

PROVERBS 2

compiled and written by Gary Kukis

Proverbs 2:1–22

The Path of Righteousness versus the Ways of Evil

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 2 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:



For the LORD gives wisdom,
and from his mouth come
knowledge and understanding.

Proverbs 2:6

Proverbs 2:6 (graphic); from rsbowman.us; accessed December 2, 2014.

Dr. Thomas Constable: *[Proverbs 2] emphasizes moral stability as a fruit of wisdom.*¹

Warren Wiersbe: *Obtaining spiritual wisdom isn't a once-a-week hobby, it is the daily discipline of a lifetime. But in this age of microwave ovens, fast foods, digests, and numerous 'made easy' books, many people are out of the habit of daily investing time and energy in digging deep into Scripture and learning wisdom from the Lord. Thanks to television, their attention span is brief; thanks to religious entertainment that passes for worship, their spiritual appetite is feeble and spiritual knowledge isn't 'pleasant to [their] soul'*

*(Proverbs 2:10). It's no wonder fewer and fewer people 'take time to be holy' and more and more people fall prey to the enemies that lurk along the way.*²

From Calvary Chapel: *Isn't it amazing the time we spend watching movies or television shows, the amount of time we watch sporting events, the amount of time we are on the Internet or Facebook or one of those social media sites, the amount of time we spend texting people and that list can go on-and-on! And yet, when it comes to God's Word, "I just don't have the time" we say! Solomon is telling us that you can't afford not to be in God's Word! And I am not talking about a casual reading of God's Word, but digging deep and mining out the silver nuggets that are in there!*³

Kukis: When it comes to mining for silver as an analogy to seeking out Bible doctrine,...You do not just wander over a piece of land and collect whatever bits of silver ore that might be laying there upon the surface—you dig deep and wide and you go back to places where you have mined before and you mine some more. Mining is ambitious and thorough, as your study of the Word of God ought to be.

Kukis: What is right and wrong in this world ought to be demonstrable. The book of Proverbs throughout is all about right and wrong; what to do, what not to do. We should be able to take principles from this chapter and this book, and even study them in society, and show them to be clearly the better way.

Kukis: The believer who rejects the teaching of Bible doctrine is rejecting the life that God has provided for him. There is not another way to grow spiritually.

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

² From [Google Books](#), The Wiersbe Bible Commentary: Old Testament by Warren W. Wiersbe (p. 1062).

³ From <http://www.ccmanitowoc.org/> Prov. 2:1–5 accessed December 1, 2014.

[Solomon is praying to God]: "O LORD God, let your word to David my father be now fulfilled, for you have made me king over a people as numerous as the dust of the earth. Give me now wisdom and knowledge to go out and come in before this people, for who can govern this people of yours, which is so great?"

God answered Solomon, "Because this was in your heart, and you have not asked possessions, wealth, honor, or the life of those who hate you, and have not even asked long life, but have asked wisdom and knowledge for yourself that you may govern my people over whom I have made you king, wisdom and knowledge are granted to you. I will also give you riches, possessions, and honor, such as none of the kings had who were before you, and none after you shall have the like." 2Chron. 1:9–12

Blessed is 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. (Prov. 3:13–16, ESV)

Thus says the LORD: "Let not the wise man boast in his [human viewpoint] wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows Me, that I am the LORD Who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD." (Jer 9:23–24; ESV; capitalized)

Preface:

Proverbs 2 is a message from father to son to pursue knowledge of the LORD, which will be pleasant to the soul, will lead to fear/respect of God, and will give the son discernment regarding the influences of life.

This should be the most extensive examination of Proverbs 2 available, where you will be able to examine in depth every word of the original text.

Outline of Chapter 2:

Introduction

vv. 1–8	Listen to Your Father's Instruction
vv. 9–10	You Will Understand What is Right and Good
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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

Doctrines Covered or Alluded To			
	Happiness	Heart	
Liberalism, Conservatism and Christianity		Palestinian Covenant	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
	2Samuel 14	Job 1	Psalm 12
	Psalm 21		Prov. 1

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	
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.
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
The Covenant of God	God made a number of covenants (contracts) with Israel and with various Jews—which covenants often related to Israel as a nation. In these covenants, God made specific promises to Abraham, to David, and to the Jewish people. See the Abrahamic Covenant (HTML) (PDF) (WPD). Psalm 89 (the Davidic Covenant) (HTML) (PDF) (WPD). In many ways, the Law of Moses is a lengthy covenant.
Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history. See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).

Definition of Terms	
The 5th stage of national discipline	The 5 th stage of national discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
Frantic Search for Happiness	The believer or unbeliever, after rejecting the truth (the truth of the gospel or the truth of Bible doctrine), then tries to find happiness through a variety of things which are not connect to the truth (like asceticism, religion, political activism, drugs, drinking, chasing, eating).
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) .
Intercalation	The 1 st and 2 nd advents of Jesus Christ was taught as one whole event in the Bible. However, intercalated between these two events is the Church Age. See the Doctrine of Intercalation (HTML) (PDF) (WPD) .
Laws of divine establishment	<p>These are laws will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
Maladjustment to the Justice of God	In life, there are two adjustments to the justice of God. As unbelievers, we hear the gospel and believer—that is salvation adjustment to the justice of God. As believers, we hear Bible doctrine taught correctly, and we believe it; that is growth or maturity adjustment to the justice of God. However, the unbeliever who hears the gospel and rejects it is maladjusted to the justice of God, and will spend eternity under the judgment of the justice of God. The believer who rejects the teaching of Bible doctrine will spend his entire life maladjusted to the justice of God, which will include a great deal of discipline. See the Doctrine of Adjustment to the Justice of God .
Metabolized doctrine	<i>Metabolized doctrine</i> is Bible doctrine or truth that has been believed. It is a necessary building block of spiritual growth. Academic knowledge of things Biblical is not enough. Doctrine must be believed. See the Doctrine of Grace Apparatus for Perception (HTML) (PDF) (WPD) .
Mosaic Law	These are the laws of God given to Moses for nation Israel. Moses, near the end of his life, supplemented these laws with an additional group of laws in the book of Deuteronomy. For more details, see Bible Doctrine Resource; Grace Notes .

Definition of Terms	
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)	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Right Lobe	This is the thinking part of the soul; called the heart in the Bible. See the Doctrine of the Heart (HTML) (PDF) (WPD).
Ten Problem Solving Devices	<p>These are:</p> <ol style="list-style-type: none"> 1. Rebound 2. The Filling of the Holy Spirit 3. Faith-Rest 4. Grace Orientation 5. Doctrinal Orientation 6. A Personal Sense of Destiny 7. Personal Love for God the Father 8. Impersonal Unconditional Love for all Mankind 9. Contentment and Perfect Happiness with God 10. Occupation with the Lord Jesus Christ <p>(Bible Doctrine Resources) (Pastor L.G. Merritt) (Hê Ekklêsia)</p>
<p>Some of these definitions are taken from</p> <p>http://gracebiblechurchwichita.org/?page_id=1556</p> <p>http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/termsanddefs.htm</p> <p>http://www.realtime.net/~wdoud/topics.html</p> <p>http://www.theopedia.com/</p>	

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An Introduction to Proverbs 2

Introduction: Proverbs 2 appears to be a self-contained unit that a father teaches his son. It begins with a fairly long conditional—whereas, if the son listens attentively to his teaching, if he learns and memorizes what his father is teaching, and if he searches out wisdom as he would silver, then he would understand the fear of the LORD and the knowledge of God. It is God Who gives wisdom; knowledge comes from *His mouth*.

One of the results is, God's thinking will be a shield to those who walk in integrity; and it will guard your path in life. The hearer will also learn righteousness and justice. Another result is, wisdom becomes a part of your thinking and it will guard you from the inside-out. You will be delivered from evil men—those who saw perverse things, those who delight in evil, those whose paths in life are crooked.

This wisdom will also guard the believer from the wrong woman—the woman who might get your attention with her flattery. This same woman has left the husband of her youth and that she brings her entire house down to Sheol. Furthermore, those who follow her will not find the right path again.

There is a final warning—those who are righteous will live in the land and those who are treacherous will be uprooted from it.

It is quite interesting that the Proverbs are said to be authored by Solomon, who had 700 wives and 300 mistresses.

The Pulpit Commentary tells us: *The Proverbs thus give a high and sacred character to marriage, and so carry on the original idea of the institution which, under the gospel **dispensation** [that is, the **church age**], developed late the principle of the indissolubility of the marriage tie. It is no objection to this view that the monogamic principle was infringed, and polygamy countenanced. The reason of this latter departure is given in Deut. 22:28 and Ex. 22:16. The morality of the Proverbs always represents monogamy as the rule, it deprecates illicit intercourse, and discountenances divorce. It is in entire accordance with the seventh commandment. The woman who commits adultery offends, not only against her husband, but against her God.*⁴

What one might expect is, because Solomon spent much of his life pursuing *strange women*, that if Proverbs simply presented his view of life, then we might see at least some whisper of justification for the lifestyle that he led. However, as per the observation above, Proverbs again and again upholds the sanctity of marriage and discourages taking up with strange women.

Interestingly enough, actual *proverbs* do not begin until Proverbs chapter 9.

We need to know who the people are who populate this chapter. This chapter is not a narrative.

The Principals of Proverbs 2

Characters	Biographical Material
The speaker	Whoever wrote or spoke this chapter of Proverbs would be the father (or a father figure) to the one below.
The hearer	The hearer (reader) is addressed as <i>my son</i> . Some speak of this as a teacher and student. ⁵ The hearer will be warned about the wrong kind of men and the wrong kind of women for his life. We do not know if this is David speaking to Solomon, or Solomon teaching this to his sons.
God	The end game of learning wisdom is to develop fear of the LORD and to develop knowledge of Him. From God's Word comes wisdom.
Those who celebrate perversity	There are actual several types referred to here—those who speak perversity, those who abandon right paths for the ways of darkness, and those who celebrate evil.

⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 2:17.

⁵ Clarke, for instance, in Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 2 chapter comments.

The Principals of Proverbs 2

Characters	Biographical Material
The strange woman	This is a woman who may try to seduce the hearer with her flattering lips, but she has left her first love and she will drag him down with her.
The righteous	These will live in the land (or the <i>earth</i>).
The wicked (or treacherous)	They will be uprooted from the land.

All of these people (apart from God), do not refer specifically to anyone. That is, we need not see this chapter in the context of David teaching his son Solomon; but they present a wider application—one which may be understood today.

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The reader/hearer of this chapter is the son listening to the father. However, there will be 4 voices who call to him.

Peter Pett's 4 Conflicting Voices

We should note that in this passage there are three conflicting voices which call to the young [man]:

- 1) the voice of his father/mentor urging him in the upright path,
- 2) the voice of the one who speaks perverse things who seeks to led him astray (Proverbs 2:12),
- 3) the voice of the foreign woman who flatters with her word and seeks to ruin him sexually (Proverbs 2:16), and
- 4) the voice of Him from Whose mouth comes knowledge and understanding (Proverbs 2:6). In a clamorous world it is important to heed the voice of God's wisdom

Many times, it is helpful to return to the introduction, after studying this chapter, and seeing if there is anything which helps you to recall the content of this chapter.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=2> accessed November 30, 2014 (slightly edited).

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It is important to understand what has gone before.

The Prequel of Proverbs 2

This chapter appears to be a self-contained unit, but it is within the book of Proverbs. Proverbs 1 introduced the book and gave us a general rundown of the spiritual life. However, one could pick up in Prov. 2 as a literary unit unto itself or as a chapter built upon Prov. 1.

See **Prov. 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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The Bridgeway Bible Commentary provides an excellent summation of Prov. 2.

Bridgeway's Synopsis of Proverbs 2

The rewards of seeking wisdom (Prov. 2:1-22)

Bridgeway's Synopsis of Proverbs 2

People must spare no effort in diligently searching for wisdom. At the same time they must remember that the true goal of their search is not academic achievement but spiritual growth through knowing God better (2:1-5). However, when they obtain this wisdom, they cannot claim to have achieved it by their own abilities; it is the gift of God. He rewards those who seek genuinely (6).

Not only does God give wisdom to those who earnestly seek it, but he also watches over them (7-8). He gives them inner satisfaction through their greater understanding of what is right (9-10). This enlightened understanding helps protect them from those who have scheming minds and find pleasure in wrongdoing (11-15). Also it will save them from falling to the temptations of immoral women. These women, in making prostitutes of themselves, have left their husbands, despised God and bought lasting damage to themselves and their lovers (16-19). By contrast, those who obtain wisdom have useful lives that bring lasting benefits to all (20-22).

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

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Peter Pett's summary/title for Prov. 2:1–22: *Discourse 2. The Source Of True Wisdom Is YHWH, And Those Who Truly Seek Wisdom Will Find YHWH Himself, And He Will Then Reveal His Wisdom To Them. And This Wisdom That God Gives Them Will Deliver Them From All Who Are Evil.*⁶

I like to provide sever summaries or outlines; it makes understanding the text much easier.

Matthew Henry Outlines/Summarizes Proverbs 2

Solomon, having foretold the destruction of those who are obstinate in their impiety, in this chapter applies himself to those who are willing to be taught; and,

- I. He shows them that, if they would diligently use the means of knowledge and grace, they should obtain of God the knowledge and grace which they seek (Prov. 2:1–9).
- II. He shows them of what unspeakable advantage it would be to them.
 1. It would preserve them from the snares of evil men (Prov. 2:10–15) and of evil women (Prov. 2:16–19).
 2. It would direct them into, and keep them in, the way of good men (Prov. 2:20–22). So that in this chapter we are taught both how to get wisdom and how to use it when we have it, that we may neither seek it, nor receive it in vain

Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 2 Chapter comments.

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Peake breaks this chapter down into 3 sections, and briefly summarizes each.

Arthur Peake Summarizes Proverbs 2

Proverbs 2:1-11. If the young man hearkens to wisdom, prizes it above all other gain, he will acquire the true knowledge of God. Yahweh alone gives wisdom, and He gives it only to the upright

Proverbs 2:12-19. He who possesses true wisdom in the knowledge of God will be preserved from the perverse and self-opinionated man and from "the strange woman." These may be personifications, like Wisdom, representing some form of foreign philosophy or heretical teaching, so the later Jewish commentators explain. But probably the reference is to literal vice. The strange woman is the professional prostitute, possibly a

⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=2> accessed November 30, 2014.

Arthur Peake Summarizes Proverbs 2

foreigner and connected with foreign idolatrous cults (cf. Josephus, Ant., xii. 4-6; Sirach 9:3-9; Sirach 23:16-26).

Proverbs 2:20-22. Blessing of the upright who hearken to wisdom, and punishment of the wicked. The result of conduct is expressed in the material form of older Jewish hopes. A long life in the land of Israel was the ideal of good, but the phrases "to possess," "inherit," or "dwell in the land" remained as the expression of blessing when its local and temporary sense had been forgotten (cf. Matthew 5:5). Psalms 37 represents this point of view very fully.

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

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DeHoff sums up the nature of this chapter quite simply as *The Five Fruits of Wisdom*.

George DeHoff's "Five Fruits of Wisdom"

- (1) The seeker shall find God (Proverbs 2:1-8).
- (2) Wisdom provides many precious rewards (Proverbs 2: 9-11).
- (3) God's man is delivered from evil (Proverbs 2:12-15).
- (4) He is safe from harlotry (Proverbs 2:16-19).
- (5) He will receive a special inheritance (Proverbs 2:20-22).

From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=2> accessed November 29, 2014.

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Dr. Thomas Constable: [*Proverbs 2*] emphasizes moral stability as a fruit of wisdom.⁷

I include this simply because there are 22 letters in the Hebrew and 22 verses in this chapter.

The New American Bible on Proverbs 2

[2:1-22] Chapter 2 is a single poem, an acrostic of twenty-two lines, the number of consonants in the Hebrew alphabet. In vv. 1-11, the letter aleph, the first letter of the alphabet, predominates, and in vv. 12-22, the letter lamed, the first letter of the second half of the alphabet. A single structure runs through the whole: if (aleph) you search, then (aleph) the Lord/Wisdom will grant, saving (lamed) you from the wicked man/woman, thus (lamed) you can walk in the safe way.

Kukis: When we find a literary unit in the Bible of 22 verses, one of the first things which occurs to us is a one-to-one correspondence with the Hebrew alphabet. What the NAB suggests here just isn't true—there are a great many lamed's in the first half of Prov. 2 as well as alephs. And the use of the lamed preposition does not really predominate the second half of Prov. 2.

The search for wisdom (⇒ Proverb 2:1-4) leads to the protection of God (⇒ Proverb 2:5-8) and of wisdom herself (⇒ Proverb 2:9-11; cf ⇒ Proverb 1:20-33) and to deliverance from evil men (⇒ Proverb 2:12-15) and evil women (⇒ Proverb 2:16-19), and so to lasting happiness (⇒ Proverb 2:20-22).

From <http://www.usccb.org/bible/proverbs/2#24002000-1> (footnote) and http://www.vatican.va/archive/ENG0839/_PK1.HTM (footnote) both accessed November 20, 2014.

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⁷ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=2> accessed November 30, 2014.

Throughout this chapter of Proverbs, there is an emphasis upon the right pathway and the right way to walk, as opposed to the wrong path.

The Different Paths

1. God is a shield for the man who **walks** with integrity. Prov. 2:7
2. God will guard the **paths** of justice and watch over the **way** of the saint. Prov. 2:8.
3. When the believer learns the wisdom of God, he begins to understand righteousness, justice, the proper application of justice to life, and every good **path**. Prov. 2:9
4. Believers and unbelievers both will be tempted by the **way** of evil. Prov. 2:12
5. Those who rejoice in evil have crooked **paths** and are devious in all their **ways**. Prov. 2:13–14
6. The forbidden woman has a path that leads to the death of those in judgment. Prov. 2:18
7. Those who follow such a woman will not find their way back onto the **paths** of life. Prov. 2:19
8. Therefore, the believer is encouraged to stay on the **way** of good and on the **paths** of the righteous. Prov. 2:20

Making these right choices depends upon Bible doctrine in the soul.

In part, this comes from <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=2> accessed November 30, 2014.

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The New American Bible: *[Chapters 2-7] These chapters form an ordered discourse in seven "columns" of twenty-two verses each. Chapter 2 introduces the four topics about which the sage instructs his pupil: the service of God (⇒ Proverb 3:1-12, ⇒ 25-34) the search for wisdom (⇒ Proverb 3:13-24, ⇒ 35; ⇒ 4:1-9), the avoidance of evil companions among men (⇒ Proverb 4:10-27; ⇒ 5:21-23), and among women (⇒ 5:1-20; ⇒ 6:20⇒ 7:27). The last topic is treated at a length equal to the first three because the discourse is meant especially for youths (cf ⇒ Proverb 1:4).⁸*

As an aside, there are a lot of things wrong with the Catholic Church. However, the note above comes from a Catholic-approved Bible—and one very strong change for the better in this church is, a greater emphasis upon the Bible and opportunities to study the Bible (although many Catholic churches do not really pursue this). However, the chapters which follow are not 22 verses each. So, I don't know if this is a reference to the Hebrew manuscripts or where exactly we find *7 columns of 22 verses each*.

One commentator (I forget who) referred to this chapter as one of the most clearly designated literary units within Prov. 2. In other words, there is a clear beginning and end for this chapter, separating it from the rest of the book of Proverbs.

J. Vernon McGee introduces this chapter: *Let me remind you that the Book of Proverbs is not a haphazard book. It tells a story, a connected story. It is the challenge given to a young man that he be a wise young man. He is exhorted to hear, to increase his learning. He is to start learning from his father and his mother in the home; he gets his basic lesson before he enters school. Even after he gets his Ph.D., that basic lesson will still be good for him. It is this: "The fear of the LORD is the beginning of knowledge."⁹*

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⁸ From http://www.vatican.va/archive/ENG0839/_PK1.HTM (footnote) accessed November 20, 2014.

⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014.

Listen to Your Father's Instruction

The format for these first 5 verses is a very long *if...then...* sentence. There are a series of *if* clauses in vv. 1–4 followed by two *then* clauses in v. 5. Each verse contains two related and parallel thoughts.

V. 5 is a promise which stands upon 4 parallel clauses (vv. 1–4), each individual clause being composed of two parallel statements. It looks like this: If 1(AB), 2(AB), 3(AB), 4(AB); then 5(AB). *A* stands for the first clause in each verse and *B* stands for the second clause. These clauses appear to be verse-wise synonymous in vv. 1–4 (that is, v. 1A is synonymous with v. 1B); suggesting, perhaps, that the final result has a synonymous end as well. If not a synonymous result, then they are parallel and related results.

Donald Hunt: *The “ifs” in these first 4 verses might be thought of as progressive as follows: if you receive and lay up my commandments (as a child); if you develop an inclination toward wisdom and develop an understanding heart (in youth); and if you cry after and seek for discernment and understanding (as an adult), v. 6 says it will be yours...If the conditions of vs. 1–4 are met, then this wonderful promise will apply: the son will understand the fear of Jehovah and will find the knowledge of God. And this fear of Jehovah will then lead to even more wisdom and knowledge (Prov. 1:7).*¹⁰

Peter Pett instead looks at Prov. 2:1–5 as a **chiasm**.

Peter Pett's Chiasmic Approach to Proverbs 2:1–5

- A My son, if you will receive my words, and lay up my commandments with you (Proverbs 2:1).
- B So as to incline your ear to wisdom, and apply your heart to understanding (Proverbs 2:2).
- C Yes, if you cry after discernment (Proverbs 2:3 a).
- C And lift up your voice for understanding (Proverbs 2:3 b).
- B If you seek her as silver, and search for her as for hidden treasures (Proverbs 2:4)
- A Then will you understand the fear of YHWH, and find the knowledge of God (Proverbs 2:5).

Pett: *In A the young man is to receive his words and lay up his commandments and in the parallel he will through them understand the fear of YHWH and find the knowledge of God. In B effort is required in achieving this (‘incline -- apply’), and in the parallel the same is true (‘seek’). Centrally in C he is to cry out and call for discernment and understanding. (BCB can also, of course, be seen as progressive).*

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

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Kukis slavishly literal:

Kukis moderately literal:

¹⁰ From <http://www.collegepress.com/cp/pdf/16%20Proverbs.pdf> (pp. 18–19); accessed December 1, 2014.

**My son, if you take my words
and my commandments you treasure up with
you;
to incline toward wisdom your ear,
you will stretch out your heart to the
understanding;
for if to the discernment you will call,
to the understanding you will give your voice;
if you seek her like silver
and like hidden treasure you search for her;
then you will perceive the fear/respect of
Y^ehowah
and knowledge of Elohim you will attain.**

Proverbs
2:1–5

**My son, if you take my words and you treasure
up my commandments with you;
to incline your ear toward wisdom [and] stretch
out your heart to understanding;
for if you call to discernment [and] you lift up
your voice [to call] understanding;
if you seek her like silver and you search for her
like [she is] hidden treasure;
then you will understand the fear [and respect]
of Y^ehowah and you will attain to the knowledge
of Elohim.**

Kukis paraphrased:

**My son, if you receive with enthusiasm my words and you treasure up the commandments I have given to you;
and if you listen when wisdom is being taught and you pull this information together in your right lobe so that you understand it;
and if you seek wisdom as if it is silver and you search for wisdom like it is a hidden treasure;
then you will understand what it means to fear and respect Jehovah and you will attain to a new level of understanding God;...**

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 translation¹¹; 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 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

¹¹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

Ancient texts:

Masoretic Text (Hebrew)

My son, if you take my words
and my commandments you treasure up with you;
to incline toward wisdom your ear,
you will stretch out your heart to the understanding;
for if to the discernment you will call,
to the understanding you will give your voice;
if you seek her like silver
and like hidden treasure you search for her;
then you will perceive the fear/respect of Y^ehowah
and knowledge of Elohim you will attain.

Latin Vulgate

My son, if you will receive my words, and will hide my commandments with you,
That your ear may listen to wisdom: incline your heart to know prudence.
For if you will call for wisdom, and incline your heart to prudence:
If you will seek her as money, and will dig for her as for a treasure:

Peshitta (Syriac)

Then will you understand the fear of the Lord, and will find the knowledge of God.
MY son, if you will receive my words and hide my commandments in your heart,
And incline your ear to wisdom and apply your heart to understanding,
Yea, if you cry after knowledge and lift up your voice to understanding,
If you seek it as silver, and search for it as for hidden treasure;

Septuagint (Greek)

Then you will understand how to worship the LORD and find the knowledge of God.
My son, if you will receive the utterance of my commandment, and hide it within you;
your ear shall hearken to wisdom; you shall also apply your heart to understanding,
and shall apply it to the instruction of your son.
For if you shall call to wisdom, and utter your voice for understanding;
and if you shall seek it as silver, and search diligently for it as for treasures;
then shall you understand the fear of the Lord, and find the knowledge of God.

Significant differences:

In the Hebrew, there is a clear separation of the first two phrases. The Greek does not separate them in the same way.

Whereas the 4th phrase refers to the stretching out of the heart, none of the other 3 ancient languages appear to use the same verb.

At that point, the Greek has a bonus phrase.

In the 6th phrase, all the ancient versions, in one way or another, refer to *giving your voice*; but the Latin has, instead, *incline your heart*.

In the 8th phrase, the Latin has *dig* instead of *search*.

Limited Vocabulary Bibles:

Bible in Basic English	My son, if you will take my words to your heart, storing up my laws in your mind; So that your ear gives attention to wisdom, and your heart is turned to knowledge; Truly, if you are crying out for good sense, and your request is for knowledge; If you are looking for her as for silver, and searching for her as for stored-up wealth; Then the fear of the Lord will be clear to you, and knowledge of God will be yours.
Easy English	My son, accept my words! Hide my commands inside yourself! You must listen to wisdom. You should desire to learn. Ask for knowledge! Cry aloud to learn more! Look for wisdom, as you would look for silver! Search for it, as you would search for gold! Then you will understand how to respect God. Then you will really know God.
Easy-to-Read Version	My son, accept these things I say. Remember my commands. Listen to wisdom, and try your best to understand. Cry out for wisdom, and shout for understanding. Look for wisdom like silver. Look for it like a hidden treasure. If you do these things, then you will learn to respect the Lord. You will truly learn about God.
Good News Bible (TEV)	My child, learn what I teach you and never forget what I tell you to do. Listen to what is wise and try to understand it. Yes, beg for knowledge; plead for insight. Look for it as hard as you would for silver or some hidden treasure. If you do, you will know what it means to fear the LORD and you will succeed in learning about God.
Kenneth Taylor Paraphrase	Every young man who listens to me and obeys my instructions will be given wisdom and good sense. Yes, if you want better insight and discernment, and are searching for them as you would for lost money or hidden treasure, then wisdom will be given you and knowledge of God -self; you will soon learn the importance of reverence for the Lord and of trusting Him.
<i>The Message</i>	Good friend, take to heart what I'm telling you; collect my counsels and guard them with your life. Tune your ears to the world of Wisdom; set your heart on a life of Understanding. That's right--if you make Insight your priority, and won't take no for an answer, Searching for it like a prospector panning for gold, like an adventurer on a treasure hunt, Believe me, before you know it Fear-of-GOD will be yours; you'll have come upon the Knowledge of God.
NIRV	Good Things Come From Wisdom My son, accept my words. Store up my commands inside you. Let your ears listen to wisdom. Apply your heart to understanding.

Call out for the ability to be wise.
 Cry out for understanding.
 Look for it as you would look for silver.
 Search for it as you would search for hidden treasure.
 Then you will understand how to have respect for the Lord.
 You will find out how to know God.

New Simplified Bible

My son, take my words to heart and treasure my commandments within you.
 Pay close attention to wisdom, and let your [mind and] heart (inner being) reach for discernment.
 Call out for insight. Lift up your voice for understanding.
 Search for wisdom as if it were silver. Hunt for it as if it were hidden treasure!
 If you do these things you will have respect for Jehovah and you will find the true knowledge of God!

Thought-for-thought translations; paraphrases:

Common English Bible

Benefits of wisdom

My son, accept my words
 and store up my commands.
 Turn your ear toward wisdom,
 and stretch your mind toward understanding.
 Call out for insight,
 and cry aloud for understanding.
 Seek it like silver;
 search for it like hidden treasure.
 Then you will understand the fear of the Lord,
 and discover the knowledge of God.

Contemporary English V.

My child, you must follow and treasure my teachings and my instructions.
 Keep in tune with wisdom and think what it means to have common sense.
 Beg as loud as you can for good common sense.
 Search for wisdom as you would search for silver or hidden treasure.
 Then you will understand what it means to respect and to know the LORD God.

New Berkeley Version

My son, if you will accept my words,
 and store up my commandments within you,
 so that you make your ear attend to wisdom,
 and your heart reach out for discernment;
 yes, if you beseech understanding,
 and lift your voice for discernment;
 if you seek her as silver,
 and search for her as for hidden treasures;
 then you will understand reverence of the LORD
 and find the knowledge of God.

New Century Version

Rewards of Wisdom

My child, listen to what I say
 and remember what I command you.
 Listen carefully to wisdom;
 set your mind on understanding.
 Cry out for wisdom,
 and beg for understanding.
 Search for it like silver,
 and hunt for it like hidden treasure.
 Then you will understand respect for the Lord,
 and you will find that you know God.

New Life Bible My son, if you receive my sayings and store up my teachings within you, make your ear open to wisdom. Turn your heart to understanding. If you cry out to know right from wrong, and lift your voice for understanding; if you look for her as silver, and look for her as hidden riches; then you will understand the fear of the Lord, and find what is known of God.

New Living Translation **The Benefits of Wisdom**
 My child [Hebrew My son], listen to what I say,
 and treasure my commands.
 Tune your ears to wisdom,
 and concentrate on understanding.
 Cry out for insight,
 and ask for understanding.
 Search for them as you would for silver;
 seek them like hidden treasures.
 Then you will understand what it means to fear the Lord,
 and you will gain knowledge of God.

Partially literal and partially paraphrased translations:

American English Bible O son; hear the things that I'm saying. take them and hide them within you. Your ears should obey these wise sayings. put them in your heart and understand them, then pass them along to your sons.
 Now, if you call out for wisdom, and you seek understanding. if you search for perception as though it were treasure, you'll come learn the fear of the Lord, and you'll find the knowledge of God.

Beck's American Translation ***Listen to Wisdom***
 My son, if you accept what I say
 and keep my instructions close to you
 and listen to wisdom
 and in your mind reach for understanding;
 yes, if you will ask for insight
 and call for understanding,
 if you will look for it as if it were money
 and dig for it like hidden treasure,
 then you will know how to fear the LORD
 and will get to know God,...

International Standard V ***The Benefits of Embracing Wisdom***
 My son, if you accept my words,
 and treasure my instructions [Lit. instructions within you] -
 making your ear attentive to wisdom,
 and turning your heart to understanding-
 if, indeed, you call out for insight
 and raise your voice for understanding,
 if you seek it like silver
 and search for it like hidden treasure,
 then you will understand the fear of the LORD
 and learn to know God.

Names of God Bible **The Benefit of Wisdom**
 My son,
 if you take my words to heart
 and treasure my commands within you,
 if you pay close attention to wisdom,
 and let your mind reach for understanding,
 if indeed you call out for insight,

if you ask aloud for understanding,
 if you search for wisdom as if it were money
 and hunt for it as if it were hidden treasure,
 then you will understand the fear of **Yahweh**
 and you will find the knowledge of **Elohim**.

New Advent (Knox)Bible

Here, then, my son, is counsel for thee; take this bidding of mine to heart; ever be thy ear attentive to wisdom, thy mind eager to attain discernment. Wisdom if thou wilt call to thy side, and make discernment welcome, as thou wouldst fain hoard riches, or bring hidden treasure to light, then thou wilt learn what it is to fear God, make trial of what it is to know God.

Today's NIV

Moral Benefits of Wisdom

My son, if you accept my words and store up my commands within you, turning your ear to wisdom and applying your heart to understanding-- indeed, if you call out for insight and cry aloud for understanding, and if you look for it as for silver and search for it as for hidden treasure, then you will understand the fear of the LORD and find the knowledge of God.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

My son, if you take to my sayings, and smuggle my commandments with you, with your ear listening to wisdom, and fixing your heart to understanding: if you call for understanding, and give your voice for understanding; if you seek her as silver, and search for her as for hidden-treasure; then you will understand the fear of Yahweh, and find the knowledge of God.

Conservapedia

My son, if you will accept my words and cherish my commandments within yourself, so you incline your ear to wisdom and apply your heart to understanding, If you cry out for knowledge, and lift up your voice for understanding, if you seek her ["she" is a personification of wisdom (feminine)Solomon always personifies wisdom in the feminine] as silver, and search for her like hidden treasures,
 Then you will understand the fear of the LORD, and find the knowledge of God.

Ferar-Fenton Bible

Comment Upon the Address of Wisdom.

My son, if accepting my words, If you store my command with yourself, If your ears will lay hold of Wisdom, And your heart will incline to reflect, If, then, you will call to Perception, And to Thoughtfulness lift up your voice, If you seek her. as men do for silver. And dig as for wealth from a mine, You will then find the fear of the Loan And discover the knowledge of GOD!

HCSB

My son, if you accept my words and store up my commands within you, listening closely to wisdom and directing your heart to understanding; furthermore, if you call out to insight and lift your voice to understanding, if you seek it like silver and search for it like hidden treasure, then you will understand the fear of the LORD and discover the knowledge of God.

New Heart English Bible

My son, if you will receive my words, and store up my commandments within you; So as to turn your ear to wisdom, and apply your heart to understanding; Yes, if you call out for discernment, and lift up your voice for understanding; If you seek her as silver, and search for her as for hidden treasures: then you will understand the fear of the LORD, and find the knowledge of God.

Catholic Bibles:

Christian Community (1988) It is good to acquire wisdom

My son, if you heed my words and value my commands, with your ear attentive to wisdom and your heart obedient to understanding; if you call for perception and raise your voice for insight; if you seek it as silver and search for it more than any

	treasure then you will understand the fear of Yahweh, and you will find the knowledge of God.
The Heritage Bible	My son, if you will take my sayings, and hide my commandments with you, So that you prick up your ears to wisdom, and stretch out your heart to understanding, Because, if you call out after understanding, and you give your voice for understanding, If you seek her as silver, and search for her as secret treasures, Then you shall discern the fear of Jehovah, and find the knowledge of God.
New American Bible (2011) ¹²	THE BLESSINGS OF WISDOM My son, if you receive my words and treasure my commands, Turning your ear to wisdom, [Wisdom.understanding.intelligence: various names or aspects of the same gift.] inclining your heart to understanding; Yes, if you call for intelligence, and to understanding raise your voice; If you seek her like silver, and like hidden treasures search her out, 5Then will you understand the fear of the LORD; the knowledge of God you will find;.
New Jerusalem Bible	My child, if you take my words to heart, if you set store by my commandments, tuning your ear to wisdom, tuning your heart to understanding, yes, if your plea is for clear perception, if you cry out for understanding, if you look for it as though for silver, search for it as though for buried treasure, then you will understand what the fear of Yahweh is, and discover the knowledge of God.
Revised English Bible	My son, if you take my words to heart and treasure my commandments deep within you, giving your attention to wisdom and your mind to understanding, if you cry out for discernment and invoke understanding, if you seek for her as for silver and dig for her as for buried treasure, then you will understand the fear of the LORD and attain to knowledge of God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	My son, if you will receive my words and store my commands inside you, paying attention to wisdom inclining your mind toward understanding yes, if you will call for insight and raise your voice for discernment, if you seek it as you would silver and search for it as for hidden treasure - then you will understand the fear of ADONAI and find knowledge of God.
exeGesés companion Bible	My son, if you take my sayings and hide my misvoth with you - to hearken your ear to wisdom and spread your heart to discernment; yes, if you call after discernment and give your voice for discerning; if you seek her as silver and search for her as hid treasures - then you discern the awe of Yah Veh and find the knowledge of Elohim.
Hebraic Transliteration	Beni (my son):

¹² Also called the revised edition.

So that thou incline thine ear unto wisdom, [and] apply thine heart [If you give yourself to the true knowledge of God without hypocrisy.] to understanding;
 Yea, if thou criest after knowledge, [and] liftest up [Meaning that we must seek the knowledge of God with care and diligence.] thy voice for understanding;
 If thou seekest her as silver, and searchest for her as [for] hid treasures [Showing that no labour must be spared.];
 Then shalt thou understand the fear of the LORD, and find the knowledge of God [This (he says) is the true wisdom to know and fear God].

Kretzmann's Commentary

Advantages in Accepting Wisdom

My son, so Wisdom, as the proper teacher of all men cries out, if thou wilt receive my words and hide my commandments with thee, laying them up in store, guarding them as a precious treasure,
 so that thou incline thine ear unto wisdom, yielding a ready obedience, and apply thine heart to understanding, ready to accept it, to make use of the right discrimination in every situation in life;
 yea, if thou criest after knowledge, calling and inviting it, and liftest up thy voice for understanding, in order to be able to distinguish between good and evil, between wise and foolish;
 If thou seekest her as silver, with the same eagerness, and searchest for her as for hid treasures, with the avidity which avarice induces in a person digging for gold or jewels,
 then shalt thou understand the fear of the Lord, making this childlike reverence for Jehovah, the outflow of faith, one's most valuable possession, and find the knowledge of God, for the fear of God is the basis of all true wisdom, and its object is God Himself.

Lexham English Bible

The Benefits of Wisdom

My child, if you will receive my sayings, and hide my commands with you, [in order] to incline your ear toward wisdom, [then] you shall apply your heart to understanding. For if you cry out for understanding, [if] you lift your voice for insight, if you seek her like silver and search her out {like treasure}, then you will understand the fear of Yahweh, and the knowledge of God you will find.

NET Bible®

Benefits of Seeking Wisdom [The chapter begins with an admonition to receive wisdom (1-4) and then traces the benefits: the knowledge of God and his protection (5-8), moral discernment for living (9-11), protection from evil men (12-15) and immoral women (16-19), and enablement for righteous living (20-22).]

My child [Heb "my son."], if you receive my words,
 and store up my commands within you,
 by making your ear attentive to wisdom,
 and [The conjunction "and" does not appear in the Hebrew text, but is supplied in the translation for the sake of smoothness.] by turning your heart [Or "mind" (the center of the will, the choice).] to understanding,
 indeed, if you call out for [Heb "summon."] discernment -
 raise your voice for understanding -
 if you seek it like silver,
 and search for it like hidden treasure,
 then you will understand how to fear the Lord,
 and you will discover [Heb "find" (so KJV, NAB, NIV, NRSV).] knowledge about God. 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 translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis.
 {David to Solomon}

Syndein/Thieme

My son, if you accept my doctrines {‘emer}, and treasure/'store up' my commandments . . .

If you make your ear attentive to wisdom/'bible doctrine applied to experience' {chokmah}, and apply your 'right lobe'/heart to discernment {tabuwn} . . .

If you call to doctrine {biynah - 'doctrine in the right lobe'}, and cry aloud to discernment {tabuwn} . . .

If you seek her as you do silver, {doctrine - the primary Hebrew word for doctrine is famine so 'she' is used often for doctrine the analogy is the male being the aggressor and seeking out the female- doctrine.} and search for her {doctrine} as for treasures . . .

Then you shall perceive/understand {biyn} the respect/'awe of' Jehovah/God {an idiom for being Occupied in your thinking with the God and His Word} and attain/find the knowledge {da`ath} of 'Elohiym/Godhead.

Translation for Translators

The results of wisdom

My son, listen to what I say,
and *consider my instructions to be as valuable as [MET] a treasure.*

Pay attention to wisdom
and try hard to understand what is wise.

Call out *to God* to get insight;
plead with him to help you to understand more *of what he wants you to know.*

Search eagerly for wisdom, like you would search for silver,
like you would search for a treasure that someone has hidden.

If you do that, you will understand how to revere Yahweh,
and you will succeed in knowing God.

The Voice

My son, if you accept what I am telling you
and store *my counsel* and directives *deep* within you,
If you listen for Lady Wisdom, *attune your ears to her,*
and engage your mind to understand *what she is telling you,*

If you cry out *to her* for insight
and beg for understanding,
If you sift through the clamor of everything around you
to seek her like some precious prize,
to search for her like buried treasure;

Then you will grasp what it means to truly respect the Eternal,
and you will have discovered the knowledge *of the one True God.*

Literal, almost word-for-word, renderings:

Emphasized Bible

My son, if thou wilt receive my sayings, and, my commandments, wilt treasure up by thee;
So that thou direct, unto wisdom, thine ear, bend thy heart, unto understanding;
Yea if, for understanding, thou cry aloud, for knowledge, utter thy voice;
If thou seek her as silver, and, like hid treasure, thou search for her,
Then, shalt thou understand the reverence of Yahweh, and, the knowledge of God, shalt thou find.

English Standard V. – UK

The Value of Wisdom

My son, if you receive my words
and treasure up my commandments with you,
making your ear attentive to wisdom
and inclining your heart to understanding;
yes, if you call out for insight
and raise your voice for understanding,
if you seek it like silver
and search for it as for hidden treasures,

	then you will understand the fear of the Lord and find the knowledge of God.
Evidence Bible	MY son, if you will receive my words, and hide my commandments with you; So that you incline your ear unto wisdom, and apply your heart to understanding; Yes, if you cry after knowledge, and lift up your voice for understanding; If you seek her as silver, and search for her as for hidden treasures; Then shall you understand the fear of the LORD, and find the knowledge of God.
God's Truth (Tyndale)	My son, if you will receive my words, and keep (KJV =hide) my commandments by you, that your ear may hearken unto wisdom, apply your heart then to understanding. For if you cry after wisdom, and call after knowledge: If you seek her as after money, and dig for her as for treasures: then shall you understand the fear of the Lord, and find the knowledge of God.
NASB	The Pursuit of Wisdom Brings Security My son, if you will receive [Prov 4:10] my words And treasure [Prov 3:1] my commandments within you, Make your ear attentive [Prov 22:17] to wisdom, Incline your heart to understanding; For if you cry for discernment, Lift [Lit Give] your voice for understanding; If you seek her as silver [Prov 3:14] And search for her as for hidden treasures [Job 3:21; Matt 13:44]; Then you will discern the fear of the Lord [Prov 1:7] And discover the knowledge of God.
New European Version	The Benefits of Wisdom My son, if you will receive my words and store up my commandments within you so as to turn your ear to wisdom, and apply your heart to understanding; yes, if you cry out for wisdom, and lift up your voice for understanding; if you seek her as silver, and search for her as for hidden treasures: then you will understand the fear of Yahweh, and find the knowledge of God.
New King James Version	The Value of Wisdom My son, if you receive my words, And treasure my commands within you, So that you incline your ear to wisdom, And apply your heart to understanding; Yes, if you cry out for discernment, And lift up your voice for understanding, If you seek her as silver, And search for her as for hidden treasures; Then you will understand the fear of the Lord, And find the knowledge of God.
World English Bible	My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thy ear to wisdom, [and] apply thy heart to understanding; Yes, if thou criest after knowledge, [and] liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as [for] hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God.
Young's Updated LT	My son, if you will accept my sayings, And my commands will lay up with you, To cause your ear to attend to wisdom, You incline your heart to understanding, For, if for intelligence you call, For understanding give forth your voice, If you seek her as silver, And as hid treasures search for her, Then understand you fear of Jehovah, And knowledge of God you find.
The gist of this verse:	Pursue wisdom, my son, and it will protect and guide you.

Proverbs 2:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
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
<p>The particle ʾîm (אם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i>; this is a rare usage).</p>			
<p>The NET Bible: Verses 1-11 form one long conditional sentence in the Hebrew text: (1) the protasis (“if...”) encompasses vv. 1-4 and (2) the apodosis (“then...”) consists of two parallel panels in vv. 5-8 and vv. 9-11 both of which are introduced by the particle אַז (ʾaz, “then”).¹³</p>			
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	2 nd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
<p>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></p>			
ʾāmarîym (אִמְרֵימָא) [pronounced uh-maw-REEM]	words, commands, mandates; speech, that which proceeds from the mouth	masculine plural noun with the 1 st person singular suffix; pausal form	Strong's #561 (& #562) BDB #56

Translation: *My son, if you take my words...* As stated at the beginning, this is a very long *if...then...* statement, with vv. 1–4 (8 clauses) comprising the *if* section and v. 5 being the *then* portion.

There are no chapters, per se, in the books of the Bible. That being said, there are often literary units which can be seen as separate from the rest of the book, but related to the rest of the book. So, literarily speaking, this could form a new chapter; however, in the Hebrew, there is not any set of words like *chapter two* as we have in the English. That means that, if this section was poorly divided up from the previous section, we might be going directly from v. 33 of Prov. 1 right to v. 1 of Prov. 2. That is, there may or may not be a real division which occurs here. Generally speaking, those who divided up the chapters and verses did a good job, but it is not necessarily perfect.

The reason for saying that is, back in Prov. 1:20–21, *wisdom* is calling out; and, by v. 23, it begins to become clear that this is not simply *a personification of wisdom* speaking, but this is God speaking to the reader (or, hearer). So, *is this still Wisdom [God] speaking to the hearer?* There are two reasons: (1) even though we had the words *my son* back in Prov. 1, this was not *Wisdom [God]* speaking those words (*my son* is found in Prov. 1:8, 10, 15). (2) What *Wisdom [God]* said back in Prov. 1:24–28 was *very* personal; what is being said here is not nearly as personal. In vv. 1–5, we do not have the speaker saying anything like, “I will laugh the day that calamity comes upon you because you rejected Me.”

¹³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

In other words, there is a clear separation between this and the previous chapter.

The first word (plus its suffix) in this chapter of Proverbs is key to a person's life. It is the training and guidance of a father for his son. This is where it all begins. A father does not wait until he hauls his kid off to prep school (Sunday school). A good father is teaching his son all along the way.

There is this thing which occurs in the life of nearly every single child, somewhere between age 3 to 5, where he looks to his father (sometimes his mother) and begins to ask questions. He might ask 50 questions. Too often, a parent finds this irritating and tries to shut the kid down. "Don't ask so many questions!" This is one of the many opportunities that a parent has to tell his child about Who God is. Many times, these questions are all about a child reaching God consciousness.

This is also a good time to introduce your child to reading. The books I recall is a series which all began with *The First Book of* and then it would be *presidents, science*, or whatever. I don't know if these exist anymore, but they were excellent books.¹⁴ One needs to be aware, progressives have found their way into children's books, and there are a great many children's books which teach evil.

I have been in dozens of houses where I see nearly everything, and the saddest thing in the world is to enter a house with children and find that there are no books (or pencils and paper) anywhere. These same people might own 50 DVD's; but they have no books for themselves or for their children. They should not be shocked that, in first grade, their child starts out at the bottom of his class.

