a personal name, however, in this series is not what we should expect, and the reference to the king is obviously not ironical, but serious. We can only surmise that *king* and *alkum* are corrupted forms, and that the original text referred to the majestic mien and movement of some animal.

In *v.* - <sup>^</sup> the tetradic form is lacking, and the expressions, though quaint, are not humorous or ironical. In the present state of the text it is impossible to say whether there was originally (as the *for* of *v. 33* appears to suggest) a connection between the two verses. *32. Heb.* : If thou . . . in exalting thyself, and if thou hast planned hand to mouth. The omitted word is usually rendered *hast acted foolishly* (or, *art foolish*), but this sense is found nowhere else in OT., and is doubtful ; the translation *thought evil* (*RV. al.*) for *planned* is possible only when the connection shows that the plan is evil. Before hand the verb *lay* is commonly inserted. The sense thus obtained is : " if thou exaltest thyself in mere folly or by deliberate plan," or, " if thou art foolish in exalting thyself or in planning," or, " if thou art foolishly elated and plannest evil," or, " if thou art contemptible, it is by boasting; and if thou art wise (= plannest well) " "then preserve silence." Taken in connection with what follows, <sup>^</sup>the

meaning of the v. would be that silence is pacific ; but text and sense are doubtful. 33. For, pressing milk brings out curd, and pressing the nose brings out blood, and pressing anger brings out strife. The first line is perh. a scribal addition; blood, but not curd, is allied to strife; in nose (Heb. ap) and anger (Heb. appayim) there is a play upon words. Curd, or, sour milk (not butter, or, cream), is produced by shaking milk in a vessel ; it is a refreshing drink, and was a favorite beverage of the pastoral

## 538 PROVERBS

Israelites (Ju. 5<sup>a</sup> Gen. i8 s Dt. 32<sup>n</sup> 2 S. ly 20 Isa. 7<sup>n</sup> -- Job 2o 17 ), as it is of the Bedawin to-day.\*

23. \$) un\;-; (5 e/c/adXi?. |Q Sjfan ; (5 edc

26. |i? DMSr; (@ xo POTP 1 ^ \* hedgehogs; J52T DIP, probably the hyrax, Arab, wabr (cf. Payne-Smith, 77/. .Syr.); 3L lepusculus.- 28. Of ft) an&gt;3 U snn (5 has two renderings : %e/3cri epei56/j.evos supports itself by its hands, reading Piel or Qal; and evdXuros &v, easily taken, reading Nifal. 31. On the post-Bibl. Jew. interpretation of ipr as a bird of the raven species see De. For fj D^JPE we might read najr, which would suit the cock or the horse, hardly the raven. Arabic in? (or \*ni) is starling ; if the name be mimetic, it might have been applied to more than one bird. The derivation from ITS, bind, is improbable. Cf. 3 Mac. 5 23 . %l 13? Dip^x; &lt;5 dijfj.-r)-yopui&gt; iv edvei. perhaps \_ io - ; SN Dip (Jag.), less probably iDV 1 ? Dp (Bi.), better y SN Dp; and so substantially S2T; 3L nee est rex qui resistat ei, = iny DP s %l ? I?DI; Hitz. D ^Sx; Dys. a^sSx. The n. p. Alcimus is written DcpSx in the great bilingual Palmyrene inscr., col. 2, 1. 28. apSs might be corruption of ipx (A. S. Walclstein, in an oral communication), though wild goat (Dt. I4 5 ) would be very near he-goat. -jSa may be corruption of Bp7X, or vice versa. For ||J t!"n X read ev~n. 32. Everywhere else in OT. the Qal Sa: = fade, languish (on Job I4 18 and \$ i8 4G see notes of Budde and Wellh.) ; cf. Ass. nabdlu, dry (Jand}, and nablu, flame ; in Arab, the stem has the sense of skill, capacity. Whether Qal is ever clenom. may be doubtful; it is so taken by OS1L, but their rendering may be a guess. What Heb. text is represented by (S eav Trp6y o-eavrbv ev eixfrpofftivri is not clear. 33. Bi. makes a quatrain by inserting after first ys : yni n^D NS II i^y.

XXXI. 1-9. A manual for kings or judges, a warning against

such indulgence of appetite as might hinder the execution of justice. The Aramaizing diction suggests a late date (not earlier than second century B.C.). Cf. the aphorisms in i6 1(M5 a/., the national religious admonitions of Dt. 17 15 " 20 , the theocratic portrait in Isa. 9- 7( 5 - fi) n 1 " 5 32 1 8 a/., and the religious tone of WS. 1-9.

1. Superscription. Heb. : The words of Lemuel, a king, the oracle which his mother taught him ; or : The words of L., king of Massa, which etc. (or, whose mother taught him). The translation . . . of king L. (RV.) requires a change in the text. The

\* See Rob. Res. ii. 405; Thomson, Land and Book, ii. 149; Doughty, Arab. Desert. \. 263; Now. Arch. i. 113; Moore, Judges, on Ju. 5 -25 ; Driver, Deut., on Dt. 32".

