

PROVERBS 4

compiled and written by Gary Kukis

Proverbs 4:1–27

Embrace Wisdom and Do Not Follow the Wicked

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 4 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.

Preface: Proverbs 4 continues the divinely inspired advice given from father to son, to pursue God's wisdom with great enthusiasm, to walk as he had been instructed and not to follow the paths of the wicked, and to keep these words in his heart, in order to lead a long and abundant life.

This should be the most extensive examination of Proverbs 4 available, where you will be able to examine in depth every word of the original text.

Quotations:

God speaking to Joshua: This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. (Joshua 1:8; ESV; capitalized)

Proverbs 4:7 (graphic) from Pinimg.com; accessed March 8, 2015.

1Kings 2:1–4 When David's time to die drew near, he commanded Solomon his son, saying, "I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish His word that He spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before Me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'" (ESV; capitalized)



The Easy English Bible: *This poem is not just about Solomon's family. It is about all families. It tells us that a father should teach his son. When he grows older, the son should teach his own children.*¹

Gill: *In this chapter Solomon advises to seek after wisdom, to avoid bad company, and to continue in the right paths of goodness and truth.*²

J. Vernon McGee: *It was Pascal who said that human knowledge must be understood to be loved. But divine knowledge must be loved to be understood.*³

Prov. 4:13 **Keep hold of instruction; do not let go; guard her, for she is your life.**

Judith Martin (Miss Manners): *Heaven knows that Miss Manners is not against the disciplining of children. We are all born charming, frank, and spontaneous and must be civilized before we are fit to participate in society.*⁴

Robert Dean: *Does it take a village to raise a child? This misguided notion insists that training children must be a joint effort of schools, families, and government organizations. Proverbs 4 places the teaching of good judgment and clear thinking solely on the shoulders of parents.*⁵

¹ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs4> accessed March 6, 2015.

² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 4 chapter comments.

³ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

⁴ Judith Martin, *Miss Manners' Guide to Excruciatingly Correct Behavior*; ©1982; Warner Books; p. 49.

⁵ From [Dean Bible Ministries](http://DeanBibleMinistries.com); accessed March 1, 2015.

Maclaren on the path:
*The old metaphor likening life to a path has many felicities in it. It suggests constant change, it suggests continuous progress in one direction, and that all our days are linked together, and are not isolated fragments; and it suggests an aim and an end.*⁶

Prov. 4:9 She [wisdom] will place on your head a graceful garland; she will bestow on you a beautiful crown."

Proverbs 4:25–26
 (graphic) from jamesdoc.com ;
 accessed March 8, 2015.



Let your eyes look straight ahead
 Fix your gaze directly before you
 Give careful thought to the paths for your feet
 and be steadfast in all your ways.

Outline of Chapter 4:

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⁶ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=4> accessed March 2, 2015.

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Doctrines Covered or Alluded To			
		Light	Mental Attitude Sins
Separation	Sin unto Death	Sins of the Tongue	Tôwtsâ`ôwth

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
		2Samuel 22	

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 psalm 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.
Angelic Conflict	During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i> . This began with the fall of Satan and has flowed into our own lives since Satan tempted the first woman to sin against God. The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD).
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Evil	<i>The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> ⁷ This definition is probably right out of R. B. Thieme, Jr.'s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).
Faith-rest	Faith-Rest is taking the promises from the Bible and mixing them with faith. This approach to life is characterized by a moment-by-moment tranquillity, happiness, and stability, even when you are in the midst of pressure, adversity, and disaster. See the Doctrine of Faith-Rest (HTML) (PDF) (WPD).
Heart	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 As a man thinks in his right lobe [heart], so he is. (Translation probably by R. B. Thieme, Jr.) Doctrine of the Heart (HTML) (PDF) (WPD).
Laws of Divine Establishment	These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Metabolizing Bible doctrine	<i>Metabolizing Bible doctrine</i> is the process by which Bible doctrine (or divine truth) is understood and 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). See also the Metabolization of Bible Doctrine .

⁷ From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
Occupation with Christ	Occupation with Christ is a mental attitude by which a Christian believer views all things in life with the Lord Jesus Christ in mind. Occupation with Christ is love for the Son, the 2 nd Person of the Trinity, therefore it is the expression of love for God. The Bible commands us to love God, with all our heart, soul and mind. Being occupied with Christ is a great part of our love for God. Therefore, this concept is one of the most important spiritual functions in the Christian life. See (Bible Doctrine Resource 1) (Bible Doctrine Resources 2) (Grace notes) (Grace Bible Church)
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>
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. See Bible Doctrine Resource for more information.
<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>	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Proverbs 4

Introduction: Proverbs 4, like chapter 3, can be broken down into 3 parts: (1) the importance of getting wisdom and the benefits of having wisdom; (2) a contrast between the path of wisdom and the path of wickedness (which is emphasized); and (3) the importance of the words of the speaker/writer of Proverbs.

Each of these 3 sections begins with *my son* or *my sons*; and calls for the hearer (reader) to *get wisdom* or to *accept my words* or to *be attentive to my words*. In each case, there is an associated promise/result: *wisdom will keep and guard you*; *the years of your life will be many*; and *these words...will be healing to all your flesh*.

Prov. 4 begins with the writer addressing his *sons*, which will be done 4 more times in the book of Proverbs, this approach being slightly different from the others. I understand this to refer to Solomon himself speaking to his sons; and the reasons will be explained in that context when we come to it.

James H. Rickard: *Chapter Four, like chapter three, has three sermons / messages from the father to his son, vs. 1-9; 10-19 and 20-27, having the familiar phrase "O sons" or "my son." Therefore, these constitute the 8th, 9th, and 10th sermons in Chapters 1-9.*⁸

We will continue to assume that the other two sections are things that David said to Solomon, and Solomon learned and then recorded for himself and for his own children. When Solomon took these notes, rest assured that he was not thinking about having 1000 wives and mistresses.

There is one more matter of interest—God is not spoken of directly in this chapter. He is not named; His title is not given. As we know from Prov. 1:7 9:10, [the beginning of wisdom is the fear/respect of Y^ehowah](#). So, the very foundation of wisdom is an **occupation with Christ** (known as fear/respect of Y^ehowah in this era). Because of that, and because of the authorship of Proverbs, we understand that faith in the **Revealed God** and an occupation with His Person is the foundation for any study of wisdom.

As an aside, there all the **laws of divine establishment**, which are from God, but designed for all mankind. It is these laws which preserve and prosper a people. Understanding these laws and adhering to them does not require faith in God. However, a society which rejects the Lord of Glory often rejects these laws as well.

I always try to find current applications for chapters and verses of the Bible, but I think Dean nailed it here.

Robert Dean's Excellent Introduction to Proverbs 4

Does it take a village to raise a child? This misguided notion insists that training children must be a joint effort of schools, families, and government organizations. Proverbs 4 places the teaching of good judgment and clear thinking solely on the shoulders of parents. Listen to this lesson to learn the role of the father in the generational transfer of wisdom and how fathers should develop a plan to instruct their children from infancy to adulthood. Learn what wrong thinking lies beneath the beliefs of Plato, Rousseau, and others who hold that children belong to the community. See how wisdom is not always a matter of right or wrong and common sense is not so common.

This lesson is titled: *Who is responsible for teaching wisdom?* The basic bottom line on this is, only the parent is responsible for the education of the children. Does that mean we shouldn't send our children to public school? Not necessarily. Does that mean that churches should not have Sunday school? Not necessarily. But these concepts that we have so deeply ingrained in our culture are new, relatively speaking, to history. They are not something that is embedded in the historical past. The concept of a Sunday school and of public education were completely unknown to the biblical writers and biblical culture. The only person who is going to be accountable to God for the education of children is going to be the parents. That refers not only to what we might refer to as secular subjects today but also in terms of spiritual subjects. And Proverbs 4:1-9 is one of those key passages in the Scripture related to the divine institution of the family and part of the responsibilities of parents to children in terms of passing on doctrine, passing on wisdom from one generation to the next.

From [Dean Bible Ministries](#); accessed March 1, 2015.

[Chapter Outline](#)

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

The Principals of Proverbs 4

Characters

David

Biographical Material

David appears to be the original writer of the material of Proverbs. He may have simply taught his son, Solomon, and Solomon wrote it all down.

⁸ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

The Principals of Proverbs 4

Characters	Biographical Material
Solomon	Solomon is the one being taught. There is no telling how old he is; but my educated guess is, Solomon heard all of this certainly before age 18 and possibly even before age 12. He will become king over Israel at a very young age—probably between the ages of 12 and 18.
Rehoboam	<p>It is possible that Solomon attempted to teach this information to his son, Rehoboam. Rehoboam was negative toward this teaching. He became king at age 41; the kingdom of Israel was split into two kingdoms under him; and he died 17 years later, which is a young age and short reign.</p> <p>The reason that Rehoboam failed was, he abandoned the counsel that the old men gave him and took counsel with the young men who had grown up with him and stood before him. (1Kings 12:8; ESV) So rather than accept the wisdom of his elders, which was Bible doctrine, Rehoboam went with contemporary culture, and was a failure because of it.</p>

None of these names actually appear in this chapter. These are Solomon's notes which he took from David teaching him; and possibly notes from which he taught his own son, Rehoboam.

James Rickard: *This passage also illustrates how wisdom is an inheritance that may be passed from generation to generation. It can preserve a whole family line through the passing of years. It is, however, an inheritance that each generation must choose to receive. If the chain is broken and the way of wisdom is rejected, the results will be disastrous for the family, as demonstrated in the life of Rehoboam.*⁹ Free will in every generation determines what will happen to that generation.

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Application: I write this in 2015, and I have never seen so many members of a generation of Americans so desirous to live under a dictatorship. Large numbers of people seem to love it when President Obama does something extra-constitutionally; and it never occurs to them that this is wrong or a problem or that there are consequences which go along with his actions.

Application: This same generation sees bringing gays into the mainstream of society as a civil rights issue; and that gay marriage is some great good that our society needs to legalize. Along with this, many young people want to see marijuana legalized. All of these choices have consequences; a society never benefits by portraying as good that which is sinful. Some try to sell the idea that, the legalization of marijuana will result in a great amount of money coming into the state government—and that is supposed to draw in conservatives. The government cannot make money off of sin. The government cannot tax sin enough to make it worthwhile. For every dollar of income, there might be \$2 of increased costs to the state (I have no idea exactly how much; I only know the principle here).

Application: If the Bible is clear that homosexual acts and taking drugs to alter one's consciousness is wrong, then how do you think a society will prosper by encouraging these things? It does not matter what sort of a scheme is put in place to use these sins to bring in money to the government—it won't work. Nevada should be the richest state in the nation because it makes all kinds of money on taxing sin. However, in the recession, Nevada was one of the states that was **hardest hit**.

It is important to understand what has gone before.

⁹ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

The Prequel of Proverbs 4

This appears to be a continuation of King David teaching his young son Solomon. However, in the first section, the speaker addresses *sons* rather than *son*. This is probably Solomon addressing more than one son.

At this point, it is difficult for me to determine if there is any order to the Proverbs' sections.

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A Synopsis of Proverbs 4

In the first section (vv. 1–9), the writer (speaker) speaks of similar training which he had received from his own father and the importance pursuing wisdom. He speaks of the benefits of having wisdom.

In the second section (vv. 10–19), the author speaks of the path of righteousness and the path the wicked, with the emphasis being upon the way of the evil person.

The final section (vv. 20–27) is about listening carefully to the teaching of Solomon (originally David), and how one is not to swerve to the left or to the right of this teaching. Long life and a healthier existence are promised, and Solomon also warns against practicing verbal sins.

This chapter seems to have some natural breaking points (although this is not universally agreed with); and, at some point, I will do a chart of Solomon's various sections and probably include it in the introduction to Proverbs.

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[Charts, Graphics and Short Doctrines](#)

Almost every division of this chapter is in agreement; it is broken down to vv. 1–9, 10–19 and 20–27. Here are some of the various headings for each section.

Proverbs 4 Section Headings

Kukis	NAB (2011)	CEB	Names of God	M. A. Copeland	Lexham Bible
Wisdom's Many Benefits	The Teacher as Model Disciple	Love wisdom	Cherish Wisdom	Childhood Memories Of A Wise Man	The Father's Wisdom
Avoid the Path of the Wicked	The Two Ways	Stay on the path of wisdom	Stay on the Path of Wisdom	The Two Paths	The Right Path
The Guidance of Bible Doctrine	With Your Whole Being Heed My Words and Live	Be careful about what you say	Stay Focused on Wisdom	Somatic Therapy For Wise Living	Staying the Course

Some simple give a title to the entire chapter: A Father's Wise Instruction (ESV); Admonition to Follow Righteousness and Avoid Wickedness (the NET Bible); A Father's Instruction (NASB); Wisdom Is Important (NCV); Get Wisdom at Any Cost (NIRV); Security in Wisdom (NKJV).

Reading this gives you a good idea of what is coming up. We should be able to reasonably assume that the writers of Scripture, in books like this, had some sort of organization and/or theme in mind.

Studying these headings ought to help prepare you to study this chapter.

Copeland's headings are from http://executableoutlines.com/pdf/pr2_so.pdf accessed March 6, 2015.

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Rickard connects these sections together.

Comparing, contrasting and synching up these 3 sections (Rickard)

Hear, O sons begins section 1 (v. 1a); *hear, my son* begins section 2 (v. 10a).

Give attention (or, *pay attention*) also begins section 1 (v. 1b); and it is repeated in v. 20a.

These three sections are unified under the image of life as a journey by a common assumption, and explicit assertions, that wisdom is the source of life, vs. 4, 10, 13, 22, and 23. (The words "live" or "life", CHAYAH and CHAYYIM, ends the fourth verse of each section, vs. 4, 13 and 23.)

The first and third sections are filled with Imperatives, (only vs. 9 and 22 lack a command or prohibition). Yet, the second section is much more descriptive, (six of nine verses are indicative, vs. 11f, 16-19).

As such these sections form a stylistic chiasm (A-B-A) that, by returning to the style of the opening exhortations, strengthens their urgency.

Also the first poem is positive, praising wisdom without mentioning the wicked or foolish, yet the second contrasts the ways of the righteous (wise) and wicked (foolish), and the third both commends the father's teaching and warns against the ways of wickedness.

The observations are from <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

[Chapter Outline](#)

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There were a number of outlines that did not divide this up as I did; but I don't recall anyone who did not begin the final section at v. 20.

Matthew Henry's Alternate Outline

- I. An earnest exhortation to the study of wisdom, that is, of true religion and godliness, borrowed from the good instructions which his father gave him, and enforced with many considerable arguments (Prov. 4:1–13).
- II. A necessary caution against bad company and all fellowship with the unfruitful works of darkness (Prov. 4:14–19).
- III. Particular directions for the attaining and preserving of wisdom, and bringing forth the fruits of it (Prov. 4:20–27). So plainly, so pressingly, is the case laid before us, that we shall be for ever inexcusable if we perish in our folly.

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 4 chapter comments.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

One grand improvement in the Catholic Church was getting the Word of God into the hands of the people in the language of the people (in the Dark Ages, the Catholic Church fought to keep the Bible out of the hands of the people). Many of these Bibles have reasonable commentaries (obviously, some strictly Catholic doctrine may be found here or there; but for the most part, I found their commentaries to be helpful).

In fact, one of the reasons I have begun to divide the various translations into subsections which included Jewish and Catholic Bibles is to show how little difference there actually is between the translations. Religious Jews, Catholics and Protestants might be worlds apart in their doctrine; yet the translation of Scripture is remarkably consistent.

You could not be given one or another of these various translations for any chapter of the Bible, and immediately recognize it as being Catholic (or Jewish or protestant).

The New American Bible Summarizes Proverbs 4

[4:1-9] The teacher draws a parallel between his teaching the disciples now and his father's teaching him in his youth (vv. 3-4): what my father taught me about wisdom is what I am teaching you. The poem implies that the teacher has acquired wisdom and has in fact been protected and honored as his father promised long ago. Thus the teacher has the authority of someone who has been under wisdom's sway since earliest youth. There are two sections [in vv. 1-9], a call for attention and introduction of the speaker (vv. 1-3) and the father's quoting of his own father's teaching (vv. 4-9). Beginning with v. 5, the father's words are no longer quoted, wisdom herself becoming the active agent; she becomes the subject, not the object, of the verbs. Three Hebrew verbs are repeated in the two parts, "to forsake" in vv. 2 and 6, "to keep/guard" in vv. 4 and 6, and "to give/bestow" in vv. 2 and 9. Each verb in its first appearance has the father's words as its object; in its second appearance each verb has wisdom as its subject or object. The teaching process is like that in 2:1-22 and 3:1-12: heeding the words of one's parent puts one in touch with wisdom, who completes the process and bestows her gifts.

The older version of the NAB divides this chapter into two sections:

[1-9] The sage speaks as a father admonishing his children to secure wisdom at any cost.

[10-27] The way of wisdom leads directly to life (⇒ Proverb 4:10-13); it is a light that grows brighter (⇒ Proverb 4:19[18]). The wise man is bound to shun (⇒ Proverb 4:14-17) the dark and violent path of the wicked (⇒ Proverb 4:18[19]). Singleness of purpose and right conduct proceed from the heart of a wise man as from the source of life Prov (⇒ 4:23-26); they save him from destruction on evil paths (⇒ Proverb 4:27; ⇒ 5:21-23).

From <http://www.usccb.org/bible/proverbs/4#24004001-1> accessed February 15, 2015.

From [http://www.vatican.va/archive/ENG0839/_PK3.HTM#\\$1PM](http://www.vatican.va/archive/ENG0839/_PK3.HTM#$1PM) accessed February 15, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

The Voice introduces this chapter: *It's perfectly natural to envy those who are successful. It's even natural to want to imitate them. But what about those who've gotten ahead by doing the wrong thing? Sometimes it seems crime does pay, the good do die young, and the wicked do have more fun. But it only appears this way; it is not reality. In reality the success of wrongdoers is short-lived. God is against them, and their house is built on the sand. Even if it seems to be a grand house, it will soon come crashing down.*¹⁰

The Easy English Bible is written with an abbreviated vocabulary. Nevertheless, some of its commentary, though stated simply, as accurate and apt: *This poem is not just about Solomon's family. It is about all families. It tells us that a father should teach his son. When he grows older, the son should teach his own children. Solomon's family was Israel's royal family. In the poem, the father does not teach about being a king. He does not speak about wealth and money. He does not explain how to lead the nation. For this father, only one thing matters. His son must learn wisdom. We can teach our children about many things. We must not forget to teach them wisdom. This is the most important lesson of all.*¹¹

¹⁰ From <https://www.biblegateway.com/passage/?search=Proverbs+4&version=VOICE> accessed February 15, 2015.

¹¹ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm> accessed February 15, 2015.

Robert Dean: *[This chapter is] the fifth lesson [of ten] on the importance of following the path of wisdom, knowledge and understanding.*¹²

I ended up with a lot more quotations and doctrines developed by others in this chapter. So many people did excellent work on the topics covered in Prov. 4, that I wanted to include their work. References are provided so that you may explore their works in greater detail.

[Chapter Outline](#)

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Discourse 8: Wisdom's Many Benefits

In this 8th discourse, we see again the importance of Bible doctrine, a great theme of Proverbs.

It helps to be able to see these passage as an overall whole. The ESV is used here.

The Structure of Proverbs 4:1–9

Scripture	Commentary
Hear, O sons, a father's instruction, and be attentive, that you may gain insight, for I give you good precepts; do not forsake my teaching. When I was a son with my father, tender, the only one in the sight of my mother, he taught me and said to me,... (Prov. 4:1–4a)	Solomon is teaching his sons <i>exactly</i> what his father taught him. What follows (vv. 4b–9) is a quotation of what his father David taught him.
"Let your heart hold fast my words; keep my commandments, and live. Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth. Do not forsake her, and she will keep you; love her, and she will guard you. (Prov. 4:4b–6)	David told Solomon to hold on fast to what he was taught; to think about the wisdom that he had learned. If he held onto wisdom, wisdom would not forsake him.
The beginning of wisdom is this: Get wisdom, and whatever you get, get insight. (Prov. 4:7)	This is an expression of positive volition. You have to want it first.
Prize her highly, and she will exalt you; she will honor you if you embrace her. She will place on your head a graceful garland; she will bestow on you a beautiful crown." (Prov. 4:8–9)	This is wisdom related to Solomon's scale of values. It needed to be prized, and wisdom would reward Solomon.

Solomon says, "Let me tell you what my father told me;" and then he tells them what his father told him.

[Chapter Outline](#)

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Kukis slavishly literal:

Hear, sons, instruction [or, admonition] of a father; and attend to know discernment; for teaching good I will give to you [all]; my law you [all] will not forsake.

Proverbs 4:1–2

Kukis moderately literal:

Listen, [my] sons, [to] the admonition [or, instruction] of [your] father; give attention to the acquiring of discernment; for I am giving you good [and accurate] teaching. Do not forsake my instruction.

Kukis paraphrased:

¹² From [Dean Bible Ministries](#); accessed March 1, 2015.

Listen, my young men, to the admonition and instruction of an older and wiser man; desire to acquire discernment, for the doctrine that I am giving you is good and accurate. Do not lay aside my teaching.

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 translation¹³; 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 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:

¹³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Masoretic Text (Hebrew)	Hear, sons, instruction [or, <i>admonition</i>] of a father; and attend to know discernment; for teaching good I will give to you [all]; my law you [all] will not forsake.
Latin Vulgate	Hear, ye children, the instruction of a father, and attend, that you may know prudence. I will give you a good <u>gift</u> , forsake not my law.
Peshitta (Syriac)	HEAR, O <u>my</u> children, the instruction of a father, and give ear to <u>knowledge and understanding</u> . Because I give you good doctrine, do not forsake my law.
Plain English Aramaic Bible	Hear, children, the instruction of a father, and listen to <u>knowledge and understanding</u> . Because I have given you good teaching, forsake not my law.
Septuagint (Greek)	Hear, <u>my</u> children, the instruction of a father, and give attention to know understanding. For I give you a good <u>gift</u> ; forsake not my law.
Significant differences:	The Syriac and Greek appear to add a 1 st person singular suffix to <i>children</i> (although we do not see this in the Aramaic Bible). The Hebrew has <i>discernment</i> ; the Syriac has <i>knowledge and understanding</i> . The Latin and Greek have <i>gift</i> rather than <i>teaching</i> .

Limited Vocabulary Bibles:

Bible in Basic English	Give ear, my sons, to the teaching of a father; give attention so that you may have knowledge: For I give you good teaching; do not give up the knowledge you are getting from me.
Easy English	My sons, listen to your father's instruction. As you listen to me, you will understand more. My lessons are good. Do not leave the things that I teach you.
Easy-to-Read Version	Sons, listen to your father's teachings. Pay attention so you will understand! Why? Because the things I teach you are important and good. So don't ever forget my teachings.
Good News Bible (TEV)	My children, listen to what your father teaches you. Pay attention, and you will have understanding. What I am teaching you is good, so remember it all.
<i>The Message</i>	Listen, friends, to some fatherly advice; sit up and take notice so you'll know how to live. I'm giving you good counsel; don't let it go in one ear and out the other.
Names of God Bible	Cherish Wisdom Sons, listen to your father's discipline, and pay attention in order to gain understanding. After all, I have taught you well. Do not abandon my teachings.
NIRV	Get Wisdom at Any Cost My sons, listen to a father's teaching. Pay attention and gain understanding. I give you good advice. So don't turn away from what I teach you.
New Simplified Bible	Listen my sons to what your father teaches you. Pay attention and gain understanding. I give you good instruction. Do not abandon my Law!

Thought-for-thought translations; paraphrases:

Common English Bible	Love wisdom Hear, children, fatherly instruction; pay attention to gain understanding. I'll teach you well. Don't abandon my instruction.
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Contemporary English V.	My child, listen closely to my teachings and learn common sense. My advice is useful, so don't turn away.
The Living Bible	Young men, listen to me as you would to your father. Listen, and grow wise, for I speak the truth-don't turn away.
New Berkeley Version	Hear, O sons, the instruction of a father; listen to gain insight. Since I give you good doctrine ["What is received"] do not forsake my teaching.
New Century Version	Wisdom Is Important My children, listen to your father's teaching; pay attention so you will understand. What I am telling you is good, so do not forget what I teach you.
New Life Bible	O sons, hear the teaching of a father. Listen so you may get understanding. For I give you good teaching. Do not turn away from it.
New Living Translation	A Father's Wise Advice My children [Hebrew <i>My sons</i>], listen when your father corrects you. Pay attention and learn good judgment, for I am giving you good guidance. Don't turn away from my instructions.

Partially literal and partially paraphrased translations:

American English Bible	O children; Hear the words of your father! Listen, so you can gain insight! I'm going to give you a gift, and from my instructions, don't stray!
Beck's American Translation	Get Wisdom Listen, my sons, to a father's instruction; pay attention to get understanding. The learning I give you is good so don't give up anything I teach you.
International Standard V	<i>Diligently Pursue Wisdom</i> Listen, children [Lit. <i>sons</i>], to your father's instruction, and pay attention in order to gain understanding. I give you sound teaching, so do not abandon my instruction [Or <i>law</i>].
New Advent (Knox)Bible	Sons of mine, take a lesson from your father; a lesson that will make discerning men of you, will you but heed it. A precious heirloom it is, the tradition I teach, not to be lightly bartered away.
Today's NIV	Get Wisdom at Any Cost Listen, my sons, to a father's instruction; pay attention and gain understanding. I give you sound learning, so do not forsake my teaching.
Translation for Translators	My children, listen to what I am teaching you. If you pay attention, you will understand what is wise. What I am teaching you is good, so do not turn away from it.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Sons, hear a father's correction: Listen to know and understand. For I give you good learning: never forsake my Torah.
Conservapedia	Listen children to the instructions of a father and have good understanding because i will give you good doctrine, don't abandon my law.
Ferar-Fenton Bible	David Continues His Lessons to Solomon, Related by Him to His Own Son

Jubilee Bible 2000	Listen, sons, to a fathers instruction, And reflection attentively learn ; For good doctrine I utter to you, So never abandon my rules.
Lexham English Bible	Hearken, ye sons, <i>unto</i> the chastening of the father, and pay attention that ye might know understanding. For I give you good doctrine; do not forsake my law.
NIV – UK	The Father's Wisdom Children, listen [to the] instruction of a father, and be attentive [in order] to know insight. For I have given you good instruction; do not forsake my teaching. Get wisdom at any cost Listen, my sons, to a father's instruction; pay attention and gain understanding. I give you sound learning, so do not forsake my teaching.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Keep to the right path Listen, my sons, to a father's instruction and pay attention so that you may gain insight. For I have given you good principles; do not discard my teaching!
The Heritage Bible	<i>Corrective discipline will keep you from the path of the wicked</i> You children, attentively hear the corrective discipline of a father, and prick up your ears to know understanding, Because I give you good instruction; do not forsake my law,.
New American Bible (2002)	Hear, O children, a father's instruction, be attentive, that you may gain understanding! Yes, excellent advice I give you; my teaching do not forsake.
New American Bible (2011) ¹⁴	THE TEACHER AS MODEL DISCIPLE The teacher draws a parallel between his teaching the disciples now and his father's teaching him in his youth (vv. 3-4): what my father taught me about wisdom is what I am teaching you. The poem implies that the teacher has acquired wisdom and has in fact been protected and honored as his father promised long ago. Thus the teacher has the authority of someone who has been under wisdom's sway since earliest youth. O children, a father's instruction, be attentive, that you may gain understanding! Yes, excellent advice I give you; my teaching do not forsake.
New Jerusalem Bible	Listen, my children, to a father's instruction; pay attention, and learn what understanding is. What I am offering you is sound doctrine: do not forsake my teaching.
New RSV	Listen, children, to a father's instruction, and be attentive, that you may gain [Heb <i>know</i>] insight; for I give you good precepts: do not forsake my teaching.
Revised English Bible	Listen, my sons, to a father's instruction, consider attentively how to gain understanding; it is sound learning I give you, so do not forsake my teaching.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Listen, children, to a father's instruction; pay attention, in order to gain insight; for I am giving you good advice; so don't abandon my teaching.
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¹⁴ Also called the revised edition.

exeGesés companion Bible	Hear, you sons, the discipline of a father; and hearken to know discernment; for I give you good doctrine: forsake not my torah.
Hebrew Names Version	Listen, sons, to a father's instruction. Pay attention and know understanding; for I give you sound learning. Don't forsake my law.
JPS (Tanakh—1985)	Sons, heed the discipline of a father; Listen and learn discernment, For I give you good instruction; Do not forsake my teaching.
Judaica Press Complete T.	Children, hearken to the discipline of the Father, and listen to know understanding. For I gave you good teaching; forsake not My instruction.
Orthodox Jewish Bible	Hear, ye banim, the musar (instruction, discipline) of an av, and attend to know binah (understanding). For I give you lekach tov (good doctrine, good instruction), forsake ye not my torah.
<i>The Scriptures</i> 1998	Children, listen to the discipline of a father, And give attention to know understanding; For I gave you good instruction: Do not forsake my Torah.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Hear, my sons, the instruction of a father, and pay attention in order to gain and to know intelligent discernment, comprehension, <i>and</i> interpretation [of spiritual matters]. For I give you good doctrine [what is to be received]; do not forsake my teaching.
The Expanded Bible	Wisdom Is Important My ·children [^L sons], listen to your father's ·teaching [discipline; instruction]; pay attention ·so you will understand [^L to the knowledge of understanding]. ·What I am telling you is good [^L I will give you good teaching], so do not ·forget [^L abandon; forsake] ·what I teach you [^L my instruction].
The Geneva Bible	Hear, ye children, the instruction of a father [He speaks this as a preacher and minister which is as a father to the people, (Proverbs 2:8).], and attend to know understanding.
Kretzmann's Commentary	Admonitions Concerning Wisdom Hear, ye children, the affectionate address being intended to arouse attention in his readers, the instruction of a father, one who, for that reason, had the experience needed to teach others, and attend to know understanding, to make it their property. For I give you good doctrine, teachings which he had received from his father, the value of which had been proved, which he could therefore hand over to the younger generation with words of warm commendation; forsake ye not my law, by setting his advice aside, by neglecting it.
NET Bible®	<i>Admonition to Follow Righteousness and Avoid Wickedness</i> The chapter includes an exhortation to acquire wisdom (1-4a), a list of the benefits of wisdom (4b-9), a call to pursue a righteous lifestyle (10-13), a warning against a wicked lifestyle (14-19), and an exhortation to righteousness (20-27). Listen, children [<i>Heb</i> "sons."], to a father's instruction [<i>Heb</i> "discipline."], and pay attention so that ⁴ you may gain [<i>Heb</i> "know" (so KJV, ASV)] discernment. Because I give you good instruction, do not forsake my teaching. 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.
Syndein/Thieme	{Chapter 4 - What Solomon Taught His Son Rehoboam}

Hear, listen and obey' {shama`}, you children {ben}, the doctrine/instruction {muwcar - 'to train by discipline' - to teach under authority will teach the principal of respect for authority - that child will respect authority for life - if this is not taught the child will not respect others, their property, their rights - a bad start in life} of a father {'Abraham}, and 'listen carefully' to know doctrine {biynah}. {biynah - 'doctrine in the right lobe"}

For I {Solomon} give you {Rehoboam} good doctrine/'teaching of what we believe' {leqach} . . . forsake you not my law {towrah}.

The Voice

Gather, children, to hear your father's instruction.

Pay close attention so you will understand,

For I am passing down to you important precepts.

Do not abandon these *valuable life* lessons.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Hearken, O sons, to a father's discipline, And attend in order to know understanding."
	For I give you good monition; Do not forsake my law.
Context Group Version	Hear, [my] sons, the instruction of a father, And attend to know understanding: For I give you { pl } good doctrine; Don't forsake { pl } my law.
Darby updated Translation	Hear, you children, the instruction of a father, and attend to know intelligence; for I give you good doctrine: do not forsake my law.
<i>Emphasized Bible</i>	Hear, ye sons, the correction of a father, and attend, that ye may know understanding. For, good teaching, have I given you, mine instruction, do not ye forsake.
English Standard V. – UK	A Father's Wise Instruction Hear, O sons, a father's instruction, and be attentive, that you may gain [Hebrew <i>know</i>] insight, for I give you good precepts; do not forsake my teaching.
God's Truth (Tyndale)	Hear, O' you children, the fatherly exhortation, and take good heed, that you may learn wisdom. Yes I shall give you a good reward, (KJV =doctrine) if you will not forsake my law.
NASB	A Father's Instruction Hear, O sons, the instruction of a father, And give attention that you may gain [Lit <i>know</i>] understanding, For I give you sound [Lit <i>good</i>] teaching; Do not abandon my instruction [Or <i>law</i>].
New European Version	The Supremacy of Wisdom Listen, sons, to a father's instruction. Pay attention and know understanding; for I give you sound learning. Don't forsake my law.
New King James Version	Security in Wisdom Hear, my children, the instruction of a father, And give attention to know understanding; For I give you good doctrine: Do not forsake my law.
Stuart Wolf's literal trans.	Hear/obey, sons, the instruction/discipline of a father, and be attentive <i>in order</i> to know prudence/understanding. Because/for a good education I give to you all; my instruction/law do not abandon.
Third Millennium Bible	Hear, ye children, the instruction of a father, and be attentive to know understanding. For I give you good doctrine; forsake ye not my law.
Updated Bible Version 2.11	Hear, [my] sons, the instruction of a father, And attend to know understanding: For I give you+ good doctrine; Don't forsake+ my law.

A Voice in the Wilderness	Children, hear the instruction of a father, and pay attention to know understanding, for I give you good teaching; do not forsake my law.
Webster's updated Bible	Hear, children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake not my law.
Young's Updated LT	Hear, [my] sons, the instruction of a father, And give attention to know understanding. For good learning I have given to you, My law forsake not.

The gist of this verse: The teacher is speaking to *sons* now, and he tells them to pay attention to his teaching; and that he has provided them with accurate teaching that they were not to forsake.

Proverbs 4:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma' (שמע) [pronounced shaw-MAHG]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine plural, Qal imperative	Strong's #8085 BDB #1033
bânîym (בנים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119
mûwçâr (מוצא) [pronounced moo-SAWR]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular construct	Strong's #4148 BDB #416
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun	Strong's #1 BDB #3

Translation: Listen, [my] sons, [to] the admonition [or, instruction] of [your] father;... There are no names affixed to this text, because this scene should be repeated in every family. There is nothing more important in a family than the father teaching Bible doctrine to his young son (or sons).

We begin by reading to our children at a very young age—and they drift off to sleep. We also read some of the Bible to them (a simple-English version) as well. But every child will read that point in time—usually between the ages of 3 and 4—where suddenly, they want to know everything. And they will ask you a hundred questions if you let them (and you should let them). Ideally speaking, these questions should all lead to God and God's provision for man.