So far, our verse reads: *My son, if you take my words...* We find these words *my son* 13 times in the first 7 chapters of Proverbs; and these words begin Prov. 2, 3, 5, 6, 7. The words *my son* therefore discontinues the personification of wisdom (which became God speaking). So, when we see the 1st person singular suffix, this refers to the father/teacher/speaker/writer. When we see the 2nd person masculine singular suffix, this refers to the son/student/hearer/reader. Because of this consistent pattern, we may conclude that this is David speaking to his son Solomon; or that this is Solomon speaking to his son; and, in general, these are the words of a father directed to his son. In the previous chapter, this father warned his son to listen to the teaching of his mother and father; and to avoid being lured into criminal activity.

In any case, it ought to be key that a father needs to teach his son, from the very beginning.

The father says to his son, *If you take [or, seize] my words,...* There is more going on here than simple passive listening. This is listening, absorbing, exercising positive volition toward the things the father is saying. *My words* may be understood to refer to what the father is teaching in this lesson overall.

Several commentators (Keil and Delitzsch; the Pulpit Commentary¹⁵) suggest that ׀ִם (אֵם) [pronounced *eem*], the particle which begins all of this, should be understood to mean *oh that*, or, *My son, oh that you would take my words and treasure up my commandments with you;...* This is a reasonable understanding as long as you take the meaning that the father is telling the son, *this is what you ought to do*. This would lead us to v. 5, which would then be understood, *to the end that, with the result that*. So, the father tells the son for 4 verses what he should be doing; and then he ends with, *and the result of that would be...* It is not dramatically different from the *if...then...* format that we find here; and both appear to be acceptable ways of understanding this passage. After all, the father wants the son to do what he speaks of in these first 4 verses.

Ideally speaking, these are the words that every father ought to say to his own son (or daughter).

Arrogant men would have you believe that wisdom comes from experience and intelligence—particularly if they themselves have a high I.Q. They want you to sit under their learning; or be able to observe things as they observe them, and draw the same conclusions. But that is not how true wisdom works. We learn true wisdom

¹⁴ I could not find them on Amazon.

¹⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 2:1.

by revelation—the revelation of God. This is not something that man from his own innate nature does for his fellow man.

Application: I have personally witnessed a great educational movement in my time. When I grew up, I attended some excellent schools, had excellent teachers, and receive an excellent education. When I became a teacher, I tried to pass along the same thing to my own students. However, there came a point at which the education system no longer seemed to work. More and more *new age ideas* (or whatever you want to call them) were incorporated, with the result that more and more money was spent on the student, and less and less learning actually took place. We see this today in the absolutely lack of knowledge and understanding which seems to be resident in the better part of our youth, who have a disconcerting amount self-esteem to accompany their absolute ignorance of some of the most fundamental principles of life and economics. This is seen with some humor in [Watter's World](#) and his [discussions](#) with [college students](#).

Alexis de Tocqueville wrote, in *Democracy in America: In New England, every citizen receives the elementary notions of human knowledge; he is moreover taught the doctrines and the evidences of his religion, the history of his country, and the leading features of its Constitution. In the States of Connecticut and Massachusetts, it is extremely rare to find a man imperfectly acquainted with all these things, and a person wholly ignorant of them is a sort of phenomenon.*¹⁶

This was written in 1831, long before the Department of Education; and even before public schools. Today, we spend about \$15,000/year/student (I write this in 2014), and Tocqueville would no doubt marvel today at the near illiteracy of our youth—not because they lack the raw material in brain power, but because our school system has increased their self-esteem, while simultaneously brainwashing them with very little information. It is as if Al Gore shakes their hand each day, saying, “There are some things about our world that you know that older people don't know.”¹⁷ They think that they are smart, because this is what they are told—it is one of the many lies which they believe.

Proverbs 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
mits ^e vâh (מִצְוָה) [pronounced mits ^e -VAH]	<i>commandment, prohibition, precept, that which is forbidden, constraint, proscription, countermand</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846
tsâphan (צָפַן) [pronounced tsaw-FAHN]	<i>to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain</i>	2 nd person masculine singular, Qal imperfect	Strong's #6845 BDB #860

¹⁶From <https://www.marxists.org/reference/archive/de-tocqueville/democracy-america/ch17.htm> accessed November 22, 2014.

¹⁷From <http://www.wnd.com/2009/02/88112/> accessed November 22, 2014.

Proverbs 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The verb “to store up” (צָפַן, tsafan; cf. NAB, NLT “treasure”) in the second colon qualifies the term “receive” (לָקַח, laqakh) in the first, just as “commands” intensifies “words.” This pattern of intensification through parallelism occurs throughout the next three verses. The verb “to store up; to treasure” is used in reference to things of value for future use, e.g., wealth, dowry for a bride. Since proverbs will be useful throughout life and not always immediately applicable, the idea of storing up the sayings is fitting. They will form the way people think which in turn will influence attitudes (W. G. Plaut, Proverbs, 43).</i>¹⁸</p>			
<p>From Precept Austin: <i>Tsapan means primarily to hide, to keep secret, to conceal something often of great value with a definite purpose (for protection or for sinister purposes).</i>¹⁹</p>			
<p>’ēth (אֶת) [pronounced ayth]</p>	<p>with, at, near, by, among, directly from</p>	<p>preposition (which is identical to the sign of the direct object) with the 2nd person masculine singular suffix</p>	<p>Strong's #854 BDB #85</p>

Translation: ...and you treasure up my commandments with you;... V. 1b contains a parallel thought to v. 1a. The *if* is carried over from v. 1a, and the verb is tsâphan (צָפַן) [pronounced tsaw-FAHN], which means, *to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain*. Strong's #6845 BDB #860. Putting the father's commandments into storage or treasuring them up means that the reader (hearer) is thinking about these commandments, trying to understand them and memorizing them. You have to first hear the commandments; then you have to understand what they actually mean, and then commit that information to memory.

J. Vernon McGee: *[God's] commandments are to be hidden or stored up. Store them up with your valuables. I know a man who goes to his safety deposit box regularly each week. He goes to count what he has stored there. He loves to go where his wealth is. He has stored up some stocks and bonds, and he just loves to go and look them over. I know a lady who owns precious jewelry. She loves to take it out often and admire it. She enjoys just looking at it. She keeps it stored up. That is the way the Word of God should be stored up, hidden, laid up. "Hide my commandments with you."*²⁰

From Precept Austin: *Not only must we study God's Word, we must also hide it in our hearts. The psalmist wrote, "I have hidden your word in my heart that I might not sin against you" (Psalm 119:11).*²¹

From the earliest age, a parent teaches the son truth; and he gives his son commandments—often prohibitions against a variety of behaviors—well-summarized by the Ten Commandments.

Essentially, there are two ways of doing this in the Bible: (1) you can memorize individual verses (which is a very good idea) and (2) you can learn and memorize principles.

There are several passages of Scripture which encourage the believer to memorize the wisdom found in Scripture. The ESV (capitalized) is used below:

¹⁸ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

¹⁹ From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 1, 2014.

²⁰ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014 (slightly edited).

²¹ From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 1, 2014.

Store up Bible Doctrine in your Heart—Parallel Verses to Proverbs 2:1

Scripture	Commentary
<p>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 frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. (Deut. 6:6–9)</p>	<p>Moses told the people of Israel to learn all that he was commanding them, to teach them to their children constantly, so that this information stayed with them.</p>
<p>How can a young man keep his way pure? By guarding it according to your word. With my whole heart I seek you; let me not wander from your commandments! I have stored up your word in my heart, that I might not sin against you. (Psalm 119:9–11)</p>	<p>Knowledge of Bible doctrine reduces the sin in a believer's life.</p>
<p>My son, do not forget my teaching, but let your heart keep my commandments, for length of days and years of life and peace they will add to you. (Prov. 3:1–2)</p>	<p>The heart refers to the thinking part of the soul, and the believer (<i>my son</i>) is encouraged to preserve Bible doctrine in his thinking. Knowledge of doctrine actually increases your lifespan as well as your peace and prosperity on this earth.</p>
<p>My son, be attentive to my words; incline your ear to my sayings. Let them not escape from your sight; keep them within your heart. For they are life to those who find them, and healing to all their flesh. (Pro 4:20–22)</p>	<p>What the writer of Proverbs is saying is, wisdom, both for believers and unbelievers. The hearer is not to let this wisdom escape. He is to preserve this thinking in his right lobe.</p>
<p>Bind them on your heart always; tie them around your neck. When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you. (Prov. 6:21–22)</p>	<p>The believer was to carry verses around, to read and reread them; to study and memorize them. Bible doctrine watches over you when you are asleep and it helps you think things through when you are awake.</p>

The word *heart* is found several times in the passages above. So it will be examined below.

Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 2:2a

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
qâshab (קָשַׁב) [pronounced kaw-SHAH ^{AV}]	<i>to incline, to attend to, to give attention to, to be caused to attend to</i>	Hiphil infinitive construct	Strong's #7181 BDB #904

Proverbs 2:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The Hiphil infinitive construct לְיַחַשְׁוּׁ (lÿhaqshiv, "by making attentive") functions as an exegetical explanation of how one will receive the instruction.</i> ²²			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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 singular noun	Strong's #2451 BDB #315
'ôzen (אָזֶן) [pronounced <i>OH-zen</i>]	<i>ear; metaphorically for hearing</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #241 BDB #23

The NET Bible: *The word "ear" is a metonymy of cause; the word is used as the instrument of hearing. But in parallelism with "heart" it indicates one aspect of the mental process of hearing and understanding. A "hearing ear" describes an obedient or responsive person (BDB 24 s.v. אָזֶן 2).*²³

Translation: ...to incline your ear toward wisdom... *Inclining one's ear toward wisdom* means that the reader (hearer) has positive volition toward wisdom. This person *wants* to hear the teaching of his father. His father is starting to teach him, and his ear perks up, like a the ear of a fox when it hears something important. This indicates interest and enthusiasm about being taught.

Some of these quotations come from **Prov. 1** ([HTML](#)) ([PDF](#)) ([WPD](#)); and some are new to this study.

Defining Wisdom, from Various Sources

Source	Commentary
Ironside	<i>In the opening verses of Proverbs 2 the secret that so many have sought in vain is revealed: how to find the knowledge of God. After all, there is very little mystery about it. The Christian need not be scholarly and profound to understand the Scripture. It is a certain condition of soul, rather than a well-equipped mind, that is required. God has given His Word. He exhorts us to search it in dependence on His Holy Spirit, who guides us into all truth.</i> ²⁴
Ironside	<i>Wisdom is "skillfulness"-the ability to use knowledge correctly. It occurs thirty-seven times in this one book.</i> ²⁵
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.</i> ²⁶

²² From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

²³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

²⁴ 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. 2:1–22.

²⁵ 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.

²⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:2.

Defining Wisdom, from Various Sources

Source	Commentary
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.²⁷</i>
The Expositor's Bible	<i>Wisdom...surveys and orders all processes of nature...But while she is occupied in these high things, she is no less attentive to the affairs of human life, and her delight is to order human conduct, not despising even the smallest detail of that which is done by men under the sun.²⁸</i>
The Christian Community Bible	<i>The wisdom of God protects those who love it against evil influences. They are no longer like straw carried off by the wind, or in our world a number lost in the crowd, submissive to the pressure of media and the attractions of the consumer world. They resist the call of drunkards, of frivolous women and of unscrupulous companions.²⁹</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.³⁰</i>
The NET Bible	<i>The noun "wisdom" (חֵכֶם, 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.³¹</i>
Ortlund	<i>Wisdom is not automatic for us. Wisdom is not our default setting. We will never get there by drifting. You cannot become a significant person by being neutral and cute and safely unchanged. That is complacency. God is offering you a treasure infinitely worth seeking-more of himself entering into you, renewing you, safeguarding you.³²</i>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Inclining one's ear (or similar phrasing) is also found in Psalm 119:112 Prov. 22:17 Isa. 55:3 Matt. 13:9. It means that you listen carefully; you listen with an open and receptive mind.

Wisdom is Bible doctrine; it is the application of divine viewpoint to life. 1Cor. 2:6 **However, we speak [divine] wisdom among people who are [spiritually] mature, yet it is not a wisdom of this current age, nor of [its] current rulers, who are coming to nothing.** (AUV-NT)

The believer who rejects the teaching of Bible doctrine is rejecting the life that God has provided for him. There is not another way to grow spiritually.

²⁷ 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.

²⁸ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=2> accessed November 30, 2014.

²⁹ From <http://www.pbible.org/english/pro/pro2.html> (footnote) accessed November 20, 2014.

³⁰ 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.

³¹ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

³² From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 2, 2014.

One cannot divorce wisdom from spiritual growth; one cannot divorce wisdom from the spiritual life (or, in our dispensation, the Christian life). The believer who rejects the teaching of Bible doctrine is rejecting the life that God has provided for him. There is not another way to grow spiritually.

Goodwin, from the Bible Illustrator: *[Wisdom] is constantly connected with religion. A religious fear of God is the first step in true wisdom. He who would know God aright must love Wisdom and humbly and vigorously seek after her. Wisdom is spoken of as a virtue, as much as truthfulness or charity or sobriety. It is identified with goodness. There is a real, true sense in which wisdom may be put for religion: the God-fearing man is the wise man; without the fear of God it is impossible to call any man truly wise. Taking the lowest view of things, only a selfish view, looking only at what is to be gained, the religious man is a wise man. If the good man proves to have been wrong, he loses nothing in the end, for he has had his own happiness here--peace of mind, a quiet conscience, and good prospects for the future. To take a higher view of the subject. The religious man is concerned with far grander and more exalted things than any other man. The principal attribute of a wise, discerning man is to be able to see things as they really are, to pierce through outside appearances and get at the heart of things, and not be cheated by sham outsides. To do this is a sign of wisdom. The religion of Jesus Christ treats of such mighty concerns that it is impossible to give the name of wise to him who thinks lightly of it. Wisdom is something which must be laboured for; it is not to be sought merely for amusement, but the search is to be the very business of man's life.*³³

Pratt, from the Bible Illustrator, sums this up in a different way:

J. S. Pratt on the Four Axioms of Wisdom from God

1. There is a wisdom which man does not naturally possess, yet without which no man can be happy.
2. This wisdom consists not in the depths of science and learning, but in the fear of the Lord.
3. This wisdom is the gift of God.
4. It may be obtained by every one who desires it and diligently seeks for it in the way which God has appointed.

In our era, the way that God has appointed is in learning from a doctrinal pastor in the local church.

From <http://www.studyLight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014.

[Chapter Outline](#)

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Wardlaw from the Bible Illustrator: *The source from which true wisdom is to be obtained. "The Lord gives wisdom." In two ways--by His Word and by His Spirit. These two are really one, for God neither gives wisdom by His Word without His Spirit nor by His Spirit without His Word...God has stores of wisdom laid up for present use; He will ever give larger and clearer manifestations of Himself, of His truths, of His ways, and of His will out of His inexhaustible stores, and there is also a treasure of invaluable wisdom and knowledge in reserve for His people in a future and better world.*³⁴

Parker from the Bible Illustrator states the obvious: *Man must listen to Wisdom if he would be wise; his attitude must be one of attention.*³⁵

³³ From <http://www.studyLight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014.

³⁴ From <http://www.studyLight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014 (slightly edited).

³⁵ From <http://www.studyLight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014.

Proverbs 2:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâṭâh (נָטָה) [pronounced naw-TAWH]	to extend, to stretch out, to spread out, to [cause to] reach out to; to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to repel, to deflect; to decline; to seduce	2 nd person masculine singular, Hiphil imperfect	Strong's #5186 BDB #639
The NET Bible: <i>The Hiphil imperfect ("by turning") continues the nuance introduced by the infinitive construct in the first colon (GKC 352 §114.r). The verb נָטָה (natah) normally means "to stretch out" and only occasionally "to turn" or "to incline" one's heart to something, as is the case here.</i> ³⁶			
lêb (לֵב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking; midst	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3820 BDB #524
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
t ^e bûwnâh (תְּבוּנָה) [pronounced t ^e voo-NAWH]	intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)	feminine singular noun with the definite article	Strong's #8394 BDB #108

From Precepts Austin: *tebunah* (from *bin* = to discern) is a noun describing the ability to discern a right course of action (Dt 32:28, Ps 136:5, 145:5, Pr 3:19). In other contexts, *tebunah* refers to skill or the ability to perform a craft (Ex 31:3). *Tebunah* is the object of knowledge (Pr 2:3; 3:13; 5:1; 14:29; 18:2; 19:8 Ps 49:4; 147:5 Is 40:28 1Ki 5:9; 7:14) Vine summarizes *tebunah* - it represents the act (Job 26:12), faculty (Ex. 31:3), object (Pr 2:3), and personification of wisdom (Pr. 8:1).³⁷

Precepts Austin: *The Lxx translates tebunah in Pr 2:2 and Pr 2:6 with sunesis (sun = with + hiemi = send) literally is a sending together or a bringing together. Sunesis describes the putting together, grasping or exhibiting quick comprehension. Sunesis is the ability to understand concepts and see relationships between them. Sunesis suggests quickness of apprehension, the penetrating consideration which precedes action. Sunesis is the ability to understand concepts and see relationships between them.*³⁸

Translation: ...[and] stretch out your heart to understanding;... What does it mean to stretch out your heart? The verb is nâṭâh (נָטָה) [pronounced naw-TAWH], which means, to extend, to stretch out, to spread out, to [cause to] reach out to; to expand (among other things). Strong's #5186 BDB #639. So, your heart is stretching out, it is being extended, it is expanding, and it is reaching out.

The *heart* is the **right lobe** of the soul. When it comes to doctrine, we hear, we understand, and we believe it. This transfers this spiritual information to our human spirit; and it begins to be circulated throughout the soul by the right lobe of the soul.

³⁶ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

³⁷ From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 2, 2014 (slightly edited).

³⁸ From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 2, 2014.

The right lobe of our soul is able to take in a great deal of Bible doctrine and it will expand in order to hold it. Our actual heart might be able to handle 6 or 8 quarts of blood (I forget the actual amount); and there is a limit; just like the oil of your vehicle has a limit. Your car does not run better because you have 6 quarts of oil in it rather than 5. However, your right lobe does not have this limit. God has made it possible for us to continue to take in His Word for all of our lives and to continue to grow and expand from it.

Also, you may be amazed at when you listen and study something when years have come between these two studies. I listened to the David series when R. B. Thieme, Jr. taught it live; and about 30 years later, I listened to it again. It was like hearing a brand-new series. I heard things and learned information which I had either forgotten or did not make an impression the first time through. My heart was stretched to take in this new information.

A more complete **Doctrine of the Heart** (which is 40 pages long) is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Most of this was not developed independently, but came from several sources, credited at the end. Right now, the abbreviated doctrine is 10 pages and it needs to be reduced to 5 pages or less. Originally, this was found in the Basic Exegesis lesson #309.

The Abbreviated Doctrine of the Heart

1. Definition and Description of the Heart.

- 1) The physiological heart is rarely used in the Bible. However, it makes for a great analogy; therefore, let's spend some time examining the physiological heart.
 - (1) The physiological heart is an intricately woven muscle which by rhythmic contraction circulates the blood.
 - (2) It is estimated that the heart pumps five quarts of blood every minute, 75 gallons an hour, and 70 barrels a day, and about 18 million barrels in seventy years.
 - (3) The heart's anatomy and relation to the circulatory system includes a double pump: two atriums and two ventricles. The ventricles have a four ounce volume and the atria a five ounce volume.
 - (4) The thick muscular walls of the ventricles are primarily responsible to pump the blood. Used blood is low in oxygen and high in CO₂. To be cleansed, the used blood enters the right atrium through the superior and inferior vena cava. Used blood is like false ideas we pick up in life.
 - (5) The right ventricle pumps blood through the pulmonary artery to the lungs where it discharges CO₂ and picks up oxygen from the alveoli. Then the blood travels through the pulmonary veins to the left atrium which in turns pumps the oxygen in the refreshed blood out through the aorta to the entire body.
 - i So with **metabolized doctrine** (Bible doctrine that you believe): it is pumped through various valves and circulates through the brain, giving you a dynamic mental attitude.
 - ii Likewise, the CO₂ of the soul, i.e., all the false and erroneous ideas we've learned, must be replaced by the oxygen of Bible doctrine. All that is accomplished in the heart or **right lobe**.
 - iii Just as breathing and the replenishing of oxygen is a day-by-day operation, so is the taking in of Bible doctrine, so that we might *breathe out* false doctrine.
 - (6) The function of the blood is to bathe tissues with fluid, preserving their slight alkaline condition, supplying tissues with food and oxygen, to provide building material for their growth and repair, distribute heat generated by cells and equalizes body temperature, carry hormones which coordinate and stimulate the activities of various organs, and convey antibodies and white blood cells which fight infection. Blood cannot support life unless it keeps circulating. Each day that we take in Bible doctrine, it is pumped throughout our soul (the doctrine which we believe) and it renews the thinking of the soul. Bible doctrine circulating in the soul as a result of the function of the **Grace Apparatus for Perception (GAP)** provides these same functions. This begins and is accomplished in the heart, or what we call the right lobe of your soul. When we do not take in Bible doctrine, then this is

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analogous to breathing in air which lacks oxygen.

- (7) If blood flow is cut off to the brain, the person loses consciousness in three to five seconds; after fifteen to twenty seconds the body twitches convulsively; if more than nine minutes, the mental powers of the brain are irrevocably destroyed. The muscles of the heart can only survive loss of blood flow for thirty minutes. These facts emphasize the vital importance of the heart to our life. The energy used by the heart is fantastic.
- (8) Many tissues of the body use as little as one-fourth of the oxygen brought to them by the blood. The heart uses eighty percent of the oxygen brought to it by the blood. Therefore, the amount of blood supplied to the heart is extremely important, especially when its activity raises its demand for oxygen. That is analogous to positive volition.
- (9) All of these statements provide fantastic analogies to the heart or right lobe of the soul as the circulator of Bible doctrine into the thinking part of the soul. When Bible doctrine reaches the heart, Bible doctrine is converted into spiritual energy, i.e., the **ten problem solving devices**, **divine viewpoint**, and the momentum of the spiritual life. No one can grow spiritually except through perception of Bible doctrine. 2Peter 3:18a **But grow in the grace and knowledge of our Lord and Savior Jesus Christ.** (NIV). That is a command, not a suggestion!
- (10) Until the atomic age, nothing man made ever came close to the efficiency of energy transfer compared to the heart.
- (11) Psalm 139:13-14 **For You formed my inward parts; You knitted me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well.** (ESV; capitalized)
 - i This passage recognizes what God has done in grace in providing the human body. The human body is a grace asset; we don't earn or deserve it. No matter what kind of person we are, we all can metabolize food and breathe air. Health is not determined by merit.
 - ii Health can be impacted by volition, however. Our daily decisions can impact what happens to our body.
 - iii The psalmist recognizes the wonder of the human body, which he understands from the right lobe of his soul.

2. **The Great Analogy.** Just as the physical heart is the pump that circulates blood throughout the body and thereby supports physical life, so the right lobe of the soul circulates Bible doctrine supporting the spiritual life of the believer. Bible Doctrine is actually perceived and understood in the left lobe of the soul, but it is in the right lobe where it is actually circulated and utilized.

- 1) The mentality of the soul is divided into two lobes: The left lobe, called the *noús* (νοῦς) [pronounced *noose*], meaning *mind* or *thought*; and the right lobe, called *kardia* (καρδία) [pronounced *kahr-DEE-uh*], meaning *heart*. This is noted in Job 38:36 **"Who endowed the heart with wisdom, or who gave understanding to the mind?"**
- 2) The right lobe is the dominant lobe designed by God to dominate the entire soul. Whenever you are logical, analytical, or categorical in your thinking, you are using your heart. 1Sam. 16:7 **But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.**
- 3) Proverbs 23:7 **As a man thinks in his right lobe [heart], so he is.** The verb *to think* is *shâ'ar* (שָׂאָר) [pronounced *shaw-GAHR*], which means *to split open; to reason [out], to calculate, to reckon, to estimate*. Strong's #8176 BDB #1045.
- 4) The mind is the staging area, where information is received; it is believed and then it is pumped throughout the soul. This can be truth, but this can also be false information.
- 5) This is the dichotomous action of the heart choosing for or against the ways of God through discernment based on what he has received in his heart, cosmic system thinking (demon influence) or the Word of God.
- 6) What we breathe into our heart circulates throughout our entire soul.

3. **The Biblical Vocabulary.** The Biblical nouns for heart always refer to the right lobe of the soul; they do

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not refer to the physiological heart.

- (1) The Hebrew *lêb* (לֵב) [pronounced *lay^bv*] and the Greek *kardia* (καρδία) [pronounced *kahr-DEE-uh*] are both translated *heart*. Both are used outside the Bible for the literal heart, but never so used in the Bible.
 - (2) The usage of the words for heart is based on analogy. Just as the physical heart is the pump that circulates blood throughout the body and thereby supports physical life, so the right lobe of the soul circulates doctrine supporting the spiritual life of the believer. The doctrine is actually understood in the left lobe, but it is in the right lobe where it is actually circulated and utilized.
 - (3) The word "heart" connotes many things in English different from what is found in Scripture.
 - i The core of something.
 - ii In cards, it is a suit; also the game "hearts."
 - iii It is used for emotion, "He is all heart."
 - iv There is the false statement, "He has a head belief and not a heart belief." The implication here is, the person did not involve his emotions when believing in Jesus Christ. However, there is a proper way to understand this—the gospel is heard by the mind, it is considered; and if it is believed, then it is transferred to the heart (and to the human spirit) where it becomes the most fundamental piece of spiritual information. Rom. 10:10 **...for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.** (NASB)
 - (4) The Bible never uses the heart for emotion (in the original languages). Faith comes from the heart because faith is thinking, not emotion. However, in some modern translations, words which do not mean *heart* are sometimes translated *heart*. This will be discussed in greater detail later on.
 - (5) The mentality of the soul is divided into two lobes: the left lobe, called the *noús* (νοῦς) [pronounced *noose*], meaning mind, thought; and the right lobe, called *kardia*, meaning heart.
 - (6) The left lobe is the reception area. It is the perception—you hear things and consider them in your left lobe. However, when you hear something and believe it, then it is transferred to the right lobe of the soul.
 - (7) The right lobe is the dominant lobe designed by God to dominate the entire soul. Whenever you are logical, analytical, or categorical in your thinking, you are using your heart. 1Sam. 16:7.
- 2) However, the Bible does not use the word *heart* to mean *emotion*.
- (1) Emotions are designed to respond to thinking that comes from the heart of your soul, never the other way around. Faith too comes from the heart because faith is thinking, not emotion. **Faith comes by hearing, and hearing by the Word of God** (Rom. 10:17; NASB). The truth of Scripture is heard, evaluated by the mind, and then, ideally speaking, believed.
 - (2) 2Corinthians 6:11–12 **Our mouth has spoken freely to you, O Corinthians, our heart is opened wide. You are not restrained by us, but you are restrained in your own affections (emotions).** (translation probably by R. B. Thieme, Jr.) Notice that emotions and heart are in contrast in this passage. Therefore, emotions are not a part of the function of the heart/right lobe of the soul.
 - (3) Romans 1:21 **For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.** This is a reference to the person who is negatively influenced and led by their emotions.
 - (4) Romans 6:17–18 **But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.** This is a reference to the person who has rejected emotional control of the soul and is instead led by the Word of God circulating in their soul which causes them to build upon their souls with more and more Bible Doctrine.
 - (5) However, bear in mind, in more modern translations, words for emotions (*not heart*) are

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translated *heart* from time to time.

4. First Mentions of Heart in the Bible.

- 1) Gen 6:5–6 **Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The LORD was sorry that He had made man on the earth, and He was grieved in His heart.**
 - (1) This tells us that in the days leading up to the flood man stopped taking in and applying the Word of God. He was not cycling the Word within his soul. As a result, God's heart was grieved by man's predicament.
 - (2) Here the word heart is used of both man and God. As for God this is both an **anthropomorphism** and an **anthropopathism**, as we know God is not built like man and is instead a spiritual being without the blood pumping organ or brain as we have, nor does He think the way we do, or have the emotions we have.
 - (3) Anthropomorphism is a physical attribute of man ascribed to God, which He does not literally possess in order for man to understand something about God and His policy toward man by the use of language of accommodation. Likewise an anthropopathism ascribes to God mental characteristics found in man to describe God's thinking and God's planning in human terms.
- 2) The First Mention in the New Testament, Matthew 5:8 **"Blessed are the pure in heart, for they shall see God."**
 - (1) This verse tells us that when we have the cleansing of our soul through the circulation of the Word of God through our heart, we will come to have knowledge and understanding of who and what God is and our relationship with Him.
 - (2) Hebrews 10:22 **let us draw near with a true heart in full assurance of faith, our hearts sprinkled clean from an evil conscience and our bodies washed in pure water.** (HCSB)
- 3) The Second Mention is in Matthew 5:28 **"But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart."** The second mention tells us that our heart can also be a place of sin influence over our soul when we allow temptation from our Sin Nature to circulate through our heart/soul.
- 4) Just as the first two mentions of *heart* in the Old Testament had the meaning of sinfulness versus the thinking of God, the New Testament's first two mentions show the same potential dichotomy in man's heart but in reverse order.

5. The Heart of the Body/Heart of the Soul Analogy:

- 1) Ideally speaking, when we breathe, we take in the proper mix of inert gases and oxygen, so that the oxygen is taken into the lungs, transferred into the blood stream, and sent throughout the entire body.
- 2) Ideally speaking, when we hear Bible doctrine taught in church, we take in enough truth so that this truth is considered by the mind, evaluated by the heart; and then it is believed, after which, it is circulated throughout the soul, into our thinking, vocabulary, memory center, and norms and standards. This supplies nourishment throughout our soul.
- 3) The end result is that we will think as Christ thinks. **Do not be conformed to this age, but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and perfect will of God. For I say through the grace which has been given to me to every one who is among you, stop thinking of yourself in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine.** (Rom. 12:2-3; R. B. Thieme, Jr.)
- 4) Robbie Dean: *When we begin to grow as a believer the Lord through the Holy Spirit and the Word of God is going to change our thinking. That is what Romans 12:2 is all about: transforming, METAMORPHOO [metamorfow], completely overhauling your thinking. How does that happen? First of all, you have to think about it. Right then you know that this is going to run counter to the whole trend of our age today because we live in an era when people really don't want to think-for any number of reasons, depending on their background. They want to emote, they want to feel good, they want to have psychological transformation, whatever that may be. If you look at certain*

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books today that talk about spirituality, that is how they define it. They talk about psychological wellbeing, sense of stability, sense of happiness, getting rid of some negative emotions like anger and hatred, so you're just not so uptight, you just have to sort of relax as you go through life. And they define that as spirituality. But what the Bible says is that you have to change your thinking, so change is at the heart of spiritual growth. That means that we have certain thought patterns, that we have certain beliefs within that thought pattern, as unbelievers, that are very comfortable to us. We have certain beliefs, certain ideas that we picked up from parents, that we picked up from peers, from teachers along the way, and some of these things you have absorbed into your own personal worldview, your own personal philosophy of life, and you have operated on these things because they help you solve problems, face challenges in life, deal with certain relationships; and yet, they are products of cosmic thinking and human viewpoint, they are not products of the Word of God. The process of spiritual growth is the process of identifying these things in our souls and marking them for destruction and replacing them with principles from the Word of God. That is not an easy process, it takes the entirety of our life to go through that. From [Dean's website](#), accessed November 22, 2014.

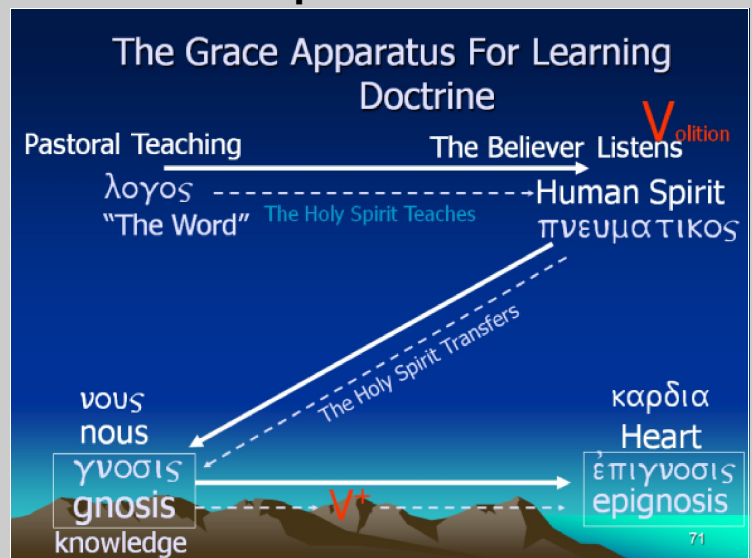
- 5) How does this happen? Where do we find out how God thinks? From the Bible. Paul told the Corinthians that *we have the mind of Christ* (1Cor. 2:16). That thinking is what Paul taught in his epistles. This is the thinking that we take in during Bible class; and therefore, the information which renovates our thinking. It is a command that we learn to think like Jesus thinks: **For this way of thinking (this attitude and disposition) is continuously within you folks -- which [is] also within Christ Jesus.** (Philip. 2:5; JMNT) Despite this translation, this is in the imperative mood; meaning that this is a command.
6. **The Heart is a Part of the Essence of the Soul.** In Scripture, the heart is used for the right lobe of the soul. This distributes all knowledge, thinking, wisdom, and divine viewpoint throughout the entire mentality, just as the physiological heart distributes nourishment throughout the entire body.
 - 1) The heart is used in the Bible for the place of thinking, the location of your vocabulary and categories of thought. Therefore, the heart is the thinking function of the soul. The Lord's evaluation of you is what you think. 1Sam. 16:7 **The Lord said to Samuel, "Do not look on his outward appearance or how tall he is, because I have rejected him. God sees not as man sees, for man looks on the outward appearance, but the Lord looks on the heart."** Compare Prov. 23:7 **As a man thinks in his right lobe [heart], so he is.** (Translation probably from R. B. Thieme, Jr.)
 - 2) The Lord looks in your heart and sees how much doctrine is circulating through the component parts of your right lobe.
 - 3) The soul is composed of at least four invisible but real parts: self-consciousness (Acts 20:10), mentality (Prov. 19:2), volition (Acts 3:23), and emotion (Luke 12:19).
 - 4) The mentality of the soul is divided into two parts: the left and right lobes. The right lobe is where you do your thinking, analyzing, applying of knowledge, and is the seat of common sense. The left lobe is your place of assimilating information and the area where your talent functions. R. B. Thieme, Jr. often calls this the staging area. It can be seen as the waiting room or the entry hall. This is where information comes first and is evaluated.
 - 5) Brain scientists indicate that two persons inhabit our heads, each residing in the two separate hemispheres of our brain. According to scientists, one is verbal, analytical, and dominant, while the other is mute and mysterious.
 - 6) Scientists classify the non-speaking side as the right hemisphere (we call it the left lobe).
 - 7) In the Bible we classify the mute side as the left lobe and the verbal hemisphere as the right
 - 8) The two half brains are linked together by millions of nerves forming a thick cable called the corpus callosum.
 - 9) In cases of severe epilepsy, this cable sometimes has to be cut. This results in some strange occurrences. The left side of the brain no longer knows what the right side is doing, yet the speaking half of the patient is controlled by left lobe. The person still insists on finding excuses for whatever the left side has done. His thinking part is severed from his non-thinking part and still operates under the illusion that he is one person, and that his lobes are combined. The two halves

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of the brain are integrated into a single mentality with the speaking half called the "heart" by the Bible.

- 10) Scientists say that the left hemisphere has a language ability and is analytical; and the right hemisphere is artistic and talented. Talented people tend to live using mostly the non-thinking part of their brain.
- 11) A child is about two years old before the link between his two hemispheres is completed. And it doesn't become completely functional until he is about ten years old. After age ten, one side of the brain is used for synthesis, spacial perception and music, while the other side performs sequential, verbal, analytical, and computer-like activities.
- 12) Scientists contend that excellence in one hemisphere tends to interfere with top level performance in the other. The conclusion is that most talented people aren't smart or analytical.
- 13) What does the Bible say? The heart is part of the essence of the soul; it is the thinking, reasoning part. It is designed to dominate the soul. Therefore, it must be the target for doctrinal teaching, 1Kings 3:9,12 Psalm 119:11 19:14. To reach the target, Bible doctrine must pass through two staging areas: the left lobe and the human spirit. (See the **Doctrine of Operation Z**.) **Graphic of Operation Z**, taken from Bible Doctrine Resources, but it is not original with them. R. B. Thieme, Jr. developed this concept and did the first graphics for it. This particular graphic may have come from **Jim Oliver**. See **Country Bible Church** for a similar graphic. All of these are accessed September 29, 2014.

Operation Z



7. **Summary of the Compartments of the Heart.** Throughout this doctrine we have been utilizing the analogy of a "filing cabinet" to explain how the kardia/heart of the soul works. Basically the Heart is the overall filing cabinet. It is the central resource center of your soul, the place where information is entered, stored, and available for recall and application. As we have noted in this doctrine, there are 6–8 compartments in the heart of your soul so we will use the "filing cabinet" analogy to describe these compartments.
 - 1) The Frame of Reference is analogous to the various drawers within the filing cabinet. The drawers provide initial access to the central resource center for storing and finding information within our souls.
 - 2) The Memory Center is the actual files you place within the filing cabinet. It is the actual storage of information within your soul.
 - 3) Vocabulary Storage is analogous to the tabs or headings we put on files as a technical reference to the information within the files providing us easy access and recall.
 - 4) Categorical Storage is the order and arrangement of files, the systematic grouping of reference material for application.
 - 5) The Conscience is the scanning of information within a file to use as a basis of reference, establishing guidelines regarding the situations of life.
 - 6) Finally, the Launching Pad. The Launching Pad is the place where the things stored in the filing cabinet are gathered together for use and application. It is the animated process of removing a file and utilizing what is in that file. For example, you are faced with a disastrous situation in life. The Frame of Reference sends initial general reference points that are related to the situation. Then the

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Memory Center sends in recalled details and data regarding those reference points. This is followed by the Vocabulary sending technical specifications that can be used for the situation. Next, the Categorical Storage compartment sends supporting data from multiple reference points. Then the Conscience brings forth reasoning based on all the norms and standards built in your soul from accumulated Bible Doctrine that has flowed through it. Finally the Launching Pad gathers together all supporting materials, stages them for launch, and thrusts them forward within your soul so that the Wisdom of God flows throughout your soul and can be applied to the situation you are faced with. This all occurs under the function of your very own **Royal Priesthood** through the enabling power of God the Holy Spirit working within your soul.

8. **Spiritual Growth is the Result of Building Up Your Heart with the Word of God.**

- 1) As a result of having Bible doctrine in the Frame of Reference, moving it into the Memory Center, Vocabulary and Categorical storage, developing Norms and Standards in the Conscience coupled with faith application from the Launching Pad, we then have a growth factor from metabolized Bible doctrine which moves us to spiritual maturity.
- 2) Although the entire process can be quite complex, our involvement is quite simple.
 - (1) When we eat and breathe, our contribution is fairly simple. Breathing is automatic; and eating is according to our taste (although most of us realize that some foods are better for us than other foods).
 - (2) The process by which air taken into our lungs and then is sent throughout our bodies, refreshing and replenishing, is rather complex. No one knows the entire process and all that is involved. Most people don't know much beyond the breathing in of oxygen and the breathing out of CO₂. But, even though our knowledge of this function which sustains and renews our bodies is fairly difficult to understand, all we do is breathe. The body which God has designed takes care of the rest.
 - (3) The same thing is true of Bible doctrine in the soul. All we do is listen and believe. God has designed our human spirit to take care of the rest. We may understand that we take in doctrine in our perceptive lobe (the left lobe), believe it, and it become imprinted on our heart (the right lobe); but even if we don't know this, it still occurs.
 - (4) Our contribution is simple. We need only have positive volition toward the Word of God. We listen, we believe, we think; and God handles the rest.
- 3) This is the status in which spiritual growth is obtained as a result of momentum inside God's power system for your spiritual walk. This is accomplished through the enabling power of God the Holy Spirit and momentum from the Word of God metabolized within your soul. Learning God's Word provides momentum and motivation to learn more of God's Word. This is the momentum factor of spiritual phenomenon resulting in God's wisdom applied to your life.
- 4) There are two categories of spiritual growth.
 - (1) Normal spiritual growth that comes from the renewing of your mind post-salvation. Ephesians 4:23–24 **And that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.** Romans 12:2 **And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.** This is accomplished through the Grace Apparatus for Perception (GAP) which includes the three R's by means of the enabling power of God the Holy Spirit.
 - i Receptive comprehension, faith upon hearing.
 - ii Retention, the metabolization of Bible doctrine, converting gnosis into epignosis doctrine and storing it within the Heart of your soul.
 - iii Recall, the application of the Word resident within your soul from the Launching Pad of the Heart resulting in Wisdom.
 - (2) Accelerated spiritual growth as a result of suffering for blessing. The acceleration of your spiritual growth comes from the application of metabolized Bible doctrine and the function of the Problem Solving Devices when you are faced with pressure and adversity in life.
 - i As is the general rule, we tend to learn at an accelerated rate when we are faced with

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difficulties or perceived failures within our lives. This is in contrast to the times of success and prosperity when we are comfortable, think we are all set and "have it all down pat". In the latter the trend is to not turn to God, His wisdom or power.

- ii But in times of difficulty and pressure, we find ourselves in a position of hopelessness and helplessness when it comes to human solutions and our human resources. In these times, like no other, we are narrowed in our application to utilize the power of God, His Word and Spirit.
- iii This is called Suffering for Blessing, which is facing difficulties, disasters, or pressure when we are walking with God. This is in contrast to divine discipline, when due to our negative volition, God allows discipline to come into our lives to wake us up.
- iv You can learn from divine discipline, punitive suffering, the law of volitional responsibility, and self-induced misery. But that is a slow process and does not necessarily advance you to Spiritual Self-Esteem. In those instances, if you wake up and get back in fellowship with God, the discipline is turned into Suffering for Blessing.
- v Suffering for Blessing has three categories related to three stages of spiritual adulthood, which moves us forward and provides momentum to achieve further spiritual growth in spiritual adulthood.
- vi 1Corinthians 9:24–27 *Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.*

9. Happiness is related to the heart.

- 1) Prov. 17:22 *A joyful heart is good medicine, but a broken spirit dries up the bones.* Having a joyful heart means you share God's happiness (+H) in your right lobe.
- 2) Prov. 15:13-15 *A happy heart makes the face cheerful, but when the heart is sad, the spirit is broken. The heart of the intelligent seeks knowledge, but the mouth of a fool feeds on folly. All the days of the oppressed are wretched, but the cheerful heart has a continual feast.*
 - (1) God's +H in the right lobe makes for a cheerful face, a marvelous life, and animation. But the spirit is broken when the heart is sad, down, or complaining.
 - (2) But the *spirit is broken* meaning the heart is sad, down, or complaining when you do not have the Word in your right lobe.
 - (3) *The heart of the intelligent seeks knowledge*, means that your motivation for learning more Bible doctrine comes from the Bible doctrine you already have in your right lobe.
 - (4) Eventually your motivation for learning more doctrine comes from the doctrine you already have in your right lobe.
 - (5) *The mouth of a fool feeds on folly* refers to the believer or unbeliever who fills his heart with false doctrine.
 - (6) *The continual feast* means continuous circulation of Bible doctrine in the heart with never ending supply and sustenance.
- 3) 2Cor. 6:11-12 *O you Corinthians, our mouth has been opened face to face with you [in teaching], because our hearts [right lobes] have been enlarged [by maximum doctrine in the right lobe of the soul]. Therefore, you have not been hindered by us [in your spiritual life]; you have been hindered by your own emotions [= bowels in the Greek].* (translation probably R. B. Thieme, Jr.)
 - (1) The Corinthians had receptive comprehension but no retention.
 - (2) Notice that emotions and heart are in contrast in this passage. Therefore, emotions are not a part of the function of the right lobe of the soul.
 - (3) You have may have made the mistake of arguing with a liberal and then quoted some bit of information, survey, scientific study, etc. Then, you wonder why you have not won the argument. They hear this in their left lobe (the mind), but, whatever consideration is given it still rejects the information due to the emotions controlling the soul. Therefore, it is never

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transferred over to the right lobe. The heart never accepts that information because they do not believe it. They may say, "Well, you heard that on Fox News" (which they may call *Faux News*); or they may say, "You can make a scientific survey (or poll, or whatever) say anything." Their emotional understanding of the topic at hand prevents them from believing what you say. This is the problem of the Corinthians when hearing doctrine taught by Paul. Paul presented the absolute truth to them, but they rejected this truth because it did not line up with their thinking that was controlled by their emotions.

10. The heart is related to perception and thinking.

- 1) The heart is related to perception of Bible doctrine. Deut. 29:4 "Yet to this day the Lord has not given you a heart to know." See also Prov. 22:17–21 23:12 Psalm 90:12.
- 2) The heart is related to thinking in terms of reversionism in Psalm 10:6, 11, 13 reveals the human viewpoint thinking of the reversionist related to the heart. He says in his heart, "I shall not be moved to all generations, I shall not be in adversity." He says in his heart, "God has forgotten me, He has hidden His face from me. He will never see it. Why has the wicked [believer] spurned God?" He has said in his heart, "You will not hold me responsible."
- 3) The thinking of the atheist is related to the heart. Psalm 14:1 The fool has thought in his heart, "There is no God."
- 4) The heart is related to rationalizing mental attitudes. The rationalizing **maladjustment to the justice of God** is found in Isa. 47:10 "And you felt secure in your evil, and you said to yourself, 'No one sees me.' Your evil wisdom and your human viewpoint knowledge has deluded you, for you have thought in your heart, 'I am, and there is no one as good as I am.'"
- 5) False teachers communicate false doctrine from the deceit of their heart. Jer. 14:14
- 6) The heart is the place where people think they are superior to others. Luke 9:46-47 **Now a controversy entered among them as to which of the disciples was the greatest. But Jesus, knowing the thinking in their hearts...**
- 7) The heart is used for meditation on Bible doctrine. Luke 2:19 **But Mary treasured up all these things and pondered them in her heart.**

11. Negative Functions of the Heart or Right Lobe. We have primarily studied the heart as related to the growth of a believer. However, that is not always the way *heart* is used. The *heart* is the right lobe for the souls of unbelievers and reversionistic believers as well.

