

PROVERBS 1

written and compiled by Gary Kukis

Proverbs 1:1–33

Choosing God’s Wisdom or Rejecting It

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Proverbs 1 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information so that you will have a sufficient background to understand what is going on.

Quotations:**On Wisdom:**

Paul E. Larsen: *When a man knows the right and does the right he is a wise man. It is the wedding of knowing and doing-it is the junction of the good and the true.*¹

Warren Wiersbe: *It isn't enough simply to be educated and have knowledge, as important as education is. We also need wisdom, which is the ability to use knowledge. Wise men and women have the competence to grasp the meaning of a situation and understand what to do and how to do it in the right way at the right time... The pages of history are filled with the names of brilliant and gifted people who were smart enough to become rich and famous but not wise enough to make a successful and satisfying life. Before his death, one of the world's richest men said that he would have given all his wealth to make one of his six marriages succeed. It's one thing to make a living, but quite something else to make a life.*²

John C. Maxwell: *A man must be big enough to admit his mistakes, smart enough to profit from them, and strong enough to correct them.*³

Calvin Coolidge: *Knowledge comes, but wisdom lingers. It may not be difficult to store up in the mind a vast quantity of facts within a comparatively short time, but the ability to form judgments requires the severe discipline of hard work and the tempering heat of experience and maturity.*⁴

C. S. Lewis: *The next best thing to being wise oneself is to live in a circle of those who are.*⁵

Maurice Switzer: *It is better to remain silent at the risk of being thought a fool, than to talk and remove all doubt of it.*⁶

Voltaire: *Common sense is not so common.*⁷

Aristotle: *Knowing yourself is the beginning of all wisdom.*⁸

Socrates: *The only true wisdom is in knowing you know nothing.*⁹ (I included these two quotes, not because they are brilliant, but because they are not)

Isaac Asimov: *The saddest aspect of life right now is that science gathers knowledge faster than society gathers wisdom.*¹⁰

¹ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. He cites Paul E. Larsen, *Wise Up and Live*, p. 4.

² From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. He cites Wiersbe, pp. 10-11, 12.

³ From http://www.brainyquote.com/quotes/topics/topic_wisdom.html accessed October 31, 2014.

⁴ From http://www.brainyquote.com/quotes/topics/topic_wisdom.html accessed October 31, 2014.

⁵ From http://www.preceptaustin.org/proverbs_illustrations.htm#1 accessed November 6, 2014.

⁶ From <http://www.goodreads.com/quotes/tag/wisdom> accessed October 31, 2014.

⁷ From <http://www.brainyquote.com/quotes/quotes/v/voltaire106180.html> accessed November 6, 2014.

⁸ From <http://www.goodreads.com/quotes/tag/wisdom> accessed October 31, 2014.

⁹ From <http://www.goodreads.com/quotes/tag/wisdom> accessed October 31, 2014.

¹⁰ From <http://www.goodreads.com/quotes/tag/wisdom> accessed October 31, 2014.

Frank Zappa: *Information is not knowledge. Knowledge is not wisdom.*¹¹

Our Daily Bread: *You can get knowledge in college, but wisdom comes from God.*¹²

Falwell: The unredeemed person never sees things from God's point of view. He always views things from an earthly perspective. He is captured by the cosmos. He is imprisoned by the planet on which he lives. His gods are labeled "hedonism" and "immorality," and they are all he worships. We have read again and again of the tragic deaths of actors and actresses. These pathetic figures have worshiped before a false altar of success, and have, in the end, reaped a fatal harvest. The greater catastrophe is that millions who do not enjoy a celebrity's level of prosperity still reject the Word and wisdom of God, and move through life devoid of wisdom, security, and success.¹³

Swindoll: Wisdom is the ability to view life as God perceives it.¹⁴

Proverbs 1:7a **Fearing and respecting Jehovah is the foundation for all knowledge.**

The Expositor's Bible: *[R]everence, is the pre-requisite of all scientific, philosophical, or religious truth;...no real knowledge or wisdom can be attained which does not start with the recognition of God; and...no satisfactory philosophy of human life and history can be constructed which does not build upon the fact of revelation.*¹⁵

On the Book of Proverbs:

Kukis: Is there any book written by any man about wisdom and about doing right which comes to mind which is known and revered by even one-hundredth of those who know and revere this book of Proverbs?

Albert Barnes: *The writer's purpose [of the book of Proverbs] is to educate. He is writing what might be called an ethical handbook for the young, though not for the young only. Of all books in the Old Testament, this is the one which we may think of as most distinctively educational.*¹⁶

E. Johnson: *[This] is a collection of proverbs. Condensed wisdom. Landmarks in the field of experience. Beacons of warning from dangerous shores. Objects of interest in life's travel.*¹⁷

J. B. Mozley: *[Proverbs is] a vast collection of sayings we have in this book relating to human life, to human duty: the fear of God, charity to man, modesty, humility, forbearance, industry, self-denial! Here we see that another plain use and design of the whole book is to give us a quantity of short and summary expressions of deep truths of practice, such as we can carry about with us and call to mind when we want them. This book will imprint upon our minds the great truths of God's providence and the profundity of God's judgment.*¹⁸

¹¹ From <http://www.metrolyrics.com/packard-geese-lyrics-frank-zappa.html> accessed November 6, 2014.

¹² From http://www.preceptaustin.org/proverbs_illustrations.htm#1 accessed November 6, 2014.

¹³ From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed November 6, 2014.

¹⁴ From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed November 6, 2014.

¹⁵ From <http://www.studydrive.org/commentaries/teb/view.cgi?bk=19&ch=1> accessed November 2, 2014.

¹⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:2.

¹⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:1.

¹⁸ From <http://www.studydrive.org/commentaries/sbc/view.cgi?bk=19&ch=1> accessed November 3, 2014; which cites J. B. Mozley, *Sermons Parochial and Occasional*, p. 96.

There are two very similar sayings: Cartwright: *Over the gates of Plato's school it was written: "Let no one who is not a geometrician enter." But very different is the inscription over these doors of Solomon: "Let the ignorant, simple, foolish, young, enter."*¹⁹

G. Lawson, D. D.: *Plato wrote on the door of his academy, "Let no man unskilled in geometry come hither." Solomon writes the very reverse on the door of his school, "Let the simple man come hither."*²⁰ Based only upon the language, I would guess Lawson to be the first to make this observation.

On Fearing God:

Our Daily Bread: *In our increasingly dangerous world, think of what we have to fear: Ominous terrorist threats, frightening crime rates, increasing natural disasters, sobering energy crises, . . . [we are instructed to fear] God. Yes, God. Ironic, isn't it, that in a world full of fearful things, the single source of our refuge and safety is also the One we are instructed to fear?*²¹

Miscellaneous:

Jesus: *"Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few."* (Matt. 7:13–14; ESV)

The Expositor's Bible: *It is a notable fact that Modern Science had its origin in two deeply religious minds. Bacon and Descartes were both stirred to their investigation of physical facts by their belief in the Divine Being who was behind them.*²²

Kukis: *The fact that so many scientists today reject God has the unfortunate result that much of science has now been politicized.*

Lord Bacon: *The genius, wit, and spirit of a nation are discovered in its proverbs.*²³

Mark Twain: *Whenever you find yourself on the side of the majority, it is time to pause and reflect.*²⁴

Kukis: It is true that you are the greatest asset and biggest obstacle in your own life—but that stands upon your relationship to God, which relationship depends upon your own volition.

Whenever the introduction to this book is written, some portions of this chapter may be moved to the introduction.

Preface:

This first chapter of Proverbs lays out the fundamental walk of the believer, and the alternatives offered to those who reject God and His Truth. For those who want a pamphlet-sized description of the spiritual life and its alternatives, Prov. 1 is that pamphlet.

¹⁹ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

²⁰ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=1> accessed October 31, 2014.

²¹ From http://www.preceptaustin.org/proverbs_illustrations.htm#1 accessed November 6, 2014.

²² From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=1> accessed November 2, 2014.

²³ From Gordon.edu accessed November 8, 2014.

²⁴ From <http://www.goodreads.com/quotes/tag/wisdom> accessed October 31, 2014.

The Santa Barbara Community Church: *The book of Proverbs is simply about godly wisdom, how to attain it, and how to use it in everyday living...The wisdom of Proverbs is not theoretical. It assumes that there is a right way and a wrong way to live.*²⁵

This should be the most extensive examination of Proverbs 1 available, where you will be able to examine in depth every word of the original text. The entire exegesis of this chapter will be, in essence, a book.

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²⁵ From http://sbcommunity.org/lifeinc/pdf/proverbs_study.pdf accessed November 8, 2014.

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www.kukis.org		Exegetical Studies in Proverbs

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Doctrines Covered or Alluded To			
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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Anthropopathism	An anthropopathism is taking an easily understood emotion, thought or action that man has or does and attributing that emotion, thought or action to God, to explain God's thinking and action in language of accommodation. One might view this is somewhat of a shortcut when speaking about God. For more information, see Bible Doctrine Resource .
Chiasmus	This is a format where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmus</i> (or, <i>chiasmus</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm.
Dispensation	A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel .
Edification complex of the soul	The Edification Complex of the Soul is an illustration developed and named by R. B. Thieme, Jr. It is a "building" which is constructed within the soul to illustrate spiritual growth and what sorts of things have been attained by a person who is spiritually mature. See the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
Establishment truth	See the <i>laws of divine establishment</i> below.
GAP or Grace Apparatus for Perception	GAP is an acronym for grace apparatus for perception. The idea is, God has made it possible for all believers, no matter what their IQ, to take in doctrine and to understand doctrine. Any believer, no matter what his or her IQ, can grow spiritually; and their spiritual growth is never hampered by their IQ (although, some high IQ types may try to over think a doctrine or find some clever way to justify some personal sin or failing, and fail to grow in that area). See the Grace Apparatus for Perception (HTML) (PDF) (WPD).

Definition of Terms	
I.C.E. Teaching, the Principles of	The "I" in "ICE" stands for Isagogics: the historical background of the Bible. Isagogics recognizes the basic principle of interpretation: the Bible must be interpreted within the framework of its own historical setting. A pastor-teacher must be a detective in order to reconstruct the life, the customs and the idioms of the times during which the Bible was written as they relate to the Word and the usage of the Word. In the ancient world, the meaning of a word was determined by its usage; today it is also determined by etymology (the study of words), present day literature, etc. Isagogics helps bridge the historical and cultural gaps by teaching a little more detail about the customs and culture of the people and of the periods of times the passage was written in. It takes us back into history and gives us a more vivid realization of what others experienced when they had learned and applied Bible doctrine.
I.C.E. Teaching, the Principles of	The "C" in "ICE" stands for Categorical teaching: the organization of principles of doctrine based on the comparison of Scripture with Scripture to determine doctrinal classification. A Biblical subject may be taught in a number of passages throughout the Old and New Testaments, and these subjects or concepts are pulled together for the student's consideration by the pastor-teacher. Each one will increase the meaning of the others. Tracing a subject through Scripture in order to compile information about that subject is categorical teaching.
I.C.E. Teaching, the Principles of	The "E" in "ICE" stands for Exegesis: the analysis of each verse within its context, emphasizing grammar, syntax and etymology (study) of words from the original languages (Hebrew, Chaldean, Aramaic and Koine Greek). Exegesis is absolutely essential in order to determine exactly what concept the writer was trying to convey and what he actually communicated through the ministry of the Holy Spirit. Every passage must have an exegetical approach, not simply to the verse itself, but also to the other verses in the context. Often a verse will seem to have one interpretation; but when it is taken within the framework of its context, it means something quite different. From Bible Doctrine Resources .
Inspiration of the Bible	<i>God the Holy Spirit so supernaturally directed the human writers of Scripture, that without waving their human intelligence, individuality, literary style, personal feelings or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ²⁶ The literary style of the human author would include a variety of literary devices and figures of speech. Furthermore, there is nothing in the definition of inspiration which precludes the human authors or even God the Holy Spirit from making use of literary devices. See the Basic Doctrine of Inspiration (HTML) (PDF) (WPD); the Doctrine of Inspiration (HTML) (PDF) (WPD); and the Study of Inspiration (HTML) (PDF) (WPD).
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).

²⁶ Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

Definition of Terms	
Maturity Adjustment to the Justice of God	This simply means that we mature as believers as our lives continue. The emphasis here is upon the standards of God, which we learn to adhere to as we mature. The believer is mandated to advance spiritually in this life, which means he becomes more and more aligned with the thinking of God, and therefore, more adjusted to the justice of God. See the Doctrine of Adjustment to the Justice of God .
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that?
Salvation Adjustment to the Justice of God	As human beings, we are sinners and therefore rejected by the justice of God. However, if we believe in Jesus Christ, Who took upon Himself our sins, we have His justice imputed to us and stand blameless before God. That is salvation adjustment to the justice of God. See the Doctrine of Adjustment to the Justice of God .
Sin unto Death	This is not a particular sin, but the point at which harsh discipline is no longer working on the believer, so God takes the believer out of this world in a very painful way. For more information, see http://gracebiblechurchwichita.org/?page_id=539
Type	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.²⁷</i> See Typology (HTML) (PDF) (WPD).
Some of these definitions are taken from http://gracebiblechurchwichita.org/?page_id=1556 http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/termsanddefs.htm http://www.realtime.net/~wdoud/topics.html http://www.theopedia.com/	

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An Introduction to Proverbs 1

Introduction: Proverbs 1 is essentially a primer on the basic spiritual life (and there is enough overlap to call this a primer on the Christian life). Although salvation is not really a part of this study, everything which is based

²⁷ From [Dake](#), accessed October 15, 2013.

upon salvation is. So, there is an implicit assumption that the reader has believed in the Revealed God (Jesus Christ in our **dispensation**). However, even the unbeliever can find wisdom and direction for life in this book.

Solomon identifies himself as the author, identifies the purpose of the book of Proverbs, and then lays out the fundamental principle all wisdom: The fear/respect of the Lord is the foundation of knowledge; [and it is] the fool who despises wisdom and instruction.

Solomon names himself as being the author, but he certainly was raised by his father David, who clearly taught him (see Prov. 1:1, 8–10). Later, in Prov. 4:3–5, Solomon writes: *When I was a son with my father, tender, the only one in the sight of my mother, he taught me and said to me, "Let your heart hold fast my words; keep my commandments, and live. Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth.* So, Solomon must have learned a great deal of Bible doctrine from his father, David.

There is a natural progression in this book, which takes a person from childhood to being an adult and the basic advice for each period of time. However, all of the book of Proverbs is founded upon the principle that, *the fear/respect of Y^ehowah is the foundation of all knowledge* and wisdom.

The first place a young believer hears the instruction of divine truth and **establishment truth** is from his mother and father; and from them comes a warning to avoid all criminal activity.

Once a child becomes a young adult, the teaching of wisdom could be found throughout Jerusalem in several public places—and Solomon then names 3 categories of men who reject wisdom.

The basic spiritual life is laid out in v. 23, where the believer is turned around at God's reproof, and then is indued with the Holy Spirit, and ready and willing to lean Bible doctrine.

God will call to some men, and they will reject Him. There will come a time when disaster strikes, and even if those who rejected Him now call upon Him, He will not answer them. They will eat the [rotted] fruit of the trees along the path they have set for their own lives.

Solomon then sums up this chapter by saying, "You can turn away from doctrine and you will be destroyed; or you can listen and adhere to the Word of God, and you will be safe and at ease."

The warning at the end of this chapter is quite sobering for us in the United States: *Because I have called and you refused to listen, have stretched out my hand and no one has heeded, because you have ignored all My counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you. Then they will call upon me, but I will not answer; they will seek Me diligently but will not find Me. Because they hated knowledge and did not choose the fear of the LORD, would have none of My counsel and despised all My reproof, therefore they shall eat the fruit of their way, and have their fill of their own devices.* (Prov. 1:24–31; ESV; capitalized)

We need to know who the people are who populate this chapter.

The Principals of Proverbs 1

Characters

Biographical Material

David

King David, of the book of Samuel, was the 2nd king of Israel.²⁸ He spent at least 7 years teaching his son Solomon, preparing him to become king. This is the missing 7 years from the end of the history of Israel under King David.

²⁸ There was a man who could possibly considered an early king of Israel from the time of the Judges.

The Principals of Proverbs 1

Characters	Biographical Material
Solomon	Solomon is the son of David by Bathsheba and he became Israel's 3 rd king, and the last king of the monarchy (Israel split into two nations after Solomon). Although he is clearly laid out as the author of Proverbs, he learned many of these principles from his father David.
My son	David's earliest warnings to Solomon; and these would be the typical warnings that every father should give to his son.
Simple ones	This refers to any person who rejects the teaching of the Word of God (called wisdom in this book).
Wisdom	<i>Wisdom</i> is personified in this book, as calling out to the recalcitrant, pleading to them to listen to her. Wisdom, as the speaker of the final section of Prov. 1, morphs into God speaking to the recalcitrant.

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It is important to understand what has gone before.

The Prequel of Proverbs 1

King David had a number of wives (around 10) by whom he had quite a number of sons, many of whom were worthless and who engaged in crime and revolution (Amnon, Absalom, and Adonijah). It is clear that he spent little time raising any of these boys, all of whom are identified not as *sons of David* but as *sons* of their mother (when they are so identified—1Kings 2:13). However, Solomon is not called the *son of Bathsheba*, but he is identified as *the son of David* (Prov. 1:1 2Chron. 1:1 1Chron. 22:5, 17).

With Solomon, David appeared to take a new tact (which is borne out in the book of Proverbs) of personally teaching his son Solomon wisdom, which is doctrine of the Word of God and the laws of divine establishment.

From the end of the book of Samuel to the first chapter of 1Kings 1, about 7 years pass—and there does not appear to be any recording of the history of this time period. However, what appears to be taking place during this time is David teaching, and therefore, preparing his son Solomon (and possibly his brothers as well) to become king. This teaching would prepare Solomon both for life and to become king.

David decided to make his very young son king (1Kings 1); and this is a wise choice because Solomon, despite his youth, is very interested in wisdom—with the idea that this would be the foundation of his reign.

And then we have Solomon's request of God. We will allow the text to speak for itself:

1Kings 3:3–5 Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places. And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar. At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you."

1Kings 3:6–9 And Solomon said, "You have shown great and steadfast love to Your servant David my father, because he walked before You in faithfulness, in righteousness, and in uprightness of heart toward You. And You have kept for him this great and steadfast love and have given him a son to sit on his throne this day. And now, O LORD my God, You have made Your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of Your people whom You have chosen, a great people, too many to be numbered or counted for multitude. Give Your servant therefore an

The Prequel of Proverbs 1

understanding mind to govern Your people, that I may discern between good and evil, for who is able to govern this Your great people?"

1Kings 3:10–14 It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days." (ESV; capitalized)

Solomon will have both divine wisdom and human wisdom (which is revealed in the book of Ecclesiastes).

Solomon will get off course for much of his life as king—and primarily for marrying a variety of women—who turn his heart away from the **Revealed God**.

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Prov. 1 is actually a very carefully organized chapter.

A Synopsis of Proverbs 1

V. 1 begins with the modern approach of listing the title and the author of the book: the book of Proverbs written by Solomon.

In vv. 2–6 we have the purpose of this entire book laid out—somewhat like a preface. The overall idea is to impart a variety of types of thinking into the reader.

V. 7 states that the foundation of all knowledge is *the fear/respect of Y^ehowah*.

In vv. 8–9 the importance of the training and teaching of the parents is given. We might see this as the training exerted between ages 3–11. The clear authority is vested in the parents.

In vv. 10–19, there is a detailed warning against becoming involved in criminality. We may understand that this is the temptation facing the teen. He is feeling rebellious and he is offered riches and plunder and a sense of belonging of a criminal gang. The writer warns him that he is like the bird, who watches a trap being set, and then sees the bait put into the trap, and then goes after the bait, being trapped. The person who goes in for criminal behavior is like that bird, seeing the bait of the trap and then going after that bait. The authority here is still the parents, but there is the implied responsibility toward society.

Finally, in vv. 20–33, the young person is older and more independent—perhaps even out of his parents' home—and he is warned to listen to wisdom, which is Bible doctrine, which is the thinking of God. The greatest authority of all is the authority of God, and we learn His ways and His thinking through the teaching of His Word.

Although the style of this book may not be original with Solomon, the title, introduction and beginning quotation can be found in pretty much every modern book.

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Poole: *Proverbs are ancient, and wise, and short sayings in common use; whereof some are plain and easy, others are intricate and obscure.*²⁹

²⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 1:1.

I think we learn a lot about a chapter, if we can congeal its contents to one or a few sentences.

Henry Halley's Brief Outline/Synopsis of Proverbs 1

Here we have the title and purpose of Proverbs (Proverbs 1:1-7), the admonition to heed parental instruction (Proverbs 1:8-9), the necessity of avoiding evil companions (Proverbs 1:10-19), and the warnings by which Wisdom cries aloud to all men (Proverbs 1:20-31).

From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014; who took this from *Henry Halley's Bible Handbook* (Grand Rapids; Zondervan Publishing House), p. 250.

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Condensing this chapter to 3 sections was quite common. Arno Gaebelein writes:

1. *The Introduction (Proverbs 1:1-7)*
2. *Warning against evil companions and covetousness (Proverbs 1:8-19)*
3. *The appeal of wisdom (Proverbs 1:20-33).*³⁰

Clarke has a very different outline approach.

Clarke's Outline of Proverbs 1

- I. The design of the proverbs. Prov. 1:1–6.
- II. An exhortation to fear God, and believe his word, because of the benefit to be derived from it. Prov. 1:7–9;
- III. [An exhortation] to avoid the company of wicked men, who involve themselves in wretchedness and ruin. Prov. 1:10–19.
- IV. Wisdom, personified, cries in the streets, and complains of the contempt with which she is treated. Prov. 1:20–23.
- V. The dreadful punishment that awaits all those who refuse her counsels. Prov. 1:24–33.

Adam Clarke, *Commentary on the Bible*; from e-Sword, Proverbs 1 chapter comments.

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From the American English Bible: *NOTE: The Proverbs as poetry?*

We had never noticed the Proverbs written in poetic form in other Bibles, but after translating the first five Chapters, we recognized a natural cadence indicating that it was originally written this way. So since few changes were required, we decided to continue with this original format, which has required some slight alterations in the wording due to language differences; but we are making every attempt to preserve the true meanings. Why is this important? Because, when we follow the rules of Hebrew poetry, it helps to determine the accuracy of the text we are using. For when there are problems fitting the text into poetic form and layout, we can see where changes have likely been made.

*Recognize that the meanings may vary widely between different Septuagint versions, and between the Greek and the Hebrew text. In fact, the authenticity of Chapters 24-29 is in doubt because they don't appear at all in some Bibles at all. So we suggest that whenever the meanings of texts seem unclear, or the following connected words don't seem to match, that you check the reading of the verses in several other Bibles and then reject the wording of any that don't appear to make any sense.*³¹

³⁰ From <http://www.studylight.org/commentaries/gab/view.cgi?bk=19&ch=1> accessed November 2, 2014.

³¹ From <http://www.2001translation.com/Proverbs.htm> accessed October 20, 2014.

Matthew Henry makes a very weird assertion: *Those who read David's psalms, especially those towards the latter end, would be tempted to think that religion is all rapture and consists in nothing but the ecstasies and transports of devotion.*³² Then Henry goes on to speak of the practicality of Proverbs. Whereas, Proverbs is a very practical book, David's psalms are not all rapture and ecstasies. I have exegeted maybe 3 or 4 dozen of his psalms, and I found them to be consistently filled with important content.

Wilkinson: *Proverbs is the most intensely practical book in the Old Testament because it teaches skillful living in the multiple aspects of everyday life. Its specific precepts include instruction on wisdom and folly, the righteous and the wicked, the tongue, pride and humility, justice and vengeance, the family, laziness and work, poverty and wealth, friends and neighbors, love and lust, anger and strife, masters and servants, life and death. Proverbs touches upon every facet of human relationships, and its principles transcend the bounds of time and culture.*³³

Deffinbaugh: *Proverbs chapter 1 is like a road map in that it outlines life in terms of only two ways--the way of wisdom and the way of folly. Wisdom leads to peace and security, while the way of folly ends with death and destruction. Everyone is on one of these two paths. The way of folly is characterized by evil men who seek material gain through violence. The way of wisdom is entered by fearing God and forsaking evil.*³⁴

Is there any book written by any man about wisdom and about doing right which comes to mind which is known and revered by even one-hundredth of those who know and revere this book of Proverbs?

There are some who appear to desire knowledge, but they believe that they must seek for it. God does not hide wisdom from mankind—He reveals it in His Word.

Is there any book written by any man about wisdom and about doing right which comes to mind which is known and revered by even one-hundredth of those who know and revere this book of Proverbs? So many authors over time have written so many books; and philosophy and morality have been in the forethought of mankind from the earliest writings—so where else do men, as a whole, turn for wisdom? Is there such a chapter in the Koran? Has Confucius or Plato or any man written a book or a chapter where mankind turns to again and again for guidance? I can think of none. And even if one comes to *your* mind, how many others would say, “Oh, yeah, I read that. A lot of great things in there to think about.” And yet, this one man, 3000 years ago, sits down, and writes a book like this—and it remains to this day the preeminent book of wisdom.

Errata:

Four new Bible translations are added here: the Lexham English Bible, Benjamin W. Brodie's Expanded Bible translation, Paul Apple's paraphrase and Donald Hunt's Paraphrase. Brodie has not translated the entire Bible. He has translated most or all of the New Testament and a few Old Testament chapters. He was theologically educated at Dallas Theological Seminary and he is familiar with R. B. Thieme, Jr.³⁵ However, his theology is somewhat confused, as he appears to believe that man is a free moral agent, but he also holds to **Calvinism**,

³² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1 chapter comments. .

³³ From http://www.preceptaustin.org/proverbs_commentaries.htm accessed November 6, 2014.

³⁴ From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed November 6, 2014.

³⁵ He cites several of his books and lessons as source material.

which includes the concepts of limited atonement and irresistible grace. This does not mean that his translation is off or even suspect.

R. B. Thieme, Jr. taught Proverbs at least twice (1966 and 1976³⁶); so some verses may have two translations which are both attributable to him.

The Lexham English Bible: Up until this time, because I obviously did not look into the matter, I thought that the LEB was an old translation, so I have essentially ignored it. However, this is a 2010 Bible translation. On their webpage, they write: *the entire translation process of the LEB helps you identify difficult texts, idiomatic phrases, grammatical issues...[with the result that you will have] A better understanding of the Bible in English-whatever translation you use.*³⁷ It appears that this is the kind of Bible designed for the computer (and there is a Logos version with a great many *mouse tips* throughout). The information available on the [computer version](#) is quite remarkable.

I came across both Apple and Hunt's paraphrases as part of their commentaries; and both were interesting enough to go back and insert them into this chapter.

Another minor change—when the NET Bible footnote has a lot to say about the actual exegesis, I will only list it in the Hebrew exegesis and not in the NET Bible translation. There are so many language footnotes in Prov. 1, that it completely bogs down the rhythm of the NET translation. Therefore, it seemed more appropriate to place many of these footnotes with the Hebrew exegesis.

Similarly, if I take some of the notes from Syndein's pages (which are notes from R. B. Thieme, Jr.), then I will list them only in one place, giving the proper attribution.

You may not realize it, but personally, I have no idea what is going to happen every time I begin a new chapter from the Word of God. Will I be able to understand the material? Will the material speak to me? Will I be able to explain what these words mean so that others understand them? What I hope and pray for every time is to be able to as thoroughly exploit the material as possible, explaining and then presenting illustrations from life which help to make the concepts clear.

I drew from hundreds of sources for this chapter.

In this study, we are going to make a very simple assumption: the proverbs of the Bible can be translated. This may seem absurd in its obviousness, but some proverbs are clearly trapped within the language of their birth, which are not easily translated into other languages. There was a Spanish movie that came out in 2001 entitled *Amores Perros*. The simple translation is, *Love of Dogs*. And because this movie was a trio of stories involving people, love and dogs, one might think that he has understood the title quite well. However, *Love of Dogs* does not really communicate what the title intends to convey, which is, according to a friend of mine, *Love is a Bitch*.

However, the proverbs found in this book that we will study are the words of God, and therefore must be both universal and transportable into any other language.

Richard Trench writes: *[Often] the proverbs of a language are so frequently its highest bloom and flower, while yet so much of their beauty consists often in curious felicities of diction pertaining exclusively to some single language, either in a rapid conciseness to which nothing tantamount exists elsewhere, or in rhymes which it is hard to reproduce, or in alliterations which do not easily find their*

³⁶ He only taught the first chapter of Proverbs in 1976.

³⁷ From <http://lexhamenglishbible.com/> accessed October 21, 2014.

*equivalents, or in other verbal happinesses, lies the difficulty which is often felt, which I shall often in these lectures feel, of transferring them without serious loss from one language to another.*³⁸

Simply because this is the Word of God, that cannot be the case. Certainly, some proverbs will require more work than others to fully appreciate—and it is even possible that some cannot be fully explained—but this is the Word of God, and therefore, we may expect God the Holy Spirit to enlighten us again and again, every time that we return here to apprehend what God has for us.

A second, also elementary, assumption is made—because this is the Word of God, these proverbs will be in the realm of good, orthodox theology. It does not matter when these words were recorded, who was the hand that put them to paper, and who said them first—we know these writings to be inspired by God the Holy Spirit.

Chapter Outline

Charts, Graphics and Short Doctrines

Title of the Book

Dr. Thomas Constable: *These verses [vv. 1–7] set forth the title, the purpose, and the thesis of the Book of Proverbs. Far from being a hodgepodge of miscellaneous sayings, the book gives evidence of careful organization in this opening segment.*³⁹

Kukis slavishly literal:

Kukis moderately literal:

Proverbs of Solomon ben David, king of Israel. Proverbs 1:1

[These are] the Proverbs of Solomon ben David, the king of Israel.

Kukis paraphrase:

This is the book of the Proverbs of Solomon, the son of David and the king of Israel.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁴⁰; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this

³⁸ From Gordon.edu accessed November 8, 2014.

³⁹ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁴⁰ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

Ancient texts:

Masoretic Text (Hebrew)	Proverbs of Solomon ben David, king of Israel.
Latin Vulgate	The parables of Solomon, the son of David, king of Israel,...
Peshitta (Syriac)	The proverbs of Solomon the son of David, king of Israel:...
Septuagint (Greek)	The Proverbs of Solomon son of David, who reigned in Israel:...
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	Purpose of Proverbs The proverbs of Solomon, King David's son, from Israel:...
Contemporary English V. Easy English	These are the proverbs of King Solomon of Israel, the son of David. This book sets out Solomon's proverbs (wise words). Solomon was David's son, and the king of Israel. His proverbs will help you in many ways.
Donald Hunt's Paraphrase New Berkeley Version	These are the proverbs of King Solomon of Israel, David's son:... The Proverbs of Solomon son of David, king of Israel:... The Hebrew word <i>Nisble</i> , "Proverbs," applies to a comparison. Bible proverbs are wise sayings, varying from moral maxims to the lengthy discourses of ch. 1–9. Solomon is the principal author. Other inspired writers contributed, see 30:1 31:1.
New Century Version	The Importance of Proverbs These are the wise words of Solomon son of David, king of Israel.
New Life Bible	These are the wise sayings of Solomon, son of David, king of Israel:...
New Living Translation	The Purpose of Proverbs These are the proverbs of Solomon, David's son, king of Israel.
The Voice	<i>I, Solomon, David's son and Israel's king, pass on to you these proverbs—a treasury of wisdom—...</i>

Partially literal and partially paraphrased translations:

American English Bible International Standard V	These are the proverbs of Solomon, the son of David, who reigned over Israel. Introduction and Purpose The proverbs of David's son Solomon, king of Israel.
Names of God Bible	The Reasons for Proverbs The proverbs of Solomon, David's son who was king of Israel, given...
New Advent (Knox)Bible New American Bible (2011) ⁴¹	These proverbs were written by David's son Solomon, that was king of Israel,... The proverbs [Proverbs: the Hebrew word <i>mashal</i> is broader than English "proverb," embracing the instructions of chaps. 1-9 and the sayings, observations, and comparisons of chaps. 10-31.] of Solomon, a the son of David, king of Israel:...
NIRV	Purpose These are the proverbs of Solomon. He was the son of David and the king of Israel.
Today's NIV	Purpose and Theme The proverbs of Solomon son of David, king of Israel.

Mostly literal renderings (with some occasional paraphrasing):

enjamin Brodie expanded	The proverbs [wise & ethical maxims] of Solomon, son of David, [3rd] king of Israel:...
The Expanded Bible	The Importance of Proverbs These are the wise words [proverbs] of Solomon son of David, king of Israel.
Ferar-Fenton Bible NET Bible®	The Proverbs of Solomon-Ben-David, King of Israel,... <i>Introduction to the Book</i> The Proverbs of Solomon [The phrase "The Proverbs of Solomon" is a title for the entire book. The title does not imply that Solomon authored all the proverbs in this collection; some sections are collections from different authors: the sayings of the wise (Prov. 22:17 — Prov. 24:22), more sayings of the wise (Prov. 24:23–34), the words of Agur (Prov. 30:1–33) and Lemuel (Prov. 31:1–9). The title does not imply that the book was in its final canonical form in the days of Solomon; the men of Hezekiah added a collection of Solomonic proverbs to the existing form of the book (Prov. 25:1 — Prov. 29:27). The original collection of Solomonic proverbs appears to be the collection of short pithy sayings in Prov. 10:1 — Prov. 22:16, and the title might have originally introduced only these. There is question whether chapters 1–9 were part of the original form of the book in the days of Solomon because they do not fit under the title; they are not "proverbs" per se (sentence sayings) but introductory admonitions (longer wisdom speeches). Chapters 1–9 could have been written by Solomon and perhaps added later by someone else. Or they could have been written by someone else and added later in the days of Hezekiah.] son of David [The designation "son of David" is in apposition to the name Solomon, as are the following nouns, further explaining the name.], king of Israel [The phrase "the king of Israel" is in apposition to the name Solomon.]:... When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal

⁴¹ Also called the revised edition.

translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The proverbs of Shlomo the son of David, king of Isra'el,...
exeGesés companion Bible	The proverbs of Shelomoh the son of David sovereign of Yisra El:...
Orthodox Jewish Bible	Mishlei Sh'lomo Ben Dovid, Melech Yisroel;...
<i>The Scriptures</i> 1998	The proverbs of Shelomoh son of Dawid, sovereign of Yisra' ĕl:...

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The proverbs (truths obscurely expressed, maxims, and parables) of Solomon son of David, king of Israel:...
Kretzmann's Commentary	The Title and the Introduction The proverbs of Solomon, the son of David, king of Israel, 1Kings 1:39 2:12, a proverb, in this connection, designating a maxim or aphorism rather than a popular proverbial saying; ...
NASB	The Usefulness of Proverbs The proverbs of Solomon the son of David, king of Israel:...
New King James Version	The Beginning of Knowledge The proverbs of Solomon the son of David, king of Israel:...
Syndein/Thieme	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.}
World English Bible	The proverbs of Solomon, the son of David, king of Israel:...
Young's Updated LT	The Proverbs of Solomon, son of David, king of Israel:...

The gist of this verse: The title of this book is, *The Proverbs of Solomon ben David, king of Israel*.

Proverbs 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māshāl (מָשָׁל) [pronounced maw-SHAWL]	<i>parable, proverb, discourse, memorable recitation; comparison, analogy</i>	masculine plural construct	Strong's #4912 BDB #605

Whedon: *The Hebrew word מִשְׁלָּים, meshalim, from מָשַׁל, mashal - 1, to rule; 2, to liken, to make like, or be like - involves the idea of an authoritative, influential, or important saying, implying or expressing a comparison, simile, or metaphor of some kind. Hence it is used, in a very general and comprehensive way, for a similitude or parable, Ezra 17:2; 24:3; Judges 9:7, etc.; 2 Samuel 12:1, etc.; 2 Kings 14:9 ; for a sententious saying or apothegm, such as consists in the ingenious comparison of two things, sentiments, etc., as in many of the proverbs of this book; for a proverb proper, or a byword, as in 1 Samuel 10:12; Ezekiel 12:22-23; for a verse, song, or poem, the members of which, by the laws of parallelism, consist of two hemistichs similar in form and sense, or the one in antithesis with the other. It is specially used of prophecy, Numbers 23:7; Numbers 23:18; of a didactic discourse, Job 27:1; Job 29:1; Psalms 49:5; Psalms 78:2; sometimes of a satirical poem or song of derision, as in Deuteronomy 28:37.⁴²*

⁴² From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Proverbs 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sh ^e lōmōh (שלמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful</i> ; transliterated <i>Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

The NET Bible: The name שלמֹה (shelomoh, "of Solomon") is a genitive of authorship or source. While Solomon wrote a majority of the proverbial sayings in the book, some proverbial sayings were written by others (e.g., Prov. 22:17 — Prov. 23:34; Prov. 30:1–33; Prov. 31:1–9) and perhaps collected by Solomon. The name also forms a phonetic wordplay on the similarly sounding word מִשְׁלֵי (mishley, "proverbs"), as if to say the name is almost synonymous with proverbs.⁴³

Translation: [These are] the Proverbs of Solomon... This first verse is essentially the title of the book, followed by the author (s).

In this book, these tend to be fairly pithy sayings which have very practical application. Although I will certainly try to explain and elaborate each proverb, many of them are quite clear when well-translated.

The most basic question of this book is:

What is a Proverb?

Expositor	Commentary
Santa Barbara Community Church	<i>What is a proverb? The Spanish novelist Cervantes cleverly defined a proverb as, a short sentence based on long experience. (quoted in Wiersbe, p. 14) This is a fair definition from a literary viewpoint. What we find in the book of Proverbs, for the most part, is very brief poetic statements that tell us truths about living life uprightly and under God's direction. The poetry undoubtedly made more sense to the original readers.</i> ⁴⁴
Cervantes	<i>[Proverbs are] short sentences drawn from long experience.</i> ⁴⁵
Syndein/Thieme	A proverb is a rule by which you should run your life. ⁴⁶
John A. James	<i>Proverbs are short sentences containing a maxim of wisdom-or expressing an instructive truth or fact ascertained by experience or observation. Shrewd rules for practical life, meaning more than the mere words express. They have ever been favorite vehicles of instruction, especially in countries of little civilization, where books were few or unknown, and men depended for their knowledge upon tradition... The prevailing characteristics of a good proverb, are brevity, that it may be easily remembered; point, that it may stimulate; and elegance, that it may please.</i> ⁴⁷

⁴³ The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Prov. 1:1.

⁴⁴ From http://sbcommunity.org/lifeinc/pdf/proverbs_study.pdf accessed November 8, 2014.

⁴⁵ From Gordon.edu accessed November 8, 2014.

⁴⁶ From <http://syndein.com/proverbs.html> accessed November 10, 2014.

⁴⁷ From http://www.gracegems.org/20/young_man7.htm accessed November 10, 2014.

What is a Proverb?	
Expositor	Commentary
Kukis	Essentially, a proverb is a bit of wisdom compressed into a short statement with some literary considerations. Whereas a psalm might be somewhat more poetical and obscure, a proverb is designed to be understood by most readers.
Kukis	The word <i>proverbs</i> is mâshâl (מִשְׁלָל) [pronounced <i>maw-SHAWL</i>], and it means <i>parable, proverb, discourse, memorable recitation; comparison, analogy</i> . Essentially, a proverb is a bit of wisdom compressed into a short statement with some literary considerations. Whereas a psalm might be somewhat more poetical and obscure, a proverb is designed to be understood by most readers. Strong's #4912 BDB #605. ⁴⁸
Lord Bacon	<i>[Proverbs] serve not only for ornament and delight, but also for active and civil use; as being the edge tools of speech which cut and penetrate the knots of business and affairs.</i> ⁴⁹
Aristotle	<i>[P]roverbs [are]...the fragments of an elder wisdom, which, on account of their brevity and aptness, had amid a general wreck and ruin been preserved.</i> ⁵⁰
John MacArthur	<i>The word "proverb" means "to be like," thus Proverbs is a book of comparisons between common, concrete images and life's most profound truths. Proverbs are simple, moral statements (or illustrations) that highlight and teach fundamental realities about life.</i> ⁵¹
The NET Bible	The Hebrew noun translated "proverb" is derived from the root מִשַׁל (mashal) which means "likeness." The related Niphal verb means "to be like, be comparable with," e.g., "he is like [נִמְשַׁל, nimshal] the beasts that perish" (Psalm 49:12). The noun can mean an object lesson based on or using a comparison or analogy. It may be a short pithy statement (Ezek. 16:44), object lesson drawn from experience (Psalm 78:2–6), saying or by–word (Deut. 28:37) or an oracle of future blessing (Ezek. 21:1–5). Here it means an object lesson setting out courses of action. It helps one choose the course of action to follow or avoid. ⁵²
Arthur Peake	<i>The word for proverb...has a wide significance in Heb...[It] Probably it originally expressed a comparison or allusion, drawn from history or nature, and employed to convey a taunt or satire, hence the rendering "taunt-song." For different meanings cf. Numbers 21:27, Deuteronomy 28:37, Job 13:12, Isaiah 14:4, Ezekiel 12:23.</i> ⁵³
Precept Austin	<i>[A] proverb is the Hebrew word mashal which means comparison, similar, parallel. In short, a proverb is a figure of speech in which the author uses comparison in order to present a pithy, poignant observation or instruction. A proverb is a timeless truth in the form of a simple illustration that exposes a fundamental reality of life. Proverbs are practical (not theoretical), easy to memorize (Are you practicing the discipline of Biblical memorization?) and imminently applicable to real life situations.</i> ⁵⁴

⁴⁸ These definitions would have come from BDB and Gesenius.

⁴⁹ From Gordon.edu accessed November 8, 2014.

⁵⁰ From Gordon.edu accessed November 8, 2014.

⁵¹ From http://www.preceptaustin.org/proverbs_commentaries.htm accessed November 6, 2014.

⁵² *The Net Bible*®; © 1996–2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Prov. 1:1.

⁵³ From <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

⁵⁴ From http://www.preceptaustin.org/proverbs_commentaries.htm accessed November 6, 2014.

What is a Proverb?	
Expositor	Commentary
Preacher's Complete Homiletical Commentary	<i>A proverb is a large amount of wisdom wrapped up in the fewest possible words. It is like a corn-seed which, though a tiny thing in itself, encloses that which may expand and increase until it furnishes food for millions. Even a child may carry a large sum of money when it is in the form of golden coin, although his strength would be quite unequal to the task if the same amount were in baser metal. One diamond may constitute a small fortune, and may be easily carried and concealed upon the person, but its value in iron could only be lifted by the united strength of many. The proverb stands in the same relation to mental and moral wisdom as gold and diamonds do to copper or iron. It is so portable that it can be carried and retained by the weakest memory.⁵⁵</i>
Daniel Whedon	<i>A proverb is a sententious maxim, or a short, comprehensive, and weighty saying, expressed frequently, but not always, in metaphorical language; or the terms are employed in an unusual and peculiar sense, and are, therefore, more or less obscure, requiring some effort of the mind to apprehend them. This seeming disadvantage is compensated by the stronger impression following such mental effort; and, consequently, by an easier and more perfect retention in the memory.⁵⁶</i>
Richard Trench	<i>[W]hat...is a proverb?...Some one has said that these three things go to the constituting of a proverb, shortness, sense, and salt...The proverb, he says, must have shortness; it must be succinct, utterable in a breath. It must have sense, not being, that is, the mere small talk of conversation, slight and trivial, which deserves to perish, and which does perish as soon as born, no one taking the trouble to keep it alive. It must have salt, that is, besides its good sense, it must have point and pungency.⁵⁷</i>
<div style="display: flex; justify-content: space-around; margin-top: 20px;"> Chapter Outline Charts, Graphics and Short Doctrines </div>	

Bridgeway Bible Commentary: *Proverbs help develop the mind as people think out their meanings. These meanings are sometimes expressed in figures of speech, other times plainly; sometimes with humour, other times with irony. But the guiding principle in searching for true wisdom is a respectful relationship with the holy God.⁵⁸*

John A. James [*Proverbs are employed*] *not to argue or persuade-but to dictate. In order to render their precepts more pleasing, as well as more powerful, the instructors of mankind have ever illuminated them with metaphors, comparisons, and other embellishments. Proverbs prevailed much among the Hebrews, and continued to the latest ages of their literature.⁵⁹*

The proverbs of this book tend to focus upon right living. Now, the basis of right living is faith in the Revealed God and knowledge of Him. However, there are a great many proverbs which simply deal with practical matters and may be understood as representative of the laws of divine establishment in nation Israel (and in most any nation). That is, the average person could read this book and see how to conduct himself in life—whether he is a believer or not. Obviously, given v. 7 (*The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.* —ESV); utmost importance is placed upon not just faith in the True God but a concentration on Him

⁵⁵ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

⁵⁶ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 3, 2014.

⁵⁷ From Gordon.edu accessed November 8, 2014. Trench backtracks on this definition somewhat, but we will let it stand.

⁵⁸ From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁵⁹ From http://www.gracegems.org/20/young_man7.htm accessed November 10, 2014.

throughout our lives as well. However, concepts like “Avoid criminal behavior” (vv. 10–19) can be taken to heart by all young people.

Regarding this title, the NET Bible writes: *The phrase "The Proverbs of Solomon" is a title for the entire book. The title does not imply that Solomon authored all the proverbs in this collection; some sections are collections from different authors: the sayings of the wise (Prov. 22:17 — Prov. 24:22), more sayings of the wise (Prov. 24:23–34), the words of Agur (Prov. 30:1–33) and Lemuel (Prov. 31:1–9). The title does not imply that the book was in its final canonical form in the days of Solomon; the men of Hezekiah added a collection of Solomonic proverbs to the existing form of the book (Prov. 25:1 — Prov. 29:27). The original collection of Solomonic proverbs appears to be the collection of short pithy sayings in Prov. 10:1 — Prov. 22:16, and the title might have originally introduced only these. There is question whether chapters 1–9 were part of the original form of the book in the days of Solomon because they do not fit under the title; they are not "proverbs" per se (sentence sayings) but introductory admonitions (longer wisdom speeches). Chapters 1–9 could have been written by Solomon and perhaps added later by someone else. Or they could have been written by someone else and added later in the days of Hezekiah.*⁶⁰ On the other hand, all the Solomon has to say about wisdom as apropos to his thinking and David's teaching.

Daniel Whedon: *Our word "proverb," in its more specific sense, (taken as an abbreviation of proverbial, for words, that is, many in one, or a word for many,) is a suitable name for this book, a great portion of which consists of short, comprehensive utterances, giving character to the work.*⁶¹

It is actually quite unusual to find the name of the author at the beginning of the book. The psalms are an exception to this.

The Organic Formation of the Canon of Scripture:

Prov. 10:1 begins [The proverbs of Solomon](#). Perhaps this would suggest that Prov. 1–9 were taught to Solomon by his father David; and Prov. 10 begins the section which Solomon wrote himself. Prov. 25:1 gives us an idea how some of the books or chapters of the Bible may have been produced. [These also are proverbs of Solomon which the men of Hezekiah king of Judah copied.](#) (ESV) I have suggested to the production of Scripture and the recognition of it as being inspired was very organic and natural—almost exactly the opposite of the JEPD theory, where one clever person writes this, and another clever person writes that, and then a third, even more clever person, weaves these narratives together, and, at the same time, somehow figures out how to convince people that this is Scripture. Or that some dominant organization like the Catholic Church came along, and had this whole set of doctrines which they believed in, so they went through a whole host of writings and picked out the books they liked and threw out the books which they did not like; and even made changes to those books in order to be able to teach what they believe in. That whole approach is fanciful and absurd, because the Bible is not just one book entrusted to one group of people. Even this book of Proverbs, which appears to have been composed at various times, and then assembled in its final form, much later, not necessarily with some evil intent, but simply, “We have a set of proverbs here, which has been the book of Proverbs for awhile; but he also have another small set of them over here, which we believe came from the same author, so we will add these additional proverbs.”

Furthermore, there is no reason to assume that someone brought this book out hot off the presses and everyone said, “That is the Word of God.” Or that some authoritative group came out with this manuscript and said, “This is the Word of God” and everyone just accepted that as so.

As it was studied and copied and disseminated and studied and read and discussed, that men recognized its divine nature. And what does it mean to be the Word of God? These books appeared to be accepted as the

⁶⁰ *The Net Bible*®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Prov. 1:1.

⁶¹ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Word of God, individually, at whatever time that occurred, whether individually or as a partial package deal (“Proverbs is clearly inspired—so does that mean that Ecclesiastes and Song of Solomon are to be accepted as inspired?”).

One of the fascinating aspects to this whole story is, *what does it mean to be the Word of God?* By the time of Christ, the Old Testament books were understood to be the Word of God. Now, is there some treatise somewhere from that time period to tell us just exactly what *that* means? There isn’t—men who recognized the inspired books of the Bible did not, at that point in time, have a complete understanding of what that meant. Highly recommended in this area is Geisler and Nix’s *A General Introduction to the Bible*. Does the Bible contain the Word of God? Does the Bible become the Word of God upon study? What about the copyist errors?

Today, we can actually define what it means for the Bible to be the inspired Word of God. **Inspiration** is defined in this way: *God the Holy Spirit so supernaturally directed the human writers of Scripture, that without wavering their human intelligence, individuality, literary style, personal feelings or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.*⁶² Nobody wrote those words in 400 B.C., when the Old Testament canon was closed. When Jesus walked this earth teaching the truth, no one knew and memorized this definition of inspiration. This whole concept was developed, just as organically as Scripture was written and then later accepted as being the Word of God.

In other words, we had the complete canon of Scripture determined before we knew really what that meant or what inspiration meant. In that era, there was a rough idea of what it meant for a book to be authoritative; to be from God—but this concept was fully developed long after the canon had been set.

Furthermore, it was not simply one person or one influential group that determined what belonged in the Word of God. When the Septuagint was translated (around 200 B.C.) they had to figure out what to translate. When Jesus and the Apostles quoted from Scripture, they needed to already know what they could quote from. When books were preserved during the destruction of Israel (the Northern Kingdom) and later Judah (the Southern Kingdom), people had to figure out, which books had to be preserved no matter what.

So we have translators (the LXX was not the only ancient translation of the Bible); we have Jews; we have the religious class of Jews; we have Jesus and the early disciples; and we have Christians—very disparate groups—yet they were all able to agree upon what the Old Testament canon was.

For instance, Jesus was at odds with the religious class of Jerusalem. They had a number of theological disagreements. But, what did they not appear to disagree about? The inspiration of the Word of God. When Jesus would quote back the Word of God to some scribe and this would shut him down, why did it shut him down? Because it was the Word of God being quoted to him. He may have been angry at Jesus, but when Jesus spoke the Word of God to them, both the people and the angry religious types were usually stopped in their tracks. We don’t have anything like, “Well, what the heck are you quoting? That is not in the Word of God.” That does not occur in Scripture, not in the gospels and not in Acts. So, even though there are the disparate groups who disagree about a great many things—they did not argue about what was in the (Old Testament) Bible.

When the New Testament was recognized, book by book, there was not just one guy or one council that met and said, “This is it; this is the New Testament; take it or leave it.” It happened very organically. Paul would send out an epistle; a church would recognize it as coming from Paul; then they would send copies of this letter to other churches; and then, at some point, his letter went from being authoritative to being the Word of God. And sometime after that, various people and councils would weigh in and these books and letters were discussed. Bit by bit, in the first 4 centuries of the new era, people tried to figure out what was inspired by God. They determined

⁶² Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

that it had to come from the 1st century and it had to be written by a man of the era who was recognized to have spiritual authority. Therefore, there would have to be a history of recognition. Someone could not dash off a fake letter to the Laodicians in A.D. 250, and people in 300 would say, “Now, shouldn’t this go into the Word of God? It has Paul’s name at the beginning.” Such a book would fail the simple tests of canonicity—it was produced in the wrong era.

For the New Testament, there were dozens of people, if not hundreds, who weighed in on what belonged in the canon; and a half dozen councils that we are aware of (but there were probably many more); and translations were being done almost immediately—so they had to figure it out as well.

Interestingly enough, there are really no *missing books of the Bible*. That is, there was never some book of the gospel of Thaddeus that some people liked and some didn’t, and it barely did not make the cut. There are no books like that at all. Books which were rejected were rejected almost universally—again, by very disparate groups. What really happened is, some books barely made it into the canon: like James, 2Peter, 2 and 3 John, Jude and Revelation. James confused some people; 2Peter seems to be written in a different style than 1Peter; 2 and 3 John are very short and appear to be private letters (and they are short); Jude is short; and Revelation is weird. The other books of the New Testament were pretty much universally accepted. There were arguments over these books; but they were finally accepted, person by person, council by council. By the mid to late 300’s, the canon had been pretty much determined—again, not by one person or one council, but by dozens of people who were well-respected in the Christian community; a half dozen councils or more; and translators for many different languages (most of which we no longer have). This was a very organic process which began in the 1st century A.D.

Many of the books that were considered (most were not even considered) that are not in the canon are extant today, and, in most cases, a casual reading will tell you why it is not in the Bible. You read a page or two and you will think, “That’s pretty goofy.”

My point is, you yourself, once you grew spiritually to some degree, could take a list of all the possible books and investigate them, and read them, and come up with pretty much the same conclusion—what is presently in the canon of Scripture belongs; and what is not, does not belong.

There is only one group of books which are questionable, and that is known as the apocrypha; and these are some ancient Jewish writings produced in the intertestamental⁶³ period. People did not just stop writing after the Old Testament was completed. There continued to be writing, and some of these were taken as a part of the canon (chiefly by the Catholic church). I will not get into discussion of that, by a google search of this topic should help to explain why these books are generally rejected.

Then, after all this was done—*after we determined what belonged in the canon of Scripture and what did not, then we began discussing just what does that mean? What does it mean to be a part of the Word of God? What does it mean for this book to be inspired?*

The critic ought to find it fascinating that, what it meant for the Bible to be the Word of God was discussed, debated and developed long after the actual canon of Scripture had been determined. It is as if someone in history said, *Okay, we know that these books make up the Word of God; now, what does that mean for a book to be the Word of God?*

Back to Solomon.

I have read a lot of poor commentary about this.

⁶³ In between the closing out of the Old Testament and the writing of the New Testament.

Solomon's Age When Becoming King

Solomon is the 3rd king of Israel, the second in the line of Judah.

Solomon began as king over Israel at a very young age. Estimates are all over the place. My guess is, he is somewhere between 15 and 20. I would not be shocked if he were younger than that. I have seen many expositors make him out to be in his 20's (or even early 30's), but I have not seen any timelines which reasonably put Solomon at that age. Let's just say that Solomon is 25; then 10–15 years into David's reign, David would have sinned with Bathsheba, compressing the first half of 2Samuel to about 10 years. That simply does not seem reasonable.

David sins with Bathsheba, is put under divine discipline (or divine pressure) for about 10 years; and then there are another 7 years mostly unrecorded (during which time, David taught Solomon and presumably, his 3 younger brothers). The first child conceived by David and Bathsheba dies as an infant; and Solomon is their next conceived child together. This would make Solomon around 15 or 16 when David names him king. A great many things make sense, if Solomon becomes king at such a young age. We can understand why Joab and Abiathar might support Adonijah for king and not really seriously consider Solomon. He would have been far too young to take seriously.

Solomon is born in 2Sam. 12:24. According to Reese's chronology Bible, that is 1003 B.C.; and the same Bible puts him on the throne in 985 B.C., making him 18 years old. The Berkeley Bible places his birth at 993 B.C. and his ascension to the throne in 970 B.C., making him 23 years old. See **the Davidic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The story of Solomon coming to the throne of Israel is covered in **1Kings 1** ([HTML](#)) ([PDF](#)) ([WPD](#)); **1Kings 2** ([HTML](#)) ([PDF](#)) ([WPD](#)); **1Chronicles 28** ([HTML](#)) ([PDF](#)) ([WPD](#)); and **1Chronicles 29** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Although David's sin with Bathsheba and the fallout occurred over a great deal of time, it makes sense that this is about the final third of David's reign.

Interestingly enough, about the only resource I found that agreed with me is Calvary Chapel Church, where they guessed his age to be around 14 or 15.⁶⁴

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Over his entire lifetime, Solomon wrote quite a number of proverbs. 1Kings 4:32 **He created three thousand proverbs; his songs added up to 1,005.** (MSG) There are only 659⁶⁵ verses in the book of Proverbs; so, quite obviously, they do not contain all of Solomon's work. God the Holy Spirit apparently chose not to include all of them, for whatever reason.

I have to admit to being more amazed at Solomon's musical gifts. How in the world did he write over 1000 songs? Only two of his psalms are recorded in Scripture (Psalm 72 and 127). I would not be shocked if he wrote a number of love songs. He did, after all, have 1000 wives and mistresses.

Solomon was quite an intellect, which Scripture attests to. 1Kings 4:29–31 **And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations.** (ESV)

⁶⁴ From <http://www.ccmantowoc.org/> Proverbs 1; accessed November 5, 2014.

⁶⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:1.

Matthew Henry: *The Roman emperors had each of them his symbol or motto, as many now have with their coat of arms. But Solomon had many weighty sayings, not as theirs, borrowed from others, but all the product of that extraordinary wisdom which God had endued him with.*⁶⁶

The whole key to Solomon becoming king is this book. David began to train Solomon (and possibly his younger brothers) to become king, which meant that Solomon needed to learn Bible doctrine and he needed to learn the **laws of divine establishment**. He would be ruling over a nation of believers and unbelievers, so that he needed to know how to rule them.

Although Solomon was a great king (relatively speaking) and was very wise, he himself got off the path of wisdom, and chased both women and human viewpoint, the result being the books of Song of Solomon and Ecclesiastes.

Chuck Smith: *[Solomon was] a man who had everything and yet had nothing. A man who had everything in life that anybody could possibly wish for, and yet cried out against the emptiness and frustration of life, because he did not continue in wisdom.*⁶⁷

Gilfillan: *Magnificence was his identifying attribute. And alas, alas, for the weakness of humanity, the dangers of knowledge, and the pride of intellect, wealth, and power, even when he sinned, as most awfully he did, it was with a high hand, on a large scale, and with a kind of royal gusto—he did not, like common sinners, sip at the cup of corruption, but drank of it, deep and large, emptying it to the dregs—and when he suffered, his groans seemed to be those of a demigod in torment. He stood like a pyramid, the shadow he cast in one direction was equal to the light he received in the other.*⁶⁸

Solomon will be called evil in the sight of the Lord; so how can he be writing the words of God?

When Critics Ask, *How can a sinner like Solomon write Scripture?*

PROVERBS 1:1 —How could Solomon's writings be part of the Scripture since 1 Kings 11:6 said Solomon did evil in the sight of the Lord?

PROBLEM: Solomon began his reign as a man who loved the Lord (1 Kings 3:3). Later in his life he began to turn away from following the Lord and did that which was evil in God's sight. How can the writings of an evil man become Scripture?

SOLUTION: The reason any book is in the Bible is not based upon the life of the human author, but on the inspiration of the Holy Spirit (2Tim. 3:16 , cf. 2Peter 1:20–21). Every human author was a sinful human being. It is by the grace of God that humans were used to communicate God's revelation. Solomon asked God for the capacity to judge Israel and to "discern between good and evil" (1Kings 3:9). Solomon's writings are in the Bible because God supernaturally spoke to him (1Kings 3:10–15) and gave him wisdom to share with others. In short, he was a prophet or mouthpiece through whom God spoke, imperfect though he was.

Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Prov. 1:1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The question raised above is an important one. One of the topics dealt with in the book of Proverbs is the raising of children and the relationships between parents and children. King David and Solomon pretty much both sucked when it came to being parents. David, in the final 10 years or so of his life improved in this area; it is not clear that Solomon ever did. However, both men taught these principles—David to Solomon and Solomon to us—despite their own personal shortcomings.

⁶⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:1–6.

⁶⁷ From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁶⁸ From http://www.gracegems.org/20/young_man7.htm accessed November 10, 2014. Cited is Gilfillan's "Bards of the Bible."

If you are a pastor-teacher or a Sunday School teacher, and let's say that you have a particular weakness—you steal things. Nevertheless, when you are teaching from a particular passage, and if stealing is the topic, then you teach it accurately, regardless of your own shortcomings.

So, it does not matter that David is, for the most part a failed parent. He can still teach Solomon how to be a good parent. And no matter how Solomon fails in his life, the wisdom which he teaches hear is priceless.

Proverbs 1:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...ben David,... Solomon mentions his father because these are the things which David taught him. If Solomon simply identified himself as Solomon, king of Israel, *everyone* would know who he is. He does not need a last name. Throughout much of the book of Kings, he is called merely *Solomon*. But Solomon is not Solomon without King David raising him up. Solomon is not Solomon without this book; and Solomon needs to have the views and principles of this book in his head. He learned them all from his father David.

I think the best way to look at this as Solomon being named in this way: *Solomon ben David*. Essentially this is his first and last name.

You may recall that Amnon and Absalom were not referred to as sons of David except for one time (2Sam. 13:1); and Adonijah was called the son of Haggith (2Sam. 3:4 1Kings 1:5, 11 2:13) but he is not called the son of David. Solomon is called Solomon ben David here and in 2Chron. 1:1. David also refers to Solomon many times as his son and so does the Bible (1Chron. 28:9, 11, 20 etc.). But the key is, we find *Solomon ben David* in Scripture; but we do not find this same phrase with Amnon, Absalom or Adonijah. Even though, in various ways, these men are referred to as David's sons, they were not heirs to the throne, they did not pursue after God's knowledge, and therefore, are not see as the successors of David in Scripture.

One of the great things about Solomon is, he was never in competition with his father David. When Solomon began a co-regency with King David, David taught Solomon and Solomon listened to him. Solomon did not, in the back of his mind, think, "I can hardly wait until this old man kicks the bucket and I will do things my way." When David gave his last pieces of advice to Solomon and then died (1Kings 2:1–9), Solomon then, afterwards began to follow David's advice. He may have done things slightly differently, but David gave Solomon a vote of confidence when it came to doing the right thing. Solomon, in the rest of 1Kings 2, dealt with the people who were potential problems—he did one thing with Abiathar, and something else with Joab, and something else with Adonijah. At no time did Solomon involve himself in inordinate competition with his father. See **1Kings 2** ([HTML](#)) ([PDF](#)) ([WPD](#)). Solomon was his own man, but he took the advice of his father. He was authority oriented.

Proverbs 1:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572

Proverbs 1:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e rā'êl (לְאִרְשֵׁי) [pronounced <i>yis-row-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...[the king of Israel](#). This is always quite interesting—we have the phrase *king of Israel*; so, to whom does this refer back to, David or to Solomon? We find it used in both ways in Scripture. There are times this goes back to the original person and there are times when it refers only to the man whose name immediately precedes this phrase. I am not referring only to the phrase *king of Israel*, but to any identifying or modifying phrase which follows a list of men.

Here, and most of the times that we read the words *Charley ben Brown*, a descriptor that follows usually applies to Charley. In other words, the phrase *Charley ben Brown* speaks of *Charley* and not of his father. Therefore, *king of Israel* applies back to Solomon (although, quite obviously, both Solomon and David are kings of Israel).

In making this reasonable assumption, we are led to a conclusion: even though David spent that past 7 years teaching Solomon, the book of Proverbs is essentially Solomon's book—his notebook, if you will—of all that he learned from his father. The Pulpit Commentary was one of the few commentaries to concern itself with this topic and they came up with the same conclusion.⁶⁹

John E. Johnson: *The first verse introduces the entire Book of Proverbs. In these opening words, the basic authorship, the character of the material, and the kind of literature are established. Similar verses identify individual collections within the book, as well as designate the book's structure (10:1; 22:17; 24:23; 25:1; 30:1; 31:1). The opening verse assigns the authorship of the Book of Proverbs to Solomon much like the authorship of the Book of Psalms is popularly assigned to David. The title reveals that the book is set apart as royal literature, written in the context of the court, to be enjoyed by its patrons and practiced by those close to the king.¹⁸ This verse informs the reader about the kind of literature encountered in the book. It is material set in proverbial form to encourage the mind to slow down and compare, each couplet serving as a kind of thesis for discussion among the sages.⁷⁰*

Let's deal with this question from the outset:

Who Wrote Proverbs?

1. This is actually a rather tricky question. King David, during the last 7 years of his life, taught Solomon principles of doctrine, many of which are enshrined in this book.
2. Solomon, who was a scholar, apparently took notes—or re-copied David's notes.
3. The result was, for the most part, the Book of Proverbs.
4. Note how this book is titled: *The Proverbs of Solomon...*
5. Therefore, even though Solomon learned a great deal of this material from King David, this is considered Solomon's book, Solomon's writings.
6. Solomon's full name is Solomon ben David; that is like giving his first and last name.
7. Therefore, the descriptor *king of Israel* is properly applied to Solomon, and not to David (even though, quite obviously, David was the king).
8. Finally, the most obviously point: if the writings of this book are called, *The Proverbs of Solomon*, we

⁶⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:1.

⁷⁰ From [Gordon.edu](#), accessed November 7, 2014. Johnson cites McKane, *Proverbs*, p. 262; and Scott, *Proverbs and Ecclesiastes*, p. 24.

Who Wrote Proverbs?

would understand him to be *the king of Israel* because Solomon *is alive*. If these are called *the proverbs of Solomon*, then it is logical that Solomon writes this as an adult—probably composed from his notes given by David—and written while Solomon was king, some time after David passed away.

So, Solomon wrote this book, but based upon the teaching that David gave him. However, Solomon is confirmed as the primary author in this first line of the book.

It is clearly possible that Solomon's actual proverbs did not begin until Prov. 10:1, the first part of which reads: *The proverbs of Solomon*. If that began Solomon's proverbs, might we possibly understand the first 9 chapters to be what David said to Solomon?

In addition to the original text written by Solomon, there are other men who had a hand in recording some of the proverbs: Agur ben Jakeh in Prov. 30:1 and King Lemuel in Prov. 31:1 (who he is, is also open to a great deal of discussion and speculation).

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The Pulpit Commentary: *Most modern commentators (Delitzsch, Zockler, Fuerst, Stuart, Plumptre, etc.), while attributing, in a greater or less degree, the authorship of the book to Solomon, regard the insertion of his name in the title as indicating rather that he is the dominant spirit among those wise men of his age, some of whose sayings are here incorporated with his own.*⁷¹

[These are] the Proverbs of Solomon ben David, the king of Israel. Is how this book begins. Perhaps after all of the psalms written by David, nearly all with an inscription, this is the direction in which literature evolved, where the title and author of the book are put up front.

Let's say we don't know much about the Bible—we are not sure if it is the Word of God—but we come across this book of Proverbs. Why should we give it a second look? Why should we consider this book? *[There are] four things connected with Solomon would tend to commend his proverbs to the Hebrew nation.*

What commends Solomon, by the Preacher's Complete Homiletical Commentary

1. His remarkable antecedents. The influence of any man in this world depends very much upon his antecedents. If they happen to be such as are held in esteem by society, they form at once letters of commendation for him, and often prove stepping-stones to great positions. The question, "From where do you come?" is more often asked than "Who are you?" Perhaps this was even more true of Hebrew society than it is of English. Solomon was the son of a king. The king whom he claimed as his father was the man whom God had honoured more than any other since the days of Moses. He was not only a king, but a prophet and a poet, who had no equal in the day in which he lived. He was more than this. His reputation as a warrior, more than anything else, endeared him to a people who looked upon him in this light as the best representative of their nation. The fact that Solomon was the "son of David," would ensure him the ear of the Jewish people throughout all their generations.
2. His personal position. He was not only the son of a king but a king himself—a king who had attained the highest pinnacle of royal greatness. [Recall that David had many ner-do-well sons].
3. His practical wisdom. The instance of this is narrated in 1Kings, proving to Israel that **"the wisdom of God was in him to do judgment."** Who so fit to utter proverbs concerning human life as a man who could thus so skillfully bring to light the hidden counsels of the heart? The Son of God Himself speaks of Solomon as a wise man (Mat 12:42).
4. The variety of his experience. Experience is always a good reason why men should speak their thoughts. Those are most fitted to counsel others who have traveled by the same path before them. Solomon's

⁷¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:1.

What commends Solomon, by the Preacher's Complete Homiletical Commentary

experience had been great and varied. He knew the real value of all that is held in estimation by men. See Eccles. 1–2. These considerations gave weight to his words in the day in which he lived and among his own people, and have done so in every succeeding age and in every nation in which his proverbs have been made known.

5. The Queen of Sheba came from the uttermost parts of the earth to hear Solomon's wisdom. Did she come so far upon uncertain reports, and shall not we receive with gladness his instructions, since he is come to us to be our teacher? —Lawson.

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014 (edited).

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Thomas Coke: *The name alone of so wise and so great a prince, is a sufficient recommendation to engage men to hear and to read. We naturally love to see and to listen to persons of illustrious name and extraordinary capacity; particularly when those qualities are joined with sovereign power. The stile of his work, the brevity of his sentences, and the parabolical turn, close, short, sententious, are also reasons for studying it; long discourses fatigue; all men have not leisure to attend to, or penetration to comprehend them. But precepts delivered in parable are always pleasing to hear. It is generally known, that this method of treating the most serious subjects was very common and familiar with the Jews. Jesus Christ, for the most part, delivered his instructions to the people in parables (Matt. 13:3—**And he told them many things in parables...**; see also Psalm 78:2–3 Matt. 13:34–35 Mark 12:12 Luke 8:10 John 16:25⁷²)....In short, they serve well to teach wisdom, truth, and justice; and to caution men against error, vice, and dissipation...[these are] short isolated sentences were the mode in which ancient wisdom delighted to convey its precepts, for the regulation of human conduct: but when this natural method had lost the grace of novelty, and a growling, refinement had new coloured the candid simplicity of ancient manners, these instructive sages found a necessity of giving to their moral maxims the seasoning and poignancy of paradoxes. In these the son of David, we are told, most excelled. We find them to abound in the writings which bear his name, and we meet with frequent allusions to them in all the parts of Sacred Writ, under the name of riddles, parables, and dark sayings.*⁷³

Parables are not the same as proverbs. A parable is a story, often about people and situations common to the hearers, and there is a spiritual truth which lines up with that story. Proverbs tend to be more direct and pithy. The hearer usually has a reasonable understanding of the proverb from the beginning; the hearer may or may not ever get the meaning of a parable.

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The Purpose of Proverbs

V. 1 gives us the title of the book; vv. 2–6 give us the purpose of this book.

Coke: *The first six verses contain the author's design; wherein he uses several synonymous words to express the matter of which he intends to treat, as wisdom, instruction, understanding, knowledge,*

⁷² Let me suggest that Jesus could not have spoken forthrightly about everything, or He might have been taken into custody during the first month of His ministry. The parables allowed Him greater time to proclaim His message. Also, it fulfilled prophecy.

⁷³ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Coke in the second half is referring to the teaching of Bishop Warburton.

&c. By which he means instructions proper to form the mind; particularly those which respect youth, and which serve to correct and repress the sallies of their passions and humours.⁷⁴

J. Vernon McGee writes: *There are ten words used in this section which seem to be synonymous - and, of course, they are related - but they are not the same. I would like to take each of these words and put it under the microscope. We will find that they are not synonyms. Nor are they piled up to make an impressive beginning. Every word of God is pure, we are told, so let us look at some of these.*⁷⁵

This approach will give us a running start:

Mark Copeland on the Purpose of Proverbs

1. The purpose of the book of Proverbs...
 - a. To know wisdom, perceive words of understanding - Pro 1:2
 - b. To receive the instruction of wisdom, justice, judgment, and equity - Pro 1:3
 - c. To give prudence to the simple, to the young man knowledge and discretion - Pro 1:4
 - d. To increase learning for a wise man, to give counsel to a man of understanding - Pro 1:5
 - e. To understand proverbs and enigmas, the words of the wise and their riddles - Pro 1:6
2. In this study, we shall focus our attention on the theme of the book...
 - a. Found in verse 7 (read)
 - b. Stated in the form of antithetical parallelism
 - c. In which the repeated terms of a poetic couplet are opposite in meaning
 - d. Typical of thought rhyme (as opposed to word rhyme) found in Hebrew poetry

From http://executableoutlines.com/pdf/pr2_so.pdf accessed November 6, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

To know wisdom and instruction; to understand [possibly, *to declare*] words of insight; to take instruction [in] looking at righteousness and justice and just actions; to give to open-minded [ones] prudence; to [give to] a youth knowledge and discretion.

Proverbs
1:2-4

[The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people.

The purpose of the content of this book is for the reader to know both wisdom and instruction; so that the reader might understand [and recognize] intelligent speech; so that he might receive instruction in the examination of righteousness and justice resulting in just actions; to give prudence to those who are receptive; and to give knowledge and discretion to young people.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

To know wisdom and instruction; to understand [possibly, *to declare*] words of insight; to take instruction [in] looking at righteousness and justice and just actions; to give to open-minded [ones] prudence; to [give to] a youth knowledge and discretion.

⁷⁴ From <http://www.studydrive.org/commentaries/tcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁷⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

Latin Vulgate	To know wisdom, and instruction: To understand the words of prudence: and to receive <u>the instruction of doctrine, justice, and judgment, and equity</u> : To give subtlety to <u>little ones</u> , to the young man knowledge and understanding.
Peshitta (Syriac)	To know wisdom and instruction; to perceive the words of understanding; To receive <u>discipline, reverence, righteousness, and justice, and equity</u> ; To give subtlety to the simple, to the young men knowledge and discretion.
Septuagint (Greek)	...to know wisdom and instruction, and to perceive words of understanding; to receive also hard sayings, <u>and to understand true justice, and how to direct judgment</u> ; that he might give prudence to the simple, and to the young man discernment and understanding.

Significant differences: The third phrase is difficult to translate; this accounts for the differences in the various ancient languages. Most of the individual words are properly translated. The Hebrew has *open-minded* or *simple ones*; the Latin has *little ones*.

Thought-for-thought translations; paraphrases:

Common English Bible	Their purpose is to teach wisdom and discipline, to help one understand wise sayings. They provide insightful instruction, which is righteous, just, and full of integrity. They make the naive mature, the young knowledgeable and discreet.
Contemporary English V.	Proverbs will teach you wisdom and self-control and how to understand sayings with deep meanings. You will learn what is right and honest and fair. From these, an ordinary person can learn to be smart, and young people can gain knowledge and good sense.
Easy English	You will receive wisdom and discipline. You will understand words of wisdom. You will be careful and wise. Your actions will be right and fair. If you are simple, then you will learn more.
Easy-to-Read Version	Young people will learn knowledge, and learn to be careful. These words are written so that people can be wise and know the right things to do. These words will help people understand wise teachings. These words will teach people to develop their minds in the right way—people will learn the right way to be honest, fair, and good. These wise words can teach people who need to learn wisdom. These words can teach young people the things they need to know and how to use that information.
Good News Bible (TEV)	Here are proverbs that will help you recognize wisdom and good advice, and understand sayings with deep meaning. They can teach you how to live intelligently and how to be honest, just, and fair. They can make an inexperienced person clever and teach young people how to be resourceful.
Donald Hunt's Paraphrase	He wrote them to teach his people how to live--how to act in every circumstance, for he wanted them to be understanding, just and fair in everything they did. "I want to make the simple-minded wise!" he said.
<i>The Message</i>	Written down so we'll know how to live well and right, to understand what life means and where it's going; A manual for living, for learning what's right and just and fair; To teach the inexperienced the ropes and give our young people a grasp on reality.
New Berkeley Version	...To gain wisdom and instruction, to understand discerning words, to receive the instruction of prudence, right, justice, and uprightness; to give insight to the simple [One "wide open" to every opinion.],

New Century Version	to the young man knowledge and discretion. They teach wisdom and self-control; they will help you understand wise words. They will teach you how to be wise and self-controlled and will teach you to do what is honest and fair and right. They make the uneducated wise and give knowledge and sense to the young.
New Life Bible	They show you how to know wisdom and teaching, to find the words of understanding. They help you learn about the ways of wisdom and what is right and fair. They give wisdom to the child-like, and much learning and wisdom to those who are young.
New Living Translation	Their purpose is to teach people wisdom and discipline, to help them understand the insights of the wise. Their purpose is to teach people to live disciplined and successful lives, to help them do what is right, just, and fair. These proverbs will give insight to the simple, knowledge and discernment to the young.
The Voice	So that you would recognize wisdom and <i>value</i> discipline; that you would understand insightful teaching And receive wise guidance to live a disciplined life; that you would seek justice and <i>have the ability to choose</i> what is right and fair. <i>These proverbs</i> teach the naive how to become clever; they instruct the young in <i>how to grow in</i> knowledge and <i>live with</i> discretion.

Partially literal and partially paraphrased translations:

American English Bible	To get to be wise and to learn, you must understand intelligent words. [You must see how] words can be shifted and turned, and used to unlock problems that puzzle. You need to understand true justice, and how to make judgments that are straight, so that all your decisions are guileless and wise, while you perceive and reflect like a child.
Beck's American Translation	...to give people wisdom and discipline to understand intelligent speech and to learn the discipline of understanding, to be righteous, just and fair. They should make the simple shrewd and give young people knowledge and skill.
Christian Community Bible	for you to obtain wisdom and instruction, to penetrate words of significance, to acquire well-ordered knowledge, and become just with discernment and integrity. Simple people will become clever and the young will acquire understanding and foresight.
God's Word™	The proverbs of Solomon, David's son who was king of Israel, given to grasp wisdom and discipline, to understand deep thoughts, to acquire the discipline of wise behavior- righteousness and justice and fairness—to give insight to gullible people, to give knowledge and foresight to the young—a wise person will listen and continue to learn, and an understanding person will gain direction—to understand a proverb and a clever saying, the words of wise people and their riddles. The fear of the LORD is the beginning of knowledge. Stubborn fools despise wisdom and discipline. These are vv. 1–7.
International Standard V	These proverbs are [The Heb. lacks These proverbs are] for gaining [Or knowing] wisdom and discipline [Or instruction];

for understanding words of insight;
 for acquiring the discipline [Or instruction] that produces wise behavior,
 righteousness, justice, and upright living [Lit. and uprightness];
 for giving prudence to the naïve,
 and knowledge and discretion to the young.

John James Paraphrase

The purpose of these proverbs is to teach people wisdom and discipline, and to help them understand wise sayings. Through these proverbs, people will receive instruction in discipline, good conduct, and doing what is right, just, and fair. These proverbs will make the simple-minded clever. They will give knowledge and purpose to young people.

Names of God Bible

...to grasp wisdom and discipline,
 to understand deep thoughts,
 to acquire the discipline of wise behavior-
 righteousness and justice and fairness-
 to give insight to gullible people,
 to give knowledge and foresight to the young-...

New Advent (Knox) Bible

...for the better understanding of true wisdom, and self-command. Here is made known the secret of discernment; here men may learn the lesson of insight, the dictates of duty and right and honour. Here simplicity is put on its guard; here youth may find instruction and advice both together.

New American Bible (2002)

That men may appreciate wisdom and discipline [Discipline: education or formation which dispels ignorance and corrects vice], may understand words of intelligence; May receive training in wise conduct, in what is right, just and honest; That resourcefulness may be imparted to the simple [Simple: immature and inexperienced, hence easily influenced for good or evil.], to the young man knowledge and discretion.

New American Bible (2011)

That people may know wisdom and discipline [Discipline: education or formation which dispels ignorance and corrects vice. Note the reprise of v. 2a in v. 7b.], may understand intelligent sayings; May receive instruction in wise conduct, in what is right, just and fair; That resourcefulness may be imparted to the naïve [Naive: immature, inexperienced, sometimes the young, hence easily influenced for good or evil.], knowledge and discretion to the young.

NIRV

Proverbs teach you wisdom and train you.
 They help you understand wise sayings.
 They provide you with training and help you live wisely.
 They lead to what is right and honest and fair.
 They give understanding to childish people.
 They give knowledge and good sense to those who are young.

New Jerusalem Bible

...for learning what wisdom and discipline are, for understanding words of deep meaning,
 for acquiring a disciplined insight, uprightness, justice and fair dealing;
 for teaching sound judgement to the simple, and knowledge and reflection to the young;...

New Simplified Bible

To know wisdom and instruction. To discern and understand words. To receive instruction with wisdom, justice, judgment and integrity. To give wisdom and refinement to the simple. To the young man knowledge and discretion.

Revised English Bible

...by which mankind will come to wisdom and instruction,
 will understand words that bring understanding,
 and will attain to a well-instructed intelligence, righteousness, justice, and probity. The simple will be endowed with shrewdness and the young with knowledge and discretion.

Today's NIV ...for gaining wisdom and instruction; for understanding words of insight; for receiving instruction in prudent behavior, doing what is right and just and fair; for giving prudence to those who are simple, knowledge and discretion to the young--...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear ...To know wisdom and correction; to understand the sayings of understanding; to take the correction to comprehend righteousness and the verdicts of justice; to give shrewdness to the simple, and knowledge and planning to the lad:...

Benjamin Brodie expanded For the purpose of learning wisdom [prudence in spiritual matters] and discipline [child training leading to self-discipline], for the purpose of perceiving the words of understanding [spiritual discernment],
For the purpose of acquiring disciplined instruction [leadership training] in the prudent application of righteousness [making wise decisions], both judiciously [honest evaluation] and equitably [fair & reasonable],
For the purpose of producing astuteness [shrewdness] in the foolish [untrained], towards insight [sound judgment] and discretion [common sense] in the adolescent.

Bible in Basic English To have knowledge of wise teaching; to be clear about the words of reason: To be trained in the ways of wisdom, in righteousness and judging truly and straight behaviour: To make the simple-minded sharp, and to give the young man knowledge, and serious purpose:...

Conservapedia To know wisdom and instruction; to see the words of understanding; To receive the instruction of wisdom, justice, judgment and evenness [(evenness מִישָׁר-*mêyshâr* evenness, that is, (figuratively) prosperity or concord; also straightness, that is, (figuratively) rectitude (only in plural with singular sense; often adverbially): -agreement, aright,); to give wisdom to the foolish, to the young man knowledge and discretion.

English Jubilee 2000 ...to know wisdom and chastening; to understand prudent words; to receive the chastening of prudence, justice, judgment, and equity; to give prudence to the simple, and to the young men knowledge and council.

The Expanded Bible They teach wisdom and ·self-control [discipline; instruction];
they will help you understand ·wise words [insightful sayings].
They will teach you how to be ·wise [insightful] and ·self-controlled [disciplined] and will teach you to do what is ·honest [righteous] and ·fair [just] and ·right [virtuous].
They make the ·uneducated [simpleminded; immature; naive] ·wise [prudent] and give knowledge and ·sense [discretion] to the young.

Ferar-Fenton Bible ...which are to teach wisdom and correction, and to understand the ideas of intelligence; how to acquire instruction, skill, righteousness, justice, and rectitude; and to teach the young to gain prudence and discretion.

HCSB For gaining wisdom and being instructed; for understanding insightful sayings; for receiving wise instruction in righteousness, justice, and integrity; for teaching shrewdness to the inexperienced, knowledge and discretion to a young man--...

NET Bible® To learn wisdom and moral instruction, and to discern wise counsel.
To receive moral instruction [Heb "instruction." See note on the same term in Prov. 1:2.] in skillful living ,
in [Heb "righteousness and justice and equity." The three nouns that follow "self-discipline of prudence" are adverbial accusatives of manner, describing the ways in which the disciplined prudent activity will be manifested: "in righteousness, justice, and equity." The term "in" does not appear in the Hebrew text, but is implied by the syntax; it is inserted in the translation for clarity.] righteousness, justice [Heb "and justice." The conjunction "and" appears in the Hebrew text, but is omitted in the translation for the sake of English style and smoothness.] , and equity.

To impart shrewdness to the morally naive,
and [The conjunction "and" does not appear in the Hebrew text but is implied; it is supplied in the translation for the sake of smoothness and style.] a discerning plan to the young person [Heb "young man" or "youth."].

New Heart English Bible ...to know wisdom and instruction; to discern the words of understanding; to receive instruction in wise dealing, in righteousness, justice, and equity; to give prudence to the simple, knowledge and discretion to the young man:...

NIV, ©2011 ...for gaining wisdom and instruction;
for understanding words of insight;
for receiving instruction in prudent behavior,
doing what is right and just and fair;
for giving prudence to those who are simple,
knowledge and discretion to the young-...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible ...are for learning about wisdom and discipline; for understanding words expressing deep insight; for gaining an intelligently disciplined life, doing what is right, just and fair; for endowing with caution those who don't think and the young person with knowledge and discretion.

exeGesés companion Bible ...to know wisdom and discipline;
to discern sayings of discernment;
to take discipline of comprehension, justness,
judgment and straightnesses;
to give strategy to the gullible;
to the lad knowledge and intrigue.

Hebrew Names Version ...to know wisdom and instruction; to discern the words of understanding; to receive instruction in wise dealing, in righteousness, justice, and equity; to give prudence to the simple, knowledge and discretion to the young man:...

JPS (Tanakh—1985) For learning wisdom and discipline,
For understanding words of discernment,
For acquiring the discipline for success,
Righteousness, justice, and equity;
For endowing the simple with shrewdness,
The young with knowledge and foresight.

Judaica Press Complete T. To know wisdom and discipline, to comprehend words of understanding; To receive the discipline of wisdom, righteousness, justice, and equity; To give prudence to the simple, knowledge and discretion to the youth.

Orthodox Jewish Bible To have da'as of chochmah and musar (discipline); to understand the words of binah; To receive the musar of those with seichel, tzedek and mishpat, and meisharim (equity, uprightness); To give subtlety to the simple, to the na'ar, da'as and discretion.

The Scriptures 1998 For knowing wisdom and discipline, For understanding the words of understanding, For receiving the discipline of wisdom, Righteousness, right-ruling, and straightness; For giving insight to the simple, Knowledge and discretion to the young.

Literal, almost word-for-word, renderings:

The Amplified Bible ...That people may know skillful *and* godly Wisdom and instruction, discern *and* comprehend the words of understanding and insight, Receive instruction in wise dealing *and* the discipline of wise thoughtfulness, righteousness, justice, and integrity, That prudence may be given to the simple, and knowledge, discretion, and discernment to the youth-...

Concordant Literal Version	To know wisdom and discipline, To comprehend sayings of understanding, To procure the discipline to act intelligently In justice and judgment and equities, To give to the simple, prudence, To youth, knowledge and foresight--"
<i>Emphasized Bible</i>	For the knowledge of wisdom and correction, for discerning the sayings of intelligence; For receiving the correction of prudence, righteousness and justice, and equity; For giving To the simple shrewdness, To the young man, knowledge and discretion.
The Geneva Bible	To know wisdom [That is, what we ought to know and follow, and what we ought to refuse.] and instruction; to perceive the words [Meaning, the word of God in which is the only true knowledge.] of understanding; To receive the instruction [To learn to submit ourselves to the correction of those who are wise.] of wisdom, justice [By living justly and rendering to every man that which belongs to him.], and judgment, and equity; To give subtilty to the simple [To such as have no discretion to rule themselves.], to the young man knowledge and discretion.
Kretzmann's Commentary	...to know, to become most intimately acquainted with, wisdom and instruction, the latter word referring to education, moral training, the practical Bide of wisdom, by which it finds its application in everyday life; to perceive the words of understanding, enabling one to discern between good and evil; to receive the instruction of wisdom, justice, and judgment, and equity, a training to a reasonable, intelligent condition, to understand what is in agreement with duty and right and uprightness in one s entire behavior; to give subtilty, cleverness, prudence, discernment, to the simple, to all who are too easily inclined to yield to the allurements of sin, to the young man, who is still inexperienced, knowledge and discretion, the thoughtfulness, circumspection, and caution which weighs every matter carefully and never plunges headlong into danger. The author now shows that writings of this nature will be appreciated by such as are trying to shape their conduct in life in accordance with the will of God.
Modern KJV	...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;...
NASB	...To know wisdom and instruction, To discern the sayings of understanding, To receive instruction in wise behavior, Righteousness, justice and equity; To give prudence to the naive, To the youth knowledge and discretion,...
New King James Version	...To know wisdom and instruction, To perceive the words of understanding, To receive the instruction of wisdom, Justice, judgment, and equity; To give prudence to the simple, To the young man knowledge and discretion-...
New RSV	Prologue For learning about wisdom and instruction, for understanding words of insight, for gaining instruction in wise dealing, righteousness, justice, and equity; to teach shrewdness to the simple, knowledge and prudence to the young-...
Syndein/Thieme	{Verses 2-7: Purpose} To know {yada`} wisdom {chokmah} and doctrine/instruction {muwcar}. {Note: chokmah - 'means to have it pounded in' - the way you teach children to have manners - repetition of the same principal - inculcation. 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}

To teach/'cause to perceive' {biyn} 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.}

To receive {laqach} the 'doctrinal instruction of wisdom' {muwcar sakal} {3 Circumstances of Application follow:} righteousness/justice {tsedeq} 'divine institutions'/judgment {mishpat} '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'.}

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.}

{Now for the Teenager}

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'.}

Third Millennium Bible

...to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, judgment, and equity; to give subtlety to the simple, and to the young man knowledge and discretion.

Webster's Bible Translation

To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtily to the simple, to the young man knowledge and discretion.

Young's Updated LT

For knowing wisdom and instruction, For understanding sayings of intelligence, For receiving the instruction of wisdom, Righteousness, judgment, and uprightness, For giving to simple ones—prudence, To a youth—knowledge and discretion.

The gist of this verse:

The purpose of the book of Proverbs is to impart wisdom and application of wisdom; and to give instruction is righteousness, justice and just results. It is for the simple and for the young.

Donald Hunt: *The purpose of this divine book is spelled out in a series of infinitives. "Wisdom" is the goal, and "instruction" is the method of gaining it. The end-result is that the listener himself will be able "to discern the words of understanding" by having this divine wisdom laid up in his mind and heart.*⁷⁶

Proverbs 1:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

⁷⁶ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

Proverbs 1:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: The infinitive construct + ׀ (lamed) here designates purpose. This is the first of five purpose clauses in the opening section (Prov. 1:2 (i.e., Proverbs 1:2a); Prov. 1:2 (i.e., Proverbs 1:2b); Prov. 1:3 (i.e., Proverbs 1:3a); Prov. 1:4 (i.e., Proverbs 1:4a); Prov. 1:6 (i.e., Proverbs 1:6a)). This clause reveals the purpose of the collection of proverbs in general. The three purpose clauses that follow qualify this general purpose.⁷⁷

These purpose clauses will be all put together with the final one.

yâda' (יָדָעַ) [pronounced yaw-DAHḶ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive construct	Strong's #3045 BDB #393
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The NET Bible: "to know." The verb יָדָעַ (yada') here means "to gain knowledge of" or "to become wise in" (BDB 394 s.v. 5). This term refers to experiential knowledge, not just cognitive knowledge; it includes the intellectual assimilation and practical use of what is acquired.⁷⁸

Lange Commentary: we render yâda' (יָדָעַ) [pronounced yaw-DAHḶ] not "to know," as this suggests the finished result rather than the process, which is "to become acquainted with, to acquire".⁷⁹

châk ^e mâh (חָכְמָה) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
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Whedon: [The verb means] "to come to know, to gain a knowledge of, and also to know, to have a knowledge of." It is used in the first sense here - that the reader or pupil may attain to, or acquire, wisdom.⁸⁰

The discussion of this word will be found below.

w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwḳâr (מוּוֹר) [pronounced moo-SAWR]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular noun	Strong's #4148 BDB #416

The New Berkeley Bible: From root "to chastise" so as "to instruct."⁸¹ More discussion will be found below.

Translation: [The intent of the teaching of this book is] to know wisdom and instruction;... There is a purpose for the writing of this book, which is stated in vv. 2–6. The reader is to know wisdom and instruction. The word translated to know is yâda' (יָדָעַ) [pronounced yaw-DAHḶ], and it means, to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]. Strong's #3045 BDB #393. The word translated instruction

⁷⁷ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

⁷⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

⁷⁹ From <http://biblehub.com/commentaries/lange/proverbs/1.htm> accessed November 5, 2014.

⁸⁰ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

⁸¹ The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 642 (footnote).

is mûwçâr (מוֹצָר) [pronounced *moo-SAWR*], and it means *discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine*. Strong's #4148 BDB #416.

These first two words are fundamental to the book of Proverbs.

Defining Wisdom, from Various Sources

Source	Commentary
Ironside	<i>Wisdom is "skillfulness"—the ability to use knowledge correctly. It occurs thirty-seven times in this one book.⁸²</i>
Albert Barnes	<i>Wisdom [is] The power by which human personality reaches its highest spiritual perfection, by which all lower elements are brought into harmony with the highest, is presently personified as life-giving and creative.⁸³</i>
Adam Clarke	<i>Wisdom - חֹכְמָה chochmah may mean here, and in every other part of this book, not only that Divine science by which we are enabled to discover the best end, and pursue it by the most proper means; but also the whole of that heavenly teaching that shows us both ourselves and God, directs us into all truth, and forms the whole of true religion.⁸⁴</i>
Paul E. Larsen	<i>When a man knows the right and does the right he is a wise man. It is the wedding of knowing and doing—it is the junction of the good and the true.⁸⁵</i>
J. Vernon McGee	<i>Wisdom is the ability to use knowledge aright. It occurs in this book alone thirty-seven times. It is an important word in the Bible. It means the right use of knowledge. There are a great many brilliant people who have knowledge; yet they lack wisdom. They don't seem to use their knowledge aright.⁸⁶</i>
The NET Bible	<i>The noun "wisdom" (חֹכְמָה, khokhmah) could be nuanced "moral skill." It refers to "skill" that produces something of value. It is used in reference to the skill of seamen (Psalm 107:27), abilities of weavers (Ex. 35:26), capabilities of administrators (1Kings 3:28), or skill of craftsmen (Ex. 31:6). In the realm of moral living, it refers to skill in living — one lives life with moral skill so that something of lasting value is produced from one's life.⁸⁷</i>
The Pulpit Commentary (E. Johnson)	<i>This Hebrew word (chokmah) denotes, strictly, all that is fixed for human knowledge. We may render it "insight." In other places in the Bible, the judge, (1Kings 3:28) the artist, (Ex. 28:3) or the man of skill and renown in general, are thus said to be men of insight, craft, or cunning, in the original and good sense of those words. Applied to religion and conduct, it means insight into the principles of right conduct, the knowledge of how to walk before God, choosier the right and avoiding the wrong path the knowledge of the way to peace and blessedness.⁸⁸</i>

⁸² Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 1:1–4.

⁸³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:2.

⁸⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:2.

⁸⁵ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. He cites Paul E. Larsen, *Wise Up and Live*, p. 4.

⁸⁶ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Coffman took it from J. Vernon McGee, Vol. III; p. 4.

⁸⁷ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

⁸⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:1.

Defining Wisdom, from Various Sources

Source	Commentary
The New Berkeley Bible	<i>Wisdom is practical, moral intelligence, in harmony with the principles of why God runs the universe.</i> ⁸⁹
Santa Barbara Community Church	<i>The Hebrew word for wisdom (hokma) and wise (hakam) was often used in the Old Testament to describe talented people who worked with their hands. It was used of the artisans who worked on the tabernacle (Exodus 28:3; 35:30-36:2) and Solomon's temple (1 Chronicles 22:15).</i> ⁹⁰
Syndein/Thieme	<i>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.</i> ⁹¹
Whedon	<i>Châk^emâh (חָכְמָה) [pronounced khawk^e-MAW], wisdom, is put for intelligence, sagacity, common sense in a high degree; judiciousness or discrimination, and sound and acute judgment in human affairs; great intellectual attainments; skill, ingenuity, and expertness in various arts; also superior knowledge in divine things, or in matters of religion. It is likewise used for craftiness, cunning, artfulness, and hence applied to magicians or enchanters. The fundamental idea is, superior mental endowments or attainments; hence, it may be used either in a good or a bad sense, as these endowments are applied to a good or a bad end. But it is mostly used in a good sense, and therefore stands for high intelligence, right reason, sound judgment, and all intellectual excellences. In the minds of the devout Hebrew writers these qualities were never disjoined from a knowledge of God and reverence for his character and law. Hence, as they rightly regarded this species of knowledge as by far the most important, so they considered the "fear of God," - piety or religion - to be the first and most important part of wisdom.</i> ⁹²

From Our Daily Bread.⁹³ An investment company's full-page ad in the Wall Street Journal began with these words: "Information is everywhere. Insight is all too rare. For insight goes beyond information to discern underlying truths."

Today, we are long on information and short on insight. Television offers scores of channels. Encyclopedias and world atlases are on compact disks (CDs). Online databases give us the temperature in Hong Kong and the baseball score in Birmingham. We're wired and tired from trying to grasp the meaning of all we know.

Years ago, a friend encouraged me to read a chapter from Proverbs each day. One chapter each day takes me through this marvelous book of God's wisdom every month. "You can get knowledge in college," my friend said, "but wisdom comes from God."

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Bullinger: *There are six words rendered "wisdom" in this book.* This is how the KJV translates these various words; there may be more consistency in your translation.

⁸⁹ The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 642 (footnote).

⁹⁰ From http://sbcommunity.org/lifeinc/pdf/proverbs_study.pdf accessed November 8, 2014.

⁹¹ From <http://syndein.com/proverbs.html> accessed November 10, 2014.

⁹² From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

⁹³ From http://www.preceptaustin.org/proverbs_illustrations.htm#1 accessed November 6, 2014.

Bullinger on the words translated *wisdom* in the book of Proverbs

- 1) Chokmah, or châk^emâh (חֻכְמָה) [pronounced *khawk^e-MAW*]; rendered "wisdom" except in the passages below. It occurs thirty-nine times in singular, and three times in plural (Proverbs 1:20 9:1 24:7 = true wisdom); forty-two times altogether.
- 2) Binah or bîynâh (בִּינָה) [pronounced *bee-NAW*]. It means *discernment* or *discrimination*. Once rendered "wisdom" (Proverbs 23:4). Elsewhere, in twelve passages rendered "understanding"; once "knowledge" (Proverbs 2:3).
- 3) Leb or lêb (לֵב) [pronounced *layby*], which means, *heart*; rendered "wisdom" four times (Proverbs 10:21; Proverbs 11:12; Proverbs 15:21; Proverbs 15:3).
- 4) Armah or ʿor^emâh (עֲרֻמָּה) [pronounced *gor-MAW*], which means, *shrewdness*; rendered "wisdom" only in Proverbs 8:5; elsewhere only in Proverbs 1:4 rendered "subtily"; Proverbs 1:12 rendered "prudence",
- 5) Sahal or sâkal (שָׂכַל) [pronounced *saw-KAHL*], which means, *prudence*, or *good sense*, rendered "wisdom" once (Proverbs 1:3).
- 6) sekel or sekel (שֵׂכֶל) [pronounced *SEH-ke*], which means, *insight*; which is rendered "wisdom" (Proverbs 12:8; Proverbs 23:9); elsewhere rendered "understanding" (Proverbs 3:4; Proverbs 13:15; Proverbs 16:22), and "prudence" (Proverbs 19:11). For "sound wisdom", see note on Proverbs 2:7.