XXX. 33-XXXI. 2

rendering oracle is out of the question ; see note (on massa) on 30 1 . " Lemuel " might be regarded as " king of Massa" if there were any good ground for supposing that there was a country Massa, governed by a king, and somehow associated with wisdom and learning ; but of such a land nothing is known.\* Nor is there any reason for interpreting the name Lemuel (= "to God," that is, "devoted to God") symbolically (De. a/.). The superscription is not necessarily by the author of the manual ; it may be from the hand of a late scribe, representing his guess at the origin of the counsel; the word king may be scribal insertion (Frank.), or Lemuel may have been introduced from a corruption of text in v. 4 (Bick.). The advice is not inappropriately put into the mouth of the mother, but of her nothing is known, and her introduction into the title may be the result of a wrong reading of v. 2 . On taught (= set in the right way} see g 7 ig 18 29^ 19 .

2-9. The counsel.

2. What, my son? and what, son whom I bore?  
And what, son granted to my vows?

3. Give not thy strength to women,

Nor thy heart to &lt; those who &gt; destroy kings.

4. It is not for kings [] to drink wine,  
Nor for rulers &lt; to mix &gt; strong drink,

5. Lest, drinking, they forget the law,  
And disregard the rights of the suffering.

6. Give strong drink to him who is perishing,  
Wine to him who is in bitter distress,

7. That, drinking, he may forget his poverty,  
And think of his misery no more.

8. Let thy decisions be &lt; true,  
Uphold the rights of all who suffer &gt;;

9. Pronounce thy judgments with equity,  
Maintain the cause of the poor and the needy.

2. If the text be correct, the repetition expresses earnestness, and the what refers to the content of the advice, = " what shall I say to thee?" But the form of expression is strange and doubtful ; possibly, taking a suggestion from the Grk., we should read :

\* See Dillm. on Gen. 25, De. Paradies, p. 302, Ptol. 5, 19, 2.

## 540 PROVERBS

give heed, my son, to my sayings, and observe my words (see 5 1 7\* a!., and cf. Frank.) ; the speaker will then be the sage. The word for son is Aram. On vows in general see y 14 20"" Eccl. ^ i( 6) i// 5o 14 , and, in connection with prayer for a son, i S. i 11 .

3. Synonymous, ternary. Second line lit. : nor thy ways so as (or, in order} to destroy kings ; the change of a vowel gives the reading those who destroy, as the parallelism suggests (women = destroyers of kings} ; that which destroy eth (RV.) is not allowed by the Heb. ; Targ. : to daughters of kings ; Syr. : to the food of kings (against luxurious eating). Ways may be freely rendered by heart, or the text may be changed to gain this sense, or, by another emendation, to read love. Strength apparently = virility, not wealth. The couplet seems to be directed against such debauchery as is described in chs. 2. 5. 6. 7. 9. 4. First line lit. : be it not to (=far be it front) kings, Lemuel, be it not to kings to drink wine ; the repetition be it not to kings, though rhetorically intelligible as emphatic, mars the rhythm, and is proba

bly a scribal error, and the Lemuel also appears to be repetition of a part of the preceding word. The text is, however, doubtful ; one Grk. reading is : do everything prudently, drink wine prudently. -Second line lit.: nor for rulers where (or, or) strong drink, in which where is probably scribal error for a verb meaning mix (Isa. 5-), or one meaning drink, indulge in (Isa. 56 12 ). On wine and strong drink see notes on g 2 20 1 . 5. Synonymous, ternary. The reason for the preceding warning. The verbs in the Heb. are sing. ; the connection (the plu. subjects in v. 4 ) favors the plu. The laiu is the civil law of the land. On suffering (or, poor, or, lowly\*) see note on 3 34 . Disregard (RV. pervert) is lit. change. 6, 7. Synonymous, ternary. Two proper occasions for the use of alcoholic drinks : bodily suffering (from hunger and want) and mental distress. In v. 6b lit. : to those who are bitter of soul. The quatrain is symmetrical v. fia is explained by v. 7a , and v. &lt;b by v. 7l) . V. 7 is parallel to v. 3 . 8. Synonymous, ternary. Lit. : open thy mouth for the dumb. The term dumb, if it were the right reading, would obviously not refer to physical incapacity of speech (for the man, in that case, would depend not on the king, but on his nearest friend or his legal representative), but would mean (as is commonly understood) " one who,

541

from poverty, or timidity, or some such cause, is unable to defend himself, by pleading, against his oppressor." This sense is, however, inappropriate : the Oriental man or woman, when wronged, is anything but "dumb" (see, for ex., i K. 3 1(iff 2 K. 6 2(ifr ) the king is always accessible ; and the parallelism suggests a term synonymous with the equity of v. !la (v. 9a is parallel to v. Sa , and v. !lb to v. 8b ). Read: open thy mouth in truth (cf. 2o as 29" ^ 45 40&gt;) ) ; in truth = " with faithful regard for justice." Another emendation (Bick.) reads for the widow, but this, though simple and attractive, does not so well accord with the parallelism. All who suffer is an emendation (Dys.) of the Heb. all the sons of f/ie passing-by, interpreted (but without ground) to mean those who disappear, = those who are perishing (Ew. De. /.), or those who are left behind, left desolate (RV.), and this is taken to mean orphans (Noyes, Bick. Frank.) and other persons destitute of protectors. 9. Synonymous, ternary. Lit.: open thy mouth, judge justly, and judge the poor and the needy. On equity see note on r ! , ov\ poor and needy, notes on 3 ;i4 i4 31 .