- 1) The heart can reject Bible teaching, as in Prov. 5:12-14. The heart negative to Bible doctrine refuses to concentrate. When you don't like what you hear, then you are unteachable and a candidate for reversionism. **How I have hated instruction of doctrine, and my heart has spurned reproof, and I have not listened to the voice of my teacher nor inclined my ear to the instructor. I almost came to ruin in the middle of the assembly of the congregation.**
- 2) The heart can be applied to learning human wisdom and human systems of thought, rather than Bible doctrine. Eccles. 7:25 8:9, 16
- 3) When doctrine (or, *establishment truth*, in the case of the unbeliever) is rejected, then there is a vacuum which sucks in that which is false. When this is the case, **the heart is deceitful and desperately wicked.** (Jer. 17:9)
- 4) Negative volition toward the standards of God, will result in a man's thinking being filled with sin. Matt. 15:15–20 **But Peter said to him, "Explain the parable to us." And he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach and is expelled? But what comes out of the mouth proceeds from the heart, and this defiles a person. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. These are what defile a person. But to eat with unwashed hands does not defile anyone."**
- 5) The heart is the source of discord and troublemaking, which leads to strife and conspiracy. Prov. 6:14, 18 **The one who by distortion or perversity in his heart devises evil continually, he is the one who is the spreader of strife. A heart that devises wicked conspiracy, feet run rapidly to evil.** (Translation probably by R. B. Thieme, Jr.)
- 6) The woman uses heart thinking to entice the male for personal gain without love.

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- (1) The heart of the prostitute is subtle. Prov. 7:10 *And behold a woman comes to meet him dressed magnificently like a prostitute and very cunning of heart.* (Translation probably by R. B. Thieme, Jr.)
- (2) Eccles. 7:26 *I have discovered more bitter than death the woman whose heart is snares and nets, and in her hands she has chains. However, the person who is pleasing God [doctrine in the right lobe] will escape from her. But the sinning one [arrogant male] will be captured by her.* (Translation probably by R. B. Thieme, Jr.)
- (3) A woman can often do a lot of thinking, but it's not objective, doctrinal, professional or academic thinking; it is thinking used to bring attention to herself in whatever way she wants attention. This is thinking in terms of "snares and nets", and in her hands she has chains. She will be very flattering and conniving, and once she catches you by your arrogance, your arrogance will chain you to her.
- (4) One thing that will destroy wisdom, I.Q., and ability to look at life from the divine viewpoint is the dumb arrogant male succumbing to the flattery of a woman, using him for her own advancement or pleasure.
- 7) The heart suffers disappointment from broken promises, Prov. 13:12. The heart is the source of frustrations. Frustration is a thought. *Hope deferred makes the heart sick, but desire fulfilled is a tree of life.*
- 8) The heart is the environment for mental attitude sins.
 - (1) 2Sam. 6:16 *Now when it came to pass that the ark of the Lord came into the city of David, then Michal, the daughter of Saul, looked out the window and she saw David dancing before the Lord; consequently she despised him in her heart.* You hate and love in your right lobe. Both love and hate are a system and function of thinking.
 - (2) Prov. 14:10 *The heart knows its own bitterness.* Bitterness is one of the greatest of all sins of arrogance. It infiltrates the right lobe and neutralizes whatever doctrine is there. *And a stranger does not share its joy.*
 - (3) Sorrow and disappointment (Prov. 14:13).
 - (4) Pride (Prov. 21:4; Obad. 3).
 - (5) Arrogance is found in Prov. 21:4 *Haughty eyes and an arrogant heart, the lamp of the wicked is sin.* In other words, once you have arrogance in your right lobe, whatever its manifestation, this becomes your lamp for life and it sets aside all doctrine.
 - (6) In Obad. 3, arrogance deceives you and causes you to make a fool of yourself. *The arrogance of your heart has deceived you.*
 - (7) Worry is found in Eccles. 2:23.
 - (8) Deceitfulness is found in Jer. 17:9 *The heart is more deceitful than anything else and becomes a source of desperate wickedness.*
 - (9) Women use the heart to trap men (Eccl. 7:26).
- 9) The **frantic search for happiness** is related to the heart in Eccles. 1:13.
- 10) Revolution and insubordination are described as being a part of the thinking of the heart. 2Sam. 15:6 *So Absalom stole away the hearts of the men of Israel.* Jer. 5:23 *But this people have a stubborn and a rebellious heart. They have turned aside and departed from Me.* See also Ezek 6:9.
- 11) Hypocrisy is related to thinking in the heart, for you can think one thing and express another thing overtly. Psalm 55:21 *His speech was smoother than butter, but his heart was at war with me. His words were softer than oil, yet they were drawn swords, ready to stab me.*
- 12) Superficial gaiety doesn't indicate the true state of the individual's heart or right lobe. Prov. 14:13 *Even in times of laughter, the heart may be in pain, and the end of the party may be grief.*
- 13) Reversionism is described in terms of the heart, Jer. 17:5 *So says the Lord, "Cursed is the man who depends on mankind and makes flesh his strength. His heart has turned away from the Lord [negative volition to Bible doctrine]."* Jer. 17:9 *The heart is more deceitful than anything else and becomes a source of desperate wickedness.*
- 14) So the heart is related to any kind of failure in life. In other words, the real you is what you think. Your life is not what others see overtly, though it may reflect good or bad thoughts, right or wrong

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priorities.

Bibliography:

Most of this is *not* original work and is taken from the following sources:

Bible Doctrine Resource, [Doctrine of Heart](#); accessed September 24, 2014.

Bible Doctrine Resource, [Doctrine of Heart/Kardia](#); accessed September 24, 2014. This is a revision of the doctrine above.

Very little material is taken from the next two sources.

Wenstrom Bible Ministries, [Doctrine of the Heart](#); accessed September 24, 2014.

L. G. Merritt, [Doctrine of the Heart](#); accessed September 24, 2014 (includes several charts).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 2:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʾîm (אִם) [pronounced eem]	<i>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)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
<p>The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i>; this is a rare usage).</p>			
<p>The NET Bible: <i>Both particles retain their individual meanings, otherwise the verse would begin with a strong adversative and be a contrast to what has been said.</i>³⁹</p>			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bîynâh (בִּינָה) [pronounced bee-NAW]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun with the definite article	Strong's #998 BDB #108
<p>The NET Bible: <i>The noun recalls the second purpose of the book (1:2). It is also cognate to the last word of 2:2, forming a transition. The two objects of the prepositions in this verse are actually personifications, as if they could be summoned.</i>⁴⁰</p>			
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>	2 nd person masculine singular, Qal imperfect	Strong's #7121 BDB #894

³⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁴⁰ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Translation: ...for if you call to discernment... The reader (hearer) has positive volition; so, he might even call out for accurate teaching. He might even say, "Father, you have not taught me anything for a week. I need to learn more." So there is more here than simply listening to one's father; this is actively seeking out teaching.

J. Vernon McGee: *The apostle Peter said it this way: "As newborn babes, desire the sincere milk of the word, that you may grow thereby" (1Peter 2:2). Have you ever watched a little baby when his mamma is fixing the bottle? He wiggles everything he has - his hands, his mouth, and his feet - in anticipation. I tell you, he desires the milk in his bottle. The child of God should be that way about the milk of the Word of God. This is one of the things I have noted about the spiritual movement in our day. Where it is present, you see a renewed interest in the Word of God. I notice many young people today carrying notebooks and Bibles, and they take notes on everything. I speak around the country in many places, and I can tell if there is a real moving of the spirit of God. It is evidenced by this desire for the Word of God. "If you cry after knowledge" - and remember that the fear of the Lord is the beginning of knowledge.*⁴¹

Most of these quotations come from **Prov. 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Defining Understanding (or, Discernment), from Various Sources

Source	Commentary
Albert Barnes	<i>Understanding [is] The power of distinguishing right from wrong, truth from its counterfeit.</i> ⁴²
Coffman	<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> ⁴³
Hubbard	<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> ⁴⁴
J. Vernon McGee	<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> ⁴⁵

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

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Proverbs 2:3b

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

⁴¹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014 (slightly edited).
⁴² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 1:2.
⁴³ 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
⁴⁴ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.
⁴⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed November 5, 2014.

Proverbs 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t ^e bûwnâh (תְּבוּנָה) [pronounced t ^e voo-NAWH]	<i>intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)</i>	feminine singular noun with the definite article	Strong's #8394 BDB #108
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine 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; 1a) (Qal); 1a1) 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; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6963 BDB #876

The NET Bible: *Heb "give your voice"; the expression is idiomatic for raising or lifting the voice to make a sound that carries further (e.g., Jer 2:15). This deliberate expression indicates that something significant is being uttered. J. H. Greenstone says, "If it [understanding] does not come at your first call, raise your voice to a higher pitch, put forth greater efforts" (Proverbs, 17).*⁴⁶

Translation:...[and] you lift up your voice [to call] understanding;... You will notice that I took some liberties with this verb, but this parallels the first part of v. 3. You are not simply willing to listen to the teaching of your father, you want it. You will ask for it; you will call for it.

All of this talking does not mean that you are interrupting the teaching of the Word of God; this means that, before you are being taught, you are asking that you be taught. You call for discernment; you ask for understanding.

V. 2 reads: ...for if you call to discernment [and] you lift up your voice [to call] understanding;... The hearer has reached a point where he actively seeks the teaching of the Word of God. We started this chapter with simple positive volition. The child hears the word of God, and he ought to pay attention. However, now we have a young man, and his father no longer teaches him the Word of God. Therefore, he needs to call out for it; he needs to seek Bible teaching out. We have similar sentiments expressed in Psalm 25:4–5 *Make me to know Your ways, O LORD; teach me Your paths. Lead me in Your truth and teach me, for You are the God of my salvation; for You I wait all the day long.* (ESV; capitalized) Or Psalm 119:34, 73, 125 *Give me understanding, that I may keep Your law and observe it with my whole heart. Your hands have made and fashioned me; give me understanding that I may learn Your commandments. I am your servant; give me understanding, that I may know Your testimonies!* (ESV; capitalized) Wisdom responds to this positive volition with: *I love those who love me, and those who seek me diligently find me.* (Pro 8:17; ESV)

J. Vernon McGee: *The way to find out about the Lord is through His Word. There are a great many people who say that a person must be very intelligent and have a high I.Q. in order to understand the Word of God. Nothing is further from the truth. God does not say that is essential. However, in this chapter where the young man starts out, it will be made clear that if he is to know the will and Word*

⁴⁶ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

of God, he will have to study. He can't just dilly-dally around and pick the daisies along the highway of life; he must apply his heart unto wisdom. Therefore, he must study the Word of God.⁴⁷

Proverbs 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [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
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
The NET Bible: <i>The conditional particle now reiterates the initial conditional clause of this introductory section (1-4); the apodosis will follow in v. 5.</i> ⁴⁸			
bâqash (בָּקַשׁ) [pronounced baw-KAHSH]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	2 nd person masculine singular, Piel imperfect with the 3 rd person feminine singular suffix	Strong's #1245 BDB #134
The NET Bible: <i>The verb בָּקַשׁ (baqash) means "to search for; to seek; to investigate" (BDB 134 s.v.). This calls for the same diligence one would have in looking for silver.</i> ⁴⁹			
kaph or k ^e (כּ) [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
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
The NET Bible: <i>The two similes affirm that the value placed on the object will influence the eagerness and diligence in the pursuit and development of wisdom (e.g., Job 28:9-11). The point is not only that the object sought is valuable, but that the effort will be demanding but rewarding.</i> ⁵⁰			

Translation: ...if you seek her like silver... It is an easy lure of American society to go after money. I recall asking one classroom of students what they wanted, and all of them wanted to make money. All of them wanted to be successful. If they felt differently, they did not say.

A person should work hard; and a person should try to find the sort of work that fits his personality, demeanor and interest. If you are going to be involved for 8 or more hours a day in the same thing, it will make your life so much better if you actually receive some satisfaction from doing that work.

⁴⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014.

⁴⁸ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁴⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁵⁰ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Now, no matter what, a young adult needs to work—whether he likes his work or not. If you can find a passion in life where you are good at what you do, work can be very fulfilling. However, that takes time, education, and doing crap jobs.

So far, our verse reads: *...if you seek her like silver...* What is being said here is, *you should seek wisdom as if she were silver*. Let's say you are digging a garden in your backyard and you discover some silver coins. Do you think that you might expand your digging project somewhat, just incase there are more buried there? Of course you would. You would buy one of those metal detectors is what you would do. So, when you find a place where wisdom is dispensed, you should go back to the mine over and over again, to take from it whatever you can.

When it comes to mining for silver as an analogy to seeking out Bible doctrine, the analogy can be taken further. You do not just wander over a piece of land and collect whatever bits of silver ore that might be laying there upon the surface—you dig deep and wide and you go back to places where you have mined before and you mine some more. Mining is ambitious and thorough, as your study of the Word of God ought to be.

A point of interest—silver, during the time of Solomon, was not considered to be very valuable. Much of what Solomon owned (his drinking goblets, for instance) were made of gold (1Kings 10:21). However, this would suggest that, to Solomon, silver was not of much value; however, that would not be the case for the average person. Silver, for the average person, was reasonably valuable, yet still attainable. So the attainability of doctrine is emphasized by the silver; the great value of doctrine is emphasized by the buried treasure.

Proverbs 2:4b

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
kaph or k ^e (כּ) [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
maṭ ^e môwn (מַטְמוֹן) [pronounced <i>maht-MOWN</i>]	<i>hidden [in an underground storage]; hidden treasure, treasure</i>	masculine plural noun with the definite article	Strong's #4301 BDB #380
Precept Austin: "Hidden treasure" (see Job 3:21; Mt 13:44) (04301) (<i>matmon</i> from <i>taman</i> = to hide, to conceal) means a secret storehouse, a cache, a stockpile, a hidden reserve. It refers to things of value which have been hidden.. Figuratively as used here in Pr 2:4, the word portrays the preciousness of an item which is greatly desired: wisdom, discernment (Pr 2:4), and death (Job 3:21). ⁵¹			
châphas (חָפַשׁ) [pronounced <i>khaw-FAHS</i>]	<i>to search, to search for, to seek</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #2664 BDB #344

The NET Bible: *The verb חָפַשׁ (khafas) means "to dig; to search" (BDB 344 s.v.; cf. NCV "hunt for it"). The Arabic cognate means "to dig for water." It is used literally of Joseph searching his brothers' sacks (Gen 44:12) and figuratively for searching the soul (Ps 64:7). This is a more emphatic word than the one used in the first colon and again emphasizes that acquiring wisdom will be demanding.*⁵²

⁵¹ From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 2, 2014.

⁵² From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Translation: ...and you search for her like [she is] hidden treasure;... Here is our parallel thought in the latter half of v. 4—you should search out wisdom as if she is a hidden treasure. If you have a plot of land, and you discover something of value on it—silver or gold—you are going to continue to dig to see if there is any more. You will search it out. The father is telling his son, this is how you should be when it comes to wisdom. You search out wisdom and understanding—this is the treasure that God has for you.

This, in the ancient world, was their *bank*. Now, there were banks in the ancient world as well as lending intuitions, investment vehicles, etc. However, being that Israel was quite rural for the most part (with the exception of a few cities), a farmer might not have easy access to a bank—so, what do they do? They bury it on their land. This was not just to protect it from thieves, but sometimes from their own family members. A farmer may pay for or trade for coins with intrinsic value (as we might purchase gold or silver today), because that item is easily negotiable in a crisis or in a time of need. But then, what do you do with it? You cannot simply keep it hidden around the house. So you bury it on your land. And how do you remember where it is? You keep that information in your head, because if you wrote it down, you might as well just leave the combination to the safe laying around. As a result, buried treasure in one's field might remain buried and lost for many generations.

Ralph Gower suggests⁵³ that burying one's personal treasure on one's land would be common in times of war and exile. This certainly would make sense, although it this alone might result in far less treasure being buried. I would suggest that treasure was buried for far more trivial reasons in that era.

In a parable, Jesus said, "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field." (Mat 13:44; ESV) A man discovers a buried treasure in a field. He recognizes its value and he buys that field, because it contains that treasure. This man has no idea how many various treasures are buried throughout this field, but he buys the entire field. Now, as an aside, this means, someone realizes just how wonderful salvation is—just how great a relationship with God is. This does not mean that the person must pay for it; but he invests everything in this one thing (the field) because the treasure of the field is so great.

When it comes to a field with treasure, it may not distinguish itself at first. My parents bought us all Bibles when we were quite young—and I had no appreciation for it.

Now, I know about the Bible and the importance of the Bible. I will spend a month or two studying each chapter in great depth. I don't alternate this with a study of this or that philosopher, because I already have the field with the buried treasure in it. I plan to continue mining that field.

Application: As an aside—and this is only tangentially related to what we have been studying—banks provide for us a whole host of important and necessary services. For those of us who have more than \$2 to our name, we may use a bank to store our excess wealth or use the bank as an intermediary between the monies we have and the monies that we need to dole out for various services (our mortgage, our electric bill, our car note, etc.). For some of us, we might go to a bank to borrow money when we need it or to use that money to invest. My point in this is, banks are presented by some as evil institutions—they're not. Now, banks and banking conglomerates are run by people, and these people have sin natures. So, undoubtedly, banks have done some evil things (that is, the people in these banks have done some evil things). But, as an institution in today's world, they are no better or no worse than a morning donut and coffee place; or a place of storage; or whatever else. All of these business can be run poorly, well or somewhere in between. However, the believer ought never to view some normal institution like a bank (or a WalMart) with animosity simply because it is a bank (or simply because someone has put it on their enemies list).

Application: As an aside, some institutions (like Walmart) are put on enemies lists in order to coerce them into some action (support unions or give money to this or that charity or whatever). It is often done simply to fleece the organization on the enemies list.

⁵³ *The New Manners and Customs of Bible Times*; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 41

Back to our topic: ...if you seek her [wisdom] like silver and you search for her like [she is] hidden treasure;...

This assertion of Prov. 2:4 is found throughout Scripture.

Bible Doctrine is More Important than Silver and Gold—Proverbs 2:4

Scripture	Commentary
<p>Blessed is 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. (Prov. 3:13–16, ESV)</p>	<p>Prov. 3:13–16 promises happiness to the one who gets understanding; and that the gain from having understanding is better than gold, silver, profit, jewels or anything else a man might desire. With wisdom come long life and riches and honor.</p>
<p>I love those who love me, and those who seek me diligently find me. Riches and honor are with me, enduring wealth and righteousness. My fruit is better than gold, even fine gold, and my yield than choice silver. (Prov. 8:17, ESV)</p>	<p>Prov. 8 is a personification of wisdom (Bible doctrine), who speaks to the reader. Again, riches and honor come with wisdom; and the results of having wisdom is better than gold.</p>
<p>How much better to get wisdom than gold! To get understanding is to be chosen rather than silver. (Prov. 16:16; ESV)</p>	<p>It is better to pursue after wisdom than it is to pursue after gold.</p>
<p>The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Psalm 19:7–10; ESV)</p>	<p>The psalmist recognizes the importance of the Law of Y^ehowah; His testimony, His precepts, and His commandment. All of this and the fear of Y^ehowah is far greater than gold, and sweeter to the soul than honey and drippings from the honeycomb.</p>

See also Job 28:12–20 Psalm 119:72, 127.

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There is certainly the example of R. B. Thieme, Jr. who claimed that he would spend 10 hours or more a day in the study of the Word of God. He was selling all that he had in order to buy that field; and he did this *in joy*. This study did not make him more saved; nor did it save him in the first place. But, he placed all of the value of his life on the Word of God. The very foundation of our lives is Jesus Christ. We are saved when we believe in Him, regardless of what happens after that. However, nothing is more important than the life which Jesus Christ has provided for us—so that is where we invest everything—not to gain our salvation but to exploit it.

This is the *if section*.

The Protasis of Proverbs 2:1–4

Proverbs 2:1–4	Commentary
My son, if you take my words and you treasure up my commandments with you;	The father begins telling the son that he needs to take the words that he is speaking and to treasure up or store his commandments.
to incline your ear toward wisdom [and] stretch out your heart to understanding;	The son is supposed to, when wisdom is being taught, lean in to hear. The heart, or the right lobe, is to take in this knowledge and to build upon it.
for if you call to discernment [and] you lift up your voice [to call] understanding;	The son is to get to a point where he requests this learning; he is to pursue it himself.
if you seek her like silver and you search for her like [she is] hidden treasure;...	The son should, at some point, recognize how valuable this learning is and to seek after it as if it is silver.

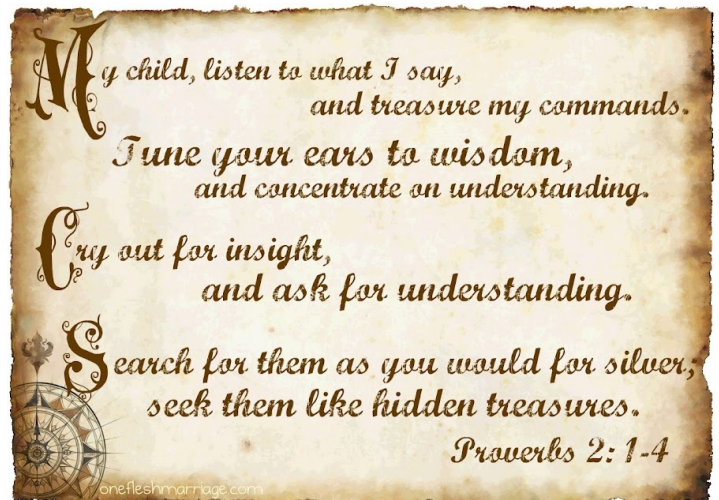
Do you see the progression? The father is not saying the same thing 8 times. He tells his son, you need to listen and remember what I am teaching you. You need to have positive volition toward the truth and apply this wisdom to your life. At some point, you yourself should pursue divine knowledge and seek it as if it is treasure buried in a field.

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Proverbs 2:1–4 (graphic) from [Wordpress](#); accessed December 2, 2014

There is a reason that the father is the first teacher. I had an associate that I worked with, and sometimes, his voice and cadence became tiresome to me. However, he was a great father, firmly entrenched in the Word of God. His two sons listened to him, learned from him—and, no doubt, his voice to them, was as comforting and important as my father’s voice was to me. My point being, I had a different reaction to his voice than his sons would have had—for his sons, he was the epitome of a great father. I have no doubts that his sons were very receptive to his voice and how he spoke—and this would be the case for most fathers and their children.



Proverbs 2:5a

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

Proverbs 2:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bîyn (יָב) [pronounced <i>bean</i>]	<i>to discern, to perceive, to consider, to understand, to reconsider, to think something over carefully</i>	2 nd person masculine singular, Qal imperfect	Strong's #995 BDB #106
The NET Bible: <i>The verb יָב (bin, "to perceive; to understand; to discern") refers to ability to grasp, discern or be sensitive to what it means to fear the Lord.</i> ⁵⁴			
yir ^e âh (יִרְאֵה) [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
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 ^e âh 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.			
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
The NET Bible: <i>Heb "the fear of the Lord." The noun is an objective genitive; the Lord is to be the object of fear and reverence.</i> ⁵⁵			

Translation: ...then you will understand the fear [and respect] of Y^ehowah... Your fear and respect of Y^ehowah (God's personal name with respect to Israel) is increased and improved as you take in more and more teaching. In many ways, the fear of Y^ehowah suggests that you are occupied with God; you think about Him often. Much of your life is related to Him, to His Word, to His plan for your life.

The illustration I like is, choose something which causes you fear—a spider, a scorpion, a rat—and imagine if you are sleeping in a room where you know that spider (scorpion or rat) is. Are you going to sleep? What are you going to think about? Every moment, you are going to be thinking about that thing that you fear; you are going to listen for any movement for any noise.

If your thinking is focused upon the LORD, then you have *fear of the LORD* in your soul.

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*

⁵⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁵⁵ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

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.
 - 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. The phrase *fear of God* or *fear of the Lord* occurs many times 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.
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. 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*.
6. 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
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
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. 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).
- 18. 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).
- 19. 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

Because this phrase occurs so often in Scripture, it is a good idea for us to actually know what it means.

Chapter Outline

Charts, Graphics and Short Doctrines

Jamieson, Fausset and Brown: *The fear (reverent service) of the Lord is inseparable from the true knowledge of the Lord.*⁵⁶

Proverbs 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
da’ath (דַּאֲת) [pronounced DAH-gahth]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular construct	Strong’s #1847 BDB #395

The NET Bible: *The term דַּאֲת (da’at, “knowledge”) goes beyond cognition; it is often used metonymically (cause) for obedience (effect); see, e.g., Prov 3:6, “in all your ways acknowledge him,” and BDB 395 s.v. This means that the disciple will follow God’s moral code; for to know God is to react ethically and spiritually to his will (e.g., J. H. Greenstone, Proverbs, 18).*⁵⁷

⁵⁶ From <http://www.studylight.org/commentaries/jfu/view.cgi?bk=19&ch=2> accessed November 30, 2014.

⁵⁷ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Proverbs 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Precept Austin: <i>Knowledge, according to the OT and NT, is attained through a personal relationship between the subject and the object to be known, rather than the Greek idea of theoretical pursuit through observation. Knowledge is a clear and certain perception of that which exists, or of truth and fact; the perception of the connection and agreement, or disagreement and repugnancy of our ideas. We can have no knowledge of that which does not exist. God has a perfect knowledge of all his works. Human knowledge is very limited, and is mostly gained by observation and experience. Knowledge in the OT connotes an intimate acquaintance with something. Knowledge is the truth or facts of life that a person acquires either through experience or thought. The greatest truth that a person can possess with the mind or learn through experience is truth about God (Psalm 46:10; Jn 8:31-32, Jn 17:3). This cannot be gained by unaided human reason (Job 11:7; Ro 11:33).</i>⁵⁸</p>			
<p>ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</p>	<p>masculine plural noun</p>	<p>Strong's #430 BDB #43</p>
<p>The NET Bible: <i>Heb "knowledge of God." The noun is an objective genitive.</i>⁵⁹</p>			
<p>mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]</p>	<p>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</p>	<p>2nd person masculine singular, Qal imperfect</p>	<p>Strong's #4672 BDB #592</p>

Translation: ...and you will attain to the knowledge of Elohim. The two things that you want is the fear/respect of God and the knowledge (wisdom, intelligence) of God. You want to have the thinking of God in you; you want to have the mind of Christ.

Interestingly enough, *God* is only named by title (Elohim) in 5 times in Proverbs: Prov. 2:5, 17 3:4 25:2 30:9. Unless otherwise noted, all these passages come from the ESV; capitalized.

God (Elohim) in Proverbs

Scripture	Text/Commentary
<p>If you seek it [wisdom] like silver and search for it as for hidden treasures, then you will understand the fear of the LORD and find the knowledge of God. (Prov. 2:4–5)</p>	<p>If you seek diligently for true knowledge, then you will come to a point of fear/respect of the LORD and knowledge of God.</p>
<p>So you will be delivered from the forbidden woman, from the adulteress with her smooth words, who forsakes the companion of her youth and forgets the covenant of her God (Prov. 2:16–17)</p>	<p>The forbidden (or, <i>wrong</i>) woman is tempting; but she forsakes those of her youth and forgets whatever marriage covenant that she made before God.</p>
<p>Let not steadfast love [= <i>graciousness</i>] and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. So you will find favor and good success in the sight of God and man. (Prov. 3:3–4)</p>	<p>As long as you hold the principles of grace and doctrine in your soul, you will find favor and success before man and God.</p>

⁵⁸ From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 1, 2014.

⁵⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

God (Elohim) in Proverbs

Scripture	Text/Commentary
It is the glory of God to conceal things, but the glory of kings is to search things out. (Prov. 25:2)	A king is glorified by learning the deep things of God.
Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that is needful for me, lest I be full and deny you and say, "Who is the LORD?" or lest I be poor and steal and profane the name of my God. (Prov. 30:8–9)	This appears to be a prayer by a person who hopes not to be too caught up in day-to-day life, that he sins against God and profanes the reputation of God.

God's proper name, *Y^ehowah*, is found 60 or more times in Proverbs.

[Chapter Outline](#)

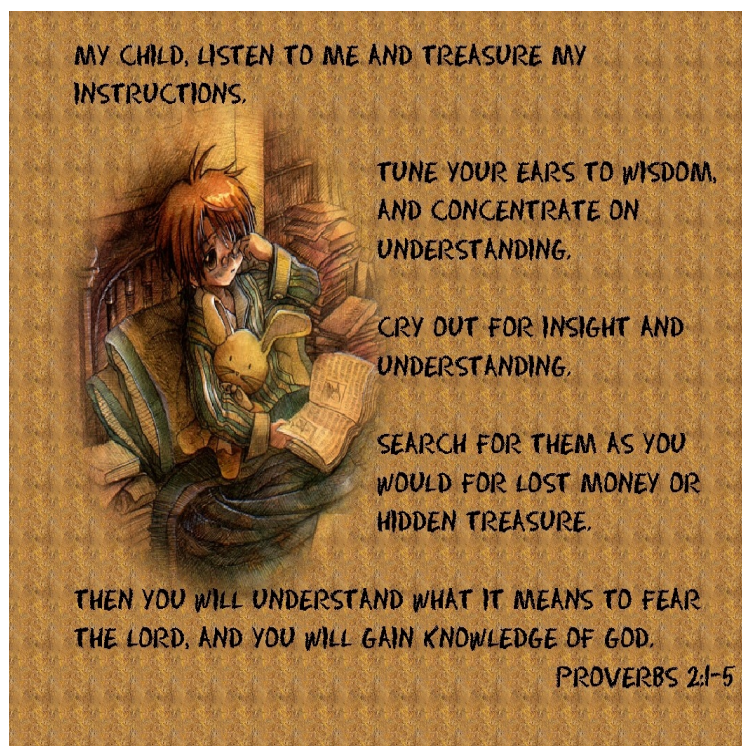
[Charts, Graphics and Short Doctrines](#)

J. Vernon McGee: *I used to teach Bible when we had a Bible Institute here in Southern California, and I had several hundred students. It was always amusing to me to hear the very pious students on the morning before an exam say, "Dr. McGee, we're not prepared for the exam today. We had a prayer meeting last night." I would ask them, "What did you pray about?" They would tell how they prayed for China or Africa or some far-off place. I would answer, "You know, the most important thing in the world for you last night was not to pray." They would look at me in amazement - "We're not to pray?" I said, "Right. There is a time to study." Then I would show them Proverbs 2 and tell them, "Last night was the time for you to do the digging, the searching it out. There is nothing here about a prayer meeting." They were in school to learn the Word of God. I never excused them from an exam on the pretext that they had a prayer meeting instead of study time.*⁶⁰

One of the problems with some Christians is, their *only* weapon and their *only* tool is prayer. There is nothing in this entire second chapter about prayer. The believer here is to learn to think like God; he is to go after the knowledge of God. We do not attain this knowledge through prayer. Now, before Bible class (or Bible study, in the case of a very few), you may pray for 20 seconds, to name your sins to God, and to ask for enlightenment—but most of your time will be spent in concentration and study. That is how you will grow spiritually.

Proverbs 2:1–5 (graphic); taken from [Kairos2](#) and accessed November 15, 2014.

Llewelyn D. Bevan in the Bible Illustrator: *[Christianity] secures inward harmony of the powers. Man cannot gain intellectual vigour when his whole being is torn asunder by conflicting forces. Outward physical quietness is the necessary condition of study. Inward spiritual peace is as necessary, Christianity will give this. Coming into proper relation to God, we find everything else in its place. To return to God is to return to the balance of our*



⁶⁰ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014.

life. The Christian life is only sustained by the knowledge of Him who is the express image of the Father, and the shining ray of the central light of God. Christ's teaching is the religion of intelligence.⁶¹

Let's now take a look at these 5 verses together.

Summarizing Proverbs 2:1–5

Translation	Explanation
My son, if you take my words and you treasure up my commandments with you;	The father speaks to his son about latching onto his words and hiding these words (<i>commandments</i>) in his soul (as if this were treasure that he was putting aside for the future).
to incline your ear toward wisdom [and] stretch out your heart to understanding;	When his father is teaching wisdom, he is to incline his ear toward wisdom—indicating positive volition on the part of the son. His right lobe (the thinking part of his soul) is to take this information in, believe it, compare it to all spiritual information which has been accumulated up to this time.
for if you call to discernment [and] you lift up your voice [to call] understanding;	Here the believer is interested in divine viewpoint. He calls out for it.
if you seek her like silver and you search for her like [she is] hidden treasure;	The believer has come to the point when knowledge of doctrine is as important as his job. We have to go to work and we have to make money—but, just as important, we need to learn Bible doctrine.
then you will understand the fear [and respect] of Y ^e howah and you will attain to the knowledge of Elohim.	After going through these steps, the believer understands what <i>fear of the LORD</i> means. He is attaining to or reaching to the knowledge of God (which is Bible doctrine). In other words, he is learning to think like God thinks.

It is sometimes difficult to remember all that has been covered, when each word is sometimes dissected, along with all of the tangents that we might go off on. Therefore, it is helpful to see all of this gathered up into one place

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In case you wondered how does one develop or attain to fear of the LORD? Vv. 1–4 tell us the progression which leads to *understanding the fear/respect of Y^ehowah*. Assuming one has a godly parent, he first listens to the teaching of that parent. He develops positive volition toward the teaching of the Word of God. There will come a point in one's life when you will search it out. Then there will be another point in your life when the Word of God of like silver or a buried treasure, which you will seek out regularly.

Sir Humphrey Davey in the Bible Illustrator approaches this in a different way: *[Regarding spiritual growth:] In youth, in health and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that which it exalts; but it is in misfortune, in sickness, in age, that its effects are more truly and beneficially felt; when submission is cherished in faith and humble trust in the Divine will, when duties become pleasures, undecaying sources of consolation, then it creates powers which were believed to be extinct, and gives a freshness to the mind which was supposed to have passed away for ever, but which is now renovated as an immortal hope. Its influence outlives all earthly enjoyments, and becomes stronger as the organs decay and the frame dissolves; it appears*

⁶¹ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014 (edited; the word *religion* was mostly replaced with the word *Christianity*).

as that evening star of light in the horizon of life which we are sure is to become, in another season, a morning star, and to throw its radiance through the gloom and shadow of death.⁶²

Proverbs 2:1–5 (graphic #2) from [Blogspot](#) and accessed June 29, 2014.

There is a minor topic which should be considered: what about *Y^ehowah* (*Jehovah*) and *Elohim*? *Y^ehowah* is the personal name for God, which could be applied to any individual member of the Trinity, but usually is applied to the 2nd Member of the Trinity—God the Son. He is the God of Israel; He is the God with the personal relationship to Israel. The One who interacted with Abraham, with Moses, and with Israel is *Y^ehowah*—the Preincarnate Christ. *Elohim* refers to the Godhead, to the Trinity;



with an emphasis upon their essence. The 3 Members of the Trinity are One in essence but 3 in personality. So, in general, when we find these two designations, we are comparing the Personal God of Israel to the Trinity. We are contrasting a personal relationship with all that is God.

For the LORD gives wisdom; from His mouth come knowledge and understanding;
 He stores up sound wisdom for the upright; He is a shield to those who walk in integrity,
 guarding the paths of justice and watching over the way of His saints.
 Then you will understand righteousness and justice and equity, every good path;
 for wisdom will come into your heart, and knowledge will be pleasant to your soul;
 discretion will watch over you, understanding will guard you,... (Prov. 2:6–11; ESV; capitalized)

Peter Pett Organizes Proverbs 2:6–11 Chiastically

- A For YHWH gives wisdom, out of his mouth comes knowledge and understanding (Proverbs 2:6).
- B He lays up sound wisdom for the upright, He is a shield to those who walk in integrity (Prov. 2:7).
- C That he may guard the paths of justice, and preserve the way of his saints (holy ones) (Proverbs 2:8).
- B Then will you understand righteousness and justice, and equity, yes, every good path (Proverbs 2:9).
- A For wisdom will enter into your heart, and knowledge will be pleasant to your soul, discretion will watch over you, understanding will keep you (Proverbs 2:10-11).

⁶² From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014.

Pett: Note in A the emphasis on wisdom, knowledge and understanding repeated in the parallel. In B He lays up sound wisdom for the upright, and in the parallel that sound wisdom is described. Centrally in C YHWH guards His people's way.

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

Chapter Outline

Charts, Graphics and Short Doctrines

For Y^ehowah will give wisdom; from His mouth [comes] knowledge and insight; and He stores up for the righteous ones applicable wisdom; [He is] a shield to those walking [with] integrity; to watch over a path of justice and a way of His gracious ones He guards.

Proverbs
2:6–8

For Y^ehowah will give wisdom—from His mouth [comes] knowledge and insight [or, *understanding*]*—*and He stores up wisdom [which may be applied] by His righteous ones [lit., *the righteous ones*]; [and He is] a shield to those who walk with integrity; to watch over the road of justice and He guards the way of His saints [or, *those who are grace oriented*].

For Jehovah will give wisdom from those who speak with knowledge and insight; and He has wisdom [which may be applied to life] stored up for His righteous ones. He is a shield to those who live their lives with integrity, He watches over just paths, and He guards the way of His saints.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

For Y^ehowah will give wisdom; from His mouth [comes] knowledge and insight; and He stores up for the righteous ones applicable wisdom; [He is] a shield to those walking [with] integrity; to watch over a path of justice and a way of His gracious ones He guards.

Latin Vulgate

Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.

He will keep the salvation of the righteous, and protect them that walk in simplicity, Keeping the paths of justice, and guarding the ways of saints.

Peshitta (Syriac)

For it is the LORD who gives wisdom; out of his mouth come knowledge and understanding.

He stores up hope for the upright; he helps those who walk without blemish.

He keeps the paths of justice, and preserves the ways of his saints.

Septuagint (Greek)

For the Lord gives wisdom, and from His presence come knowledge and understanding,

and He treasures up salvation for them that walk uprightly:

He will protect their way; that He may guard the righteous ways:

and He will preserve the way of them that fear Him.

Significant differences:

The Hebrew has God storing up *applicable wisdom* in the 3rd phrase; the Latin and Greek have *salvation* instead; and the Syriac has *hope*.

In the 4th phrase, Y^ehowah is said to be a *shield* to those walking with integrity. The word *shield* is not used in the Latin, Greek or Syriac, but a related term (*protection, preservation*) is used.

The 5th phrase is also changes in the Greek, Latin and Syriac, but not to where it means something different.

In the final phrase, the Greek has *them that hear Him* rather than *saints* or *gracious ones*.

Limited Vocabulary Translations:

Bible in Basic English	For the Lord gives wisdom; out of his mouth come knowledge and reason: He has salvation stored up for the upright, he is a breastplate to those in whom there is no evil; He keeps watch on the ways which are right, and takes care of those who have the fear of him.
Easy English	This is because wisdom is God's gift. God's words provide knowledge and wisdom. He brings success to those who do right. He protects honest people. He guards good people. He protects those who trust him.
Easy-to-Read Version	The Lord gives wisdom. Knowledge and understanding come from his mouth. He saves and protects good, honest people. He protects people who are fair to other people. He guards his holy people.
Good News Bible (TEV)	It is the LORD who gives wisdom; from him come knowledge and understanding. He provides help and protection for those who are righteous and honest. He protects those who treat others fairly, and guards those who are devoted to him.
Kenneth Taylor Paraphrase	For the Lord grants wisdom! His every word is a treasure of knowledge and understanding. He grants good sense to the godly—His saints. He is their shield, protecting them and guarding their pathway.
<i>The Message</i>	And here's why: GOD gives out Wisdom free, is plainspoken in Knowledge and Understanding. He's a rich mine of Common Sense for those who live well, a personal bodyguard to the candid and sincere. He keeps his eye on all who live honestly, and pays special attention to his loyally committed ones.
NIRV	The Lord gives wisdom. Knowledge and understanding come from his mouth. He stores up success for honest people. He is like a shield to those who live without blame. He keeps them safe. He guards the path of those who are honest. He watches over the way of his faithful ones.
New Simplified Bible	Jehovah gives wisdom. From his mouth come knowledge and understanding. He stores up insightful (sound) (substantial) wisdom for the upright. He is a shield for those who walk in integrity. He guards those on paths of justice. He watches over the way of his godly ones.

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord gives wisdom; from his mouth come knowledge and understanding. He reserves ability for those with integrity. He is a shield for those who live a blameless life. He protects the paths of justice and guards the way of those who are loyal to him.
Contemporary English V.	All wisdom comes from the LORD, and so do common sense and understanding. God gives helpful advice to everyone who obeys him and protects all of those who live as they should. God sees that justice is done, and he watches over everyone who is faithful to him.

New Berkeley Version	For the LORD gives wisdom; from His mouth come knowledge and discernment. He has stored up sound wisdom [“Wisdom that results in successful living.”] for the upright; He is a shield to those walking in integrity, that He may guard the paths of justice; for He protects the way of His saints [From root, “to love, desire,” hence those loving and loved of God.].
New Century Version	Only the Lord gives wisdom; he gives knowledge and understanding. He stores up wisdom for those who are honest. Like a shield he protects the innocent. He makes sure that justice is done, and he protects those who are loyal to him.
New Life Version	For the Lord gives wisdom. Much learning and understanding come from His mouth. He stores up perfect wisdom for those who are right with Him. He is a safe-covering to those who are right in their walk. He watches over the right way, and He keeps safe the way of those who belong to Him.
Translation for Translators	Yahweh is the one who gives us wisdom. He is the one who tells us things that we need to know and understand. He gives good advice to those who conduct their lives as they should. He protects [MET] those who do what is right. He guards those who act justly/fairly toward others, and he watches over those who are faithful/loyal to him.

Partially literal and partially paraphrased translations:

American English Bible	For wisdom comes from Jehovah; in His presence are are understanding and knowledge. For those who are walking straight paths, He has treasured salvation, and He'll shield them in all of their ways. He guards the ways of the righteous, and protects all those who show Him respect.
Beck's American Translation	...because the LORD give wisdom and from His mouth comes knowledge and understanding. He has reserved success for upright people and protection for those who live innocently, to guard those on the right paths and watch over the ways of those He loves.
Names of God Bible	Yahweh gives wisdom. From his mouth come knowledge and understanding. He has reserved priceless wisdom for decent people. He is a Magen for those who walk in integrity in order to guard those on paths of justice and to watch over the way of his godly ones.
New Advent (Knox)Bible	Wisdom is the Lord's gift; only by his word spoken comes true knowledge, true discernment. So it is that he watches over the lives of the upright, bids the innocent walk unharmed; safe and sound the chosen friends of God come and go.
Today's NIV	For the LORD gives wisdom; from his mouth come knowledge and understanding. He holds success in store for the upright, he is a shield to those whose walk is blameless, for he guards the course of the just and protects the way of his faithful ones.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For Yahweh gives wisdom, knowledge and understanding from his mouth. He smuggles intelligence to the upright, shields those going in integrity, guards the paths for the verdict, and preserves the way of his saints.
Ferar-Fenton Bible	For the LORD is the giver of Wisdom, From His mouth come Knowledge and Thought: Salvation He stores for the upright And shields those who walk in truth; Keeps guard on the path of the just, And safe marks the way of His Saints!
HCSB	For the LORD gives wisdom; from His mouth come knowledge and understanding. He stores up success for the upright; He is a shield for those who live with integrity so that He may guard the paths of justice and protect the way of His loyal followers.
Jubilee Bible 2000	For the LORD gives wisdom; out of his mouth comes knowledge and intelligence. He keeps the person of the upright; he is a buckler to those that walk perfectly, keeping the paths of judgment and the way of his merciful ones.

Catholic Bibles:

Christian Community (1988)	For Yahweh gives wisdom and from his mouth come knowledge and insight. He reserves his help for the upright and is a shield for those who walk in integrity; he guards the ways of the just and protects the steps of his faithful.
The Heritage Bible	Because Jehovah gives wisdom; out of his mouth comes knowledge and understanding. He hides counsel for the upright, a shield to them who walk in completeness. He guards the well-trod paths of judgment, and hedges about the way of his merciful ones.
New American Bible (2002)	For the LORD gives wisdom, from his mouth come knowledge and understanding; He has counsel in store for the upright, he is the shield of those who walk honestly, Guarding the paths of justice, protecting the way of his pious ones.
New American Bible (2011)	For the LORD gives wisdom, from his mouth come knowledge and understanding; [Jb 32:8; Wis 7:25; Sir 1:1; James 1:5.] He has success in store for the upright, is the shield of those who walk honestly, Guarding the paths of justice, protecting the way of his faithful ones,...
New Jerusalem Bible	For Yahweh himself is giver of wisdom, from his mouth issue knowledge and understanding. He reserves his advice for the honest, a shield to those whose ways are sound; he stands guard over the paths of equity, he keeps watch over the way of those faithful to him.
Revised English Bible	It is the LORD who bestows wisdom and teaches knowledge and understanding. Out of his store he endows the upright with ability. For those whose conduct is blameless he is a shield, guarding the course of justice and keeping watch over the way of his loyal servants.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For ADONAI gives wisdom; from his mouth comes knowledge and understanding. He stores up common sense for the upright, is a shield to those whose conduct is blameless, in order to guard the courses of justice and preserve the way of those faithful to him.
exeGesés companion Bible	For Yah Veh gives wisdom - from his mouth knowledge and discernment: he treasures substance for the straight; a buckler to them who walk integriously:

Hebrew Names Version	<p>he guards the paths of judgment and guards the way of his mercied. For the LORD gives wisdom. Out of his mouth comes knowledge and understanding. He lays up sound wisdom for the upright. He is a shield to those who walk in integrity; that he may guard the paths of justice, and preserve the way of his holy ones.</p>
JPS (Tanakh—1985)	<p>For the Lord grants wisdom; Knowledge and discernment are by His decree. He reserves ability for the upright And is a shield for those who live blamelessly, Guarding the paths of justice, Protecting the way of those loyal to Him.</p>
Orthodox Jewish Bible	<p>For Hashem giveth chochmah; out of His Peh (mouth) cometh da'as (knowledge) and tevunah (understanding). He layeth up tushiyah (wise Torah counsel) for the yesharim (upright ones); He is a mogen (shield) to them that walk in blamelessness. He keepeth the orkhot mishpat, and is shomer over the derech of His Chasidim.</p>
<i>The Scriptures</i> 1998	<p>For הויה gives wisdom; Out of His mouth come knowledge and understanding. And He treasures up stability for the straight, A shield to those walking blamelessly, To watch over the paths of right-ruling, And the way of His kind ones He guards.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>Only the Lord gives wisdom; ·he gives [^Lfrom his mouth comes] knowledge and understanding. He stores up ·wisdom [resourcefulness] for those who ·are honest [have integrity]. Like a shield he protects the innocent. He ·makes sure that justice is done [^Lguards the path of justice], and he protects those who are loyal to him.</p>
Kretzmann's Commentary	<p>For the Lord giveth wisdom, granting it as a gift of His free favor; out of His mouth cometh knowledge and understanding, it is a matter of revelation in His Word. The ability of having the right judgment in the various situations in life and of discriminating properly in applying this knowledge is a gift of the Lord. He layeth up sound wisdom for the righteous, preserving it after the manner of a treasure or a jewel; He is a buckler to them that walk uprightly, for wisdom shields all those who exercise themselves in a blameless conduct. He keepeth the paths of judgment, protecting the ways of justice, the conduct of those who try to behave in agreement with the demands of justice, and preserveth the way of His saints, guiding and guarding them from foolish and wicked behavior.</p>
Lexham English Bible	<p>For Yahweh will give wisdom; from his mouth [come] knowledge and understanding. For the upright, he stores sound judgment, a shield for those who walk uprightly, [in order] to guard paths of justice and keep the way of his faithful [ones].</p>
NET Bible®	<p>For the Lord gives wisdom, and from his mouth comes [The verb "comes" does not appear in the Hebrew text, but is supplied in the translation for the sake of clarity and smoothness.] knowledge and understanding. He stores up effective counsel for the upright, and is 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.] a shield for those who live with integrity, to guard the paths of the righteous and to protect the way of his pious ones.</p>

Syndein/Thieme	For Jehovah/God gives wisdom/'application of doctrine' {chokmah}. {nathan - the verb of grace - He gives it without 'strings'} Knowledge and understanding are 'out of His Mouth' {peh}. He 'lays up'/'treasures up' 'sound wisdom' {tuwshiyah} for the righteous/upright {Jashar}. He is a shield to those who 'Walk righteously'/'live blamelessly'. He guards the paths of justice . . . protecting the Way of 'those loyal to Him'/'His faithful ones' {chaciyd}.
The Voice	The Eternal <i>is ready to share His wisdom with us,</i> for His words bring true knowledge and insight; He has stored up <i>the essentials of</i> sound wisdom for those who do right; He acts as a shield for those who value integrity. God protects the paths of <i>those who pursue</i> justice, watching over the lives of those who keep faith with Him.