All of these words, except for the final one, are found in the first chapter of Proverbs.

From <http://www.studylight.org/commentaries/bul/view.cgi?bk=19&ch=1> accessed November 1, 2014 (edited).

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Let's go a little bit beyond the actual definition of wisdom. Here are additional thoughts on the concept of wisdom.

More on Wisdom, from Various Sources

Source	Commentary
20th Century Encyclopedia of Religious Knowledge	<i>Wisdom...may be defined as a realistic approach to the problems of life.</i> ⁹⁴
Dr. Thomas Constable	<i>Wisdom is "God's fixed order for life, an order opposed to chaos and death."</i> ⁹⁵
Charles Bridges	<i>For a truly wise man is not a person who has attained everything, but one who knows that he has not attained and is pressing on to perfection (Philippians 3:12). David, while aware of many attainments, always sought after higher light (Psalm 119:98-100). Indeed, the most abundant stores would soon run down if they were not constantly replenished. Listening is the way to acquire knowledge. Let the wise listen. Jethro instructed Moses (Ex. 18:17-26), our Lord his disciples (Mt 13:11-16; Jn 16:12-13). Peter instructed his fellow apostles (Acts 11:2-18). Priscilla and Aquila explained to Apollos "the way of God more accurately" (Acts 18:24-26). Indeed, we must be listeners if we want to be teachers.</i> ⁹⁶

⁹⁴ From http://executableoutlines.com/pdf/pr2_so.pdf accessed November 6, 2014.

⁹⁵ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁹⁶ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

More on Wisdom, from Various Sources

Source	Commentary
Vance Havner	<i>If you lack knowledge, go to school. If you lack wisdom, get on your knees! Knowledge is not wisdom. Wisdom is the proper use of knowledge.</i> ⁹⁷
Bruce K. Waltke	<i>No longer can wisdom be defined simplistically as 'the practical application of knowledge.' Instead wisdom must be thought of as a broad, theological concept denoting a fixed, righteous order to which the wise man submits his life.</i> ⁹⁸
F. B. Meyer	<i>Wisdom as used in this book is more than intellectual learning or cleverness. It represents a moral quality, the result of a pure and a true life. We are conscious that many simple-minded people, who have little enough book-learning, are remarkable for sagacious advice, insight into character, the wise reading of events, an intuitive knowledge—all based on the fear of God. The headlines of Scotch copy-books used to be taken from this book. Certain it is that the young who ponder and practice these maxims can hardly fail of a successful career.</i> ⁹⁹
Santa Barbara Community Church	<i>Many people tend to think of wisdom as something that accompanies your birth. You either have it or you don't. He is tall; she is so beautiful; he has such a high IQ; she is a natural athlete. Others think of wisdom as something one catches, somewhat like when one catches a cold. This is clearly not the picture we find in Proverbs. In Proverbs wisdom from God is something to be pursued, chased, desired, and fought for.</i> ¹⁰⁰
J. Vernon McGee	<i>Wisdom in the Old Testament means Jesus Christ for the believer today. "And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,..." (1Cor. 1:30). Notice that wisdom is number one. Christ is the wisdom for the believer today. And to know wisdom is to know Jesus Christ. Paul gave as his ambition: "That I may know him . . ." (Philip. 3:10).</i> ¹⁰¹

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This is all the verses where the word *wisdom* (châk^emâh (חָכְמָה) [pronounced *khawk^e-MAW*]) is found. Collected at Precepts Austin.

Wisdom in the Book of Proverbs

Prov. 1:2	To know wisdom and instruction, To discern the sayings of understanding,
Prov. 1:7	The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.
Prov. 1:20	Wisdom shouts in the street, She lifts her voice in the square;
Prov. 2:2	Make your ear attentive to wisdom, Incline your heart to understanding;
Prov. 2:6	For the LORD gives wisdom; From His mouth come knowledge and understanding.
Prov. 2:10	For wisdom will enter your heart And knowledge will be pleasant to your soul;

⁹⁷ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 8, 2014.

⁹⁸ Cited Bruce K. Waltke, "The Book of Proverbs and Ancient Wisdom Literature," *Bibliotheca Sacra* 136:543 (July-September 1979):234, 238 in <http://www.studyLight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁹⁹ From <http://www.studyLight.org/commentaries/fbm/view.cgi?bk=19&ch=1> accessed November 2, 2014.

¹⁰⁰ From http://sbcommunity.org/lifeinc/pdf/proverbs_study.pdf accessed November 8, 2014.

¹⁰¹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

Wisdom in the Book of Proverbs

Prov. 3:13	How blessed is the man who finds wisdom And the man who gains understanding.
Prov. 3:19	The LORD by wisdom founded the earth, By understanding He established the heavens.
Prov. 4:5	Acquire wisdom! Acquire understanding! Do not forget nor turn away from the words of my mouth.
Prov. 4:7	"The beginning of wisdom is: Acquire wisdom; And with all your acquiring, get understanding.
Prov. 4:11	I have directed you in the way of wisdom; I have led you in upright paths.
Prov. 5:1	My son, give attention to my wisdom, Incline your ear to my understanding;
Prov. 7:4	Say to wisdom, "You are my sister," And call understanding your intimate friend;
Prov. 8:1	Does not wisdom call, And understanding lift up her voice?
Prov. 8:11	"For wisdom is better than jewels; And all desirable things cannot compare with her.
Prov. 8:12	"I, wisdom, dwell with prudence, And I find knowledge and discretion.
Prov. 9:1	Wisdom has built her house, She has hewn out her seven pillars;
Prov. 9:10	The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.
Prov. 10:13	On the lips of the discerning, wisdom is found, But a rod is for the back of him who lacks understanding.
Prov. 10:23	Doing wickedness is like sport to a fool, And so is wisdom to a man of understanding.
Prov. 10:31	The mouth of the righteous flows with wisdom, But the perverted tongue will be cut out.
Prov. 11:2	When pride comes, then comes dishonor, But with the humble is wisdom.
Prov. 13:10	Through insolence comes nothing but strife, But wisdom is with those who receive counsel.
Prov. 14:6	A scoffer seeks wisdom and finds none, But knowledge is easy to one who has understanding.
Prov. 14:8	The wisdom of the sensible is to understand his way, But the foolishness of fools is deceit.
Prov. 14:33	Wisdom rests in the heart of one who has understanding, But in the hearts of fools it is made known.
Prov. 15:33	The fear of the LORD is the instruction for wisdom, And before honor comes humility.
Prov. 16:16	How much better it is to get wisdom than gold! And to get understanding is to be chosen above silver.
Prov. 17:16	Why is there a price in the hand of a fool to buy wisdom, When he has no sense?
Prov. 17:24	Wisdom is in the presence of the one who has understanding, But the eyes of a fool are on the ends of the earth.
Prov. 18:4	The words of a man's mouth are deep waters; The fountain of wisdom is a bubbling brook.
Prov. 21:30	There is no wisdom and no understanding And no counsel against the LORD.
Prov. 23:23	Buy truth, and do not sell it, Get wisdom and instruction and understanding.

Wisdom in the Book of Proverbs

Prov. 24:3	By wisdom a house is built, And by understanding it is established;
Prov. 24:7	Wisdom is too exalted for a fool, He does not open his mouth in the gate.
Prov. 24:14	Know that wisdom is thus for your soul; If you find it, then there will be a future, And your hope will not be cut off.
Prov. 28:26	He who trusts in his own heart is a fool, But he who walks wisely will be delivered.
Prov. 29:3	A man who loves wisdom makes his father glad, But he who keeps company with harlots wastes his wealth.
Prov. 29:15	The rod and reproof give wisdom, But a child who gets his own way brings shame to his mother.
Prov. 30:3	Neither have I learned wisdom, Nor do I have the knowledge of the Holy One.
Prov. 31:26	She opens her mouth in wisdom, And the teaching of kindness is on her tongue.

From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 8, 2014.

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Mark Copeland suggests only two sources for wisdom.

Mark Copeland Outlines the Sources of Wisdom

- A. WISDOM COMES FROM TWO SOURCES...
1. Trial and error (personal experience)
 - a. One's own experiences can certainly be a source of wisdom
 - b. But there are disadvantages to gaining wisdom this way:
 - 1) Much of one's lifetime can be wasted learning through trial and error
 - 2) One must live with the consequences of their errors
 - c. Sadly, this is the only way some gain wisdom, and that only if they survive their errors!
 2. Counsel from others (proven experience)
 - a. This is possible if one is willing to heed the advice of others
 - b. There are clear advantages to gaining wisdom this way:
 - 1) You avoid wasting years through trial and error, thus living life to its fullest measure!
 - 2) You experience life unburdened with the consequences of earlier mistakes
 - c. Certainly this method of gaining wisdom is far superior!
- B. THIS MAKES THE BOOK OF PROVERBS VALUABLE...
1. Instead of wasting our short time here on earth trying to discover wisdom through the process of trial and error, we can go straight to The Book Of Proverbs
 2. There we can find wisdom that is:
 - a. Divinely inspired by God!
 - b. Proven true by generations of righteous people who lived out their lives by it
 - c. Expressed concisely in ways easy to remember (Proverb: "a short sentence based on long experience" - Cervantes in Don Quixote)
 3. Yes, the value of The Book Of Proverbs is that it provides the wisdom of God Himself!
 - a. This is not to say that it takes little effort to glean from this wisdom - cf. Pro 2:1-6
 - b. But for those who will look to God through His Word and prayer, the promise of God is that wisdom will be granted them - cf. Ja 1:5-8
 - c. And this is a far better way to find wisdom than the way most people do it!

From http://executableoutlines.com/pdf/pr2_so.pdf accessed November 6, 2014.

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This is going to be of very limited interest, and simply deals with the pronunciation of this word; so, unless you have a real interest in Hebrew, you should just skip over this doctrine.

Pronouncing châk^emâh (חָכְמָה) [pronounced *khawk^e-MAW*]

1. There are two vowel points in the Hebrew which look exactly the same and are pronounced almost exactly the same way.
2. Most of the time that you see châk^emâh, it is transliterated chok^emâh and pronounced *khok-MAW* (as per Strong's).
3. Kelley and Seow both pronounce the qâmats as â as in *car*. They both suggest the same pronunciation for the patah (short a) as well. So, just to try to standardize this somewhat, I have used *aw* for the qâmats and *ah* for patah.
4. But then there is the problem of the qâmats-hâtip, which looks exactly like the qâmats and is pronounced ö as in *cost* (Kelley) or *o* as in *loft* (Seow).
5. You will notice that the *o* in *cost* or *loft* is not really that far from the *aw* I have been using.
6. Therefore, in my writings, I have not differentiated between the qâmats and the qâmats-hâtip, which look exactly the same and are pronounced almost the same.
7. Since nobody really speaks ancient Hebrew, I have made an attempt to standardize it in a few minor ways like this.
8. So, even though you see this word transliterated chok^emâh and pronounced *khok-MAW*; the *o* is not pronounced *oh*, but like the *o* in *loft* or *cost*. So, it is very nearly an *aw* sound.
9. Therefore, I made the executive decision not to differentiate between the qâmats and the qâmats-hâtip, because there is no way to differentiate them by sight; and even if differentiated by tradition, they still end up sounded pretty much the same. In fact, Strong's pronunciation *khok-MAW* is somewhat misleading, because most people read that and pronounce the *o* as *oh*.

Essentially, I tried to standardize the transliteration and the pronunciation as much as possible. This does not mean that is how the ancient Hebrew pronounced these words—that is something we simply do not know for certain.

This affects nothing significant. A handful of words a transliterated differently from this or that Hebrew textbook, but nearly every Hebrew textbook has its own peculiarities when it comes to transliteration and translation.

I am sure that you found that to be quite edifying.

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What is the wise man? Don Robinson does a pretty good [Doctrine of the Wise Man](#).

What we have so far: [\[The intent of the teaching of this book is\] to know wisdom and instruction;...](#)

We have covered wisdom quite thoroughly; the second word is instruction.

Defining Instruction, from Various Sources

Source	Commentary
Albert Barnes	<i>Instruction [is]...discipline or training, the practical complement of the more speculative wisdom.</i> ¹⁰²

¹⁰² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:2.

Defining Instruction, from Various Sources	
Source	Commentary
Adam Clarke	<i>Instruction - מוסר musar, the teaching that discovers all its parts, to understand, to comprehend the words or doctrines which should be comprehended, in order that we may become wise to salvation.</i> ¹⁰³
Coffman	<i>The true meaning of the term in this context is discipline! This is that particular wisdom, the lack of the knowledge of which has ruined our entire generation. Parents, disobeying the Divine injunction regarding the disciplining of their offspring, are rearing animals instead of men and women; and from this failure in thousands of instances today, our children have become haters and even killers of their own parents.</i> ¹⁰⁴
Ironside	<i>Instruction is used to translate a Hebrew word which occurs twenty-six times in Proverbs. It means "to teach by discipline." This word is also translated "chasteneth," (13:24) and "chastening" (3:11; see also Job 5:17 and Isaiah 26:16).</i> ¹⁰⁵
J. Vernon McGee	<i>The word instruction appears twenty-six times in Proverbs. Sometimes the same Hebrew word is translated by the word chasten. Now that is interesting. Let me give an example of this. Proverbs 13:24 says, "Whoever spares the rod hates his son, but he who loves him is diligent to discipline him." Here, "to chasten" actually means "to give instruction." Therefore, the word instruction means you teach by discipline. That is a forgotten truth today. Our contemporary society is certainly out of kilter and out of step with the Word of God.</i> ¹⁰⁶
The NET Bible	<i>The noun מוסר (musar) has a three-fold range of meanings: (1) physical or parental: "discipline; chastisement" (2) verbal: "warning; exhortation" and (3) moral: "training; instruction" (BDB 416 s.v. מוסר; HALOT 557 s.v. מוסר). Its parallelism with חכמה (khokhmah, "wisdom, moral skill") suggests that it refers to moral training or instruction that the Book of Proverbs offers to its readers. This instruction consists of wisdom acquired by observing the consequences of foolish actions in others and developing the ability to control the natural inclination to folly. This sometimes comes through experiencing chastisement from God. Sensing something of this nuance, the Septuagint (LXX) translated this term with the Greek word for "child-training."</i> ¹⁰⁷
Preacher's Complete Homiletical Commentary	<i>Instruction, properly [means] "chastisement," signifying moral training, admonition, then good habits, the practical side of wisdom.</i> ¹⁰⁸
The Pulpit Commentary (E. Johnson)	<i>The training of the will. The word rendered "instruction" denotes moral education or training. Here, then, is the practical side of the matter. Not only sound intelligence is aimed at, but pure feeling, right affections, the will guided by the polar star of duty.</i> ¹⁰⁹

¹⁰³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:2.

¹⁰⁴ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

¹⁰⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 1:1–4.

¹⁰⁶ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

¹⁰⁷ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁰⁸ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

¹⁰⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:1.

Defining Instruction, from Various Sources

Source	Commentary
Syndein/Thieme	Doctrine (or, instruction) is muwcar. And, muwcar means <i>to train by discipline - to teach under authority will teach the principal of respect for authority - that child will respect authority for life</i> . 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. ¹¹⁰

Now, recall the two types of wisdom—one, you learn from someone who is wise and the second, you learn from discipline. [The intent of the teaching of this book is] to know wisdom and instruction;...

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The intent is for the reader to perceive or to become acquainted with *wisdom and instruction (correction, admonition)*. The implication here is, you can learn the easy way or you can learn the hard way. The easy way is, *here is the truth; these are the correct principles*; and the hard way is, *this is the path you should have taken, and since you did not, there are natural negative consequences*. This latter approach is found when warning the young person against becoming involved with criminals and criminal behavior. We not only have the warnings, but their end is also a part of the warning—that would be the *correction; admonition; instruction*.

Albert Barnes: *The writer's purpose [of the book of Proverbs] is to educate. He is writing what might be called an ethical handbook for the young, though not for the young only. Of all books in the Old Testament, this is the one which we may think of as most distinctively educational.*¹¹¹

Gill: *These proverbs were made, and written, and published, to make known or to teach men wisdom and knowledge; not only in things moral, and therefore these proverbs are by some called Solomon's "ethics"; and indeed they do contain the best system of morality in the whole world; nothing like it is to be extracted out of all the writings of the Heathen poets and philosophers...they furnish out rules for husbands and wives, parents and children, masters and servants, worthy of their attention and observance: but also they are a means of and are designed to teach spiritual and evangelical wisdom and knowledge; things relating to Jesus Christ, the wisdom of God, and the way of life and salvation by him, the knowledge of which is life eternal.*¹¹²

Gill continues: *These words, with others that follow, seem to be synonymous, and signify much one and the same thing; and are used to show that the most consummate wisdom and comprehensive knowledge may be attained by means of this book; which, like the rest of Scripture, with a divine blessing, is able to make a man "wise unto salvation"; and is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness" (2Tim. 3:15); where the apostle seems to allude to this text: since "wisdom" here may stand for "doctrine" in general; and "instruction" may signify the means of attaining to it; and it may be observed, that the word is used for "discipline" and "correction", as well as "instruction". If these words are to be distinguished, the first, "wisdom", may design a wise scheme and plan of truths, and the theory of them and the latter, "instruction", the learning it and putting it into practice; and for both theory and practice this book is useful.*¹¹³

When exposed to truth, the believer and the unbeliever has the choice to believe this truth or to reject it.

¹¹⁰ From <http://syndein.com/proverbs.html> accessed November 10, 2014 (slightly edited).

¹¹¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:2.

¹¹² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:2.

¹¹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:2.

Arno Gaebelein makes an interesting conjecture: *The word "wisdom" is the characteristic word of this book for it occurs in the original language 42 times, which is 6 times 7. Six in Scripture is the human number, while 7 is the divine number.*¹¹⁴ I will have to let that percolate for a bit.

J. Vernon McGee on practical application: *[W]e are told that lawbreakers are put in prison to discipline them and to reform them. That never was the purpose for dealing with criminals according to the Word of God. The purpose there was to judge them, punish them. No other reason was ever given. On the other hand, when you are dealing with a son, you discipline him because that is a part of his instruction. You are to chasten him. You are to teach him by disciplining him. Your purpose is not to punish him. We often hear it said, "That child should be punished!" No, that is not the purpose of turning little Willie across your knee and paddling him. I hope you do paddle him. But why do you do it? To punish him. To punish him? No, to teach him by discipline. Our purposes are all confused today - we discipline criminals and punish our children. We need to get back to God's purposes. Our schools today are practicing the "new methods" of teaching. What about the old method of teaching by discipline? That is absolutely out. I believe the board of education being applied to the seat of learning is desperately needed - both in the home and in the school.*¹¹⁵

J. Vernon McGee continues: *Instruction is to teach by discipline. God, our heavenly Father, is excellent at teaching in that way. I think I have learned most when He has taken me to the woodshed. Those lessons were very impressive.*¹¹⁶

A list of all the times Mûwçâr (מוֹצָר) [pronounced *moo-SAWR*] occurs in Proverbs (from Precept Austin).

Instruction in the Book of Proverbs

Prov. 1:2	To know wisdom and instruction, To discern the sayings of understanding,
Prov. 1:3	To receive instruction in wise behavior, Righteousness, justice and equity;
Prov. 1:7	The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.
Prov. 1:8	Hear, my son, your father's instruction And do not forsake your mother's teaching;
Prov. 3:11	My son, do not reject the discipline of the LORD Or loathe His reproof,
Prov. 4:1	Hear, O sons, the instruction of a father, And give attention that you may gain understanding,
Prov. 4:13	Take hold of instruction; do not let go. Guard her, for she is your life.
Prov. 5:12	And you say, "How I have hated instruction! And my heart spurned reproof!
Prov. 5:23	He will die for lack of instruction, And in the greatness of his folly he will go astray.
Prov. 6:23	For the commandment is a lamp and the teaching is light; And reproofs for discipline are the way of life
Prov. 7:22	Suddenly he follows her As an ox goes to the slaughter, Or as one in fetters to the discipline of a fool,
Prov. 8:10	"Take my instruction and not silver, And knowledge rather than choicest gold.
Prov. 8:33	"Heed instruction and be wise, And do not neglect it.
Prov. 10:17	He is on the path of life who heeds instruction, But he who ignores reproof goes astray.

¹¹⁴ From <http://www.studyLight.org/commentaries/gab/view.cgi?bk=19&ch=1> accessed November 2, 2014.

¹¹⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

¹¹⁶ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

Instruction in the Book of Proverbs

Prov. 12:1	Whoever loves discipline loves knowledge, But he who hates reproof is stupid.
Prov. 13:1	A wise son accepts his father's discipline, But a scoffer does not listen to rebuke.
Prov. 13:18	Poverty and shame will come to him who neglects discipline, But he who regards reproof will be honored.
Prov. 13:24	He who withholds his rod hates his son, But he who loves him disciplines him diligently.
Prov. 15:5	A fool rejects his father's discipline, But he who regards reproof is sensible.
Prov. 15:10	Grievous punishment is for him who forsakes the way; He who hates reproof will die.
Prov. 15:32	He who neglects discipline despises himself, But he who listens to reproof acquires understanding.
Prov. 15:33	The fear of the LORD is the instruction for wisdom, And before honor comes humility.
Prov. 16:22	Understanding is a fountain of life to one who has it, But the discipline of fools is folly.
Prov. 19:20	Listen to counsel and accept discipline, That you may be wise the rest of your days.
Prov. 19:27	Cease listening, my son, to discipline, And you will stray from the words of knowledge.
Prov. 22:15	Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him.
Prov. 23:12	Apply your heart to discipline And your ears to words of knowledge.
Prov. 23:13	Do not hold back discipline from the child, Although you strike him with the rod, he will not die.
Prov. 23:23	Buy truth, and do not sell it, Get wisdom and instruction and understanding.
Prov. 24:32	When I saw, I reflected upon it; I looked, and received instruction.

From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 8, 2014.

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Proverbs 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
From the NET Bible: <i>The infinitive construct + ל (lamed) here designates a second purpose of the book: to compare and to make proper evaluation of the sayings of the wise.</i> ¹¹⁷			
bîyn (בין) [pronounced bean]	<i>to declare, to explain; to perceive, to turn the mind to anything, to discern, to understand, to know, to be acquainted with</i>	Hiphil infinitive construct	Strong's #995 BDB #106

¹¹⁷ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Proverbs 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʾămârîym (אִמְרָיִם) [pronounced <i>uh-maw-REEM</i>]</p>	<p>words, commands, mandates; speech, that which proceeds from the mouth</p>	<p>masculine plural construct</p>	<p>Strong's #561 (& #562) BDB #56</p>
<p>bîynâh (בִּינָה) [pronounced <i>bee-NAW</i>]</p>	<p>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</p>	<p>feminine singular noun</p>	<p>Strong's #998 BDB #108</p>

Whedon: *Or, more literally, to discern the words of discernment. The noun at the end of the clause is from the same root as the infinitive at the beginning.*¹¹⁹

Translation: ...to understand insightful thinking;... The reader is to understand or to become acquainted with intelligent words or words of insight. This also allows for the reader to declare, to explain this intelligent words.

Key to this word is *distinguishing, discerning*. So Gill writes: *so that a man may be able to distinguish between light and darkness, truth and error, right and wrong.*¹²⁰

The third word here is found as both a verb and noun.

Defining Understanding (or, *Discernment*), from Various Sources

Source	Commentary
<p>Albert Barnes</p>	<p><i>Understanding [is] The power of distinguishing right from wrong, truth from its counterfeit.</i>¹²¹</p>
<p>Coffman</p>	<p><i>[Understanding or] True wisdom, in the last analysis, carries with it a dominant ingredient of what is commonly called horse sense, or just plain common sense; and the reader will find an incredibly large measure of this very thing in Proverbs. As Willard said, "God, in the Book of Proverbs, has made his divine will more easily understood."</i>¹²²</p>
<p>Hubbard</p>	<p><i>Understanding" (Pr 1:2, 5, 6) is the ability to look to the heart of an issue and to discern the differences at stake in the choices being weighed.</i>¹²³</p>
<p>J. Vernon McGee</p>	<p><i>Understanding means intelligence. We have another word: discernment. We need to recognize that God expects us to use our intelligence. He expects us to use a great deal of sanctified common sense.</i>¹²⁴</p>

¹¹⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹¹⁹ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

¹²⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:2.

¹²¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:2.

¹²² From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. He quotes from Conrad Willard in the Teachers' Bible Commentary, Proverbs, p. 358

¹²³ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹²⁴ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

Defining Understanding (or, *Discernment*), from Various Sources

Source	Commentary
The NET Bible	<i>The noun הַיָּבִין (binah, "discernment") functions as an attributive genitive: "discerning words" or "wise sayings" (so NLT). This noun is a cognate accusative of the infinitive of the same root יָבַח (lehavin, "to discern"). The phrase "to discern words of discernment" refers to the ability (1) to distinguish truth from falsehood or (2) to understand wise sayings, such as in Proverbs.¹²⁵</i>
Wenstrom	<i>Bin/biyn refers to the power of judgment and perceptive insight and is manifested in the use of knowledge. Joseph is recommending to Pharaoh that he search for a man who has discernment in the sense that this man must have the ability to judge and have perceptive insight and can apply the knowledge gained from his interpretation of his dreams. Pharaoh's dreams and Joseph's interpretation were a revelation of God's will for the nation of Egypt during the next fourteen years and so Joseph is recommending to Pharaoh that he search for someone who has the spiritual discernment to act in accordance with this revelation.¹²⁶</i>
Whedon	<i>The primary idea is, that of separating; then of distinguishing, or making distinctions. It implies attention and the power of accurate discrimination, or observing the difference between one thing and another - their different qualities, properties, and relations; the power of analysis and classification; hence, of precision and clearness of thought, of seeing "through and through" things.¹²⁷</i>

This word means that you develop the ability to distinguish between things—primarily between right and wrong, good and evil.

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Let's take a simple, almost absurd illustration. You have a 3 year-old child and you teach him deep moral concepts. What does he get out of it? Practically nothing. However, as he grows, deep moral teaching has a greater impact.

Believers and those who adhere to the laws of divine establishment do not go from 0 to 100 overnight. This teaching has to be build upon previous teaching which must be based upon more fundamental teaching. Now let's take a concrete example. The Ten Commandments are a great place to start. There is the commandment, *you will not murder*. This needs to be understood from the outset. However, we build upon this concept. Capital punishment is not wrong; in fact, it is mandated as early as Gen. 9:6. Killing in war is mandated as well. I have been in a liberal Baptist church in Berkeley, CA where the Sunday School teacher talked about *do not murder* as if this were an absolute. "There are no exceptions to this! You do not kill anyone ever!" Not an exact quote, but the gist of what he said. At that time, I was a young believer. Had I known anything, I would have directed him to the first call for capitol punishment, or the many times it was mandated in the Law of Moses (not too far from the context of the Ten Commandments).

So, in the book of Proverbs, there are a great many wise sayings. We do not always understand them and their implications in the first reading. A person does not read Proverbs and understand it all. However, a study of this book helps us to understand wise sayings and insightful words.

This appears to be what Whedon is saying: The object of the book, therefore, is, that the student, thoroughly informed and disciplined, may be capable of penetrating abstruse and difficult subjects; of

¹²⁵ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹²⁶ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹²⁷ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

*understanding and relishing the teachings of the most profound instructors. When beginning his course he finds it impossible to understand fully his teachers and his text books. He is unable to grasp the subject, either in the aggregate or the details. Terms are new, strange, and confusing. The attempt to seize unwonted thought distracts him. But that discipline and cultivation, which the wise Teacher proposes, gradually clears his vision, and strengthens and enlarges his intellect, until the objects of his pursuit stand out vividly before his mind in all their relations and intricacies. He has mastered his subject, and gained his end.*¹²⁸

These first few verses are all introductory material. In fact, Proverbs is literarily a very sophisticated book, having a title and author up front (v. 1) followed by what today would be a statement of purpose as its preface (vv. 2–6). Then, on a page all by itself, before the book actually begins, would be v. 7.

Dr. Thomas Constable: *"The Book of Proverbs has two purposes: to give moral skillfulness and to give mental discernment. The first purpose is developed in Proverbs 1:3-4; then, after a parenthetical exhortation in Proverbs 1:5, the second purpose is developed in Proverbs 1:6."*¹²⁹

From Precept Austin—the word *bîyn* (בִּיַן) [pronounced *bean*].

To Understand, to Discern in Proverbs

Proverbs 1:2	To know wisdom and instruction, To discern the sayings of understanding,
Proverbs 1:5	A wise man will hear and increase in learning, And a man of understanding will acquire wise counsel,
Proverbs 1:6	To understand a proverb and a figure, The words of the wise and their riddles.
Proverbs 2:5	Then (Begg question "When?" see Pr 2:4) you will discern the fear of the LORD And discover the knowledge of God.
Comment: Bin/biyn refers to ability to grasp, discern or be sensitive to what it means to fear the LORD.	
Proverbs 2:9	Then you will discern righteousness and justice And equity and every good course.
Proverbs 7:7	And I saw among the naive, And discerned among the youths A young man lacking sense,
Proverbs 8:5	"O naive ones, understand prudence; And, O fools, understand wisdom.
Comment: Here "understand" is a command - a call is for the simple to understand what wisdom is, not just to gain it.	
Proverbs 8:9	"They are all straightforward to him who understands, And right to those who find knowledge.
Proverbs 10:13	On the lips of the discerning, wisdom is found, But a rod is for the back of him who lacks understanding.
Proverbs 14:6	A scoffer seeks wisdom and finds none, But knowledge is easy to one who has understanding.
Proverbs 14:8	The wisdom of the sensible is to understand his way, But the foolishness of fools is deceit.
Proverbs 14:15	The naive believes everything, But the sensible man considers (discerns) his steps.

¹²⁸ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

¹²⁹ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Constable takes this from Ross, p. 904.

To Understand, to Discern in Proverbs

NET Note: The contrast is with the simpleton and the shrewd. The simpleton is the young person who is untrained morally or intellectually, and therefore gullible. The shrewd one is the prudent person, the one who has the ability to make critical discriminations.

Proverbs 14:33	Wisdom rests in the heart of one who has understanding, But in the hearts of fools it is made known.
Proverbs 15:14	The mind of the intelligent seeks knowledge (NET = The discerning heart seeks knowledge), But the mouth of fools feeds on folly.
Proverbs 16:21	The wise in heart will be called understanding (discerning), And sweetness of speech increases persuasiveness.
Proverbs 17:10	A rebuke goes deeper into one who has understanding (discerning) Than a hundred blows into a fool.
Proverbs 17:24	Wisdom is in the presence of the one who has understanding (discerning), But the eyes of a fool are on the ends of the earth.
Proverbs 17:28	Even a fool, when he keeps silent, is considered wise; When he closes his lips, he is considered prudent (discerning).
Proverbs 18:15	The mind of the prudent (discerning) acquires knowledge, And the ear of the wise seeks knowledge.
Proverbs 19:25	Strike a scoffer and the naive may become shrewd, But reprove one who has understanding (discerning) and he will gain knowledge.
Proverbs 20:24	Man's steps are ordained by the LORD, How then can man understand his way?
Proverbs 23:1	When you sit down to dine with a ruler, Consider carefully what is before you,
Proverbs 24:12	If you say, "See, we did not know this," Does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work?
Proverbs 28:2	By the transgression of a land many are its princes, But by a man of understanding and knowledge, so it endures.
Proverbs 28:5	Evil men do not understand justice, But those who seek the LORD understand all things.
NET Note - The contrast (and the difference) is between the wicked and those who seek the LORD. Originally the idea of seeking the LORD meant to obtain an oracle (2Sa 21:1), but then it came to mean devotion to God - seeking to learn and do his will. Only people who are interested in doing the LORD's will can fully understand justice. Without that standard, legal activity can become self-serving.	
Proverbs 28:7	He who keeps the law is a discerning son, But he who is a companion of gluttons humiliates his father.
Proverbs 28:11	The rich man is wise in his own eyes, But the poor who has understanding (discerning) sees through him.
Proverbs 29:7	The righteous is concerned for the rights of the poor, The wicked does not understand such concern.
Proverbs 29:19	A slave will not be instructed by words alone; For though he understands, there will be no response.

From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 8, 2014.

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H. Wayne House: *In Old Testament Hebrew, this word communicates the ideas of discernment, perception, and insight. Behind this word stands the concept of an ability to perceive what is right and what is wrong in a given situation. Solomon, for example, used this word in his prayer for wisdom to rule Israel. He asks for understanding "that I may discern (bin) between good and evil." What a contrast to our wishy-washy ideas of morality, values, and ethics today! Though the 60s battle cry "everything is relative" is not parroted much in classrooms today, it has become the insidious premise behind our society's sliding scale of "right" and "wrong." We live in an age of adjustable morality, and Christians are not exempt.*¹³⁰

As a child, the first type of authority which is over us is that of our parents.

This doctrine was first found in **2Samuel 24** ([HTML](#)) ([PDF](#)) ([WPD](#)) (along with the links which follow).

Grace Bible Church's "Doctrine of Authority"

1. Definition: The right to command or act. The power to enforce obedience. A person in control.
2. Biblically: Authority is the legal power delegated by God under the laws of His Will where people have responsibility and obligation of submissiveness. The Greek noun is kuriotes (kurio,thj) which means Authority. It is God's plan that there be Authority in the Universe. Col. 3:18; I Tim.6:1-2; Eph. 5:22.
3. Important words describing Authority: hupotasso (u`pota,ssw) and hupakouo (u`pako,uw).
 - 1) Hupotasso (to stand under authority) is used in Eph.5:21,22; Col.3:18; James 4:17; Rom.8:7,20; Rom.13:5; I Cor.14:32-34; I Cor.15:27 and used for the pastor in I Pet.5:5.
 - 2) Hupakouo (to hear under authority) is used in Matt.8:27; Luke 8:25; Rom.6:16; Eph.6:1; Col.3:20,22 and I Pet.3:6.
4. There are areas in which Authority must exist and which authority must be fulfilled.
 - 1) The word Kuriotes (kurio,thj) in Jude 8 means Authority and not domination.
 - 2) The Word of God is constituted Authority.
 - 3) In the Local Church the communicator has Authority.
 - 4) The Husband is the Authority in Marriage.
 - 5) Parents are the Authority in the Family.
 - 6) Local laws and leadership is the Authority under the Laws of Divine Institution.
 - 7) In the Academic World there is Authority. In the classroom at school or college one is to submit to the Authority of leadership.
 - 8) In Athletics the Coach is the Authority and the student submits.
 - 9) In the business World there must be Authority: President, executive, boss. etc.
 - 10) In the Armed services there must be a commanding officer.
5. Rejection of Authority is always a sign of Apostasy. Eve rejected Authority of God's Word and accepted Satanic influence. She also failed to listen to the authority of her husband, 1Tim. 2:11,12. When Eve began to have social communication with Satan, she was refusing the authority of her companion and committing spiritual, mental and social unfaithfulness.
6. Rejection of the Word of God and the proclamation of the Word is also an attack upon Biblically designed Authority. 1Thess. 5:12,13 Heb.13:7,17 When a person is not willing to listen to and learn from God's communicator he does not really have awe and respect for the Lord Jesus Christ.
7. The necessity of obedience to Authority is emphasized by the many imperatives of the Bible: Deut 11:27 1Sam 15:22 Jer. 7:23 Jer 11:4,7 Zech 6:15 1Cor 16:16 2Cor 10:8.
8. Authority of God over nature is revealed in Matt 8:23-27 Mark 4:35-41 Luke 8:22-25.
9. Parental Authority is established by the Word of God – Eph 6:1 Col 3:20. Disobedience to parents is named among the dark sins of the unsaved of reprobate minds. Rom 1:23-32 This sin is also listed as

¹³⁰ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Grace Bible Church's "Doctrine of Authority"

- extremely evil and is a picture of last days in 2Tim 3:2
10. The Bible presents the necessity of Authority in the business world. Col.3:22 Eph.6:5 1Tim.6:1-8.
 11. In Marriage, the Word of God emphasizes the man as the one with Authority. Eph.5:22 Col.3:18.
 12. In the example of this chapter (2Sam. 24), even though David's authority in the land is nearly absolute (he is, quite obviously subject to the Mosaic Law), it is not absolute with regards to God. God gave prophets to Israel in order to guide His rulers and His people. David had to be submissive to the words of the prophets.
 13. Jesus Christ the God-man, in His Humanity was totally submissive to His Heavenly Father. Phil.2:5-11. In the dateless past God made a proclamation that Jesus Christ in His humanity would be under subjection to the Father. Deity agreed to that! Therefore, the happiness and security of Christ in humanity was related to submission. It was not bad but good; not degrading but elevating. An all-wise, sovereign, omnipotent God has not set up a degrading system. When children are submissive to parents it is not degrading but elevating. When a woman is submissive to her husband it is not degrading but elevating. When students respect the authority of their professor it is not degrading but elevating. When a body of believers respect the authority of the communicator of God's message, it is not degrading but elevating. GOD HAS A MAGNIFICENT PLAN OF AUTHORITY!!

From <http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/authority.pdf> accessed May 18, 2014.

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Although I did not study these extensively, there did not appear to be repeats from the list below.

Links to Doctrines of Authority

Doctrine of Authority from [Maranatha Church](#)

This has all the related Greek words and a lot more sub-points.

Authority, God's Chain of Command from [Grace Notes](#) (probably originally from R. B. Thieme, Jr.).

Word document which will open up in Word on your computer.

The Authority of God from [Cherreguine Bible Doctrine Ministries](#).

Fairly short; not many passages quoted from Scripture.

Doctrine of Authority and Leadership Principles ([HTML](#)) ([PDF](#)) ([Doc](#)) from Lake Erie Bible Church.

This is a rather extensive doctrine, with all the Greek and Hebrew words; 8 pages.

Related to this are the **Laws of Divine Establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Proverbs 1:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

From the NET Bible: *The infinitive construct + ל (lamed) here designates a further purpose of the book: This focuses on the purpose of the book from the perspective of the student/disciple.*¹³¹

¹³¹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Proverbs 1:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	Qal infinitive construct	Strong's #3947 BDB #542
The BDB gives the following meanings: <i>to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).</i>			
From the NET Bible: <i>The verb לָקַח (laqakh, "receive") means to acquire something worth having. It is parallel to the verb "treasure up" in Prov. 2:1.</i> ¹³²			
mûwçâr (מוּצָר) [pronounced moo-SAWR]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular construct	Strong's #4148 BDB #416
Clarke: <i>haskel חַשְׁקָה, the deliberately weighing of the points contained in the teaching, so as to find out their importance.</i> ¹³³			
sâkal (שָׁקַל) [pronounced saw-KAHL]	<i>to look at, to attend to, to turn the mind to; to be or become understanding, to be prudent; to be successful, to act prosperously; to instruct, to teach, to make prudent; possibly, to acknowledge, contemplate, consider</i>	Hiphil infinitive absolute used here as a substantive ¹³⁴	Strong's #7919 BDB #968
From the NET Bible: <i>Masoretic Text (MT) reads the genitive–construct phrase מוּצָר חַשְׁקָה (musar haskel, "discipline of prudence"). Syriac adds vav (ו) and reads מוּצָר וְחַשְׁקָה (musar wehaskel, "discipline and prudence"). Masoretic Text (MT) is the more difficult reading in terms of syntax, so is preferred as the original reading.] [Heb "discipline of prudence." The term חַשְׁקָה (haskel, "of prudence") is a Hiphil infinitive absolute, functioning as an emphatic genitive of result, describing the results of a self-disciplined life. The basic meaning of שָׁקַל is "to be prudent, circumspect," and the Hiphil stem means "to give attention to, consider, ponder; have insight, understanding" (BDB 968 s.v. שָׁקַל). It is a synonym of חֲכָמָה (khokhmah, "wisdom"), but while חֲכָמָה focuses on living skillfully, שָׁקַל (sakhel) focuses on acting prudently. The word can also focus on the results of acting prudently: to have success (e.g., Isa. 52:12). Elsewhere, the term describes the prudent actions of Abigail in contrast to her foolish husband Nabal (1 Samuel 25).</i> ¹³⁵			
tsedeq (צְדִיק) [pronounced TZEH-dehk]	<i>rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841

¹³² From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹³³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:3.

¹³⁴ According to *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 3, p. 521.

¹³⁵ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Proverbs 1:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The word "righteousness" (צדק, tsedek) describes conduct that conforms to a standard. Elsewhere it is used in a concrete sense to refer to commercial weights and measures that conform to a standard (Deut. 25:15). In the moral realm it refers to "righteous" conduct that conforms to God's law.</i>¹³⁶</p>			
<p>J. Vernon McGee: <i>Justice is righteousness, and it means "right behavior." I remember a sociology professor in college who used to teach us that right was relative. He used to ask with a smirk, "Well, what is 'right'?" I didn't know the answer then, but now I know that right is what God says is right. It is God who separates the light from the darkness. I can't make the sun come up, and I can't make the sun go down. Only God is running His universe. He makes light; He makes darkness. God is the One who declares what is right, and God declares what is wrong. So you may ask, "Is it right to do this or that?" If God says it is right, it is right. Or you may ask, "Is this wrong?" It is wrong if God says it is wrong. Right and wrong are not relative terms except in the minds of the contemporary average man. The prevailing feeling is that what the average man does becomes the norm; it becomes the standard. That is one of the reasons there is so much dishonesty and gross immorality today. Right and wrong have become relative terms. God says they are not. Just like light and darkness, they are absolutes.</i>¹³⁷</p>			
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mîsh ^e pâṭ (משפט) [pronounced mish ^e -PAWT]	judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court	masculine singular noun	Strong's #4941 BDB #1048
<p>The NET Bible: <i>The noun משפט (mishpat, "justice, judgment") refers to the ability to make a decision that is just (e.g., Deut. 16:18; 1Kings 3:28). From this legal background, the term came to mean one's right or precedent. The person with prudence will make decisions that are just and right.</i>¹³⁸</p>			
<p>J. Vernon McGee: <i>Judgment means that you and I are to make judgments. It is the same as making a decision. The believer comes to crossroads in his life. He must make decisions about which way to go.</i>¹³⁹</p>			
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mêyshârîym (מישרים) [pronounced may-shaw-REEM]	straightness [of the way], evenness, uprightness, equity; equities, justice, righteous or just acts, righteous decisions; peace, friendship	masculine plural noun	Strong's #4339 BDB #449
<p>Mêyshârîym is found about 20 times in Scripture, and never in the singular.</p>			
<p>From the NET Bible: <i>The three nouns that follow "self-discipline of prudence" are adverbial accusatives of manner, describing the ways in which the disciplined prudent activity will be manifested: "in righteousness, justice, and equity."</i>¹⁴⁰</p>			

¹³⁶ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹³⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

¹³⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹³⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

¹⁴⁰ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Proverbs 1:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Matthew Henry: <i>This book will give, that we may receive, the instruction of wisdom, that knowledge which will guide our practice in justice, judgment, and equity...which will dispose us to render to all their due, to God the things that are God's, in all the exercises of religion, and to all men what is due to them, according to the obligations which by relation, office, contract, or upon any other account.</i>¹⁴¹</p> <hr/> <p>Several had trouble translating this verse. Peake: <i>Construction obscure. Possibly render "the discipline that causes one to understand (what is) righteousness, judgment, and equity."</i>¹⁴²</p>			

Translation: ...to take instruction [in] the examination [lit., understanding, teaching, contemplation] of righteousness, justice and righteous acts;... This section is a little confusing. Owen says that the second verb here should be understood as a substantive. However, because it is not a part of the list of items held together by the wâw conjunction, I would separate it from those final 3 words.

I will not be drawing any conclusions here; simply showing you the two ways this word is treated.

Two ways of translating sâkal

There is a disagreement in how to translate the word above which I translated *examination*. Sâkal (שָׂקַל) [pronounced saw-KAHL] means *examination*; some translators make it a part of the first half of v. 3 and some make it as one of the things which we are to be instructed in. For example:

American KJV	To receive the instruction of wisdom , justice, and judgment, and equity;...
Concordant Literal Version	To procure the discipline to act intelligently In justice and judgment and equities,...
English Standard Version	...to receive instruction in wise dealing , in righteousness, justice, and equity;...
Holman Christian Standard	...for receiving wise instruction in righteousness, justice, and integrity;...
Kukis Slavishly Literal	...to take instruction [in] looking at righteousness and justice and just actions;...
Kukis Moderately Literal	...to take instruction [in] the examination [lit., understanding, teaching, contemplation] of righteousness, justice and righteous acts;...
The Scriptures 1998+	For receiving the discipline of wisdom , Righteousness, right-ruling, and straightness;...

Most include this word in the list of 3 or 4 things that Proverbs is to give us instruction in. I did not simply because the final three things are held together with wâw conjunctions. Furthermore, *examination, looking at* is a verb (which could be translated as a substantive). The final 3 words are all nouns.

I am not drawing a conclusion here; because I am not sold on either approach yet.

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The word *examination* above is sâkal (שָׂקַל) [pronounced saw-KAHL], which means, *to look at, to attend to, to turn the mind to; to be or become understanding, to be prudent; to be successful, to act prosperously; to instruct, to teach, to make prudent; possibly, to acknowledge, contemplate, consider*. It is a Hiphil infinitive absolute, and is used as a substantive. Strong's #7919 BDB #968.

Others understand this to mean *wise behavior*, and it is therefore added to that list.

¹⁴¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:1–6.

¹⁴² From <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

This is a list by Precepts Austin of the times *sâkal* is found in Proverbs.

Sâkal in Proverbs	
Prov. 1:3	To receive instruction in wise behavior , Righteousness, justice and equity;
Prov. 10:5	He who gathers in summer is a son who acts wisely , But he who sleeps in harvest is a son who acts shamefully.
Prov. 10:19	When there are many words, transgression is unavoidable, But he who restrains his lips is wise .
Prov. 14:35	The king's favor is toward a servant who acts wisely , But his anger is toward him who acts shamefully.
Prov. 15:24	The path of life leads upward for the wise That he may keep away from Sheol below.
Prov. 16:20	He who gives attention to the word will find good, And blessed is he who trusts in the LORD.
Prov. 16:23	The heart of the wise instructs his mouth And adds persuasiveness to his lips.
Prov. 17:2	A servant who acts wisely will rule over a son who acts shamefully, And will share in the inheritance among brothers.
Prov. 17:8	A bribe is a charm in the sight of its owner; Wherever he turns, he prosper s.
Prov. 19:14	House and wealth are an inheritance from fathers, But a prudent wife is from the LORD.
Prov. 21:11	When the scoffer is punished, the naive becomes wise ; But when the wise is instructed , he receives knowledge.
Prov. 21:12	The righteous one considers the house of the wicked, Turning the wicked to ruin.
Prov. 21:16	A man who wanders from the way of understanding Will rest in the assembly of the dead

Bear in mind that this is a verb which sometimes can act as a substantive.

From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

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Solomon is a judge and all of these words are words used in a court of law. Solomon, by his study, is *to look at, to attend to, to turn his mind toward righteousness, justice and just actions*. He will act as a judge on many, many occasions—this is what a king did. He was the supreme court. David is telling Solomon that he must become acquainted with the laws of evidence as found in the book of the Law, and to herein examine the concepts of *righteousness, justice and just actions*. Righteousness is the principle of God's integrity; justice is the application of God's integrity.

Someone commits a crime, so they stand next to the Law of Moses, to see how they compare. When they are found wanting, then God's justice is applied to them—they are sentenced to some form of punishment. Then this punishment is meted out, which is called here, righteous actions.

Someone is hauled into court by their neighbor. Solomon needs to listen to the evidence presented and then apply the teaching of the Law of Moses. Therefore, Solomon quite properly needed a law degree, which is, essentially, what is being described here. It is not necessarily a formal degree, but he is *to take instruction [in] the examination [lit., understanding, teaching, contemplation] of righteousness, justice and righteous acts*.

The word *equity* receives less discussion.

Equity, from various sources

Source	Commentary
Clarke	<i>Mesharim</i> מִשְׁרִים, <i>rectitude</i> . The pupil is to receive wisdom and instruction, the words of wisdom and understanding, justice and judgment, so perfectly as to excel in all. Wisdom itself, personified, is his teacher; and when God's wisdom teaches, there is no delay in learning. ¹⁴³
The NET Bible	The Hebrew noun translated "equity" comes from the root יָשָׁר (yashar) which has the basic idea of "upright, straight, right." It refers to activity that is morally upright and straight, that is, on the proper moral path. Elsewhere it is used in a concrete sense to describe cows walking straight down a path without turning right or left (1Sam. 6:12). Wisdom literature often uses the motif of the straight path to describe a morally "straight" life. ¹⁴⁴
J. Vernon McGee	"Equity"...refers to principle rather than conduct. The child of God is not put under rules, but we are given great principles which should guide us. For example, Romans 14:22b puts down the great principle: "Blessed [= happy] is the one who has no reason to pass judgment on himself for what he approves." The believer should have enthusiasm for what he does. There is too much Christian conduct which is like walking on eggshells. People say, "I don't know whether I should do this or not." My friend, the principle is that if you cannot enter into it enthusiastically, you ought not to do it at all. What we do, we ought to do with anticipation, excitement, and joy. We should be fully persuaded in our own minds that that is the right course of action. We ought not have a compunction of conscience after we have done it. Happy is the man whose conscience does not condemn him in the things which he allows. If you look back on it and say, "Oh, I wish I hadn't done that," then it was wrong for you to do. In questionable matters about which the Scriptures are silent, this is a great principle that will guide you in your conduct. If you can look back on what you did yesterday and say, "Hallelujah, it was a great day for me," then you know that what you did was right for you to do. ¹⁴⁵
Complete Biblical Library Hebrew-English Dictionary	The primary meaning of the noun is "straightness," or "evenness." It is frequently used metaphorically. The prime nuance of the metaphor is "ease" of an action. "The way of the just is straight," which means level and smooth, bringing happiness and peace to the person (Isa. 26:7). Wine is said to "go down smoothly," easily, as part of its tempting nature (Prov. 23:31). To say so means that wine follows a smooth, unobstructed path. A path "paved with love" (S.S. 3:10) is one that is straight and smooth, i.e., sincere, honest and acceptable. From this idea of evenness and ease comes the notion of "peace and friendship" from <i>mêsharîm</i> , such as concord between nations (Da 11:6-note). In the covenant relationship with God, humans are supposed to walk in peace, righteousness and joy (Rom. 14:17-note), a life whose burden is light (Matt. 11:28ff), not one of struggle, strife and weariness. The concept of "justice" also emerges from <i>mêsharîm</i> . The justice of the judge who decides rightly (Psalm 99:4-note) and that which is just (Prov. 1:3 8:6 Psalm 9:8 17:2 58:1) appear in the wisdom literature of Israel. Certainly, judgment which is "straight" means that which is correct, just, right and proper. ¹⁴⁶

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Precepts Austin lists the places where *equity* is found in the book of Proverbs.

¹⁴³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:3.

¹⁴⁴ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁴⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

¹⁴⁶ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Equity in Proverbs

Prov. 1:3	To receive instruction in wise behavior, Righteousness, justice and equity ;
Prov. 2:9	Then you will discern righteousness and justice And equity and every good course.
Prov. 8:6	"Listen, for I will speak noble things; And the opening of my lips will reveal right things .
Prov. 23:16	And my inmost being will rejoice When your lips speak what is right .
Prov. 23:31	Do not look on the wine when it is red, When it sparkles in the cup, When it goes down smoothly ;

From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

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When acting as a judge (and we have to do this in our daily lives), we need to have a full understanding of what is right and wrong. And do not give me any of this *do not judge or you will be judged* crap. Most people take that verb completely and totally out of context, thinking that applying any moral judgments whatsoever is wrong.

One way that this is famously misapplied is, you are told not to judge homosexual behaviors. A person touts their homosexuality (or some other category of sin) and then says, "Don't you judge me for this; that's what the Bible says!" You can judge such actions and you can avoid such people, if you so choose.

What you may judge

1. It should not be a shock to you that nearly everyone misinterprets Jesus' words, "**Judge not, that you be not judged.**" There is a time to judge and a time not to judge. Solomon, when a court case is brought before him, cannot say, "Look, Jesus said I am not supposed to judge; so you guys work this out between you." Or, "Sorry, I am not supposed to judge—so, even though it is claimed you committed an act of violence, I am going to have to let you go." Obviously, that approach by a judge would be insane.
2. Today's morality tells us, no matter what another person does, you are not to have an opinion about that person or the rightness or wrongness of their actions; and if it is a friend, then you ought to support them. There are exceptions to this—saying something racist 30 years ago; or saying something today that can be interpreted as homophobic. However, contemporary morality is wrong; and the idea that you ought not judge behavior is wrong.
3. Let's understand what Jesus was talking about in context. Jesus was speaking of two things in particular: (1) you might be focused on some minor, moral transgression in the life of another, while you yourself are guilty of much more. You tell someone, "Look, you have got that splinter in your eye;" when you have a whole log in your eye. An example of this would be, the scribes and pharisees judged Jesus for healing on the Sabbath, as if this is some great sin (it is not!). But, their own hearts were filled with murder and hatred towards Him. They saw some minor supposed transgression which Jesus committed, and they make a big deal out of it; and yet, they ignore and excuse their own real sins. (2) You do not assign sinful behavior to someone on the basis of rumor or gossip or what you think to be true. When Jesus was being accused before being executed, dozens of men came in and accused Jesus of things which He did not do. They took His words and intentionally misinterpreted them, in order to impugn sin to Him. God forbids that kind of judging.
4. It is not judging to take a dim view of an associate who has just gone into a department store and stolen items from them, and then said, "Don't you judge me!" Or, of an associate who touts that she is sleeping around with several men, and then says, "Don't you judge me for this." That is a misapplication of the words of Jesus.
5. As a parent, you judge, you judge some more, and then you judge some more after that. This is one of your primary functions as the adult in your relationship with your children. You give them a set of standards to adhere to, and you discipline them appropriately when they do not. You are judge, jury and

What you may judge

executioner; and often, your one witness (your child) is lying on the witness stand. It is a tough job, and a parent needs to make some difficult calls—and sometimes, you might misjudge your own child. You might discipline him for something he did not do. That is not an abnormal occurrence in the life of a parent and child.

6. As a parent, you help your children to evaluate their friendships and associations. In vv. 10–19, a father is warning his child about criminals and criminal behavior. You don't think that involves some judgement and evaluation and discretion? If you are a poor parent and you are raising your child in a poor neighborhood, what is the first thing that you teach your child? "See those kids on the corner; they are selling drugs. I do not want you to talk to them, to hang around with them, to admire them, or to do anything with them, do you understand me, son?" And you teach your child about drugs—now, at a very early age, unfortunately—and you teach them to avoid all young people who are associated with drugs.
7. As a child, as a teen, as a young adult and as an adult, you need to be careful about your associations. You do not associate with criminals or druggies. Similarly, you avoid people who are involved in sinful behavior which they tout as being good. This kind of behavior will be touted by young criminal thugs, by druggies, by kids who drink alcohol, by kids who tout their homosexual orientation. Every person has a sin nature. This does not mean that you avoid every person who sins, because that would make your circle of associations around 0. But those who call evil good, and good evil—those types you do not develop close associations with.
8. There are so many areas where you are called upon to judge others. As a teacher, as a policeman, as a business owner; as a person with some form of authority. You may be asked to give an evaluation of Charley Brown. You need to give an honest evaluation of what you know about him. You avoid rumor and gossip, of course, and concentrate on what you actually know.
9. As you get older and enter into the job market, there are some things that you need to realize: you are going to work with drunks, druggies, criminals and homosexuals. If you start your own business, you can reduce the numbers of these, but you cannot necessarily eliminate them. So, as a believer who is an adult, you will have associations with all kinds of people with unsavory lifestyles. You avoid criminals, so that you are not caught up in their schemes and craftiness (unless you are a prison missionary, of course); but the others is a case-by-case basis. Those who cause you to lose momentum in your spiritual life, those you reduce the times of association. You might be cordial and friendly and respectful to Charley Brown, a fellow teacher, when teaching. But if he throws wild drunken parties at his house, or he goes out drinking several nights a week, you might avoid or reduce your social life with him. Here, the hard-and-fast rule is, if your social association with Charley Brown negatively impacts your spiritual life, then you need to cut him out of your social life (or reduce your social life with him). All of these decisions involve judgment, evaluation and discretion.

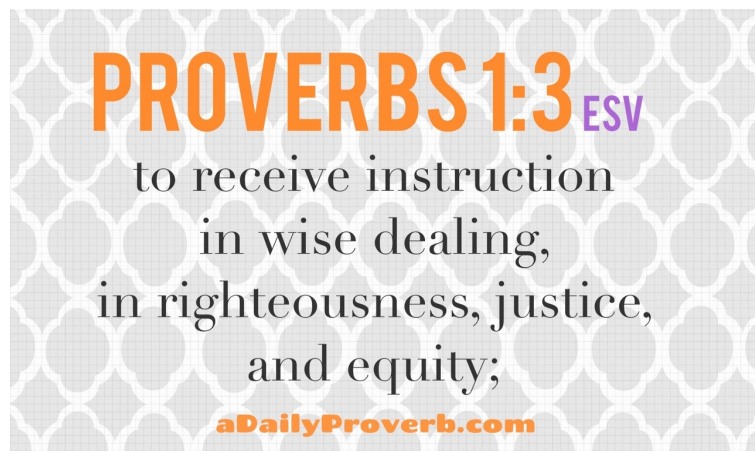
This varies from individual to individual. You might not be able to ever hang with drinkers, because you will find yourself over-indulging; however, I might be able to hang with the same people without any affect on my own spiritual life. Now, at some parties, it is clear that the entire purpose of the party is to get blasted out of your mind—and a believer would avoid a party like this. Or if he attends such a party, and makes a judgment to leave because of that sort of behavior. As a former teacher, I attended many teacher parties. I do not recall attending one where drunkenness was the aim of the party. However, such parties exist and are probably quite common.

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Proverbs 1:3 (a graphic) from aDailyProverb.com; accessed November 15, 2014.

So far, vv. 2–3 read: [The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts;... We need to learn from the wisdom of others; we need to be able to learn from God's discipline. We need to understand insightful words or thinking; and the believer needs training in the concepts of right and wrong, law and order.



Charles Bridges: *We are directed to acquire a disciplined and prudent life, as a complete rule of doing what is right and just and fair. These include sound principles and their practical application in our lives.*¹⁴⁷

Proverbs 1:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
The NET Bible: <i>The infinitive construct + ל (lamed) here introduces the fourth purpose of the book: It reveals the purpose from the perspective of the teacher. It is what the wise instructor/sage wants to impart to the naive youths.</i> ¹⁴⁸			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pethîy (פֶּתִי) [pronounced PEH-thee]	<i>simple, easily -led, foolish; or, possibly, open-minded; receptive ones</i>	masculine plural adjective	Strong's #6612 BDB #834
Peake: <i>simple [is] from root meaning "to be open," spacious.</i> ¹⁴⁹			
ʿor ^e mâh (עֲרֹמָה) [pronounced ʻor-MAW]	<i>craftiness, guile, cunning; prudence; with bêyth, craftily</i>	feminine singular noun	Strong's #6195 BDB #791

Translation: ...to give prudence to those who are receptive;... There is a word here which can be translated *simple, foolish*; but it can also refer to someone who is open-minded, lacks this knowledge or is receptive to the teaching of Bible doctrine. The key here is that they are receptive to teaching of a pastor-teacher (in the case of Solomon, he was to be receptive to the teaching of King David).

¹⁴⁷ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014. They cite **Exposition of the Book of Proverbs**.

¹⁴⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014. Coffman first quotes the Britannica World Language Dictionary and then the Wycliffe Old Testament Commentary.

¹⁴⁹ From <http://www.studydrive.org/commentaries/pfc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Every person begins as *simple-minded*; no one starts out life as a genius. Even Jesus Christ, in His humanity, needed to learn the Law of Moses. **And Jesus increased in wisdom and in stature and in favor with God and man.** (Luke 2:52; ESV) As God, Jesus knew all things; as man, Jesus had an understanding that was limited to what He *learned*.

Like the rest of the Bible, Proverbs is designed for both simple men and for those who have great knowledge (vv. 5–6). There is not a grade-level assigned to various portions of Scripture. That is, even though the book of John has a very simply reading vocabulary, that does not mean that only beginning believers study that book; and then later graduate to the book of Luke. Pretty much every part of the Bible, with the proper teacher, can have aspects which are applicable to both young and old, mature and immature. The book of Proverbs actually states this.

The final word above is often translated *prudence*.

Defining Prudence

Commentator	Commentary
Coffman	<i>Prudence is a quality of wisdom that takes into account the future consequences of one's behavior. Foresight and forethought are among the synonyms.[6] "The simple here is not a reference to a simpleton. The word is used fourteen times in Proverbs; and it designates the opposite of a moral man. It does not mean a simpleton in our use of the term, but a sinner, a rascal." ¹⁵⁰</i>
The NET Bible	<i>The noun הַמְרָע ('arÿmah) "prudence, shrewdness, craftiness" (BDB 791 s.v.) or "cleverness" (HALOT 886 s.v. 1) refers to a shrewd plan of action, viewed positively or negatively. It is used negatively of planned deception (Josh 9:4) and premeditated murder (Exod 21:14). The related adjective described the serpent as "shrewd, crafty, cunning" (Gen 3:1); it describes cunning plans (Job 5:12) and deception (Job 15:5). The related verb describes a wicked concocted plan (Psalm 83:4). The term is used positively of a morally prudent lifestyle (Prov 8:5, 12; 15:5; 19:25). There is no virtue for simpletons to be unaware in this world; they need to be wise as serpents. Proverbs provide a morally shrewd plan for life. ¹⁵¹</i>
The New Berkeley Bible	<i>From root "to make naked," hence to see basic issues. ¹⁵²</i>
Webster	<i>Prudence [is] the ability to govern and discipline oneself by the use of reason; skill and good judgment in the use of resources; caution or circumspection as to danger or risk. Prudence is "Wisdom applied to practice." (Johnson) Prudence implies caution in deliberating and consulting on the most suitable means to accomplish valuable purposes and the exercise of sagacity in discerning and selecting them. Prudence differs from wisdom in this, that prudence implies more caution and reserve than wisdom, or is exercised more in foreseeing and avoiding evil, than in devising and executing that which is good. "It is sometimes mere caution or circumspection. Prudence is principally in reference to actions to be done, and due means, order, season and method of doing or not doing." (Hale). ¹⁵³</i>

¹⁵⁰ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

¹⁵¹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁵² The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 642 (footnote).

¹⁵³ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Prudence in Proverbs:¹⁵⁴

Prov. 1:4 To give **prudence** to the naive, To the youth knowledge and discretion,

Prov. 8:5 "O naive ones, understand **prudence**; And, O fools, understand wisdom.

Prov. 8:12 "I, wisdom, dwell with **prudence**, And I find knowledge and discretion.

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What we have so far is: [The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts; to give prudence to those who are receptive;...

The word *receptive ones* above is often translated *the simple, simple ones*.

Who are the *Simple Ones*?

Commentator	/Commentary
Clarke	<i>The word simple, from simplex, compounded of sine, without, and plica, a fold, properly signifies plain and honest, one that has no by-ends in view, who is what he appears to be; and is opposed to complex, from complico, to fold together, to make one rope or cord out of many strands; but because honesty and plaindealing are so rare in the world, and none but the truly religious man will practice them, farther than the fear of the law obliges him, hence simple has sunk into a state of progressive deterioration.</i>
Clarke, continued	<i>At first, it signified, as above, without fold, unmixed, uncompounded: this was its radical meaning. Then, as applied to men, it signified innocent, harmless, without disguise; but, as such persons were rather an unfashionable sort of people, it sunk in its meaning to homely, homespun, mean, ordinary. And, as worldly men, who were seeking their portion in this life, and had little to do with religion, supposed that wisdom, wit, and understanding, were given to men that they might make the best of them in reference to the things of this life, the word sunk still lower in its meaning, and signified silly, foolish; and there, to the dishonor of our language and morals.¹⁵⁵</i>
Clarke, continued	<i>There are two Hebrew words generally supposed to come from the same root, which in our common version are rendered the simple, פתאים pethaim, and פתים or פתיים pethayim; the former comes from פתא patha, to be rash, hasty; the latter, from פתה pathah, to draw aside, seduce, entice. It is the first of these words which is used here, and may be applied to youth; the inconsiderate, the unwary, who, for want of knowledge and experience, act precipitately.</i>
The NET Bible	<i>The substantival adjective פתי (peti) means “simple; open-minded” in the sense of being open and easily influenced by either wisdom or folly...The simpleton is easily enticed and misled (Prov 1:32; 7:7; 9:6; 22:3; 27:12); believes everything, including bad counsel (Prov 14:15); lacks moral prudence (Prov 8:5; 19:25); needs discernment (Prov 21:11); but is capable of learning (Prov 9:4, 16). The related verb means “to be wide open; open-minded; enticed, deceived” (BDB 834). The term describes one easily persuaded and gullible, open to any influence, good or bad (cf. NLT “the simpleminded”). This is the “wide-eyed youth” who is headed for trouble unless he listens to the counsel of wisdom.¹⁵⁶</i>

¹⁵⁴ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹⁵⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:4 .

¹⁵⁶ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Who are the *Simple Ones*?

Commentator	/Commentary
John Phillips	<i>The word translated "simple" (naive) means "artless, guileless, unsuspecting." Some people are so gullible that they believe everything they are told. They are easy prey for the con man. Solomon wanted us to be prepared to meet such deceivers. Eve in her guileless innocence was no match for the old serpent who appeared before her in disguise; he was persuasive but full of malice and malignity. His mind, created for the universe, was narrowed by sin to a diabolical cunning. However Eve had one weapon the devil feared. Eve had the Word of God, which would have rendered her invincible, had she relied on it. All she needed to say in response to each temptation was "Thus saith the Lord." Solomon wanted to put this same almighty Word into the hands of the simple. A mastery of the book of Proverbs will go far toward equipping even the most guileless for life's treacheries.¹⁵⁷</i>

Everyone starts out *simple*. We are not intellectually sophisticated at age 3. We might be precocious, we might be smart, but we are not wise.

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There are very few open-minded people out there; and few who are receptive to the teaching of Bible doctrine. However, the book of Proverbs is designed to give prudence to such a person.

Two of the words found here—*prudence* and *receptive ones*—can be used in a negative or positive way. Here, a positive spin is put on both words.

It may be difficult to define *the simple ones*.

Defining the Simple Ones

1. One has to see how this is used here and then used later on:
2. Vv. 2–4 read: [The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts; to give prudence to **those who are receptive**; [and to give] knowledge and discretion to young people. These are people who are truly open minded, and are open to divine truth.
3. Vv. 20–22: [Forms of] wisdom cry out loudly in the street; she [wisdom] gives out her voice in the public places; she [wisdom] calls out from the top of the walls; she speaks her words [of wisdom] at the gate openings of the city, [saying], "How long will you **simple ones** love [foolish] simplicity? [How long will you] scoffers delight in themselves [and] in [their impious] scoffing? [How long will you] fools [continue to] hate knowledge? There may come a point when the truly open-minded person has heard the truth and then hears it again and again; and yet does not respond to it.
4. Vv. 32–33: When the apostasy of foolishness kills them, so the [false] security of the fool will destroy them. However [lit., *and*], the one listening to Me will live in security; he will live in peace, away from the dread of evil." This person, when they reject truth, then turns to that which is false.

Don Robinson does a very good [Doctrine of the Simple Man](#), which is more detailed than this one.

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V. 4a: ...to give prudence to those who are receptive;...

¹⁵⁷ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Charles Bridges: *Here also the naive, so readily deluded (Prov 14:15 Ezekiel 14:20), learn about prudence, which is so necessary in order to discriminate between truth and error (1Thess. 5:21) and to guard against false teachers (Psalm 17:4 1John 4:1). It is especially the young who are directed to this book, as their undisciplined ardor is wasted, and their minds are at the mercy of the opinions of the world all around them. They are in great need of some settled guiding principles for their lives. Here they find knowledge and discretion, which is a religion not of imagination, impulse, or sentiment, but the sound practical energy of scriptural truth.*¹⁵⁸

Proverbs 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
na'ar (נָעַר) [pronounced NAH-ġahr]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
Solomon (or whoever wrote this) is not thinking about a particular young man; but is speaking generally here. So it is reasonable to translate this, <i>young people</i> .			
Clarke: <i>נָעַר naar is frequently used to signify such as are in the state of adolescence, grown up boys, very well translated in my old MS. yunge fulwaxen; what we would now call the grown up lads. These, as being giddy and inexperienced, stand in especial need of lessons of wisdom and discretion.</i> ¹⁵⁹			
da'ath (דַּעַת) [pronounced DAH-ġahth]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
The NET Bible: <i>The noun דַּעַת (da'at, "knowledge") may be nuanced "discernment" here (HALOT 229 s.v. דַּעַת 4).</i> ¹⁶⁰			
Coffman: <i>Knowledge primarily means information of any kind; but in Proverbs the knowledge that is advocated is beneficial, especially as it pertains to the desirable relationship that a Christian has with the Creator and with his fellow-humans.</i> ¹⁶¹			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
m ^e zimmâh (מְזִמָּה) [pronounced m ^e zim-MAW]	<i>[evil] counsel; prudence; craftiness, malice; devising snares; purpose, discretion, device</i>	feminine singular noun	Strong's #4209 BDB #273
The NET Bible: <i>The noun מְזִמָּה (mÿzimmah) may mean (1) "plan" or (2) "discretion" (BDB 273 s.v.; HALOT 566 s.v.). It describes the ability to make plans or formulate the best course of action for gaining a goal (C. H. Toy, Proverbs [ICC], 7). The related verb זָמַם (zamam) means "to plan; to devise" (BDB 273 s.v.; HALOT 272 s.v. זָמַם; e.g., Gen 11:6). Here the nouns "knowledge and plan" (דַּעַת וּמְזִמָּה, da'at umÿzimmah) form a hendiadys: <i>knowledge of how to form and carry out a morally wise plan for life.</i>¹⁶²</i>			

¹⁵⁸ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹⁵⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:4.

¹⁶⁰ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁶¹ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

¹⁶² From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Proverbs 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The nouns מַחְמָה טַעַם (da'at umýzimmah, "discernment and purpose") form a hendiadys (two nouns joined with vav to describe the same thing): The first noun functions adjectivally and the second functions as a noun: "discerning plan." This parallels "a shrewd plan for the morally naive" or "a discerning plan for the young person."</i>¹⁶³</p>			

Translation:...[and to give] knowledge and discretion to young people. The young man is Solomon; but the benefits of the teaching of the book of Proverbs extends to all young men (actually, to all young people). They are to gain knowledge and discretion. The teaching of this books will give them such knowledge and discretion. The verb *to give* is taken from the previous phrase.

Donald Hunt: *Sayings (whether Biblical sayings or otherwise) are made by older, wiser people who have been over many of the roads of life and who desire to pass on portions of their knowledge to the younger and to the lesser experienced.*¹⁶⁴

Here is how several commentators discuss *discretion*.

Defining Discretion	
Commentator	Commentary
Clarke	<i>The Hebrew for discretion, מַחְמָה mezimmah, is taken both in a good and bad sense, as טַעַם zam, its root, signifies to devise or imagine; for the device may be either mischief, or the contrivance of some good purpose.</i> ¹⁶⁵
Coffman	<i>Here is a quality of wisdom that has respect for what is desirable and appropriate as contrasted with that which is opposite. Especially, it regards the feelings and circumstances of others who may see our actions or hear our words.</i> ¹⁶⁶
J. Vernon McGee	<i>This means thoughtfulness. This is for the young man and young people in general who are thoughtless. I am very frank to say that I was a very thoughtless young man, and I confess that I am still that way. It is always a pleasure to find a thoughtful Christian. I have several wonderful Christian friends here in Southern California. Presently I am getting ready to take a trip to the East, and at this time of year it is a little cool back there. One of these friends came by and brought me a lovely sweater. That was thoughtful. There are many wonderful Christians who are thoughtful, and it is a characteristic all of us ought to have.</i> ¹⁶⁷

¹⁶³ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁶⁴ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

¹⁶⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:4.

¹⁶⁶ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

¹⁶⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

Defining *Discretion*

Commentator	Commentary
Precepts Austin	<i>The Septuagint translates mezimmah with aisthesis, which Paul prays will be an attribute which governs the abounding love of the saints at Philippi (Php 1:9-note). Aisthesis refers to the capacity to understand referring not so much to an intellectual acuteness but to a moral sensitiveness. It thus speaks of moral perception, insight, and the practical application of knowledge--the deep knowledge (in the context of the letter to the Philippians) Paul had already mentioned. Aisthesis therefore is more of an immediate knowledge than that arrived at by reasoning. It describes the capacity to perceive clearly and hence to understand the real nature of something. It is the capacity to discern and therefore understand what is not readily comprehensible. It refers to a moral action of recognizing distinctions and making a decision about behavior.¹⁶⁸</i>
Webster	<i>Discretion is that "discernment which enables a person to judge critically of what is correct and proper, united with caution; nice discernment and judgment, directed by circumspection, and primarily regarding one's own conduct. Liberty or power of acting without other control than one's own judgment; as, the management of affairs was left to the, discretion of the prince; he is left to his own discretion."¹⁶⁹</i>

The Hebrew word is m^ezimmâh (מִצִּימָה) [pronounced m^ezim-MAW], and it means [evil] counsel; prudence; craftiness, malice; devising snares; purpose, discretion, device. Strong's #4209 BDB #273.

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Although this giving of knowledge and discretion is to *the young man*, this is really directed to the young generation; therefore, translating this to *young people* is appropriate. Interestingly enough, we do not find this word as often as we would expect in this first chapter. In fact, *young man* is found in Prov. 1:4 7:7 20:11 22:6, 15 23:13 29:15.

List is from Precepts Austin. As you can see, this word can be used in vastly different ways.

Discretion in Proverbs

Prov. 1:4	To give prudence to the naive, To the youth knowledge and discretion ,
Prov. 2:11	Discretion will guard you, Understanding will watch over you,
Prov. 3:21	My son, let them not vanish from your sight; Keep sound wisdom and discretion ,
Prov. 5:2	That you may observe discretion And your lips may reserve knowledge.
Prov. 8:12	"I, wisdom, dwell with prudence, And I find knowledge and discretion .
Prov. 12:2	A good man will obtain favor from the LORD, But He will condemn a man who devises evil .
Prov. 14:17	A quick-tempered man acts foolishly, And a man of evil devices is hated.
Prov. 24:8	One who plans to do evil, Men will call a schemer.

From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹⁶⁸ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹⁶⁹ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

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Every generation needs to be brought up with knowledge and discretion. If we allow our public schools to do this (or even our churches), we will lose that generation to degeneracy and inappropriate values. This must first be taught and demonstrated in the home.

*Gill: this book will teach [the young man]...the knowledge of things moral, civil, and religious: to think and act aright; how to behave and conduct himself wisely and discreetly before men; and be a means of forming his mind betimes for piety and religion; and of furnishing him with rules for his deportment in future life, in all the periods of it; and in whatsoever state and condition he may come into.*¹⁷⁰

Application: It is an unfortunate generation which rises up and believes that all the wisdom of their elders is for naught, and that they need to chart a new path for their generation. This is that arrogance of some youth, and some politicians play to this ignorance. Former Vice President Al Gore, addressing an audience of young people on climate change, said:¹⁷¹ "There are some things about our world that you know that older people don't know... in a period of rapid change, the old assumptions sometimes just don't work anymore because they're out of date. New knowledge, new understandings are much more widely available, sometimes to young people who are in school who aren't weighed down with the old flawed assumptions of the past." This is appealing to the arrogance of these children, playing them, to convince them that Climate Change is an issue that they understand, but their parents do not. "You're so smart and your parents are so stupid; you're with me on that, right?" This is what Gore is saying, and many young people will buy into that—especially college students. Al Gore has made untold **millions of dollars** from Climate Change; has no degree in science (my understanding is that **he got a "D" in Natural Sciences 6 and a "C+" in Natural Sciences 118**; and he will not **debate** anyone on this **topic**. However, as long as people continue to buy into this idea of Climate Change and carbon offsets, he will continue to amass millions more.

Application: This is how many socialist movements take over—they appeal to the arrogance of the youth. Hitler with **his brand of socialism** did it; so did **Mao and his successors**; and so have **many others**. The key is, you appeal to the arrogance of the youth, and get them to set aside the teaching of their parents.

Constable, remember, said that moral skillfulness is found in vv. 3–4, which read: **...to take instruction [in] the examination [lit., understanding, teaching, contemplation] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people.**

The NASB reads: ...To know wisdom and instruction,
To discern the sayings of understanding,
To receive instruction in wise behavior,
Righteousness, justice and equity;
To give prudence to the naive,
To the youth knowledge and discretion,...

¹⁷⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:4.

¹⁷¹ From [Prison Planet.com](http://PrisonPlanet.com); and there is a YouTube video as well. Accessed November 7, 2014.

Thomas Constable Chart on Proverbs 1:2–4

Word	Verse	Constable Meanings	ICR Meanings	Expanded meanings/discussion
Wisdom	Proverbs 1:2 a	Skillfulness	character; ability to use one's knowledge and understanding effectively in one's own life and in dealing with others	Knowing what is right and then properly applying it
Instruction	Proverbs 1:2 a	Child training	reception of knowledge and understanding	Instruction which might involve admonition, correction and/or discipline
Understanding	Proverbs 1:2 b	Discernment		to understand, to discern, to be able to make moral and ethical distinctions
Wise behavior	Proverbs 1:3a		learning; absorption and retention of facts and their use	prudence, consideration, contemplation; success
Righteousness	Proverbs 1:3 b	Right behavior		the principle of divine integrity
Justice	Proverbs 1:3 b	Correct decisions		the function of divine integrity
Equity	Proverbs 1:3 b	Moral integrity		just actions, righteous decisions (this word is always found in the plural)
Knowledge	Proverbs 1:3b		awareness of facts	knowledge that is spiritually beneficial; discernment
Prudence	Proverbs 1:4 a	Sensibility in practical matters		morally prudent (in this context); able to make the correct decisions
Discretion	Proverbs 1:4 b	Thoughtfulness	ingenuity in planning use of facts	discernment; able to map out a course in life
Wise counsels			ability to convey wisdom to others; good advice	

Vv. 2–4 read: [The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people. (Kukis nearly literal translation)

From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014 and appended. ICR from <http://www.icr.org/books/defenders/3562/> accessed November 10, 2014.

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Johnson makes some good points on the objectives of the book of Proverbs.

John E. Johnson on the 4 Objectives of the Book of Proverbs

Objective one: to impart an intimate acquaintance with wisdom and discipline (v. 2a). The first and preeminent purpose of Proverbs is to state the object with which a wise man must become intimately acquainted—he must know wisdom and discipline (v. 2a). The all-embracing term for wisdom is *châk^emâh* (חָכְמָה) [pronounced *khawk^e-MAW*]. It conveys the idea of skill. Proverbs aims to show a person how to become adroit at the greatest skill of all, the skill of living. Proverbs pictures a world designed with order, from the tiniest speck to the largest ocean (Prov. 8:24–30—*When there were no depths I [Wisdom] was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, before he had made the earth with its fields, or the first of the dust of the world. When he established the heavens, I was there; when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always,...*—ESV). Man in his foolishness has blurred this divine establishment—sign, and so the first principle of wisdom is to discover the skill to lead a life of moral order in an ordered universe.

The intimate sister of wisdom is discipline (*mûwçâr* (מוּצָר) [pronounced *moo-SAWR*]). While refers to prudent, skillful, experienced living, *mûwçâr* (מוּצָר) [pronounced *moo-SAWR*] suggests correction or chastening. It refers to the correcting of one's wrong conduct, the chastening of one's life by God to bring him into conformity to His will. Those who beseech God for wisdom need to realize that it does not come apart from discipline or correction.

Objective two: to impart understanding of wisdom sayings (v. 2b, 6). The second objective is to help the reader recognize and understand "the sayings of understanding," sayings that reflect discernment about life. The wise men did not produce simplified "folk sayings" but a consciously and laboriously developed piece of art.

Crenshaw observes: "If we are correct in assuming that the wise constituted a distinct class within Israel, we may make another assumption: that these sages used a characteristic mode of discourse. It follows that the literary forms within Job, Proverbs, Ecclesiastes...comprise a special world of communication which can only be understood in terms of its own categories."

Because God chose to reveal His wisdom in a [specific] language...the serious sage must be competent to handle its poetic form, the rhythm found not in vowel but in thought.

The term "understanding" (the Hiphil of *bîyn* (יָבִין) [pronounced *bean*]) more accurately refers to *discernment*. The person who is truly wise *is able to separate, to discriminate, to read between the lines*. On the surface some lines of poetry seem to have no relationship to each other (e.g., the two lines in 25:27). Some verses appear to be independent (d. 25:16–17), while others are connected (26:4–5).

The repetition of the second objective in verse 6 underscores the difficulties to be encountered. This verse also

John E. Johnson on the 4 Objectives of the Book of Proverbs

specifies what a person desiring wisdom must come to understand. To be wise, he must pierce the meaning of proverbs, satire, and riddles—thoughts that deal with the mysteries of life experiences (d. 16:1–3, 9; 25:2–3).

Regarding objective two, there does appear to be a specific vocabulary, cadence and structure to the wisdom literature, which is not subject to the same exact laws as is found in the narrative literature. That this is true is of no doubt, and all lexicons will attest to the specificity of the vocabulary.

Objective three: to impart moral insight (v. 3). The proverbs of Solomon have been collected so that a person might receive moral insight. Like *châk^âmâh* ("wisdom"), *bîynâh* (בִּינָה) [pronounced *bee-NAW*] ("insight") refers to skill, eternal security especially the ability to understand history and foresee future consequences. The second line of verse 3 distinguishes this third objective—the ability to have insight into what is upright, moral, and just. True wisdom is never exhibited apart from a moral framework of right standards.

The Book of Proverbs is a storehouse of moral instruction...The Old Testament prophets often emphasized the need for personal and national righteousness. Yet along with the Torah : the "deposit" of Israelite wisdom literature may have had a strong moral impact on the prophets.

Side by side, the prophets and the wise men called Israel to high moral standards, *sharing the same Lord, cultus, faith, hope, anthropology, and epistemology, speaking with the same authority, and making similar religious and ethical demands on their hearers.*

Proverbs was not written to sharpen an individual's ability to be crafty or cunning. There must be a moral component which transforms a person of evil devices into a person of discretion, from craftiness into prudence. Again the introduction establishes the criteria by which one way understand the book. The basic moral issues of justice and uprightness should be behind all one's endeavors. From doing acts of charity to disciplining one's children, the motivation is justice.

Objective four: to identify the intended recipients of wisdom (v. 4). is objective defines the intended readership of wisdom literature: *"To give prudence to the naive, to the youth knowledge and discretion."* Wisdom offers her advice to a wide range of interests: *Its precepts follow man into all the details of his daily occupation, and into all the relations of his common life. Wisdom is the friend and counsellor alike of the monarch on the throne, of the artisan in the workshop, and of the husbandman in the field.*

Verse 4 declares, however, that there are parameters as to the recipients of wisdom. Stated in another way, for certain kinds of people, wisdom is off limits. The fool is not invited into the sage's classroom because he will only despise the wisdom of the sage's words (Prov. 14:9 18:2 23:9).

The "naive" and "youth" are listed as the particular recipients of wisdom. The affectionate address, "my son," is present throughout the opening chapters. Fathers were responsible for conveying wisdom to their sons, so that their boys would not enter society raw and naive. Scott writes, *Specially is the young man directed to this book. His undisciplined ardor runs to waste. His mind fluctuates at the mercy of the winds of opinion in the world around him; and greatly does he need some settled master-principles to fix his purpose, choice, and conduct.*

It is challenging to impart wisdom to the young, but it is especially difficult to give prudence to the naive...The word for "naive" suggests an openness to influence and instruction, whether good or bad, an attitude common among the immature. For both the young and naive, the book is given not simply to impart knowledge but to give them greater skill as they grow in that knowledge.

The sage has declared four objectives. If a reader of Proverbs dares to proceed, he must be willing to submit to the rigors of wisdom, he must become proficient at interpreting the vehicle through which wisdom is conveyed, he must subscribe to the moral code of "righteousness, and he must qualify by being interested in moving from immaturity to maturity. Having stated the four objectives, the sage moves on to the means for becoming wise.

From Gordon.edu, accessed November 7, 2014 (and edited). Crenshaw's quote is Crenshaw, Old Testament Wisdom, pp.36-37. See also John E. Johnson, "The Contribution of Proverbs to Ethics," ThD diss., Dallas Theological Seminary, 1984, pp.100-106. Quote under objective three is Bruce K. Waltke, "The Book of Proverbs and Old Testament Theology," *Bibliotheca Sacra* 136 (October-December 1979): 304. Quotation under obj. four is from T. T. Perowne, *The Proverbs* (Cambridge: At the University Press, 1899) p. 13. Scott's quote is from Scott, *Proverbs and Ecclesiastes*, p. 2.

Chapter Outline

Charts, Graphics and Short Doctrines

All of this comes out of Prov. 1.

Ray Pritchard on *What you might learn from Proverbs*

1) You will learn the art of skillful living.

"Wisdom and discipline." The word for wisdom is "hokma" in the Hebrew. It refers not just to head knowledge or even just heart knowledge. Actually, hokma in the Old Testament was used for anybody who had an unusual skill in any area. For instance, if an artisan was excellent at making something, he was said to have hokma. A composer who could take notes and put them together and make beautiful music was said to be skilled and to have hokma. A person who was a great speaker and who could make his ideas clear was said to have hokma. If he was a good counselor, if he could solve the problems of people, he was said to have hokma. It means to be skilled in some area of life. When you take that definition and apply it to Proverbs 1, wisdom is the ability to live life skillfully from God's point of view. That is, you'll be good at living your life, at facing the problems of life, at handling whatever comes your way.

2) You'll gain mental alertness.

This is something some of us need. Verse 2 says, "For understanding words of insight." The word understanding means the ability to discriminate between two different things. Look at verse 6, "For understanding proverbs and parables, the sayings and riddles of the wise." By reading this book you'll be sharper mentally than you are right now.

3) You'll develop moral insight.

Look at verse 3, "For acquiring a disciplined and prudent life." The word prudent means shrewd and clever. I don't like that because shrewd and clever kind of shade over into the negative area, but in the Hebrew they have a positive sense in this verse. It means street smart. It means that when you're out on the street you know how to handle yourself. If you have a problem, you know how to get out of it. A person who has prudence is clever and shrewd in the ways of the world. He knows how to do things that need to be done. He defines it here. He says, "Doing what is right and just and fair." So it's not just how to do things, but how to do things that are right and just and fair.

4) You begin to grow up.

"For giving prudence to the simple, knowledge and discretion to the young. Let the wise listen and add to their learning. Let the discerning get guidance." Notice the two groups in verse 4. There are the simple and there are the young. Who are the simple? It does not refer to I.Q. It does not refer to mental ability in any way at all. In the Bible, the word simple refers to people who are naive or gullible. What are the signs that a person is naive or gullible? They are easily tricked, they are a sucker for a sob story, they are easily conned and scammed. They have "SUCKER" written all over their face. And they make the same dumb mistakes over and over again. Sometimes you talk to people and they ask for help. You tell them what went wrong and what they need to do. They agree to do it. But they go out and make the same mistake. They come back and ask what they did wrong. You tell them what they did wrong and tell them what they need to do. They go out and make the same dumb mistake again. And you go through the process again. They get into the same bad relationships over and over again. They make the same bad investments over and over again. They say the same foolish things over and over, they hurt their friends the same way, they make promises they break, they start out trying to do something but they bite off more than they can chew and they have to back off over and over again. Maybe you know somebody like that, or maybe you are like that. This book will teach you how to break the cycle of making the same mistakes over and over again. It will teach you how to get on the right path.

From <http://www.keepbelieving.com/sermon/diary-of-a-wise-old-man/> accessed November 10, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

Vv. 2–4: [The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people. This lays out the reason that the book of Proverbs was written. This purpose is continued in vv. 5–6.

In v. 6, we complete the statement of the purpose of the book of Proverbs. This book was not just for the youth and for their spiritual and moral growth, but this was also a book to be studied by wise and learned men.

Listens one who is wise and let him add instruction and a prudent one guidance acquires; to understand a proverb and an enigma, words of wise and their enigmatic [saying].

Proverbs
1:5–6

The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel]; [he will] understand proverbs and enigmas; [and he will understand] the sayings of the wise and their perplexing questions.

[As a result] the wise man will listen and increase his understanding; and the prudent man will acquire direction and counsel, so that he will be able to understand various proverbs and enigmas, as well as wise sayings and perplexing questions.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Listens one who is wise and let him add instruction and a prudent one guidance acquires; to understand a proverb and an enigma, words of wise and their enigmatic [saying].
Latin Vulgate	A wise man shall hear, and <u>shall be wiser</u> : and he that understands shall possess governments. He shall understand a parable and the interpretation, the words of the wise, and their mysterious sayings.
Peshitta (Syriac)	A wise man will listen and will increase learning; and a man of understanding shall attain to leadership; To understand proverbs and figures of speech; the words of the wise and their dark sayings.
Septuagint (Greek)	For by the hearing of these a wise man <u>will be wiser</u> , and a man of understanding will gain direction; and will understand a parable, and an enigma; the saying of the wise also, and riddles.
Significant differences:	The second phrase is different in the Greek and Latin. The third phrase involves <i>leadership</i> , which explains the Latin's translation <i>governments</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	The wise hear them and grow in wisdom; those with understanding gain guidance. They help one understand proverbs and difficult sayings, the words of the wise, and their puzzles.
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Contemporary English V.	If you are already wise, you will become even wiser. And if you are smart, you will learn to understand proverbs and sayings, as well as words of wisdom and all kinds of riddles.
Easy English	The wise person will become wiser. The intelligent person will be ready to accept advice. You will understand wise words and stories. You will understand even difficult words of wisdom.
Easy-to-Read Version	Even wise people should listen to these words. They will learn more and become even wiser. And people who are skilled at solving problems will gain even more understanding. Then those people will be able to understand wise sayings and stories with hidden meanings. Those people will be able to understand the things wise men say.
Good News Bible (TEV)	These proverbs can even add to the knowledge of the wise and give guidance to the educated, so that they can understand the hidden meanings of proverbs and the problems that the wise raise.
Donald Hunt's Paraphrase	"I want to warn young men about some problems they will face. I want those already wise to become the wiser and become leaders by exploring the depths of meaning in these nuggets of truth."
<i>The Message</i>	There's something here also for seasoned men and women, still a thing or two for the experienced to learn-- Fresh wisdom to probe and penetrate, the rhymes and reasons of wise men and women.
New Berkeley Version	A wise man will hear and increase his learning, A man of understanding will attain to leadership [From root "to steer."], to understand a proverb and a figure, the words of the wise and their enigmas ["Involved terminology"].
New Century Version	Wise people can also listen and learn; even they can find good advice in these words. Then anyone can understand wise words and stories, the words of the wise and their riddles.
New Life Bible	A wise man will hear and grow in learning. A man of understanding will become able to understand a saying and a picture-story, the words of the wise and what they mean.
New Living Translation	Let the wise listen to these proverbs and become even wiser. Let those with understanding receive guidance by exploring the meaning in these proverbs and parables, the words of the wise and their riddles.
The Voice	The wise will pay attention <i>to these words</i> and will grow in learning, and the discerning will receive <i>divine</i> guidance, <i>And they will be able</i> to interpret the meaning of a proverb and a puzzle, <i>the twists and turns in the words of the wise and their riddles.</i>

A strategic translation decision has been made to respect the historical situation of this book. In its original context, Proverbs is practical wisdom passed down from parents (especially fathers, see chapters 1-9) to young men who are preparing to enter a life of adult responsibilities: family, business, community leadership, and so on. Because of this relational aspect, we have retained masculine references when appropriate and have used more inclusive language when that was the intention of the original author. It is our greatest hope that God will use this work to remind fathers of the profound place they have in nurturing, instructing, and guiding the next generation.

Partially literal and partially paraphrased translations:

American English Bible	If you'll listen, the wise will get wiser, and receive intelligent guidance. You'll understand dark illustrations. the sayings of the wise and enigmas.
Beck's American Translation	A wise person will listen and add to his learning; an intelligent person will learn how to lead and help others understand proverbs and puzzling statements, the teachings of wise men and difficult sayings.
Christian Community Bible	Let the wise man listen: he will add to his learning, and the man of sound judgment will acquire skill, to understand the proverbs and sayings, the words of the wise and their riddles.
God's Word™	...a wise person will listen and continue to learn, and an understanding person will gain direction—to understand a proverb and a clever saying, the words of wise people and their riddles.
International Standard V	Let the wise listen and increase their [The Heb. lacks their] learning; let the person of understanding receive guidance in understanding proverbs, clever sayings, words of the wise, and their riddles.
John James Paraphrase	Let those who are wise listen to these proverbs and become even wiser. And let those who understand receive guidance by exploring the depth of meaning in these proverbs, parables, wise sayings, and riddles.
Names of God Bible	...a wise person will listen and continue to learn, and an understanding person will gain direction- to understand a proverb and a clever saying, the words of wise people and their riddles.
New Advent (Knox) Bible	The wise, too, may be the wiser for hearing them; they will aid even the discerning to guide his course aright; he will read both parables and the interpretation of parables, both wise words and the hidden thoughts they signify.
New American Bible (2002)	A warning against association with the greedy and the violent who seek to destroy the honest man and to steal his possessions (⇒ Proverb 1:11-14). The trap which the wicked set for the innocent (⇒ Proverb 1:11), in the end (⇒ Proverb 1:19) takes away the life of the wicked themselves. Instructed by the wise man, the youth (of ⇒ Proverb 1:4) will recognize the invitation of the wicked (⇒ Proverb 1:11-14) as a net spread before him, and he will thus, like the bird, be protected against falling into it.
New American Bible (2011)	The wise by hearing them will advance in learning, the intelligent will gain sound guidance, To comprehend proverb and byword, the words of the wise and their riddles.
NIRV	Let wise people listen and add to what they have learned. Let those who understand what is right get guidance. What I'm teaching also helps you understand proverbs and stories. It helps you understand the sayings and riddles of those who are wise.
New Jerusalem Bible	Let the wise listen and learn yet more, and a person of discernment will acquire the art of guidance. for perceiving the meaning of proverbs and obscure sayings, the sayings of the sages and their riddles.
New Simplified Bible	A wise man will hear and will increase learning. A man of understanding will procure wise counsel. This will help him understand a proverb and the interpretation as well as the words of the wise and their riddles.
Revised English Bible	By listening to them the wise will increase their learning those with understanding will acquire skill to understand proverbs and parables, the sayings and riddles of the wise.

Today's NIV ...let the wise listen and add to their learning, and let the discerning get guidance-- for understanding proverbs and parables, the sayings and riddles of the wise.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The wise hears, and adds learning. The understanding will buy consultation to understand a proverb, scorning words, and wise riddles.
Benjamin Brodie expanded	A wise believer listens attentively [to doctrine] and will increase insight [never stops learning], and a man who is intelligent seeks to acquire leadership ability [biblical counsel], To understand a proverb and a satirical poem [taunting song], the words [clever sayings] of wise men [doctrinal teachers] and their enigmatic questions [perplexing riddles],...
Bible in Basic English	To make the simple-minded sharp, and to give the young man knowledge, and serious purpose: <i>The wise man, hearing, will get greater learning, and the acts of the man of good sense will be wisely guided:...</i>
Conservapedia	...a wise man will listen and will learn and an understanding man will take wise advice: To understand a proverb and the interpretation; the words of the wise and their dark sayings.
The Expanded Bible	Wise people can also listen and ·learn [add/increase teaching]; even ·they [[†] those with understanding] can find good ·advice in these words [guidance]. Then ·anyone [[†] they] can understand ·wise words [proverbs] and ·stories [or difficult sayings], the words of the wise and their ·riddles [difficulties].
Ferar-Fenton Bible	The Philosopher can listen, and add to his acquisitions, and the intelligent gain assistance in understanding a proverb, and the meaning of the words of the Wise and their dark sayings!
NET Bible®	(Let the wise also [The term "also" does not appear in the Hebrew text, but is supplied in the translation for the sake of clarity and smoothness.] [Verse 5 functions as a parenthesis in the purpose statements of 1:1-7. There are two purpose statements in 1:2 ("to know wisdom" and "to discern sayings"). The first is stated in detail in 1:3-4, first from the perspective of the student then the teacher. 1:6 will state the second purpose of 1:2. But between the two the writer notes that even the wise can become wiser. The book is not just for neophytes; it is for all who want to grow in wisdom.] hear and gain [Heb "add."] instruction, and let the discerning acquire guidance! To discern the meaning of [The phrase "the meaning of" does not appear in the Hebrew text, but is implied; it is supplied in the translation for the sake of clarity.] a proverb and a parable, the sayings of the wise [This line functions in apposition to the preceding, further explaining the phrase "a proverb and a parable."] and their [The term "their" does not appear in the Hebrew text, but seems to be implied; it is supplied in the translation for the sake of clarity and smoothness.] riddles.
NIV, ©2011	...let the wise listen and add to their learning, and let the discerning get guidance-- for understanding proverbs and parables, the sayings and riddles of the wise.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Someone who is already wise will hear and learn still more; someone who already understands will gain the ability to counsel well; he will understand proverbs, obscure expressions, the sayings and riddles of the wise.
exeGesés companion Bible	The wise hear and increase doctrine; and the discerning chattelize to wise counsels: to discern a proverb and the satire; the words of the wise and their riddles.
JPS (Tanakh—1985)	—The wise man, hearing them, will gain more wisdom; The discerning man will learn to be adroit; For understanding proverb and epigram, The words of the wise and their riddles.
Judaica Press Complete T.	Let the wise man hear and increase learning. The understanding man shall acquire wise counsels to understand an allegory and a figure, the words of the wise and their riddles.
Orthodox Jewish Bible	A chacham (wise person) will hear, and will increase learning, and a man of understanding shall attain unto wise counsels: To understand a mashal (proverb), and the melitzah (enigma); the divrei chachamim, and their chidot (riddles).