The Easy English Bible: *Solomon's family was Israel's royal family. In the poem, the father does not teach about being a king. He does not speak about wealth and money. He does not explain how to lead the nation. For this father, only one thing matters. His son must learn wisdom.*¹⁵

We have two things which stand out right away, which two things sets this chapter of Proverbs as different from the previous chapters: (1) David (or, Solomon) is speaking to *sons* (plural); and (2) he does not call himself *your* father; but plain *father*.

¹⁵ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs4> accessed March 6, 2015.

This stands out—particularly to the expositor who goes verse-by-verse and word-by-word through the Bible—and will have a myriad of interpretations. Let me suggest this: David began to teach Solomon; and, in a very short period of time, Solomon's younger brothers and some of their friends asked to listen in to this teaching. They all understood its importance.

Therefore, David is like a father to these boys, but, strictly speaking, he is not *their* father. The other understanding is, this is Solomon teaching his sons, but he is presenting what his father taught him—so they are learning from *a father*, who will be mentioned in v. 3. Because of v. 3 (**When I was a son with my father, tender, the only one in the sight of my mother, he taught me and said to me, "Let your heart hold fast my words; keep my commandments, and live.** —Prov. 4:3–4; ESV), this second interpretation seems to be the accurate one.

The translation used below is the ESV; capitalized.

The Speaker Addresses Sons in Proverbs

Scripture	Text/Commentary
Hear, O sons, a father's instruction, and be attentive, that you may gain insight,... (Prov. 4:1)	It appears that Solomon will teach exactly the words that David originally taught to him (vv. 4b–9).
And now, O sons, listen to me, and do not depart from the words of my mouth. (Prov. 5:7)	v. 7 seems to continue the topic of the previous verses, but goes in a slightly different direction.
And now, O sons, listen to me, and be attentive to the words of my mouth. (Prov. 7:24)	v. 24 does not appear to begin a new section, but appears to make some final warnings based upon what has come before.
"And now, O sons, listen to me: blessed are those who keep my ways. (Prov. 8:32)	This is different altogether—the one speaking is not Solomon, but the personification of wisdom.

Observations:

1. Prov. 4:1 is the most unusual of the group. The other 3 all read *and now, O sons, listen to me*.
2. The second and third refer to *words of my mouth*.
3. In Prov. 7, a new topic is not begun, but the previous topic is continued.
4. In Prov. 8:32, it is wisdom who is speaking. So, *keeping her ways* would refer to keeping the ways of *wisdom*.
5. I do not see a solid theme or approach throughout.

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Rickard: *The father (and mother), not the professional school teacher or the pastor or government official, has the most profound responsibility and opportunity to lead a young man in the right way. Only a parent can implore the young man to do what is right with the depth of love and concern displayed here. This text, more than any other, brings out the urgency of parental love.*¹⁶

The responsibility of the training and evangelization of a child sits squarely on the shoulders of his two parents. Robert Dean: *But what this passage does is challenge us as parents the fact that we have to do your very best within our own set of circumstances in terms of passing on the Word to our children. We cannot slough it off and expect Sunday school teachers, Prep school teachers, school teachers in the public school, to do our job. If we expect them to do any percentage of our job for us we have already failed as a parent. The Word of God doesn't give us the option to shift these areas of responsibilities, these divine institutions, to someone else.*¹⁷

¹⁶ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

¹⁷ From [Dean Bible Ministries](#); accessed March 1, 2015.

Parental Duty, from the Preacher's Complete Homiletical Commentary

1. Parents are responsible for the existence of their children. They are the instrumental cause of their child's being in the world, of his being in that state of probation upon which hang such "infinite possibilities."
2. The child is so absolutely ignorant of the life into which he comes. Unavoidable ignorance has always a claim upon knowledge, and the claim is assuredly increased in proportion as those who know and those who do not know are related to each other by a divinely constituted bond. "I am a stranger in the earth" is the claim which every child puts in as a reason why he should be instructed and taught in the way in which he should go. "Hide not God's commandments from me" is the appeal which the child's ignorance makes to those who have had some experience in the world.
3. Children claim instruction because of their future relationship to others. The neglect of a child's education is a sin against more than himself. He will come, in his turn, to influence others. Upon his character will depend, in a great degree, the characters and eternal destinies of many in generations yet to come.
4. Children have a claim upon their parents because they belong to God. If a proprietor of land hands over to the cultivator a piece of virgin soil, he does not relinquish his own claim thereby—he demands that his property shall be restored to him increased in value by being brought under cultivation. The child is given to its parent by God in its undeveloped moral condition, but God retains his own inheritance in the gift. He looks for nurture, for cultivation; he demands from the parent such a fulfilment of parental duties as will ensure to Him that His gift shall grow of more and more worth in the moral universe. A day of reckoning on this matter will assuredly come. Solomon recognises the claim which children have upon their parents by recording his own parents' conduct in relation to himself and by giving us an example of his own method of instructing his children.

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

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The father has been where the son will someday go; so he helps guide his way.

Filial Duty, from the Preacher's Complete Homiletical Commentary

1. From the simple fact of the relationship. A good father claims the obedience of his son because he is that child's ordained guide and ruler. He is to his son God's viceregent so long as his commands are in accordance with God's law.
2. From their larger experience. They have trodden the path which the youth has yet to traverse, they have climbed the hill which rises yet before him, they have tested the worth of the things which will allure him. Their superior knowledge entitles them to say, "Hear the instruction of a father."
3. From the self-denial which, as parents, they have exercised. All that a good mother and father have done and suffered in order to advance the welfare of their children, their toil and forbearing love, constitutes a powerful claim to their children's grateful, reverential, attention and love. Solomon here gives an example of the honour in which every child should hold godly parents.

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

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Paraphrased from Preacher's Complete Homiletical Commentary: *Without good and accurate doctrine, there can be no good character. There can be no right feelings towards God unless there has been right teaching about Him. True views of God can only come from true doctrine concerning Him. Without a right view of God there is no motive power to form character. A man must know God as He is before he can begin to follow Him. There must be a true mirror to give a correct reflection. If a child is not taught at the beginning to develop a good character, there will be an increasingly bad one. When men have no right doctrine concerning God—in other words, when they do not know Him as He is—they invariably make a God after their own conceptions. They bring God down to their level. "You think that I am like you;" (Psalm 50:21b), has been the fatal mistake of men in all ages. If a man*

*falls overboard from the deck of a vessel, he will not remain long at the level of his first fall. If he is not rescued he will sink to such a depth as will be out of all comparison with it. He will go lower and lower till his body finds the bottom of the ocean.*¹⁸

The parent has a great deal of control over his sons, but, as they grow older, his influence and his control lessens. We have, no doubt, come across the 10 year old son who is out of control. Often, that is because when this little boy was small enough to control, his parents never exerted their authority over him; they did not train him.

As believers with Bible doctrine, we are the custodians of truth in this generation, and it is our responsibility not just to pass along to gospel of Jesus Christ to the next generation, but His thinking as well. We are vital links in providing doctrine from one generation to the next.¹⁹

So far, v. 1 reads: Listen, [my] sons, [to] the admonition [or, instruction] of [your] father;... What David wants them to listen to is his mûwçâr (מוֹצָר) [pronounced moo-SAWR], which means, discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine. Strong’s #4148 BDB #416. You will note the emphasis on correction and chastening. So this is instruction with limitations on their behavior; something which some people, including some parents, just don’t think they should do. The Bible teaches us that you place limitations on your children. You do not teach them that just anything goes.

Application: When dealing with young people, one tool that a parent must have and use is discipline. The parent needs to have the freedom to smack that kid (not on the face, but on his behind), so that the child knows, “I ain’t playing with you!” So, when it comes to Satanic attacks, what do we expect to happen? Public schools are being defanged, so there are very few public schools today which allow for swats or other kind of discipline. When it comes to parents, some children can say that they have been spanked, and outside authorities are sometimes brought into the picture. Sometimes this is from an over-zealous school nurse or teacher; and sometimes, it is state law; and, of course, this has been made illegal in some European countries.

Listen, [my] sons, [to] the admonition [or, instruction] of [your] father;... Wells of Living Water Commentary: *These words suggest the value of a father’s superior wisdom and knowledge. The father is, of course, older than his child, and years tend to wisdom.*²⁰

Proverbs 4:1b

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
qâshab (קָשַׁב) [pronounced kaw-SHAH ^ê V]	incline, attend to, give attention to, be caused to attend to	2 nd person masculine plural	Strong’s #7181 BDB #904
lâmed (ל) [pronounced l ^ê]	to, for, towards, in regards to	directional/relational preposition	No Strong’s # BDB #510

The NET Bible: *The Qal infinitive construct with preposition ל (lamed) indicates the purpose/result of the preceding imperative.*²¹

¹⁸ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

¹⁹ Paraphrase from [Dean Bible Ministries](#); accessed March 1, 2015.

²⁰ From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=19&ch=4> accessed March 5, 2015 (slightly edited).

²¹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

Proverbs 4:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda ^c (עָדָה) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	Qal infinitive construct	Strong's #3045 BDB #393
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . ²² (4) Lâmed with the infinitive can connote <i>shall</i> or <i>must</i> . ²³			
bîynâh (הַיָּנֵה) [pronounced bee-NAW]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun	Strong's #998 BDB #108

Translation: ...give attention to the acquiring of discernment;... David tells these younger men (they are probably all teenagers or younger), that they need to pay attention to understanding and discernment.

Stuart Wolf: *The synonymous parallel and pay attention also demands more than mere cognitive acceptance, it is an admonition to give heed, to concentrate on the subject at hand and place it firmly in one's frame of reference.*²⁴

This is almost the direct opposite of what is being taught in our schools today. In this age of cultural diversity, everything is equal. You believe in Jesus; and they believe in Allah and Mohammed—same thing, equal concepts, equal value. Our schools teach that there is no difference. That is pure crap. Part of growing up as a teen is learning how to discern between right and wrong actions and between good and bad associations. Christian organizations send relief of various kinds all over the world. Muslim organizations capture some of these people and kill them and make videos of it. How are these approaches equivalent?

When I was younger, I was not the best influence. I recall one guy who came out and hung out with me and some friends one time; and he never did again. He had discernment. I was a bad influence and the people I hung out with were bad influences. He realized that this was not a crowd to get involved with. Never heard from him again.

Young people need to learn to make decisions; they need to learn that they avoid this group or that group; they need to know that certain things are wrong, and not to become involved with people who do those things. They also need to learn that certain points of view are wrong—not just wrong, but **evil** and anti-God. They need to learn to avoid being sucked into groups of people who adhere to evil and anti-God thinking.

Our current president has quoted from the Bible on a number of occasions, to make his socialist philosophy seem reasonable to those who listen to him. He will talk about being **our brother's keeper** (he is certainly not **his brother's keeper**). But, on other occasions, he lets us know how he really feels about Scripture. How he thinks

²² the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

²³ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

²⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 25, 2015.

that there is this element of society that is backward, the opposite of progressive, and **they cling to their Bibles and to their guns, and bear antipathy** toward those who are not like them.

The Evidence Bible makes some excellent observations of the raising of our children.

The Evidence Bible on Training our Children

We are responsible to God to train our children in the way they should go (Proverbs 22:6), and must constantly be on guard against humanism, atheism, relativism, evolution, and any other teaching that opposes the Christian worldview. (See also Ephesians 6:4 footnote.)

“I think that the most important factor moving us toward a secular society has been the educational factor. Our schools may not teach Johnny how to read properly, but the fact that Johnny is in school until he is sixteen tends toward the elimination of religious superstition. The average American child now acquires a high school education, and this militates against Adam and Eve and all other myths of alleged history.” *P. Blanchard*, “Three Cheers for Our Secular State,” *The Humanist*

“Education is thus a most powerful ally of humanism. What can a theistic Sunday school’s meeting for an hour once a week and teaching only a fraction of the children, do to stem the tide of the five-day program of humanistic teaching?” *Humanism: A New Religion*, 1930

“Fundamental parents have no right to indoctrinate their children in their beliefs. We are preparing their children for the year 2000 and life in a global one-world society, and those children will not fit in.” *Senator Paul Hoagland*, 1984

“Give me your four year olds, and in a generation I will build a socialist state.” *Vladimir Lenin*

From http://www.evidencebible.com/pdf/29_Proverbs_1_to_15.pdf (footnote Prov. 4:1–5); accessed February 15, 2015.

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Wells of Living Water Commentary: A babe comes into the world in utter ignorance. He must be taught, as he grows from babehood into childhood, and from childhood into youth. He therefore should give himself to know understanding. He must apply himself. He must give attention to reading, to study, to observation of everything about him. He must apply himself with all diligence to the task of improvement, otherwise he will see others surpassing him in knowledge and preparation for life.²⁵

Stuart Wolf: This insight refers to the practical application of information gathered, not merely the collection thereof; the father is presenting information that the son can use to prosper, but not every circumstance can be predicted – the son must learn how to think rather than only what to think.²⁶

Proverbs 4:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

²⁵ From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

²⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 25, 2015.

Proverbs 4:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
leqach (לָקַח) [pronounced le-KAHKH]	<i>something received or appropriated; something which captivates the mind; by application, it means learning, teaching, doctrine, instruction</i>	masculine singular noun	Strong's #3948 BDB #544
The NET Bible: <i>The word לָקַח (leqakh, "instruction") can be subjective (instruction acquired) or objective (the thing being taught). The latter fits best here.</i> ²⁷			
Stuart Wolf: <i>The noun leqach (לָקַח) [pronounced le-KAHKH] is derived from the verb meaning "to seize or grasp", and is translated teaching to emphasize that the student is fervent in their desire to grasp the information, to understand it fully, or acquire epignosis with all its benefits.</i> ²⁸			
ṭōwb (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
Stuart Wolf: <i>The adjective ṭōwb (טוֹב) [pronounced toh^bv] has a wide range of meanings, including "good", "beneficial", "pleasant", and "happy"; it looks to a desirable state, the lack of malcontent or displeasure, accompanied by a certain soulful contentment and satisfaction.</i> ²⁹			
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
The NET Bible: <i>The perfect tense has the nuance of instantaneous perfect; the sage is now calling the disciples to listen. It could also be a perfect of resolve, indicating what he is determined to do.</i> ³⁰			
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: ...for I am giving you good [and accurate] teaching. The word ṭōwb (טוֹב) [pronounced toh^bv] means, *pleasant, pleasing, agreeable, good, better; approved*. Strong's #2896 BDB #373. The idea is, what David is teaching is accurate.

We know that David had a period of time when he went far astray from God's plan. He actually took the wife of one of his honorable soldiers, and then had that man killed. David for ten years was put under tremendous pressure from God for doing that—and all of his bad decisions in life came back to haunt him.

However, by the time that Solomon came along, David was in recovery. He was still under pressure, but he was growing spiritually at the same time. David was a great young man, and now, as an old man, he has begun to regain that spiritual maturity. And now he is passing it on to the next generation—which is responsible to train up the next generation.

No matter what the context—who exactly is teaching whom—this teaching is universal.

²⁷ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

²⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 25, 2015.

²⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 25, 2015.

³⁰ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

Solomon, like David, had a period of degeneracy in his life. He began strong as a young man, but then, he became too taken by women, by his power and by his money. So, for much of his life, Solomon was confused and out of step with God's plan (this is what the books Song of Solomon and Ecclesiastes are about).

However, as a young man, early on as a king, he had a few sons and he possessed the great wisdom that he had prayed for.

It ought to be clear that people have various levels of wisdom in various areas; and some people think only evil all of their lives. Much of what we learn is how we are brought up—what our parents teach us (in word and deed) and what we learn in school, what we learn from our culture (which has a variety of sources); and then there is the tricky part of our thinking, which is our volition. How exactly does one person hear accurate teaching, and then reject it; and another hear accurate teaching and accept it? This could be quite an interesting and compelling study.

In any case, you have influence over your own thinking and over the thinking of your children. Your influence of the thinking of your society is quite diminished by comparison. Obviously, those who are held in high regard (celebrities or political figures) might have some

Wells of Living Water Commentary: It is not enough for him to give attention to instruction. He must also have a good instructor. His father must give him good doctrine, and good law. Herein we see that the greatest responsibility lies in parenthood; and yet, the child must be a willing listener, an apt scholar, and quick to obey instruction.³¹

Proverbs 4:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tōwrah (הַרְטָה אוֹ הַרְטוּת) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom; transliterated Torah</i>	feminine singular noun with the 1 st person singular suffix	Strong's #8451 and #8452 BDB #435
'al (לֹא) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
These two words, along with several others, are found in Prov. 1 3 and 4; but not in chapter 2.			
'âzab (בָּזַע) [pronounced gaw-ZA ^{BV}]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	2 nd person masculine plural, Qal imperfect	Strong's #5800 BDB #736

Translation: **Do not forsake my instruction.** We have the word tōwrah (הַרְטָה אוֹ הַרְטוּת) [pronounced TOH-rah], which is often translated *law*; and often understood to refer to the Mosaic Law. However, it can also mean, *instruction, doctrine; [human and divine] law, direction, regulations, protocol; custom*. Strong's #8451 and #8452 BDB #435. What is being taught is divine viewpoint and divine Law. This is why the parent needs to know God's thinking, so that when he brings his children up, he can teach them accurately.

³¹ From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

David is telling these young men who are listening to him, and he warns them not to lay aside, not to forsake what he is teaching. The idea is, the young person hears this wisdom but then just dismisses it out of hand, without giving it full and complete consideration.

Interestingly enough, this section will be directed toward *sons*, but the next will be directed toward *my son*; so David probably did have a number of young men who originally came to him, but then, eventually, peeled off from doctrine.

One-on-one teaching is legitimate when it is a mother to her son or a father to his son.

Furthermore, what a parent does in his life is every bit as instructive as what he teaches his children. We all have remembrances of parents, and sometimes these are of what the parent said and sometimes these are things which your parents did. For me—and this is probably true of many adult children—I can think back on things which my parents did and said which, I did not fully appreciate then, but, decades later, have great meaning for me.

When a son I was to my father, tender and only-born to faces of my mother; and so he teaches me and so he says to me, “Will hold fast my words your heart. Keep my commandments and live.

Proverbs
4:3–4

When I was a son to my father, delicate and only-born before my mother; he taught me and he said to me, “[Let] your heart hold only my words; keep my commandments and live.

When I was a son to my father—delicate and the only son of my mother—he taught me, saying, “Let your heart hold tightly to my words; keep my commandments and you will live.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	When a son I was to my father, tender and only-born to faces of my mother; and so he teaches me and so he says to me, “Will hold fast my words your heart. Keep my commandments and live.
Latin Vulgate	For I also was my father’s son, tender, and as an only son in the sight of my mother: And he taught me, and said: Let your heare receive my words, keep my commandments, and you will live.
Peshitta (Syriac)	For I was also a son to my father, tender and the only begotten in the sight of my mother. He taught me, and said to me, Let your heart hold fast my words; keep my commandments, and live; and let my law be as the pupil of the eye.
Plain English Aramaic Bible	For I have been a <u>delightful</u> son to my father and an only child in the presence of my mother. And he taught me and said to me, "Confirm my word in your heart; keep my commandments and live, and <u>my law like the pupils of the eyes</u> ".
Septuagint (Greek)	For I also was a son <u>obedient</u> to my father, and loved in the sight of my mother: who spoke and instructed me, saying, Let our speech be fixed in your heart, keep our commandments, forget them not: and do not neglect the speech of my mouth. V. 5 is included for context.
Significant differences:	The Aramaic and Greek seems to have different words than <i>tender</i> (although it is not clear exactly what that means here). The Syriac adds an additional phrase at the end.

Limited Vocabulary Translations:

Bible in Basic English	For I was a son to my father, a gentle and an only one to my mother. And he gave me teaching, saying to me, Keep my words in your heart; keep my rules so that you may have life:...
Easy English	I was only a boy in my father's house. I was young, and my mother's only child. My father taught me. He said, `Study my words deeply! Keep my commands, and so learn to live a good life.
Easy-to-Read Version	I was young once too! I was my daddy's little boy and my mother's only son. And my father taught me these things. He said to me, "Remember the things I say. Obey my commands and you will live.
Good News Bible (TEV)	When I was only a little boy, my parents' only son, my father would teach me. He would say, "Remember what I say and never forget it. Do as I tell you, and you will live.
<i>The Message</i>	When I was a boy at my father's knee, the pride and joy of my mother, He would sit me down and drill me: "Take this to heart. Do what I tell you--live!
Names of God Bible	When I was a boy learning from my father, when I was a tender and only child of my mother, they used to teach me and say to me, "Cling to my words wholeheartedly. Obey my commands so that you may live.
NIRV	I, too, was once a young boy in my father's house. And my mother loved me deeply. Then my father taught me. He said to me, "Take hold of my words with all your heart. Keep my commands, and you will live.

Thought-for-thought translations; paraphrases:

Common English Bible	When I was a son to my father, tender and my mother's favorite, he taught me and said to me: "Let your heart hold on to my words: Keep my commands and live.
Contemporary English V.	When I was still very young and my mother's favorite child, my father said to me: "If you follow my teachings and keep them in mind, you will live.
The Living Bible	For I, too, was once a son, tenderly loved by my mother as an only child, and the companion of my father. He told me never to forget his words. "If you follow them," he said, "you will have a long and happy life.
New Berkeley Version	For I was once a son with my father [We may here picture king David instructing his son Solomon. The father had many sons but the mother, Bathsheba, thought of Solomon as her only son.], tender and the only one in the sight of my mother, and he taught me, saying to me: "Let your heart hold fast to my words; keep my commandments and live.
New Century Version	When I was a young boy in my father's house and like an only child to my mother, my father taught me and said, "Hold on to my words with all your heart. Keep my commands and you will live.
New Life Version	When I was a much loved and only son of my mother and father, he taught me, saying, "Hold my words close to your heart. Keep my teachings and live.
New Living Translation	For I, too, was once my father's son, tenderly loved as my mother's only child.

My father taught me,
 "Take my words to heart.
 Follow my commands, and you will live.

Partially literal and partially paraphrased translations:

American English Bible	I was also the son of a father, and one who was loved by his mother; so by them both I was taught. [They said], 'Keep our words in your heart! Keep our commandments. do not forget!
International Standard V	When I was a son to my father, not yet strong [Lit. <i>delicate</i>] and an only son to my mother, he taught me and told me, "Let your heart fully embrace what I have to say [Lit. <i>embrace my words</i>]; keep my commandments and live!
New Advent (Knox) Bible	Time was when I had a father of my own; and when I was but a boy, my mother's darling, in such words as these he would teach me: Ever be thy heart true to my bidding; if thrive thou wouldst, hold fast the charge I give thee.
Translation for Translators	When I was a young boy, loved by my mother, my father told me, "Keep my words in your inner being; if you obey my commandments, you will live <i>a long time</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For I was my father's son, and a tender only-child in front of my mother. He directed me and said to me, "Support my words in your heart. Keep my commandments, and live.
Conservapedia	I was my fathers son, tender and only loved in the sight of my mother. He also taught, me and said to me, let your heart keep my words, keep my commandments and live.
Ferar-Fenton Bible	For I was my fathers dear son, Who because of my mother he loved, So he taught me himself, and he said,-- `Now let your heart cling to my words Regard my instructions and live.
Jubilee Bible 2000	For I was my father's son, tender and unique in the sight of my mother. He taught me and said unto me, Sustain thine heart with my words; keep my commandments, and live.
Lexham English Bible	When I was a son to my father, tender and alone before my mother, he taught me and said to me, "May your heart hold fast [to] my words; guard my commandments and live.
NIV – UK	For I too was a son to my father, still tender, and cherished by my mother. Then he taught me, and he said to me, `Take hold of my words with all your heart; keep my commands, and you will live.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For when I, too, was a young boy, and my mother fondly looked on me as special, my father taught me and said to me: Treasure my words in your heart; listen to my directions and you will live.
The Heritage Bible	Because I was my father's son, a tender and only <i>child</i> before the face of my mother. And he caused <i>it</i> to flow to me, and said to me, Let your heart take hold of my words; hedge about my commandments, and live.
New American Bible (2002)	When I was my father's child, frail, yet the darling of my mother,

	He taught me, and said to me: "Let your heart hold fast my words: keep my commands, that you may live!
New American Bible (2011)	When I was my father's child, tender, the darling of my mother, He taught me and said to me: "Let your heart hold fast my words [Dt 6:1-6.]: keep my commands, and live!
New Jerusalem Bible	I too was once a child with a father, in my mother's eyes a tender child, unique. This was what he used to teach me, 'Let your heart treasure what I have to say, keep my principles and you will live; acquire wisdom, acquire understanding, never forget her, never deviate from my words. V. 5 is included for context.
New RSV	When I was a son with my father, tender, and my mother's favourite, he taught me, and said to me, 'Let your heart hold fast my words; keep my commandments, and live.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For I too was once a child to my father; and my mother, too, thought of me as her special darling. He too taught me; he said to me, "Let your heart treasure my words; keep my commands, and live; ...
exeGesés companion Bible	For I was a son of my father - tender; an only at the face of my mother: and teaches me and says to me, O that your heart uphold my words; guard my misvoth and live.
JPS (Tanakh—1985)	Once I was a son to my father, The tender darling of my mother. He instructed me and said to me, "Let your mind hold on to my words; Keep my commandments and you will live.
Orthodox Jewish Bible	For I was ben to avi, tender and yachid (an only child) before immi. He taught me also, and said unto me, Let thine lev retain my words; be shomer over my mitzvot, and live.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When I [Solomon] was a son with my father [David], tender and the only son in the sight of my mother [Bathsheba], He taught me and said to me, Let your heart hold fast my words; keep my commandments and live.
The Expanded Bible	When I was a ·young boy in my father's house [^l son to my father] ·and like an only child to [^t tender, and the only one of] my mother, my father taught me and said, "Hold on to my words with all your heart. ·Keep [Guard] my commands and you will live.
The Geneva Bible	He [Meaning, David his father.] taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.
Kretzmann's Commentary	For I was my father's son, an object of special care and tender regard in David's eyes, tender and only beloved in the sight of my mother, the one whom she surrounded with particular love.

He taught me also and said unto me, David thus proving himself a wise teacher, Let thine heart retain my words, holding them fast for the purpose of following them always; keep my commandments and live, for by observing them he would become the possessor of true life and enjoy its advantages.

NET Bible®

When I was a son to my father [Or "a boy with my father."],
a tender only child before my mother,
he taught me, and he said to me:
"Let your heart lay hold of my words;
keep my commands so that you will live.

Syndein/Thieme

For I {Solomon} was my father's son {David's son}, tender and unique/only {means that after the death of Absalom, David selected him to be the next king} beloved in the sight of my mother {Bathsheba}.

He {David} taught me {Solomon} also, and said unto me, "Let your 'right lobe'/heart retain my words/'doctrinal communications {dabar} . . . keep my commandments {mitzvah}, and live. {meaning 'how to live the spiritual life' to live by divine viewpoint - to Walk in the Righteous Ways of God}.

The Voice

Back when I was young-*the very image* of my father,
and yet from my mother's view, still her only boy-
My father, *with his years of experience*, became my teacher.
Father: *Son, grab on to every word I say to you-hold them close-
stay true to my instructions as you live, and they will serve you well.*

Literal, almost word-for-word, renderings:

Concordant Literal Version

When I was a young son before my father, Tender, and an only child before my mother,
He directed me and said to me: May your heart uphold my word; Keep my instruction and live;...

God's Truth (Tyndale)

For when I my self was my fathers dear son, and tenderly beloved of my mother, he taught me also, saying: Let your heart receive my words, keep my commandments, and you shall live.

New King James Version

When I was my father's son,
Tender and the only one in the sight of my mother,
He also taught me, and said to me:
"Let your heart retain my words;
Keep my commands, and live.

Stuart Wolf's literal trans.

Because/when a son I became to my father, tender/frail and the unique/only son before my mother; then he taught me and said to me, 'Let your heart take hold of my words, keep my commands and live'.

A Voice in the Wilderness

For I was my father's son, tender and an only one in the sight of my mother. And he taught me and said to me, Let your heart cling to my words; keep my commandments and live.

Webster's Bible Translation

For I was my father's son, tender and only [beloved] in the sight of my mother. He taught me also, and said to me, Let thy heart retain my words: keep my commandments, and live.

Young's Updated LT

For, a son I have been to my father—tender, And an only one before my mother. And he directs me, and he says to me: "Let your heart retain my words, Keep my commands, and live.

The gist of this verse:

The speaker (writer) begins by referring to his father and what he taught him. His father emphasized that he needed to hold on to his words and commands.

Proverbs 4:3a

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
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: *When I was a son to my father,...* This sounds like Solomon speaking to his own sons, telling him about his own growing up. I say this for two reasons: (1) suddenly we have a father speaking to his *sons*; and (2) Solomon will say some things which follow which sound as if he received sound teaching very early in life.

I must admit, I do find some speculation interesting; and it adds context to what is being said. However, these words are universal, and not only confined to the days of Solomon.

This could also be translated *when I became a son to my father,...* The idea is to be more than a son by birth, but a son in obedience as well.³²

Rickard: *This reflects the Biblical assumption that the aged are wiser than the young because they have had more experience at life. Therefore, they and their counsel are to be listened to with respect and obeyed. What Solomon is about to share is knowledge that predates all, (the eternal Word of God), that should be heard and obeyed due to its wisdom.*³³

Proverbs 4:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rak ^e (רַךְ) [pronounced <i>rahkh</i>]	<i>tender, delicate, soft; infirm; weak, weak of heart, timid</i>	masculine singular adjective	Strong's #7390 BDB #940
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
yâchîyd (יָחִיד) [pronounced <i>yaw-KHEED</i>]	<i>single, solitary, only one [as in only-begotten, only child]</i>	masculine plural adjective/substantive	Strong's #3173 BDB #402

³² Paraphrasing Stuart Wolf; www.hbcpinellas.org/proverbs/prov4.doc accessed February 25, 2015.

³³ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

Proverbs 4:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The LXX introduces the ideas of "obedient" and "beloved" for these two terms. This seems to be a free rendering, if not a translation of a different Hebrew textual tradition. The MT makes good sense and requires no emendation.</i> ³⁴			
The NET Bible: <i>Heb "tender and only one." The phrase רַךְ דִּיחִידוֹ (rakh vÿyakhid, "tender and only one") is a hendiadys meaning "tender only child." The adjective רַךְ (rakh) means "tender; delicate" (BDB 940 s.v. רַךְ), and describes a lad who is young and undeveloped in character (e.g., 2 Sam 3:39). The adjective דִּיחִידוֹ (yakhid) means "only one" (BDB 402 s.v. דִּיחִידוֹ) and refers to a beloved and prized only child (e.g., Gen 22:2).</i> ³⁵			
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
'êṃ (אִם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 1 st person singular suffix	Strong's #517 BDB #51

Translation: ...delicate and only-born before my mother;... The Easy to Read version gives us a reasonable way to understand v. 3: *I was young once too! I was my daddy's little boy and my mother's only son.*

I have placed *delicate* with the mother (it is applied to the son in a state of virtual helplessness). In context, this would be Solomon speaking of his mother and father raising him.

The contextual importance here is, Solomon began as a very young king—I estimate his reign beginning when he is somewhere between 12 and 18. So, we should expect several established older men to run the show; or we should expect Solomon to do a really lousy job because of his youth. However, neither is the case. Solomon, because of the teaching of King David, was prepared to become king. He certainly leaned on some men that David deemed to be honorable, Solomon was still his own man.

Application: This is something that a young child—or even and older child or teen—never really appreciates. He sees everything in terms of himself. He does not understand fully that his father was a young man and even a child at one time; and that, one day, he will be an old man like his father.

Application: There is a progression of life that few of us fully appreciate until we get old. When I first began to get a hint of it (and I may seem to be really dense by this admission), is I began to put together a family line, and

³⁴ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

³⁵ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

I could insert photographs—and suddenly, I was perplexed. What pictures do I use? I might have old, old photographs of grandparents when they were both young—I never really recalled them at that age. But, they were that age at one time. By the time I developed an interest like this, my grandparents had all passed away. They seemed so old to me—and yet, here are these pictures of young men and women—younger than me! It is that great procession of life that we are all a part of; but few of us rarely grasp it.

Application: Who among us has not looked forward to such and such a time, when we are older, and have more money, more possessions, more freedom, more authority. That time always comes. Whether we think about it or not, that time comes to us.

So this is Solomon—seen by his sons as an older man (even though he is, in reality, quite young); and he is telling his children that he was once young and he received this same teaching from his father. This is the progression of life that God is interested in. He wants His wisdom passed along from generation to generation.

Application: These times of teaching are quite tender and important in the life of a young person. Our own president remarked about his mother waking him up at 4:30 in the morning to work on his homework together, and he complained about it. And **she tells him**, “This is no picnic for me either, buster.”

v. 3 reads: **When I was a son to my father, delicate and only-born before my mother;...** Now, regarding who might be speaking/writing these words:

You may recall that King David had about 10 wives and 10 mistresses (I forget the exact amount of each). And David was sent out to watch the sheep at a very early age. We learn nothing about David being taught Bible doctrine from his mother or father. Furthermore, David is the final child, so, even if his parents did teach him Bible doctrine, there would not have been a time when he was an only son.

On the other hand, even though Solomon has 3 younger brothers, there would have been a period of time when he was very young, and he had no brothers. He was the only son to his mother and father. King David, by this time, began to treat Solomon’s mother as his only wife. He has 4 sons by her; and nothing is said about David accumulating more wives or mistresses or having other children except by Bathsheba (Solomon’s mother).

There is also this thing with the firstborn—he is seen as different and he is treated as different (generally speaking). In a royal family, he is generally the next king; in a family business, he is often the next head of that business.

So, this description, for a period of time, fits Solomon; it does not as easily fit King David.

Therefore, we appear to have Solomon in this chapter speaking to his own sons.

We do not have any sons of Solomon who distinguish themselves as being great or even near great. So, either these sons did not take on any of the teaching given them by Solomon; or, when Solomon got off track later in life, they simply set his teaching aside (as he violated much of what we read in the book of Proverbs).

It is a sad fact of life that, even with excellent training, some children will get off-track, either as teenagers or as young adults; and sometimes even later in life. The principles taught in the Word of God remain true, despite the fact that its teaching is set aside by those who have been properly disciplined. After all, Judas heard the Lord teach the truth for more than 3 years, and he still betrayed Him.

Knowing that your son has a sin nature does not excuse the expression of his sin nature; nor does that knowledge somehow prevent you from disciplining him. When he needs it, he should be disciplined—and he should be disciplined from a mental attitude of love and guidance.

However, once a child is an adult, then you can provide advice when asked for, but, at that point, you no longer discipline him. David saw Solomon grab at wisdom—a young Solomon desired nothing more than the wisdom

of Bible doctrine taught him by his father. However, Solomon, as an adult, will forsake this teaching and go his own way. We will see some of this in the book of Kings; as well as in Ecclesiastes and Song of Solomon.

At the end of his life, Solomon came back to the Word of God and to the excellent teaching that he received. If his son Rehoboam was positive as a child, it does not show in his character as an adult. In any case, we do not know what the future holds for our children; or where their own volition will take them. The best we can do is prepare them properly, and then leave the rest up to God.