XXXI. In 6 the section 3l 1 - 9 stands just before \$) 25; the date and cause



of the dislocation are unknown. 1. had -r&gt;D SOD Sx inS nsi (Jag.).  
 2. The plus of (5 is mainly rhetorical expansion, though irpuroyevts may = -Tj3. 3. fl] l^n; &lt;S abv irXovrov. pj T^" 1 ; Dys. T&gt;"n (Cant, y 13 ) ; possibly we should read -psS. pj rVnsS; read rnc 1 ? (Ges. Bott. Dys. /.) ; (5 ets v&lt;TTepopov\ia.v, - jsSD^m 1 ? (Lag.). 4. The second Dr^S Vs appears (from the rhythm) to be scribal repetition, and SsrrS to be miswriting of preceding DD^cS (Bi.). On the form of this name (Prep. + divine name) cf. Gray, Heb. Proper Names, p. 207, where similar forms are given (Heb. SN^, Palmyrene 2&gt;ceS al.\ \$ nx (Q ^) can hardly be read Ss (as (5 and Saad. seem to have understood it). The rendering cupiditas (Schult.) is without lexicographical support, and (to say") where is etc. (Mich. De. RV. a l.} is forced and unnatural. Read -p? or N3D. &lt;5 /3oiA??s supposes |pSn for pj DD^a; its wavra iroiei perhaps = SrS, for |ij SsbS. SC of kings take care, = ft, and so 3L a noli regibus dare vinum ; 1L b quia nullwn scretum cst ubi rcgnat ebrietas is interpretation, with allusion (Baumg.) to Aram, n secret. 5. %} S J should perhaps be omitted, with . 8. & n ^s; &lt;5 X6 7V 6eoO (perhaps = n^c, with the divine name added), which Lag. emends to fj.oyi\d\&lt;i&gt; (see Isa. 35); 3C those who do not pervert judgment, free rendering from the connection, the sense diimb seeming improbable; S the. wont of truth, based, Lag. suggests, on a Grk. reading \6y V dXijflei (a corruption of ij.oyi\d\ V ) possibly it represents Heb. PCS-. Something like this latter should be read as parallel to \$ pTi in vA Bi. ,13:^. \$ H ^N; better j-n, as in v. 9 . ^ ^ \n;

## 542 PROVERBS

read, with Dys., \*?n 2 (see Jer. 6 7 Eccl. 6 2 ). 9. Before \$= aaii we may insert i or h.

10-31. The ideal housewife. This description, the Alpha betic Ode or " Golden ABC " of the perfect wife, is notable both for what it includes and for what it omits. She is the industrious, sagacious business manager of the house, a kindhearted mistress, the trusted friend of husband and children, honored in her own person for what she does a picture not romantic, but also not " Philistine." On the other hand, nothing is said of intellectual interests or pursuits. Nor is religion mentioned (see note on v. 30 ) ; this is due (as in ch. 30, Esth. Cant.) to the fact that the author is concerned with something else. The husband takes no part in the domestic administration he is occupied with public affairs (v. 23 ) . \* The alphabetic structure is complete, twenty-two letters (as in \}/ 119). This arrangement (found in the Pss. and other late writings), mnemonically useful, is often rhetorically bad, inducing an unnatural diction and order of couplets (see, for ex., v. 27 ) . The rhythmical norm is ternary.

10. A good wife who can find?

Far above the worth of corals is her worth.

11. To her her husband trusts,  
And has no lack of gain.

12. She does him good and not harm  
All the days of his life.

13. She gathers wool and flax,  
And works it up as she will.

14. She is like the ships of the merchant,  
From afar she brings her food.

15. She rises while it is still night,

And gives food to her household. []

16. She examines a field and buys it,

With her earnings she plants a vineyard.

17. She girds herself with strength,  
Makes her arms strong (for work).

18. She perceives that her profit is good :  
Her lamp goes not out at night.

\* Cf., for Egypt, life, Wilkinson, *Anc. Eg.*, ch. 8, *Art. Egypt. Lit.*, in *Lib. of World's Best Lit.*, and for Grk. and Rom., Becker, *Ckar.* and *Callus.*

xxxi.

19. She lays her hand on the distaff,  
Her hand grasps the spindle.

20. She stretches out her hand to the poor,  
Extends her hand to the needy.

21 a. She fears not snow for her household,

22 a. Coverlets she makes her.

22 b. Her clothing is linen and purple,  
21 & Her household are clad in scarlet.

23. Her husband is distinguished in the council,  
When he sits among the elders of the land.

24. She makes linen cloth and sells it,  
Girdles she delivers to the merchant.

25. Strength and honor are her clothing,  
She laughs at the time to come.

26. Her speech is full of wisdom,

And kindly instruction is on her tongue.

27. She looks well to the ways of her household,  
She eats not the bread of idleness.

28. Her children congratulate her,

And her husband praises her (saying) :

29. " Many women do well,

But thou excellest them all."