Literal, almost word-for-word, renderings:

Concordant Literal Version	For Yahweh Himself gives wisdom; From His mouth come knowledge and comprehension; He stores up sagacity for the upright, A shield for those walking with integrity, So as to preserve the paths of judgment, And so He may guard the way of His benign ones."
Context Group Version	For YHWH gives wisdom; Out of his mouth [comes] knowledge and understanding; He lays up sound wisdom for the upright; [He is] a shield to those that walk in integrity; That he may guard the paths of judgment, And preserve the way of his special ones.
Evidence Bible	For the LORD gives wisdom: out of his mouth comes knowledge and understanding. He lays up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keeps the paths of judgment, and preserves the way of his saints.
God's Truth (Tyndale)	For it is the Lord that gives wisdom, out of his mouth comes knowledge and understanding. He preserves the welfare of the righteous, and defends them that walk innocently: He keeps them in the right path, and preserves the way of his saints.
New European Version	For Yahweh gives wisdom. Out of His mouth comes knowledge and understanding. He lays up sound wisdom for the upright, He is a shield to those who walk in integrity; that He may guard the paths of justice, and preserve the way of His saints.
New King James Version	For the Lord gives wisdom; From His mouth come knowledge and understanding; He stores up sound wisdom for the upright; He is a shield to those who walk uprightly; He guards the paths of justice, And preserves the way of His saints.
Webster's updated Bible	For the LORD gives wisdom: out of His mouth [comes] knowledge and understanding. He lays up sound wisdom for the righteous: [He is] a buckler to them that walk uprightly. He keeps the paths of judgment, and preserves the way of His saints.
Young's Updated LT	For Jehovah gives wisdom, From His mouth knowledge and understanding. Even to lay up for the upright substance, A shield for those walking uprightly. To keep the paths of judgment, And the way of His saints He preserves.

The gist of this verse: God gives believers His wisdom liberally, and He preserves the way of His saints.

Proverbs 2:6

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
The NET Bible: <i>This is a causal clause. The reason one must fear and know the Lord is that he is the source of true, effectual wisdom.</i> ⁶³			
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
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
The NET Bible: <i>The verb is an imperfect tense which probably functions as a habitual imperfect describing a universal truth in the past, present and future.</i> ⁶⁴			
châk ^e mâh (חכמה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
min (מן) [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
peh (פה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6310 BDB #804
The NET Bible: <i>This expression is an anthropomorphism; it indicates that the Lord is the immediate source or author of the wisdom. It is worth noting that in the incarnation many of these "anthropomorphisms" become literal in the person of the Logos, the Word, Jesus, who reveals the Father.</i> ⁶⁵			
da'ath (דעת) [pronounced <i>DAH-ğahth</i>]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
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
t ^e bûwnâh (תבונה) [pronounced <i>t^evoo-NAWH</i>]	<i>intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)</i>	feminine singular noun	Strong's #8394 BDB #108

⁶³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁶⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁶⁵ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Translation: For Y^ehowah will give wisdom—from His mouth [comes] knowledge and insight [or, understanding]—... God does not speak to us directly; and, even though we have His Word, it is not His primary means of teaching us. God takes men who have knowledge and insight, and these men teach, and from them we learn. They themselves have learned from other believers who learned from believers before them. All of this goes back to the Lord Jesus Christ, Who taught the Old Testament.

J. Vernon McGee: *If you want wisdom, ask Him for it. "... Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him." Then how are we to know them? "But God has revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God" (1Cor. 2:9-10). They are revealed to us by the spirit of God. He is here today to be our Teacher. When I was a young Christian, one of the most wonderful things I learned was this truth that the spirit of God would open up the things of God to me. This is the reason that some folk who don't have a Ph.D. or a Th.D. degree have a knowledge of the Word of God which others do not have.*⁶⁶

McGee continues: *When I was a young preacher in Nashville, Tennessee, a 6:00 B.C. radio program was made available to the ministers in town. None of the other ministers wanted it, but I was young and single, so I didn't mind getting up at that hour. I tried to teach the Word of God, but nobody seemed to be interested in it except one person. She was a black lady who would pass my church every morning. Sometimes I would be out there changing the bulletin board as she would come by on her way to work. She would say, "Dr. McGee, I heard you this morning," and she would stand and discuss with me those things that had been on the program. She had real spiritual discernment. She told me that she only finished grade school, but I am here to tell you that that wonderful, black Christian lady knew more theology than the average Christian of any church in that city with whom I had come in contact. She knew how to discuss the Word of God. She had a Bible, and the Lord gave her wisdom. I have never seen a Bible more worn than the one she carried. She used it. She read it. And she understood it because she was willing to let the spirit of God be her Teacher. "The LORD gives wisdom."*⁶⁷

For Solomon as a young man, this was his father David. As Solomon grew older, he was able to learn from prophets and priests.

God does not hide Himself; He does not make Himself inaccessible. He reveals Himself to all those who want to know Him.

George DeHoff: *God gives wisdom only to those who search for it. Often in the Bible, God is pictured as giving something when he merely makes it available. He gave the city of Jericho to Joshua; but it was necessary for Joshua and his soldiers to obey God's instructions before they could possess it. God gave manna to Israel in the wilderness; but they had to go and gather it up (Numbers 11). Christ gave the blind man his sight; but he received it only when he went and washed in the Pool of Siloam. God gives men wisdom; but much diligent study is required in order to receive it.*⁶⁸

Matthew Henry: *The Lord not only is wise himself, but he gives wisdom, and that is more than the wisest men in the world can do, for it is God's prerogative to open the understanding. All the wisdom that is in any creature is his gift, his free gift, and he gives it liberally (James 1:5), has given it to many, and is still giving it; to him therefore let us apply for it...He has blessed the world with a revelation of his will. Out of his mouth, by the law and the prophets, by the written word and by his ministers, both which are his mouth to the children of men, come knowledge and understanding, such a discovery of truth and good as, if we admit and receive the impressions of it, will make us truly knowing and*

⁶⁶ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014 (slightly edited).

⁶⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014 (slightly edited).

⁶⁸ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=2> accessed November 29, 2014. Coffman cites George DeHoff's Commentary, p. 254.

*intelligent. It is both an engagement and encouragement to search after wisdom that we have the scriptures to search, in which we may find it if we seek it diligently.*⁶⁹

The ESV was used for the translation (except for Prov. 2:6a).

Knowledge, Wisdom and Insight (or, Understanding)

1. First the basic definitions, taken from BDB and Gesenius:
 - 1) Châk^emâh (חָכְמָה) [pronounced *khawk^e-MAW*], which means, **wisdom** [in all realms of life], doctrine in the soul; skill [in war]. Strong's #2451 BDB #315.
 - 2) Da'ath (דַּעַת) [pronounced *DAH-ġahth*], which means, **knowledge**, knowing; intelligence, understanding, wisdom. Strong's #1847 BDB #395.
 - 3) T^ebûwnâh (תְּבוּנָה) [pronounced *t^evoo-NAWH*], which means, intelligence, **understanding**, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification). Strong's #8394 BDB #108.
2. Prov. 2:6a reads: **For Y^ehowah will give wisdom—from His mouth [comes] knowledge and insight [or, understanding]—...** So, God gives the wisdom; and we receive knowledge and insight from His mouth (i.e., by divine revelation).
3. We find these words first strung together in Ex. 35:31. **Then Moses said to the people of Israel, "See, the LORD has called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah; and he has filled him with the Spirit of God, with skill, with intelligence [= wisdom], with knowledge [= understanding], and with all craftsmanship [= knowledge], to devise artistic designs, to work in gold and silver and bronze, in cutting stones for setting, and in carving wood, for work in every skilled craft. (Ex. 35:30–33) Even to be an artisan in order to make the things which God required, knowledge, wisdom and understanding are required.**
4. God gives Solomon *wisdom and understanding* in 1Kings 4:29.
5. Job associates wisdom and understanding with age. So it is something which they believed could be acquired with time.
6. The psalmist writes: **My mouth shall speak wisdom; the meditation of my heart shall be understanding.** (Psalm 49:3)
7. Prov. 2:2 has an interesting pairing, similar to the psalm above: **...making your ear attentive to wisdom and inclining your heart to understanding;...** Not that one either speaks or hears wisdom; but the heart is associated with understanding. So, what you think in your soul, when you take in doctrine, and compare spiritual truth to spiritual truth, results in *understanding*.
8. Prov. 3:13 gives us another distinction: **Blessed is the one who finds wisdom, and the one who gets understanding,...** We come across wisdom (which is a result of God responding to our positive volition toward the truth); but *getting* understanding. This verb means, among other things, *to produce, to bring out, to cause to go out*. One could understand this to be the things which you do in your soul with wisdom.
9. God uses all of these attributes in creation and restoration: **The LORD by wisdom founded the earth; by understanding He established the heavens; by His knowledge the deeps broke open, and the clouds drop down the dew. (Prov. 3:19–20) It is He who made the earth by His power, Who established the world by His wisdom, and by His understanding stretched out the heavens. (Jer 10:12 and 51:15) His wisdom is associated with the earth/world; and His understanding is associated with the heavens. Understanding is associated with the heavens in Psalm 136:5 as well.**
10. Prov. 10:23 **Doing wrong is like a joke to a fool, but wisdom is pleasure to a man of understanding.** So, a man who has developed understanding in his heart through listening to wisdom takes pleasure in wisdom.
11. In Prov. 11:12 14:29, a person with understanding is able to make smart choices in social life.
12. In Prov. 15:21, a man with understanding is able to walk along straight paths.
13. Prov. 17:27 **Whoever restrains his words has knowledge, and he who has a cool spirit is a man of understanding.** In the first case, the man with knowledge knows what to do; and in the second case, the

⁶⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 2:1–9.

Knowledge, Wisdom and Insight (or, Understanding)

man with understanding knows what to think.

14. Prov. 20:5 The purpose in a man's heart is like deep water, but a man of **understanding** will draw it out. A man with understanding is able to determine his purpose in life.
15. Prov. 24:3–4 By **wisdom** a house is built, and by **understanding** it is established; by **knowledge** the rooms are filled with all precious and pleasant riches.
16. Isa. 40:13–14 Who has measured the Spirit of the LORD, or what man shows Him His counsel? Whom did He consult, and who made Him understand? Who taught Him the path of justice, and taught Him **knowledge**, and showed Him the way of **understanding**?

Although I have discovered some patterns, I have not quite explained the difference between these words.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Heb. 1:1–2 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days He has spoken to us by His Son, whom He appointed the Heir of all things, through whom also He created the world. (ESV; capitalized) knowledge of Jesus Christ and knowledge of God is *always revealed*. God does not hide it somewhere so that it is difficult to find. It is not designed for those with a better than average I.Q. It is not only for those who have a good education. God will willingly reveal Himself and knowledge of Himself and the way the world is to anyone who is interested—at any age at any I.Q. level. Zophar asks, "Can you find out the deep things of God? Can you find out the limit of the Almighty? It is higher than heaven—what can you do? Deeper than Sheol—what can you know? Its measure is longer than the earth and broader than the sea." (Job 11:7–9; ESV) Given Who God is, how can we know Him? But God reveals Himself to us. That is how we know Him. Yet Heb. 11:6 tells us: *And without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him.* (ESV; capitalized)

For the believer in the Church Age, God even makes it possible for him to understand spiritual truth and to incorporate it into his life and thinking. 1Cor. 2:9–16 *But, as it stands written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love Him"-- these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit Who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting [or, explaining/"putting together"/comparing] spiritual truths to those who are spiritual. The natural person [= the "psuchikos man"/"soul-ish man] does not accept [or, receive to himself] the things [from the source] of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things [spiritual matters; the things of God; Bible doctrine], but is himself to be judged by no one. "For who has understood the mind [= the thinking] of the Lord so as to instruct Him?" But we have the mind [= the thinking] of Christ.* (Isa. 64:4 40:13; ESV with some adjustments made by R. B. Thieme, Jr.) God sets up an entire system of perception for all believers in the Church Age, which R. B. Thieme, Jr. calls *GAP*, or the *grace apparatus for perception*.

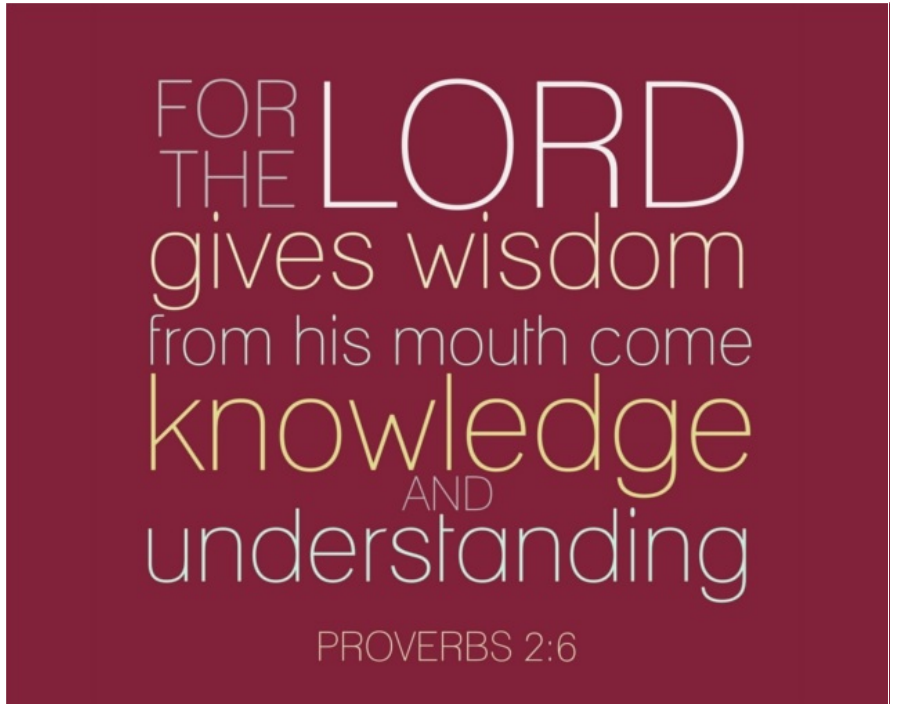
God's wisdom is revealed to us—if we want it, God will give His wisdom to us. We do not have to become Tibetan monks and run off to some isolated palace somewhere where no one speaks and all worldly goods are left outside, in order to gain knowledge. No matter who you are, no matter what your status, *Y^ehowah will give wisdom—from His mouth [comes] knowledge and insight [or, understanding].* (Prov. 2:6)

In the Church Age, this *mouth* is the man who has the gift of pastor-teacher. This is a man who has dedicated a considerable portion of his life to the studying of the Word of God. No man learns the Word of God overnight, or in a month or in a year. This takes a great deal of concentrated study. A small number of individual believers might get some teaching from certain books or some internet sites, but principally, 99% of believers will learn from a pastor-teacher in a local church.

This concept may be difficult to grasp at first. You may say, “But right here, it says, ‘[from His mouth \[comes\] knowledge and insight](#) [or, *understanding*].’ That isn’t the mouth of a pastor-teacher; that is the mouth of God.” It ought to be clear that God is not speaking directly to anyone nowadays. Those who make such an absurd claim are belied by their absolute and apparent foolishness.⁷⁰ But we have God’s Word; and we have men who have studied His Word. We live in an era where this is the life’s work of some men. Those are the men to whom we listen; those are the ones from their mouths comes *knowledge and insight*. It originally came from God (from the Bible); and now comes from them when they explain what it is that you are reading (as I just did).

Proverbs 2:6 (graphic); from [WordPress](#); accessed December 2, 2014.

A few are able to make use of the teaching of a pastor-teacher who posts his teaching on the internet, but that is a rare person, and should not be that person’s primary means of growth. Such things can be learned when on vacation or stationed by the armed forces in a different city or country—but, day-to-day, you need to be in a local church. And if there is no accurate, doctrinal church in your area, you may want to consider a move to a place where there is one. One thing which is nice is, we are able to sample the teaching of a great number of Bible teachers from afar, and determine if we would be able to grow under that pastor.



Application: I have personally known several people who did not gather together with other believers, and that, even though they continued to listen to Bible doctrine, their thinking and beliefs became weirder and weirder. Sometimes you need other believers around you, so that, when you express a stupid thought, someone says, “That was a really dumb thing to say.” Sometimes you will say and think things which are simply a matter of human viewpoint; you hear them day-in and day-out—and so you come to believe them. Anyone who works in the education system is constantly in danger of this.

Application: What a person loses by not being in a church is authority orientation. Things may start out subtly. You get an important phone call, and you pause the lesson. You wait until it is the last thing you do in the day, and you fall asleep during the lesson. You just mowed the lawn, and you are sitting down to doctrine, and you pop a Coors and then another one. Your concentration is reduced. There is another problem—too often, you are choosing the lessons to listen to (if you are at home and it is your computer, who else would be choosing the lessons?). Maybe you don’t like war, so you avoid all of the series which deal with war. Or your marriage sucks, and you spend much of your time studying RM/RW lessons (or avoiding same). You just don’t always get a full range of doctrines. The pastor begins to talk about **intercalation** and you fast-forward the lesson to skip over what he has to say.

Application: There will be times that you are geographically isolated and are not anywhere near a church that teaches Bible doctrine. What can you do? Then you have to take in doctrine via MP3 lessons. While studying doctrine on your own like this is not ideal, sometimes it is the only way. Now, if you are married and have children—then you have a small church, and you can listen as a family.

⁷⁰ If God were still speaking audibly to man, then the Bible would not be a completed book.

Positive volition combined with the right pastor does not mean that you will like that pastor personally. When I was first saved and began to be exposed to various teachers, I began spending more and more time listening to R. B. Thieme, Jr., despite the fact that, he did not seem to be a very nice man. After all, since you have a sin nature, that means that you will not hear only stuff that you like from your right pastor-teacher. From time to time, he is going to say things which hit too close to home; and you may not like that very much.

Proverbs 2:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
tsâphan (צָפַן) [pronounced tsaw-FAHN]	<i>to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain</i>	3 rd person masculine singular, Qal imperfect	Strong's #6845 BDB #860
<p>The NET Bible: <i>The form is a Kethib/Qere reading. The Kethib צָפַן (vÿtsafan; Qal perfect + vav consecutive) is supported by the LXX and Syriac. The Qere יָצַן (yitspon; Qal imperfect) is supported by the Aramaic Targum of Prov 2:7 (the Aramaic translations of the Hebrew scriptures were called Targums) and Latin Vulgate. Internal evidence favors the imperfect; another imperfect appears in v. 6a with a similar sense. The Qere is normally preferred; the scribes are indicating that the received reading is corrupt. The Kethib reflects orthographic confusion between ך (yod) and ם (vav). As in v. 6a, this Qal imperfect functions as a habitual imperfect describing a universal truth in past, present and future.</i>⁷¹</p>			
<p>The NET Bible: <i>The verbal root צָפַן (tsafan, “to store up; to treasure up”) is repeated in 2:1 and 2:7. In 2:1, it is the responsibility of man to “store up” wisdom; but in 2:7, it is God who “stores up” wisdom for the wise person who seeks him.</i>⁷²</p>			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâshâr (יָשָׁר) [pronounced yaw-SHAWR]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	feminine plural adjective which can act like a substantive; with a definite article	Strong's #3477 BDB #449
<p>The NET Bible: <i>The Hebrew word translated “upright” (יָשָׁר, yashar) is one of the terms used for the righteous. It points to the right conduct of the believer – that which is right or pleasing in the eyes of God. It stresses that the life of the individual is upright, straightforward, and just. It is paralleled with “those who walk in integrity.”</i>⁷³</p>			
tûwshîyâh (תְּוִשְׁיָהּ) [pronounced too-shee-YAW]	<i>a lifting up; aid; counsel; wisdom, sound or efficient wisdom, the application of wisdom to experience; abiding success [= the effect or result of applying sound wisdom]</i>	feminine singular noun	Strong's #8454 BDB #444

⁷¹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁷² From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁷³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Proverbs 2:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The noun תושיׁה (tushiyyah) has a two-fold range of meanings: (1) "sound wisdom" (so KJV, NRSV); "effective counsel" and (2) result (metonymy of effect): "abiding success" (BDB 444 s.v.; W. L. Holladay, Concise Hebrew and Aramaic Lexicon, 388; cf. NIV "victory"). It refers to competent wisdom and its resultant ability to achieve moral success (W. McKane, Proverbs [OTL], 80).</i>⁷⁴</p>			
<p>Precept Austin: <i>Tushiyyah means sound, efficient wisdom, abiding or continuing success. Who would not desire this blessing? Tushiyyah stresses the successful results of wisdom's activities and is variously translated as "ability" (NEB), "help," (JB), "victory," (NIV). Goldberg adds that tushiyyah means "sound judgment, wisdom that leads to practical success."</i>⁷⁵</p>			
<p>Clarke: <i>It is difficult to find, in any language, a term proper to express the original meaning of the word; it seems to mean generally the essence or substance of a thing, The thing itself - that which is chief of its kind. He lays up What Is Essential for the righteous.</i>⁷⁶</p>			
<p>This word is found in Job and Proverbs, with two mentions from two prophets: Job. 5:12 6:13 12:16 Prov. 2:7 3:21 8:14 18:1 Mic. 6:9 Isa. 28:29.</p>			

Translation: ...and He stores up wisdom [which may be applied] by His righteous ones [lit., the righteous ones];... The word for wisdom here is *tūwshîyâh* (תושיׁה) [pronounced *too-shee-YAW*], and it means a *lifting up; aid; counsel; wisdom, sound or efficient wisdom, the application of wisdom to experience; abiding success [= the effect or result of applying sound wisdom]*. This is wisdom that you are able to apply to your life; this is wisdom that integrates with your life and improves your life. Strong's #8454 BDB #444. God has that in storage for each of us. Whatever we take out of storage, God will provide even more of it for us.

Proverbs 2:7 (1st graphic); from [Wordpress](#); accessed December 2, 2014.

When you take in doctrine, you are not always studying things which interest you or things which seem pertinent to your life right now. This stuff is processed—it goes to your mind, you understand it, then you believe it, and then it is circulated throughout your thinking by your heart. What you are doing is storing up Bible doctrine to be applied later—you may have no idea how it might be applied, but there will come a time when you will use it.

It is like the bear who fattens himself up for the winter and then goes into hibernation. His body uses the fat which he has stored while he sleeps in hibernation. That last pizza that he eats may not have gone down very easily; but there will come a time when he needs that energy the pizza provides.

M R De Haan II in Precept Austin: *Some people throughout history have erred by overemphasizing certain elements of the truth while ignoring others. This*



⁷⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁷⁵ From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 1, 2014.

⁷⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 2:7.

has resulted in behavior that is absurd. For instance, some individuals have stressed to an extreme the apostle Paul's instruction to separate themselves from the world and crucify the flesh (Ro. 12:2; Gal. 5:24). Simeon Stylites, a 5th-century monk, after being buried up to his neck in the ground for several months, decided to pursue godliness by living on top of a pole. He spent 30 years there. Another self-styled "holy man" developed a reputation for sanctity because he never changed clothes or bathed after he became a hermit. Although such instances were not widespread, they serve to illustrate the sad consequences of an unbalanced view of scriptural truth. The wisdom mentioned in Proverbs 2 is the kind that takes into consideration the whole counsel of God. A life that is built on such a foundation is characterized by balance and freedom from extremes. Only by carefully studying the entire Word of God and daily applying our hearts to understanding it and living it can we avoid the one-sided behavior of the pole-sitting hermit.⁷⁷

The example of a pole-sitting hermit is quite an exaggeration—it goes far beyond what most people do. Most people with a modicum of common sense can look at someone who thinks that sitting atop a pole is a legitimate lifestyle based on religious principle is goofy. However, there are a number of cults (Jehovah's Witnesses, Mormons) and cultic movements (the tongues movement) which suck in a huge number of believers. What they are unable to do is to correctly learn and apply wisdom.

Now, just so that there is no confusion here—many people who are Mormons or Jehovah's Witnesses are Christians. They were Christians before they entered into the cult; and a few became Christians have entering into these cults. Furthermore, Mormonism is marvelous when it comes to teaching divine establishment laws (you are not going to find many Mormon family who live on government paychecks). The primary problem with these cults is, no one grows spiritually within them. They may become more religious and they may become more moral (which is most often the case with either cult); but people in these cults do not learn the Christian way of life.

Proverbs 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâgên (מגן) [pronounced maw-GAYN]	shield, smaller shield; protection	masculine singular noun	Strong's #4043 BDB #171
The NET Bible: <i>The word can be taken as in apposition explaining the subject of the first colon - the Lord is a shield, the Lord stores up. The word then is a metaphor for the protection afforded by the Lord.</i> ⁷⁸			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	those walking, those going, those who are departing; walkers, travelers	masculine plural, Qal active participle; construct form	Strong's #1980 (and #3212) BDB #229

⁷⁷ From http://www.preceptaustin.org/proverbs_2_commentary.htm accessed December 1, 2014.

⁷⁸ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Proverbs 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: Heb "walk." The verb "to walk" (הלך, <i>halakh</i>) is an idiom (based upon hypocatastasis: implied comparison) for habitual manner of life (BDB 234 s.v. 3.e). ⁷⁹			
tôm (תם) [pronounced <i>tohm</i>]	<i>integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]</i>	masculine singular noun	Strong's #8537 BDB #1070
The NET Bible: Heb "those who walk of integrity." The noun תם (<i>tom</i> , "integrity") functions as a genitive of manner. ⁸⁰			

Translation: ...[and He is] a shield to those who walk with integrity;... We speak of the Christian walk today, which is simply a reference to the day-by-day life of the believer. Believers in all eras have their walk; they have their day-to-day activities; they have their walk through life. Every new moment is a step in life, going from infant to child, to young to adult, to adult—we are always moving in just one direction, timewise.

Proverbs 2:7 (graphic); from [time4thinkers](#); accessed December 2, 2014.

God here is a shield or He is protection for those who walk with integrity.

Wardlaw from the Bible Illustrator: *Another promise is safety. "[God is] A buckler to them that walk uprightly." Jehovah is security amidst all the assaults of the enemies of the upright, and especially amidst "the fiery darts of the wicked one," which, when the shield of Jehovah's power is interposed, cannot touch him, but fall, quenched and pointless, to the ground.*⁸¹



Most of us have no idea how much incoming there is to the person who is growing in the Christian life; and who lives a life of integrity. Satan is all over you when you do that.

Proverbs 2:8a

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

⁷⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁸⁰ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁸¹ From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014 (slightly edited).

Proverbs 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsar (נָצַר) [pronounced naw-TSAR]	to keep, to guard, to watch over, to protect; to observe; to keep secret	Qal infinitive construct	Strong's #5341 BDB #665
<p>The NET Bible: <i>The infinitive construct נָצַר (lintsor, "to guard") designates the purpose of the Lord giving "effective counsel" and being a "shield" to the upright. The verb נָצַר (natsar, "to guard") has a broad range of meanings: (1) to watch over, guard or protect a vineyard from theft (Prov 27:18); (2) to guard one's lips or heart from evil (Prov 4:23; 13:3); (3) to protect a person from moral or physical danger (Prov 2:8, 11; 4:6; 13:6; 20:28; 22:12; 24:12) and (4) to guard with fidelity = to observe commands, law or covenant (Prov 3:1, 21; 4:13; 5:2; 6:20; 28:7; see BDB 665-66 s.v.). Here God guards the way of the just, that is, the course and conduct of life from the influence of evil.</i>⁸²</p>			
'ôrach (אָרַח) [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 singular construct	Strong's #734 BDB #73
mîsh ^e pâṭ (מִשְׁפָּט) [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

The NET Bible: *Heb "paths of righteousness." The word "righteousness" is a possessive genitive, signifying the ways that the righteous take.*⁸³

Translation: ...to watch over the road of justice... The word for *justice* here is mîsh^epâṭ (מִשְׁפָּט) [pronounced mish^e-PAWT], and it means, *judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court*. Most often, this refers to the just verdict of a judge; however, with the believer, this is simply the believer who makes good decisions. He learns wisdom, he applies it correctly, and he makes good decisions to go with it. Strong's #4941 BDB #1048.

This is his way, his path, is road. Again, this is the Christian walk; the day-to-day life of the believer. It is God Who watches over this path; Who protects the believer on this path.

Proverbs 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

⁸² From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁸³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Proverbs 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular construct	Strong's #1870 BDB #202
chăçîydîym (חֲסִידִים) [pronounced khaw-see- DEEM]	gracious ones; saints, believers; those who are grace oriented	masculine plural adjective with the 3 rd person masculine singular suffix	Strong's #2623 BDB #339
The NET Bible: <i>The noun חֲסִיד (khesed, "the pious") describes those who show "covenantal faithful love" or "loyal love" to God and his people. The description of the righteous by this term indicates their active participation in the covenant, for which God has promised his protection.</i> ⁸⁴			
The NET Bible: <i>The Kethib is the singular noun + 3rd person masculine singular suffix חֲסִידוֹ (khasido) "his pious one." The Qere reads the plural noun + 3rd person masculine singular suffix חֲסִידָיו (khasidav) "his pious ones." The LXX εὐλαβουμένων αὐτόν (eujlaboumenwn aujton) supports the Qere reading.</i> ⁸⁵			
Although this word is found over 20 times in the Psalms, this is its only occurrence in the book of Proverbs.			
shâmar (שָׁמַר) [pronounced shaw-MAR]	to keep, to guard, to protect, to watch, to preserve	3 rd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036
The NET Bible: <i>The imperfect tense verb שָׁמַר (yishmor, "to protect") continues the syntactical nuance of the preceding infinitive construct of purpose.</i> ⁸⁶			

Translation: ...and He guards the way of His saints [or, those who are grace oriented]. We are in the devil's world, and what Satan does not want to see is for believers to advance spiritually in their lives. He does not want them to be making good decisions. And the more good decisions that we make as believers, the more that we become gracious ones.

I may have too many points on this particular verse.

God's Gracious Ones

1. The word here is chăçîydîym (חֲסִידִים) [pronounced khaw-see-DEEM], which means, *gracious ones; saints, believers; those who are grace oriented*. In the plural, this is usually translated *saints, gracious ones, faithful ones, holy ones*. Strong's #8104 BDB #1036.
2. The gracious one has put their trust in the Revealed God. Psalm 86:2
3. God's gracious ones can be associated with the priestly ministry (Deut. 33:8) and with revelation from God (Psalm 89:19).
4. God looks out for His gracious ones and protects them. 1Sam. 2:9 Psalm 37:28 97:10 Prov. 2:8
5. God's gracious ones rejoice in His goodness (2Chron. 6:41) and praise Him (Psalm 30:4).
6. God listens to prayers from His gracious ones. Psalm 4:3 32:6
7. God's gracious ones are told to shout for joy (Psalm 132:16), indicating that they have the capacity for happiness.

⁸⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁸⁵ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁸⁶ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

God's Gracious Ones

8. These gracious ones are told to celebrate God (Psalm 145:10), which again suggests that they have the capacity to do so.
9. God's gracious ones are mandated to love God (Psalm 31:23), which means they must have the ability/capacity to love Him.
10. God's faithful ones (gracious ones) have a covenant with God made by sacrifice. Psalm 50:5
11. God will never forsake His gracious ones; they will be protected forever. Psalm 37:28
12. However, some of God's faithful ones are destroyed when nation Israel is under discipline. Psalm 79:1–2
13. God is concerned about the death of His gracious ones. Psalm 116:15
14. God will speak peace and prosperity to His gracious ones, as long as they do not turn back to folly. Psalm 85:8
15. God's gracious ones will be praised (Psalm 148:14 149:1) and given honor (Psalm 149:9).
16. God's gracious ones will not see corruption. Psalm 16:10
17. God gives His grace to the gracious ones. 2Sam. 22:26 Psalm 18:25
18. God's works are based upon grace. Psalm 145:17 Jer. 3:12

God's gracious ones are simply those who have been maturing in the Lord.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Israel, as a nation, served several purposes of God. Believers in Israel, as moved by the Holy Spirit, wrote the Word of God. Now, although this was a very organic process (Jacob did not write a few chapters and proclaim to all around him, *these are the words of God!*), it was still the Word of God being written and memorized in the Land of Promise. From the genes of Abraham, Isaac, and Jacob came the humanity of the Lord Jesus Christ.

In turn, God provided the Jews with laws and guidelines that would preserve them as a people—which was very important because Satan has done everything possible to destroy the Jewish people.

Proverbs 2:7–8 (graphic); from [blogspot](#); accessed December 2, 2014.

Vv. 6–8 read: For Y^ehowah will give wisdom—from His mouth [comes] knowledge and insight [or, *understanding*]*—and He stores up wisdom [which may be applied] by His righteous ones [lit., the righteous ones]; [and He is] a shield to those who walk with integrity; to watch over the road of justice and He guards the way of His saints [or, those who are grace oriented].* God does this for all believers who pursue Him and pursue His wisdom; God protects and guides those who place their trust in Him. However, this also applies to Israel as a nation and to the Jewish people.

God provides for His people: (1) instruction—the means by which knowledge be imparted to them;



(2) happiness or personal satisfaction (blessings in time, and blessings in eternity); and (3) protection—because in the devil's world, we will be persecuted.⁸⁷ If you lack wisdom, just ask it of God (James 1:5).

The opposite of this is Hosea 4:6a *My people are destroyed from lack of knowledge. "Because you have rejected knowledge, I also reject you as My priests; because you have ignored the law of your God, I also will ignore your children."* (NIV; capitalized) Pursue God and His wisdom, and with this comes long life, protection and happiness; reject God and His Word and what follows is destruction.

Chapter Outline

Charts, Graphics and Short Doctrines

You Will Understand What is Right and Good

The ESV has vv. 9–10 as one sentence, and this appears to be the right way to go here. However, most translations put a period at the end of v. 9 and have v. 10 as a part of the passage which follows. At the end of v. 15, I will give examples of all the different places where good translators put the break.

Then you will discern righteousness and justice and equities—every path of good; for will come wisdom in your heart and knowledge to your soul will be pleasant;

Proverbs
2:9–10

At that time, you will understand righteousness, justice and righteous decisions; [and you will understand] every good path [of life]; for wisdom will come into your heart and knowledge will be pleasant to your soul.

At that time, you will understand righteousness, justice, righteous decisions; and you will understand every good path of life; for wisdom will enter your heart and knowledge will be pleasant to your soul.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Then you will discern righteousness and justice and equities—every path of good for will come wisdom in your heart and knowledge to your soul will be pleasant.
Latin Vulgate	Then you will understand justice, and judgment, and equity, and every good path. If wisdom will enter into your heart, and knowledge please your soul:...
Peshitta (Syriac)	Then you will understand righteousness and justice and the <u>uprightness of all good ways</u> . When wisdom enters into your heart and knowledge is pleasant to your soul.
Septuagint (Greek)	Then shall you understand righteousness and judgment, equity and every good path. For if wisdom shall come into your understanding, and discernment shall seem pleasing to your soul,...

Significant differences: Nothing significant—the Syriac the end of v. 9 as a construct.

Limited Vocabulary Translations:

Bible in Basic English	Then you will have knowledge of righteousness and right acting, and upright behaviour, even of every good way.
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⁸⁷ This was adopted from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 2:1–9.

Easy English	For wisdom will come into your heart, and knowledge will be pleasing to your soul;... God's wisdom will teach you what is right. You will understand how to make good decisions. You will see what is fair. You will walk in good paths. Wisdom will enter your heart. Knowledge will be a pleasure for your mind.
Easy-to-Read Version	So the Lord will give you his wisdom. Then you will understand the things that are good and fair and right.
God's Word™	Wisdom will come into your heart, and your soul will be happy with knowledge. Then you will understand what is right and just and fair- every good course in life. Wisdom will come into your heart. Knowledge will be pleasant to your soul.
Good News Bible (TEV)	If you listen to me, you will know what is right, just, and fair. You will know what you should do. You will become wise, and your knowledge will give you pleasure.
The Message	So now you can pick out what's true and fair, find all the good trails! Lady Wisdom will be your close friend, and Brother Knowledge your pleasant companion.
NIRV	You will understand what is right and honest and fair. You will understand the right way to live. Your heart will become wise. Your mind will delight in knowledge.

Thought-for-thought translations; paraphrases:

Common English Bible	Then you will understand righteousness and justice, as well as integrity, every good course. Wisdom will enter your mind, and knowledge will fill you with delight.
Contemporary English V.	With wisdom you will learn what is right and honest and fair. Wisdom will control your mind, and you will be pleased with knowledge.
Kenneth Taylor Paraphrase	He shows how to distinguish between right and wrong, how to find the right decision every time. For wisdom and truth will enter the very center of.
New Berkeley Version	Then you will understand right, justice and uprightness, every good road; For wisdom will enter into your heart; knowledge will be pleasant to your soul; discretion will protect you; discernment will guard you, to deliver you from the way of evil,... vv. 11–12a are included for context
New Century Version	Then you will understand what is honest and fair and what is the good and right thing to do. Wisdom will come into your mind, and knowledge will be pleasing to you.
New Life Version	Then you will understand what is right and good, and right from wrong, and you will know what you should do. For wisdom will come into your heart. And much learning will be pleasing to your soul.
New Living Translation	Then you will understand what is right, just, and fair, and you will find the right way to go. For wisdom will enter your heart, and knowledge will fill you with joy.
Translation for Translators	<i>If you ask God for wisdom, you will understand what is right and just [DOU] to do, and you will know the right way to conduct your lives, because you will have wisdom in your inner being;</i>

knowing *what God wants you to know* will cause you to be joyful.

Partially literal and partially paraphrased translations:

American English Bible	[And if you should do all of this], you will know justice and judgment, and set yourself on a course to do good. Now, if you decide to make wisdom your goal; if your soul decides to search for perception; if you choose to follow good council, and if you'll be careful to do holy things; from evil ways, this will save you, and from [the wiles] of men who tell lies. Vv. 11–12 are included for context.
Beck's American Translation	Then you will understand what is right and just, what is fair and leads to a prosperous life. Wisdom will come into your heart, and it will be your pleasure to know things.
New Advent (Knox)Bible	Duty and right and honour thou shalt discern, and see ever where the best course lies, if once wisdom finds a lodgement in thy heart, if knowledge once casts her spell upon thee.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Then you will understand righteous verdicts of justice, and all the best tracks. For wisdom will come in your heart, and pleasant knowledge to your soul.
Ferar-Fenton Bible	So examine the Right and the just, And the Wise, and then all will go well, Then Wisdom will enter your heart, And Knowledge be sweet to your soul.

Catholic Bibles:

Christian Community (1988)	Then you will understand justice, discernment and integrity—all that leads you to happiness. Wisdom will abide in your heart and knowledge will comfort your inner self.
The Heritage Bible	At that time you will discern righteousness, and judgment, and upright happiness, every good path, Because wisdom enters into your heart, and knowledge is pleasant to your soul;...
New American Bible (2002)	Then you will understand rectitude and justice, honesty, every good path; For wisdom will enter your heart, knowledge will please your soul,...
New American Bible (2011)	Then you will understand what is right and just, what is fair, every good path; For wisdom will enter your heart, knowledge will be at home in your soul, Discretion will watch over you, understanding will guard you; Saving you from the way of the wicked, from those whose speech is perverse. Vv. 11–12 are included for context. [2:12-15] As in 1:8-19, there is an obstacle to the quest for wisdom—deceitful and violent men. Cf. also 4:10-19. They offer a way of life that is opposed to the way of wisdom.
Revised English Bible	You will then understand what is right and just and keep only to the good man's path, for wisdom will sink into your mind, and knowledge will be your heart's delight.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then you will understand righteousness, justice, fairness and every good path. For wisdom will enter your heart, knowledge will be enjoyable for you, discretion will watch over you, and discernment will guard you. V. 11 is included for context.
exeGesés companion Bible	Then you discern justness and judgment and straightnesses - every good route: then wisdom enters your heart and knowledge pleases your soul;...
JPS (Tanakh—1985)	You will then understand what is right, just, And equitable—every good course. For wisdom will enter your mind And knowledge will delight you.
Orthodox Jewish Bible	Then shalt thou understand tzedek, and mishpat, and mesharim (equity, fairness) every ma'agal tov (good path). When chochmah entereth into thine lev, and da'as (knowledge) is pleasant unto thy nefesh;...
<i>The Scriptures</i> 1998	Then you would understand righteousness And right-ruling, and straightness – Every good path. For wisdom would enter your heart, And knowledge be pleasant to your being,...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then you will understand righteousness, justice, and fair dealing [in every area and relation]; yes, you will understand every good path. For skillful and godly Wisdom shall enter into your heart, and knowledge shall be pleasant to you.
The Expanded Bible	Then you will understand what is ·honest [righteous] and ·fair [just] and what is ·the good and right thing to do [L'virtuous, every good course/path]. Wisdom will ·come into your mind [penetrate your heart], and knowledge will be ·pleasing [attractive] to you.
Kretzmann's Commentary	Then shalt thou understand righteousness and judgment and equity, all parts of the duty included in a godly conduct toward God and man; yea, every good path, for it is only with the wisdom gained from the Word of God, as the source of true wisdom, that a person's conduct will be in accordance with His will. Verses 10-22 Wisdom Preserves from Folly When wisdom entereth into thine heart, not as a transient guest, but for the purpose of making it a permanent residence, and knowledge is pleasant unto thy soul, affording the only genuine pleasure and satisfaction, ...
Lexham English Bible	Then you will understand righteousness and justice and uprightness--every good course-- for wisdom will enter your heart, and knowledge will be pleasing to your soul.
NET Bible®	Then you will understand righteousness and justice and equity - every good way. For wisdom will enter your heart, and moral knowledge will be attractive to you.
Syndein/Thieme	You will then understand righteousness/justice {tsedeq - referring to your general motus operendi in life} 'divine institutions'/judgment {mishpat - referring to the 4 divine institutions and how they operate} 'but always with integrity'/'and equity' {meyshar - means personal integrity - your Word should be your Bond} . . . every good Path/'course of living {as unto God}'.

For doctrine/wisdom/chokmah {divine viewpoint from the intake of the Word} will enter into your 'right lobe'/heart, and knowledge {of doctrine} will be pleasant to your soul.

The Voice *With this wisdom* you will be able to choose the right road, seek justice, and decide what is good and fair
Because wisdom will penetrate deep within and knowledge will become a good friend to your soul.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Then you shall understand righteousness and right judgment, And you shall be upright in every good route;" For wisdom shall come into your heart, And knowledge shall be pleasant to your soul."
Context Group Version	Then you shall understand vindication and judgment, And equity, [yes], every good path. For wisdom shall enter into your heart, And knowledge shall be pleasant to your life { soul };...
<i>Emphasized Bible</i>	Then, shalt thou understand righteousness and justice, and equity—every noble course.
NASB	When wisdom entereth thy heart, and, knowledge, to thy soul, is sweet,... Then you will discern righteousness and justice [Prov 8:20] And equity and every good course [Prov 4:18]. For wisdom [Prov 14:33] will enter your heart And knowledge [Prov 22:18] will be pleasant to your soul;...
Updated William Tyndale	Then will you understand righteousness, and judgment, and will make straight all right courses. For if wisdom enters into your understanding, and perception seems pleasant unto your soul,...
Updated Bible Version 2.11	Then you will understand righteousness and justice, And equity, [yes,] every good path. For wisdom will enter into your heart, And knowledge will be pleasant to your soul;...
Webster's updated Bible	Then you will understand righteousness, and judgment, and equity; [and] every good path. When wisdom enters into your heart, and knowledge is pleasant to your soul;...
Young's Updated LT	Then understand righteousness, And judgment, and uprightness--every good path; For wisdom comes into your heart, And knowledge to your soul is pleasant.

The gist of this verse: As you take in doctrine, you will begin to understand righteousness, justice and just actions. Wisdom enters into our hearts and knowledge of Bible doctrine becomes pleasant.

Proverbs 2:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אָז) [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

Proverbs 2:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bîyn (יָבִין) [pronounced <i>bean</i>]	<i>to discern, to perceive, to consider, to understand, to reconsider, to think something over carefully</i>	2 nd person masculine singular, Qal imperfect	Strong's #995 BDB #106
tsedeq (צֶדֶק) [pronounced <i>TZEH-dehk</i>]	<i>rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
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
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048
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
mêyshârîym (מִישָׁרִים) [pronounced <i>may-shaw-REEM</i>]	<i>straightness [of the way], evenness, uprightness, equity; equities, justice, righteous or just acts, righteous decisions; peace, friendship</i>	masculine plural noun	Strong's #4339 BDB #449
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ma ^e gâl (מַגָּל) [pronounced <i>mah^g-GAWL</i>]	<i>entrenchment, track, rut [wherein a wheel revolves]; a way, path; a course of action</i>	masculine singular construct	Strong's #4570 BDB #722
ṭôwb (טוֹב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

As a noun, this can mean *the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]*. Owens translates this very well in 1Kings 2:18.