Wells of Living Water Commentary: *God's Word is very definite in its instruction to boys and girls. It says: **Children, obey your parents in the Lord: for this is right.** The Bible, however, demands more than a legal obedience. It adds: "**Honour your father and mother; which is the first Commandment with promise; that it may be well with you, that you may live long on the earth.**"*³⁶

Proverbs 4:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârâ' (אַרַי) [pronounced yaw-RAW]	<i>to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain</i>	3 rd person masculine singular, Hiphil imperfect with the 1 st person singular suffix	Strong's #3384 BDB #432
Stuart Wolfe: <i>The verb means "to throw, cast, or shoot", and its derivatives contain the idea of strict control of the one "throwing" the object, the skill, power, and direction that enables the object to have the desired effect; it reinforces the idea of forceful, dogmatic instruction that leaves no doubt about the efficacy of the subject matter.</i> ³⁷			
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
tâmak ^e (תָּמַק) [pronounced taw-MAHK]	<i>to take hold of, to grasp; to obtain, to acquire; to hold fast; to hold up, to support; to take hold of [one another], to hold together, to adhere</i>	3 rd person masculine singular, Qal imperfect	Strong's #8551 BDB #1069

³⁶ From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=19&ch=4> accessed March 5, 2015 (slightly edited).

³⁷ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Proverbs 4:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Stuart Wolfe: <i>The verb means “to throw, cast, or shoot”, and its derivatives contain the idea of strict control of the one “throwing” the object, the skill, power, and direction that enables the object to have the desired effect; it reinforces the idea of forceful, dogmatic instruction that leaves no doubt about the efficacy of the subject matter.</i> ³⁸			
Stuart Wolfe: <i>tâmak^e (תַּמַּק) [pronounced <i>taw-MAHK</i>] (3:18) means a firm grasp, an unrelenting embrace and refusal to release or abandon; determination and resolve to excel are required if the positive believer is to stay the course.</i> ³⁹			
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1697 BDB #182
lêb (לֵב) [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

Translation: ...he taught me and he said to me, “[Let] your heart hold only my words;... There is a great respect for elders in the Jewish tradition (and in many cultures). American culture is one of the few cultures where some people nearly worship youth or youthfulness. But, by saying, *this is what my father taught me*, there is additional import and authority given to the teaching.

Without specifically saying it, this indicates just how important good teaching from one’s father is. David’s teaching to Solomon is so important that Solomon repeats it here, word-for-word, to his own children. Solomon, by quoting his father, suggests that he learned these things well enough to memorize them.

In general, there is a mutual benefit derived from a teacher and a student; each has his proper role: the teacher is ready to teach and the student is ready to learn.⁴⁰

David told Solomon to hold onto his words. These words were to enter into his **heart**, which is the part of the soul that we think with.

A Few Points on the Heart from Stuart Wolfe

1. In OT times, the function of the brain was unknown, and the heart was attributed the functions of the body, the psyche, and the spiritual components of man:
2. When Nabal’s heart “died”, his body became like stone – 1Sam. 25:37.
3. The heart devises, desires, possesses cunning, and thinks – Prov. 6:14, 18, 7:10, 23:7.
4. The father warns against envying the wicked (Prov. 23:17), the heart can be perverse (Prov. 6:14), and can be cleansed (Prov. 20:9).

The use of the word *heart* in the Old Testament should not be confused with its modern-day usage, which usually emphasizes emotion.

From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

³⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

³⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁴⁰ Paraphrased from Stuart Wolf www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Pastor Greg Allen on the heart: *Let's first take a look at this thing we're commanded to protect: the heart. A Jewish young man hearing these words would not have thought as we do when he heard the word "heart". We tend to think of the heart as the seat of emotions. We love someone "with all our heart"; or we're "heart-broken" when that someone doesn't love us back. But to a Jew, it wasn't the heart that was seen as the seat of emotions, but rather the "belly"; which makes more sense. After all, when you're emotionally moved, doesn't your stomach respond? If a young Jewish man wanted tell his girlfriend that he had a lot of deep feelings for her, he'd say that, whenever he looked into her eyes, he felt something in his intestines. And she'd be complemented! The Valentine's card he'd send her would be decorated with pretty, laced stomachs and livers. To the Jewish reader, the "belly" was, symbolically, the seat of emotion. By distinction, the "heart" was considered the seat of the will and thought-life. It was in the "heart" - the inner self - that the personhood of a man or woman was centered. It was sometimes used as the symbol for the whole, inner, spiritual aspect of a person. It was parallel to what we think of when we talk about the "mind"; but it included much more than just thoughts and intellect. For example, when God sent the plagues against Egypt, it was Pharaoh's heart that was hardened; meaning his "will" (Ex. 9:7). When King David's son, Absalom wanted to turn the allegiance of the people from David to himself, the Bible says that he "stole the hearts of the men of Israel"; meaning their allegiance (2 Sam. 15:6). God sent the flood on mankind, the Bible tells us, because He "saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually"; meaning their moral mindset (Gen. 6:5). When David numbered his soldiers in disobedience to God, the Bible tells us that his "heart condemned him"; meaning his conscience (2 Sam. 24:10). King Rehoboam was said to be an evil king, "because he did not prepare his heart to seek the LORD"; meaning his inner priorities and commitments (2 Chron. 12:14).⁴¹*

Allen continues: *According to the standard biblical Hebrew dictionary, the Hebrew word for "heart" can have the symbolic meaning of such things as (1) the spiritual aspect of man; (2) the mind; (3) the will; (4) the conscience; (5) the moral character of a man; (6) the seat of his desires and passions; (7) the seat of his sense of courage; (8) even for the whole man himself.³ So; it's the whole "inner-life" that we're to be concerned about - the "heart" in the sense of that part of us at which our thought-life, our values, our drives, our choices, and our sense of right and wrong all find their seat.⁴²*

Solomon either wrote these words down or he memorized them—or both. And to v. 9 will recount these words for his own sons.

Although I (along with other commentators) attempt to assign a name to the teacher and the recipient; the book of Proverbs does not do that. The idea is that, this is universal teaching. It goes beyond the teaching of one father to his son in a particular era.

Proverbs 4:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	keep, guard, protect, watch, preserve	2 nd person masculine singular, Qal imperative	Strong's #8104 BDB #1036

⁴¹ From <http://www.bethanybible.org/archive/2002/091502.htm> accessed March 7, 2015. Allen twice references R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1980), vol. 1, p. 518.

⁴² From <http://www.bethanybible.org/archive/2002/091502.htm> accessed March 7, 2015. Allen cites Francis Brown, S.R. Driver, and Charles A. Briggs, *The New Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers, 1979), pp. 524-5.

Proverbs 4:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mits ^e ôwth (מִצְוֹת) [pronounced mits ^e -OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846
Stuart Wolfe: <i>The term mitseôwth (מִצְוֹת) [pronounced mitse-OHTH] commandments views instructions given by an authority to a lesser individual, and has the idea of the authority behind the giver; in a deed for the purchase of a plot of land, it refers to the terms of the contract (Jer 32:11), and is used in reference to the Ten Commandments in Ex 24:12.</i> ⁴³			
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
The NET Bible: <i>The imperative with the vav expresses volitional sequence after the preceding imperative: "keep and then you will live," meaning "keep so that you may live."</i> ⁴⁴			
châyâh (חַיֵּה) [pronounced khaw-YAW]	<i>live, have life, revive, recover [your] health, be healed, be refreshed</i>	2 nd person masculine singular, Qal imperative	Strong's #2421 & #2425 BDB #310

Translation: ...keep my commandments and live. Solomon was to keep the commandments of David and live. It appears that *to live* is a result, even though it is in the imperative mood.

A person's quality of life is related to his authority orientation and his teachability.

Some translations present these 4 verses as introductory, and what follows is what the teacher wants his son to know.

The Bible in Basic English: Give ear, my sons, to the teaching of a father; give attention so that you may have knowledge:
For I give you good teaching; do not give up the knowledge you are getting from me.
For I was a son to my father, a gentle and an only one to my mother.
And he gave me teaching, saying to me, Keep my words in your heart; keep my rules so that you may have life:...

The New King James Bible Hear, my children, the instruction of a father,
And give attention to know understanding;
For I give you good doctrine:
Do not forsake my law.
When I was my father's son,
Tender and the only one in the sight of my mother,
He also taught me, and said to me:
"Let your heart retain my words;
Keep my commands, and live.

⁴³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁴⁴ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

So, Solomon is speaking to his children and recounting what his father, King David, taught him. He remembers this word-for-word. The first thing that David told him was, “Retain my words, keep my commandments, and live.”

For the believer in Jesus Christ, your most important job after giving the gospel to your children is teaching them Bible doctrine (called, in the book of Proverbs, *wisdom*).

Wisdom—the Family Heirloom (from the Pulpit Commentary)

- I. **Divine wisdom is the best of family heirlooms.** Solomon transmits to his son the instruction which he has received from his father. Thus he aims at making it an old household treasure. He also hands down royal power, great possessions, national fame. But wisdom is to him an inheritance more precious than all other things. The rest may go rather than that the entail shall be cut off this most prized part of the family estate. It would be well if fathers and sons had a similar opinion of the best of treasures. One labours to leave heavy legacies in his will; another aims at securing good posts for his sons; a third is proud of the unsullied family honour; but many forget that which alone secures true welfare here and eternal life hereafter. It is beautiful to see this heirloom of piety carefully guarded in the cottage of the poor; but it is more interesting to see those who might be drawn aside to lower pursuits as, alas! Solomon was in his later days setting the same treasure before their family as the most valuable of all possessions.
- II. **Divine wisdom will not remain as a family heirloom without special care in retaining and transmitting it.** The estate descends from father to son by laws of inheritance or by testamentary directions. The bodily likeness, the mental characteristic, the genius, the defect, the disease, often come down through successive generations. But religion is not found in the blood; no law of inheritance will secure the succession to Divine wisdom; you cannot ensure that your son will be pious by any clause in your will. This family heirloom will pass out of the household unless it is most carefully guarded. Bad sons may follow good fathers. The religion of our parents is no guarantee of our own spiritual state, nor does our religion contain within it the promise and potency of our children's faith.
- III. **Divine wisdom may be transmitted as a family heirloom through instruction and example.** We cannot absolutely secure the inheritance because we have to deal with that most ungovernable of all elements, the free will of souls. But failure is often to be attributed to defective instruction. Home culture has been neglected, while public ministry has been most assiduous; or there has been a harsh, unwise restraint which has provoked a rebound of licence. On the whole, we may hope that good, sound home training will not be in vain. This involves two elements.
 1. Instruction. There must be positive, definite teaching. We must not rely on the general influence of a wholesome Christian atmosphere, on casual words and passing advice, etc. Wisdom involves knowledge; religion depends on faith; and faith follows "hearing." It is most important that the main elements of the Christian truth should be understood and remembered by children. It is not enough to tell them to love Christ. They must know him if they are to trust and follow him.
 2. Example Without this instruction is futile. Our deeds then give the lie to our words. Instruction is the light to show the way; example, the impulse to urge us to walk in it. Succession in genius is rare. The two Plinys, the two Pitts, the two Mills, are exceptional instances. But by right instruction and example we have much more reason to expect a succession in piety, because genius must be born in a man, but the wisdom of godliness is offered to all who will seek it.

As a subset of wisdom, the father will be teaching a variety of things: the importance of work, marriage, family, of self-control—things which are a part of **divine establishment** (information for both believers and unbelievers).

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 4:1.

[Chapter Outline](#)

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Speaking of the laws of divine establishment, one of the things which is never given enough *air time* in most churches is the importance of work. Every person should be involved in work, and, at the end of the day, they should go to their beds tired and with a feeling of accomplishment. In the United States today, we have about

93 million people who should be working, but are not (I write this in 2015). We have perfectly healthy men and women retiring at age 60, 65 and 70. This is wrong and *this is not God's plan*. Now, it is reasonable that an older person should plan out his life so that he is not overworked in his 60's and 70's. Some are able to work 10 and 12 hours; but most are not. Various businesses and bosses need to cut their older folks some slack as well, giving them fewer hours and more time off. But work is healthy and fulfilling and good for the physical and mental health of those who work. If you have to choose between work and being subsidized by the government, choose work.

Application: My mother retired her business when she was in her 80's; her father worked into his late 80's or early 90's. This is what God expects of us. And in eternity future, we won't be on clouds playing harps; we will be working. We won't be sitting on our keisters playing video games either.

Get wisdom; get discernment; you will not forget and you will not turn from words of my mouth.

Proverbs
4:5

Get wisdom [and] get discernment; do not forget and do not turn away from the words of my mouth.

Pursue wisdom and pursue discernment. Do not forget what I have taught you; do not reject the words of my mouth.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Get wisdom; get discernment; you will not forget and you will not turn from words of my mouth.
Latin Vulgate	Get wisdom, get prudence: forget not, neither <u>decline</u> from the words of my mouth.
Peshitta (Syriac)	Get wisdom, get understanding; and turn not aside from the words of my mouth.
Plain English Aramaic Bible	"Get wisdom and get understanding, and do not turn aside from the sayings of my mouth."
Septuagint (Greek)	...and do not neglect the speech of my mouth.
Significant differences:	The Syriac leaves out <i>you will not forget</i> . The Greek, which added additional verbiage in the previous verse, is lacking most of this verse. <i>Decline</i> in the Latin is not the same as <i>turn from</i> in the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	Get wisdom, get true knowledge; keep it in memory, do not be turned away from the words of my mouth.
Easy English	Get wisdom! Learn to be wise! Do not forget my words! Do not turn away from them!
Easy-to-Read Version <i>God's Word</i> TM	Get wisdom and understanding! Don't forget my words. Always follow my teachings. Acquire wisdom. Acquire understanding. Do not forget. Do not turn away from the words that I have spoken.
Good News Bible (TEV) <i>The Message</i>	Get wisdom and insight! Do not forget or ignore what I say. Sell everything and buy Wisdom! Forage for Understanding! Don't forget one word! Don't deviate an inch!
New Simplified Bible	»Achieve wisdom and understanding! Do not forget or ignore what I say.

Thought-for-thought translations; paraphrases:

Contemporary English V. The Living Bible	Be wise and learn good sense; remember my teachings and do what I say. Learn to be wise," he said, "and develop good judgment and common sense! I cannot overemphasize this point [<i>I cannot overemphasize this point</i> , literally, "Forget not nor turn from the words of my mouth."]."
New Century Version	Get wisdom and understanding. Don't forget or ignore my words.
New Living Translation	Get wisdom; develop good judgment. Don't forget my words or turn away from them.

Partially literal and partially paraphrased translations:

International Standard V	Seek understanding and wisdom. don't forget them or ignore the words from our mouths, and never turn aside from these things.
New Advent (Knox) Bible	Wisdom be thy quest, thy quest discernment still; thy father's apt and faithful pupil, keep her at thy side, thy guardian; cherish her, thy preserver. V. 6 is include for context.
Translation for Translators	Obtain wisdom and understanding, and <do not abandon/hold fast to> [LIT] what I have taught you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Buy wisdom, buy understanding. Never forget to affix to the sayings of God from my mouth.
Ferar-Fenton Bible	Get Wisdom ; and get Understanding, Nor forget her, nor swerve from her speech,...
Lexham English Bible	Get wisdom and insight; do not forget and do not turn from the sayings of my mouth.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Possess wisdom; possess understanding; do not forget, and do not stretch away from the words of my mouth. Possess, qanah, to set up something for your possession. God commands us to set up His wisdom in such a way as to possess it for our own. He also commands us to set up discernment or understanding for our possession.
New American Bible (2002)	"Get wisdom, get understanding! Do not forget or turn aside from the words I utter.
New American Bible (2011)	Get wisdom,* get understanding! Get wisdom: the same Hebrew word "to get" can mean to acquire merchandise and to acquire a wife (18:22; 31:10); both meanings are in keeping with Proverbs' metaphors of acquiring wisdom over gold and silver and of acquiring wisdom as a personified woman, a wife. Do not forget or turn aside from the words of my mouth.
Revised English Bible	"Get wisdom, get understanding; do not forget or turn a deaf ear to what I say.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He too taught me; he said to me, "Let your heart treasure my words; keep my commands, and live; gain wisdom, gain insight; don't forget or turn from the words I am saying. V. 4 is included for context.
exeGesés companion Bible	Chattelize wisdom; chattelize discernment: neither forget nor spread from the sayings of my mouth.
JPS (Tanakh—1985)	Acquire wisdom, acquire discernment; Do not forget and do not swerve from my words.

Orthodox Jewish Bible Acquire chochmah, acquire binah (understanding); forget it not; neither turn from the words of my peh (mouth).

Expanded/Embellished Bibles:

The Amplified Bible Get skillful and godly Wisdom, get understanding (discernment, comprehension, and interpretation); do not forget and do not turn back from the words of my mouth.

The Expanded Bible Get [Acquire] wisdom and ·get [acquire] understanding.
Don't forget or ·ignore [turn away from] ·my words [the speeches of my mouth].

Kretzmann's Commentary Get wisdom, get understanding, that being the sum total of David's instruction; forget it not, clinging to it as a most valuable possession; neither decline from the words of my mouth, literally, "forget not, turn not aside from, the sayings of my mouth," as they were offered in the maxims which Solomon heard time and again.

NET Bible® Acquire wisdom, acquire understanding;
do not forget and do not turn aside from the words I speak [Heb "from the words of my mouth" (so KJV, NASB, NRSV); TEV, CEV "what I say."].

Syndein/Thieme Get doctrine/wisdom {chokmah} {chokmah - the only wisdom that counts - doctrine resident in your soul}. . . get 'understanding of doctrine' {biynah}. {biynah - 'doctrine in the right lobe'}. Forget it {his imploring from father to son} not. Neither decline from the words/'doctrinal communications' {dabar} of my mouth.

The Voice *Whatever it takes to gain Wisdom, do it.*
To gain understanding, *do it!* Never forget this!
Never stray from what I am telling you.

Literal, almost word-for-word, renderings:

Concordant Literal Version Acquire wisdom; acquire understanding; Do not forget, and do not turn aside from the sayings of my mouth;"

Darby Translation Get wisdom, get intelligence: forget [it] not; neither decline from the words of my mouth.

English Standard Version Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth.

God's Truth (Tyndale) Get you wisdom, get you understanding, forget not the words of my mouth, and shrink not from them.

New King James Version Get wisdom! Get understanding!
Do not forget, nor turn away from the words of my mouth.

Stuart Wolf's literal trans. Get wisdom! Get insight/understanding! Do not forget and do not turn aside from the words of my mouth.

Webster's Bible Translation Get wisdom, get understanding: forget [it] not; neither decline from the words of my mouth.

World English Bible Get wisdom. Get understanding. Don't forget, neither swerve from the words of my mouth.

Young's Updated LT Get wisdom, get understanding, Do not forget, nor turn away From the sayings of my mouth.

The gist of this verse: The advice is to get wisdom and not to turn away from the teaching of father.

Proverbs 4:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>get, acquire, obtain; possess; acquire [knowledge, wisdom]; buy [purchase, redeem]</i>	2 nd person masculine singular, Qal imperative	Strong's #7069 BDB #888
Stuart Wolfe: The keyword qânâh (קָנָה) [pronounced kaw-NAWH] is repeated 4x in this lesson, to emphasize the importance of the command; rather than mere acquisition, the verb means to buy, as it is translated in the vast majority of its uses. cp Ruth 4:9-10. ⁴⁵			
châk ^e mâh (חָכְמָה) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>get, acquire, obtain; possess; acquire [knowledge, wisdom]; buy [purchase, redeem]</i>	2 nd person masculine singular, Qal imperative	Strong's #7069 BDB #888
bîynâh (בִּינָה) [pronounced bee-NAW]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun	Strong's #998 BDB #108

Translation: *Get wisdom [and] get discernment;...* Solomon is telling those young people around him: "Pursue wisdom; become discerning." This is the first order of business for any young person. This is the responsibility of a parent to his child is to make wisdom and discernment available to the child. Obviously, such a parent needs to have said wisdom and discernment.

Your life on this earth is based upon what you think. Your day-to-day life and your future all depend upon what you think.

Proverbs 4:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shâkach (שָׁחַח) [pronounced shaw-KAHKH]	<i>to forget; to forget and leave; to forsake, to abandon</i>	2 nd person masculine singular, Qal imperfect	Strong's #7911 BDB #1013
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

⁴⁵ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Proverbs 4:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn</i>	2 nd person masculine singular, Qal imperfect	Strong's #5186 BDB #639
Stuart Wolfe: <i>The verb nâṭâh (נָטָה) [pronounced naw-TAWH], translated "turn away", was translated "stretch out" in 1:24, but when used with the Ablative from it means to extend oneself away; when one leaves Wisdom, they do so completely, exercising effort in their repudiation of divine viewpoint.</i> ⁴⁶			
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
'āmârîym (אִמְרָאִים) [pronounced uh-maw-REEM]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural construct	Strong's #561 (& #562) BDB #56
peh (פֶּה) [pronounced peh]	<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 1 st person singular suffix	Strong's #6310 BDB #804

Translation: ...do not forget and do not turn away from the words of my mouth. Solomon is making this information available to his sons—repeating to them exactly what his father, David, said to him.

Solomon is teaching them wisdom and discernment; so he is telling them to not forget it and to not turn away from it, just as his father taught him.

You will not forsake her and she will keep you; love her and she will guard you.

Proverbs
4:6

Do not forsake her [wisdom] and she will preserve you; love her and she will watch over you.

Do not forsake wisdom, and she will preserve you; love her and she will watch over you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Latin Vulgate

Peshitta (Syriac)

Plain English Aramaic Bible

You will not forsake her and she will keep you; love her and she will guard you.

Forsake her not, and she will keep you: love her, and she will preserve you.

Do not forsake her, and she will preserve you; love her, and she will save you.

"Do not forsake her that she may keep you; love her that she may deliver you."

⁴⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Septuagint (Greek) And forsake it not, and it shall cleave to you: love it, and it shall keep you.

Significant differences: None. The negative + the imperfect can be used like an imperative.

Limited Vocabulary Translations:

Bible in Basic English	Do not give her up, and she will keep you; give her your love, and she will make you safe.
Easy English	Do not leave wisdom. (Wisdom is like a woman.) She will protect you. Love her! She will watch over you.
Easy-to-Read Version	Don't turn away from wisdom. Then wisdom will protect you. Love wisdom, and wisdom will keep you safe."
<i>The Message</i>	Never walk away from Wisdom--she guards your life; love her--she keeps her eye on you.
NIRV	Stay close to wisdom, and she will keep you safe. Love her, and she will watch over you.

Thought-for-thought translations; paraphrases:

Contemporary English V.	If you love Wisdom and don't reject her, she will watch over you.
The Living Bible	Cling to wisdom-she will protect you. Love her-she will guard you.
New Century Version	Hold on to wisdom, and it will take care of you. Love it, and it will keep you safe.
New Life Version	Do not leave her alone, and she will keep you safe. Love her, and she will watch over you.
New Living Translation	Don't turn your back on wisdom, for she will protect you. Love her, and she will guard you.

Partially literal and partially paraphrased translations:

American English Bible	Stick with this way. do not leave it. Love it with passion and you'll be kept [safe].'
Beck's American Translation	Don't leave wisdom, and she'll watch over you. Love her, and she'll protect you.
Translation for Translators	Do not turn away from wisdom, because if you are wise, you will be protected <i>from all evil/danger</i> . If you love wisdom, wisdom [PRS] will guard you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never forsake her, for she <i>will</i> keep you. Love her, and she <i>will</i> guard you."
Ferar-Fenton Bible	Nor abandon; and then she will guard; And love her,---end she will preserve.
Lexham English Bible	Do not forsake her--then she will guard you; love her and she will keep you.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not abandon wisdom for she will protect you. Love her and she will be your salvation.
The Heritage Bible	Do not forsake her, and she will hedge you about; love her, and she will guard you.
New Jerusalem Bible	Do not desert her, she will keep you safe; love her, she will watch over you.
Revised English Bible	Do not forsake her, and she will watch over you; love her, and she will safeguard you;...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Don't abandon [wisdom]; then she will preserve you; love her, and she will protect you.
exeGesés companion Bible	Forsake her not, and she guards you; love her, and she guards you:...
Orthodox Jewish Bible	Forsake her not, and she shall be shomer over thee; love her, and she shall protect thee.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Forsake not [Wisdom], and she will keep, defend, <i>and</i> protect you; love her, and she will guard you.
The Expanded Bible	·Hold on to wisdom [L'Don't abandon her; CWisdom is here personified as a woman; 1:20-33; 8:1-9:6], and it [or she] will ·take care of [guard] you. Love ·it [or her], and ·it [or she] will ·keep you safe [protect you].
Kretzmann's Commentary	Forsake her not, the wisdom which was here so highly praised, and she shall preserve thee, serve as a protection against bad influences and uphold true life; love her, and she shall keep thee, this being the reward dispensed by wisdom.
NET Bible®	Do not forsake wisdom [Heb "her"; the 3rd person feminine singular referent is personified "wisdom," which has been specified in the translation for clarity], and she will protect you; love her, and she will guard you.
Syndein/Thieme	{Lover's Terms - 'How much 'heavy necking' have you done with doctrine?'} Forsake her {doctrine} not . . and she shall preserve you. Love her . . . {active . . . aggressive love} and she shall guard you. {Note: The analogy is 'right man' - the believer - pursuing after his 'right woman' - God and His Word here. In the book of Jeremiah, Jeremiah uses the analogy often for the man being adulterous to his right woman - by going into the Phallic Cult idolatry. So, here Solomon is saying to love God and His Word as you would a woman whom you love. Be aggressive. Actively pursue her (doctrine). And, the only true love starts with love in the soul. You must know a woman's soul/thinking to really love her. The same with God and His Word.}
The Voice	If you don't forsake Lady Wisdom, she will protect you. Love her, and she will <i>faithfully</i> take care of you.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Do not forsake her, and she shall guard you; Love her, and she shall preserve you."
Context Group Version	Don't forsake her, and she will preserve you; give allegiance to her, and she will keep you.
English Standard Version	Do not forsake her, and she will keep you; love her, and she will guard you.
NASB	"Do not forsake her, and she will guard you; Love her, and she will watch over you.
Stuart Wolf's literal trans.	Do not leave her, and she will keep you; love her, and she will guard you.
World English Bible	Don't forsake her, and she will preserve you. Love her, and she will keep you.
Young's Updated LT	Forsake her not, and she does preserve you, Love her, and she does keep you.

The gist of this verse: Do not forsake wisdom, and wisdom will preserve you; love wisdom and she will keep you.

Clarke: *Wisdom personified is here represented as a guardian and companion, who, if not forsaken, will continue faithful; if loved, will continue a protector.*⁴⁷

⁴⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:6.

Proverbs 4:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'āzab (עָזַב) [pronounced gaw-ZA ^B V]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	2 nd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #5800 BDB #736
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
shāmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person feminine singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #8104 BDB #1036

Translation: **Do not forsake her [wisdom] and she will preserve you;**... Much of the book of Proverbs is about wisdom, its importance, pursuing wisdom, the benefits of wisdom, etc. This verse continues in that vein.

Although the first verb is not an imperative, it can be translated like one with the negation (this is the way that the negative ten commandments are worded).

The believer needs to spend his life going after wisdom; the believer should never abandon or forsake wisdom for anything else. Solomon guarantees here that wisdom will preserve you.

Proverbs 4:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āhēb (אָהַב) [pronounced aw-HAYV ^B]	<i>desire, breathe after; love; delight in; have human love [for another] [familial, sexual]; have human love [desire, appetite] for [food, drink, sleep, wisdom]; have human love [for, to God]</i>	2 nd person masculine singular, Qal imperative with the 3 rd person feminine singular suffix	Strong's #157 BDB #12
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
nātsar (נָצַר) [pronounced naw-TSAR]	<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: **...love her and she will watch over you.** Solomon tells his sons *love wisdom!* This is the complete opposite of liberalism today. I spend far too much time on facebook, and I am linked to several liberal sites. One

thing which I notice is a constant is, when they put up a graphic-blurb, it is nearly always distorted or dishonest.⁴⁸ Most often, when disagreeing with a liberal, you have to deal with the truth or falsity of the statements that they make first; or you have to deal with the dishonesty of the statement first. Stating a position and arguing from that position is rarely done.

J. Vernon McGee: *The great difference in contemporary educators is pinpointed in this verse. Do they love wisdom? In other words, do they love the Word of God? It was Pascal who said that human knowledge must be understood to be loved. But divine knowledge must be loved to be understood.*⁴⁹

The believer should love the truth; the believer should love wisdom; the believer should want to think as God thinks. Solomon here tells his sons that, if they love wisdom, wisdom will watch over them and protect them.

Spurgeon writes of a wonderful illustration given by Arnot: *Mr. Arnot, in his book upon the Proverbs, tells a story to illustrate this text. He says that in the southern seas an American vessel was attacked by a wounded whale. The huge monster ran out for the length of a mile from the ship, and then turned round, and with the whole force of its acquired speed struck the ship and made it leak at every timber, so as to begin to go down. The sailors got out all their boats, filled them as quickly as they could with the necessaries of life, and began to pull away from the ship. Just then two strong men might be seen leaping into the water who swam to the vessel, leaped on board, disappeared for a moment, and then came up, bringing something in their hands. Just as they sprang into the sea down went the vessel, and they were carried round in the vortex, but they were observed to be both of them swimming, not as if struggling to get away, but as if looking for something, which at last they both seized and carried to the boats. What was this treasure? What article could be so valued as to lead them to risk their lives? It was the ship's compass, which had been left behind, without which they could not have found their way out of those lonely southern seas into the high-road of commerce. That compass was life to them, and the gospel of the living God is the same to us. You and I must venture all for the gospel: this infallible Word of God must be guarded to the death. Men may tell us what they please, and say what they will, but we will risk everything sooner than give up those eternal principles by which we have been saved.*⁵⁰

James Rickard: *Having a love for God's Word will carry you through your entire life. Loving God's Word ensures protection, since it encourages personal reflection, Prov 4:23-27, as well as the prudence that guards your daily walk in Christ. cf. Prov 14:16; 16:17; 22:3, 5; 27:12.*⁵¹

Stuart Wolfe: *Comparing Deut 6:5 "love YHWH your God", love is the language of law, obedience, and emotional and spiritual commitment; this does not take the concept out of the realm of emotion, rather, the legal concept shapes the emotional term.*⁵²

Many time in the book of Proverbs, *wisdom* takes on a personality and the power of a person. Here, Solomon is urged, *do not forsake her, for she will preserve you; love her and she will watch over you.*

Stuart Wolfe: *Just as the promises in Prov. 2:8 and 11 promised that the son would have someone guard and watch over him, here Wisdom rewards his faithful obedience to her dictates by preserving him from (presumably) any loss.*⁵³

⁴⁸ I know that conservatives do this as well; but it is not nearly as often.

⁴⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

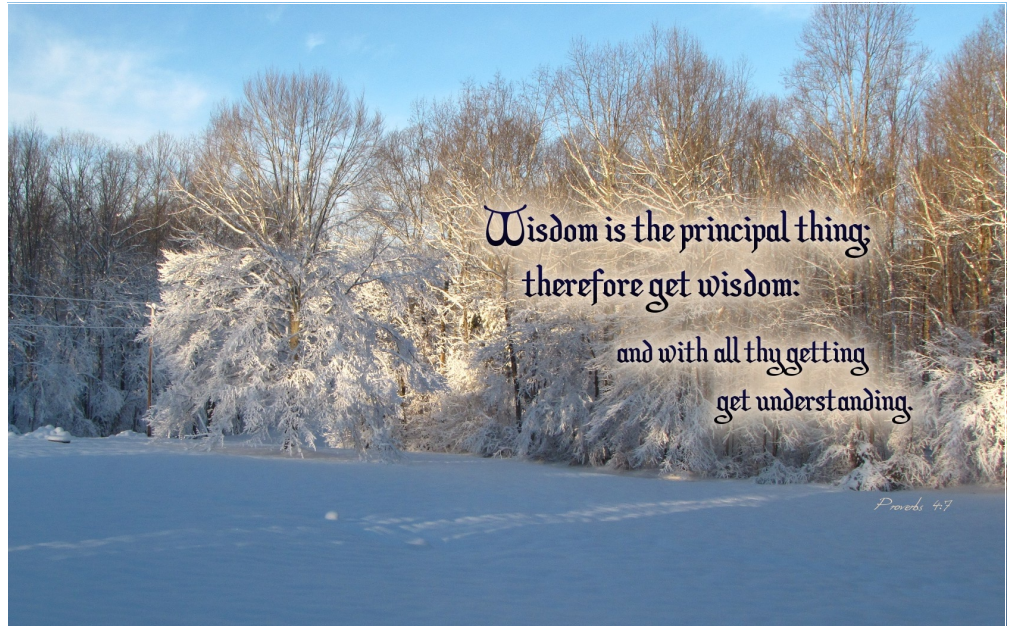
⁵⁰ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=4> accessed March 2, 2015.

⁵¹ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

⁵² From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁵³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Now, there is not a 4th member of the trinity named wisdom; wisdom is not an actual person or living entity as we are. But wisdom is thinking as God thinks; and if we think as God thinks, that will watch over us in this world of lies.



Proverbs 4:7 (graphic #2); from Wallpaper4God.com; accessed March 8, 2015. This is the KJV.

As you will see, this verse appears to occur in a strange place, sitting between two verses, one which clearly follows the other. However, the principle of this verse is certainly true.

<p>First wisdom—get wisdom and in all your getting, get discernment.</p>	<p>Proverbs 4:7</p>	<p>First [concentrate on] wisdom—acquire wisdom and with all your acquisitions, get discernment [as well].</p>
<p>What is most important in life is wisdom. Get wisdom, and with all of your acquisitions, get discernment as well.</p>		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	First wisdom—get wisdom and in all your getting, get discernment.
Latin Vulgate	The beginning of wisdom, get wisdom, and with all your possession purchase prudence.
Peshitta (Syriac)	Wisdom is the principal thing; therefore get wisdom; and with all your substance get understanding.
Plain English Aramaic Bible	Wisdom is the summit; get wisdom, and with all your possessions purchase understanding.
Septuagint (Greek)	(TEXT OMITTED)

Significant differences: The most significant difference is, this is not found in the Greek; and there is a reason for that, to be discussed at the end of v. 8. The other ancient translations are quite similar.

Limited Vocabulary Translations:

Bible in Basic English	The first sign of wisdom is to get wisdom; go, give all you have to get true knowledge.
Easy English	Wisdom is better than everything else, so get wisdom! Even if it costs you everything, learn to be wise!