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The wise also will hear and increase in learning, and the person of understanding will acquire skill and attain to sound counsel [so that he may be able to steer his course rightly]— That people may understand a proverb and a figure of speech or an enigma with its interpretation, and the words of the wise and their dark sayings or riddles.
Concordant Literal Version	The wise one may also hear and add to his education, And the man of understanding may acquire skills--" To understand proverb and puzzle, The words of the wise and their enigmas."
Darby Translation	He that is wise will hear, and will increase learning; and the intelligent will gain wise counsels: to understand a proverb and an allegory, the words of the wise and their enigmas.
<i>Emphasized Bible</i>	A wise man, will hear, and will increase learning, and a, discreet man, wise counsels, will acquire, By gaining discernment of proverb, and satire, the words of the wise, and their dark sayings.
English Standard V. – UK	Let the wise hear and increase in learning, and the one who understands obtain guidance, to understand a proverb and a saying, the words of the wise and their riddles.
Green's Literal Translation	The wise hears and increases learning, and the understanding ones gets wise counsel, to understand a proverb and an enigma; the words of the wise, and their acute sayings.
Keil and Delitzsch	To understand proverb and symbol, The words of wise men and their enigmas. V. 6 only.
Kretzmann's Commentary	A wise man will hear, realizing the value of such instruction and therefore yielding a willing ear, and will increase learning, adding to the stock already at his disposal, not haughtily insisting that he knows it all; and a man of understanding, one who has some insight into the demands of the proper Christian conduct, shall attain unto wise counsels, gladly accepting and adopting all the measures which prudent knowledge suggests; to understand a proverb and the interpretation, that is, enigma, figurative speech, readily to see and apply the lessons contained in the maxims of this book; the words of the wise and their dark sayings, the lessons which they clothe in such figures and parabolic utterances that they require careful

study. No true wisdom is easily acquired, least of all that pertaining to a God-fearing conduct in life.

New King James Version

A wise man will hear and increase learning,
And a man of understanding will attain wise counsel,
To understand a proverb and an enigma,
The words of the wise and their riddles.

New RSV

...let the wise also hear and gain in learning,
and the discerning acquire skill,
to understand a proverb and a figure,
the words of the wise and their riddles.

Syndein/Thieme

A wise one {chakam} will 'hear, listen, and obey' {shama`} and increase doctrine {leqach}. {Note: Chakam - a person motivated to concentrate and learn doctrine.} 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'.

Webster's Bible Translation

A wise [man] will hear, and will increase learning; and a man of understanding shall attain to wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Young's Updated LT

(The wise hears and increases learning, And the intelligent obtains counsels.) For understanding a proverb and its sweetness, Words of the wise and their acute sayings.

The gist of this verse:

The Proverbs will also help a wise man to increase his wisdom and a man of understanding to be able to understand things which were enigmatic to him before.

Proverbs 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שמע) [pronounced shaw-MAHÇ]	to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
The NET Bible: The verb שמע (yishma') functions as a jussive of advice or counsel ("Let him hear!") rather than a customary imperfect ("he will hear"). The jussive is supported by the parallelism with the following Hiphil jussive יוֹסֵף (vÿyosef, "Let him add!"). ¹⁷²			
châkâm (חָכָם) [pronounced khah-KAWM]	capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty	masculine singular adjective used as a substantive	Strong's #2450 BDB #314
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâçaph (יָצַף) [pronounced yaw-SAHPH]	to add, to augment, to increase, to multiply; to add to do = to do again; to continue to	3 rd person masculine singular, Hiphil imperfect; apocopated	Strong's #3254 BDB #414

¹⁷² From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Proverbs 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The Hiphil verb יִיֹסֶף (vÿyosef) is a jussive rather than an imperfect as the final short vowel (segol) and accent on the first syllable shows (BDB 415 s.v. יֹסֶף Hiph).</i> ¹⁷³			
Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . ¹⁷⁴ The jussive involves only the imperfect form of a verb and may be used in the 2 nd or 3 rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. ¹⁷⁵			
leqach (לָקַח) [pronounced <i>le-KAHKH</i>]	<i>something received or appropriated; something which captivates the mind; by application, it means learning, teaching, doctrine, instruction</i>	masculine singular noun	Strong's #3948 BDB #544
Coffman: <i>Learning implies the ability to execute, practice, or apply information. One may have a theoretical knowledge of how to play baseball; but no one ever learned to play the game: without practice. The very word "hear" as used in the Old Testament carries the imperative "to obey."</i> ¹⁷⁶			

Translation: *The one who is wise listens and increases [in] learning;...* One of the things which ought to be striking is, how the grammatical structure suddenly changes. We have gone from a series of lâmed preposition followed by infinitive construct verbs (indicating purpose or result) to a much different approach in vv. 5–6.

The wise man listens, and by doing so, he increases his knowledge. Wisdom is gained by listening to the wise; and this is a process. You do not go out and get it all at once. There are things which captivate the mind, to the wise person continues to add such information and knowledge to his thinking.

This is actually a promise. The Preacher's Complete Homiletical Commentary: *The necessary consequence of this willingness to hear is a growth in knowledge. The wise man "will increase learning." There is an absolute promise in connection with spiritual wisdom... True wisdom is never stationary, but always progressive; because it secures the ground behind it as a basis for further advances.*¹⁷⁷ This will help you to understand one of the things which Jesus said: **"For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away."** (Matt. 13:12: ESV)

In other words, these proverbs are not just designed for the young or for those who are babies in the Word; those who are wise will also increase their learning through the study of the book of Proverbs. This pretty much describes the entire Bible. I was taught portions of the book of Genesis twice under R. B. Thieme, Jr., and I have gone through this book three times exegetically studying it myself. All of this has taken place over a period of 40 years or so. I continually discover more information every time that I go through this book.

¹⁷³ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁷⁴ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

¹⁷⁵ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

¹⁷⁶ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

¹⁷⁷ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Over the past 5 years, every time I have completed any chapter of exegesis of the Bible, I am confident that I have put out the most comprehensive study of that book's chapter ever. However, I guarantee you, that I could go back into any of those chapters and dig out more information.

A great many people have very little appreciation for the study of R. B. Thieme, Jr. throughout his life. By the time that he began to produce tapes¹⁷⁸ of his sermons, he had gone through most books of the Bible, verse-by-verse, 2 or more times. Some of us have been through J. Vernon McGee's *Bible bus* (a 5 year series of lessons)—this is what R. B. Thieme, Jr. did for many years at Berachah Church; and then, he began to put together some doctrines which had never really been explored. The more intensively you study the Bible, there more there is in the Bible to find.

So it is with the book of Proverbs—even a person schooled in Bible doctrine can study this book and be enriched in his soul. This is a study I have personally looked forward to for many years (after studying this book under J. Vernon McGee and R. B. Thieme, Jr.). I have looked forward to this day when I would have the privilege of going through this book word-by-word and verse-by-verse.

J. Vernon McGee: This has been the characteristic of all great men. They never reached the place where they felt that they had learned everything. I listened to a young man on television the other night who had skyrocketed to fame on rock music. The thing that characterized him was his arrogance. He knew it all. I don't think anyone could tell that young man anything. Proverbs says that a wise man will hear and will increase learning.¹⁷⁹

William MacDonald: The essential difference between the wise man and the fool in the book of Proverbs is that the wise man will hear and the fool won't. It isn't a question of the fool's mental capacity. Actually he may have unusual intellectual ability. But he just cannot be told anything. He labors under the fatal delusion that his knowledge is infinite and his judgments are infallible. If his friends try to counsel him, they receive scorn for their efforts. They watch him trying to escape the inevitable results of sinful and stupid actions, but they are helpless to avert the crash. And so he goes on from one crisis to another. Now his finances are a disaster. Now his personal life is in shambles. Now his business totters on the edge of chaos. But he rationalizes that life is giving him a bad deal. It never occurs to him that he is his own worst enemy. He is generous in dispensing advice to others, oblivious of his inability to run his own life. A compulsive talker, he holds forth with the aplomb of an oracle. The wise man is made of better stuff. He realizes that everyone's mental wires have been somewhat crossed by the Fall. He knows that others can sometimes see aspects of a problem that he has overlooked. He is willing to acknowledge that his memory may be faulty at times. He is teachable, welcoming any input that will help him make the right decisions. Actually he solicits the advice of others because he knows that "in the multitude of counselors there is safety" (Pr. 11:14). Like everyone else, he sometimes makes mistakes. But he has this saving virtue that he learns from his mistakes and makes every failure a springboard to success. He is grateful for a deserved rebuke and is willing to say, "I was wrong. I am sorry." Wise children submit to parental discipline; fools rebel.¹⁸⁰

Leqach (לִקְחַ) [pronounced *le-KAHKH*] means, *something received or appropriated; something which captivates the mind; by application, it means learning, teaching, doctrine, instruction.* Strong's #3948 BDB #544.

Leqach in Proverbs

Prov. 1:5

A wise man will hear and increase in **learning**, And a man of understanding will acquire wise counsel,

¹⁷⁸ Ask your mother or father what this is. :)

¹⁷⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

¹⁸⁰ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Leqach in Proverbs

Prov. 4:2	For I give you sound teaching ; Do not abandon my instruction.
Prov. 7:21	With her many persuasions she entices him; With her flattering lips she seduces him.
Prov. 9:9	Give instruction to a wise man and he will be still wiser, Teach a righteous man and he will increase his learning .
Prov. 16:21	The wise in heart will be called understanding, And sweetness of speech increases persuasiveness .
Prov. 16:23	The heart of the wise instructs his mouth And adds persuasiveness to his lips.

From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

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Proverbs 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bîyn (בין) [pronounced <i>bean</i>]	<i>one with intelligence, a perceptive person; a prudent man, the skillful one; a well-instructed person; discerning</i>	masculine singular, Niphal participle	Strong's #995 BDB #106
The NET Bible: <i>The Niphal substantival participle נֹבֵן (navon, "discerning"), rather than the noun, is used to describe a person who is habitually characterized by discernment. 1:5 forms a striking contrast to 1:4 – there was the simpleton and the youth, here the wise and discerning. Both need this book.</i> ¹⁸¹			
tach ^e bûwlâh (הַלֹּבֶחֶת) [pronounced <i>tahkh-boo-LAW</i>]	<i>direction, counsel, guidance, good advice, (wise, prudent) counsel; the art of governing, governing, rule</i>	feminine plural noun	Strong's #8458 BDB #287
There is a slight difference in spelling in this passage.			
Peake: <i>sound counsels [is] literally "rope-pulling," hence "direction," a nautical term, "steersmanship" (cf. Proverbs 24:6, Job 37:12).</i> ¹⁸²			
I am not yet certain of the differences between the singular or the plural. However, this is apparently only found in the plural.			
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i>]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7069 BDB #888

¹⁸¹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁸² From <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Translation: ...and the prudent man acquires direction [guidance and counsel];... The *prudent man* is the masculine singular, Niphal participle of bîyn (יָיַן) [pronounced *bean*]. It means *one with intelligence, a perceptive person; a prudent man, the skillful one; a well-instructed person*. Strong's #995 BDB #106. This is a man with intelligence, a prudent man, and man who has been instructed. He acquires or obtains tach^ebûwlâh (הַלְבוֹחַת) [pronounced *tahkh-boo-LAW*], which means *direction, counsel, guidance, good advice, (wise, prudent) counsel; the art of governing, governing, rule*. This is a word which can apply to a king like Solomon; but this word can be used for information that every man should want to acquire. Strong's #8458 BDB #287. **The perceptive man, the prudent man, continues to acquire direction, counsel, and guidance—particularly that which is related to governing.**

Continuing the with fundamental words of this section.

Defining Sound Counsel

Commentator	Commentary
Coffman	<i>As any attorney will admit, `There is no knowledge as important as the knowledge of where to find it! The true wisdom lies in the recognition of Him who alone is Counselor, Mighty God, Everlasting Father, Prince of Peace, even the blessed Savior himself. The Bible is the place of sound counsels, especially the New Testament.</i> ¹⁸³
Keil and Delitzsch	<i>This word, found only in the plural (probably connected with לבח, shipmaster, properly one who has to do with the מילבח, ship's ropes, particularly handles the sails, Ιxx κυβερνησιu), signifies guidance, management, skill to direct anything (Job. 32:7, of God's skill which directs the clouds)...here it means guiding thoughts, regulating principles, judicious rules and maxims, as Deut. 11:14, prudent rules of government, Deut. 20:18 24:6 of stratagems.</i> ¹⁸⁴
The NET Bible	<i>The noun הַלְבוֹחַת (takhbulah, "direction; counsel") refers to moral guidance (BDB 287 s.v.). It is related to לִבַּח (khevel, "sailor"), לִיבַח (khibel, "mast") and לִיבַח (khevel, "rope; cord"), so BDB suggests it originally meant directing a ship by pulling ropes on the mast. It is used in a concrete sense of God directing the path of clouds (Job 37:12) and in a figurative sense of moral guidance (Prov 11:14; 20:18; 24:6). Here it refers to the ability to steer a right course through life (A. Cohen, Proverbs, 2).</i> ¹⁸⁵
The Pulpit Commentary	<i>This word is derived from...khevel, a ship rope...and only occurs in the plural. It signifies those maxims of prudence by which a man may direct his course aright through life...The imagery is taken from the management of a vessel...The word is almost exclusively confined to the Proverbs, and occurs in Prov. 11:14 12:5 20:18 24:6, usually in a good sense.</i> ¹⁸⁶

The word is tach^ebûwlâh (הַלְבוֹחַת) [pronounced *tahkh-boo-LAW*] and it means *direction, counsel, guidance, good advice, (wise, prudent) counsel; the art of governing, governing, rule*. Strong's #8458 BDB #287.

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J. Vernon McGee: *"A man of understanding shall attain unto wise counsels."* That is actually the challenge of this whole book. Solomon says that if you are smart, you will listen to what is being said

¹⁸³ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

¹⁸⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 1:5.

¹⁸⁵ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁸⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:5.

in this book. The spirit of God has a lot of choice things to say in the Book of Proverbs. They are great truths, expressed in short sentences.¹⁸⁷

J R Miller: *The wise man never ceases to be a learner. He never gets to a point where he feels satisfied with his attainments. Many a man, who starts out with great promise in early life, by and by loses his energy and fails of his early hope, because in the elation of his first successes he stopped learning, and then growth was at an end, and when growth stops decay begins.*¹⁸⁸

The Septuagint translates *tachbulah* with the noun *kubernesis* (1Cor 12:28) which means "literally, the skill with which a pilot guides a ship; figuratively, of leadership skill administrative ability, gift of leadership, managerial skill." (Friberg).

Tach^ebûwlâh in Proverbs

Prov. 1:5	A wise man will hear and increase in learning, And a man of understanding will acquire wise counsel ,
Prov. 11:14	Where there is no guidance the people fall, But in abundance of counselors there is victory.
Prov. 12:5	The thoughts of the righteous are just, But the counsels of the wicked are deceitful.
Prov. 20:18	Prepare plans by consultation, And make war by wise guidance .
Prov. 24:6	For by wise guidance you will wage war, And in abundance of counselors there is victory.

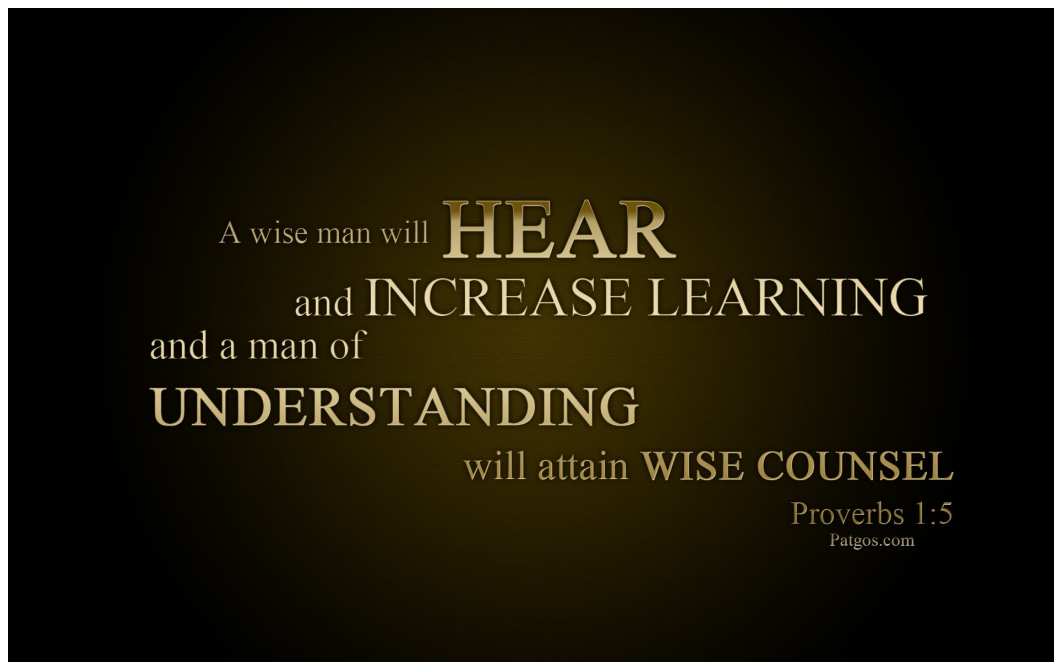
From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

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Proverbs 1:5 (a graphic) from IvoryJohn.com; accessed November 15, 2014.

V. 5 reads: The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel];... The idea is, there is something in Proverbs for the wise man. You do not study Proverbs one time and you understand it. Like the rest of the Bible, you can go back to it again and again, like a never-ending font of knowledge. The wise man who continues to go back to the book of Proverbs will increase his learning; and this book will be like having wise counsel.



¹⁸⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

¹⁸⁸ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

I may be getting a bit carried away with this next doctrine:

The Structure of Proverbs 1:1–5

1. This is rather tricky, but we have a problem with the lamed prepositions and all of the infinitive verbs found in vv. 2–4. These all indicate purpose or result, but there is normally a governing verb.
2. There are two possibilities—the governing verb can be understood as the verb *to be* which would begin vv. 2–4 and attach them to v. 1.
3. This would give us: [These are] the Proverbs of Solomon ben David, the king of Israel. [The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people. (Prov. 1:1–4). What is in brackets is not found in the Hebrew; it is inserted in order to make this a full and complete thought, so that we do not simply launch into a set of purpose clauses out of nowhere.
4. John E. Johnson suggests, instead, that these infinitives are tied to the verb which follows in v. 5 which reads: *The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel];... The wise man listens and increases in learning, so that he knows wisdom and instruction, so that he understands insightful words,...*
5. So, we get the big idea in v. 5, to which all of the verbs and lamed prepositions are subject to in vv. 2–4.
6. Johnson: *Thus Proverbs 1:5 gives the key to reaching the stated objectives. To be intimately acquainted with wisdom (v. 2), to discern wisdom's language (v. 2b), to develop moral insight (v. 3), and to move from immaturity to maturity (v. 4), one must be willing to "hear," to be receptive. This is the key to wisdom. Though it sounds simple, it is difficult to achieve. The ability to hear is not acquired easily. Yet no student can be wise who has not first mental attitude sinstered the art of listening, an attitude of receptivity.*
7. Johnson continues: *This truth is reinforced at strategic points throughout the book. In 2:1-4, a number of conditions are established if one is to be wise, and central to all is a trained ear, a heart inclined toward instruction (2:2). These two motions are unnatural, evidenced by a parent's continual need to instruct a child to listen (d. Deut. 6:4-9). In the "other introduction" in this book (Prov. 22:17-21), the Adonijah-*monition to "incline your ear" is given in the opening verse.**
8. The second part of v. 5 is parallel to the first part, repeating the same thought. Thus, according to Johnson, *urging a young person seeking wisdom to procure wise counsel. The wise willingly acquire counsel from others, counsel that will help navigate them through life. Similar ideas are repeated elsewhere in the book (4:5; 23:23).*
9. So, this is moderately difficult, where we either govern all of the infinitives by an implied verb which begins v. 2 (which is what I did in the translation), or we allow the verb in v. 5 to govern those infinitives which preceded it.

I don't believe that I quite nailed this particular question. Further, I am not entirely certain how it affects the meaning of this passage, which is the most important aspect of this discussion. However, maybe I or someone in the future will look at this, unravel it, and give us a correct understanding of this passage.

Johnson quotations: From Gordon.edu, accessed November 7, 2014 (and edited).

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This theme that Proverbs is good even for the wise is found elsewhere. Prov. 9:9 *Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will increase in learning.* Prov. 12:1 *Whoever loves discipline loves knowledge, but he who hates reproof is stupid.* Psalm 119:98–100 *Your commandment makes me wiser than my enemies, for it is ever with me. I have more understanding than all my teachers, for your testimonies are my meditation. I understand more than the aged, for I keep your precepts.* (all ESV)

Of the man of understanding, the Geneva Bible writes: *As he shows that these parables containing the effect of religion concerning manners and doctrine, belong to the simple people: so he declares that the same is also necessary for them who are wise and learned.*¹⁸⁹

There is nothing more important than wisdom when it comes to being a leader. It does not matter what you lead—you may be a housewife leading around 3 kids or you may be the husband whose *only* authority in life extends to his wife and kids—or you may be the CEO of a great and famous company, or you may be the governor of a state or the president of the United States—in all of these instances, no matter where your authority is, the book of Proverbs allows you acquire direction, guidance and counsel. This book provides you the wisdom of the ages.

Application: I have used this illustration before—both Democrats and Republicans were completely wrong about Iraq. Although about half the democrats voted for the Authorization to Use Military Force in Iraq (**40% in the House and nearly 60% in the Senate**), they repudiated this approach and appeared to attack George W. Bush continually for going into Iraq like some cowboy (which is hardly the case, since he first sought the support of the public and then the support of Congress). And when our military went into Iraq, they fought with great courage and revealed great morality. This impressed some Iraqi citizens so much that they desired to know the faith of these soldiers, and many of them, being Christians were enthusiastic to share their faith. The military should have encouraged missionaries and even its own when teaching the faith of Jesus Christ. However, the military brass has a rather negative attitude toward the faith of our Lord, to the point of even **burning Bibles in Afghanistan**. George W. Bush, who is a great and respectful student of history, needed some wisdom when military brass began showing opposition to missionary work being done in Iraq and Afghanistan. He needed the kind of wisdom found in this book of Proverbs, where the seventh verse reads: **The fear [and respect] of Y^ehowah [is] the beginning of knowledge; [but] fools despise wisdom and instruction.** He should have studied this verse and remembered General Douglas MacArthur's **call for Bibles and missionaries** in Japan. This is why, 70 years later, after the United States was in a deadly war against Japan, that they have become our staunch allies and dear friends.

Application: In Muslim countries, you needs strong, authoritative leaders. Hosni Mubarak was the President of Egypt, who was not a very nice man. But, in a mostly Muslim country, he preserved the peace and he protected religious minorities. Tourists could come to Egypt and they were safe. A peace treat with Israel was kept. Since Mubarak was removed from office in 2011, somehow thinking that there would be this grand democracy that would settle in, the country has been fairly chaotic since then. Only recently, as the Egyptian army began to take control of power there has the chaos subsided. So, thinking that establishing a democracy in these countries is foolish and will not provide them with stability.

Application: As a nation, the United States had to go into Iraq and Afghanistan. Not only were these responses necessary for Muslim terrorist organizations to see, but these were very strategic countries as well (notice how they are on both sides of Iran). However, the greatest military strategy in the world is no good if we think that democracy and not Christianity is key to a long-lasting alliance.

Principle: Presidents and military leaders need the kind of wisdom found in the book of Proverbs. One of the most important decisions that President George W. Bush made was to go into Afghanistan and then go into Iraq. This was the right thing for him to do. But he needed more wisdom. He was a man of great knowledge; he was a man who understood more than most presidents the history and the scope of history. But, even as a believer, he did not fully appreciate the importance of Jesus Christ in a Muslim country.

¹⁸⁹ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/proverbs/proverbs-1.html> accessed October 20, 2014.

Proverbs 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bîyn (בין) [pronounced bean]	<i>to declare, to explain; to perceive, to turn the mind to anything, to discern, to understand, to know, to be acquainted with</i>	Hiphil infinitive construct	Strong's #995 BDB #106

The NET Bible: *The infinitive construct + ל (lamed) means "to discern" and introduces the fifth purpose of the book. It focuses on the benefits of proverbs from the perspective of the reader. By studying proverbs the reader will discern the hermeneutical key to understanding more and more proverbs.*¹⁹⁰

This purpose is specifically for the wise; for a person already well-schooled in the Word of God.

mâshâl (משל) [pronounced maw-SHAWL]	<i>parable, proverb, discourse, memorable recitation; comparison, analogy</i>	masculine singular noun	Strong's #4912 BDB #605
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Whedon: *[P]erhaps taken here for all the various kinds of composition under that name, such as poems, allegories, enigmas, apothegms, and metaphorical discourse in general - all studied and elegant compositions.*¹⁹¹

w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
meliytsâh (מליצח) [pronounced mehl-ee-TSAW]	<i>a satire, a mocking poem; an interpretation; that which needs to be interpreted, an enigma, an obscure saying</i>	feminine singular noun	Strong's #4426 BDB #539

The NET Bible: *The noun מליצח (mÿlitsah) means "allusive expression; enigma" in general, and "proverb, parable" in particular (BDB 539 s.v.; HALOT 590 s.v.). The related noun מליץ means "interpreter" (Gen 42:23). The related Arabic root means "to turn aside," so this Hebrew term might refer to a saying that has a "hidden meaning" to its words; see H. N. Richardson, "Some Notes on לץ and Its Derivatives," VT 5 (1955): 163-79.*¹⁹²

Whedon: *Many of the passages in this book are enigmas or riddles, intentionally obscure and difficult for the purpose of exercising thought and ingenuity; or the words are susceptible of more than one meaning; one, perhaps, more obvious, and the other occult, and only to be found by research. This is an educational book, and contains its exercises of skill.*¹⁹³

Baker: *Melitsah refers "to a literary style, literary device, or genre, a parable, a taunting song, a mocking expression, an aphorism."*¹⁹⁴

Translation: ...[he will] understand proverbs and enigmas;... This time we have the verb bîyn (בין) [pronounced bean] used as a verb. In the Hiphil, it means *to declare, to explain; to perceive, to turn the mind to anything, to*

¹⁹⁰ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁹¹ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

¹⁹² From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁹³ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

¹⁹⁴ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

discern, to understand, to know, to be acquainted with. Strong's #995 BDB #106. This wise and prudent man looks to understand proverbs and difficult sayings.

This same wise man will study these and he himself will be able to teach many of the difficult sayings himself. The verb *to understand* also means *to declare, to explain*.

Our Lord taught in parables, and some think that this is some new approach which He had. Wrong. Jesus taught the Old Testament correctly. There are many situations in the Old Testament which were specifically designed to mirror future events. We call these **types**. When Abraham was called upon by God to offer up his uniquely-born son as a blood offering, this was all about God the Father offering up His uniquely-born Son for our sins. That incident was understood for many centuries as confirming the great obedience of Abraham (which it did). However, that was also a picture/image/shadow/type of **the good things to come** (Heb. 10:1). Much of what we study in the Old Testament foreshadows future events—most, but not all of them, pointing toward Jesus Christ and the cross.

Similarly, our Lord would take a situation, common to the people of that day (the prodigal son, the marriage feast with the virgin maids of honor) and He would explain this in such a way that it would describe a point of doctrine or a future event. This is just what much of the Old Testament was all about. Describing a point of doctrine or pointing toward some future event. Matt. 13:10–18 **Then the disciples came and said to Him, "Why do you speak to them in parables?" And He answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: 'You will indeed hear but never understand, and you will indeed see but never perceive. For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'** But blessed are your eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it." (ESV; capitalized; Isa. 6:9–10) Matt. 13:34–35 **Jesus spoke all these things in parables to the crowds, and He did not speak to them without a parable, so that was fulfilled that spoken through the prophet, saying: "I will open My mouth in parables; I will speak out things hidden from the foundation of the world."** (Green's literal translation; Psalm 78:2) See also Mark 4:11–12.

As a result, the parabolic nature of the Old Testament has become a great proof of the inspiration of the Scriptures. The Lord and His disciples never taught all of the types and antitypes of Scripture. There is no holy book anywhere that lays out the history of the Old Testament and this is laid down side-by-side their fulfillment by antitype in the New Testament. That stuff is all there in the Old and New Testaments, but this information was never fully exploited in the first few hundred years of the church. One of the premier experts in this field is Rev. Finis Jennings Dake who wrote in the 20th century, who has left behind the **Dake Annotated Reference Bible**. How does it take 1900 years for someone to present nearly all of the types and antitypes found in the Bible, if this is not the Word of God? I know nothing of Dake's theology, but I know in this realm, he was unparalleled in his time and for the 19 centuries which preceded his ministry.

*A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).¹⁹⁵ The thing which the type foretells is called an *antitype*; and the study of this is known as *typology*.*

The Old Testament and Typology

1. Throughout the Old Testament, from beginning to end, we have types of things to come.

¹⁹⁵ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

The Old Testament and Typology

2. These are real historical incidents which find their fulfillment in the New Testament (usually in the Person of Jesus Christ or in the cross).
3. Some of the best known are:
 - 1) Abraham offering up his unique son Isaac to a demanding God. Gen. 22
 - 2) David's terrible illness described in Psalm 22.
 - 3) The suffering servant of Isa. 53.
4. These three examples all had meaning and were historically accurate during their time. For instance, God really did come to Abraham, God really did tell Abraham to offer up his son Isaac, and Abraham was ready to carry out this command. So, for the next 20 or so centuries, Jews look back on this incident as the proof of Abraham's tremendous faith in God, which is was. However, far more importantly, this revealed God the Father offering His Son as an offering for our sins.
5. Now, how does some shepherd-rancher, writing 4000 years ago, know to record some incident only observed by two people on earth—the exact events of which are known to only these two people—and yet, this is one of the most important incidents to occur in all the Old Testament? Believers and unbelievers alike know about this great event in history—and many today are still confused by it. Why? Because they do not tie together the truth of the incident with the thing which it represents.
6. Jesus continued to use this methodology of teaching—he taught things which were familiar to the hearers of His day, but few of them understood exactly what He was saying. They knew that His teaching was profound; but they did not really understand why.
7. Over the years, typology has become one of the great studies of Christian doctrine; and it is most fully developed today in Dake's writings, which were written in the 1900's.
8. Although Christians have always had a limited understanding of typology (Paul teaches it in Rom. 5:14, for instance); it is a science of interpretation which has been developed historically and I don't believe fully exploited until Rev. Finis Jennings Dake in the 20th century.
9. What other ancient book of wisdom or religion is there which has information embedded so deep that even today, people are beginning to fully develop and understand all that is there? What other book has some remarkable parables of life—in fact, stories of real life—that look hundreds and thousands of years into the future to their fulfillment in parallel incidents?
10. Work in this discipline continues even to this day.

See **Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

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Proverbs 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
châkâm (חָכָם) [pronounced khah-KAWM]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine plural adjective used as a substantive	Strong's #2450 BDB #314
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Proverbs 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chîydâh (חִידָה) [pronounced <i>khee-DAWH</i>]	<i>something twisted, something involved; a subtlety, a fraud; a difficult sentence, dark sayings, riddle, enigmatic or perplexing question, saying; a poem, song, oracle, vision</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #2420 BDB #295

Clarke: *I believe [that the word] "parables," such as those delivered by our Lord, nearly express the meaning of the original.*¹⁹⁶

*Chidah means an enigmatic, perplexing saying or question. The meaning is obscure or hidden. Dark sayings (KJV) used of Samson's riddle (Jdg. 14:12ff), of the Queen of Sheba's tests (1Ki 10:1) and indeed of anything enigmatic, which needs interpreting.*¹⁹⁷

Owens says that this has a 3rd person masculine plural suffix; and there is a suffix here. But the NET Bible states: *The term "their" does not appear in the Hebrew text, but seems to be implied; it is supplied in the translation for the sake of clarity and smoothness.*¹⁹⁸ I find this suffix in Owens word and in qbible.com and have confirmed with Seow¹⁹⁹ that this is the form of the 3rd person masculine plural suffix. You may be reading this and thinking, *so what?* However, the intention is simply to be accurate, so if you read one thing here and read something different in the NET Bible, I simply want you to know which is accurate.

As an aside, I have contacted NET Bible and they have made the change in their footnotes.

Translation: ...[and he will understand] the sayings of the wise and their perplexing questions. The verb of v. 6a needs to be carried over—which also carries over the subject. This wise and prudent man continues to acquire knowledge so that he can understand the *words of the wise and their enigmatic and perplexing questions*.

The final word here is chîydâh (חִידָה) [pronounced *khee-DAWH*], which means, *something twisted, something involved; a subtlety, a fraud; a difficult sentence, dark sayings, riddle, enigmatic or perplexing question, saying; a poem, song, oracle, vision*. Strong's #2420 BDB #295. I think that we do not need to see this as some weird, obscure saying, but as a bit of truth which is difficult to understand and simply requires a better and fuller background in order to grasp its meaning. There are a great many things which occur in the Bible, or difficult principles taught by Solomon, Isaiah, Jeremiah, Jesus or Paul, and these principles make perfect sense, but sometimes we need to know a few more doctrines or a little more background in order to understand exactly what is being said. Some of this information will be taught in the book of Proverbs.

Roehrs: *Wisdom is going to be taught in parabolic forms which are designed to arouse interest, but which also require concentrated and unprejudiced thinking if their content is not to remain enigmatical.*²⁰⁰

Application: Communist propaganda has done a marvelous job distorting the message of the Bible, and attempting to make it seem as if communist dictators are promoting the true gospel of the poor (which they are not). Liberals have picked this up, and many liberals sincerely believe that Jesus is the long-haired, sandal-wearing hippie who was the first revolutionary walking about spreading love and the message of free healthcare.

¹⁹⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:6.

¹⁹⁷ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹⁹⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

¹⁹⁹ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 133.

²⁰⁰ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Once you complete the book of Proverbs, you will understand the laws of divine establishment, which are anything but the liberal tripe which is sold to us by socialist propagandists.

Vv. 5–6 read: [As a result] the wise man will listen and increase his understanding; and the prudent man will acquire direction and counsel, so that he will be able to understand various proverbs and enigmas, as well as wise sayings and perplexing questions. A man who is wise, when he finds out that his pastor-teacher is about to launch into a study of the book of Proverbs, he does not say, *yeah, yeah, yeah, I've heard it all before*. Instead, the wise man listens, and he finds that his wisdom is increased. Furthermore, there will be times when there has been this area of confusion which suddenly becomes clear to him, because of the study of the book of Proverbs.

Duncan Heaster: *There is an upward spiral in spiritual life, whereby God's commandments are designed to lead the wise to yet more obedience if they are obeyed; wisdom leads to more wisdom.*²⁰¹

Charles Bridges: *The wise man (Solomon) himself expounded his sayings and riddles of the wise to the delight and instruction of his royal pupil (1Ki 10:1-5 where "difficult question" is chidah). So to the teachable listener (Ed: And I would add the one who obeys what he learns) the deep things of God will be revealed (1Cor 2:9-13).*²⁰²

By understanding these various things, meant a person was able to have a much better understanding of life's riddles or life's difficult questions. *Why do you get up in the morning? Why do you trudge off to work? Why do you know it is right to do A when you would rather do B? What is life all about?*

Since I have begun to preface each chapter with quotations, I have noticed something quite fascinating: I might go to 2, 3 or 4 sites which are nothing but pages upon pages of *wise sayings* by philosophers, scientists, politicians, authors, etc. and almost invariably, the wisest most important statements either come out of the Bible or from someone commenting on the Bible. About the only statements which I come upon that seem to be as important are usually statements of humor by Groucho Marx, Ambrose Bierce, or whatever.

There are statements by Plato, Aristotle and Socrates on wisdom at the beginning of this chapter, and none of them are really very impressive. These were men, apart from Scripture, who have been celebrated for their great wisdom in the field of philosophy.

Keil and Delitzsch have a particular way that they see these verses being organized: *2a is expanded in Prov. 1:3–5, then 2b in Prov. 1:6.*²⁰³ I have simply taken their organization and set these passages side-by-side with one another.

The Organization of Prov. 1:2–6 (Keil and Delitzsch)

Proverbs 1:2	It's Expansion
v. 2a: [The intent of the teaching of this book is] to know wisdom and instruction;	vv. 3–5: to take instruction [in] the examination [lit., <i>understanding, teaching, contemplation</i>] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people. The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel];
v. 2b: to understand insightful thinking;	v. 6: [he will] understand proverbs and enigmas; [and he will understand] the sayings of the wise and their perplexing questions.

From Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 1:3–5.

²⁰¹ From <http://www.n-e-v.info/commprov.html> accessed November 6, 2014.

²⁰² From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

²⁰³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 1:3–5.

Chapter Outline

Charts, Graphics and Short Doctrines

This is edited and appended.

The Pulpit Commentary on Proverbs 1:6

1. Next to theology, the highest knowledge is that of human life and duty [we would refer to these as the laws of divine establishment today]. ..No other topic is more profoundly interesting, none requires so much light, none is so replete with practical issues.
2. The wisdom of the proverbs is practical. It deals with conduct which...is three-fourths of life. [There is a very practical side of the Christian faith which impacts our daily life and interaction with others]
3. This wisdom [taught in the book of Proverbs] concerns itself with the moral and religious guides to practice. We find here no Machiavellian maxims of dishonest expediency, no mere worldly advice in the school of Lord Chesterfield, no Jesuistic cesuistry...Thus are we taught that the highest wisdom [that is, knowledge of Bible doctrine] is one with the purest morality and the noblest religion.

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:6.

Chapter Outline

Charts, Graphics and Short Doctrines

Constable also suggested²⁰⁴ that v. 5 is parenthetical, so let's look at it in that way—vv. 2–6: [The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people. (The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel]); [he will] understand proverbs and enigmas; [and he will understand] the sayings of the wise and their perplexing questions. I don't quite see it that way—v. 6 appears to be a continuation of v. 5.

The NET Bible: *The infinitive construct + ʔ (lamed) here designates purpose. [There are]...five purpose clauses in the opening section (Prov. 1:2 (i.e., Proverbs 1:2a); Prov. 1:2 (i.e., Proverbs 1:2b); Prov. 1:3 (i.e., Proverbs 1:3a); Prov. 1:4 (i.e., Proverbs 1:4a); Prov. 1:6 (i.e., Proverbs 1:6a)). This clause reveals the purpose of the collection of proverbs in general. The three purpose clauses that follow qualify this general purpose.*²⁰⁵

The footnotes are not quoted exactly and the points are embellished, and 6 purposes are noted rather than 5.

The Purpose of the Book of Proverbs (from the NET Bible)

1. The first purpose is *to know, to gain knowledge of wisdom and instruction*. Prov. 1:2a
2. The second purpose is *to discern, to make distinctions between words of insight*. When older men speak, not all of them speak with great wisdom. So, Solomon would hear the advice of many older men, and he needed to determine when he should listen and when he should set that advice aside. Prov. 1:2b
3. Thirdly, to acquire something which is worth having—in this case, correction, righteousness, the proper application of justice, and the ability to make righteous decisions. Prov. 1:3
4. Fourthly, to impart prudence to those who are receptive. Prov. 1:4a
5. Fifth, to give the young man knowledge and purpose. Prov. 1:4b
6. Finally, the wise man, as he studies and learns the interpretation of these proverbs, he then builds upon his knowledge and he learns much more. Prov. 1:6

In part, from the footnotes of <https://bible.org/netbible/index.htm?pro1.htm> accessed October 21, 2014.

²⁰⁴ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

²⁰⁵ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Application: One of the marks of good Bible teaching is there is both meat and milk in the sermon. Meat for those who are growing or who are mature; and milk for the young in Christ. One of the great experiences of my life was to go back and re-listen to R. B. Thieme, Jr.'s *The Life of David* series; I listened to it about 30 years after I had heard the end portion of the series taught live. It was if I had never heard the series before. It was filled with good and useful information; even though I had heard most of it previously. What Bob taught was good for me when I heard it for the first time; and it was just as enriching to my soul 30 years later after I had presumably experienced some spiritual growth.

The Purpose of Proverbs (a graphic); from SlidePlayer.US, accessed November 15, 2014. Vv. 2–6 verses give us the purpose of the book of Proverbs. The graphic to the side helps to organize this for us.

vv. 2–6 read: [The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., *understanding, teaching, contemplation*] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people. The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel]; [he will] understand proverbs and enigmas; [and he will understand] the sayings of the wise and their perplexing questions.

THE PURPOSE OF THE BOOK

Proverbs 1:1-7

1. "To know wisdom and instruction, to perceive the words of understanding"
2. "To receive the instruction of wisdom, justice, judgment, and equity"
3. To give to the...
 - a. Simple (naive) – "prudence"
 - b. Young man – "knowledge and discretion"
 - c. Wise man – "increased learning"
 - d. Man of understanding – "wise counsel"

The Pulpit Commentary: *The proverbs originated in wisdom, and need wisdom for their interpretation. They are words of the wise. Inspiration does not dispense with intelligence; it stimulates it. Wisdom is itself a gift of the Spirit of God (James 1:5). The most simple truth is often the product of the most difficult thinking which has triumphed in thus making plain what was previously obscure...Wisdom is...needed in understanding proverbs and in "discerning spirits." It is not enough that the grammarian explains the words. Higher wisdom is necessary to see where the isolated truth fits into other truths, by what it is qualified, and how it is to be applied; for it is one of the disadvantages of the proverb that its very terseness gives to it an unnatural isolation, and excludes the addition of counterbalancing truths.*²⁰⁶

Constable said that mental discernment is another purpose of Proverbs, which is spoken of in v. 6. ...[he will] understand proverbs and enigmas; [and he will understand] the sayings of the wise and their perplexing questions. Perhaps we might understand that as spiritual discernment.

²⁰⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:6 (edited).

The Fundamental Principle of Proverbs

All knowledge requires a foundation. That is what v. 7 is all about.

John E. Johnson writes: *In this final verse another structural change and a shift in parallelism reveal the author's desire to capture the reader's attention. If the introduction may be compared to the foundation of a building, this verse is its cornerstone.*²⁰⁷

Gill: *Here properly the book begins, and this is the first of the proverbs, and an excellent one; it is such an one as is not to be found in all the writings of the Heathens.*²⁰⁸ What makes this observation true is, Christians understand God by means of His revelation to us. Those who have not placed their faith in the Jesus Christ (the Revealed God of the Old Testament), do not have a fear/respect of God, because their understanding of Him is merely speculative.

A fear of Y^ehowah [is] a beginning of wisdom; wisdom and instruction a fool despises.

Proverbs
1:7

The fear [and respect] of Y^ehowah [is] the beginning of knowledge; [but] fools despise wisdom and instruction.

Fearing and respecting Jehovah is the foundation for all knowledge; but fools despise wisdom and instruction.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A fear of Y ^e howah [is] a beginning of wisdom; wisdom and instruction a fool despises.
Latin Vulgate	The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.
Peshitta (Syriac)	The reverence of the LORD is the beginning of knowledge; but fools despise knowledge and instruction.
Septuagint (Greek)	The fear of the Lord is the beginning of wisdom; <u>and there is good understanding to all that practice it: and godliness toward God is the beginning of discernment</u> ; but the ungodly will <u>nullify</u> wisdom and instruction.

Significant differences: The Greek adds in a complete additional phrase; and the final verb in the Greek does not appear (as per the English translation) to match the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	Wisdom begins with the fear of the Lord, but fools despise wisdom and instruction.
Easy English	Respect God! Knowledge begins with this lesson. Fools hate wisdom and discipline.
Donald Hunt's Paraphrase	How does a man become wise? The first step is to trust and reverence the Lord! Only fools refuse to be taught.
New Berkeley Version	Reverence [The theme emphasizes obedience to God and urges honoring parental teaching.] of the LORD is the beginning of knowledge; but foolish men despise wisdom and instruction.

²⁰⁷ From Gordon.edu, accessed November 7, 2014.

²⁰⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:7.

New Century Version	Knowledge begins with respect for the LORD, but fools hate wisdom and discipline.
New Life Bible	The fear of the Lord is the beginning of much learning. Fools hate wisdom and teaching.
New Living Translation	Fear of the Lord is the foundation of true knowledge, but fools despise wisdom and discipline.
The Voice	<i>Let us begin.</i> The worship of the Eternal One, <i>the one True God</i> , is the first step toward knowledge. Fools, <i>however</i> , do not fear God and cannot stand wisdom or guidance.

Partially literal and partially paraphrased translations:

American English Bible	Wisdom starts with the fear of the Lord; and all who follow that rule, will be understanding and good, since reverence for God where perception begins. But those who don't Him respect, treat wisdom and learning with contempt.
Beck's American Translation	Fearing the LORD is the best way to know anything, but fools despise wisdom and training.
Christian Community Bible	The beginning of knowledge is the fear of Yahweh, only fools have contempt for wisdom and discipline.
International Standard V	The Major Theme The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline [Or <i>instruction</i>].
Names of God Bible	The fear of Yahweh is the beginning of knowledge. Stubborn fools despise wisdom and discipline.
New Advent (Knox) Bible	True wisdom is founded on the fear of the Lord; who but a fool would despise such wisdom, and the lessons she teaches?
New American Bible (2002)	The fear of the LORD [Fear of the LORD: reverential fear and respect for God on account of his sovereignty, goodness and justice toward men. This is the foundation of religion.] is the beginning of knowledge; wisdom and instruction fools despise.
New American Bible (2011)	Fear of the LORD [Fear of the LORD : primarily a disposition rather than the emotion of fear; reverential awe and respect toward God combined with obedience to God's will.] is the beginning of knowledge [Prv 9:10 Jb 28:28 Ps 111:10;]; fools despise wisdom and discipline.
NIRV	Main Point If you really want to gain knowledge, you must begin by having respect for the LORD. But foolish people hate wisdom and training.
New Jerusalem Bible	The fear of Yahweh is the beginning of knowledge; fools spurn wisdom and discipline.
Revised English Bible	The fear of the LORD is the foundation of knowledge; it is fools who scorn wisdom and instruction.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Benjamin Brodie expanded	First, fear Yahweh for knowledge. Babblers disdain wisdom and correction. Respect [reverence] for God is the beginning [first priority] of knowledge, but fools despise [treat with contempt] wisdom [spiritual insight] and discipline [correction].
Conservapedia	Fear of the LORD is the beginning of knowledge: but fools strongly hate wisdom and instruction.
English Jubilee 2000	The fear of the LORD is the beginning of knowledge, but fools despise wisdom and chastening.
The Expanded Bible	Knowledge begins with ·respect [fear; awe] for the Lord, but fools ·hate [despise] wisdom and ·discipline [self-control; instruction].
Ferar-Fenton Bible	<i>flotto.</i>

NET Bible® **Respect for the Lord is the first-fruit of Wisdom; and only fools despise correction.**
Introduction to the Theme of the Book
Fearing the Lord [Heb “fear of the Lord.”] **is the beginning of moral knowledge** [Heb “knowledge.”],
but [The conjunction "but" does not appear in the Hebrew text, but is implied by the antithetical parallelism. It is supplied in the translation for clarity.] **fools despise wisdom and instruction** [Hebrew word order is emphatic here. Normal word order is: verb + subject + direct object. Here it is: direct object + subject + verb ("wisdom and instruction fools despise").].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **The fear of ADONAI is the beginning of knowledge, but fools despise wisdom and discipline.**
 JPS (Tanakh—1985) **The fear of the LORD is the beginning** [*Or, “best part.”*] **of knowledge; Fools despise wisdom and discipline.**
 Orthodox Jewish Bible **The Yirat Hashem is the reshit da'as, but fools despise chochmah and musar.**

Literal, almost word-for-word, renderings:

The Amplified Bible **The reverent and worshipful fear of the Lord is the beginning and the principal and choice part of knowledge** [its starting point and its essence]; **but fools despise skillful and godly Wisdom, instruction, and discipline.**

Concordant Literal Version **The fear of Yahweh is the beginning of knowledge; The foolish despise wisdom and discipline.**

Context Group Version **The fear of YHWH is the beginning of knowledge; [But] the shameless ignore wisdom and instruction.**

English Standard Version **The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.**

Kretzmann's Commentary **A Fundamental Trait of Wisdom is the Avoidance Of Wickedness**
The fear of the Lord, the reverence of Jehovah flowing from childlike faith in Him, is the beginning of knowledge, the basis of all true wisdom, both in understanding the Word and will of the Lord and in applying this understanding in one's entire conduct, in every situation of life; but fools despise wisdom, learning and knowledge of every kind, and instruction, the moral training which follows understanding.

Syndein/Thieme {Verses 7-9: Respect for Authority}
 {Verse 7: Respect the Authority of Bible Doctrine}
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'.}
But 'stupid ones'/fools {evil} despise {buwz} both 'application of doctrine' {chokmah} 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'.}

R. B. Thieme, Jr. **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].**

Webster's Bible Translation **The fear of the LORD [is] the beginning of knowledge: [but] fools despise wisdom and instruction.**

Young's Literal Translation **Fear of Jehovah is a beginning of knowledge, Wisdom and instruction fools have despised!**

The gist of this verse: The basis of all knowledge is the fear and respect of Y^ehowah; and it is fools who despise wisdom and instruction.

Proverbs 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yir ^e âh (יִרְאֵה) [pronounced yir ^e -AW]	<i>fear, dread, terror, reverence, respect, piety</i> ; it can also be used for the object of fear	feminine singular construct	Strong's #3374 BDB #432
<p>This word is often, but not exclusively, used in poetry. And it is often, but not exclusively, used for the fear-respect of God. Scofield, along with hundreds of other theologians, will tell you that yir^eâh means <i>reverential trust</i>; don't kid yourselves—it also means <i>fear</i>. If you don't believe that the God of the Universe—Who will cast billions of people and billions of fallen angels into the Lake of Fire where they will burn forever—if you don't believe that you ought to fear Him, then you are way confused. David, who will spend eternity with God, transgressed God's commandments several times and God brought the hurt on him so bad that David wrote psalms that we have to this day which indicate that God caused him great pain and suffering on earth. This is clear in passages like Psalm 55:5 Jonah 1:10, 16.</p>			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
<p>The NET Bible: <i>The expression תַּאֲרֵי יְהוָה (yir'at yĕhwhah, "fear of Yahweh") is a genitive-construct in which יְהוָה ("the Lord") functions as an objective genitive: He is the object of fear. The term אַרֵי (yara) is the common word for fear in the OT and has a basic three-fold range of meanings: (1) "dread; terror" (Deut 1:29; Jonah 1:10), (2) "to stand in awe" (1 Kgs 3:28), (3) "to revere; to respect" (Lev 19:3). With the Lord as the object, it captures the polar opposites of shrinking back in fear and drawing close in awe and adoration. Both categories of meaning appear in Exod 20:20 (where the Lord descended upon Sinai amidst geophysical convulsions); Moses encouraged the Israelites to not be afraid of God arbitrarily striking them dead for no reason ("Do not fear!") but informed the people that the Lord revealed himself in such a terrifying manner to scare them from sinning ("God has come only to test you and to put the fear of him in you so that you do not sin"). The fear of the Lord is expressed in reverential submission to his will – the characteristic of true worship. The fear of the Lord is the foundation for wisdom (9:10) and the discipline leading to wisdom (15:33). It is expressed in hatred of evil (8:13) and avoidance of sin (16:6), and so results in prolonged life (10:27; 19:23).²⁰⁹</i></p>			
rê'shîyth (רֵישִׁית) [pronounced ray-SHEETH]	<i>first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times</i>	feminine plural construct	Strong's #7225 BDB #912
<p>The NET Bible: <i>The noun תִּישָׁאֵר (re'shit) has a two-fold range of meaning (BDB 912 s.v.): (1) "beginning" = first step in a course of action (e.g., Ps 111:10; Prov 17:14; Mic 1:13) or (2) "chief thing" as the principal aspect of something (e.g., Prov 4:7). So fearing the Lord is either (1) the first step in acquiring moral knowledge or (2) the most important aspect of moral knowledge. The first option is preferred because 1:2-6 focuses on the acquisition of wisdom.²¹⁰</i></p>			
<p>Precept Austin: <i>Beginning (07225) (reshith) can have one of two meanings - (1) The beginning or the first step in a course of action (as in Ps 111:10, Pr 17:14, Mic 1:13) or (2) The chief thing as the principal aspect or component of something (Pr 4:7).²¹¹</i></p>			

²⁰⁹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

²¹⁰ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

²¹¹ From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

Proverbs 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>David Hubbard: <i>Beginning means more than commencement, although it does mean that. There can surely be nothing that the Bible classifies as true "knowledge" (see Pr 1:2-6) that does not commence with awe that leads to action. But "beginning" is also culmination. The Hebrew root, an offshoot of the word for "head" (see its use in Pr 8:22-26), suggests that which is first in importance as well as in time.</i>²¹²</p>			
<p>Inexplicably, Owen (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because (1) this is a plural noun (always found in the plural form) and (2) there is no noun for this to affix itself to as a construct.</p>			
<p>This does not have a singular form. There is an aleph thrown in there, but without a corresponding vowel. Gesenius²¹³ says that aleph was not there originally.</p>			
da'ath (דַּאֲת) [pronounced DAH-áhath]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395

The NET Bible: *Heb "knowledge." The noun דַּאֲת (da'at, "knowledge") refers to experiential knowledge, not just cognitive knowledge, including the intellectual assimilation and practical application (BDB 394 s.v.). It is used in parallelism to מוֹסָר (musar, "instruction, discipline") and חֵכְמָה (khokhmah, "wisdom, moral skill").*²¹⁴

Translation: The fear [and respect] of Y^ehowah [is] the beginning of knowledge;... There is a fundamental beginning point; a fundamental starting point for learning Bible doctrine, and that is the fear of the LORD. All of our knowledge is based upon this. Therefore, we need to understand what *fear of the Lord* means.

This doctrine will be covered next, but first, here are...

Various Expositors on Fear of the LORD

Expositor	Commentary
Albert Barnes	<p><i>The beginning of wisdom is found in the temper of reverence and awe. The fear of the finite in the presence of the Infinite, of the sinful in the presence of the Holy (compare Job 42:5-6), this for the Israelite was the starting-point of all true wisdom. In the Book of Job 28:28 it appears as an oracle accompanied by the noblest poetry. In Psalm 111:10 it comes as the choral close of a temple hymn. Here it is the watchword of a true ethical education. This fear has no torment, and is compatible with child-like love. But this and not love is the "beginning of wisdom." Through successive stages and by the discipline of life, love blends with it and makes it perfect.</i>²¹⁵</p>

²¹² From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

²¹³ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 752.

²¹⁴ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

²¹⁵ From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

Various Expositors on *Fear of the LORD*

Expositor	Commentary
Adam Clarke	<i>The fear of the Lord signifies that religious reverence which every intelligent being owes to his Creator; and is often used to express the whole of religion, [which is]... The love of God, and the love of man; the former producing all obedience to the Divine will; the latter, every act of benevolence to one's fellows. The love of God shed abroad in the heart by the Holy Spirit produces the deepest religious reverence, genuine piety, and cheerful obedience. To love one's neighbor as himself is the second great commandment; and as love works no ill to one's neighbor, therefore it is said to be the fulfilling of the law. Without love, there is no obedience; without reverence, there is neither caution, consistent conduct, nor perseverance in righteousness... No man can ever become truly wise, who does not begin with God, the fountain of knowledge.</i> ²¹⁶
H. Alford	<i>The fear of God is the beginning of knowledge, because knowledge, being the apprehension of facts and application of them to life, cannot properly begin, or be placed on a right foundation, without first apprehending and applying a fact which includes and which modifies all other facts whatever.</i> ²¹⁷
Coffman	<i>This is not a reference to abject craven fear, or terror, but to the awesome respect, honor, and deference to God and his will which automatically come to every mind that contemplates the omnipotence, glory, and holiness of Almighty God. "This expression is found fourteen times in Proverbs."</i> ²¹⁸
ESV Study Bible	<i>Fear in response to a manifestation of God's presence involves both reverent awe and a healthy fear of God's displeasure and discipline (cf Acts 5:5)... Any society that commonly assumes that God will not discipline sin in this life or judge it in the next will have no fear of God and will therefore give itself increasingly to evil.</i> ²¹⁹

²¹⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:7.

²¹⁷ From <http://www.studylight.org/commentaries/sbc/view.cgi?bk=19&ch=1> accessed November 3, 2014. Cited is H. Alford, *Quebec Chapel Sermons*, vol. vii., p. 1.

²¹⁸ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Coffman quotes from the Wycliffe Bible Commentary.

²¹⁹ From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

Various Expositors on *Fear of the LORD*

Expositor	Commentary
William Arnot	<i>The fear of the Lord is an expression of frequent occurrence throughout the Scriptures. It has various shades of meaning, marked by the circumstances in which it is found; but in the main it implies a right state of heart toward God, as opposed to the alienation of an unconverted man. Though the word is "fear," it does not exclude a filial confidence, and a conscious peace. There may be such love as shall cast all the torment out of the fear, and yet leave full bodied, in a human heart, the reverential awe which creatures owe to the Highest One. "There is forgiveness with thee, that thou mayest be feared." "Oh, fear the Lord, ye his saints; for there is no want to them that fear him!" "I am the Lord thy God;" behold the ground of submissive reverence: "which brought thee up from the land of Egypt;" behold the source of confiding love. What God is inspires awe; what God has done for his people commands affection. See here the centrifugal and centripetal forces of the moral world, holding the creature reverently distant from the Creator, yet compassing the child about with everlasting love, to keep him near a Father in heaven. The whole of this complicated and reciprocal relation is often indicated in Scripture by the brief expression, "The fear of God."...What is the relation which subsists between the fear of the Lord and true wisdom? The one is the foundation, the other the imposed superstructure; the one is the sustaining root, the other the sustained branches; the one is the living fountain, the other the issuing stream.²²⁰</i>
Longman	<i>Apart from God there is no true insight into the world. God is the only source of true wisdom. The theme of the fear of the Lord reverberates through the whole book. After all, if wisdom depends on understanding the world correctly, how can that be achieved if one does not acknowledge that God himself is a fundamental part of the cosmos? Everything must be understood in relationship to Yahweh himself.²²¹</i>
Dr. A. W. Tozer	<i>The fear of God is. astonished reverence. I believe that the reverential fear of God mixed with love and fascination and astonishment and admiration and devotion is the most enjoyable state and the most satisfying emotion the human soul can know.²²²</i>
J. Edmunds	<i>If we have not learned to acknowledge God, to set Him before us, to be in His fear, we know nothing yet as we ought to know it. (1) The fear of God will urge us to a profitable study of the Holy Scriptures. (2) The fear of God will especially influence us in our devotions. (3) The fear of God will bring us to the business of the day in the right frame of mind to carry it on. (4) The fear of God will enable us to bear the trials and disappointments of life. (5) In the last trial of all, in the hour of death, we shall assuredly reap the fruit of having lived in the fear of the Lord, for then we shall have nothing else to fear.²²³</i>
Dr. Thomas Constable	<i>"Fear" includes not only a correct way of thinking about God but a correct relationship with Yahweh. It is an affectionate reverence that results in humbly bowing to the Father's will. It is a desire not to sin against Him because His wrath is so awful and His love is so awesome.²²⁴</i>

²²⁰ From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

²²¹ From http://sbcommunity.org/lifeinc/pdf/proverbs_study.pdf accessed November 8, 2014. They cite Longman p. 55.

²²² From <http://www.donelsonav.org/pocket/pp-090712.html> accessed November 8, 2014. Morgan cites A. W. Tozer, *Whatever Happened to Worship* (Camp Hill, PA: Christian Publications, 1985), pp. 30-31.

²²³ From <http://www.studylight.org/commentaries/sbc/view.cgi?bk=19&ch=1> accessed November 3, 2014; which cites J. Edmunds, *Sixty Sermons*, p. 414.

²²⁴ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

Various Expositors on *Fear of the LORD*

Expositor	Commentary
C. S. Lewis	<i>C S Lewis while not directly using the term, nevertheless described the fear of the Lord in Mere Christianity when he said "In God you come up against something which is in every respect immeasurably superior to yourself. Unless you know God as that-and, therefore, know yourself as nothing in comparison-you do not know God at all. As long as you are proud, you cannot know God. A proud man is always looking down on things and people; and, of course, as long as you are looking down, you cannot see something that is above you."</i> ²²⁵
Whedon	<i>The fear of Jehovah is a comprehensive expression, embodying, according to the conception of the Hebrew mind, the whole of piety or religion. (Job 28:28; Psalms 9:10; Psalms 111:10.) It implies a knowledge of the true God, of his existence, attributes, and works, and also of his relations to us as far as these several things were revealed in that day. As the idea of the great and everlasting God, our Maker and our Judge, strikes the mind with awe and reverence, from which proceed respect for his revealed will, and humiliation of mind, (Job 42:5-6,) so this term, the fear of the Lord, or reverence for Jehovah, comprehends both experimental and practical godliness, worship, and obedience.</i>
Whedon	<i>This fear of the Lord, then, resting on an intelligent apprehension of the divine majesty and his relations to us as revealed in his word, is the beginning, or the chief part, of knowledge - of the intellectual attainments of a truly wise man. There is no study so high, so noble, so grand, so wholesome, so beneficent, as this. All others, which a man really wise pursues, are subordinate to this, and comprehended in it. The man who has a just conception of God and his relations to him can think of nothing that is not somehow related to this great theme, either as being in accordance with God's will or contrary to that will - as being forbidden or allowed. Hence all right learning and true science tends to honour God, as it tends to cultivate man. Moreover, the glorious idea of God in the mind is a quickening, elevating, and impelling element, that gives life, dignity, and force to mental action. It is only where this knowledge of God exists that man can rise to his true dignity as a rational, moral, and religious being.</i> ²²⁶

Our Daily Bread: *In our increasingly dangerous world, think of what we have to fear: Ominous terrorist threats, frightening crime rates, increasing natural disasters, sobering energy crises, . . . [we are instructed to fear] God. Yes, God. Ironic, isn't it, that in a world full of fearful things, the single source of our refuge and safety is also the One we are instructed to fear?* ²²⁷

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first time that we have the phrase *fear of God* in the Bible is in Gen. 20:11 (although, Job 1:1 probably predates this passage in time).

This is taken from **Fear of the Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of *Fear of the Lord*

1. Definition: the fear of the Lord (or a fear of God) means:
 - 1) A person believes in God.
 - 2) A person believes in both the power of God and the involvement of God in our lives.

²²⁵ From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

²²⁶ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

²²⁷ From http://www.preceptaustin.org/proverbs_illustrations.htm#1 accessed November 6, 2014.

The Abbreviated Doctrine of *Fear of the Lord*

- 3) A person believes that there are divine consequences for behavior, whether or not there is a governmental entity to punish wrongdoing.
- 4) A person who fears God concentrates upon Him; thinks about Him.
- 5) One of Solomon's conclusions of a futile examination of what the world has to offer, is [The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man](#) (Eccles. 12:13). *Fearing God* is reaching spiritual maturity. Keeping God's commandments during the Jewish Age was not a means of salvation, but a means of preserving nation Israel and teaching God's Word to subsequent generations.
- 6) Therefore, *fear of the Lord* indicates spiritual maturity in the Old Testament.
2. Job is a good example of someone who fears the Lord. At the end of this Job 1, Job will have all of his blessings taken from him, and yet he will say, "[Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.](#)" (Job 1:21). This is concentration upon God. No matter what the situation—blessing or difficulties—Job thinks about God.
3. Let's say you are trapped in a confined geographical space with something that you fear: a spider, a snake, a mouse. All of your concentration is focused upon whatever it is that you fear. The idea of that intense concentration conveys to us, in part, what it means to *fear the Lord*.
4. In the Old Testament, *fear of the LORD* is always closely associated with obedience. Gen. 20:11 42:18 2Kings 4:1 Job 1:1, 8 Proverbs 1:7 Isaiah 11:2
5. A good example of someone who believes in the Revealed Lord but does not fear Him is Lot.
 - 1) Although many foreigners recognized Abraham's unique relationship with the Revealed God (Gen. 20:7–9 and believed that they were best served by being associated with Abraham (Gen. 21:22), Lot, when given the chance, struck out on his own and separated from Abraham, who was the reason for his blessing. Lot was blessed because of his association with Abraham. Gen. 13:2–13
 - 2) Abraham rescued Lot, when Lot has associated himself with a bunch of reprobates (Gen. 13:13 14:1–16), yet Lot makes no effort to realign himself with Abraham again. He stays in Sodom. Gen. 19:1
 - 3) Even though Lot has a reasonably large family, there are not even ten people in his family (or of his in-laws) who have even believed in the Revealed God. This is all it would have taken for God to have delivered Sodom from destruction. Gen. 18:32 19:12
 - 4) When faced with the destruction of Sodom, and the angels were right there trying to get Lot to move along, Lot first tarries, and then argues with the angels about where he should go. Gen. 19:16–20
6. The phrase *fear of God* or *fear of the Lord* is only found thrice in Genesis (Gen. 20:11 22:12 42:18); and is otherwise not found in the Pentateuch (with the exceptions of Ex. 1:17, 21). We have similar number of occurrences in the book of Job (Job 1:1, 8, 9 2:3). The uses here would suggest much more than simple faith in God, as God points to Job as an exceptional man on earth (Job 1:8). Therefore, the idea of being mentally occupied with the Person of Y^ehowah is what is being referred to here, which is a result of spiritual maturity.
7. Fear of the Lord is knowledge of Bible doctrine. [Listen, the fear of the Lord is wisdom, and to turn away from evil is understanding](#) (Job 28:28). See also Psalm 111:10 Prov. 1:7 2:5 9:10 16:6
8. Hating Bible doctrine is equivalent to rejecting spiritual maturity (= fear of the Lord). Prov. 1:29
9. Fear of the Lord (spiritual maturity) endures forever and is to be preferred over gold or other material treasures. Psalm 19:9–10 Prov. 15:16
10. Those who fear the Lord (that is, are spiritually mature) hate evil and arrogance and lying. Prov. 8:13
11. A man who fears God will be a just ruler. 2Sam. 23:3 2Chron. 19:7
12. An honorable and spiritually mature leader will not overtax his people. [The former governors who were before me laid heavy burdens on the people and took from them for their daily ration forty shekels of silver. Even their servants lorded it over the people. But I did not do so, because of the fear of God](#) (Neh. 5:15).
13. Instruction in truth is the key to spiritual maturity (= fear of the Lord). [Come, O children, listen to me; I will teach you the fear of Y^ehowah](#) (Psalm 34:11). Prov. 15:33

The Abbreviated Doctrine of *Fear of the Lord*

14. Fearing God can increase your lifespan. Prov. 10:27
 - 1) Alan Carr: *This is not a blanket promise because any number of things can happen along the road of life that can take us out of here in an instant. However, generally speaking, those who live in the fear of the Lord are more likely to live to a good old age than those who live for the flesh and the world.*
 - 2) Alan Carr: *Approximately 60% of human illnesses can be traced directly or indirectly to fear, sorrow, envy, resentment, guilt, hatred, or to any number of emotional stresses. Add to that the awful pain caused by alcohol (cirrhosis of the liver), tobacco, (emphysema, cancer, heart disease), and immorality, (venereal diseases and AIDS), we can see that a life lived in the fear of the Lord with obedience to His Word will result in a much healthier existence.*
15. The key to a nation being blessed and protected by God, is there being many believers who are mature. 2Chron. 20:29
16. Do not get your focus on people; keep your focus on God (which is also known as fear of the Lord). Prov. 23:17
17. God listens to the prayers of David, but will humble his enemies, because David fears God and they do not (Psalm 55:16–22). For this reasons, David adjures others to **Cast your burden on the LORD, and He will sustain you; He will never permit the righteous to be knocked off balance** (Psalm 55:22).
18. The fear of the Lord (spiritual maturity) gives one courage for battle. **And they attacked all the cities around Gerar, for the fear of the LORD was upon them [giving them courage for battle]. They plundered all the cities, for there was much plunder in them** (2Chron. 14:14).
19. Those who fear God are interested in the teaching of the Word of God. Furthermore, God's effect upon man is in his soul. **Come and hear, all you who fear God, and I will tell what he has done for my soul** (Psalm 66:16).
20. Even though there are examples, from time to time, of those who do evil, and yet live for a long time, Solomon learned from his father David that it will be well with those who fear God. Eccles. 8:12

Addendum to Fear of Y^ehowah by Robert J. Morgan

Scripture is ESV; capitalized:

Genesis 17:1–33 **When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly." Then Abram fell on his face. Abram fell facedown.**

Leviticus 9:23–24: **And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.**

Ezekiel 1: 26–28: **And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance. And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him. Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking.**

Matthew 17:5–8: **He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces and were terrified. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only.**

The Abbreviated Doctrine of *Fear of the Lord*

Notice two phrases here. They fell facedown on the ground in terror, but Jesus told them to not be afraid. There's a powerful spiritual principle here: We have a God who is great enough to fear-and good enough so we are not afraid of Him. He can say, "Fear Me," and "Don't be afraid" in the same passage without contradiction.

Revelation 1:14–17: *The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength. When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last."*

In the pages of the Bible, when someone was given a glimpse of the likeness of the glory of the Lord, it struck terror into their hearts, and it caused them to fall on their faces in awe and reverence and fear. It wasn't an unhealthy or dysfunctional fear. It was the godly fear that comes from seeing the majesty of the Eternal God.

Morgan lists Fear of the LORD passages from Proverbs:

- The fear of the Lord is the beginning of knowledge, but fools despise wisdom and discipline—Proverbs 1:7
- Since they hated knowledge and did not choose the fear of the Lord, since they would not accept my advice and spurned my rebuke, they will eat the fruit of their ways and be filled with the fruit of their schemes—Proverbs 1:2–31
- Do not be wise in your own eyes; fear the Lord and shun evil. This will bring health to your body and nourishment to your bones—Proverbs 3:7–8
- To fear the Lord is to hate evil—Proverbs 8:13
- The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding—Proverbs 9:10
- The fear of the Lord adds length to life—Proverbs 10:27
- He whose walk is upright fears the Lord—Proverbs 14:2
- A wise man fears the Lord and shuns evil, but a fool is hotheaded and reckless—Proverbs 14:16
- He who fears the Lord has a secure fortress, and for his children it will be a refuge. The fear of the Lord is a fountain of life—Proverbs 14:26–27
- Better a little with the fear of the Lord than great wealth with turmoil—Proverbs 15:16
- The fear of the Lord teaches a person wisdom, and humility comes before honor—Proverbs 15:33
- Through love and faithfulness sin is atoned for; through the fear of the Lord a person avoids evil—Proverbs 16:6
- The fear of the Lord leads to life; then one rests content, untouched by trouble—Proverbs 19:23
- Humility and the fear of the Lord bring wealth and honor and life—Proverbs 22:4
- Do not let your heart envy sinners, but always be zealous for the fear of the Lord—Proverbs 23:17
- Blessed is the person who always fears the Lord, but he who hardens his heart falls into trouble—Proverbs 28:14
- Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised—Proverbs 31:30

So if you put all these things together, you can get a reasonably good working definition for the fear of God. The fear of God is our logical response to those aspects of God's character that are terrifying to behold. We are changed by the experience. And this fear of the Lord:

1. Determines our morality
2. Develops a clear sense of what life is about
3. Repels bad habits from our lives
4. Hates evil

The Abbreviated Doctrine of *Fear of the Lord*

5. Provides confidence and contentment
6. Leads to healthiness in body, mind, and soul
7. Enriches our lives
8. Lengthens our lives
9. Protects our children
10. Keeps us from being foolhardy and reckless
11. Gives us timeless beauty and strength.

That's why Solomon says the fear of the Lord is the beginning of wisdom.

This addendum is from <http://www.donelsonav.org/pocket/pp-090712.html> accessed November 8, 2014.

Alan Carr quotations from http://www.sermonnotebook.org/old%20testament/Pro%201_7.htm accessed November 8, 2014.

Because this phrase occurs so often in Scripture, it is a good idea for us to actually know what it means.

This doctrine was first presented in **Gen. 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Fear of the Lord is more than salvation; this refers to a believer who is mature or who is moving toward spiritual maturity. However, here, this phrase suggests **salvation adjustment to the justice of God**.²²⁸ This is the starting point or the foundation of knowledge. All knowledge must be built upon something.

Herbert Vander Lugt (Our Daily Bread): *As a farm boy in North Dakota, I often had a sense of awe when I looked at the sky on a clear day or when I listened to the rolling thunder of an approaching storm. God seemed so great, and I felt so small. I often had the same feeling when I entered the church sanctuary or heard my father pray. Today, though, I admit that at times I tend to be quite casual when I think of God, pray, study the Bible, or engage in worship. When we assemble to worship, sing, pray, and listen to the message, we often do these things half-heartedly and with little sense of the fear of God. Ecclesiastes 5 speaks to those issues and warns us not to make promises to God carelessly and superficially! We are inclined to hear only part of what God is saying to us through His Word. But genuine hearing includes careful listening accompanied by obedience. Unkept vows are also a serious matter (Pr 1:2,4, 5, 6). Just as many dreams have no basis in reality, the careless speech of the fool in God's presence is empty (Pr 1:3,7). Always keep in mind how great and holy God is, and how small and sinful we are. Thank Him for His mercy and grace. This solemn contemplation of the Lord's character will help us obey the admonition to "fear God" (Pr 1:7).*²²⁹

John E. Johnson: *Thus fearing God is the very heart, the germ, the choice ingredient of wisdom. One cannot be wise and fail to fear God. It is the filter through which true wisdom flows, sifting out all that is ungodly.*²³⁰

Dr. Thomas Constable: *"Beginning" does not mean that the fear of the Lord is where one starts learning wisdom, but then he or she can move away from it as from the starting line in a race. Rather, the fear of the Lord is the controlling principle, the foundation, on which one must build a life of wisdom.*²³¹

²²⁸ Among other places, R. B. Thieme, Jr. covered this doctrine in the 1976 Proverbs series lessons 585_0004 and 585_0005.

²²⁹ From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

²³⁰ From John E. Johnson; Gordon.edu, accessed November 7, 2014.

²³¹ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

Ironside: *On the threshold of this treasure-house of wisdom we are presented with one of the sharp contrasts which characterize the book of Proverbs. There is no true knowledge apart from the fear of the Lord. All that pretends to be wisdom and ignores God is folly. "The young man" should bear this in mind when meeting the many pseudo-scientific theories now abroad. Philosophers and scholars have cast to the winds the fear of the Lord and ruled Him out of His own creation. "Professing themselves to be wise, they became fools" (Romans 1:22). As a result abounding absurdities are readily accepted by the ignorant as science and true philosophy. The word science implies exact knowledge. To call the wild guesses of evolutionists and infidel biologists science is word-prostitution. Hypotheses, however original and erudite, are not science. There never has been, and never will be, a conflict between the Bible and science. The conflict comes between the Bible and unbelievers' vain theorizing or between unscriptural religious notions and scientific facts.*²³²

Beginning, as found in Proverbs	
Prov. 1:7	The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.
Prov. 3:9	Honor the LORD from your wealth And from the first of all your produce;
Prov. 4:7	"The beginning of wisdom is: Acquire wisdom; And with all your acquiring, get understanding.
Prov. 8:22	"The LORD possessed me at the beginning of His way, Before His works of old.
Prov. 17:14	The beginning of strife is like letting out water, So abandon the quarrel before it breaks out.
<p><i>Derek Kidner - The beginning (i.e. the first and controlling principle, rather than a stage which one leaves behind; cf. Eccl 12:13) is not merely a right method of thought but a right relation: a worshipping submission (fear) to the God of the covenant, who has revealed himself by name (the Lord, i.e. Yahweh: Ex 3:13-15). Knowledge, then, in its full sense, is a relationship, dependent on revelation and inseparable from character ('wisdom and training', Pr 1:7b). When we fence off (as we must) limited fields of knowledge for special study, the missing context must be remembered, or our knowing is precocious and distorted, as at the fall, and we end by knowing less (cf. Pr 3:7; Ro 1:21, 22), not more.</i></p>	
From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.	

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This is completely lost to most people, that whatever you know or think you know has a basis; what you *know* has a foundation. When I taught geometry, we had to begin somewhere, and that beginning was undefined terms. There is no mathematics without some undefined terms and some basic postulates (things which we assume to be true). This is how a mathematical system is built (*arithmetic* is only one small topic in the field of *mathematics*). This is true of all disciplines, whether science, literature, or any field. We have to begin with something and that is our foundation. If that foundation is false, then everything built upon that foundation comes into question.

I have heard that it is estimated that 70–90% of everything we know is based upon faith. I recall one former student that I was getting reacquainted with, and she told me that all she believed was based upon peer-reviewed studies. That notion, of course, is nonsense. Every time we think a thought, we do not first of all consult some peer-reviewed study in order to think that thought. Furthermore, all of these studies have all kinds of assumptions built into them.

Every system of thought, every discipline, every notion that you have—all things have a foundation and the entirety of that foundation is faith. If memory serves me, when you add Sodium hydroxide to Hydrogen Chloride (two liquids that you do not want to drink; the second of which you do not want to even touch), you end up with salt and water. However, there are a whole host of things which we assume in order to get to this point. Furthermore, if your measurements are not accurate, this does not work out exactly. But we have a whole host of assumptions

²³² From <http://www.studydrive.org/commentaries/isn/view.cgi?bk=pr&ch=1&vs=7#7> accessed November 9, 2014.

involved here for this very common chemical reaction—we assume a great many things about the structure of all matter, about the interaction of molecules—of things which we cannot see. We assume that our understanding of the interaction of these various chemicals occurs in specific ways, even though we cannot really observe that actual molecular change—these charged ions attracting and forming new substances.

There is no pure system. There is no discipline which is 100% proven science and 0% theory and assumption. It is certainly possible for there to be specific disciplines of science where most of the material is correct; but that means it is based upon solid axioms (an *axiom* is an unproven assumption of truth which we claim).

Few people realize this, but this is the entire basis for every type of mathematics. One begins with some assumptions; some notions of things that we simply decide to believe are true (and this can be very arbitrary); and upon this, an entire system of mathematics can be built. There are Euclidian and non-Euclidian geometries which assume contradictory postulates. Our world does not necessarily correspond with the most logical of these approaches.

Don't misunderstand me—I am not saying that chemistry is wrong—I am saying that chemistry is built upon a whole system of thought about things we cannot really see. We cannot see the actual ions lacking in electrons hooking up with other free ions (my terminology may be off here, since I took chemistry 45 years ago); so there are these theories all about what is happening on the molecular level—the things which we cannot actually see.

But, what I am telling you is, the way that you live your life, the things that you do and the things that you will not do—your concept of right and wrong or your concepts of relativism—these are all based upon fundamental axioms which you believe to be true, but cannot prove. You live your life according to a set of norms and standards which may have little basis in reality. With each passing year, the concept of man-caused global warming appears to be less and less scientific; and yet, people fundamentally believed the principles of a good life as related to man's involvement in global warming. For all intents and purposes, this was a religion of sorts to many—although they did not view it as such themselves.

Many people have made science into a theology and scientists into gods or the proclaimer of truth and knowledge; and they are given great respect and deference. There are people who, if they come across a peer-reviewed study, then that study, by gosh, is absolute truth.

There is this psychological thing going on here—and I don't know that I could accurately describe it. But man needs the concept of order and right and wrong. Man needs something that is greater than himself. If such a person has rejected God and Jesus Christ; that does not remove this internal need. And people become passionate about evolution and about global warming. The same people, when you talk about adding sodium hydroxide to hydrochloric acid, that is not really that big of a deal. But with evolution and global warming, you have them on one side—following the great scientists of our time (great in their thinking); and there are these poor, uninformed skeptics and unbelievers (mostly Christians) who do not buy into either concept. All of this becomes a matter of great passion and friendships are formed and friendships are dropped based upon another person's attitude to these two things. These two issues stir up in some people a great fervor of emotion—and it is very difficult for them to accept people who think differently. A person who does not believe in evolution or global warming might as well believe that the earth is flat (in fact, such unbelieving people are often called flat-earthers).

*Dr. Thomas Constable: "Knowledge" is a relationship that depends on revelation and is inseparable from character. Even though many unbelievers have acquired much information without the fear of God, true knowledge rests on a relationship to God that revelation supports. We can learn the really important lessons in life only this way.*²³³

²³³ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

The Preacher's Complete Homiletical Commentary: *God...here declares that all human wisdom and intelligence avail nothing unless they have for their basis that fear of Him which enables a man to attain the end for which he was created.*²³⁴

All knowledge and understanding is based upon the *fear of the LORD*.

When I first began to study the Word of God, so many, many years ago, when faced with a theological dilemma, I would to think back to the most fundamental truths—salvation is by faith in Jesus Christ because Jesus Christ died for our sins on the cross. There are no works involved. Upon this, I would build up to whatever that theological dilemma was. There was a foundation for my faith and I had to go back to that foundation from time to time.

The basis for our lives is a Revealed God, asserts the Expositor's Bible. *[Those] who have made the beginning of wisdom in the fear of the Lord should be able to show that the possession which they have gained is actually wisdom, and does not rest upon an irrational dogma, incapable of proof.*²³⁵

The Expositor's Bible: *We have already recognized at the outset that the Wisdom of this book is not merely an intellectual account of the reason of things, but also more specifically an explanation of the moral and spiritual life. It may be granted that so far as the Intellect alone claims satisfaction it is enough to posit the bare idea of God as the condition of all rational existence. But when men come to recognize themselves as Spiritual Beings, with conceptions of right and wrong, with strong affections, with soaring aspirations, with ideas which lay hold of Eternity, they find themselves quite incapable of being satisfied with the bare idea of God; the soul within them pants and thirsts for a living God. An intellectual love of God might satisfy purely intellectual creatures; but to meet the needs of man as he is, God must be a God that manifests His own personality, and does not leave Himself without a witness to His rational creature. A wisdom, then, that is to truly appraise and rightly guide the life of man must start with the recognition of a God whose peculiar designation is the self-existent One, and who makes Himself known to man by that name; that is, it must start with the "fear of the Lord."*²³⁶

They continue: *How cogent this necessity is appears directly the alternative is stated. If Reason assures us of a God that made us, a First Cause of our existence and of our being what we are; if Reason also compels us to refer to Him our moral nature, our desire of holiness, and our capacity of love, what could be a greater tax on faith, and even a greater strain on the reason, than to declare that, notwithstanding, God has not revealed Himself as the Lord of our life and the God of our salvation, as the authority of righteousness or the object of our love? When the question is stated in this way it appears that apart from a veritable and trustworthy revelation there can be no wisdom which is capable of really dealing with human life, as the life of spiritual and moral creatures; for a God who does not reveal Himself would be devoid of the highest qualities of the human spirit, and the belief in a God who is inferior to man, a Creator who is less than the creature, could furnish no foundation for an intelligible system of thought...we can [therefore] make no step towards the acquisition of wisdom without a sincere and absolute reverence, a recognition of God as the Author of the universe which we seek to understand, and as the Personal Being, the Self-existent One, who reveals Himself under that significant name "I AM," and declares His will to our waiting hearts.*²³⁷ **This was to fulfill the word of Isaiah the prophet: "Lord, who has believed our message and to whom has the arm of the Lord been revealed?" (John 12:38; Isa. 53:1]**

²³⁴ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

²³⁵ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=1> accessed November 2, 2014.

²³⁶ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=1> accessed November 2, 2014.

²³⁷ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=1> accessed November 2, 2014.

ICR: [*The fear of the LORD is the beginning of knowledge*]; Not the end, or totality, of knowledge, but the beginning, without which other data are meaningless or even perverse. The fear of the Lord is also the beginning of wisdom (Proverbs 9:10). Note also Job 28:28; Psalm 111:10.²³⁸

R. B. Thieme, Jr. developed the concept of the **edification complex structure in the soul**. And the idea is, we have a spiritual structure which is built inside of us, and all of this rests upon a foundation.

Let me offer a slight update to the edification complex structure; where it has a God-ward side and a man-ward side.

So let's look at this structure as having an east and west facing; to the east, the edification complex is towards God; and to the west, the edification complex is towards man.

As before, these are floors built upon a foundation, and should be read from the bottom to the top.

The God-ward and Man-ward Sides of the Edification Complex	
God-ward Side	Man-ward Side
Reflecting the glory of God (or, <i>Christ formed in us</i>—in the continuous sense, this phrase describes the building of the edification complex; in the completed sense, we are speaking of the top floor of the complex)	+H (happiness, contentment, enjoyment of our lives); friendships where there is no jealousy or inordinate competition; a marriage which fulfills the commands of Eph. 5:22–25 automatically and without an attitude
Motivational Virtue (personal love toward God)	Functional Virtue (impersonal love toward mankind)
Occupation with Christ (God, God's plan, viewing life from the viewpoint of eternity)	A relaxed mental attitude. We do not get involved in mental attitude sins against those around us.
True Humility (which includes grace orientation and teachability). We are willing and able to employ God's system of spiritual growth.	Authority Orientation; life without an attitude. The ability to relate to your boss or the policeman who just stopped you for speeding without being an ass.
Bible doctrine absorbed into the soul by the function of gap²³⁹ (Eph. 3:18–19).	
Filling of the Holy Spirit	
The Foundation: Jesus Christ (salvation is by faith in Him)	

This approach was something which I put together in a few minutes.²⁴⁰ It may require some tweaking. The foundation and the bottom two floors are foundational. You cannot build such a structure of the soul apart from the filling of the Holy Spirit and the daily intake of Bible doctrine.

²³⁸ From <http://www.icr.org/books/defenders/3564/> accessed November 10, 2014.

²³⁹ GAP = *grace apparatus for perception*. God has designed the believer so that, no matter what their I.Q. is, they are able to understand the plan of God for their lives through the teaching of Bible doctrine from an ICE pastor (a pastor who teaches using isagogics, categories and exegesis) and that they might reach spiritual maturity just like any other believer. GAP is another doctrine originally developed by R. B. Thieme, Jr.

²⁴⁰ When Bob spoke of motivational and functional virtue working in tandem, that was the inspiration for this approach.

Quite obviously, if we fail at one level, then we fail at that level and every level above. We may reach maturity in this life, and then, one day, our boss ticks us off, and we tell everyone we know what an SOB he is, and email everyone that we don't know and inform them of the same. That would reflect failure on every level of the edification complex.

Do not confuse this illustration—we do not build the first floor first, complete it; the second floor; then the third floor. This is built like any other structure. The foundation is laid and the overall structure is put into place, and then we build in and upon that structure. Just as the believer, as he grows spiritually, builds the basic structure of the edification complex, following by a filling in of these various floors.

Jesus Christ perfectly moved to spiritual maturity as He began growing physically, and never failed at any point at any time. We possess the same spiritual assets which our Lord possessed, along with the completed canon of Scripture.

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So, even the concept of spiritual maturity has a basis; and that basis is Jesus Christ. That is the New Testament parallel to the basis of the fear of the Lord.

Ironside: All that pretends to be wisdom and ignores God is folly...Philosophers and scholars have cast to the winds the fear of the Lord and ruled Him out of His own creation. "Professing themselves to be wise, they became fools" (Romans 1:22). As a result abounding absurdities are readily accepted by the ignorant as science and true philosophy. The word science implies exact knowledge. To call the wild guesses of evolutionists and infidel biologists science is word-prostitution. Hypotheses, however original and erudite, are not science. There never has been, and never will be, a conflict between the Bible and science. The conflict comes between the Bible and unbelievers' vain theorizing or between unscriptural religious notions and scientific facts.²⁴¹

*Dr. Thomas Constable: Other ancient Near Eastern countries produced wisdom literature in addition to what we have in our Old Testament. [Note: See, for example, Cullen I. K. Story, "The Book of Proverbs and Northwest Semitic Literature," *Journal of Biblical Literature* 64 (1945):319-37; Giovanni Pettinato, "The Royal Archives of Tell Mardikh-Ebla," *Biblical Archaeologist* 39 (May 1976):45; Edmund J. Gordon, *Sumerian Proverbs: Glimpses of Everyday Life in Ancient Mesopotamia*, pp. 24, 152; W. G. Lambert, *Babylonian Wisdom Literature*, pp. 92, 97, 222; James M. Lindenberger, "The Aramaic Proverbs of Ahiqar" (Ph.D. dissertation, Johns Hopkins University, 1974); Leo G. Perdue, *Wisdom and Cult*, pp. 28-61; and Waltke, *The Book . . .*, pp. 28-31.] **However, the wisdom literature outside Israel did not contain advice to look to a personal relationship with a god as essential to obtaining wisdom.** The references to fearing the Lord in Proverbs, including Proverbs 1:7, are unique and make this book distinctive and theologically relevant. The demand for faith underlies the whole book. Only in a right relationship to the true and living God can one enter into God's foreordained, righteous order for life and find true success and happiness. The fool despises God's revealed order for life and the instruction that would lead him or her into it (Proverbs 1:7 b).²⁴²*

Henri Frankfort tells us: The authors of the [wisdom] 'teachings' [of Egypt] do not present themselves as priests and prophets. They appear as aged officials at the end of active and successful careers, desirous to let their children profit by their experience.²⁴³

²⁴¹ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 1:7.

²⁴² From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Emphasis mine.

²⁴³ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Constable cites Henri Frankfort, *Ancient Egyptian Religion*, p. 60.

The Expositor's Bible asks, *how do you have science and wisdom, if there is no God?* It states: *[I]f the universe is not the work of a Divine mind, or the effect of a Divine will; if it is merely the working of a blind, irrational Force, which realizes no end, because it has no end to realize; if we, the feeble outcome of a long, unthinking evolution, are the first creatures that ever thought, and the only creatures who now think, in all the universe of Being; it follows that of a universe so irrational there can be no true knowledge for rational beings, and of a scheme of things so unwise there can be no philosophy or wisdom. No person who reflects can fail to recognize this, and this is the truth which is asserted in the text. It is not necessary to maintain that without admitting God we cannot have knowledge of a certain number of empirical facts; but that does not constitute a philosophy or a wisdom. It is necessary to maintain that without admitting God we cannot have any explanation of our knowledge, or any verification of it; without admitting God our knowledge can never come to any roundness or completeness such as might justify our calling it by the name of Wisdom.*²⁴⁴

Calvary Chapel: *The fear of the Lord, as we will see is both the doorway to eternal life and it is a pathway for eternal life.*²⁴⁵

From the Santa Barbara Community Church. Translation is the ESV; capitalized, unless otherwise noted.

The Alternative to Fear of God

The major hindrance to pursuing wisdom and taking the wise path is our desire to live independently of God and his direction in our life. Consider the following verses.

The way of a fool is right in his own eyes, but a wise man listens to advice. The vexation of a fool is known at once, but the prudent ignores an insult. (Prov. 12:15–16) There are often people in our lives who can see our choices in life objectively, something which is difficult for us to do. The second verse speaks of the frustration of the fool which is right there near the surface.

When a man's folly brings his way to ruin, his heart rages against the LORD. (Prov. 19:3) Fools will do things which ruin their own lives, and then they blame God for what has happened.

The fool says in his heart, "There is no God." (Psalm 14:1a) We live in a universe where we cannot even imagine the concept of the smallest thing in the universe or the largest thing; and so many atheists believe preposterous things in evolution in order to reject God (such as, micro-evolution is macro-evolution; a fish's scales turned into eyes, etc.)

There is a way that seems right to a man, but its end is the way to death. (Prov. 14:12) When men reject God, then they must believe in something else; but rejecting God means subjecting ourselves to God's eternal judgment.

The thoughts of the righteous are just; the counsels of the wicked are deceitful. (Prov. 12:5) I think of the last few elections that I have witnessed (I write this in 2014), and recall nonsensical notions like the war on women, or racism and sexism in the south explaining why some candidates were not doing well.

The way of a fool is right in his own eyes, but a wise man listens to advice. (Prov. 12:15) We often lack objectivity in our own lives, but a wise man can listen to and recognize good advice.

From http://sbcommunity.org/lifeinc/pdf/proverbs_study.pdf accessed November 8, 2014 (slightly edited and appended).

²⁴⁴ The first statement is a rough summation of what they ask. The rest was accessed November 2, 2014 from <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=1>.

²⁴⁵ From <http://www.ccmantowoc.org/> Proverbs 1; accessed November 5, 2014.

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Proverbs 1:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châk ^e mâh (חָכְמָה) [pronounced <i>khawk^e-MAW</i>]	wisdom [in all realms of life], doctrine in the soul; skill [in war]	feminine singular noun	Strong's #2451 BDB #315
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mûwçâr (מוּצָר) [pronounced <i>moo-SAWR</i>]	discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine	masculine singular noun	Strong's #4148 BDB #416
'ëvîlîym (אִילִים) [pronounced <i>ehv-ee-LEEM</i>]	fools; those who despise wisdom; mockers of truth and the good;; those who are quarrelsome; fools who are lacking in piety	masculine plural adjective acting as a substantive	Strong's #191 BDB #17

The NET Bible: The term אִילִים ('evil, "fool") refers to a person characterized by moral folly (BDB 17 s.v.). Fools lack understanding (10:21), do not store up knowledge (10:14), fail to attain wisdom (24:7), and refuse correction (15:5; 27:22). They are arrogant (26:5), talk loosely (14:3) and are contentious (20:3). They might have mental intelligence but they are morally foolish. In sum, they are stubborn and "thick-brained" (J. H. Greenstone, Proverbs, 6).²⁴⁶

From Precept Austin: Fool (0191) ('evil) refers to a person characterized by moral folly. The uses in Proverbs give us a "descriptive definition" (see verses below to compile your own "definition") of a Biblical fool = lacks understanding (Pr 10:21), does not store up knowledge (Pr 10:14), fails to attain wisdom (Pr 24:7), refuses correction (Pr 15:5; 27:22), is arrogant (Pr 26:5), speaks loosely (Pr 14:3) is contentious (Pr 20:3). A fool is easily deceived and spiritually flawed! A fool may possess mental capability but they manifest morally ineptitude! (So they really aren't very "smart" in divine matters, those things that matter the most in this life.)²⁴⁷

bûwz (בָּזַז) [pronounced <i>booz</i>]	to despise, to hold in contempt, to see as insignificant; to show disdain [towards someone or something]	3 rd person masculine singular, Qal imperfect	Strong's #936 BDB #100
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The NET Bible: The verb of בָּזַז (*bazah*, "despise") means to treat things of value with contempt, as if they were worthless (BDB 102 s.v.). The classic example is Esau who despised his birthright and sold it for lentil stew (Gen 25:34). The perfect tense of this verb may be classified as characteristic perfect (what they have done and currently do) or gnomic perfect (what they always do in past, present and future). The latter is preferred; this describes a trait of fools, and elsewhere the book says that fools do not change.²⁴⁸

Translation: ...[but] fools despise wisdom and instruction. The fool, on the other hand, has no interest in being instructed; he has no interest in wisdom. Whatever he feels, whatever he wants, these are the basis for his motivation.

²⁴⁶ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

²⁴⁷ From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

²⁴⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

Throughout the book of Proverbs, the thinking of the fool is antithetical to the thinking of the wise man.

It is interesting how v. 7 is constructed and what it says. It lays out the most fundamental basis for all wisdom. If you want to be wise, this has to be your starting point—this is the foundation for all wisdom. But, fools don't even reach this high in their knowledge. ...[but] fools despise wisdom and instruction. So the very foundation and very lowest rung of the ladder is expressed, but the fool cannot even reach up the to bottom rung of the ladder.²⁴⁹

The word for *fools* is ʿēvīlîym (עִוְלִיִּים) [pronounced *ehv-ee-LEEM*], which means *fools; those who despise wisdom; mockers of truth and the good;; those who are quarrelsome; fools who are lacking in piety.* Strong's #191 BDB #17.

Portrait of a Fool

1. Eliphaz implies that Job is both foolish and simple. Job 5:1–3 **Call out now. Is there anyone who will answer you? And to which of the holy ones will you turn? For anger kills a foolish man, and jealousy slays a simple one. I have seen the foolish taking root, but suddenly I cursed his dwelling place.** (A Voice in the Wilderness) He claims that the downfall of such a one is his indulgence in mental attitude sins (which he assumed was the problem with Job, because there were no overt sins to point to). However, the key here, is the person with mental attitude sins is a fool.
2. The psalmist writes: **Fools, because of their transgression, and because of their iniquities, are afflicted.** Psalm 107:17; VW) The psalmist commits many sins, and so they are afflicted, both with discipline and the results of their bad decisions.
3. What wise men say provides spiritual nourishment to believers around them; but die because they lack divine viewpoint in their thinking. Prov. 10:21
4. A fool rejects the teaching of his father. Prov. 15:5
5. Fools mock that which represents salvation; the believer enjoys being accepted by the Lord. Prov. 14:9
6. **Good sense is a fountain of life to him who has it, but the instruction of fools is folly.** (Prov. 16:22; ESV) Those who have good sense continue to drink from the fountain of life (which is the Bible). However, it is a waste of time to try to instruct fools.
7. The wise person continues to accumulate divine viewpoint; the fool would rather talk than listen (Prov. 10:8,14). Prov. 10:10 suggest that such a one may not even have much to say.
8. Fools can be destroyed by what they say; what a wise man says will preserve him. Prov. 14:3
9. **When a wise person contends with a fool, the fool will either rage or he will mock; [there is] no quiet [resolution].** (Prov. 29:9)
10. It shows honor to rise above strife; but fools are continually quarreling. Prov. 20:3
11. A fool sees himself as always right, but a wise man is willing to listen to advice. Prov. 12:15
12. A fool who is smart enough to hold his tongue is sometimes seen as wise. Prov. 17:28
13. A fool is so set in his ways that even severe discipline or pressure cannot make him change his mind. Prov. 27:22

The plural form of this word is found in our passage; but it occurs in both the plural and the singular throughout (primarily, this word is found in the book of Proverbs—21 or the 26 times it is found).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Fool in Proverbs	
Prov. 1:7	The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.
Prov. 7:22	Suddenly he follows her As an ox goes to the slaughter, Or as one in fetters to the discipline of a fool,
Prov. 10:8	The wise of heart will receive commands, But a babbling fool will be ruined.

²⁴⁹ The basic notion for this is from John E. Johnson; Gordon.edu, accessed November 7, 2014.