30. Beauty is deceitful, and comeliness is transitory,  
A woman & of intelligence, she will have praise.

31. Give her credit for what her hands have wrought !  
Let her works praise her among the people !

10-12. First stanza : praise in general terms. 10. On the rendering good wife see note on 1 2 4 ; on corals, note on 3 ir . The sense is: "a good wife is not easily found, but, when she is found, she is of inestimable value." 11. Lit. : the mind (lit. heart) of her husband ; the reference is not to the husband s affection, but to his confidence in her capacity as manager of household affairs. - The second line is ambiguous lit. spoil (or, outcome) is not lacking, in which we may supply to her (Grk.), or to him (Lat.), or to the household (E\.) ; probably, from the connection, to him, as representative of the household. Spoil everywhere else in OT. means " booty taken in war " ; the more general sense acquisition,

gain appears in the verb (RV. [out] in Ru. 2 lfi . The military term came to be employed in a peaceful sense. 12. The good

## 544 PROVERBS

and harm refer, according to the connection, to the general (more particularly, the financial) prosperity of the household. 13-15. Second stanza : the industrial pursuits of the household. 13. Gathers, lit. seeks. On wool and flax as industrial products see Hos. 2 5 - !( "- 11) Jos. 2 Dt. 22"; the preparation of cloths and garments from this material was the work of women.\* Second line lit. : and she works in (or, according to) the pleasure of her hands she works up the raw material into such forms (of garments, girdles etc.) as seems to her best. The interpretation with her hands pleasure, = willingly, cheerfully, diligently (Ew. RV. /.), involving a personification of the hands, is unnatural (it is not supported by \$ yS 72 ). Hitzig s rendering : she works in the business of her hands (cf. Isa. 58 3 Eccl. 3 L1 " al.) is allowable, but the statement has no special connection with first line. 14. She does not rely solely on local supplies, but from all quarters provides maintenance for her household. 15. In the Heb. the v. is a triplet, but it seems probable that the third line and portions to her maidens is a gloss, a repetition or explanation of second line. Portion, from the parallelism, = food (30 8 Gen. 47" Ez. i6 2 ), not "appointed work" (RV. task), Bickell omits first line, but it would then be hard to account for its presence in the text. Food, as in ^ 1 1 r (cf. Mai. 3 1() Job 24\*) ; the Heb. word usually means prey, 16-18. Third stanza: the housewife s financial enterprise. 16. Examines (RV. considers} (see 30" 2 ) = reflects on, that is, examines from a business point of view. Buys, lit. takes, gets possession of (see Neh. 5"). One might almost say: " she speculates in land" (Frank.). Bick., not so well : Consider . . , in order to buy it, Plants is the reading of the Heb. margin; the text has : [considers] the planting c&gt;f etc. Her earnings is lit. : the fruit of her hands. The culture of the vine was, and is, an important industry in Palestine (see 2\ fi Ju. 9 2 Neh. 5 a 1.). 17. Lit.: she girds her loins with strength, that is, probably, not strongly (Grk.), but, by a figure, with strength as a girdle ; the gathering up the robe with a girdle was a necessary preparation for serious work (2 K. 4 29 ). The expression for work,

\* See Schroder, De vestitu Mul. Hcbr. ; Hartmann, Die Hebraerin etc. ; H.

XXXI. 12-21

545

added above, is obviously implied. 18. The verb here rendered perceives means generally taste, physically (i S. i4 24 Job i2 u a!), and so, by natural transference from the physical to the intellectual (like Lat. sentire), perceive ; the transition of meaning is visible in § 34 SW : taste (= find out by trial) and see (= become convinced) that Yahwch is good. So here the housewife learns by trial that her work is bringing pecuniary profit, and this statement is repeated and expanded in second line, the meaning of which is not : " she is indefatigable in work," but (Wild.) : " her house is prosperous." In a well-ordered house the lamp burned all night as a sign of life (see note on 13) ; its extinction marked calamity (Jer. 25\* Job i8 8 ).\* 19, 20, 21\*, 22\*. Fourth stanza : her provision for her household and for the poor. 19. Lays on is lit. stretches out to. The translation on the distaff is inferred from the connection. The Anc. Vrss. (except, perh., Targ.) understand the expression as adverbial: Grk. to useful things; Lat. to strong things ; Aq. Sym. Th. Syr. strenuously. 20. This couplet belongs, by its contents, with v. 2 - 3 - 2(i) ; it was placed here perh. because the phrase stretches occurs in v. 19 . 21. On the occurrence of snow in Palestine see notes on 25" 26 1 . As the text is arranged the reading of the Heb. (v. 21b ) are clothed in scarlet is improbable. The connection calls for the mention of some warm sort of clothing ; a scarlet robe, though made of woolen material, was not necessarily warm enough for winter and, if it were, it is unlikely that the writer would use this term instead of saying directly that the clothing was warm.f If the Heb. order of lines be retained, we might change the text so as to get the meaning warmly. But it is easier to change the order of lines as above. According to this arrangement the coverlets (v. 2 - a ) are the protection against the cold, and the colored garments come together in one couplet. Lat. (followed by AV. marg.) improbably: clothed in double garments. 22 a . On coverlets see note on y 1G .