Easy-to-Read Version	Wisdom begins when you decide to get wisdom. So use everything you own to get wisdom! {Then you will become wise.}
Good News Bible (TEV)	Getting wisdom is the most important thing you can do. Whatever else you get, get insight.
<i>The Message</i>	Above all and before all, do this: Get Wisdom! Write this at the top of your list: Get Understanding!
Names of God Bible	The beginning of wisdom is to acquire wisdom. Acquire understanding with all that you have.
NIRV	To start being wise you must first get wisdom. No matter what it costs, get understanding.
New Simplified Bible	»Wisdom is the most important thing. So gain wisdom! And by all means arrive at understanding.

Thought-for-thought translations; paraphrases:

Common English Bible	The beginning of wisdom: Get wisdom! Get understanding before anything else.
Contemporary English V.	The best thing about Wisdom is Wisdom herself; good sense is more important than anything else.
The Living Bible	Getting wisdom is the most important thing you can do! And with your wisdom, develop common sense and good judgment.
New Berkeley Version	The beginning of wisdom is: Get [Of primary importance in obtaining wisdom is the determination to acquire it.] wisdom! and in every gain get understanding.
New Century Version	Wisdom is the most important thing; so get wisdom. If it costs everything you have, get understanding.
New Life Version	The beginning of wisdom is: Get wisdom! And with all you have gotten, get understanding.
New Living Translation	Getting wisdom is the wisest thing you can do! And whatever else you do, develop good judgment.

Partially literal and partially paraphrased translations:

American English Bible	Wisdom is basis for all; so with all you acquire, gain wisdom! And among all the things you possess, make sure you acquire understanding!
Beck's American Translation	The important thing is go get wisdom. Purchase it with all you have.
International Standard V	Wisdom is of utmost importance, therefore get wisdom, and with all your effort work to acquire understanding.
Today's NIV	The beginning of wisdom is this: Get [Or "Wisdom is supreme; therefore get"] wisdom. Though it cost all you have [Or "Whatever else you get"], get understanding.
Translation for Translators	The most important thing that you can do is to get wisdom. Even if you obtain many other things, the best thing is to know what things are wise.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Wisdom is first. Buy wisdom and buy understanding with all your substance.
Ferar-Fenton Bible	Let Wisdom be first; purchase wisdom : And Reflection with all you possess;...
Lexham English Bible	The beginning of wisdom: Get wisdom! With all [that is in] your possession, gain insight.
NIV – UK	The beginning of wisdom is this: get [Or <i>Wisdom is supreme; therefore get</i>] wisdom.

Though it cost all you have [Or *wisdom*. / *Whatever else you get*], get understanding.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The beginning of wisdom is to work to acquire it. At the cost of all you possess, strive to gain insight.
The Heritage Bible	The beginning <i>is</i> wisdom; possess wisdom; and with all your possessing, possess understanding.
New American Bible (2011)	The beginning of wisdom is: get wisdom; whatever else you get, get understanding.
New Jerusalem Bible	The first principle of wisdom is: acquire wisdom; at the cost of all you have, acquire understanding!
Revised English Bible	[[EMPTY]]

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...the firstfruits, wisdom; chattelize wisdom: and with all your chattelizing chattelize discernment.
Hebrew Names Version	Wisdom is supreme. Get wisdom. Yes, though it costs all your possessions, get understanding.
JPS (Tanakh—1985)	The beginning of wisdom is-acquire wisdom; With all your acquisitions, acquire discernment.
Orthodox Jewish Bible	Chochmah is the principal thing; therefore get chochmah, and with all thy getting get binah (understanding).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The beginning of Wisdom is: get Wisdom (skillful and godly Wisdom)! [For skillful and godly Wisdom is the principal thing.] And with all you have gotten, get understanding (discernment, comprehension, and interpretation).
The Expanded Bible	·Wisdom is the most important thing; so get wisdom [¹ The beginning of wisdom is: Get/Acquire wisdom]. ·If it costs everything you have [¹ Above all your acquisitions], ·get [acquire] understanding.
Kretzmann's Commentary	Wisdom is the principal thing, the highest and most desirable possession; therefore get wisdom, this being suggested as the guiding rule of life; and with all thy getting, at the price of all one's possessions, no matter how much it costs, get understanding, the prudence and discretion needed for a virtuous life.
NET Bible®	Wisdom is supreme - so [The term "so" does not appear in the Hebrew but is supplied in the translation for the sake of smoothness and style.] acquire wisdom, and whatever you acquire, acquire understanding! The verse is not in the LXX; some textual critics delete the verse as an impossible gloss that interrupts vv. 6 and 8 (e.g., C. H. Toy, Proverbs [ICC], 88).
Syndein/Thieme	Wisdom/ 'application of Divine Viewpoint to experience'{chokmah} . . . is the paramount thing. Therefore get wisdom . . . and with all your getting . . . get 'understanding of Divine Viewpoint'/ 'doctrine resident in your soul' {biyah}.
The Voice	Gaining sound judgment <i>is</i> key, so first things first: go after Lady Wisdom! Now, whatever else you do, follow through to understanding.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The principal thing is wisdom; acquire wisdom, And with all your acquisition, acquire understanding;"
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Darby Translation	The beginning of wisdom [is], Get wisdom; and with all thy getting get intelligence. Or, 'Wisdom is the principal thing: get wisdom.' 'Beginning' is as Gen. 1.1; Ps. 111.10; Prov. 1.7: see Note b, Lev. 2.12.
English Standard Version	The beginning of wisdom is this: Get wisdom, and whatever you get, get insight.
Green's Literal Translation	Wisdom <i>is</i> the main thing; get wisdom, and with all your getting, get understanding.
God's Truth (Tyndale)	The chief point of wisdom is, that you be willing to obtain wisdom, and before all your goods to get understanding.
New European Version	Wisdom is supreme. Get wisdom. Yes, though it costs all your possessions, get understanding.
New King James Version	Wisdom is the principal thing; Therefore get wisdom. And in all your getting, get understanding.
Stuart Wolf's literal trans.	The beginning of wisdom: get wisdom! And in all your acquisitions, get insight.
World English Bible	Wisdom is supreme. Get wisdom. Yes, though it costs all your possessions, get understanding.
Young's Updated LT	The first thing is wisdom—get wisdom, And with all your getting get understanding.
The gist of this verse:	Wisdom is primary—get that and get understanding.

You will notice that this verse is missing from the Septuagint and some think that it might just be thrown in here. Vv. 6 and 8 run together more smoothly without this verse (which we will consider at the end of v. 8).

Proverbs 4:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rê'shîyth (תִּישָׁאָר) [pronounced ray-SHEETH]	<i>first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times</i>	feminine plural construct	Strong's #7225 BDB #912
Inexplicably, Owen (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because this is a plural noun (always found in the plural form).			
This does not have a singular form. There is an aleph thrown in there, but without a corresponding vowel. Gesenius ⁵⁴ says that aleph was not there originally.			
The NET Bible: <i>The absolute and construct state of תִּישָׁאָר (re'shit) are identical (BDB 912 s.v.). Some treat הַמְּכָה תִּישָׁאָר (re'shit khokhmah) as a genitive-construct phrase: "the beginning of wisdom" (cf. NAB, NASB, NRSV). Others take תִּישָׁאָר as an absolute functioning as predicate and הַמְּכָה as the subject: "wisdom is the first/chief thing" (cf. KJV, ASV). The context here suggests the predicate.</i> ⁵⁵			
Stuart Wolfe: <i>Our word rê'shîyth (תִּישָׁאָר) [pronounced ray-SHEETH] can express any of three basic meanings: a starting point, a first principle, or the chief thing; in this context all three could be in view, so that the term may be used to include all three concepts.</i> ⁵⁶			
châk ^e mâh (הַמְּכָה) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315

⁵⁴ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 752.

⁵⁵ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

⁵⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Proverbs 4:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Stuart Wolfe: <i>The term châkemâh (חָכְמָה) [pronounced khawke-MAW] is again used in its fullest sense, as a description of the whole gamut of human experience, including shrewdness (2Sam 20:22), prudence (10:31), and success/prosperity/happiness (3:13).⁵⁷</i>			
qânâh (קָנָה) [pronounced kaw-NAWH]	get, acquire, obtain; possess; acquire [knowledge, wisdom]; buy [purchase, redeem]	2 nd person masculine singular, Qal imperative	Strong's #7069 BDB #888
châk ^e mâh (חָכְמָה) [pronounced khawk ^e -MAW]	wisdom [in all realms of life], doctrine in the soul; skill [in war]	feminine singular noun	Strong's #2451 BDB #315

Translation: First [concentrate on] wisdom—acquire wisdom... What is first and foremost in life is wisdom—the believer needs to go after wisdom; the believer needs to acquire wisdom. Wisdom is the way that God thinks. Wisdom is able to take the knowledge of God’s plan and apply it to life.

What this portion of v. 7 is telling us is, positive volition is necessary. You have to want God’s wisdom. You must pursue God’s thinking.

Rickard: *"Acquire" is the Qal Imperative of QANAH that means to buy, purchase, acquire, posses. This is similar to Prov 23:23; Rev 3:18; Isa 55:1; Mat 13:44.⁵⁸ Quoted from the ESV; capitalized.*

Acquire Wisdom

Scripture	Text/Commentary
Buy truth, and do not sell it; buy wisdom, instruction, and understanding. Prov. 23:23	It is truth—Bible doctrine—that has true value; and it will give a greater return on investment.
"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." (Matt. 13:44)	<i>This means that if you make the acquisition of God's Word, your number one priority you will gain wisdom and understanding; knowledge applicable to ever day life.</i>
"I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see." (Rev 3:18)	The church at Laodicea were financially well off, but, in the eyes of God, they were poor. They had made all of the wrong investments. They were investing in worldly goods. Buying gold from the Lord is creating divine good, which are works done in the power of the Spirit.

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⁵⁷ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁵⁸ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

Proverbs 4:7b

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
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	Strong's# none BDB #88
kôl (לכ) [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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
qin ^e yân (קִינְיָן) [pronounced <i>kin^e-YAWN</i>]	<i>acquisition, possession; getting, substance, purchase, riches, goods</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7075 BDB #889
Stuart Wolfe: <i>The prefix b^e (ב) [pronounced b^{eh}] has the basic meaning of "in", but has a wide range of meanings, including "at", "by", or with when used of accompaniment or instrument; with the inclusive adjective kôl (לכ) [pronounced kohl] and the noun qineyân (קִינְיָן) [pronounced kine-YAWN] it looks to the totality of one's purchases, or their total net worth.</i> ⁵⁹			
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i>]	<i>get, acquire, obtain; possess; acquire [knowledge, wisdom]; buy [purchase, redeem]</i>	2 nd person masculine singular, Qal imperative	Strong's #7069 BDB #888
The NET Bible: <i>The noun קִינְיָן (qinyan) means "thing got or acquired; acquisition" (BDB 889 s.v.). With the preposition that denotes price, it means "with (or at the price of) all that you have acquired." The point is that no price is too high for wisdom – give everything for it (K&D 16:108).</i> ⁶⁰			
bîynâh (בִּינְיָה) [pronounced <i>bee-NAW</i>]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun	Strong's #998 BDB #108
Stuart Wolfe: <i>Again, the term bîynâh (בִּינְיָה) [pronounced bee-NAW] is used to denote the ability to perceive something, to hear/see and understand the implications; one may hear and not understand (Isa 33:19), but hearing with understanding is the gift of God. See 1Chron. 22:12.</i> ⁶¹			

Translation: ...and with all your acquisitions, get discernment [as well]. Then Solomon admonishes these young men, along with wisdom, get discernment as well.

We are nearly all looking for a happy and successful life; and some of us work extremely long hours in order to achieve those goals. But David warns his son that, along with all of his acquisitions, get discernment as well; get wisdom; for without these, there is no happy and successful life. Wisdom, understanding and discernment are worth far more than the material things that you acquire throughout your life.

⁵⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁶⁰ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

⁶¹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Clarke makes this remarks to distinguish: *Wisdom prescribes the best end, and the means best calculated for its attainment. Understanding directs to the ways, times, places, and opportunities of practicing the lessons of wisdom. Wisdom points out the thing requisite; understanding sees to the accomplishment and attainment.*⁶² I am not sure that he nailed it, but that is Clarke's opinion.

Young people often want to acquire things. Clothes, jewelry, tattoos, whatever. While getting these various temporal things, do not neglect that which is eternal.⁶³ Solomon is saying, *with all that you acquire and want to acquire in life, get discernment as well.*

Wardlaw: *The two branches which constitute the sum of parental tuition-instruction and direction-teaching truth and guiding to duty. The one part relates to knowledge, the other to practice. In all rightly conducted education, the two should never be disjoined. To teach duty without truth is to teach action without motive-virtue without its principle. To teach truth without duty is to teach motive without the practice to which it should lead. They are both partial, and, if kept asunder, both worthless.*⁶⁴

J. Vernon McGee: *Notice the way he speaks of wisdom. It is not just knowledge; it is not simply having a computer mind. It is wisdom and intelligence to use knowledge properly and to have a love for it. That is something that the souls of men need today.*⁶⁵

Joe Guglielmo: *You can have all the understanding in the world, but if you don't apply it to your life, you are a fool. On the other end of the spectrum, you can be very wise, you can apply all kinds of things to your life but if you don't have understanding, the truth to apply, you are also a fool. Let me show you what I mean by looking at a person who believes in the theory of evolution. People who believe in evolution have all kinds of information but their application of that information shows they are fools. Dr. Wald, one of the foremost biologists in this country said, "Spontaneous generation was totally disproved 100 years ago by Louis Pasteur . . . That leads us only one possible conclusion. That life arose as a super natural creative work of God. I cannot accept that philosophically, because I don't want to believe in God. I choose to believe that which I know is scientifically impossible, spontaneous generation arising to evolution." You see, he has all the right information, he just refuses to apply it properly. As Paul said, "**Professing to be wise, they became fools.**" Romans 1:22. Knowledge without wisdom and wisdom without knowledge can be dangerous and thus, we need both!*⁶⁶

v. 7 describes our priorities, as well as our daily requirements: [First \[concentrate on\] wisdom—acquire wisdom and with all your acquisitions, get discernment \[as well\].](#)

The Cost of Neglect, by Mart DeHann

I read about a Detroit man who couldn't find his house. He had gone to the right address but all he found was an empty lot. Completely baffled, he asked the Detroit Free Press to help him figure out what was going on. A newspaper reporter learned that not only was the house gone, but the deed to the empty lot was in someone else's name.

What had happened? For one thing, a few years had passed since the homeowner had left the city without providing a forwarding address. In addition, he had failed to make arrangements for someone to keep the property in repair. So the house was torn down because a city ordinance called for the removal of neighborhood eyesores.

⁶² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:7.

⁶³ Paraphrased from Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:7.

⁶⁴ From <http://www.studyLight.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

⁶⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

⁶⁶ From <http://www.ccmanitowoc.org/index.php/media1/messages/message/proverbs-4-5/read> accessed March 6, 2015.

The Cost of Neglect, by Mart DeHann

The homeowner's neglect illustrates the practical truth of Proverbs 24:30-34. Neglect leads to loss. This principle also applies to our daily walk with God. If we neglect our times of prayer and fellowship with the Lord, our relationship with Him will deteriorate and we will no longer experience His favor. We would never want that to happen, but we allow it when we become preoccupied with anything that comes between us and Christ.

And, most importantly, we cannot neglect growth in the Word of God.

From http://www.preceptaustin.org/proverbs_423_commentary.htm accessed March 7, 2015 (and appended).

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Exalt her and she will exalt you; she will honor you when you embrace her. Proverbs 4:8 **Exalt [or, esteem] her and she will exalt you; she will honor you when you embrace her.**

Exalt wisdom and she will exalt you; she will honor you when you embrace her.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Exalt her and she will exalt you; she will honor you when you embrace her.
Latin Vulgate	<u>Take hold</u> on her, and she will exalt you: you will be glorified by her, when you will embrace her.
Peshitta (Syriac)	<u>Love</u> her, and she shall exalt you; embrace her, and she shall honor you.
Plain English Aramaic Bible	<u>Love</u> her that she may exalt you and embrace her that she may honor you.
Septuagint (Greek)	<u>Secure</u> it, and it shall exalt you: <u>honor</u> it, that it may <u>embrace</u> you;...
Significant differences:	None of the other ancient language Bibles appear to agree with the first verb. The Greek gets the final two verbs backwards.

Limited Vocabulary Translations:

Bible in Basic English	Put her in a high place, and you will be lifted up by her; she will give you honour, when you give her your love.
Easy English	Give honour to wisdom. (Wisdom is like a woman.) She will lift you higher.
Easy-to-Read Version	Hug her, and she will give honour to you.
<i>The Message</i>	Love wisdom, and wisdom will make you great. Make wisdom most important, and wisdom will bring you honor.
NIRV	Throw your arms around her--believe me, you won't regret it; never let her go--she'll make your life glorious.
	Value wisdom highly, and she will lift you up.
	Hold her close, and she will honor you.

Thought-for-thought translations; paraphrases:

Contemporary English V.	If you value Wisdom and hold tightly to her, great honors will be yours.
New Century Version	Treasure wisdom, and it will make you great; hold on to it, and it will bring you honor.
New Life Version	Honor her and she will honor you. She will honor you if you hold her to your heart.
New Living Translation	If you prize wisdom, she will make you great. Embrace her, and she will honor you.

Partially literal and partially paraphrased translations:

Beck's American Translation	Cherish her and she'll raise you up. Hug her and she'll honor you.
New Advent (Knox) Bible	Wisdom be thy chief thought, make discernment thine at all hazards; her attainment exalts, her embrace ennobles thee; a wreath of fresh graces she will give thee, a crown of glory, to overshadow thy brow. Vv. 7 & 9 are included for context.
Translation for Translators	If you consider being wise to be very valuable, people will think very highly of you. If you cling to wisdom <i>like you would cling to a woman you love</i> , many people will honor you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Embank her, and she will uplift you. She will honor you when you embrace her.
Ferar-Fenton Bible	Exalt her,---and she will exalt you, And honour you, when you salute;...
Jubilee Bible 2000	Grow in <i>wisdom</i> , and she shall promote thee; she shall bring thee to honour when thou hast embraced her.
Lexham English Bible	Cherish her and she will exalt you; she will honor you if you embrace her.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Mound her up as an expressway, and she shall lift you up; she shall make you heavy in glory because you embrace her.
New American Bible (2011)	Extol her, and she will exalt you; she will bring you honors if you embrace her; She will put on your head a graceful diadem; a glorious crown will she bestow on you." V. 9 is included for context.
Revised English Bible	Do not forsake her, and she will watch over you; love her, and she will safeguard you; cherish her, and she will lift you high; if only you embrace her, she will bring you to honour. V. 6 is included for context and v. 7 is left out, as the REB does.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Cherish her, and she will exalt you; embrace her, and she will bring you honor; she will give your head a garland of grace, bestow on you a crown of glory." V. 9 is included for context.
JPS (Tanakh—1985)	Hug her to you and she will exalt you; She will bring you honor if you embrace her.
Judaica Press Complete T. Orthodox Jewish Bible	Search for her, and she will exalt you; she will honor you when you embrace her. Exalt her, and she shall promote thee; she shall honor thee with kavod, when thou dost embrace her.

Expanded/Embellished Bibles:

The Expanded Bible	·Treasure wisdom [Highly esteem her], and ·it [or she] will ·make you great [exalt you]; ·hold on to it [or embrace her], and ·it [or she] will bring you honor.
Kretzmann's Commentary	Exalt her, and she shall promote thee, this being the wonderful exchange made by wisdom in rewarding her followers; she shall bring thee to honor when thou dost embrace her, wisdom being personified here as a beloved and honored wife, queen of the home.
NET Bible®	Esteem her highly and she will exalt you;

Syndein/Thieme *she will honor you if you embrace her. Exalt/'Esteem highly' {calal} her {doctrine} {calal - means to dress her up nicely and show her off - take her out and show her off to the world - show her a good time - take her with you wherever you go!} and she shall promote you! She {doctrine} shall bring you to honor, when you do 'embrace her' {chabaq}. {chabaq - is stronger than embrace. It is a very descriptive word for 'making love to her'.} {Note: This whole section is one of having a true interest in doctrine, courting her, showing her off to the world - and SHE will bring to you promotion (spiritual promotion and possibly physical promotion in time also but certainly in eternity future) and honor (both in time and eternity).}*

The Voice *Cherish her, and she will help you rise above the confusion of life- your possibilities will open up before you- embrace her, and she will raise you to a place of honor in return.*

Literal, almost word-for-word, renderings:

Concordant Literal Version *Highly regard her, and she shall raise you up; She shall bring you glory as you embrace her;"*

Context Group Version *Exalt her, and she will extol you; She will bring you to honor, when you embrace her.*

English Standard Version *Prize her highly, and she will exalt you; she will honor you if you embrace her.*

God's Truth (Tyndale) *Make much of her and she shall promote you: Yes if you embrace her, she shall bring you unto honor.*

Stuart Wolf's literal trans. *Cherish/lift up/prize her, and she will exalt you, she will honor you if you embrace her.*

Webster's Bible Translation *Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.*

World English Bible *Esteem her, and she will exalt you. She will bring you to honor, when you embrace her.*

Young's Updated LT *Exalt her, and she will lift you up, She honors you, when you will embrace her.*

The gist of this verse: *If you exalt wisdom, wisdom will lift you up. If you embrace wisdom, wisdom will honor you.*

Proverbs 4:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâlal (oʕʕ) [pronounced saw-LAHL]	<i>lift up, elevate, exalt, esteem highly, prize; often used in a metaphorical sense in the Pîlpeġ</i>	2 nd person masculine singular, Pîlpeġ imperative with the 3 rd person feminine singular suffix	Strong's #5549 BDB #699

The NET Bible: *The verb is the Pîlpeġ imperative from oʕʕ (salal, "to lift up; to cast up"). So the imperative means "exalt her; esteem her highly; prize her."*⁶⁷

Stuart Wolfe: *The nuance of çâlal (oʕʕ) [pronounced saw-LAHL] is to raise something up in contrast to that which surrounds it (cp "highway" of 15:19); the father implores the son to make Wisdom the most important possession he has, to prize her when compared to everything else.*⁶⁸

⁶⁷ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 15, 2015.

⁶⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Proverbs 4:8a

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
çâlal (וָלַל) [pronounced <i>saw-LAHL</i>]	<i>to lift up, to elevate, to exalt, to esteem highly, to prize; often used in a metaphorical sense in the Piel</i>	3 rd person feminine singular, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #5549 BDB #699

Translation: *Exalt* [or, *esteem*] *her and she will exalt you;...* Exalting wisdom means that you place wisdom on the highest scale. Of all the things in your life, you place wisdom at or near the top when it comes to importance. You first exercise faith in Jesus Christ (in the Age of Israel, this is the Revealed God); and then, you find out in more detail *Who* you have exercised faith in—that is Bible doctrine; that is wisdom.

Again, *wisdom* is not an actual living entity—wisdom is personified throughout the book of Proverbs. We can understand this in two different ways: (1) God, in His perfect wisdom, exalts us when we put wisdom at the top of our scale of values. Or, (2) there are natural positive results of having a mind of wisdom and being able to apply that wisdom to life.

Proverbs 4:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbêd (כָּבַד) [pronounced <i>kaw^b-VADE</i>]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>	3 rd person feminine singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #3513 BDB #457
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
châbaq (חָבַק) [pronounced <i>khaw-BAHK</i>]	<i>to embrace; to embrace the rock or the dunghill means to lie (or make one's bed) upon them</i>	2 nd person masculine singular, Piel imperfect with the 3 rd person feminine singular suffix	Strong's #2263 BDB #287

Stuart Wolfe: *The next action verb is châbaq (חָבַק) [pronounced khaw-BAHK] escalating the command not to forsake wisdom, and intensifies the action of "holding fast" (3:18); the term means to hug, to embrace, or to demonstrate one's love by the position or action of one's hands.*⁶⁹

Stuart Wolfe: *The term has a certain amorous nuance in Prov. 5:20 (cp SoS 2:6, 8:3), and since a virtuous woman in the OT was either a virgin in her father's house or a married woman, Wisdom is evidently personified here as a wife.*⁷⁰

Translation: *...she will honor you when you embrace her.* Wisdom is a concept; it is not a living being. Wisdom cannot, therefore, lift you on her shoulders and carry you around and cry out, "Yay, Charley Brown!" But, before

⁶⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁷⁰ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

man, God and angels, when we gain wisdom, we are honored; we are recognized. What is required is that we embrace wisdom.

In this period of the **Angelic Conflict**, angels can see that we are taking in doctrine. They can see when we apply Bible doctrine to our lives. The honor does not come from *wisdom per se*, but from God, the God of wisdom, Who honors us for having doctrine in our souls. The result of doctrine in the soul his being honored.

From Clarke: *One of Bacon’s aphorisms was, Knowledge is power; and it is truly astonishing to see what influence true learning has. Nothing is so universally respected, provided the learned man be a consistent moral character, and be not proud and overbearing; which is a disgrace to genuine literature.*⁷¹

There is some question about v. 7—was it inserted? It is not found in the Septuagint. Notice how these verses hold together with v. 7, with it placed parenthetically, and with it left out altogether.

Proverbs 4:6–9		
4:6–9	4:6, (7), 8, 9	4:6, 8, 9
Do not forsake her [wisdom] and she will preserve you; love her and she will watch over you. First [concentrate on] wisdom—acquire wisdom and with all your acquisitions, get discernment [as well]. Exalt [or, esteem] her and she will exalt you; she will honor you when you embrace her. She will set a garland of grace on your head and she will give you a crown of splendor.”	Do not forsake her [wisdom] and she will preserve you; love her and she will watch over you. (First [concentrate on] wisdom—acquire wisdom and with all your acquisitions, get discernment [as well]). Exalt [or, esteem] her and she will exalt you; she will honor you when you embrace her. She will set a garland of grace on your head and she will give you a crown of splendor.”	Do not forsake her [wisdom] and she will preserve you; love her and she will watch over you. Exalt [or, esteem] her and she will exalt you; she will honor you when you embrace her. She will set a garland of grace on your head and she will give you a crown of splendor.”
It could be the intention of the author to make v. 7 stand out.		There does appear to be an easier flow from v. 6 to v. 8.

Although Clarke points out that this verse is missing in the Arabic and in the Septuagint, he believes it to be accurately placed here: *This is not an error either of the scribe, or of the press, for it is supported by seven of the MSS. of Kennicott and De Rossi. The Complutensian, Antwerp, and Paris Polyglots have the seventh verse in the Greek text; but the two latter, in general, copy the former.*⁷²

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She will give to your head a garland of grace; a crown of splendor she will give you. Proverbs 4:9 **She will set a garland of grace on your head and she will give you a crown of splendor.”**

She will place a garland of grace upon your head and make for you a crown of splendor.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) **She will give to your head a garland of grace; a crown of splendor she will give you.**

⁷¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:8.

⁷² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:7.

Latin Vulgate Peshitta (Syriac)	She will give to your head <u>increase</u> of graces, and protect you with a noble crown. She shall put upon your head an ornament of grace; a crown of glory shall she bestow upon you.
Plain English Aramaic Bible	And she will put the <u>beauty</u> of grace on your head and she will <u>satisfy</u> you with a crown of glory.
Septuagint (Greek)	...that it may give unto your head a crown of grace, and may cover you with a crown of <u>delight</u> .
Significant differences:	Instead of <i>garland</i> , the Latin has <i>increase</i> and the Aramaic appears to have <i>beauty</i> (which might simply be the English translation). The Aramaic also appears to have <i>satisfy</i> instead of <i>give</i> and the Greek has <i>delight</i> instead of <i>noble</i> .

Limited Vocabulary Translations:

Bible in Basic English	She will put a crown of grace on your head, giving you a head-dress of glory.
Easy English	Wisdom's gifts are like a beautiful crown.'
Easy-to-Read Version	She (Wisdom) is the greatest thing that can happen to you.
Good News Bible (TEV)	She will be your crowning glory."
<i>The Message</i>	She'll garland your life with grace, she'll festoon your days with beauty."
Names of God Bible	It will give you a graceful garland for your head. It will hand you a beautiful crown."

Thought-for-thought translations; paraphrases:

Contemporary English V. The Living Bible	It will be like wearing a glorious crown of beautiful flowers. If you exalt wisdom, she will exalt you. Hold her fast, and she will lead you to great honor; she will place a beautiful crown upon your head. V. 8 is included for context.
New Berkeley Version	A fair garland she will place on your head, bestow upon you a glorious crown."
New Century Version	It will be like flowers in your hair and like a beautiful crown on your head."
New Life Version	She will put on your head a crown of loving-favor and beauty."

Partially literal and partially paraphrased translations:

American English Bible	Build her a fort and she'll lift you. Hold her in esteem and she'll watch over you. she'll place a crown on your head...a luxurious crown that will shield you. V. 8 is included for context.
Today's NIV	She will give you a garland to grace your head and present you with a glorious crown."
Translation for Translators	If you become wise, that will for you be like a beautiful wreath that is put {someone puts} on your head; it will be like a king's glorious crown." <i>That is what my father told me.</i>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Ferar-Fenton Bible	She <i>will</i> give a garland of grace to your head and a laurel of glory to shield you. And honour you, when you salute; Place a beautiful wreath on your head, And give a magnificent crown. A portion of v. 8 is included for context.
Jubilee Bible 2000	She shall give to thine head an increase of grace; a crown of glory shall she deliver to thee.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	She will crown you with grace and put a diadem of splendor on your head. She shall give to your head a garland of grace; she shall shield you with a crown of splendor.
New American Bible (2002)	Extol her, and she will exalt you; she will bring you honors if you embrace her; She will put on your head a graceful diadem; a glorious crown will she bestow on you." V. 8 is included for context.
New Jerusalem Bible	Hold her close, and she will make you great; embrace her, and she will be your pride; she will provide a graceful garland for your head, bestow a crown of honour on you.' V. 8 is included for context.
New RSV	She will place on your head a fair garland; she will bestow on you a beautiful crown.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Cherish her, and she will exalt you; embrace her, and she will bring you honor; she will give your head a garland of grace, bestow on you a crown of glory." V. 8 is included for context.
exeGesés companion Bible	...she gives your head a wreath of charism; with a crown of beauty she shields you.
JPS (Tanakh—1985)	She will adorn your head with a graceful wreath; Crown you with a glorious diadem."
Judaica Press Complete T. Orthodox Jewish Bible	She will give your head a wreath of grace; she will transmit to you a crown of glory. She shall give to thine head a garland of chen; an ateret (crown) of tiferet (glory) shall she present to thee.
<i>The Scriptures</i> 1998	"She gives your head a fair wreath, She shields you with an adorning crown."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	She shall give to your head a wreath of gracefulness; a crown of beauty and glory will she deliver to you.
The Expanded Bible	·It will be like flowers in your hair [^L She will place on your head a graceful garland;] ·and like a beautiful crown on your head [she will bestow on you a crown of glory]."
Kretzmann's Commentary	She shall give to thine head an ornament of grace, a graceful or charming wreath, for so wisdom serves to adorn its possessor; a crown of glory shall she deliver to thee, a glorious diadem, which bestows dignity.
NET Bible®	She will place a fair garland on your head; she will bestow a beautiful crown on you." The personification of wisdom continues with the bestowal of a wreath for the head (e.g., 1:9). The point is that grace will be given to the individual like a wreath about the head.
Syndein/Thieme	She {doctrine} shall give to your head an ornament of grace . . . a 'crown of glory' shall she deliver to you. {Note: This is an analogy to a 'status symbol' - a beautiful woman on the arm of a 'great man'. Have doctrine with you and be honored and 'walk with confidence' when she travels with YOU!}
The Voice	She will provide the finishing touch to your character-grace; she will give you an elegant confidence.

Literal, almost word-for-word, renderings:

Concordant Literal Version	She shall bestow a wreath of grace on your head; A crown of beauty shall she award to you.
Context Group Version	She will give to your head a chaplet of favor; A crown of beauty she will deliver to you.
English Standard Version	She will place on your head a graceful garland; she will bestow on you a beautiful crown."
Green's Literal Translation	She shall give a wreath of grace to your head; she shall shield you with a crown of glory.
God's Truth (Tyndale) NASB	She shall make you a gracious head, and garnish you with a crown of glory. "She will place on your head a garland of grace; She will present you with a crown of beauty."
New King James Version	She will place on your head an ornament of grace; A crown of glory she will deliver to you."
Stuart Wolf's literal trans.	She will give to your head a wreath of grace, a crown of beauty/beautiful crown she will present to you.
Webster's Bible Translation	She shall give to thy head an ornament of grace: a crown of glory shall she deliver to thee.
World English Bible	She will give to your head a garland of grace. She will deliver a crown of splendor to you."
Young's Updated LT	She gives to your head a wreath of grace, A crown of beauty she will give you freely.
The gist of this verse:	Wisdom will give you a crown of glory.

Proverbs 4:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person feminine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7218 BDB #910
liv ^e yâh (לִּיבְיָאֵה) [pronounced lihv-YAW]	<i>a wreath, a garland</i>	feminine singular construct	Strong's #3880 BDB #531
chên (חֵן) [pronounced khayn]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336

Translation: *She will set a garland of grace on your head...* At this point, I believe that we are talking about rewards. This does not mean that this is how Solomon understands this. He may or may not realize that he is talking about eternal rewards here—he may be speaking figuratively—but God the Holy Spirit is speaking of eternal rewards.

In eternity, we will be rewarded for performing divine good. Divine good requires that we understand who we are, what this world is, Who God is and what His plan is. All of that requires wisdom. When we have wisdom, we are then able to perform divine good. We are rewarded for the divine good, which here is called a garland of grace.

Our rewards are a matter of grace because there is nothing of ourselves which contributes to them. God places the situation before us and gives us whatever we need in order to function in that situation. God gives us the opportunity and the ability to respond to the opportunity.

Proverbs 4:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿăṭârâh (עֲטָרָה) [pronounced ʿut-aw-RAW]	<i>crown, a diadem, a wreath; an ornament of dignity</i>	feminine singular construct	Strong's #5850 BDB #742
Stuart Wolfe: <i>The reward of the wreath is escalated to a beautiful crown, using the general term ʿăṭârâh (עֲטָרָה) [pronounced ʿut-aw-RAW] as opposed to the royal and priestly crown; it enhances the beauty of its wearer (Ezek. 16:12), and is associated with the honor, dignity, authority, and dominion of a ruler (1Chr 20:2).</i> ⁷³			
tîph ^{er} ârâh (תִּפְאֵרָה) [pronounced tif-aw-RAW]	<i>splendor, beauty, ornament; glory, glorying</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #8597 BDB #802
mâgan (מָגַן) [pronounced maw-GAHN]	<i>to deliver [up, over]; to give; to make [anyone anything]</i>	3 rd person feminine singular, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #4042 BDB #171
The NET Bible: <i>The verb מָגַן (magan) is a Piel (denominative) verb from the noun "shield." Here it means "to bestow" (BDB 171 s.v.).</i> ⁷⁴			
The NET Bible: <i>This verse uses wedding imagery: The wife (wisdom) who is embraced by her husband (the disciple) will place the wedding crown on the head of her new bridegroom. Wisdom, like a virtuous wife, will crown the individual with honor and grace.</i> ⁷⁵			

Translation: ...and she will give you a crown of splendor." This appears to be a parallel thought, but adding that this is a crown of *splendor*. In heaven, we will be recognized for our work here on earth. A crown indicates that, this will be recognized by others in eternity.