Prov. 10:10	He who winks the eye causes trouble, And a babbling fool will be ruined.
Prov. 10:14	Wise men store up knowledge, But with the mouth of the foolish, ruin is at hand.
Prov. 10:21	The lips of the righteous feed many, But fools die for lack of understanding.
Prov. 11:29	He who troubles his own house will inherit wind, And the foolish will be servant to the wisehearted.
Prov. 12:15	The way of a fool is right in his own eyes, But a wise man is he who listens to counsel.
Prov. 12:16	A fool's anger is known at once, But a prudent man conceals dishonor.
Prov. 14:3	In the mouth of the foolish is a rod for his back, But the lips of the wise will protect them.
Prov. 14:9	Fools mock at sin, But among the upright there is good will.
Prov. 15:5	A fool rejects his father's discipline, But he who regards reproof is sensible.
Prov. 16:22	Understanding is a fountain of life to one who has it, But the discipline of fools is folly.
Prov. 17:28	Even a fool, when he keeps silent, is considered wise; When he closes his lips, he is considered prudent.
Prov. 20:3	Keeping away from strife is an honor for a man, But any fool will quarrel.
Prov. 24:7	Wisdom is too exalted for a fool, He does not open his mouth in the gate.
Prov. 27:3	A stone is heavy and the sand weighty, But the provocation of a fool is heavier than both of them.
Prov. 27:22	Though you pound a fool in a mortar with a pestle along with crushed grain, Yet his foolishness will not depart from him.
Prov. 29:9	When a wise man has a controversy with a foolish man, The foolish man either rages or laughs, and there is no rest.

Charles Bridges asks "Why do so many despise wisdom and instruction? Because the beginning of wisdom, the fear of the LORD, is not set before them (Ps 36:1). They are unaware of its value. They scorn its directions. They are only wise in their own eyes. They are rightly called fools who despise such blessings.

Precept Austin: In Proverbs, a fool is one who is morally deficient from the standpoint of being able to make reasoned moral judgments. He willfully refuses to make moral choices, choosing neither good nor rejecting evil. He arrogantly refuses to receive moral instruction and to learn from his mistakes (Pr 1:7; 12:15; 15:5). The fool is characterized by foolishness ('iwweleth), an internal moral corruption that renders the fool impotent to make reasonable moral judgments in life (Pr 15:21; 16:22). His moral deficiency manifests itself in matters of speech, morality, discipline, religion, and daily life. He speaks either the wrong thing or at the wrong time (Pr 10:8,10,14,21; 14:3), and he is quick to show his anger (Pr 12:16; 20:3) and to refuse resolution (Pr 29:9).

From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

There are fools who are unbelievers and fools who are believers. Unbelievers reject the laws of divine establishment and the gospel; and believers reject the laws of divine establishment and Bible doctrine.

V. 7 reads: **Fearing and respecting Jehovah is the foundation for all knowledge; but fools despise wisdom and instruction.** Many times, a proverb can be seen as a pithy saying, presenting two sides of the same coin. That is what we have here. On one side of the coin is the maxim that occupation with Jesus Christ (*fearing Y^ehowah*)

is the foundation of all wisdom and knowledge; but, on the other side of that coin are those who reject wisdom and instruction. If you have to say, *this is the fundamental principle of knowledge*, then you are, in fact, recognizing that there are those who either do not know this principle or do not want to know it.

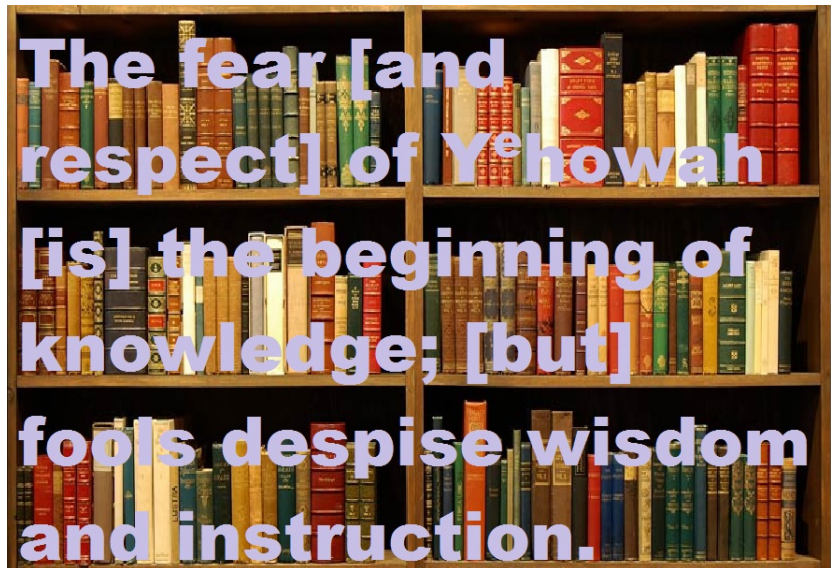
For this particular type of proverb, we have the phrase, *on the one hand;...and on the other hand*.

W. J. Deane writes: Most commentators regard this clause as the motto or symbol of the whole book.²⁵⁰ Jesus Christ is undoubtedly the basis of all true wisdom.

V. 7 reads: **Fearing and respecting Jehovah is the foundation for all knowledge; but fools despise wisdom and instruction.** The entire basis for life is the fear/respect of the Lord, which actually represents a level of spiritual growth from the Old Testament. The Jews, whose life was built upon the revealing of Jesus Christ from the very beginning coupled with the laws of divine establishment, which were the basis for the Mosaic Law which they followed. There would be those in Israel as well as peoples with whom they came in contact with, and they would reject the teaching of the Mosaic Law; they despised wisdom and instruction. The author of Proverbs calls them fools.

This is a clear contrast which is set up, between the person who has fear/respect for the Lord and the person who despises wisdom and knowledge.

Proverbs 1:7 Graphic; the picture from Brickrow.com, accessed October 25, 2014.



The Expositor's Bible: *[R]everence, is the pre-requisite of all scientific, philosophical, or religious truth;...no real knowledge or wisdom can be attained which does not start with the recognition of God; and...no satisfactory philosophy of human life and history can be constructed which does not build upon the fact of revelation.*²⁵¹

Precept Austin: *The Septuagint rendering amplifies the meaning of Prov. 1:7 - "The fear of the Lord is the beginning of wisdom (sophia); and there is good understanding (sunesis = "putting together the pieces") to all that practice it: and piety (eusebeia) toward God is the beginning of discernment (aisthesis); but the ungodly (asebes) will set at naught wisdom and instruction (paideia = "child training")." The Greek emphasizes wisdom instead of knowledge. Notice that "fools" are equated with the ungodly.*²⁵²

Isa. 11:2–4 **And the Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And His delight shall be in the fear of the LORD. He shall not judge by what His eyes see, or decide disputes by what His ears hear, but with righteousness He shall judge the poor, and decide with equity for the meek of the earth; and He shall strike the earth with the rod of his mouth, and with the breath of his lips He shall kill the wicked. (ESV; capitalized; 1st and 2nd adverbs distinguished) Job 28:28b Behold, the fear of the Lord, that is wisdom, and to turn away from evil is**

²⁵⁰ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

²⁵¹ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=1> accessed November 2, 2014.

²⁵² From http://www.preceptaustin.org/proverbs_commentaries.htm accessed November 6, 2014.

understanding. (ESV) Prov. 8:13
 The fear of the LORD is hatred of evil. Pride and arrogance and the way of evil and perverted speech I hate. (ESV)

Proverbs 1:7 (a graphic) from True Vine Productions; accessed November 15, 2014.



Proverbs 7 gives us opposite sides of the same coin. *The fear [and respect] of Y^howah [is] the beginning of knowledge; [but] fools despise wisdom and instruction.* On the one side, the person has believed in the Revealed God and is developing a fear/respect for Him. Understanding just exactly Who God it is the foundation of all spiritual knowledge. The believer grows spiritually through the knowledge of Bible doctrine.

On the flip side is the unbeliever who rejects God or the believer who rejects spiritual growth. The fool hears that which is true and he despises it. He rejects it. He does not believe it.

How Proverbs Would Look in Book Format

Title Page	Preface	Fundamental Premise
<p>[These are] the Proverbs</p> <p>of Solomon ben David, the king of Israel.</p>	<p>[The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., <i>understanding, teaching, contemplation</i>] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people. The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel]; [he will] understand proverbs and enigmas; [and he will understand] the sayings of the wise and their perplexing questions.</p>	<p><i>The fear [and respect] of Y^howah [is] the beginning of knowledge; [but] fools despise wisdom and instruction.</i></p>

Many books have one page prior to the text, which a pithy quotation on it. That would be the location of the *Fundamental Premise* above. What would follow would be the text of the book (at least the first 9 chapters)

So, every book has a title page, where we find the title of the book and the name of the author (and, sometimes, a bit about his position in life). There is a preface and then often, a quotation is found, by itself, on an otherwise blank page.

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The Training by Parents

Warren Wiersbe: *The Bible is the basic textbook in the home. It was once the basic textbook in the educational system, but even if that were still true, the Bible in the school can't replace the Bible in the home. I note that many modern parents sacrifice time and money to help their children excel in music, sports, and social activities; I trust they're even more concerned that their children excel in knowing and obeying the Word of God.*²⁵³

Constable, citing William Kelly Simpson: *The instruction that follows was originally the type of counsel a courtier father gave his son or sons in his home. This seems to have been a traditional form of ancient Near Eastern education, especially among the ruling classes. This instruction did not replace a formal education but supplemented it.*²⁵⁴

The New American Bible on Proverbs 1:8–19

THE PATH OF THE WICKED: GREED AND VIOLENCE

[1:8-19] A parental warning to a young person leaving home, for them to avoid the company of the greedy and violent. Two ways lie before the hearer, a way that leads to death and a way that leads to life. The trap which the wicked set for the innocent (v. 11) in the end takes away the lives of the wicked themselves (v. 19). This theme will recur especially in chaps. 1-9. A second theme introduced here is that of founding (or managing) a household and choosing a spouse. A third theme is the human obstacles to attaining wisdom. Here (and in 2:12-15 and 4:10-19), the obstacle is men (always in the plural); in 2:16-19; 5:1-6; 6:20-35; chap. 7; 9:13-18, the obstacle to the quest is the "foreign" woman (always in the singular).

From <http://www.usccb.org/bible/proverbs/1> accessed October 22, 2014.

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There appears to be an organization of this first section:

Bullinger on the Organization of Proverbs 1:8–19

- | | | |
|---|-----------|---|
| A | v. 8 | Two-fold exhortation: "My son, hear...forsake not." |
| B | v. 9 | Reason: "For they will be..." |
| A | vv. 10–25 | Two-fold exhortation: "My son, if...my son walk not." |
| B | vv. 16–19 | Reason: "For their feet..." |

Figures of Speech Used in the Bible; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 368.

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²⁵³ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Constable cites Wiersbe, p. 104.

²⁵⁴ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Constable cites William Kelly Simpson, ed., *The Literature of Egypt*, p. 54; cf. pp. 178-79.

Hear, my son, instruction of your father and do not forsake the law of your mother, for a wreath of blessing they [are] to your head and neck-chains for you neck.

Proverbs
1:8–9

Listen to the instruction of your father, my son, and do not forsake the direction of your mother; for these things are a wreath of grace [and blessing] for your head and neck-chains for your neck.

Listen to the instruction of your father and do not reject your mother's guidance; for their teachings will become a crown of blessing and grace for you, as well as neck-chains for your neck.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Hear, my son, instruction of your father and do not forsake the law of your mother, for a wreath of blessing they [are] to your head and neck-chains for you neck.
Latin Vulgate	My son, hear the instruction of your father, and forsake not the law of your mother: That grace may be added to your head, and a chain of <u>gold</u> to your neck.
Peshitta (Syriac)	Hear, my son, the ordinance of your father, and forsake not the law of your mother; For they shall be an ornament of grace for your head and a necklace about your neck.
Septuagint (Greek)	Hear, my son, the instruction of your father, and reject not the rules of your mother. For you shall receive a crown of <u>grace</u> for your head, and a chain of <u>gold</u> around your neck.

Significant differences: The Greek and Latin both add that this neck chain is made of gold.

Thought-for-thought translations; paraphrases:

Common English Bible	Avoid evil associations Listen, my son, to your father's instruction; don't neglect your mother's teaching; for they are a graceful wreath on your head, and beads for your neck.
Contemporary English V.	My child, obey the teachings of your parents, and wear their teachings as you would a lovely hat or a pretty necklace.
Easy English	My son, listen to your father! Do not forget your mother's words. Wear them like a crown for your head or a chain for your neck.
Easy-to-Read Version	My son [The book of Proverbs was probably written to a teenage boy that was becoming a young man. This book teaches him how to be a responsible young man who loves and respects God.], listen to your father when he corrects you. And don't ignore what your mother teaches you. The things your parents teach you are like a nice hat or a beautiful necklace that makes a person look even better.
Good News Bible (TEV)	My child, pay attention to what your father and mother tell you. Their teaching will improve your character as a handsome turban or a necklace improves your appearance.
Donald Hunt's Paraphrase	Listen to your father and mother. What you learn from them will stand you in good stead; it will gain you many honors.
<i>The Message</i>	Pay close attention, friend, to what your father tells you; never forget what you learned at your mother's knee. Wear their counsel like flowers in your hair, like rings on your fingers.
New Berkeley Version	My son ["My pupil."], heed the instruction of your father and reject not your mother's teaching;

	for they are a fair garland upon your head and adornments for your neck.
New Century Version	Warnings Against Evil My child, listen to your father's teaching and do not forget your mother's advice. Their teaching will be like flowers in your hair or a necklace around your neck.
New Life Bible	Hear your father's teaching, my son, and do not turn away from your mother's teaching. For they are a glory to your head and a chain of beauty around your neck.
New Living Translation	A Father's Exhortation: Acquire Wisdom My child, listen when your father corrects you. Don't neglect your mother's instruction. What you learn from them will crown you with grace and be a chain of honor around your neck.
The Voice	So, my son, pay attention to your father's guidance, and do not ignore what your mother taught you- Wear their wisdom as a badge of <i>honor and maturity</i> , as <i>fine</i> jewelry around your neck.

Partially literal and partially paraphrased translations:

American English Bible	Hear, O son, the laws of your father, and don't reject the rules of your mother. Then a crown of favor you'll get for your head, and a gold chain for your neck.
Beck's American Translation	My son, listen to your father's criticism and don't neglect your mother's teaching because they are a beautiful garland on your head and an ornament around your neck.
Christian Community Bible	Avoid the company of evildoers Listen, my son, to the teaching of your father, do not ignore your mother's instruction: for they will be your graceful crown, a precious chain around your neck..
God's Word™	My son, listen to your father's discipline, and do not neglect your mother's teachings, because discipline and teachings are a graceful garland on your head and a golden chain around your neck.
International Standard V	The Minor Theme My son, listen to your father's instruction, and do not let go of your mother's teaching. They will be a graceful wreath for your head and a chain for your neck.
Names of God Bible	Listen to Wisdom My son, listen to your father's discipline, and do not neglect your mother's teachings, because discipline and teachings are a graceful garland on your head and a golden chain around your neck.
New Advent (Knox) Bible	Heed well, my son, thy father's warnings, nor make light of thy mother's teaching; no richer heirloom, crown or necklace, can be thine.
New American Bible (2002)	Hear, my son, your father's instruction, and reject not your mother's teaching; A graceful diadem will they be for your head; a torque for your neck. [8-19] A warning against association with the greedy and the violent who seek to destroy the honest man and to steal his possessions (⇒ Proverb 1:11-14). The trap which the wicked set for the innocent (⇒ Proverb 1:11), in the end (⇒ Proverb 1:19) takes away the life of the wicked themselves.

New American Bible (2011)	THE PATH OF THE WICKED: GREED AND VIOLENCE* Hear, my son, your father's instruction, and reject not your mother's teaching; A graceful diadem will they be for your head; a pendant for your neck.
NIRV	Think and Live Wisely A Warning Against a Life of Crime My son, listen to your father's advice. Don't turn away from your mother's teaching. What they teach you will be like a beautiful crown on your head. It will be like a chain to decorate your neck.
New Jerusalem Bible	Listen, my child, to your father's instruction, do not reject your mother's teaching: they will be a crown of grace for your head, a circlet for your neck.
New Simplified Bible	My son, listen to the instruction of your father. Do not forsake the law of your mother. Discipline and education are a graceful ornament on your head, and a golden chain around your neck.
Revised English Bible	Attend, my son, to your father's instruction and do not reject your mother's teachings; they become you like a garland on your head, a chain of honour for your neck.
Today's NIV	Prologue: Exhortations to Embrace Wisdom Warning Against the Invitation of Sinful Men Listen, my son, to your father's instruction and do not forsake your mother's teaching. They are a garland to grace your head and a chain to adorn your neck.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	My son, hear the correction of your father, and never abandon the Torah of your mother: For they are a garland of grace to your head, and necklace on your neckline.
Benjamin Brodie expanded	Son, pay close attention to your father's disciplinary principles [corrective doctrinal instruction], and do not abandon [repudiate] your mother's precepts [established doctrinal law of the household], For they [doctrinal principles and precepts] are a wreath of grace [source of rewards and blessings] around your head [something to think about], and a golden collar [something to restrain the old sin nature] around your neck.
Conservapedia	My son, hear the instructions of your father and don't abandon the law of your mother For they will be an ornament of grace on your head, and chains on your neck.
English Jubilee 2000	My son, hearken unto the chastening of thy father, and forsake not the law of thy mother: For they shall be an increase of grace unto thy head and protection about thy neck.
The Expanded Bible	Warnings Against Evil My ·child [·son], listen to your father's ·teaching [instruction; discipline] and do not ·forget [neglect] your mother's ·advice [instruction]. [·For] ·Their teaching [·It] will be like ·flowers in your hair [·a gracious garland on your head] or ·a necklace [·beads] around your neck.
Ferar-Fenton Bible	David's Introductory Address to his Son, Solomon. "My son, hear your father's correction; and reject not the words of your mother, For they are a wreath for your head,

HCSB	And chains for adorning your neck. Listen, my son, to your father's instruction, and don't reject your mother's teaching, for they will be a garland of grace on your head and a gold chain around your neck.
NET Bible®	Listen, my child [Heb "my son."], to the instruction [Heb "training" or "discipline." See note on 1:2.] from [Heb "of." The noun אָבִיךָ ('avikha, "of your father") may be classified as a genitive of source.] your father, and do not forsake the teaching [Heb "instruction."] from [Heb "of." The noun אִמֶּךָ, ('immekha, "of your mother") may be classified as a genitive of source.] your mother. For they will be like [The comparative "like" does not appear in the Hebrew text, but is implied by the metaphor; it is supplied in the translation for the sake of clarity.] an elegant garland on [Heb "for."] your head, and like [The comparative "like" does not appear in the Hebrew text, but is implied by the metaphor; it is supplied in the translation for the sake of clarity.] pendants [Cf. KJV, ASV "chains"; NIV "a chain"; but this English term could suggest a prisoner's chain to the modern reader rather than adornment.] around [Heb "for."] your neck.
NIV, ©2011	Prologue: Exhortations to Embrace Wisdom Warning Against the Invitation of Sinful Men Listen, my son, to your father's instruction and do not forsake your mother's teaching. They are a garland to grace your head and a chain to adorn your neck.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	My son, heed the discipline of your father, and do not abandon the teaching of your mother; they will be a garland to grace your head, a medal of honor for your neck.
exeGesés companion Bible	My son, hear the discipline of your father and abandon not the torah of your mother: - a wreath of charism to your head and chokers around your throat.
Orthodox Jewish Bible	Beni (my son), hear the musar Avicha, and forsake not the Torat Immecha. For they shall be a garland of chen unto thy rosh, and a chain about thy neck.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	My son, hear the instruction of your father; reject not nor forsake the teaching of your mother. For they are a [victor's] chaplet (garland) of grace upon your head and chains and pendants [of gold worn by kings] for your neck.
Concordant Literal Version	Hear, my son, the admonition of your father, And do not abandon the law of your mother." For they are a wreath of grace for your head, And necklaces for your throat."
Context Group Version	My son, hear the instruction of your father, And don't forsake the law of your mother: For they shall be a chaplet of favor to your head, And chains about your neck.
<i>Emphasized Bible</i>	Hear, my son, the correction of thy father, and do not reject the instruction of thy mother; For, a wreath of beauty, shall they be to thy head, and chains of ornament, to thy neck.
English Standard Version	Hear, my son, your father's instruction, and forsake not your mother's teaching, for they are a graceful garland for your head and pendants for your neck.
Kretzmann's Commentary	My son, hear the instruction of thy father, his discipline, his teaching, as applied to all matters and conditions of life, and forsake not the law of thy mother, setting

aside her doctrine, her instructive precepts; for they shall be an ornament of grace unto thy head, a lovely wreath, or diadem, adorning the head, and chains about thy neck, the teachings of wisdom being like a necklace of pearls imparting grace and charm to the wearer. The general admonition is now followed by a specific warning.

Lexham English Bible

Lecture Against Gang Behavior

My child, may you keep your father's instruction, and do not reject your mother's teachings, for they [are] a garland of favor for your head, and pendants for your neck.

NASB

The Enticement of Sinners

Hear, my son, your father's instruction
And do not forsake your mother's teaching;
Indeed, they are a graceful wreath to your head
And ornaments about your neck.

New King James Version

Shun Evil Counsel

My son, hear the instruction of your father,
And do not forsake the law of your mother;
For they will be a graceful ornament on your head,
And chains about your neck.

New RSV

Warnings against Evil Companions

Hear, my child, your father's instruction,
and do not reject your mother's teaching;
for they are a fair garland for your head,
and pendants for your neck.

Syndein/Thieme

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

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

Hear, listen and obey {shama`} my son, the 'teachings under discipline' {muwcar - plural} of your father {David}.

And do not forsake the 'doctrinal instructions'/law {torah} 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.}

Because these/they {doctrines resident in the soul that were taught by your parents} are a 'wreath/crown of grace' {liviya chen} around your head. {Note: RBT says this part refers to the male - and is an idiom for a 'successful adult'.}

And a 'neck-chain {of honor}' {`anaq} suspended from the throat. {Note: RBT says this part refers to the female - and is another idiom for a 'successful female adult'.}

R. B. Thieme, Jr.

My son, listen to your father's instruction, And don't forsake your mother's teaching [torah, which is doctrinal teaching]: For they [doctrines] will be a garland to grace [a wreath of grace about] your head, And chains around your neck.

Updated Bible Version 2.11

My son, hear the instruction of your father, And don't forsake the law of your mother:

For they will be a chaplet of grace to your head, And chains about your neck.

Webster's Bible Translation

My son, hear the instruction of thy father, and forsake not the law of thy mother:
For they [shalt be] an ornament of grace to thy head, and chains about thy neck.

Young's Updated LT

Hear, my son, the instruction of your father, And leave not the law of your mother,
For a graceful wreath are they to your head, And chains to your neck.

The gist of this verse:

The author reminds the reader not to neglect the teachings of his mother and father; that these teachings are protection for the child/young adult/adult.

Proverbs 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שמע) [pronounced shaw-MAHG]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
The NET Bible: <i>The imperative שמע (shÿma', "Listen!") forms an urgent exhortation which expects immediate compliance with parental instruction.</i> ²⁵⁵			
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
The NET Bible: <i>It is likely that collections of proverbs grew up in the royal courts and were designed for the training of the youthful prince. But once the collection was included in the canon, the term "son" would be expanded to mean a disciple, for all the people were to learn wisdom when young. It would not be limited to sons alone but would include daughters – as the expression "the children of (בְּנֵי, bÿne) Israel" (including males and females) clearly shows. Several passages in the Mishnah and Talmud record instructions to teach daughters the Mosaic law so that they will be righteous and avoid sin as well. The translation "my child," although not entirely satisfactory, will be used here.</i> ²⁵⁶			
mûwçâr (מוּצָר) [pronounced moo-SAWR]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular construct	Strong's #4148 BDB #416
'âb (אב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: Listen to the instruction of your father, my son,... The writer is now speaking to the young person, first using the imperative of *listen!* R. B. Thieme, Jr./Syndein notes: *[It] means to concentrate under strict authority - to hear, listen, concentrate, and obey. Parents should teach doctrine to their children and children should listen.*²⁵⁷

Where does a person begin to learn these things, which have their foundation upon God? They learn them from their parents. So David tells Solomon (who repeats this), *Listen to the correction, admonition and instruction of your father.*

John Piper: *Families are God's idea. God's plan. God's way. They are not arbitrary evolutionary developments based on instincts. The family is ordained by God in creation.*

Piper continues: Verse 8 again: *"Hear, my son, your father's instruction, and do not forsake your mother's teaching."* The father is an instructor and the mother is a teacher. Therefore the family is a school. God ordained the family not just to be fruitful and fill the earth with people, but to fill the earth

²⁵⁵ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

²⁵⁶ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

²⁵⁷ From <http://syndein.com/proverbs.html> accessed October 25, 2014.

*with instructed people and taught people. The family is the place where the next generation is born and where the next generation learns how to live.*²⁵⁸

Ortlund: *Every dad needs to have some talks with his son during the critical teen years. That is the environment that shaped this wisdom originally. Now, embedded in the Biblical book of Proverbs, it speaks to us all. But a dad is looking his boy straight in the eye and saying, "Son, here's the kind of world you're going to be living in every day of your life. Here's what you can expect. And here's what you have to do about it." That is a wise dad. He is not shielding his boy from the real world. He is telling him about it in advance, but in a way that will help his son rather than degrade him. He does not take his son to see a gangster movie, which is fantasy anyway. He tells his son the truth.*²⁵⁹

Disciple's Study Bible: *The first and most important classroom in the school of life is the home. Both father and mother are expected to assume responsibility for training and nurturing the minds of children. Though school and church might contribute significantly to the process of education, no outside agency can equal the influence of parents as an educative force. Note that the words of the wisdom writer are addressed to the son rather than to the parents. The learner has a responsibility for attending to parental instruction.*²⁶⁰

Pett notes: *'My son.'* *This was a regular way in which wisdom teachers addressed their students, and we have examples of this expression in wisdom literature from elsewhere, although often in that literature it was addressed to an individual who was being prepared to take over responsibilities. They saw their students as to some extent their children in wisdom and knowledge.*²⁶¹ Whether that is the use here or not will be discussed further below.

John Piper points out²⁶² the most of life is learned. We may not need to learn when our iris should contract or expand; nor do we need to be taught to cry when hungry. But when it comes to living life, from the most rudimentary first step, to the concept of leading a moral and productive life, this all comes from teaching and training. If a child is left to his own devices, he would sit around the house naked drinking RC, eating moon pies, and playing video games (or, whatever kids do in life today).

I recall being first exposed to doing chores, and that this seemed to be a real imposition on my lifestyle. Then my mother handed me the iron in my early teens and told me how to iron my shirts (this was before *wash and wear* was common). "What the hell is this? Isn't this your job?" I thought to myself. I was learning how to work; I was learning how to carry my own load. I guarantee you that I did not appreciate it at the time, and I spent a great deal of time trying to figure out how to get out of work and how to expend the least amount of effort while working. I also learned how to collect money for my work and how to spend that. I did like that part of the transaction. I eventually learned a work ethic from my parents and even spent much of my life as a workaholic (which is not a bad thing). The point I am trying to make is, all of that was learned. It was no easy task for my parents to get my lazy butt in gear; but I needed that as a child to learn how to support the independence I wanted. Woe to the child who discovers at age 21 or 25, *you mean, this isn't free?*

The work ethic is not the topic of this chapter, but it will be a topic later in Proverbs. You as a parent do not get your kids to do chores in order to reduce your own workload. Most parents discover, it is a lot easier to take the garbage out yourself than it is to get your kid to do it—but all kids need to learn to work.

Application: One of the serious dangers of our own society is the giving out of *food stamps*. Both children and adults become dependent on the government for their basic sustenance, and that is a dangerous mindset to have. That mindset has destroyed the Black family in the United States, which has, in turn, placed many Black children

²⁵⁸ From <http://www.desiringgod.org/sermons/do-not-forsake-your-mothers-teaching> accessed November 10, 2014.

²⁵⁹ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

²⁶⁰ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

²⁶¹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

²⁶² From <http://www.desiringgod.org/sermons/do-not-forsake-your-mothers-teaching> accessed November 10, 2014.

into a lifetime of poverty and/or crime. If you don't get this, ask yourself, have children gotten better or worse since the introduction of food stamps? Have the schools gotten better or worse since the introduction of food stamps? Has parenting and family life improved or not since the introduction of food stamps? Remember, this was all about starving children (even though there was no evidence of children starving in the streets). What has happened is, parents, who understood that they had a duty to their children, to feed and clothe them, no longer see that as their duty. That is something that the government has taken over—and many parents are fine with this. *That's just more money for me.*

If you have been camping or wandering through the woods, you may have come across signs that warn you not to feed the deer or the bears or whatever animals happen to inhabit this area. One reason for not feeding them, is the develop a dependence upon human provision and they lose the skills necessary for them to live out in the wild. The same thing happens to people. If Charley Brown thinks that the government is responsible to feed his children, then Charley Brown is not going to knock himself out working to feed his kids. "That's the government's job; not mine," he may muse. Our nation no longer produces what it used to produce because we have too many people who depend upon the government for their sustenance. When their children are hungry, they look to Uncle Sam for a handout. They have become deer who are no longer able to feed themselves.

Under normal conditions, Charley Brown is going to do anything in his power to feed his children. If he needs to work 2 crappy jobs in order for that to happen, then he will do that. That is his responsibility. However, when the government inserts itself and begins feeding Charley's children, then his drive—his reason to work—is taken from him.

John Piper: *The family is God's school for this huge undertaking-teaching the next generation how to live in this world and be ready for the next.*²⁶³

It is a mistake to assert, as A. MacLaren does, that *father and son* here really refer to *teacher and pupil*.²⁶⁴ This book is prefaced with the name Solomon ben David, and speaks in this verse of mother and father as his teachers. Is not a mother and father the universal teacher of all children? Trying to interpret this in another way cheapens or mitigates the relationship of parents to their children—a relationship that is fundamental. The most important male influence of my life will always be my own father; and this is true of nearly every child, whether that father be present or absent, doting or distant.

The father is presented here as his son's teacher; and this is massively important. The most important man in your life is your father (whether absent or there); and secondly, your step-father or adoptive father. No political figure, no movie star and no musician or cultural icon will be anywhere near as important in your life.

Clarke: *[H]ere the reference appears to be to the children of a family; the father and the mother have the principal charge, in the first instance, of their children's instruction. It is supposed that these parents have, themselves, the fear of the Lord, and that they are capable of giving the best counsel to their children, and that they set before them a strict example of all godly living. In vain do parents give good advice if their own conduct be not consistent.*²⁶⁵

Application: This requires real teaching on the part of the father to his sons and daughters; and it also speaks to the children, to listen to what is taught to them.

The reference to *my son* occurs in the first third of the Book of Proverbs (Prov. 2:1 3:1, 21 4:10, 20 5:1 6:1, 20 7:1), and then again in the final third (Prov. 23:15, 19, 26 24:13, 21 27:11). The *father-son* relationship between

²⁶³ From <http://www.desiringgod.org/sermons/do-not-forsake-your-mothers-teaching> accessed November 10, 2014.

²⁶⁴ From <http://www.studydrive.org/commentaries/mac/view.cgi?bk=19&ch=1> accessed November 2, 2014.

²⁶⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:8.

teacher and student is also found in the New Testament (1Cor. 4:15 Philem. 1:10 Gal. 4:19 1John 2:1 5:2)²⁶⁶. However, this does not negate or diminish in any way the actual *father-son* relationship and training.

Proverbs 1:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced <i>a</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâṭash (נָטַשׁ) [pronounced <i>naw-TASH</i>]	<i>to leave, to forsake; to permit</i>	2 nd person masculine singular, Qal imperfect	Strong's #5203 BDB #643
tôwrah (תּוֹרָה) [pronounced <i>TOH-rah</i>]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
The NET Bible: <i>In Proverbs the noun תּוֹרָה (torah) often means "instruction" or "moral direction" rather than "law" (BDB 435 s.v. 1.a). It is related to יָרָה (yarah, "to point [or, show] the way" in the Hiphil (BDB 435). Instruction attempts to point a person in the right direction (e.g., Gen 46:28).</i> ²⁶⁷			
'em (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #517 BDB #51

Translation: ...and do not forsake the direction of your mother;... The mother also provides her son with tôwrah (תּוֹרָה) [pronounced *TOH-rah*], which means *instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah*. Strong's #8451 and #8452 BDB #435. It can refer to the Mosaic Law; but it can also be teaching. What seems to be inherent to this word is the concept of regulation, direction, and law—that is, there is some confinement, prohibition, limitations.

It is interesting to hear these two words applied as they are. We might consider it the other way around; but the one who lays down the law and the protocol in life is the mother. The father might come home and enforce her teaching.

Clarke: *The father occasionally gives instruction; but he is not always in the family, many of those occupations which are necessary for the family support being carried on abroad. The mother - she is constantly within doors, and to her the regulation of the family belongs; therefore she has and gives laws.*²⁶⁸

²⁶⁶ References all taken from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:8.

²⁶⁷ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

²⁶⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:8.

In this particular case, the mother is Bathsheba, who apparently taught Solomon as well (assuming that this section comes from David's teaching of his son Solomon).

As you see below, the translation <i>teaching</i> is often found for the word <i>torah</i> .	
Torah, as found in Proverbs	
Prov. 1:8	Hear, my son, your father's instruction And do not forsake your mother's teaching ;
Prov. 3:1	My son, do not forget my teaching , But let your heart keep my commandments;
Prov. 4:2	For I give you sound teaching ; Do not abandon my instruction.
Prov. 6:20	My son, observe the commandment of your father And do not forsake the teaching of your mother;
Prov. 6:23	For the commandment is a lamp and the teaching is light; And reproofs for discipline are the way of life
Prov. 7:2	Keep my commandments and live, And my teaching as the apple of your eye.
Prov. 13:14	The teaching of the wise is a fountain of life, To turn aside from the snares of death.
Prov. 28:4	Those who forsake the law praise the wicked, But those who keep the law strive with them.
Prov. 28:7	He who keeps the law is a discerning son, But he who is a companion of gluttons humiliates his father.
Prov. 28:9	He who turns away his ear from listening to the law , Even his prayer is an abomination.
Prov. 29:18	Where there is no vision, the people are unrestrained, But happy is he who keeps the law .
Prov. 31:26	She opens her mouth in wisdom, And the teaching of kindness is on her tongue.
Precept Austin: <i>Teaching (08451)(torah from yarah = to shoot, throw) means direction, instruction, law. While torah is translated as law 5x in Proverbs, more often it is translated teaching (8x). The NET Note says that "in Proverbs the noun offer means "instruction" or "moral direction" rather than "law". It is related to yarah = "to point or, show the way" in the Hiphil. Instruction attempts to point a person in the right direction (e.g., Ge 46:28 where the root yarah is translated "to point out the way"). Teaching implies a person of authority passing on moral guidelines.</i>	
Buzzell: <i>Since parents in ideal Jewish homes taught their children God's Law (cf. Dt. 6:4-7), the same word (tôrâh) was used both for the Law and for instruction in it.</i>	
From http://www.preceptaustin.org/proverbs_17_commentary.htm accessed November 9, 2014.	

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The Bible is often accused of being backward and sexist. How many times I have heard that the Bible was just written by a bunch of old shepherds? But the advice found in Scripture still resonates today. Children giving honor to their parents is found in both the Old and New Testaments. Ex. 20:12 "Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you." (ESV) Similar sentiments will be found elsewhere in Proverbs (Prov. 6:20 10:1). See also Lev. 19:3 Deut. 21:18–21. Eph.6:1–3 Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land." (ESV; Ex. 20:12). And apostasy is marked by children disobeying their parents en masse. 2Tim. 3:1–5 But understand this, that in the last days there will come times of difficulty. For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal,

not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people. (ESV). These last days can be seen in two ways: (1) they can be the last days of a national entity, where its population has reached a saturation of degeneracy; and (2) this can refer to the thinking of the adult and young adult thinking in the Tribulation. Some of them have their parents disappear because they are believers, and they assume the values of the world.

V. 8 reads: **Listen to the instruction of your father, my son, and do not forsake the direction of your mother;...** The Bible teaches that both parents are necessary to raise a child. The Bible does not advocate that a village raise any of the children, but that both a mother and father raise them. One of the lost lessons of David's life is, he had many wives and many children. Most of them were criminal or arrogant or both. They were raised at state expense. They did not suffer privation. However, David did not appear to participate in the raising of these kids; and, therefore, they turned out bad. We know today that, a child raised by both parents in the home is less likely to use drugs, is more likely to complete high school, is less likely to become pregnant as a teen, etc. These things are **true**, regardless of the race or ethnicity or political leanings of the parents. We know this **today** after many studies, but we are taught that children need both parents in Scripture, by both David and Solomon's experiences. And if you say, "Well, what about Solomon?" Solomon was raised by both parents. David, at point Bathsheba, settled his life down. Whereas it is clear that he participated little with the raising of his first set of children; it is also clear that with Solomon and Solomon's siblings, David began to participate more. The first chapter and a half of Kings is David helping and guiding his very young son Solomon in navigating the treacherous political waters that he was about to enter. There is no reason to think that this was the first time that David guided Solomon. Solomon writes in Prov. 4:3–4 **When I was a son with my father, tender, the only one in the sight of my mother, he taught me and said to me, "Let your heart hold fast my words; keep my commandments, and live."**

While we are on this subject, John Piper quoted a letter originally written to Ann Landers, which letter bears repeating.

Ann Landers Letter about Motherhood

I'm so tired of all those ignorant people who come up to my husband and ask him if his wife has a full-time job or if she's "just a house-wife." . . . Here's my job description.

I'm a wife, mother, friend, confidant, personal advisor, lover, referee, peacemaker, housekeeper, laundress, chauffeur, interior decorator, gardener, painter, wall paperer, dog groomer, veterinarian, manicurist, barber, seamstress, appointment manager, financial planner, bookkeeper, money manager, personal secretary, teacher, disciplinarian, entertainer, psychoanalyst, nurse, diagnostician, public relations expert, dietitian and nutritionist, baker, chef, fashion coordinator and letter writer for both sides of the family.

I am also a travel agent, speech therapist, plumber and automobile maintenance and repair expert . . .

From the studies done, it would cost more than \$75,000 a year to replace me. I took time out of my busy day to write this letter, Ann, because there are still ignorant people who believe a housewife is nothing more than a baby sitter who sits on her behind all day and looks at soap operas.

From <http://www.desiringgod.org/sermons/do-not-forsake-your-mothers-teaching> accessed November 10, 2014; who cites Ann Landers, May 1988, quoted in Mom, You're Incredible, by Linda Weber, Focus on the Family, 1994, pp. 23-24.

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Writing to Timothy, Paul says: **I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.** (2Tim. 1:5 3:14–15; ESV) One of the great keys to the life of Timothy was the training by his mother and grandmother.

Coffman: *Ephesians 6:1-4 incorporates this proverb into the gospel of the Son of God; and any society that tolerates and encourages the disrespectful and disobedient behavior of children toward their parents will invariably reap bitter fruits of it. The sacred promise of God himself to obedient children is length of life and a condition of well-being. Despite the fact that "Time and chance happen unto all men," many a man, including this writer, can bear witness of God's truth in these magnificent promises.*²⁶⁹

Mark Copeland: *The wisdom of listening to your parents should be a no-brainer.*

Mark Copeland on the Wisdom of Listening to Your Parents

- A. THEIR KNOWLEDGE...
1. Your parents know you better than anyone
 - a. They fed you, clothed you, changed your diapers
 - b. They saw you grow, how you responded to crisis, know your personality
 2. Parents have the potential to provide better advice than anyone else
 - a. Unlike teachers, counselors, who see you only for a few minutes or hours
 - b. Unlike friends who may be motivated to tell you what they want you to hear
 - No one has a better opportunity to know what you need than your parents!
- B. THEIR EXPERIENCE...
1. They have been where you are
 2. They are now where you are headed (if you should live as long)
 3. They are like sergeants leading their squads
 - a. Sergeants are older, more experienced, more likely battle-hardy
 - b. They have survived what new recruits have yet to experience
 - c. It would be folly for a private to not listen to his sergeant
 - Children with parents are blessed to have advice from those who traveled the same road, only much farther
- C. THEIR WISDOM...
1. Their own experience provides one source of wisdom
 2. Their wisdom often includes that of their parents (your grandparents)
 - a. Most people eventually appreciate their parents' advice - e.g., Pro 4:1-4
 - 1) "The greatest teacher I ever had was my mother." - George Washington
 - 2) "All that I am, or hope to be, I owe to my angel mother." - Abraham Lincoln
 - b. Especially when their own kids come along
 - c. So parents often have the accumulated wisdom of several generations
 3. Their wisdom may also include the wisdom of God!
 - a. Especially if one is blessed to have Christian parents
 - b. Who have studied that inspired wisdom passed down for many generations
 - Children with Christian parents are blessed with wisdom from many sources!

From http://executableoutlines.com/pdf/pr2_so.pdf accessed November 6, 2014.

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Application: Respect for parents and other authorities in life is key to the well-being of a society. Eph. 6:1–4 reads: **Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land."** **Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.** (ESV) remember that Satan spends every moment of the day trying to bring down God's plan, and one area of attack is the family. We have a huge negative affect in our society today based upon the dissolution of the family structure.

²⁶⁹ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

Marriage (between a man and a woman) is fundamental to society. The growth, health and well-being of the next generation depends upon it.

Why Marriage Matters by Brad Wilcox (& colleagues)

1. Children are less likely to thrive in cohabiting households, compared to intact, married families. On many social, educational, and psychological outcomes, children in cohabiting households do significantly worse than children in intact, married families, and about as poorly as children living in single-parent families. And when it comes to abuse, recent federal data indicate that children in cohabiting households are markedly more likely to be physically, sexually, and emotionally abused than children in both intact, married families and single-parent families (see figure 3). Only in the economic domain do children in cohabiting households fare consistently better than children in single-parent families.
2. Family instability is generally bad for children. In recent years, family scholars have turned their attention to the impact that transitions into and out of marriage, cohabitation, and single parenthood have upon children. This report shows that such transitions, especially multiple transitions, are linked to higher reports of school failure, behavioral problems, drug use, and loneliness, among other outcomes. So, it is not just family structure and family process that matter for children; family stability matters as well. And the research indicates that children who are born to married parents are the least likely to be exposed to family instability, and to the risks instability poses to the emotional, social, and educational welfare of children.
3. American family life is becoming increasingly unstable for children (see figure 4). 4 Sociologist Andrew Cherlin has observed that Americans are stepping "on and off the carousel of intimate relationships" with increasing rapidity. 5 This relational carousel spins particularly quickly for couples who are cohabiting, even cohabiting couples with children. For instance, cohabiting couples who have a child together are more than twice as likely to break up before their child turns twelve, compared to couples who are married to one another (see figure 5). Thus, one of the major reasons that children's lives are increasingly turbulent is that more and more children are being born into or raised in cohabiting households that are much more fragile than married families.
4. The growing instability of American family life also means that contemporary adults and children are more likely to live in what scholars call "complex households," where children and adults are living with people who are half-siblings, stepsiblings, step-parents, stepchildren, or unrelated to them by birth or marriage. Research on these complex households is still embryonic, but the initial findings are not encouraging. For instance, one indicator of this growing complexity is multiple-partner fertility, where parents have children with more than one romantic partner. Children who come from these relationships are more likely to report poor relationships with their parents, to have behavioral and health problems, and to fail in school, even after controlling for factors such as education, income, and race. Thus, for both adults and children, life typically becomes not only more complex, but also more difficult, when parents fail to get or stay married.
5. The nation's retreat from marriage has hit poor and working-with particular force. in childbearing, family instability, and family not been equally distributed in the United States; which first rose in poor communities in the 1970s and now moving rapidly into working-class and lower-middle-But marriage appears to be strengthening in more affluent communities. As a consequence, since the children from college-educated homes have seen their stabilize, whereas children from less-educated homes their family lives become increasingly unstable (see figure generally, the stratified character of family trends means that the United States is "devolving into a separate-and-unequal family regime, where the highly educated and the affluent enjoy strong and stable [families] and everyone else is consigned to increasingly unstable, unhappy, and unworkable ones."

The Bible teaches that a marriage between a man and a woman is fundamental to the stability of society and for the proper raising up of the next generation. See the [Laws of Divine Establishment \(HTML\)](#) ([PDF](#)) ([WPD](#)).

This report can be found [here](#); with all of the relevant footnotes and an expansion of each topic.

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Application: There are responsibilities of the parents as well, and some come to this grudgingly, thinking that if they allow their children to grow unattended like weeds, that everything will turn out okay. However, when the child's sin nature first becomes apparent, some parents realize that at least a modicum of teaching and training becomes necessary.

Application: Now and again, parents have a child with Down's Syndrome or some similar problem. What these parents often try to do is to prepare the life for such children after they are gone. That is, they recognize the limitations of the child, how much the child depends on them, and then they act to try to prepare the child for the time that they are not there anymore. This ought to be the approach of all parents. All parents ought to prepare their children with that in mind. All parents need to recognize that their children need to be prepared for life, which preparation also requires moral values.

Application: One the child becomes a young adult, then it is up to that child to live by the moral values taught to them by their parents.

Proverbs 1:8 (a graphic) from blogspot.com; accessed November 15, 2014.



Peter Pett: Note that it is the father who 'instructs/disciplines' (compare Proverbs 3:12) whilst the mother teaches 'the law (Torah)'. He was the overall head responsible for instruction and discipline, she was a guide to God's torah. Thus it was the father of the household who had prime responsibility for instruction and discipline, and was, if necessary, expected to exercise discipline in the way which was customary at the time, through the use of the rod (Proverbs 13:24 22:15 23:13). But it is noteworthy that one citation from Solomon himself (Proverbs 13:24) stresses that this is to be done in fatherly love. It was not to be vindictive. Today we do not beat our children with rods, but the use of rods for punishment was customary at that time over a much wider sphere, and was thus seen as the right way of going about things. Life was harder then, time was limited and child psychology was unknown. Discipline had to be swift, effective and seen to be exerted. Nevertheless the lesson is that it is still necessary for us to exercise some form of genuine discipline on our children if we really love them, even if we think we have better ways of going about it. The basic principle is 'exercise proper discipline over your children', but expressed in terms of that day, it is not that the rod is the only way of achieving it.²⁷⁰

Proverbs 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

²⁷⁰ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Proverbs 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
liv ^é yâh (לִּיָּהּ) [pronounced lihv-YAW]	<i>a wreath, a garland</i>	feminine singular construct	Strong's #3880 BDB #531
The NET Bible: <i>The noun לִּיָּהּ (livyah, "wreath; garland") refers to a headdress and appears only twice in the OT (Prov 1:9; 4:9).</i> ²⁷¹			
Keil and Delitzsch: <i>היול (from הול, which means, to wind, to roll),...means winding, twisted ornament, and especially wreath.</i> ²⁷²			
chên (חֵן) [pronounced khayn]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
The NET Bible: <i>The word חֵן (khen, "grace") refers to qualities that make a person pleasant and agreeable, e.g., a gracious and charming person (BDB 336 s.v.). The metaphor compares the teachings that produce these qualities to an attractive wreath.</i> ²⁷³			
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced l ^é]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7218 BDB #910

Translation: ...for these things are a wreath of grace [and blessing] for your head... *These things* refers back to the instruction of his father and the limitations set on him by his mother—and these things will provide him with grace and blessing. Many times, grace and blessing are associate with the head because all of this teaching and guidance is placed first into our heads, and then we, as young people, decide on how to process it. Do we accept it or reject it? Solomon writes that, when we accept their guidance in our souls, this becomes our blessing and grace.

We find the same wording in Prov. 4:9 *She [wisdom] will place on your head a graceful garland; she will bestow on you a beautiful crown."*

²⁷¹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

²⁷² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 1:9 (edited).

²⁷³ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Proverbs 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿănâq (עֲנָק) [pronounced <i>guh-NAWK</i>]	<i>necklace, chains (around the neck), neck chain; pendant [worn around one's neck]; collar</i>	masculine plural noun	Strong's #6060 BDB #778
Keil and Delitzsch: מִיקְנַע (or תּוֹקְנַע, Judges 8:26) are necklaces, jewels for the neck. ²⁷⁴			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
gar ^e gerôwth (תּוֹרְגָרָג) [pronounced <i>gahr-gehr-OHTH</i>]	<i>neck; neck ornament; throat</i>	feminine plural noun despite its use in the singular sense; with the 2 nd person masculine singular suffix	Strong's #1621 BDB #176

Translation: ...and neck-chains for your neck. The neck is associated with volition; the idea being, you move your neck to the left or to the right or straight ahead to indicate the direction that you want to go in. What the child learns from his parents provides him with instruction and guidance for the rest of his life. It guards and protects his volition and allows him to make good choices.

We have a similar passage in Prov. 3:21–22 *My son, do not lose sight of these-- keep sound wisdom and discretion, and they will be life for your soul and adornment for your neck.* (ESV)

A stiff neck usually refers to a man who is resisting God's will.

This short section (vv. 8–9) seem to assume that there is a monogamous marriage between a man and a woman who are strongly motivated to guide their child (or children) to the right path.

Gold chains around one's neck is found among royalty in the ancient world (Gen. 41:42 Daniel 5:29).

Donald Hunt: *A chaplet is a wreath or garland that the victor wore on his head. When Joseph was promoted to a ruler in Egypt, they "put a gold chain about his neck", he rode in Egypt's "second chariot", and they cried before him, "BOW the knee" (Gen. 41:43). Following the sound teachings of the father would bring the son to great dignity as well as give a beauty to his life. The elements of good character are likened to spiritual ornaments.*²⁷⁵

The Preacher's Complete Homiletical Commentary: *The reason given to the young for receiving and retaining parental instruction. The coronet on the brow of the noble proclaims his place in society-sets forth his high position. The necklace of pearls on the young and beautiful maiden proclaims the wealth of the wearer, and adds to her attractiveness. So the obedience of a good son to a true father proclaims him to belong to the noble in spirit-sets a crown upon his character. And a daughter's reverential love to a good mother is a true indication of moral wealth. That mother's words, treasured*

²⁷⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 1:9 (edited).

²⁷⁵ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

*in the memory and translated into life, are so many precious pearls of soul-adornment, and are in the sight of God of great price.*²⁷⁶

R. N. Whybray: *Here the father and mother are placed on exactly the same footing as teachers of their children.... The phraseology of these sentences corresponds almost exactly to that of their Egyptian counterparts ... and this throws into greater relief the one feature which is entirely unique in them: the mention of the mother. It is difficult to avoid the conclusion that this feature is an example of the adaptation of the Egyptian tradition to the peculiar situation in which the Israelite instructions were composed: a domestic situation in which the father and mother together shared the responsibility for the education of the child.*²⁷⁷

Peter Pett: *[R]esponding to their guidance and instruction will not be an arduous duty. It will rather be like the wearing of floral crowns and floral chains at a feast. It will decorate their lives and make glad their hearts, proclaiming to others their joyful obedience to God (these would be what they naturally thought of when thinking in terms of 'crowns' and 'necklaces'). Or less likely, based on Egyptian parallels, the thought may be of a crown of victory, and a necklace of protection, with guidance and instruction being depicted as the means of victory and security in life.*²⁷⁸

The teaching of one's parents and the neck are referred to again in Prov. 6:20–21 **My son, keep your father's commandment, and forsake not your mother's teaching. Bind them on your heart always; tie them around your neck.** The heart is not a reference to one's emotions, but to one's *thinking*; R. B. Thieme, Jr. renamed this the *right lobe*.²⁷⁹

Peter Pett: *But that this authority was not expected to be exercised in a heavy-handed way comes out in the vivid picture used, that their instruction and law would be like a floral crown gracing the head, and a floral chain around their necks, symbols of joy and celebration, as well as of honour (these would be the crowns and necklaces best known to the common people). The word for 'crown' or 'wreath' is found elsewhere only in Proverbs 4:9, where it parallels a crown of glory (or 'splendour'). The word for necklace is used elsewhere of decorative necklaces (Judges 8:26 - a camel's necklace; Song of Solomon 4:9 - a maiden's necklace). They were to be signs of honour, and of a loving, responsive and joyous relationship. This was the ideal. Others, however, see the crown and necklace as indicating victory and protection based on possible Egyptian parallels. Then the thought is that victory and security in life will be achieved by following the disciplinary instruction and teaching of their fathers and mothers (in other words, seen ideally, by following godly authority).*²⁸⁰

William Arnot: *Moral qualities are the true adornments of a human being. All the graces of the Spirit are lovely: but here the foremost of relative duties, a child's reverential regard for a parent, is recommended as an ornament of surpassing beauty. Love, obey, cherish, reverence your parents. This is in God's sight of great price. These ornaments will not be out of date when time has run its course. The moral laws of God have avenging sanctions even in the powers of nature. Godliness is profitable unto all things. The first commandment is fruitful even in this life, and the second is like it--like it in its holy character, like it in its glad results. "Honour your father and your mother," this is an*

²⁷⁶ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

²⁷⁷ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Constable cites R. N. Whybray, *Wisdom in Proverbs*, p. 42.

²⁷⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

²⁷⁹ Critics sometimes attack Thieme's peculiar spiritual vocabulary. Here is why such a change was necessary: in the Old and New Testaments, the *heart* referred to the thinking of the soul. Today, this same word refers to the emotions of the soul; or to the soul with an emphasis upon one's emotions. Therefore, a term today like *right lobe* better conveys the concept that the word *heart* once did.

²⁸⁰ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

*ornament of solid gold. Unlike the watering of superficial accomplishments, the more rudely it is rubbed the more brightly it glows.*²⁸¹

From the Wells of Living Water Commentary: *The mind is a wonderful gift from God. Yet how little does the infant know as he lifts his wondering eyes upon the world about him. He seems, intellectually, as well as physically, about the most helpless of the newly born. To watch the babe as he lies there looking at his fists, in his first sense of self-consciousness is most striking. Little by little the infant grows to childhood, then to youth and then to manhood. As he grows, knowledge daily increases.*²⁸² So ought to be the believer who opens his eyes at salvation to this invisible conflict all around him. So he ought to desire to know who he is and why he is here and why God has given him eternal life. Ideally speaking, every man who is reborn ought to call out, "Who am I and what is my purpose?"

vv. 8–9: Listen to the instruction of your father and do not reject your mother's guidance; for their teachings will become a crown of blessing and grace for you, as well as neck-chains for your neck.

J. Vernon McGee: *That is the important home relationship. There are many who are reading this who have come from homes in which they had a godly father and a godly mother. They were instructed by them, and they have never gotten away from the things taught them in the home. On the other hand, may God have mercy on the parents who are not instructing their little ones in the things of God.*²⁸³

John Phillips: *The submissive neck, the neck that bows to authority, is set in contrast to the stiff neck, the symbol of pride and rebellion. Solomon's own son Rehoboam did not learn to be submissive. He had scarcely seated himself on the throne when the northern tribes sent a delegation asking for an end to the tyrannies started during Solomon's reign. In return they promised loyalty to the throne of David. Believing his authority was being called into question, Rehoboam ignored the advice of elder statesmen who had served his father and who unanimously told him to accede to the demands of the people. Instead he listened to his young companions who urged upon him "the divine right of kings." So this foolish young man tried to browbeat the delegation and threatened their tribes with vengeance. As a result he lost half his kingdom (1Ki 12:1-19)...The stiff-necked Rehoboam sported a royal diadem, but he won no garlands for his brow. The chain of high office was his, but he did not wear chains of honor around his neck.*²⁸⁴

What is being said is, children who listen to their parents become more attractive people. Surely you know someone who is self-willed and self-involved, and life is all about them and what they can get out of anyone else or out of any circumstance. They get this way by either having no parental guidance or ignoring the guidance that they were given. Such a person is simply unattractive.

Ortlund: *He is saying, "If you'll listen to me, my wisdom will make you attractive." Why are most people not in church on a Sunday morning? Because they do not see churches as attractive. But here is what God wants us to see. He did not make us for mediocrity. He made us for glory. And he gets us there through wisdom. God's wisdom is beautiful, impressive.*²⁸⁵

Such obedience is mandated in both the Old and New Testaments. Eph. 6:1–3 **Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land."** (ESV; Ex. 20:12 Deut. 5:16) Luke 2:51a **And He [Jesus, as a boy] went down with them and came to Nazareth and was submissive to them.** (ESV; capitalized) See also Lev. 19:3 Deut. 21:18 Prov. 6:20 23:22 col. 3:20.

²⁸¹ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

²⁸² From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=19&ch=1> accessed November 2, 2014.

²⁸³ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

²⁸⁴ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

²⁸⁵ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

John Piper: *Young people, when you are at home, listen to your parents. Do not write off what they say. Do it for God's sake. This is so important in God's eyes that he made it part of the Ten Commandments that sum up the whole law. Exodus 20:12, "Honor your father and mother." Honor your father by listening respectfully when he speaks. And honor your mother by remembering what she taught you about right and wrong—about the fear of God—when you are away from home and no one can see but you and God.*²⁸⁶

A child's first teachers are his mother and father.

Parents' Basic Training for Their Children

1. In order for parents to be able to teach their own children the content of the Word of God, they must know the Word of God themselves. That means, they need to learn the Word of God under a pastor-teacher who teaches Bible doctrine using the **I.C.E.** methods of teaching. Only a person with a soul filled with doctrine can teach doctrine to someone else.
2. All children need to hear the gospel and it is a good idea to hear it from their parents first.
3. A child needs to be exposed to Who God is, God's character and essence, and Who Jesus Christ is.
4. Children need to be taught Bible doctrine from their parents first.
5. Children need to learn the laws of divine establishment from their parents as well.
6. They need to learn authority orientation first with regards to their own parents. That is, the parents must exert clear authority over their children. All children are born with a sin nature and the child must be prepared for life out in society (at every age) and for adult life.
7. Children need to understand the various authorities in their lives: that of the police, their teachers, their principals.
8. Children need to learn that other adults have rights to privacy and rights to live as they choose. If a neighbor yells, "Kid, get off my lawn," that is okay, because it is their lawn. A child needs to learn to respect various boundaries which includes private property.
9. Regarding other children, they need to understand that these children have rights as well. They have their own volition, their own possessions and their own rules learned at home. A child must learn to respect these things.
10. Other people have rights, free will and property and these things must be respected, as well as their privacy.
11. Children need to learn enforced humility (that is, having to do things that they may not want to do—like clean up their rooms, mow the lawn, whatever is appropriate to their age); and from that, they will learn self-discipline.
12. Regarding school, they need to learn not to back-talk and to do the assignments which are assigned. This has become exceedingly difficult, because the schools have fewer and fewer real standards, which means they are not teaching the standards that they should. So, a kid might mouth off to a teacher, and nothing is done about it. That is a bad environment for your child.
13. Children also need to be trained to be discerning about their friends and to avoid those who engage in criminal activity, use drugs or exhibit great disrespect for authority.

There is only one way to turn around a nation, and that is by Bible doctrine in the souls of the young people. Our nation right now is on the wrong path—it could not be more on the wrong path, but the solution is not getting the other political party into office; the solution is a generation of young people brought up on the Word of God. Young people are unquestionably the hope of a nation—but not because they are young and stupid. Young people are the hope of the nation if their souls become filled with the Word of God. That has been my greatest concern as an old person. I have been to a number of churches, and there are not a lot of young people in these churches.

Some of these points came from 1966 Proverbs Lesson #584_0002.

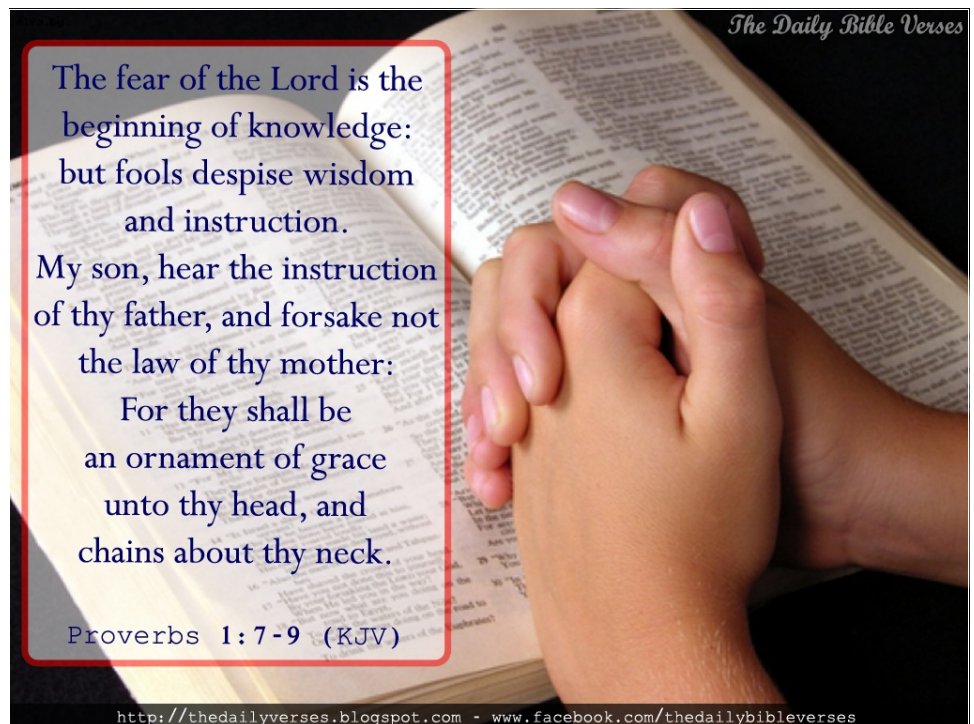
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²⁸⁶ From <http://www.desiringgod.org/sermons/do-not-forsake-your-mothers-teaching> accessed November 10, 2014.

Proverbs 1:7–9 (a graphic) from **theDailyVerses**; accessed November 15, 2014.

People think that the politics of today and the morality of today cannot be ascribed to one political party or the other. They believe that the Democrats teach some good stuff and that the Republicans teach some good stuff, and that Jesus would not be affiliated with either party. Now, the latter may be true, as it is not our job to whitewash the devil's world, but how these institutions view the traditional family is fundamental. Do they support traditional marriages and traditional family units? Or do they believe it takes a village to raise a child and that there needs to be universal pre-school just as federally mandated education is in place? When two people, regardless of gender, declare love for each other, is that a family? Is that a marriage? Once you understand the Word of God, then you also understand which party has the right viewpoint of life.



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Warning Young People about the Lure of Criminality

Peter Pett is one of the two *kings of chiasm*.²⁸⁷

Peter Pett's Chiasm of Proverbs 1:10–19

- A My son, if sinners entice you, do not consent (Proverbs 1:10).
 B If they say, Come with us, Let us lay in wait for blood, let us lurk secretly for the innocent without cause (Proverbs 1:11).
 C Let us swallow them up alive as Sheol, and whole, as those who go down into the pit (Proverbs 1:12).
 D We will find all precious substance, we will fill our houses with spoil (Proverbs 1:13).
 E You shall cast your lot among us, we will all have one purse (Proverbs 1:14).
 E My son, do not walk in the way with them, refrain your foot from their path (Proverbs 1:15).
 D For their feet run to evil (Proverbs 1:16 a),
 C And they make haste to shed blood (Proverbs 1:16 b).
 B For in vain is the net spread In the sight of any bird, yet these lay wait for their own blood, they lurk secretly for their own lives (Proverbs 1:17-18).
 A So are the ways of every one who is greedy of gain; It takes away the life of its possessors (Prov. 1:19).

²⁸⁷ My designation.

Pett: *In A sinners seek to entice, and in the parallel it is greed that entices. In B they lie in wait for blood, and lurk secretly for the innocent, and in the parallel they lie in wait for their own blood, and lurk secretly for their own live. In C they want to bring men to death, and in the parallel they make haste to shed blood. In D they seek ill-gotten gain, and in the parallel their feet run to do evil. Centrally in E they call on the young man to follow them and in the parallel wisdom tells him not to walk in their paths.*

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

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Arthur Peake: *[This] First Discourse [is a] warning the young man against the allurements of those who are in haste to get gain by oppression and spoliation. Apparently there was a persecuted party, the innocent and the perfect (Proverbs 1:11 f.), and a party of godless oppressors who entice the young man by the promise of gain.*²⁸⁸

My son, if entice you sinners, do not be willing.

Proverbs
1:10

My son, if deviants [or, sinners, transgressors, criminals] entice you, do not be willing [to go along with them].

My son, if you hear deviants trying to entice or persuade you, do not consent to their evil.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	My son, if entice you sinners, do not be willing.
Latin Vulgate	My son, if sinners shall entice thee, consent not to them.
Peshitta (Syriac)	My son, if sinners entice you, consent not.
Septuagint (Greek)	My son, let not ungodly men lead you astray, neither shall you consent to <i>them</i> .

Significant differences: None.

Thought-for-thought translations; paraphrases:

Easy English	My son, if evil men tempt you, do not give in to them!
Easy-to-Read Version	My son, some people love to do bad things—and those people will try to make you do bad things too. Don't listen to them!
Good News Bible (TEV)	My child, when sinners tempt you, don't give in.
Donald Hunt's Paraphrase	If young toughs tell you, "Come and join us"--turn your back on them!
<i>The Message</i>	Dear friend, if bad companions tempt you, don't go along with them.
New Berkeley Version	My son, if sinners entice you, do not consent.
New Century Version	My child, if sinners try to lead you into sin, do not follow them.
New Life Bible	My son, if sinners try to lead you into sin, do not go with them.
New Living Translation	My child, if sinners entice you, turn your back on them!
The Voice	My son, should your less honorable peers pressure you <i>to do what is wrong</i> , <i>you should be strong enough</i> not to go along.

Partially literal and partially paraphrased translations:

American English Bible O son; Don't let the godless lead you astray, and do not follow their ways.

²⁸⁸ From <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Beck's American Translation *Don't Be Enticed*

Christian Community Bible <i>God's Word</i> [™]	My son, if sinners tempt you don't be willing to sin;... My son, if sinners try to tempt you, do not give in. My son, if sinners lure you, do not go along.
International Standard V	Avoid Evil Counsel My son, if sinners entice you, do not consent.
Names of God Bible	My son, if sinners lure you, do not go along.
New Advent (Knox) Bible	Turn a deaf ear, my son, to the blandishments of evil-doers that would make thee of their company.
New American Bible (2002)	My son, should sinners entice you, and say, "Come along with us! Let us lie in wait for the honest man, let us, unprovoked, set a trap for the innocent; Let us swallow them up, as the nether world does, alive, in the prime of life, like those who go down to the pit! Vv. 11–12 are included for context.
NIRV	My son, if sinners tempt you, don't give in to them.
New Jerusalem Bible	My child, if sinners try to seduce you, do not go with them.
Revised English Bible	My son, if sinners entice you, do not yield.
Today's NIV	My son, if sinful men entice you, do not give in to them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Benjamin Brodie expanded	My son, if sinners entice you, do not <i>be</i> willing. Son, if sinful men [criminals] attempt to lead you astray [social temptation], do not succumb [to peer pressure].
Conservapedia The Expanded Bible	My son, don't concede if sinners allure you,... My child [-son], if sinners try to lead [seduce; entice] you into sin, do not follow them.
Ferar-Fenton Bible	Rules of Life. "Go not, my son, if the wicked entice, If they say, 'Come, let us look out for blood,... A portion of v. 11 is included for context.
Matthew Henry expanded	"My son, whom I love, and have a tender concern for, <i>if sinners entice thee, consent thou not.</i> "
NET Bible®	Admonition to Avoid Easy but Unjust Riches My child, if sinners [The term נִחַטָּ (khatta') is...active rebellion against authority. It is used here in reference to a gang of robbers.] try to entice you, do not consent!
NIV, ©2011	My son, if sinful men entice you, do not give in to them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	My son, if sinners entice you, don't go along with them.
Orthodox Jewish Bible	Beni (my son), if chatt'aim (sinners) entice thee, consent thou not.

Literal, almost word-for-word, renderings:

Concordant Literal Version	My son, if sinners entice you, do not comply with them;"...
Context Group Version	My son, if disgracers [of God] entice you, Do not consent.
English Standard Version	My son, if sinners entice you, do not consent.
Green's Literal Translation	My son, if sinners lure you, do not be willing.

Kretzmann's Commentary	My son, if sinners , habitual transgressors of the law, criminals, entice thee , literally, "open the way," making it seem inviting and alluring, consent thou not , an outright refusal being the only way to cope with such a situation.
Lexham English Bible Syndein/Thieme	My child, if sinners entice you, do not consent. {Verses 10-19: Enticement of the Wrong Crowd and How it can Destroy a Nation} My son {David to Solomon}, if sinners { chatta' } ' entice you under pressure/'seek to seduce you' {pathah} . . . do not be willing. {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.}
R. B. Thieme, Jr.	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].
Young's Updated LT	My son, if sinners entice you, do not be willing.
The gist of this verse:	The young man is warned not to give in to the enticement of sinners (in context, this refers to criminals).

Proverbs 1:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
ʾim (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
pâthâh (פָּתָה) [pronounced paw-THAW]	<i>to persuade [anyone]; to beguile [with words], to deceive [delude] [anyone]; to entice, to seduce</i>	3 rd person masculine plural, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #6601 BDB #834

The NET Bible: *The imperfect tense verb פָּתָה (yǝftukha) may be nuanced in a connotative sense: "(If) they attempt to persuade you." The verb פָּתָה (patah) means "to persuade, entice" a person to sin (...Judg 14:15; 16:5; Prov 16:29; Hos 2:16).*²⁸⁹

The New Berkeley Bible: *This is the verb from which "simple of v. 4 is derived; "attempt to make a simpleton of you."*²⁹⁰

Precept Austin: *Entice (066601)(pathah) means to persuade or entice a person to sin. Entice means to attract artfully or adroitly or by arousing hope or desire and suggests drawing by artful or adroit means. The idea is to lead astray from one's true course.*²⁹¹

²⁸⁹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

²⁹⁰ The Modern Language Bible (*The New Berkeley Version*); Gerrit Verkuyl, Ph.D., Editor-in-chief; revised edition; Hendrickson Publishers, © 1969, p. 642 (footnote).

²⁹¹ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Proverbs 1:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Webster: <i>To incite or instigate, by exciting hope or desire; usually in a bad sense; as, to entice one to evil. Hence, to seduce; to lead astray; to induce to sin, by promises or persuasions. To tempt; to incite; to urge or lead astray.</i>²⁹²</p>			
<p>chattâ' (חַטָּאִים) [pronounced khat-TAW]</p>	<p><i>sinners, deviates, deviants, transgressors; criminals; those subject to condemnation</i></p>	<p>masculine plural noun</p>	<p>Strong's #2400 BDB #308</p>
<p>Coffman: <i>those who sin knowingly, habitually, willfully and maliciously, who are given over entirely to iniquity, and who persuade others to follow their wicked example.</i>²⁹³</p>			
<p>The NET Bible: <i>The term חַטָּאִים (khatta') is the common word for "sinner" in the OT. Because the related verb is used once of sling-shot throwers who miss the mark (Judg 20:16), the idea of sin is often explained as "missing the moral mark" (BDB 306-8 s.v.). But the term should not be restricted to the idea of a sin of ignorance or simply falling short of the moral ideal. Its meaning is more likely seen in the related Akkadian term "to revolt, rebel." It is active rebellion against authority. It is used here in reference to a gang of robbers.</i>²⁹⁴</p>			
<p>'al (אֵל) [pronounced a]</p>	<p><i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i></p>	<p>adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something not be done</p>	<p>Strong's #408 BDB #39</p>
<p>'âbâh (אָבָה) [pronounced aw^b-VAWH]</p>	<p><i>to be willing, to consent</i></p>	<p>2nd person masculine singular, Qal imperfect jussive</p>	<p>Strong's #14 BDB #2</p>
<p>'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do</i>. Here, this particular negation functions more as a prohibition.</p>			
<p>The NET Bible: <i>The MT reads the root אָבָה ('avah, "to be willing; to consent"). Some medieval Hebrew mss read the root אָוּב (bo', "to go"): "do not go with them." The majority of Hebrew mss and the versions support the MT reading, which is the less common word and so the more likely original reading.</i>²⁹⁵</p>			
<p>Gill writes: <i>yield not to their persuasions, listen not to their solicitations, show no liking and approbation of them, assent neither by words nor deeds.</i>²⁹⁶</p>			

Translation: My son, if deviants [or, sinners, transgressors, criminals] entice you, do not be willing [to go along with them]. As a young person, one of the greatest problems he faces is that of his friends. If those who are sinners or deviants or criminals try to influence you and to persuade you to do that which is wrong, you have to be able to say *no*. Peer pressure is not something new; this has existed for millennia and it is an important warning in the book of Proverbs.

²⁹² From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

²⁹³ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Coffman is quoting from the Pulpit Commentary, Vol. 9, p. 7

²⁹⁴ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

²⁹⁵ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

²⁹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:10.

Peter Pett on the use of *my son* in Proverbs

'My son' occurs as follows:

- It occurs fifteen times in chapters 1-9, being understandably absent in chapters 8-9 where Wisdom takes over. She does not speak of 'my son'.
- It occurs only once in chapters Proverbs 10:1 to Proverbs 22:16, where it would not suit the more formal style of the writing which mainly consists of pithy proverbs. That occurrence is in Proverbs 19:27 where it has a special significance.
- It occurs five times in 'the words of the wise' (Proverbs 22:17 to Proverbs 24:22) where the sayings are more extended (as in 1-9).
- It occurs once in Solomon's words gathered by the men of Hezekiah (Proverbs 25:1 to Proverbs 29:27). That is in Proverbs 27:11, where it is the opening appeal to the second section of that passage.
- Sometimes he uses the address 'sons' (e.g. Proverbs 4:1; Proverbs 5:7), thus making clear that 'my son' is composite. He is not referring to Rehoboam, or to his hundreds of other sons (he had three hundred wives and seven hundred concubines), for if Rehoboam had offered himself as a surety he was hardly likely to be financially embarrassed (Proverbs 6:1-5), and those words were clearly addressed to a theoretical case.

However, as has been previously discussed, the use of *my son* in this chapter is primarily literal (see vv. 8–9). This literal understanding will be found in Prov. 6:20–10:1.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 2, 2014.

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Quite obviously, all young (and old) companions are sinners. This refers to young men (or women) who are in active and habitual rebellion against the training of their parents and against the norms and standards of their society. Gill describes such as: *hardened, impudent, and daring, and not content to sin themselves, but do all they can to draw in others.*²⁹⁷

Paraphrasing Donald Hunt,²⁹⁸ rest assured that sinners will go after your sons. This is the way that the world is, and just as giving in to the sin nature has corrupted many young people, they will make the same appeals to their peers.

There has always been a wrong crowd for every new generation. There have always been schools teaching falsehoods—particularly about God, our nation's history, and economics. Every parent needs to take the time to correct the evils taught to their children in school, but then to append this teaching with the teaching of the Word of God.

Generally speaking, anyone who distracts you from Bible doctrine is the wrong crowd.

*Albert Barnes: The first great danger which besets the simple and the young is that of evil companionship. The only safety is to be found in the power of saying "No," to all such invitations.*²⁹⁹

²⁹⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:10.

²⁹⁸ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

²⁹⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:10.

Clarke: *Not even the devil himself can lead a man into sin till he consents. Were it not so, how could God judge the world?*³⁰⁰

As we go further into this passage, it will become apparent that Solomon is speaking of a gang. **There is nothing new under the sun.** (Eccles. 1:9)

Gill: *And to preserve youth from falling into such bad company is this exhortation given in this tender, affectionate, and moving manner; next to the fear of God, and regard to parents, is this caution given to shun the company of wicked men, which young men are liable to be drawn into, and is of fatal consequence.*³⁰¹

Matthew Henry (somewhat updated): *Observe, 1. How industrious wicked people are to seduce others into the paths of the destroyer: they will entice. Sinners love company in sin; the angels that fell were tempters almost as soon as they were sinners. They do not threaten or argue, but entice with flattery and fair speech; with a bait they draw the unwary young man to the hook. But they mistake if they think that by bringing others to partake with them in their guilt, and to be bound, as it were, in the bond with them, they will have the less to pay themselves; for they will have so much the more to answer for. 2. How cautious young people should be that they be not seduced by them: "Do not consent [to them]; and then, though they entice you, they cannot force you. Do not say as they say, nor do as they do or would have you to do; have no fellowship with them."*³⁰²

On the one hand, you have the parents, who have done everything for this child—including good and responsible teaching. On the other hand, there is the pull of this gang—other young men who really care nothing for this youth except to pull him into their band of thieves.

The Pulpit Commentary: *The tempter...is always existing in every state of society, and not hard to find. There are human beings who have come to adopt evil as a trade, and, not content with practising it themselves, must have help and sympathy in their work, and turn recruiting sergeants for the devil. The beautiful laws of our being assert themselves amidst all the perversion of depraved choice. Crime, like sorrow, is lonely, and craves partnership...And the criminal, constantly on his defence against society, learns to acquire an allurements of manner which is not the least of his dangerous qualities. The warning to youth against "enticing sinners" of both sexes can never be obsolete. Beware of persons of "peculiarly fascinating manners." What is it that fascinates? Generally it will be found to be some species of flattery, overt or concealed, attacking the weak point of the tempted ones. The warning may be so far generalized into "Beware of the flatterer." Flattery is [often] at the bottom of most temptation.*³⁰³

Charles Bridges: *Almost as soon as Satan became an apostate, he became a tempter. And he is very successful in training his servants in this work (Prov. 16:29; Genesis 11:4; Numbers 31:16; Isaiah 56:12). If sinners entice you. This is no uncertain contingency. Do not give in to them. Giving in constitutes the sin. Eve consented before she picked the fruit. David gave in before he sinned (2Sa 11:2-4). But Joseph resisted and was saved. When you are tempted, do not blame God, or even the devil. The worst the devil can do is to tempt us; he cannot force us to sin. When he has presented his most subtle arguments, we choose to give in or to resist.*³⁰⁴

What is fascinating about the Bible, is there are passages designed for people of all ages. In this passage, Solomon will warn the young man—do not become involved in criminal activity. There are some

³⁰⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:10.

³⁰¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:10.

³⁰² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:10–19 (edited).

³⁰³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:10.

³⁰⁴ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

things—temptations—which are often particularly appealing to the young—which temptations can dramatically and negatively impact your life for many years to come. Here, Solomon warns the young man about criminal associates and criminal behavior, and their lure. Let me add to this, the lure similar lures of drugs, alcohol, and illicit sexual activity (sex outside of marriage); and those associated with these activities. These are things which can affect you for the rest of your life—and in these things, there is no peace, no satisfaction, no lasting happiness. You will always be chasing the next criminal job, the next drug, the next drug, the next woman—but none of it giving you any fulfillment of soul. Drugs and alcohol can affect the way that you think and reason—for the rest of your life—you may never get the ability to think objectively back. You spend your time on criminal activity and you may never get the training or the motivation to do things right. And if you are arrested, you may spend decades in a maze of courts and prisons. And chasing after women will wear away at your integrity and you can never be the man that you need to be for that one right woman. All of these activities rob you of future options in life and rob you of human happiness which is there for most of us to experience.

From the Wells of Living Water Commentary: *Wisdom is not ignorant of the many wiles which beset the young. It seems to us that Satan was never so active in preparing nets for the feet of our youth as he is today. Pitfalls of every kind and description abound at every turn of the way. These places are painted in most roseate colors; they are made to appear beautiful without, while within they are full of dead men's bones and of all uncleanness.*³⁰⁵

The Biblical Illustrator: *Gain and pleasure are the two great charmers which have seduced mankind and led them captive at their will.*³⁰⁶

V. 10: My son, if you hear deviants trying to entice or persuade you, do not consent to their evil.

J. Vernon McGee: *You remember that I said you would find a proverb which would fit characters in the Bible. Probably you can also find a proverb to fit every one of your friends - although you may not want to tell them what it is! This is a proverb that fits someone in the Scriptures. Wouldn't you say it describes Joseph when he was taken as a slave down into the land of Egypt and was enticed by Potiphar's wife? He did not consent to her. This proverb is an example of his experience.*³⁰⁷

Young people are enticed at a very young age to do that which is wrong; and that which could damage their lives forever.

Enticements to Young People

1. Some are enticed specifically on an anti-authority basis. Young people are enticed with the specific idea that their parents would not want them to do something; or a particularly loathsome adult in authority (loathsome to the young people) would be upset by what is done.
2. There is the enticement of getting something for nothing; stealing.
3. There is peer pressure to behave like the rest of the crowd. Everyone is doing it; so therefore, you should do it.
4. Doing this or that evil thing will impress someone else—some popular person, some one from the opposite gender, someone you want to impress.
5. You are dared or you are called a chicken for not being willing to participate. You are made fun of. You are made the butt of jokes because you do not do what they want you to do.
6. You are promised that, if you do not participate, you will be humiliated socially.
7. They ask you, "Do you do everything your parents tell you to do?"
8. They promise that you will enjoy whatever it is they want you to do—go for a thrill ride, take some dope, have sex.
9. The primary enticements are to commit a crime, to take drugs, to drink, to become involved in pre-marital

³⁰⁵ From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=19&ch=1> accessed November 2, 2014.

³⁰⁶ From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=1> accessed October 31, 2014.

³⁰⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

Enticements to Young People

sex.

Some of these points came from 1966 Proverbs Lesson #584_0003.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

If they say, “Come with us; let us lie in wait for blood; let us hide for the innocent without cause. We will devour them like Sheol alive and whole like those going down to a pit. All riches splendid we will find; we will fill our houses [with] plunder. Your lot you will cause to fall in our midst—a purse one is to all of us.”

Proverbs
1:11–14

If they say [to you], “Come with us; let us lie in wait for blood; let us hide [ourselves] without cause for the innocent. We will devour them alive and whole, like Sheol, [and] like those going to the pit. We will discover great riches; we will fill up our houses with plunder. You will cast your lot with us—[there] will be one purse for all of us.”

If young criminals say to you, “Go with us and we will lie in wait and take the innocents by force. We will devour them alive and whole, just like Sheol; just like those going down into the pit. By this, we will come upon great riches and fill up our own homes with plunder. Cast your lot with us; there will be one purse for all of us.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

If they say, “Come with us; let us lie in wait for blood; let us hide for the innocent without cause. We will devour them like Sheol alive and whole like those going down to a pit. All riches splendid we will find; we will fill our houses [with] plunder. Your lot you will cause to fall in our midst—a purse one is to all of us.”

Latin Vulgate

If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause: Let us swallow him up alive like hell, and whole as one that goes down into the pit. We shall find all precious substance, we shall fill our houses with spoils. Cast in your lot with us, let us all have one purse.

Peshitta (Syriac)

If they say to you, Come with us, let us lie in wait to shed blood, let us lie in wait for the innocent, wrongfully; Let us swallow them up alive, as Sheol swallows the living, and whole as those who go down into the pit; We shall find all his wealth and precious things, we shall fill our houses with spoil; Cast in your lot with us; let us all have one purse;...

Septuagint (Greek)

If they should exhort you, saying, Come with us, partake in blood, and let us unjustly hide the just man in the earth: and let us swallow him alive, as Hades would, and remove the memorial of him from the earth: let us seize on his valuable property, and let us fill our houses with spoils: but cast in your lot with us, and let us all provide a common purse, and let us have one pouch:...

Significant differences:

In the first couple lines, the Latin appears to add an additional word; and the Greek appears to add an additional phrase. About midway, the Syriac appears to add an additional short phrase. The verb *seize* in the Greek does not match the original Hebrew verb (*find*). The Greek adds an additional phrase, which appears to be unnecessary.

Thought-for-thought translations; paraphrases:

Common English Bible	<p>My son, don't let sinners entice you. Don't go when they say: "Come with us. Let's set up a deadly ambush. Let's secretly wait for the innocent just for fun. Let's swallow up the living like the grave- whole, like those who go down into the pit. We'll find all sorts of precious wealth; we'll fill our houses with plunder. Throw in your lot with us; we'll share our money." V. 10 is included for context.</p>
Contemporary English V.	<p>Don't be tempted by sinners or listen when they say, "Come on! Let's gang up and kill somebody, just for the fun of it! They're well and healthy now, but we'll finish them off once and for all. We'll take their valuables and fill our homes with stolen goods. If you join our gang, you'll get your share." V. 10 is included for context.</p>
Easy English	<p>They might say, 'Come with us! We shall attack an innocent man. We shall destroy him. We will be as cruel as hell to that man. We shall take his riches. His wealth will belong to us. Join us! We shall share everything.'</p>
Easy-to-Read Version	<p>Those bad people might say, "Come with us! We are going to hide and wait for someone to kill. We will attack some innocent person. We will kill that person. We will send that person to the place of death. We will destroy that person and send him to the grave. We will steal all kinds of things worth lots of money. We will fill our houses with these things. So come with us and help us do these things. We will all share everything we get!"</p>
Good News Bible (TEV)	<p>Suppose they say, "Come on; let's find someone to kill! Let's attack some innocent people for the fun of it! They may be alive and well when we find them, but they'll be dead when we're through with them! We'll find all kinds of riches and fill our houses with loot! Come and join us, and we'll all share what we steal."</p>
Donald Hunt's Paraphrase	<p>"We'll hide and rob and kill," they say; "Good or bad, we'll treat them all alike! And the loot we'll get! All kinds of stuff! Come on, throw in your lot with us; we'll split with you in equal shares."</p>
<i>The Message</i>	<p>If they say--"Let's go out and raise some hell. Let's beat up some old man, mug some old woman. Let's pick them clean and get them ready for their funerals. We'll load up on top-quality loot. We'll haul it home by the truckload. Join us for the time of your life! With us, it's share and share alike!"-- ...</p>
New Berkeley Version	<p>If they say, "Come with us; we willie in wait for blood; we will ambush the innocent without cause; we will swallow them like the dead-realm, and whole, like those going down into the pit; we shall find all sorts of valuable things and we shall fill our houses with spoil; throw in your lot with us; all of us shall have one purse" —</p>
New Century Version	<p>They will say, "Come with us. Let's ambush and kill someone; let's attack some innocent people just for fun. Let's swallow them alive, as death does; let's swallow them whole, as the grave does. We will take all kinds of valuable things and fill our houses with stolen goods. Come join us, and we will share with you stolen goods."</p>
New Life Bible	<p>If they say, "Come with us. Let us lie in wait to kill someone. Let us set a trap for those who are without blame. Let us swallow them alive like death, as those who</p>

go down to the grave. We will find all kinds of things of great worth. We will fill our houses with the stolen riches. Throw in your share with us. We will all have one money bag."

New Living Translation

They may say, "Come and join us.

Let's hide and kill someone!

Just for fun, let's ambush the innocent!

Let's swallow them alive, like the grave;

let's swallow them whole, like those who go down to the pit of death.

Think of the great things we'll get!

We'll fill our houses with all the stuff we take.

Come, throw in your lot with us;

we'll all share the loot."

The Voice

If they should say,

Eildoers: Come on! Everyone, hide and let's wait to see whom we can beat to a pulp.

We're going to jump some unsuspecting chumps for no reason at all.

We'll have our way with them, and when we're through, there will be nothing left,

as if their bodies were swallowed whole by the grave's dark pit.

We'll take whatever we want—all their wealth and their fancy clothes—and when we're through, we'll have piles of their treasure for our own.

You have to join us; forget about God.

We're going to rake in the goods, and we'll share all we take!

Partially literal and partially paraphrased translations:

American English Bible

For they'll offer you comforting words and then say: 'Come with us and we will [shed] blood! For we'll treat the righteous unfairly, then we'll hide their bodies under the ground. Like the grave, we'll swallow them down still alive, and remove their memory from the land. Then we'll take all their valuable things, and fill our houses with loot. So come with us and join in, and we'll each gain big bags of money!'

Beck's American Translation

...if they say, "Come with us, we'll set an ambush to kill;

we'll hide to get the innocent just for fun.

Like the grave, we'll swallow them alive, like those who go down to the pit in good health.

We'll get all kinds of valuable possessions and fill our houses with robbed goods.

Throw in your lot with us.

We'll all have just one purse."

Christian Community Bible

They will invite you, "Come with us, let us spill blood, let us ambush the innocent without a second thought. We will engulf them as does the netherworld and snatch them suddenly as does death. We will help ourselves to many riches and fill our houses with booty. Join forces with us; one purse will be shared between us!"

God's Word™

If they say, "Come with us. Let's set an ambush to kill someone. Let's hide to ambush innocent people for fun. We'll swallow them alive like the grave, like those in good health who go into the pit. We'll find all kinds of valuable possessions. We'll fill our homes with stolen goods. Join us. We'll split the loot equally."

International Standard V

If they say, "Come with us!

Let's lie in wait for blood;

let's ambush some innocent person for no reason at all.

Let's swallow them alive like Sheol [i.e. the realm of the dead; possibly an allusion to the rebellion of Korah (cf. Num 16:33)],

and whole like those who go down into the Pit [i.e. the place of punishment in the afterlife].

	<p>We'll find all kinds of valuable wealth, and we'll fill our houses with spoil. Throw your lot in with us, and all of us will have one purse." If they say, "Come with us. Let's set an ambush to kill someone. Let's hide to ambush innocent people for fun. We'll swallow them alive like the grave, like those in good health who go into the pit. We'll find all kinds of valuable possessions. We'll fill our homes with stolen goods. Join us. We'll split the loot equally."</p>
Names of God Bible	
New Advent (Knox) Bible	<p>There are lives to be had for the ambushing, the lives of unsuspecting folk whose uprightness shall little avail them; there are fortunes to be swallowed up whole, as a man is swallowed up by death when he goes to his grave. No lack of treasures here, they say, rich plunder that shall find its way into our houses; thou hast but to throw in thy lot with us; every man shares alike.</p>
New American Bible (2011)	<p>My son, should sinners entice you, do not go if they say, "Come along with us! Let us lie in wait for blood, unprovoked, let us trap the innocent; Let us swallow them alive, like Sheol, whole, like those who go down to the pit! All kinds of precious wealth shall we gain, we shall fill our houses with booty; Cast in your lot with us, we shall all have one purse!" V. 10 is included for context.</p>
NIRV	<p>They might say, "Come along with us. Let's hide and wait to spill someone's blood. Let's catch some harmless people in our trap. Let's swallow them alive, as the grave does. Let's swallow them whole, like those who go down into the pit. We'll get all kinds of valuable things. We'll fill our houses with what we steal. Come and join our gang. We'll share everything we have."</p>
New Jerusalem Bible	<p>If they say, 'Come with us: let us lie in ambush to shed blood; if we plan an ambush for the innocent without provocation, we can swallow them alive, like Sheol, and whole, like those who sink into oblivion. We shall find treasures of every sort, we shall fill our houses with plunder; throw in your lot with us: one purse between us all.'</p>
Revised English Bible	<p>They may say: 'Join us and lie in wait for someone's blood; let us waylay some innocent person who has done us no harm, We shall swallow them like Sheol though they are alive; though in health, they will be like those who go down to the abyss. We shall take rich treasure of every sort and fill our houses with plunders. Throw in your lot with us and share the common purse.'</p>
Today's NIV	<p>If they say, "Come along with us; let's lie in wait for innocent blood, let's ambush some harmless soul; let's swallow them alive, like the grave, and whole, like those who go down to the pit; we will get all sorts of valuable things and fill our houses with plunder; cast lots with us; we will all share the loot"--...</p>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	If they say, "Go with us, we will casually ambush innocent blood for smuggling and devour the living to Sheol by descending the faultless to the pit! We will all find valuables and wealth and fill our houses with the spoil. Fell your lots amidst ours. We will all have one bag."
Benjamin Brodie expanded	If they say: Come with us [join our criminal gang], let us secretly wait in ambush [concealed from view] for blood [bodily violence, even murder], let us hide and assault innocent people for no cause [just for kicks]; Let us swallow them up [completely overwhelm the innocent] alive and whole [without leaving a trace or clue] like the underworld [Sheol: where souls went after death in OT times], like those who descend to the pit of the grave [where the body went after death]. We shall seize [steal] all manner of valuable possessions; we shall fill our homes with stolen goods [plunder]. You should cast in your lot [donate your particular skills] among us [join our pool of collective criminal resources], you ought to acquire one share [your percentage] with reference to the entire money bag [everything the gang steals].
Bible in Basic English	If they say, Come with us; let us make designs against the good, waiting secretly for the upright, without cause; Let us overcome them living, like the underworld, and in their strength, as those who go down to death; Goods of great price will be ours, our houses will be full of wealth; Take your chance with us, and we will all have one money-bag:...
Conservapedia	If they say, "come with us, lets lay wait to kill, let's sneak secretly for innocent people without reason": "let us swallow them alive and whole like the grave as those who Go down to the pit of Hell" "We shall find all precious treasures, we'll fill our houses with spoils" "Gamble and bet with us, we will all have one bag [purse (ki^ys)a form for a cup; also a bag for money or weights: - bag, cup, purse.]:..."
The Expanded Bible	They will say, "Come with us. Let's ambush and kill someone; let's attack some innocent people just for fun. Let's swallow them alive, ·as death does [like the grave/ ^L Sheol]; let's swallow them whole, ·as the grave does [^L like those who go down into the pit]. We will ·take [^L find] all kinds of ·valuable things [^L precious wealth] and fill our houses with ·stolen goods [plunder]. ·Come join us [^L Throw in your lot with us], and we will share ·with you stolen goods [^L a single bag (of loot)]."
Ferar-Fenton Bible	If they say, ` Come, let us look out for blood, And lurk for the careless and fools; Let us swallow their lives like the grave, And in mass, as they got to the pit! We shall seize upon wealth of all kinds; And with plunder can fill all our hands. Come throw in your venture with us , One purse then shall serve for us all!
HCSB	If they say--"Come with us! Let's set an ambush and kill someone. Let's attack some innocent person just for fun! Let's swallow them alive, like Sheol, still healthy as they go down to the Pit. We'll find all kinds of valuable property and fill our houses with plunder. Throw in your lot with us, and we'll all share our money"-- ...
NET Bible®	If they say, "Come with us! We will lie in wait to shed blood; we will ambush [Heb "lie in hiding."] an innocent person capriciously.

We will swallow them alive like Sheol,
 those full of vigor like those going down to the Pit.
 We will seize all kinds [Heb "all wealth of preciousness."] of precious wealth;
 we will fill our houses with plunder.
 Join with us!
 We will all share [Heb "there will be to all of us."] equally in what we steal."
 If they say, "Come along with us;
 let's lie in wait for innocent blood,
 let's ambush some harmless soul;
 let's swallow them alive, like the grave,
 and whole, like those who go down to the pit;
 we will get all sorts of valuable things
 and fill our houses with plunder;
 cast lots with us;
 we will all share the loot"-...

NIV, ©2011

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Suppose they say, "Come with us: we'll ambush somebody and kill him, we'll waylay some harmless soul, just for fun; we'll swallow him alive, like Sh'ol, whole, like those who descend to the pit; we'll find everything he has of value, we'll fill our homes with loot! Throw in your lot with us; we'll share a common purse"-...
exeGesés companion Bible	...if they say, Come with us, we lurk for blood, we hide out gratuitously for the innocent; we swallow them alive as sheol; the integrious, as those who descend into the well; we find all esteemed wealth; we fill our houses with spoil; fell your pebble among us; we all have one pouch!
JPS (Tanakh—1985)	If they say, "Come with us, Let us set an ambush to shed blood, Let us lie in wait for the innocent (Without cause!) Like Sheol, let us swallow them alive; Whole, like those who go down into the Pit. We shall obtain every precious treasure; We shall fill our homes with loot. Throw in your lot with us; We shall all have a common purse."
Orthodox Jewish Bible	If they say, Come with us, let us lie in wait for dahm, let us lurk secretly for the naki (innocent, harmless) chinnom (without cause); Let us swallow them up chayyim (alive) like She'ol; and whole, as those that go down into the bor (pit); We shall find all precious substance, we shall fill bateinu (our houses) with plunder; Throw in thy goral (lot) among us; let all of us have kis echad (one pouch, purse).

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	If they say, Come with us; let us lie in wait [to shed] blood, let us ambush the innocent without cause [and show that his piety is in vain]; Let us swallow them up alive as does Sheol (the place of the dead), and whole, as those who go down into the pit [of the dead]; We shall find and take all kinds of precious goods [when our
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victims are put out of the way], we shall fill our houses with plunder; Throw in your lot with us [they insist] and be a sworn brother and comrade; let us all have one purse in common-...

Concordant Literal Version	<p>If they say, Do walk with us, Let us wait in ambush for blood, Let us lurk gratuitously for the innocent, Like the unseen, we shall swallow them up alive, And robust like those descending to a crypt, All precious wealth shall we find, We shall fill our houses with loot, Let your lot be cast in our midst, There shall be one purse for us all,...</p>
Context Group Version	<p>If they say, Come with us, Let us lay in wait for blood; Let us lurk secretly for the innocent without cause; Let us swallow them up alive as the place of death { or grave, Heb. "Sheol" }, And whole, as those that go down into the pit; We shall find all precious wealth; We shall fill our houses with plunder; You shall cast your lot among us; We will all have one purse:...</p>
<i>Emphasized Bible</i>	<p>If they say—Come with us,—Let us lie in wait for blood, Let us watch in secret for him who is needlessly innocent; Let us engulf them, like hades, alive, While in health, like them who are going down to the pit; All costly substance, shall we find, We shall fill our houses with spoil; Thy lot, shalt thou cast into our midst, One purse, shall there be, for us all.</p>
Kretzmann's Commentary	<p>If they say, Come with us, let us lay wait for blood, without any reason for revenge, merely out of the lust for slaying; let us lurk privily for the innocent without cause, like the huntsman hidden near a game trail; let us swallow them up alive as the grave, their murder bringing them down to the realm of the dead, and whole, while they are living in uprightness and in full possession of God's blessings, as those that go down into the pit, who descend into the grave, their plans thus contemplating a most heinous crime, cold-blooded murder; we shall find all precious substance, rich booty of all kinds, robbery following murder; we shall fill our houses with spoil, namely, in this career of ruthless killing and robbing; cast in thy lot among us, joining them on an equal basis, also in the division of the booty; let us all have one purse, one treasury in which they would all share. Such a proposal might place glittering prospects before the eyes of inexperienced youth, and therefore the warning is repeated with great emphasis: ...</p>
Lexham English Bible	<p>If they say, "Come with us! We shall lie in wait for blood; we shall ambush the innocent without cause. Like Sheol, we will swallow them alive and whole, {like those who descend to the pit}. We shall find all precious wealth, we shall fill our houses [with] booty, you shall throw your lot in our midst, there will be one purse for all of us."...</p>
New King James Version	<p>If they say, "Come with us, Let us lie in wait to shed blood; Let us lurk secretly for the innocent without cause; Let us swallow them alive like Sheol, And whole, like those who go down to the Pit; We shall find all kinds of precious possessions, We shall fill our houses with spoil; Cast in your lot among us, Let us all have one purse"-...</p>
New RSV	<p>If they say, `Come with us, let us lie in wait for blood; let us wantonly ambush the innocent; like Sheol let us swallow them alive and whole, like those who go down to the Pit. We shall find all kinds of costly things; we shall fill our houses with booty. Throw in your lot among us;</p>

Syndein/Thieme we will all have one purse'-...
 {Verses 11-19: Activities of the Wrong Crowd Mentioned}
 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.}
 {More Violence}
 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}
 {Now More Lawlessness - Robbery}
 We shall acquire all kinds of precious wealth, we shall fill our houses with plunder/spoil {something robbed}. {More Anti-'God's Laws for Establishment' - Socialism of these Criminals}
 Throw in your lot with us, one purse shall be for all of us..