\* Cf. Now., Arch., p. 144 ; Benzinger, Arch., p. 124.

t Scarlet robes were articles of luxury and magnificence (Ex. 28<sup>\*</sup> 2 S. i 24 Jer. 4 30 , cf. Lam. 4 5 ). On the cochineal insect, from which the coloring matter was obtained, cf. Rawl., Phoen., ch. 8.

## 546 PROVERBS

The section 3i 1 0-3i stands in (5 next after ^ 29. 16. K yaj; read Q n;-jj. Bi. retains K, and omits the connective i in fj nn^rn. 18. The K L ? 1 ^, poetical form (Isa. i6 3 Lam. 2 19 ), may be retained; Q gives the usual form n^S 19. ^ -vtr^a; &lt;S (followed by J5) tirl TO. o-v/j.&lt;t&gt;fpoi&gt;Ta, = iu ; -3 (Lag. rnrja), see ^ 68 7 , and cf. Esth. 8 5 Eccl. io 10 2 21 a!.; A26 dvdpeig., and IL ad fortia, from iK p or nsyp, or perh. = (; 2T soa aa (so ed. Yen. of 1568, Lag.), written also &nj:&gt;3 (Buxt.) or N-iiwpa (MS. of A.c. 1238); the second form (of which the third is a variation) is a rendering of f iir navel in 3 s , and is not elsewhere found in any other sense (Levy s rendering distaff is a mere conjecture) ; the first form is repetition or transference of the word of |fj, and its meaning is unknown (it can be only guessed to be = distaff\*) ; comparison of the stem irj as probably = straight, and of Targ. and Talm. vi : r beam makes it probable that the word in and in ||J = distaff, which sense is suggested by the correspondent pj ~^Q spindle. Frank, emends to Talmud, tna spindle {Shab. Mishna 17, see Buxt. Lex.}, but it seems more likely here that the expression would be varied; possibly, however, tr"o and y?a are not exactly synonymous. 21. PJ CPJC ; ; (5 5iff&lt;ras, which it makes the beginning of v. 22 ; IL duplicibus ; hence it has been proposed to emend "\$& to D^c , which, however, is lexicographically improbable, and the emendation an^ for warmth (Hag. I 6 ) is graphically hard. The change in the order of the lines, as given above, appears to remove the difficulty in the interpretation of |tj.

22 b , 21 b , 23, 24. Fifth stanza : the distinction which she gains by her industry. 22 b . The term here rendered linen (RV. fine linen) signifies some fine material, made of flax or of a mixture of flax and cotton, and was probably an Egyptian product (Gen. 4i 42 Ez. i6 iai3 27" Ex. 25-39). The purple coloring matter was obtained from a Mediterranean shellfish (inurex, or purpura), and its preparation was an important Phoenician industry (Rawl., Phoen., ch. 8). Garments dyed with it indicated wealth or high rank (Ju. 8 26 Jer. io 9 Ex. 25-39 Cant. 3 10 ). The housewife s wardrobe is costly and luxurious. 21 b . See above, under v. 21 . 23. Distinguished, lit. known, a prominent well-known man. Council, lit. gates, the place of assembly of the elders of the city ; see notes on i 21 24 7 . The old-Israelitish government by " elders "

(somewhat similar to that of the old-Aryan village \*) appears to have continued to a late period (Ju. 8 14 ir" ^ ioy 32 Joel i"). The husband thus derives civil benefit from his wife's reputation

it is assumed by the people that the head of so well-ordered a household must be a worthy man, though it is probably not his

\* Cf. the Saxon witenagemot and the New England town-meeting.

xxxi. 21-27 547

dress (as v. 22 might suggest) that gives him distinction. The order of couplets is not good. 24. The linen cloth (a different term from the linen of v.- 2 ) was some fine fabric, the precise nature of which is not known, though it may be inferred from the ancient Jewish authorities that its material was linen. What the housewife made and sold was probably a square piece of cloth that could be used as an outer garment or as a night-dress. The term occurs elsewhere in OT. only in Ju. i4 12 - 13 Isa. 3 23 ; cf. Mk. i4 51 (sindon) Herod. 2, 86 al. The girdle was probably of similar material (Jer. 13 1 Ez. i6 10 ) ; for the various sorts of girdle see the Bib. Diets. The weaving of fine material appears to have been a Palestinian industry from a comparatively early period. Delivers, lit. gives, that is, in exchange for money or for other articles; cf. Tob. 2". Merchant, lit. Canaanite, that is, here, Phoenician. From the commercial character of the Canaanites the name came to be used as = merchant (Zech. i4 21 Job 41 [40], cf. Hos. i2 7 & 8) Isa. 2 3 8 Zeph. i 11 Ez. 17\*). Later the commerce was largely in the hands of the Tyrians ; and it would appear that trade between Israelites and Phoenicians began as early as the tenth century B.C.\* 25-27. Sixth stanza : her wisdom and prosperity. 25. The strength and honor which she enjoys come from her firm financial and social position. She is so well established that she laughs at the future, is without anxiety. In v. 17 the strength is physical, here it is social. 26. Her wisdom is common sense, good judgment, discretion. Kindly instruction is lit. instruction of kindness (RV. law of kindness), instruction, to her children, servants, and friends, which springs from a kindly, friendly nature : though firm in her administration, as becomes a business woman, she is not domineering or harsh. The interpretation : " instruction in the duty of kindness to others" does not so well suit the connection, which rather marks the kindness as a quality of the woman herself. The first line is lit.: she opens her mouth in (or, with) wisdom. On kindness

see notes on 3 3 1 1 17 . 27. Looks well to acts as watchman for (i5 3 2 S. i8 24 Ez. 3 17 if/ 37 32 ). Ways = "conduct, doings " ; she supervises all that goes on. This couplet would stand more

\* On Phoen. commerce see Raw!., Phoen.; Now., Arch., 44.