Application: Most of us would like some kind of recognition; some of us would even like some fame (this is known as approbation lust). There is an ideal amount of recognition and there can be far too much. Most movie stars who have been in more than 1 hit movie cannot walk down the street without being pestered by fans or by photographers. This is far too much fame. There is no off-switch; and many times a celebrity would love to return to normal life where they can go to the store or the movies or to wherever without it being a big deal. They like the fame, but it would be nice to be able to turn it off now and again. There is no off-button.

Application: Whatever the circumstance is with our recognition in eternity, we can be assured that it will be the perfect amount. I have, at one time, experienced that perfect amount of recognition. I was in Austin, about a 3 or 4 hour drive from where I live, and with a young lady that I was taking to go see a play; and it is nice to, when you are out with a woman, to impress her, but not in a way that she thinks that you are trying to impress her. So we are walking down 6th street, and a car filled with half-drunk teens or young adults drives by, and one of them screams out my name and waves. This was the perfect amount of recognition. It was quick, it was a little funny,

⁷³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁷⁴ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 16, 2015.

⁷⁵ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 16, 2015.

and it gave the impression that I had some sort of a reputation all across Texas (which I certainly did not). Now, obviously, I could not turn to the young lady and say, "Impressed?" But, I like to think that she was.

Crowns were anciently given to many sorts of persons as tokens of general favour and esteem.

Francis Taylor: Crowns were given to...

1. To wise men and learned; to those who excelled in the arts and sciences. Godly-wise men deserve them much better.
2. To men famous for justice and other moral virtues; to good lawmakers and judges. Godly-wise men excel in theological virtues, which are far more excellent.
3. To conquerors. A wise man is a conqueror over his passions and affections, which make other men, and great ones too, very slaves.
4. To bridegrooms when they were married. A wise man is married to Wisdom, the fairest bride in the world.
5. To kings on their coronation day. So shall godly men be crowned when they die. They know how to rule their own souls here, and to direct others, and to get an eternal crown in Heaven. A beggar being once asked what he was, answered: "I am a king!" "Where is thy kingdom?" "It is in my soul. I can so rule my external and internal senses that all the faculties of my soul are subject to me." And who doubts that this kingdom is better than all the kingdoms of the world?

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

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In eternity, for whatever we do here on earth that is divine good and rewardable, there will be the perfect amount of recognition in heaven. We know this because we are promised that wisdom (Bible doctrine) will give us crowns. Now, since I don't own any crowns now, logically, that would be a crown that I will get in eternity.

In the alternative, you may want to purchase your own crown, and wear it around your house when you feel the need to be adored. It might give you a rough idea of what to expect.

In our daily lives, we all enjoy being appreciated. When someone recognizes the hard work that you have done, or the brilliant solution or strategy that you came up with, that is gratifying. God lets us know that, in eternity, we will enjoy this as well.

All of these rewards glorify God. It is arrogant to say, "I don't want anything." Rewards are a part of God's plan. God's plan includes us glorifying Him. We are rewarded for glorifying Him—this is what God wants us to do. Any other approach is arrogance.

James Rickard: *"A graceful wreath" is a crown and "ornaments about your neck" is a beautiful necklace of gems. "Crown" is ATARAH and is different from NEZER that means royal and priestly crown. This "crown" signifies the victor's crown of power and life, while the "necklace" signifies guidance and protection. So here we have the crown of grace alluding to power and life that comes from wisdom in your soul, tying in with Prov 4:4. As they say, "Knowledge is power." and God's Word is the greatest of both.*⁷⁶

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This is probably ultimately attributable to R. B. Thieme, Jr. The Bible has far more to say about crowns, than you might imagine.

⁷⁶ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

The Doctrine of Crowns

- I. The order of events which leads to the time and place of rewards:
- A. 1Thess. 4:13–18, the Rapture of the Church. To talk of being the Rapture generation is a distraction to our proper function of living one day at a time. Every believer who dies before the raptures has the interim body in the interlude of blessing prior to the Rapture. During this period, there is no distinction between losers and winners. This is as close as we ever get to equality. The body sleeps, but the soul is in a new interim body face to face with the Lord. People who die and are in heaven before us have no advantage by being there ahead of us. In verse 16, the voice command is for the resurrection of those who are alive; the trumpet command is for those who have died. The clouds here refer to stellar space.
 - B. The big genuflex. Rom 14:11–12 **"every knee shall bow to Me."** Phil 2:9–11 **"that in the presence of Christ every knee shall bow; . and every tongue shall acknowledge that Jesus Christ is Lord."** At this point there are still no distinctions among believers. This is the only time when all of us have no distinctions and the same resurrection body.
 - C. The Judgment Seat of Christ in 2Cor 5:10. Only two categories of believers exist at this point: winners and losers. Which one you are all depends on your use of logistical grace from salvation until death to fulfill the plan of God.
 1. Potential rewards include decorations, knighthood, a uniform of glory, a coat of arms, a place in the eternal chivalry, and other rewards.
 2. Losers have nothing and winners have everything. There never has been nor will there ever be equality. There is no excuse for being a loser. All losers are losers by choice and by priorities. Losers are arrogant and self-made.
 3. The judgment seat of Christ is where all distinctions begin and continue for eternity. Crowns are distributed at the judgment seat of Christ.
 4. Losers have limited happiness. Winners have privileges the losers do not have. Rom. 5:5 assigns ashamedness to the loser at the judgment seat of Christ, cf 2Tim.. 2:15 Phil. 1:20 1John 2:28.
 - D. Rev. 22:12 **"Behold, I am coming suddenly and My reward is with Me to decorate each believer on the basis of his accomplishments."** Rev. 22:7 **"Behold, I am coming suddenly. Happy is he who keeps the doctrines of the prophecy of this book."**
- II. Etymology and Isagogics.
- A. The Bible must be interpreted in the time in which it was written. The crowns of the Roman Empire are the pattern.
 1. The Greek word *stephanos* (στέφανος) [pronounced *STEHF-ahn-oss*] means *crown*.
 - a. The Thayer definitions are: *1) a crown; 1a) a mark of royal or (in general) exalted rank; 1a1) the wreath or garland which was given as a prize to victors in public games; 1b) metaphorically the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: the crown (wreath) which is the reward of the righteousness; 1c) that which is an ornament and honour to one.* Thayer definitions only. Strong's #4735.
 - b. it is the reward for winning in battle and in athletics. Believers will wear these rewards in eternity.
 2. The Greek word *diadēma* (διάδημα) [pronounced *dee-AD-ay-mah*] means a crown for a king, used for the second highest decoration in the Roman army. *Diadēma* is not used because very few believers will rule with Christ during the Millennium. The Lord Jesus Christ is described as wearing many *diadēma*.
 - a. The adjective "royal" means kingly or pertaining to a crown. It is used to describe a king as a sovereign ruler of people. *Basileus* (βασιλεύς) [pronounced *bahs-ee-loose*] is the Greek word used for royalty.
 - b. Our Lord wears three crowns. By virtue of His eternal and infinite being as God, He wears the diadem of the royalty of His deity. By virtue of the virgin birth, He wears a second crown as the royalty of true humanity. By virtue of His strategic victory of the first Advent, He wears a third crown as the royalty of His hypostatic union.

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- (1) His divine royalty is based on the fact that He is eternal and infinite God, possessing all the attributes of divine essence. As the manifest person of the Trinity, our Lord wears the crown of divine royalty, John 1:18, 6:46 1Tim. 6:16 1John 4:12.
 - (2) The Jewish royalty of Christ or the royalty of His human nature in hypostatic union. The virgin birth introduces the humanity of Christ to the world. At the point of the virgin birth, Jesus Christ became Jewish royalty as the direct descendent of King David. David had four sons by Bathsheba, but only Solomon's and Nathan's lines came down to Joseph and Mary. Solomon's line is given in Matthew and is the line of Joseph. Nathan's line is given in Luke and is the line of the virgin Mary. As Jewish royalty, our Lord fulfills the Davidic covenant. Mary became pregnant because God the Holy Spirit provided the necessary chromosomes for her pregnancy.
 - (3) Our Lord's battlefield royalty is based upon His strategic victory during the first Advent, when He defeated Satan during His thirty-three years of executing the prototype spiritual life for the Church Age.
- c. The titles of our Lord's royalty are:
- (1) Son of God for His divine royalty, Rom 1:4;
 - (2) Son of David is the title of His Jewish royalty, Rom 1:3;
 - (3) and the title of His battlefield royalty is King of kings and Lord of lords, the Bright Morning Star, Rev 19:16.
- d. There are three royal families of Christ:
- (1) the royal family of His divine royalty includes God the Father and God the Holy Spirit;
 - (2) the royal family of His Jewish royalty includes all the ancestors of the royal line of David;
 - (3) and the royal family of His battlefield royalty is the royal family of God-all Church Age believers.
- e. Royalty is also applied to the name of Jesus Christ. Each part of His name refers to one of His royal crowns.
- (1) Lord refers to His deity.
 - (2) Jesus means savior and refers to His battlefield royalty.
 - (3) Christ means Messiah and refers to His Jewish royalty.
- f. The royalty of Christ is related to the Second Advent. Each category of our Lord's royalty performs a different function at the Second Advent.
- (1) The divine royalty of Christ changes creation for the Millennium, judges ecumenical religion and removes it, destroys the armies of the world, removes all unbelievers under the baptism of fire, and establishes perfect environment for the Millennium.
 - (2) The Jewish royalty regathers Israel, terminates the fifth cycle of discipline, establishes Israel as the last client nation to God in history, fulfills the unconditional covenants to Israel, and causes Israel to become a great source of blessing during the Millennium.
 - (3) Battlefield royalty makes Christ the strategic victor of the angelic conflict and replaces Satan as the ruler of the world, imprisons Satan for one thousand years, removes all demons from the world, and rules the earth for one thousand years.
- g. The unknown royal title of Christ, Rev 19:12 **His eyes are a flame of fire, and on His head are many diadems; and He has a royal title written on Him which no one understood except Himself.**
3. The Latin *corona* was the highest decoration in the army, and is the exact equivalent of the Greek *stephanos* (στέφανος) [pronounced *STEHF-ahn-oss*].
- B. The Romans had many different crowns as decorations in the military; they also gave crowns to the

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winners of athletic contests.

1. The corona obsidionalis or grammania—a wreath of golden strands—was the highest decoration. This was given for breaking a blockade or raising a siege.
2. The corona civica was a crown made of golden oak leaves. This was awarded to a soldier who saved the life of another citizen in battle and held the ground where this deed occurred for the rest of the day.
3. The corona navalis was the highest decoration in the navy for destroying an enemy fleet or the first marine to board an enemy ship.
4. The corona muralis was awarded to the first soldier who scaled the wall of a besieged city.
5. The corona vallaris was awarded to the first soldier to reach the enemy lines in battle.
6. The corona aurea was a golden crown for gallantry in battle or any heroic act in battle.
7. The corona triumphalis was awarded to a victorious commander.

- C. Each crown included monetary reward, freedom from taxes, children educated at public expense, a statue of the person erected in the public square, and a home wherever you wanted it built. The crown is used by analogy for the greatest honors God can give to believers.
- D. There were also decorations worn around the neck, decorations on a baldric worn over the chest, and various spears as rewards.

III. Doctrine Plus Momentum Equals Inheritance.

- A. Mass (metabolized doctrine in the stream of consciousness) plus motion (advance in the spiritual life) equals your crowns, rewards, decorations, and inheritance.
- B. In Acts 20:32 Paul gave his farewell address to the elders of Ephesus at Miletus and said, "**And now I commend you to God and to the word of His grace which is able to build you up and to give you the inheritance among all of those who are sanctified.**" This is saying that experiential sanctification is the place where the spiritual life is lived, and the inheritance is fulfilled by Bible doctrine plus momentum in the spiritual life.
- C. Paul described the inheritance to the Galatians in Gal 5:21 as "**the kingdom of God.**" This is not a reference to your salvation, but to your eternal rewards.
- D. When you have the crown of righteousness and/or the crown of life, you have your inheritance. You have inherited the kingdom of God.
- E. In PLEROMA status you are a winner believer and have acquired both the crown of righteousness and the crown of life. As a winner believer you have the capacity related to the crown of righteousness.
- F. The crown of righteousness and the crown of life actually go together. If you have one, you will have the other.
- G. As a result of the fulfillment of the unique spiritual life of the Church Age two crowns are available to every believer—the crown of righteousness (2 Tim 4:8) and the crown of life (Jam 1:12).
- H. The crown of capacity righteousness is produced by the filling of the Spirit plus maximum metabolized doctrine circulating in the stream of consciousness.
- I. This capacity for virtue-righteousness sustained the human nature of Jesus Christ on the Cross. The sequence for His staying power is His righteousness, His spiritual life, His doctrine, and His
 1. Jesus Christ on the Cross was the virtue factor in His love for all of us. Jesus Christ accepted the sentence of judgment of all sins because He had the capacity righteousness of *dikaiosune*. Because He had this capacity righteousness, He also had the love to accept the sentence and judgment of every sin because of personal love for God the Father and impersonal love for all mankind. Righteousness plus love gave Him the staying power to remain on the Cross. No sin was able to challenge His capacity righteousness or virtue-love.
 2. There are some interesting words in the middle of 1 Tim 6:11, "But you, oh man of God, flee [rebound] these things [greed and fear in the previous context], and keep on pursuing capacity righteousness (*dikaiosune*), the spiritual life (*eusebeia*), doctrine (*pistis*), virtue-love (*agape*), perseverance (*hupomone*) and thoughtfulness for others (*praupathia*)." To attain the crown of righteousness inevitably leads to attaining the crown of life.
 3. Capacity righteousness resulted in the love that sustained our Lord on the Cross.

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4. Capacity righteousness is the capacity for true love in the soul. Our spiritual life must have a love based on a righteousness that has capacity from the word of God.
 5. True love is always the result of true righteousness in the soul. All capacity for true love is soul capacity righteousness, not legalism. Legalism is the enemy of love. No one has love if he is legalistic.
 6. 1Tim. 6:12-16 **Fight the good fight of doctrine; take an interest in eternal life to which you were called and you made a good witness in the presence of many witnesses. I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified a good confession before Pontius Pilate, that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time, He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality [the humanity of our Lord in resurrection body] and dwells in unapproachable light, whom no man has seen or can see. To Him honor and eternal sovereignty! Amen.**
 - J. The second crown (the crown of life) results from the virtue, capacity righteousness in the soul, as illustrated in 1Tim. 6:11. Between righteousness and love you have two things: the spiritual life and
 - K. The second crown emphasizes virtue-love in the soul, which derives its capacity from
 - L. No believer attains the second crown without the first. The two decorations go together. You cannot have one without the other, which means that capacity righteousness must precede virtue-love in the soul.
- IV. A crown implies a coronation and sometimes authority. Earlier I used the illustration of having some crown that I picked up and I wander around the house wearing it. That is not the situation here. A crown is not simply a very cool hat that you can use to impress someone who knocks at your door. A crown has to come with coronation, which means that the crown is bestowed upon us in a ceremony. Secondly, a crown signifies authority. Those with crowns have authority over something. It is clear that we, as rewarded believers, will be rulers in heaven. 2Tim. 2:12a **...if we endure, we will also reign with Him;...** (ESV; capitalized) See also Luke 22:29–30 Rom. 8:17 Rev. 3:21.
- V. The Crown of Spiritual Capacity Righteousness.
- A. In 2Tim. 4:7-8 and 2Peter 3:13 this crown is used to describe the capacity for the greater blessings in resurrection body that the winner believer receives. God has given special capacity to winner believers to enjoy special blessings forever and ever.
 - B. The crown of righteousness represents the perfect righteousness that follows grace, but is free from any legalism of any kind. You do not get involved in legalistic activities of any kind. As a parent you should impose right standards on your children, because you are trying to teach standards. But you do not do this to other people.
 - C. This crown is available to all believers who become winners. This is given to mature believers with emphasis on the attainment of spiritual maturity. This crown emphasizes capacity for enjoyment of eternal rewards and decorations of the invisible hero, the spiritual winner.
 - D. The believer who wears the invisible uniform of honor will receive the crown of righteousness. Ephesians chapter 6 describes the uniform of honor. The function of impersonal love is the manifestation of the invisible uniform of honor. The crown of righteousness is given for your virtue, honor, integrity, passing momentum tests, and fulfillment of the royal family honor code.
 - E. 2Tim. 4:7-8 "I have fought a good fight. I have finished the course. I have kept the doctrine. In the future there is laid up for me the crown of righteousness which the Lord, the righteous judge, will award to me on that day, and not to me only, but to all [winners] who love His appearing."
 1. Every believer has the opportunity for this reward. This is our eternal inheritance. It is the greatest possible thing given to the ordinary believer in eternity, but many believers do not seem to be interested in this reward.
 2. "To love His appearing" has a very special meaning.
 3. Paul's life was compatible with the righteousness of God. As a mature believer, the perpetuation of spiritual maturity means to continue the daily intake of the Word of God. The mass of Bible doctrine in the soul plus the momentum of the spiritual life equals the crown of

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- F. This reward has a relationship to the justice of God related to his love and His grace. What the righteousness of God commends the justice of God blesses as an expression of the love of God in the conveyance of the inheritance of the winner believer as a manifestation of the grace of God. This righteousness is far greater than any morality.
- G. Capacity righteousness is the only way you build true love in the soul. Capacity righteousness plus soul love in two categories equals being an invisible hero. Capacity righteousness must come before love for God comes. Only then will capacity for love come in marriage.
- VI. The Crown of Life.
- A. This decoration is awarded to invisible heroes for maximum production of divine good through the execution of the protocol plan of God. This includes all the impacts a Jeshurun believer can have—personal, historical, international, angelic, and heritage impact.
- B. Therefore, the crown of life is related to the invisible hero's production from his spiritual gift, his ambassadorship, and his royal priesthood. The crown of life is awarded for consistent filling of the Holy Spirit, consistent perception of doctrine, and consistent use of the problem solving devices.
- C. Rev 2:10 **Do not fear what you are about to suffer. Note that the devil is about to cast some of you in prison that you may be tested, and you will have special persecution ten times. Keep on being faithful even until death, and I will give you the crown of life.**
- D. James 1:12 **Happy is that person who perseveres under testing, for once he has passed the test, he will receive the crown of life, which God has promised to those who love Him.**
- E. The crown of life is awarded because of consistent use of the spiritual skills and advance to maturity, John 15.
- VII. The Crown of Glory.
- A. This crown is awarded to pastors who faithfully study and communicate Bible doctrine to their congregation. The size of the congregation never has anything to do with the evaluation of the pastor. There are four categories of pastors in the Church Age.
1. The cosmic pastor who lives in cosmic one and cosmic two and is distracted by social action, crusader arrogance, and is totally disoriented to reality. He is very arrogant, self-righteous, and ignorant of Bible doctrine.
 2. The baby pastor emphasizes his own personality while de-emphasizing the Word of God. All he does is evangelize and give little moral lectures.
 3. The adolescent pastor teaches some truth but is distracted by various forms of high profile. He is selling his own personality (rather than teaching doctrine) by visiting the sick, calling on the congregation, and conducting programs. He can be a pseudo-intellectual, a crusader, a bleeding heart, self-righteous, a pleasing personality, or arrogant. He appeals to those with negative volition toward Bible doctrine. He doesn't have the time to study.
 4. The mature pastor through personal study and teaching advances to maturity and is leading his congregation there. He has received the crown of life and the crown of righteousness as well, Heb 6:10. He emphasizes doctrine and is a prepared person academically, knowing where he stands theologically. He focuses on the message, not his personality.
- B. The motivation for the pastor is occupation with the Lord. 1Peter 5:2-4 **Shepherd the flock of God with you, exercising oversight not under compulsion, but voluntarily on the basis of the will of God; and not for sordid gain, but with a ready mentality; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears [Rapture], you will receive the unfading crown of glory.**
- C. Phil 4:1 personalizes this concept. **Therefore, my brethren, loved ones [congregation who is respected for their faithfulness], deeply desired ones, my happiness and my crown, keep on being stabilized [winners of the crown of righteousness].**
- D. 1Thess. 2:19–20 **For who is our hope or happiness or crown of boasting [glory]? Is it not you in the presence of our Lord Jesus Christ at His coming? For you are our glory and our happiness. At the judgment seat of Christ, those who have attained spiritual maturity are the crown of glory for the pastor.**
- E. The pastor's boasting or crown of glory is received because certain members of his congregation

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do two things by listening to the teaching of the Word.

1. They take the giant step to spiritual self-esteem.

2. They take the victory step to spiritual maturity.

F. So the happiness of the pastor comes from the positive response of those faithful to the teaching of the Word of God. The pastor's happiness is different from that of anyone else.

G. Protocol believers are the basis for the pastor receiving the crown of glory.

VIII. The Warning Regarding Crowns.

A. Rev. 3:11 **"I will be coming suddenly; attain [hold on to, become the master of] what you have, so that no one may take away your crowns."**

B. The durative present active imperative of the verb *krateō* (κρατέω) [pronounced *krat-EH-oh*] tells you what you should be doing if the Rapture occurs. The word means: to seize, to grasp, to get possession of, to become the master of something, to attain something. You should be learning and becoming master of your spiritual life. You should be attaining your spiritual life through consistently learning and applying Bible doctrine in preparation for the Rapture. You are to carry on in the execution of the spiritual life as your only preparation for the Rapture.

C. You do not pray for the Rapture, but prepare for the Rapture by the execution of the spiritual life. This is also how you keep other people from distracting you from attaining your escrow blessings for eternity. Losers participate in the resurrection of the Church but lose their escrow blessings for

1. People cannot bless you; only God can. People cannot make you happy; only God can.

2. Crowns are decorations that accompany the various escrow blessings in the eternal state.

D. Compare 2John 8. You already have these crowns deposited in escrow for you in eternity past by God the Father. These crowns are not distributed unless you execute the protocol plan of God. There are people who can distract you from Bible doctrine, and so keep you from receiving these

IX. The Ultimate Decoration-the Order of the Morning Star.

A. This is the highest decoration awarded to any Church Age believer in Jeshurun status. Rev. 2:26 **"Furthermore, the winner, even he who keeps My assignments [fulfillment of the protocol plan of God] until the end [of his life], to him I will give authority over the nations."** Rev 2:28 **"Furthermore I will give to him the order of the Morning Star."**

B. This award is part of a new and eternal order of chivalry, and will be born by invisible heroes for their ultimate in advance in the spiritual life. It is for maintenance of spiritual maturity in what may be classified as ultra-supergrace status. Receiving this reward is the highest manifestation of glorifying the Lord Jesus Christ in the Church Age.

C. With this decoration all winners will wear a special uniform of glory mentioned in Rev 3:4.

D. This mature believer will be a king over a Gentile nation during the Millennium. The "Bright Morning Star" as part of our Lord's third royal title is mentioned specifically in Rev 22:16 and 2Peter 1:19.

E. This title was given to our Lord at His ascension and session, and is related to both the strategic and tactical victory of the angelic conflict. Rev. 22:16, "I, Jesus, have sent My angel to declare these things to you for the churches; I am the root [Jesus Christ as eternal God], and the descendent of David [Jesus Christ in Hypostatic Union], the bright morning star [His title for the first and Second

F. In Num. 24:17, this title is related to our Lord's strategic victory. **"I see Him, but not now, I behold Him, but not near. Behold, a star [Christ as the morning star] shall come forth from Jacob [First Advent], and a scepter shall rise from Israel [Second Advent]."**

G. Matt 2:2 is a reference to the morning star related to the First Advent.

H. Bible doctrine is related to Christ as the Morning Star in 2Peter 1:19, **keep on having a more reliable prophetic doctrine, with reference to which doctrine you perform honorably by habitually concentrating in your right lobes on a lamp shining in a dark place until the day dawns, until the Morning Star comes [Second Advent].**

I. The Order of the Morning Star is named after our Lord's royal title and is given to believers for their historical impact in the Church Age. It authorizes the recipient to reign with Christ in the Millennium and hold the highest privileges for all eternity. Such a believer can eat from the tree of life in the paradise of God, located in the New Jerusalem.

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- J. There are certain privileges that accompany the order of the morning star.
1. The uniform of honor, being invisible and worn in the soul, is exchanged at the judgment seat of Christ for the uniform of glory. It was first modeled by Jesus Christ on the Mount of Transfiguration. Matt. 17:2 **and His clothes became white as light.** The uniform of glory is a monument to right decisions. The uniform of glory is given as a translucent light which covers the resurrection body. Rev. 3:4–5 **"in fact they will walk with Me in whites."** The uniform of glory distinguishes the winner believer from the loser believer.
 2. The Order of the Morning Star includes presentation in the court of heaven during the Tribulation. Only those on the honors list are presented to God the Father. The honors list is made up of those believers who make Bible doctrine their highest priority daily. Rev. 3:5, **"Thus the winner shall be clothed in white garments and I will never blot out his title [the winner is knighted at the judgment seat of Christ] out of the book of life. In fact, I will acknowledge his title in the presence of My Father and before His angels [a formal**
 3. A new knighthood and eternal order of chivalry belongs to the believer winning this award, Rev. 2:17 cf. Col. 3:4,6. A new order of chivalry includes a new title after your name in the Lamb's Book of Life. The new knighthood is given to the winner. Rev. 2:17 **"To the winner, I will give him blessing [escrow blessings] from the hidden manna [Bible doctrine in the soul]; also I will give him a white pebble [the resurrection body, God's final vote of justification-they voted with colored pebbles in the ancient world] and on that white pebble has been inscribed a new title [your royal patent in the eternal heraldry] which no one knows [you are an anonymous hero during the Church Age] except the one who receives it."**
 4. The winner will rule with Christ during the Millennium. There are six different approaches with regard to ruling with Christ.
 - a. The a fortiori approach is found in Rom 5:17 **For if by the transgression of one, spiritual death ruled by that one, much more, they who receive in life this surplus from grace [escrow blessing] and the gift of righteousness, much more, they shall rule through that One, Jesus Christ.**
 - b. The sarcastic approach is found in 1Cor. 4:8 **You are already filled [with private sins]; you have already become rich [but not from escrow blessing]; you have become kings without us. How I wish you really had become kings, so that we might also rule with Him.**
 - c. The eternal security approach is taught in 2Tim. 2:12 **If we endure [perpetuation of the execution of the spiritual life], we shall also rule.**
 - d. The parable approach is found in Luke 19:12ff, especially verses 17 and 19. To "take charge over ten cities" means rulership.
 - e. The direct approach is taught in Rev. 3:21 **"The winner, I will give to him the reward of sitting with Me on my throne, as I have won and sat down with My Father on His throne." Rev. 20:4, "And they ruled with Christ for a thousand years."**
 - f. The Morning Star approach is found in Rev. 2:26–28.
 5. Your name is recorded in the permanent historical record section of the heavenly Temple because of your invisible impact on history during the Church Age, Rev. 3:12a.
 - a. The impact of the winner is anonymous as far as the records of history are concerned, but not as far as God is concerned.
 - b. The mature believer's historical record will be recorded forever in the heavenly temple. Each pillar will have the record of his life as a winner.
 - c. Rev. 3:12 **"The winner, I will make him a pillar in the temple of My God." The temple of God is the eternal record center in the future. "Furthermore, he will never again [go outside] vanish from history. Also, I will emblazon on him the title of My God, and the name of the city of My God, [this will be his pass to enter the eternal city, the New Jerusalem, a satellite city suspended above the earth in the atmosphere or in space] the new Jerusalem, which shall descend from heaven from My God; also My new title [King of kings, Lord of lords, Bright Morning Star]."**

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- d. As an example, the temple at Ephesus had the great deeds of people inscribed on the pillars. So this temple of God will be the historical textbook of the true heroes of history. The mature believer as a part of the pivot is the true impact on history.
 - e. In Gal. 2:9 the mature believer is currently called a pillar of the church.
 - 6. You are the recipient of a coat of arms of glory, Rev. 3:12b.
 - 7. The winner has membership in the Paradise Club forever. Membership includes three special privileges: the privilege related to the tree of life, the privilege related to the gazebo in the garden, and the privilege related to access to the paradise of God itself. You are a member of a special club with special parties to which only you are invited. Rev. 2:7, 11, 17, 26; 3:5, 12, 21 ".To the winner, I will give to him the privilege of eating from the tree of life which is in the paradise of God." "Blessed are they [winners] who have washed their robes [rebound], that they may have the right to the tree of life, and may enter by the gates into the city [the New Jerusalem]." The tree of life is the ultimate in eternal reward and blessing.
- X. Military and Athletic Analogies to Rewards.
- A. 2Tim. 2:4-5 **No soldier on active duty entangles himself in the affairs of everyday life [a person on active duty does not live a normal life], so that he may please the one who enlisted him as a soldier. Furthermore, if anyone competes in the athletic games, he does not receive a winner's crown unless he trains according to the rules.**
 - B. Every athlete went through identical training no matter what his event. This is analogous to every believer having the identical divine dynasphere as the place in which we train and compete. We must fulfill the training rules of the protocol plan of God. Only the protocol Christian is living the Christian way of life, and therefore is qualified to compete in the angelic conflict.
 - C. The *agonistai* were people who just worked out to stay in shape, which is just sheer agony. This is analogous to the believer in the cosmic system and to arrogance in the cosmic system which is just sheer agony.
 - D. The *athletai* were the ones who trained under the rules of the national gymnasium for ten months. You were not allowed to leave the large walled area of the gymnasium for ten months, and you had to exercise under the authority of the *gumnasiarch*, the ruler of the gym (analogous to the pastor). The rules were very strict.
 - 1. You could not leave for any reason.
 - 2. You were on a strict diet which everyone ate (other foods being analogous to distractions of the cosmic system).
 - 3. Everyone participated in group exercise naked outdoors, regardless of the weather (analogous to everyone getting the same doctrinal teaching).
 - 4. Daily trumpet calls had to be met each day at various times; if you missed one you were
 - 5. Everyone had equal privilege and opportunity to compete.
 - E. 1Cor. 9:24–27 illustrates how we compete to reach a reward which is imperishable. Each winner in the national games received many rewards and privileges.
 - 1. He received a crown of ivy leaves, which represented the rewards he would receive when he returned home. This is analogous to us receiving eternal escrow blessings when we go home to heaven.
 - 2. He had a special entrance cut into the wall of his hometown city which he passed through when he returned home. Then a plaque was put up after the wall was sealed up again.
 - 3. He rode in the best chariot through the city in a parade.
 - 4. He received a lifetime pass to all future games.
 - 5. He received a great amount of money.
 - 6. An ode was written to him by a poet.
 - 7. A statue of him was put up in the public square.
 - 8. His children were fed and educated at public expense.
 - 9. He was exempt from all income taxes for life.
 - F. 1Cor. 9:24 **Run in such a way that you may win.** Verse 27 **but I discipline my body and keep it in training, lest possibly, having preached to others, I myself should be disqualified."**

Taken from http://gracebiblechurchwichita.org/?page_id=1123 and edited. No doubt this came right from R. B. Thieme, Jr.'s notes.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Discourse 9: Avoid the Path of the Wicked

The Wells of Living Water Commentary: *Does holy living pay? This is a question that often comes to the mind of the young. The enemy is always painting roseate pictures of sinful and worldly living. He promises all kinds of fleshly enjoyment, and that without damage. God...gives full warning of the results of feeding the flesh. He demonstrates the folly of following in the ways of wickedness. He says, "The wages of sin is death." Then He turns the picture around and tells us that long life will be given to those who receive His wisdom, and who walk in His sayings. For our part, we trust the words of the Lord, and believe that all God promises is true. We believe it not alone because God says this or that, but also because our observations, during the years have proved every word to be true. We have seen with our own eyes the tragic ending of those who have followed after sin. We have seen the wreckage, beheld the heartaches, and have watched with sorrow the tragedies of lives that went after sin.*⁷⁷

The New American Bible is one of the many examples of a Catholic Bible written in the language of the people. The Catholic church has some great problems within it, but this is one area where they have thankfully changed their ways.

The New American Bible on Proverbs 4:10–19 and 4:10–27

A central metaphor of the poem is "the way." The way of wisdom leads directly to life (vv. 10-13); it is a light that grows brighter (v. 18). The wise are bound to shun (vv. 14-17) the dark and violent path of the wicked (v. 19). Singleness of purpose and right conduct proceed from the heart of the wise as from the source of life (vv. 23-26), saving them from destruction on evil paths (4:27; 5:21-23). As in 1:8-19 and 2:12-15, the obstacles to the quest are men and their way. Elsewhere in chaps. 1-9, the obstacle is the foreign woman (Prov. 2:16-19 5 6:20-35 7 9:13-18).

[10-27] The way of wisdom leads directly to life (⇒ Proverb 4:10-13); it is a light that grows brighter (⇒ Proverb 4:19[18]). The wise man is bound to shun (⇒ Proverb 4:14-17) the dark and violent path of the wicked (⇒ Proverb 4:18[19]). Singleness of purpose and right conduct proceed from the heart of a wise man as from the source of life Prov (⇒ 4:23-26); they save him from destruction on evil paths (⇒ Proverb 4:27; ⇒ 5:21-23).

From <http://www.usccb.org/bible/proverbs/4#24004010-1> accessed February 16, 2015.

The second is from [http://www.vatican.va/archive/ENG0839/_PK3.HTM#\\$1PN](http://www.vatican.va/archive/ENG0839/_PK3.HTM#$1PN) also accessed February 16, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This second section (discourse 9) is broken into two sections—vv. 10–13 and 14–19. The first section will be bookended by several imperatives and the second section will start out with several imperatives. This will be laid out so that it is easy to see at the [completion of v. 19](#).

⁷⁷ From <http://www.studyight.org/commentaries/lwc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

James Burton Coffman breaks this down differently: *In this section, two ways of living are presented; and then they are compared. "Proverbs 4:10-13 describe the way of wisdom; Proverbs 4:14-17 describe the way of the wicked; and Proverbs 4:18-19 present a comparison of the two ways."*⁷⁸

Robert Dean introduces this section of Prov. 4: *Warning! Danger Ahead! Signs like this alert us to looming disasters. Fathers are told in Proverbs to teach children what will keep them out of blind alleys and detours. With the wrong mental attitudes they can be run over by the things that happen but by choosing to follow the wisdom in God's Word they are able to stand up and walk through life's storms with their heads held high. Listen to this lesson to learn the difference between a proverb and a promise. Accept the challenge of not growing weary and giving up but keeping on traveling the path that shines ever brighter to the end.*⁷⁹

Hear, my son and take my words and will become many to you years of lives.	Proverbs 4:10	Listen, my son, and take my words [of doctrine]; and your years of life will be increased to you.
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Listen, my son, and take my words of doctrine; and, as a result, your abundant life will be increased for you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Hear, my son and take my words and will become many to you years of lives.
Latin Vulgate	Hear, O my son, and receive my words, that years of life may be multiplied to thee.
Peshitta (Syriac)	Hear, O my son, and receive my sayings; and the years of your life shall be many.
Plain English Aramaic Bible	Hear, my son, and receive my words, and the years of your life will be many.
Septuagint (Greek)	Hear, <i>my</i> son, and receive my words, and the years of your life shall be increased, <u>that the resources of your life may be many.</u>

Significant differences: The Greek has an additional phrase at the end.