Webster's Bible Translation If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:
 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:
 We shall find all precious substance, we shall fill our houses with spoil:
 Cast in thy lot among us; let us all have one purse:...

Young's Updated LT If they say, "Come with us, we lay wait for blood, We watch secretly for the innocent without cause, We swallow them as Sheol—alive, And whole—as those going down to the pit, Every precious substance we find, We fill our houses with spoil, Your lot you will cast among us, One purse is—to all of us."

The gist of this verse: Criminal types try to get others to get involved in their criminal schemes, making many promises to them.

Proverbs 1:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
ʾâmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	go, come, depart, walk; advance	2 nd person masculine singular, Qal imperative with the voluntative hê	Strong's #1980 (and #3212) BDB #229
ʾêth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: If they say [to you], “Come with us;... Criminals are not content to operate on their own. Furthermore, to have a good criminal enterprise, you must have an influx of new talent, because there will be arrests and lives lost will committing crimes. So criminals are always on the lookout for new blood.

Coffman: *Here is the basic appeal that wicked gangs have always made to the young. "The appeal is to that instinctive desire to be `one of the gang.'" It is the gregarious instinct, a basic ingredient in all human life. It is that `sense of belonging' that is able to create and sustain the youthful wicked gangs that flourish in every great city. It is that same instinct that aids in forging and maintaining Christian fellowship in a church; and successful churches are diligent to make sure that every member, (especially new ones), is made to feel absolutely secure as `really belonging' to the group.*³⁰⁸

Proverbs 1:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ârab (אַרַב) [pronounced aw-RA ^{BV}]	<i>to ambush, to lay in wait, to hide</i>	1 st person plural, Qal imperfect with the voluntative hê	Strong's #693 BDB #70
The NET Bible: <i>The verb אַרַב ('arav, "to lie in wait") it is used for planning murder (Deut 19:11), kidnapping (Judg 21:20), or seduction (Prov 23:28).</i> ³⁰⁹			
The NET Bible: <i>This cohortative הִבְרַאֲנָה (ne'ervah) could denote resolve ("We will lie in wait!") or exhortation ("Let us lie in wait!"). These sinners are either expressing their determination to carry out a violent plan or they are trying to entice the lad to participate with them.</i> ³¹⁰ With this footnote from NET Bible, I will no longer list them twice—once in the translation and then here in the exegesis. If they are worthwhile listing in the exegesis, I will not put them in the NET Bible translation.			
lâmed (ל) [pronounced l ⁹]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâm (דַּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196

The NET Bible: *Heb "for blood." The term דַּם (dam, "blood") functions as a metonymy of effect for "blood shed violently" through murder (HALOT 224 s.v. 4).*³¹¹

Translation: ...let us lie in wait for blood;... As a young man, one of the first things we face is the idea of crime. We are tempted at getting something for nothing. *Lying in wait for blood* means that a gang (large or small) is trying to convince another person to join up with them; and that they will take whatever they want by force. Someone has the stuff that we want; we will just take it from them.

The word *blood* means, there might be a little violence here.

Peter Pett: *Others besides their fathers and mothers will seek to `guide' them. And to them they are not to give consent. For in contrast to the instruction and discipline of father and mother, will be the influence of some of their contemporaries more their own age, who will seek to lead them astray.*

³⁰⁸ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Coffman is quoting from George DeHoff's Commentary.

³⁰⁹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³¹⁰ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³¹¹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

These will entice them by seeking to arouse their greed, and by offering close companionship. They are described as `sinners', that is people who have wrong intent, and `miss the mark' and turn men in the wrong path. Peer pressure and gang cultures were just as prevalent in those days as they are in some quarters today, and we must remember that a `gang' (peer group) today might equally be a group of sophisticated people united in a common bond. They can equally get up to, and inculcate, mischief. Thus there is the warning against mixing with and ganging up with the wrong people. There will always be those who seek to `entice us' and lead us astray from God's instruction, and encourage us to be dishonest, and even violent, and they are to be avoided.³¹²

Proverbs 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâphan (צָפַן) [pronounced tsaw-FAHN]	to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain	1 st person plural, Qal imperfect with the voluntative hê	Strong's #6845 BDB #860
lâmed (ל) [pronounced l ^é]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
nâqîy (נָקִי) [pronounced naw-KEE]	acquitted, clean, cleared, free from [guilt, obligations, punishment], unpunished, guiltless, innocent	masculine singular adjective	Strong's #5355 BDB #667
The NET Bible: The term "innocent" (נָקִי, naqi) intimates that the person to be attacked is harmless. ³¹³			
chinnâm (כִּינָם) [pronounced khin-NAHM]	gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly	substantive/adverb	Strong's #2600 BDB #336
The NET Bible: Heb "without cause" (so KJV, NASB); NCV "just for fun." The term כִּינָם (khinnam, "without cause") emphasizes that the planned attack is completely unwarranted. ³¹⁴			

Translation: ...let us hide [ourselves] without cause for the innocent. The ringleader of the gang continues, saying, "We will hide ourselves from the innocent." The idea is, they will suddenly appear and take whatever it is that they want.

Gill: "Let us hide ourselves"...in some private place, "waiting for the innocent," the harmless traveller, who has done no injury to any man's person or property; [who] thinks himself safe, and is not aware of any design upon him; [who is] going about his lawful business, and having done nothing to provoke such miscreants to attempt his life or take away his property: and which they do "without cause" as to him...and "with impunity"³¹⁵

v. 11 reads: If they say [to you], "Come with us; let us lie in wait for blood; let us hide [ourselves] without cause for the innocent. To most readers, this does not sound like much of an argument in favor of crime—but the criminal element is expressing perhaps several different approaches here. Remember, when recruiting a gang

³¹² From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

³¹³ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³¹⁴ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³¹⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:11 (somewhat edited).

member, essentially a sales technique is used that is appropriate to the interested party. You or I would be hard to convince to become criminals based upon this argument; but there are others to whom this is very appealing.

Seems like, in the first or second episode of “The Unit,” somebody is asking Scott Foley’s character what he thought of this new assignment to an elite squad. He answers, “I get to jump out of planes and shoot people—what’s not to like?”³¹⁶ My point being, there are people who have different interests, and different things appeal to them.

Fearn The motivation is violence for violence's sake, with the financial benefits of secondary concern. There is illicit pleasure in dominating and intimidating the innocent. How descriptive of the spirit of the age in which we live! We do well to remember it was violence that evoked God's destruction in the days of Noah (Gen. 6:11).³¹⁷

Proverbs 1:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâla' (בָּלַע) [pronounced baw-LAHG']	<i>to engulf, to swallow up, to swallow down; to devour, to consume, to destroy</i>	1 st person plural, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #1104 BDB #118
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
Sh ^e ôl (שְׁאוֹל) [pronounced Sh ^e o']	<i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol;</i>	proper singular feminine noun	Strong's #7585 BDB #982
Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers.			
The NET Bible: <i>The noun שְׁאוֹל (shÿ'ol) can mean (1) “death,” cf. NCV; (2) “the grave,” cf. KJV, NIV, NLT (3) “Sheol” as the realm of departed spirits, cf. NAB “the nether world,” and (4) “extreme danger.” Here it is parallel to the noun בּוֹר (vor, “the Pit”) so it is the grave or more likely “Sheol” (cf. ASV, NRSV). Elsewhere Sheol is personified as having an insatiable appetite and swallowing people alive as they descend to their death (e.g., Num 16:30, 33; Isa 5:14; Hab 2:5). In ancient Near Eastern literature, the grave is often personified in similar manner, e.g., in Ugaritic mythological texts Mot (= “death”) is referred to as “the great swallower.”³¹⁸</i>			
Peter Pett: <i>Sheol was the shadowy underworld of the grave to which the dead went, the great unknown, the place of darkness and forgetfulness (see Psalms 6:5; Isaiah 14:9-15; Ezekiel 32:21, 27).³¹⁹</i>			
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313

³¹⁶ Not an exact quote—it is how I remember it.

³¹⁷ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

³¹⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³¹⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Proverbs 1:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Heb "lives." The noun חַיִּים (khayyim, "lives") functions as an adverbial accusative of manner: "alive." The form is a plural of state, used to describe a condition of life which encompasses a long period of time – in this case a person's entire life. Murder cuts short a person's life.</i> ³²⁰			
w ^e (or v ^e) (וּ, וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
tâmîym (תָּמִים) [pronounced taw-MEEM]	complete, whole, entire, sufficient, without blemish	masculine plural adjective	Strong's #8549 BDB #1071
The full set of BDB meanings are: 1) complete, whole, entire, sound; 1a) complete, whole, entire; 1b) whole, sound, healthful; 1c) complete, entire (of time); 1d) sound, wholesome, unimpaired, innocent, having integrity; 1e) what is complete or entirely in accord with truth and fact (neuter adjective/substantive). We may include blameless among these definitions.			
The NET Bible: <i>Heb "and whole." The vav (ו) is asseverative or appositional ("even"); it is omitted in the translation for the sake of style and smoothness. The substantival adjective תָּמִים (tamim, "whole; perfect; blameless") is an adverbial accusative describing the condition and state of the object. Used in parallel to חַיִּים (khayyim, "alive"), it must mean "full of health" (BDB 1071 s.v. תָּמִים 2). These cutthroats want to murder a person who is full of vigor.</i> ³²¹			
kaph or k ^e (כּ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
yârad (יָרַד) [pronounced yaw-RAHD]	those descending, ones going down, those coming down, descending ones	masculine plural, Qal participle, construct form	Strong's #3381 BDB #432
bôwr (בּוֹר) [pronounced bohr]	pit, cistern, well; prison; sepulcher, grave	masculine singular noun	Strong's #953 BDB #92

Translation: We will devour them alive and whole, like Sheol, [and] like those going to the pit. Even though the gang leader speaks of possibly taking down one innocent person, here we are talking about a group being taken down. "We will devour them just as the grave will, taking them alive and whole." That is, "We will come upon them quickly and suddenly; they won't know what hit them." The implication is, "We may have to kill them." That is not required here. The speaker is using the kaph preposition, which means this will as *like them going down into the pit*. So, they might not literally die, but they will be struck and knocked down before they know what is happening to them.

Gill: *Let us swallow them up alive as the grave,.... The innocent person, and those that are with him, his servants; our gang is so numerous that we can very easily dispatch him and all his attendants, and bury them out of sight at once, as if they were swallowed up alive in a grave, and so no more to be seen or heard of...and whole, as those that go down into the pit; who though whole and in perfect health, shall in a moment be destroyed and cast into the pit, being first plundered of all the riches they have about them; for this swallowing them up alive and whole.*³²²

³²⁰ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³²¹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³²² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:12.

Keil and Delitzsch: *they will devour them like those that go down to the grave (cf. Psalm 28:1 88:5, with Isa. 14:19), i.e., like those under whose feet the earth is suddenly opened, so that, without leaving any trace behind, they sink into the grave and into Hades.*³²³

Donald Hunt: *"Sheol" is Hebrew, and "Hades" is Greek for the place of departed spirits. This verse employs Hebrew parallelism in which the two statements mean the same thing; that is, "Sheol" and "pit" are the same; "alive" and "whole" are the same; and "swallow" and "go down" are the same.*³²⁴

Precept Austin appears to be a pretty reasonable site.

Sheol, by Precept Austin

1. From Vine: she'ol (שְׁאוֹל, 7585), "place of the dead." Sha'al seems to be the basis for an important noun in the Old Testament, she'ol. Found 65 times in the Hebrew Bible, she'ol refers to the netherworld or the underground cavern to which all buried dead go. Often incorrectly translated "hell" in the KJV, she'ol was not understood to be a place of punishment, but simply the ultimate resting place of all mankind (Ge 37:35). Thus, it was thought to be the land of no return (Job 16:22; 17:14-16). It was a place to be dreaded, not only because it meant the end of physical life on earth, but also because there was no praise of God there (Ps 6:5). Deliverance from it was a blessing (Ps 30:3). In Ps 49:14, "death will shepherd them," where death itself is personified as a shepherd that will lead them like a flock of helpless, unsuspecting sheep to Sheol, the underworld, the land of the dead.
2. Sheol (07585) (she'ol) is the underworld or the place to which people descend at death. The grave, death, the depths, the nether world, the underworld. Sheol was viewed as the place where departed spirits went after death. Sheol was envisioned as a dark region within the earth, the entrance to which was the grave with its steep slopes (cf. Ps 88:4-6). In Job 14:13-22, Job expressed the common view of life beyond death, namely, that in Sheol there is no contact with the living, only separation, but in Sheol there is a conscious awareness of the dreary existence. In Jonah 2:3 Jonah pictures himself in the belly of Sheol, its very center - in other words he is as good as dead. In Ps 22:6 Sheol, the underworld, the place of the dead, is personified as David's enemy. Abaddon is used as a name for Sheol in Ps 88:11. In Ps 143:3 "dark places" is a synonym for Sheol, pictured as a dark place located deep in the ground. In the ancient Israelite view he joined his deceased ancestors in Sheol. In Isaiah 7:11, the phrase "Make it as deep as Sheol or make it high upwards" words suggest that Ahaz can feel free to go beyond the bounds of ordinary human experience. The phrase "path of life" stands in contrast to death/Sheol in Pr 2:18-19; 5:5-6; 15:24. Sheol, the place of death, is sometimes depicted as a raging sea (see Ps 18:4, 15-16). Sheol is the land of the dead localized in Hebrew thought in the earth's core or the grave. "Sheol" in the Bible can be used four different ways: the grave, the realm of the departed [wicked] spirits or Hell, death in general, or a place of extreme danger (one that will lead to the grave if God does not intervene).
3. In Hebrew thought, Sheol is the proper name of the subterranean world which was regarded as the land of the dead. In ancient Canaanite thought Death was a powerful god whose appetite was never satisfied. In the OT Sheol/Death, though not deified, is personified as greedy and as having a voracious appetite. See Pr 30:15-16; Isa 5:14. According to the OT, those who descend into the realm of death/Sheol are cut off from God's mighty deeds and from the worshiping covenant community that experiences divine intervention (Ps 30:9; 88:10-12; Isa 38:18). The Hebrew term שַׁחַת (shakhat, "pit" = not same Hebrew word used in Pr 1:12-see below) is often used as a title for Sheol (see Ps 16:10, 49:9 - decay = pit; Ps 55:24; 103:4 = pit of destruction, where our physical body decays).
4. In Dt 32:22, Sheol refers here not to hell and hell-fire - a much later concept - but to the innermost parts of the earth, as low down as one could get. The parallel with "the foundations of the mountains" makes this clear (cf. Ps 9:17; 16:10; 139:8; Isa 14:9, 15; Amos 9:2).
5. In Job Sheol is a land from which there is no return (Job 10:21, 7:9). It is a place of darkness and gloom (Job 10:21-22), a place where the dead lie hidden (Job 14:13); as a place appointed for all no matter what their standing on earth might have been (Job 30:23).

³²³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 1:12.

³²⁴ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

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6. In Pr 9:18 “in the depths of Sheol” (בְּיַמֵּי שְׁאוֹל, bé'imqe shé'ol) is a parallelism which stresses that those who turn to this way of life are ignorant and doomed. It may signal a literal death lying ahead in the not too distant future, but it is more likely an analogy. The point is that the life of folly, a life of undisciplined, immoral, riotous living, runs counter to God’s appeal for wisdom and leads to ruin. That is the broad way that leads to destruction.
7. In Pr 15:11 “Sheol and Abaddon” (שְׁאוֹל וְאַבְדֹן| (shé'ol va'adon); as in ASV, NASB, NRSV; cf. KJV “Hell and destruction”; NAB “the nether world and the abyss.” These terms represent the remote underworld and all the mighty powers that reside there (e.g., Pr 27:20; Job 26:6; Ps 139:8; Amos 9:2; Rev 9:11). The LORD knows everything about this remote region.
8. In Pr 23:14 the term שְׁאוֹל (shé'ol, “Sheol”) in this context probably means “death” (so NIV, NCV, NLT) and not the realm of the departed (wicked) spirits (cf. NAB “the nether world”). In the wisdom of other lands, Ahiqar 6:82 says, “If I strike you, my son, you will not die.” The idea is that discipline helps the child to a full life; if the child dies prematurely, it would be more than likely a consequence of not being trained by discipline. In the book of Proverbs the “death” mentioned here could be social as well as physical.
9. Sheol is equivalent to the term Hades in the NT (Acts 2:27) and is distinct from the NT term Gehenna, the second death, the lake of fire, that place where even Sheol (Hades) will be thrown (Rev 20:14-15-note) In the OT, Hades was known as Sheol. It is the place where the unrighteous will reside (Luke 10:15; 16:23; Rev 20:13-14-note), a place of torment, especially as one knows that he is separated from God (cp Lk 16:23).

A more complete doctrine is found here: [Doctrine of Sheol \(HTML\)](#) ([PDF](#)) ([WPD](#)).

From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The gang leader has a plan, and that plan is for criminal activity. Here, he assures personal safety. Their victims will disappear, as if swallowed up whole by the grave. So he is promising safety and security here. There will be no witnesses; it will be as if they never existed. Again, this is how a life of crime is sold to the uninitiated. They will not be found out. These people will die and disappear as if they never existed.

Sutcliffe: However inclined to foolishness the heart of a youth may be, having some delicacy and modesty, he is shocked at the grosser crimes, and does not intend irrecoverably to take the route of vice. But on associating with persons totally depraved, impelled by passion, and allured by temptations, he cannot tell whether exile or the gallows may soon be his lot.³²⁵

Prov. 1:11–12 read: [If they say \[to you\], “Come with us; let us lie in wait for blood; let us hide \[ourselves\] without cause for the innocent. We will devour them alive and whole, like Sheol, \[and\] like those going to the pit.](#) This is murder that they are talking about; for some people, the ultimate exercise of power over others. “You want to show someone who’s boss? You want someone to beg you for their lives? Join up with us. The power of life and death will be in our hands.”

The Doctrine of Murder

1. Murder is the unlawful taking of a life of another with premeditated malice. The act of criminal murder is not the same as killing in battle or by a legal execution in order to enforce the law.
2. The origin of murder: Satan is called the original murderer. What does that mean? By his deception and lies, he will bring eternal death to billions of angels. John 8:44 **You are of your father the devil** [we inherit the sinful nature of Adam, which is ultimately attributable to Satan], **and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is**

³²⁵ From <http://www.studydrive.org/commentaries/jsc/view.cgi?bk=19&ch=1> (V. 10) accessed November 1, 2014.

The Doctrine of Murder

no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

(ESV) Satan, as the father of the sin nature, is then the accomplice to every murder; and his leading billions of angels astray will lead to their ultimate destruction as well.

3. The first human murder is when Cain murdered Abel. Cain offered the works of his hands to God, and God did not pay any attention to him. Abel offered up a blood sacrifice, which spoke of Jesus Christ on the cross. God honored his sacrifice. Cain was filled with anger and he killed Abel with a sacrificial knife. Gen. 4:5–8 1John 3:12 Jude 10–11 The way of Cain refers to those in reversionism who turn to crime.
4. David was guilty of sin and evil when he killed Uriah the Hittite. Although David did not kill Uriah with his own hands, he did order his killing, and his lead commander on the field, Joab, carried out this murder. Nathan mentions this sin specifically.
5. All of horrendous sins named as being abhorrent to God, the only overt sin named is murder. Prov. 6:16–19
6. The commandment of Ex. 20:13 is **You will not murder**. Again, this is not the same as killing in battle (Num. 21:1–5 31:1–20) or killing someone who has violated the law (Ex. 21:12, 16, 17) or God killing someone as the ultimate judgment (Num. 14:26–29 16:1–35).
7. Not only is capital punishment not a violation of the commandment not to murder, but it is required of a society of laws. Gen. 9:6 Ex. 21:12 Deut. 17:8–13 21:22–23
 - 1) Capital punishment was taught by Jesus Himself. Matt.26:50-54 John.13:10, 11 Lk.22:49, 50; cf. 22:36-38).
 - 2) Capital punishment was taught by Paul as a valid practice (Rom.13:14), and by Peter (1Peter2:13,14).
 - 3) Capital punishment will be a legal reality in the Millennium. Rev.2:27; 12:5; 19:15
8. Where guilt is established, capital punishment is the result. This is the responsibility of all governments throughout all dispensations. Gen. 9:6 A rich man cannot buy his way out of this. You cannot take a ransom for the life of a murderer. No bribery is allowed.
9. Not all killing is murder; there are 3 primary exceptions:
 - 1) Self-defense. Ex.22:2 Luke22:36
 - 2) Capital punishment. Gen.9:6
 - 3) War.
 - (1) Covert aggression is the basis for declaring war (Num.31:1ff).
 - (2) Total victory (Deut.20:10-18).
 - (3) To use the Faith-Rest technique when entering battle (Deut.20:14).
 - (4) The Lord is known as "a man of war" (Ex.15:3), and as "the Lord of the armies" (1Sam.17:45).
 - (5) One of the books of the Jews was called "the book of the Wars of Yahweh" (Num.21:14).
 - (6) David praised God for giving him the skills to fight in combat (Psa.144:1).
 - (7) The Lord sent the army into battle (2Chr.13:12).
 - (8) He delivered the enemy into Israel's hands (Deut.20:13).
 - (9) The Lord will once again strap on His sword and defeat the nations in the Tribulation (Rev.19:15,16).
 - (10) He will unleash a new weapon upon the forces at Armageddon not approved by the Geneva Convention! (Zech.14:12-15).
10. Murder is a crime; it is a sin and it is evil. The murderer ought to be executed with the sword. This is not the same as warfare or killing the enemy in battle.
11. Jer. 4:31 murder as a crime is a signal of degeneracy. When a society begins to degenerate, murder will increase; there will be no thought given to the murder of other human beings.
12. Believers are capable of murder. King David is an example of that. 1Peter 4:15
13. Murder begins as a mental attitude sin that peculates to the surface and comes out as murder (Mark 7:21 James 4:1–2). When Esau decided to murder Jacob, this began with great mental attitude sins directed toward Jacob (Esau never carried this murder out—Gen. 27:41).
14. Heathenism is often characterized by the sin of murder. We see this illustrated in particular by the **wars** which continue to be fought in the Middle East as well as the **constant killing of innocents by Muslims**.

The Doctrine of Murder

Rom. 1:28–32 3:15

15. Anger is the mental attitude equivalent of murder. Matt. 5:21–22 James 4:1–2

A portion of this doctrine came from R. B. Thieme, Jr.'s 1976 Proverbs series lesson #585_0010 and from [Maranatha Church](#), accessed November 13, 2014. Some of these points were taken word-for-word; some were edited.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 1:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>koh</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
chôwn (חֵוֵן) [pronounced <i>kohn</i>]	<i>wealth, riches, substance; price, high value; sufficiency; as adverb, enough</i>	masculine singular noun	Strong's #1952 BDB #223
yâqâr (יָקָר) [pronounced <i>yaw-KAWR</i>]	<i>precious; costly, highly valued [of gems, jewels]; dear; rare; heavy, weighty, honored; magnificent, splendid; quiet, meek</i>	masculine singular adjective	Strong's #3368 BDB #429
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person plural, Qal imperfect	Strong's #4672 BDB #592

The NET Bible: Heb “find.” The use of the verb *מצא* (*matsa'*, “to find”) is deliberate understatement to rhetorically down-play the heinous act of thievery.³²⁶

Translation: *We will discover great riches;...* He then uses the verb *mâtsâ'* (מָצָא) [pronounced *maw-TSAW*], which means *to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)*. Strong's #4672 BDB #592. It is as if they go out together one day, and all of a sudden, they come upon some riches, as if they discovered it or just happened upon it.

But this is not something that occurs simply by happenstance; they mark out a place where they expect an innocent person to come—an innocent person (or group) that has goods and things of value which they can take.

Criminals try different approaches to lure others into their life of crime. Sometimes they use the attraction of violence, as we saw in vv. 11–12; here, there is the desire for riches, which they might just *come upon*. Criminals will often justify their behavior, using whatever rhetoric of the day is popular. “His insurance will cover it; don't worry about it.”

From the Wells of Living Water Commentary: *“We shall find all precious substance.” With what roseate hues do the wicked, who tempt the unwary, paint the future. The god of this world is an adept in flourishing scenery. He and his know how to make the world appear beautiful. However, when one gets into the heart of the world's territory, he finds it filled with horror a veritable chamber of misery*

³²⁶ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

and disappointments. Suppose that the deceived follower does, for the while, get all precious substance. His substance will fade as fades a summer day. Suppose he becomes rich. His riches will but pierce his soul through with many sorrows. Suppose he does get all precious treasures. He will get them only to leave them to those who shall be after him. He will get them, and say to his soul, "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," only to hear the Lord say, "You fool, this night your soul shall be required of you: then whose shall those things be, which you hast provided."³²⁷

This reveals a very different scale of values between believers and the criminal element. A growing believer should not be tempted (for the most part) by the wealth of others. If someone proposes that you can cheat or rob Charley Brown and take away his wealth, for most believers, this ought to have little temptation (unless that is your area of weakness, of course). Ideally, the believer who is growing understands that there is no happiness in the accumulation of material wealth; and that plundering another person in order to take from them their wealth is also wrong.

1Tim. 6:10 warns: **For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.** (NIV) Money in itself is not evil; it is a wonderful tool. I work for Charley Brown, get my weekly paycheck, and then go and spend that check at the unrelated business of Lucy Van Pelt. Money gives the advantage of being portable and easily negotiated. But here, the youth is being tempted by *the promise of money; by the assurance of ill-gotten gain*. So there is no appeal to the utilitarian use of money, but to the greed of this youth. The appeal is made to his *love of money*.

Unfortunately, there are believers who sue other believers simply to do that.

Proverbs 1:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	1 st person plural, Piel imperfect	Strong's #4390 BDB #569
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1004 BDB #108
shâlal (שָׁלַל) [pronounced <i>shaw-LAWL</i>]	<i>booty, spoil, plunder, recompense, reward; wealth [taken as spoil]</i>	masculine singular noun	Strong's #7998 BDB #1021

The NET Bible: *The noun שָׁלַל (shalal, "plunder") functions as an adverbial accusative of material: "with plunder." This term is normally used for the spoils of war (e.g., Deut 20:14; Josh 7:21; Judg 8:24, 25; 1 Sam 30:20) but here refers to "stolen goods" (so NCV, CEV; e.g., Isa 10:2; Prov 16:19; BDB 1022 s.v. 3). The enticement was to join a criminal gang and adopt a life of crime to enjoy ill-gotten gain (A. Cohen, Proverbs, 4). Cf. NAB, NRSV "booty"; TEV "loot."*³²⁸

Translation: ...we will fill up our houses with plunder. Notice how the ringleader paints a picture. "This is what it is going to be like for all of us. Our homes will be filled up with [great] reward." So he moves quickly from what has to be done in order to take the wealth. He wants the gang initiate to hear the basic plan, but to focus on this—all that stuff that you want, you will get it. It will fill up your house and my house.

³²⁷ From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=19&ch=1> accessed November 2, 2014.

³²⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

Arnot: *The persons described are of the baser sort; the crimes enumerated are gross and rank. Yet when these apples of Sodom are traced to their sustaining root, it turns out to be greed of gain. The love of money can bear all these. When this greed is generated, like a thirst in the soul, it imperiously demands satisfaction wherever it can most readily be found...In our country,...Dishonesty is diluted, and coloured, and moulded, to suit the taste of the times. But the ancient and modern evil-doers are reckoned brethren in iniquity, despite the difference in the costume of their crimes.. This greed, when full-grown, is coarse and cruel. It has no feelings. It marches right to its mark, treading on everything that lies in the way. If necessary, it will take away the life of the owners.*³²⁹

I once went to a multi-level sales presentation (not knowing what it was that I was attending), and the first thing which I was tempted with was great material goods that I might acquire in the process. At the moment I was being tempted with these material possessions, I had no idea what the process was to acquire them. I do recall being resentful that I knew what they were doing psychologically, and I did not care for the duplicity of it. And this was for legal activity.

Biblical Treasury, to speak to the concept of greed, reminds us of the tale of *Midas, the Phrygian king, [who] asked a favour of the gods, and they agreed to grant him whatever he should desire. The monarch, overjoyed, resolved to make the favour inexhaustible. He prayed that whatever he touched might be turned to gold. The prayer was granted, and bitter were the consequences. What the king touched did turn to gold. He laid his hand upon the rock and it became a huge mass of priceless value; he clutched his oaken staff, and it became in his hand a bar of virgin gold. At first the monarch's joy was unbounded, and he returned to his palace the most favoured of mortals. Alas for the shortsightedness of man! He sat at table, and all he touched turned to gold-pure solid gold. The conviction rushed upon him that he must perish from his grasping wish-die in the midst of plenty.*³³⁰

Vv. 11–13: If they say [to you], “Come with us; let us lie in wait for blood; let us hide [ourselves] without cause for the innocent. We will devour them alive and whole, like Sheol, [and] like those going to the pit. We will discover great riches; we will fill up our houses with plunder.

J. Vernon McGee: *The sinner has a plan and a program to get something for nothing. He lives off someone else and makes someone else suffer in order that he might prosper.*³³¹

Proverbs 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gôwrâl (גֹּוְרָל) [pronounced <i>goh-RAWL</i>]	<i>allocation, lot (or, lots), [land] allotment, portion, recompense, retribution; what falls to anyone because of a lot; inheritance; metaphorically for one's lot in life</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1486 BDB #174

³²⁹ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014. I do not know what Arnot. is an abbreviation for. This comment was edited and updated.

³³⁰ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

³³¹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

Proverbs 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: Heb “Throw in your lot with us.” This is a figurative expression (<i>hypocatastasis</i>) urging the naive to join their life of crime and divide their loot equally. The noun גֹּרַל (<i>goral</i> , “lot”) can refer to (1) lot thrown for decision-making processes, e.g., choosing the scapegoat (Lev 16:8), discovering a guilty party (Jonah 1:7) or allocating property (Josh 18:6); (2) allotted portion (Josh 15:1) and (3) allotted fate or future destiny (Prov 1:14; Dan 12:13; see BDB 174 s.v.). Here the criminals urged the lad to share their life. The verb לִפֹּת (<i>tappil</i>) is an imperfect of injunction: “Throw in...!” but might also be an imperfect of permission: “you may throw.” It functions metonymically as an invitation to join their life of crime: “share with us” (BDB 658 s.v. 3). ³³²			
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	to cast lots, to cause to fall, to be brought down; to let drop; to cause to fail; to lay down a request [petition] [before anyone]	2 nd person masculine singular, Hiphil imperfect	Strong's #5307 BDB #656
b ^e (ב) [pronounced <i>b^{eh}</i>]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^E</i>]	midst, among, middle	masculine singular noun with the 1 st person plural suffix	Strong's #8432 BDB #1063

With the bēyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תּוֹבֵךְ. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Translation: You will cast your lot with us... “This is something that we will do as a group. You are not doing this alone; we are a gang; we function as one; we all take the same risks and we all prosper together.”

The criminal appeals to the young person. He tells him that it is easy; he has it all planned out. For very little work, the reward will be great. “Do you want to work a square job like your parents? And make nearly nothing?” I know, no one says *square* anymore. Criminal enterprises are always looking for more men to hire, because previous employees are either dead or in jail (or, in some cases, hiding out from his gang in another city).

The criminal knows how to sell his lifestyle to the rebellious youth. “We have it all planned out. No one will know. These victims will be as if the earth swallowed them up. And we will all become rich.”

Many times, a criminal gang will present itself as one’s family, with a kinship and closeness offered—but it is false. There is no reality in it; and this is no match for the love and sacrifice of two parents for their child.

Donald Hunt: *And so the invitation becomes inticement, and their urging becomes irresistible temptation. The only way a young person (or anybody else) can resist and overcome these pressures from the outside is by that which he has on the inside (parental instruction that has become personal conviction, faith in God, reverential fear, etc.).*³³³

Communism is the political equivalent to this.

³³² From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³³³ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

Proverbs 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîyç (כִּיֹּץ) [pronounced keece]	a bag, a purse	masculine singular noun	Strong's #3599 BDB #476
'echâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone	numeral adjective	Strong's #259 BDB #25
The NET Bible: Heb "one purse" (so KJV, NAB, NRSV). The term כִּיֹּץ (kis, "purse; bag") is a synecdoche of container (= purse) for contents (= stolen goods). The adjective אֶחָד ('ekhad, "one") indicates that the thieves promised to share equally in what they had stolen. ³³⁴			
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced koh]	all of us, every one of us, each one of us, anyone of us	masculine singular noun with the 1 st person plural suffix	Strong's #3605 BDB #481

Translation: ...—[there] will be one purse for all of us." The gang leader says, "This is all going to be fair. You may not think you have had a break in your life; life may have been unfair to you. Not so in this gang. We put all of the plunder together. It belongs to all of us."

Again, this is very communistic. "We are in this thing together; we are comrades; we are brothers. We share and share alike. This isn't that dog-eat-dog world; this is freedom and fairness."

The Pulpit Commentary: *There is an attractive aspect in crime. "You shall cast your lot in with us," i.e. shall share and share alike with us, as we say, or take an equal chance for the best of the booty, the lot in such cases being the custom of robbers and of soldiers (Psalm 22:19 Neh. 10:35). There is freedom, communism, good fellowship, in the life of the banditti; no distinction of rank or class, poor or rich. In certain times the picture of such a life has proved of overwhelming fascination for young adventurous spirits. In solemn reiterated warning the teacher raises his voice against the treading of their path and way. This simple biblical figure may remind us that every mode of active life, every profession or occupation, is like a path; it leads some where.*³³⁵

Barnes: *[This] temptation...appeals to the main attraction of the robber-life, its wild communism, the sense of equal hazards and equal hopes.*³³⁶

Gill first says: *"we will all have one purse" [that is, we] will throw all our booty, taken by us into one common stock, and live upon it comfortably and merrily.* And then he offers up two interpretations by two noted theologians of his time (or before his time): *Jarchi represents it as putting it to the young man's option, to do which he would, either to cast lots and take his share separately, or let it be put*

³³⁴ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 21, 2014.

³³⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:10–19 (slightly edited).

³³⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:13–14.

altogether, and so partake jointly with the rest. According to Gersom the sense is, that there should be such an exact division made, that there should not be more in one purse than in another; their shares should be equally divided by lot, and their purses should be alike; one should not have more than another. Here's the key—it can go either way. The offer here is intentionally vague. Everything is held in common or everything will be even split between everyone; it does not require more explanation. The idea is to hook the recruit; not to set up a hard-and-fast policy. Gill continues: these are the arguments used by wicked men to allure and ensnare young men to join with them in their sinful ways and practices.³³⁷ These only have to be arguments which affect a person's volition; they do not have to be substantive or delineated to an exact policy.

All of this is typical gang recruitment behavior. It is as if many gangs picked up the Bible, studied these verses out of context, and then used them in order to gain new members. We may think that what we observe in the news is brand new, but it's not.

Keil and Delitzsch ask similar questions to Gill: Will they truly, in the distribution of the booty by lot, have equal portions at length, equally much in their money-bags? Or is it meant that, apart from the portion of the booty which falls to every one by lot, they have a common purse which, when their business is ebbing, must supply the wants of the company, and on which the new companion can maintain himself beforehand? Or does it mean only that they will be as mutually helpful to one another.³³⁸

Coffman: Promises such as these effectually blind the eyes of the young and ignorant; and little do they understand that becoming a 'sworn brother' of a gang of outlaws is an extremely foolish and deadly mistake. All such gangs, as the notorious Mafia, for example, enforce their control by malicious and wholesale murder. The stupid fool who consents to accept their invitation is not only signing his own death warrant; but at the same time, he is accepting for himself the most brutal and demanding discipline imaginable, with no possibility whatever of ever getting out of it, except in a coffin! Being accepted as 'one of the gang' in a fellowship like that constitutes an abject surrender to Satan himself.³³⁹ What this does for Satan is get the young Christian out of fellowship and keep him there. For the young unbeliever, this place in society shields him from hearing the gospel of Jesus Christ.

V. 14: "Cast your lot with us; there will be one purse for all of us."

J. Vernon McGee: This is the philosophy of the hour: Let's all live out of the same purse. Generally those who hold this philosophy are doing nothing themselves. They want the working people to share what they have worked for, but they don't have any contribution to make to it at all. That is a false philosophy, but it is one that is common among young people today. It is the thinking and the mood of the present hour. Use all kinds of methods, even crooked methods, to get something for nothing.³⁴⁰

Application: We have exactly the same thing today in politics called the *social justice* movement. This movement has millions of adherents; but if you were to take 10 adherents and peel them away and say, "Okay, just exactly what does this mean? What kind of programs exactly should government institute? How exactly are we to make society adhere to the principles of social justice?" You would end up with 10 (at best) different sets of programs and 10 different approaches to inequity in society. These are words which sound good together, but have little by way of objective meaning. How exactly do you solve inequality in society, when such a thing cannot be done? When that sort of thing is impossible to do? And how do you solve this when you cannot even define inequality? If someone collects welfare and plays around all day, should that person receive that same as a person who works full time? If someone works full time, should they be paid exactly the same as a person who works overtime? If one person works at a job that required 15 minutes of training, while another person attended college for 5 or 8

³³⁷ All Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:14.

³³⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 1:13–14.

³³⁹ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

³⁴⁰ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

years in order to be qualified in their profession, should they be paid exactly the same? Nearly everyone—even far left liberals—on some of those examples would agree that the exact same payment would not be right. So then, who makes the decision? Who oversees this and says, “You get this much, and you get that much”? When it comes to putting slogans into policy, such a thing is quite impossible to do.

Application: I believe the President Barack Obama is seriously concerned about wealth inequality. He has clearly got his; but he does not care for those who can buy him 1000 time over. In any case, I don’t think that this is just a slogan to him; I think he believes that it is a problem and it ought to be solved by government. However, as president, he has presided over **wealth inequity becoming greater**. His policies have not moderated wealth inequality; his policies have **exacerbated it**. This shows how mistaken it is to government by slogan, thinking that government can bring about whatever your slogan happens to be.

My point is, you can have a goal, you can have a slogan, but that goal or slogan can mean different things to different people; and simply because many people agree to that goal or slogan, that it can actually come to pass. In fact, such vagueness is often beneficial to political parties gaining more power. Telling the people that you want to help out the middle class and that you believe in economic justice may sound great, but these supposed intentions are meaningless.

Application: In 2008, we had a market crash and millions of people who lost their homes. This was fundamentally based upon the government deciding that it is a good thing for people to own their own home; and so the **government** (FNMA and FHLMC) **developed policies** which allowed people to buy homes who could never buy homes in the past. The result was not more people owning homes, but a **smaller percentage own homes**. And **billions upon billions of dollars were spent** to make this happen. How do we know that this was the government, and not simply a group of mean bankers who screw us all over? Simple. For 6 years, we have had a Republican House and a Democrat Senate (I write this in 2014). These bodies hold hearings all the time. The Senate has had investigative hearings on *Offshore Tax Evasion: The Effort to Collect Unpaid Taxes on Billions in Hidden Offshore Accounts* in 2014. The House has investigated Benghazi and the IRS targeting of conservative groups. The House in 2008 investigated ball player Roger Clemens on whether he was taking performance-enhancing drugs. But what investigation seems to have never gotten off the ground? The investigation of the Housing bubble and crisis of 2008 and earlier. This crisis affected nearly every person in the United States, it involved a great shifting of wealth, billions upon billions of taxpayer dollars were spent to counteract its effects (which monies are still being spent today), but have there been hearings in the House or the Senate about this housing bubble? Neither body of Congress—which has been under the control of opposing parties for 6 years—seems to have any interest in finding out what happened. Let me be clear here—it does not matter if what was done was 100% legal—you don’t think that this warrants an investigation? This is one of the greatest crimes ever committed against the American people, and no one in Congress from either party seems to be very interested. Now, they are very good at pointing fingers, but to actually investigate this? Not going to happen. In case you need me to spell it out for you, it will not be investigated because both parties in Congress has dirty hands. This did not occur in a bubble. Some bankers or mortgage officers did not one day decide, “Hey, let’s defraud the American people.” This was set into motion by laws passed by the Congress along with acts done by unelected bureaucrats; the effects of which were ignored by the Congress until they could not longer be ignored.

The left has dishonestly presented socialism as a form of government with Biblical approval.

1. Socialism: Definition

1) **Miriam Webster:**

- (1) Socialism is a way of organizing a society in which major industries are owned and controlled by the government rather than by individual people and companies.
- (2) Socialism is any of various economic and political theories advocating collective or governmental ownership and administration of the means of production and distribution of

- goods.*
- (3) Socialism is a system of society or group living in which there is no private property. It is a system or condition of society in which the means of production are owned and controlled by the state.
 - (4) Theoretically, socialism is a stage of society in Marxist theory transitional between capitalism and communism and distinguished by unequal distribution of goods and pay according to work done. This theoretical stage of Marxist theory never exists in practice. There are always people who want power; there are always people who want to control you and all that you have. They do not disappear.
- 2) **Dictionary.com** defines socialism as...
- (1) ...a theory or system of social organization that advocates the vesting of the ownership and control of the means of production and distribution, of capital, land, etc., in the community as a whole.
 - (2) ...procedure or practice in accordance with this theory.
 - (3) ...(in Marxist theory) the stage following capitalism in the transition of a society to communism, characterized by the imperfect implementation of collectivist principles.
2. Socialism makes great promises to the people in order to get the power. This can occur in a variety of ways. For a long time, socialism revolutions were the way that countries turned to socialism. However, as of late socialism has become more and more a part of European and American government as a result of piece-by-piece taking over of the various sectors of society.
- 1) The government promises to see that everyone can buy a house. The government takes control over the mortgage industry loans. Now 95% of the home loans in the United States are originated or guarantee or funded by federal agencies and quasi-federal agencies. This took place in the 2000's. A \$5 trillion industry was surreptitiously taken over by the government; and what have you read about that?
 - 2) The government says that we cannot allow starving children. And who supports letting children starve? So food stamps were provided to families and free lunches and breakfasts were provided to students in public schools. In many states, this was increased to cover 100% of the students. However, the idea is, get the people to depend upon the government for food. The more the people depend upon government, the more power they have.
 - 3) Most recently, healthcare was taken over by our government, albeit limited. However, it is clearly an expansion of government authority.
 - 4) Now add these things up: if you want a house, if you want food and if you want medical care, you had better not screw with the government. You may think that this is extreme but conservative groups and **individuals** have been **targeted** on many occasions by the IRS and other agencies.
3. Although socialist propagandists make a big deal of the Jerusalem church having everything in common (Acts 4:32–35); the first mention of such an approach to life is in Prov. 1:14, and the proposal is made by criminals who will steal and murder (Prov. 1:11–13).
- 1) First of all, this is a false promise, made to draw a person into a criminal organization.
 - 2) Those who lead the criminal organization will always have the most stuff and they will be the best insulated from prosecution.
 - 3) All of the criminal activity which is promised makes it appear as if they have control over everything. Prov. 1:10–15a **My son, if sinners entice you, do not consent. If they say, "Come with us, let us lie in wait for blood; let us ambush the innocent without reason; like Sheol let us swallow them alive, and whole, like those who go down to the pit; we shall find all precious goods, we shall fill our houses with plunder; throw in your lot among us; we will all have one purse"--my son, do not walk in the way with them.** This is the warning of the writer of Proverbs. This would have been David's first warning to Solomon (David raised up at least 3 criminal sons); and this is Solomon's warning to all young people.
4. **Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them**

all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need. (Acts 4:32-35, ESV).

- 1) The Jerusalem church was in an unusual situation. They were under heavy persecution; people from that church could have their property and livelihood removed from them at any time. They lived in a city where they would be persecuted for their faith.
- 2) During the German persecution of the Jews, it was the right thing to do to help Jews in any way that a person could. This might involve hiding, feeding, and transporting Jews. This might involve lying to authorities. All of this is legitimate when governments turn against believers or turn against Jews simply because of their racial or religious heritage.
- 3) Paul wrote to many churches. At no time did he suggest that these churches follow the example of the Jerusalem church.
- 4) Paul took up a collection for the Jerusalem church. This suggests that (1) persecution was so concentrated that this affected almost everyone in the Jerusalem church; and (2) a socialistic approach did not necessarily save them.
- 5) Therefore, there is no authorization for hippie Christians to establish a commune where everything is held in common and some prophet-dude runs the place.
- 6) This does not mean that you will not be called upon by God to share your substance. Even here in the United States, we may face various types of persecution in the future. Just as many individual Germans looked out for persecuted Jews during WWII, so Christians should be towards one another or towards Jews if our country goes off-track.
5. Work is prescribed by God for Adam in the garden and outside of the garden. So, under perfect environment, Adam worked; under a fallen world, Adam worked. *Every believer* should work. No believer should ever live off of other people unless there are no other options available to you.
6. So that there is no misunderstanding, the believers who strives only for riches is on the wrong track. 1Tim. 6:10 Heb. 13:5 James 5:1–5
7. Government support of the poor (through taxation) was limited to a 10% tax once a year. Right now we spend about \$1 trillion per year on various welfare schemes and programs. About 3.3% of a person's income should be dedicated to this; and it should be carefully distributed. Welfare should not be given out simply as a means of buying votes. Paul in fact writes to the Thessalonians, **If anyone does not desire to work, neither let him eat** (2Thess. 3:10b). One of the welfare programs of the Old Testament was to require that the corners of fields not be harvested so that hungry people could come into these fields and harvest them. So, they did have to work in order to eat. Lev. 19:9–10 23:22
8. It should be noted that government care for the poor is not charity. Casting a vote to make Charley Brown pay more in taxes to support the poor is not charity.
9. The most important thing to understand is, *socialism* is a ruse used for people to take power. All kinds of things are promised (a certain job, food, free healthcare); but the whole purpose is to put power in the hands of a ruler.
 - 1) In order for these policies to be put into effect, sometimes millions of people lose their lives.
 - 2) In Vietnam, when the United States pulled out, the communists came in and killed millions of people. Low estimates are 1–3 million; but there could have been many more than that. Liberals try to pretend as if pulling out of Vietnam was a good and noble thing to do; but the end result was millions upon millions of people were killed by communists. Far more people died in the final few years of the communist takeover than in the 10 or so years that preceded this takeover.
 - 3) In both China and Russia, Mao and Stalin were **two of the greatest killers** than mankind has ever known.
 - 4) Even today, dictators in North Korea continue to kill millions of their own people because their socialistic doctrine does not work. It will not even provide enough food for the people to eat.
10. The socialist experiment of the United States:
 - 1) The Pilgrims were religious separatists who left England in order to enjoy some freedom. They faced great persecution in England, when some of them left England for Holland. Since this was not working out, this particular group agreed to move to America—but they lacked the funding and

- the supplies for such a trip.
- 2) They were not originally called Pilgrims; they were Puritan Separatists.
 - 3) Enter two companies known as the Adventurers who tried finance and outfit new settlements in the colonies. A 10 point agreement was reached wherein the Pilgrims agreed "That all such persons as are of this colony are to have their meat, drink, apparel, and all provisions out of the common stock and goods of the said colony." Further, it was agreed that during the first seven years. "all profits and benefits that are got by trade, traffic, trucking, working, fishing, or any other means of any persons, remain still in the common stock until the division." Essentially, they agree to set up a socialist colony, where these primary economic sectors were held in common. They were to bring their surplus to the common warehouse and keep just what they needed individually. The surplus would be split between the colony and the Adventurers.
 - 4) The intention was to make a profit for the colony this way, and some claim that this was as if everyone was a shareholder in an early corporation (as the NY Times [describes](#) it). You can call it what you want, but, *everyone owned everything*. They had agreed to hold their property in common. That is a form of socialism. This was 1621.
 - 5) Whether this was somehow based on the early Jerusalem church (that held all things in common) was not clear. My guess is, this was a part of the decision that they made to hold all things in common as a colony.
 - 6) In 1621, they planted 26 acres and 60 in 1622. However, when they turned toward a free enterprise system, where everyone could own their own home, land and the profits from what they grew, 184 acres were planted in 1623.
 - 7) Thanksgiving is a part of this story, but not relevant to this study. What is important to note is the change from holding all things in common to owning one's own property.
11. Most people do not really understand what socialism is. Socialism is the seizure of most or all private property and industry by the government. The workers may be told that they have a stake in all of it; but the chief recipients of socialist largess tends to be the political leaders who run everything from on high. Our government has been doing this for decades, each administration seizing more and more sectors of the economy, and therefore more and more power, more and more control. Even though the Democrats are, for the most part, dedicated to this; the Republicans, when ignored, will do the same thing.

Sources for this Pilgrim socialist experiment include:

http://jpatton.bellevue.edu/biblical_economics/pilgrimstory.html

<http://www.nytimes.com/2010/11/21/weekinreview/21zernike.html?pagewanted=all>

<http://wonkette.com/535396/sorry-mr-limbaugh-thanksgiving-has-never-been-a-celebration-of-the-pilgrims-triumph-over-socialism>

all accessed November 17, 2014.

What I noticed about the sources which do not believe that this was a failed socialist experiment, emphasize almost the exact same language that these were really shareholders in an early corporation and that their intent was to turn a profit. However, they still held all things in common, and *everyone* was a shareholder. That is socialism. That is much different than my choosing to invest in such a corporation, but my next door neighbor, Charley Brown, declines to participate. It is that little detail that makes their reference to this being an early corporation with shareholders the wrong parallel. Either the writers of these columns are economically ignorant or they are dishonest, choosing a false parallel in order to try to say, "It wasn't socialism." If I could be a part of the collective and Charley Brown could work his own land, then parallel would be accurate.

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Back to our passage: vv. 11–14 read: [If young criminals say to you, "Go with us and we will lie in wait and take the innocents by force. We will devour them alive and whole, just like Sheol; just like those going down into the pit. By this, we will come upon great riches and fill up our own homes with plunder. Cast your lot with us; there will be one purse for all of us."](#)

The criminals running an organization here need to recruit more who will commit crimes. They do not need their recruits to know everything. They simply need to find a way to appeal to them (and that I am comparing politicians to criminal organizations is not completely happenstance).

Alexander MacLaren writes: *The example selected of such enticers is not of the kind that most of us are in danger from. But the sort of inducements held out are in all cases substantially the same. 'Precious substance' of one sort or another is dangled before dazzled eyes; jovial companionship draws young hearts. The right or wrong of the thing is not mentioned, and even murder and robbery are presented as rather pleasant excitement, and worth doing for the sake of what is got thereby. Are the desirable consequences so sure? Is there no chance of being caught red-handed, and stoned then and there, as a murderer? The tempters are discreetly silent about that possibility, as all tempters are. Sin always deceives, and its baits artfully hide the hook; but the cruel barb is there, below the gay silk and coloured dressing, and it-not the false appearance of food which lured the fish-is what sticks in the bleeding mouth.*³⁴¹

Vv. 11–14 records the promises of the criminal organization:

Summarizing the Promises of the Criminals

Scripture	Text/Commentary
If young criminals say to you, "Go with us and we will lie in wait and take the innocents by force.	First of all, these criminals tell their prospective recruits that they have a plan. They know where to go and they know who to take down.
We will devour them alive and whole, just like Sheol; just like those going down into the pit.	They have this so well planned out that they will take out these various innocents easily, taking them down as if the grave has opened and swallowed them.
By this, we will come upon great riches and fill up our own homes with plunder.	It will be as if they have just happened upon great riches, like stumbling across a bag of gold, and they will take these things home and fill up their homes with plunder.
Cast your lot with us; there will be one purse for all of us."	Just join up with us. It will be fair and equitable. You will be treated right.

Lane: *They make it sound easy (Pr 1:11) and look tough (Pr 1:12); they offer lucrative rewards (Pr 1:13), not least a place in the gang (Pr 1:14). The youth who has been finding parental control constricting 'pictures himself a person to be reckoned with instead of patronized and kept in his place, and above all accepted as one of the gang' (Kidner). An offer he can't refuse! How up-to-date it all is! There is nothing new about gangs of youths graduating into vice-rings and incorporated crime. Here is how it all begins - with a macho appeal and tempting offer to one who has been kept down and kept short. The task of today's parents is not so dissimilar to that facing parents in ancient Israel.*³⁴²

It should be clear that gang activity, how they recruit and what they promise, is found in these writings from 3000 years ago, further supporting Solomon's claim, *There is no new thing under the sun.*

This is very similar to the recruiting done by criminal organizations throughout history.

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³⁴¹ From <http://www.studydrive.org/commentaries/mac/view.cgi?bk=19&ch=1> accessed November 2, 2014.

³⁴² From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

The final promise—**we will have one purse for all of us**—this is a promise made by people who lie, cheat, steal and kill for a living.³⁴³ Do you really think that their word is good? Do you really believe that they are trustworthy? If the time is right for them to steal from you, what makes you think that they would not. Hence the saying, *there is no honor among thieves*.³⁴⁴

In case there is any question about this, consider the Scriptures: Psalm 62:10 **Put no trust in extortion; set no vain hopes on robbery; if riches increase, set not your heart on them.** (ESV)

Nearly all young men are tempted by criminal behavior.

John Hunter on the Enticements of Sin to the Young Man

- I. Young men may be exposed to the baneful influence of bad example, to the force of ridicule, and to the power of persuasion.
- II. The young are enticed by setting before them splendid and seductive representations of the riches and enjoyment with which vice is accompanied.
- III. The young are enticed to the commission of vice by concealing its native deformity. Sedulously endeavouring to diminish impressions of the danger with which it is attended.
- IV. The young are enticed by misrepresentations of the Divine being and relations. God's mercifulness is overpressed, and His justice and holiness are put out of sight. God will never let sin go unpunished.
- V. There is a pseudo-freedom and independence which is offered. Often when a young man is lured into crime, they are getting a jump-start on independence from his parents, with the misconception that he is able to take care of himself.
- VI. Crime is seen by some young adults as adult behavior. It is not adult behavior, but criminals have a place to stay and food to eat and often a car to drive—and most of these things at an earlier age.

What you rarely see is where such a life can potentially lead you. Things appear to be fine with those who attempt to entice you into crime or to use drugs.

From *The Bible Illustrator*: *Hardly any young man goes to a place of dissipation alone. Each one is accompanied. No man goes to ruin alone. He always takes some one else with him.*

From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=1> accessed October 31, 2014. The final points come from me. The quotation above is from a different author (I believe T. De Witt Talmage).

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My son, do not walk in a way with them; restrain your foot from their paths, for their feet to evil run and they make haste to shed blood.

Proverbs
1:15–16

My son, do not walk in the way with them; keep your feet from their paths, because their feet run toward evil and they hurry to shed blood.

My son, do not walk in the way of these young criminals and keep away from their ways, because they run toward evil and they desire to shed the blood of the innocent.

Here is how others have translated this verse:

Ancient texts:

³⁴³ A point made by Donald Hunt <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

³⁴⁴ An observation made by Shakespeare in *Henry IV*; accessed November 7, 2014.

Masoretic Text (Hebrew)	My son, do not walk in a way with them; restrain your foot from their paths, for their feet to evil run and they make haste to shed blood.
Latin Vulgate	My son, do not walk with them, restrain your foot from their paths. For their feet run to evil, and make haste to shed blood.
Peshitta (Syriac)	My son, do not walk in the way with them; but refrain your foot from their path; For their feet run to evil, they make haste to shed blood.
Septuagint (Greek)	...go not in the way with them, let your foot turn aside from their paths:... V. 16 is not found in the LXX.
Significant differences:	The Greek leaves out v. 16.

Thought-for-thought translations; paraphrases:

Common English Bible	My son, don't go on the path with them; keep your feet from their way, because their feet run to evil; they hurry to spill blood.
Contemporary English V.	Don't follow anyone like that or do what they do. They are in a big hurry to commit some crime, perhaps even murder.
Easy English	My son, do not listen to them! Do not follow them! They are quick to do wrong deeds. They do not hesitate to kill innocent men.
Easy-to-Read Version	My son, don't follow those people. Don't even take the first step along that path. Those bad people race to do bad things. They are in a hurry to kill someone!
Good News Bible (TEV)	My child, don't go with people like that. Stay away from them. They can't wait to do something bad. They're always ready to kill.
Donald Hunt's Paraphrase	Don't do it, son! Stay far from men like that, for crime is their way of life, and murder is their specialty.
<i>The Message</i>	Oh, friend, don't give them a second look; don't listen to them for a minute. They're racing to a very bad end, hurrying to ruin everything they lay hands on.
New Berkeley Version	My son, do not walk in the way with them; keep your feet from their path [Two reasons for rejecting their offer: They are doing evil to tohers (v. 16), and they bring evil upon themselves (17–19).]; for their feet run to evil and they hurry to shed blood.
New Century Version	My child, do not go along with them; do not do what they do. They are eager to do evil and are quick to kill.
New Life Bible	My son, do not walk in the way with them. Keep your feet from their path. For their feet run to sin and hurry to kill.
New Living Translation	My child, don't go along with them! Stay far away from their paths. They rush to commit evil deeds. They hurry to commit murder.
The Voice	My son, do not join them; keep well away from their <i>violent, destructive</i> paths. For they run <i>right away, every time</i> , to do wrong, and they are thirsty for blood.

Partially literal and partially paraphrased translations:

American English Bible	Don't ever follow their ways. turn your feet from their paths! For their feet run to do evil things, and they are quick to shed blood.
Christian Community Bible	My son, do not go with them, do not set foot along their way. See how they speed on to evil! How they hasten to spill blood!

International Standard V	My son, do not go along with them [Lit. in the way with them], and keep your feet away from their paths! For they [Lit. For their feet] run toward evil; these entices [Lit. they] shed blood without hesitation [Lit. blood quickly].
Names of God Bible	My son, do not follow them in their way. Do not even set foot on their path, because they rush to do evil and hurry to shed blood.
New Advent (Knox) Bible	Such errands, my son, are not for thee; never stir a foot in their company; thou knowest well how eager they are for mischief, how greedy for blood,...
New American Bible (2011)	My son, do not walk in the way with them, hold back your foot from their path! [For their feet run to evil, they hasten to shed blood.] Is 59:7.
NIRV	My son, don't go along with them. Don't even set your feet on their paths. They are always in a hurry to sin. They are quick to spill someone's blood.
New Jerusalem Bible	My child, do not follow them in their way, keep your steps out of their path for their feet hasten to evil, they are quick to shed blood;...
Revised English Bible	My son, do not go along with them, stay clear of their ways; they hasten hotfoot into crime, pressing on to shed blood.
Today's NIV	...my son, do not go along with them, do not set foot on their paths; for their feet rush into evil, they are swift to shed blood.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	My son, never go in their way! Constrain your foot from their route. For their feet run to evil and hasten to spill blood...
Benjamin Brodie expanded	Son, do not walk [conduct oneself] in the same direction [along the same road] with them [gang members]; turn your foot [person] away from their path [wicked course of life], For their feet run quickly [hastily] towards the malignant [vicious evil], and they hurry [with hostile intent] towards shedding blood [committing murder].
Bible in Basic English	My son, do not go with them; keep your feet from their ways: For their feet are running after evil, and they are quick to take a man's life.
Conservapedia	My son, Don't go that way with them; keep your foot from their path: Because their feet run to evil and are quick to shed blood...
The Expanded Bible	My ·child [·son], do not go ·along with them [·on their path]; ·do not do what they do [·keep your foot from their way/path]. ·They are eager to do evil [·For their feet run toward evil] and are quick to ·kill [·shed blood].
Ferar-Fenton Bible	“My son, go not out on their path! And hold back your feet from the course, For their footsteps run to distress, And hasten to the shedding of blood!
HCSB	...my son, don't travel that road with them or set foot on their path, because their feet run toward trouble and they hurry to commit murder.
NET Bible®	My child, do not go down [Heb "do not walk."] their way [Heb "in the way with them."], withhold yourself from their path;

for they [Heb "their feet." The term "feet" is a synecdoche of the part (= their feet) for the whole person (= they), stressing the eagerness of the robbers.] are eager to inflict harm,
and they hasten to shed blood.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...my son, don't go along with them, don't set foot on their path; Their feet run to evil, they rush to shed blood.
exeGesés companion Bible	...- my son, walk not in the way with them; withhold your foot from their path: for their feet run to evil and hasten to pour blood.
Orthodox Jewish Bible	Beni (my son), walk not thou in the derech with them; refrain thy regel from their path; For their raglayim run to rah, and make haste for shefach dahm (shedding of blood).

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	My son, do not walk in the way with them; restrain your foot from their path; For their feet run to evil, and they make haste to shed blood.
Concordant Literal Version	My son, do not walk in the way with them; Withhold your foot from their track." For their feet run to evil, And they hasten to shed blood."
<i>Emphasized Bible</i>	My son, do not walk in the way with them, Withhold thy foot from their path. For, their feet, to mischief, do run, and haste to the shedding of blood.
Kretzmann's Commentary	My son, the tender form of address being very effective in influencing a young person for good, walk not thou in the way with them, every form of association with the wicked being dangerous; refrain thy foot from their path, the mention of a single member of the body increasing the impressiveness of the passage; for their feet run to evil and make haste to shed blood, wherefore all godly people will shun the pathway of crime.
Lexham English Bible	My child, do not walk in their way. Keep your foot from their paths, for their feet run to evil, and they hurry to shed blood,...
New RSV	...my child, do not walk in their way, keep your foot from their paths; for their feet run to evil, and they hurry to shed blood.
Syndein/Thieme	{Verses 15-16:David's Warning Against Joining Them} 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.} For their feet hurry to evil, rush impetuously to shed blood.
Updated Bible Version 2.11	My son, don't walk in the way with them; Refrain your foot from their path:... The Updated Bible Version 2.11 2.11 leaves out v. 16 as per the LXX.
Young's Updated LT	My son! go not in the way with them, Withhold your foot from their path, For their feet to evil do run, And they make haste to shed blood.
The gist of this verse:	The young person is warned to stay away from the criminal element.

Proverbs 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
'al (אל) [pronounced <i>aʃ</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
With the bêyth preposition, this means <i>in the way, along the way [road], near the road, by the way, on [your] journey.</i>			
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine plural suffix	Strong's #854 BDB #85

Translation: *My son, do not walk in the way with them;...* These criminal gangs have a whole modus operandi, a whole set of rules and conformities, which make up the code of the gang. King David warned his son, do not walk in this way with them. Do not adopt their norms and standards and act in concert with them.

In vv. 11–14, the criminals have outlined their ways—it is their recruitment speech, if you will. David is telling his son Solomon³⁴⁵, “Don’t join up with them; do not be tempted by them. Do not walk with them.”

Donald Hunt: *Often throughout the book Solomon warns’ against both evil men and evil women (both are mentioned in 2:12-17). The evil men are wicked oppressors out to get ill-gotten gain, and the evil women are immoral adulteresses.*³⁴⁶

Hunt again: *Oh, the concern of the father at this point! He realizes it is a decision-time for his son. Will he fall for their line, or will he go the way he has been taught from youth? He pleads, “My son, do not walk in the way with them,” and restated for emphasis and additional appeal: “Keep your foot from their path.” This verse is really an enlargement upon “Do not consent” in v. 10. Other verses on this subject: “Blessed is the man that does not walk in the counsel of the wicked” (Psalm 1:1); “Enter riot*

³⁴⁵ Assuming that this is what David told Solomon; Solomon may have developed this on his own.

³⁴⁶ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

into the path of the wicked, And walk not in the way of evil men” (Prov. 4:14); “I have kept my feet from every evil way” (Psalm 119:101).³⁴⁷

One of the most important words in the book of Proverbs, which is often ignored is derek^e (דֶּרֶךְ) [pronounced DEH-rek^e], which means *way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*. Strong's #1870 BDB #202. This word occurs even more often than does the word *wisdom* in the book of Proverbs.

The Right Path

1. This word *path* or *way* occurs about 70 times in the book of Proverbs. According to one **author**, it occurs about 100 times (and perhaps there are some synonyms to this particular word that I have missed).
2. In life, there is a right way to go and dozens if not hundreds of wrong ways.
3. Longman: *The path is a rich metaphor for one's actions in life. It implies a current point of origin (where you are in life now), a destination, and key transitional moments (forks in the road). In fact two paths are open to the son. The father warns the son of a path that is variously termed “crooked” (Prov. 2:15) and “dark” (Prov. 2:13). . . . The opposite of the evil, dark path is the right path, the path that leads to life in the fullest sense. They threaten, warn, and reward the son so he will adopt this course of action. But the greatest incentive is that God is with those who are on the right path. He protects the path from the dangers that threaten to overwhelm the son.*¹
4. I want you to consider a sin of degeneracy that does not really tempt you. Say homosexuality, adultery, the use of drugs, overindulging in alcohol. Now, suppose for a moment that was your sin of choice, and that you spent much of your life pursuing that particular sin—so that you indulged daily or several times daily. Considering the cost of that sin, considering the time lost, considering the relationships ruined, where would your life be? Probably in the toilet. I wanted you to choose a sin that does not tempt you, because it is easier to be more objective about that. That would be one wrong path in life.
5. Let's look at an analogy. You are in a state park and it is quite huge and there are trails throughout along with maps of where the trails take you. Sometimes you will specifically use trails which are the right mileage for you. That is, you don't choose the 20 mile trail if you simply want to walk a little after lunch. Now, as long as you stay on that trail, you get to see a great deal of nature all around you, but if you step off that path and start wandering, there is no telling where you will end up. You no longer have a map; you no longer have a direction. You no longer have an easy starting and ending point.
6. Another analogy: most of us drive down roads. There is a correct lane to be in, and our trip is much easier and safer if we stay in the correct lane. There are medians in the road. We may look at this median and notice that there is no traffic there, but that does not mean we should pull our vehicle onto the median and drive. There is a pathway which is safe and reasonable.
7. Let's take another analogy. One president sets up a path for the nation; the president which follows him cannot simply ignore that path and say, “Yeah, I never liked that path.” It does not work that way. We have a good analogy with the last two presidents. George W. Bush handed off to Barack Obama a war that had been won in Iraq, along with one of the most peaceful nations in the Middle East at the time of the handoff. President Obama did not like this war at all. So, rather than stay on the path charted by President Bush, he precipitously withdrew nearly all of our troops from Iraq almost immediately, and left that nation in chaos and is personally responsible by this decision for the deaths of thousands upon thousands of Iraqi citizens who died in the bloodbath that followed. There was a path laid out before President Obama: continue monitoring the peace in Iraq and the elections, set up a few bases there, and slowly withdraw our soldiers as the situation on the ground allowed, always leaving in a significant number of troops there (as we have in Germany and in South Korea). There was a simple path before President Obama, which all of his military aides and his intelligence briefings would have attested to. However, because he did not like the war in the first place, he hauls nearly all of our soldiers out of there, resulting in a power vacuum that sucked in the most evil elements of the Middle East. Honest historians will look back at President Obama's leaving the path as one of the worst blunders in American foreign policy ever made by a president. A president cannot be expected to know everything. That is why a president has

³⁴⁷ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014 (slightly edited).

The Right Path

advisors. That is why a president has intelligence briefings. Our Bible speaks to this decision, this wrong path, taken by President Obama. Prov. 14:12 *There is a way that seems right to a man, but its end is the way to death.* (ESV) Prov. 19:3 *When a man's folly brings his way to ruin, his heart rages against the LORD.* (ESV) Prov. 12:15 *The way of a fool is right in his own eyes, but a wise man listens to advice.* (ESV)

8. Another analogy: if you have been blessed by raising a son, ideally, you tried to determine how to raise him right so that he could enjoy a good life as he grew up. You encouraged him to try hard in school, you encouraged him to be moral, you encouraged him to participate in sports or other activities; and you brought him to church regularly. This does not mean that you made a mold for your son and made him fit within that mold. This does not mean that you did not pay some attention to his interests and abilities. Some kids just cannot play football or baseball well enough to be on a team. But, most parents know that one of the worst things that can happen to a child is for him to take drugs or to become involved in other addictive behavior. As a parent, you try to guide him in the proper path. As a believing parent, you are sort of like a walking, breathing book of Proverbs to your children.
9. Much of the book of Proverbs deals with the laws of divine establishment. These are the laws of right living designed for a nation in order to preserve that nation and its freedom and autonomy. These laws are designed for believers and unbelievers alike. The further that we stray from these behaviors, the further our nation strays from freedom and autonomy.
10. So there is a path which God has designed for man, and this path is what is best for us.
11. Essentially, what Jesus did, in his life on earth, was to test-drive the spiritual life for the believer in the Church Age. He did, of course, come to die in our stead. However, Jesus depended upon God the Holy Spirit in order to advance Him in life, just as the believer is mandated to do by Scripture. That is a matter of naming your sins to God as you sin, and learning Bible doctrine. Jesus did not sin, so He did not have to confess His sins, but, in His humanity, he did need to grow spiritually, and the Bible speaks of this. *And the child [Jesus] grew and became strong, filled with wisdom. And the favor of God was upon him.* (Luke 2:40) *And Jesus increased in wisdom and in stature and in favor with God and man.* (Luke 2:52). Furthermore, this is what we are mandated to do in our own lives (2Peter 3:18).
12. This does not mean that you dress like all other Christians or march in lock-step with them and all adopt the same vocabulary and personality. That's insanity. God created us as unique beings; but He also created our path as well.
13. If you had a good father who helped guide you in life, then you understand that it is stupid to reject his advice and even stupider to reject the guidance of God.
14. Longman: *Throughout the first part of Proverbs, the path is a pervasive metaphor culminating in Pr 9. Everyone is walking on a path, or perhaps, better said, on one of two types of path, a straight path or a crooked path. "Path" (derek is the main Hebrew term, but there are a host of near synonyms) refers to one's life. Even today, it is common to refer to life as a journey. Path implies a current point of origin (where one is in life now), a destination, and key transitional moments (forks in the road or an encounter, as we are now discussing). In fact, two paths are open. One is "crooked" (Pr 2:15) and "dark" (Pr 2:13). Danger lurks on this path (Pr 1:10-15; 2:12-15). These dangers include traps and snares that can foul up one's walk on the proper path of life. The dark path represents one's behavior in this life, and it culminates not in life but in death.²*
15. The fool both rejects the path of God and the authority of those over him.
16. John Phillips: *Two "ways" run through history. The way of Cain runs via the judgment of the flood, past the tower of Babel and the confusion of tongues, by way of the murder of Christ, to the lake of fire. It is the way of the world, the flesh, and the devil. It has its roll call of colorful characters, consummate villains, and giant intellects. Its sidewalks are lined with establishments offering power, pleasure, prosperity, promotion, and even piety. Its grand capital is Babylon; its most popular resort is Vanity Fair; its final destination is Hell. The other way is the way of Abel, Seth, Melchizedek, Abraham, Moses, David, and Christ. It runs by Gethsemane, Gabbatha, and Golgotha to glory. Those fleeing the City of Destruction look for the Celestial City and go home by the way of the cross. This way has a roll call of giants (Heb. 11). Its steep slopes are not wanting in attractions: at the place of prayer, the table of the Lord, and the daily quiet time, the Lord of that way draws especially near to His own. Its grand capital is the new*

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*Jerusalem; its most popular resorts are the local church and the house of the "Interpreter"; its end is an eternity of bliss.*²

17. Prov. 3:5–6 Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make straight your paths. (ESV; capitalized)

I am fully aware of Thoreau's saying, *He who rides and keeps the beaten track studies the fences chiefly.*³⁴⁸ Most of what I have presented here are analogies. This does not mean that I am against horses or off-road vehicles or camping out in the sticks or original thought.³⁴⁹ Now and again, you need to look at your life or a project which you are engaged in from a different perspective.

This right path can be explored both in the book of Proverbs and here: The **Basic Mechanics of the Christian Life** (or, **The Christian Life for Dummies**) ([HTML](#)) ([PDF](#)) ([WPD](#)); and the **Fundamentals of the Faith (Living the Christian Life)** ([HTML](#)) ([PDF](#)) ([WPD](#)).

¹ From http://sbcommunity.org/lifeinc/pdf/proverbs_study.pdf accessed November 8, 2014. They cite Longman, pp. 25–26.

² From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

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Proverbs 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māna' (מָנַע) [pronounced maw-NAHṣ]	<i>keep back, restrain, withhold, hold back</i>	2 nd person masculine singular, Qal imperative	Strong's #4513 BDB #586
regel (לָגַר) [pronounced REH-gel]	<i>foot; metaphorically step, gait, pace; turn</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #7272 BDB #919
The NET Bible: <i>Heb "your foot." The term "foot" (לָגַר, regel) is a synecdoche of part (= your foot) for the whole person (= yourself).</i> ³⁵⁰			
Keil and Delitzsch: <i>Foot (not feet), as eye, hand, etc., is used where the members come less under consideration than what they unitedly bring about (Prov. 4:26.).</i> ³⁵¹			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
n ^e thīybāh (הַבֵּיתָן) [pronounced n ^e thee'-BAW]	<i>path, pathway, footpath, a trodden down path</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #5410 BDB #677

³⁴⁸ From <http://thoreau.eserver.org/chesck01.html> accessed November 8, 2014.

³⁴⁹ R. B. Thieme, Jr., although orthodox, was one of the great original thinkers of theology. When King David thought to build a Temple for God, that was a great original thought.

³⁵⁰ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

³⁵¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 1:15.

Proverbs 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The word “path” (נְתִיבָה, nĕyṭivah) like the word “way” (דֶּרֶךְ, derekh) is used as an idiom (developed from a hypocatastasis), meaning “conduct, course of life.”</i>³⁵²</p>			

Translation: ...keep your feet from their paths,... These criminals have a variety of criminal activities that they involve themselves in, and King David warns his son, Solomon, do not walk in these ways; stay away from their way of life; do not adopt their lifestyle. Solomon, in writing this, is attempting to teach this same thing to young people for many generations to come.

The use of the words *foot* and *path* suggest more than just simple volition, but a lifestyle choice. He is making the choice so many times in a particular direction, that there is a path laid out along which to walk now.

This is one of the most important lessons a father can teach his son—stay away from criminal activity. Avoid it like nothing else. What is the young man to do? He is to say *no* to it; he is to disengage himself from such associations. He is to separate from it.

This concept of separation is taught in several places in Scripture: Prov. 4:14–15 *Do not enter the path of the wicked, and do not walk in the way of the evil. Avoid it; do not go on it; turn away from it and pass on.* (ESV) Prov. 13:20–21 *Whoever walks with the wise becomes wise, but the companion of fools will suffer harm. Disaster pursues sinners, but the righteous are rewarded with good.* (ESV) Psalm 1:1–2 *Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on His law he meditates day and night.* (ESV; capitalized) Psalm 26:4–5 *I do not sit with men of falsehood, nor do I consort with hypocrites. I hate the assembly of evildoers, and I will not sit with the wicked.* (ESV) 2Cor. 6:14–18 *Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make My dwelling among them and walk among them, and I will be their God, and they shall be My people. Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, and I will be a father to you, and you shall be sons and daughters to Me, says the Lord Almighty."* (ESV; capitalized; Lev. 26:12 Ezek. 37:27 Lev. 52:11)

Christians are easily confused about the concept of separation, who want to apply this doctrine to unbelievers whose sins shock them. Cult leaders use separation in order to isolate their members from family and former friends. Too often, separation is used in order to separate the Christian from everything that is non-Christian.

Robby Dean's Appended Doctrine of Separation

1. What separation is not:
 - 1) First of all, we are not examining the doctrine of separation for Israel, which is expressed several times with the phrase *"You be holy [= set apart, separate] for I am holy"* (where God is speaking—Lev. 11:44–45 19:2 20:7, 25). This is a related but different topic.
 - 2) Nor are we speaking of a function of self-righteousness, where you are, quite frankly, just too good to be hanging out with Charlie Brown.
 - 3) Separation is not the means of taking a new believer and pulling him away from his family or friends. Although this is often a sign of a cult, some regular churches do this as well.
2. The concept of separation is based upon the fact that we are in this world, but not of this world. In John 17:15–17, Jesus prayed: *"I have given them Your Word, and the world has hated them because they are not of the world, even as I am not of the world. I do not pray for You to take them out of the world,*

³⁵² From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Robby Dean's Appended Doctrine of Separation

but for You to keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Your truth. Your Word is truth." We are positionally separate from this world because we are in Christ, and He is separate from this world. *Being taken out of the world* is death or complete isolationism—Jesus prayed for this not to happen. Jesus prayed for us to be separated from evil (which is different than sin; evil is the thinking and philosophy of Satan, which can include human good).

3. Separation begins with a mental attitude that results in removing from our lives things and people that are either distractions, or may become distractions, in our own spiritual advance.
 - 1) When Peter brings "You be holy because I am holy" into the New Testament (1Peter 1:16, taking this from Lev. 11:44), he is speaking of a mental attitude based upon Bible doctrine (**Therefore, getting your minds ready for action and being self-disciplined, place your confidence completely on the grace to be brought to you at the revelation of Jesus Christ—1Peter 1:13**).
 - 2) So, although the passages in Leviticus speak of an actual separation between Israel and her heathen neighbors, the context of the passage in 1Peter says nothing about physical separation from believers or unbelievers. All that we are to think, according to Peter, is based upon understanding that **we were not ransomed from [our former] empty manner of life inherited from our forefathers with perishable things such as silver or gold, but we were purchased with the precious blood of Christ, like that of a lamb without blemish or spot** (1Peter 1:18–19).
 - 3) Separation, in the context of this passage where this phrase is brought into the New Testament, is based upon spiritual growth which is a result of thinking divine viewpoint which has its foundation in the revelation of Jesus Christ (i.e., learning Bible doctrine).
 - 4) In other words, the separation that Peter speaks about is in your thinking, which is based upon Bible doctrine. You separate yourself by thinking divine viewpoint.
 - 5) The believer becoming entangled in human viewpoint is involvement with evil, which Jesus prayed that we not fall into.
 - 6) Let me remind you of Satan's 2 fundamental strategies: (1) keep the unbeliever from the gospel and (2) keep the believer thinking human viewpoint.
4. Separation, then, begins in the believer's personal life as he learns and applies doctrine. The Bible says that separation starts in relation to the sin nature. Romans 6:11 **So you also must consider yourselves dead to sin and alive to God in Christ Jesus**. Remember that death is Scripture doesn't always mean *cessation of existence*, in Romans, it means *separation from*. Romans 8:13 **If you live according to flesh [according to the sin nature], you are going to die [temporal spiritual death]. But if you put to death, by means of the Spirit, the practices of the body, then you will live**.
 - 1) This is all about spiritually versus carnality.
 - 2) Prior to salvation, we are all under spiritual death. We have no innate ability to make contact with God.
 - 3) At the moment of salvation, we are both baptized and filled with the Holy Spirit.
 - 4) However, after salvation, we fall into carnality, which means, we sin and lose the filling of the Holy Spirit.
 - 5) This verse is talking about the fact that, if you are a believer and operating in carnality, then all of the blessings of the abundant Christian life are not yours. Even though you have eternal life you might as well be dead since you are no longer living the Christian life because you are living in carnality (carnal death).
 - 6) After salvation, it is an *either-or* situation: we are either filled with the Holy Spirit and separated from sin or we are carnal and associated with sin. This is a status, not some emotional high of some sort.
 - 7) **But if by the Spirit you put to death the practices of the body, then you will live**. We are to put to death the deeds of the body, which represent sin. That is a calling for separation in the believer's life from sin.
 - 8) This separation is caused by naming one's sins to God (1John 1:9). That restores our fellowship with God and temporally separates us from sin.
5. Separation involves separation from human viewpoint thinking.
 - 1) It is not just the sin nature that is influencing the life but also all that human viewpoint garbage that

Robby Dean's Appended Doctrine of Separation

- is floating around in the soul. All of the ideas we have grown up with need to be excised by the scalpel of the Word of God. We need to have that stuff flushed out of our system.
- 2) When you are saved by believing in Jesus Christ, this does not mean that your thinking has changed. The potential for a real change in thinking is there, but the actuality is not.
 - 3) This is what Paul is talking about in Romans 12:1–2 **Therefore, I call upon you, [my] brothers, by the mercies of God, to present your bodies [as] a living sacrifice, holy [set apart, separated], pleasing to God, which is your reasonable service. And do not be conformed to this world [cosmic thinking], but be transformed by the renovation of your thinking, in order to prove [demonstrate] by (means of) you what is that good and pleasing and perfect will of God.** This is what happens as we advance spiritually: we renovate our own thinking, learning Bible doctrine, and the Holy Spirit changes us from the inside out.
 - 4) In this way, the Holy Spirit produces the fruit of the Spirit, the character of Christ in our lives. Furthermore, this change of thinking demonstrates that the will of God is good and acceptable and perfect. We become a living, walking testimony of the grace of God in the angelic conflict.
 - 5) Therefore, this calls for separation from human viewpoint thinking. So the first two categories of separation has to do with what is going on in the believer's soul and the believer's thinking. They don't have to do with what is going on necessarily in the world around him. In other words, the thinking of the believer is to be renovated so that the believer no longer thinks in human viewpoint. They *separate* their thinking from human viewpoint.
 6. If the world around the believer is producing temptations where he easily succumbs to sin, then that means he has to make some choices about where he goes, whom he associates with, or the things he does. Therefore, the believer needs to recognize that if he is in an environment that easily leads him to sin then he needs to change this environment. That is, there are times for us to physically separate from certain people and situations.
 7. We are commanded to separate from certain kinds of carnal believers, such as backslidden, reversionistic believers. This is because there are certain types of carnality that are contagious to certain believers.
 - 1) However, as a corollary to this, we do not invade the privacy of various believers, to determine what evil things it is that they do, so that we separate from them.
 - 2) If we separated from all believers who sin, that would mean that we would be separating from all believers on this planet.
 - 3) Bear in mind that self-righteousness can be very contagious.
 8. We are to separate from believers who reject sound doctrine.
 - 1) If there is anything that can destroy our own spiritual life, it is when we closely associate with people who do not hold to sound doctrine. They say, "Well you know, there are a lot of different views in evangelicalism. There are folks who believe this and there are folks who believe that, but we can all just get along and we don't have to draw these doctrinal distinctions." There is an embedded blasphemy there, and that is the idea that God does not communicate clearly enough for us to take strong positions on doctrine. Wishy-washy people don't really think God communicated things clearly, so you can think it means this and I can think it means that, and somebody else thinks it means something else, so we can all just put our arms together and emote on our common experience that Jesus loves us. Then we'll all go home and be happy that we went to church this morning!
 - 2) This is not the biblical view. 2Thessalonians 3:6 **Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly, and not after the teaching which he received from us.** This isn't tradition for tradition's sake, this is the apostolic doctrine contained in the Scripture. This is a mandate. Vv. 14–15 **And if anyone does not obey our word by this letter, mark that one and have no company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother.** Notice that we are speaking of a believer who has clearly rejected legitimate authority (Paul's authority in the teaching of Bible doctrine).
 - 3) The goal is restoration, not exclusion; but if there is no response then there is no option other than to go separate ways.

Robby Dean's Appended Doctrine of Separation

- 4) Let me give you an example: homosexuality, which is clearly identified as a sin in the Bible (Rom. 1:24–27 1Cor. 6:9 1Tim. 1:10). Certain believers may struggle with homosexuality as a sin and, at times, give in to this lust. It is not our business to follow such believers around to determine whether or not we ought to separate from them. However, when a believer touts his homosexuality as normal and acceptable, that calls for separation from such a one.
 - 5) From time to time, a church has to remove a troublemaker (or a small group of troublemakers) who have rejected the authority of the pastor-teacher. Quite obviously, if you are in a church where you cannot accept the authority of your pastor, then you should quietly remove yourself—you do not owe anyone an explanation, nor should you stand out in the parking lot and tell everyone else why they should leave the church. You simply leave and find a pastor whose authority you can accept. More often than not, your inability to accept a pastor's authority is a problem in your soul, not in his.
 - 6) By accepting the authority of a pastor, this does not mean this pastor follows you around and tells you what to do.
 - 7) As an aside, this is not a call to self-righteousness, nor is this a call to separate from family members simply because they do not think like you think.
 - 8) Cults often twist the doctrine of separation into removing you from your friends and family *to your real family*. If you find yourself in a church, and they encourage you to cut off your friends and family, it is time to separate from that church.
 - 9) Jesus said, **“Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household.”** (Matt. 10:34–36). There will be some natural separation which occurs, but not because the believer has initiated it. Throughout the ages, there have been some Jewish Christians who have been virtually disowned from their families because they believe in Jesus. We know just how much hate can exist between Arabs and Jews; there have been times in history that this has existed between Christians and Jews as well (even though, we ought to be natural political allies).
 - 10) However, without going too far afield, the point here is, there are times when a believer will separate from his family—but that is a rare exception and not the rule. Jesus is not calling upon us to raise a sword against family members; nor is He requiring us to separate from family members because of different beliefs. Again, that is characteristic of a cult, but not of the Christian faith.
 - 11) Although Wikipedia represents a bastion of human viewpoint, there is an article [here](#) on the **cult checklist**. Although every list is not completely accurate, there are enough trends which these various lists point to in order to keep you out of a cult.
9. We are to separate from believers who make their own internal lust patterns the motivation for their lives. Romans 16:17–18 **And I summon you, brothers, to take note of those making divisions and offenses contrary to the doctrine which you have learned, and avoid them. For they who are such do not serve our Lord Jesus Christ, but they serve their own belly [lust patterns]; and by good words and fair speeches, they deceive the hearts of the gullible.**
 10. Separation from the immoral social scene where one's norms and standards are gradually eroded through peer pressure. 1Peter 4:4 **In these things they are surprised, that you are not running with them into the same excess of riot, blaspheming.** Proverbs 1:10-19 **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.” My son, do not walk in the way with them! Keep back your foot from their path, for their feet run to evil and make haste to shed blood. Surely in vain the net is spread in the sight of any bird, and they lie in wait for their own blood; they watch secretly for their own lives. So are the ways of everyone who gains unjust gain; it takes away its owners' life.** As an aside, communism and socialism are a national codification of this attitude.
 11. 1Corinthians 15:33 **Do not be deceived; evil companionships corrupt good habits.** The idea here is, believers can be corrupted by certain other believers and unbelievers with regards to certain activities. This is an individual decision to be made relative to the strengths and weaknesses of the individual

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- believer. As believers, we need to develop good positive habits in our spiritual lives. If we find certain associations compromising these habits, then that is an association which must be broken off or dialed back.
12. However, we simply do not separate from gross sin and gross immorality because we are offended. We should be able to witness to people of all different stripes of sinfulness. 1Cor. 5:9–11 *I wrote to you in my letter not to associate with sexually immoral people--not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler--not even to eat with such a one.* Paul is talking about separation from a believer, at the end, who knows the truth, and yet is clearly and observably out of line with his actions.
 13. We need to exercise a form of separation from unbelievers to avoid having our doctrine compromised. 2 Corinthians 6:14 *Do not be unequally yoked together with unbelievers; for what fellowship does righteousness have with lawlessness? And what partnership does light have with darkness?* This involves some types of business partnerships, not necessarily all. It involves marriage, dating, intimate social life. We are to separate from unbelievers where their influence can affect our own doctrine decisions. This is not a call for the believer to avoid unbelievers altogether or whenever possible.
 14. We need to separate from believers who are enmeshed in religious modes of operation and apostasy. See 2Corinthians 6:14–17 2Timothy 3:2–6.

I should add that there is much more to the doctrine of separation than this. Although we began this New Testament doctrine above, there is a great deal of separation described in the New Testament which has absolutely nothing to do with the relative geography of you and anyone that you are to separate from (for example: John 5:24 8:12 2Cor. 6:17–18 1Thess. 4:7 1Peter 2:24). We will cover this at another time.

The basic points are taken from <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen068.htm>, which is Lesson #68 of Robby Dean's study of Genesis. This study was extensively edited and appended.

For additional study see:

<http://www.versebyverse.org/doctrine/separation.html> (Maranatha Church)

<http://www.realtime.net/~wdoud/topics/separation.html> (Grace Notes)

<http://www.westbankbiblechurch.com/LGMerrittBooks/Doctrine%20of%20Separation0112.pdf> (L.G. Merritt)

<http://lakeeriebiblechurch.org/doctrine/pdf/DOCTRINE%20OF%20SEPARATION.pdf> (Lake Erie Bible Church)

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Application: Now, remember the origin of much of this teaching (or the theological foundation for it): King David taught Solomon his son much of this wisdom. There is a mistaken notion today that teenagers are going to do whatever they are going to do, and it is worthless for parents to interfere. If the kids want to do drugs, drink or have sex, then they are going to go ahead and do it, regardless of parental control. This is wrong. Now certainly, there are parents who have their heads on straight who raise children who try to do everything wrong that they can think of. However, most children, when they have something drilled into them, will go with it. I had a teacher friend of mine, and she told her daughters that they were not going to use drugs, they were not going to get pregnant, and they were going to finish college. This was ingrained in the psyche of her two daughters. And, not surprising, her daughters did not use drugs, they did not get pregnant, and they completed their college degrees. Parents can set standards for their children, and if these are taught regularly, along with good discipline, the children will adhere to these standards.

Proverbs 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
v. 16 is not found in the Greek or the Arabic. It is found in the Syriac and Latin (and, of course, Hebrew). V. 16 is nearly identical to Isa. 59:7a. V. 16a has the additional kîy preposition and the Qal imperfect of <i>to make haste</i> , which is the Piel imperfect in Isaiah. It is quite unusual for there to be so much overlap here.			
If I were to make an educated guess (and this is speculative), there was a verse here that, for whatever reason was unreadable. Perhaps it was similar to Isa. 59:7a, that a later copyist (after the LXX had been translated) took that verse and placed it here.			
Now would be a wonderful time to be able to look to the Dead Sea Scrolls, but very little of the book of Proverbs survived in those scrolls.			
On the other hand, this verse is found in <i>the Alexandrian LXX, Chaldea Paraphrase, Vulgate, and Syriac Versions, all which follow the Hebrew text.</i> ³⁵³ Paul quotes a portion of this verse in Rom. 3:15, but he could be quoting from Isaiah.			
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
rag ^l layim (רַגְלַיִם) [pronounced <i>RAHG-lah-yim</i>]	<i>feet, [two] feet; metaphorically for steps taken in one's life</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #7272 BDB #919
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ra' (עַר) [pronounced <i>rahg'</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948
The NET Bible: <i>Heb "to harm." The noun עַר (ra') has a four-fold range of meanings: (1) "pain, harm" (Prov 3:30), (2) "calamity, disaster" (13:21), (3) "distress, misery" (14:32) and (4) "moral evil" (8:13; see BDB 948-49 s.v.). The parallelism with "swift to shed blood" suggests it means "to inflict harm, injury."</i> ³⁵⁴			
rûts (רָץ) [pronounced <i>roots</i>]	<i>to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]</i>	3 rd person masculine plural, Qal imperfect	Strong's #7323 BDB #930
The NET Bible: <i>Heb "run." The verb רָץ (ruts, "run") functions here as a metonymy of association, meaning "to be eager" to do something (BDB 930 s.v.).</i> ³⁵⁵			

Translation: ...because their feet run toward evil... There is evil, and that is the direction in which they run. All of their thinking is evil; their criminal standards is evil; and that is what they pursue. This is their lifestyle; it is a lifestyle of evil.

³⁵³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:16.

³⁵⁴ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

³⁵⁵ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

The criminal ignores the authorities which are over them; and they ignore the rights of the people who they plunder. They have no respect for the freedom and property of others.

Proverbs 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâhar (מחר) [pronounced <i>maw-HAHR</i>]	<i>to hasten, to hurry, to hustle, to make haste</i>	3 rd person masculine plural, Qal imperfect	Strong's #4116 BDB #554
The NET Bible: <i>The imperfect tense verbs may be classified as habitual or progressive imperfects describing their ongoing continual activity.</i> ³⁵⁶			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâphak ^e (שפך) [pronounced <i>shaw-FAHK^e</i>]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	Qal infinitive construct	Strong's #8210 BDB #1049
dâm (דם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196

The NET Bible: *The BHS editors suggest deleting this entire verse from MT because it does not appear in several versions (Codex B of the LXX, Coptic, Arabic) and is similar to Isa 59:7a. It is possible that it was a scribal gloss (intentional addition) copied into the margin from Isaiah. But this does not adequately explain the differences. It does fit the context well enough to be original.*³⁵⁷

Translation: ...and they hurry to shed blood. Whereas, it may have sounded like the interest of this gang was to gather plunder, what they hurry towards is the shedding of blood. They make their name known far and wide by those whom they plunder and kill.

From the NAB (2011): *Verse 16 is a later attempt to add clarity. It is a quotation from Is 59:7 and is not in the best Greek manuscripts.*³⁵⁸ This verse is found in the Hebrew manuscripts; however, it is not found in the Greek manuscripts (a very early translation from the Hebrew). This does not mean that their point is wrong; it simply needed to be clarified.

If you read the very beginning of the Hebrew exegesis of this book, it is clear that there is a problem with this verse, and one of the more serious problems in the Old Testament. However, you will also note that whatever problems there might be, and whether you believe that this is what v. 16 was originally, it will not affect your understanding of this passage one whit.

Bob Deffinbaugh: *When I worked in the state prison, many prisoners openly indicated that they believed I was the fool, not they. I chose to work long hours in order to make a little money. They, in a few brief minutes, could rob a bank and live high for months. The wicked men of 1:11-14 are proud*

³⁵⁶ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

³⁵⁷ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

³⁵⁸ From <http://www.usccb.org/bible/proverbs/1> accessed October 22, 2014.

*of their way of life. They can get rich quick, with little effort. The innocent (v. 11) are the fools from who they will quickly separate their money.*³⁵⁹

Mark Copeland speaks to evil friends.

Mark Copeland Outlines the Danger of Evil Companions and the Solution

- I. FATHERLY WARNING CONCERNING EVIL COMPANIONS
 - A. DO NOT CONSENT TO THEIR COUNSEL...
 1. A father's advice: "If sinners entice you, do not consent" - Pro 1:10
 2. Especially when they seek to entice you to do evil - Pro 1:11-12
 3. When they tempt you with promises of easy gain - Pro 1:13-14
 - The example is enticement to murder and robbery
 - B. DO NOT WALK WITH THEM...
 1. Keep away from such "friends" who are quick to do evil - Pro 1:15-16
 2. Their efforts are ultimately in vain - Pro 1:17
 3. Eventually they will pay with their own lives - Pro 1:18-19
 - Such is the way of greed; it destroys those who possess it
 - [While the example in our text pertains to murder and robbery, the principle holds to true to all kinds of sinful conduct. So let's expand on the lesson to be learned here...]
- II. THE DANGER OF EVIL COMPANIONS
 - A. THEY PERSUADE THROUGH ENTICEMENT
 1. Like the serpent tempted Eve, sinful friends will appeal to:
 - a. The lust of the flesh ("good for food")
 - b. The lust of the eyes ("pleasant to the eyes")
 - c. The pride of life ("desirable to make one wise") - cf. Gen 3:6
 2. Evil friends will offer easy gain
 - a. Such as wealth without work
 - b. Such as pleasure without commitment
 - c. Such as companionship without cost
 - It sounds so good and easy, doesn't it?
 - B. THEY IGNORE THE COST OF SIN...
 1. That sin destroys those who possess it
 - a. So called "friends" will eventually turn on one another
 - b. If they will sin with you, how do you know they won't sin against you?
 - c. They will be friends only as long as it benefits themselves
 2. That sin eventually exposes those who continue in it
 - a. "Be sure your sin will find you out" - Num 32:23
 - b. Sin requires lies and deception; eventually one gets caught in their web of lies
 - c. Sin often carries a physical price that cannot be hidden
 - (1) Addiction (drugs)
 - (2) Disease (STDs)
 - (3) Unwanted pregnancy
 - Evil companions never talk about the cost of sin, do they?
- III. THE SOLUTION TO EVIL COMPANIONS
 - A. DON'T LISTEN TO THEM...
 1. "Do not consent..." - Pro 1:10
 2. What they promise they cannot really deliver, at least for long
 3. The truly blessed man does not walk in their counsel - Psa 1:1
 - Be wise enough not to heed their enticing words
 - B. STAY AWAY FROM THEM...
 1. "Do not walk in the way with them, keep your foot from their path" - Pro 1:15

³⁵⁹ From <https://bible.org/seriespage/two-ways-proverbs-17-33> accessed November 6, 2014.

Mark Copeland Outlines the Danger of Evil Companions and the Solution

2. Do not let them be your companions - Pro 13:20
3. Especially if they are unbelievers - 2 Co 6:14-18
-- Be even wiser to avoid letting them become your companions

And Paul writes in the New Testament: **Do not be deceived: "Bad company ruins good morals."** (1Cor. 15:33; ESV; possibly a proverb for that time?)

From http://executableoutlines.com/pdf/pr2_so.pdf accessed November 6, 2014.

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Paul later quotes this verse, along with many others, to indicate the basic sinfulness of man. Rom. 3:9–18 **What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written: "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one." "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." "Their mouth is full of curses and bitterness." "Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known." "There is no fear of God before their eyes." (ESV; Psalm 14:1–3 5:9 140:3 10:7 Isa. 59:7–8 Psalm 36:1)**

The laws of divine establishment are consistent throughout Scripture. Our volition is important; what we choose to do or not to do is fundamental to our society. We are not a bunch of chemicals sloshing around in our brains, setting off this or that electrical signal, acting as animals act instinctively. We have free will.

There is a fundamental importance in the way parents raise their children. Their love and discipline is key to the way a child develops and the choices that child makes.

v. 17 was very difficult to translate. And, strictly speaking, this is the first proverb (parable).

For in vain is spread out the net in eyes of all baals of a wing; and these [men] for their blood lie in wait; they hide for their souls.

Proverbs
1:17–18

For the net is spread out in vain in the eyes of all the lords of the birds [lit., *wing*], since these [men] lie in wait for their own blood, [and] they hide out [to attack] their own souls.

These men spread out their net to capture plunder, and the birds are observing them in vain, as they will fall prey to the trap anyway. In the same way, they lay in wait for their own blood and hide out to attack their own souls.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

For in vain is spread out the net in eyes of all baals of a wing; and these [men] for their blood lie in wait; they hide for their souls.