## 548 PROVERBS

properly next after v. 24 . 28, 29. Seventh stanza : her merits are recognized by her family. 28. Lit.: her children rise up and call her happy her husband [rises up] and praises her. She has the praise of her own immediate circle, those who know her best. Bick. inverts the order of lines of the couplet, but the language of v. 29 is more appropriate for the husband than for the children. Frank. : Her sons prosper, therefore people congratulate her husband, therefore people praise her. This sense is in itself appropriate the community congratulating a woman on the success of her husband and sons except that it seems to give her all the credit for their good performance. But the Heb. hardly permits this interpretation : the verb rise up cannot mean prosper (the rise to power in 28 12 is different), and the supplying people (that is, they) as the subject of the other verbs is very doubtful, if not quite out of the question. For the verb call happy see Mai. 3 115 ^ ?2 17 Gen. 3 o 13 ; the rise up describes the movement preparatory to a formal utterance (Gen. 37"--

29. Lit. : many daughters do etc. The use of the word daughter as \_ woman (only here and Cant. 2- 6) is a survival (found only in poetry) from the time when the woman, even after marriage, remained always a member of her father s family, and was denoted as his "daughter." WW/ represents the same Heb. word as good in v. 10 , = " vigorously, effectively, admirably." -- These words of praise are obviously uttered by the husband as the spokesman of the family ; the writer speaks of his heroine in the third person. 30, 31. Eighth stanza : laudatory summing-up by the poet.

30. The author s point of view : what he values in a wife is domestic efficiency. He need not be understood as despising beauty he says only that it is transitory, while intelligence is a lasting source of domestic happiness. On beauty and comeliness (here synonyms) see notes on i J 1 1 16 6 25 . The two adjs., also, deceitful (lit. deceit, see 6 17 a/.) and transitory (lit. a breath, a nothing, see 13") are probably meant as synonyms: beauty is said to be deceitful because it passes away, and with it passes the



hope of happiness based on it. The meaning may, however, be : he who judges a woman merely by her beauty may be disappointed in her character. The second line reads in the Heb. : a woman who fears Yahweh, she etc. But this, while a sentiment

xxxi. 28- 3 i 549

natural in itself, is improbable in the connection : the ode elsewhere makes no reference to religion, confining itself to a portrait of the woman's domestic ability ; in the second line of this couplet the verb praise obviously contemplates the same characteristic (namely, housewifely skill) that the same verb in v. 28 has in view, and, from the tenor of the ode, the contrast to beauty is not piety, but intelligence, thrift, administrative capacity, industry ; in accordance with this view v. 31 refers solely to her industrial achievement. Following a Grk. text, we may read of intelligence instead of who fears Yahweh ; the latter reading may be the correction of a scribe who thought that a poem describing the ideal woman should not fail to mention piety as an element of her character. 31. Lit. : give her of the fruit of her hands, that is, as second line indicates, let her have recognition and credit for her industry and skill such ability as hers deserves general praise. The woman is regarded by the author as an independent individual, not merely as an appendage to her husband. The expression perhaps contains an intimation that women, by reason of the privacy of their life, did not always get public credit for their administrative ability or for the important part they played in securing the well-being of the family. Among the people is lit. in the gates, the place where the people gathered and talked over the affairs of the community ; see note on v. 23 .

24.  $\text{f}|\text{J}|\text{D}$ ;  $\text{ffiv56vas}$  (followed by IL sindoneni) muslin garments. In Targ. (Lam. a 2<sup>o</sup> - 22<sup>o</sup> ^ IO4 2 )  $\text{po}$  signifies an enveloping cloth or garment, and it is used in Talmud for any covering for day or for night (Kimchi nightdress} ; cf. Ass.  $\text{sudinnu}$ , garment (in De. Ass.  $\text{Wbch}^{\wedge}$ , and Arab,  $\text{sidn}$ , - a curtain, whence  $\text{sddin}$ , curtain-keeper or doorkeeper (to the Kaaba or any shrine). See notes of Geier, Mich. De. on this v., Moore on Ju. i4 12 - 13 , Cheyne and Davidson on Isa. 3 23 . Grk.  $\text{\&lt;nvd\>}$  seems to be derived from the Sem. word. Herod, uses it of a cloth through which the Babylonians sifted pounded fish (i, 200), of a similar material in which the Egyptians wrapped the bodies of their dead (2, 86), and of bandages which the Persians used for the wounded (7, 181). To the derivation from Sindhu (the Indus) the objection lies (Schrader, Forsch. zu Handelsgesch., I. 199 ff.) that the old Grk. name for the Indus was not  $\text{fftvdb}$ s, but  $\text{iV56j}$  (from the Eranian form) ; and no appropriate