The complete BDB listing for the meanings of this word is: 1) *good, pleasant, agreeable (adjective); 1a) pleasant, agreeable (to the senses); 1b) pleasant (to the higher nature); 1c) good, excellent (of its kind); 1d) good, rich, valuable in estimation; 1e) good, appropriate, becoming; 1f) better (comparative); 1g) glad, happy, prosperous (of man's sensuous nature); 1h) good understanding (of man's intellectual nature); 1i) good, kind, benign; 1j) good, right (ethical); 2) a good thing, benefit, welfare (noun masculine); 2a) welfare, prosperity, happiness; 2b) good things (collective); 2c) good, benefit; 2d) moral good; 3) welfare, benefit, good things (noun feminine); 3a) welfare, prosperity, happiness; 3b) good things (collective); 3c) bounty.*

Proverbs 2:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The phrase "every good way" functions appositionally to the preceding triad of righteous attributes, further explaining and defining them.</i> ⁸⁸			
The NET Bible: <i>Heb "every way of good." The term טוב (tov, "good") functions as an attributive genitive: "good way."</i> ⁸⁹			
The NET Bible: <i>Heb "track"; KJV, NIV, NRSV "path." The noun מַגָּל (ma'gal) is used (1) literally of "wagon-wheel track; firm path" and (2) figuratively (as a metaphor) to describe the course of life (Pss 17:5; 23:3; 140:6; Prov 2:9, 15, 18; 4:11, 26; 5:6, 21; Isa 26:7; 59:8; see BDB 722-23 s.v. 2; KBL 2:609). It is related to the feminine noun אֲגָלָה ('agalāh, "cart") and the verb אָגַל ('agal) "to be round" (Qal) and "to roll" (Niphal). As a wagon-wheel cuts a deep track in a much traversed dirt road, so a person falls into routines and habits that reveal his moral character. In Proverbs the "paths" of the righteous are characterized by uprightness and integrity.</i> ⁹⁰			

Translation: At that time, you will understand righteousness, justice and righteous decisions; [and you will understand] every good path [of life];... I must admit to having some problems with these 3 words. As I understood from R. B. Thieme, Jr., we have the principle of integrity (righteousness) and the execution of integrity (justice). However, this final word of the 3 (this trio also found in Prov. 1:3) appears to be the word for the application of integrity (which would be just decisions, or just verdicts). Or, perhaps this word refers to reasonable and equitable outcomes for all who face the justice and righteousness of God. This word can mean *evenness, straightness*; the idea being, we all stand equal before God. No one is given any unfair advantage.

J. Vernon McGee: *It is sad to see so many men in public office today, guiding the destiny of nations, who are not being guided by the Lord. The Lord wants to guide them. Oh, if only they would go to Him for wisdom!*⁹¹

Let's look at the latter assertion: ...[and you will understand] every good path [of life];... There is one thing that is clear in the spiritual life, that there is not some ultimate path—say a person becoming a priest, a monk or a nun. You might work for the state; you might be a member of the armed forces; you might flip burgers at a fast food chain; you might be the CEO of your own company, or whatever—no matter what your station in life, you can enjoy spiritual maturity and all of its benefits. Your actual station in life is never an issue—and since it is not an issue to God, it ought not to be an issue to you.

In the era that this was written, this meant that a person might be born a priest, he might have the gift of prophecy, he might be born into royalty, or he might simply work the land he was born onto. There is such a variety of types of people who write Scripture, that it should be clear that no one type that God prefers. God doesn't look upon Solomon favorably because he is a king; or unfavorably upon Abiathar because he is a retired priest. It is their attitude toward the Word of God that is important; it is their interest in the wisdom of God that is important to God.

One of the biggest differences in translations is, whether v. 10 is a continuation of v. 9, or if it begins a new topic.

⁸⁸ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁸⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁹⁰ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁹¹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014 (slightly edited).

Proverbs 2:10a

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
bôw' (בו) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
châk ^e mâh (חַכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
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
lêb (לב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3820 BDB #524

The NET Bible: *The noun לב (lev, "heart") functions as a metonymy of association for "mind" and "thoughts" (BDB 524 s.v. 3). It represents the center of the inner life where the volition and emotions join to bring about actions. It is used here in parallelism with נֶפֶשׁ (nefesh, "soul"), for which see note.⁹²*

Translation: ...for wisdom will come into your heart... The believer has positive volition toward God's Word; and, as a result, God's wisdom comes into the heart. We first hear and understand Bible doctrine; but this does us no good until we believe it. Once we believe it, Bible doctrine is transferred to the human spirit and into the right lobe.

We have studied the heart (the right lobe); and how, once Bible doctrine is believed, then it is circulated throughout the entire soul. It becomes a part of your memory, your vocabulary, your frame of reference, your norms and standards, and your thinking and reasoning. This is how it is circulated about, just as the physical heart circulates oxygen and nutrients throughout the body via the bloodstream.

Proverbs 2:10b

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
da'ath (דַּעַת) [pronounced <i>DAH-g'athth</i>]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659

⁹² From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

Proverbs 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Heb</i> “your soul.” The term נַפְשְׁךָ (<i>nafshÿkha</i> , “your soul”) functions as a synecdoche of part (= soul) for the whole person (= you); see BDB 660 s.v. 4.a.2. It also might function as a metonymy of association for emotions and passions (BDB 660 s.v. 6) or mental cognition (BDB 660 s.v. 7). ⁹³			
nâ’êm (נָעַם) [pronounced <i>naw-ĠAME</i>]	<i>to be pleasant, to be delightful, to be attractive; to be lovely</i>	3 rd person masculine singular, Qal imperfect	Strong's #5276 BDB #653
The NET Bible: <i>Heb</i> “pleasant.” The verb נָעַם (<i>yin’am</i> , “to be pleasant”) describes what is attractive. It is used of being physically attracted to one’s lover (Song 7:7) or to a close friendship (2 Sam 1:26). Here wisdom becomes attractive to the righteous, that is, the righteous desires to acquire it. ⁹⁴			

Translation: ...and knowledge will be pleasant to your soul. You will enjoy learning Bible doctrine; it will be pleasurable to you to hear the Word of God and to study it. It is pleasant to your entire soul—all of your thinking is related to learning Bible doctrine.

Keil and Delitzsch’s explanation and discussion of these 3 verses (vv. 9–11) was quite thick and exhaustive. Quite frankly, I did not follow their arguments and counter arguments. However, they do provide an interesting translation (and commentary) for v. 10: *For wisdom will enter (namely, to make it a dwelling–place, Prov. 14:33; cf. John 14:23) into your heart, and knowledge will do good to your soul (namely, by the enjoyment which arises from the possession of knowledge, and the rest which its certainty yields).*⁹⁵

The Pulpit Commentary makes the simple observations: *[W]hen Wisdom is secured, certain advantageous consequences follow. The transition is easy and natural.*⁹⁶

Parker from the Bible Illustrator: *The Lord alone can give wisdom. He is the one fountain of wisdom. Elsewhere are partial revelations, broken experiences, hints of meaning, temporary satisfactions, but until we have discovered the Lord, and set Him always before us, we shall be working without a centre. True religion comes before true philosophy. Righteousness of character is necessary to the enjoyment of the treasures of sound wisdom.*⁹⁷

Setting God before us does not mean that we create some kind of shrine with objects to represent the Lord, but that we pursue His Word wherever it is accurately taught.

Some of the marvelous aspects of the ministry of R. B. Thieme, Jr. is, he taught *mechanics* (that is, *how is something actually accomplished in the Christian life*) and he taught *principles* (the Bible doctrine that we learn builds up our soul). From where do we get knowledge? How do we experience spiritual growth? We get into a doctrinal church and we expose ourselves to the teaching of the Word of God as often as they open the doors.

Few men have been able to duplicate the dedication that R. B. Thieme, Jr. had, teaching an hour and a quarter as often as 10x a week. However, there are a number of **doctrinal churches** which teach 4x a week (where that is actual teaching—not a 15 or 20 min. sermonette).

⁹³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁹⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

⁹⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 2:9–11.

⁹⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 2:10–19.

⁹⁷ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014.

The entire experience of growing spiritually is a pleasant one. Now, you may not like the church thing, and learning in church; or you may not like having to sit down in front of your computer, listening to a sermon. But, clearly, once this begins to circulate throughout your thinking, it will become pleasant. Your life will improve.

All Bible quotations will come from the ESV (capitalized) unless otherwise noted.

Doctrine is pleasant to the soul

Scripture	Commentary
Then you will understand righteousness and justice and equity, every good path; for wisdom will come into your heart, and knowledge will be pleasant to your soul;... (Prov. 2:9–10)	The writer promises that when doctrine begins to come into the soul and be circulated by the right lobe, that it will be pleasant to the soul.
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. 8:10–11)	In our society, we often concentrate of making money, living in large homes and driving really nice cars. The writer asserts that wisdom is greater than silver, gold or jewelry.
My son, eat honey, for it is good, and the drippings of the honeycomb are sweet to your taste. Know that wisdom is such to your soul; if you find it, there will be a future, and your hope will not be cut off. (Prov. 24:13–14)	Taking in Bible doctrine is like tasting honey; and it prepares you for your future.
I have not departed from the commandment of his lips; I have treasured the words of his mouth more than my portion of food. (Job 23:12)	Job deems the intake of Bible doctrine more important than eating his meals.
The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover, by them is your servant warned; in keeping them there is great reward. (Psalm 19:7–11)	God’s laws, testimonies, precepts and commandments are true, righteous, to be desired more than gold, and sweeter to the soul than honey is to the mouth.
Oh how I love your law! It is my meditation all the day. How sweet are your words to my taste, sweeter than honey to my mouth! Your testimonies are my heritage forever, for they are the joy of my heart. I rejoice at your word like one who finds great spoil. I hate and abhor falsehood, but I love your law. (Psalm 119:97, 103, 111, 162–163)	My understanding is that this is the psalm of the death march, and the believer with doctrine is remembering how wonderful the teaching of the Word of God is while on this march.
Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O LORD, God of hosts. (Jer 15:16)	Jeremiah is speaking to God, his God’s words are a delight to Jeremiah’s soul.

It is a similar theme throughout; believers will appreciate the intake of Bible doctrine into their lives. See the **Doctrine of Happiness** at [Bible Doctrine Resources](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Application: Let me give you one simple example. People will cheat you or you will face unjust treatment—and sometimes, this will happen regularly (depending upon the kind of business that you are in). When you are cheated, you may consider all forms of retribution, but legal to illegal—but there are many situations where you

are cheated and things will not be made right. They took you for \$1000, let's say, and you will never see that \$1000 again and you really needed it! (Or, think of whatever amount is significant to you—for some, that might be \$10 and for others it might be \$100,000 before you notice it.) If that money is gone, and they have cheated you, and you have no recourse—you can either let that cause you to stew for days or months or even years; or you can let it go. Bible doctrine, when it is circulating in your soul, allows for this to be put aside, under the idea that God provides you with what you need. God oversees your salary; and God will deal with those who cheat you (or treat you badly). Sometimes you have to decide, “God, I would like you to handle this. I wash my hands of this mess.” And then you let it go. Whatever monetary loss you suffered, you let that go. As a person who has had to do this on many occasions, I can tell you that, understanding who is really in charge of your finances is key to your peace of mind. Being cheated and being able to let that go—that is pleasant to your soul.

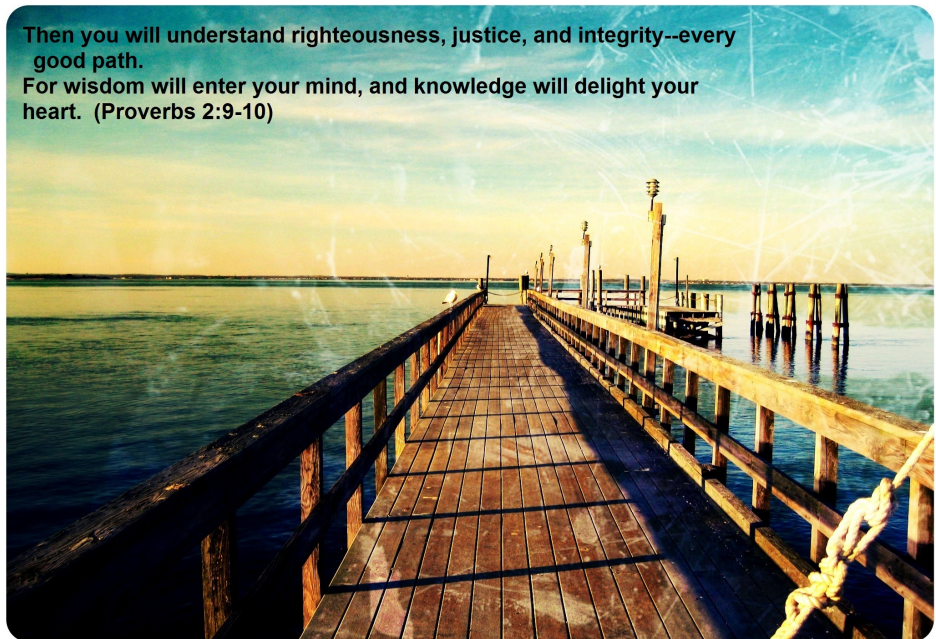
Proverbs 2:9–10 (graphic); picture from [Wordpress](#); accessed December 2, 2014.

Application: Let's take a look at this from a completely other perspective. Everyone wants to have a life that matters; everyone would like to have a meaningful life. Many today get this from liberalism—they elect politicians who promise to (1) save the planet and (2) feed and clothe the poor. One of them literally, upon his election, marked his presidency as a time when we would observe the lowering of the sea level (and this was accepted as not being an insane statement to make). Now what could be more gratifying than saving the planet and feeding the poor? Yet, do

you know any liberals who are happy and easy going? How many liberals love life, whether there is a Democrat or Republican in the presidency? I know liberals who were apoplectic about George W. Bush, even though he was a very moderate guy, doing some things that were downright liberal. And yet, liberals were often upset about him, thinking he was the worst man on the planet—some liberals threatened to leave the United States because of him. That is a soul which is not very happy.

The things which has been going on lately is, demonstrations and looting and burning in [Ferguson, Missouri](#). These are things which are organized by the farthest left of the Democratic party; are supported by those of the Democratic Party (the Congressional Black Caucus recently made statements about this situation, many of them raising their hands as a part of their statements). And this all took place in a city mostly run by Democrats and liberals. Were any of these people happy? Would they have been happy with any outcome? These people lack truth in the soul.

This is the case with people on the left—particularly those on the far left. They are unhappy; they can become violent. They act irrationally. The example I gave above is just one of many. A few years ago, it was the protests against Wall Street by the so-called **99%**. These are people who think that they matter; they are people who will protest and often cause damage to businesses that they do not like (I get the image of the apes in 2001 Space Odyssey beating the monolith with their clubs). They destroy



institutions and businesses which they do not understand; and cause damage often to their own communities, making it worse for everyone that they know.

Graphic from 2001 Space Odyssey; from [Blogspot](#); accessed December 3, 2014.

If you have Bible doctrine and if you understand your place in the world, and the part that you play as a believer in the Church Age, that is something with eternal meaning. Knowing this can make believers quite happy. Knowing Bible doctrine is pleasant to the soul.

This is the contrast between those who lack wisdom and understanding, and *rage against the machine*, because they do not understand their lives, their place in life, or anything else. Believers who have doctrine in their souls are happy and content; believers and unbelievers who do not understand the plan of God are angry and frustrated.

Chapter Outline

Charts, Graphics and Short Doctrines

You Will Be Delivered from Evil People

The verb which begins v. 12 (*to deliver you from*) continues in all of the phrases which follow.

**Discretion will watch over you,
understanding will guard you;
to deliver you from a way of evil,
from a man speaking perversity.
Those forsaking paths of moral integrity
to walk in ways of darkness;
those rejoicing to do evil
they leap for joy in perverse things of evil;
who their paths [are] crooked
and those who are wicked in their paths.**

Proverbs
2:11–15

**Discretion will watch over you [and]
understanding will guard you; to deliver you
away from the way of evil, [and] from men who
speak deceitfully [or, *perverse*]; [away from]
those who forsake the paths of moral integrity
to walk [instead] in paths of darkness; [away
from] those who rejoice in doing evil, who
celebrate the perverse things of evil; [away
from] whose paths [are] crooked, [and from]
those who are devious in [all] their ways.**

Discretion will watch over you and understanding will guard you, delivering you away from the way of evil and from men who speak perversely with deceit; to deliver you from those who forsake paths of righteousness, who walk instead in the paths of darkness. They will deliver you from those who rejoice in doing evil, and from those whose paths are crooked, and from those who are devious in all their ways.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Discretion will watch over you,
understanding will guard you;
to deliver you from a way of evil,
from a man speaking perversity.
Those forsaking paths of moral integrity
to walk in ways of darkness;
those rejoicing to do evil
they leap for joy in perverse things of evil;
who their paths [are] crooked
and those who are wicked in their paths.

Latin Vulgate

Counsel will keep you, and prudence will preserve you, That you may be delivered from the evil way, and from the man that speaks perverse things: Who leave the

right way, and walk by dark ways: Who are glad when they have done evil, and rejoice in the most wicked things: Whose ways are perverse, and their steps infamous.

Peshitta (Syriac)

Intelligence shall preserve you, and the understanding of the pious men shall deliver you; That you might be delivered from evil ways, from men who speak perverse things, Who forsake the path of uprightness to walk in the way of darkness; Who rejoice to do evil and delight in the perverseness of evil things; Men whose ways are crooked and whose paths are perverse.

Septuagint (Greek)

For if wisdom shall come into your understanding, and discernment shall seem pleasing to your soul,
then good counsel shall guard you, and holy understanding shall keep you; to deliver you from the evil way, and from the man that speaks nothing faithfully.
 Alas for those who forsake right paths, to walk in ways of darkness; who rejoice in evils, and delight in wicked perverseness; whose paths are crooked, and their courses winding;... v. 10 is included for context.

Significant differences:

The 4th phrase in the Greek has *nothing faithfully* rather than *perverse*ly.

The final Latin phrase is *their steps infamous*, and the Greek has *and their courses winding*; rather than *those who are wicked in their paths*.

Because the placement of v. 10 is difficult to determine, many of the translations below will include v. 10:

Limited Vocabulary Translations:

Bible in Basic English

For wisdom will come into your heart, and knowledge will be pleasing to your soul; Wise purposes will be watching over you, and knowledge will keep you; Giving you salvation from the evil man, from those whose words are false; Who give up the way of righteousness, to go by dark roads; Who take pleasure in wrongdoing, and have joy in the evil designs of the sinner; Whose ways are not straight, and whose footsteps are turned to evil:...

Easy English

Right decisions will protect you.
 The things that you have learned will guard you.
 Wisdom will save you from evil men.
 Wisdom will save you from their evil words.
 Evil men leave the right road.
 They walk down dark paths.
 They love to do wrong things.
 They are glad to do evil things.
 They choose the wrong path.
 Their way is wrong.

Easy-to-Read Version

Wisdom will protect you, and understanding will guard you.
 Wisdom and understanding will stop you from living the wrong way like evil people.
 Those people are evil even in the things they say.
 They have given up goodness and now live in darkness (sin).
 They are happy in doing wrong and enjoy the bad ways of evil.
 Those people can't be trusted—they lie and cheat. But your wisdom and understanding will keep you away from all these things.

God's Word™

Foresight will protect you.
 Understanding will guard you.
 Wisdom will save you
 from the way of evil,
 from the person who speaks devious things,
 from those who abandon the paths of righteousness

to walk the ways of darkness,
 from those who enjoy doing evil,
 from those who find joy in the deviousness of evil.
 Their paths are crooked.
 Their ways are devious.

Good News Bible (TEV)

Your insight and understanding will protect you and prevent you from doing the wrong thing. They will keep you away from people who stir up trouble by what they say--- those who have abandoned a righteous life to live in the darkness of sin, those who find pleasure in doing wrong and who enjoy senseless evil, unreliable people who cannot be trusted.

The Message

Lady Wisdom will be your close friend, and Brother Knowledge your pleasant companion.

Good Sense will scout ahead for danger, Insight will keep an eye out for you. They'll keep you from making wrong turns, or following the bad directions Of those who are lost themselves and can't tell a trail from a tumbleweed, These losers who make a game of evil and throw parties to celebrate perversity, Traveling paths that go nowhere, wandering in a maze of detours and dead ends.
 v. 10 is included for context.

NIRV

Good sense will keep you safe.
 Understanding will guard you.
 Wisdom will save you from the ways of evil men.
 It will save you from men who twist their words.
 Men like that leave the straight paths
 to walk in dark ways.
 They take delight in doing what is wrong.
 They take joy in twisting everything around.
 Their paths are crooked.
 Their ways are not straight.

New Simplified Bible

Discretion will protect you. Understanding will watch over you.
 It will deliver you from the way of evil, from the man who speaks perverse things.
 Who leave the paths of uprightness, to walk in the ways of darkness?
 Who rejoice in doing evil? They delight in the perversity of the wicked.
 The wicked are crooked. They are devious in their ways.

Thought-for-thought translations; paraphrases:

Common English Bible

Wisdom will enter your mind,
 and knowledge will fill you with delight.
 Discretion will guard you;
 understanding will protect you.
 Wisdom will rescue you from the evil path,
 from people who twist their words.
 They forsake the way of integrity
 and go on obscure paths.
 They enjoy doing evil,
 rejoicing in their twisted evil.
 Their paths are confused;
 they get lost on their way.

Contemporary English V.

Sound judgment and good sense will watch over you.
 Wisdom will protect you from evil schemes and from those liars
 who turned from doing good to live in the darkness.
 Most of all they enjoy being mean and deceitful.
 They are dishonest themselves, and all they do is crooked.

The Living Bible	You will be given the sense to stay away from evil men who want you to be their partners in crime—men who turn from God's ways to walk down dark and evil paths and exult in doing wrong, for they thoroughly enjoy their sins. Everything they do is crooked and wrong.
New Berkeley Version	...discretion will protect you; discernment will guard you, to deliver you from the way of evil, from men speaking perverted things, who leave the paths of uprightness to walk in the ways of darkness; who delight in doing evil, and exult in evil's perversity; Whose ways are crooked and their roads meandering.
New Century Version	Good sense will protect you; understanding will guard you. It will keep you from the wicked, from those whose words are bad, who don't do what is right but what is evil. They enjoy doing wrong and are happy to do what is crooked and evil. What they do is wrong, and their ways are dishonest.
New Life Version	Good thinking will keep you safe. Understanding will watch over you. You will be kept from the sinful man, and from the man who causes much trouble by what he says. You will be kept from the man who leaves the right way to walk in the ways of darkness, from the one who is happy doing wrong, and who finds joy in the way of sin. His ways are not straight and are not good.
New Living Translation	Wise choices will watch over you. Understanding will keep you safe. Wisdom will save you from evil people, from those whose words are twisted. These men turn from the right way to walk down dark paths. They take pleasure in doing wrong, and they enjoy the twisted ways of evil. Their actions are crooked, and their ways are wrong.

Partially literal and partially paraphrased translations:

American English Bible	Now, if you decide to make wisdom your goal; if your soul decides to search for perception; if you choose to follow good council, and if you'll be careful to do holy things; from evil ways, this will save you, and from [the wiles] of men who tell lies. They're the ones who've abandoned straight paths, and in ways of darkness, they walk. For badness is what makes them happy, and on what's perverse, they rejoice. All of their pathways are crooked, and curved are all of their tracks. V. 10 is included for context.
International Standard V	Discretion [Or <i>Wise planning</i>] will protect you; understanding will watch over you, delivering you from the way of evil, from men who speak perverse things, and from those who abandon the right [Lit. <i>straight or upright</i>] path to travel along the ways of darkness; who delight in doing evil,

and rejoice in the perverseness of evil;
 whose paths are crooked
 and who are devious in their ways,...

New Advent (Knox)Bible

Watch and ward right counsel shall keep over thee; it shall save thee from the wrong choice, save thee from the false counselor. False counsellors there are, that leave the high road to walk by dark alleys; for sin and shame is all their love and liking; ill guides on a wrong path all of them!

Today's NIV

Discretion will protect you, and understanding will guard you. Wisdom will save you from the ways of wicked men, from men whose words are perverse, who have left the straight paths to walk in dark ways, who delight in doing wrong and rejoice in the perverseness of evil, whose paths are crooked and who are devious in their ways.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

Keep your plans and guard your understanding
 to deliver yourself from the way of the evil man speaking depravity:
 to forsake the paths of uprightness; to go in the ways of darkness;
 to joyfully do evil; to celebrate in the depravity of the wicked;
 to wander in their tracks of crooked paths.

Ferar-Fenton Bible

Discretion will watch over you,
 Reflection herself will attend,
 Will preserve from the way of Distress,
 From the persons who speak to pervert;
 Who wander from Rectitude's paths,
 To walk in the ways that are dark,
 Who delight in the practice of wrong,
 And rejoice in perversion to vice;
 Whose courses are all of them crooked,
 And deception in all that they do!

HCSB

Discretion will watch over you, and understanding will guard you,
 rescuing you from the way of evil--from the one who says perverse things,
from those who abandon the right paths to walk in ways of darkness,
from those who enjoy doing evil and celebrate perversity,
 whose paths are crooked, and whose ways are devious.

Jubilee Bible 2000

When wisdom enters into thine heart and knowledge is sweet unto thy soul,
 discretion shall preserve thee, intelligence shall keep thee
 to deliver thee from the evil way, from the man that speaks perversion,
 who leave the paths of uprightness to walk in the ways of darkness,
 who rejoice to do evil and delight in wicked perversion,
 whose ways are crooked, and they are crooked in their paths;
 to deliver thee from the strange woman, even from the stranger who flatters with her
 words,
 who forsakes the prince of her youth and forgets the covenant of her God. Vv. 10,
 15–17 are all included for context.

NIV, ©2011

Discretion will protect you,
 and understanding will guard you.

Wisdom will save you from the ways of wicked men,
 from men whose words are perverse,
 who have left the straight paths
 to walk in dark ways,
 who delight in doing wrong
 and rejoice in the perverseness of evil,
 whose paths are crooked

and who are devious in their ways. The NIV separates off v. 11 and then begins v. 16 with *Wisdom will save you also...* So they continue what the writer intended, but as a new section.

Catholic Bibles:

- Christian Community (1988) Foresight will guide you and understanding will protect you. It will guard you from evil, from people of misleading speech, from those who have abandoned the ways of honesty to walk the roads of darkness; they rejoice in evildoing, they revel in perversions; their paths are crooked and their ways devious.
- The Heritage Bible Wise planning will hedge you about; understanding will guard you, To snatch you from the way of the evil, from the man who speaks perverseness, Who leaves the well-trod paths of uprightness, to walk in the ways of darkness, Who rejoices to do evil, and spins around with emotion in the perverseness of the wicked, Whose well-trod ways are crooked, and they turn away in their paths;.
- New American Bible (2011) Discretion will watch over you, understanding will guard you; Saving you from the way of the wicked, from those whose speech is perverse. From those who have left the straight paths to walk in the ways of darkness, Who delight in doing evil and celebrate perversity; Whose ways are crooked, whose paths are devious;... [2:12-15] As in 1:8-19, there is an obstacle to the quest for wisdom—deceitful and violent men. Cf. also 4:10-19. They offer a way of life that is opposed to the way of wisdom.
- New Jerusalem Bible Then you will understand uprightness, equity and fair dealing, the paths that lead to happiness. When wisdom comes into your heart and knowledge fills your soul with delight, then prudence will be there to watch over you, and understanding will be your guardian to keep you from the way that is evil, from those whose speech is deceitful, from those who leave the paths of honesty to walk the roads of darkness: those who find their joy in doing wrong, and their delight in deceitfulness, whose tracks are twisted, and the paths that they tread crooked. Vv. 9–10 are included for context.
- Revised English Bible Discretion will keep watch over you, understanding will guard you, to save you from the ways of evildoers, from all whose talk is subversive, those who forsake the right road to walk in murky ways, who take pleasure in doing evil and exult in wicked and subversive acts, whose ways are crooked, whose course is devious.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible For wisdom will enter your heart, knowledge will be enjoyable for you, discretion will watch over you, and discernment will guard you. They will save you from the way of evil and from those who speak deceitfully, who leave the paths of honesty to walk the ways of darkness, who delight in doing evil and take joy in being stubbornly deceitful, from those whose tracks are twisted and whose paths are perverse. V. 10 is included for context.
- exeGesés companion Bible ...intrigue guards you; discernment guards you;

JPS (Tanakh—1985)	<p>to rescue you from the way of evil - from the man who words perversions: who forsakes the paths of straightness to walk in the ways of darkness; who cheers to work evil and twirls in the perversions of evil; whose ways pervert - pervert in their routes:...</p> <p>Foresight will protect you, And discernment will guard you. It will save you from the way of evil men, From men who speak duplicity, Who leave the paths of rectitude To follow the ways of darkness, Who rejoice in doing evil And exult in the duplicity of evil men, Men whose paths are crooked And who are devious in their course.</p>
Orthodox Jewish Bible	<p>Mezimah (discretion) shall be shomer over thee, tevunah (understanding) shall safeguard thee; To save thee from the derech rah, from the ish medaber tahpukhot (man speaking perverse things); Who leaving the orkhot yosher (paths of uprightness), walk in the drakhei choshech (ways of darkness); Who rejoice to do rah, and delight in the tahpukhot (perverse things) of rah (evil); Whose orkhot (paths) are crooked ones, and they are devious in their ma'agalot (paths);...</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Discretion shall watch over you, understanding shall keep you, To deliver you from the way of evil and the evil men, from men who speak perverse things and are liars, Men who forsake the paths of uprightness to walk in the ways of darkness, Who rejoice to do evil and delight in the perverseness of evil, Who are crooked in their ways, wayward and devious in their paths.</p>
The Expanded Bible	<p>Good sense [Discretion] will protect you; understanding will guard you. It will keep you from the ·wicked [^Levil path], from those whose words are ·bad [perverted; twisted], who ·don't do what is right [^Labandoned the road of integrity] but ·what is evil [^Lgo on dark paths]. They enjoy doing wrong and are happy ·to do what is crooked and [^Lwith their twisted] evil. What they do is ·wrong [confused], and ·their ways are dishonest [^Lthey go on wrong courses].</p>
The Geneva Bible	<p>Discretion shall preserve thee [The word of God will guide you, and teach you how to govern yourself], understanding shall keep thee: To deliver thee from the way of the evil man, from the man that speaketh froward things; Who leave the paths of uprightness [That is, the word of God, which is the only light, to follow their own fantasies which are darkness.], to walk in the ways of darkness; Who rejoice to do evil, and delight [When they see any given to evil as they are.] in the frowardness of the wicked;</p>

Kretzmann's Commentary	<p>Whose ways are crooked, and they froward in their paths:.</p> <p>Wisdom Preserves from Folly</p> <p>When wisdom entereth into thine heart, not as a transient guest, but for the purpose of making it a permanent residence, and knowledge is pleasant unto thy soul, affording the only genuine pleasure and satisfaction, discretion shall preserve thee, that is, proper reflection, a careful consideration, will serve to keep the prudent from foolish steps, understanding shall keep thee, enabling one to judge rightly in any given situation, to deliver thee from the way of the evil man, from wicked conduct, from the man that speaketh froward things, uttering perverse and malicious speeches; who, that is, such people in general, leave the paths of uprightness, where their conduct was in agreement with the Word and will of God, to walk In the ways of darkness, being habitually active in the pursuit of wickedness; who rejoice to do evil, and delight in the frowardness, the maliciousness and deceitfulness, of the wicked;</p>
Lexham English Bible	<p>whose ways are crooked, literally, "who with respect to their ways are crooked," and they froward, full of malice and deceit, in their paths;... V. 10 is included for context</p> <p>Discretion will watch over you; understanding will protect you, [in order] to deliver you from the way of evil, from a man who speaks devious things-- those who forsake the paths of uprightness to walk in ways of darkness, those who are happy to do evil, [for] they delight in [the] deviousness of evil, {who are crooked in their ways}, and devious in their paths;...</p>
NET Bible®	<p>Discretion will protect you [Heb "will watch over you."], understanding will guard you, to deliver you from the way of the wicked, from those speaking perversity, who leave the upright paths to walk on the dark [Heb "ways of darkness." Darkness is often metaphorical for sinfulness, ignorance, or oppression. Their way of life lacks spiritual illumination.] ways, who delight in doing evil [Or "harm."], they rejoice in perverse evil; whose paths are morally crooked, and who are devious in their ways;...</p>
Syndein/Thieme	<p>Application {of doctrine} will guard you. Understanding {of doctrine} will watch over you . . . To deliver you from the Way of evil . . . From the man who speaks distorted things {anything that is against the divine viewpoint expressed in the Word of God} . . . Who leave the Ways of Righteousness . . . To wander in the Ways of darkness/'dark-out of the soul' . . . Who delight in doing evil . . . And find happiness in the distortions of evil. Whose ways . . .{are} crooked and distorted in their paths. {do not follow the righteous Way of God - as expressed in the principals of bible doctrine}.</p>
Translation for Translators	<p>If you know [PRS] how to choose what is right to do and if you understand <i>what God wants</i> you to do, God will protect you and guard you and keep you safe. If you are wise [PRS], you will not do what evil people do, and you will not <i>believe what</i> deceitful people say. Deceitful people have stopped acting fairly/justly toward others and ◀walk on dark and evil paths/do what evil people do▶ [MET]. They enjoy doing what is wrong; they like to do what is evil and to deceive people. They ◀walk on crooked paths/always deceive others▶ and are always dishonest.</p>
The Voice	<p>Sound judgment will stand guard over you,</p>

and understanding will watch over you *as the Lord promised*.
 Wisdom will keep you from following the way of evildoers,
 of those who twist words to pervert *the truth*,
 Of those who reject the right road
 for a darker, *more sinister* way of life,
 Of those who enjoy evil
 and pursue perverse *pleasures*,
 Of those who journey down a crooked path,
 constantly figuring out new ways to *trick and deceive* others.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Foresight, it shall guard you; Comprehension, it shall preserve you, So as to rescue you from the way of evil, From the man who is speaking duplicity, From those who forsake the paths of uprightness To walk in the ways of darkness, Who rejoice in doing evil, Who exult in the duplicity of evil, Whose paths are perverse, And who are devious in their routes."
Darby updated Translation	When wisdom enters into your heart and knowledge is pleasant unto your soul, discretion will keep you, understanding will preserve you: To deliver you from the way of evil, from the man that speaks froward things; [from those] who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, [and] delight in the perversion of evil; whose paths are crooked, and who are perverted in their course:... V. 10 is included for context. The idea is, when wisdom enters into your right lobe, discretion guards and preserves you, and delivers you from...and then there is the list of things that you are delivered from.
<i>Emphasized Bible</i>	Discretion, shall watch over thee, understanding, shall preserve thee:— To rescue thee from the way of the wrongful, from the man that speaketh perverse things; From them who forsake the paths of rectitude, to walk in this ways of darkness; Who rejoice to do wrong, exult in the perversities of the wrongful; Whose paths, are twisted, and they are tortuous in their tracks:...
English Standard V. – UK	Then you will understand righteousness and justice and equity, every good path; for wisdom will come into your heart, and knowledge will be pleasant to your soul; discretion will watch over you, understanding will guard you, delivering you from the way of evil, from men of perverted speech, who forsake the paths of uprightness to walk in the ways of darkness, who rejoice in doing evil and delight in the perverseness of evil, men whose paths are crooked, and who are devious in their ways. Vv. 9–10 are included for context.
God's Truth (Tyndale)	If wisdom enter into your heart, and your soul delight in knowledge: then shall counsel preserve you, and understanding shall keep you. That you may be delivered from the evil way, and from the man that speaks *froward things. (froward means: stubbornly contrary) From such as leave the high street, and walk in the ways of darkness: Which rejoice in doing evil, and delight in wicked things: Whose ways are crooked, and their paths *sclanderous .(appears that middle English had one word for scandal and slanderous.). V. 10 is included for context.
NASB	For wisdom will enter your heart And knowledge will be pleasant to your soul;

	<p>Discretion will guard you, Understanding will watch over you, To deliver you from the way of evil, From the man who speaks perverse things; From those who leave the paths of uprightness To walk in the ways of darkness; Who delight in doing evil And rejoice in the perversity of evil; Whose paths are crooked, And who are devious in their ways;... V. 10 is included for context.</p>
New European Version	<p>Discretion will watch over you. Understanding will keep you, to deliver you from the way of evil, from the men who speak perverse things; who forsake the paths of uprightness to walk in the ways of darkness; who rejoice to do evil, and delight in the perverseness of evil; who are crooked in their ways, and wayward in their paths: to deliver you from the Gentile woman, even from the foreigner who flatters with her words; who forsakes the friend of her youth, and forgets the covenant of her God: for her house leads down to death, her paths to the dead. Vv. 16–18 are included for context.</p>
New King James Version	<p>When wisdom enters your heart, And knowledge is pleasant to your soul, Discretion will preserve you; Understanding will keep you, To deliver you from the way of evil, From the man who speaks perverse things, From those who leave the paths of uprightness To walk in the ways of darkness; Who rejoice in doing evil, And delight in the perversity of the wicked; Whose ways are crooked, And who are devious in their paths;... V. 10 is included for context.</p>
Third Millennium Bible	<p>When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee, to deliver thee from the way of the evil man, from men that speaketh froward things, who leave the paths of uprightness to walk in the ways of darkness, who rejoice to do evil and delight in the frowardness of the wicked, whose ways are crooked and who are froward in their paths. V. 10 is included for context.</p>
Webster's Bible Translation	<p>Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the evil [man], from the man that speaketh froward things; Who leave the paths of uprightness, to walk in the ways of darkness; Who rejoice to do evil, [and] delight in the frowardness of the wicked; Whose ways [are] crooked, and [they] froward in their paths:.</p>
Young's Updated LT	<p>Thoughtfulness does watch over you, Understanding does keep you, To deliver you from an evil way, From any speaking froward things, Who are forsaking paths of uprightness, To walk in ways of darkness, Who are rejoicing to do evil, They delight in frowardness of the wicked, Whose paths are crooked, Yea, they are perverted in their ways.</p>
The gist of this verse:	<p>The believer with doctrine is watched over by this doctrine. Doctrine delivers you from an evil way, from those who speaks wrong things, from those who walk paths of unrighteousness, from those who rejoice in evil—whose paths are crooked.</p>

We have a set of 5 pairs of thoughts; each pair expresses a similar thought.

Proverbs 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 word מְזִמָּה (mÿzimmah, "discretion") is the ability to know the best course of action for achieving one's goal. It is knowledge and understanding with a purpose. This kind of knowledge enables one to make the right choices that will protect him from blunders and their consequences (cf. NLT "wise planning"; CEV "sound judgment").</i> ⁹⁸			
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036
'al (עַל) [pronounced ġahʃ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752

Translation: *Discretion will watch over you...* The first word is m^ezimmâh (מְזִמָּה) [pronounced m^ezim-MAW], and it means, *[evil] counsel; prudence; craftiness, malice; devising snares; purpose, discretion, device*. It is a word that can have positive or negative connotations depending upon the context. Here, the word is used in a positive sense and it watches over the believer.

We learn discretion from doctrine. We learn to evaluate people and life when we have Bible doctrine in our souls. This keeps us away from pernicious doctrines and wrong actions in life.

In life, you are always faced with decisions and value judgments. Doctrine embedded in your soul helps you to make the right decisions; it helps you to look over a situation and know what should be done. You know often what is right, what is wrong; who you should not associate. There are people that you should not even get into their car or enter into their house. A young man of 14 or 15 should know this and be able to determine when he should decline an offer. He is able to do this if he learns discretion from his parents (chiefly from his father).

Without doctrine and without parental guidance, it is too easy for a person to meet someone, be flattered, and just join up with them, not realizing that they lead a crime-filled life.

These quotations come from **Prov. 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Defining *Discretion*, from Various Sources

Commentator	Commentary
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> ⁹⁹

⁹⁸ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

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

Defining *Discretion*, from Various Sources

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.¹⁰⁰</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."¹⁰¹</i>

The Hebrew word is m^ezimmâh (מִצְמָחַ) [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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Proverbs 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t ^e bûwnâh (תְּבוּנָה) [pronounced <i>t^eVOO-NAWH</i>]	<i>intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)</i>	feminine singular noun	Strong's #8394 BDB #108
nâtsar (נָצַר) [pronounced <i>naw-TSAR</i>]	<i>to keep, to guard, to watch over, to protect; to observe; to keep secret</i>	3 rd person feminine singular, Qal imperfect; with the 2 nd person masculine singular suffix	Strong's #5341 BDB #665

Translation:...[\[and\] understanding will guard you;...](#) The parallel thought is that *understanding will guard you*. In life, there are many temptations, particularly for young people. A young person can make 1 or 2 decisions which affects his life forever more—for the worse. However, Bible doctrine in the soul and establishment thinking prevents this from happening.

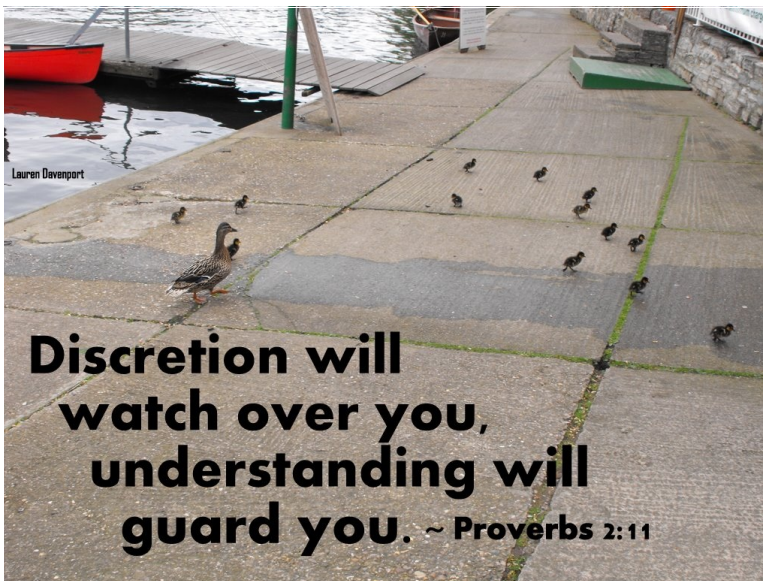
Keil and Delitzsch interpret it thus: *Discretion, i.e., the capacity of well-considered action, will hold watch over you, take you under protection.*¹⁰²

¹⁰⁰ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹⁰¹ From http://www.preceptaustin.org/proverbs_1_commentary.htm accessed November 9, 2014.

¹⁰² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 2:9–11.

Proverbs 2:11 (graphic); from [blogspot](#); accessed December 2, 2014.



Application: I write this during the **Michael Brown shooting** in Ferguson, Missouri. This young man was a 18 year old, punk bully who had absolutely no respect for authority; when confronted by a policeman after he had robbed a convenience store, he charges this policeman and the police draws out his gun and kills him. Michael Brown will be dead forever. What he needed was some careful training and discipline from a young age—don't steal, don't walk in the middle of the road, and be respectful to police officers—no matter what. A parent obviously cannot control everything that his child does, but a parent can lay down some basic guidelines over and over and over again, and most of the time, that child will go along with it. He is not dead because a police officer shot him; he is dead because his parents did a lousy job raising him. He needed to learn the

laws of divine establishment. He needed to learn respect for authority.

I only use Michael Brown as an example because, at least at this point in time, he is a well-known example. But his lack of proper training and lack of authority orientation is spread across out land. We have hundreds of thousands of parents who are not teaching these basic things to their children, and this lack of teaching will plague these children throughout their entire lives.

Application: I knew a mother who raise her teen daughters alone (she and her husband split up when both of her daughters were teenagers, if memory serves). She told those girls over and over again, "You are going to finish school, you are going to college, you are not going to get pregnant and you are not going to take drugs." And this mother did not take any backtalk. She expected this behavior, she reenforced and reiterated this on many occasions, and her girls grew up making these choices correctly.

Application: Many of the people in jail are young black kids who entered into a life of crime. They needed the strong hand of a **father**, and most of them did not get this. They needed someone to teach them discretion and understanding.

This is one of the keys to the book of Proverbs. David sired about a dozen kids, most of whom were ne'er-do-wells. David did not teach them the gospel; David did not teach them the laws of divine establishment; David did not teach them a work ethic; David did not teach them authority orientation; David did not teach them basic morality. David allowed their mothers to raise these sons on the state dole, and, as a result, he raised a bunch of criminals and indigents. David, despite being a great man of God and king, was a lousy father, with his first set of kids. With Solomon and probably with Solomon's brothers, David turned things around. David taught Solomon truth and wisdom, and that is what makes up the bulk of the book of Proverbs.

So far we have: **Discretion will watch over you [and] understanding will guard you;...** How this is accomplished is explained in the subsequent verses.

Proverbs 2:12a

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
nâtsal (לָצַו) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	Hiphil infinitive construct with the 2 nd person masculine singular suffix	Strong's #5337 BDB #664
<p>The NET Bible: <i>The Hiphil infinitive construct of לָצַו (natsal, "to deliver") expresses the purpose of understanding right conduct: to protect a person from the wicked. The verb לָצַו (natsal) means "to save; to deliver; to rescue," as in snatching away prey from an animal, rescuing from enemies, plucking a brand from the fire, retrieving property, or the like. Here it portrays rescue from the course of action of the wicked.</i>¹⁰³</p>			
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
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<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
ra ^c (רָע) [pronounced rah ^g]	<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: *The term "wicked" (רָע, ra') means "bad, harmful, painful." Rather than referring to the abstract concept of "wickedness" in general, the term probably refers to wicked people because of the parallelism with "those speaking perversity."*¹⁰⁴

Translation: ...to deliver you away from the way of evil,... We are in the devil's world; there is evil on every side of us. Discretion and understanding will deliver us from the way of evil here; and it will deliver us from the way of evil. There is always that road that is available to us before us.

Evil may certainly be those who tempt you to sin. J. Vernon McGee recalls: *As the young man starts out in life he is warned of the evil man. Associating with him is always a danger for a young man. After my father died, when I was sixteen years old, I went to Detroit, Michigan, to work for Cadillac. I got into the wrong crowd in those bootleg days. We would go over into Windsor, Canada, every Saturday night, and I was introduced to a new world. It was with evil men. After a few weeks of that (and I was under conviction day and night), I got homesick and went back home. There a minister explained to me how I could have peace with God and be justified by faith. But I shall never forget the evil man. The young man should beware of him.*¹⁰⁵

We are not just talking about criminality here, but all forms of evil. Bible doctrine allows us to recognize evil and gives us the wisdom to avoid it or deal with it (sometimes we are in the classroom and we are taught evil).

¹⁰³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹⁰⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹⁰⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014.