Latin Vulgate

But a net is spread in vain before the eyes of them that have wings. And they themselves lie in wait for their own blood, and practise deceits against their own souls.

Peshitta (Syriac)

Surely in deceit is the net spread in the sight of any bird. And they lie in wait, they hide themselves to shed blood.

Septuagint (Greek)

...for nets are not spread for the birds without cause. For they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil.

Significant differences: There is a word, *baalim*, which gave many ancient (and current) translators trouble. The Latin translated this *of them*, the Syriac ignored the word and the Greek rendered it *without cause*.

The last two phrases are turned around in the Syriac; the second verb is translated differently in the Latin; and both verbs are translated differently in the Greek.

Thought-for-thought translations; paraphrases:

Common English Bible	It's useless to cast a net in the sight of a bird. But these sinners set up a deadly ambush; they lie in wait for their own lives.
Contemporary English V.	They are like a bird that sees the bait, but ignores the trap. They gang up to murder someone, but they are the victims.
Easy English	You cannot set a trap for birds whilst they watch you. These thieves attack only themselves.
Easy-to-Read Version	People spread out nets to catch birds. But it is useless to set the trap while the birds are watching. So those bad people hide themselves and wait to kill someone. But really, they will be destroyed by their own trap!
Good News Bible (TEV)	It does no good to spread a net when the bird you want to catch is watching, but people like that are setting a trap for themselves, a trap in which they will die.
Donald Hunt's Paraphrase	When a bird sees a trap being set, it stays away, but not these men; they trap themselves! They lay a booby trap for their own lives. Such is the fate of all who live by violence and murder. They will die a violent death.
<i>The Message</i>	Nobody robs a bank with everyone watching, Yet that's what these people are doing-- they're doing themselves in.
New Berkeley Version	For in vain the net is spread in the sight of any bird; but these lie in wait for their own blood; they ambush their own lives [Even a silly bird knows better than to approach a trap he sees being set; yet these sinners set a trap and fall in it themselves. The vers in v. 18 are the same as in v. 11.].
New Century Version	It is useless to spread out a net right where the birds can see it. But sinners will fall into their own traps; they will only catch themselves!
New Life Bible	Yes, the net is spread for nothing if the bird is watching. They set traps for their own lives and wait to die.
New Living Translation	If a bird sees a trap being set, it knows to stay away. But these people set an ambush for themselves; they are trying to get themselves killed.
The Voice	You see, it makes no sense to bait the net <i>and set the trap</i> while the bird is watching, But these hiding <i>in the shadows</i> and waiting <i>to spill</i> innocent blood are really just hastening their own destruction!.

Partially literal and partially paraphrased translations:

American English Bible	Haven't they wrongfully spread out their traps, as you would do to catch birds? Then they murder to gain evil treasures.
Beck's American Translation	If the birds see it spread, the net is spread in vain.

	These men set an ambush for their own bloody execution; they go into hiding only to lose their own lives.
Christian Community Bible	What bird would fall into a trap if you set it up in its sight? But these people stalk them selves and set a trap for their own lives.
God's Word™	It does no good to spread a net within the sight of any bird. But these people set an ambush for their own murder. They go into hiding only to lose their lives.
International Standard V	Look, it is useless to spread a net in full view of [Lit. in the eyes of] all the birds, but these people [Lit. they] lie in wait for their own [The Heb. lacks their own] blood. They ambush only themselves.
Names of God Bible	It does no good to spread a net within the sight of any bird. But these people set an ambush for their own murder. They go into hiding only to lose their lives.
New Advent (Knox) Bible	Such errands, my son, are not for thee; never stir a foot in their company; thou knowest well how eager they are for mischief, how greedy for blood, and the snare is laid to no purpose if the bird is watching. What do they, but compass their own ruin, plot against their own lives? Vv. 15–16 are included for context.
New American Bible (2002)	It is in vain that a net is spread before the eyes of any bird - These men lie in wait for their own blood, they set a trap for their own lives.
New American Bible (2011)	In vain a net is spread right under the eyes of any bird- They lie in wait for their own blood, they set a trap for their own lives.
NIRV	How useless it is to spread a net while all the birds are watching! Those who hide and wait will spill their own blood. They will be caught in their own trap.
New Jerusalem Bible	My child, do not follow them in their way, keep your steps out of their path for their feet hasten to evil, they are quick to shed blood; for the net is spread in vain if any winged creature can see it. It is for their own blood such people lie in wait, their ambush is against their own selves! Vv. 15–16 are included for context.
New Simplified Bible	Surely in vain the net is spread in the sight of any bird. They lie in wait for their own blood (murder). They set an ambush for their own lives.
Revised English Bible	(A net is spread in vain if any bird that flies can see it.) It is for their own blood they lie in wait; they waylay no one but themselves.
Today's NIV	How useless to spread a net where every bird can see it! These men lie in wait for their own blood; they ambush only themselves!

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For their feet run to evil and hasten to spill blood by casually winnowing the net as wings in the eyes of any master. They ambush for blood, and they smuggle their souls. V. 16 is included for context.
Benjamin Brodie expanded	Of course a net which is dispersed [trap that is set] in front of the eyes of any winged bird [in sight of the victim] is of no use [good for nothing] to the fowler; Indeed, they [the gang members] might in effect [by showing the location of their trap] be hiding for their own blood [the quarry turns on his attackers], in effect waiting to ambush their own souls [if the intended victim discovers their trap, he might kill his attackers in self-defense].
Bible in Basic English	Truly, to no purpose is the net stretched out before the eyes of the bird:

	And they are secretly waiting for their blood and making ready destruction for themselves.
Conservapedia	...surely in vain the net is spread where the bird can see it and they lay wait for their own blood; they lurk secretly for their own lives.
The Expanded Bible	It is useless to spread out a net right where the birds can see it. But sinners will ·fall into their own traps [^l set up a deadly ambush]; they ·will only catch [^l lie in wait for] themselves!
Ferar-Fenton Bible	“The net surely is spread out in vain In the sight of the lord of a wing!— But those watch to shed their own blood, They lay ambush against their own lives.
NET Bible®	Surely it is futile to spread a net in plain sight of [Heb "in the eyes of."] [This means either: (1) Spreading a net in view of birds is futile because birds will avoid the trap; but the wicked are so blind that they fail to see danger; or (2) it does not matter if a net is spread because birds are so hungry they will eat anyway and be trapped; the wicked act in a similar way.] any bird [Heb "all of the possessors of wings."], these men lie in wait for their own blood [They think that they are going to shed innocent blood, but in their blindness they do not realize that it is their own blood they shed. Their greed will lead to their destruction. This is an example of ironic poetic justice. They do not intend to destroy themselves; but this is what they accomplish.], they ambush their own lives!
NIV, ©2011	How useless to spread a net where every bird can see it! These men lie in wait for their own blood; they ambush only themselves!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For in vain is the net baited if any bird can see it; rather, they are ambushing themselves to shed their own blood, waylaying themselves.
exeGesés companion Bible	Surely the net is winnowed gratuitously in the eye of any master of wing: they lurk for their own blood; they hide out for their own souls:...
JPS (Tanakh—1985)	In the eyes of every winged creature; The outspread net means nothing. But they lie in ambush for their own blood; They lie in wait for their own lives.
Judaica Press Complete T.	For the net is scattered without cause in the eyes of all winged fowl, but they lie in wait for their blood; they hide for their lives.
Orthodox Jewish Bible	Surely in vain the reshet (net) is spread in the eyes of kol ba'al kanaf (all the birds, <i>i.e., lit. master of [the] wing</i>); And they lie in wait for their own dahm; they lurk secretly for their own nafshot.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For in vain is the net spread in the sight of any bird! But [when these men set a trap for others] they are lying in wait for their own blood; they set an ambush for their own lives.
Concordant Literal Version	For gratuitously is the net tossed Before the eyes of all the possessors of wings.

	Yet they themselves wait in ambush for their own blood; They lurk for their own souls.
Context Group Version	For in emptiness is the net spread In the sight of any bird: And these lay wait for their own blood; They lurk secretly for their own lives.
Darby Translation	For in vain the net is spread in the sight of anything which hath wings. And these lay wait for their own blood; they lurk secretly for their own lives.
<i>Emphasized Bible</i>	Surely, in vain, is spread the net, in the sight of aught that hath wings! Yet, they, for their own blood, lie in wait, They watch in secret for their own life.
English Standard V. – UK	For in vain is a net spread in the sight of any bird, but these men lie in wait for their own blood; they set an ambush for their own lives.
Kretzmann's Commentary	Surely in vain the net is spread in the sight of any bird, literally, "in the eyes of everything possessing wings," that is, if even a bird will flee from the net which is openly spread in his sight, how much more should a God-fearing young person shun the allurements of crime held out with such boldness! And they lay wait for their own blood , it is their own lives which are finally taken, either on account of treachery in their own ranks or because murder will be punished at last; they lurk privily for their own lives , being caught in the net which they spread for others.
Lexham English Bible	My child, do not walk in their way. Keep your foot from their paths, for their feet run to evil, and they hurry to shed blood, for "in vain is the net scattered, in the sight of any {winged bird}." They lie in wait for their [own] blood. They ambush their [own] lives. Vv. 15–16 are included for context.
NASB	Indeed, it is useless to spread the <i>baited</i> net In the sight of any bird; But they lie in wait for their own blood; They ambush their own lives.
New RSV	For in vain is the net baited while the bird is looking on; yet they lie in wait-to kill themselves! and set an ambush-for their own lives!
Syndein/Thieme	{Illustration} For the net is spread out in vain in the eyes of all 'Large Birds of Prey' { ba`al kanaph}. {Verses 18-19: Wrong Crowd Destroys itself} But they ambush their own blood. {those who live by lawless violence, die by lawless violence} 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}.
Third Millennium Bible	Surely in vain the net is spread in the sight of any bird! And they lie in wait for their own blood; they lurk privily for their own lives.
A Voice in the Wilderness	Surely in vain the net is spread in the sight of any bird. And they lie in wait for their own blood; they lurk secretly for their own souls.
Webster's Bible Translation	Surely in vain the net is spread in the sight of any bird. And they lay wait for their [own] blood; they lurk privily for their [own] lives.
<i>Young's Literal Translation</i>	Surely in vain is the net spread out before the eyes of any bird. And they for their own blood lay wait, They watch secretly for their own lives.
The gist of this verse:	Trappers will not spread out their bird nets in front of the birds they want to trap; but these criminal degenerates will essentially lay out their own nets to trap themselves.

Proverbs 1:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
chinnâm (כִּנָּם) [pronounced <i>khin-NAHM</i>]	<i>gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336
zârâh (זָרַח) [pronounced <i>zaw-RAW</i>]	<i>is scattered, is spread out, is dispersed</i>	Pual participle	Strong's #2219 BDB #279
The NET Bible: <i>Heb "for the net to be spread out." The Pual participle of זָרַח (zarah) means "to be spread" (HALOT 280 s.v. זָרַח pu.1). The subject of this verbal use of the participle is the noun תְּשָׁרָה (harashet, "the net"). It is futile for the net to be spread out in plain view of birds.</i> ³⁶⁰			
resheth (תְּשָׁרָה) [pronounced <i>REH-sheth</i>]	<i>net, trap; a brazen net [or criss-cross design]</i>	feminine singular noun with the definite article	Strong's #7568 BDB #440
bê (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
Together, the bêyth preposition and the construct form ʿeynêy (עֵינַיִם) [pronounced <i>gee-NAY</i>], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be, in the sight of</i> .			
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>ko</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ba'al (לַעֲבָד) [pronounced <i>BAH-gah</i>]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular construct	Strong's #1167 BDB #127
This word is omitted in some manuscripts.			
kânâph (כַּנָּף) [pronounced <i>kaw-NAWF</i>]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular noun	Strong's #3671 BDB #489
Together, these words can mean <i>masters of the wing</i> ; which could simply refer to large birds.			

Translation: *For the net is spread out in vain in the eyes of all the lords of the birds* [lit., *wing*],... The Orthodox Jewish Bible suggests, *masters of the wing*; R. B. Thieme, Jr. suggests that these are large birds of prey (like eagles or vultures). These are keen, observant birds. They are hard to trap in the first place; and less likely to fall into a trap that they watch being set. However, bear in mind that these are just birds, where memory, even for a large bird, is limited.

³⁶⁰ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 22, 2014.

The Revised English Bible seems to have a good sense of this verse: (A net is spread in vain if any bird that flies can see it.)

These last couple words are questionable. I believe the concept here is, they are spreading out their nets to gain plunder. This may just be in a metaphorical sense, as if the plunder they desire will be caught and trapped in these nets just like a bird would. However, this is no word for *bird* in this verse.

There are two interpretations for this. In the first, the bird can see the net, sees the trap and will not fall for it:

R. B. Thieme, Jr. explains its meaning: *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.*³⁶¹

From the NAB (2002): *Instructed by the wise man, the youth (of ⇒ Proverb 1:4) will recognize the invitation of the wicked (⇒ Proverb 1:11-14) as a net spread before him, and he will thus, like the bird, be protected against falling into it.*

From the NAB (2011): *A difficult verse. The most probable interpretation is that no fowler lifts up the net so the bird can see it. The verse might be paraphrased: God does not let those who walk on evil paths see the net that will entrap them. The passive construction ("a net is spread") is sometimes used to express divine activity. Verse 16 is a later attempt to add clarity. It is a quotation from Is 59:7 and is not in the best Greek manuscripts.*³⁶²

On the other hand, I think that Matthew Henry³⁶³ has the best sense of this. It is not in vain for the trappers; it is in vain for the birds. The birds will stand on some limb and watch the nets being set, and yet, when the food is placed there to catch their attention, they fly down and are trapped. Being able to watch the trap being set did them no good. They could see everything clearly, and yet, they fly down for the bait and are taken by the trap.

The Cambridge Bible: *[T]he net ought to deter the bird from yielding to the solicitations of appetite, the temptation of the bait prevails, and the warning of the visible net is unheeded.*³⁶⁴

Although both of the New American Bible explanations seem reasonable (and are true). V. 17 is best understood in the light of v. 18.

As discussed earlier, there may have been a problem with v. 16, which may have helped to explain this verse...but I think we will be able to unravel it and understand it perfectly by the time we complete v. 18. The two go together and one explains the other. Interestingly enough, the principle ends up explaining the parable (but that is because the parable and the language here are rather difficult).

Proverbs 1:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

³⁶¹ From <http://syndein.com/proverbs.html> accessed October 25, 2014.

³⁶² From <http://www.usccb.org/bible/proverbs/1> accessed October 22, 2014.

³⁶³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:10–19.

³⁶⁴ From <http://biblehub.com/commentaries/cambridge/proverbs/1.htm> accessed November 10, 2014.

Proverbs 1:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1818 BDB #196
'ârab (בָּרָא) [pronounced aw-RA ^{BV}]	<i>to ambush, to lay in wait, to hide</i>	3 rd person masculine plural, Qal imperfect	Strong's #693 BDB #70

Translation: ...since these [men] lie in wait for their own blood,... This gang thinks that they are lying in wait to plunder the innocent, but they are lying in wait for their own blood. They will bring themselves down.

They are laying out the net to trap the innocent bird...and they will trap themselves.

The Lange Commentary: *like thoughtless birds that with open eyes fly into the net, so sinners while plotting destruction for others plunge themselves in ruin.*³⁶⁵

Clarke: *While they lie in wait for the blood of others, they lie in wait for their own; and when they shed the blood of innocent persons, it in the issue comes upon their own heads, and is the cause of their own blood being shed; vengeance pursues them, and justice will not suffer them to live.*³⁶⁶

Bob Deffinbaugh: *[S]uch criminals have no more sense than birds, who, having watched the trap being set, allow their appetite for grain to overrule all sense of danger, to their own destruction. Birds watch the net being spread and sprinkled with grain. But sooner or later their eyes behold only the grain and seeking to satisfy their appetites, they descend on the grain, destroying themselves in the process. So it is with those wicked men who choose to live a life of violent crime. They, like unreasoning animals, allow their appetites to reign. Such men are worse than birds. Men have minds and are capable of discerning danger. Men also have parents, who have warned of such evil. Men also are less to be pitied because they lay the trap for themselves by their violence, while birds are the victims of a trap not of their own making.*³⁶⁷

³⁶⁵ From <http://biblehub.com/commentaries/lange/proverbs/1.htm> accessed November 6, 2014.

³⁶⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:18.

³⁶⁷ From <https://bible.org/seriespage/two-ways-proverbs-17-33> accessed November 6, 2014.

Proverbs 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâphan (צָפַן) [pronounced tsaw-FAHN]	to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain	3 rd person masculine plural, Qal imperfect	Strong's #6845 BDB #860
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
n ^e phâshôwth (נֶפֶשׁוֹת) [pronounced NEH-faw-shohth]	souls, lives, living beings, desire, volition; will	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659

The NET Bible: Heb "their own souls." The term נֶפֶשׁ (nefesh, "soul") is used as a metonymy (= soul) of association (= life). The noun נֶפֶשׁ often refers to physical "life" (Exod 21:23; Num 17:3; Judg 5:18; Prov 12:10; BDB 659 s.v. 3.c).³⁶⁸

Translation: ...[and] they hide out [to attack] their own souls. They think that they are hiding out in order to plunder some innocents; but they are really hiding out to plunder their own souls.

This is supported by Prov. 5:22–23 His own iniquities shall take the wicked himself, and he shall be held with the cords of his sin. He shall die without instruction, and in the greatness of his foolishness he shall go astray.

Matthew Henry give, by far, the clearest explanation of this proverb: *They are like the silly bird, that sees the net spread to take her, and yet it is in vain; she is decoyed into it by the bait, and will not take the warning which her own eyes gave her.* He continues: *They are worse than the birds, and have not the sense which we sometimes perceive them to have; for the fowler knows it is in vain to lay his snare in the sight of the bird, and therefore he has arts to conceal it. But the sinner sees ruin at the end of his way; the murderer, the thief, see the jail and the gallows before them, nay, they may see hell before them; their watchmen tell them they shall surely die, but it is to no purpose; they rush into sin, and rush on in it, like the horse into the battle.*³⁶⁹

Cook understands this in the same way. *Another view is that, 'In vain is the net spread openly before the birds', thus teaching that the warning, open and visible as it is, is in vain. The birds still fly in! Thus the great net of God's judgment is spread out for all to see; yet the doers of evil, willfully blind, still rush in to their own destruction.*³⁷⁰

The key to understanding v. 17 is understanding it in conjunction with v. 18.

Spreading nets in front of any bird

- Let's start with a translation:
The Voice in the Wilderness **Surely in vain the net is spread in the sight of any bird.
And they lie in wait for their own blood; they lurk secretly for their own souls.**
- Just as the birds, for whom the trap is set, have done the fowlers no harm, so the men who are robbed

³⁶⁸ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 22, 2014.

³⁶⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:10–19.

³⁷⁰ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Coffman is quoting from Barnes' Notes on the Old Testament (apparently a book authored by Cook).

- have done no harm to the thieves.¹
3. It is helpful to interpret this as, it is vain for the birds to stand there and watch the trap being set (it is not vain for the trappers to set the trap). The birds watch, see the temptation, and swoop down for the bait and are taken.²
 4. There is an analogy which is being set up. The analogy is in v. 17; the explanation of that verse is in v. 18.
 5. So let's examine the principle. These thieves think that they are out waiting to catch innocent peoples unawares (v. 11). They intend to hide out and jump them and take their stuff. But, they are, in all actuality, lying in wait for themselves. They are spreading out nets for themselves, which they will allow themselves to be taken by these nets.
 6. Crime does not pay is the principle. At some point, there will be a price to pay for a life of crime. So, even though they think they are out to plunder someone else and to kill them if necessary; they are really hiding out to plunder and kill themselves.
 7. However, these thieves who want the reader of the Proverbs to act in concert with them, they are laying out nets *for themselves in their own sight*. They are setting up nets to capture themselves. This is how absolutely stupid they are.
 8. It is of no benefit to the bird to watch you lay out a net by which to capture it. The bird will still be tempted by the bait (see also Prov. 7:23). And these thieves lay out a net for themselves that they themselves see.
 9. Clarke: *they daily see their companions in iniquity come to an untimely end; they know that they are liable to suffer death by the hand of the civil magistrate, and to be followed by the justice and vengeance of God, and suffer eternal punishment; yet take no warning hereby, but rush on to their own ruin, as follows.*¹
 10. Matthew Poole: *The silly bird, although it see the spreading of the net, yet is not at all instructed and cautioned by it, but through the greediness of the bait rusheth upon it, and is taken by it. And these men are not one jot wiser, but albeit they know and find that by these practices they expose themselves to the justice of the magistrate, and to the vengeance of God, the sad effects whereof they daily see in the destruction of their brethren in iniquity, yet they will boldly and madly run themselves into the same miseries.*³

"My son, if they are laying out nets to trap themselves, don't you think you should avoid their company?" is the concept here.

¹ Observation made by Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:17.

² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:10–19. One of the reasons I refer to so many commentaries is, Henry I believe correctly explains the proverb here.

³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 1:17.

Chapter Outline

Charts, Graphics and Short Doctrines

Vv. 17–18: These men spread out their net to capture plunder, and the birds are observing them in vain, as they will fall prey to the trap anyway. In the same way, they lay in wait for their own blood and hide out to attack their own souls. These thieves appeal to the young person with their promises of great gain; Solomon here counters this temptation with what will actually happen in the end. *You might have a great run of thievery, but, at some point, you will fall prey into the very net that you set for yourself.*

So [are] ways of all things gaining [by] violence; a soul of his baalim he takes. Proverbs 1:19

So [are] the ways of all things gained [by] violence; it [this life of crime] takes the life of his lords.

So is the fate of everyone to uses violence to gain what he desires; it takes away the life of its owners.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	So [are] ways of all things gaining [by] violence; a soul of his baalim he takes.
Latin Vulgate	So the ways of every <u>covetous man</u> <u>destroy</u> the souls of the possessors.
Peshitta (Syriac)	Such are the ways of all who <u>practice iniquity</u> , who take away the life of their owners.
Septuagint (Greek)	These are the ways of all that <u>perform lawless deeds</u> ; for by ungodliness they <u>destroy</u> their own life.

Significant differences: The Hebrew has *gaining [by] violence*; the Latin has *covetous man*; the Syriac has *who practice iniquity*; and the Greek has *perform lawless deeds*. The Greek has *ungodliness* rather than *baalim*. The Latin and Greek have *destroy* instead of *take*. So, quite obviously, this is a messup verse. There are some disputed readings and interpretation of this verse is difficult; which can account for a greater range of translation.

As an aside, when there are this many problems with the translation, you will find even a wider range of translations in the English.

Thought-for-thought translations; paraphrases:

Common English Bible	These are the ways of all who seek unjust gain; it costs them their lives.
Contemporary English V. Easy English	The wealth you get from crime robs you of your life. In the end, a thief will destroy himself. His evil plan will cause his own death.
Easy-to-Read Version	Greedy people are always destroyed by the things they take.
Good News Bible (TEV)	Robbery always claims the life of the robber---this is what happens to anyone who lives by violence.
Donald Hunt's Paraphrase <i>The Message</i>	Such is the fate of all who live by violence and murder. They will die a violent death. When you grab all you can get, that's what happens: the more you get, the less you are.
New Berkeley Version	So is the way of each one destroying for plunder; it takes away the life of its followers.
New Century Version	All greedy people end up this way; greed kills selfish people.
New Life Bible	Such are the ways of all who get things by hurting others. Their desire for stolen riches takes away their own lives.
New Living Translation	Such is the fate of all who are greedy for money; it robs them of life.
The Voice	This is what happens to everyone who tries to profit by violence; <u>violence will eventually rob them of their very lives.</u>

Each generation faces strong peer pressure to follow the world's ways, especially during adolescence. That pressure can twist an innocent young man inside out until he is nearly unrecognizable to those close to him. Once gang mentality takes over, that young man could easily find himself in unexpected and troublesome situations. Wisdom calls, and her voice is clear: Remember your parents' instruction. Avoid violence and violent people. If you don't, violence will find you.

Partially literal and partially paraphrased translations:

American English Bible	These are the ways of the unrighteousness, and in their lack of respect, they bring destruction on their own lives.
Beck's American Translation	This is what happens to all who get goods by robbing; those who have such goods lose their lives.

Christian Community Bible <i>God's Word™</i>	Such is the lot of all who live by plunder: plunder will rob them of their own lives. This is what happens to everyone who is greedy for unjust gain. Greed takes away his life.
International Standard V	Such is the way of all those who seek illicit gain- it takes away the lives of those who possess it.
Names of God Bible	This is what happens to everyone who is greedy for unjust gain. Greed takes away his life.
New Advent (Knox) Bible	Such is ever the end of greed; he who cherishes it must fall by it at last.
New American Bible (2002)	This is the fate of everyone greedy of loot: unlawful gain takes away the life of him who acquires it.
New American Bible (2011)	This is the way of everyone greedy for loot: it takes away their lives.
NIRV	That's what happens to everyone who goes after money in the wrong way. That kind of money takes away the lives of those who get it.
New Jerusalem Bible	Such are the paths of all who seek dishonest gain: which robs of their lives all who take it for their own.
New Simplified Bible	So are the ways of everyone who is greedy for unjust dishonest gain. Greed takes away the life of its owner.
Revised English Bible	Such is the fate of all who strive after ill-gotten gain; it robs of their lives all who possess it.
Today's NIV	Such are the paths of all who go after ill-gotten gain; it takes away the life of those who get it.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Benjamin Brodie expanded	So are the paths of any gaining by taking the soul and gain of his master. Such are the ways [criminal lifestyle] of all those who gain profit by violence; it [a life of violent crime] takes away the soul [life] of the owner [participant].
Bible in Basic English	Such is the fate of everyone who goes in search of profit; it takes away the life of its owners.
Conservapedia The Expanded Bible	...it's the same for everyone that is greedy of profit; which kills the real owners of it. All greedy people end up this way; ·greed kills selfish people [they take their own lives].
Ferar-Fenton Bible	For that is the end of all plunder, Plunder captures the lives of its slaves.
HCSB	Such are the paths of all who pursue gain dishonestly; it takes the lives of those who profit from it.
NET Bible®	Such are the ways of all who gain profit unjustly [The verb followed by the cognate noun usually means seeking gain in an unjust way (1 Sam 8:3), or for selfish purposes (Gen 37:26), or gaining by violence. The word may have the sense of covetousness.]; it takes away the life of those who obtain it [Heb "its owners."]!
NIV, ©2011	Such are the paths of all who go after ill-gotten gain; it takes away the life of those who get it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGeses companion Bible	So are the ways of all greedy for gain -it takes the lives of those who get it. ...thus are the ways of all the greedy of greed; who take away the soul of their masters.
JPS (Tanakh—1985)	Such is the fate of all who pursue unjust gain;

Judaica Press Complete T. It takes the life of its possessor.
 So are the ways of everyone who commits robbery; it will take away the life of its owner.

Orthodox Jewish Bible So are the ways of every one that is greedy for betza (ill-gotten gain); which taketh away the nefesh of the be'alim (owners) thereof.

Literal, almost word-for-word, renderings:

The Amplified Bible So are the ways of everyone who is greedy of gain; such [greed for plunder] takes away the lives of its possessors.

Context Group Version So are the ways of every one that is greedy of gain; It takes away the life { soul } of the owners of it.

Emphasized Bible Such are the ways of every one that graspeth with greed, The life of the owners thereof, it taketh away!

English Standard Version Such are the ways of everyone who is greedy for unjust gain; it takes away the life of its possessors.

Green’s Literal Translation So are the ways of everyone who gets unjust gain; it takes away its owner's soul.
 Kretzmann’s Commentary So are the ways of every one that is greedy of gain, that is the fate of all those who choose a career of crime in serving the vice of avarice, which taketh away the life of the owners thereof, unjust gain invariably bringing punishment upon the criminal. The love of money is the root of all evil, drawing men into many foolish and hurtful lusts, which drown them in destruction and perdition, 1Ti_6:9-10.

NASB So are the ways of everyone who gains by violence;
 It takes away the life of its possessors.

New RSV Such is the end [Hebrew, are the ways] of all who are greedy for gain;
 it takes away the life of its possessors.

Syndein/Thieme 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.}.

Young’s Updated LT So are the paths of every gainer of dishonest gain, it takes the life of its owners.

The gist of this verse: This is what happens to the life of the thief; he destroys his own life.

Proverbs 1:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

The NET Bible: The exclamation kên (כֵּן) [pronounced kane] (ken, "so; thus; such") marks a conclusion (BDB 485 s.v.). It draws a comparison between the destruction of the wicked in v. 18 and the concluding statement in v. 19.³⁷¹

³⁷¹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 22, 2014.

Proverbs 1:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ōrach (אֲרָח) [pronounced OH-rahkh]	a [well-trodden] road; way, path; metonyms: traveler; traveling company, caravan; metaphorically: a course [way] of living [or action]; mode, manner, way; a path of life	masculine plural construct	Strong's #734 BDB #73

The NET Bible: *The MT reads אֲרָחָת (’orkhot, “paths; ways” as figure for mode of life): “so are the ways [or, paths] of all who gain profit unjustly.” The BHS editors suggest emending the text to אֲחָרִית (’akharit, “end” as figure for their fate) by simple metathesis between ן (khet) and ר (resh) and by orthographic confusion between ם (yod) and ם (vav), both common scribal errors: “so is the fate of all who gain profit unjustly.” The external evidence supports MT, which is also the more difficult reading. It adequately fits the context which uses “way” and “path” imagery throughout 1:10-19.³⁷²*

This can be understood to mean so [are] the ways, such [is] the path, such [is] the lot of.³⁷³

Therefore, it is possible that this should read:

'achāriyth (אֲחָרִית) [pronounced ahkh-ar- EETH]	after part, end; end, issue, event; latter time (prophetic for future time); posterity; last, hindermost	feminine singular adjective (or substantive) with the definite article	Strong's #319 BDB #31
kôl (כֹּל) [pronounced koh/]; also kol (כֹּל) [pronounced ko/]	all, all things, the whole, totality, the entirety, everything	masculine singular noun without the definite article	Strong's #3605 BDB #481
bâtsa' (עָצַב) [pronounced baw-TZAHḠ]	cutting off, breaking off, gaining; completing, finishing	Qal active participle	Strong's #1214 BDB #130
betsa' (עָצַב) [pronounced BEH-tzahḡ]	greed, materialism lust; unjust gain or profit [taken by bribery, violence, looting]; [enemies as] prey	masculine singular noun pausal form	Strong's #1215 BDB #130

The NET Bible: *Heb “those who unjustly gain unjust gain.” The participle עָצַב (boysea', “those who unjustly gain”) is followed by the cognate accusative of the same root עָצַב (batsa', “unjust gain”) to underscore the idea that they gained their wealth through heinous criminal activity.³⁷⁴*

Some translations sum this up by translating it *covetousness*.

Translation: So [are] the ways of all things gained [by] violence;... The final verse of this section is a bit more difficult to understand. This appears to be a summation—this is what happens when criminals attempt to take what they want by violence. V. 18 reads: **But these lay wait for their own blood. They lurk secretly for their own lives.** (Green’s literal translation) That is what to expect when a person depends upon wrongdoing to get ahead.

³⁷² From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 22, 2014.

³⁷³ See *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:19.

³⁷⁴ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 22, 2014.

Proverbs 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
The NET Bible: <i>The term נֶפֶשׁ (nephesh, "soul") is used as a metonymy (= soul) of association (= life). The noun נֶפֶשׁ often refers to physical "life" (Exod 21:23; Num 17:3; Judg 5:18; Prov 12:10; BDB 659 s.v. 3.c).</i> ³⁷⁵			
ba'ălêy (בְּאֵלַי) [pronounced <i>bah-ġuh-LAY</i>]	<i>aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; owners</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1181 (plural of Strong's #1167 & 1168) BDB #127
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect; pausal form	Strong's #3947 BDB #542
The NET Bible: <i>The subject of the verb is the noun עֵצָב ("unjust gain"), which is also the referent of the 3rd person masculine singular suffix on וְיִלְעָב (bÿ'alav, "its owners"). Greed takes away the life of those who live by greed (e.g., 15:27; 26:27). See G. R. Driver, "Problems in the Hebrew Text of Proverbs," <i>Bib</i> 32 (1951): 173-74.</i> ³⁷⁶			

Translation: ...it [this life of crime] takes the life of his lords. This life of crime takes away the lives of those who run this gang or this criminal syndicate. This is the conclusion of the trapping of the criminals. They have trapped themselves, and the end result is, it takes away their lives.

Poole: *[This lifestyle] brings sudden and violent death upon those who had made themselves masters and possessors of such gain.*³⁷⁷

Chapter Outline

Charts, Graphics and Short Doctrines

Wisdom and the Revealed God Speak

With this section, there is a big change of environment. We are no longer under the quiet teaching at home with the mother and father, but Wisdom (the personification thereof) will call from the hustle and bustle of the marketplace and the public gathering places.³⁷⁸

³⁷⁵ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 22, 2014.

³⁷⁶ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote); accessed October 22, 2014.

³⁷⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 1:19.

³⁷⁸ Compare <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> (vv. 20–33) accessed November 1, 2014.

Previously, criminals have called out, hoping to entice the young person into a life of crime. Now, away from the home, wisdom calls out—possibly to a slightly older young man.

So, the parents addressed the child at home, day after day, teaching him. But, as he grew older, the criminal element took him aside, offering him a life of crime and an easy income. And as he grew older yet, now it is wisdom (the teaching of Bible doctrine) that calls out to him from all the public places.

Peter Pett presents this as the third part of the warning to *my son* (which is to *young people*). He divides up vv. 8–33 as follows:

- 1) *Exhortation to hear disciplinary instruction and torah (Proverbs 1:8-9).*
- 2) *Warning against heeding those who would entice into greed and violence (Proverbs 1:10-19).*
- 3) *The call by Ms Wisdom for men to receive divine wisdom and knowledge together with a warning of the consequences of failing to do so (Proverbs 1:20-33).³⁷⁹*

I can accept this under the following terms: in vv. 8–9, we are speaking of the early teaching of the youth—save from age 3 to 12. In vv. 10–19 the parent speaks to the teen about the common and life altering temptations of crime that they will face throughout that period of time. However, *Wisdom* presents herself in such a way, in such an environment, that it is clear that this teaching is coming from without the home (*Wisdom cries aloud in the street, in the markets she raises her voice; at the head of the noisy streets she cries out; at the entrance of the city gates she speaks*—Prov. 1:20–21 ESV). So we could see this as Part III in the young person—the young person who is now in the world, who needs to be set straight by Bible doctrine.

We have studied that the child is exposed to the authority of his parents and warned against the lawlessness of criminality (thus submitting oneself to the authority of *the state*). With this section, the young person (now an adult) will be placed under the ultimate authority of wisdom, which wisdom is from God (as *the foundation of wisdom is the fear and respect of the LORD*). So, as you can see, this first chapter of Proverbs is carefully organized.

This is the final section of Proverbs 1.

One big change in the Catholic church is, there is a much greater effort to get the Word of God into the hands of the people accurately translated into a language which can be understood. Furthermore, their notes which deal with things other than Catholic doctrine in particular

The New American Bible Organizes Proverbs 1:20–33

WISDOM IN PERSON GIVES A WARNING

[1:20-33] Wisdom is personified as in chaps. 8 and 9:1-6. With divine authority she proclaims the moral order, threatening to leave to their own devices those who disregard her invitation. All three speeches of Woman Wisdom have common features: a setting in city streets; an audience of simple or naive people; a competing appeal (chap. 7 is the competing appeal for chap. 8); an invitation to a relationship that brings long life, riches, repute.

The structure of the speeches is: A: setting (vv. 20-21); B: Wisdom's withdrawal, rebuke and announcement (vv. 22-23); reason and rejection I (vv. 24-27); reason and rejection II (vv. 28-31); summary (v. 32); C: the effects of Wisdom's presence (v. 33). Wisdom's opening speech is an extended threat ending with a brief invitation (v. 33). Her second speech is an extended invitation ending with a brief threat (8:36). The surprisingly abrupt and harsh tone of her speech is perhaps to be explained as a response to the arrogant words of the men in the previous scene (1:8-19).

From <http://www.usccb.org/bible/proverbs/1> accessed October 22, 2014.

³⁷⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Actually, the final discourse in this chapter is very organized.

Peter Pett organizes this final section in this way:

Peter Pett's Chiasmic Approach to Proverbs 1:20–33

- A Wisdom cries out to those who will hear (Proverbs 1:20-21).
- B An address to the naive, scorners and fools (Proverbs 1:22).
- C Recovery (Proverbs 1:23).
- D Wisdom called and they refused (Proverbs 1:24-25).
- E Wisdom will laugh in the day of their calamity, (at the folly lying behind their coming calamities), and will mock when their fear comes (Proverbs 1:26).
- E For their fear will come like a storm and their calamity like a whirlwind (Proverbs 1:27).
- D They will call out to God, but He will not answer (Proverbs 1:28).
- C Rejection of recovery (Proverbs 1:29-31).
- B The fate of the naive and fools (Proverbs 1:32).
- A Those who hear and respond to wisdom will enjoy peace and security (Proverbs 1:33).

Wisdom will mock the so-called wisdom of those who will undoubtedly suffer calamities and experience their fear, because of their refusal to heed her. For this fear and these calamities (note the reversal) will come like a storm and a whirlwind. It is quite clear elsewhere that these calamities are seen as coming from the hand of YHWH (Proverbs 3:25-26; Proverbs 3:33; Proverbs 10:3; Proverbs 12:2; Proverbs 15:3), a constant message of the Old Testament.

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014; edited, referring to http://www.preceptaustin.org/proverbs_1_commentary.htm (Duane Garrett) accessed November 9, 2014.

Arthur Peake: *Second Discourse.*-Wisdom personified warns the simple of the law of retribution, that they cannot escape the consequences of their own actions. The future judgment has little place in the ordinary Hebrew conception of the Day of Yahweh. The tendency to personify the Divine attributes is a late development due to the increasing sense of God's transcendence.³⁸⁰

Matthew Henry: *Solomon, having shown how dangerous it is to hearken to the temptations of Satan, here shows how dangerous it is not to hearken to the calls of God, which we shall for ever rue the neglect of.*³⁸¹

³⁸⁰ From <http://www.studydrive.org/commentaries/pfc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

³⁸¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:20–33.

Wisdoms in the street cry out loudly; in the wide places she gives her voice; in a head turbulent things [or, at a top of walls], she calls out; in openings of gates in the city her words she speaks: "Until when O simple ones do you [all] love simplicity; and scoffers scoffing they have delighted to them; and fools hate knowledge.

Proverbs
1:20–22

[Forms of] wisdom [or, categories of doctrine] cry out loudly in the street; she [wisdom] gives out her voice in the public places; she [wisdom] calls out from the top of the walls; she speaks her words [of wisdom] at the gate openings of the city, [saying], "How long will you simple ones love [foolish] simplicity? [How long will you] scoffers delight in themselves [and] in [their impious] scoffing? [How long will you] fools [continue to] hate knowledge?

Categories of doctrine [that is, wisdoms] cry out loudly in the street; wisdom speaks in a variety of public places; wisdom speaks at the gates of the city, saying, "How long will you simple ones love foolish simplicity? How long will you scoffers take delight in your impious scoffing? How long will you fools continue to hate knowledge?

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Wisdoms in the street cry out loudly; in the wide places she gives her voice; in a head turbulent things [or, at a top of walls], she calls out; in openings of gates in the city her words she speaks: "Until when O simple ones do you [all] love simplicity; and scoffers scoffing they have delighted to them; and fools hate knowledge.
Latin Vulgate	Wisdom preaches abroad, she utters her voice in the streets: At the head of multitudes she cries out, in the entrance of the gates of the city she utters her words, saying: O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?
Peshitta (Syriac)	Wisdom is glorified in the market places; she raises her voice in the streets: She preaches in the chief places of the concourse; in the openings of the gates of the city, she utters her words, saying, How long, you simple ones, will you love childishness? And the scorers delight in their scorning, and fools hate knowledge?
Septuagint (Greek)	Wisdom sings aloud in passages, and in the broad places speaks boldly. And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says, <u>So long as the simple cleave to justice, they shall not be ashamed</u> : but the foolish being lovers of haughtiness, having become ungodly have hated knowledge, and have become subject to reproofs.

Significant differences: The Latin appears to switch the first two phrases. Where she calls out from is somewhat confusing, which accounts for the differences in the third phrase. What wisdom says in the Greek appears to be different from the Hebrew. The final phrase of the Greek is not found in the Hebrew.

Thought-for-thought translations; paraphrases:

Common English Bible	Listen to "Woman Wisdom" Wisdom shouts in the street; in the public square she raises her voice. Above the noisy crowd, she calls out. At the entrances of the city gates, she has her say: "How long will you clueless people love your naïveté, mockers hold their mocking dear, and fools hate knowledge?"
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Contemporary English V.	Wisdom shouts in the streets wherever crowds gather. She shouts in the marketplaces and near the city gates as she says to the people, "How much longer will you enjoy being stupid fools? Won't you ever stop sneering and laughing at knowledge?"
Easy English	Wisdom is like a woman who calls aloud in the street. She shouts in the market place She calls at the city square. She speaks at the city gate. `If you are simple, then change your ways! If you insult people, then you must stop! If you are foolish, then you must learn the truth!
Easy-to-Read Version	Listen! Wisdom [2] is trying to teach people. She (Wisdom) is shouting in the streets and in the market place. She is calling out on the busy street corners. She is near the city gates trying to get people to listen to her. {Wisdom says:} "You are foolish people. How long will you continue doing foolish things? How long will you make fun of wisdom? How long will you continue to hate knowledge?"
Good News Bible (TEV)	Listen! Wisdom is calling out in the streets and marketplaces, calling loudly at the city gates and wherever people come together: "Foolish people! How long do you want to be foolish? How long will you enjoy making fun of knowledge? Will you never learn?"
Donald Hunt's Paraphrase	Wisdom shouts in the streets for a hearing. She calls out to the crowds along Main Street, and to the judges in their courts, and to everyone in all the land, "You simpletons!" she cries, "how long will you go on being fools? How long will you scoff at wisdom and fight the facts?"
<i>The Message</i>	Lady Wisdom goes out in the street and shouts. At the town center she makes her speech. In the middle of the traffic she takes her stand. At the busiest corner she calls out: "Simpletons! How long will you wallow in ignorance? Cynics! How long will you feed your cynicism? Idiots! How long will you refuse to learn?"
New Berkeley Version	Wisdom [Wisdom is here personified.] cries aloud in the streets; in the market places she lifts her voice; at the noisy intersections she calls; in the entrances of the city gates she speaks her words: "How long, O simple ones, will you love being simple? How long will scoffers delight in their mocking and fools despise knowledge?"
New Century Version	Wisdom Speaks Wisdom is like a woman shouting in the street; she raises her voice in the city squares. She cries out in the noisy street and shouts at the city gates: "You fools, how long will you be foolish? How long will you make fun of wisdom and hate knowledge?"
New Life Bible	Wisdom calls out in the street. She lifts her voice in the center of town. There she cries out in the noisy streets. At the open gates of the city she speaks: "O foolish ones, how long will you love being foolish? How long will those who laugh at others be happy in their laughing? How long will fools hate much learning?"
New Living Translation	Wisdom Shouts in the Streets Wisdom shouts in the streets. She cries out in the public square. She calls to the crowds along the main street, to those gathered in front of the city gate: "How long, you simpletons, will you insist on being simpleminded?"

How long will you mockers relish your mocking?
 How long will you fools hate knowledge?
 The Voice *There's another voice in town.*
It belongs to Lady Wisdom, who calls out in the street.
 She cries out in the town square,
 At the city gates, in the noisy city streets,
 you can hear her speaking over the racket.
Lady Wisdom: You *simple*, naive people, how long will you love your feeble ways?
 You simpletons, *how long will you enjoy making fun of what you don't understand?*
 You fools, how long will you hate learning *what truly matters?*

Partially literal and partially paraphrased translations:

American English Bible But the praises of wisdom are sung in the streets, and celebrated within public places. She shouts aloud from the tops of the walls, and at city gates, she courageously says: 'As long as the honest have justice, they will never be shamed; but the insolent fools who crave [what's not theirs], and those with no fear [of God], are the ones who are lacking good sense.

Beck's American Translation *Wisdom Speaks*
 Wisdom shouts in the streets.
 She is calling in the market places;
 she calls at the corners of noisy streets,
 and speaks at the entrances of city gates:
 "How long, you thoughtless people, will you love to be thoughtless,
 and you mockers delight in your mocking,
 and fools go on hating knowledge?"

Christian Community Bible **Listen to me today**
 Wisdom shouts aloud in the streets, she raises her voice in the market place;
 at street corners she cries; she delivers her speeches at the city gates:
 "You ignorant people, how long will you continue to cling to your foolishness?
 How long will mockers revel in their mockery, and fools have contempt for knowledge?"

God's Word™ Wisdom sings her song in the streets. In the public squares she raises her voice. At the corners of noisy streets she calls out. At the entrances to the city she speaks her words, "How long will you gullible people love being so gullible? How long will you mockers find joy in your mocking? How long will you fools hate knowledge?"

International Standard V **The Benefits of Choosing Wisdom**
 Wisdom cries out in the street;
 she raises her voice in the public squares.
 She calls out at the busiest part [Lit. head] of the noisy streets [So MT; LXX Syr Targ read and on top of the walls],
 and at the entrance to the gates of the city she utters her words:
 "You naïve ones, how long will you love naiveté?
 And how long will scoffers delight in scoffing
 or fools hate knowledge?"

Names of God Bible Wisdom sings her song in the streets.
 In the public squares she raises her voice.
 At the corners of noisy streets she calls out.
 At the entrances to the city she speaks her words,
 "How long will you gullible people love being so gullible?
 How long will you mockers find joy in your mocking?
 How long will you fools hate knowledge?."

New Advent (Knox) Bible	And all the while Wisdom is publishing her message, crying it aloud in the open streets; never a meeting of roads, never a gateway, but her voice is raised, echoing above the din of it. What, says she, are you still gaping there, simpletons? Do the reckless still court their own ruin? Rash fools, will you never learn?.
New American Bible (2002)	Wisdom cries aloud in the street, in the open squares she raises her voice; Down the crowded ways she calls out, at the city gates she utters her words: "How long, you simple ones, will you love inanity, how long will you turn away at my reproof? Lo! I will pour out to you my spirit, I will acquaint you with my words. V. 23 is included for context. [20-33] Wisdom is here personified; with divine authority she sets forth and proclaims the moral order, instructing and threatening (⇒ Proverb 1:24-33) the multitudes in the streets and places of assembly.
New American Bible (2011)	WISDOM IN PERSON GIVES A WARNING* Wisdom cries aloud in the street, in the open squares she raises her voice [Prv 8:1-3; 9:3.]; Down the crowded ways she calls out, at the city gates she utters her words: "How long, you naive ones, will you love naivete, How long will you turn away at my reproof?
NIRV	A Warning Against Turning Away From Wisdom Wisdom calls out in the street. She raises her voice in public places. At the noisy street corners she cries out. Here is what she says near the gates of the city. "How long will you childish people love your childish ways? How long will you rude people enjoy making fun of God and others? How long will you foolish people hate knowledge?.
New Jerusalem Bible	Wisdom calls aloud in the streets, she raises her voice in the public squares; she calls out at the street corners, she delivers her message at the city gates. 'You simple people, how much longer will you cling to your simple ways? How much longer will mockers revel in their mocking and fools go on hating knowledge?
New Simplified Bible	Wisdom calls you! She raises her voice in the streets and marketplaces. She calls in the streets, in the opening of the gates: in the city she utters her words. She says: »How long, you simple (stupid) (foolish) ones, will you love simplicity (foolishness) (stupidity)? The scoffers delight in scoffing. Fools hate knowledge!
Revised English Bible	Wisdom cries aloud in the open air, and raises her voice in public places. She calls at the top of the bustling streets; at the approaches to the city gates she says: 'How long will you simple fools be content with your simplicity?
Today's NIV	Wisdom's Rebuke Out in the open wisdom calls aloud, she raises her voice in the public square; on top of the wall she cries out, at the city gate she makes her speech: "How long will you who are simple love your simple ways? How long will mockers delight in mockery and fools hate knowledge?

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Wisdom cheers outside, giving voice in the streets. She calls in the head gate opening. In the rumble of the city she says her sayings: "How-long do the simple love simpleness, the scornors desire their scorning, and fools hate knowledge?
Bible in Basic English	Wisdom is crying out in the street; her voice is loud in the open places; Her words are sounding in the meeting-places, and in the doorways of the town: How long, you

Conservapedia	<p>simple ones, will foolish things be dear to you? and pride a delight to the haters of authority? how long will the foolish go on hating knowledge? ...wisdom cries out; she ["she" is a personification of wisdom (feminine)] utters her voice in the streets She cries in the chief place of concourse, in the openings of the gates: in the city she utters her words, saying how long will you foolish [foolish (פֹּתֵי) also called simple or silly] people love foolishness? how long will scorners delight in their scorning, how long will fools hate knowledge?</p>
The Expanded Bible	<p>Wisdom Speaks Wisdom [^Cthe personification of God's wisdom; 8:1-36; 9:1-6] is like a woman shouting [^Lshouts] in the street; she raises her voice [yells out] in the city squares [^Cthe hub for business, government, and social interaction]. She cries out in the noisy street [^Lat the top of the noisy throng] and shouts at the [^Lentrances of] city gates: "You fools [simpletons; immature ones], how long will you be foolish [immature]? How long will you make fun of wisdom [mocking so dear to you] and hate knowledge?</p>
Ferar-Fenton Bible	<p>An Invitation to the Crowd. "Wisdom cries out aloud in the streets,— She utters her voice in the squares; At the top of the markets she cries, At the wide open gates of the town, She declaims her speech!</p>
HCSB	<p>The Speech of Wisdom. How long will you foolish love folly? And scorners delight in your scorn? And you ignorant hate to be taught? Wisdom calls out in the street; she raises her voice in the public squares. She cries out above the commotion; she speaks at the entrance of the city gates: "How long, foolish ones, will you love ignorance? How long will you mockers enjoy mocking and you fools hate knowledge?"</p>
NET Bible®	<p><i>Warning Against Disregarding Wisdom</i> Wisdom calls out in the street, she shouts loudly in the plazas; at the head of the noisy streets she calls, in the entrances of the gates in the city she utters her words [Heb "she speaks her words."]: "How long will you simpletons love naiveté? How long [The second instance of "How long?" does not appear in the Hebrew text; it is supplied in the translation for smoothness and style.] will mockers delight in mockery and fools hate knowledge?</p>
New Heart English Bible	<p>Wisdom calls aloud in the street. She utters her voice in the public squares. She calls at the head of noisy places. At the entrance of the city gates, she utters her words: "How long, you simple ones, will you love simplicity? How long will mockers delight themselves in mockery, and fools hate knowledge?"</p>
NIV, ©2011	<p>Wisdom's Rebuke Out in the open wisdom calls aloud, she raises her voice in the public square; on top of the wall she cries out, at the city gate she makes her speech: "How long will you who are simple love your simple ways? How long will mockers delight in mockery and fools hate knowledge?"</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Wisdom calls aloud in the open air and raises her voice in the public places; she calls out at streetcorners and speaks out at entrances to city gates: "How long, you whose lives have no purpose, will you love thoughtless living? How long will scorners find pleasure in mocking? How long will fools hate knowledge?"
exeGesés companion Bible	Wisdom shouts; she gives her voice in the broadways; she calls out in the top of the roaring - in the portals of the portals; in the city she says her sayings, Until when, O gullible, love you gullibility? and scorners delight in their scorning? and fools hate knowledge?
Hebrew Names Version	Wisdom calls aloud in the street. She utters her voice in the public squares. She calls at the head of noisy places. At the entrance of the city gates, she utters her words: "How long, you simple ones, will you love simplicity? How long will mockers delight themselves in mockery, and fools hate knowledge?"
JPS (Tanakh—1985)	Wisdom [<i>In Proverbs, wisdom is personified as a woman.</i>] cries aloud in the streets, Raises her voice in the squares. At the entrance of the gates, in the city, she speaks out: "How long will you simple ones love simplicity, You scoffers be eager to scoff, You dullards hate knowledge?"
Orthodox Jewish Bible	Chochmot crieth out in the street; she lifts up her voice in the rehovot (city squares); She crieth out in the chief place of concourse, in the openings of the she'arim (gates); in the Ir (city) she uttereth her words, saying, Ad mosai, ye simple ones, will ye love being simpletons? And the scoffers delight in their mockery, and kesilim (fools) hate da'as?

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Wisdom cries aloud in the street, she raises her voice in the markets; She cries at the head of the noisy intersections [in the chief gathering places]; at the entrance of the city gates she speaks: How long, O simple ones [open to evil], will you love being simple? And the scoffers delight in scoffing and [self-confident] fools hate knowledge?
Concordant Literal Version	Wisdom is jubilating in the street; In the squares she is giving forth her voice. At the top of the walls she is calling; At the portals of the gates in the city she is speaking her words: How long, O simple ones, shall you love simplicity, And mockers covet their mocking, And the stupid hate knowledge?
Context Group Version	Wisdom cries aloud in the street; She utters her voice in the broad places; She cries in the most noisy places; At the entrance of the gates, In the city, she utters her words: How long, you { pl } simple ones, will you { pl } give allegiance to simplicity? And scoffers delight themselves in scoffing, And shameless people spurn knowledge?
Darby Translation	Wisdom crieth without; she raiseth her voice in the broadways; she calleth in the chief [place] of concourse, in the entry of the gates; in the city she uttereth her words: How long, simple ones, will ye love simpleness, and scorners take pleasure in their scorning, and the foolish hate knowledge?
<i>Emphasized Bible</i>	Wisdom, in the open place, soundeth forth, in the broadways, she raiseth her voice; At the head of bustling streets, she crieth aloud,—at the openings of the gates in the city—her sayings, she doth utter:—How long, ye simple ones, will ye love simplicity? and, scoffers, in scoffing, delight them? and, dullards, hate knowledge?

Kretzmann's Commentary	<p>The Invitation of Wisdom</p> <p>Wisdom, the essence of divine knowledge and true understanding, as set forth throughout the Book of Proverbs, crieth without, on the street, in public places, not ashamed of her teaching, but openly seeking the welfare of all; she uttereth her voice in the streets, on the principal thoroughfares; she crieth in the chief place of concourse, where there are crowds of people in noisy surging, in the openings of the gates, where market was held in Oriental cities, which served as their public square; in the city, on the inner side of the gates, she uttereth her words, saying, How long, ye simple ones, inexperienced and ingenuous people, easily influenced by temptation, will ye love simplicity and the scorers delight in their scorning, their open denial and rejection of the truth, and fools, who consider themselves above instruction, hate knowledge?</p>
Lexham English Bible	<p>The Call of Lady Wisdom</p> <p>Wisdom calls out in the streets, in the squares she raises her voice. On a {busy corner} she cries out, at the entrances of the gates in the city, she speaks her sayings: "{How long}, O simple ones, will you love simplicity? And [how long] will scoffers delight in their scoffing, and fools hate knowledge?"</p>
Modern KJV	<p>Wisdom cries outside; she utters her voice in the streets; she cries in the chief place of gathering, in the openings of the gates; in the city she utters her words, saying, How long will you love simplicity, simple ones? And will scorers delight in their scorning? And will fools hate knowledge?</p>
NASB	<p>Wisdom Warns</p> <p>Wisdom shouts in the street, She lifts her voice in the square; At the head of the noisy streets she cries out; At the entrance of the gates in the city she utters her sayings: "How long, O naive ones, will you love being simple-minded? And scoffers delight themselves in scoffing And fools hate knowledge?"</p>
New King James Version	<p>The Call of Wisdom</p> <p>Wisdom calls aloud outside; She raises her voice in the open squares. She cries out in the chief concourses, At the openings of the gates in the city She speaks her words: "How long, you simple ones, will you love simplicity? For scorers delight in their scorning, And fools hate knowledge.</p>
New RSV	<p>Wisdom cries out in the street; in the squares she raises her voice. At the busiest corner she cries out; at the entrance of the city gates she speaks: `How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?</p>
Syndein/Thieme	<p>{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)}</p> <p>Wisdom/'application of doctrine to life's experiences' cried 'outside'/without. {Examples: Anticipating messages of Isaiah and Jeremiah and Hosea} 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</p>

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.}

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.}

She {bible doctrine} uttered her words, {saying} "How long, you stupid/simple ones, 'will you reject Bible doctrine?' {idiom: literally: 'will you love simplicity/stupidity?}'

{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.}

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.}

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.}.

Third Millennium Bible

Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief places of concourse, in the openings of the gates; in the city she uttereth her words, saying, "How long, ye simple ones, will ye love to be simple, and the scorners delight in their scorning, and fools hate knowledge?.

Webster's updated Bible

Wisdom cries without; she utters her voice in the streets: She cries in the chief place of concourse, in the openings of the gates: in the city she utters her words, [saying],

How long, simple ones, will you love simplicity? And [how long will] the scorners delight in their scorning, and fools hate knowledge?

Young's Updated LT

Wisdom in an out-place cries aloud, In broad places she gives forth her voice, At the head of the multitudes she calls, In the openings of the gates, In the city her sayings she says: "Till when, you simple, do you love simplicity? And have scorners their scorning desired? And do fools hate knowledge?

The gist of this verse:

Wisdom cries out aloud in the public places, particularly to those who have scorned wisdom and have embraced stupidity.

Proverbs 1:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châk ^e mâh (חָכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine plural noun	Strong's #2451 BDB #315

Proverbs 1:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The noun châk^emâh (חֵכְמָה) [pronounced khawk^e-MAW] (khokhmah, "wisdom") is the abstract feminine plural form. It probably functions as a plural of intensity, stressing the all-embracing, elevated wisdom (W. McKane, Proverbs [OTL], 272). As in 8:1-9:11, Wisdom is personified as a righteous woman in 1:20-33.³⁸²</i>			
Not sure if I have a handle on the difference between the singular and the plural of this word.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
chûts (חוּץ) (חַוֵּץ) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun with the definite article	Strong's #2351 BDB #299
rânan (רָנַן) [pronounced raw-NAHN]	<i>to give a ringing cry, to emit a tremulous sound, to vibrate the voice</i>	3 rd person feminine plural, Qal imperfect	Strong's #7442 BDB #943
The NET Bible: <i>The verb רָנַן (ranan, "to cry out, give a ringing cry") always expresses excitement, whether of joyful praise or lamentable sorrow (BDB 943 s.v.). Here it is an excited summons.³⁸³</i>			

Translation: [Forms of] wisdom [or, categories of doctrine] cry out loudly in the street;... Wisdom is in the plural here. We might consider that to be categories of doctrine; and this information is spoken loudly in the street. David is saying that there are a variety of places where doctrine is spoken.

I may want to break this up into two doctrines; one on *wisdom* and the other on the *personification of wisdom*.

Commentators on Wisdom

Writer	Commentary
Dr. Thomas Constable	<i>This is not to say that everyone who submits to God will be able to make equally wise decisions in life. Some Christians, for example, demonstrate more wisdom than others. This is another sense in which Proverbs uses the word wisdom. Nevertheless, essentially, wisdom is a proper or skillful orientation toward God.³⁸⁴</i>
Bob Deffinbaugh	<i>Wisdom does not come naturally, but folly does...Wisdom is a choice.³⁸⁵</i>
Geneva Bible	<i>This wisdom is the eternal word of God.³⁸⁶</i>
Gill	<i>This [proclamation made by wisdom], with what follows to the end of the chapter, is a prophecy of the ministry of Christ in the days of his flesh, and of the success of it; and of the calamities that should come upon the Jews for the rejection of him.³⁸⁷</i>

³⁸² From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

³⁸³ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

³⁸⁴ From <http://www.study-light.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

³⁸⁵ From <https://bible.org/seriespage/two-ways-proverbs-17-33> accessed November 6, 2014.

³⁸⁶ Geneva Bible Translation Notes; 1599, courtesy of e-sword, Prov. 1:20.

³⁸⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:20.

Commentators on Wisdom	
Writer	Commentary
Henry	<p>Matthew Henry gives a fourfold understanding of wisdom: 1. <i>Human understanding is wisdom, the light and law of nature, the powers and faculties of reason, and the office of conscience, (Job. 38:36). By these God speaks to the children of men, and reasons with them.</i> 2. <i>Civil government is wisdom; it is God's ordinance; magistrates are his viceregents...In the opening of the gates, and in the places of concourse, where courts were kept, the judges, the wisdom of the nation, called to wicked people, in God's name, to repent and reform.</i> 3. <i>Divine revelation is wisdom; all its dictates, all its laws, are wise as wisdom itself. God does, by the written word, by the law of Moses, which sets before us the blessing and the curse, by the priests' lips which keep knowledge, by his servants the prophets, and all the ministers of this word, declare His mind to sinners, and give them warning as plainly as that which is proclaimed in the streets or courts of judicature by the criers. God, in his word, not only opens the case, but argues it with the children of men. Come, now, and let us reason together (Isa. 1:18).</i> 4. <i>Christ himself is Wisdom...for in Him are hidden all the treasures of wisdom and knowledge, and He is the centre of all divine revelation, not only the essential Wisdom, but the eternal Word, by whom God speaks to us and to whom he has committed all judgment; he it is therefore who here both pleads with sinners and passes sentence on them.</i>³⁸⁸</p>
Ironside	<p><i>Wisdom is...ever seeking to turn the steps of the young man from the door of folly and ignorance to the temple of knowledge and blessing. In these verses she is presented as one crying in public places, eagerly seeking to attract the attention of the passersby. In the marts of commerce, at the gates of justice, in the centers of population, among the idlers on the streets she pleads with the simple to obey her voice. She is not always met by positive refusal, but by what is far more common and equally as dangerous: procrastination. She cries, "How long, you simple ones, will you [all] love simplicity?" But there is no response. [There are] Others [who]...refuse to listen to Wisdom's voice. Scornfully rejecting her testimony, they delight in their fancied independence of mind and demonstrate their true character by their hatred of knowledge.</i>³⁸⁹</p>
Kukis	<p>Wisdom is the thinking of God. For believers, wisdom is Bible doctrine; for believers and unbelievers, wisdom is the laws of divine establishment. Bible doctrine guides the believer in living his life on earth; and the laws of divine establishment guide the people in any nation to correctly run that nation, along with the correct norms and standards that the people of that nation should embrace.</p>
Warren Wiersbe	<p><i>It isn't enough simply to be educated and have knowledge, as important as education is. We also need wisdom, which is the ability to use knowledge. Wise men and women have the competence to grasp the meaning of a situation and understand what to do and how to do it in the right way at the right time...The pages of history are filled with the names of brilliant and gifted people who were smart enough to become rich and famous but not wise enough to make a successful and satisfying life. Before his death, one of the world's richest men said that he would have given all his wealth to make one of his six marriages succeed. It's one thing to make a living, but quite something else to make a life.</i>³⁹⁰</p>

³⁸⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:20–33.

³⁸⁹ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 1:20–23.

³⁹⁰ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. He cites Wiersbe, pp. 10-11, 12.

Commentators on Wisdom

Writer	Commentary
The Pulpit Commentary	<i>The Hebrew word (khochmoth) here used to designate Wisdom seems to be an abstract derivation from the ordinary khochmah. The form is peculiar to the Proverbs and Psalms, in the former occurring four times, (Prov. 1:22 9:1 14:1 24:7) and in the latter twice only. (viz. Psalm 49:4 78:15) As in Prov. 9:1 and Prov. 24:7, it is a pluralis excellentiae of the feminine gender...The feminine form may be determined by the general law which associates purity and serenity with womanhood (Plumptre). The idea of plurality, however, is not that of extension, but of comprehension, i.e. it is not so much all kinds of wisdom which is presented to us, as all the varieties under which wisdom par excellence may be regarded and is comprehended. The plural form of the word denotes the highest character or excellence in which wisdom can be conceived; or, as the marginal reading expresses it, wisdoms, i.e. excellent wisdom.³⁹¹</i>
The Pulpit Commentary	<i>[A] large number of expositors, dating from the earliest periods of the Christian Church down to the present time, see in Wisdom a distinct hypostasis, or person the Lord Jesus Christ.³⁹²</i>
Roy B. Zuck	<i>...wisdom means being skillful and successful in one's relationships and responsibilities. It involves observing and following the Creator's principles of order in the moral universe.³⁹³</i>

We will discuss the final remark from the Pulpit Commentary as we get further into this passage.

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Commentators on the Personification of Wisdom

Writer	Commentary
Albert Barnes	<i>Wisdom is personified. In the Hebrew the noun is a feminine plural, as though this Wisdom were the queen of all wisdoms, uniting in herself all their excellences. She lifts up her voice, not in solitude, but in the haunts of men "without," i. e., outside the walls, in the streets, at the highest point of all places of concourse, in the open space of the gates where the elders meet and the king sits in judgment, in the heart of the city itself (Prov. 1:21); through sages, lawgivers, teachers, and yet more through life and its experiences, she preaches to mankind. Socrates said that the fields and the trees taught him nothing, but that he found the wisdom he was seeking in his converse with the men whom he met as he walked in the streets and agora of Athens.³⁹⁴</i>
The Bridgeway Bible Commentary	<i>[Solomon] does not discuss wisdom as an abstract principle, but pictures it as being in the form of a person (i.e. personified). He speaks of wisdom as if it were a dignified and well respected woman who stands in the streets and market places of the town and speaks openly and plainly to those who pass by.³⁹⁵</i>

³⁹¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:20.

³⁹² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:20.

³⁹³ Cited Roy B. Zuck, "A Theology of the Wisdom Books and the Song of Songs," in *A Biblical Theology of the Old Testament*, p. 232 From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

³⁹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:20.

³⁹⁵ From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

Commentators on the Personification of Wisdom

Writer	Commentary
Adam Clarke	<i>[T]his voice of wisdom is opposed to the seducing language of the wicked mentioned above. This voice is everywhere heard, in public, in private, in the streets, and in the house. Common sense, universal experience, and the law of justice written on the heart, as well as the law of God, testify against rapine and wrong of every kind.³⁹⁶</i>
Institute for Creation Research	<i>"Wisdom" is frequently personified in the Proverbs as a wise and virtuous kinswoman, in contrast to the foolish and ungodly strange woman, or foreign woman (e.g., Proverbs 2:16).³⁹⁷</i>
Donald Hunt:	<i>From here to the end of the chapter (yes, and on beyond that) wisdom is personified as talking, teaching, watching, and turning a deaf ear to people's cries when suffering from refusing her. Virtue itself is usually represented as a woman; so is wisdom here (note the "her"). Other verses that have wisdom crying or speaking: Prov. 8:1,3,4,6,7.³⁹⁸</i>
Alexander MacLaren	<i>Our passage begins with a striking picture. A fair and queenly woman stands in the crowded resorts of men, and lifts up a voice of sweet entreaty-authoritative as well as sweet. Her name is Wisdom. The word is in the plural in the Hebrew, as if to teach that in this serene and lovely form all manifold wisdoms are gathered and made one. Who then is she? It is easy to say 'a poetical personification,' but that does not add much to our understanding. It is clear that this book means much more by Wisdom than a human quality merely; for august and divine attributes are given to her, and she is the co-eternal associate of God Himself. Dwelling in His bosom, she thence comes forth to inspire all human good deeds, to plead evermore with men, to enrich those who listen to her with choicest gifts. Intellectual clearness, moral goodness, religious devotion, are all combined in the idea of Wisdom as belonging to men.³⁹⁹</i>
Peter Pett	<i>Wisdom is now personified as a woman crying out to people to respond to her words. She is in direct contrast to the woman who cries out to young men seeking to lead them astray (Proverbs 2:1-19; Proverbs 7:8-27) whose name is Folly (Proverbs 9:13-18). See also Proverbs 5:3-11; Proverbs 6:24-35. Thus God's Wisdom is to be the palliative to immoral yearnings. The one who listens to His wisdom will not be led astray.</i>
Pett continued	<i>It is quite clear from what follows that Wisdom is speaking on behalf of God. To the writer she is not only wisdom, she is God's wisdom (Proverbs 2:6). This will especially come out in chapter 8. Thus she not only reproves, but also conveys her own spirit to those who will listen. But to those who refuse to listen she can only offer judgment, and mock them because they are suffering the consequences of their refusal. However, then it will be too late to call upon wisdom. She will not hear. And because they have refused to choose the fear of YHWH, and rejected His wisdom, they will suffer the consequences. In contrast those who have responded to God's wisdom and have chosen the 'fear of YHWH', will live in quiet without fear of evil coming on them. Wisdom and the will of YHWH go hand in hand. There is nothing secular about this wisdom.</i>

³⁹⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:20.

³⁹⁷ From <http://www.icr.org/books/defenders/3567/> accessed November 10, 2014.

³⁹⁸ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

³⁹⁹ From <http://www.studylight.org/commentaries/mac/view.cgi?bk=19&ch=1> accessed November 2, 2014.

Commentators on the Personification of Wisdom

Writer	Commentary
Pett continued	<i>Wisdom...[is] God's word to men which men should respond to in the fear of YHWH, is now personified. She cries out to the ordinary man in the street, she utters her voice to the ordinary man in the public squares, and she even makes herself known to those who sit in judgment in the gateway of the city, in the chief place of hubbub and discussion, where people meet to talk. The whole city hears her words. The gateway included the open space leading through the gate, and the rooms to each side used for storage, record keeping and the meeting together of principle men of the city (see Ruth 4:1-3).⁴⁰⁰</i>
The Pulpit Commentary	<i>The sacred writer, in this section, as also in Prov. 8, uses the rhetorical figure of prosopopceia, or impersonation. Wisdom is represented as speaking and as addressing the simple, scorners, and fools. The address itself is one of the noblest specimens of sacred eloquence, expressing in rapid succession the strongest phases of feeling pathetic solicitude with abundant promise, indignant scorn at the rejection of her appeal, the judicial severity of offended majesty upon offenders, and lastly the judicial complacency which delights in mercy towards the obedient. The imagery in part is taken from the forces of nature in their irresistible and overwhelming violence and destructive potency.⁴⁰¹</i>

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Proverbs 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
r ^e chôbôwth (תֹּבוֹתָר) [pronounced rekh-oh-BOATH]	<i>wide places, wide streets, broad open place; markets; courts of justice; public places</i>	feminine plural noun with the definite article	Strong's #7344 (plural of #7339) BDB #932
The NET Bible: <i>The word תֹּבוֹתָר (rÿkhovot, "plazas") refers to the wide plazas or broad open spaces near the gate where all the people assembled. The personification of wisdom as a woman crying out in this place would be a vivid picture of the public appeal to all who pass by.⁴⁰²</i>			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person feminine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set</i> ; 1a) (Qal); 1a1) <i>to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend</i> ; 1a2) <i>to put, set, put on, put upon, set, appoint, assign, designate</i> ; 1a3) <i>to make, constitute</i> .			
qôwl (לוֹא) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6963 BDB #876

⁴⁰⁰ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

⁴⁰¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:20.

⁴⁰² From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Proverbs 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *Heb* “she gives her voice.” *The expression means to shout loudly (BDB 679 s.v. שָׁחַח? Qal.x).*⁴⁰³

Translation: ...she [wisdom] gives out her voice in the public places;... At this point, we have a lot of feminine singular verbs. Reasonably, this refers back to *wisdom*, which is Bible doctrine (Bible doctrine is one of the forms of wisdom). When this information is disseminated is called *r^echôbôwth* (רְחֹבֹת) [pronounced *rekh-oh-BOATH*]. As a feminine plural noun, it means *wide places, wide streets, broad open place; markets; courts of justice; public places*. Primarily, this refers to public places. Strong's #7344 (plural of #7339) BDB #932.

Donald Hunt: *Our verse tells of wisdom uttering her voice and crying aloud in the street and the broad places. Their streets were very narrow. Where two streets met, they made a broad place (see Mark 11:4). Actually wisdom speaks everywhere if people will but listen.*⁴⁰⁴

My guess is, the normal verb here *to give* means something a bit more when combined with *her voice*. Some translators render this *to lift up*.

Proverbs 1:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
rô'sh (שָׂרָא אוֹ שָׂרָא) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
hâmâh (הָמָה) [pronounced haw-MAW]	<i>murmuring, growling, roaring; something that is being boisterous or turbulent; ones being stirred up or in a commotion</i>	feminine plural, Qal active participle	Strong's #1993 BDB #242

The LXX has *walls* here instead.

The NET Bible: *MT* reads תְּנוּמָה (*homyyot*, “noisy streets”; Qal participle feminine plural from הָמָה [hamah], “to murmur; to roar”), referring to the busy, bustling place where the street branches off from the gate complex. The LXX reads τειχέων (*teicewn*) which reflects תְּנוּמָה (*khomot*), “walls” (feminine plural noun from הָמוֹחַ [khomah], “wall”): “She proclaims on the summits of the walls.” *MT* is preferred because it is the more difficult form. The LXX textual error was caused by simple omission of yod (י). In addition, the LXX expands the verse to read, “she sits at the gates of the princes, at the gates of the city she boldly says.” The shorter *MT* reading is preferred.⁴⁰⁵

⁴⁰³ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁰⁴ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

⁴⁰⁵ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Proverbs 1:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	3 rd person feminine singular, Qal imperfect	Strong's #7121 BDB #894

Translation: ...she [wisdom] calls out from the top of the walls;... The feminine plural, Qal active participle is somewhat in question here. The Septuagint has *walls* instead; which fits well with the context. However, it is not uncommon for a translator, when faced with a difficult translation, to throw his hands in the air and say, "Well, this word would make much more sense here." It is not quite that arbitrary, of course.

Perhaps, if the Hebrew is taken at face value, *wisdom is calling from over the heads of all the murmuring and roaring*, referring to the human viewpoint thinking which is expressed.

We will take two runs at this doctrine. I will probably move this one to a later chapter of Proverbs.

Maranatha Church's *The Importance of Bible Doctrine*

- Definition and description.
 - Bible Doctrine is the content of the canon of Scripture, contained in the 66 books of the Old and New Testaments, extracted by the I.C.E. hermeneutic (isagogics, categories, exegesis) through the gift of Pastor-Teacher, with emphasis on teaching, instruction, and exhortation (2Tim.3:16,17; 2:15; Heb.4:12).
 - This doctrine can only be appreciated in light of the doctrine of verbal plenary inspiration (2Tim.3:16,17; Mt.5:18).
 - It is God's sovereign and directive will that all men come to an epignosis of the entire realm of doctrine (1Tim.2:3,4).
 - Bible Doctrine is correctly perceived only under the **GAP** system by positive volition (1Cor.2:10-16; cp. Jam.1:5; Prov.8:17b "*those who diligently seek me will find me*").
 - Bible Doctrine existed eternally with God as His immutable and perfect will (Prov.8:1-36, especially vv.20-31).
 - Bible Doctrine will exist eternally after the dissolution of original creation (Mt.5:18).
 - Bible Doctrine contains no error or distortion whatsoever (Prov.8:6-9).
 - Knowledge of doctrine is the basis for discernment and separation from evil (Isa.8:20; Ps.1; 1Tim.6:3-6; Prov.2:1-22).
 - It must be recognized that there exist systems of doctrine which are in antagonism to the "*unity of the faith*" (Eph.4:3,13), or "*that form of teaching*" (doctrine, Rom.6:17) existing in the canon, which systems are called darkness, evil, apostasy, doctrine of demons, etc. (see Doctrine of Satan's Counterfeits).
 - These systems are all The sinful trend of Adam (sinful trend of Adam) distortions of the truth (Jam.3:15,17).
 - The best English translation is the New American Standard Version; from the standpoint of the original language, it is an excellent translation. Nevertheless, the PT must consult the original languages (Hebrew, Aramaic, and Greek).
- So important is doctrine that there is a statement to the effect that God has magnified His word above His name (reputation; Ps.138:2 "*I will bow down before Your holy temple, and give thanks to Your name for Your loyalty and Your veracity; For You have magnified* [גָּדַל, gadal, to make great] *Your word* [אִמְרָה, 'imerah, spoken word] *above all* [עַל-כֹּל, al-kol] *Your name*").

Maranatha Church's *The Importance of Bible Doctrine*

- 1) God is bound by His word.
- 2) God's reputation is the carrying out of His word.
- 3) The mature believer rejoices when God carries out His word.
3. Moses, in his parting address to Israel, made it clear that attitude toward doctrine (the Mosaic Law) determined national and personal blessing (Deut.28:1-14) or cursing (Deut.28:15-68).
 - 1) Israel's difficulty as a race is a history of their attitude toward Bible Doctrine (Deut.32).
 - 2) The issue simply stated (Deut.30:11-20).
4. Job, the most prosperous man of his day, paid tribute to the importance of Bible doctrine (Job.28).
 - 1) He contrasts man's efforts to exploit earth's hidden resources and wealth with mankind's neglect of Bible doctrine (vv.1-14).
 - 2) Physical wealth cannot procure it, nor can travel discover it.
 - 3) Positive volition is the beginning of wisdom (vv.23-28).
5. Various Biblical analogies to Bible doctrine illustrate its supreme importance.
 - 1) Physical food (Lk.4:4 "**man shall not live by bread alone**").
 - 2) Water (Eph.5:26).
 - 3) Light (Ps.119:105,130).
 - 4) Gold (Ps.19:10; cp. Prov.16:16 "*better to get wisdom than gold*"; 20:15).
 - 5) Wine (Lk.5:32-39).
 - 6) Pregnancy (Gal.4:19).
6. Israel had a week-long feast once a year celebrating the doctrine of the importance of doctrine (Ex.12:15-20; Lev.23:4-8).
 - 1) It was called Unleavened Bread to show that doctrine is free from any admixture of evil.
 - 2) All leaven (evil) had to be removed from the immediate premises.
 - 3) Those in violation were to be "cut off" from Israel.
7. The gathering of manna by the Jews in the desert illustrates the daily function of GAP (Ex.16; cp. 1Cor.10:3).
 - 1) Initially, the Jews did not know what the white coriander-like substance was, although Moses had briefed them prior to their first encounter with it.
 - 2) Their response to it was "**what is it?**", which in Hebrew is "manhu" (מַנְהוּ), which became its permanent name.
 - 3) This humorously illustrates negative volition's response to a doctrinally-oriented ministry.
 - 4) The Jews had to gather it before the sun melted it, showing that there is a prescribed time and place to take in doctrine.
 - 5) The Jews were to gather only what they could eat per household or it would spoil.
 - 6) On Friday, they were to gather a double portion.
 - 7) The Exodus Generation complained about their diet for 40 years, illustrating negative volition.
8. The Pastor-Teacher is repeatedly exhorted to communicate doctrine (1Tim.4:13-16).
 - 1) He is to teach the entire realm of doctrine (Acts.20:20,26,27; cp. 2Tim.3:16,17; 2:15).
 - 2) Paul's parting exhortation to Timothy (2Tim.4:1-9).
 - 3) The individual who does so evidences his love for Christ (Jn.21:15-17).
 - 4) It is the basis for his SG3 (Acts.20:32; 2Tim.4:8; 1Pet.5:4).
9. A careful study of Acts demonstrates what the thrust of the local church should be (Acts.2:42; 6:1-7; 11:19-26; 14:21-23; 15:35; 18:11; 19:8-10; 20:17-35; cp. 1Cor.4:17).
10. Paul's prayer for the Ephesians emphasizes the importance of doctrine (Eph.1:15-21; 3:14-19; cp. Phil.1:9-11; Col.1:3-8; 1Thess.2:13; 3:9,10; 2Thess.1:11,12; Rom.1:9-12).
11. The measure of a believer's love for Christ is keyed to his hearing and doing His words (Jn.14:15,21-24).
12. Doctrine in the brain-soul produces:
 - 1) Isolation of, and victory over, the sinful trend of Adam (Ps.51:5,6; 119:11; Rom.6:12-18).
 - 2) Divine viewpoint of life (2Cor.10:5).
 - 3) Confidence (Heb.10:35; 2Tim.1:7; Prov.3:24-26).
 - 4) Inner happiness (1Jn.1:4; 2Jn.12).

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- 5) Inner peace (Phil.4:7; 2Pet.1:2).
- 6) Modus vivendi and operandi (Lk.7:33-35 "*wisdom is vindicated by her children*").
- 7) Divine guidance (Rom.12:2).
- 8) Phase 2 deliverance (1Tim.4:16; cp. Phil.2:2).
13. Rejection of doctrine leads to The sinful trend of Adam deception (2Cor.11:3).
14. Jesus taught this doctrine in the parable of the sower (Mk.4:1-12).
 - 1) The inculcation of this parable is the key to the understanding of all the parables (Mk.4:13).
 - (1) If you do not see the value in a consistent and intensive study of BD, how can you expect to know God's word?
 - (2) Also implicit in this parable, with its interpretation, is the correct approach to parabolic interpretation. (Each detail corresponds to a doctrinal observation. This refutes the "big idea" approach to parables.)
 - 2) The sower is the communicator, and the seed is Bible doctrine (Mk.4:14).
 - 3) The four kinds of soil represent four classes of hearers (cp. Heb.6:7,8).
 - 4) They include:
 - (1) The negative unbeliever (Mk.4:15).
 - (2) Those who cannot handle opposition from relatives, friends, and society (vv.16,17).
 - (3) Those who flunk the test of living grace or who, under the sinful trend of Adam lust, put the pursuit of the details above face-to-face teaching (vv.18,19).
 - (4) The few who produce a harvest of SG3 (v.20).
 - 5) The parable in vv.21-25 concerning the lamp is dealing with the occupational hazards of the Pastor.
 - 6) The one in vv.26-29 emphasizes the three stages of growth.
 - 7) The parable of the mustard seed deals with the ultimate triumph of divine viewpoint in human history, culminating with the Millennium (vv.30-32).
15. Pursuit of Bible doctrine and temporal physical blessing.
 - 1) God has promised living grace to those "following the colors" (Mt.6:25-34, especially v.33 "*But seek first [in priority] His kingdom and His righteousness; and all these things shall be added to you*").
 - 2) Beyond living grace are the "above and beyond" blessings of Phase 2 (only where there is capacity; Prov.3:13-17; Mk.10:28-31).
 - 3) Principle: God is a rewarder of those who seek Him (Heb.11:6).
16. The book of Proverbs and the doctrine of the importance of doctrine.
 - 1) The proverb that positive volition (called "*fear of the Lord*") is the beginning of wisdom teaches the priority of Bible doctrine (Prov.1:7; 9:10; 15:33).
 - 2) The prologue emphasizes spiritual advance (Prov.1:1-6).
 - 3) Parental teaching of Bible doctrine protects the child from a life of crime (Prov.1:8-19), the evil woman (Prov.2:16-19; 5:1-23; 6:23-35; 7:11-27), and evil associates (Prov.2:1-15; 4:10-19).
 - 4) It is the source of all physical and spiritual blessings (Prov.3:1-26; 24:3,4).
 - 5) It is the source of the **sin unto death** to those who reject her (Prov.1:20-32), but deliverance to those who embrace her (Prov.1:33; 3:24-26; 4:1-9).
 - 6) Conclusion: Prov.4:7 "*The beginning of wisdom is: Acquire wisdom; and with all your acquiring, get understanding.*"
17. Observations on the importance of Bible doctrine to the Rapture Generation.
 - 1) An intensification of GAP is commanded as you see the day approaching (Heb.10:25).
 - 2) A thorough and accurate understanding of "the prophetic word" is indispensable to adjustment to your time in history and glorification of Christ (2Pet.1:15-21; 1Thess.5:1-11; Rev.1:3; 22:18,19).
 - 3) We live in the Laodicean Era, a period not unlike the first generation of the Church Age, in which doctrine is available in its purest and most complete form.
 - (1) Jesus promised pure gold to the final era (Rev.3:18).
 - (2) James called the last era "*the late (latter) rains*" (Jam.5:7).
 - (3) An unprecedented attack upon the truth and defection from the faith characterize this era (1Tim.4:1-5; 2Tim.3:1-9).
 - (4) Doctrine in the brain computer is the basis for the invalidation and abolition of all evil human

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- viewpoint systems which challenge God's wisdom (1Cor.1:19,27-29; 2Cor.10:4,5).
- (5) So do not, no matter the cost, "throw in the towel" at this juncture (cp. Heb.10:32-38).
18. The trees of life are a permanent memorial to the **maturity adjustment to the justice** of God in the eternal state (Rev.22).
 - 1) The river of life is a memorial to the salvation adjustment to the justice of God.
 - 2) But the trees of life represent what they did in Eden, that is, the MAJG producing capacity for life (Prov.3:18 "*She [wisdom] is a tree of life to those who take hold of her, And happy are all who hold her fast*").
 19. Bible doctrine is called the mind of Christ in 1Cor.2:16.
 - 1) The objective of the indwelling Holy Spirit is to reprogram the brain computer with the mind of Christ (Bible doctrine 1Cor.2:12,13).
 - 2) The mind of Christ in the brain computer constitutes the Indwelling of Christ (Gal.4:19 "*Christ formed in you*"; Jn.15:4 "*Abide in Me* [command to be filled with the Holy Spirit], *and I in you* [in Christ]"; cp. Jn.15:7 "*If you abide in Me* (filling of the Holy Spirit), *and my words abide in you* (in Christ), *ask whatever you wish, and it shall be done for you*"; cp. Jn.15:11 "*My joy may be in you*"; Col.1:27b "*which [mystery doctrine] is Christ in you, the hope of glory*"; Col.1:28 "*And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ*"; Eph.3:17 "*so that Christ may dwell in your hearts through faith*").
 - 3) In Christ dwells all wisdom and divine viewpoint (1Cor.1:24 "*to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God*"; cp. 1Cor.1:30 "*But by His doing you are in Christ Jesus, who became to us wisdom from God*"; Col.2:3 "*in whom are hidden all the treasures of wisdom and knowledge*").
 - 4) In fact, Bible doctrine is personified with respect to the Son of God (Prov.8:22ff; Eph.4:20 "*But you did not learn Christ in this way*").
 20. The idea that you can merely listen to Bible doctrine and not apply, and thereby grow spiritually is a fiction (Lk.11:27,28; Jam.1:23-25).

This is taken from <http://www.versebyverse.org/doctrine/importanceofBD.html> accessed October 28, 2014 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The **Importance of Bible Doctrine** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Links to the Importance of Bible Doctrine

<http://www.lakeeriebiblechurch.org/Doctrine/pdf/ImportanceofBibleDoctrine.pdf>
<http://www.versebyverse.org/doctrine/importanceofBD.html>
<http://www.swordofthespiritbibleministries.com/RJSonnet/RJSonnetNOTES/Doc%20of%20the%20Importance%20of%20Bible%20Doctrine.pdf>
<http://www.middletonbiblechurch.org/doctrine/idoctrin.htm>
http://www.realtime.net/~wdoud/topics/doctrine_importance.html
<http://www.gospelway.com/bible/bible-importance.php>
http://www.biblebc.com/forpreachers/SermonVault/Christian%20Growth/sound_doctrine.htm

We will take another run at this again in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 1:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine plural construct	Strong's #6607 BDB #835
sha'ar (שַׁעַר) [pronounced SHAH-gahr]	<i>gates [control of city can be implied]; entrance [through the gates]</i>	masculine plural noun	Strong's #8179 BDB #1044
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿîyr (רִיעַ) [pronounced ʿeer]	<i>encampment, city, town</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
The NET Bible: <i>The phrase "in the city" further defines the area of the entrance just inside the gate complex, the business area. In an ancient Near Eastern city, business dealings and judicial proceedings would both take place in this area.</i> ⁴⁰⁶			
ʾāmârîym (מִדְבָּרִים) [pronounced uh-maw-REEM]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #561 (& #562) BDB #56
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55

Translation: ...she speaks her words [of wisdom] at the gate openings of the city,... A great many things occurred at the gate openings of any city. This is where Bible doctrine was sometimes taught—by priests and prophets.

This is where the people went in and out of the city, and often where legal matters were publically pursued (Ruth 4:1–11).

We do not know exactly where David set up the Ark in Jerusalem.

So far, we have: **Categories of doctrine** [that is, *wisdoms*] **cry out loudly in the street; wisdom speaks in a variety of public places; wisdom speaks at the gates of the city,...** In vv. 8–19, we have the parents quietly teaching their son at home. However, in this section, we have moved to the teaching of Bible doctrine in public places. The teaching and the reading of the Word of God was prevalent throughout Israel and after a young man has received a solid foundation from his parents, he was to seek further instruction in divine knowledge outside the home. Jesus also taught publically (John 18:20), but often in parables so that His ministry would not be cut short.

⁴⁰⁶ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

John Dummelow: *Wisdom is not fastidious or exclusive; none can complain that they have been denied the opportunity of hearing.*⁴⁰⁷

Donald Hunt: *[W]isdom spoke to the ancients from every place (the street, the broad places, the chief place of concourse, the entrance of the gates, and in the city.*⁴⁰⁸

Precept Austin: *In the street...in the square - The square refers to open areas usually inside the city gate, areas that were open to the public. Wisdom is not some secret knowledge. Wisdom does not restrict her shouts to a select few, but makes these life changing truths available to all, that no one would be left "untouched, untold, unwarned, unled." So not only was Wisdom giving a pressing invitation (shouts...lifts her voice) but also a public invitation. Wisdom is like the prophets who would preach in public places (cf. 1Ki. 13:1ff; Jer 26:2), delivering her discourse in the streets, squares and gates of the city.*⁴⁰⁹

The Expositor's Bible: *As the great authority on Conduct, Wisdom is pictured standing in the places where men congregate, where the busy hum of human voices and the rush of hurried feet make it necessary for her to lift up her voice in order to gain attention.*⁴¹⁰

Today, wisdom speaks to us from many places. It first is taught by the parents, but when the young person sets out on his own, wisdom is still there. The young person can hear more than the tempting promises from criminals. Today this is particularly true. If you want to know about anything from the **problems of single parenthood** to the **effects of methamphetamine**, it is easy to find. Even people today who allege that there are no real problems associated with the **smoking of marijuana**—the actual effects, long and short-term, are easy to ascertain.

Proverbs 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
mâthay (מַתַּי) [pronounced <i>maw-THAH-ee</i>]	<i>when, at which time; when?</i>	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
Together, ʿad + mâthay mean <i>until when, how long?</i>			
pethîy (פְּתִי) [pronounced <i>PEH-thee</i>]	<i>simple, easily-led, foolish; or, possibly, open-minded; receptive ones</i>	masculine plural adjective	Strong's #6612 BDB #834

The NET Bible: *Wisdom addresses three types of people: simpletons (פְּתִיִּם, p̄ṯayim), scoffers (לִצְלִים, letsim) and fools (כַּסִּילִים, k̄ṣilim). For the term "simpleton" see note on 1:4. Each of these three types of people is satisfied with the life being led and will not listen to reason. See J. A. Emerton, "A Note on the Hebrew Text of Proverbs 1:22-23," JTS 19 (1968): 609-14.*⁴¹¹

⁴⁰⁷ From <http://www.studylight.org/commentaries/dcb/view.cgi?bk=19&ch=1> accessed November 2, 2014.

⁴⁰⁸ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

⁴⁰⁹ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

⁴¹⁰ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=2> accessed November 30, 2014.

⁴¹¹ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Proverbs 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âhêb (אָהֵב) [pronounced aw-HAYV ^B]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine plural, Qal imperfect	Strong's #157 BDB #12
pethîy (פֶּתִי) [pronounced PEH-thee]	<i>simplicity, naivete (feminine noun); simple, easily-led, foolish; open-minded, receptive, suggestible (masculine singular adjective)</i>	masculine singular adjective	Strong's #6612 BDB #834

The NET Bible: *Heb* “simplicity” (so KJV, NASB); NAB “inanity.” The noun פֶּתִי (*peti*) means “simplicity; lack of wisdom” (BDB 834 s.v.; HALOT 989 s.v. II פֶּתִי). It is related to the term פֶּתַיִם (*pytayim*) “simpletons” and so forms a striking wordplay. This lack of wisdom and moral simplicity is inherent in the character of the naive person.⁴¹²

Translation:... [saying], “How long will you simple ones love [foolish] simplicity? Then we have a series of 3 questions, 3 things which wisdom asks those who are negative toward the teaching of the Word of God. The word for *simplicity* here is *pethîy* (פֶּתִי) [pronounced *PEH-thee*], which means, *simple, easily-led, foolish; open-minded, receptive, suggestible*. Strong's #6612 BDB #834. You will notice that we are examining a great many words in this chapter. In this literature, these are words which we do not find in a great many other places. This vocabulary is very different from what we have in most narratives.

The question here is, there are people who are called *simple ones, simpletons*; but this is the way that they choose to be. They prefer to listen to that which is simple and foolish. Earlier in this chapter, these were open-minded ones; but they have apparently made a choice now.

Here is where this portion of Proverbs is connected to the previous section. In vv. 10–21, Solomon spoke primarily to youths (teens and very young men) about their associations, warning them to avoid the criminal element at all costs. Young people, unless they have been carefully taught or carefully indoctrinated (the difference being what they have ingrained in their souls is the truth or not), are fairly open to moral teachings. In this way, *they* are the simple ones. “You are young, and I have told you to avoid criminals—now, listen to the teaching of wisdom as she calls to your from the open-air public places.” The young person is to graduate from parental raining to the teaching of Bible doctrine.

Proverbs 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁴¹² From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Proverbs 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lûwts (לוץ) [pronounced loots]	<i>scoffers, scorers; boasters</i>	masculine plural, Qal active participle	Strong's #3887 & #3945 BDB #539
The NET Bible: <i>The term לוץ (leysim, "scoffers; mockers") comes from the root לץ (lits, "to scorn; to mock; to speak indirectly") (BDB 539 s.v. לץ). They are cynical and defiant freethinkers who ridicule the righteous and all for which they stand (e.g., Ps 1:1).</i> ⁴¹³			
lâtsôwn (לוץ) [pronounced law-TSOWN]	<i>scoffing, scorning, deriding; bragging; frivolous contempt for the good and the right</i>	masculine singular noun	Strong's #3944 BDB #539
châmad (חמד) [pronounced khaw-MAHD]	<i>to delight [in something]; to desire, to covet, to take pleasure in</i>	3 rd person masculine plural, Qal perfect	Strong's #2530 BDB #326
The NET Bible: <i>Heb "delight." The verb (חמד, khamad) is often translated "to take pleasure; to delight" but frequently has the meaning of a selfish desire, a coveting of something. It is the term, for example, used for coveting in the Decalogue (Exod 20:17; Deut 5:21) and for the covetous desire of Eve (Gen 3:6) and Achan (Josh 7:21). It is tempting to nuance it here as "illicit desire" for mockery.</i> ⁴¹⁴			
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
The NET Bible: <i>Heb "for themselves." The ethical dative להם (lahem, "for themselves") is normally untranslated. It is a rhetorical device emphasizing that they take delight in mockery for their own self-interests.</i> ⁴¹⁵			

Translation: [How long will you] scoffers delight in themselves [and] in [their impious] scoffing? The original question applies to all 3 phrases, so it is carried into the 2nd and 3rd phrase.

There are those who scoff and scorn. What they are scoffing and scorning is wisdom, or Bible doctrine. They take delight in doing so. What they take delight in is lâtsôwn (לוץ) [pronounced law-TSOWN] (the noun built the verb used). It means *scoffing, scorning, deriding; bragging; frivolous contempt for the good and the right*. Strong's #3944 BDB #539. This is what scoffers like; this is what they take pleasure in. They like scorning that which is good and right; they like to use sarcasm, if they have no good argument for their point of view. They enjoy bragging about themselves.

NIV Study Bible: *[Mockers are] Those who are proud and arrogance (Prov. 21:24), who are full of insults, hatred and strife (Prov. 9:7–8 22:10 29:8), who resist correction (Prov. 13:1 15:12) even though they deserve flogging (Prov. 19:25 21:11).*

There will be 3 categories of people who are negative toward Bible doctrine or toward the laws of divine establishment. For Israel, these were not really seen as different things, as the nation Israel was guided by the Mosaic Law, which contained both.

⁴¹³ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴¹⁴ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴¹⁵ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

You will note the change from 2nd person to 3rd person. [Forms of] wisdom [or, categories of doctrine] cry out loudly in the street; she [wisdom] gives out her voice in the public places; she [wisdom] calls out from the top of the walls; she speaks her words [of wisdom] at the gate openings of the city, [saying], “How long will you simple ones love [foolish] simplicity? [How long will you] scoffers delight in themselves [and] in [their impious] scoffing? With the simple ones, there is this possibility that they will turn their free will toward God. But with the scoffers here, and next with the fools, they are committed to being against God. Jamieson, Fausset and Brown suggest⁴¹⁶ that there is more of a separation implied in changing the person, speaking of the scoffers and fools in the 3rd person.

Proverbs 1:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
kêçîyl (כֹּזֵל) [pronounced <i>kehss-EEL</i>]	<i>fool, impious fool, stupid fellow, dullard, simpleton, arrogant one</i>	masculine plural noun	Strong's #3684 BDB #493
The NET Bible: <i>The term “fool” (כֹּזֵל, kÿsil) refers to the morally insensitive dullard (BDB 493 s.v.).</i> ⁴¹⁷			
sânê' (שָׂנֵא) [pronounced <i>saw-NAY</i>]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	3 rd person masculine plural, Qal imperfect	Strong's #8130 BDB #971
da'ath (דַּעַת) [pronounced <i>DAH-ğahth</i>]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395

Translation: [How long will you] fools [continue to] hate knowledge? We bring the question into this third phrase, and wisdom asks, “How long will fools hate knowledge? The fool is kêçîyl (כֹּזֵל) [pronounced *kehss-EEL*], which means, *fool, impious fool, stupid fellow, dullard, simpleton, arrogant one*. Strong's #3684 BDB #493.

We have already looked at the **portrait of a fool** and read all of the **occurrences of this word in Proverbs**.

vv. 20–22 read: *Categories of doctrine [that is, wisdoms] cry out loudly in the street; wisdom speaks in a variety of public places; wisdom speaks at the gates of the city, saying, “How long will you simple ones love foolish simplicity? How long will you scoffers take delight in your impious scoffing? How long will you fools continue to hate knowledge?*

Wisdom speaks to 3 classifications of people.

Commentators on the Classes of People

Sutcliffe: *[Wisdom] divides the crowd into three classes; for wicked men are not all equally depraved. First, the simple ones who merely run with the throng, and love giddiness and folly. Secondly, the scoffers who having vanquished their own conscience, next attempt to deride God's most sacred word. Thirdly, the consummately hardened fools, who being learned in wickedness hate instruction. This last class of sinners are in an awful situation, and on the verge of destruction. Yet even to these she says, Turn at my reproof; and I will pour out my spirit upon you.*⁴¹⁸

⁴¹⁶ From <http://www.studylight.org/commentaries/jfu/view.cgi?bk=19&ch=1> (v. 22) accessed November 1, 2014.