Egypt, etymology has been proposed. If the sense garment for Ass. sudinnu be correct, the Heb. word is undoubtedly Semitic, and from such a form the (Irk. could come by the insertion of n; the w of the Grk. perhaps points to a form suddn or sztdon. Syr. NJ- & D appears to be a loan-word from the Grk.,

## 550 PROVERBS

influenced, perhaps, by the Heb. form. No verb pD occurs in Semitic, and the meaning of the stem is unknown. See Bochart, Phaleg, col. 751, and H. Lewy, Sent. Fremdwort. im Griech., p. 84. 25. | ^ I ^ ns; Bi., unnecessarily : -\nb the morrow. In (5 v. 25 follows v. 26 (of | ^), the order of letters being thus Pe . . . Aym, as in Lam. 2. 3. 4 (the order in \p 10 Nah. i - 10 , cited by Bi., is uncertain) ; this arrangement may indicate an early variation in the order of the letters of the alphabet.\* In the Sahidic Vrs. the order of lines is: v .25a. 27b. a. 25b. 20a. b\_ 26. p j ion rn i; @ rdi-iv t&t;TTei\ a.To, perh. = n .-i Tlinri. 27. K p ^S^ n is scribal error for Q niySn. (5 adds the greater part of v. 23 ; see also @ s addition at 3 16 . 30. J^ nin&gt; nx-) 1 ; nu-N, for which &t; has the .doublet ywrj &t;rvverr) and &t;j&gt;6pov Kvpiov; the former appears to be the original reading, since it would be less easy to account for its introduction by ascribe; read nra mrx (cf. 3O 2 ) or nj aj r\vx (cf. i 5 ). 31. ( x ei ^ w " f r p? nn% should probably be emended to xeipuv (so &t;S n , Compl.). J^ nvj^s; 6 dvijp ai/Tys, = nS; % 3 or nB N (the preceding word ends in c).

\* Accidental variations of order are perhaps found in ty 25. 34.

## INDEX

ABOTH RABBI NATHAN,  
Adultery, punishment of,  
Agnosticism,  
Agricultural life,  
Alcimus, the high priest,  
Alexander (J. A.), hymn of,  
Angel, mediating,  
Antiochus Epiphanes,  
Apostates,

Aristotle, proverb of,  
Asidean,  
Ass, use of,

BEATITUDES of Proverbs,

Bowels,

Brain,

473

141

520

63

537

29 n.

8

9.37

496

438

37

473

67

33.98

33,98

475

CAIRN, sacred,

Children, education of,

14, 86, 278, 376, 419

Cloths, preparation of, 544

Cock, the, 536

Conscience, 163

DAUGHTERS,  
Death, violent,  
Demon, bloodthirsty,  
Determinative, appositional,  
Divine jealousy of human pre  
tensions,

Divorce ii later times,  
Dog in Palestine,

EARLY marriage,  
Early rising,

198

530

528

192

487

141

478

114

124

Eccl. 12 1 , H2n.

Education of Jewish children, 14, 86

Elo a h, 522

Elohim, 35

Epicureanism, 43, 46, 104, 303, 376, 477  
Esoterism, 8

FOURTH Gospel,

26, 169, 174

GENERATION, eternal, 181

God, connection of, with land, 52, 218-  
Greek element in Pr., 22

thought, 35

Guest-room, 401

HARLOTS,  
Haying, season of,  
Hermes pillar,  
Horses, use of,  
Hvrax, the,

44

493

475

412, 473

534

IMMORTALITY, 300, 522, 523.

Indefinite construction, 215

Indra, 128

Interest on money, 498 n.

JEWISH communities, jurisdiction of, no

Jews, apostate, 23  
in Palestine, agricultural life of, 201

of the dispersion, 484

Job 5, date of, 65

I5 T , xxxiii

book of, 80

Justice, 39

551

552

INDEX

PAGE ; PAGE

KAUM, Arabian deity,

537 j Retaliation, law of, 454

Kidneys,

98 Revelation, divine, 32

Kings, attitude of OT. toward,

168 Rigveda, 521 n.

functions of,

323!

Koran, 1 1 2,

jog ! SACRIFICE, 410

Schools, 8, 9, 14, 51, 65, 84, 270, 424

LEECH,

5 2 9

Seasons, 124

Liver,

98

Shaphan, the, 534

Lot,

363

Sheol, 15, 131, 307, 314, 338, 404

Luck,

487

see also Underworld, Yahweh.

Silver dross, 479

MARRIAGE,

533

Sinner, attitude of sages toward, 27

ceremonies,

47

Sister, 347

Mashal, 3,



524

Slavery among the Jews, 238

Massa, land of,

539

Slaves as rulers, 371

Mazdean sacred books,

43

price of, 246 n.

Mead,

382

Socrates, 22

Midrash, 185, 475 n.,

5\*9

Soul, 40

Moshel,

5i3

Suretyship, 121

NAME, significance of,

360

TALMUD, the, 14, 47, 107, 152,

Naukratis,

45

155, 199, 225, 307, 336,

Nazirites,

382

395, 401, 473 n., 475 n., 498

Night-patrol,

5 1

Taxes, Egyptian, 507

Israelitish, 507 n.