Many believers do not understand the concept of evil. R. B. Thieme taught this doctrine at various times (no doubt, as influenced by L. S. Chafer). This doctrine is also posted in **Psalm 21** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Job 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Doctrine of Evil

1. Evil is both the thinking and policy of Satan in his desire to become God. What stands in opposition to evil is grace, which represents both the thinking and policy of God. Satan desires to use his policy of evil in order to influence and pervert the souls of mankind. Evil, therefore, can be a simple distortion of God's Word and His directives. Evil invades all aspects of thought and life as it pertains to mankind: religion, philosophy, society, etc. Evil thinking can manifest itself in apostasy, legalism, socialism and other various human panaceas, and liberalism.
2. Under the concept of religion, evil includes any system of religious function outside of the established church of God (the collection of those who have believed in Jesus Christ). Some religions are obviously evil, like Islam; and some are more subversively and subtly evil, like Buddhism. However, this understanding of evil means that certain denominations, movements and organizations within religion can be evil. And one of the most harmful things that can befall any believer is to become influenced by evil -- Satan's system.
3. Hebrews 5:14 reads: **But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.** In other words, spiritually mature believers are able to differentiate between good and evil.
4. According to Romans 7:19-21, a good thing done in an evil manner is evil: **For what I do is not the good I want to do; no, the evil I don't want to do -- this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me.**
5. Philippians 3:2 warns believers to beware of evil men, **"Watch out for those dogs, those men who do evil, those mutilators of the flesh."** And the saints are not to keep company with evil, and influence by evil explains why prayers are not answered: Job 35:8,9, says, **"He keeps company with evildoers; he associates with wicked men. For he says, 'It profits a man nothing when he tries to please God.'"**
6. Ecclesiastes 9:3 makes the somber and astounding statements that false religious teachings are evil and can lead to insanity, **"This is the evil in everything that happens under the sun: The same destiny overtakes all. The hearts of men, moreover, are full of evil and there is madness in their hearts while they live, and afterward they join the dead."**
7. Spiritually mature believers are protected from evil, according to the following verses: Psalm 21:11, Proverbs 1:33 2:10-14 12:12,20,21 19:23 23:4 Genesis 50:20 48:16 Psalm 37:16-19 97:10 119:101 121:7.
8. Within the souls of believers, the question is: Is the believer influenced by God's Word and grace, or by evil? This question is clearly asked in Proverbs 15:3; 16:6; 22:3, and 24:1-4, which says, **"Do not envy wicked men, do not desire their company; for their hearts plot violence, and their lips talk about making trouble. By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures."**
9. God's Word overcomes evil; Romans 12:21 says, **"Do not be overcome by evil, but overcome evil with good."** And Psalm 54:5 says, **"Let evil recoil on those who slander me; in your faithfulness destroy them."**
10. Apostasy is shaped by evil, according to John 3:19, **"This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil."** And Psalm 36:1-4 makes it even more lucid, **"An oracle is within my heart concerning the sinfulness of the wicked: There is no fear of God before his eyes. For in his own eyes he flatters himself too much to detect or hate his sin. The words of his mouth are wicked and deceitful; he has ceased to be wise and to do good. Even on his bed he plots evil; he commits himself to a sinful course and does not reject what is wrong."** So here, then, we have the sins of arrogance and hatred included in evil, and helping to form apostasy in the believer's soul.
11. Thinking evil leads to a complete reversal of standards, Isaiah 5:20, **"Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter."** And the thinkers of evil destroy themselves (God using evil to destroy evil), according to Psalm 34:21, **"Evil will slay the wicked; the foes of the righteous will be condemned."**

The Doctrine of Evil

12. Evil has no loyalty to anyone or anything, Psalm 35:12, "They repay me evil for good and leave my soul forlorn." And finally, and efficiently, James 1:13 asserts that there is no evil in God, "When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone." And God will judge evil, Isaiah 13:11, "**I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless.**" Here we have sin and evil mentioned as two components of the same system. 'Haughty' thinking (evil) leads to 'arrogant' actions (sin). And 'ruthlessness' (hate as a system of thought or evil) leads to 'pride' (self-esteem and self-sufficiency). "In the present age, man proves his separation from his Creator by his spirit of self-sufficiency and positive rejection of God. The present issue between God and man is one of whether man will accept God's estimate of him, abandon his hopeless self-struggle, and cast himself only on the grace of God which alone is sufficient to accomplish his needed transformation." [10]

This was taken from <http://www.bga.com/~wdoud/philemon/phlm02.html> (which is no longer to be found) who took notes on this in 1971 from R. B. Thieme, Jr. The Concept of Evil; from notes (possibly from the Philemon series?). Revised and altered by R. E. Radic and then revised by me. At some point in time, I would like to do this doctrine from scratch, but there are only so many hours in the day.

A far more complete doctrine in pdf format is found here: http://www.gracenotes.info/documents/TOPICS_DOC/Evil.pdf It is unclear whether or not these are also notes from R. B. Thieme, Jr. (which I assume that they are). This is 8 pages long and therefore, much more complete.

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An abbreviated way to understand this is, *Bible doctrine is the thinking of God; evil is the thinking of Satan.*

Let's look at this from Todd Kennedy's perspective. Also placed in **Psalm 21** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Job 1:1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Todd Kennedy's Doctrine of Evil

1. Evil has resulted from the fall of Satan and the fall mankind. Evil sums up the worldview which Satan, the evil one (John 17:15; Ephesians 6:16; 1 John 3:12), has sponsored.
2. Evil refers to the ungodly presuppositions, mind-set, attitudes, plans, sayings, actions, and goals of life that stand apart from God's will, direction, and influence because of a rejection of and a lack of God's Word. Evil includes liberal theology, the social gospel, salvation by works, preoccupation with self, one-world government apart from the physical rule of Christ, ecumenism and one-world religion, moral relativity, rejection of absolute truth and the ability to know absolute truth, emotional control of the soul, rejection of authority, self-esteem based upon human good, the redistribution of wealth, the theory of evolution, post-modernism, naturalism-materialism, do-it-yourself spirituality, and many others ideas, projects, programs, and activities that Satan and fallen man believe and promote. Rebellion against proper authority is evil; laziness is evil; self-centeredness is evil; religion, defined as human works to gain something from God, is evil; emotionalism is evil; crime is evil; some wars are evil; and human good activity that ignores or seeks to replace God's will is evil.
3. Evil includes human viewpoint, human good, and sin. Evil is sometimes a synonym for sin, but evil is more comprehensive than sin (Genesis 2:17; Genesis 3:5; Proverbs 6:14; Proverbs 8:13 Ecclesiastics 5:13-14; Matthew 15:19; Romans 7:21; 12:9, 21; 2 Corinthians 6:8; Galatians 1:4; Hebrews 5:14).
4. The love of money is, in the human realm, a root or beginning of all kinds of evil (1Timothy 6:8-10). The concept is this: whatever it is that you value above God, the love of that thing is evil. Money is simply an illustration.

Todd Kennedy's Doctrine of Evil

5. What do we do about evil? Proverbs 3:7 advises us to fear the Lord and turn away from evil; Hebrews 5:14 teaches that by learning and practicing the Word of God we are able to discern good from evil; Paul, in 1 Thessalonians 5:22, tells us to stay away from every kind of evil; Peter, in 1 Peter 3:11, tells us to shun evil and, in its place, do divine good; we learn in Romans 12:21, that divine love, which is a fruit of the Holy Spirit, overcomes evil, and in 1 Corinthians 13:5, divine love does not think evil. Therefore in answer to the question of what to do about evil, we need to grow up in the Word of God so that we take possession of Bible doctrine and the biblical worldview. As we do this we will recognize evil as that which contradicts Bible doctrine and the biblical worldview and be able replace it with God's word, God's thinking, and God's way of life. In short, we make biblical choices-choices for God and his Word and against evil.
6. There are a number of biblical words that are translated "evil": the Old Testament often uses the adjective [r' (bad, evil, unpleasant, harmful, wicked; Genesis 6:5; Deuteronomy 9:18), the noun [r' (evil, distress, injury, misery, calamity; Job 28:28; Proverbs 12:20; Strong 7451b), the noun h[r; (evil misery, distress, injury; Psalm 35:12; Strong 7463a), and the verb [[r; (be evil, bad, be displeasing, do wickedly; Isaiah 1:16; Strong 7489a).
7. Evil in the New Testament is a translation of the Greek adjective, kakov" (unserviceable, incapable, morally evil, bad, weak, ruinous; Matthew 24:48; 1 Peter 3:9; Strong 2556) and the noun, kakia; (depravity, wickedness, vice, malice, ill-will, malignity, trouble, misfortune; Romans 1:29; 1 Peter 2:16; Strong 2549). Another Greek word for evil is ponhrov" (in the physical sense poor, sick, painful and in the ethical sense wicked, bad, evil, base, worthless, degenerate, vicious; Acts 17:5; Hebrews 10:22; Strong 4190).

From: <http://www.spokanebiblechurch.com/study/Bible%20Doctrines/evil.htm> accessed October 30, 2011. Some editing has occurred.

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Since Satan is described as the *evil one*, we may reasonably assume that the plan and policy of Satan is evil.

Proverbs 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'iysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

The NET Bible: *Heb "man." The singular noun אִישׁ ('ish, "man") here will be further defined in vv. 13-15 with plural forms (verbs, nouns and suffixes). So the singular functions in a collective sense which is rendered in a plural sense in the translation for the sake of clarification and smoothness.*¹⁰⁶

¹⁰⁶ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing	Piel participle	Strong's #1696 BDB #180
tah ^e pukôth (תּוֹכַחֲתוֹת) [pronounced tah-h ^e -poo-KOHTH]	perversity; perverse things; foolishness; deceitful (fraudulent) things	feminine plural noun	Strong's #8419 BDB #246

Since this is based upon the verb hâfak^e (פָּהַךְ) [pronounced haw-FAHK^e], which means *overturn, overthrow, turn*; I would go with the translations *insubordinate, insubordination, recalcitrant, recalcitrance*.

The NET Bible: *Heb "perversities." The plural form of תּוֹכַחֲתוֹת (tahpukhot) may denote a plurality of number ("perverse things") or intensification: "awful perversity." As here, it often refers to perverse speech (Prov 8:13; 10:31, 32; 23:33). It is related to the noun רֶפֶךָ (hefekh, "that which is contrary, perverse") which refers to what is contrary to morality (Isa 29:16; Ezek 16:34; BDB 246 s.v. רֶפֶךָ). The related verb רָפַךְ (hafakh, "to turn; to overturn") is used (1) literally of turning things over, e.g., tipping over a bowl (2 Kgs 21:13) and turning over bread-cakes (Judg 7:13; Hos 7:8) and (2) figuratively of perverting things so that they are morally upside down, so to speak (Jer 23:36). These people speak what is contrary to morality, wisdom, sense, logic or the truth.¹⁰⁷*

Translation:...[and] from men who speak deceitfully [or, perversely];... Discretion and understanding will also deliver us from men who speak deceitfully. I have had this on many occasions, and, quite frankly, I thought that this was kind of a silly thing to worry about. However, circumstances in my own life have proven to me otherwise—that people who do speak ill of you can cause you no end problems.

Clarke: *[The final word is] תּוֹכַחֲתוֹת tahpuchoth, things of subversion; from פָּתַח taphach, to turn or change the course of a thing. Men who wish to subvert the state of things, whether civil or religious; who are seditious themselves, and wish to make others so. These speak much of liberty and oppression, deal greatly in broad assertions, and endeavor especially to corrupt the minds of youth.¹⁰⁸*

Men speak perversely in a number of ways. We find this in revolutionary political movements or even spoken by liberal politicians. We find these things spoken in the classroom. People speak such things in order to sway others to a path of evil. We are faced with this everyday that we hear communications from others.

Our education system has become a cesspool of evil. Students are not learning history or the necessary skills for living, but they are being trained to believe things which are evil.

Application: Now, if you are a student in the classroom—particularly as a part of public education—you cannot just get out of your seat and leave every time you hear falsehoods or evil being taught. But you should be able to recognize when you are being taught evil and Bible doctrine will give you the wisdom as to how to deal with it. There are many teachers who will teach you evil and they want evil repeated back to them in order to pass the course. So sometimes the believer is given a very difficult line to walk.

¹⁰⁷ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹⁰⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 2:12.

Application: Personally I took an education diversity class as a part of master’s degree. At that time, from that college, if you merely attended an education course and did all of the assignments, you would not receive anything less than a *B*. If you participated in class discussions, you would usually get an *A*. Getting a lower grade took some real effort. Back at this time, I knew what I was being taught was wrong in this diversity course and I discussed this with the teacher from time to time. We had some spirited discussions, you might say. So, when all was said and done, after attending every class and doing every assignment, this teacher gave me a *D* in his course—as far as I recall, the only *D* that I have received as a final grade for any course (in high school¹⁰⁹ or college). This is how committed to evil some professors are.

Men who speak deceitfully or perversely are verbally laying out the policy for evil.

The Christian Treasury in the Bible Illustrator looks at young people regarding their associations: *The tree frog acquires the colour of whatever it adheres to for a short time. If it be found on the oak, it is a brown colour; on the sycamore or cedar, he is of a whitish brown colour; but when found on the growing corn, he is sure to be green. Just so it is with young men. Their companions tell us what their characters are; if they associate with the vulgar, the licentious, and the profane, then their hearts are already stained with their guilt and shame, and they will themselves become alike vicious. Our moral and physical laws show how important it is to have proper associations of every kind, especially in youth.*¹¹⁰

It is wisdom which is acquired through the teaching of Bible doctrine which gives us the discernment when it comes to our personal associations. We help to guide our own children in the same way.

Proverbs 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘āzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>those loosening bands; those letting go [one from being in bonds]; the ones leaving [forsaking, deserting]; those who cease from [anything]</i>	masculine plural, Qal active participle	Strong’s #5800 BDB #736
The NET Bible: <i>The articular plural active participle functions as attributive adjective for אִישׁ (“ish, “man”) in v. 12b, indicating that אִישׁ (“man”) is collective.</i> ¹¹¹			
’ōrach (אָרַח) [pronounced <i>OH-rahkh</i>]	<i>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</i>	masculine plural construct	Strong’s #734 BDB #73
yōsher (יֹשֵׁר) [pronounced <i>YOH-shur</i>]	<i>straightness [of the way], figuratively: uprightness, moral integrity; that which is right; that which ought to be done</i>	masculine singular noun	Strong’s #3476 BDB #449

¹⁰⁹ Seems like I recall getting a *D* on a progress report for Spanish once.

¹¹⁰ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014.

¹¹¹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>Heb</i> “paths of uprightness.” The noun <i>יָשָׁר</i> (<i>yashar</i>, “uprightness; straightness”) is an attributive genitive. The moral life is described in Proverbs as the smooth, straight way (2:13; 4:11). The wicked abandon the clear straight path for an evil, crooked, uncertain path.¹¹²</p>			

Translation:...[away from] those who forsake the paths of moral integrity... There is the road of moral integrity; this is the road of the **laws of divine establishment**. This is what ought to be the prevailing morality within a nation. Discretion and understanding protect us from those who forsake common morality.

This moral integrity would be the laws of divine establishment, which are found in the **Mosaic Law**.

We have that today—one of the most immoral things which is touted today is the gay lifestyle. Most people do not really appreciate what is going on, because they believe that gays are exactly like straights, except that they prefer men. That is so far from the truth; and if you think that is all that is going on, then you have no discretion or understanding in your soul.

Solomon wrote this during a time when truth was being taught—he had learned it as a child, his father David supported it—so, throughout much of Israel, God’s truth was being taught (although we do not fully know how this was done). However, despite this, some people would stray from these paths.

In today’s society, in the United States, it is possible that a person can be raised completely apart from the teaching of the Bible; completely apart from the laws of divine establishment. In their homes and in their schools, they can be taught lies and evil from the very beginning. It is very possible for people to know nothing else. It is very likely that our current president (Barack Obama) is one of these people.

Proverbs 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK</i> ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
d ^e râkîym (דַּרְכֵי) [pronounced <i>deh-raw-KEEM</i>]	<i>ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character</i>	masculine plural construct	Strong's #1870 BDB #202
chôshek ^e (חֹשֶׁךְ) [pronounced <i>KHOH-shek</i> ^e]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun	Strong's #2822 BDB #365

¹¹² From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The idea of <i>extreme darkness</i> can be found in its use in Ex. 10:21 14:20; it can refer to a secret place or a hiding place in Job 12:22 34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4). These meanings and passages were taken directly out of BDB.			

Translation: ...to walk [instead] in paths of darkness;... Those who reject the paths of morality—those who reject the laws of divine establishment—they are going to go down the paths of darkness. There are differences between right and wrong.

There have been forces attempting to redefine the family unit, for instance, in every way possible. You have Hillary Clinton's book, *It Takes a Village*; there is gay marriage and gay adoption; there are single-mother head-of-the-household families essentially encouraged and subsidized by the government. All of these things go against the divine institution of marriage and family. And yet, that seems to be the only institution which is routinely attacked by our society.

The Bible Illustrator on how evil takes a foothold in higher education: *It is a serious evil if the best trained minds of the community are either hostile or indifferent to the claims of God. Students are placed in peculiar peril in respect of religion. There is a prevalent notion amongst half-educated people that the highest culture of the mind tends to the destruction of the religious spirit. There is now an antagonism between the school which prides itself upon its rationalism and the school which is equally entrenched in its strong faith. The habits of student life are not altogether helpful to the preservation of religious character. The studies, companions, work, and recreation, often operate injuriously upon the spiritual tone of men. Many, in the course of their study, have lost their faith.*¹¹³

One of the fundamental axioms of science is, we live in a universe governed by laws. They are often called *scientific laws*, but that is a misnomer, as *science* did not originate these laws nor does science enforce them—science merely observes these laws. God designed an ordered universe. God designed a world where there are laws which seem to defy reason, if that is possible. That two wires could bring into my home the vast amount of television programming that it does seems phenomenal to me. That I can get onto a plane and fly from point A to point B borders on the miraculous—the idea that 400 tons of steel and passengers can be lifted up into the air and brought down to land 2500 miles (or 20,000 miles) later is nothing short of a miracle, to my way of thinking. I know that all of this is in conformance to the laws of this earth and this universe, and yet it has this whole air of unreality to me. And yet, when I fly, I have great confidence in the entire procedure.

Proverbs 2:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâmêach (שָׂמֵחַ) [pronounced saw-MAY-ahkh]	<i>those who are glad, those who are joyful, ones who are merry; those who rejoice</i>	masculine plural, verbal adjective with the definite article	Strong's #8056 BDB #970

The NET Bible: *The articular plural active participle functions as the second attributive adjective for אִישׁ ('ish, "man") in v. 12b.*¹¹⁴

¹¹³ From <http://www.studyLight.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014 (slightly edited).

¹¹⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:14a

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
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
The NET Bible: <i>The Qal infinitive construct is the complementary use of the form, expressing the direct object of the participle.</i> ¹¹⁵			
ra‘ (עָרָא) [pronounced rahġ]	<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

Translation:...[away from] those who rejoice in doing evil,... People who do evil do not simply hide off in the shadows and commit evil acts, and then run home to their dark room. The rejoice in it; they celebrate it.

Application: I write this in 2014 and we recently had an architect and so-called third party evaluator of Obamacare go throughout the country and brag about the clever things that were done in order to sell Obamacare. He could not hold it in. He could not keep it a secret. The things that were done were so clever, he had to share them.

He did not mention that he personally made millions work for the Obama administration, as well as for others.

This man both acted as a consultant for various healthcare plans—and making millions of dollar for doing this—while, at the same time, writing articles as if he were a 3rd party economist who examined these various systems independently, and pronounced them as being financially sound. It is as if the director of a movie also posted a movie review of his own movie, but under an assumed name.

Proverbs 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ġîyl (לִיג) [pronounced geeʃ]	<i>to go in a circle; the leap for joy, to rejoice</i>	3 rd person masculine plural, Qal imperfect	Strong's #1523 BDB #162
b ^e (ב) [pronounced b ^{eh}]	<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
tah ^e pukôth (תּוֹכַףּוֹת) [pronounced tah-h ^e -poo-KOHTH]	<i>perversity; perverse things; foolishness; deceitful (fraudulent) things</i>	feminine plural construct	Strong's #8419 BDB #246

¹¹⁵ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ra' (עַר) [pronounced rahg']	<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: *Heb "the perversity of evil" (so NASB). The noun עַר (ra', "evil") functions as an attributed genitive which is modified by the construct noun תּוֹכְפֹת (tahpukhot, "perversity") which functions as an attributive adjective.*¹¹⁶

Translation: ...who celebrate the perverse things of evil; ... This kind of person celebrates their perversity; they want others to know how clever and how bad they are.

Bible doctrine is the way that God thinks; *evil* is the way that Satan thinks.

Discretion and understanding keeps the believer with positive volition away from such types.

Application: I have been using the illustration of Obamacare and how it has been put together. Economist Jonathan Gruber was cited on several occasions as someone who had looked at Obamacare and had determined that it was a fiscally sound program. However, he was also one of the architects of Obamacare, who worked on the various funding mechanisms. Both of these things together should have warned anyone closely associated with Obamacare that this was evil. If a program is good and financially sound; you do not need the architect of that program give it a good review.

Application: However, after this, the same Jonathan Gruber had gone on speaking engagements, and spoke about the tricks that were done in order to get Obamacare to pass without complaints from the stupid voting public. He celebrated these things. He saw much of what they did as clever, this is someone who celebrates the perverse things of evil.

So far, this is what we have: *Discretion will watch over you [and] understanding will guard you; to deliver you away from the way of evil, [and] from men who speak deceitfully [or, perversely]; [away from] those who forsake the paths of moral integrity to walk [instead] in paths of darkness; [away from] those who rejoice in doing evil, who celebrate the perverse things of evil;...* We are faced with evil daily; we are faced with those who would subvert God's plan for our lives and would subvert these United States. In fact, we have one entire political party dedicated to implementation of evil in our society, and the other political party which is, for the most part, not up to the job of opposing the evil of the other party.

Application: We certainly have the example of the LGBT movement, which has been quite successful in promoting its agenda over the past 20+ years. They first, through political pressure, got homosexual behavior removed from the list of psychological disorders, and have actively attacked those who treat gays to help them with this misplaced attractions. And they have gotten a gay marriage agenda passed in many states—mostly through the courts rather than through legislation. They celebrate this. They see these things as great victories. As it says here, *they celebrate the perverse things of evil.*

¹¹⁶ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
When this is close to a 3 rd person masculine singular suffix, this can be translated <i>whose</i> .			
ʾōrach (אֹרַח) [pronounced OH-rahkh]	<i>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</i>	masculine plural noun	Strong's #734 BDB #73
The NET Bible: <i>The noun in this relative clause is an accusative of specification: The evil people are twisted with respect to their paths/conduct.</i> ¹¹⁷			
ʾiqqêsh (אִקְשָׁה) [pronounced ik-KAYSH]	<i>twisted, distorted, crooked, perverse, perverted</i>	masculine plural adjective; can act as a substantive	Strong's #6141 BDB #786
The NET Bible: <i>Heb "crooked." The adjective אִקְשָׁה (ʾiqqesh, "crooked; twisted") uses the morphological pattern of adjectives that depict permanent bodily defects, e.g., blindness, lameness. Their actions are morally defective and, apart from repentance, are permanently crooked and twisted.</i> ¹¹⁸			

Translation: ...[away from] whose paths [are] crooked,... They do wrong; they do evil. They have a path for their lives which goes off; the path goes against the laws of divine establishment. Their paths are crooked.

The Bible gives us the right path. The Bible teaches us the spiritual life; the Bible teaches us the laws of divine establishment. That is the straight path for a nation. Those who are evil wander off from the truth.

Again, this goes beyond sin—this describes the paths of those whose thinking is evil; whose thinking is aligned with Satan.

Matthew Henry writes: *wisdom will preserve us...from men of corrupt principles, atheistic and profane men, who make it their business to lead astray young men's judgments.*¹¹⁹

Application: As a young man, Barack Obama had a number of negative influences. His father, whom he barely knew, was a Marxist; one of the strong influences in Obama's early life was Frank Marshall Davis, a registered communist. Even though President Obama claimed to have been rooted in the Christian tradition, his maternal family were progressives and his spent many of his formative years in an Islamic school.¹²⁰ Nearly all of the adults in Obama's life led him to think evil. In Chicago, he learned how to become the consummate politician.

Application: But, President Obama is not the problem—the pervasiveness of evil thinking in the United States is the problem. As Dinesh D'Souza correctly observed, *Obama did not create the movement [of progressivism*

¹¹⁷ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹¹⁸ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹¹⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 2:10–22 (edited).

¹²⁰ From http://www.conservapedia.com/Early_life_and_career_of_Barack_Hussein_Obama accessed November 27, 2014.

and evil]; it created him.¹²¹ We no longer think like Americans; we now think like progressive Americans, who reject divine truth—who reject God and His Word.

One of the projected candidates for the Democratic party, Hillary Clinton, is no better, although she is being presented as more of a centrist than Barack Obama (she isn't). She is also an **acolyte** of **Saul Alinsky**, a 1960's radical¹²² who dedicated his book, *Rules for Radicals*, to Satan.

Neither Obama or Clinton should have ever been considered for the presidency because of their close association with so much evil—but, because our society has moved toward evil, we choose politicians whose thinking and associations are evil.

This is a list of a number of evils found in today's society; given in no particular order.

Paths of Evil in Today's Society

1. Modern public education.
2. The LGBT movements.
3. Communism, socialism.
4. The welfare state. People are actually encouraged to *go on the dole* and many spend decades of their lives being supported by others.
5. Disability insurance. Although this can be seen as a necessary thing in our society, about **11 million** people are today collecting disability insurance, even though they are quite able to work. People with all kinds of disabilities live active, productive, working lives. Two who come immediately to mind: Rush Limbaugh and Greg Abbot (governor elect of Texas).
6. Public unemployment insurance.
7. Abortion-on-demand.
8. The breakdown of marriage in society. Includes adultery.
9. The breakdown of the family in society.
10. Gossip.
11. Extreme litigious action.
12. Extreme immorality.

Everywhere that we look, there are more and more paths of evil. And the more that these things increase, the more that these people rejoice over their evil.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Even though, the people to whom this book was originally read did not face these exact same temptations of evil, the principle remains that same. There is walking in the paths of the upright; and there are the crooked paths of the evil. The exact manifestations of evil change from generation to generation, but the principles of evil remain the same throughout human history.

If I listed some things above that concern you, then you need to read what follows.

Regarding the Paths of Evil from Above

You may be a new believer and you read through those things above, and some of them may seem like they are pretty good things. I suggest that you collect those things from above which strike you as being alright, and set them aside for awhile. I do not expect you to change your mind about them; but to set them aside to deal with them later.

¹²¹ From <http://www.dineshsouza.com/news/obama-didnt-create-the-movement-it-created-him/> accessed November 27, 2014.

¹²² Actually, he was a part of the radical progressive movement long before the 1960's.

Regarding the Paths of Evil from Above

When I was a new believer, I was a liberal and had been raised a liberal. I did not fully understand what that meant, but childhood training stays with a person for a long time. This was a part of my childhood training. When I first heard things being taught which contradicted my liberal background, it took awhile for that to take.

The Bible certainly does not suggest that we dispense with the weak in our society and cast them aside. The Bible allows for state and private welfare to be established; and our country, having been 70 or 80% Christian, never shirked from providing for the poor and the indolent.

We have several problems in that arena today:

1. There are those who are collecting welfare of various kinds who do not really need it.
2. There is the problem with state or federal partnerships with private charities. The state and federal government should do as little regulating of these agencies as possible. Furthermore, the federal government should not compensate these private agencies with taxpayer monies.
3. Help for the poor should be given out at the most local level possible.
4. About \$1 trillion or more is spent by the federal budget for the poor. This is way out of line with Biblical proportions. In the Bible, about 3.5%/year was spent on the poor.
5. Work is a part of the divine institutions. All men and women should be encouraged to work. However, quite obviously, no one should be allowed to starve. There are ways this can be worked out without feeding a fifth of the U.S. population and without spending a quarter or more of the federal budget on welfare payments.

However, the primary point is, if you have a lot of liberal notions, just place them on the side, and allow the Bible to speak to those ideas whenever. You do not need to change your mind all at once. However, as you learn more and more about Scripture, the more you will understand about liberalism and its many false ideas.

See [Liberalism, Conservatism and Christianity \(HTML\)](#) ([PDF](#)) ([WPD](#)).

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One of the amazing things that we are able to observe today is the advancement of evil, and how it gets a foothold here or there, and then proliferates. Bear in mind, this is what evil does. Evil begins small and then permeates the whole.

Proverbs 2:15b

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
lûwz (לוז) [pronounced <i>looze</i>]	<i>those who are perverted, perverse; wicked ones, perverseness, wickedness; those who are devious</i>	masculine plural, Niphal participle	Strong's #3868 BDB #531
The NET Bible: <i>The Niphal participle of לוז (luz, "devious; crooked") describes conduct that is morally deceptive, crafty, and cunning (Isa 30:12).</i> ¹²³			
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

¹²³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma ^e gâl (מַגָּל) [pronounced mahg'-GAWL]	<i>entrenchment, track, rut [wherein a wheel revolves]; a way, path; a course of action</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4570 BDB #722

Translation:...[and from] those who are devious in [all] their ways. Finally, we are protected and separated from those who are devious in all of their ways.

This may not be the kind of thing that would interest many of you. Read it or don't. These various translators develop a flow with various stopping points. Very excellent translators could not all agree on where to put the *periods*.

Where's the break for Proverbs 2:9–15?

After v. 9:

A Conservative Version

Then thou shall understand righteousness and justice and equity, [yea], every good path.

For wisdom shall enter into thy heart, and knowledge shall be pleasant to thy soul, discretion shall watch over thee, understanding shall keep thee, to deliver thee from the way of evil, from the men who speak perverse things, who forsake the paths of uprightness to walk in the ways of darkness, who rejoice to do evil, and delight in the perverseness of evil, who are crooked in their ways, and wayward in their paths,...

Modern KJV

Then you shall understand righteousness and judgment and honesty, every good path.

When wisdom enters into your heart, and knowledge is pleasing to your soul; judgment shall keep you, understanding shall keep you, to deliver you from the way of the evil man, from the man who speaks wicked things;

those who leave the paths of uprightness to walk in the ways of darkness, who rejoice to do evil and delight in the perversities of the wicked; whose ways are crooked, and are devious in their paths.

A Voice in the Wilderness

Then you shall understand righteousness and justice and equity and every good path.

When wisdom enters into your heart, and knowledge is pleasant to your soul, discretion shall keep watch over you, understanding shall guard you, to deliver you from the way of evil, from the man who speaks perverse things, those who leave the paths of uprightness to walk in the ways of darkness, who rejoice to do evil, and delight in the perversities of the wicked, whose paths are crooked, who are devious in their tracks;...

After v. 10:

Holman Christian Standard

Then you will understand righteousness, justice, and integrity--every good path.

For wisdom will enter your mind, and knowledge will delight your heart.

Discretion will watch over you, and understanding will guard you,

rescuing you from the way of evil

--from the one who says perverse things,

Where's the break for Proverbs 2:9–15?

Kukis reasonably literal

from those who abandon the right paths
to walk in ways of darkness,
from those who enjoy doing evil
and celebrate perversity,
whose paths are crooked,
and whose ways are devious.

At that time, you will understand righteousness, justice and righteous decisions;
[and you will understand] every good path [of life]; for wisdom will come into your
heart and knowledge will be pleasant to your soul.

Discretion will watch over you [and] understanding will guard you; to deliver you
away from the way of evil, [and] from men who speak deceitfully [or, *perverse*ly];
[away from] those who forsake the paths of moral integrity to walk [instead] in
paths of darkness; [away from] those who rejoice in doing evil, who celebrate the
perverse things of evil; [away from] whose paths [are] crooked, [and from] those
who are devious in [all] their ways.

After v. 11:

The Expanded Bible

Then you will understand what is ·honest [righteous] and ·fair [just]
and what is ·the good and right thing to do [·virtuous, every good
course/path].

Wisdom will ·come into your mind [penetrate your heart],
and knowledge will be ·pleasing [attractive] to you.

Good sense [Discretion] will protect you;
understanding will guard you.

It will keep you from the ·wicked [^Levil path],
from those whose words are ·bad [perverted; twisted],
who ·don't do what is right [^Labandoned the road of integrity]
but ·what is evil [^Lgo on dark paths].

They enjoy doing wrong
and are happy ·to do what is crooked and [^Lwith their twisted] evil.

What they do is ·wrong [confused],
and ·their ways are dishonest [^Lthey go on wrong courses].

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Then you will understand what is right and just
and fair-every good path.

For wisdom will enter your heart,
and knowledge will be pleasant to your soul.

Discretion will protect you,
and understanding will guard you.

Wisdom will save you from the ways of wicked men,
from men whose words are perverse,
who have left the straight paths
to walk in dark ways,
who delight in doing wrong
and rejoice in the perverseness of evil,
whose paths are crooked
and who are devious in their ways.

No break:

English Standard Version

Then you will understand righteousness and justice and equity, every good path;
for wisdom will come into your heart, and knowledge will be pleasant to your soul;
discretion will watch over you, understanding will guard you, delivering you from

Where's the break for Proverbs 2:9–15?

the way of evil, from men of perverted speech, who forsake the paths of uprightness to walk in the ways of darkness, who rejoice in doing evil and delight in the perverseness of evil, men whose paths are crooked, and who are devious in their ways.

Just as translators disagreed on where there is a proper break, so did commentators. Keil and Delitzsch looked at vv. 9–11 together. Matthew Henry split up his commentary into two parts: vv. 1–9 and vv. 10–22. Ironside also made a break between vv. 9 and 10.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

vv. 11–15 read: Discretion will watch over you and understanding will guard you, delivering you away from the way of evil and from men who speak perversely with deceit; to deliver you from those who forsake paths of righteousness, who walk instead in the paths of darkness. They will deliver you from those who rejoice in doing evil, and from those whose paths are crooked, and from those who are devious in all their ways.

Paul describes this lifestyle of evil. For His [God's] invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. That is, the largeness, the smallness, and the incredible complexity of all that God created. So they [those who reject God] are without excuse. For although they knew God, they did not honor Him as God or give thanks to Him, but they became futile [= *empty, a vacuum*] in their thinking, and their foolish hearts were darkened [their souls suck in darkness]. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things [religious idolatry; but this can be applied to all idolatry in life]. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature [who is Satan, a created being] rather than the Creator, Who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men [homosexuality] and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God's decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. (Rom 1:20–32; ESV; capitalized)

Solomon in Proverbs gives us the overarching principles; and Paul describes in detail those whose lifestyle is evil.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Wisdom Protects You from the Immoral Woman

To save you from a woman a strange [one],
 from a foreign woman her words she has
 made smooth;
 the one forsaking a intimate of her youth
 and a covenant of her Elohim forgetting her;
 for will sink down her house
 and unto spirits [of Hades] her paths;
 all those going in will not return
 and she will not reach paths of lives.

Proverbs
 2:16–19

[Wisdom is] To save you from the adulterous
 [or, *unlawful*] woman, from the foreign woman
 [who] has flattered [you] with words; the
 [same] one who forsook the intimate of her
 [own] youth, forgetting the covenant of her
 Elohim; for her house will sink down and her
 paths [will lead] to the spirits [of Hades]—all
 those who go in will not return, and she will
 not [be able to] attain the paths of life.

Wisdom will save you from the adulterous woman and from the foreign woman who uses flattery to seduce you; but who herself forsook the intimate of her own youth, neglecting the covenant of her God; therefore, her house will sink down into obscurity and her paths lead her to the spirits of Hades—and all who go in after her will not return; and she will never attain again to the paths of life.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	To save you from a woman a strange [one], from a foreign woman her words she has made smooth; the one forsaking a intimate of her youth and a covenant of her Elohim forgetting her; for will sink down her house and unto spirits [of Hades] her paths; all those going in will not return and she will not reach paths of lives.
Latin Vulgate	That you may be delivered from the strange woman, and from the stranger, who softens her words; And forsakes the guide of her youth, And has forgotten the covenant of her God: for her house inclines unto death, and her paths to hell. None that go in unto her, will return again, neither will they take hold of the paths of life.
Peshitta (Syriac)	Wisdom shall deliver you from a strange woman who flatters with her words, Who has forsaken the <u>mother</u> of her youth and forgotten the covenant of her God. For she has forgotten the threshold of her house and the way of her paths. None who go to her return again, neither do they remember the path of life.
Septuagint (Greek)	<u>...to remove you far from the straight way, and to estrange you from a righteous purpose. My son, let not evil counsel overtake you,</u> of her who has forsaken the <u>instruction</u> of her youth, and has forgotten the covenant of God. For she has fixed her house near death, and guided her <u>wheels</u> near Hades <u>with the giants</u> . None that go by her shall return, neither shall they take hold of right paths, <u>for they have not apprehended of the years of life</u> .

Significant differences: The first three phrases in the Greek are very different from the first two in the Hebrew. In the second set of two phrases, the Syriac has *mother* where the term should be *intimate*, referring to her previous husband.

The Greek then has *wheels* instead of *paths*; and adds the phrase *with the giants*.

The Greek also adds on a bonus phrase at the very end.

Limited Vocabulary Translations:

Bible in Basic English	To take you out of the power of the strange woman, who says smooth words with her tongue; Who is false to the husband of her early years, and does not keep the agreement of her God in mind: For her house is on the way down to death; her footsteps go down to the shades: Those who go to her do not come back again; their feet do not keep in the ways of life:...
Easy English	Wisdom will also save you from wrong desires. Another man's wife will not attract you. She tempts you to come to her. But she has left her husband. When she married him, she made promises. God heard those promises. Do not go into her house! Her house leads to death. Her paths lead to hell. If you go to her, then you will not return. You will not go to heaven.
Easy-to-Read Version	Wisdom will save you from the woman stranger. Wisdom will save you from that foreign woman who says such sweet words when she tempts you to sin with her. She married when she was young—but she left her husband. She forgot the marriage vows she made before God. And now, going with her into her house leads to death! If you follow her, she will lead you to the grave! {She herself is like the grave}—men who go into her lose their life and never return.
Good News Bible (TEV)	You will be able to resist any immoral woman who tries to seduce you with her smooth talk, who is faithless to her own husband and forgets her sacred vows. If you go to her house, you are traveling the road to death. To go there is to approach the world of the dead. No one who visits her ever comes back. He never returns to the road to life.
<i>The Message</i>	Wise friends will rescue you from the Temptress-- that smooth-talking Seductress Who's faithless to the husband she married years ago, never gave a second thought to her promises before God. Her whole way of life is doomed; every step she takes brings her closer to hell. No one who joins her company ever comes back, ever sets foot on the path to real living.
Names of God Bible	Wisdom will also save you from an adulterous woman, from a loose woman with her smooth talk, who leaves her husband, the closest friend of her youth, and forgets her marriage vows to her Elohim . Her house sinks down to death. Her ways lead to the souls of the dead. None who have sex with her come back. Nor do they ever reach the paths of life.
NIRV	Wisdom will save you from a woman who commits adultery. It will save you from a sinful wife and her tempting words. She leaves the man she married when she was young. She breaks the promise she made to her God. Her house leads down to death. Her paths lead to the spirits of the dead. No one who goes to her comes back or reaches the paths of life.
New Simplified Bible	You will be able to resist any immoral woman who tries to seduce you with her smooth talk. She is unfaithful to her own husband and forgets her sacred vows to God. If you go to her house, you are traveling the road to death. To go there is to approach the dead. No one who visits her ever comes back. He cannot return to the road to life.

Thought-for-thought translations; paraphrases:

Common English Bible	Wisdom will rescue you from the mysterious woman, from the foreign woman with her slick words. She leaves behind the partner of her youth; she even forgets her covenant with God. Her house sinks down to death, and her paths go down to the shadowy dead. All those who go to her will never return; they will never again reach the ways of the living.
Contemporary English V.	Wisdom will protect you from the smooth talk of a sinful woman, who breaks her wedding vows and leaves the man she married when she was young. The road to her house leads down to the dark world of the dead. Visit her, and you will never find the road to life again.
The Living Bible	Only wisdom from the Lord can save a man from the flattery of prostitutes; these girls have abandoned their husbands and flouted the laws of God. Their houses lie along the road to death and hell. The men who enter them are doomed. None of these men will ever be the same again [will ever be the same again, literally, "will ever return to the ways of life."].
New Berkeley Version	To deliver you from the loose woman, from the wanton [Hebrew — <i>alien</i> or <i>foreign</i> , referring to female spies or foreign agents.] woman with her flattering words, who forsakes the husband of her youth and forgets the covenant [Marriage vows.] of her God; for her house sinks down to earth; her roads to the shades [Inhabitants of Sheol.]; none going to her return, nor reach the ways of life.
New Century Version	It will save you from the unfaithful wife who tries to lead you into adultery with pleasing words. She leaves the husband she married when she was young. She ignores the promise she made before God. Her house is on the way to death; those who took that path are now all dead. No one who goes to her comes back or walks the path of life again.
New Life Version	You will be saved from the strange woman, from the sinful woman with her smooth words. She leaves the husband she had when she was young, and forgets the agreement with her God. For her house goes down to death, and her steps lead to the dead. None who go to her return again, and they do not find the paths of life.
New Living Translation	Wisdom will save you from the immoral woman, from the seductive words of the promiscuous woman. She has abandoned her husband and ignores the covenant she made before God. Entering her house leads to death; it is the road to the grave [Hebrew to the spirits of the dead]. The man who visits her is doomed. He will never reach the paths of life.

Partially literal and partially paraphrased translations:

American English Bible	Away from straight paths, they will lead you, and from righteous plans, they'll drive you away.
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O son; Don't let bad council mislead you; but, [follow] the things you were taught while still young, and never forget God's Sacred Agreement.

There are women who've put death near their homes, and the things that they do lead to the grave. Those who approach them never come back, nor will they return to straight paths; for they've strayed from the road to long life.

Beck's American Translation Wisdom will also save you from the strange woman,
from the foreign woman with her smooth talk,
who leaves the man she married when she was young
and forgets the covenant with her God.
Her house sinks down to death,
and her ways lead you to the shades of death.
None who have sexual intercourse with her come back
or ever reach the paths of life.

New Advent (Knox)Bible And from her, too, right counsel shall protect thee, the woman that is no daughter of Israel, with her mincing foreign ways, that has forsaken the love of her youth, forgotten the troth once plighted to her God. The house she dwells in is death's antechamber, the road by which she beckons leads to the grave; never man went in there that came back and set his face towards life. vv. 16-19. Some take this as a literal reference to the habits of light women, as in chapter 7 below; but it is more probably an allegorical reference to apostasy from the Jewish religion.

Today's NIV Wisdom will save you also from the adulterous woman, from the wayward woman with her seductive words, who has left the partner of her youth and ignored the covenant she made before God. Surely her house leads down to death and her paths to the spirits of the dead. None who go to her return or attain the paths of life.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Deliver yourself from the common woman, and from the foreigner dividing with her sayings
that forsook the household of her youth and forgot the covenant of her God.
For her house tumbles to death, and her tracks to the deceased.
None returns of any coming to her, none overtakes the paths of life.

Conservapedia ...it will also deliver you from the strange woman, even from the stranger that flatters with her words, which abandons the guide of her youth, and forgets the covenant with her God, her house is full of death, and her paths lead to the dead. no-one that goes with her comes back, neither do they take hold of the paths of life.

Ferar-Fenton Bible And deception in all that they do!
And will guard you from women depraved,
From the stranger with flattering words,
Who abandons the love of her youth,
And forgets every law of her GOD;
Who allures to the Death in her House!
The exhausted are strewn in her paths!
All who enter it,--never return I
Nor revisit the pathways of life! '
But you,--·walk in the path of the good'
And keep to the straightforward ways.

HCSB It will rescue you from a forbidden woman, from a stranger with her flattering talk, who abandons the companion of her youth and forgets the covenant of her God; for her house sinks down to death and her ways to the land of the departed spirits. None return who go to her; none reach the paths of life.

Jubilee Bible 2000 ...to deliver thee from the strange woman, even from the stranger who flatters with her words,
who forsakes the prince of her youth and forgets the covenant of her God.

Therefore her house inclines unto death, and her paths unto the dead.

None that go unto her return again, neither do they take hold of the paths of life.

New Heart English Bible

...To deliver you from the strange woman, even from the foreigner who flatters with her words; who forsakes the friend of her youth, and forgets the covenant of her God: for her house leads down to death, her paths to the dead. None who go to her return again, neither do they attain to the paths of life:...

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Wisdom will save you also from the adulterous woman,
 from the wayward woman with her seductive words,
 who has left the partner of her youth
 and ignored the covenant she made before God [Or covenant of her God].
 Surely her house leads down to death
 and her paths to the spirits of the dead.
 None who go to her return
 or attain the paths of life.

Catholic Bibles:

Christian Community (1988)

Wisdom keeps you from the alien woman, from the stranger with her smooth words, who deserts the partner of her youth and forgets the covenant of her God. For her house inclines towards death, her paths towards the grave. Those who go to her never return, they do not regain the paths of life.

The Heritage Bible

To snatch [Verse 16 and following is the second statement stemming from verse 11. Wise planning will hedge you about; intelligent insight will guard you; 12 [A] to snatch you from the way of evil.... 16. [B] to snatch you from the adulterous woman.] you from the adulterous woman, from the stranger who is smooth with her words, Who forsakes the family guide of her youth, and forgets the covenant of her God, Because her house sinks into death, and her paths to the shadows of the dead. All who go in to her do not return again, and they do not reach the well-trod paths of life.

New American Bible (2002)

Saving you from the wife of another, from the adulteress with her smooth words, Who forsakes the companion of her youth and forgets the pact with her God; For her path sinks down to death, and her footsteps lead to the shades; None who enter thereon come back again, or gain the paths of life.

New American Bible (2011)

Saving you from a stranger,
 from a foreign woman with her smooth words [Prv 5:3, 20; 6:24; 7:5; 22:14.],
 One who forsakes the companion of her youth
 and forgets the covenant of her God;
 For her path sinks down to death,
 and her footsteps lead to the shades [**Shades**: the inhabitants of Sheol.] [Prov. 5:5 7:27.].
 None who enter there come back,
 or gain the paths of life.

[2:16-19] A second obstacle and counter-figure to Wisdom, personified as an attractive woman, is the "stranger," or "foreigner," from outside the territory or kinship group, hence inappropriate as a marriage partner. In Proverbs she comes to be identified with Woman Folly, whose deceitful words promise life but lead to death. Woman Folly appears also in chap. 5, 6:20-35, chap. 7 and 9:13-18. Covenant: refers to the vow uttered with divine sanction at the woman's previous marriage, as the parallel verse suggests. She is already married and relations with her would be adulterous.