⁴¹⁷ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴¹⁸ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=19&ch=1> (v. 22); accessed November 1, 2014.

Commentators on the Classes of People

The Geneva Bible: *Wisdom reproves three kinds of men, the foolish or simple who err out of ignorance, the mockers who cannot stand to be taught, and the fools who are drowned in worldly lusts and hate the knowledge of godliness.*⁴¹⁹

The NET Bible: *Wisdom addresses three types of people: simpletons (פְּתַיִם, p̄ṯayim), scoffers (לַצְמִים, letsim) and fools (כֹּסְלִים, k̄ṣilim)...Each of these three types of people is satisfied with the life being led and will not listen to reason.*⁴²⁰

Barnes sums up these 3 groups: (1) The “simple,” literally, “open,” i. e. fatally open to evil; (2) the “scorners,” mocking at all good; (3) lastly, the “fools” in the sense of being hardened, obstinate, perverse, hating the knowledge they have rejected.⁴²¹

Matthew Henry on the latter 2 of these 3 groups: [2.] Scorners that delight in scorning - proud people that take a pleasure in hectoring all about them, jovial people that banter all mankind, and make a jest of every thing that comes in their way. But scoffers at religion are especially meant, the worst of sinners, that scorn to submit to the truths and laws of Christ, and to the reproofs and admonitions of his word, and take a pride in running down every thing that is sacred and serious. [3.] Fools that hate knowledge. None but fools hate knowledge. Those only are enemies to religion that do not understand it aright. And those are the worst of fools that hate to be instructed and reformed, and have a rooted antipathy to serious godliness.⁴²²

Warren Wiersbe: *To whom does Wisdom speak? To three classes of sinners: the simple ones, the scorners (scoffers, mockers, NIV), and the fools (Proverbs 1:22). The simple are naive people who believe anything (Proverbs 14:15) but examine nothing. They're gullible and easily led astray. Scorners think they know everything (Proverbs 21:24) and laugh at the things that are really important. While the simple one has a blank look on his face, the scorner wears a sneer. Fools are people who are ignorant of truth because they're dull and stubborn. Their problem isn't a low IQ or poor education; their problem is a lack of spiritual desire to seek and find God's wisdom. Fools enjoy their foolishness but don't know how foolish they are! The outlook of fools is purely materialistic and humanistic. They hate knowledge and have no interest in things eternal.*⁴²³

Alexander MacLaren: *First come 'the simple,' [who may]...be ignorant...But there is a fatal simplicity, open-eared, like Eve, to the Tempter's whisper, which believes the false promises of sin...Next come 'scorners,' who mock at good. A man must have gone a long way down hill before he begins to gibe at virtue and godliness. But the descent is steep, though the distance is long; and the 'simple' who begins to do what is wrong will come to sneer at what is right...Then last comes the 'fool,' ...which, in Proverbs, is shorthand for mental stupidity, moral obstinacy, and dogged godlessness,-a foul compound, but one which is realised oftener than we think. A great many very superior intellects, cultivated ladies and gentlemen, university graduates, and the like, would be unceremoniously set down by divine wisdom as fools...nothing can be more stupid than godlessness, however cultured. The word literally means coarse or thick, and may suggest the idea of stolid insensibility as the last stage in the downward progress.*⁴²⁴

⁴¹⁹ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/proverbs/proverbs-1.html> accessed October 22, 2014.

⁴²⁰ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴²¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:22.

⁴²² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:20–33.

⁴²³ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014. Constable cites Wiersbe, p. 26.

⁴²⁴ From <http://www.studylight.org/commentaries/mac/view.cgi?bk=19&ch=1> accessed November 2, 2014.

Commentators on the Classes of People

Preacher's Complete Homiletical Commentary:

1. The simple ones. The unwary and those easily misled. Some men sin through ignorance or through the influence of others. As the unwall'd garden is open to the foot of every dog that passes by, so the man who has no principle of his own to defend him is liable to have his soul entered and taken possession of by the first tempter who passes by.
2. The scorner. He is a sinner of a deeper dye. The child who is indifferent to his good father's love and the attractions of his happy home is a sinner, but the son who mocks his parents and holds up their words to ridicule is certainly a greater sinner. The simple man denotes a sinner who is passive in the hands of evil, but the scorner is active against good. He is placed before us in Holy Scripture as one who has reached the climax of human iniquity (Psa).
3. Fools are addressed. The man who would rather use means to increase his disease than seek to cure it, may very properly be called a fool. The blind man who chooses to remain blind when he might be healed is certainly a fool. And certainly this is an appropriate name for those who love moral darkness rather than light. He who hates the knowledge which would save him and prefers death to life is the most unwise man upon the face of God's earth.⁴²⁵

Peter Pett: *[Wisdom] calls on the unresponsive to become responsive, and in the process divides them into three groups, the naive, the scoffers and the fools. Note the intensity of response which is involved. They 'love' naivety. They 'delight in' ('covet') scoffing. They 'hate' knowledge. These factors possess and rule their lives. These contrast with 'love' for God (Deuteronomy 6:5) or for His instruction (Psalms 119:27), 'delight in' His word (Psalms 19:10), and 'hating' sin (Psalms 97:10). Men must choose one or the other.*

Pett continues: *The naive, or 'simple ones', are those who go on heedless of God's words, ignoring wisdom, not because they are antagonistic, but simply because they are drifting through life and following their own way. They 'love' their naivete. They cling on to it fervently. It frees them from responsibility. But they are easily led astray (Proverbs 7:7; Proverbs 9:16).*

Pett continues: *The scornors (compare Psalms 1:1) are those who openly mock God's wisdom. They prefer their own wisdom. They feel themselves superior. And so they take great delight in their mockery, and in rejecting His Wisdom. They 'covet' their scoffing.*

Pett continues: *The fools behave like those who are mad. They know God's wisdom, but deliberately go against it for their own benefit. They 'say in their hearts, there is no God' (Psalms 14:1), and behave as though there is not, not because they do not believe in Him, but because they find it more convenient to ignore Him. They 'hate' the truth for they know that if they heed God's wisdom they will be unable to do what they want to do. Their businesses or their personal lives will be affected. They are not stupid. They are often highly intelligent. But their response to God is superficial, thus demonstrating what fools they are.*⁴²⁶

Donald Hunt: *There are those who "love" simplicity (ignorance), some who "delight" in scoffing at the truth and at righteousness and at those who hold them, and some who "hate" knowledge.*⁴²⁷

Plaut: [There are] Three types of people are exhorted by wisdom:

- 1) The thoughtless . . . a character weakness is involved.
- 2) The scornors. The letz lives by tearing others down; he is derisive because derision builds up his ego.
- 3) The fools. . . morally deficient. Intellectually, he is capable of understanding right and wrong, but he hates to learn how to make right decisions and manages to get himself into trouble.⁴²⁸

⁴²⁵ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

⁴²⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

⁴²⁷ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> accessed November 7, 2014.

⁴²⁸ From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed November 6, 2014.

Commentators on the Classes of People

The Bridgeway Bible Commentary: *The simple are those who are irresponsible and easily influenced. The scoffers (or mockers) are those who are arrogantly confident in their own ability and scornful of the opinions of others. The fools are those who have no interest in right thinking or right behaviour. They are not people whose mental ability is below average, but normal intelligent people who are lazy or careless in their attitude to what is worthwhile and what is not.*⁴²⁹

Jamieson, Fausset and Brown: *[The simple is] one easily led to good or evil...[fools are] the stupid and indifferent to God's character and government; hence the wicked; [and scorners are those who] who despise, as well as reject, truth.*⁴³⁰

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Now let's take these group by group.

The three types of men who are negative toward Bible doctrine

Word	Definition	NET Bible Commentary	Strong's/BDB
pethîy (פֶּתִי) [pronounced PEH-thee]	<i>simple, easily-led, foolish; or, possibly, open-minded; receptive ones; Clarke says these are the ones who have been seduced and deceived</i> ⁴³¹	<i>The substantival adjective פֶּתִי (peti) means "simple; open-minded" in the sense of being open and easily influenced by either wisdom or folly...The simpleton is easily enticed and misled (Prov 1:32; 7:7; 9:6; 22:3; 27:12); believes everything, including bad counsel (Prov 14:15); lacks moral prudence (Prov 8:5; 19:25); needs discernment (Prov 21:11); but is capable of learning (Prov 9:4, 16). The related verb means "to be wide open; open-minded; enticed, deceived" (BDB 834). The term describes one easily persuaded and gullible, open to any influence, good or bad (cf. NLT "the simpleminded"). This is the "wide-eyed youth" who is headed for trouble unless he listens to the counsel of wisdom.</i> ⁴³²	Strong's #6612 BDB #834

1. The word pethîy (with several alternate spellings), is found primarily in Proverbs.
2. This word is usually translated *the simple, the foolish*; but with the clear option that these types can be made wise. Psalm 19:7 119:130 Prov. 1:4 8:5 9:4–6
3. For this reason, we might translate them *open-minded, receptive*; with the caveat that they have not yet been exposed to the truth. Sometimes, their choice to remain open-minded is simply a matter of being young. Prov. 7:7
4. Sometimes the simple are brought low (put under great pressure) to respond to God's grace. Psalm 116:6
5. However, volition is key, and some people who are *simple, foolish, and/or open-minded* do reject the truth, and are therefore said to remain in this state of *simplicity* or *foolishness*. Prov. 1:22 14:15, 18
6. Their choice to remain ignorant can result in their death (the implication is, a death without God). Prov. 1:32

⁴²⁹ From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁴³⁰ From <http://www.studylight.org/commentaries/jfb/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁴³¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:22.

⁴³² From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

The three types of men who are negative toward Bible doctrine

Word	Definition	NET Bible Commentary	Strong's/BDB
lūwts (לוץ) [pronounced loots]	<i>scoffers, scorners; boasters</i>	The NET Bible: <i>The term לַעֲסִים (leysim, “scoffers; mockers”) [refers to those who]...are cynical and defiant freethinkers who ridicule the righteous and all for which they stand (e.g., Ps 1:1).</i> ⁴³³	Strong's #3887 & #3945 BDB #539
<ol style="list-style-type: none"> 1. Scoffers reject the correction of their own fathers. Prov. 13:1 2. Often, a scoffer will turn against you if you correct their thinking (Prov. 9:7–8). They do not like to be corrected by anyone (Prov. 15:12). 3. Sometimes the simple can learn when they see scoffers harmed because of their scoffing. Prov. 19:25 21:11 4. Because of their negative volition toward the truth, even the scoffer who thinks he is searching for truth will not find it. Prov. 14:6 5. The negative volition of the scoffer can be traced to his arrogance. Prov. 21:24 6. Sometimes, the best way to restore harmony to a place is to get rid of the scoffer. Prov. 22:10 7. God returns scoffing and scorning with the same. Prov. 3:34 			
kêçîyl (כֶּחִיל) [pronounced kehss-EEL]	<i>fool, impious fool, stupid fellow, dullard, simpleton, arrogant one</i>	The NET Bible: <i>The term “fool” (כֶּחִיל, kÿsil) refers to the morally insensitive dullard (BDB 493 s.v.).</i> ⁴³⁴	Strong's #3684 BDB #493

1. Fools appear to be those with no real moral compass.
 - 1) They slander others. Prov. 10:18
 - 2) They have no problem doing wrong. Prov. 10:23
2. Fools are reckless and careless. Prov. 14:16
3. They do not respond to correction. Prov. 17:10
4. It is almost impossible to separate a fool from his foolish notions and behavior. Prov. 17:12
5. The fool saddens his parents. Prov. 10:1 15:20 17:21, 25 19:13
6. Fools have a difficult time focusing on a goal. Prov. 17:24
7. Being in the company of fools is detrimental to the soul. Prov. 13:19–20
8. Fools have a lot to say; but they are not very good at listening to wisdom. Prov. 18:2
9. Fools will say any damn thing that pops into their heads. Prov. 12:23 18:6–7 29:11
10. Wise men are good with investments; fools, when they come across money, simply spend it. Prov. 21:20
11. Fools dislike those who are wise (that is, who know Bible doctrine and laws of divine establishment) (Prov. 23:9); and they reject wisdom outright (Prov. 1:22).
12. Fools do not care that they are foolish; and this complacency is often their end. Prov. 1:32

There are the open-minded, who can go either way when they hear the truth—they are the simple minded, the open-minded, or receptive types. Scoffers are those who do not just reject the truth, but they make fun of those who adhere to it. Fools simply act and speak without thinking.

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Vv. 20–22 read: [Forms of] wisdom [or, categories of doctrine] cry out loudly in the street; she [wisdom] gives out her voice in the public places; she [wisdom] calls out from the top of the walls; she speaks her words [of wisdom] at the gate openings of the city, [saying], “How long will you simple ones love [foolish] simplicity? [How long will you] scoffers delight in themselves [and] in [their impious] scoffing? [How long will you] fools [continue to] hate knowledge? Notice that these charges are leveled against attitudes and thinking rather than against specific

⁴³³ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴³⁴ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

actions and overt sins. **For, as a man thinks, so he is.** (Prov. 23:7) Wisdom calls to a man first to change his thinking.

I have not edited this yet.

The Pulpit Commentary on this Call of Wisdom

- I. THE CHARACTER OF THE CALL. It is a cry, a loud utterance, arresting attention, arousing the thoughtless. Elsewhere we read that wisdom must be sought for like hid treasures, (Prov. 2:4) and her most precious gifts are always reserved for diligent inquirers. But before she is found, she calls. Though the choicest blessings of Christ may be pearls to be had only after long search, his call to us is antecedent to our desire to obtain them. God does not wait for us to return to him before he shows a willingness to welcome us. He calls at once in his revelation of truth. It is the duty of Christians to take up and repeat this call, to be heralds of a public truth, not jealous guardians of an esoteric doctrine.
- II. THE SCENE OF THE CALL.
 1. Without. Before the truth can be enjoyed in the heart it must be heard from without. It is not reserved for the initiated. It is declared in the open.
 2. In the streets. The gospel meets men in their busy lives. The streets and lanes must be scoured to furnish guests for the King's feast, The call is too gracious to contain itself in the conventicle of the elect. Free as the air, it aims to reach all. The faithful preacher of the gospel must seek men in their haunts, not wait till they come to his snug retreat.
 3. In the chief place of concourse. The gospel courts inquiry, it declares itself in the full light of day, it challenges comparison with all earthly voices. Let us not think that it can only live in conventual seclusion. It boldly claims a place in the busiest life of the world. If it cannot hold its own there, it is worthless. If Christians had more faith in it, they would be less afraid to bring this truth into all possible relations with science, politics, business, recreation. But alas! our ears are dull, and often when the voice of Wisdom is lifted up clear and kindly, it is drowned in the coarse din of worldly
- III. THE PERSONS CALLED. Simple ones, scorners, fools. Divine wisdom is healing wisdom. It is not so much a reward to the wise as instruction for the foolish. Earthly wisdom comes most readily to those who are most advanced. The gospel of Christ seeks the ignorant, the wayward, the fallen.
- IV. THE WAY TO RECEIVE THE CALL. "Turn you," It is not enough to hear, we must answer; and to answer is to obey, for the call is an invitation; and to obey is to turn and repent, for the gospel of the holy Christ must be a reproof to sinners. This gospel can be of no avail to us until we come to ourselves, turn our backs on our old life, and arise and go to our Father.
- V. THE VOICE OF WISDOM IS AUDIBLE TO ALL WHO WILL LISTEN.
- VI. THE BLESSING PROMISED the outpouring of the Divine Spirit. All Divine wisdom is an inspiration. Christ the Wisdom of God can only be received as we are baptized with the Holy Spirit. Thus we receive light, love, purity, peace, strength, and eternal life.

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:20.

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You [all] will return to My reproof. Behold, I will pour out to you My Spirit; I teach My word to you.

Proverbs
1:23

[All of] you will be turned regarding My reproof. Listen, I will pour My Spirit for you [all]; [and] I will teach My words to you.

You will all be turned around at My reproof. Listen, I will pour My Spirit out upon you and I will teach My doctrines to you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You [all] will return to My reproof. Behold, I will pour out to you My Spirit; I teach My word to you.
Latin Vulgate Peshitta (Syriac)	Turn at my reproof: behold I will utter My spirit to you, and will show you My words. If you will turn to my reproof, behold, I will pour out My spirit upon you; I will make known My words to you.
Septuagint (Greek)	Behold, I <u>will bring forth to you the utterance</u> of My breath, and I will instruct you in My speech.
Significant differences:	There are two verbs in the first two phrases in the Hebrew; the Greek has somewhat different verbs put together into once phrase. The Hebrew has that He would <i>pour out His Spirit</i> ; and the Latin and Greek have that <i>He would utter His Spirit</i> instead.

Thought-for-thought translations; paraphrases:

Paul Apple	“Come here and listen to me! I’ll pour out the spirit of wisdom upon you, and make you wise. I have called you so often but still you won’t come. I have pleaded, but all in vain.” V. 24 is included for context.
Common English Bible	You should respond when I correct you. Look, I’ll pour out my spirit on you. I’ll reveal my words to you.
Contemporary English V. Easy English Easy-to-Read Version	Listen as I correct you and tell you what I think. If you answer me, then I shall teach my thoughts to you. You should have listened to my advice and teaching. I would have told you everything I knew. I would have given you all of my knowledge.
Good News Bible (TEV)	Listen when I reprimand you; I will give you good advice and share my knowledge with you.
Donald Hunt’s Paraphrase	Come here and listen to me! I’ll pour out the spirit of Wisdom upon you, and make you wise.
<i>The Message</i>	About face! I can revise your life. Look, I’m ready to pour out my spirit on you; I’m ready to tell you all I know.
New Berkeley Version	Turn to my reproof! Look, I will pour out my spirit for you; I will disclose my words to you.
New Century Version	If only you had listened when I corrected you, I would have told you what’s in my heart; I would have told you what I am thinking.
New Life Bible	Listen to my strong words! See, I will pour out my spirit on you. I will make my words known to you.
New Living Translation	Come and listen to my counsel. I’ll share my heart with you and make you wise.
The Voice	Turn to me and receive my <i>gentle</i> correction; Watch and I will pour out my spirit on you; I will share with you my <i>wise</i> words <i>in order to redirect your lives</i> .

Partially literal and partially paraphrased translations:

American English Bible	So they will receive discipline.' {Look!} I am now willing to release, some of the sayings of my spirit. and to teach you, I'll now speak my words.
Beck’s American Translation	Turn to me as I correct you,

	and I'll pour out my mind for you and make known to you what I have to say.
Christian Community Bible	Listen to my warning. I will now pour my spirit upon you and make you know my words.
God's Word™	"Turn to me when I warn you. I will generously pour out my spirit for you. I will make my words known to you.
International Standard V	Return to my correction! Look, I will pour out my spirit on you, and I will make my words known to you.
Names of God Bible	"Turn to me when I warn you. I will generously pour out my spirit for you. I will make my words known to you.
New Advent (Knox) Bible	Pay heed, then, to my protest; listen while I speak out my mind to you, give you open warning.
New American Bible (2011)	How long will you turn away at my reproof? [The arrogant delight in their arrogance, and fools hate knowledge.] Lo! I will pour out to you my spirit, I will acquaint you with my words:...
NIRV	Suppose you had paid attention to my warning. Then I would have poured out my heart to you. I would have told you what I was thinking.
New Jerusalem Bible	Pay attention to my warning. To you I will pour out my heart and tell you what I have to say.
Revised English Bible	If only you would respond to my reproof, I would fill you with my spirit and make my precepts known to you.
Today's NIV	Repent at my rebuke! Then I will pour out my thoughts to you, I will make known to you my teachings.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Return here to test me. I will gush my spirit-wind to you, that you know my words. Be turned again by my sharp words: see, I will send the flow of my spirit on you, and make my words clear to you.
Conservapedia	Turn to my correction [corection (החכות תחכות) also called reproof, rebuking or chastening]: look, I will pour out my spirit into you, i will make my words known to you.
The Expanded Bible	If only you had ·listened [responded] when I corrected you, I would have ·told you what's in my heart [^L poured forth my spirit to you]; I would have ·told you what I am thinking [^L revealed my words to you].
Ferar-Fenton Bible	Come, turn and examine my proofs, For I pour out my spirit for you, To you I will teach my ideas!
HCSB	If you turn to my discipline, then I will pour out my spirit on you and teach you my words.
NET Bible®	If only you will respond to my rebuke, then [Heb "Behold!"] I will pour out my thoughts to you and [The conjunction "and" does not appear in the Hebrew text, but is supplied in the translation for the sake of smoothness.] I will make [Here too the form is the cohortative, stressing the resolution of wisdom to reveal herself to the one who responds.] my words known to you.
NIV, ©2011	Repent at my rebuke! Then I will pour out my thoughts to you, I will make known to you my teachings.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Repent when I reprove -I will pour out my spirit to you, I will make my words known to you.
exeGesés companion Bible	Turn at my reproof; behold, I gush my spirit to you; I make known my words to you.
JPS (Tanakh—1985)	You are indifferent to my rebuke; I will now speak my mind to you, And let you now my thoughts.
Judaica Press Complete T.	You shall repent because of my reproof; behold! I will pour out my spirit to you; I will let you know my words.
Orthodox Jewish Bible	Turn you at my tokhechah (reproof); hinei, I will pour out my ruach unto you, I will make known my devarim unto you.
<i>The Scriptures</i> 1998	"Turn at my reproof. See, I pour out my spirit on you, I make my words known to you. See Ps. 33:6.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	If you will turn (repent) and give heed to my reproof, behold, I [Wisdom] will pour out my spirit upon you, I will make my words known to you.
Concordant Literal Version	May you turn back at my correction; Behold, let me utter what is in my spirit to you; Let me make known my words to you."
Context Group Version	Turn { pl } at my reproof: Look, I will pour out my spirit on you { pl }; I will make my words known to you { pl }.
English Standard Version	If you turn at my reproof, behold, I will pour out my spirit to you; I will make my words known to you.
Green's Literal Translation	Turn back at my warning; behold, I will pour out my spirit to you; I will make my words known to you.
Kretzmann's Commentary	Turn you at my reproof, from the evil and perverse way which they were then following. Behold, I will pour out my Spirit unto you, in abundant fullness and refreshing power; I will make known my words unto you, for the Spirit of the Lord is given in and through His Word. There is a pause here, as though wisdom were waiting for the simple, the scorers, and the fools to accept her invitation. But no answer being forthcoming, a stern rebuke is added.
Lexham English Bible	May you turn to my argument! Behold, I shall pour out my spirit upon you; I will make my words known to you.
Modern KJV	Turn at my warning; behold, I will pour out my Spirit to you; I will make my words known to you.
New RSV	Give heed to my reproof; I will pour out my thoughts to you; I will make my words known to you.
Syndein/Thieme	{First Solution - Rebound} '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.} {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.} 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.}

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.}

Young's Updated LT

Turn back at my reproof, lo, I pour forth to you my spirit, I make known my words with you.

The gist of this verse:

Wisdom will turn the person around; and then God will pour out His Spirit and provide the teaching of Bible doctrine.

This is a somewhat tricky passage, because we are going from the personification of *wisdom* in the previous passage, to where, in this passage, it begins to appear that maybe *wisdom* is causing the action, but maybe God is causing the action as well.

This continues to sound *maybe* it is wisdom and *maybe* it is God in vv. 23–25; but then, once we come to v. 26, the personification of wisdom will reach its logical limitation.

Proverbs 1:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	2 nd person masculine plural, Qal imperfect	Strong's #7725 BDB #996
The NET Bible: <i>Heb "turn." The verb is from שׁוּב (shuv, "to return; to respond; to repent").</i> ⁴³⁵			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
tôkachath (תּוֹכַחַת) [pronounced toh-KAH-khath]	<i>the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment for correction; chastening</i>	feminine singular noun with the 1 st person singular suffix	Strong's #8433 BDB #407

The NET Bible: *The noun תּוֹכַחַת (tokhachat, "rebuke") is used in all kinds of disputes including rebuking, arguing, reasoning, admonishing, and chiding. The term is broad enough to include here warning and rebuke. Cf. KJV, NAB, NRSV "reproof"; TEV "when I reprimand you"; CEV "correct you."*⁴³⁶

Translation: [All of] you will be turned regarding My reproof. God, through the personification of wisdom, is speaking here to the simpletons, the scoffers and the fools. Through the correction or reproof of Bible doctrine, God will turn some people around.

⁴³⁵ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴³⁶ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

The unbeliever is turned around in two ways: he has rejected the laws of divine establishment but, it simply has come to a point where he can no longer ignore these laws—all that he has believed in before seems unnatural. Also, the unbeliever, by virtue of his status, has either rejected God or has never given any thought to God; but now, he is turned around, and he believes in the Revealed God.

The believer may get turned around backwards by sin or by the rejection of truth (either the rejection of Bible doctrine or the rejection of the laws of divine establishment). They are turned around by God's instruction, correction or chastening. We do get turned around by hearing the Word of God taught. I had my mind changed on many matters when I listened to R. B. Thieme, Jr. (I began hearing his teaching when I was a long-haired hippie liberal Christian). So, I was not corrected by discipline, per se, but by teaching—eventually it began to take root in my soul.

However, the feminine singular noun here is *tôkachath* (תַּכַּחֲת) [pronounced *toh-KAH-khath*], and it means, *the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment or correction; chastening*. Strong's #8433 BDB #407. So there is definitely the concept of *rebuke, correction, punishment for correction, or chastening*. No matter how good the Word of God is, in whatever way it is delivered, it does not punish or correct with chastening. Only God can do that.

At this point, it is God who is speaking—perhaps He is speaking through His Word, but He is the one speaking to the reader.

Preacher's Complete Homiletical Commentary tells us that...

The wisdom of God is the voice of God

1. The wisdom of God in nature, in the heavens which declare His glory and in the firmament which sheweth His handiwork" is Divine speech which speaks loudly of eternal power and Godhead.
2. There is a voice of wisdom in the laws and economy of the old dispensation, although that voice gave sometimes but an indistinct sound concerning Divine mercy and judgment.
3. The wisdom of God as displayed in the plan of salvation by Christ is the loudest, the most persuasive and unmistakable voice of God.

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=1> accessed November 3, 2014.

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So, the unbeliever is turned around by wisdom (not always; but every believer was an unbeliever at one time). And the believer who is out of fellowship is also turned around by wisdom. Now, this may involved some level of discipline; and it simply involve the teaching of Bible doctrine. The unbeliever is turned around toward God; the believer is turned around toward the thinking of God. It is possible that God has applied some pressure in order for this to occur.

Proverbs 1:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

Proverbs 1:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
The NET Bible: <i>The imperfect tense is in the conditional protasis without the conditional particle, followed by the clause beginning with הִנֵּה (hinneh, "then"). The phrase "If only..." does not appear in the Hebrew but is implied by the syntax; it is supplied in the translation for the sake of clarity.</i> ⁴³⁷			
nâba' (עָבַן) [pronounced naw ^b -VAHÇ]	to pour out, to gush out, to gush forth, to flow, to spring, to bubble up	1 st person singular, Hiphil imperfect	Strong's #5042 BDB #615
The NET Bible: <i>The Hiphil cohortative of עָבַן (nava', "to pour out") describes the speaker's resolution to pour out wisdom on those who respond.</i> ⁴³⁸			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
rûwach (רוּחַ) [pronounced ROO-ahkh]	wind, breath, spirit, apparition	feminine singular noun with the 1 st person singular suffix	Strong's #7307 BDB #924
The NET Bible: <i>Heb "my spirit." The term "spirit" (רוּחַ, ruakh) functions as a metonymy (= spirit) of association (= thoughts), as indicated by the parallelism with "my words" (דְּבָרַי, dÿbaray). The noun רוּחַ (ruakh, "spirit") can have a cognitive nuance, e.g., "spirit of wisdom" (Exod 28:3; Deut 34:9). It is used metonymically for "words" (Job 20:3) and "mind" (Isa 40:13; Ezek 11:5; 20:32; 1 Chr 28:12; see BDB 925 s.v. רוּחַ 6). The "spirit of wisdom" produces skill and capacity necessary for success (Isa 11:2; John 7:37-39).</i> ⁴³⁹			

Translation: Listen, I will pour My Spirit for you [all];... This is quite interesting; wisdom here is said to pour our its spirit upon those who listen. This would both be a spirit of understanding; and this could be understood and God the Father pouring our the Holy Spirit to teach Bible doctrine to those who will listen.

This can be understood as the personification of wisdom pouring a spirit of wisdom into the person who listens to her. However, at the same time, this can be seen as God, who is the source of all wisdom, pouring His Spirit into those have been touched by His wisdom—who have been turned around by His correction.

The unbeliever, at the point of belief, receives the Holy Spirit and the filling of the Holy Spirit. The believer who is out of fellowship is filled by the Holy Spirit when he names his sins to God (after being turned around by God's reproof).

This verse suggests that it is not just objective doctrine speaking, but God speaking. The next few verses will confirm this.

⁴³⁷ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴³⁸ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴³⁹ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

ICR: Compare Joel 2:28, cited in Acts 2:17 as referring to God the Holy Spirit. Thus, "Wisdom" in Proverbs, though personified initially as a wise mother in Israel, is also clearly speaking of, and as, God Himself (Proverbs 8).⁴⁴⁰

Proverbs 1:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (יָדָעַ) [pronounced yaw-DAHG]	to cause to know, to make one know, to instruct, to teach	1 st person singular, Hiphil imperfect; with a voluntative hê	Strong's #3045 BDB #393
Owens has the <i>directional hê</i> ; but my guess is, they are identical.			
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, affairs; reports	masculine plural noun with the 1 st person singular suffix	Strong's #1697 BDB #182
'êth (אֵת) [pronounced ayth]	you; untranslated mark of a direct object; occasionally to you, toward you	sign of the direct object affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...[and] I will teach My words to you. These words which are taught amount to Bible doctrine; this is all of the wisdom which is being spoken of here throughout this chapter.

Here we have a two-track understanding. The personification of wisdom has turned the person around, has corrected them, and given them a spirit of understanding; and not, more divine knowledge is poured into him. Parallel to this is, God has correct the person; God has turned this person around, and therefore, God can give His Spirit to this person, and then given him doctrine. This would seem to be a very logical progression: (1) a man is sideways with the plan of God; (2) God, through discipline or correction turns him around; (3) and because he is clean, God can pour His Spirit upon him; and now, with the power of the Spirit, (4) can be led into sound teaching (or, truth).

It would be reasonable to assume that King David and King Solomon were both empowered by the Holy Spirit as kings. This follows logically that, if some workmen on the Tabernacles are given the power of the Holy Spirit in order to do their jobs and if Moses, in the book of Deuteronomy is clearly empowered by God the Holy Spirit (as his words to the children of Israel become the Word of God); then the two greatest kings of Israel were probably empowered by the Holy Spirit.

This parallels the Christian experience exactly. We are out of fellowship—we are turned around by naming our sins to God (perhaps we required correction, perhaps we did this on our own); when back in fellowship, we are filled with God's Spirit and, from there, we can grow spiritually, which requires the teaching of the Word of God.

It will become perspicuous that this is God speaking, not simply His Word, in what follows. In v. 23, this seemed to be a possibility; but once we get to v. 27, there will be no other way of seeing this.

V. 23 describes the basic spiritual life for the believer.

Proverbs 1:23 Describes the Spiritual Life for Those Given the Spirit

1. V. 23 reads: You will all be turned around at My reproof. Listen, I will pour My Spirit out upon you and I will teach My doctrines to you.

⁴⁴⁰ From <http://www.icr.org/books/defenders/3568/> accessed November 10, 2014.

Proverbs 1:23 Describes the Spiritual Life for Those Given the Spirit

2. The implication is, the believer spoken of is turned around going in the wrong direction; in other words, they are out of fellowship with God. Isa. 55:6–9 "Seek the LORD while he may be found; call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (ESV) Hosea 14:1 Return, O Israel, to the LORD your God, for you have stumbled because of your iniquity. (ESV)
3. Some believers are sensitive to being out of fellowship and they quickly name their sins to God (this should be true for all believers under the ministry of Berachah Church or any other doctrinal church. 1John 1:9 **If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.**
4. Once the believer has been turned around toward God—either through self-correction, divine correction (warning discipline) or strong correction from God—God then fills them with the Holy Spirit (which was not universal in the Age of Israel). However, both writers of Scripture would have had the Holy Spirit. Luke 11:13 **"If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"**
5. Finally, once one is back in fellowship again, then he can resume spiritual growth, which involves the intake of Bible doctrine. 2Peter 3:18 **But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity.**

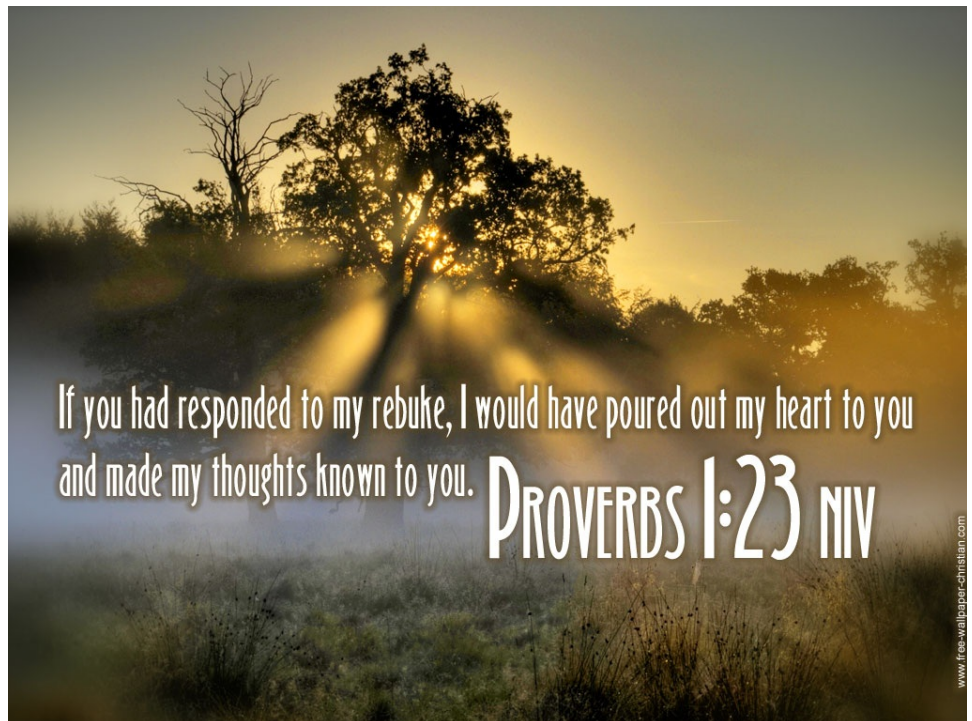
So the very basics of the spiritual life are all found here in this one verse.

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Proverbs 1:23 (a graphic); from CoachBrown.org; accessed November 15, 2014.

V. 23 reads: **You will all be turned around at My reproof. Listen, I will pour My Spirit out upon you and I will teach My doctrines to you.** The speaker of this verse is the personification of wisdom, which is also God—it is God Who speaks this wisdom. God rebukes or corrects the believer who is out of fellowship. *If* that believer is turned around, then he is restored to fellowship. In the Church Age and for some people during the Age of Israel, that means that person is again empowered by the Holy Spirit. With the empowerment of the Holy Spirit, such a one can now grow, and they grow by means of Bible doctrine filling up the soul.



In vv. 10–22, the young person was warned of taking the wrong path. In v. 23, God makes promises to him of what he can do and what God will do. Wisdom (God) corrects the believer and this turns him around. God gives him back the power of the Holy Spirit and then that person is able to grow spiritually once again.

However, let's say that the reader (hearer) refuses to listen. Let's say the hearer starts to go bad—God corrects him—and he keeps going bad. He continues in his obstinance toward God. That will be described in most of the remainder of this chapter.

Vv. 24–32 describe the alternative to listening to wisdom. Wisdom has been with the child since his birth. He learned from his mother and fathers, whose words were like a necklace and a wreath to him. He was warned about criminal activities and the lure of easy prey. And as an adult, he is told to make himself available to the call of wisdom in the public places. However, what about the young person who, at whatever stage, rejects wisdom, rejecting God's Word, and chooses to go his own way? One might even imagine a pause here,⁴⁴¹ rhetorically giving the hearer a chance to consider his ways. And now, a new tact—a stern warning of what is to come from God. And this is different from some of the warnings of your parents, which may have been exaggerated; or the warnings of society and law, where there are loopholes—this is a warning from God, and God's warnings are certain. The believer who runs afoul of God sets himself up for divine discipline. The unbeliever sets himself up, at the very least, for eternity in hell, under eternal judgment, separated from God.

Donald Hunt: *Why do men act as if they know more than God? Or, as if they don't have to bow down to God? Whatever the reason, it is both wrong and ruinous.*⁴⁴²

And I have called and so you [all] are unwilling [to hear]; I have stretched out My hand and no one pays attention. And so you [all] have let go all My counsel and My reproof you are not willing. Also I in your calamity I laugh; I mock in a coming of your fear; in a coming like a storm your fear and your calamity like a hurricane comes; in a coming upon you [all] adversity and distress.

Proverbs
1:24–27

I call [to you] and you [all] are unwilling [to hear Me]; I stretch out My hand [to you] and no one pays [any] attention. You [all] have let go of all My counsel and you [all] have not been willing [to consider] My correction. Therefore, I [even] I will laugh as well at your calamity; [and] I will ridicule [you] when your fear comes; [for] your fear is coming like a severe storm [or, a *whirlwind*] and your calamity is coming like a hurricane. When adversity and distress come upon you, [I will laugh at you].

I call to you and you are unwilling to hear Me; I stretch out My hand to you and no one pays any attention. You all have ignored My counsel and you have not been willing to consider My correction. Therefore, I will laugh at your calamity; I will ridicule you when your fear comes; for your fear is coming like a severe storm [like a whirlwind] and your calamity is coming like a hurricane. When adversity and distress come upon you, I will laugh at you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And I have called and so you [all] are unwilling [to hear]; I have stretched out my hand and no one pays attention. And so you [all] have let go all my counsel and my reproof you are not willing. Also I in your calamity I laugh; I mock in a coming of your fear; in a coming like a storm your fear and your calamity like a hurricane comes; in a coming upon you [all] adversity and distress.

Latin Vulgate

Because I called, and you refused: I stretched out my hand, and there was none that regarded. You have despised all my counsel, and have neglected my

⁴⁴¹ Hunt from <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> (v. 24); accessed November 7, 2014.

⁴⁴² From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> (Prov. 1:25) accessed November 7, 2014.

reprehensions. I also will laugh in your destruction, and will mock when that shall come to you which you feared. When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:...

Peshitta (Syriac)

For I have called, and you refused; I have stretched out my hand, and you did not listen:

But you have despised all my counsels, and you were not pleased with my reproof. I also will laugh at your calamity; I will rejoice when terror and sudden destruction come upon you;

When your destruction comes as a whirlwind; when distress and anguish come upon you, ...

Septuagint (Greek)

Since I called, and you did not hear, and I spoke at length, and you gave no heed; but you disdained my counsels, and disregarded my reproofs; therefore I also will laugh at your destruction; and I will rejoice against you when ruin comes upon you: yea when dismay suddenly comes upon you, and your overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you.

Significant differences:

There are two things which are used as an analogy near the end: *a storm and a hurricane*; the Latin and Syriac only have one of those. The Greek has *Tribulation* instead, which is not analogous, but the actual thing.

There are difficulties in translating the Hebrew, so there will be minor differences throughout in order to smoothen the Hebrew.

Thought-for-thought translations; paraphrases:

Paul Apple

"Some day you'll be in trouble, and I'll mock you! When a storm of terror surrounds you, and when you are engulfed by anguish and distress, then I will not answer your cry for help. It will be too late though you search for me ever so anxiously." (Vv. 26–28)

Common English Bible

I invited you, but you rejected me;
I stretched out my hand to you,
but you paid no attention.
You ignored all my advice,
and you didn't want me to correct you.
So I'll laugh at your disaster;
I'll make fun of you when dread comes over you,
when terror hits you like a hurricane,
and your disaster comes in like a tornado,
when distress and oppression overcome you.

Contemporary English V.

You completely ignored me and refused to listen; you rejected my advice and paid no attention when I warned you. "So when you are struck by some terrible disaster, or when trouble and distress surround you like a whirlwind, I will laugh and make fun.

Easy English

But you have refused my wisdom.
Nobody listened to me.
You did not hear my advice.
You did not change your life when I corrected you.
Your punishment will be severe,
and I shall laugh at you.
Evil things will destroy you, like a sudden storm.
Troubles will attack you, like a sudden wind.
Troubles and pain will overcome you.

Easy-to-Read Version	"But you refused to listen to me. I tried to help. I offered my hand—but you refused to accept my help. You turned away and ignored all of my advice. You refused to accept my words. So, I will laugh at your trouble. I will enjoy seeing trouble come to you! Great trouble will come to you like a bad storm. Problems will hit you like a strong wind. Your troubles and sadness will be a very great burden on you.
Good News Bible (TEV)	I have been calling you, inviting you to come, but you would not listen. You paid no attention to me. You have ignored all my advice and have not been willing to let me correct you. So when you get into trouble, I will laugh at you. I will make fun of you when terror strikes---when it comes on you like a storm, bringing fierce winds of trouble, and you are in pain and misery.
Donald Hunt's Paraphrase	I have called you so often but still you won't come. I have pleaded, but all in vain. For you have spurned my counsel and reproof. Some day you'll be in trouble, and I'll laugh! Mock me, will you?--I'll mock you! When a storm of terror surrounds you, and when you are engulfed by anguish and distress, then I will not answer your cry for help.
<i>The Message</i>	As it is, I've called, but you've turned a deaf ear; I've reached out to you, but you've ignored me. "Since you laugh at my counsel and make a joke of my advice, How can I take you seriously? I'll turn the tables and joke about your troubles! What if the roof falls in, and your whole life goes to pieces? What if catastrophe strikes and there's nothing to show for your life but rubble and ashes?
New Berkeley Version	Because I besought and you refused, I stretched out my hand and no one responded, and you have treated all my counsel lightly, would have none of my reproof, I also will laugh at your calamity; I will derise when terror comes to you, when terror strikes you like a storm, and your calamity hits like a whirlwind, when distress and despair come upon you.
New Century Version	I called, but you refused to listen; I held out my hand, but you paid no attention. You did not follow my advice and did not listen when I corrected you. So I will laugh when you are in trouble. I will make fun when disaster strikes you, when disaster comes over you like a storm, when trouble strikes you like a whirlwind, when pain and trouble overwhelm you.
New Life Bible	I called but you would not listen. I put out my hand and no one gave it a thought. You did not listen when I told you what you should do, and you would not hear any of my strong words. So I will laugh at your trouble. I will laugh when you are afraid. Fear will come to you like a storm. Hard times will come like a strong wind. When trouble and suffering come upon you, then they will call on me, but I will not answer. A portion of v. 28 is included for context.
New Living Translation	"I called you so often, but you wouldn't come. I reached out to you, but you paid no attention. You ignored my advice and rejected the correction I offered. So I will laugh when you are in trouble! I will mock you when disaster overtakes you- when calamity overtakes you like a storm,

The Voice

when disaster engulfs you like a cyclone,
and anguish and distress overwhelm you.
You hear, but you have refused to answer my call.
My hands reached out, but no one noticed.
All my advice, all my correction, all have been neglected-
you wanted nothing of them.
So I will be the laughter you hear when misfortune comes, *and it will come*.
I will be the mocking sound when panic grips you-
When panic comes like a stormy blast,
when misfortune sweeps in like a whirlwind,
when sorrow and anguish weigh you down.

Partially literal and partially paraphrased translations:

American English Bible I called to you, but you failed to obey; I explained it all, but you wouldn't listen. You have ignored all my council, and to my scolding, paid no attention. So I'll laugh when you are destroyed, and I'll shout in joy when you're ruined. When troublesome times come upon you, and in a blast, you're quickly undone. whenever you're oppressed and assaulted, and you feel the need to cry out to me, I won't be listening to you. For, when evil men search, they don't find me, because they've detested what's wise, and failed to prefer the fear of the Lord. Vv. 28–29 are included for context.

Beck's American Translation Since I called and you refused to listen, since I stretched out my hands to you and nobody paid attention. and you ignored all my advice and didn't want me to correct you. I too will laugh at your calamity; I'll mock when you're struck with panic, when calamity comes on you like a thunderstorm and disaster like a whirlwind, when trouble and anguish come on you.

Christian Community Bible Indeed if I cry out and you refuse to listen, if I offer my hand and no one cares, if you ignore my advice and reject my warning, I, in turn, will laugh at your disaster, I will sneer when terror grips you; when terror comes down on you like a hurricane, and distress and anxiety befall you.

God's Word™ "I called, and you refused to listen. I stretched out my hands to you, and no one paid attention. You ignored all my advice. You did not want me to warn you. I will laugh at your calamity. I will make fun of you when panic strikes you, when panic strikes you like a violent storm, when calamity strikes you like a wind storm, when trouble and anguish come to you.

International Standard V ***The Consequences of Refusing Wisdom***
"Because I called out to you and you refused to respond [Lit. you refused]- I appealed [Lit. I stretched out my hand], but no one paid attention- because [The Heb. lacks because] you neglected all my advice and did not want my correction, I will laugh at your calamity. I will mock when what you fear [Lit. when your fear] comes, when what you dread comes like a storm, and your calamity comes on like a whirlwind, when distress and anguish come upon you.

Names of God Bible "I called, and you refused to listen. I stretched out my hands to you, and no one paid attention. You ignored all my advice. You did not want me to warn you.

I will laugh at your calamity.
 I will make fun of you
 when panic strikes you,
 when panic strikes you like a violent storm,
 when calamity strikes you like a wind storm,
 when trouble and anguish come to you.

New Advent (Knox) Bible Since my call is unheard, since my hand beckons in vain, since my counsel is despised and all my reproof goes for nothing, it will be mine to laugh, to mock at your discomfiture, when perils close about you. Close about you they will, affliction and sore distress, disasters that sweep down suddenly, gathering storms of ruin.

New American Bible (2011) `Because I called and you refused, extended my hand and no one took notice; [Is 65:2, 12; 66:4; Jer 7:13.] Because you disdained all my counsel, and my reproof you ignored- I, in my turn, will laugh at your doom; will mock when terror overtakes you; When terror comes upon you like a storm, and your doom approaches like a whirlwind; when distress and anguish befall you.'

NIRV But you turned away from me when I called out to you.
 None of you paid attention when I reached out my hand.
 You turned away from all my advice.
 You wouldn't accept my warning.
 So I will laugh at you when you are in danger.
 I will make fun of you when hard times come.
 I will laugh when hard times hit you like a storm.
 I will laugh when danger comes your way like a windstorm.
 I will make fun of you when suffering and trouble come.

New Jerusalem Bible Since I have called and you have refused me, since I have beckoned and no one has taken notice, since you have ignored all my advice and rejected all my warnings, I, for my part, shall laugh at your distress, I shall jeer when terror befalls you, when terror befalls you, like a storm, when your distress arrives, like a whirlwind, when ordeal and anguish bear down on you.

New Simplified Bible »I called you! I stretched out my hand to you. You paid no attention to me.
 »You have ignored all my counsel. You accept no correction.
 »I also will laugh at your trouble. I will mock when your fear comes.
 »Trouble and distress will surround you like a whirlwind, like a great storm.

Revised English Bible But because you refused to listen to my call, because no one heeded when I stretched out my hand, because you rejected all my advice and would have none of my reproof, I in turn shall laugh at your doom and derise you when terror comes, when terror comes like a hurricane and your doom approaches like a whirlwind, when anguish and distress come upon you.

Today's NIV But since you refuse to listen when I call and no one pays attention when I stretch out my hand, since you disregard all my advice and do not accept my rebuke, I in turn will laugh when disaster strikes you; I will mock when calamity overtakes you-- when calamity overtakes you like a storm, when disaster sweeps over you like a whirlwind, when distress and trouble overwhelm you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<p>"Since I called, you have refused. I fixed my hand, and no man listened. You disrespected all my counsel, and were not willing for my testing. I also revel in your calamity; I mock as your terror comes. Your terror comes as disaster, and your calamity enters as a gale. Persecution and distress will come over you.</p>
Bible in Basic English	<p>Because your ears were shut to my voice; no one gave attention to my outstretched hand; You were not controlled by my guiding, and would have nothing to do with my sharp words: So in the day of your trouble I will be laughing; I will make sport of your fear; When your fear comes on you like a storm, and your trouble like a rushing wind; when pain and sorrow come on you.</p>
Conservapedia	<p>Because i called but you refused; i have stretched out my hand, and no man gave heed but you refused to take my advice, and engorge my correction (see verse 23) I will also laugh at your destruction; i'll mock you when your fear comes, when your fear comes like desolation, and your destruction comes like a whirlwind; when stress and anguish comes upon you.</p>
English Jubilee 2000	<p>Because I have called and ye refused; I have stretched out my hand, and no one responded; for because ye have disregarded all my counsel and rejected my reproof: I also will laugh at your calamity; I will mock when your fear comes upon you; when what you have feared comes as destruction, and your calamity comes as a whirlwind; when tribulation and anguish come upon you.</p>
The Expanded Bible	<p>I called, but you ·refused to listen [rejected me]; I held out my hand, but you paid no attention. You ·did not follow [ignored] my advice and did not ·listen when I corrected [want me to correct] you. So I will laugh ·when you are in trouble [“at your calamity]. I will ·make fun [ridicule you] when disaster strikes you, when ·disaster [dread] comes over you like a ·storm [tempest], when trouble strikes you like a whirlwind, when ·pain [distress] and ·trouble [oppression] overwhelm you.</p>
Ferar-Fenton Bible	<p>“Tho' I cry, you will never attend; Tho' I stretch out my hand none will grasp; My councils you treat with neglect, And you will not accept my reproofs, So when you are in grief I will laugh Will smile when your terror arrives, When destruction comes on like a tempest, And your sorrow sweeps on like a storm, And your trouble and anguish have come!</p>
HCSB	<p>Since I called out and you refused, extended my hand and no one paid attention, since you neglected all my counsel and did not accept my correction, I, in turn, will laugh at your calamity. I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when trouble and stress overcome you.</p>
NET Bible®	<p>However [The term "however" does not appear in the Hebrew text, but is implied by the contrast between the offer in 1:23 and the accusation in 1:24-25. It is supplied in the translation for the sake of clarity.], because I called but you refused to listen [The phrase "to listen" does not appear in the Hebrew but is supplied in the translation for the sake of clarity.], because [The term "because" does not appear in this line but is implied by the parallelism; it is supplied in the translation for clarity and smoothness.] I stretched out my hand [This expression is a metonymy of adjunct; it is a gesture that goes with the appeal for some to approach.] but no one paid attention, because [Heb "and."] you neglected all my advice,</p>

and did not comply [The verbs are characteristic perfects or indefinite pasts. For the word "comply, consent," see 1:20.] with my rebuke,
 so [The conclusion or apodosis is now introduced.] I myself will laugh [Laughing at the consequences of the fool's rejection of wisdom does convey hardness against the fool; it reveals the folly of rejecting wisdom (e.g., Ps 2:4). It vindicates wisdom and the appropriateness of the disaster (D. Kidner, Proverbs [TOTC], 60).] when disaster strikes you,
 I will mock when what you dread comes,
 when what you dread [Heb "your dread." See note on 1:31.] comes like a whirlwind,
 and disaster strikes you [Heb "your disaster." The 2nd person masculine singular suffix is an objective genitive: "disaster strikes you."] like a devastating storm,
 when distressing trouble comes on you.
 But since you refuse to listen when I call
 and no one pays attention when I stretch out my hand,
 since you disregard all my advice
 and do not accept my rebuke,
 I in turn will laugh when disaster strikes you;
 I will mock when calamity overtakes you—
 when calamity overtakes you like a storm,
 when disaster sweeps over you like a whirlwind,
 when distress and trouble overwhelm you.

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Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Because you refused when I called, and no one paid attention when I put out my hand, but instead you neglected my counsel and would not accept my reproof; I, in turn, will laugh at your distress, and mock when terror comes over you yes, when terror overtakes you like a storm and your disaster approaches like a whirlwind, when distress and trouble assail you.
exeGesés companion Bible	Because I called and you refuse; I spread my hand and no one hearkens; you loose all my counsel and will none of my reproof. I laugh at your calamity; I deride when your dread comes - when your dread comes as devastation and your calamity comes as a hurricane; when tribulation and distress come on you.
JPS (Tanakh—1985)	Since you refused me when I called, And paid no heed when I extended my hand, You spurned all my advice, And would not hear my rebuke, I will laugh at your calamity, And mock when terror comes upon you, When terror comes like a disaster, And calamity arrives like a whirlwind, When trouble and distress come upon you.
Orthodox Jewish Bible	Because I have called, and ye refused, I have stretched out my yad, and no man regarded; But ye have disdained all my etza (counsel), and would have none of my tokhechah (reproof); I also will laugh at your calamity; I will mock when your pachad (terror) cometh; When your pachad (terror) cometh like a storm, and your calamity cometh like a whirlwind; when tzarah (distress) and oppression cometh upon you.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Because I have called and you have refused [to answer], have stretched out my hand and no man has heeded it, And you treated as nothing all my counsel and would accept none of my reproof, I also will laugh at your calamity; I will mock when the thing comes that shall cause you terror and panic- When your panic comes as a storm and desolation and your calamity comes on as a whirlwind, when distress and anguish come upon you.
Concordant Literal Version	Because I called, and you refused, I stretched out my hand, and no one attended, And you renounced all my counsel, And you would not heed my reproof, Indeed, I myself shall ridicule you in your calamity; I shall deride when alarm comes upon you, When alarm comes upon you like a tumult, And calamity, it arrives upon you like a sweeping whirlwind, When distress and constraint come upon you."
Context Group Version	Because I have called, and you { pl } have refused; I have stretched out my hand, and no man has regarded; But you { pl } have set at nothing all my counsel, And would have none of my reproof: I also will laugh in [the day of] your { pl } calamity; I will mock when your { pl } fear comes; When your { pl } fear comes as a storm, And your { pl } calamity comes on as a whirlwind; When distress and anguish come on you { pl }.
<i>Updated Emphasized Bible</i>	Because I called, and you refused, I stretched out my hand, and no one regarded; But ye dismissed all my counsel, and, to my rebuke, would not yield, I also, at your calamity, will laugh, I will mock, when comes your dread; When comes as a crashing your dread, and, your calamity, as a storm-wind, overtaketh, when there come upon you, distress and anguish.
Kretzmann's Commentary	Because I have called, and ye refused, paying no attention to the kind invitation; I have stretched out My hand, in a gesture of eager beseeching, and no man regarded; but ye have set at naught all My counsel, refusing to make use of it and to follow it, and would none of My reproof, absolutely declining to consider it, I also will laugh at your calamity, in holy mockery at their distress; I will mock when your fear cometh, when terror would overwhelm. them; when your fear cometh as desolation, like a tempest sweeping every thing before it, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, their oppressing and cramping effect being the result of men's refusing to accept the precepts of true wisdom.
Lexham English Bible	Because I called out and you refused me, I stretched out my hand, yet there is none who heeds. You have ignored all my counsel, and my reproof you are not willing [to accept]. I will also laugh at your calamity; I will mock when panic comes [upon] you. When your panic comes like a storm, and your calamity arrives like a whirlwind, when distress and anguish come upon you, then they will call me, but I will not answer; they will seek me diligently but not find me. V. 28 is included for context.
Modern KJV	Because I called, and you refused; I stretched out my hand, and no one paid attention; but you have despised all my advice, and would have none of my warning. I also will laugh at your trouble; I will mock when your fear comes; when your fear comes as a wasting away, and your ruin comes like a tempest when trouble and pain come upon you.
NASB	"Because I called and you refused, I stretched out my hand and no one paid attention; And you neglected all my counsel And did not want my reproof; I will also laugh at your calamity; I will mock when your dread comes, When your dread comes like a storm And your calamity comes like a whirlwind,

New King James Version	<p>When distress and anguish come upon you. Because I have called and you refused, I have stretched out my hand and no one regarded, Because you disdained all my counsel, And would have none of my rebuke, I also will laugh at your calamity; I will mock when your terror comes, When your terror comes like a storm, And your destruction comes like a whirlwind, When distress and anguish come upon you.</p>
Syndein/Thieme	<p>{Verses 24-27- Folly of Ignoring Doctrine} 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} 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.} 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} {What Happens When Disaster Comes} I will laugh at your calamity/disaster {'eyd}. I will mock/deride/'look my nose down upon you' {la`Arndt and Gingrich} 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.} {Verses 27-28: 5th Cycle of Discipline} When your fear comes as desolation {refers to the destruction of a nation} and your destruction comes as a whirlwind . . . 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.}</p>
A Voice in the Wilderness	<p>Because I have called, and you refused; I have stretched out my hand, and no one pays attention, but you have ignored all my counsel, and have not desired my reproof: I also will laugh at your calamity, I will mock when your terror comes; when your terror comes like a storm; and your devastation arrives like a tempest, when distress and anguish come upon you.</p>
Webster's Bible Translation	<p>Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at naught all my counsel, and rejected my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.</p>
Young's Updated LT	<p>Because I have called, and you refuse, I stretched out my hand, and none is attending, And ye slight all my counsel, And my reproof ye have not desired. I also in your calamity do laugh, I deride when your fear cometh, When your fear comes as destruction, And your calamity as a hurricane does come, When on you come adversity and distress.</p>

The gist of this verse: Because God has tried to reach these people, and they have rejected Him, He will laugh at their calamity and distress which will come upon them like a whirlwind.

Proverbs 1:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ya'an (אֲנִי) [pronounced YAH-áhahn]	<i>because, therefore, because that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)</i>	conjunction; preposition	Strong's #3282 BDB #419 BDB #774
The NET Bible: <i>The particle אֲנִי (ya'an, "because") introduces a causal clause which forms part of an extended protasis; the apodosis is 1:26.</i> ⁴⁴³			
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	1 st person singular, Qal perfect	Strong's #7121 BDB #894
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâ'ên (מָאֵן) [pronounced maw-AIN]	<i>to refuse, to be unwilling; to cease, to leave off</i>	2 nd person masculine plural, Piel imperfect	Strong's #3985 BDB #549

Translation: I call [to you] and you [all] are unwilling [to hear Me];... In vv. 20–22, wisdom calls out and corrects, and in v. 23, we have what happens when the believer is corrected by wisdom (which is God). But believers are not necessarily positive toward God. Some believers are corrected by God and they don't care.

Even though, throughout all of this speech, it has been wisdom calling to the believer; this appears to ultimately have come from God. For this reason, I will capitalize the pronouns which refer back to the speaker. There is such a personal approach in this passage—far beyond the concept of wisdom and knowledge.

Wisdom, even the personalization of wisdom, doesn't mock a person when calamity comes upon them. So, even though you may not yet understand that this is God speaking, by the time we get to the end of this passage, that will be unmistakably clear.

In other words, these words which we are reading are not just the words of some really wise and knowledgeable guy, but these are the very words of God.

Most commentators try to explain the nearly human nature of *wisdom*, rather than recognize that this is more than wisdom—this is God speaking. Peter Pett appears to understand this at first: *It is possible, in line with other places in Scripture, that there is here a sudden introduction of the voice of God Himself. It is in fact quite common in the Old Testament to find God suddenly speaking without the writer giving any indication of the fact. It is something which can only be discerned by the content of the words. And that could certainly be true here. But taking the passage as a whole it would still appear to be Wisdom who is speaking. However, in this case the question is not too important, for if*

⁴⁴³ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

it is Wisdom speaking, as it almost certainly is, the writer constantly makes clear that, like the word of God to the prophets, it is the Wisdom of God speaking to men (Proverbs 2:5-6). Thus she is to be seen as speaking on behalf of God Himself. For in the end it is God Himself Who calls to men and stretches out His hands to them through His Wisdom. And the point here is that they have refused to hear the voice of God and submit to the fear of YHWH (Proverbs 1:29).⁴⁴⁴ So he is saying, "That kind of seems to be the case, but maybe not exactly."

Pett continues: Note again the intensity of feeling. Through His wisdom God has `called', He has `stretched out His hand', He has given `counsel', He has `reproved'. He has done all that He could. But they have `refused', they have `disregarded', they have `set at naught', they would `have none of it'. So through His words of wisdom God has called for man's response, but men have refused to hear; He has stretched out His hand, but they have disregarded it. Indeed they have set His words of wisdom at naught, and have refused to take note of their reproof. The implication is that they are thus found guilty before Him. They have not come to His wisdom in the fear of YHWH. There is a reminder here that we too should take note of His words of wisdom, if we too would avoid His judgment. The proof that we fear God will be found in our response to His Wisdom (and His word).⁴⁴⁵

During the time of David and Solomon, the Law of Moses certainly existed, along with the books of Job and Genesis. If not considered divinely inspired⁴⁴⁶ (in that era), the books of Joshua and Judges would have been at least revered and studied. This would have been the source of their knowledge of the truth, along with the teaching of priests and prophets (who, I would assume, primarily taught the existing Scriptures).⁴⁴⁷ How does wisdom reach anyone unless it is being taught? Paul speaks of this in Rom. 10:14–18 **How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from hearing, and hearing through the word of Christ. But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."** (ESV; Isa. 52:7 53:1 Psalm19:4)

I am interpreting this chapter of Proverbs as per its actual place in history. However, this book stands on its own throughout time.

God Speaks to the People of Israel

1. Most people have a very confused notion about the teaching of the Word of God in the Old Testament.
2. People seem to think that, every few days or so, some prophet would come to the public square, proclaim words directly from God of doom and gloom, perhaps perform some miracles, and then they would disappear.
3. Although there were clearly prophets during the lives of David and Solomon (Samuel, Nathan and Gad), the number of prophetic speeches (as we think of *prophetic*) was few. Most of the time, when speaking of the future, they spoke to individuals or to very small groups (like Samuel to a young David's family).
4. During the lives of Saul, David and Solomon, there were not but a handful of events when a prophet would speak of future events—and this is over a remarkable 120 year period of time.
5. God, in this chapter of Proverbs, is holding the reader responsible for hearing truth and then rejecting it.

⁴⁴⁴ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

⁴⁴⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

⁴⁴⁶ I believe that recognizing the inspiration of Old and New Testament books was a process; and then defining what inspiration meant is something that was developed. That is, everyone understood that the words of God were the word of God in Exodus, Leviticus and Numbers. Accepting the divine authority and authorship of the entire Law was probably not as immediate.

⁴⁴⁷ We have had very few instances of prophets actually foretelling future events or speaking words of God directly to this person or that. We have had Samuel telling King Saul that his dynasty would be taken from him; and Samuel anointing David. We had Nathan coming to David and causing him to look at himself for his great sin with Bathsheba and Uriah. Other than that, we do not have a lot of prophetic statements being made. So the logical thing is, these prophets are studying and teaching the existing Scriptures.

God Speaks to the People of Israel

- Therefore, the reader has to have been exposed to the truth.
6. We are told in this chapter where they heard the truth: Prov. 1:20–21 *Wisdom cries aloud outside; she gives her voice in the square; she calls at the head of places of commotion; in the opening of the gates, in the city she utters her words...*
 7. If God holds the reader accountable for their response to His words, then somehow, they have to have heard His words.
 8. Therefore, wisdom has been and is being taught—not just David to Solomon, but throughout Israel, so that they are responsible for their response to truth.
 9. There are 3 negative responses to the truth: "*How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?*" (Prov. 1:22; ESV)
 10. Quite obviously, in order for these groups to be negative toward the truth, they actually must have some exposure to the truth.
 11. Therefore, someone has to be teaching the truth publically; and logically, this would be the prophets and priests of God. Whereas Solomon would have a personal library of the Scriptures (probably which he has copied himself—Deut. 17:16); these would not be readily available to the public.

You may recall that Samuel organized schools for the prophets; and it is logical that they would be learning the Scriptures as they existed at that time.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What is being said in this warning by God in Prov. 1 applies to individuals, to groups of individuals and also to nations. Here, it appears to be applicable to the individuals who hear this being taught; or to the categories of people who hear this taught—but it is more widespread than that.

Application: Although this chapter has a particular historical context, the understanding and the application of the lessons of this book are as contemporary as anything we have every read. The truth is available, and if we choose to reject it (as a simple person, as a scoffer or as a fool), we will reap the whirlwind. Hosea 8:7a *For they sow the wind, and they shall reap the whirlwind.* (ESV)

Proverbs 1:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn</i>	1 st person singular, Qal perfect	Strong's #5186 BDB #639
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

Proverbs 1:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâshab (קָשַׁב) [pronounced kaw-SHAH ^{EV}]	<i>inclining, attending to, giving attention to, being caused to pay attention to</i>	Hiphil participle	Strong's #7181 BDB #904

Translation: ...I stretch out My hand [to you] and no one pays [any] attention. We can understand this in two ways—God reaches out to believers in Israel, and they ignore Him. The actual mechanics of this is, God speaks to Israel through His Word, but no one is interested; no one pays any attention to Him. Jesus tells His disciples, “It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.” (John 6:63; ESV) “These words which I speak to you—they are life.” God stretching out His hand toward us involves His Word. His words are life to our souls. We feed upon our Lord’s words.

What we are studying in the Book of Proverbs is Bible doctrine. This is what King David taught his son Solomon, and the book of Proverbs are his notes.

Here are a few points from [The Importance of Bible Doctrine \(HTML\)](#) ([PDF](#)) ([WPD](#)).

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- Jesus’ growth was related to the knowledge of Bible doctrine. **And the Child grew and became strong in spirit, filled with wisdom. And the grace of God was on Him** (Luke 2:40). **And Jesus increased in wisdom and stature, and in favor with God and man** (Luke 2:52). Ask yourself, how does God increase in wisdom? God does not increase in wisdom; His knowledge is infinite and unchanging. However, Jesus, in His humanity, *increased* in wisdom. He did not depend upon His deity to grow spiritually. Jesus, in the Age of the Hypostatic Union, set the pattern for all believers in the Church Age. Paul told the Philippians: **Let this mind be in you which was also in Christ Jesus** (Philip. 2:5).
- Knowing the Word of God was as important in the Old Testament as it is in the New.
 - Moses told his people: **“And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as bands between your eyes. You shall write them on the doorposts of your house and on your gates.”** (Deut. 6:6–9). Jews were to saturate the lives of their children with the Word of God.
 - David wrote about the intake of doctrine; to God, he wrote: **Listen, You [God] desire [and You take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being].** (Psalm 51:6).
 - The teaching of the Word of God took place in a number of areas—in the high places or at the gates, the entrance into the cities (Prov. 8:1–3, where Bible doctrine is called *wisdom*). Here are a few verses taken out of Prov. 8: **“I [wisdom] call out to all of you, and my appeal is to all people. You gullible people, **learn** how to be sensible. You fools, cause your heart to **understand**. Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her.”** (Prov. 8:4–5, 10–11).
 - Believers were to seek the Word of God in the Old Testament, and to recognize that God’s way of thinking was not their way of thinking. **“Seek the LORD while He may be found; call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that He may have compassion on him, and to our God, for He will abundantly pardon. “For My thoughts are not your thoughts, neither are your ways My ways,” declares the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.”** (Isa. 55:6–9).
 - Believers in the Old Testament were not to depend upon their own understanding. **Trust in Jehovah**

The Importance of Bible Doctrine

- with all your heart, and lean not to your own understanding. In all your ways acknowledge Him, and He shall direct your paths [i.e., He will guide you] (Prov. 3:5–6).
- 6) Bible doctrine is the source of happiness, a longer life, and a more peaceful and pleasant existence. Happinesses to the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace [and prosperity]. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed (Prov. 3:13–18).
 3. The renovation of your thinking is the key to the Christian life. Paul urges the Romans: **Do not be conformed to this time period, but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and complete will of God** (Rom. 12:2).
 4. The Word of God (Bible doctrine) is different from human thinking and human wisdom. Prov. 3:5–6 Isa. 55:6–9 1Thess. 2:13
 5. The key is not how you feel or how *zealous* you are for the Lord; the key is knowledge of Bible doctrine. **Brothers, my deep desire and my prayer to God is for Israel, that they may be saved. For I testify about them that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. For Christ is the fulfillment of the law for righteousness to everyone who believes** (Rom. 10:1–4). The example given is, Jews who are industrious and emotionally committed to some form of religion, but they do not understand imputed righteousness, so they, therefore, attempt to establish their own righteousness. They come up short because of a lack of knowledge.
 6. It is fundamentally important that the Word of God is not changed, adulterated or twisted. 2Cor. 2:17 4:2 1Tim. 4:1 Titus 1:9–11
 7. Paul urged the Colossians to let the word of Christ live inside of them abundantly. Col. 3:16
 8. Those who teach the word of God are doubly honored. 1Tim. 5:17
 9. Paul told Timothy, who taught the Word of God: **Study to show yourself approved unto God, a workman who ought not be ashamed, rightly dividing the word of truth** (1Tim. 2:15).
 10. We purchase time through knowledge of the Word of God. **Take great care, then, how you live--not unwisely but wisely, making the most of every opportunity** [lit., *purchasing the time*, which means to get doctrine at your every opportunity]; **for these are evil days. Therefore do not be stupid, but keep on comprehending what the Lord's will is** (Eph. 5:15–17). God does not text you or send you emails as to what His will is; this is found in the Word of God.
 11. So there is no misunderstanding, we are not required by God to go to the Word of God and dig out Bible doctrine for ourselves. This is why God provided pastor-teachers for us. We are not renegades roaming about in groups of one.
 12. Timothy's ministry was all about teaching. 2Tim. 2:–14–16 4:2–4
 13. One area where believers become confused is, they are told to be obedient to those teaching them (Heb. 13:17). This does not mean that your pastor follows you around and gives you a list of sins that you have committed and now you need to stop committing those sins. The verb found here is the present middle/passive imperative of *peithō* (πείθω) [pronounced *PIE-thoh*], which means, *to persuade; to induce one by words to believe*. Strong's #3982. The passive voice means, the believer is to allow himself to be convinced or persuaded of the truth of Bible doctrine as taught by his pastor. The imperative mood means, he is mandated to do so. The present tense is linear or durative action. That is, you continually to be persuaded, which means, you think about Bible doctrine continually.
 14. Quite obviously, the epistles themselves are a well of Church Age doctrine, which information is dug out by a pastor-teacher and presented to his congregation.
 15. The Old Testament is not to be ignored either. Jesus taught the Old Testament and the epistles are filled with illustrations from the Old Testament. Rom. 3 Heb. 4 10 11 Jude 7
 16. There are 2 words in the New Testament related to this topic which are used, at times, in a very technical sense:
 - 1) There is simple knowledge, called *gnōsis* (γνώσις) [pronounced *GNOH-sis*] which means, [*general*]

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- knowledge, understanding.* Strong's #1108. If you recall the verse, **Knowledge puffs up**; this is *gnôsis*. We also find this word in Rom. 2:20, which speaks of having a *form of knowledge*.
- 2) Then there is *over-and-above knowledge*: *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], which means, 1) *precise and correct knowledge* 1a) used in the NT of *the knowledge of things ethical and divine*. Strong's #1922. This is Bible doctrine which is believed.
 - 3) Having an understanding of Biblical terms and information from the Bible is simply information unless you believe it. When you believe it, it becomes spiritually useful. It is transformed from *gnôsis* into *epignôsis*.
 - 4) **For good news came to us just as to them, but the message they heard did not benefit them, not being mixed by faith by those who listened** (Heb. 4:2). See also 1Thess. 2:13 2Thess. 2:13 Heb. 3:18–19 11:6
 - 5) James calls this the implanted word in James 1:21. The adjective that he uses means *inborn, implanted by nature, implanted by others instruction*. He amplifies this by distinguishing between a hearer of the Word and a doer of the Word (James 1:22–25). This is James' vocabulary, as opposed to Paul's. This does not mean that you read the verse, "Help little old ladies walk across the street" and so you immediately run outside, find some little old lady, and help her across the street. You implant the Word of God in your soul through faith. You believe the Word of God, and it becomes a part of your understanding of the world. Automatically, once you believe something, it will affect your life and what you do.
 - 6) This is how you grow spiritually. When Bible doctrine is simply academic knowledge, it is much easier to forget; and since it has not become a part of your soul, you are unable to put it into a whole system of thinking, where spiritual things are compared with other spiritual things. 1Cor. 2:13 James 1:23–25
 - 7) When Bible doctrine is not believed, John speaks of the Word not being in us. 1John 1:10 (this is someone asserting that he does not sin, which is contrary to the teaching of the Word of God).
17. The difference between an immature believer and a mature believer is the word of righteousness. Those who are taking in the most basic of doctrines are spiritual infants; those who take in advanced doctrines are mature believers (obviously, these doctrines must be believed). **For though by this time you ought to be teachers, you need someone to teach you again the basic principles of God's revelation. You need milk, not solid food. Now everyone who lives on milk is inexperienced with the message about righteousness, because he is an infant. But solid food is for the mature--for those whose senses have been trained to distinguish between good and evil** (Heb. 5:12–14). See also 1Cor. 3:1 14:20 Eph. 4:14 1Peter 2:2. In other words, you are not a mature believer simply because you have been a Christian for a long time, and you don't sin as much as you used to. Morality is essential to the preservation of a national entity, but simply improving your morality is not the Christian way of life.
- 1) The Apostle John has a slightly different vocabulary. He has a much more limited Greek vocabulary than Paul, so he speaks of keeping (guarding, protecting) the Word, which results in the perfecting (completing) of the love of God in us (which is synonymous with spiritual maturity). 1John 2:5
18. Peter makes one of the most amazing statements in the Bible. He saw the glorified Jesus Christ, something which we can barely imagine. He and James and John saw Jesus transformed on the Mount of Transfiguration in Matt. 17:1–9. However, even more important than this thing which he saw with his own eyes is the Bible doctrine which he was writing and disseminating. **When we apostles told you about the powerful coming of our Lord Jesus Christ, we did not base our message on clever myths that we made up. Rather, we were eye-witnesses to His majesty with our own eyes** [Peter saw the glorified Jesus Christ with his own eyes]. **For example, we were eyewitnesses when He received honor and glory from God the Father and when the voice of our majestic God spoke these words to him: "This is my Son, whom I love and in whom I delight."** **We heard that voice speak to him from heaven when we were with him on the holy mountain** [Peter heard the very voice of God with his own ears]. **We also keep on having a stable word of prophecy** [Peter and his associates know and teach Bible doctrine] **that you would do well to keep on being attentive to, as a light that shines in a dark place as you wait for day to come and the morning star to rise in your hearts. First, you must understand this: No prophecy in Scripture is a matter of one's own interpretation. No prophecy ever originated from man. Instead, it was given by the Holy Spirit as men**

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spoke under God's direction (2Peter 1:16–21). Peter has the gall to compare what he is writing to (1) seeing the glorified Christ and hearing God speak and to (2) the accepted prophecies of the Old Testament.

19. Finally, consider what God left us: the Bible, which is 1000+ pages, some of which is easy to understand; some which seems easy but is not, and some material which is quite difficult to grasp. Personally, I have been studying for 30+ years, and I still have a long ways to go. God did not give us a 20 page or 50 pages rule book, or short set of morality laws. What He left for us is far more complex, and takes far more than a lifetime to fully understand.

Here in Proverbs, truth is being taught, but it is also being rejected.

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[Charts, Graphics and Short Doctrines](#)

V. 24 reads: I call [to you] and you [all] are unwilling [to hear Me]; I stretch out My hand [to you] and no one pays [any] attention. Proverbs is written more or less to the individual; however, it also has a message for nation Israel. This is a theme in the history of Israel, which was a result of their negative volition.

God Calls to Israel and Israel Rebuffs God

Citation	Passage
Isa. 65:12	"I will destine you to the sword, and all of you shall bow down to the slaughter, because, when I called, you did not answer; when I spoke, you did not listen, but you did what was evil in my eyes and chose what I did not delight in." (ESV)
Isa. 66:4	"I also will choose harsh treatment for them and bring their fears upon them, because when I called, no one answered, when I spoke, they did not listen; but they did what was evil in my eyes and chose that in which I did not delight." (ESV)
Jer. 7:13–15	And now, because you have done all these things, declares the LORD, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, therefore I will do to the house that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, as I did to Shiloh. And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim. (ESV)
Jer 11:9–12	Again the LORD said to me, "A conspiracy exists among the men of Judah and the inhabitants of Jerusalem. They have turned back to the iniquities of their forefathers, who refused to hear My words. They have gone after other gods to serve them. The house of Israel and the house of Judah have broken My covenant that I made with their fathers. Therefore, thus says the LORD, Behold, I am bringing disaster upon them that they cannot escape. Though they cry to Me, I will not listen to them. Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they make offerings, but they cannot save them in the time of their trouble." (ESV; capitalized)
Ezek. 8:17–18	Then he said to me, "Have you seen this, O son of man? Is it too light a thing for the house of Judah to commit the abominations that they commit here, that they should fill the land with violence and provoke me still further to anger? Behold, they put the branch to their nose. Therefore I will act in wrath. My eye will not spare, nor will I have pity. And though they cry in My ears with a loud voice, I will not hear them." (ESV; capitalized)

God Calls to Israel and Israel Rebuffs God

Citation	Passage
Zech. 7:11–14	But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear. They made their hearts diamond-hard lest they should hear the law and the words that the LORD of hosts had sent by His Spirit through the former prophets. Therefore great anger came from the LORD of hosts. "As I called, and they would not hear, so they called, and I would not hear," says the LORD of hosts, "and I scattered them with a whirlwind among all the nations that they had not known. Thus the land they left was desolate, so that no one went to and fro, and the pleasant land was made desolate." (ESV; capitalized)
Micah 3:4	Then they will cry to the LORD, but He will not answer them; He will hide His face from them at that time, because they have made their deeds evil. (ESV; capitalized)
Mat 23:37–38	"O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! See, your house is left to you desolate. (ESV) It was the prophets who came to Israel and spoke of the discipline which would come upon her. Not only did they reject the gracious call of God, but they killed His prophets—the ones who bore His message.

Israel is a nation made up of individual believers. They as individuals choose to accept or reject God speaking to them. Obviously, they had quite a lot of negative volition toward Jesus Christ throughout much of their history.

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[Charts, Graphics and Short Doctrines](#)

Proverbs 1:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâra' (עָרַף) [pronounced paw-RAHG]	<i>to let go, to let loose, to let alone</i>	2 nd person masculine plural, singular, Qal imperfect	Strong's #6544 BDB #828

This verb appears to have a plethora of meanings:

- 1) *to let go of, to let loose of in the sense of to remove, to take off, to uncover;*
- 2) *to let go of, to unleash [vengeance];*
- 3) *to let go of, to take [from oneself] [learning, counsel, doctrine];*
- 4) *to let go of, to let loose [of someone]; to let the reins loose; to unbridle; to become lawless, unrestrained.*

The NET Bible: *The verb III עָרַף means "to let go; to let alone" (BDB 828 s.v.). It can refer to unkempt hair of the head (Lev 10:6) or lack of moral restraint: "to let things run free" (Exod 32:25; Prov 28:19). Here it means "to avoid, neglect" the offer of wisdom (BDB 829 s.v. 2).*⁴⁴⁸

kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
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⁴⁴⁸ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Proverbs 1:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêtsâh (אֶצְחָה) [pronounced <i>gay-TZAW</i>]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular noun with the 1 st person singular suffix	Strong's #6098 BDB #420

Translation: *You [all] have let go of all My counsel...* God has offered men His counsel, and many have let go of it. They have access to it, but they have set it aside. Today, as has always been the case, when a person is positive toward Bible doctrine, it is out there and it may be accessed. Just like the gospel of Jesus Christ, when we desire to know Him, God makes that possible. This is particularly true in the Church Age where all believers are potentially great heroes.

But there are a group of men here who have access to God's counsel, but they have let go of it. They did not see it as important enough to grab onto and hold onto.

What appears to be the case here is, they have heard the teaching of God, but they have let go of it. This means, they have stopped applying it to their lives or they have begun to reject the fundamental principles of Bible doctrine. Or truth is being taught at the gate or in the marketplace, but they have decided to pass on by, to not listen, to avoid the teaching altogether.

Proverbs 1:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôkachath (תִּכְחֹת) [pronounced <i>toh-KAH-khath</i>]	<i>the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment or correction; chastening</i>	feminine singular noun with the 1 st person singular suffix	Strong's #8433 BDB #407
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâbâh (אָבָה) [pronounced <i>aw^b-VAWH</i>]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2

ʿâbâh with the negative means *to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.*

Translation: *...and you [all] have not been willing [to consider] my correction.* All people get off course; God corrects them. First, we are corrected by the Word of God; and then, discipline. Just like your own children—you tell them what is right and wrong first; and then when they violate your rules, you discipline them. This correction is not having any affect upon them.

So far, this is what we have: I call [to you] and you [all] are unwilling [to hear Me]; I stretch out My hand [to you] and no one pays [any] attention. You [all] have let go of all My counsel and you [all] have not been willing [to consider] My correction.

Basic Divine Discipline

1. God first presents the truth and allows us to hear and accept or reject it. The most basic truth is Jesus Christ, our Savior (the Revealed God in the Old Testament); and built upon that is Bible doctrine. This is described by I call [to you] and you [all] are unwilling [to hear Me]; I stretch out My hand [to you] and no one pays [any] attention.
2. Self-correction—when we sin, we have the option to self correct via 1John 1:9 **If we confess** [name, admit] **our sins, He** [God] **is faithful** [He does this *every time*] **and just** [God can forgive our sins in justice because His Son died on the cross for our sins] **to forgive us our sins** [the sins that we have confessed] **and to cleanse us from all unrighteousness** [the other sins which we have committed].
3. Sin and negative volition toward doctrine can go hand-in-hand; so you might sin and then think, *you know, I think I will skip Bible class tonight*. Ideally speaking, somewhere in your soul, you have enough doctrine to recognize what you are doing is wrong, and you confess your sin.
4. If this sin remains unconfessed and you continue to sin and to be negative toward the Word of God, then God exerts enough pressure (discipline) to wake us up. In Rev. 3:15, this is Jesus *knocking* at the door. The idea is, you think, “Why are so many things starting to go wrong in my life?” But you have enough doctrine circulating in your regular thinking that you realize that you have been out of fellowship. This is described by: **You [all] have let go of all My counsel and you [all] have not been willing [to consider] My correction.**
5. If there is yet no response, then the discipline is intensified. At this point, it begins to really hurt. **For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart. You have not yet resisted to the point of shedding blood in your striving against sin; and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, nor faint when you are reprovved by Him; for whom the Lord loves he disciplines, and he skins alive with a whip every son whom He receives."** (Hebrews 12.3–6; Prov. 3:11–12; R. B. Thieme, Jr./**Rick Hughes** translation)
6. The final stage of discipline is the sin unto death, where the believer has gotten to a point where, regular and intensified discipline are not working; so God removed this believer from life.

It is amazing how this first chapter is a primer of basic theological teaching. For the most part, it is assumed that the student has believed in the Revealed God (Gen. 15:6).

Chapter Outline

Charts, Graphics and Short Doctrines

Clarke: *They are now about to suffer according to the demands of the law, for their depredations. They now wish they had been guided by wisdom, and had chosen the fear of the Lord; but it is too late: die they must, for their crimes are proved against them, and justice knows nothing of mercy.*⁴⁴⁹

Vv. 24–25: I call to you and you are unwilling to hear Me; I stretch out My hand to you and no one pays any attention. You all have ignored My counsel and you have not been willing to consider My correction.

Barnhouse on the Roaring Lion

Barnhouse told this story that portrays this very thing, that there are consequences for not listening to the Lord. Barnhouse told a story that took place at a Washington Zoo. There was this young, small child who had squeezed herself past the metal railing that was there to keep the people away from the lion's cage, which was some six feet away.

⁴⁴⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:24.

Barnhouse on the Roaring Lion

When her grandfather saw what had happened, what she did, he ordered his granddaughter to come out immediately. But instead of listening, she backed away teasingly. You know how kids are sometimes. It was at that point a waiting lion grabbed her and dragged her into the cage and mangled her to death. It was a very tragic story and it still is. This is the lesson that Barnhouse made with this story.

God has given us commandments and principles that are for our good; God never gives us a commandment because He is arbitrary or because He doesn't want us to have fun. God says, "**You will have no other gods before Me,**" not because He is jealous of His own position and prerogative, but because He knows that if we put anything, anything before Him, it will hurt us. If we understand the principle behind this fact, we can also understand why God chastens us. "**Whom the Lord loves, He disciplines**" (Heb. 12:60. He doesn't want us to back into a lion, for there is a lion, the devil, seeking whom he may devour.

From From <http://www.ccmantowoc.org/> Proverbs 1; accessed November 5, 2014. They cite Donald Grey Barnhouse, Words Fitly Spoken, p. 239.

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[Charts, Graphics and Short Doctrines](#)

Proverbs 1:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êyd (אֵיֶד) [pronounced <i>ayd</i>]	<i>a burden or a load [by which one is crushed], a heavy misfortune, distress, calamity</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #343 BDB #15
<p>The NET Bible: <i>Heb "at your disaster." The 2nd person masculine singular suffix is either (1) a genitive of worth: "the disaster due you" or (2) an objective genitive: "disaster strikes you." The term "disaster" (אֵיֶד, 'ed) often refers to final life-ending calamity (Prov 6:15; 24:22; BDB 15 s.v. 3). The preposition בְּ (bet) focuses upon time here..</i>⁴⁵⁰</p>			
sâchaq (שַׂחַק) [pronounced <i>saw-KHAK</i>]	<i>to laugh; by extension, it means to sport, to play, to jest; to mock, to hold in derision</i>	1 st person singular, Qal imperfect	Strong's #7832 BDB #965

Translation: *Therefore, I [even] I will laugh as well at your calamity;...* Because this subset of believers have turned away from God's counsel, He says here that He will laugh at their calamity. This word can mean their *misfortune, distress or calamity*. God will laugh at them.

At this point, it would be quite difficult to justify that the speaker is simply the personification of wisdom. The wisdom of Bible doctrine can point out right and wrong, and give great warnings when a person ventures toward doing that which is wrong (or remains in a state of carnality), but it makes very little sense to write, *the wisdom of*

⁴⁵⁰ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Bible doctrine will laugh at you! On the other hand, God may laugh at the person who is negative toward Bible doctrine.

This is what is known as an **anthropopathism**, where characteristics, actions and thoughts of men are applied to God, so that we might better understand God's thinking and/or actions. Now, God does not get a great kick out of condemning the unbeliever or the believer who has gone negative toward the teaching of the Word of God. God does not sit around in his throne room waiting, saying, "I can hardly wait until Charley Brown stops going to Bible class; then I am going to fill his life with misery and I will laugh, and laugh and laugh!" This is not how God thinks; this is not how God acts. He does not take pleasure in our negative volition. Now, it may seem to the negative believer that God is pouring on the pressure and enjoying the infliction of great personal harm—and that is why this expression is used. However, this is so that the reader can better understand and anticipate the actions of God, which will appear to him as if God is laughing at his personal calamity.

Clarke on repentance in time: *Such persons [who have been]...condemned to die, may call upon justice for pardon, and they may do this early, earnestly; but they will call in vain. If the poor penitent sinner on this side of eternity can call upon God early, or seek him through Christ Jesus earnestly for the pardon of his sins, he will be heard. Life is the time of probation, and while it lasts the vilest of the vile is within the reach of mercy. It is only in eternity that the state is irreversibly fixed, and where that which was guilty must be guilty still. But let none harden his heart because of this longsuffering of God, for if he die in his sin, where God is he shall never come. And when once shut up in the unquenchable fire, he will not pray for mercy, as he shall clearly see and feel that the hope of his redemption is entirely cut off.*⁴⁵¹

Bob Deffinbaugh: *When wisdom calls out to sinners in verses 20-33, it is not an offer than can be set aside until a more convenient time. Their way of evil will eventually lead to destruction. Men cannot complacently continue to walk in the way of evil, only to repent as the consequences become evident. It will then be too late. Hell will be populated with men and women filled with remorse, but not with genuine repentance. Justice demands that men face the consequences of the way they have chosen. The time for repentance is now, not later (cf. 2Cor. 6:2).*⁴⁵²

There is a time when God speaks to most men. The gospel is made plain to them; the truth is made plain to them, and yet they reject it. In fact, in order for a person to spend eternity in hell, they must spend every single waking moment of their lives pushing God away. It should strike you as irrational if a person rejects God every moment of every day, that the same person would want to, in the end, spend eternity with God. The person who looks at Jesus Christ and says, "Sorry, I am not really interested;" is not really interested. There will be regrets in eternity, but this is something which comes from a person's free will, which free will God has granted to all of us. What criminal, when placed into prison for a decade or so does not have regrets? Yet, so many of them emerge from jail and return to a life of crime. Just because there are consequences and just because they face those consequences, does not mean that the criminal changes. Some do, but many do not. So it is with man who rejects Jesus Christ, His only Savior.

Proverbs 1:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâ'ag (לַאֲג) [pronounced law-ĠAHG]	to ridicule, to mock, to scorn, to laugh at, to stammer, to deride	1 st person singular, Qal imperfect	Strong's #3932 BDB #541

⁴⁵¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:24 (edited).

⁴⁵² From <https://bible.org/seriespage/two-ways-proverbs-17-33> accessed November 6, 2014.

Proverbs 1:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
pachad (פחד) [pronounced PAH-khahd]	<i>fear, terror, dread, a thing which is feared, that which is feared</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #6343 BDB #808
The NET Bible: <i>Heb "your dread" (so NASB); KJV "your fear"; NRSV "panic." The 2nd person masculine singular suffix is a subjective genitive: "that which you dread."</i> ⁴⁵³			

Translation: ...[and] I will ridicule [you] when your fear comes;... Everyone has things which they fear; this may include death and war and whatever else. But God says, "When your fear and dread come upon you, then I will mock you; I will ridicule you."

Fear is a metonym⁴⁵⁴ for *what you fear*; so this actually carries the sense, *I will ridicule you when [what you] fear comes [upon you]*.

What often accompanies the rejection of Bible doctrine and/or the rejection of Jesus Christ is derision and mocking. Some people do not simply reject God, they make fun of God and the people who believe in Him. They set themselves over the believer. They act superior to the believer and mock the believer. This is what God will do to these people—when they are struck by a crisis, God will laugh at them.

Again, we continue with this anthropathism. This is when characteristics which God does not have as assigned to Him, so that we better understand His actions. God allows us free will. God does not force Himself upon us. We are allowed to choose for or against Him. After we are saved, we are free to choose for or against His Word. We can choose to think like God or we can choose to rebuff His Word. Here, God promises to ridicule those who have pushed Him away.

Barnes: The scorn and derision with which men look on pride and malice, baffled and put to shame, has something that answers to it in the Divine Judgment. It is, however, significant that in the fuller revelation of the mind and will of the Father in the person of the Son no such language meets us. Sadness, sternness, severity, there may be, but, from first to last, no word of mere derision. ⁴⁵⁵

We see this explained on a national level in Psalm 2:1–4 *Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, "Let us burst their bonds apart and cast away their cords from us." He who sits in the heavens laughs; the Lord holds them in derision.* God is not actually in heaven laughing at those who rejected Him; but, from their point of view, it appears that He is mocking them; laughing at their great misery. We have a similar

⁴⁵³ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁵⁴ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p. 602.

⁴⁵⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:26.

passage in Psalm 37:12–13 **The wicked plots against the righteous and gnashes his teeth at him, but the Lord laughs at the wicked, for he sees that his day is coming.** Here, the wicked plots against the Lord, but his plots and negative volition are of so little power.

Proverbs 1:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bôw' (בו) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
shôw'âh (שוּאָה) [pronounced show-AW]	<i>a storm, a tempest; destruction, devastation, ruin, waste; desolation</i>	feminine singular noun	Strong's #7722 BDB #996
The NET Bible: <i>The term "whirlwind" (NAB, NIV, NRSV; cf. TEV, NLT "storm") refers to a devastating storm and is related to the verb שׁוּא (sho', "to crash into ruins"; see BDB 996 s.v. שׁוּאָה). Disaster will come swiftly and crush them like a devastating whirlwind.</i> ⁴⁵⁶			
pachad (פַּחַד) [pronounced PAH-khahd]	<i>fear, terror, dread, a thing which is feared, that which is feared</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #6343 BDB #808

Translation: ...[for] your fear is coming like a severe storm [or, a whirlwind]... God promises that whatever fear these people have, it will come upon them, like a great destructive storm.

Precept Austin: *Like a whirlwind* - If you've ever been trapped in a whirlwind (See [Wikipedia article and pictures](#)), you understand this simile. The violent wind moves furiously around in a circle, raising and whirling dust, leaves, etc. Jamieson says here their fate is "compared to a whirlwind, as to fatal rapidity." If you ever experienced a tornado bearing down, with the sound like a locomotive, then you can begin to grasp the horror of this picture to those who reject Wisdom's plea.⁴⁵⁷

The end damage of such a storm is incredible. One of the great judgements brought against Jerusalem was uttered by our Lord. Matt. 24:1–2 **Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. But he answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."** (ESV) This is as if struck by an intense storm, where every single stone is thrown down.

⁴⁵⁶ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁵⁷ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Proverbs 1:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êyd (אֵיֶד) [pronounced <i>ayd</i>]	<i>a burden or a load [by which one is crushed], a heavy misfortune, distress, calamity</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #343 BDB #15
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
çûwphâh (סופַה) [pronounced <i>soo-FAW</i>]	<i>hurricane, storm-wind, whirlwind, tempest</i>	feminine singular noun	Strong's #5492 BDB #693
<p>The NET Bible: <i>Heb "like a storm." The noun סופַה (sufah, "storm") is often used in similes to describe sudden devastation (Isa 5:28; Hos 8:7; Amos 1:14).</i>⁴⁵⁸</p>			
<p>Clarke: <i>סופַה kesuphah, as the all-prostrating blast. Sense and sound are here well expressed. Suphah here is the gust of wind.</i>⁴⁵⁹</p>			
<p>Whedon: <i>A tornado, which rapidly whirls along with irresistible violence, spreading destruction in its path. Compare Job 1:16; Job 1:19; Zephaniah 1:15. Tornadoes were very frequent in the East during the winter and cold seasons. They often proved fatal to travellers and others exposed to their fury. Morier, describing the whirlwinds of Persia, says they swept along in a manner truly terrific.</i>⁴⁶⁰</p>			
'âthâh (אָתָה) [pronounced <i>aw-THAWH</i>]	<i>to come, to arrive; to happen to anyone, to come upon; to go, to pass by</i>	3 rd person masculine singular, Qal imperfect	Strong's #857 BDB #87

Translation: ...and your calamity is coming like a hurricane. Their calamity is certain. It will come upon them like a hurricane, like a whirlwind. A hurricane destroys everything in its path. So will their calamity be.

Donald Hunt: *What can be more fearful than overpowering storms in nature? These are used to depict the fear, distress, and anguish that will come upon those who have refused to follow wisdom's counsel. All of this was unforeseen when they were scoffing and refusing to listen to sound instruction.*⁴⁶¹

Poole: *Calamity...is heavy overwhelming misfortune, that which oppresses and crushes its victims. The terrific nature of the punishment of the wicked is marked by a succession of terms all of terrible import calamity, fear, desolation, destruction, distress, and anguish.*⁴⁶²

Barnes: *The rapid gathering of the clouds, the rushing of the mighty winds, are the fittest types of the suddenness with which in the end the judgment of God shall fall on those who look not for it.*⁴⁶³

⁴⁵⁸ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁵⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:27.

⁴⁶⁰ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

⁴⁶¹ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> (Prov. 1:27) accessed November 7, 2014.

⁴⁶² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 1:26.

⁴⁶³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:27. Passages quote also suggested by Barnes.

Matt. 24:29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken." (ESV) Luke 17:24 For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in His day. (ESV; capitalized)

Having moved to Texas nearly 40 years ago, I have experienced firsthand a number of hurricanes and violent storms. When there is a direct hit, such a storm will rearrange everything. When **Hurricane Ike** hit the Texas coast, entire neighborhoods near the ocean were wiped out—nearly every brick and board carried away by the violence of the storm. Because these men have rejected God's Word, the storm of discipline comes upon them and rips their lives apart.

There will come a time in the life of the individual or in the life of a nation where they have spurned God too many times—where it is clear that even strong discipline will not move the needle of their volition one iota. And then, God's fury comes upon them.

France is a nation which has been the recipient of God's grace on many occasions, has continued to reject God and His Word as *passé*, as being of a time past and no longer relevant to them. And what has been the result? A great influx of Muslim workers followed by **Muslim riots**. Just so that there is no misunderstanding, this is God knocking at their door. This is *not* severe discipline. This is not **calamity** coming upon them like a hurricane—this is only the beginning. Life in Europe will become far more intense than this.

Right now, nearly all of the **50–60 wars** going on in the world are related to Muslims, as this is the religion of Satan. And, if negative volition persists in Europe, these few riots will increase dramatically, where they will come to know asymmetric warfare as a daily event.

Proverbs 1:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bōw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 2 nd person masculine plural suffix	Strong's #5921 BDB #752
tsârâh (צָרָה) [pronounced tzaw-RAW]	<i>distress, adversity; anguish, affliction, travail, trouble; possibly, rival, vexer, rival-wife; female adversary, enemy</i>	feminine singular noun	Strong's #6869 BDB #865

Proverbs 1:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Precept Austin: <i>Distress (06869)(tsarah) from tsar = literally a narrow, confining space, figuratively dire straits from which escape is difficult) is a noun which depicts tightness (figuratively trouble) and implies great strain or stress psychologically and spiritually (as in Ge 42:21). The root word deals with harassment and torment engendered by an enemy and thus speaks of adversity, affliction, tribulation, trouble. Tsarah is used to describe the cursing to Israel for disobedience (Dt 31:17, 21 = troubles).</i> ⁴⁶⁴			
Precept Austin: <i>The LXX translates tsarah with thlipsis which literally means a pressing together and figuratively speaks of suffering brought on by outside circumstances. Thlipsis is a strong term which does not refer to minor inconveniences, but to real hardships. Medically thlipsis was used of the pulse (pressure). Thlipsis described the pressing together of grapes. It conveyed the idea of being squeezed or placed under pressure or crushed beneath a weight. When, according to the ancient law of England, those who willfully refused to plead guilty, had heavy weights placed on their breasts, and were pressed and crushed to death, this was literally thlipsis. Thlipsis thus refers not to mild discomfort but to great difficulty. That is the "fruit" these men will reap for rejecting God's gracious gesture of stretching out His hand (Pr 1:24).</i> ⁴⁶⁵			
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
tsûqâh (צוּקָה) [pronounced tsoo-KAW]	pressure, distress	feminine singular noun	Strong's #6695 BDB #848

The NET Bible: *Heb "distress and trouble." The nouns "distress and trouble" mean almost the same thing so they may form a hendiadys. The two similar sounding terms צוּקָה (tsuqah) and תְּסָרָה (tsarah) also form a wordplay (paronomasia) which also links them together.*⁴⁶⁶

Translation: When adversity and distress come upon you, [I will laugh at you]. God promises that when their adversity and their distress comes to them, then He will laugh. We carry over the promised derision found in the previous verse.