Limited Vocabulary Translations:

Bible in Basic English	Give ear, O my son, and let your heart be open to my sayings; and long life will be yours.
Easy English	My son, believe my words! They will bring you long life
Easy-to-Read Version	Son, listen to me. Do the things I say, and you will live long.
Good News Bible (TEV)	Listen to me, my child. Take seriously what I am telling you, and you will live a long life.
<i>The Message</i>	Dear friend, take my advice; it will add years to your life.
Names of God Bible	Stay on the Path of Wisdom My son, listen and accept my words, and they will multiply the years of your life.
NIRV	My son, listen. Accept what I say. Then you will live for many years.
New Simplified Bible	Listen to me, my son. Accept what I tell you and live a long life.

⁷⁸ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=4> accessed March 4, 2015; and he cites Tyndale Old Testament Commentaries; p. 67.

⁷⁹ From [Robert Dean Ministries](#); accessed March 1, 2015.

Thought-for-thought translations; paraphrases:

Common English Bible	Stay on the path of wisdom Listen, my son, and take in my speech, then the years of your life will be many.
Contemporary English V. The Living Bible	My child, if you listen and obey my teachings, you will live a long time. My son, listen to me and do as I say, and you will have a long, good life.
New Berkeley Version	Hear, my son, accept what I say, and the years of your life will be many.
New Century Version	My child, listen and accept what I say. Then you will have a long life.
New Living Translation	My child [Hebrew <i>My son</i> ; also in 4:20], listen to me and do as I say, and you will have a long, good life.

Partially literal and partially paraphrased translations:

American English Bible	Hear, O son, and receive all my words; for they'll multiply the years of your life, and many ways of life you'll then understand.
Beck's American Translation	Listen, my son, accept what I say and you'll live many years.
International Standard V	Listen, my son: accept my words, and you'll live a long, long time [Lit. and the years of your life will be many].
New Advent (Knox) Bible	Listen, then, my son, and master the charge I give thee, as thou wouldst have long life.
Translation for Translators	<i>So now I say</i> , "My son, heed what I say. If you do that, you will live a good long life.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Conservapedia	Hear, my son, and take my sayings to multiply the years of your life to you. Listen O my son and take my saying so you will live long.
Ferar-Fenton Bible	Listen, son, and attend to my words, They will add to the years of your life.
Lexham English Bible	The Right Path Listen, my child, take my sayings, and [the] years of your life shall be great.
NIV – UK	Listen, my son, accept what I say, and the years of your life will be many.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Listen, my son, and take my words to heart; then the years of your life will be multiplied.
The Heritage Bible	Oh my son, attentively hear, and take my sayings, and increase the years of your life.
New American Bible (2002)	Hear, my son, and receive my words, and the years of your life shall be many.
New American Bible (2011)	THE TWO WAYS* Hear, my son, and receive my words, and the years of your life shall be many. Prov. 3:2.
New Jerusalem Bible	Listen, my child, take my words to heart, and the years of your life will be multiplied.
New RSV	Hear, my child, and accept my words, that the years of your life may be many.
Revised English Bible	"Listen, my son, take my words to heart, and the years of your life will be many.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	Listen, my son, receive what I say, and the years of your life will be many. Hear, O my son, and take my sayings; and abound the years of your life:...
Hebrew Names Version JPS (Tanakh—1985)	Listen, my son, and receive my sayings. The years of your life will be many. My son, heed and take in my words, And you will have many years of life.
Judaica Press Complete T. Orthodox Jewish Bible	Hearken, my son, and take my words, and years of life will increase for you. Hear, O beni (my son), and receive my sayings; and thy shnot chayyim shall be many.
<i>The Scriptures</i> 1998	Hear, my son, and accept my words, And let the years of your life be many.

Expanded/Embellished Bibles:

The Expanded Bible	My ·child [ˀson], listen and ·accept what I say [ˀtake in my speech]. Then ·you will have a long life [ˀyour years will be multiplied]..
Kretzmann's Commentary	Hear, o my son, and receive my sayings, and the years of thy life shall be many, a long and happy life being one of the rewards granted to him who uses knowledge aright and happy life being one of the rewards granted to him who uses knowledge aright.
NET Bible®	Listen, my child [Heb "my son" (likewise in v. 20).], and accept my words, so that ²² the years of your life will be many [Heb "and the years of life will be many for you."].
Syndein/Thieme	'Hear, listen and obey' {shama`}, O my son, and receive my sayings; and the years of your life shall be many. {Note: Doctrine is life. Doctrine should be your life. Again this is the concept of a fulfilled, happy life as opposed to a large number of years. They may come also, but God takes the mature believer at the right time - HE knows when that is.}
The Voice	Hear my words, my son, and take them in; <i>let them soak in</i> so that you will live a long, <i>full</i> life.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Hearken, my son, and take in my sayings, And they shall increase the years of your life."
Darby Translation	Hear, my son, and receive my sayings, and the years of thy life shall be multiplied.
English Standard Version	Hear, my son, and accept my words, that the years of your life may be many.
Green's Literal Translation	Oh my son, hear and receive my sayings, and the years of your life shall be many.
NASB	Hear, my son, and accept my sayings And the years of your life will be many.
Stuart Wolf's literal trans.	Listen, my son, and seize/accept my words, that they may become many for you, the years of life.
Young's Updated LT	Hear, my son, and receive my sayings, And years of life are multiplied to you.

The gist of this verse: Solomon calls for the listener (reader) to take what he has to say; and the years of their lives would be increased.

Proverbs 4:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שָׁמַע) [pronounced <i>shaw-MAHĠ</i>]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
Rickard: Lâqach (לָקַח) [pronounced law-KAHKH] means "to take, get, fetch, lay hold of, seize, receive, acquire, buy, bring, marry, take a wife, snatch, take away, and to take as one's own" Therefore, we are to lay hold, seize and take for ourselves God's Word. That is, learn Bible Doctrine. ⁸⁰			
ʾămârîym (אִמְרָאִים) [pronounced <i>uh-maw-REEM</i>]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural noun with the 1 st person singular suffix	Strong's #561 (& #562) BDB #56

Translation: Listen, my son, and take my words [of doctrine];... This appears to be a new section; and it begins as did this chapter begin, with the word *listen, hear*. However, instead of *my sons*, we have *my son*. What Solomon is teaching is words of doctrine; words of wisdom.

Why do we go from the plural to the singular? Sometimes when wisdom was taught, there was one person in attendance; sometimes many. Or we could be returning to David's teaching of Solomon (however, remember that the previous section appeared to be a direct quotation from David's teaching).

When it comes to a father teaching, it does not matter if he is teaching one child or many. This is what a father must do. When it comes to a pastor-teacher, that is different. There ought to be an audience, even if that audience is small. With a pastor-teacher, there is the matter of privacy, which is lost on a one-on-one teaching situation. With a parent and child, there are no privacy concerns.

Robert Dean: *[Teaching one's own children] can be done in a more formal way, on a weekly basis, a nightly basis, the reading of Scriptures, talking about what is read, reading Bible stories, having various discussions as time goes by. It can also be informal teaching, and this is something that is done not necessarily in a didactic manner in a lecture format where the father is giving lectures but, as Deuteronomy 6 portrays it, just as you go through life circumstances and situations come up that are teachable moments, opportunities that God brings into the life of a family where advantages can be taken to help children understand the decision making process that you parents go through in order to determine what would be the best course of action for the family in light of the Word of God. And as the family grows what this does is build within their souls a framework for making decisions in their own life, whether it is handling finances, how we spend our time, how we evaluate our priorities, etc. The earlier parents begin with their children the easier it is.*⁸¹

⁸⁰ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

⁸¹ From [Robert Dean Ministries](#); accessed March 1, 2015.

Proverbs 4:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [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
râbâh (הִרְבָּה) [pronounced <i>raw^b-VAWH</i>]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 rd person masculine plural, Qal imperfect	Strong's #7235 BDB #915
The NET Bible: <i>The vav prefixed to the imperfect verb follows an imperative; this volitive sequence depicts purpose/result.</i> ⁸²			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i>]	years	feminine plural construct	Strong's #8141 BDB #1040
chayyîm (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive	Strong's #2416 BDB #313

Literally, this means *years of lives* or *years of life*. The concept is a *life of happiness, a life of prosperity, a full life, a refreshing life*. Whereas the phrase earlier refers to quantity of life, this one refers to quality of life.

The NET Bible: *Heb "length of days and years of life" (so NASB, NRSV). The idiom "length of days" refers to a prolonged life and "years of life" signifies a long time full of life, a life worth living (T. T. Perowne, Proverbs, 51). The term "life" refers to earthly felicity combined with spiritual blessedness (BDB 313 s.v. חַיִּים).*⁸³

Translation: ...and your years of life will be increased to you. This is one of the many verses in Scripture where long life is promised to the believer with Bible doctrine in his soul.

When speaking of *life* (or of *life and death*) the Scriptures sometimes refer to eternal life and to eternal separation from God; but, most of the time, this is not the case. Very few people study the Scriptures unless they are believers. Unbelievers may post ridiculous graphics on their facebook pages about Jesus or God or the Bible, but they are not posting these memes because they are serious students of the Word of God; they are trying to make some goofy liberal point. They did not study and dig this out of the Word of God through careful study; neither did the person who developed the graphic in the first place. My point is, when someone is either exposed to Bible teaching or they are studying the Bible themselves, it is often the result of being a believer in the first place. So, this person, no matter what, is going to enjoy eternal life, even if he lives the rest of his life as an unbeliever.

⁸² From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 16, 2015.

⁸³ From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

James Burton Coffman: *The fact of the life of Solomon having been cut short indicates that he did not follow his own good advice.*⁸⁴

So, essentially, we are looking at people who are believers, and are choosing a quality of life, by virtue of positive or negative volition toward doctrine.

Translations used below are from the ESV; capitalized.

The Scriptural Promise of Long Life

1. This is a doctrine which cannot be ignored. However, several good expositors say that this is not really for our time; or that these promises are not good anymore.
2. We have so many promises concerning wisdom and a long life, that we cannot discount them and simply put them in the past.
3. First of all, there are many wonderful blessings to this life, even in the devil's world: there is work, there is your right man or right woman, there are children, there are material benefits, and there is the possibility of a long and abundant life.
4. Bear in mind that many blessings in life are relative. Wealth is such a good example of that. You can find someone on your street who makes more money than you do, and has more stuff than you do; and right next door to him might be someone with a lower annual income and less stuff. Wealth is also relative to time. If you were to be instantly transported back in time 200 years and given a king's castle, you might be a lot less impressed than you thought you would be. Where's the AC? Where's the heat? Where's the bathroom? Where's the shower? Where is the nearest water faucet? Relative to that time period and relative to everyone around them, these kings lived in great luxury; but after spending a hot or cold day in the castle, you will be begging for your one-bedroom apartment. It might not be much, but when it is cold, you can turn on the heater; when you are thirsty, you can easily get a drink of water; and when you want a blessed hot shower, it's right there in your home. You just use it and often give it very little thought.
5. One of the benefits of knowing God's thinking and applying His wisdom is long life. Part of this is quite simple and logical. You know people who are beset by various desires—they want a huge meal, they need to get drunk, they need a smoke, they want some refer, they need to chase skirt, they want a homosexual encounter. For them, this brief stimulation is all that makes their lives worth living—and all of these behaviors shorten life. Over eating, drunkenness, drug usage, illicit sexual practices—all of these stimulations will lessen the length of your life. So, logically, if you know how God thinks, and you realize that you need to avoid these things, then your life is longer simply because you end up taking better care of yourself and you learn how to exercise some self-control, which is always good for your health. If you spend 30 min. a day exercising rather than 3 or 4 hours a night drinking and chasing skirt, guaranteed, you will be healthier. A person with self-discipline and self-control is more likely to exercise rather than to chase after the objects of his various lusts.
6. It is also reasonable to suppose that God is able to give us a longer life, out of grace, and to allow us more time for good works.
7. And then we have what the Word of God tells us. Prov. 3:1–2 **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.**
8. Prov. 4:10 **Hear, my son, and accept my words, that the years of your life may be many.**
9. This does not mean that a long life is guaranteed, no matter what. Christians lead a variety of lives and there are some believers whose lives are quite difficult—to a degree that we can barely understand or relate to. The person who believes in Jesus Christ and has been born a Muslim or was born in a predominantly Muslim country—he could face a very difficult life. They may know very little of the blessings which we have here, and die a martyr's death for their faith. Don't worry—God will take care of this. God will even these things out. Many of these martyrs will have a fantastic eternity; God is able to do that.

⁸⁴ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=4> accessed March 3, 2015.

More to do; check Treasury of Scriptural Knowledge on those two passages.

Chapter Outline

Charts, Graphics and Short Doctrines

Clarke sees this the same way that I do: *Vice and intemperance impair the health and shorten the days of the wicked; while true religion, sobriety, and temperance, prolong them...Religion excites to industry, promotes sober habits, and destroys evil passions, and harmonizes the soul; and thus, by preventing many diseases, necessarily prolongs life.*⁸⁵

The same thing is true of the unbeliever adhering to the laws of divine establishment—he will increase his own lifespan by doing that.

In a way of wisdom I have taught you; I have led you in paths of integrity. In your walking will not be bound your step and if you will run, you will not stumble.

Proverbs
4:11–12

I have taught you in the way of wisdom; [and] I have led you in paths of integrity. When walking, your step will not be restricted and if you run, you will not stumble.

I have taught you the way of wisdom and I have led you down paths of integrity. When walking, you will not be slowed; and if you run, you will not stumble.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a way of wisdom I have taught you; I have led you in paths of integrity. In your walking will not be bound your step and if you will run, you will not stumble.
Latin Vulgate	I will shew you the way of wisdom, I will lead you by the paths of equity: Which when you will have entered, your steps will not be straitened, and when you run, you will not meet a stumbling block.
Peshitta (Syriac)	I have taught you the <u>ways</u> of wisdom; I have led you in right paths. When you walk, your steps will not be unsteady; and when you run, you will not stumble.
Plain English Aramaic Bible	I have taught you the <u>ways</u> of wisdom and I have led you in the straight paths. And when you walk, your walking will not quake, and if you run, you will not stumble.
Septuagint (Greek)	For I teach you the <u>ways</u> of wisdom; and I cause you to go in right paths. For when you go, your steps shall not be hindered; and when you run, you shall not be distressed.

Significant differences: Way is in the singular in the Hebrew.

Limited Vocabulary Translations:

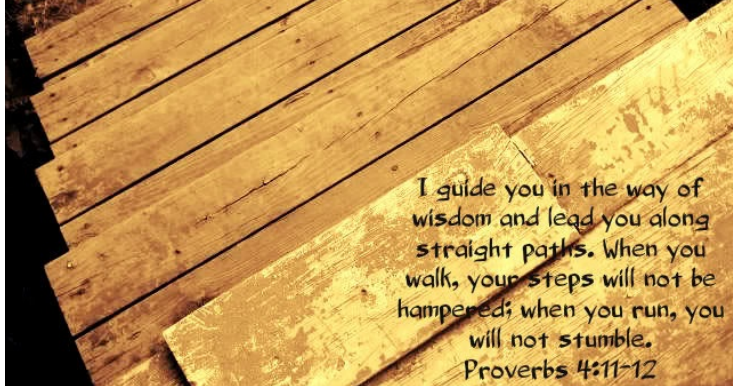
Bible in Basic English	I have given you teaching in the way of wisdom, guiding your steps in the straight way.
Easy English	When you go, your way will not be narrow, and in running you will not have a fall.. I am guiding you in a wise way. I am leading you along straight paths. You will walk in safety. When you run, you will not fall.
Easy-to-Read Version	I am teaching you about wisdom. I am leading you along the straight path.

⁸⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:10.

Good News Bible (TEV)	Follow this path, and your feet won't be caught {in any trap}. You can run and not stumble. {You will be safe in the things you try to do.} I have taught you wisdom and the right way to live. Nothing will stand in your way if you walk wisely, and you will not stumble when you run.
<i>The Message</i>	I'm writing out clear directions to Wisdom Way, I'm drawing a map to Righteous Road.
Names of God Bible	I don't want you ending up in blind alleys, or wasting time making wrong turns. I have taught you the way of wisdom. I have guided you along decent paths. When you walk, your stride will not be hampered. Even if you run, you will not stumble.
NIRV	I instruct you in the way of wisdom. I lead you along straight paths. When you walk, nothing will slow you down. When you run, you won't trip and fall.
New Simplified Bible	I taught you wisdom and the right way to live. Walk with wisdom and nothing will stand in your way. Run with wisdom and you will not stumble.

Proverbs 4:11–12 NIRV (graphic); from [Photobucket](#); accessed March 8, 2015.

Thought-for-thought translations; paraphrases:

Contemporary English V.	I have shown you the way that makes sense; I have guided you along the right path. Your road won't be blocked, and you won't stumble when you run.	
The Living Bible	I would have you learn this great fact: that a life of doing right is the wisest life there is. If you live that kind of life, you'll not limp or stumble as you run.	
New Century Version	I am guiding you in the way of wisdom, and I am leading you on the right path. Nothing will hold you back; you will not be overwhelmed.	
New Life Version	I have taught you in the way of wisdom. I have led you on the right paths. When you walk, your steps will not be stopped. If you run, you will not trip.	
New Living Translation	I will teach you wisdom's ways and lead you in straight paths. When you walk, you won't be held back; when you run, you won't stumble.	

Partially literal and partially paraphrased translations:

American English Bible	I'm teaching you the ways of the wise. I'm piling upon you, tracks that are straight, so the ways that you go will not hem you in, or ever be a block to your footsteps; thus, when you must run, you won't tire.
Beck's American Translation	I have taught you wisdom's way and led you in the right paths. When you walk, your steps will not be hindered; even if you run, you won't fall.
New Advent (Knox) Bible	Here lies the road to wisdom, here is the path that will bring thee straight to thy goal; here thou mayst walk unhampered, run without fear of stumbling.
Translation for Translators	I am teaching you the way to live wisely; I am leading you on the roads of acting justly toward others. If you live wisely, when you decide to do something, you will succeed [LIT].

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I <i>will</i> direct you in the way of wisdom. Tread in right tracks, and your footprints <i>will</i> go with no trouble. When you run, you <i>will</i> not stumble.
Conservapedia	i have taught you in a wise way and i have led you in correct paths. When you leave, your steps will not be strained and when you run you will not fall.
Ferar-Fenton Bible	'I teach you the pathways of Wisdom; I direct to the smoothest of roads, Where, walking, your foot will not stumble, And if running you will not fall down.
Lexham English Bible	In the way of wisdom I have instructed you; I have led you in the path of uprightness. {When you walk}, your step will not be hampered, and if you run, you will not stumble.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Because I have taught you the way of wisdom and have guided you along honest ways, you will walk with ease and run with out falling.
The Heritage Bible	I have caused the way of wisdom to flow to you; I have caused you to tread in paths of right. When you walk, your steps shall not be hard pressed, and when you run, you shall not stumble weak legged.
New Jerusalem Bible	I have educated you in the ways of wisdom, I have guided you along the path of honesty. When you walk, your going will be unhindered, if you run, you will not stumble.
Revised English Bible	I shall guide you in the paths of wisdom; I shall lead you in honest ways. When you walk nothing will impede you, and when you run nothing will bring you down.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I'm directing you on the way of wisdom, guiding you in paths of uprightness; when you walk, your step won't be hindered; and if you run, you won't stumble.
exeGesés companion Bible	I teach you in the way of wisdom; I aim you in routes of straightness: so that as you walk, your paces constrain not; and as you run, you stumble not.
JPS (Tanakh—1985)	I instruct you in the way of wisdom; I guide you in straight courses. You will walk without breaking stride; When you run, you will not stumble.

Orthodox Jewish Bible I have taught thee in the derech chochmah; I have led thee in ma'aglei yosher (right paths).
When thou goest, thy steps shall not be hindered; and when thou runnest, lo tikashel (thou shalt not stumble).

Expanded/Embellished Bibles:

The Amplified Bible I have taught you in the way of skillful and godly Wisdom [which is comprehensive insight into the ways and purposes of God]; I have led you in paths of uprightness. When you walk, your steps shall not be hampered [your path will be clear and open]; and when you run, you shall not stumble.

The Expanded Bible I am ·guiding [teaching] you in the way of wisdom,
and I am leading you on the ·right [or straight] path.
·Nothing will hold you back [^LWhen you walk, your step will not be hindered];
·you will not be overwhelmed [^Lwhen you run, you will not stumble].

The Geneva Bible I have taught [Solomon declares what care his father had to bring him up in the true fear of God: for this was Davids protest.] thee in the way of wisdom; I have led thee in right paths.
When thou goest, thy steps shall not be straitened [You will walk at liberty without offence.]; and when thou runnest, thou shalt not stumble.

Kretzmann's Commentary I have taught thee in the way of wisdom, in the conduct which is in agreement with the precepts of true wisdom; I have led thee in right paths, literally, "in the paths of straightness," following the standard of right always.
When thou goest, thy steps shall not be straitened, be hindered and confined by obstructions, and when thou runnest, thou shalt not stumble, rather have ample room for a full and free stride.

NET Bible® I will guide you in the way of wisdom
and I will lead you in upright paths.
When you walk, your steps will not be hampered,
and when you run, you will not stumble.

Syndein/Thieme I {Solomon} have taught you {Rehoboam} in the way of wisdom. I have led you in right paths. {Walking in the righteous Ways of God}
{A rebound verse quoted in Hebrews 12:13}
When you go, your steps shall not be 'in distress'/'in dire straits' {yatsar}. And when you run . . . you shall not stumble.

The Voice I have pointed you in the way of wisdom;
I have steered you down the path to integrity.
So get going. And as you go, know this: with integrity you will overcome all obstacles;
even if you run, you will not stumble.

Literal, almost word-for-word, renderings:

Concordant Literal Version For in the way of wisdom I direct you; I cause you to tread in routes of uprightness. When you walk, your steps shall not be constricted, And when you run, you shall not stumble."

Context Group Version I have taught you in the way of wisdom; I have led you in paths of uprightness. When you go, your steps shall not be compelled; And if you run, you shall not stumble.

Emphasized Bible In the way of wisdom, have I taught thee, I have guided thee in tracks of uprightness.
When thou walkest, thy step shall not be hemmed in, and, if thou runnest, thou shalt not stumble.

God's Truth (Tyndale)	I will show you, the way of wisdom, and lead you in the right paths. So if you go therein, the way of wisdom, there shall no straitness [straitness: to be brought into "straits" is to be lorded over by the ungodly. Straight before the Lord is to not turn to the left or right, but to keep our eyes straight ahead to the promises of God, plain hearted to his love and his truth.] hinder you: and when you run, you shall not fall.
NASB	I have directed you in the way of wisdom; I have led you in upright paths. When you walk, your steps will not be impeded; And if you run, you will not stumble.
New European Version	I have taught you in the way of wisdom, I have led you in straight paths. When you go, your steps will not be hampered. When you run, you will not stumble.
New King James Version	I have taught you in the way of wisdom; I have led you in right paths. When you walk, your steps will not be hindered, And when you run, you will not stumble.
Stuart Wolf's literal trans.	I instruct you in the way of wisdom, I lead you in straight/upright paths. When you walk, they will not be distressed/made narrow, your steps; and if you run, you will not stumble.
Young's Updated LT	In a way of wisdom I have directed you, I have caused you to tread in paths of uprightness. In your walking your step is not straitened, And if you run, you will not stumble.

The gist of this verse: The father has taught the son in the ways of wisdom, and the paths of integrity. If the son stays to these, he will walk and run securely.

Proverbs 4:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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	Strong's# none 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
châk ^e mâh (חֵכֶם) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
yârâ ^c (אַרַּי) [pronounced yaw-RAW]	<i>to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain</i>	1 st person singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #3384 BDB #432

The NET Bible: *The form הַיָּרִיחָה (horetikha) is the Hiphil perfect with a suffix from the root הָרַי (yarah, "to guide"). This and the parallel verb should be taken as instantaneous perfects, translated as an English present tense: The sage is now instructing or pointing the way.⁸⁶*

⁸⁶ From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

Proverbs 4:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The verb יָרָה (yarah) means "to teach; to instruct; to guide." This is from the same root as the Hebrew word for "law" (torah). See G. R. Driver, "Hebrew Notes," VT 1 (1951): 241-50; and J. L. Crenshaw, "The Acquisition of Knowledge in Israelite Wisdom Literature," WW 7 (1986): 9.⁸⁷</i>			

Translation: I have taught you in the way of wisdom;... I will assume that we are back to David's teaching of Solomon; and David taught Solomon the way of wisdom. This would have been the way of the spiritual life in that era. This would be knowing God's laws and expectations, as well as His grace and mercy.

Robert Dean says⁸⁸ that this would be a structured curriculum which is in the father's mind, to teach his children from a young age until they leave home.

Proverbs 4:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dârak ^e (דָּרַךְ) [pronounced daw-RAHK]	<i>to cause to march, to cause to go, to cause to walk, to make walk; to lead; to tread [a threshing floor]; to overtake</i>	1 st person singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #1869 BDB #201
Stuart Wolfe: <i>The chiasmatic parallel is the verb dârake (דָּרַךְ) [pronounced daw-RAHK]...[which] means to educate in a way that is established, well recognized, and proven over the course of time; a track is not a road that has come into existence without people moving on it, the son will be walking on an ancient and proven way.⁸⁹</i>			
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	Strong's# none BDB #88
ma ^e gâlîym (מַגְלִימ) [pronounced mahg-gaw-LEEM]	<i>paths, tracks; entrenchments, ruts [wherein a wheel revolves]; ways, courses of action</i>	masculine plural construct	Strong's #4570 BDB #722
Rickard: "Path" is the noun MAGAL, מַגְלָל, that means, "an entrenchment, (wagon) tracks, etc." It denotes "a path, or route" which has been used continually. Someone who is on such a path is following a course which is already established. YHWH Himself has established the path for the righteous to tread, Psa 17:5. He makes this path level, symbolic of ease of travel, Isa 26:7. ⁹⁰			
yôsher (יֹשֵׁר) [pronounced YOH-shur]	<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

⁸⁷ From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

⁸⁸ From [Robert Dean Ministries](#); accessed March 1, 2015.

⁸⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁹⁰ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

Proverbs 4:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Heb "in the tracks of uprightness"; cf. NAB "on straightforward paths." Both the verb and the object of the preposition make use of the idiom – the verb is the Hiphil perfect from דָּרַךְ (derekh, related to "road; way") and the object is "wagon tracks, paths."</i> ⁹¹			
Stuart Wolfe: <i>The parallel to "way of wisdom" is upright tracks, using yôsher (יָשָׁר) [pronounced YOH-shur] "level" or "straight" to denote that wisdom's many aspects (note the change to plural) are morally straight and free from torturous, deviant behavior and dangerous consequences.</i> ⁹²			

Translation: ...[and] I have led you in paths of integrity. There is a right way to act; there are right paths to take; and David spent much of Solomon's early life teaching him about those paths.

Maclaren on the path: *The old metaphor likening life to a path has many felicities in it. It suggests constant change, it suggests continuous progress in one direction, and that all our days are linked together, and are not isolated fragments; and it suggests an aim and an end.*⁹³

Stuart Wolfe: *The road leading to abundant life is proven and straight, and therefore safe.*⁹⁴

V. 11 reads: I have taught you in the way of wisdom; [and] I have led you in paths of integrity. The father has taught his son what is right; he has taught him what is wise.

Robert Dean: *"I have directed you in the way of wisdom; I have led you in upright paths." We see this again and again in Proverbs where the fathers says I'm teaching you wisdom, I'm warning you against foolishness. Why? Because he also says foolishness is bound up in the heart of a child, you don't have to be taught how to act foolishly. You don't have to be taught how to be wicked; you don't have to get instruction on being a sinner because that is what we are; that is our default position.*⁹⁵



Proverbs 4:11 (graphic); from JewishVoice.org; accessed March 8, 2015.

V. 11 reads: I have taught you in the way of wisdom; [and] I have led you in paths of integrity. Interestingly enough, *way* is in the singular and *paths* is plural. The is one set of accurate doctrines; there is one way that God thinks; however, for us as men, there are a number of paths that we might travel, which are paths of integrity.

Application: This is very much related to the concept of the body of Christ. I might be a hand and you might

⁹¹ From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

⁹² From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁹³ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=4> accessed March 2, 2015.

⁹⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

⁹⁵ From [Robert Dean Ministries](http://www.RobertDeanMinistries.com); accessed March 1, 2015.

be an eye. I can't say I don't need you and you can't say you don't need me. Those are different paths. Throughout Scripture, the kind of men (and women) who are used of God are very different. Abraham is a rancher; Moses is born to be king of Egypt, but he rejected this; Joshua was a general; David began as a shepherd, became a warrior and then became king of Israel; Peter, Andrew and John were all fishermen. As you see, their paths were different.

Application: After salvation, we all have different places and different gifts. Someone might be an evangelist; someone else a pastor-teacher; someone else might run a soup kitchen or a flop house; someone might bring food and clothing to people during disasters; someone else might bring medical aid to those who need it.

Application: The Bible tells the person with one gift not to denigrate someone with a different gift. Along the same lines, do not denigrate your own gift; nor do you allow someone else to denigrate it. You might have the gift of evangelism, but some one thinks that Christians ought to be ought there helping the poor. You don't drop everything and go out there and help the poor. You might not be very good at it. You function within the realm of your gift—the gift which God gave us.

So, there is the mind (not *minds*) of Christ; but there are many different paths that we take. Christians are not (and should not) be cookie cutter people.

V. 11 reads: *I have taught you in the way of wisdom; [and] I have led you in paths of integrity.* This section will not focus on *what* is the right path and *what* is the wrong path, but this section teaches by principle. In previous lessons, the teacher has told what is the right and wrong way; what is the right and wrong path. In this section, wisdom and instruction will be touted as key to remaining on that correct path.

Robert Dean on the misapplication of power: we live in a world where increasingly the political philosophy that dominates western civilization assumes that the role of government is to protect society, protect people, and to do away with death. Notice that the more that we get away from the Scripture and the certainty of eternal life, and that death is just an open door into a heavenly life that people in government are more and more scared of death and they try to do everything they can to keep people alive longer. Of course, this is going to go by the wayside once government takes over health care. They can't afford to keep everybody alive until they're 95 or 105 because it gets too expensive, and there's only limited financial resources so that then becomes a problem. What we have is the role of government trying to protect people to make them healthy, not to give them and environment where they can make volitionally responsible choices to live a healthy life. The government comes and tries to prevent people from feeling the consequences, the negative results of their own bad decisions. We have tried to create this utopic society. This is the influence of progressivism, socialism, Christian socialism, Marxism; all of these things that have come along in the last 150 years, all built upon this basic assumption that man is good, man is perfectible, society is perfectible, and that it is the role of society through government to bring in this utopic environment. That is in contrast to the Word of God which teaches that we are all basically sinners, we have to learn to control the desires of the sin nature, we have to learn discipline so that we can then have a full, rich life.⁹⁶

Application: The parents are supposed to work to teach and train their children so that, at a reasonable age (around 18 or so), a parent has worked himself out of a job. A young man, around that age (in our culture) should be ready to begin his adult life, separate from his parents. Now, there are of course several things to consider: an 18 year-old young man (or woman) might start college or they might start in a technical vocation; in which case, they might receive some limited support from home—they might even continue to live at home. But at some point between age 18 and 24, a child should be to a place where they do not need to be at home anymore in order to survive. I write this from the cultural perspective of the United States; in some place like the Philippines, it is common for children to remain at home for a longer period of time.

⁹⁶ From [Robert Dean Ministries](#); accessed March 1, 2015.

Robert Dean: *There are no guarantees though. There is a general proverbial truth that you train up a child in the way he should go and when he is old he won't depart from it. But children have volition, and when children grow up in a pagan culture, no matter how much you may seek to shelter them from the pagan culture, it is amazing how kids just seem to absorb it from the air around them. When they become young adults they often try to see if what they believe when they are out on their own. They go and sow their wild oats, as it were. Some go through a period of that and it is not very extreme. Others never seem to come back from that. Some are like the prodigal son and go through years of self-induced misery and self-destruction before they come back. Others may not come back. That is rare, and that is why it is a proverb, not a promise. A promise is that if you train up a child in the way he should go there would be no exception. A proverb is just simply one of the general truths that if you teach them and train them in the way they should go them most of the time, even though they may depart for a while, they will return. That is why it is the book of Proverbs, not the book of Promises. So the instruction is a guided, disciplined instruction. When we learn we have to go through a guided path of instruction. This is why in Bible class it is important that we have a pastor who teaches through the Word in a regular manner.*⁹⁷

Proverbs 4:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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	Strong's# none BDB #88
Owens has a typo here; and calls this a negative.			
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #1980 (and #3212) BDB #229
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . ⁹⁸ (4) Lâmed with the infinitive can connote <i>shall or must</i> . ⁹⁹			
'al (לא) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
tsârar (צר) [pronounced tsaw-AHR]	<i>to bind, to tie up, to be restricted, to be cramped, to lay hold of, to shut up; to show hostility toward, to treat as an enemy</i>	3 rd person masculine singular, Qal imperfect	Strong's #6887 & #3334 BDB #865
The NET Bible: <i>The verb צר (tsarar, "to be narrow; to be constricted") refers to that which is narrow or constricted, signifying distress, trouble, adversity; that which was wide-open or broad represents freedom and deliverance.</i> ¹⁰⁰			

⁹⁷ From [Robert Dean Ministries](#); accessed March 1, 2015.

⁹⁸ The bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

⁹⁹ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

¹⁰⁰ From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

Proverbs 4:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsa'ad (צֶעַד) [pronounced TZAH-áhhd]	a step, pace; figuratively: steps of life	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #6806 BDB #857

The NET Bible: *The noun צֶעַד (tsa'adekha, "your steps") and the temporal infinitive בִּלְעֵלְכֶךָ (belekhtýkha, "when you walk") use the idiom of walking to represent the course of life. On that course there will be no obstacles; the "path" will be straight – morally and practically.*¹⁰¹

Translation: *When walking, your step will not be restricted...* There is for all believers a daily walk; and Solomon's spiritual growth would not be restricted in his daily walk. As believers, we have free will, and God allows us the use of our free will. God does not restrict us.

No need to reinvent the wheel.