New Jerusalem Bible

To keep you, too, from the woman who belongs to another, from the stranger, with her wheedling words;
 she has left the partner of her younger days, she has forgotten the covenant of her God;

her house is tilting towards Death, down to the Shades go her paths.
 Of those who go to her not one returns, they never regain the paths of life.
 Revised English Bible It will save you from the adulteress, from the loose woman with her smooth words,
 who has forsaken the partner of her youth and forgotten the covenant of her God;
 for her house is the way down to death, and her course leads to the land of the
 dead.
 None who resort to her find their way back or regain the path to life.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They will save you from a woman who is a stranger, from a loose woman with
 smooth talk, who abandons the ruler she had in her youth and forgets the covenant
 of her God. Her house is sinking toward death, her paths lead to the dead. None
 who go to her return; they never regain the path to life.

exeGeses companion Bible ...to rescue you from the strange woman
 - from the stranger
 who smooths it over with her sayings;
 who forsakes the chiliarch of her youth
 and forgets the covenant of her Elohim.
 For her house sinks to death
 and her routes to ghosts.
 Neither return they who go to her
 nor overtake they of the paths of life.

JPS (Tanakh—1985) It will save you from the forbidden woman,
 From the alien woman whose talk is smooth,
 Who forsakes the companion of her youth
 And disregards the covenant of her God.
 Her house sinks down to Death,
 And her course leads to the shades.
 All who go to her cannot return
 And find again the paths of life.

Judaica Press Complete T. To save you from a strange woman, from a foreign one who makes her words
 smooth,
 who deserts the lord of her youth and forgets the covenant of her God
 for her house sinks to death, and her paths lead to the dead;
 none who go to her return, neither do they achieve the ways of life
 in order that you go in the way of the good, and you keep the ways of the righteous.
 V. 20 is included for context.

Orthodox Jewish Bible To save thee from the isha zarah (strange woman), even from the nokhriyah
 (strange [immoral] woman) which useth smooth words;
 Which forsaketh the alluf (companion, husband) of her youth, and forgetteth the brit
 (covenant) of her G-d.
 For her bais inclineth toward mavet, and her ma'agalot (paths) to the refa'im (spirits
 of the dead).
 None that go unto her return again, neither attain they to the orkhot chayyim (paths
 of life).

Expanded/Embellished Bibles:

The Amplified Bible [Discretion shall watch over you, understanding shall keep you] to deliver you from
 the alien woman, from the outsider with her flattering words,
 Who forsakes the husband and guide of her youth and forgets the covenant of her
 God.
 For her house sinks down to death and her paths to the spirits [of the dead].

The Expanded Bible	<p>None who go to her return again, neither do they attain or regain the paths of life.. It [^cWisdom] will save you from the ·unfaithful wife [^l·strange woman] ·who tries to lead you into adultery [^l·from the foreign woman] with ·pleasing words [flattery; compliments].</p> <p>She leaves ·the husband she married when she was young [^l·the intimate relationship of her youth].</p> <p>She ·ignores [forgets] ·the promise she made before [^l·her covenant with] God.</p> <p>Her house ·is on the way [^l·sinks down] to death; ·those who took that path are now all dead [or her paths come down to her dead ancestors].</p> <p>No one who goes to her comes back or walks the path of life again.</p>
The Geneva Bible	<p>To deliver thee from the strange [Meaning, the wisdom which is the word of God, will preserve us from all vices: naming this vice of whoredom to which man is most prone.] woman, [even] from the stranger [which] flattereth with her words; Which forsaketh the k guide of her youth [That is, her husband, who is her head and guide to govern her, from whom she ought not to depart, but remain in his subjection.], and forgetteth the covenant of her God.</p> <p>For her house [Her acquaintance with her spirits and they that haunt her.] inclineth unto death, and her paths unto the dead [To them who are dead in body and soul].</p> <p>None that go unto her return again, neither take they hold of the paths of life.</p>
Kretzmann's Commentary	<p>...to deliver thee from the strange woman, the unknown, foreign, unattached, her existence and way of conduct being full of dangers to youth, even from the stranger which flattereth with her words, making use of wanton speeches, which forsaketh the guide of her youth, her lawful husband, and forgetteth the covenant of her God, which demands purity and chastity from every woman.</p> <p>For her house inclineth unto death, sinking down to destruction, and her paths unto the dead, the shadowy forms of those who dwell in the kingdom of the dead, said, in this case, of everlasting damnation.</p> <p>None that go unto her return again, being swallowed up by the destruction which is her punishment, neither take they hold of the paths of life, they forfeit their chance to reach the ways of life once more. Over against the temptation from such wicked men and wanton women is placed the companionship of godly people.</p>
Lexham English Bible	<p>[in order] to deliver you from a strange woman, from a foreign woman [who] flatters [with] her sayings, she who forsakes the partner of her youth and has forgotten the covenant of her God, for her house sinks to death, and to the dead are her paths. [Of] all who go to her, none shall return, nor do they reach paths of life.</p>
NET Bible®	<p>...to deliver you from the adulteress, from the sexually loose woman who speaks flattering words; who leaves the husband from her younger days, and forgets her marriage covenant made before God [Heb "covenant of God." The genitive-construct could mean "covenant made before God." The woman and her husband had made a marriage-covenant in which God was invoked as witness. Her sin is against her solemn pledge to her husband, as well as against God].</p> <p>For her house sinks down to death, and her paths lead [The verb "lead" is not in the Hebrew but is implied by the parallelism; it is supplied in the translation for the sake of smoothness.] to the place of the departed spirits.</p> <p>None who go in to her will return [Heb "all who go in to her will not return."], nor will they reach the paths of life.</p>
Syndein/Thieme	<p>She {knowledge of bible doctrine through study of His Word} will save/deliver you from the 'strange woman' . . . {in context here is 'false doctrine' - but has physical application as well} even from the stranger 'who flatters with her words'/'whose talk</p>

is smooth'. {Note: A person without doctrine in their soul usually is arrogant and self-centered. A person with false doctrine easily seduces this type of person to follow them. The Phallic cult was one that used beautiful women to seduce men into 'sex in conjunction with idolatry'.}

Who forsakes the companion/guide { 'alluwph } of her youth . . . and forgets the covenant/contract { b@riyth } of her 'Elohiym/Godhead. {Note: This 'lady of false doctrine' leaves the teaching of her youth, forsakes God, and follows other ideas or gods - or really any substitute for God and His teaching.}

Her house sinks down to Death . . . And her paths/course leads to the dead/shades/'spirits of the dead' {rapha'}.

All that go to her {teachers of false doctrine} can not return . . . Neither can they find again the paths of life. {referring to coming back to God and His Truth and Walking in the Righteous Ways of God - they become deluded. They believe the lie and reject God. Each time they reject God, scare tissue goes on their souls, until they no longer have the ability to believe the Truth - then they have hardness of heart and are ready to die the sin unto death.}

Translation for Translators

If you are wise [PRS], you will also be saved from <immoral women/prostitutes>; you will not pay attention when adulterous women try to seduce/entice you by what they say.

Those women have left the husbands whom they married when they were young; they have disregarded the solemn promise they made to God *not to commit adultery*.

If you go into houses of women who are like that,
you will die *when you are still young*;
the road to *their houses* leads to hell.

No man who <visits/sleeps with> a woman like that will again *live harmoniously with his family*.

He will never have a *happy* life again.

The Voice

Wisdom will pluck you from the trap of a seductive woman,
from the enticing propositions of the adulteress

Who chose to leave the husband of her youth,
to forget her sacred promises to her God;

For her house is on the road that leads to death,
and her path goes down to the shadowy pit.

Those who go to her will never return;
they will never again find their way back to *true* life.

Literal, almost word-for-word, renderings:

Concordant Literal Version This will also rescue you from the strange woman, Or from the foreign woman who makes her words slick,
Who forsakes the mentor of her youth, And who forgets the covenant of her Elohim."

Context Group Version For she slips down to death with her house And her routes to the Rephaim;
All who enter it shall not return, Nor shall they overtake the paths of life."
To deliver you from the strange woman, Even from the foreigner that flatters with her words;

English Standard V. – UK That forsakes the confidant of her youth, And forgets the covenant of her God:
For her house inclines to death, And her paths to the dead;
None that go to her return again, Neither do they attain to the paths of life:...
So you will be delivered from the forbidden [Hebrew strange] woman,
from the adulteress [Hebrew foreign woman] with her smooth words,
who forsakes the companion of her youth
and forgets the covenant of her God;

for her house sinks down to death,
 and her paths to the departed [Hebrew to the Rephaim];
 none who go to her come back,
 nor do they regain the paths of life.

NASB

To deliver you from the strange woman,
 From the adulteress [Lit strange woman] who flatters with her words;
 That leaves the companion of her youth
 And forgets the covenant of her God;
 For her house sinks down [Lit bows down] to death
 And her tracks lead to the dead [Lit departed spirits];
 None who go to her return again,
 Nor do they reach the paths of life.

New King James Version

To deliver you from the immoral woman,
 From the seductress *who* flatters with her words,
 Who forsakes the companion of her youth,
 And forgets the covenant of her God.
 For her house leads down to death,
 And her paths to the dead;
 None who go to her return,
 Nor do they regain the paths of life-

Orthodox England

...to remove thee far from the straight way, and to estrange thee from a righteous purpose. My son, let not evil counsel overtake thee, which hath forsaken the instruction of her youth, and forgotten the covenant of God. For she hath set her house near death, and her door posts nigh unto Hades, with them that are born of earth. All they that go by her shall not return, neither shall they take hold of right paths; for they are not taken by the years of life.

Webster's updated Bible

To deliver you from the strange woman, [even] from the stranger [who] flatters with her words;
 Who forsakes the guide of her youth, and forgets the covenant of her God.
 For her house inclines to death, and her paths to the dead.
 None that go to her return again, neither do they take hold of the paths of life.

Young's Updated LT

To deliver you from the strange woman,
 from the stranger who has made smooth her sayings,
 who is forsaking the guide of her youth, And the covenant of her God has forgotten.

The gist of this verse:

Wisdom also will deliver one from the strange woman who flatters, who has forsaken the one from her youth and the covenant of God, and who leads you down into hell.

Wisdom, in vv. 12–15, delivers from evil men—not just criminals but those who propagate and practice evil; and in vv. 16–19, wisdom protects from the flattering adulteress.

Proverbs 2:16a

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
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	Hiphil infinitive construct with the 2 nd person masculine singular suffix	Strong's #5337 BDB #664

Proverbs 2:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>This purpose clause introduced by לְיַצִּיחֶךָ (l'yhatsilkha, "to deliver you") parallels the purpose clause introduced by לְיַצִּיחֶךָ ("to deliver you") in v. 12. There it introduced deliverance from the evil man, and now from the evil woman. The description of the evil man encompassed four poetic lines in the Hebrew text (vv. 12-15); likewise, the description of the evil woman is four poetic lines (vv. 16-19).</i> ¹²⁴			
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
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61
zûwr (זוּר) [pronounced <i>zoor</i>]	<i>a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	feminine singular, Qal active participle	Strong's #2114 BDB #266

The NET Bible: *Heb "strange woman" (so KJV, NASB); NRSV "the loose woman." The root זור (zur, "to be a stranger") sometimes refers to people who are ethnically foreign to Israel (Isa 1:7; Hos 7:9; 8:7) but it often refers to what is morally estranged from God or his covenant people (Pss 58:4; 78:30; BDB 266 s.v.). Referring to a woman, it means adulteress or prostitute (Prov 2:16; 5:3, 20; 7:5; 22:14; 23:33; see BDB 266 s.v. 2.b). It does not mean that she is a foreigner but that she is estranged from the community with its social and religious values (W. McKane, *Proverbs [OTL]*, 285). It describes her as outside the framework of the covenant community (L. A. Snijders, "The Meaning of זור in the Old Testament: An Exegetical Study," *OTS* 10 [1954]: 85-86). Here an Israelite woman is in view because her marriage is called a "covenant with God." She is an adulteress, acting outside the legal bounds of the marriage contract.*¹²⁵

Constable describes the *strange woman* as one who is *outside the circle of his [a man's] proper relations, that is, a harlot or an adulteress.*¹²⁶

Translation: [Wisdom is] To save you from the adulterous [or, *unlawful*] woman,... Let's first go back to vv. 9–12, which read: Then you will understand righteousness and justice and equity, every good path; for wisdom will come into your heart, and knowledge will be pleasant to your soul; discretion will watch over you, understanding will guard you, delivering you from the way of evil, from men of perverted speech,... Notice that wisdom comes into your heart and knowledge will be pleasant to your soul. Discretion will watch over you and understanding will guard you.

The word translated *adulterous* is zûwr (זוּר) [pronounced *zoor*], and it means, *a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person*. Strong's #2114 BDB #266. Although we may quibble about what this means exactly in this context, what this certainly does *not* mean is the wife or the right woman of the person who is hearing (or reading) this message. This is not the right woman for him and he knows this.

¹²⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹²⁵ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹²⁶ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=2> accessed November 30, 2014. He cites Toy, p. 46.

We have entered into an era of great immorality, so this may not compute to some men. They see a woman, they are attracted to the woman, and they want to have sex with the woman. Who the woman actually is and whether or not this should be happening is not an issue to many men. However, for some men and some women, they can recognize very quickly that the person of the opposite sex that they are interacting with is not the right person for them—a woman who is probably not even good as a friend (this can also be applied to men, of course). The woman being spoken of here is a woman that this man should avoid at all costs.

J. Vernon McGee speaks from his own experience: *In our contemporary culture when sex without marriage is accepted behavior, we are finding that venereal disease is reaching epidemic proportions. When I was a young fellow, I belonged to an organization whose leader was a very fine doctor. He called in a group of us fellows because he saw that we were doing a great deal of running around. He said he just wanted to have a friendly talk with us. Well, he scared the daylights out of me. People today say that we don't want to frighten our young people. Well, I thank God for what the doctor told us and for the fact that he did scare us. That is exactly what the writer here in Proverbs is doing. He warns the young man about the evil man and the strange woman.*¹²⁷

The thought is continued in v. 16—Wisdom, knowledge, discretion and understanding will save you from the adulterous woman. This may refer to a foreign woman, but I believe the sense is one who is adulterous. She either has left her marriage to pursue you; or she has come to interfere with your marriage. If you have doctrine in your soul, you know not to be misled by such a woman.

Literally, what we have here is an adulterous woman; so let's examine the doctrine of adultery.

The Doctrine of Adultery (mostly by R. B. Thieme, Jr.)

1. Adultery is prohibited by the Word of God. Ex. 20:14 Deut. 5:18
2. Mental adultery is also condemned. Matt. 5:27–28
3. Adultery produces “scar tissue” on the right bank of the soul. Prov. 6:32 Eph. 4:19
 - 1) Scar tissue is called hardness of heart, of callousness of heart; and it is the build up of negative volition toward all forms of divine truth (laws of divine establishment for the believer and unbeliever; the gospel for the unbeliever; and Bible doctrine for the believer). It is called *being seared with a hot iron* in 1Tim. 4:2.
4. Adultery carries certain laws of punishment, such as frustration, and leads to certain forms of slavery. Adultery is one of the manifestations of both sublimation (Escapism) and emotional revolt of the soul. This Principle is taught by the use of a Greek noun translated “greediness” in Eph. 4:19 and “covetousness” in, Eph. 5:3 and means a “frantic search for happiness.” These passages indicate that there is a built-in punishment that goes with adultery.
5. Adultery has a destructive effect on the body of both male and female, as well as on the soul (1Cor. 6:13–18). Promiscuity can result in male impotence and inability to enjoy fully the woman for whom he was designed. Promiscuity can result in female frigidity, or the antithesis, nymphomania, and destroys the woman's ability to respond to God and or the right man and to receive from him the fulfillment for which she was designed. Now this may come as a shock to some, but God is the Author of sex, and as such, he has laid down rules to protect the happiness for which it was designed.
6. Adultery is a bona fide basis for divorce (Matt. 5:32; Matt. 19:9; Luke 16:18). The resultant scar tissue on the soul destroys mental and physical compatibility between husband and wife (Deut. 24:4.)
7. Adultery is used in the Bible to describe both apostasy and negative volition toward Bible doctrine. Jer. 3:8–10 Ezek. 16:23–43 23:24–30 Rev. 17:1–5
8. Marriage is the sanctification of category #2 love. 1Thess. 4:3–8 Heb. 13:4
9. God's Spiritual love relationship with the believer is presented by analogy as in 1Cor. Eph. 5:23–32. The analogy in 1Cor. 11 is that just as the Edification Complex completes the soul of the believer, (Christ completes us) so the man completes woman. The woman becomes the glory of the man just as the Edification Complex in the soul, of the believer becomes the glory of the Lord. The Edification Complex

¹²⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt accessed December 1, 2014.

The Doctrine of Adultery (mostly by R. B. Thieme, Jr.)

of the soul is built upon Bible doctrine that has been taken into the left lobe, understood and then transferred to the human spirit by faith.

Although this doctrine was taken from:

www.mustseethisone.com/docs/.../The%20Ten%20Commandments.rtf and

<http://members.cox.net/bbn-z/The%20Doctrine%20of%20Adultery.pdf>

Both of these appear to be taken almost word-for-word from R. B. Thieme, Jr.'s notes in *The Ten Commandments*; © 1971 by R. B. Thieme, Jr.

Some additional notes were taken from

<http://wisdomknowledge.wordpress.com/2010/05/28/the-seventh-commandment/> (Which is also taken almost word-for-word from *The Ten Commandments*).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This verse reads: [\[Wisdom is\] To save you from the adulterous \[or, unlawful\] woman,...](#) This refers to actually two sets of adulterous women. There is the individual believer of Israel who is drawn to various women as a moth to fire—and he considers not the moral character of the woman.

This passage also refers to Israel, as the faithless wife to God. She goes off chasing after other gods; and this affects nation Israel. This is a theme which is played out throughout the Old Testament. Had Israel been operating on positive volition and had they had a strong interest in the Word of God, the believers in Israel would have filled their souls with doctrine and been able to reject the adulterous woman (idolatry).

Proverbs 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
nōk ^{er} rîy (יִרְכָּנִי) [pronounced <i>nawck^e-REE</i> or <i>nohk-REE</i>]	<i>foreign, alien, stranger; strange; foreign woman, a harlot; of another family; metaphorically, unknown, unfamiliar; new, unheard of</i>	feminine singular adjective	Strong's #5237 BDB #648
<p>The NET Bible: <i>Heb</i> “alien woman.” The adjective יִרְכָּנִי (<i>nokhri</i>, “foreign; alien”) refers to (1) people who are ethnically alien to Israel (Exod 21:8; Deut 17:15; Judg 19:12; Ruth 2:10; 1 Kgs 11:1, 8; Ezra 10:2, 10, 11; see BDB 649 s.v. 1); (2) people who are morally alienated from God and his covenant people (Job 19:15; Ps 69:9; Prov 20:16; Eccl 6:2; Jer 2:21; see BDB 649 s.v. 3) and (3) as a technical term in Proverbs for a harlot or promiscuous woman as someone who is morally alienated from God and moral society (Prov 2:16; 5:20; 6:24; 7:5; 20:16; 23:27; 27:13; see BDB 649 s.v. 2). The description of the woman as a “strange woman” and now an “alien woman” is within the context of the people of Israel. She is a “foreigner” in the sense that she is a nonconformist, wayward and loose. It does not necessarily mean that she is not ethnically Israelite (though BDB notes that most harlots in Israel were originally chiefly foreigners by reason of their otherwise homeless condition).¹²⁸</p>			
’āmarîym (מִצְוָה) [pronounced <i>uh-maw-REEM</i>]	<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

¹²⁸ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Heb "whose words she makes smooth." The phrase is a relative clause that does not have a relative pronoun. The antecedent of the 3rd person feminine singular suffix is clearly "the sexually loose woman" earlier in the line. For descriptions of seductive speech, see Prov 5:3 where it is compared to olive oil, and 7:14-20 where such speech is recorded.</i> ¹²⁹			
châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	to cause to receive one's portion [inheritance]; metaphorical usage: to make smooth; to flatter [probably for the homonym here]	3 rd person feminine singular, Hiphil perfect	Strong's #2505 BDB #323
The NET Bible: <i>Heb "makes smooth." The Hiphil of חָלַק ("to be smooth; to be slippery") means (1) "to make smooth" (metal with hammer) and (2) "to use smooth words," that is, to flatter (Pss 5:10; 36:3; Prov 2:16; 7:5; 28:23; 29:5; see BDB 325 s.v. 2; HALOT 322 s.v. חָלַק hif.2). The related Arabic cognate verb means "make smooth, lie, forge, fabricate." The seductive speech of the temptress is compared to olive oil (5:3) and is recounted (7:14-20).</i> ¹³⁰			

Translation: ...from the foreign woman [who] has flattered [you] with words;... First, we have the problem with the *foreign* woman. Now, is the Bible racist? Unequivocally *no*. The problem with foreign women is not their nationality but the fact that they are not a part of the **covenant of God**. That is, they do not believe in the Revealed God.

Now, you may have met the most beautiful Arabic girl that if you have ever seen, but if she is a follower of Mohammed, you cannot get serious with her. The problem is not that she is Arabic; the problem is, she worships Satan! Ruth, a Moabite, was not a problem. She is in the line of Christ and she worshiped the God of Israel (Ruth 1:16).

These entanglements plagued Solomon. He had 700 wives and 300 mistresses, from all over the world, and many of them were opposed to the God of Israel, the True God, the Revealed God (1Kings 11:1–2, 8).

She may say all the things you want to hear. You may find out that you are handsome and sexy and very attractive—things that you were pretty certain were true—for she knows how to flatter you. And what is so amazing about a woman's flattery is, almost every man believes her. She tells the guys he is brilliant, interesting and handsome—and who is he to argue with what is so obviously the truth?

"Flattery is like wine, which exhilarates a man for a moment, but usually ends up going to his head and making him act foolish." —Helen Rowland

"An overdose of praise is like ten lumps of sugar in coffee; only a very few people can swallow it." —Emily Post

This doctrine was taken from **2Samuel 14** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Believers have a confused notion of what they ought to be doing. Some people think that loving the brethren means you isolate various church members and tell them that you love them or say 5 nice things about them. The latter is very likely sin, depending upon your motivation.

¹²⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹³⁰ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

The Biblical Doctrine of Flattery

1. Flattery is generally an insincere opinion offered up with the intention of manipulating another person. It may represent something that you believe to be true or not. It is often an exaggeration of what is true. Flattery is defined as *excessive or insincere praise*.¹
 - 1) Our passage is all about this woman who has a particular objective (to get Absalom returned to Jerusalem; and to keep herself from being punished for coming to court with a false case). 2Sam. 14:17, 19–20
 - 2) Flattery will be one of the cornerstones of Absalom's rebellion against David. 2Sam. 15:2–6
 - 3) Jude speaks of the ungodly in this way: *These are grumblers, complainers, going [fig., living] according to their lusts, and their mouth speaks swollen [fig., pompous] [words], admiring faces [fig., flattering people] for the sake of [gaining] an advantage* (Jude 16; Analytical-Literal Version). They compliment others with the intention of gaining an advantage over them.
 - 4) Rom. 16:18 *For such do not serve as a slave to our Lord Jesus Christ, _but_ their own belly [fig., bodily desires] [or, personal desires], and through smooth talk and flattery, they deceive the hearts of the innocent [or, unsuspecting]* (ALV).
 - 5) Therefore, the sin of flattery is very much tied to motivation.
2. Flattery is not encouragement; and flattery is not the same as a sincere compliment.
 - 1) It is okay to encourage your children, students, employees, co-workers, etc.; but it should be done as an honest appraisal, rather than flattering words used to affect their behavior for good.
 - 2) Paul expressed sincere appreciation for several people in his life. 2Cor. 7:13 2Tim. 1:16
3. Flattery in the Bible is a verbal sin:
 - 1) *Everyone speaks lies [or, emptiness] to his neighbor [or, associate]; they speak with a double heart [and] flattering lips. May Y^ehowah remove all flattering lips, [and] tongues which boast great things, [and cut off those] who have said, "We will prevail because of our speech [lit., tongue]; our lips [are] our own; who is our lord?"* (Psalm 12:2–4).
 - 2) King David says this of his enemies: *Nothing in their mouths is truthful. Destruction comes from their hearts. Their throats are open graves. They flatter with their tongues* (Psalm 5:9; .
4. Flattery is often used to entrap another person (not literally, but to use flattery in order to manipulate that person). *A man who flatters his neighbor spreads a net for his feet* (Psalm 29:5). See also Psalm 55:21
5. Flattery, like any other sin, should be named to God in order to restore oneself to fellowship. 1John 1:9
6. Paul never used flattering words in order to teach Bible doctrine or to influence his hearers. 1Thess. 2:5
7. Some people actually flatter themselves. Psalm 36:2
8. During periods of time that Israel was in rebellion against God, they desired that the prophets not tell them the truth, but tell them flattering things. 1Kings 22:13 Isa. 30:10
9. Honesty is more important than flattery. Our entire school system is built around flattery, where we attempt to convince our students that they are the greatest kids in the world (the self-esteem movement). Prov. 28:23
10. Men are often easily manipulated with flattery, something which most women seem to know. When they tell us good things about ourselves—things which we believe to be true—we cannot help but pay attention to a woman who is so perceptive. *She seduces him with her persistent pleading; she lures with her flattering talk* (Prov. 7:21). See also Prov. 5:3–4
11. The cure for such men is discernment that comes from Bible doctrine in the soul. Prov. 2:16 7:5
12. Like all other sins, flattery is to be avoided.
13. We are to avoid others who flatter regularly. Prov. 20:19

¹ From <http://www.thefreedictionary.com/Flattery> accessed July 7, 2012.

This same **source** had a few quotations about flattery, which you might find insightful and/or amusing:

As a wolf is like a dog, so is a flatterer like a friend -Thomas Fuller

Compliments are like perfume, to be inhaled, not swallowed -Charles Clark Munn

Flattered me like a dog -William Shakespeare

Flattery is like a cigarette; it is all right if you don't inhale -Adlai Stevenson

Flattery is like champagne, it soon gets into the head -William Brown

Flattery is like cologne water, to be smelt of, not swallowed -Josh Billings Paraphrased from Billings'

Praise, like gold and diamonds, owes its value only to its scarcity -Samuel Johnson

Some of these verses were suggested by:

<http://www.bible-topics.com/Flattery.html> accessed July 7, 2012.

There are additional verses on flattery in **Psalm 12** ([HTML](#)) ([PDF](#)).

Chuck Smith: *Now, unfortunately, our wives are many times more honest with us. And they, so many times, are just blunt. "Sometimes I think you're so dumb. How can you do such stupid things?" And here the stranger comes along and with her flattery says, "Oh, you're so smart! My, where did you learn all of that? I've never met a man as clever as you," and the flattery. How many men have been trapped by that? And so the warning is against the adulterous woman who flatters with her lips.*¹³¹

Such a woman becomes expert in the use of flattery, easily leading astray the stupid and arrogant. Wisdom allows you to recognize that you are not all that she is saying you are.

So far, our passage reads: [\[Wisdom is\] To save you from the adulterous \[or, unlawful\] woman, from the foreign woman \[who\] has flattered \[you\] with words](#); Prov. 7:4–5 bear a similar promise: [Say to wisdom, "You are my sister," and call insight your intimate friend, to keep you from the forbidden woman, from the adulteress with her smooth words.](#) (ESV) All this means is, you develop the wisdom to see such a woman for who she is, and to avoid her—to not take up with her.

Matthew Henry: *She is false to him whom she entices. She speaks fair, tells him how much she admires him above any man, and what a kindness she has for him; but she flatters with her words; she has no true affection for him, nor any desire of his welfare, any more than Delilah had of Samson's. All she designs is to pick his pocket and gratify a base lust of her own.*¹³²

The Pulpit Commentary: *Such women...would eventually set all moral and religious obligations at defiance. and would become the source of temptation to others.*¹³³

John Trapp speaks of such a woman: *Whose lips are nets, whose hands are bands, whose words are cords to draw a man in as a fool to the stocks, or an ox to the slaughter.*¹³⁴

The fact that Solomon wrote this (or included it) is remarkable in itself. Solomon had been led astray by hundreds of women; and they affected his thinking, pulling him away from the Revealed God. Many men, with such a background, would be looking to justify their actions; to justify their desire for strange women. We would expect Solomon to perhaps say, "Well, maybe I went overboard in my love of strange women, but, there is a way to achieve a reasonable balance here." But Solomon does not say that. We find nothing in the Proverbs apart from a monogamous marriage between one man and one woman—there is no other approach which is presented as being ideal or even as close-to-ideal.

¹³¹ From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=19&ch=2> accessed November 29, 2014.

¹³² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 2:10–22.

¹³³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 2:16.

¹³⁴ From <http://www.studydrive.org/commentaries/jtc/view.cgi?bk=19&ch=2> accessed November 29, 2014.

Proverbs 2:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>the one loosening bands; the one letting go [one from being in bonds]; the one leaving [forsaking, deserting]; the one who cease from [anything]</i>	feminine singular, Qal active participle with the definite article	Strong's #5800 BDB #736
The NET Bible: <i>The construction is the active participle of עָזַב ('azav) with the article, serving as an attributive adjective. The verb means "to forsake; to leave; to abandon."</i> ¹³⁵			
'allūph (אֱלוֹף) [pronounced <i>ahl-LOOF</i>]	<i>tame, docile; friend, intimate; leader, ruler, prince, chief; clans</i>	masculine singular adjective; construct form	Strong's #441 BDB #48
The NET Bible: <i>Heb "companion" (so NAB, NASB); NIV "partner." The term אֱלוֹף ('alluf, "companion") is from the root אָלַף ('alaf, "to be familiar with; to cleave to") and refers to a woman's husband (Prov 2:17; Jer 3:4; see BDB 48 s.v. אֱלוֹף 2). This noun follows the passive adjectival formation and so signifies one who is well-known.</i> ¹³⁶			
נְעֻמַּת הַיָּוֶעֶן (נְעֻמַּת הַיָּוֶעֶן) [pronounced <i>neh-goo-REEM</i>]	<i>childhood, adolescence; youth</i>	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #5271 BDB #655
The NET Bible: <i>Heb "of her youth." The noun נְעֻמַּת הַיָּוֶעֶן (ny'ureha, "her youth") functions as a temporal genitive. The plural form is characteristic of nouns that refer to long periods of duration in the various stages of life. The time of "youth" encompasses the entire formative period within marriage.</i> ¹³⁷			

Translation: ...the [same] one who forsook the intimate of her [own] youth,... This tells us that this woman has a history. This is given by way of example. There could be a number of different things in her past. But she had an intimate of her youth—probably her husband, and she has forsaken him. The man needs to bear this in mind. If the woman forsook her husband—whom she clearly loved at one time—do you really want to risk such a relationship?

In the era that this was written, it was quite unusual for a woman to leave her husband.

Gill: *it is an...evil...[for] a woman to forsake "the friend" or "companion of her youth"...who loved her and espoused her in his youthful age, and with whom he had lived long in love and friendship, and in great happiness, but now forsakes him; her affections being alienated from him, leaves his company and bed, and associates with others.*¹³⁸

Matthew Henry: *She is false to her husband, and violates the sacred obligation she lies under to him. He was the guide of her youth; by marrying him she chose him to be so, and submitted herself to his guidance, with a promise to attend him only, and forsake all others. But she has forsaken him, and therefore it cannot be thought that she should be faithful to any one else; and whoever entertains her is partaker with her in her falsehood.*¹³⁹

¹³⁵ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹³⁶ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹³⁷ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹³⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 2:17.

¹³⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 2:10–22.

Proverbs 2:17b

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 wāw conjunction	No Strong's # BDB #251
'êth (אֶת) [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
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136
The NET Bible: <i>Heb</i> "the covenant." This could refer to the Mosaic covenant that prohibits adultery, or more likely, as in the present translation, the marriage covenant (cf. also TEV, CEV). The lexicons list this use of "covenant" (בְּרִית, <i>bÿrit</i>) among other referents to marriage (Prov 2:17; Ezek 16:8; Mal 2:14; BDB 136 s.v. 1.5; HALOT 157 s.v. A.9). ¹⁴⁰			
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #430 BDB #43
shâkach (שָׁכַח) [pronounced <i>shaw-KAHKH</i>]	<i>forgetting; forgetting and leaving</i>	Qal active participle with the 3 rd person feminine singular suffix; pausal form	Strong's #7911 BDB #1013

Translation: ...forgetting the covenant of her Elohim;... The covenant of God would be their marriage vows; their marriage as recognized by God. She has forgotten about that; she has left that behind her.

Now, when she flatters you, telling you just how wonderful you are—of course you understand how she could leave her husband—you are just that wonderful. She said so and you know it's true! She probably said these exact same words to her previous husband from her youth.

Poole: *the marriage covenant [is] so called, partly because God is the author and institutor of that society and mutual obligation; and partly because God is called to be the witness and judge of that solemn promise and covenant, and the avenger of the transgression of it.*¹⁴¹

Keil and Delitzsch: *Regarding the ancient ceremonies connected with the celebration of marriage we are not specially informed; but from Prov. 2:17, Mal. 2:14 (Ewald, Bertheau, Hitzig, but not Köhler), it appears that the celebration of marriage was a religious act, and that they who were joined together in marriage called God to witness and ratify the vows they took upon themselves.*¹⁴²

Chuck Smith: *The Bible says that she has forsaken the covenant that she made before God, the marriage vows, the husband of her youth. She has left him. And now she is looking for a prey. She's looking for security. And she comes along with her flattering words and like poor Samson, through her flattering lips the strongest man can be brought down.*¹⁴³

¹⁴⁰ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹⁴¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 2:17 (edited).

¹⁴² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 2:16.

¹⁴³ From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=2> accessed November 29, 2014.

The Bible Illustrator takes a different tact with this passage: *We are repeatedly warned against the strange woman's house. Her house has been cunningly planned by an evil architect to attract and please the attention. It stands in a vast garden full of enchanting objects; it shines in glowing colours, and seems full of peace and full of pleasure. All the signs are of unbounded enjoyment--safe, if not innocent. Though every beam is rotten, and the house is the house of death, and in it are all the vicissitudes of infernal misery, yet to the young it appears a palace of delight. They will not believe that death can lurk behind so brilliant a fabric. That part of the garden which borders on the highway of innocence is carefully planted. There is not a poison-weed, nor thorn, nor thistle there. Ten thousand flowers bloom, and waft a thousand odours. A victim cautiously inspects it; but it has been too carefully patterned upon innocency to be easily detected. "Whoso is simple, let him turn in hither." Will the youth enter? Will he seek her house? To himself he says, "I will enter only to see the garden--its fruits, its flowers, its birds, its arbours, its warbling fountains!" He is resolved in virtue. He seeks wisdom, not pleasure! Dupe! you are deceived already; and this is your first lesson of wisdom.*¹⁴⁶

Proverbs 2:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
r ^e pha'im (מִיאֲפֹר) [pronounced r ^e faw-EEM]	spirits, shades, ghosts [of the dead]; shades living in Hades; flaccid, feeble, weak, languid	masculine plural noun	Strong's #7496 BDB #952
<p>The NET Bible: <i>Heb</i> "to the departed spirits" or "to the Rephaim." The term מִיאֲפֹר (rÿfa'im, "Rephaim") refers to spirits of the dead who are inhabitants of Sheol (BDB 952 s.v.; HALOT 1274-75 s.v. מִיאֲפֹר). It is used in parallelism with מִיתִים (metim, "the dead") to refer to the departed spirits of the dead in Sheol (Ps 88:11; Isa 26:14). The Rephaim inhabit תּוֹמ (mavet, "[place of] death"; Prov 2: 18), שְׁאוֹל (shÿ'ol, "Sheol"; Job 26:5; Prov 9:18; Isa 14:9), "darkness and the land of forgetfulness" (Ps 88:14), and "the land of the Rephaim" (Isa 26:19). Scholars debate whether מִיאֲפֹר is derived from the root (1) אָפַר (rafa', "to heal"), meaning "the healers" or (2) הָפַר (rafah, "to be weak; to sink down"), meaning "the powerless ones" or "those who sink down (to Sheol)" (BDB 952 s.v.; HALOT 1274-75 s.v.). The related term occurs in Phoenician and Neo-Punic meaning "spirits of the dead" (DISO 282) and in Ugaritic referring to "spirits of the dead" who inhabited the underworld and were viewed as healers (UT 2346; WUS 2527). The Hebrew term is often translated "the shades" as a description of the shadowy existence of those who dwelling in Sheol who have lost their vitality (R. F. Schnell, IDB 4:35). Used here in parallelism with תּוֹמ ("[place of] death"), מִיאֲפֹר ("the Rephaim") probably functions as a synecdoche of inhabitants (= the departed spirits of the dead) for the place inhabited (= Sheol). The point of this line is that those who fall prey to an adulteress will end up among the departed spirits in the realm of the dead. This might mean (1) physical death: he will get himself killed by her zealous husband (e.g., Prov 5:23; 6:32-35; 7:23-27) or (2) spiritual death: he will find himself estranged from the community, isolated from the blessings of God, a moral leper, living a shadowy existence of "death" in the land of no return (W. McKane, Proverbs [OTL], 288).¹⁴⁷</p>			
ma'êgâl (לָגֵנָה) [pronounced mahê-GAWL]	entrenchment, track, rut [wherein a wheel revolves]; a way, path; a course of action	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #4570 BDB #722

¹⁴⁶ From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=2> accessed November 29, 2014.

¹⁴⁷ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Translation: ...and her paths [will lead] to the spirits [of Hades]... She may go on a number of different paths, but those paths all lead to Hades. Here, *spirits* is used as a metonym for Hades. This simply means that her life is headed for destruction and eternal judgment.

The word translated *spirits* here is actually *r^epha'îym* (רִפְּאִיִּים) [pronounced *r^efaw-EEM*], which means, *spirits, shades, ghosts [of the dead]; shades living in Hades; flaccid, feeble, weak, languid*. I believe that the idea is, this references those spirits from Gen. 6, who got themselves locked up with chains of darkness because they physically interacted with mankind and corrupted nearly all mankind. Strong's #7496 BDB #952. Gill¹⁴⁸ is of the same opinion.

Proverbs 2:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bôw' (בָּוֵא) [pronounced <i>boh</i>]	<i>ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine plural, Qal active participle with the 3 rd person feminine singular suffix	Strong's #935 BDB #97
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<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>	3 rd person masculine plural, Qal imperfect	Strong's #7725 BDB #996

Translation: ...—all those who go in will not return,... Wisdom warns the man not to go with her—do not be dragged down by this woman. Do not travel the paths down into Hades with her.

This is not to be taken metaphorically. If she has not believed in the Revealed God, then she will spend eternity under judgment, separated from God. That means Hades. And her influence takes those who are associated with her as well. The faith of a mother often influences her children.

Proverbs 2:19b

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
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

¹⁴⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 2:18. He writes: *here used...[it] may refer to the giants of the old world, who were cut off for their debauchery and uncleanness (Gen. 6:4).*

Proverbs 2:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsag (נָשַׁג) [pronounced naw-SAHG]	to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough	3 rd person masculine plural, Hiphil imperfect	Strong's #5381 BDB #673
'ôrach (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
chayyîym (חַיִּים) [pronounced khay-YEEM]	life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously	masculine plural substantive	Strong's #2416 BDB #313

The NET Bible: The phrase “reach the paths of life” is a figurative expression for experiencing joy and fullness of blessing (BDB 673 s.v. נָשַׁג 2.a).¹⁴⁹

Translation: ...and she will not [be able to] attain the paths of life. Such a woman will never get back to a normal situation; to a normal family. Her previous children will always be scarred by this situation.

A key in marriage is, once there is a child or children born, then both parents need to focus upon their children and making their lives all about the children. Your children are your responsibility to raise up right. Your focus should no longer on yourself and your own needs and wants. Many is a woman who bears her first child, and then believes herself to be raising two children—her husband and her child. No man should be like that. No woman should feel as if she has been placed into the position.

Wisdom helps the young man avoid the wrong women. Wisdom will save you from the adulterous woman and from the foreign woman who uses flattery to seduce you; but who herself forsook the intimate of her own youth, neglecting the covenant of her God; therefore, her house will sink down into obscurity and her paths lead her to the spirits of Hades—and all who go in after her will not return; and she will never attain again to the paths of life. (Prov. 2:16–19)

The quotations below are all taken from the ESV; capitalized.

Being Led Astray by Wild Women

Scripture

For the lips of a forbidden woman drip honey, and her speech is smoother than oil, but in the end she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps follow the path to Sheol; she does not ponder the path of life; her ways wander, and she does not know it. (Prov. 5:3–6)

Commentary

Similar to the theme of Prov. 2:16–19, the forbidden woman has lips that drip honey—she flatters the object of her interest. However, when he follows her, he goes down to the grave.

¹⁴⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Being Led Astray by Wild Women

Scripture

Commentary

And now, O sons, listen to me, and do not depart from the words of my mouth. Keep your way far from her, and do not go near the door of her house, lest you give your honor to others and your years to the merciless, lest strangers take their fill of your strength, and your labors go to the house of a foreigner, and at the end of your life you groan, when your flesh and body are consumed, and you say, "How I hated discipline, and my heart despised reproof! I did not listen to the voice of my teachers or incline my ear to my instructors. I am at the brink of utter ruin in the assembled congregation." (Prov. 5:7–14)

The reader (hearer) is called upon to listen to wisdom and to give such a woman a wide berth. The one who listens to this woman and is taken by her is responsible for this bad decision.

For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life, to preserve you from the evil woman, from the smooth tongue of the adulteress. Do not desire her beauty in your heart, and do not let her capture you with her eyelashes; for the price of a prostitute is only a loaf of bread, but a married woman hunts down a precious life. Can a man carry fire next to his chest and his clothes not be burned? Or can one walk on hot coals and his feet not be scorched? So is he who goes in to his neighbor's wife; none who touches her will go unpunished. (Prov. 6:23–29)

This passage warns that being drawn into adultery is more devastating than being drawn to a prostitute. Such a person who is so tempted and succumbs will be punished.

He who commits adultery lacks sense; he who does it destroys himself. He will get wounds and dishonor, and his disgrace will not be wiped away. For jealousy makes a man furious, and he will not spare when he takes revenge. He will accept no compensation; he will refuse though you multiply gifts. (Prov. 6:32–35)

The person who commits adultery destroys himself.

Say to wisdom, "You are my sister," and call insight your intimate friend, to keep you from the forbidden woman, from the adulteress with her smooth words. For at the window of my house I have looked out through my lattice, and I have seen among the simple, I have perceived among the youths, a young man lacking sense, passing along the street near her corner, taking the road to her house in the twilight, in the evening, at the time of night and darkness. And behold, the woman meets him, dressed as a prostitute, wily of heart. She is loud and wayward; her feet do not stay at home; now in the street, now in the market, and at every corner she lies in wait. (Prov. 7:4–12)

The young man is to depend upon wisdom; he is to look to wisdom to guide him in life.

The forbidden woman who calls to the young man is the adulteress, who flatters him to draw him in.

She seizes him and kisses him, and with bold face she says to him, "I had to offer sacrifices, and today I have paid my vows; so now I have come out to meet you, to seek you eagerly, and I have found you. I have spread my couch with coverings, colored linens from Egyptian linen; I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love till morning; let us delight ourselves with love. For my husband is not at home; he has gone on a long journey; he took a bag of money with him; at full moon he will come home." (Prov. 7:13–20)

The woman physically seduces him and promises him that they will not be caught by her husband.

Being Led Astray by Wild Women

Scripture

With much seductive speech she persuades him; with her smooth talk she compels him. All at once he follows her, as an ox goes to the slaughter, or as a stag is caught fast till an arrow pierces its liver; as a bird rushes into a snare; he does not know that it will cost him his life. And now, O sons, listen to me, and be attentive to the words of my mouth. Let not your heart turn aside to her ways; do not stray into her paths, for many a victim has she laid low, and all her slain are a mighty throng. Her house is the way to Sheol, going down to the chambers of death. (Prov. 7:21–27)

Commentary

Such a woman persuades and seduces the young man who does not listen to wisdom. Wisdom herein warns you of being snared by such a woman.

This is in great contrast to the woman of Psalm 31: *An excellent wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the merchant; she brings her food from afar. She rises while it is yet night and provides food for her household and portions for her maidens. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She dresses herself with strength and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor and reaches out her hands to the needy. She is not afraid of snow for her household, for all her household are clothed in scarlet. She makes bed coverings for herself; her clothing is fine linen and purple.* (Prov. 31:10–22)

Her husband is known in the gates when he sits among the elders of the land. She makes linen garments and sells them; she delivers sashes to the merchant. Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household and does not eat the bread of idleness. (Prov. 31:23–27)

Her children rise up and call her blessed; her husband also, and he praises her: "Many women have done excellently, but you surpass them all." Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised. Give her of the fruit of her hands, and let her works praise her in the gates. (Prov. 31:28–31; ESV) Such a woman is completely involved in every aspect of her family's betterment.

Chapter Outline

Charts, Graphics and Short Doctrines

What is right and wrong in this world ought to be demonstrable. The book of Proverbs throughout is all about right and wrong; what to do, what not to do. We should be able to take principles from this chapter and this book, and even study them in society, and show them to be clearly the better way. This chapter speaks specifically of a father raising his child and teaching his child (Prov. 2:1 begins with, *my son*—and launches into what a father ought to teach his child).

One of the most important things in a child's development is being raised by both a mother and a father. The concept of marriage and family is fundamental to the laws of divine establishment; they are two of the divine institutions. That this is right and good for children is taught in Scripture. Furthermore, **statistics** bear this out. A boy learns how to be a man from his father; a girl learns how she should be treated by men from her father. These are not insignificant lessons of life.

Chapter Outline

Charts, Graphics and Short Doctrines

The Righteous Will Continue to Live on the Earth; the Wicked Will Be Removed

These final 3 verses sum up the result of one listening to wisdom and being guided by the teaching of Bible doctrine. These are not a summary of this chapter, but more of an epilogue.

The Pulpit Commentary suggest that these final 3 verses may more briefly entitled *Recompense and Retribution*. In God's world, *He has made wisdom and righteousness to be immeasurably remunerative; He has made folly and sin to be utterly destructive to us.*¹⁵⁰

On the account you will walk in a road of good ones and paths of righteous ones you will keep; for upright ones will dwell [in] earth and those of integrity will abound in her; and malevolent ones from earth will be cut off and those behaving deceitfully will be plucked from her.

Proverbs
2:20–22

So you will walk on the road of those who are good, and you will keep the paths of the righteous ones; for those who are upright will live [in] the land [or, *earth*] and those of integrity will remain in it; but those who are malevolent will be cut off from the earth and those who behave deceitfully will be rooted up from it.

Therefore, you will walk along the road of the good and you will keep to the paths of the righteous; for the upright will live on this earth and those with integrity will remain on it. However, those who are malevolent will but cut off from the earth, and deceitful types will be uprooted from it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

On the account you will walk in a road of good ones and paths of righteous ones you will keep; for upright ones will dwell [in] earth and those of integrity will abound in her; and malevolent ones from earth will be cut off and those behaving deceitfully will be plucked from her.