Poole: *The imagery in this verse is borrowed from nature from the tempest and whirlwind, which, in their impetuous fury, involve all in irretrievable ruin. The two leading ideas here in the writer's mind are calamity and fear...which...will come on sinners as a wasting tempest and sweeping hurricane.*⁴⁶⁷

Our Daily Bread: *Another type of storm is coming—a day of judgment. It may seem far off, and you don't feel you have to hurry to prepare. You may be in good health and in the prime of life. But listen, the storm may come upon you unexpectedly. Proverbs 1 says that disaster will strike the person who foolishly ignores all warnings.*⁴⁶⁸

We find parallel passages where God's fury is compared to a whirlwind or severe storm. Isa. 17:13 **The nations roar like the roaring of many waters, but he will rebuke them, and they will flee far away, chased like chaff on the mountains before the wind and whirling dust before the storm.** Nahum 1:3 **The LORD is slow to anger and great in power, and the LORD will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet.** (Both ESV)

⁴⁶⁴ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

⁴⁶⁵ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

⁴⁶⁶ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁶⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 1:26.

⁴⁶⁸ From http://www.preceptaustin.org/proverbs_illustrations.htm#1 accessed November 6, 2014.

Vv. 24–27 read: I call to you and you are unwilling to hear Me; I stretch out My hand to you and no one pays any attention. You all have ignored My counsel and you have not been willing to consider My correction. Therefore, I will laugh at your calamity; I will ridicule you when your fear comes; for your fear is coming like a severe storm [or, a *whirlwind*] and your calamity is coming like a hurricane. When adversity and distress come upon you, I will laugh at you. This can be seen as a warning of personal disaster as well as national disaster to the nation which has rejected the Revealed Lord as their God.

Barnes: *The threats and warnings of Wisdom are also foreshadowings of the teaching of Jesus. There will come a time when “too late” shall be written on all efforts, on all remorse.*⁴⁶⁹ Matt. 25:10 **And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.** (ESV, emphasis mine) Matt. 25:30 **‘And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’** (ESV)

John Dummelow: *[T]he hour is now past. The simpletons, the unbelieving scoffers and the crassly stupid are threatened with swift and sudden punishment.*⁴⁷⁰

Then they will call upon Me and I will not answer; they will seek for Me and they will not find Me.

Proverbs
1:28

They will call out to Me, but I will not answer [them]; they will seek Me, but they will not [be able to] find Me.

They will call out to Me, but I will not answer them; they will seek for Me, but they will not be able to find Me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Then they will call upon Me and I will not answer; they will seek for Me and they will not find Me.
Latin Vulgate	Then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me:.
Peshitta (Syriac)	Then they shall call upon me, but I will not answer them; they shall seek me early, but they shall not find me; .
Septuagint (Greek)	For it shall be that when you call upon me, I will not listen to you: <u>wicked men</u> shall seek me, but shall not find me.

Significant differences: The third Hebrew verb can be understood to seek someone or something early; so that explains the Latin and Syriac translations. The Greek adds that it is wicked men seeking God.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	You will ask for my help, but I won't listen; you will search, but you won't find me. `Then these people will call to me. In that day, I shall not answer. They will search for me, but they will not find me.
Easy-to-Read Version	“When all these things happen, you will ask for my help. But I will not help you. You will look for me, but you will not find me.
Good News Bible (TEV)	Then you will call for wisdom, but I will not answer. You may look for me everywhere, but you will not find me.

⁴⁶⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:24. Barnes suggested the passages quoted.

⁴⁷⁰ From <http://www.studylight.org/commentaries/dcb/view.cgi?bk=19&ch=1> accessed November 2, 2014.

Donald Hunt's Paraphrase <i>The Message</i>	It will be too late though you search for me ever so anxiously. You'll need me then. You'll call for me, but don't expect an answer. No matter how hard you look, you won't find me.
New Berkeley Version	Then they will beseech me, but I will [Wisdom is here personified, a foreshadowing of the Word, the Son of God, but not identified with Him, for 8:22 tells a beginning such as it not ascribed to the Son of God.] not answer; they will seek me diligently, but will not find me. The penitent may be forgiven, but the must face the consequences of his sin, that the lesson may be learned, 2Sam. 12:10.
New Living Translation	"When they cry for help, I will not answer. Though they anxiously search for me, they will not find me.
The Voice	This is when they will call on me, but I will not respond; they will be frantic to find me, but they won't be able.

Partially literal and partially paraphrased translations:

Christian Community Bible	Then people will cry to me but I will not respond. They will seek me but will not find me,...
New Advent (Knox) Bible	It will be their turn, then, to call aloud; my turn, then, to refuse an answer. They will be early abroad looking for me, but find me never;...
New American Bible (2002)	"Then they call me, but I answer not; they seek me, but find me not;... Overtaken by doom, the foolish seek wisdom, but in vain because they do so too late. Cf ⇒ John 7:34; ⇒ 8:21.
NIRV	"Then you will call to me. But I won't answer. You will look for me. But you won't find me.
New Jerusalem Bible	Then they will call me, but I shall not answer, they will look eagerly for me and will not find me.
New Simplified Bible	»You will ask for my help, but I will not listen. You will search, but you will not find me.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"Then they <i>will</i> call me, but I will not answer. They <i>will</i> anticipate me, but never find me.
Bible in Basic English	Then I will give no answer to their cries; searching for me early, they will not see me:...
Conservapedia	Then they will call upon me, but i'll ignore them, they will seek me, but they will not find me.
Ferar-Fenton Bible	If you call me,-I will not reply! You will seek,-but then never shall find.
HCSB NET Bible®	Then they will call me, but I won't answer; they will search for me, but won't find me. Then they will call to me, but I will not answer; they will diligently seek me, but they will not find me.
NIV, ©2011	"Then they will call to me but I will not answer; they will look for me but will not find me,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then they will call me, but I won't answer; they will seek me earnestly, but they won't find me.
Orthodox Jewish Bible	Then shall they call upon me, but I will not answer; they shall look for me diligently, but they shall not find me;...

Literal, almost word-for-word, renderings:

The Amplified Bible	Then will they call upon me [Wisdom] but I will not answer; they will seek me early and diligently but they will not find me.
English Standard Version	Then they will call upon me, but I will not answer; they will seek me diligently but will not find me.
Green's Literal Translation	Then they shall call on me, and I will not answer; they shall seek me early, but they shall not find me.
Kretzmann's Commentary	Then shall they call upon Me, praying for wisdom to meet the emergency in which they would find themselves, but I will not answer; they shall seek Me early, with the rising of the dawn, with great diligence, but they shall not find Me, Cf Amos 8:11-13.
Syndein/Thieme	But I will not answer. 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.}
Young's Updated LT	Then they call Me, and I do not answer, They seek Me earnestly, and they do not find Me.

The gist of this verse: After rejecting God, they will not be able to call upon Him and receive an answer.

Proverbs 1:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine plural, Qal imperfect; with the 1 st person singular suffix	Strong's #7121 BDB #894
wê (or vê) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ânâh (אָנָה) [pronounced gaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	1 st person singular, Qal imperfect	Strong's #6030 BDB #772

Translation: They will call out to Me, but I will not answer [them];... God provides for the crisis before the crisis. God is there; He calls to us—but many of us refuse to listen to Him. So, in that day when they face their calamity and their distress, they will call out to God, but He will not answer them.

If God removed this calamity from them, then they would go right back to pushing God away. You see, God has already called out to them, before any of this happened: Prov. 1:24–25 **Because I have called and you refused to listen, have stretched out my hand and no one has heeded, because you have ignored all my counsel and would have none of my reproof,...** (ESV)

In life, there is the easy way and the hard way—the easy way is God’s way.

Proverbs 1:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
shâchar (שָׁחַר) [pronounced shaw-KHAHR]	to break, to break forth [as the dawn]; to break in, to pry in; to seek, to look diligently for	3 rd person masculine singular, Qal imperfect; with the 1 st person singular suffix	Strong’s #7836 BDB #1007
<p>Barnes⁴⁷¹ makes this word most clear as he explains that shâchar means to <u>make this your first business of the morning</u>—before you plan on doing anything else. More than time or diligence, the emphasis of shâkar is upon relative importance. “Make this your first order of business because this is the most important thing that you will do.” Barnes quotes several verse in support of this: Job 24:5 Psalm 63:1 78:34 Prov. 7:15 8:17 13:24 Isa. 26:9 Hos. 5:15.</p>			
<p>The NET Bible: Heb “look to.” The verb שָׁחַר (shakhar, “to look”) is used figuratively of intensely looking (=seeking) for deliverance out of trouble (W. L. Holladay, <i>Concise Hebrew and Aramaic Lexicon</i>, 366); cf. NLT “anxiously search for.” It is used elsewhere in parallelism with שָׁקַח (baqash, “to seek rescue”; Hos 5:15). It does not mean “to seek early” (cf. KJV) as is popularly taught due to etymological connections with the noun שָׁחַר (shakhar, “dawn”; so BDB 1007 s.v. שָׁחַר).⁴⁷²</p>			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong’s # BDB #251
lô’ (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
mâtsâ’ (מָצָא) [pronounced maw-TSAW]	to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)	3 rd person masculine plural, Qal imperfect; with the 1 st person singular suffix	Strong’s #4672 BDB #592

Translation: ...they will seek Me, but they will not [be able to] find Me. There is a point at which, people remove options from their own lives. People do this all of the time. They screw around in high school, and end up with a substandard education—this limits their options in life. They start college or they start in a vocational school, but they drop out because it involves too much self-discipline. They reduce their options in life. They try to work as a journeyman, but they cannot get along with their boss. They are a pain to him. They continue to reduce their options in life.

This is one way to understand the words of Jesus: John 7:33–34 **Jesus then said, "I will be with you a little longer, and then I am going to him who sent me. You will seek me and you will not find me. Where I am you cannot come."** Jesus, the True Messiah, said these words to Jews—many of whom had rejected Him. What remains for those who reject Jesus Christ is His judgement, to come upon Jerusalem in A.D. 70, and to come upon this

⁴⁷¹ Barnes’ Notes, Baker Books, ©1996; Vol. III, p. 197.

⁴⁷² From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

earth in the Tribulation.⁴⁷³ As God said through Isaiah: "Seek the LORD while He may be found; call upon Him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that He may have compassion on him, and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, declares the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." (Isa. 55:6–9; ESV capitalized) God warns us in Psalm 18:41 They cried for help, but there was none to save; they cried to the LORD, but He did not answer them. (ESV; capitalized)

When you cut God out of your life and reject Him, you have limited your life and options in every respect. It is true that you are the greatest asset and biggest obstacle in your own life—but that stands upon your relationship to God, which relationship depends upon your own volition. Prov. 8:17 I love those who love Me, and those who seek Me diligently find Me.⁴⁷⁴ (ESV; capitalized) Luke 13:23–28 And someone said to Him, "Lord, will those who are saved be few?" And He said to them, "Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.' Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' But he will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of evil!' In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out." (ESV; capitalized)

It is true that you are the greatest asset and biggest obstacle in your own life—but that stands upon your relationship to God, which relationship depends upon your own volition.

Dr. Henry Ironside: *If you are reading these pages but are not saved, you should remember there is not only a world in which you can say no to God, the God of all grace; there is also a world in which He will say no to you, if you meet Him as the God of judgment. There is not only a world in which Wisdom's cry can be despised; there is also a world where your cry will be despised if you reject the message of grace.*⁴⁷⁵

Vv. 24–28: I call [to you] and you [all] are unwilling [to hear Me]; I stretch out My hand [to you] and no one pays [any] attention. You [all] have let go of all My counsel and you [all] have not been willing [to consider] My correction. Therefore, I [even] I will laugh as well at your calamity; [and] I will ridicule [you] when your fear comes; [for] your fear is coming like a severe storm [or, a *whirlwind*] and your calamity is coming like a hurricane. When adversity and distress come upon you, [I will laugh at you]. They will call out to Me, but I will not answer [them]; they will seek Me, but they will not [be able to] find Me. This tells us that there will come a point when it is too late. God will call, but there is a point at which, life comes crashing down upon you, and He will laugh. Let me give a lame analogy: you hear that a storm is coming—a fierce storm—and yet you take no precautions. You do not have an umbrella. When that water comes down suddenly and hard, you are soaked. Had you heeded the warnings and taken the umbrella, everything would be fine—but you did not and once the water comes down, it is too late. The example I have given is much less extreme than we find here in the Word of God.

God gives us all free will. God allows us to say *no* to Him. However, we are responsible for making that decision.

This is all applicable to the believers as well. People are saved, and then they turn against God. They are still saved, but they are subject to God's discipline at that point. And they are subject to calamity. People do turn against God and His truth after salvation. It happens all of the time. In fact, many believers lead what might be

⁴⁷³ Expressing the thoughts of Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:28.

⁴⁷⁴ Although this does refer to wisdom, it may be applied to God as well.

⁴⁷⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 1:24–33.

called *the accidental spiritual life*. They sin and they sin and they sin again; and God pours discipline on them; and they finally name their sins to God, even without being prompted—even without knowing 1John 1:9. And that puts them back into fellowship. This may not have been their intention, but this is what happens when you name your sins to God.

There is the easy way to learn something and the hard way. The easy way is, God has revealed His knowledge to us, and this is taught in the local church. The hard way is, we reject the institution of the church; we reject Bible doctrine, and we simply go our own way. When that happens, the believer is hit with divine discipline.

It is similar for the unbeliever. There is the revelation of Jesus Christ available to all mankind—we can choose to believe in Him or not. When a person rejects Jesus Christ, he may or may not face hardship from God. God sometimes uses pressure to allow a person to get over himself and to believe in Jesus Christ. However, pressure does not always work.

However, one problem is, if a person rejects Jesus Christ, he faces geographical difficulties. You either adjust to the justice of God (in salvation), or the justice of God adjusts to you. In a geographical area where most or all of the people have rejected Jesus Christ, the unbeliever might be faced with constant warfare (as occurs in much of the **Middle East and in Africa**). This might be the judgment of God and this might simply be the concentration of a bunch of sin natures in one place where there is no control by the Word of God, as it has been rejected.

In this passage, Jesus Christ (the Revealed God) speaks through wisdom to the people and they either reject or they accept His wisdom. If they reject Jesus Christ, then they will face the justice of God both in time and in eternity.

Upon for they hated knowledge and fear of Y^ehowah they did not choose; they were not willing to My counsel; they despised all my reproof. And they will eat from fruit of their way and from their devices they will be satisfied.

Proverbs
1:29–31

Because they hated knowledge and they did not choose the fear/respect of Y^ehowah, they were unwilling to [take] My counsel; [and] they despised My discipline. Therefore, they will eat from the fruit of their [chosen] path and they will be satisfied with [lit., from] their [own] plans.

Because they hated knowledge and chose against the fear of Jehovah, they were unwilling to listen to My counsel and they despised My discipline. Therefore, they will eat the [rotted] fruit from their own chosen path and they will satiate themselves with their own [misguided] plans.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Upon for they hated knowledge and fear of Y^ehowah they did not choose; they were not willing to My counsel; they despised all my reproof. And they will eat from fruit of their way and from their devices they will be satisfied.

Latin Vulgate

Because they have hated instruction, and received not the fear of the Lord, Nor consented to my counsel, but despised all my reproof. Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

Peshitta (Syriac)

Because they hated knowledge, and did not choose the worship of the LORD. They were not pleased with my counsels; they rejected all of my reproof. Therefore they shall eat of the fruit of their own ways and be filled with their own devices.

Septuagint (Greek) For they hated wisdom, and did not choose the word of the Lord: neither would they attend to my counsels, but derided my reproofs. Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness.

Significant differences: Where the Hebrew has *fear [of the Lord]*, the Syriac has *worship* and the Greek has *word*. The Syriac has the plural of *counsel* rather than the singular. The Greek has *ungodliness* rather than *devices*.

Thought-for-thought translations; paraphrases:

Paul Apple "For you closed your eyes to the facts and did not choose to reverence and trust the Lord, and you turned your back on me, spurning my advice. That is why you must eat the bitter fruit of having your own way, and experience the full terrors of the pathway you have chosen. For you turned away from me – to death; your own complacency will kill you. Fools!" (Vv. 29–32)

Contemporary English V. No, you would not learn, and you refused to respect the LORD. You rejected my advice and paid no attention when I warned you.
"Now you will eat the fruit of what you have done, until you are stuffed full with your own schemes.

Easy English They hated knowledge and did not respect God.
They did not accept advice or correction.

Easy-to-Read Version `As a plant has fruit, their evil behaviour will have an evil reward.
I will not help because you never wanted my knowledge. You refused to fear and respect the Lord. You people refused to listen to my words of advice. You would not listen to me when I showed you the right way. You people lived the way you wanted to live. You followed your own advice. So now you must accept the result of your own actions!

Good News Bible (TEV) You have never had any use for knowledge and have always refused to obey the LORD. You have never wanted my advice or paid any attention when I corrected you. So then, you will get what you deserve, and your own actions will make you sick.

Donald Hunt's Paraphrase "For you closed your eyes to the facts and did ,not choose to reverence and trust the Lord, and you turned your back on me, spurning my advice. That is why you must eat the bitter fruit of having your own way, and experience the full terrors of the pathway you have chosen.

The Message "Because you hated Knowledge and had nothing to do with the Fear-of-GOD, Because you wouldn't take my advice and brushed aside all my offers to train you, Well, you've made your bed--now lie in it; you wanted your own way--now, how do you like it?

New Century Version It is because you rejected knowledge
and did not choose to respect the Lord.
You did not accept my advice,
and you rejected my correction.
So you will get what you deserve;
you will get what you planned for others.

New Life Bible Because they hated much learning, and did not choose the fear of the Lord. They would not listen when I told them what they should do. They laughed at all my strong words.

So they will eat the fruit of their own way, and be filled with their own plans.

New Living Translation For they hated knowledge
and chose not to fear the Lord.
They rejected my advice
and paid no attention when I corrected them.
Therefore, they must eat the bitter fruit of living their own way,

The Voice
 choking on their own schemes.
 Because they despised knowledge *of my ways*,
 and they also refused to respect *and honor* the Eternal,
 Because they rejected my advice
 and turned down my correction,
They will surely get what's coming to them:
 they'll *be forced to* eat the fruit of their *wicked ways*;
 they'll gorge themselves on the *consequences* of their choices.

Partially literal and partially paraphrased translations:

Beck's American Translation They'll look for me but not find me because they hate knowledge and would rather not fear the LORD.
 They don't want my advice and despise all my correction.
 They must eat the fruit of their ways
 and be fed with their own schemes. A portion of v. 28 is included for context.

Christian Community Bible They will seek me but will not find me, because they despised knowledge and did not choose the fear of Yahweh; they would not listen to any advice and they rejected all my warnings.
 They will harvest the fruit of their evil ways and have their fill of their own designs. A portion of v. 28 is included for context.

God's Word™ "They will call to me at that time, but I will not answer. They will look for me, but they will not find me, because they hated knowledge and did not choose the fear of the LORD. They refused my advice. They despised my every warning. They will eat the fruit of their lifestyle. They will be stuffed with their own schemes. V. 28 is included for context.

International Standard V "Because they hated knowledge
 and did not choose the fear of the LORD;
 they did not want my advice,
 and they rejected all my correction.
 They will eat the fruitw of their way,
 and they will be filled with their own devices.

Names of God Bible They will look for me, but they will not find me,
 because they hated knowledge
 and did not choose the fear of Yahweh.
 They refused my advice.
 They despised my every warning.
 They will eat the fruit of their lifestyle.
 They will be stuffed with their own schemes. A portion of v. 28 is included for context.

New Advent (Knox) Bible They will be early abroad looking for me, but find me never; fools, that grew weary of instruction, and would not fear the Lord. Well for them, if they had followed my counsel, if they had not spurned all the warnings I gave! Now they must eat of the harvest their own wickedness has reaped, make the best of the cheer their own knavish schemes have brought them. A portion of v. 28 is included for context.

New American Bible (2011) Because they hated knowledge,
 and the fear of the LORD they did not choose.
 They ignored my counsel,
 they spurned all my reproof;
 Well, then, they shall eat the fruit [**Eat the fruit:** sinners are punished by the consequences of their sins. Wisdom's voice echoes that of the parents in vv. 8-19. The parents mediate wisdom in vv. 8-19, but here Wisdom herself speaks.] **of their own way,**
 and with their own devices be gluttoned.

NIRV	<p>You hated knowledge. You didn't choose to have respect for the Lord. You wouldn't accept my advice. You turned your backs on my warnings. So you will eat the fruit of the way you have lived. You will choke on the fruit of what you have planned.</p>
New Jerusalem Bible	<p>They have hated knowledge, they have not chosen the fear of Yahweh, they have taken no notice of my advice, they have spurned all my warnings: so they will have to eat the fruits of their own ways of life, and choke themselves with their own scheming.</p>
New Simplified Bible	<p>»You have no use for knowledge and you refuse to respect Jehovah. »You rejected my advice and paid no attention when I warned you. »Now you will get what you deserve for what you have done. Your own advice will make you sick.</p>
Revised English Bible	<p>Because they detested knowledge and chose not to fear the LORD, because they did not accept my counsel and spurned all my reproof, now they will eat the fruits of their conduct and have a surfeit of their own devices.</p>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<p>"Then they will call me, but I will not answer. They will anticipate me, but never find me. Instead they hated knowledge, and chose not to fear Yahweh. They were not willing for my counsel, and all abused my testing. For they were haters of knowledge, and did not give their hearts to the fear of the Lord: They had no desire for my teaching, and my words of protest were as nothing to them. So the fruit of their way will be their food, and with the designs of their hearts they will be made full.</p>
Bible in Basic English	<p>Because they hated knowledge, and didn't choose to fear the LORD they didn't take my advice, they hated my correction therefore they eat the fruit of their way, and will be filled with their own devices.</p>
Conservapedia	<p>It is because you ·rejected [hated] knowledge and did not choose to ·respect [fear; hold in awe] the Lord. You did not ·accept [want] my advice, and you rejected my correction. So you will ·get what you deserve [L?eat from the fruit of your path]; you will ·get what you planned for others [or be satisfied with your own counsel].</p>
The Expanded Bible	<p>In return for your hating instruction, And refusing to reverence the LQRD! You did not desire! my advice, And you flung away all my reproofs; So eat of the fruit of your conduct, Be satisfied with your own plans.</p>
Ferar-Fenton Bible	<p>Because they hated moral knowledge, and did not choose to fear the Lord [Heb "the fear of the Lord." The noun is an objective genitive; the Lord is to be the object of fear. See note on 1:7.], they did not comply with my advice, they spurned all my rebuke. Therefore they will eat from the fruit [The expression "eat the fruit of" is a figurative expression (hypocatastasis) that compares the consequences of sin to agricultural</p>
NET Bible®	

growth that culminates in produce. They will suffer the consequences of their sinful actions, that is, they will "reap" what they "sow."] of their way, and they will be stuffed full of their own counsel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Because they hated knowledge and did not choose the fear of ADONAI, they refused my counsel and despised my reproof. So they will bear the consequences of their own way and be overfilled with their own schemes.
exeGesés companion Bible	...because they hate knowledge and choose not the awe of Yah Veh; they will not my counsel; they scorn all my reproof; they eat of the fruit of their own way and satiate with their own counsels:...
Judaica Press Complete T.	Because they hated knowledge, and did not choose the fear of the Lord; they did not desire my advice, they despised all my reproof-they will eat of the fruit of their way, and from their counsels they will be sated,...
Orthodox Jewish Bible	For that they hated da'as, and did not choose the Yirat Hashem; They would have none of my etza (counsel); they despised all my tokhechah (reproof). Therefore shall they eat of the p'ri (fruit) of their own derech, and be filled with their own mo'atzot (schemes, devices).
<i>The Scriptures</i> 1998	"Because they hated knowledge And did not choose the fear of יהוה, "They did not accept my counsel, They despised all my reproof, "Therefore let them eat the fruit of their own way, And be filled with their own counsels.

Literal, almost word-for-word, renderings:

American KJV	Because they hated knowledge and did not choose the reverent and worshipful fear of the Lord, Would accept none of my counsel, and despised all my reproof, Therefore shall they eat of the fruit of their own way and be satiated with their own devices.
Concordant Literal Version	Because they hated knowledge And would not choose the fear of Yahweh, They would not heed my counsel, They spurned all my correction, Thus they shall eat of the fruit of their way, And they shall be surfeited with the results of their counsels."
<i>Emphasized Bible</i>	Because they hated knowledge, and, the reverence of Yahweh, did not choose; Consented not to my counsel, disdained all my rebuke, Therefore shall they eat of the fruit of their own way, and, with their own counsels, be filled.
Kretzmann's Commentary	For that they hated knowledge, when it was offered to them, and did not choose the fear of the Lord, the basis and source of all true wisdom; they would none of My counsel, did not yield to its kind insistence; they despised all My reproof, therefore shall they eat of the fruit of their own way, experiencing the evil consequences of their foolish and wicked action, and be filled with their own devices, get their fill of their evil planning even to the point where it sickens them.
NASB	Because they hated knowledge And did not choose the fear of the Lord. "They would not accept my counsel, They spurned all my reproof. "So they shall eat of the fruit of their own way And be satiated with their own devices.
New King James Version	Because they hated knowledge And did not choose the fear of the Lord,

They would have none of my counsel
 And despised my every rebuke.
 Therefore they shall eat the fruit of their own way,
 And be filled to the full with their own fancies.

Syndein/Thieme {What Happened}
 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} {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.}
 They would have none of my counsel. {referring to the negative volition to God and His Word} They despised my reproof. {could not stand being told their ways were wrong}
 {Result of Lack of Intake of Doctrine: Individually - Self-Induced Misery}
 Therefore shall they eat of the fruit of their own Way and be filled with their own devices. {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.}

R. B. Thieme, Jr. 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, 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]. 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].

Webster's Bible Translation For that they hated knowledge, and did not choose the fear of the LORD: They rejected my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Young's Updated LT Because that they have hated knowledge, And the fear of Jehovah have not chosen. They have not consented to My counsel, They have despised all My reproof, And they eat of the fruit of their way, And from their own counsels they are filled.

The gist of this verse: Those who reject the worship of God, the knowledge of Bible doctrine, and God's counsel, will eat the fruit of their chosen path.

Proverbs 1:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Proverbs 1:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, these mean <i>because, because that</i> .			
The NET Bible: <i>The causal particle תַּחַת כִּי (takhat ki, "for the reason that") introduces a second accusation of sin and reason for punishment.</i> ⁴⁷⁶			
sânê' (שָׂנֵא) [pronounced saw-NAY]	to hate, loath; to be hateful, to be filled with animosity	3 rd person masculine plural, Qal perfect	Strong's #8130 BDB #971
da'ath (דַּאֲת) [pronounced DAH-ğahth]	knowledge, knowing; intelligence, understanding, wisdom	feminine singular noun	Strong's #1847 BDB #395
The NET Bible: <i>Heb "knowledge." The noun דַּאֲת (da'at, "knowledge") refers to moral knowledge. See note on 1:7.</i> ⁴⁷⁷			

Translation: *Because they hated knowledge...* There is a summation here of those who reject the Word of God. They hate knowledge of God's Word. All of this is based on personal choice.

Clarke: *This argues the deepest degree of intellectual and moral depravity.*⁴⁷⁸

Gill: *For that they hated knowledge,.... Spiritual and evangelical; the knowledge of the Scriptures, of the promises and prophecies of them respecting the Messiah, though they were called upon and exhorted to "search" them; the knowledge of the Messiah, his person, offices, and grace; the knowledge of his Gospel, and the doctrines of it.*⁴⁷⁹

Matthew Henry: *Reason should not rule them, for they hated knowledge (Prov. 1:29), hated the light of divine truth because it discovered to them the evil of their deeds (John 3:20). They hated to be told that which they could not bear to know. Secondly, Bible doctrine could not rule them, for they did not choose the fear/respect of the Lord, but chose to walk in the way of their heart and in the sight of their eyes. They were pressed to set God always before them, but they chose rather to cast Him and His fear behind their backs. Note, Those who do not choose the fear of the Lord show that they have no knowledge.*⁴⁸⁰

God will later warn the Northern Kingdom of Israel: *My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to Me. And since you have forgotten the law of your God, I also will forget your children. The more they increased, the more they sinned against Me; I will change their glory into shame. They feed on the sin of My people; they are greedy for their iniquity.* (Hosea 4:6–8; ESV; capitalized) As a priest nation, Israel represented God to the world. Because of this, they were greatly blessed. But, when they rejected God's knowledge and wisdom, they were rejecting God. So, no longer could they represent God to the other nations; and with this responsibility went all of their great prosperity. This is where we in America stand today. America is a priest nation to God; America does represent God to the rest of the world; and America, as a result, is blessed unlike any other nation in the history of man. But look around you in your own church. How many young people do you see coming up? How many young people are there ready to carry the colors to the

⁴⁷⁶ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁷⁷ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁷⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:29.

⁴⁷⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:29.

⁴⁸⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:20–33 (edited).

high ground? The great blessing and prosperity that the United States has enjoyed can be gone in one generation.

Proverbs 1:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yir ^e âh (הִירְאֵה) [pronounced <i>yir^e-AW</i>]	<i>fear, dread, terror, reverence, respect, piety; it can also be used for the object of fear</i>	feminine singular construct	Strong's #3374 BDB #432
<p>This word is often, but not exclusively, used in poetry. And it is often, but not exclusively, used for the fear-respect of God. Scofield, along with hundreds of other theologians, will tell you that yir^eâh means <i>reverential trust</i>; don't kid yourselves—it also means <i>fear</i>. If you don't believe that the God of the Universe—Who will cast billions of people and billions of fallen angels into the Lake of Fire where they will burn forever—if you don't believe that you ought to fear Him, then you are way confused. David, who will spend eternity with God, transgressed God's commandments several times and God brought the hurt on him so bad that David wrote psalms that we have to this day which indicate that God caused him great pain and suffering on earth. This is clear in passages like Psalm 55:5 Jonah 1:10, 16.</p>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i>]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 rd person masculine plural, Qal perfect; pausal form	Strong's #977 BDB #103

Translation: ...and they did not choose the fear/respect of Y^ehowah,... Recall that fear of the Lord can refer to salvation; but it more often refers to the life of the mature believer in the Age of Israel. They have chosen against growing spiritually in their time, because they have rejected God's truth and His path.

In order to be on the right path, you need knowledge of Bible doctrine first.

Proverbs 1:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (הִבֵּא) [pronounced <i>aw^b-VAWH</i>]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2

Proverbs 1:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'êtsâh (אֶצֶחַ) [pronounced gay-TZAW]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular noun with the 1 st person singular suffix	Strong's #6098 BDB #420

Translation: ...they were unwilling to [take] My counsel;... God provides us all with a game plan. We can listen to Him or we can reject Him; we can listen to His counsel (wisdom, plan) or we can reject it. These believers have rejected His plan.

Proverbs 1:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâ'ats (נָאָץ) [pronounced naw-AHTZ]	<i>to abhor, to despise, to spurn, to reject with contempt and derision; to reject deride [with the purpose of instruction or admonishing]</i>	3 rd person masculine plural, Qal perfect	Strong's #5006 BDB #610
The NET Bible: The verb "spurned" (נָאָץ, na'ats) is parallel to "comply, accede to, be willing" (e.g., 1:10). This is how the morally stubborn fool acts (e.g., 15:5). ⁴⁸¹			
kôl (כֹּל) [pronounced koh/]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
tôkachath (תִּקְחָת) [pronounced toh-KAH-khath]	<i>the act of arguing or disagreeing; arguing down, contradicting, speaking in opposition; a reproof, a rebuke with a correction; a punishment or correction; chastening</i>	feminine singular noun with the 1 st person singular suffix	Strong's #8433 BDB #407

Translation:...[and] they despised My discipline. What they despise here is tôkachath (תִּקְחָת) [pronounced toh-KAH-khath], which means *reproof, a rebuke with a correction; a punishment or correction; chastening*, among other things. So this is God's discipline that they reject. Strong's #8433 BDB #407.

So, there is more going on that God simply saying, "Here I am, believe in Me." God has gone so far as to correct and chasten the person who is negative towards doctrine. They despise God for being chastened.

⁴⁸¹ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Matthew Henry: *They would not take the benefit of God's mercy when it was offered them, and therefore justly fall as victims to his justice (Prov. 29:1 He who is often reproofed, yet stiffens his neck, will suddenly be broken beyond healing).*⁴⁸²

Peter Pett: *Then when men and women find themselves caught up in disaster and calamity, they will be brought up short and begin to seek the wisdom that comes from God. They will be desperately looking for any solution. They will thus call on Wisdom, seeking answers to their dilemma. But she will not answer, for they have turned from the way of wisdom. How true to history this is. And how much in line with the teaching of the prophets. When disaster strikes men and women do begin to seek God and His wisdom. But they do it with blinded minds and hardened hearts. It is all superficial. He is the last resort. And once the disaster passes God's wisdom is once more put aside. As Jesus pointed out, the seed sown on rocky ground, which appears to have taken root, will merely grow superficially, and will soon die away when circumstances alter (Mark 4:16-17).*⁴⁸³

Pett shows the careful crafting of these parallel passages.

Peter Pett Points out Parallel Passages—Proverbs 1:24 and 1:29–30

- 'I (wisdom) have called' --- 'they hated knowledge'
- 'I (wisdom) have stretched out my hand' -- 'they did not choose the fear of YHWH'.
- 'You set at naught my counsel' -- 'they would none of my counsel'.
- 'You would none of my reproof' -- 'they despised all my reproof'.

Pett: *So Wisdom (in Proverbs God's wisdom) is here warning that she is not so easily to be found by those who have once rejected her. And why is she not found? Because men hate true knowledge, the knowledge of God (Proverbs 2:5), and they do not choose to fear Him. They want the benefit without the true response. They do not want God's counsel. They do not want His reproof. They want Him to show them an easy way out so that they can then get back to sinning.*

Pett: *The warning is that if we close our minds to God's wisdom now there will come a time when that wisdom is no longer easily accessible. We will seek it and will not be able to find it, because our hearts will have become hardened. If we do not submit to the fear of God whilst God is speaking to us, and while our hearts are open, ('now is the acceptable time, now is the day of salvation'), we will not find it so easy to submit to it once He has stopped speaking so clearly and once our hearts have built up their barriers against Him.*

All from <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

All of what happens is a result of the negative volition on the part of one who has rejected wisdom.

Proverbs 1:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person masculine plural, Qal imperfect	Strong's #398 BDB #37

⁴⁸² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 1:20–33 (quotation added).

⁴⁸³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

Proverbs 1:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The vav (ו) prefixed to the verb וַיִּכְלֹוּ (vÿyo'khÿlu) functions in a consecutive logical sense: "therefore."</i> ⁴⁸⁴			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
p ^e rîy (פְּרִי) [pronounced <i>p^eree</i>]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor)</i>	masculine singular construct	Strong's #6529 BDB #826
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1870 BDB #202

The NET Bible: *The words "way" (דֶּרֶךְ, derekh) and "counsel" (מוֹעֵצָה, mo'etsah) stand in strong contrast to the instruction of wisdom which gave counsel and rebuke to encourage a better way. They will bear the consequences of the course they follow and the advice they take (for that wrong advice, e.g., Ps 1:1).*⁴⁸⁵

Translation: *Therefore, they will eat from the fruit of their [chosen] path...* Instead of choosing God's way, or God's path, they choose their own way. Because of that, they eat from the fruit of their own chosen path. The visual here is, they walk down a path and along this path are fruit trees—but these trees are filled with bad and rotting fruit. That is all they have to choose from to eat.

This is why calamity has come down upon them. This is their chosen path; rejecting wisdom is their chosen way. *Rejecting God and what He offers* is their chosen way. Because of this, they must eat from the fruit of the trees along this path.

Over and over again, throughout this first chapter of Proverbs, man's volition is key. Whether we are speaking of the unbeliever who has reject the gospel of our Lord or the believer who has rejected the path that God has made for him—everything is by the determination of our own volition. You choose yourself to walk down the path where there are trees of bad and rotting fruit.

Proverbs 1:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

⁴⁸⁴ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁸⁵ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Proverbs 1:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môw'êtsâh (הַצְעוּמָה) [pronounced moh-gay-TSAW]	<i>counsel, plan, principle, device</i> (used in both a positive and negative sense)	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4156 BDB #420
sâba ^c (עָבַט) [pronounced saw ^b -VAHG]	<i>to satisfy, to satisfy [with food or drink], to fill, to satiate; to saturate [land with rain]</i>	3 rd person masculine plural, Qal imperfect pausal form	Strong's #7646 BDB #959

The NET Bible: *Heb "to eat to one's fill." The verb עָבַט (savaa') means (1) positive: "to eat one's fill" so that one's appetite is satisfied and (2) negative: "to eat in excess" as a glutton to the point of sickness and revulsion (BDB 959 s.v.). Fools will not only "eat" the fruit of their own way (v. 31a), they will be force-fed this revolting "menu" which will make them want to vomit (v. 31b) and eventually kill them (v. 32).⁴⁸⁶*

Translation: ...and they will be satisfied with [lit., from] their [own] plans. Because they make this choice against God, they must be satisfied with their own plans—even when it comes to eating bad and rotted fruit.

Vv. 29–31: Because they hated knowledge and chose against the fear of Jehovah, they were unwilling to listen to My counsel and they despised My discipline. Therefore, they will eat the [rotted] fruit from their own chosen path and they will satiate themselves with their own [misguided] plans. Vv. 29–30 recapitulate the charges made against those who reject God's will and His plan, as found in vv. 22, 24–25, and therefore they will sow what they reap, as God turns a deaf ear to them.⁴⁸⁷

Charles Bridges: *The Saviour calls by his word, his providence, his ministers, conscience. But ye refused. Not till his calls have been refused, does he thunder forth his warnings. But such grace, so rich and free, yet rejected—who can take the guage of this guilt? All creatures beside are his servants. (Ps. cxix. 91.) Man alone resists his yoke.*⁴⁸⁸

Barnes: *This is no arbitrary sentence. The fault was all along their own. The fruit of their own ways is death.*⁴⁸⁹

Peter Pett: *And the result for them of all this is that they will reap the consequences that they deserve. They will eat the fruit that results from their choices. They will be satiated with the consequences of their chosen manner of life. Both ideas, 'eat the fruit' and 'be satiated with' indicate full participation. They will experience what is coming to the full. And that fruit, and those consequences, will, for the naive and for the fool, be death and destruction. They will be slain. They will be destroyed. The naive, who carry on turning away from, and are heedless of, God's wisdom, and the fools who deliberately with careless ease blind their eye to it, will both inevitably come to final judgment. And instead of finding life they will find death. For, as Paul reminds us, the wages of sin is death (Romans 6:23). That is also the recurrent message of Proverbs.*⁴⁹⁰

Calvary Chapel: *Notice the contrast between those who reject the wisdom of God and those that listen and obey God's Wisdom. For those that reject the Gospel, refuse the wisdom of God in their lives,*

⁴⁸⁶ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁸⁷ In part from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 1:29.

⁴⁸⁸ From Charles Bridges on **Proverbs**, accessed November 6, 2014.

⁴⁸⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:29–31.

⁴⁹⁰ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

*they will not find rest, they will not be at peace, they will find anguish and distress as they go through life. There are consequences to their self-will, their folly! As John Greenleaf Whittier wrote, "Of all sad words of tongue or pen, the saddest of these are: 'It might have been.'" Don't pass up the gift that God has for you, it will be the wisest decision you will ever make as you receive Jesus into your life as Lord and Savior. But if you reject Him then your doom is your own fault, you can't blame anyone else! We see this in 2Thessalonians 2:10-12, ...and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.*⁴⁹¹

Goldberg: *The relation between "the fear of the Lord" and true wisdom is that fear is the foundation and wisdom is the superstructure for moral and spiritual maturity. . . The people who make a habit of continually rejecting wisdom and her God will begin to "eat the fruit of their ways" (1:31). The New Testament sequel is that "a man reaps what he sows" (Galatians 6:7). The final step in rebelliousness, apostasy, and careless ease is destruction. What a fearful price to pay for the complete rejection of the gracious appeal by wisdom. Scorn or mockery, security or peace – the choice is ours.*⁴⁹²

Isa. 3:9–10 For the look on their faces bears witness against them; they proclaim their sin like Sodom; they do not hide it. Woe to them! For they have brought evil on themselves. Tell the righteous that it shall be well with them, for they shall eat the fruit of their deeds. (ESV) Ezek. 11:21 "But as for those whose heart goes after their detestable things and their abominations, I will bring their deeds upon their own heads, declares the Lord GOD." (ESV) Gal. 6:7–8 **Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.** (ESV) See also Prov. 14:14 22:8 Job. 4:8 Ezek. 8:18.

God's mercy is great, but the day to avail ourselves of His mercy is today. In the time of corruption, recall that He promised: Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." (Gen 6:3; ESV) There is always a clock ticking. Jer. 14:11–12 The LORD said to me: "Do not pray for the welfare of this people. Though they fast, I will not hear their cry, and though they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by famine, and by pestilence."

God's option A always remains: Your testimonies are my heritage forever, for they are the joy of my heart. I incline my heart to perform Your statutes forever, to the end. (Psalm 119:111–112; ESV; capitalized) Let Your hand be ready to help me, for I have chosen Your precepts. I long for Your salvation, O LORD, and Your law is my delight. Let my soul live and praise You, and let Your rules help me. (Psalm 119:173–175; ESV; capitalized)

Vv. 29–31: Because they hated knowledge and chose against the fear of Jehovah, they were unwilling to listen to My counsel and they despised My discipline. Therefore, they will eat the [rotted] fruit from their own chosen path and they will satiate themselves with their own [misguided] plans. This is a warning for individuals here, but this warning also stands for nations.

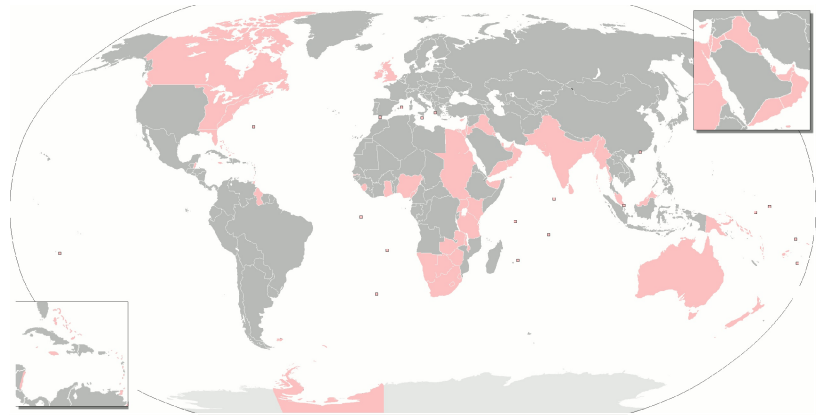
Great Britain was one of the greatest nations to ever exist. According to R. B. Thieme, Jr.,⁴⁹³ 3 times Great Britain was headed toward self destruction and 3 times there was a great revival in that nation and it recovered those 3 times. To view a map of the world under the control of the British empire is amazing.

⁴⁹¹ From <http://www.ccmanitowoc.org/> Proverbs 1; accessed November 5, 2014.

⁴⁹² From <http://bibleoutlines.com/library/pdf/proverbs.pdf> accessed November 6, 2014.

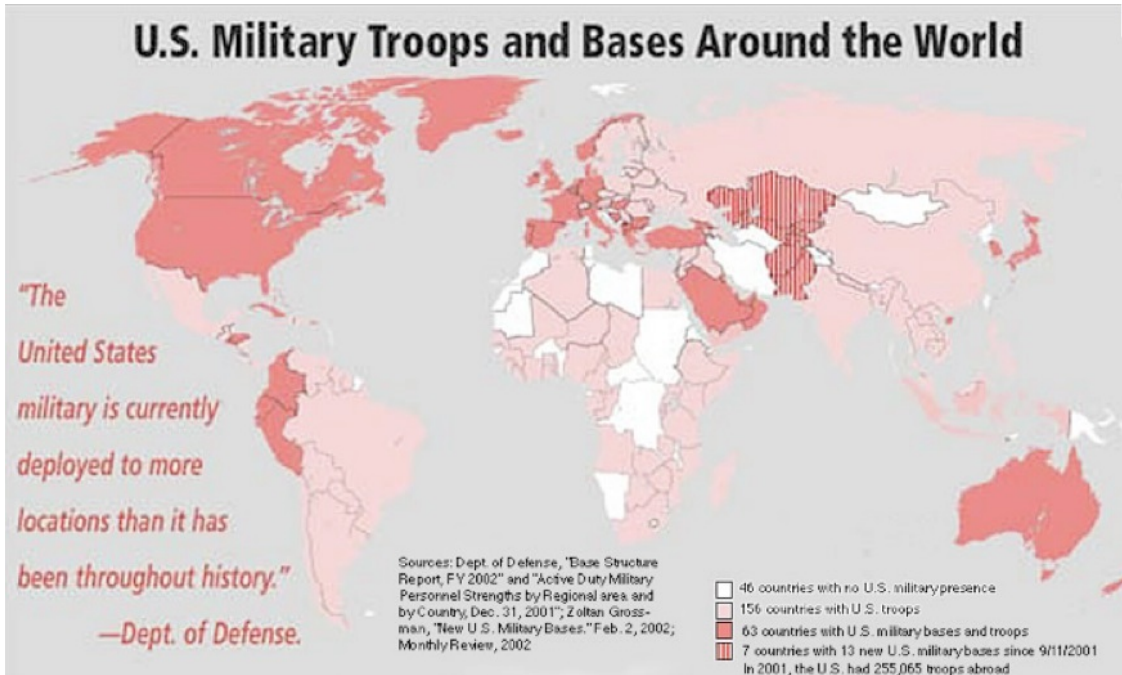
⁴⁹³ From 1966 Proverbs Lesson #584_0004.

Map of the British Empire from [Wikipedia](#), accessed November 13, 2014. Because of the size of this maps, Great Britain is not much larger than a dot. Yet it had control over all of these sections in pink; it had troops and soldiers in all of these nations.



North America was in the Dark Ages, as was Africa, India and Australia. When Great Britain came to these countries, it brought the gospel of Jesus Christ and it brought law and order so that the gospel could be taught and so that Bible doctrine might be taught.

That map is the power of Bible doctrine. That map represents the spread of the Word of the Lord Jesus Christ throughout the world.



There is no British Empire today—all of these areas separated from Great Britain. Some of them have kept alive the traditions and teachings of the Bible, others have fallen back into great darkness.

What is the great client nation today? The United States. So, where is our empire? We don't have one, but what we have done is, put military bases throughout the world, to preserve the peace.

United States Military Bases throughout the World. From [BlogSpot](#) accessed November 13, 2014. This is where peace comes from. Our military preserves peace throughout the world. What is happening in Africa and the Middle East right now shows us what happens when we withdraw our military. As soon as President Obama removed the Missile Defense Shield from Europe, what has happened? Russia is on the move. Russia has already been taking portions of its neighbors to the east; and President Obama has single-handedly started up the cold war again. Publically, Putin says that he is not doing anything; and yet there are Russian troops and tanks all over the Crimea area (I write this in 2014).

All of this exists because of Bible doctrine. The British Empire was great because of Bible doctrine. The proliferation of U.S. military bases throughout the world is based upon the teaching of God's Word. As God's Word declines in the United States, we will also see our influence throughout the world decline as well. We will continue to elect presidents who will lie right to the faces of the American people, and then spend their 4 or 8 years in office making us less safe than the previous generation.

Wisdom calls to us—in the Age of Israel, it was in the public places—for us, it is first in the home and then in the church.

Right now, today, there is great Bible teaching available all over. There are 20 or 30 doctrinal **churches** (perhaps more) as well as teaching from these churches that is available online or from these churches directly. But most of these doctrinal churches are small and there are few if any young people attending. This is a serious problem for the United States. Although I probably won't see too many great changes in our country's influence, in the late 21st century, it is likely that the United States that we know today will not even be recognizable.

We have great prosperity in this country and we have great freedom. The options which are open to the average young person for a life are nothing short of amazing—but if the young people of America do not grab a hold of Bible doctrine, they will see this nation come down all around them.

For defection of the foolish ones will kill them; and [false] security of the fool will destroy them. And the one listening to Me will dwell securely and he will be at ease from a fear of evil."

Proverbs
1:32–33

When the apostasy of foolishness kills them, so the [false] security of the fool will destroy them. However [lit., and], the one listening to Me will live in security [with confidence]; he will live in peace, away from the dread of evil."

The apostasy of the foolish will kill them; the complacency of the fool will destroy them. The man who listens to Me will live in security; he will enjoy peace, away from the dread of evil."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For defection of the foolish ones will kill them; and [false] security of the fool will destroy them. And the one listening to Me will dwell securely and he will be at ease from a fear of evil."
Latin Vulgate	The turning away of little ones shall kill them, and the prosperity of fools shall destroy them. But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.
Peshitta (Syriac)	For the turning away of the simple shall slay them, and the <u>error</u> of the <u>weak-minded men</u> shall destroy them. But he who listens to me shall live in hope, and shall refrain from many evils.
Septuagint (Greek)	For because they <u>wronged</u> the simple, they shall be slain; and an <u>inquisition</u> shall ruin the ungodly. But he that listens to me shall dwell in confidence, and shall rest securely from all evil.
Significant differences:	The Greek has <i>wronged</i> , which does not really match the Hebrew <i>defection</i> . In the Latin, the word <i>prosperity</i> is a legitimate translation of the underlying Hebrew word; <i>error</i> (Syriac) and <i>inquisition</i> (Greek) are not. The Syriac has <i>weak-mind men</i> , which I am not sure where that came from.

The Syriac appears to be missing a few words in the final phrase.

Thought-for-thought translations; paraphrases:

Common English Bible	The immature will die because they turn away; smugness will destroy fools. Those who obey me will dwell securely, untroubled by the dread of harm."
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Contemporary English V.	Sin and self-satisfaction bring destruction and death to stupid fools. But if you listen to me, you will be safe and secure without fear of disaster."
Easy English	If they are simple, they will wander and die. Lazy attitudes will destroy a fool. But the person who listens to wisdom is safe. He can relax and he will not be afraid.'
Easy-to-Read Version	"Foolish people die because they refuse to follow wisdom. They are happy to continue in their foolish ways, and this will destroy them. But the person who obeys me will live safely. That person will be comfortable. He will not have to be afraid of evil."
Good News Bible (TEV)	Inexperienced people die because they reject wisdom. Stupid people are destroyed by their own lack of concern. But whoever listens to me will have security. He will be safe, with no reason to be afraid."
Donald Hunt's Paraphrase	For you turned away from me--to death; your complacency will kill you, Fools! But all who listen to me shall live in peace and safety, unafraid."
<i>The Message</i>	Don't you see what happens, you simpletons, you idiots? Carelessness kills; complacency is murder. First pay attention to me, and then relax. Now you can take it easy--you're in good hands."
New Berkeley Version	For the waywardness [Literally "turning"; see v. 23. They had turned the wrong way.] of the simple bring their death and the self-assurance of fools their destruction. But the one listening to me will dwell secure, will be quiet without dread of calamity."
New Century Version	Fools will die because they refuse to listen; they will be destroyed because they do not care. But those who listen to me will live in safety and be at peace, without fear of injury."
New Life Bible	For the foolish will be killed by their turning away. The trust that fools put in themselves will destroy them. But he who listens to me will live free from danger, and he will rest easy from the fear of what is sinful."
New Living Translation	For simpletons turn away from me-to death. Fools are destroyed by their own complacency. But all who listen to me will live in peace, untroubled by fear of harm."
The Voice	You see, it's turning away <i>from me</i> that brings death to the simple, and it's self-satisfaction that destroys the fools. But those who listen to me <i>now</i> will live under <i>divine</i> protection; they can rest knowing they are out of harm's way.

Partially literal and partially paraphrased translations:

American English Bible	So they'll have to eat their own fruitage, and be filled with their own disrespect. Because they've done wrong to the simple, they will soon be destroyed. Yes, after they're tried, they'll be slaughtered; 33 while those who have chosen to listen to me, will camp in peace and in hope, without any fear of such evil. A portion of v. 31 is included for context.
Beck's American Translation	By backsliding thoughtless men kill themselves, and by overconfidence, fools destroy themselves. But listen to me and you'll live securely; you'll have peace of mind and not fear disaster."
Christian Community Bible	For the error of the ignorant leads to death, the idleness of fools brings about their ruin. But whoever listens to me will feel secure and at ease, without fear of evil."

God's Word™	"Gullible people kill themselves because of their turning away. Fools destroy themselves because of their indifference. But whoever listens to me will live without worry and will be free from the dread of disaster."
International Standard V	Indeed, the waywardness [So MT; DSS 4QProv reads narrow-mindedness; lit. the pull of; LXX reads Because they would wrong the naïve, they will be murdered] of the naïve will kill them, and the complacency of fools will destroy them. "But the person who listens to me will live safely and will be secure from the fear of evil."
Names of God Bible	"Gullible people kill themselves because of their turning away. Fools destroy themselves because of their indifference. But whoever listens to me will live without worry and will be free from the dread of disaster."
New Advent (Knox) Bible	Ah, silly souls, what a perilous refusal, what fatal foolhardiness was here! But let a man give heed to me, peace undisturbed shall be his, happiness shall be his, free from all threat of danger.
New American Bible (2002)	For the self-will of the simple kills them, the smugness of fools destroys them. But he who obeys me dwells in security, in peace, without fear of harm."
New American Bible (2011)	For the straying of the naïve kills them, the smugness of fools destroys them. But whoever obeys me dwells in security, in peace, without fear of harm." Prv 8:33-34.
NIRV	"Childish people go down the wrong path. They will die. Foolish people are satisfied with the way they live. They will be destroyed. But those who listen to me will live in safety. They will not worry. They won't be afraid of getting hurt."
New Jerusalem Bible	For the errors of the simple lead to their death, the complacency of fools works their own ruin; but whoever listens to me may live secure, will have quiet, fearing no mischance.'
New Simplified Bible	»Sin and self-satisfaction bring destruction and death to stupid fools. »Whoever listens to me will be secure and will be free from the fear of evil.«.
Revised English Bible	...for simpletons who turn a deaf ear come to grief complacency. But whoever listens to me will live without a care, undisturbed by fear of misfortune.'
Today's NIV	For the waywardness of the simple will kill them, and the complacency of fools will destroy them; but whoever listens to me will live in safety and be at ease, without fear of harm."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For the backsliding of the simple slays them, and the success of fools vanishes. But my hearers reside in safety, tranquil from the terror of evil."
Bible in Basic English	For the turning back of the simple from teaching will be the cause of their death, and the peace of the foolish will be their destruction. But whoever gives ear to me will take his rest safely, living in peace without fear of evil.
Conservapedia	Because of their turning away, the simple will kill them, the prosperity of fools shall destroy them. But those who listened to me will be safe, and they wont fear evil ones.
English Jubilee 2000	For the rest of the ignorant shall slay them, and the prosperity of fools shall destroy them. But whosoever hearkens unto me shall dwell safely and shall rest from the fear of evil.
The Expanded Bible	·Fools [The simple/immature] will die because they ·refuse to listen [!turn away]; ·they [!fools] will be destroyed because ·they do not care [of complacency]. But those who ·listen to [obey] me will live in safety

	·and be at peace, without fear of injury [untroubled by the dread of harm]."
Ferar-Fenton Bible	For the tricks of the cunning will kill them, And deceptions of idiots destroy, But my hearers in safety will dwell, And rest without fear of distress.
HCSB	For the waywardness of the inexperienced will kill them, and the complacency of fools will destroy them. But whoever listens to me will live securely and be free from the fear of danger."
NET Bible®	For the waywardness of the simpletons will kill them, and the careless ease of fools will destroy them. But the one who listens [The participle is used substantivally here: "whoever listens" will enjoy the benefits of the instruction.] to me will live in security, and will be at ease from the dread of harm.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For the aimless wandering of the thoughtless will kill them, and the smug overconfidence of fools will destroy them; but those who pay attention to me will live securely, untroubled by fear of misfortune."
exeGesés companion Bible	...for the apostasy of the gullible slaughters them and the serenity of fools destroys them. And whoever hearkens to me tabernacles confidently; and relaxes from dread of evil.
Hebrew Names Version	For the backsliding of the simple will kill them. The careless ease of fools will destroy them. But whoever listens to me will dwell securely, and will be at ease, without fear of harm."
JPS (Tanakh—1985)	The tranquility of the simple will kill them, And the complacency of dullards will destroy them. But he who listens to me will dwell in safety, Untroubled by the terror of misfortune."
Judaica Press Complete T.	...for the backsliding of the naive shall slay them, and the tranquility of the fools shall cause them to perish. But he who hearkens to me shall dwell confidently and shall be tranquil from the fear of harm."
Orthodox Jewish Bible	For the waywardness of the simple shall slay them, and the complacent contentment of kesilim (fools) shall destroy them. But the one who payeth heed unto me [Chochmat Hashem, i.e., the Redemptive Word, not only Hashem's creative agent (Ps 33:6; Prov 8:30; 30:4) but the one who comes with a healing mission according to Ps 107:20, though Moshiach has to die in the midst of his healing Mission to accomplish our healing from guilt and punitive dread-Isa 53:5] shall dwell safely, and shall be secure from pachad ra'ah (terror of evil).
<i>The Scriptures</i> 1998	"For the turning away of the simple slays them, And the complacency of fools destroys them. "But whoever listens to me dwells safely, And is at ease from the dread of evil."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For the backsliding of the simple shall slay them, and the careless ease of [self-confident] fools shall destroy them. But whoso hearkens to me [Wisdom] shall dwell securely and in confident trust and shall be quiet, without fear or dread of evil.
Concordant Literal Version	For the instability of the simple, it shall kill them, And the carelessness of the stupid, it shall destroy them."

	Yet whoever is hearkening to me shall tabernacle in trust, And he will be tranquil, away from alarm of peril."
Context Group Version	For the backsliding of the simple shall kill them, And the careless ease of shameless people shall destroy them. But whoever harkens to me shall dwell securely, And shall be quiet without fear of evil.
Darby Translation	For the turning away of the simple shall slay them, and the prosperity of the foolish shall cause them to perish. But whoso hearkeneth unto me shall dwell safely, and shall be at rest from fear of evil.
<i>Emphasized Bible</i>	For, the turning away of the simple, will slay them,—and, the carelessness of dullards, will destroy them. Whereas, he that hearkeneth unto me, shall dwell safely, and be at rest, without dread of misfortune.
Green's Literal Translation	For the going astray of the simple kills them, and the ease of fools destroys them. But he who listens to me shall live securely and shall be at ease from the dread of evil.
Kretzmann's Commentary	For the turning away of the simple, when they turned away from discipline and forsook wisdom, shall slay them, and the prosperity of fools, their carnal security, their idle, easy rest, which renders them too proud to seek understanding, shall destroy them; for a man's rejection on the part of God is the consequence either of his rejection of the Word or his indifference to its teaching. But whoso hearkeneth unto Me, yielding a glad obedience, shall dwell safely, and shall be quiet from fear of evil, at ease and without fear in the midst of dangers threatening on all sides. Such is the quiet security of the believers, since it is grounded, not in their own wisdom and understanding, but in the eternal wisdom of God, the everlasting Word.
Lexham English Bible	They shall eat from the fruit of their way, and they shall be sated from their own schemes, for the waywardness of the simple ones will kill them, and the complacency of fools will destroy them. Whoever listens to me will dwell in security and rest securely from dread and disaster." V. 31 is included for context.
Modern KJV	For the turning away of the simple kills them, and the ease of fools destroys them. But whoever listens to me shall dwell safely, and shall be quiet from fear of evil.
NASB	"For the waywardness of the naive will kill them, And the complacency of fools will destroy them. "But he who listens to me shall live securely And will be at ease from the dread of evil."
New King James Version	For the turning away of the simple will slay them, And the complacency of fools will destroy them; But whoever listens to me will dwell safely, And will be secure, without fear of evil."
New RSV	For waywardness kills the simple, and the complacency of fools destroys them; but those who listen to me will be secure and will live at ease, without dread of disaster.'
Syndein/Thieme	{Result of Lack of Intake of Doctrine: Collectively - National Disaster} 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.} 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.}

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.)}

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.}

R. B. Thieme, Jr.

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."

Webster's updated Bible

For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

But whoever hearkens to me shall dwell in safety, and shall be quiet from fear of evil.

Young's Updated LT

For the turning of the simple slays them, And the security of the foolish destroys them. And whoever is hearkening to me dwells confidently, And is quiet from fear of evil!"

The gist of this verse:

When the simple turn away from God, they will destroy themselves; but those who listen to God and to His wisdom will enjoy confident and quiet living.

Vv. 32–33 sum up the two paths set before man.

Proverbs 1:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
meshûbâh (מְשׁוּבָה) [pronounced mesh-oo-BAW]	defection; turning away, turning back, apostasy, backsliding	feminine singular construct	Strong's #4878 BDB #1000

The NET Bible: Heb "turning away" (so KJV). The term תְּבוּשָׁה (mÿshuvat, "turning away") refers to moral defection and apostasy (BDB 1000 s.v.; cf. ASV "backsliding"). The noun תְּבוּשָׁה ("turning away") which appears at the end of Wisdom's speech in 1:32 is from the same root as the verb תְּבוּשׁוּ (tashuvu, "turn!") which appears at the beginning of this speech in 1:23. This repetition of the root בּוּשׁ (shuv, "to turn") creates a wordplay: Because fools refuse to "turn to" wisdom (1:23), they will be destroyed by their "turning away" from wisdom (1:32). The wordplay highlights the poetic justice of their judgment. But here they have never embraced the teaching in the first place; so it means turning from the advice as opposed to turning to it.⁴⁹⁴

⁴⁹⁴ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

Proverbs 1:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pethîy (יִתְּפֵ) [pronounced PEH-thee]	<i>simple, easily-led, foolish; or, possibly, open-minded; receptive ones</i>	masculine plural adjective	Strong's #6612 BDB #834
hârag (גָּרַה) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person feminine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #2026 BDB #246

The NET Bible: *The Hebrew verb “to kill” (גָּרַה, harag) is the end of the naive who refuse to change. The word is broad enough to include murder, massacre, killing in battle, and execution. Here it is judicial execution by God, using their own foolish choices as the means to ruin.*⁴⁹⁵

Translation: *When the apostasy of foolishness kills them,...* This was written during the Age of Israel. So this chapter is directed for believing Jews. However, so often they rejected the faith of their fathers—they backslide—and this apostasy would be their ruin; this apostasy will kill them.

Proverbs 1:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shal ^e vâh (שְׁלוֹ) [pronounced shahI-VAW]	<i>[living in] security (genuine or false); abundance, prosperity; peace, quietness, ease; all of these can be apparent, but not real; possibly complacency</i>	feminine singular construct	Strong's #7962 BDB #1017

The NET Bible: *Heb “complacency” (so NASB, NIV, NRSV, NLT); NAB “smugness.” The noun שְׁלוֹ (shalvah) means (1) positively: “quietness; peace; ease” and (2) negatively: “self-sufficiency; complacency; careless security” (BDB 1017 s.v.), which is the sense here. It is “repose gained by ignoring or neglecting the serious responsibilities of life” (C. H. Toy, Proverbs [ICC], 29).*⁴⁹⁶

kêçîyl (לִיטֵי) [pronounced kehss-EEL]	<i>fool, impious fool, stupid fellow, dullard, simpleton, arrogant one</i>	masculine plural noun	Strong's #3684 BDB #493
’âbad (אָבַד) [pronounced aw ^b -VAHD]	<i>to lose, to determine as lost, to give up as lost; to cause wander, to disperse; to cause to perish, to destroy; to lay waste</i>	3 rd person feminine singular, Piel imperfect; with the 3 rd person masculine plural suffix	Strong's #6 BDB #1

Translation: *...so the [false] security of the fool will destroy them.* What will destroy them is shal^evâh (שְׁלוֹ) [pronounced shahI-VAW], which means *[living in] security (genuine or false); abundance, prosperity; peace,*

⁴⁹⁵ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁹⁶ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

quietness, ease. All of these states can be understood as apparent, but not real. Owens translates this word *complacency*. It is the complacency of the fool that will destroy them.

Application: We have this today among our people on welfare and disability. They live a life of blind complacency; they do not realize is destructive to society and destructive to their own souls.

Proverbs 1:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שָׁמַע) [pronounced <i>shaw-MAHÇ</i>]	<i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i>	Qal active participle	Strong's #8085 BDB #1033
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 rd person masculine singular, Qal imperfect	Strong's #7931 BDB #1014
b ^e tach (בְּטַח) [pronounced <i>BEH-tahkh</i>]	<i>as an adverb, safely, without fear, securely, confidently</i>	adverb (this can also be a noun)	Strong's #983 BDB #105

The NET Bible: *The noun טָחַן (betakh, "security") functions as an adverbial accusative of manner: "in security." The phrase refers to living in a permanent settled condition without fear of danger (e.g., Deut 33:12; Ps 16:9). It is the antithesis of the dread of disaster facing the fool and the simple.*⁴⁹⁷

Translation: *However* [lit., *and*], *the one listening to Me will live in security [with confidence];...* In contrast, the person who listens to God—that is, who listens to Bible doctrine—that man can live in security. God will take care of this man. Furthermore, this man will have wisdom for life.

Gill: *[Believers dwell] in His everlasting and unchangeable love, and are, therefore, not consumed. They dwell in the covenant of His grace, which is firm, and sure, and immovable; and in His power, by and in which they are kept, as in a garrison, fortress, or strong hold: and they dwell in Christ the Rock of ages, against which the gates of hell cannot prevail, and on which their souls are built; and so remain safe amidst the floods, storms, and tempests...[they are] the ark in which they ride safely, amidst all the waves and billows of affliction and tribulation; their place of sure defense, where they are safe from Satan; and because they are in God's hands, none can pluck them out, [because] the Lord [is] their righteousness...being [protected] by His righteousness [and being made] secure [by and] from divine justice, from the curse of the law, and from wrath to come...when...enemy comes in upon them as a flood, the Spirit of the Lord lifts up a standard against him; [the] angels are their guardians, [and] encamp about them; and they are the inhabitants of a strong city, which has salvation for walls and bulwarks.*⁴⁹⁸

⁴⁹⁷ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁴⁹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:33 (edited).

Proverbs 1:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâ'an (שָׁאן) [pronounced <i>shaw-AHN</i>]	<i>to be at ease, to be at peace, to rest securely; to be quiet</i>	3 rd person masculine singular, Pilel (Palel) perfect	Strong's #7599 BDB #983
Owen has Palel; BDB lists this as a Pilel. I assume these are the same tense.			
The NET Bible: <i>The verb שָׁאן (sha'an) is a Palel perfect of שָׁאן (sha'an) which means "to be at ease; to rest securely" (BDB 983 s.v. שָׁאן). Elsewhere it parallels the verb "to be undisturbed" (Jer 30:10), so it means "to rest undisturbed and quiet." The reduplicated Palel stem stresses the intensity of the idea. The perfect tense functions in the so-called "prophetic perfect" sense, emphasizing the certainty of this blessing for the wise.</i> ⁴⁹⁹			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
pachad (פָּחַד) [pronounced <i>PAH-khahd</i>]	<i>fear, terror, dread, a thing which is feared, that which is feared</i>	masculine singular construct	Strong's #6343 BDB #808
râ'âh (רָעָה) [pronounced <i>raw-GAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949

Translation: ...he will live in peace, away from the dread of evil." The man who listens to Bible doctrine, he can live in peace; he feels no dread of evil. This is true in any dispensation.

The writer has presented a fairly gloomy picture of the youth who rejects the training of his parent and enters into a life of criminality; or of the person who rejects the teaching of Bible doctrine. But, that is not everyone; and God will bless those who pursue Him. Hence the contrast and the promise of these final two verses: "The apostasy of the foolish will kill them; the complacency of the fool will destroy them. The man who listens to Me will live in security; he will enjoy peace, away from the dread of evil."

All believers have this simple choice before them. The ESV Study Bible: *Proverbs refers to the way of wisdom and the way of foolishness as sharing this reality: each works according to its nature. A person's actions both manifest the state of the heart and also shape it further in the way a person will walk. The direction of each path indicates the end to which it is headed. Those who refuse to listen to Wisdom's reproof walk in a way that will ultimately produce for their own consumption the very fruit they offered to others: the fruit of calamity, terror, and destruction. For a similar description of the paths and their ends, see Jer. 6:16-19.*⁵⁰⁰

Gill: *[They live] under the comfortable sense of the blood, righteousness, and sacrifice of Christ: which, when applied and laid hold on by faith, speak peace to the conscience, and yield quietness of mind. [Therefore, they] have no reason to be afraid of the evil one, Satan, who cannot devour and destroy them...[They cannot fall] into a state of condemnation; nor [fall under]...the evil...judgments upon a wicked world; nor [suffer]...death and a future judgment; nor of hell, and everlasting damnation. [Such*

⁴⁹⁹ From <https://bible.org/netbible/index.htm?pro1.htm> accessed October 22, 2014.

⁵⁰⁰ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

believers will]...hereafter...enter into peace, and be free from all evils, natural, moral, or spiritual; and from the fear of them, being out of the reach of them all.⁵⁰¹

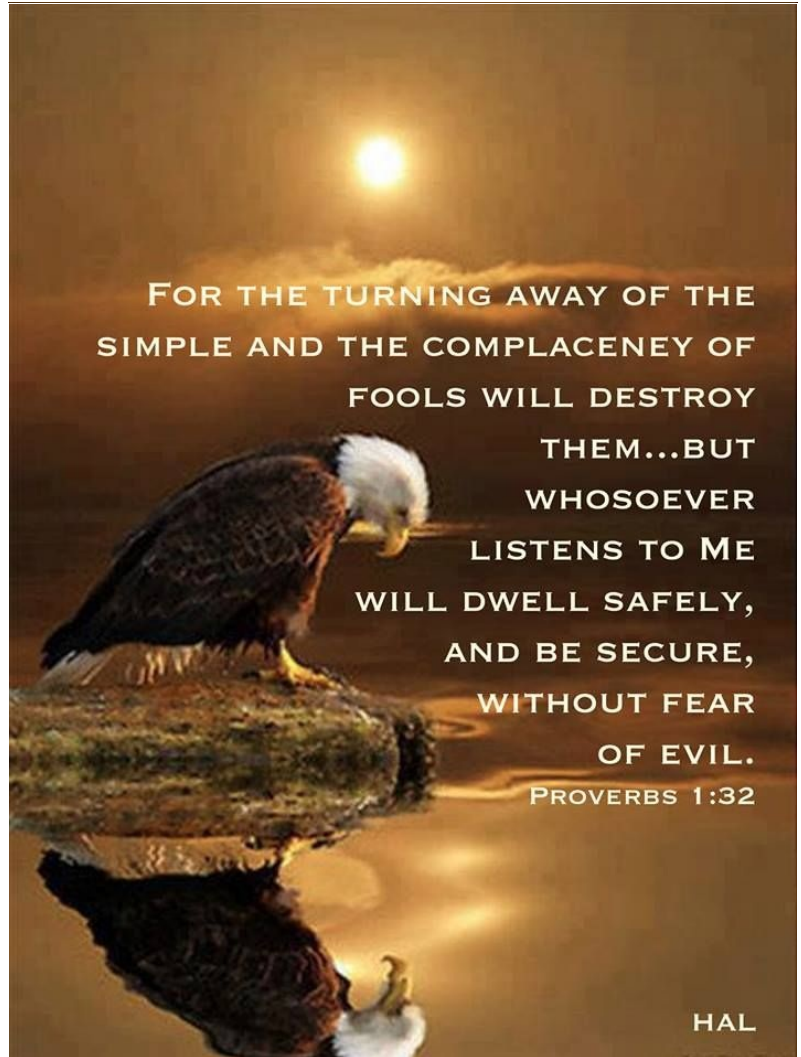
Pett: *In contrast, those who heed God's wisdom will dwell in peace and security. They will live peaceful and quiet lives without fear of evil. They will not bring upon themselves the 'fear' (Proverbs 1:26-27) which is the consequence of rejecting God's wisdom. Here we find the regular Old Testament principle that the good will prosper and enjoy a good life, whilst the sinful will face the consequences of their sin. Whilst it was not always literally true, it was making clear that the way to the 'good life' was through righteousness and fearing God. In Jesus' terms, whatever outwardly happens to them, they will still find abundant life (John 10:10). Indeed even when the world seems to be collapsing around them, they will have peace, for their trust will be in God. It is the way of the transgressor which is hard.*⁵⁰²

Proverbs 1:32–33 (a graphic); from PinImage.com; accessed November 15, 2014.

Wisdom is still speaking: “The apostasy of the foolish will kill them; the complacency of the fool will destroy them. The man who listens to Me will live in security; he will enjoy peace, away from the dread of evil.” It all boils down to a simple choice—reject God and His wisdom or listen to God and His wisdom. The man who does the latter will live in security and enjoy peace, away from the dead of evil.

We live in a world of evil; we live in the domain of Satan. It is his world. However, God has promised us deliverance in and from this world. Jesus told His disciples: “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown

into the oven, will He not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and His righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.” (Matt. 6:25–34; ESV; capitalized) “I have said these things to you, that in Me you may have peace. In the world you will have tribulation. But take heart; I have



⁵⁰¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:33 (edited).

⁵⁰² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=1> accessed November 3, 2014.

overcome the world." (John 16:33; ESV; capitalized) Furthermore, Jesus has promised us the judgment of the ruler of this world (John 12:31 16:11); and we are therefore, in Him, conquerors (Rom. 8:37). Therefore, we may live lives of quiet assurance and complete confidence in Him.

God has promised us peace, both temporally and eternally. Isa 26:3–4 **You keep him in perfect peace whose mind is stayed on You, because he trusts in You. Trust in the LORD forever, for the LORD GOD is an everlasting rock.** (ESV; capitalized) Isa 33:15–16 **He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil, he will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him; his water will be sure.** (ESV) Jer. 23:5–6 **"Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and He shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely. And this is the name by which He will be called: 'The LORD is our righteousness.'** (ESV; capitalized) Deut. 33:27–29 **"The eternal God is your dwelling place, and underneath are the everlasting arms. And He thrust out the enemy before you and said, Destroy. So Israel lived in safety, Jacob lived alone, in a land of grain and wine, whose heavens drop down dew. Happy are you, O Israel! Who is like you, a people saved by the LORD, the shield of your help, and the sword of your triumph! Your enemies shall come fawning to you, and you shall tread upon their backs."** (ESV; capitalized)

Vv. 32–33: **The apostasy of the foolish will kill them; the complacency of the fool will destroy them. The man who listens to Me will live in security; he will enjoy peace, away from the dread of evil.**" This is the simple promise of Prov. 1: reject Bible doctrine and God will reject you; listen to the teaching of the Word of God and you will enjoy peace, you will enjoy security, and you will be kept away from the dread of evil.

One man with Bible doctrine in his soul can turn around his school, his city, his country, his military organization, his company. God's overflow of blessings are enjoyed by nearly all in the periphery of a mature believer.

Dr. Thomas Constable: It is clear here that people have a choice about which way they will go. Their lives are to a large measure the result of their choices. The fool is one by his own fault, not by fate (Proverbs 1:30-31)...Wisdom laughs at the fool's calamity (Proverbs 1:26), not because she is hard-hearted but because it is so absurd to choose folly (Proverbs 1:26).⁵⁰³

Calvary Chapel: Now for those that come to the Lord and receive His wisdom, there is that peace even in the midst of a storm. And when you move off course, the Lord will chasten you to get you back on track because He loves you that much and wants what is best for your life! There is no judgment for believers because our judgment, the judgment of God that we should have received was taken by Jesus as He hung on the cross of Calvary, paying in full the penalty for our sins.⁵⁰⁴

Spurgeon: Divine love is rendered conspicuous when it shines in the midst of judgments. Fair is that lone star which smiles through the rifts of the thunder clouds; bright is the oasis which blooms in the wilderness of sand; so fair and so bright is love in the midst of wrath. When the Israelites provoked the Most High by their continued idolatry, he punished them by withholding both dew and rain, so that their land was visited by a sore famine; but while he did this, he took care that his own chosen ones should be secure. If all other brooks are dry, yet shall there be one reserved for Elijah; and when that fails, God shall still preserve for him a place of sustenance; nay, not only so, the Lord had not simply one "Elijah," but he had a remnant according to the election of grace, who were hidden by fifties in a cave, and though the whole land was subject to famine, yet these fifties in the cave were fed, and fed from Ahab's table too by His faithful, God-fearing steward, Obadiah. Let us from this draw the inference, that come what may, God's people are safe. Let convulsions shake the solid earth, let the skies themselves be rent in twain, yet amid the wreck of worlds the believer shall be as secure as in the calmest hour of rest. If God cannot save his people under heaven, he will save them in heaven.

⁵⁰³ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

⁵⁰⁴ From <http://www.ccmanitowoc.org/> Proverbs 1; accessed November 5, 2014.

*If the world becomes too hot to hold them, then heaven shall be the place of their reception and their safety. Be ye then confident, when ye hear of wars, and rumors of wars. Let no agitation distress you, but be quiet from fear of evil. Whatsoever cometh upon the earth, you, beneath the broad wings of Jehovah, shall be secure. Stay yourself upon his promise; rest in his faithfulness, and bid defiance to the blackest future, for there is nothing in it direful for you. Your sole concern should be to show forth to the world the blessedness of hearkening to the voice of wisdom.*⁵⁰⁵

Chapter Outline

Charts, Graphics and Short Doctrines

Copeland gives us a good summary of vv. 20–33.

The Greek word for *wisdom* is sophia (σοφία) [pronounced *sohf-EE-ah*]. It means, wisdom, broad and full of intelligence; used of the knowledge of very diverse matters; devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth; the knowledge and practice of the requisites for godly and upright living; supreme intelligence, such as belongs to God; to Christ; the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures. Thayer definitions only. Strong's #4678.

Mark Copeland Outlines the Call of Wisdom (Sophia)

INTRODUCTION

1. We have seen that wisdom requires...
 - a. Fearing the Lord, so that we heed His Word - Pro 1:7
 - b. Respecting our parents, so that we listen to their advice - Pro 1:8-9
 - c. Not heeding friends who have us join them in doing evil - Pro 1:10-19
 2. At this point, Solomon personifies wisdom as a woman...
 - a. A motif used several times in the first nine chapters - e.g., Pro 8:1-5; 9:1-6
 - b. A virtuous woman, later contrasted with the foolish woman who leads astray - Pro 9:13-18
[In Greek, the word for wisdom is sophia. To emphasize wisdom's personification as a woman, we'll use the name "Sophia" as we examine the text for our lesson (Pro 1:20-33). Notice first of all...]
- I. SOPHIA'S PLEA
- A. MADE PUBLICLY... (1:20-21)
 1. She calls aloud outside, in the open squares
 2. She cries in the streets, at the gates of the city
-- Wisdom is not hidden, but reaches out to all who will listen - cf. Pro 8:1-5
 - B. TO THOSE WHO NEED HER... (1:22)
 1. Simple ones, who love simplicity - the morally naive, easily influenced by others
 2. Scorners, who delight in their scorning - the cynical and defiant, prone to ridicule others
 3. Fools, who hate knowledge - those hardened to the point of hating that which is good
-- People caught up in varying degrees of hardness of heart - e.g., Ep 4:17-19
 - C. BE FILLED WITH HER WISDOM... (1:23)
 1. Turn at her rebuke - respond to her warning, and repent
 2. She will pour out her spirit on them, she will make known her words to them
-- Wisdom stands ready to forgive and bless those who open their hearts and minds, much like God is for those who repent and turn - cf. Ac 3:19
[The grace of God is clearly seen in Sophia's plea for all to heed her call for wisdom. Those caught up in varying degrees of hardness of heart are given opportunities to repent. But such opportunities do not last forever. Thus we now read of...]
- II. SOPHIA'S WARNING
- A. DIRECTED TO THOSE WHO REFUSED TO HEAR... (1:24-25)
 1. Who refused her call, disregarded her outstretched hand
 2. Who disdained her counsel, refused her rebuke

⁵⁰⁵ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

Mark Copeland Outlines the Call of Wisdom (Sophia)

3. Just like Israel rejected her prophets - cf. 2 Chr 36:15-16
-- Will we be like those who refuse to heed the Lord's wisdom and warnings?
 - B. THERE WILL BE NO HELP WHEN CALAMITY COMES... (1:26-30)
 1. She will laugh and mock when terror and destruction comes like a storm
 2. Despite their cries for help, it will be too late
 3. Because they hated knowledge when they had the opportunity
 4. They did not choose the fear of the Lord (the beginning of wisdom)
 5. They had rejected her counsel and despised her rebuke
-- Heed wisdom is when it is being offered, not when it is too late! - cf. Isa 55:6-7
 - C. THEY WILL SUFFER THE FATE OF THEIR FOLLY... (1:31)
 1. They will eat the fruit of their own way
 2. They will be full of their own fancies (foolish counsel)
-- Contrast of the righteous in times of trial to that of the wicked - Pro 3:25-26; 10:24-25
[Too many people wait until it is too late to do any good. To benefit from the value of wisdom, we need to learn from her while we still have time. Finally, let's consider...]
- III. SOPHIA'S SUMMARY
- A. DESTRUCTION COMES UPON THE SIMPLE AND FOOLS... (1:32)
 1. Because they turn away from the true wisdom God has to offer
 2. Because they allowed their complacency (regarding wisdom) to destroy them
-- Will we be naive and foolish when it comes to receiving God's wisdom?
 - B. SAFETY AND SECURITY ARE FOR THOSE WILLING TO HEAR... (1:33)
 1. Who are willing to listen to wisdom - cf. Pro 8:32-35
 2. Whose fear of the Lord will enable them to fear no evil - cf. Pro 3:21-26
-- Are we willing to listen and heed the wisdom God offers?
- CONCLUSION
1. From lady "Sophia", we learn that wisdom is a lot like the grace of God...
 - a. Opportunity to obtain it does not last forever
 - b. The time will come when it is too late
 2. Today is the day to learn wisdom from God...
 - a. Just like today is the day of salvation - cf. 2 Co 6:1-2
 - b. Who will we be like: those who are simple and fools? Or those willing to hear God's wisdom?

From http://executableoutlines.com/pdf/pr2_so.pdf accessed November 6, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

Beginning of Document

Doctrines Covered and Alluded to

Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter

Definition of Terms

Introduction

Addendum

www.kukis.org

Exegetical Studies in Proverbs

Addendum

Alexander MacLaren sums up this entire chapter with: *The alternative to this suicidal folly is in listening to Wisdom's call...with such a guide he cannot go astray, nor with such a defender be wounded to death, nor with such a companion ever be solitary. If Christ be our Light, we shall not walk in*

*darkness. If He be our Wisdom, we shall not err. If He be our Life, we shall never see death. If He is our Good, we shall fear no evil.*⁵⁰⁶

All of this comes out of Prov. 1.

Ray Pritchard's Three Conclusions

#1 The road of wisdom leads to a temple, not to a palace. It leads back to God. If your learning leads you away from God, you're learning the wrong things. If your learning leads you toward greater independence from God and his word, you have been studying at the feet of the wrong teachers, because all true learning begins with the understanding that there is a God to whom all of us must one day give an account.

#2 All education that leaves God out omits the central principle of the universe. Did you know that our public school system was founded 150 years ago by people who, if they were not practicing Christians, at least believed in Judeo-Christian principles and the truth of the Bible as the foundation for all learning? Go back and look it up. The public school system of America was founded on those biblical principles. That is why if you go back to the 19th century and read the McGuffey Readers, when they wanted to teach the ABC's it was "A-All have sinned," "B-believe in the Lord Jesus Christ," "C-confess your sins and you will be forgiven." All education was based on basically biblical foundations.

It occurred to me what would happen up here at this high school where my son just enrolled as a freshman if a teacher stood up the first day of class and said, "Because I am a Christian, I am going to teach you from the standpoint of the Christian faith. I am going to let my Christian faith influence all of my instruction. I am going to be up front about it. You don't have to believe what I believe, but I am not going to hide my Christian faith any longer. I am going to teach you everything I teach you, whether it's math or geography or algebra or English or world history or cultural diversity, I'm going to teach it to you from the standpoint of the Christian faith because I believe that the fear of the Lord is the beginning of knowledge." How long would that teacher last? The students love the protest over the firing of left wing teachers. How much would they protest over that?

Down in Georgia this very week there is a big dispute over the so-called moment of silence. There are teachers who don't even want to do the moment of silence. Is it any wonder, brothers and sisters, that our young people have no conscience? When you take God out of the equation, there is no basis for a moral conscience. The fear of the Lord is the beginning of wisdom. When you take God out of the process, you are teaching them numbers, reading, writing and arithmetic, but you're not teaching them the most important thing in all the universe, that there is a God and that he has spoken and that his word is true.

I thank God for every Christian teacher. Those people in public schools have my 100% undivided support. One of the ladies of our church just this year started teaching down at Cicero. She came up and said, "Pastor, you have to read this article. It will shock you." Not much shocks me anymore. I folded it up and put it in my pocket. She said this to me, "You can't even believe or understand what is going on in the public schools." I support every coach, every teacher, every faculty and staff member, every administration official, and I say God bless you. You are missionaries. I am totally behind the Christian School, but I am totally behind the teachers and workers and students who are in the public schools. I had one of our teachers say to me a few weeks ago, "You know, I can't say I'm a Christian, really. But at least I can wear my cross until they tell me I can't wear that."

Chuck Colson is right. When you take God out of society, away from the educational system, what you get is chaos. That's what we have in America today. No crime bill, no educational bill, no bureaucratic solution can solve that problem until we come back to what God said was the answer 3000 years ago. "The fear of the Lord is the beginning of knowledge." I believe in education. I attended three colleges and four graduate schools of theology. I have a Bachelors degree, a Masters degree, and an earned Doctors degree. There is nobody in here who believes in the value of education more than I do. But if you have a PhD in some field, but you don't have the fear of the Lord, what you have is an intellectual genius and a spiritual moron. If you have all the book

⁵⁰⁶ From <http://www.studylight.org/commentaries/mac/view.cgi?bk=19&ch=1> accessed November 2, 2014.

Ray Pritchard's Three Conclusions

learning and all the degrees but don't have the fear of the Lord, you would be better to be an illiterate reader of the Bible who at least believes in God. I am in favor of education that also bows the knee before Jesus Christ. If you have to make a choice, choose the fear of the Lord, because without it you're still in spiritual kindergarten. Without the fear of the Lord you may be an intellectual giant but you are a moral and spiritual pygmy.

#3. God honors those who build their lives on the unshakeable foundation of his unchanging truth. I believe that. I encourage you to do it.

From <http://www.keepbelieving.com/sermon/diary-of-a-wise-old-man/> accessed November 10, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This first chapter of Proverbs is, for all intents and purposes, a primer in the life of the believer. Whereas this fits into the historical context of the Age of Israel, it certainly has application to our day and time.

The Fundamentals of the Faith and Proverbs 1

1. This chapter of Proverbs was likely taught by King David to his young son Solomon, and therefore, this is a believer teaching a believer. So, for the most part, faith in the Revealed LORD is assumed.
2. This chapter answers the question, *after salvation, what?* After salvation, we are to grow in the grace and knowledge of our Lord Jesus Christ (2Peter 3:18). [The purpose of the content of this book is for the reader to know both wisdom and instruction; so that the reader might understand \[and recognize\] intelligent speech; so that he might receive instruction in the examination of righteousness and justice resulting in just actions; to give prudence to those who are receptive; and to give knowledge and discretion to young people.](#) (Prov. 1:2–4; Kukis paraphrase)
3. The person who is wise grabs onto the teaching of the Word of God and implants this into his soul. Prov. 1:5–6
4. The fundamental principle of all knowledge: [Fearing and respecting Jehovah is the foundation for all knowledge; but fools despise wisdom and instruction.](#) (Prov. 1:7; Kukis paraphrase)
5. The teaching of Bible doctrine should begin at home—parents teaching their children. Prov. 1:8–9
6. When a child enters into his teens, there are many temptations. He is warned not to become friends with criminals. Prov. 1:10–19
7. God sets up places where doctrine is taught. They may be at the gates of the city or in the market place or at the Tabernacle of God. There are places where we can go for this teaching, and, as an adult in charge of our own volition, this is where we should go. Prov. 1:20–21
8. There are several kinds of people who reject the teaching of Bible doctrine, and they are discussed in Prov. 1:22.
9. The basis of the Christian life (the spiritual life during the time of Proverbs) is found here: [You will all be turned around at My reproof. Listen, I will pour My Spirit out upon you and I will teach My doctrines to you.](#) (Kukis paraphrase) Throughout the life of the believer, we sometimes need correction; we need for God to turn us around—and this is the **rebound** technique (naming our sins to God to be forgiven). Then God pours His Spirit upon us (for all believers in the Church Age; for select believers in the Age of Israel). Then, after we have been restored to fellowship and are in the Spirit, God is able to teach us more and greater wisdom.
10. The alternative to responding to God's correction is a life of calamity. Prov. 1:25–27
11. At that point, those who have rejected God and His Word are rejected by God and they will reap the fruits of their own lifestyle. Prov. 1:28–32
12. God offers us a great alternative to a life marred by personal destruction: [The man who listens to Me will live in security; he will enjoy peace, away from the dread of evil.](#) (Prov. 1:33; Kukis paraphrase)

So, in this one chapter of Proverbs, we have all of the fundamentals of the faith, for the time in which it was written and for our time today.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Proverbs 1 is in the Word of God

1. The big thing that we get out of Prov. 1 is, this is a basic summation of the spiritual life and the fundamental choices which man faces in his life.
2. The first 7 verses of Proverbs appears to originate the way the modern books are set up today. Proverbs is not the first book to do this, it is one of the earliest books where this is done.
3. Proverbs emphasizes almost like no book before it the importance of wisdom—clearly a fundamental purpose of the first chapter.
4. The fundamental principle of wisdom is the fear/respect of Y^ehowah.
5. This first chapter lays out a clear pathway for the child, the teenager and the young adult. There are systems of authority along the way in each case; and there are temptations as well.
6. This chapter presents specific criminal enticements that are offered.
7. This chapter studies how the criminal himself baits his own trap and then takes the bait.
8. In this chapter, it is clear that the personification of wisdom and God are One and the Same.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

We do not necessarily study exactly what we find above. Sometimes, there are various tangents that this chapter leads us to.

What We Learn from Proverbs 1

1. We learned what a proverb was and distinguished that from a parable.
2. We learned about the words for *wisdom* and *instruction*.
3. Several references were made to the laws of divine establishment.
4. We defined prudence and discretion.
5. We studied George W. Bush, his invasion of Iraq and Afghanistan, and related this to the concept of wisdom.
6. We learned that all systems of thoughts begin with postulates and assumptions.
7. We studied briefly how evolution and global warming is almost like a religion to some people.
8. We studied how food stamps are dangerous to our country. We studies how they take from a person's drive to take care of his family.
9. We studied the relationship between parents and children and the importance of the guidance of one's parents.
10. We studied preparing a child for life. Our thinking as parents ought to be preparing every child for life, as if he had Down's Syndrom, and we wanted to make sure the child could fend for himself no matter what.
11. We studied the sorts of enticements that criminals used.
12. We saw how a chiasm organization is used, even in the book of Proverbs.
13. We looked at the British Empire and the influence of the United States as case histories of the importance of God's Word and Christianity.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Proverbs 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Book Title	
[These are] the Proverbs of Solomon ben David, the king of Israel.	This is the book of the Proverbs of Solomon, the son of David and the king of Israel.
Book Introduction	
[The intent of the teaching of this book is] to know wisdom and instruction; to understand insightful thinking; to take instruction [in] the examination [lit., <i>understanding, teaching, contemplation</i>] of righteousness, justice and righteous acts; to give prudence to those who are receptive; [and to give] knowledge and discretion to young people.	The purpose of the content of this book is for the reader to know both wisdom and instruction; so that the reader might understand [and recognize] intelligent speech; so that he might receive instruction in the examination of righteousness and justice resulting in just actions; to give prudence to those who are receptive; and to give knowledge and discretion to young people.
The one who is wise listens and increases [in] learning; and the prudent man acquires direction [guidance and counsel]; [he will] understand proverbs and enigmas; [and he will understand] the sayings of the wise and their perplexing questions.	[As a result] the wise man will listen and increase his understanding; and the prudent man will acquire direction and counsel, so that he will be able to understand various proverbs and enigmas, as well as wise sayings and perplexing questions.
Founding Principle	
The fear [and respect] of Y ^e howah [is] the beginning of knowledge; [but] fools despise wisdom and instruction.	Fearing and respecting Jehovah is the foundation for all knowledge; but fools despise wisdom and instruction.
To the young: listen to your parents	
Listen to the instruction of your father, my son, and do not forsake the direction of your mother; for these things are a wreath of grace [and blessing] for your head and neck-chains for your neck.	Listen to the instruction of your father and do not reject your mother's guidance; for their teachings will become a crown of blessing and grace for you, as well as neck-chains for your neck.
Advice to teens: do not become criminals	
My son, if deviants [or, <i>sinner, transgressors, criminals</i>] entice you, do not be willing [to go along with them]. If they say [to you], "Come with us; let us lie in wait for blood; let us hide [ourselves] without cause for the innocent. We will devour them alive and whole, like Sheol, [and] like those going to the pit. We will discover great riches; we will fill up our houses with plunder. You will cast your lot with us—[there] will be one purse for all of us."	My son, if you hear deviants trying to entice or persuade you, do not consent to their evil. If young criminals say to you, "Go with us and we will lie in wait and take the innocents by force. We will devour them alive and whole, just like Sheol; just like those going down into the pit. By this, we will come upon great riches and fill up our own homes with plunder. Cast your lot with us; there will be one purse for all of us."

A Complete Translation of Proverbs 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>My son, do not walk in the way with them; keep your feet from their paths, because their feet run toward evil and they hurry to shed blood. For the net is spread out in vain in the eyes of all the lords of the birds [lit., <i>wing</i>], since these [men] lie in wait for their own blood, [and] they hide out [to attack] their own souls. So [are] the ways of all things gained [by] violence; it [this life of crime] takes the life of his lords.</p>	<p>My son, do not walk in the way of these young criminals and keep away from their ways, because they run toward evil and they desire to shed the blood of the innocent. These men spread out their net to capture plunder, and the birds are observing them in vain, as they will fall prey to the trap anyway. In the same way, they lay in wait for their own blood and hide out to attack their own souls. So is the fate of everyone to uses violence to gain what he desires; it takes away the life of its owners.</p>
<p>Wisdom calls to you; God calls to you; how will you respond?</p>	
<p>[Forms of] wisdom [or, <i>categories of doctrine</i>] cry out loudly in the street; she [wisdom] gives out her voice in the public places; she [wisdom] calls out from the top of the walls; she speaks her words [of wisdom] at the gate openings of the city, [saying], “How long will you simple ones love [foolish] simplicity? [How long will you] scoffers delight in themselves [and] in [their impious] scoffing? [How long will you] fools [continue to] hate knowledge?</p>	<p>Categories of doctrine [that is, <i>wisdoms</i>] cry out loudly in the street; wisdom speaks in a variety of public places; wisdom speaks at the gates of the city, saying, “How long will you simple ones love foolish simplicity? How long will you scoffers take delight in your impious scoffing? How long will you fools continue to hate knowledge?</p>
<p>[All of] you will be turned regarding My reproof. Listen, I will pour My Spirit for you [all]; [and] I will teach My words to you.</p>	<p>You will all be turned around at My reproof. Listen, I will pour My Spirit out upon you and I will teach My doctrines to you.</p>
<p>I call [to you] and you [all] are unwilling [to hear Me]; I stretch out My hand [to you] and no one pays [any] attention. You [all] have let go of all My counsel and you [all] have not been willing [to consider] My correction.</p>	<p>I call to you and you are unwilling to hear Me; I stretch out My hand to you and no one pays any attention. You all have ignored My counsel and you have not been willing to consider My correction.</p>
<p>Therefore, I [even] I will laugh as well at your calamity; [and] I will ridicule [you] when your fear comes; [for] your fear is coming like a severe storm [or, a <i>whirlwind</i>] and your calamity is coming like a hurricane. When adversity and distress come upon you, [I will laugh at you]. They will call out to Me, but I will not answer [them]; they will seek Me, but they will not [be able to] find Me.</p>	<p>Therefore, I will laugh at your calamity; I will ridicule you when your fear comes; for your fear is coming like a severe storm [like a whirlwind] and your calamity is coming like a hurricane. When adversity and distress come upon you, I will laugh at you. They will call out to Me, but I will not answer them; they will seek for Me, but they will not be able to find Me.</p>
<p>Because they hated knowledge and they did not choose the fear/respect of Y^ehowah, they were unwilling to [take] My counsel; [and] they despised My discipline. Therefore, they will eat from the fruit of their [chosen] path and they will be satisfied with [lit., <i>from</i>] their [own] plans. When the apostasy of foolishness kills them, so the [false] security of the fool will destroy them. However [lit., <i>and</i>], the one listening to Me will live in security [with confidence]; he will live in peace, away from the dread of evil.”</p>	<p>Because they hated knowledge and chose against the fear of Jehovah, they were unwilling to listen to My counsel and they despised My discipline. Therefore, they will eat the [rotted] fruit from their own chosen path and they will satiate themselves with their own [misguided] plans. The apostasy of the foolish will kill them; the complacency of the fool will destroy them. The man who listens to Me will live in security; he will enjoy peace, away from the dread of evil.”</p>

Chapter Outline**Charts, Graphics and Short Doctrines**

The following Psalms would be appropriately studied at this time: Psalm 37, written by King David, has very similar subject matter.

R. B. Thieme, Jr. covered this chapter in lessons #1–5 of his **1966 Proverbs series** and lessons #1–22 of his **1976 Proverbs series**.