James Rickard's Doctrine of Walking

1. "Walking" has two main usages in scripture. The first is the actual physical action of putting one foot in front of the other to achieve motion. The other is figurative for your spiritual life that can either walk in righteousness or evil. In our passage it means advancement in the spiritual life unto the Lord which will not be hindered by the problems and details of life.
2. "Walking" is used in the Bible to express the character of a person in John 1:35-36 **John...looking at Jesus as He walked...said, "Behold the Lamb of God!"** John was pointing out the person of Jesus and His position in God's Plan, not that Jesus was literally walking. Remember that there is nothing abstract or obscure in the Bible; everything is vivid and real. God does not say, "Be spiritual," but He says, **"Walk (hâlak^e (הָלַךְ) [pronounced haw-LAHK^e]) before Me ."** (Gen 17:1). So from this we get our precedence for the "walking" in the spiritual life.
3. Spiritual walking is the modus operandi of the Church Age believer in executing the Plan of God which requires spiritual energy. It means you are going forward in the Plan of God by utilizing Divine energy, (i.e., the omnipotence of God by His Word and Spirit), because when you walk you are not standing still but are moving forward.
4. Walking is used for the perception of Bible doctrine. 3 John 4, "I have no greater joy than this, to hear of my children walking (peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]) in the truth (Bible Doctrine)." Eph 5:15 **Therefore, be careful how you walk, not as unwise, but as wise.**
5. Walking is also related to the Execution of the Plan of God, Eph 2:10; Col 1:9-10. Eph 2:10 **For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.**
6. When we walk in the wisdom of God's Word we have guidance and protection. Prov 2:7 **He (the Lord) stores up sound wisdom for the upright; He is a shield to those who walk in integrity.**
7. In the New Testament we are commanded to **Walk in the Light.** Eph 5:8 **For you were formerly darkness (spiritual death), but now you are Light in the Lord; walk as children of Light.**
 - 1) This command is a reference to Experiential Sanctification, (being filled with the Holy Spirit and applying God's Word on a consistent basis.). Just as walking in the darkness is incompatible with walking in light, so Christian degeneracy is incompatible with the modus operandi of the Plan of
 - 2) Walking as *children of light* means executing the Plan of God and is synonymous with the Christian way of life.
 - 3) The precedence for walking in the light is found in 1John 2:6. 1John 2:6 **The one who says he abides in Him ought himself to walk in the same manner as He walked.**

¹⁰¹ From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

James Rickard's Doctrine of Walking

- 4) Our precedence for "walking" is the Lord Jesus Christ during the hypostatic union, and not with the Old Testament believers. All precedence for the Plan of God in the Church Age is derived from our Lord's walk on this earth.
- 5) Our Lord walked in the prototype of God's Power System (GPS), the Church Age believer therefore must walk in the operational type GPS if he is going to fulfill God's Plan for his life. Gal 5:16 **Walk by means of the Spirit, and you will not carry out the desire of the flesh.**
- 6) This is a command to remain in fellowship with God the Holy Spirit. Being in fellowship is the only way we can execute God's plan, Eph 5:18.
8. "Walking" describes the purpose of living in the operational GPS; to glorify God in the great power experiment of the Church Age, 1Thess. 2:12. 1Thess. 2:12 **So that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.**
 - 1) If we are going to walk in a manner worthy of the Lord after we believe in Christ, then we must be Filled with the Spirit, and expose ourselves to the teaching of the Word of God on a consistent basis. If we do all of this, then we fulfill 1John 1:7. 1John 1:7 **If we keep walking in the light as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin.**
9. The challenge of "walking in the light" is found in Rom 6:4. Rom 6:4 **Therefore we have been buried with Him through baptism (of the Holy Spirit) into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.**
 - 1) *Walking in newness of life* means we walk in the light of the Word of God, being in union with Christ and having a regenerated human spirit, making us a new spiritual species, 2Cor. 5:17; Gal. 6:15
 - 2) *Walking in newness of life* means utilization of all of the invisible assets God has provided for us in our Portfolio of Invisible Assets including: the Baptism of the Holy Spirit the availability of Divine power; the indwelling of the Trinity; the assets of predestination and election, our universal priesthood and ambassadorship, Unique Mystery Doctrine of the Church Age, etc.
10. In addition, the Faith-Rest Drill is a mandate of "walking", that is, having poise and control of the Christian Way of Life, while executing God's Plan for your life. 2Cor. 5:7 **For we walk by faith and not by sight.** Col 2:6 **As you have received Christ Jesus to yourselves, so keep walking by means of Him.** We received Christ by faith; so now we walk by faith.
11. "Walking" also means the utilization of the Problem Solving Devices. Learning and using the Problem Solving Devices moves you along in executing the Plan of God, which is "walking in the light." Eph 5:1-2 **Become imitators of God as beloved children, and begin walking in the sphere of virtue-love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.** Eph. 4:1-2 **Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, 2with all humility and gentleness, with patience, showing tolerance for one another in love.**
12. All of these mandates to "keep walking" are commands to keep learning Bible doctrine, and to keep advancing spiritually in the Christian way of life.

From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 4:12b

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

Proverbs 4:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
יִם (אם) [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
רָוץ (רוץ) [pronounced roots]	<i>to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]</i>	2 nd person masculine singular, Qal imperfect	Strong's #7323 BDB #930
The NET Bible: <i>The progression from walking to running is an idiom called "anabasis," suggesting that as greater and swifter progress is made, there will be nothing to impede the progress (e.g., Isa 40:31).</i> ¹⁰²			
לֹא (אל or אול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kashal (לשכ) [pronounced kaw-SHAHL]	<i>to stumble; to be staggered, to be teetering; metaphorically to be made wretched</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3782 BDB #505

Stuart Wolfe: *The metaphor you will not stumble (Niphal of kashal (לשכ) [pronounced kaw-SHAHL] "tripped up") connotes becoming weak or fatigued (cp Isa 5:27) and/or being brought to ruin (cp Ps 27:2); the passive implies an agent, presumably evil that is moral and/or physical.*¹⁰³

Stuart Wolfe: *The repetition of "stumbling" at the end of each strophe unifies the poem; the wise will not be "tripped up" (12b), the wicked cannot sleep unless they "trip up" others (16b), and the wicked do not know what "trips [them] up" (19b).*¹⁰⁴

Translation: ...and if you run, you will not stumble. Running perhaps refers to some fast-changing circumstances; or it may refer to running forward during a battle. Even under those circumstances, with what David has taught Solomon, Solomon would not stumble.

Stuart Wolfe: *The next promise, if you run, intensifying the more secure movement of walking to the less secure motion of running, meaning that even if we do not have the time or luxury of planning our actions, we can still be confident that God will protect us.*¹⁰⁵

We do not find this doctrine in very many places (Rickard may have been the only person to do this doctrine).

Rickard: *Just as every member of the human race born into this world has to learn [to crawl then] to walk and then run, so does the born again believer in the spiritual life. We did not learn these things in one day, we learned them by experience and practice, trial and error[, and primarily by the application of Bible doctrine to our daily lives].*

James Rickard's Doctrine of Running

1. Just as with walking, "running" also has two usages in the Bible. The first is the literal act of running, that

¹⁰² From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

¹⁰³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁰⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁰⁵ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

James Rickard's Doctrine of Running

is fast motion of your feet, (Mat 27:48 Mark 5:6 15:36, Luke 15:20 24:12 John 20:4), and the other is in regard to the spiritual life, either advancement or degeneracy, Prov 1:16; 6:18. Advancement in the spiritual life is the topic of this Doctrine. The Hebrew Verb is *rûts* (רוץ) [pronounced *roots*], and means *to run or to hurry*. It is used numerous in the Old Testament, but only four times in Proverbs, Prov 1:16 4:12 6:18 18:10. Prov 18:10 The name of the LORD is a strong tower; the righteous runs into it and is safe." "Run" or "Running" is also used in the New Testament where we get our main application for the Church Age believer. It is the Greek Verb *trechō* (τρέχω) [pronounced *TREHK-oh*] for all you Star Trek fans out there. As noted above it has two primary meanings and we will discuss the second meaning below.

2. Ultimately "running" is the believer's advance to spiritual adulthood, (Spiritual Self Esteem, Autonomy and Maturity). While walking connotes the modus operandi of the Christian life, running connotes the advance to maturity in the Spiritual Life, Heb 12:1. Heb 12:1 *Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the easily entangling sin, and let us run with endurance the race that is set before us.*
3. Running is related to the dissemination of Doctrinal teaching. Gal 2:2 *I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain.* Phil 2:16 *Holding fast the word of life, so that in the day of Christ I will have reason to glory because I did not run in vain nor toil in vain.*
 - 1) You stop running when you forsake the assembling of yourselves together, Heb 10:25, and neglect the teaching of God's Word, which also results in loss of rewards, 1Cor. 3:10-15.
4. Running is contrasted with reversionism in Gal 5:7. Gal 5:7 *You were running well; who hindered you from obeying the truth, (Bible doctrine)?*
5. Running is related to the blessings of maturity, 1Cor. 9:24–27. The believer has to keep studying doctrine so that he does not lose his spiritual growth and therefore his rewards. 1Cor. 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.*
6. Running is related to the victor's rewards at the BEMA Seat of Jesus Christ. 2Tim 4:7-8 *I have fought the good fight, I have finished the course (dromos (δρόμος) [pronounced *DROM-oss*] - run the race), I have kept the faith; 8in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.*

Additional Remarks from Rickard:

In Gal 5:16-26, we are commanded to "walk by means of the Holy Spirit." In these passages, to "walk" or even "run" in the spiritual life is not dependent on your attempts to walk or run, but on the obligation you have to maintain an attitude of confidence and expectation in God's Power System, which obligation will make the Spirit's promotion of your walk or run a blessed reality.

As Proverbs has told us time and time again, we are to be led in the path of God's Word and to be empowered by the Spirit to do every good work. Therefore, to walk or run is not of our own human resources and power, but is dependence and reliance upon the power of God in you!

That means that walking or running in the Spirit is not a mere conformity to some rigid standards, rules or code of conduct. In contrast, it means dependence upon God the Holy Spirit to lead you in each and every step of your life.

Remember that every literal physical step you take is an incipient (beginning or early stage of a) fall. That is, in every step you take your body is thrown forward and out of balance without physical support, and is

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dependent upon the foot forward to recover your balance and support you once again.

Likewise, to walk or run in the Spirit is not only a constant series of commitments to take a step, but a constant casting of yourself upon the Spirit with the confidence and anticipation that all the support you will need will be realized by Him.

And by the way, when you do, He will always be there to catch you before you fall.

Psa 91:11-12 For He will give His angels charge concerning you, to guard you in all your ways. 12They will bear you up in their hands, that you do not strike your foot against a stone."

That is another reason why Prov 4:12 tells us "your step will not be impeded", and "you will not stumble."

From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

[Chapter Outline](#)

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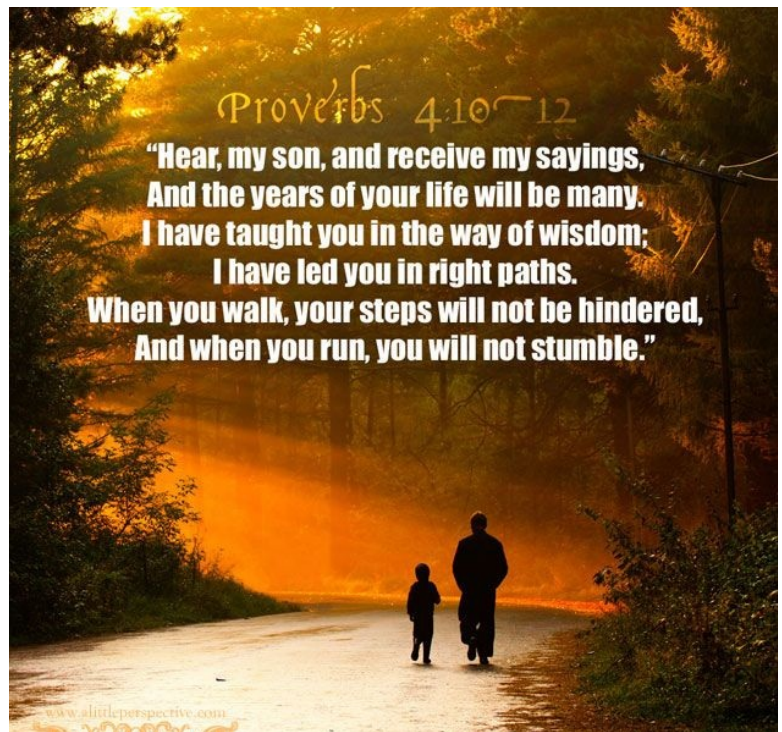
The key to all of this is wisdom and discretion. If your soul is filled with doctrine, then you can move forward in the Christian life, using your uncoerced free will.

Vv. 11–12 read: **I have taught you in the way of wisdom; [and] I have led you in paths of integrity. When walking, your step will not be restricted and if you run, you will not stumble.** Once a person has put his faith in the **Revealed God**, the Creator God, the God of Israel; the next step would be to learn what God has said, and God's interaction with man, which is revealed in His Word. David's teaching of Solomon would guide him through much of his life (except, of course, during the period of time when Solomon rejected his excellent training).

Vv. 10–12 read: **Listen, my son, and take my words [of doctrine]; and your years of life will be increased to you. I have taught you in the way of wisdom; [and] I have led you in paths of integrity. When walking, your step will not be restricted and if you run, you will not stumble.** We are back to Solomon's notes which he took from King David's Bible class. The was ongoing; David had already taught Solomon the way of wisdom, which was to first trust in the God of Israel and then to learn His Word.

Proverbs 4:10–12 (graphic); from Pinimg.com; accessed March 8, 2015.

The was also a pretty small window here. David began teaching Solomon near the end of David's life. Solomon would have been quite young and David would have been quite old. David only had a few years. He was at the end of his life, the end of his reign; and Solomon was a young son. We have the political training that David subjected Solomon to in the final few chapters of 1Chronicles; and we have the spiritual and moral training throughout the book of Proverbs.



Take hold in the instruction; you will not let go. Guard her, for she [is] your lives.	Proverbs 4:13	Take hold of the doctrine; do not let [it] go. Guard her, for she [is] your [abundant] life.
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Take hold of the doctrine; do not let it go. Guard wisdom, for she is your abundant life.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Take hold in the instruction; you will not let go. Guard her, for she [is] your lives.
Latin Vulgate	Take hold on instruction, <u>leave</u> it not: keep it, because it is thy life.
Peshitta (Syriac)	Take fast hold of my instruction, and do not <u>forsake</u> her; keep her, for she is your life.
Plain English Aramaic Bible	Hold my instruction fast and do not <u>forsake</u> her; keep her because she is your life.
Septuagint (Greek)	Take hold of my instruction; do not let it go, but keep it for yourself, for your life.
Significant differences:	The second verb in the Latin, but not really a synonym to the Hebrew. The second verb in the Syriac is an alternate meaning of the Hebrew word. The final word, <i>life</i> , is in the plural in the Hebrew, but it appears to have a singular meaning.

Limited Vocabulary Translations:

Bible in Basic English	Take learning in your hands, do not let her go: keep her, for she is your life.
Easy English	Hold on to my instructions! Learn them well! Guard my instructions, and they will give you a long life.
Easy-to-Read Version	Always remember these lessons. Don't forget these lessons. They are your life!
<i>God's Word</i> TM	Cling to discipline. Do not relax your grip on it. Keep it because it is your life.
Good News Bible (TEV)	Always remember what you have learned. Your education is your life---guard it well.
<i>The Message</i>	Hold tight to good advice; don't relax your grip. Guard it well--your life is at stake!
New Simplified Bible	Take firm hold of instruction and do not let go. Obey her for she is your life.

Thought-for-thought translations; paraphrases:

Common English Bible	Hold on to instruction; don't slack off; protect it, for it is your life.
Contemporary English V.	Hold firmly to my teaching and never let go. It will mean life for you.
The Living Bible	Carry out my instructions; don't forget them, for they will lead you to real living.
New Century Version	Always remember what you have been taught, and don't let go of it. Keep all that you have learned; it is the most important thing in life.
New Life Version	Take hold of teaching. Do not let go. Watch over her, for she is your life.
New Living Translation	Take hold of my instructions; don't let them go. Guard them, for they are the key to life.

Partially literal and partially paraphrased translations:

American English Bible	Grab my instructions and don't let them go! Hold them tight for yourself and your life!
Beck's American Translation	Cling to discipline and don't let it go; keep it because it means your life.

International Standard V	Hold on to instruction, do not let it go! Guard wisdom [Lit., <i>her</i>], because she is your life!
New Advent (Knox) Bible	Hold fast by the instruction thou hast received, and never let it go; guard it as thou wouldst guard thy life.
Translation for Translators	Hold fast to the things I have taught you to do and do not let them go. Guard them, because they will be the source of a good life.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Conservapedia	Fortify by correction, and never weaken! Guard her; for she's your life. Take a firm grip of instruction, don't let her go, keep her! she is your life.
Ferar-Fenton Bible	Seize Instruction, and let her not go, Keep her fast; because she is your life.
Jubilee Bible 2000	Take fast hold of chastening; do not let go; keep this; for it is thy life.
Lexham English Bible	Seize the instruction! Do not let go! Guard her, for she is your life.
NIV – UK	Hold on to instruction, do not let it go; guard it well, for it is your life.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Hold firm to discipline; never let her go. Guard her well for she is your salvation.
The Heritage Bible	Seize corrective discipline; do not slack off; guard her; because she is your life.
New American Bible (2011)	Hold fast to instruction, never let it go; keep it, for it is your life.
New Jerusalem Bible	Hold fast to discipline, never let her go, keep your eyes on her, she is your life.
Revised English Bible	Cling to instruction and never let it go; guard it well, for it is your life.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Hold fast to discipline, don't let it go; guard it, for it is your life.
exeGesés companion Bible	Uphold discipline; let not go: guard her; for she is your life:...
JPS (Tanakh—1985)	Hold fast to discipline; do not let go; Keep it; it is your life.
Judaica Press Complete T. Orthodox Jewish Bible	Take fast hold of discipline, do not let it loose; guard it, for it is your life. Take firm hold of musar; let her not go; guard her; for she is thy chayyim.

Expanded/Embellished Bibles:

The Expanded Bible	·Always remember what you have been taught [·Be determined/resolute in our instruction], and don't ·let go of it [slack off]. ·Keep all that you have learned [·Protect it]; it is ·the most important thing in [·your] life.
Kretzmann's Commentary	Take fast hold of instruction, the moral training given by wisdom; let her not go; keep her; for she is thy life, by bestowing long life and happiness upon those who are devoted to her. That is the sum of instruction which should be given to all young people in an appropriate and effective manner.
NET Bible®	Hold on to instruction [Heb "discipline."], do not let it go; protect it, because it is your life.
Syndein/Thieme	'Take fast hold' {chazaq} {'take hold' is an analogy of your woman going out the door! She is walking out on you. Don't let her get away!} of doctrine/'training by

discipline'/instruction {muwcar}. Let her {doctrine} not go. Keep her . . . for she {doctrine} is your life!

The Voice

Tighten your grip around wise advice; don't let it slip away.
Protect Wisdom, for without her, life isn't worth living.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Hold fast to admonition; do not let your hold relax; Preserve her, for she is your life."
Darby Translation	Take fast hold of instruction, let [her] not go: keep her, for she is thy life.
English Standard Version	Keep hold of instruction; do not let go; guard her, for she is your life.
God's Truth (Tyndale)	Take fast hold of doctrine, let her not go: keep her for she is your life.
NASB	Take hold of instruction; do not let go. Guard her, for she is your life.
New European Version	Take firm hold of instruction. Don't let her go. Keep her, for she is your life.
Stuart Wolf's literal trans.	Hold on to instruction; do not stop; guard her/it, for she is your lives.
World English Bible	Take firm hold of instruction. Don't let her go. Keep her, for she is your life.
Young's Updated LT	Lay hold on instruction, do not desist, Keep her, for she is your life.

The gist of this verse:

The hearer (reader) is urged to take a hold of instruction and to not let it go; and to keep this instruction because it is his life.

Proverbs 4:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>take hold [of something], grab, seize, hold fast, take possession of; strengthen, make strong, support; repair; display strength [power]; prevail [upon]</i>	2 nd person masculine singular, Hiphil imperative	Strong's #2388 BDB #304
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	Strong's# none BDB #88
mûwçâr (מוּוְצָר) [pronounced <i>moo-SAWR</i>]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular noun with the definite article	Strong's #4148 BDB #416

Perhaps we should understand this word to mean the moral and religious instruction of the parents.

Translation: *Take hold of the doctrine;*... We have similar refrains throughout. The hearer is supposed to grab on to doctrine; to take possession of instruction. This is clearly active positive volition that is required. They don't just listen to it, they are to *grab it*.

The Pulpit Commentary: *The tenacious grasp with which the shipwrecked sinking sailor lays hold on any spar or plank floating near will illustrate the kind of grasp with which Wisdom is to be held.*¹⁰⁶

Here, we find it with the definite article, and it is not clear how that is different.

¹⁰⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 4:13.

Some translations take this to refer to chastening or correction or discipline (which is the primary meaning of this word). However, this approach makes little sense. How exactly do you *seize, grab a hold of* or *take possession of* discipline? We need to recognize that God's discipline is a matter of His love for us, as a father for a son; but that is not the same as seizing a hold of it. On the other hand, it does make sense for the believer to take a hold of doctrine or of instruction, and not to let that go. Sometimes words get their meaning from their association with other words in context.

What this word could logically mean, in context, is the training and teaching of the parents—both moral (the laws of divine establishment) and doctrinal (as related to the plan of God). This allows for lessons taught by chastening or by correction.

Proverbs 4:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (אול or אל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
רָפַחַּ (הִפָּר) [pronounced <i>raw-FAW</i>]	<i>to let drop, to abandon, to relax, to refrain, to let go [let alone, lose interest] [in a person or project] and abandon [that person or project], to forsake [something]; to be still, to be quiet</i>	2 nd person masculine singular, Hiphil imperfect; jussive form	Strong's #7503 BDB #951

The NET Bible: *The form הִפָּרַחַּ (nitsyrehah, from רָפַחַּ, natsar) has an anomalous doubled letter (see GKC 73 §20.h).*¹⁰⁷

Stuart Wolfe: *The term can have an inchoative nuance “to lay hold of” (cp 3:18), but the parallels suggest that it has a durative notion here (cp Ex 9:2); an expanded translation could be “seize and refuse to let go”.*¹⁰⁸

Translation: ...do not let [it] go. This verb means, *to let go, to lose interest; to abandon, to forsake*; and David is telling Solomon, do not lose interest and do not forsake his teaching.

Clarke: *seize it strongly, and keep the hold; and do this as for life.*¹⁰⁹

This is more than positive volition. This is accepting what is taught, remembering what is taught.

Some Bible teachers speak of *heart knowledge*.¹¹⁰ Biblically, this is accurate; however, we tend to use the word *heart* today in an entirely different way. We often use the word *heart* today to refer to our emotions; or as a mixture of thought and emotions. The Bible does not do that. The heart, in the Bible, is the thinking part of the soul. When you *hear* doctrine, that is not enough. When you believe it, it enters into your soul and becomes a part of you. It is just like food. You can have food in front of you on a plate and it may affect your savory glands, but it gives you no energy nor does it build any muscle until you eat it. Then it becomes a part of you. Jeremiah uses a similar analogy in Jer. 15:16 *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.* (ESV; capitalized)

¹⁰⁷ From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

¹⁰⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁰⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:13.

¹¹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:13.

Gill: *head knowledge of the Gospel instruction is not hold fast enough, it must be heart knowledge of it; it is taken fast hold on when it is **mixed with faith** when heard; when it is digested and incorporated as it were into men, and becomes the ingrafted word.*¹¹¹

It is important for the believer to think like God thinks. That is pretty much what the book of Proverbs is all about.

The first half of v. 13 reads: **Take hold of the doctrine; do not let [it] go.** This is done by taking in what is being taught and believing it.

Stuart Wolfe: *So, to keep hold of instruction is like committing oneself to an athlete's strict regimen of wise diet, exercise, and training; by limiting themselves in this way, athletes are free to run at top form and speed, without "stumbling".*¹¹²

Proverbs 4:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsar (נָצַר) [pronounced naw-TSAR]	<i>keep, guard, watch over, protect</i>	2 nd person masculine singular, Qal imperative with the 3 rd person feminine singular suffix	Strong's #5341 BDB #665
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
hîy' (אִיהָ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive with the 2 nd person masculine singular suffix	Strong's #2416 BDB #313

Translation: *Guard her, for she [is] your [abundant] life.* *Instruction*, from the first part of this verse, is a masculine singular noun. Here, we have the feminine singular, personal pronoun. The overall topic of this section is *wisdom*, and the father here has taught the *way of wisdom*. So, the masculine singular word *instruction* refers to the basic things a parent teaches his or her child, which are the laws of divine establishment. However, they are a subset of the overall realm of doctrine, which is denoted by the feminine singular noun *wisdom*. When a young person has believed in the Revealed God, then his father can begin to teach him the full realm of doctrine (insofar as the father knows it). The full realm of doctrine is known as *wisdom*.

4 times, wisdom and instruction are tied to our *abundant lives* (Prov. 3:22 4:13, 22 8:35). For the believer, this is our life. This fact helps to understand why we also find the *Tree of Life* in the book of Proverbs; it is because *wisdom is our abundant life*.

¹¹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 1:13 (emphasis mine).

¹¹² From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Application: If you are a believer and you desire that your life be better and longer and more enjoyable—then you are at the right place. Studying Bible doctrine and learning God’s Word and God’s will is how your life becomes more abundant.

Keil and Delitzsch write: *the feminine [singular pronoun is]...the synonym of the name of wisdom: keep her (instruction), for she is your life.*¹¹³ The *instruction* that the son is to take from his parents is a subset of wisdom, and therefore, is called *her instruction* by Keil and Delitzsch.

We find the admonition throughout Scripture to guard wisdom. What that meant was, these words of David needed to be protected. They needed to be written down, studied, and preserved. They needed to be kept from the infiltration of false doctrine or human viewpoint.

To the unbeliever, there are two sets of truths: the gospel message and the laws of divine establishment. The gospel message takes care of the unbeliever’s eternity—if he believes in Jesus Christ, then he will have eternal life. In time, the laws of divine establishment are to be applied, whether a person is a believer or an unbeliever.

For the believer, truth is the whole of Bible doctrine, and the gospel and the laws of divine establishment are subsets of the entire realm of Bible doctrine. The believer has to have first believed in Jesus Christ (which is the gospel and which makes him a believer); and then he can go on to the other truths available to him in Scripture.

One of the great struggles on this earth is truth versus lies. We see this in politics all of the time. Communists were having a very difficult time getting a population of Catholics in South America to support them. They could not sell the population on, *communism is better than Christianity.*¹¹⁴ So, then they tried to coop the Catholics. They presented communism as government helping the poor get a fair shot in life, and then they quoted Bible verses.¹¹⁵ They collected all of the verses having to do with helping the poor and sold communism on the basis of the Bible.

We have the exact same thing with President Barack Obama, who presents this or that big government solution for a problem, or he justifies some political action that he is taking, and then quotes some Scripture (*I am my brother’s keeper; Scripture tells us that we shall not oppress a stranger, for we know the heart of a stranger -- we were strangers once, too*).

This is how Satan works—he mixes a little with a falsehood with truth, and serves it up. When Satan was tempting our Lord, he used Scripture to justify the Lord doing what he wanted Him to do (Matt. 4:1ff).

This is why we need to know the Bible; and we need to know the context of these various Scriptures and how to interpret them. There are few things as anti-God and as anti-Scripture as communism; but they will use Scripture, if necessary, in order to sell their political philosophy. Politicians will use Scripture to gain power (some politicians actually believe in the Bible; but **Obama certainly doesn’t** nor do **communists**).

V. 13: **Take hold of the doctrine; do not let [it] go. Guard her, for she [is] your [abundant] life.** The rationale is that these words were life to the believer. They are sustaining life to the believer in the Revealed God.

We began this section with the teacher admonishing his son to listen—but here, the student is to do more than listen—he is to take a hold of the doctrine—he is to grab onto it and make it a part of his own thinking (meaning, he must believe what he is being taught).

R. B. Thieme, Jr. called this **metabolizing Bible doctrine**. You can sit down at a meal, and it can smell wonderful and there can be a great variety of healthy and well-balanced foods before you; and you can even compliment the

¹¹³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 4:13–15.

¹¹⁴ I am not saying that Catholicism = Christianity; I am speaking in principle. A window sticker I saw in the windows of many Hispanic Catholics when I was young was *Christianity sí; Communism no!*

¹¹⁵ Sound like any president that you might know?

chef over what an impressive presentation it all is—but if you do not actually eat the food, then its taste and nutritional value have no value to you. It might as well be the picture of a wonderful recipe sent to you by email or found in a cookbook. At meal time, you don't open up a cookbook, find a couple a wonderful recipes and then just look at the tempting photos. You receive no benefit by just looking at the picture and salivating; the benefit comes from actually eating the food that is before you. That is how it becomes a part of you. That is how it nourishes your body. Similarly, doctrine that is believed is what becomes a part of your soul and becomes the very food upon which your soul subsists.

Now, at one time, I will admit, I rebelled somewhat against this. I thought, *well, isn't that just brainwashing? Isn't that what this guy wants, is for me to believe everything that he is saying?* And yes, both of these statements are true. This is a form of brainwashing, but in a good sense. And your pastor-teacher does want to you listen to what he is saying and believe it. It does not benefit him—it benefits you! This is the basis of your spiritual growth.

This is what R. B. Thieme, Jr. called *operation Z*. At the beginning, you exercise positive volition and listen to the teaching; but it is imperative that, at the end, you believe what is being taught. This general principle is found in Hebrews 4:2 **For we also have been evangelized, even as they; but the doctrine of hearing [the word of teaching] did not profit them, because it was not mixed together with faith by those who heard.**

Proverbs 4:10–13 and Operation Z

Scripture

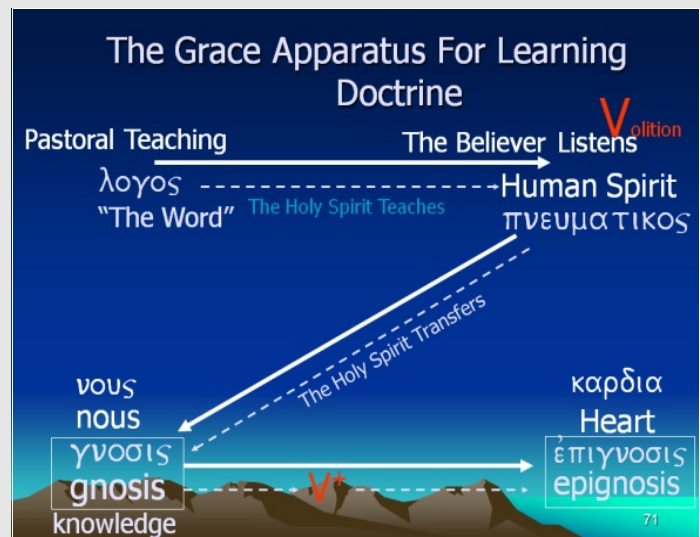
Text/Commentary

Listen, my son, and take my words [of doctrine]; and your years of life will be increased to you.

I have taught you in the way of wisdom; [and] I have led you in paths of integrity.

When walking, your step will not be restricted and if you run, you will not stumble.

Take hold of the doctrine; do not let [it] go. Guard her, for she [is] your [abundant] life.



Graphic from [Bible Doctrine Resource](#); accessed February 26, 2015. It is not original with them. The concept is from R. B. Thieme, Jr. and this graphic is originally from [Jim Oliver](#), I believe.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In the previous chapter, and in chapters of Proverbs to come, there was a mention of the *Tree of Life*. The Tree of Life provided continued life for Adam and the woman in the garden; and Bible doctrine provides continued life for the believer during human history.

As believers our life is the Word of God.

Stuart Wolfe: *The second half of the lecture's body is divided between imperatives to avoid the way of the wicked (vss 14-15) and substantiations that evil is addictive (vss 16-17), like a sedative at night (vs 16), and a bloody diet during the day (vs 17).*¹¹⁶

In a path of wicked [ones] you will not go and you will not walk in a way of evil [men]. Proverbs 4:14 **You will not enter the path of the criminals and you will not walk in the way of evil men.**

Do not enter onto the path of criminals; do not walk along the way of evil men.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a path of wicked [ones] you will not go and you will not walk in a way of evil [men].
Latin Vulgate	Be not delighted in the paths of the wicked, neither let the way of evil men please you.
Peshitta (Syriac)	Do not walk in the way of evil men, and do not <u>envy</u> the way of the wicked.
Plain English Aramaic Bible	Do not go in the way of sinners and do not <u>envy</u> the way of the evil.
Septuagint (Greek)	Go not in the ways of the ungodly, neither <u>covet</u> the ways of transgressors.

Significant differences: The negative + the imperfect is often used as an imperative in the Hebrew. The Syriac and Greek insert the verb *envy* into the final phrase.

Limited Vocabulary Translations:

Bible in Basic English	Do not go in the road of sinners, or be walking in the way of evil men.
Easy English	Do not choose the same path as wicked men! Do not walk with evil men!.
Easy-to-Read Version	Don't follow the path evil people walk on. {Don't live like that.} Don't try to be like them.
Good News Bible (TEV)	Do not go where evil people go. Do not follow the example of the wicked.
<i>The Message</i>	Don't take Wicked Bypass; don't so much as set foot on that road.
Names of God Bible	Do not stray onto the path of wicked people. Do not walk in the way of evil people.
NIRV	Don't take the path of evil people. Don't live the way sinners do.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Don't follow the bad example of cruel and evil people.
New Century Version	Don't follow the ways of the wicked; don't do what evil people do.
New Life Version	Do not go on the path of the sinful. Do not walk in the way of bad men.
New Living Translation	Don't do as the wicked do, and don't follow the path of evildoers.

Partially literal and partially paraphrased translations:

American English Bible	Don't follow in the ways of the godless, and never be jealous of lawbreakers' ways.
International Standard V	<i>Avoiding the Ways of the Wicked</i> Do not enter the path of the wicked, or go along the way of evil men.

¹¹⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

New Advent (Knox) Bible	For godless ways and the example of sinful men have thou neither love nor liking; shun their haunts and turn thy back upon them.
Translation for Translators	Do not do the things that wicked people do; <i>do not behave like they do;</i> do not even walk on the roads that evil people walk on [MET].

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<i>Do not come in the path of the wicked, and never congratulate the way of the evildoer.</i>
Ferar-Fenton Bible	<i>Never enter the path of the wicked ; Nor advance by the road of the bad.</i>

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Do not go into the welltrod path of the wicked, and do not try to be righteously happy in the way of evil.
New American Bible (2011)	The path of the wicked do not enter, nor walk in the way of the evil;... [4:14-15] One is always free to choose. The righteous may choose to leave their path to walk on the wicked path and the wicked may choose the righteous path.
New Jerusalem Bible	Do not follow the path of the wicked, do not walk the way that the evil go.
Revised English Bible	Do not take to the course of the wicked or follow the way of evildoers;...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Don't follow the path of the wicked or walk on the way of evildoers.
exeGesés companion Bible	...neither enter the path of the wicked nor blithe in the way of evil.
Judaica Press Complete T. Orthodox Jewish Bible	You shall not come in the way of the wicked, and do not walk in the way of the evil. Enter not into the orach resha'im, and go not on the derech ra'im (road of the wicked).
<i>The Scriptures</i> 1998	Do not enter the path of the wrong, And do not walk in the way of evil-doers.