Latin Vulgate

That you may walk in a good way: and may keep the paths of the just. For they that are upright, will dwell in the earth; and the simple will continue in it. But the wicked will be destroyed from the earth: and they that do unjustly, will be taken away from it.

Peshitta (Syriac)

Therefore you must walk in the way of good men and keep the path of the righteous. For the upright shall dwell in the land, and those who are unblemished shall remain in it. But the wicked shall be cut off from the earth and the ungodly shall be rooted out of it.

Septuagint (Greek)

For had they gone in good paths, they would have easily found the paths of righteousness. For the upright shall dwell in the earth, and the holy shall be left behind in it. The paths of the ungodly shall perish out of the earth, and transgressors shall be driven away from it.

Significant differences:

In the second phrase, the Hebrew reads: *you will keep to the path of the righteous ones*; and the Greek reads: *they would have easily found the paths of righteousness*.

¹⁵⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 2:20.

In the fourth phrase, the Latin has *simple* rather than *those of integrity*. In the final phrase, the Latin has *taken away*, the Greek has *driven away*; but the Hebrew has *plucked up, uprooted, rooted out*.

Limited Vocabulary Translations:

Bible in Basic English	So that you may go in the way of good men, and keep in the footsteps of the upright. For the upright will be living in the land, and the good will have it for their heritage. But sinners will be cut off from the land, and those whose acts are false will be uprooted.
Easy English	Do right, and you will walk with good men. You will go along the right paths. Those that do right will live in the land. They will remain there. The land will be theirs. Evil people must leave the land. Their enemies will lead them away.
Easy-to-Read Version	Wisdom will help you follow the example of good people. Wisdom will help you live the way good people live. Good honest people will be able to live on their land. Simple honest people will get to keep their land. But evil people will lose their land. People who lie and cheat will be taken away from the land.
God's Word™	So walk in the way of good people and stay on the paths of righteous people. Decent people will live in the land. People of integrity will remain in it. But wicked people will be cut off from the land and treacherous people will be torn [Or "will be swept away."] from it.
Good News Bible (TEV)	So you must follow the example of good people and live a righteous life. Righteous people---people of integrity---will live in this land of ours. But God will snatch the wicked from the land and pull sinners out of it like plants from the ground.
The Message	So--join the company of good men and women, keep your feet on the tried and true paths. It's the men who walk straight who will settle this land, the women with integrity who will last here. The corrupt will lose their lives; the dishonest will be gone for good.
NIRV	You will walk in the ways of good people. You will follow the paths of those who do right. Honest people will live in the land. Those who are without blame will remain in it. But sinners will be cut off from the land. Those who aren't faithful will be torn away from it.
New Simplified Bible	You must follow the example of good people and live a righteous life. The upright will live in the land. The blameless people of integrity will remain. The wicked will be cut off from the land. The unfaithful will be uprooted.

Thought-for-thought translations; paraphrases:

Common English Bible	So you should stay on the path of good people, guarding the road of the righteous. Those who have integrity will dwell in the land; the innocent will remain in it. But the wicked will be cut off from the land,
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	and the treacherous will be ripped up.
Contemporary English V.	Follow the example of good people and live an honest life. If you are honest and innocent, you will keep your land; if you do wrong and can never be trusted, you will be rooted out.
The Living Bible	Follow the steps of the godly instead, and stay on the right path, for only good men enjoy life to the full [enjoy life to the full, literally, "shall dwell in the land."]; evil men lose the good things they might have had [lose the good things they might have had, literally, "shall be cut off from the land."], and they themselves shall be destroyed.
New Berkeley Version	So you may walk in the way of good men and keep the paths of the righteous. For the upright will inhabit the land and men of integrity remain in it; but the wicked will be cut off from the land, and the treacherous plucked up from it.
New Century Version	But wisdom will help you be good and do what is right. Those who are honest will live in the land, and those who are innocent will remain in it. But the wicked will be removed from the land, and the unfaithful will be thrown out of it.
New Life Version	So may you walk in the way of good men, and keep to the paths of those who are right and good. For those who are right with God will live in the land. The men without blame will stay in it, but the sinful will be destroyed from the land, and those who are not faithful will be taken away from it.
New Living Translation	Follow the steps of good men instead, and stay on the paths of the righteous. For only the godly will live in the land, and those with integrity will remain in it. But the wicked will be removed from the land, and the treacherous will be uprooted.

Partially literal and partially paraphrased translations:

American English Bible	But smooth are the roads that the righteous have found; for the meek will inherit the land, and the honest are those who will remain. Then only the upright will camp in the land, and those who'll be left are the holy. Disrespectful ways will be gone from the land, and those who break laws will be banished.
Beck's American Translation	I want you to walk on the way of good men and keep on the paths of righteous men, because the righteous will live in the land and the innocent will stay there. But the wicked will be killed off in the land, and those who are disloyal will be driven out of it.
International Standard V	This is how you will walk in the way of good men and will keep to the paths of the righteous. For the upright will live in the land, and people of integrity will remain in it. But the wicked will be cut off from the land, and the treacherous will be uprooted from it.
New Advent (Knox)Bible	Thine to choose a nobler course, keeping ever the path of duty; the upright, the innocent, shall have lands of their own and long enjoy them; the godless, the wrong-doer will be lost for ever to the scenes they knew.

same set of ideas is found in Ps 37 (especially vv. 3, 9, 11, 22, 29, 34, and 38): to live on (or inherit) the land and to be uprooted from the land are expressions of divine recompense.

New Jerusalem Bible	Thus you will tread the way of good people, persisting in the paths of the upright. For the land will be for the honest to live in, the innocent will have it for their home; while the wicked will be cut off from the land, and the faithless rooted out of it.
Revised English Bible	See then that you follow the footsteps of the good and keep to the paths of the righteous; for the upright will dwell secure in the land and the blameless remain there; but the wicked will be cut off from the land, those who are perfidious uprooted from it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Thus you will walk on the way of good people and keep to the paths of the righteous. For the upright will live in the land, the pure-hearted will remain there; but the wicked will be cut off from the land, the unfaithful rooted out of it.
exeGesés companion Bible	So walk in the way of good and guard the paths of the just: for the straight tabernacle in the land and the integrious remain therein: and they who deal covertly are cut off from the earth; and the transgressors uprooted.
JPS (Tanakh—1985)	So follow the way of the good And keep to the paths of the just. For the upright will inhabit the earth, The blameless will remain in it. While the wicked will vanish from the land And the treacherous will be rooted out of it.
Orthodox Jewish Bible	That thou mayest walk in the derech tovím, and be shomer over the orkhot tzaddikim (paths of the righteous). For the yesharim (upright ones) shall dwell in the land, and the tamímim (blameless, faultless ones) shall remain in it. But the resha'im shall be cut off from ha'aretz, and the bogedim (treacherous ones) shall be rooted out of it.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So may you walk in the way of good men, and keep to the paths of the [consistently] righteous (the upright, in right standing with God). For the upright shall dwell in the land, and the men of integrity, blameless and complete [in God's sight], shall remain in it; But the wicked shall be cut off from the earth, and the treacherous shall be rooted out of it.
The Expanded Bible	·But wisdom will help you be good [or Stay on the path of good people] and ·do what is right [guard the road of the righteous]. Those who ·are honest [have integrity/virtue] will live in the land, and those who are ·innocent [blameless] will remain in it. But the wicked will be ·removed [cut off] from the land, and the unfaithful will be ·thrown out of [uprooted from] it.
Kretzmann's Commentary	That thou mayest walk in the way of good men, following their conduct, and keep the paths of the righteous, that being the object of this admonition.

For the upright shall dwell in the land, enjoying earthly prosperity, as the blessing of the Lord, and the perfect shall remain in it.

But the wicked shall be cut off from the earth, utterly destroyed, and the transgressors shall be rooted out of it, this punishment being all the greater in the case of the Israelites because their land was the Land of Promise and a removal from it was equivalent to total rejection by the Lord. But the same facts, in substance, apply to men at this time, and therefore the warning of wisdom should be heeded most carefully.

Lexham English Bible

So that you will walk on the road of those who are good, and the paths of those who are righteous you shall keep. For those who are upright will dwell [in the] land, and those who are blameless will remain in it. And those who are wicked will be cut off from the land, and those who are treacherous will be uprooted from it.

NET Bible®

So you will walk in the way of good people, and will keep on the paths of the righteous. For the upright will reside in the land, and those with integrity [Heb "the blameless" (so NASB, NIV); NAB "the honest"; NRSV "the innocent."] will remain in it, but the wicked [Heb "the guilty."] will be removed [Heb "cut off."] from the land, and the treacherous will be torn away from it.

Syndein/Thieme

So, Walk/follow in the Way of the good . . . And keep/guard {shamar} the paths of the righteous/just. {what you consider valuable you guard - so value the doctrine in your soul and keep it always}

For the upright will inhabit the land/earth {'erets} . . . And the 'spiritually mature'/'those who demonstrate integrity' {tamiym - understanding and applying divine viewpoint to experiences in life} shall remain in it.

While the wicked shall vanish/'be cut off' from the land/earth . . . And the treacherous {bagad} shall be rooted out of it.

Translation for Translators

If *you are wise*, you should behave like good men behave.

You should <stay on the paths that righteous people walk on/do what godly people do> [MET],

because only godly people will live in this land *and receive God's blessings*; only those who have not done wrong will stay here *for a long time*.

Wicked people will be expelled from this land,

and people who are not trustworthy will be thrown {God will throw them} out of it.

The Voice

As for you, you should walk like those who are good and keep to the paths of those who love justice,

For those who live right will remain in the land and those with integrity will endure here.

But not the wicked; they will be *forced out and* banned from this *promised* land, and those who deal in deceit will be plucked up *like weeds*.

Literal, almost word-for-word, renderings:

Concordant Literal Version

Heed this that you may walk in the way of good men And keep to the paths of the righteous;

For the upright, they shall tabernacle in the land, And the flawless, they shall be left in it,

Yet the wicked, they shall be cut off from the land, And the treacherous, they shall be torn out from it."

Context Group Version

That you may walk in the way of good men, And keep the paths of the vindicated. For the upright shall dwell in the land { or earth }, And the whole {or fully-developed} shall remain in it.

	But the wicked shall be cut off from the land { or earth }, And the treacherous shall be rooted out of it.
<i>Emphasized Bible</i>	To the end that thou walk in the way of good men, and, the paths of the righteous, that thou observe. For, the upright, shall abide on the earth,—and, the men of integrity, shall remain therein; But, the lawless, out of the earth, shall he cut off, and, traitors, shall they tear away therefrom.
English Standard V. – UK	So you will walk in the way of the good and keep to the paths of the righteous. For the upright will inhabit the land, and those with integrity will remain in it, but the wicked will be cut off from the land, and the treacherous will be rooted out of it.
God's Truth (Tyndale)	That you may walk in the good way, (KJV = of good men) and keep the paths of the righteous. For the just shall dwell in the land, and the *innocent (KJV =perfect) shall remain in it. but the ungodly shall be rooted out of the land, and the wicked doers shall be taken out of it.
Modern KJV	All who go in to her do not return, nor do they take hold of the paths of life, in order that you may walk in the way of good and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. V. 19 is included for context.
New European Version	None who go to her return again, neither do they attain to the paths of life: that you may walk in the way of good men, and keep the paths of the righteous. For the upright will dwell in the land; the perfect will eternally remain in it. But the wicked will be cut off from the land, the deceitful will be rooted out of it. v. 19 is included for context.
New King James Version	So you may walk in the way of goodness, And keep to the paths of righteousness. For the upright will dwell in the land, And the blameless will remain in it; But the wicked will be cut off from the earth, And the unfaithful will be uprooted from it.
Orthodox England	For had they gone in good paths, they would have found smooth paths of righteousness. They will be good builders of the land; but they that are innocent shall be left behind therein. For the upright shall dwell in the land, and the holy shall be left behind therein. The ways of the ungodly shall perish out of the land; and the transgressors shall rooted out of it. This is vv. 20–23 in their translation.
Updated Bible Version 2.11	That you may walk in the way of good men, And keep the paths of the righteous. For the upright will stay in the land, And the perfect will be left in it. But the wicked will be cut off from the land, And betrayers will be rooted out of it.
Webster's updated Bible	That you may walk in the way of good [men], and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.
Young's Updated LT	That you will go in the way of the good, And the paths of the righteous will keep. For the upright do inhabit the earth, And the perfect are left in it, And the wicked from the earth are cut off, And treacherous dealers plucked out of it!
The gist of this verse:	The conclusion is, the righteous will inherit the earth and the wicked and deceitful will be removed from it.

Proverbs 2:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			
The NET Bible: <i>The conjunction למען (l^ema'an, "so; as a result") introduces the concluding result (BDB 775 s.v. מען 2; HALOT 614 s.v. מען 2.c) of heeding the admonition to attain wisdom (2:1-11) and to avoid the evil men and women and their destructive ways (2:12-19).</i> ¹⁵¹			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<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 b ^e h]	<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 DEH- rek ^e]	<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
tôwb (טוב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine plural, adjective which can act like a substantive	Strong's #2896 BDB #373

The NET Bible: *The noun "good" (טוב, tovim) does not function as an attributive genitive ("the good way") because it is a plural noun and the term "way" (דֶּרֶךְ, derekh) is singular. Rather it functions as a genitive of possession identifying the people who walk on this path: "the way of the good people."*¹⁵²

As a noun, this can mean *the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]*. Owens translates this very well in 1Kings 2:18.

Translation: *So you will walk on the road of those who are good,...* The father admonishes the son to walk along the roads of those who are good. That is, he is to believe in the Revealed God and to grow spiritually. His actions are to be guided by the Mosaic Law, which includes the laws of divine establishment.

¹⁵¹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹⁵² From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:20b

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
ʾōrach (אֹרַח) [pronounced <i>OH-rahkh</i>]	<i>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</i>	masculine plural construct	Strong's #734 BDB #73
tsaddîyqîym (צַדִּיקִים) [pronounced <i>tsahd-dee-KEEM</i>]	<i>just ones, righteous ones, justified ones; [those who have been] vindicated</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843
The NET Bible: <i>In the light of the parallelism, the noun "righteous" (צַדִּיקִים, tsadiqim) functions as a genitive of possession rather than an attributive genitive.</i> ¹⁵³			
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036

Translation: ...and you will keep the paths of the righteous ones;... The son is admonished to keep, guard, preserve the paths of the righteous ones. The word translated *paths* is understood metaphorically to refer to a *course [way] of living [or action]; mode, manner, way; a path of life*. How is that kept or preserved? This suggests that the son is to preserve the writings of the book of Proverbs. Furthermore, the son is to hear and put to memory the teachings that he is receiving.

We have a parallel to v. 20 in Prov. 13:20 *Whoever walks with the wise becomes wise, but the companion of fools will suffer harm*. The company that you keep is important.

Proverbs 2:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
yâshâr (יָשָׁר) [pronounced <i>yaw-SHAWR</i>]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	masculine plural adjective which can act like a substantive	Strong's #3477 BDB #449
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 plural, Qal imperfect	Strong's #7931 BDB #1014

¹⁵³ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun; pausal form	Strong's #776 BDB #75

Translation: ...for those who are upright will live [in] the land [or, earth]... There is an ultimate end, which is actually not spoken of very often in the Old Testament. Those who are upright will live on the earth. That does not mean simply for right now, but forever.

One of the things true of the Jewish people is, they love the land that God has given them. They demonstrate great patriotism—even today. That piece of dirt that God gave to the Jews is so important to them today that they will live in the midst of millions of enemies, and defend their land, even to their own death.

This gift of God is eternal in nature. What God has given them is far greater than what most people realize.

The Palestinian Covenant is taught in Deut. 29–30:

The Palestinian Covenant

- I. The Introduction to the Covenant:
 - A. Title of the Covenant: **These are the Words of the Covenant which Y^ehowah commanded Moses to make with the sons of Israel** (Deut. 29:1)
 - B. Moses assembles the people to deliver to them the covenant (Deut. 29:2)
 - C. Moses makes clear the faithfulness of God by reminding Israel what He has done on their behalf thus far (Deut. 29:3–8).
 - D. Moses concludes the introduction by admonishing Israel to keep her side of the contract: **“So keep the words of this covenant, to do them, that you may prosper in all that you do.”** (Deut. 29:9).
- II. The Covenant:
 - A. Party of the second part—Israel (Deut. 29:10–12). The entire population of Israel is included in this covenant, including the women, children and the temporary residents.
 - B. Rationale for keeping this covenant: **“In order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, To Abraham, Isaac and Jacob.”** (Deut. 29:13). Notice that this covenant is tied to the Abrahamic Covenant—the contract between God and Abraham.
 - C. The extended nature of the covenant; i.e., this is not just a covenant between God and those who are standing there before Moses but this is a covenant to spans all of Israel (Deut. 29:14–15). In v. 15, Moses mentions the party of the first part, Y^ehowah God. This contract is being ratified before the presence of God.
 - D. Moses contrasts their God with those of the heathen through whose lands they have passed (Deut. 29:16–17).
 - E. Moses makes it clear that pursuing another god is an immediate violation of this contract which will result in horrible discipline (Deut. 29:18–29).
 1. Violation of this covenant is pursuing another god and thinking that they are safe and secure in this choice (vv. 18–19).
 2. God pours out discipline upon that individual and the nation (vv. 20–21).
 3. The land will bear horrible reminders of the discipline which God has placed upon Israel. It will be a desert area (v. 23)
 4. Other nations and people will observe this land and be totally amazed at the destruction and ask why has it been so totally destroyed (vv. 22, 24).

The Palestinian Covenant

5. They are answered that Israel chose to pursue another god, therefore, the true God, the God of Israel, Y^ehowah, poured cursing upon them (vv. 25–27).
 6. Israel is removed from the land (v. 28)
- F. While out of the land under the **fifth stage of national discipline**, Israel will have the opportunity to personally examine what it was that they did. This does not mean that each and every Jew for the past 2000 years has done soul-searching and realizes what has gone wrong with their lives. Israel is under a partial blindness now. Let me clarify that, because of her negative volition toward Jesus Christ, the natural result is a build-up of scar tissue on their souls and a soul blindness results. No matter who it is, negative volition toward the only God of the Universe, Jesus Christ, will result in a partial blindness. It is a blindness of choice. Because they have rejected God, blindness has formed on their souls. It is almost a self-protection. You see this with those who believe in evolution when confronted with the evidence. Many of them absolutely refuse to see the other side. They cannot possibly imagine that we could be created immediately by God. Therefore, no matter what evidence is presented to them, their souls are blinded to it. It is no different than touching a hot stove and burning your hand. There is a natural reaction to every action (Deut. 30:1).
- G. When, after being uprooted and thrown out of the country, Israel returns to her Lord, Jesus Christ, then God will regather Israel from all the peoples where she was banished Deut. 30:2–5).
- H. God will do several things on behalf of Israel (Deut. 30:6–14):
1. He will circumcise their hearts (v. 6).
 2. He will pour out the curses of this book upon Israel's enemies (v. 7).
 3. God will prosper the Israelites (v. 9)
 4. God promises them that they will once again obey the commands of God (vv. 8, 10).
 5. The commandments will not be too difficult to keep (v. 11).
 6. The Word of God will not be far from them (vv. 12–14).
- III. The Conclusion (Deut. 30:15–20):
- A. Moses places before them, life and death (v. 15).
 - B. Moses makes it clear what the choice of God is (v. 16).
 - C. If the Israelites choose against God, then they will certainly perish and their days in the land will be short (vv. 17–18).
 - D. Moses calls upon heaven and earth to witness against them (v. 19a).
 - E. The Israelite can choose between life and death, blessing or a curse; he is to love Y^ehowah his God, obey His voice and hold fast to Him. That is their life and their days in the land (vv. 19b–20).

This is taken from the **Doctrine of the Palestinian Covenant** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 2:21b

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
tâmîym (תָּמִיִּם) [pronounced <i>taw-MEEM</i>]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine plural adjective; here used as a substantive	Strong's #8549 BDB #1071

Proverbs 2:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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: Heb "the blameless" (so NASB, NIV); NAB "the honest"; NRSV "the innocent." The term תְּיָמִים (t'yimim, "the blameless") describes those who live with integrity. They are blameless in that they live above reproach according to the requirements of the law. ¹⁵⁴			
yâthar (יָתַר) [pronounced yaw-THAHR]	to be redundant, to abound; to be over and above, to be left over, to remain over, to remain; to be beyond measure, to exceed bounds, to be preeminent, to excel	3 rd person masculine plural, Qal imperfect	Strong's #3498 BDB #451
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...and those of integrity will remain in it;... The parallel thought is, men of integrity will remain on the earth. Again, the emphasis is upon the future and the eternal state.

Among the Hebrews, there is a great love for the land given them by God. The land will be the possession of the regenerated Israelites in the Millennium.

Psalms 37 provides quite a parallel for these final 3 verses, and it will be touched upon at the end of v. 22.

Proverbs 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
r ^e shâ'ym (רְשָׁעִים) [pronounced r ^e -shaw-GEEM]	malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957

The NET Bible: Heb "the guilty." The term רְשָׁעִים (r'ysha'im, "the wicked") is from the root עָשָׂה (rasha', "to be guilty") and refers to those who are (1) guilty of sin: moral reprobates or (2) guilty of crime: criminals deserving punishment (BDB 957 s.v. עָשָׂה). This is the person who is probably not a covenant member and manifests that in the way he lives, either by sinning against God or committing criminal acts. The noun sometimes refers to guilty criminals who deserve to die (Num 16:26; 35:31; 2 Sam 4:11). Here they will be "cut off" and "torn away" from the land.¹⁵⁵

¹⁵⁴ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹⁵⁵ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Proverbs 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
kârath (תָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine plural, Niphal imperfect; pausal form	Strong's #3772 BDB #503

The NET Bible: *Heb "cut off." The verb תָּרַח (karat, "to be cut off") indicates either that the guilty will (1) die prematurely, (2) be excommunicated from the community or (3) be separated eternally in judgment. The Mishnah devoted an entire tractate (m. Keritot) to this topic. The context suggests that the guilty will be "removed" from the land where the righteous dwell in security either through death or expulsion.*¹⁵⁶

Translation: ...but those who are malevolent will be cut off from the earth... At the very end, those who are malevolent, lawless and corrupt—they will be removed from the earth. This is known as the baptism of fire, which will be laid out below.

Proverbs 2:22b

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
bâgad (בָּגַד) [pronounced <i>baw-GAHD</i>]	<i>those behaving deceitfully, those acting covertly, ones who act fraudulently, ones who act in bad faith, faithless ones; oppressors, those who afflict [others]</i>	masculine plural, Qal active participle	Strong's #898 BDB #93

The NET Bible: *The word בָּגַד (bagad) means "to act treacherously" (BDB 93 s.v.; HALOT 108 s.v. בגד). It describes those who deal treacherously, unfaithfully or deceitfully in marriage relations, matters of property or personal rights, in violating covenants, and in their words and general conduct.*¹⁵⁷

Sutcliffe: *Hebrews מִדְּגוּב bogadim. The men that wear a cloak or covering.*¹⁵⁸

nâçach (נָחַח) [pronounced <i>naw-SACHKH</i>]	<i>to be pulled out, to be torn away, to be plucked up; to be rooted up; to be expelled [from a land]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #5255 BDB #650
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¹⁵⁶ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹⁵⁷ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

¹⁵⁸ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=19&ch=2> accessed November 29, 2014.

Proverbs 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The consonantal form 'oni (yskhv) is vocalized in the MT as 'oni (yissÿkhu, Qal imperfect 3rd person masculine plural from וָנָחַ, nasakh, "to tear away") but this produces an awkward sense: "they [= the righteous in vv. 20-21] will tear away the treacherous from it" (BDB 650 s.v. וָנָחַ). Due to the parallelism, the BHS editors suggest emending the form to וְנָחַ (yinnaskhu, Niphal imperfect 3rd person masculine plural): "the treacherous will be torn away from it." However, Tg. Prov 2:22 points the form as 'oni (yuskhu) which reflects an old Qal passive vocalization – probably the best solution to the problem: "the treacherous will be torn away from it."</i>¹⁵⁹</p>			
<p>min (מִן) [pronounced <i>min</i>]</p>	<p><i>from, off, out from, of, out of, away from, on account of, since, than, more than</i></p>	<p>preposition of separation with the 3rd person feminine singular suffix</p>	<p>Strong's #4480 BDB #577</p>

Translation: ...and those who behave deceitfully will be rooted up from it. In fact, such men—men of deceit—will be plucked from the earth.

Unbelievers will not simply be removed—they will be rooted up from this earth, as if they never existed. We have some politicians who try to get their names attached to this or that building—those buildings will not be around—their lives will be as if they had not been. As Jesus said to the pharisees: **“Every plant that My heavenly Father has not planted will be rooted up.”** (Matt. 15:13; ESV; capitalized) Nobody in hell is going to be saying, “Well, at least I left my mark on society.” Their lives will have been entirely and completely inconsequential.

There are believers and unbelievers on the earth. In the end times, the unbelievers will be removed from the earth.

What is being taught here is the **baptism of fire**. Since the Grace Bible Church of Baytown, TX did an excellent job putting this doctrine together, there is no need for me to reinvent the wheel.

Grace Bible Church’s “The Baptism of Fire”

1. Introduction: The Baptism of Fire is one of seven baptisms in the Bible. All Baptisms are divided into two
 - 1) Real – actual identification (4 out of 7 baptisms are REAL)
 - (1) Moses – I Corinthians 10:2.
 - (2) The Cross – Matthew 20:22.
 - (3) Holy Spirit – Acts 1:5; I Corinthians 12:13.
 - (4) Fire – Matthew 3:11,12.
 - 2) Ritual – an illustrative identification related to water (3 out of 7 baptisms are RITUAL)
 - (1) Matthew 3:1-10 – John baptized with water.
 - (2) John 1:25-33 – John baptized by water.
 - (3) The baptism of Jesus – Matthew 3:13-17. Water here represents His objective to go to the cross. He agreed to go by the baptism and the ritual of it. The baptism of the believers during the first part of Church Age (Acts 2:38; 2:41; 8:36,38) represented Spirit (identification with Christ in death, burial resurrection.)
2. The baptism of fire is the removal of all unbelievers from the earth at the end of the Tribulation.
3. Scriptures that deal with Baptism of Fire: Matthew 3:11,12; Luke 3:16,17; 2Thessalonians 1:7-9. There is an analogy to the Baptism of Fire found in Matthew 24:36-41 (nothing to do with the Rapture.)
 - 1) The analogy goes to the days of Noah (vs. 37).
 - 2) The days of Noah and the 2nd Advent are paralleled (not Rapture).

¹⁵⁹ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 21, 2014.

Grace Bible Church's "The Baptism of Fire"

- 3) In the days of Noah unbelievers were removed from the world by the flood – Believers continued on the earth to start new civilization.
- 4) In the 2nd Advent unbelievers are removed under the Baptism of Fire and believers remain to begin a new civilization (the Millennium).
- 5) We have the post diluvian civilization beginning with Noah's day – the Millennium beginning after the Baptism of Fire. Note that it is the unbelievers who are saturated in water in Noah's day. The unbelievers are saturated by fire at the 2nd Advent. Vs. 40ff – analogy taken from days of Noah.
- 6) Our passage, 2Sam. 23:6–7.
4. Parables on Baptism of Fire:
 - 1) Matthew 13:24-30; 13:36-43 – wheat and tares.
 - (1) Wheat are believers going into the Millennium.
 - (2) Tares are the unbelievers cast out into fire.
 - 2) Matthew 13:47-50 – good and bad fish.
 - 3) Matthew 25:1-13 – the 10 virgins.
5. Baptism of Fire is divided into two categories:
 - 1) Jews – Daniel 70th week (believers and unbelievers)
 - 2) Gentiles (believers and unbelievers) At the 2nd Advent the unbeliever Gentile is cast out and the unbeliever Jew cast into fire. The Jewish believer goes into Millennium and the Gentile believer goes into Millennium.
 - (1) Ezek. 20:34-38 – Jewish baptisms of fire.
 - (2) Matthew 25:31-46 – Gentile baptism of fire.
6. The baptism of fire is the down payment on the lake of fire for the unbelievers of the tribulation.
 - 1) 2Thess. 1:9 "everlasting destruction" – terrible agony – soul and body pain. . . .an agony which is so great that it goes on in the soul – cannot be annihilated – no loss of consciousness forever and
 - 2) In heaven there is perfect happiness in the strength of the Lord – Face to face with Him.
 - 3) In hell His happiness is excluded forever!

Additional notes (the weakness of the doctrine above is not going into the two passages which the *baptism of fire* is mentioned and exegeting them in context):

7. Throughout the Bible, the eventual destruction of the wicked is postulated. Job 18:16–18 21:30 Psalm 37:20–22, 28, 38 145:20
8. In fact, it is quite clear in some passages that God will remove the wicked from the earth. **But God will break you down forever; He will snatch and tear you from your tent; He will uproot you from the land of the living.** (Psalm 52:5; ESV; capitalized)
9. Surprisingly enough, the Holman Christian Standard Bible does not quite get this. They write *The phrase, "He shall baptize you with the Holy Spirit, and with fire," occurs twice in the New Testament (Matthew 3:11; Luke 3:16). To be baptized with fire is certainly not to be taken literally (as some in the history of the church have taken it).*¹ The HCSB dictionary then describes this very much the way that we understand a *baptism by fire*, as simply the manifestation of God in Israel.¹ However, John the Baptizer is clearly *not* referring back to the past, when God was with Israel as a fire, but is looking forward into the future. Fire, as they allege, is certainly used in association with purification; and fire is certainly associated with God's Presence (who will purify us all). However, it is also associated with judgment, mentioned by the HCSB dictionary, but then applying it to the sin of the believer. As noted in the doctrine above, it is clear that there will come a time of judgment in the end times, and this will cast all unbelievers off of the earth. Furthermore, we have a great many parables which deal with this judgment—and that judgment is the baptism of fire.

Grace Bible Church's "The Baptism of Fire"

10. John actually gives this interpretation himself: John answered them all, saying, "I baptize you with water, but He who is mightier than I is coming, the strap of Whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. His winnowing fork is in His hand, to clear His threshing floor and to gather the wheat into His barn, but the chaff He will burn with unquenchable fire."-Luke 3:15-17 (ESV; capitalized)
11. We see John giving a similar interpretation in Matt. 3:10-12 "And already the axe is lying at the root of the trees, so that every tree which does not produce good fruit will quickly be hewn down and thrown into the fire. I indeed am baptizing you in water on a profession of repentance; but He who is coming after me is mightier than I: His sandals I am not worthy to carry for a moment; He will baptize you in the Holy Spirit and in fire. His winnowing-shovel is in His hand, and He will make a thorough clearance of His threshing-floor, gathering His wheat into the storehouse, but burning up the chaff in unquenchable fire." (Weymouth NT)
- 1) Believers produce good fruit; unbelievers do not produce any fruit, so the ax will be laid to the foot of the non-producing trees to take them down—that is the baptism of fire.
 - 2) Jesus goes into the storehouse with His winnowing-shovel, and He uses this shovel to separate the wheat from the chaff. The chaff (unbelievers) will be burn up with an unquenchable fire.
 - 3) The picture of **chaff** is from [Scripture-for-today.blogspot](#); accessed May 2, 2014.
 - 4) **Winnowing (graphic)** is from [el rectangulo en lamano](#), accessed May 2, 2014. The winnowed throws the grain and chaff up into the air, and the wind catches the chaff and blows it away. In the parables, this chaff is burned.
 - 5) Again, John interprets this passage for us.
12. Jesus, without using the phrase *baptism of fire*, describes it again in John 15:5-6 **I am the Vine, you are the branches. He who continues in Me and in whom I continue bears abundant fruit, for apart from Me you can do nothing. If any one does not continue in Me, he is like the unfruitful branch which is at once thrown away and then withers up. Such branches they gather up and throw into the fire and they are burned.** (Weymouth NT; capitalized) Those who *do not continue in Him*, are unbelievers. Such are gathered up and thrown into the first to be burned.
13. Additional references to this doctrine are found in Luke 12:49 17:29-30 Heb. 10:26-27 2Peter 3:7, 10
14. 1Cor. 3:13-15 is a reference to the purifying of the saints in the end times, where the works of the believer are burned up, but the believer is preserved (saved), **yet so as through fire.**



From http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/baptism_of_fire.pdf accessed April 24, 2014 with very little editing. However, this doctrine was begun without a proper definition.

Surprisingly enough, I did not find this doctrine among my normal sources, except for the Grace Bible Church in Baytown. However, I am positive that R. B. Thieme, Jr. taught this doctrine first in a similar format.

Bibliography and References

For similar and related information, see the doctrine of baptisms:

<http://lakeeriebiblechurch.org/doctrine/html/Baptisms.htm>

<http://www.realtime.net/~wdoud/topics/baptism.html>

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<http://www.spokanebiblechurch.com/study/Bible%20Doctrines/baptisms.htm>

<http://www.he-eklesia.org/doctrines/DOCTRINE%20OF%20BAPTISMS.DOC>

Other references:

¹ <http://www.studylight.org/dictionaries/hbd/view.cgi?number=T678>

<http://hermeneutics.stackexchange.com/questions/1971/what-is-the-baptism-of-fire> (the stack exchange)

<http://www.keyway.ca/htm2003/20030405.htm> (Wayne Blank, who did a credible job with this doctrine)

Hannah, the mother of Samuel, tells us in her inspired speaking: The LORD kills and brings to life; He brings down to Sheol and raises up. The LORD makes poor and makes rich; He brings low and He exalts. He raises up the poor from the dust; He lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD's, and on them He has set the world. He will guard the feet of His faithful ones, but the wicked shall be cut off in darkness, for not by might shall a man prevail." (1Sam. 2:6–9; ESV; capitalized)

Prov. 2:20–22 Therefore, you will walk along the road of the good and you will keep to the paths of the righteous; for the upright will live on this earth and those with integrity will remain on it. However, those who are malevolent will be cut off from the earth, and deceitful types will be uprooted from it. What appears to be the understanding of that era is, the Great King, the Messiah, would come forth, remove the evil from the world, and that those who have trusted in Him would continue in their life upon the earth.

Parallel to these final 3 lines is David's Psalm 37:9–22 For the evildoers shall be cut off, but those who wait for the LORD [= believers in the Revealed God] shall inherit the land. In just a little while, the wicked will be no more; though you look carefully at his place, he will not be there [fulfilled in time, when God removes some unbelievers from life; and fulfilled by the Baptism of Fire]. But the meek [= *humble, grace oriented*] shall inherit the land and delight themselves in abundant peace [Matt. 5:5]. The wicked plots against the righteous and gnashes his teeth at him, but the Lord laughs at the wicked [Prov. 1:26], for he sees that his day is coming. The wicked draw the sword and bend their bows to bring down the poor and needy, to slay those whose way is upright; their sword shall enter their own heart, and their bows shall be broken. Better is the little that the righteous has than the abundance of many wicked. For the arms of the wicked shall be broken [the evil will be rendered completely ineffective], but the LORD upholds the righteous. The LORD knows the days of the blameless, and their heritage will remain forever; they are not put to shame in evil times; in the days of famine they have abundance. But the wicked will perish; the enemies of the LORD are like the glory of the pastures; they vanish--like smoke they vanish away. The wicked borrows but does not pay back, but the righteous is generous and gives; for those blessed by the LORD shall inherit the land, but those cursed by him shall be cut off. (ESV; capitalized)

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

Mark Copeland's Massive Outline of Proverbs 2

INTRODUCTION

1. In chapter one of Proverbs, we began our study by noting...
 - 1) The prologue, stating the purpose of the book - Prov. 1:1-6
 - 2) The theme of Proverbs, how the fear of the Lord is the beginning of knowledge - Prov. 1:7
 - 3) The value of listening to one's parents - Prov. 1:8-9
 - 4) The danger of evil companionship - Prov. 1:10-19
 - 5) The importance of listening to wisdom (Sophia) while there is opportunity - Prov. 1:20-33
 2. The second chapter describes the benefits of seeking after wisdom...
 3. With an admonition to search for wisdom with diligence - Prov. 2:1-4
 4. With a list of benefits that will come from such a search - Prov. 2:5-22
- [The benefits of seeking after wisdom are found only if we seek with the proper disposition...]

I. QUALITIES OF A DILIGENT SEARCH FOR WISDOM

A. AS EXPLAINED BY SOLOMON THEN...

1. It requires a willingness - Prov. 2:1
 - a. To be receptive to the words of others
 - b. To treasure (highly value and remember) commands of
2. It requires an engagement - Prov. 2:2-3
 - a. Of the ear (willing to hear wisdom)
 - b. Of the heart (willing to understand)
 - c. Of the mouth (willing to cry out for discernment and
3. It requires a high estimation - Prov. 2:4
 - a. Seeking and searching
 - b. With the same fervor as seeking for silver and other hidden treasures
-- Thus a diligent search for wisdom requires an "all out" effort on our part

B. AS EXPERIENCED BY CHRISTIANS TODAY...

1. It requires hearing the Word of God
 - a. Note: "incline your ear to wisdom" - Prov. 2:2
 - b. Listening to preachers and teachers carefully (with all readiness) - Ac 17:11
 - c. Studying the Bible on your own (searched the Scriptures daily) - Ac 17:11
2. It requires meditating upon the Word of God
 - a. Note: "apply your heart to understanding" - Prov. 2:2
 - b. Taking time to reflect and ponder on the Word - cf. Ph 4:8
 - c. Like the Psalmist sung of his meditations - cf. Psalm 119:97-100
3. It requires diligent prayer for wisdom
 - a. Note: "cry out for discernment...lift up your voice for understanding" - Prov. 2:3
 - b. We must ask in prayer with faith - Ja 1:5
 - c. We must persist in our asking - cf. Mt 7:7-11
4. It requires the same effort others expend seeking for material wealth
 - a. Note: "seek her as silver...as for hidden treasures" - Prov. 2:4
 - b. In Christ are hidden all the treasures of wisdom and knowledge - Co 2:3
 - c. Here's a simple test to see if you are expending the proper effort to seek wisdom:
 - (1) If you worked as hard for your employer as you do seeking for God's wisdom...
 - (2) ...would you have your job very long?
 -- Finding God's wisdom today requires the same diligence it did in Solomon's day
[Is the effort worth it? Let's go now to Prov. 2:5-22 and find out what are the...]

II. BENEFITS OF A DILIGENT SEARCH FOR WISDOM

A. KNOWLEDGE OF GOD AND HIS PROTECTION...

1. You will understand the fear of the Lord and find the knowledge of
 - a. That fear of the Lord which is the beginning of knowledge - Prov. 2:5a; cf. Prov. 1:7

Mark Copeland's Massive Outline of Proverbs 2

- b. That knowledge of God, whose storehouse of wisdom and understanding He gives to the upright - Prov. 2:5b-7a
 - 2. You will have God's providential protection guiding your life
 - a. He is a shield to those who walk uprightly - Prov. 2:7b; cf. 30:5
 - b. He guards the paths of justice (which the righteous take) - Prov. 2:8a; cf. Psalm 23:3
 - c. He preserves the way of His saints - Prov. 2:8b; cf. Psalm 121:5-8
 - What a blessing to go through life with God at your side!
- B. MORAL DISCERNMENT FOR LIVING...
 - 1. You will have great understanding
 - a. Of righteousness and justice - Prov. 2:9a
 - b. Of equity (fairness) and every good path - Prov. 2:9b; cf. David's prayer, Psalm 143:8-10
 - 2. You will have great discretion
 - a. Once wisdom enters your heart and knowledge is pleasant to you - Prov. 2:10
 - b. They will preserve and keep you - Prov. 2:11; cf. 6:22-23
 - What a blessing to go through life with God's wisdom at your disposal!
- C. DELIVERANCE FROM EVIL MEN...
 - 1. Who speak perverse things - Prov. 2:12; e.g., Ac 20:30
 - 2. Who leave upright paths, walk in the ways of darkness - Prov. 2:13; e.g., 2 Pe 2:20-22
 - 3. Who rejoice in doing evil, delight in the perversity of the wicked - Prov. 2:14; cf. 10:23
 - 4. Whose ways are crooked, and devious in their paths - Prov. 2:15; e.g., 1:10-19
 - Wisdom can deliver us from evil men and their evil ways!
- D. DELIVERANCE FROM IMMORAL WOMEN...
 - 1. The seductress flatters with her words - Prov. 2:16; e.g., 7:5-21
 - 2. The adulteress who forsakes her husband and covenant with God - Prov. 2:17; cf. Mal 2:14
 - 3. Whose house and paths lead to death, and the place of no return - Prov. 2:18-19; cf. 9:13-18
 - Wisdom can deliver us from immoral women and their destructive ways!
- E. ENABLEMENT FOR RIGHTEOUS LIVING...
 - 1. To walk in the way of goodness and keep to righteous paths - Prov. 2:20; cf. Psalm 23:3,6
 - 2. To be upright and blameless, to dwell and remain in the land - Prov. 2:21; cf. Psalm 37:3
 - 3. Unlike the wicked and unfaithful, cut off and uprooted from the earth - Prov. 2:22; cf. Psalm 37:37-38

From http://executableoutlines.com/pdf/pr2_so.pdf accessed December 1, 2014.

[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 2 is in the Word of God

1. Prov. 2 sums up the 5 fruits of wisdom.
2. We see how important it is for the father to teach his son.
3. We focused on silver and buried treasure in the ancient world; and how this related to the gathering of wisdom.
4. We find out that spiritual growth and wisdom is for all believers; not just for those with high I.Q.'s.
5. We learned with the mouth of God is in this dispensation.
6. Bible doctrine is pleasant to the soul of the believer.
7. We learn about the weaknesses of man and being tempted by bad women.
8. This chapter has an important mention of the baptism of fire, where unbelievers would be uprooted from the earth.

Chapter Outline

Charts, Graphics and Short Doctrines

There are a great many things to be studied in the book of Proverbs; here are a few of the studies that we embarked on and learned from.

What We Learn from Proverbs 2

1. We studied the time that your child begins asking you hundreds of questions.
2. We studied what it means to store up doctrine in your heart.
3. We studied the doctrine of the heart.
4. We studied the multiplicity of evils in this world. Further, we looked at the doctrine of Evil and how that differs from sin.
5. We again studied the Fear/Respect of the LORD.
6. We studied God’s gracious one in Scripture.
7. We saw how doctrine is pleasant to the soul of the believer.
8. We studied the unhappiness of liberals and showed how this is antithetical to the believer, who is made happy by Bible doctrine in his heart.
9. We studied wild women.
10. We looked at the doctrine of the Palestinian Covenant.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Proverbs 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Search out Bible doctrine and God will give you great wisdom	
My son, if you take my words and you treasure up my commandments with you;	My son, if you receive with enthusiasm my words and you treasure up the commandments I have given to you;
to incline your ear toward wisdom [and] stretch out your heart to understanding; for if you call to discernment [and] you lift up your voice [to call] understanding;	and if you listen when wisdom is being taught and you pull this information together in your right lobe so that you understand it;
if you seek her like silver and you search for her like [she is] hidden treasure;	and if you seek wisdom as if it is silver and you search for wisdom like it is a hidden treasure;
then you will understand the fear [and respect] of Y ^e howah and you will attain to the knowledge of Elohim.	then you will understand what it means to fear and respect Jehovah and you will attain to a new level of understanding God;
For Y ^e howah will give wisdom—from His mouth [comes] knowledge and insight [or, <i>understanding</i>] —and He stores up wisdom [which may be applied] by His righteous ones [lit., <i>the righteous ones</i>];	For Jehovah will give wisdom from those who speak with knowledge and insight; and He has wisdom [which may be applied to life] stored up for His righteous ones.

A Complete Translation of Proverbs 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[and He is] a shield to those who walk with integrity; to watch over the road of justice and He guards the way of His saints [or, <i>those who are grace oriented</i>].	He is a shield to those who live their lives with integrity, He watches over just paths, and He guards the way of His saints.
God's wisdom will guide you in life and it will be pleasant to your soul	
At that time, you will understand righteousness, justice and righteous decisions;	At that time, you will understand righteousness, justice, righteous decisions;
[and you will understand] every good path [of life];	and you will understand every good path of life;
for wisdom will come into your heart and knowledge will be pleasant to your soul.	for wisdom will enter your heart and knowledge will be pleasant to your soul.
God's wisdom will protect you from those who do evil	
Discretion will watch over you [and] understanding will guard you;	Discretion will watch over you and understanding will guard you,
to deliver you away from the way of evil, [and] from men who speak deceitfully [or, <i>perversely</i>];	delivering you away from the way of evil and from men who speak perversely with deceit;
[away from] those who forsake the paths of moral integrity to walk [instead] in paths of darkness;	to deliver you from those who forsake paths of righteousness, who walk instead in the paths of darkness.
[away from] those who rejoice in doing evil, who celebrate the perverse things of evil;	They will deliver you from those who rejoice in doing evil,
[away from] whose paths [are] crooked, [and from] those who are devious in [all] their ways.	and from those whose paths are crooked, and from those who are devious in all their ways.
God's wisdom will protect you from the wrong woman	
[Wisdom is] To save you from the adulterous [or, <i>unlawful</i>] woman, from the foreign woman [who] has flattered [you] with words;	Wisdom will save you from the adulterous woman and from the foreign woman who uses flattery to seduce you;
the [same] one who forsook the intimate of her [own] youth, forgetting the covenant of her Elohim;	but who herself forsook the intimate of her own youth, neglecting the covenant of her God;
for her house will sink down and her paths [will lead] to the spirits [of Hades]	therefore, her house will sink down into obscurity and her paths lead her to the spirits of Hades
—all those who go in will not return, and she will not [be able to] attain the paths of life.	—and all who go in after her will not return; and she will never attain again to the paths of life.
Those with God's wisdom will inherit the earth	
So you will walk on the road of those who are good, and you will keep the paths of the righteous ones;	Therefore, you will walk along the road of the good and you will keep to the paths of the righteous;
for those who are upright will live [in] the land [or, <i>earth</i>] and those of integrity will remain in it;	for the upright will live on this earth and those with integrity will remain on it.

A Complete Translation of Proverbs 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
but those who are malevolent will be cut off from the earth and those who behave deceitfully will be rooted up from it.	However, those who are malevolent will but cut off from the earth, and deceitful types will be uprooted from it.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 37, which is a psalm of David; yet very similar in material and theme to Prov. 2.

R. B. Thieme, Jr. skipped over this chapter in his **1966 Proverbs series**. Syndein had notes on this, so Bob must have covered this chapter in another series.

These two graphics should be very similar; this means that the exegesis of Proverbs 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

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