PAITAX,

3".

Parents, obligation to,

505

UNDERWORLD, Babylonian, 158

Peccability, human,

386

Urim and Thummim, 16

Perfection, human,

386

Pharisees, 522,

o

523

Vows, 394

Pirke Aboth, 354, 377, 429,

43

WEIGHTS and measures, 324

Piyut,

3 n -

Wife, how chosen, 374

Prometheus,

128

Wine, use of, 185

Prostitution,

45

Wisdom identical with God s

Ptahhetep, 142,

303

moral law, 27

Punitive blindness,

28

Wisdom of Sol., 531

Women, divorced, 533

RAIN in Palestine,

468

position of, 103, 149, 198, 228, 243

Rechabites,

382

property rights of, 534

Repentance,

28

Resentment,

252

YAHWEH, name of, 360

Responsibility, individual,

195

use of the name, 10

Resurrection, 522,

523

and Sheol, 307

INDEX

553

ABBREVIATIONS \*

A.C. After Christ.

Aid. Aldine Grk. text of OT.

Aq. Aquila.

Ar. Arab. Version of OT.

AV. Eng. Authorized Version.

Bailing. A. J. Baumgartner.

B-D Baer and Delitzsch, Liber  
Proverb, (textum masore-

ticum).

BDB. Heb. and Eng. Lex. of OT.,  
ed. F. Brown, S. R. Driver,  
C. A. Briggs.

Beck. W. A. Becker, Charicles or  
Callus (Eng. trans.).

Berth. E. Bertheau, Die Sprüche  
Salomo s.

Bi. G. Bickell.

Bdtt. F. Bottcher, Xeue Aehrenlese.

BS. Ben-Sira (Ecclesiasticus).

Buxt. J. Buxtorf, Lex. Chald. Tal  
mud, et Rabbin.

Cappel. L. Cappellus, Critica Sacra.

Cl. Al. Clement of Alexandria.

Cocc. J. Cocceius (Koch), Lex.  
Heb. et Chald.

Compl. Complutensian Polyglot.

Copt. Coptic Versions of Prov.

De. Franz Delitzsch, Das Salo

mon. Spruchbuch.  
Fiedr. Delitzsch, Assyr.  
Handwörterbuch.

Deism. Deissmann, Bibelstudien.

De R. J. B. De-Rossi, Var. lect. Vet.  
Test.

Dr. S. R. Driver, Deuteronomy.

Dys. J. Dyserinck.

E\ v. H. Ewald.

Fleisch. H. L. Fleischer.

Frank. W. Frankenberg.

(5 Alexandrian Version of OT. ;

&lt;S\*, Vat. MS. of &lt;, etc.

Geig. A. Geiger.

Ges. W. Gesenius.

Ginsb. Ginsburg s masoretic text of

OT.

Graec. Ven. Codex Venetus ( = H-P

23).

Gr. H. Gratz.

||J Masoretic text.

Heicl. M. Heidenheim.

Hi. or Hitz. F. Hitzig.

II-P Holmes and Parsons, Vet.

Test, graece.

Houb. C. F. Houbigant, Biblia Hebr.

Jag. J. G. Jaeger.

JAOS. Journ. of Amer. Oriental

Soc y.

Kamp. A. Kamphausen (in

Kautzsch s Heilige

Schrift).

Kenn. B. Kennicolt, Vet. Test. Heb.

Klost. A. Klostermann.

Kon. F. E. Konig, Lehrgebaude

d. hebr. Sprache.



3L Jerome s Version of OT.

Lag. P. de Lagarde.

Luth. Martin Luther.

Mich. C. B. Michaelis.

NHW. Levy, Neuhebr. Worterbuch.

Now. W. Nowack.

Ols. J. Olshausen, Lehrbuch d.

heb. Sprache.

Pesh. Peshita Syr. Version of OT.

Pink. H. Pinkuss.

Pirk.Ab. Pirke Aboth.

Proc. Procopius.

Rawl. G. Rawlinson.

RV. Eng. Revised Version.

\* Cf. Bibliography, p. xxxv.

554

## INDEX

5 Peshita ; ^ U:f , ed. of Lee, etc.

5 H Hexaplar Syriac.

Saad. Saadia s Arab. tr. of Prov.

SBOT. Haupt s Sacred Books of OT.

Schl. J. F. Schleusner, Lex. in

LXX.

Schult. A. Schultens.

Siegl. C. Siegfried (in SS.).

SS. Siegfried and Stade, Heb.

Wurterbuch.

Str. H. L. Strack.

Sym. Symmachus.

Targxim.

Th. Theodotion.

Venet. (or, Yen.) Grk. Codex Venetus.

Vog. G. J. L. Yogel.

\Yellh. J. Wellhausen.

Wild. C.: Wildeboer.

Zock. O. Zockler.

A, or "A Aquila.

S Symmachus.

9 Theodotion.

DIACRITICAL MARKS

() Insertion for clearness.

Emendation of mas. text.

Omission of Heb. word or words.

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