Expanded/Embellished Bibles:

The Expanded Bible	Don't follow the ways [go in the way] of the wicked; don't do what evil people do [walk straight on to the path of evil people].
Kretzmann's Commentary	Verses 14-27 Warning against Wickedness Enter not into the path of the wicked, to join them in their godless conduct, and go not in the way of evil men, such behavior being incompatible with true wisdom.
Syndein/Thieme	Enter not into the path of the wicked, and go not in the way {manner of life} of evil men. {Note: But this is what Rehoboam did. This is the story of I Kings 12:8. He turned down his wise counselors who had been with Solomon instead following the advice of his young friends and he divided the kingdom.}.
The Voice	Do not start down the road of the wicked- <i>the first step is easy, but it leads to heartache-</i> do not go along the way of evildoers.

Literal, almost word-for-word, renderings:

Concordant Literal Version	In the path of the wicked, do not enter, And do not progress along the way of evil men."
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Emphasized Bible

Upon the path of the lawless, do not thou enter, and do not advance in the way of the wicked:...

- English Standard Version
- Green's Literal Translation
- God's Truth (Tyndale)
- New European Version
- Stuart Wolf's literal trans.
- Webster's Bible Translation
- Young's Updated LT

Do not enter the path of the wicked, and do not walk in the way of the evil.
 Do not enter the path of the wicked, and do not go in the way of evildoers.
 Come not in the path of the ungodly, and walk not in the way of the wicked.
 Don't enter into the path of the wicked. Don't walk in the way of evil men.
 Into the path of the wicked, do not enter, and do not stride in the way of evil men.
 Enter not into the path of the wicked, and go not in the way of evil [men].
 Into the path of the wicked do not enter, And do be not happy in a way of evil doers.

The gist of this verse:

The writer (speaker) warns not to walk in the way of the evil men.

Proverbs 4:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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	Strong's# none BDB #88
'ôrach (אֲרָח) [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 singular construct	Strong's #734 BDB #73
<p>Stuart Wolfe: <i>The term 'ôrach (אֲרָח) [pronounced OH-rahkh] path is used 19x in Proverbs, all of them figuratively for the course of one's life, the consistent and regular pattern by which one's existence is identified, and the inevitable results of that lifestyle.</i>¹¹⁷</p>			
r ^e shâ'ym (רְשָׁעִים) [pronounced r ^e -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
<p>Stuart Wolfe: <i>A Genitive of possession, of the wicked, signifies that they own and use the wrong way; it is not that they have developed some 'new' evil, they have 'inherited' it from those wicked types that proceeded them.</i>¹¹⁸</p>			
<p>Robert Dean: <i>"Wicked" is a general term used in the Old Testament to describe the whole range of the sin nature and sins. It is used 266 times, mostly in wisdom literature, but it is used elsewhere as well. And it is used as a synonym for almost every word for sin, evil and iniquity in the Hebrew. So it is a general term that covers the whole realm of the activity of the sin nature.</i>¹¹⁹</p>			
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39

¹¹⁷ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹¹⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹¹⁹ From Robert Dean Ministries; accessed March 1, 2015.

Proverbs 4:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בֹּוֹ) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	2 nd person masculine singular, Qal imperfect	Strong's #935 BDB #97

Translation: [You will not enter the path of the criminals...](#) Although these two phrases may seem to be saying the same thing, they are saying similar things. The men spoken of here are *r^eshâ'îym* (רֶשָׁעִים) [pronounced *r^e-shaw-ĠEEM*], which means *malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones*. Strong's #7563 BDB #957. One of the great temptations to a young person is crime (sometimes they are lured to this through drugs or drinking, to break down their morality). There is a pathway, there is an entrance into this life of crime, and David warns Solomon (and all young people) not to go down this path; not to enter this pathway of crime.

You may say, "That's farfetched. This is Solomon. He will become one of the richest men in the history of man. Why would he become a criminal?" But you forget that at least three of David's children became criminals. One was a rapist; one was a murderer and a revolutionary; and a third was a revolutionary. In some royal families, the sons all look at the crown as something that they want to possess and ought to possess.

Obviously, those are different temptations than you and I have; but there is always the temptation to commit criminal acts, whether it is robbing from your employer, from your landlord, from a neighbor; or from someone you do not know. Or, in a different criminal vein, you may have a desire to harm people with whom you disagree. Only this past week, one atheist liberal man killed 3 young Muslims who were his neighbors.¹²⁰ We do not know all that was behind these murders, but this is quite evil. On a facebook debate page, I observed two apparently adult males threaten each other with harm, to the point of exchanging addresses to meet up. Who has not heard of gang fights, a bar fight, or whatever. This is also a path of criminality.

One of the most traveled pathways for youth today is drugs. Marijuana use among young people is **1 in 4**, which I find to be staggering. For high school seniors, about 6% use marijuana daily. Can you imagine the financial cost along with the cost to these young people's brain cells? And, unfortunately, for most students, they can find a way to get marijuana if they are so inclined. This is a pathway of wickedness.

There are quite a number of verses on separation—these are only a few: Prov. 1:10, 15 2:11–12 9:6 13:20 Psalm 1:1 26:4 26:5 1Cor. 15:33.

See the **Doctrine of Separation** (which is mostly from Robby Dean): ([HTML](#)) ([PDF](#)) ([WPD](#)). See also the **Doctrine of Separation** at ([Bible Doctrine Resource](#)) ([Grace Notes](#)) ([L. G. Merritt](#)).

Prov. 4:14a [Do not enter the path of the wicked...](#) (ESV)

Robert Dean: *[Wickedness] expresses the core nature of the person who is wicked, that their nature is such that this wickedness has taken control of their soul. These are the ones who have entered the path, are walking down the path, and they have given their life now to the path. It is a progression, it doesn't happen all at once. We dabble in sin a little bit, then we get comfortable with it. At first we might have been shocked, we dabble in it, then we are doing it all the time, and the next thing we know it is a part of our life. Once it takes over a person's life they are characterized [as wicked].*¹²¹

Dean actually looks ahead to v. 16; but the general idea is, evil and sin become this person's lifestyle; it is integrated into all that they do. There are people who try drugs and there are people who become druggies. The

¹²⁰ Since there does not appear to be much by way of question of guilt here, this man should be fast-tracked for execution.

¹²¹ From [Robert Dean Ministries](#); accessed March 1, 2015.

latter wake up in the morning, and they plan their day around getting stoned. There are people who try doing a crime or two; but, at some point, they wake up in the morning planning out crimes that they might or will commit. They go through that first step of trying out the sin; but, at some point or another, they progress toward a lifestyle of wickedness. That is what will be described in v. 16.

Proverbs 4:14b

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
'al (אֵל) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'âshar (אֲשַׁר) [pronounced aw-SHAHR]	<i>to go [straight] on, advance; to lead on (causative); to set [make] right; to pronounce happy [blessed, fortunate], call blessed</i>	3 rd person masculine singular, Piel imperfect	Strong's #833 BDB #80
The NET Bible: <i>The verb אֲשַׁר ('ashar, "to walk") is not to be confused with the identically spelled homonym אֲשַׁר "to pronounce happy" as in BDB 80 s.v.</i> ¹²²			
Stuart Wolfe: <i>The chiasmic parallel 'âshar (אֲשַׁר) [pronounced aw-SHAHR] (cognate of 'aSHrRēY – "blessed") refers to a straight and determined decision to proceed in this lifestyle; few people jump wholeheartedly from righteousness to abject evil, their decision to continue is their undoing.</i> ¹²³			
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	Strong's# none 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
Stuart Wolfe: <i>Again, the DeReK way of evil men refers to a lifestyle that is not original or previously unknown, it is a course that has been trodden by many an individual, but it still leads to the same destination; it is not as if God has to miraculously intervene to bring about their destruction, they are working towards it with full gusto.</i> ¹²⁴			
ra'ym (רַעִים) [pronounced rah-GEEM]	<i>evil [men], bad [men], wicked [men]; those who are evil in appearance, those who are deformed</i>	masculine plural adjective/noun	Strong's #7451 BDB #948

Translation: ...and you will not walk in the way of evil men. Here, David warns his son Solomon about not walking the way of evil men. The concept of *evil* is much different than sinfulness.

¹²² From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

¹²³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹²⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

From Grace notes (which is probably ultimately from R. B. Thieme, Jr.): *The word “Evil” has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word “Evil” refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.*¹²⁵

J. Vernon McGee: *I can remember when I was a boy that we would be taught about the broad way and the narrow way. Now if they had asked me which way I wanted to go, I would have said immediately, “I think you could have a lot more fun on the broad way.” Unfortunately, I think that is the impression most often given. However, that is not accurate at all. The picture is altogether different.*¹²⁶

Evil can incorporate sin but it can also incorporate human good. The current global warming movement today (which may no longer exist by the time that you read this) is filled with evil. One of their prophets, Al Gore, has warned about the dangers of global warming for two decades now and how the seas will rise in a very short time because the snow in the North and South Poles will melt. However, this has not prevented him from buying a home along the ocean. So, he may or may not believe this stuff, but he does not appear to be worried about the oceans rising any time soon.

Al Gore’s Ocean Mansion (photo) from [facebook](#); but original picture can be found at [Moody Eye View](#); both accessed February 14, 2015, with confirmation by the [L.A. Times](#).

This is an example of evil. This is a man who has made millions from those who are concerned about their *carbon footprint*.



Chapter Outline

Charts, Graphics and Short Doctrines

This global warming movement even has a **religious dimension** to it. This is also evil. This is worshipping a false god. As an evil movement, there may be many acts of human good associated with it (like recycling trash or whatever).

I had two friends and I know I was greener than either of them, but, because I was not a believer in global warming, I was not truly green in their opinions.

Following after such movements can destroy the divine production of the believer in Jesus Christ; and these movements can keep unbelievers from the truth. Their purpose is to keep us from the truth of the gospel.

Stuart Wolfe: *To emphasize its dangers, the father piles on six intensifying imperatives to stay away from it, doubling the number from two (vs 14) to four (vs 15); this may imply the seductive power of evil, as the intensity of decline grows exponentially.*¹²⁷

¹²⁵ From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

¹²⁶ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

¹²⁷ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Avoid him and you will not pass through; turn aside from upon him and pass on.	Proverbs 4:15	Avoid it [the way of the evil men] and do not pass along it; turn aside from it and pass over [it].
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Avoid the way of evil men; do not pass along it; turn aside from this way and pass around it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Avoid him and you will not pass through; turn aside from upon him and pass on.
Latin Vulgate	Flee from it, pass not by it: go aside, and forsake it.
Peshitta (Syriac)	<u>The place where they dwell</u> , do not pass by it, turn away from it,...
Plain English Aramaic Bible	Do not pass through the place <u>where they dwell</u> , but turn aside and pass from it.
Septuagint (Greek)	<u>In whatever place they shall pitch their camp</u> , do not go there; but turn from them, and pass away.

Significant differences: The Greek and Syriac have a completely different first phrase.

Limited Vocabulary Translations:

Bible in Basic English	Keep far from it, do not go near; be turned from it, and go on your way.
Easy English	Keep off evil paths! Do not travel on them! Turn away! Go elsewhere!
Easy-to-Read Version	Stay away from evil. Don't go near it. Walk straight past it.
God's Word™	Avoid it. Do not walk near it. Turn away from it, and keep on walking.
Good News Bible (TEV)	Don't do it! Keep away from evil! Refuse it and go on your way.
The Message	Stay clear of it; give it a wide berth. Make a detour and be on your way.
NIRV	Stay away from their path and don't travel on it. Turn away from it and go on your way.

Thought-for-thought translations; paraphrases:

Common English Bible	Avoid it! Don't turn onto it; stay off of it and keep going!
Contemporary English V.	Turn aside and keep going. Stay away from them.
The Living Bible	Don't do as the wicked do. Avoid their haunts-turn away, go somewhere else, for evil men can't sleep until they've done their evil deed for the day. They can't rest unless they cause someone to stumble and fall. Vv. 14 and 16 are included for context.
New Life Version	Stay away from it. Do not pass by it. Turn from it, and pass on.
New Living Translation	Don't even think about it; don't go that way. Turn away and keep moving.

Partially literal and partially paraphrased translations:

American English Bible	Don't go to the place where they hang out...
Beck's American Translation	Keep away from it, don't walk on it, turn away from it, and pass on.
Translation for Translators	Stay away from those roads; turn aside and walk on other roads;...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never pass with disrespect: roam and pass over him.
Conservapedia	Avoid it, don't even pass by it!, turn from it and pass away.
Ferar-Fenton Bible	Avoid it, and pass it not over, Turn away from ascending, and shun;...
Lexham English Bible	Avoid it; do not transgress it; turn away from it and pass by.
NIV – UK	Avoid it, do not travel on it; turn from it and go on your way.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Avoid them, turn your back on them and pass on.
The Heritage Bible	Strip it away; do not cross by it; do not deviate toward it, and cross over from <i>it</i> .
New American Bible (2011)	Shun it, do not cross it, turn aside from it, pass on.
Revised English Bible	Do not take to the course of the wicked or follow the way of evildoers; do not set foot on it, but avoid it, turn from it, and go on your way. V. 14 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avoid it, don't go on it, turn away from it, and pass on.
exeGesés companion Bible	Avoid, pass not in; deviate therefrom, and pass on:...
Orthodox Jewish Bible	Avoid it, travel al (not) on it, turn from it, and pass on.

Expanded/Embellished Bibles:

Kretzmann's Commentary	Avoid it, pass not by it, not only by ignoring, but by utterly rejecting the way of evil, turn from it and pass away, if one should inadvertently have strayed into such paths.
NET Bible®	Avoid it, do not go on it; turn away from it, and go on.
Syndein/Thieme	Avoid it . . . pass not by it . . . turn from it . . . and pass away. {meaning to stay away from evil counselors - their thinking (and actions from those thoughts) will ruin you. Apparently Solomon saw that even as a teenager Rehoboam was influenced by the wrong crowd.}.
The Voice	Stay away from it; don't even go past it- <i>and if you find yourself anywhere near it,</i> turn your back and run as far as you can in the opposite direction.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Renounce it; do not pass within it; Swerve from it, and pass on."
English Standard Version	Avoid it; do not go on it; turn away from it and pass on.
Green's Literal Translation	Avoid it, do not pass by it; turn from it and pass on.
God's Truth (Tyndale)	Eschue it, and go not therein: depart aside, and pass over by it.
New King James Version	Avoid it, do not travel on it; Turn away from it and pass on.
Stuart Wolf's literal trans.	Ignore/avoid it, do not pass over by it; turn aside/away from it and pass over.
Webster's Bible Translation	Avoid it, pass not by it, turn from it, and pass away.
Young's Literal Translation	Avoid it, pass not over into it, Turn aside from it, and pass on.

The gist of this verse: At all costs, avoid the wrong path.

Proverbs 4:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâra ^c (עָרַף) [pronounced paw-RAHG]	<i>let go [of], let loose [of], let alone; avoid; unleash, unbridle</i>	2 nd person masculine singular, Qal imperative with the 3 rd person masculine singular suffix	Strong's #6544 BDB #828
Stuart Wolfe: <i>The third command uses pâra^c (עָרַף) [pronounced paw-RAHG] usually translated as "let go, let alone, disregard", but more specifically to rebel against structures and constraints (cp 1:25); the way of evil men has 'rules' and 'policies', but these are to be actively disobeyed.</i> ¹²⁸			
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
'âbar (רָבַעַ) [pronounced ġaw ^b -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i>	2 nd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
Stuart Wolfe: <i>The fourth command, do not pass by it, involves directed movement to pass from one place to another; with the preposition B. B as here, it means to "pass through" (Ex 12:12) or "traverse" a designated area (Job 33:18).</i> ¹²⁹			
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 with the 3 rd person masculine singular suffix	Strong's# none BDB #88

Translation: Avoid it [the way of the evil men] and do not pass along it;... Above, we have the *path of the wicked* and the *way of evil men*. Each half of v. 15 refers back to one of those. I will assume that here, David is telling Solomon to avoid the way of evil men, and do not pass along that route.

The Easy English Bible: *We should not behave like evil people. We should not listen to their advice. Their advice is never wise. We must not do the same things that evil people do. Their behaviour is never wise. If we copy their actions, then we are in great danger.*¹³⁰

Proverbs 4:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâṭân (שָׁטָן) [pronounced saw-TAW]	<i>turn [aside], go aside, decline</i>	2 nd person masculine singular, Qal imperative	Strong's #7847 BDB #966

This unusual verb is found here, Prov. 7:25 and in the book of Numbers (and once in the Psalms).

¹²⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹²⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹³⁰ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs4> accessed March 6, 2015.

Proverbs 4:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Stuart Wolfe: Next, turn away from it (<i>sâṭān</i> (שׂטָן) [pronounced saw-TAW]) means to redirect, alter, or deliberately change one's course away from the current position where one is found; it may be for the worse (Num 5:19, 29) or for the better. ¹³¹			
min (מִן) [pronounced <i>mihn</i>]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
ʿal (עַל) [pronounced <i>gahl</i>]	upon, beyond, on, against, above, over, by, beside	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿâbar (עָבַר) [pronounced <i>gaw^b-VAHR</i>]	pass over, pass through, pass on, pass, go over [beyond], cross, cross over; go away, depart; violate [a law]	2 nd person masculine singular, Qal imperative	Strong's #5674 BDB #716

The NET Bible: The verb עָבַר (*avar*, “to cross over; to travel through”) ends both cola. In the first it warns against going on wrong paths; in the second it means “to go your own way,” but may hint that the way will cross over the wrong way. The rapid sequence of commands stresses the urgency of the matter.¹³²

Translation: ...turn aside from it and pass over [it]. In this second phrase, the hearer (or reader) is to turn aside from the path of the wicked; and pass over it.

Ironside makes this point: *The true pilot may not know every rock or reef, but his wisdom consists in taking the safe channel. So the Christian need not make himself aware of all the evils of the day, but simply take the safe path as described in verses 18-19.*¹³³

V. 15 reads: Avoid it [the way of the evil men] and do not pass along it; turn aside from it and pass over [it]. The verb ʿâbar (עָבַר) [pronounced *gaw^b-VAHR*] is associated with these two words in opposite ways. In the first case, he is *not* to ʿâbar (עָבַר); and in the second, he is to ʿâbar (עָבַר). So, the believer is to avoid the way or the path of evil men; he is not to pass along (or, *on*) it; he is to turn aside from it and pass on by. You don't get on the path; you avoid the way of the evil men.

Or, on the other hand, it could be the first verb which is key. The first verb says, *avoid it and do not pass over it*; and the second says *turn aside [thus avoiding it] and pass around (over) it*.

¹³¹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015. Wolf has a slight different pronunciation in his notes. No idea if that is because of the imperative. I simply give the vocabulary form.

¹³² From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹³³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, Prov. 4:13–17. See also http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside

Stuart Wolfe: *The final command to pass on brings the son's attention back to the right way (i.e. of wisdom); in sum, instead of turning aside from wisdom's way he must persevere on it to the exclusion of any other way available.*¹³⁴

Gill: *This heap of words is used to show the danger of bad company; to dissuade from the least approach to it; and to express the vehement desire of the wise man to preserve his son, and all well inclined persons, from it.*¹³⁵

Vv. 14–15: *You will not enter the path of the criminals and you will not walk in the way of evil men. Avoid it [the way of the evil men] and do not pass along it; turn aside from it and pass over [it].* The writer gathers up a whole host of negative commands here, to keep the young person from entering into a life of crime. This is one of the things offered to most young people, in one way or another, and God says to avoid such things at all costs.

Application: At one time, the Black communities in the United States were church going people (many still are, of course). These admonitions are key to the growth of any young person, regardless of color. We know that many young kids, as young as 8 or 9, are roped into selling drugs—the correct teaching from their churches would head a great deal of this off at the pass. It often takes the concerted teaching of a father and mother, combined with the backup teaching in church, to guide a young person from the many pitfalls that he faces. It takes very little to get a young person off the right path; and concerted teaching to keep him looking straight ahead to the Author and Finisher of our faith.

Application: As an aside, just what happened to the Black community? How did they get so far off? How did they turn against Jesus Christ? There are two primary causes: (1) Martin Luther King, Jr. made the church a part of his political movement. It does not matter how you feel about his political movement of integration and equality; this movement did not belong in the church. Similarly, you may believe that Republicans are clearly the closest to the teaching of the Word of God (in theory, they are). But, you do not turn your church into a political movement to get Republicans elected! (2) Even more destructive to the Black community was the breakdown of the Black family. When Black families were intact, it did not matter if they made more or less than whites, what their unemployment rate was, or whether they enjoyed integration, segregation, equality or inequality—they still taught their children the gospel of Jesus Christ and the importance of spiritual growth in the church. Under segregation and inequality, the Blacks of America were a great source of blessing to the United States. They faced a great many difficulties and inequity in their lives, but they were a powerful spiritual force.

Application: Now let's look at vv. 14–15 again: *You will not enter the path of the criminals and you will not walk in the way of evil men. Avoid it [the way of the evil men] and do not pass along it; turn aside from it and pass over [it].* The way of evil men was annexing a political movement to the church (it does not matter how honorable the political movement was); and then to destroy the Black family by means of government largesse (giving lots of money to single mothers).

Application: In 3 or 4 generations, Black Americans went from being a powerful spiritual force in the United States to being a drag on American society.

still need to edit

Contrasting the Paths, from Preacher's Complete Homiletical Commentary

- I. The just man's path.
 1. It is a pre-ordained one. The path which the sun takes through the heavens, the path in which our earth encircles the sun, are the paths which God has pre-ordained for them. They are the only paths which they could take and preserve the harmony of the system to which they belong. They are the orbits which are exactly adapted to the fulfilment of the end for which God created them.

¹³⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹³⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 4:15.

Contrasting the Paths, from Preacher's Complete Homiletical Commentary

So the path-the manner of life-of the godly man is the path in which God intended man to walk when He created him. He called him into being in order that he might "walk before Him and be perfect" (Gen). "The highway of holiness" is the God-ordained path of man, the old way which was trodden by His creatures for ages before men had any existence.

2. It is a blessing-dispensing path. The sun, by keeping God's pre-ordained path, is a blessing to the world. Its rays possess a quickening power which develops the hidden life of the plant, and so clothes the earth with beauty and fruitfulness. Without its heat and light our globe would be a great Sahara-a vast wilderness of black barrenness. It likewise brings into operation a sense in man which would otherwise be dormant. The light of the body is the eye, but where would sight be without sun? Creatures who have lived for years in darkness appear to lose the power of sight, even if light shines upon their eye-balls. The constant contact of the eye with light keeps alive the power of vision. So with the just man's path. Without the godly this world would be a moral wilderness. All the beauty of goodness there is in it comes from the life of the children of wisdom. "They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon" (Hos). And He keeps alive the inner eye of man-the conscience. It, too, needs external light to play upon it to keep it alive. And the holy walk of the godly does this for the ungodly, it prevents the conscience from being utterly stifled by sin.
 3. It is a progressive path. It shines more and more. The light of dawn has glories all its own, but it is not strong enough to do the work of the noon-day rays, its heat is not able to penetrate beneath the surface of the earth and wake up the life of the seed-corn hidden there; its brightness touches the mountain-tops, but does not scatter the shadows in the valleys. But when the sun reaches its meridian "there is nothing hid from the heat thereof." So with the children of wisdom. When they first set out upon their journey their godliness is not so manifest to others, nor does it yield so much comfort to themselves as when they have trodden the path for years. But it must, from a necessity of nature, go on unto perfection. "Just men will be made perfect" (Heb). "They go from strength to strength" (Psalm 84:7). They come "to the perfect day."
- II. The wicked man's way. It is in every point the converse of that which has just been sketched.
1. It is his own way (chap. Pro): not God's way, not the way in which he was destined to walk. It is an old way (Job 22:15), but not the oldest way; it is a path cast up by the will of man and pre-Adamite
 2. It is a way of darkness, because it is a way of blindness. Blindness puts a man in the dark, and, being in the dark, he has only the experience that springs from darkness. Wickedness puts out the eyes of the soul, and, like a blind Samson, it sits in darkness and the shadow of death. A state of blindness is a state of ignorance. A blind man cannot avoid objects that come in his way, and when he falls in consequence, he knows not the object that caused him to fall. So the wise man here describes the ungodly as one "who knows not at what he stumbles" (Pro). He has no realisation of the real character of his tempters, no insight into the sinfulness of sin; the lack of a guiding principle turns his walk into a series of stumblings. It follows of necessity that such a path is one of danger. It is more dangerous to walk in the night than in the day. The footpad or the highwayman can hide himself from our view in the darkness, and come upon us unawares. We may fall over the precipice at night that we could easily avoid in the day. So is it in a course of sin. A man who shuts his eyes to the light within him, and rejects the light which is to "lighten every man" (John 1:9), will, unawares, be overtaken by retribution, and fall into depths of remorse upon which he little counts.
 3. Like the path of the just, it is a progressive path. No man stands still in it. The darkness thickens as the blindness increases, and the blindness grows the longer men refuse to "come to the light" (John). Men do not all at once come to the height or descend to the depth of iniquity described in Pro 4:16, when, unless they have done some iniquitous act, they feel that they have lost a day. The merchant may feel he has lost a day when he has failed to make a good bargain; the scholar feels it when he has not added to his stock of knowledge; the heathen emperor reckoned a day lost when he had not benefitted some one; but for a man not to sleep except he has done a mischief, surely expresses as "perfect a night" as it is possible for human nature to attain to. Surely he then proves himself to be a child of him whose business it is to "go about seeking whom he may devour" (1Pe
 4. It is a path which is destructive to others. As the good man, by walking in God's path, blesses his

Contrasting the Paths, from Preacher's Complete Homiletical Commentary

fellow-creatures as well as himself, so the wicked man, in his path of darkness, is a curse to others as well as himself. The force of evil example alone is pernicious to all who surround him, but although he may begin in this negative way, he soon advances to positive acts of sin, until he lives upon the misery of others. It becomes his meat and drink to drag others to destruction with him, or, failing that, to do them as much injury as he can (Pro).

III. The means of escape from this path of darkness and ruin. "Enter it not," and, to make sure of not entering it, give it a wide berth-"pass not by it, turn away" (Pro). When we see those whom we love in danger, we multiply words of warning, and are not careful to avoid repeating words which may have little or no difference in their meaning. So Solomon's anxiety shows itself here in the repetition of his exhortations. But there is some gradation observed in them.

1. We are not to enter the paths, not even to set one foot upon the forbidden way. Men may be tempted to venture a step or two just to take a glance, and intend to turn back as soon as they have done so, but it is enchanted ground, and it is more than likely if they are once upon the track they will go further than they at first intended. But if they do not enter it, they cannot walk in it.
2. If you have already entered, do not persevere another moment, turn from it at once. If the captain of a ship becomes all at once aware that he is steering his vessel upon the rocks, he puts about at once. The next best thing to not going wrong at all is to turn back-in Bible language, to repent, to put the face in the opposite direction, to turn the whole man back to the opposite goal.
3. In order to escape the danger of entering at all, or of re-entrance after having once forsaken it, avoid its very neighbourhood, pass not by it, go not in the way of temptation. If a youth has been induced to gamble, and has resolved to give up the habit, let him not go near the gambling house-let him give up all intercourse with gamblers; if he has been once under the fatal influence of strong drink, he must taste it no more-not even "look upon the wine when it is red" (ch. Pro). He must "flee youthful lusts," and the most certain method of doing this is to strike out another course-to "follow after righteousness (1Tim. 6:11-12), to get well into the way of wisdom, to know from experience the blessedness of the path of the just." Men must have a "way" in life, there is no neutral ground; or if some men seem for a time to be living in the border-land, a time will come when they must declare for one side or the other.

From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is one of those verses that, after translating it, I did not get the gist of it; but after reading 4 or 5 other translations, it suddenly made perfect sense.

For they will not sleep if they have not done evil; and was taken their sleep if they do not stumble.

Proverbs
4:16

For they will not sleep if they have not done evil; and their sleep was taken if they did not cause [someone] to stumble.

They will not sleep until they have done evil; they lose sleep unless they first cause someone to stumble.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

For they will not sleep if they have not done evil; and was taken their sleep if they do not stumble.

Latin Vulgate

For they sleep not, except they have done evil: and their sleep is taken away unless they have made some to fall.

Peshitta (Syriac)	For they do not sleep until they have done mischief; and their sleep is taken away until <u>their evil devices are carried out</u> .
Plain English Aramaic Bible	They do not sleep until they do evil and their sleep flees away until <u>they do their desires</u> .
Septuagint (Greek)	For they cannot sleep, unless they have done evil: their sleep is taken away, and <u>they rest not</u> .

Significant differences: The final phrase in the Syriac and Greek is different from the original Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	For they take no rest till they have done evil; their sleep is taken away if they have not been the cause of someone's fall.
Easy English	Evil men cannot sleep before they have done an evil action.
Easy-to-Read Version	They cannot sleep before they have tripped up someone! Bad people can't sleep until they do something wrong. Those people can't sleep until they hurt some other person.
God's Word™	Wicked people cannot sleep unless they do wrong, and they are robbed of their sleep unless they make someone stumble.
Good News Bible (TEV)	Wicked people cannot sleep unless they have done something wrong. They lie awake unless they have hurt someone.
The Message	Evil people are restless unless they're making trouble; They can't get a good night's sleep unless they've made life miserable for somebody.
NIRV	Sinners can't rest until they do what is evil. They can't sleep until they make someone sin.

Thought-for-thought translations; paraphrases:

Contemporary English V. New Berkeley Version	They can't sleep or rest until they do wrong or harm some innocent victim. Avoid it; do not go on it; turn from it, and pass on; for they sleep not unless they do evil; their sleep is taken away unless they cause stumbling. V. 15 is added for context.
New Century Version	Avoid their ways, and don't follow them. Stay away from them and keep on going, because they cannot sleep until they do evil. They cannot rest until they harm someone. V. 14 is included for context.
New Life Version	For they cannot sleep unless they do wrong. They are robbed of sleep unless they make someone fall.
New Living Translation	For evil people can't sleep until they've done their evil deed for the day. They can't rest until they've caused someone to stumble.

Partially literal and partially paraphrased translations:

American English Bible	...alter your course and divert, because they won't sleep until they've done wrong. And since they can't sleep, they don't go to bed;...
Beck's American Translation	For they can't sleep unless they do wrong; they're robbed of their sleep unless they bring people down.
International Standard V	For they cannot sleep unless they are doing evil, and they are robbed of their sleep unless they cause someone to stumble.
Today's NIV	For they cannot rest until they do evil; they are robbed of sleep till they make someone stumble. Ps 36:4 ; Mic 7:3 ; Mic 2:1
Translation for Translators	Stay away from those roads;

turn aside and walk on other roads;
because evil people cannot sleep if they have not done some evil deed on that day.
They cannot rest if they have not harmed someone. V. 15 is include for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Conservapedia	For they never sleep if they do- no evil. Their sleep is robbed if they do not stumble! ...because they don't sleep unless they have done mischief, they cant sleep unless they have caused someone to fall.
Ferar-Fenton Bible	For they sleep not unless they have wronged; And sleep leaves them unless they betray,...
Lexham English Bible	For they will not sleep if they have not done wrong, and they are robbed of their sleep if they do not cause stumbling..

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For they do not sleep unless they have done evil; they cannot rest unless they have caused someone's downfall.
The Heritage Bible	Because they do not sleep unless they have done tumultuous evil, and their sleep is plucked away unless they cause some to stumble weak legged, Because they eat the food of wickedness, and drink the wine of violence. V. 17 is included for context.
New American Bible (2002)	For they cannot rest unless they have done evil; to have made no one stumble steals away their sleep.
New American Bible (2011)	For they cannot rest unless they have done evil; if they do not trip anyone they lose sleep.
New RSV	For they cannot sleep unless they have done wrong; they are robbed of sleep unless they have made someone stumble.
Revised English Bible	For they cannot sleep unless they have done some wrong; unless they have been someone's downfall they lie sleepless.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For they can't sleep if they haven't done evil, they are robbed of sleep unless they make someone fall.
exeGesés companion Bible	...for they sleep not unless they vilify; and they strip their sleep until they trip some:...
JPS (Tanakh—1985)	For they cannot sleep unless they have done evil; Unless they make someone fall they are robbed of sleep.
Judaica Press Complete T.	For they will not sleep if they do not commit evil, and their sleep will be robbed away if they do not cause stumbling.
Orthodox Jewish Bible	For they sleep not, unless they have done evil; and their sheynah (sleep) is robbed, unless they cause some to fall.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For they cannot sleep unless they have caused trouble or vexation; their sleep is taken away unless they have caused someone to fall.
The Expanded Bible	Avoid their ways, and don't ·follow [cross over to] them. Stay away from them and keep on going, because they cannot sleep until they do evil. ·They cannot rest until they harm someone [·They are robbed of sleep unless they cause people to stumble]. V. 15 is included for context.

The Geneva Bible	For they sleep not [Meaning that to do evil is more proper and natural to the wicked than to sleep, eat or drink.], except they have done mischief; and their sleep is taken away, unless they cause [some] to fall.
Kretzmann’s Commentary	For they, the wicked, sleep not except they have done mischief, the fact that they have not committed some trespass keeps the sleep from their eyes; and their sleep is taken away unless they cause some to fall, by betraying others and leading them into sin.
NET Bible®	For they cannot sleep unless they cause harm; they are robbed of sleep until they make someone stumble.
Syndein/Thieme	{Description of the Wrong Crowd (in particular those who Gave Counsel to Rehoboam in I Kings 12:8)} For they sleep not . . . except they have done mischief. {means they can not go to bed happy unless they have done something to harm someone} And their sleep is taken away, unless they cause some to fall.
The Voice	For evildoers are so twisted they cannot sleep unless they have caused harm; they’ll lie awake all night until they figure out a way to cause someone to stumble.

Literal, almost word-for-word, renderings:

Concordant Literal Version	For they cannot sleep until they assuredly do evil, And their sleep is snatched away if they have not caused someone to stumble."
<i>Emphasized Bible</i>	For they sleep not, unless they can do mischief,—They rob themselves of their sleep, if they cannot cause someone to stumble,...
English Standard Version	For they cannot sleep unless they have done wrong; they are robbed of sleep unless they have made someone stumble.
Green’s Literal Translation	For they do not sleep if they have done no evil, and their sleep is taken away unless they cause some to fall.
God’s Truth (Tyndale)	For they cannot sleep, except they have first done some mischief: neither take they any rest, except they have first done some harm.
NASB	For they cannot sleep unless they do evil; And they are robbed of sleep [Lit <i>their sleep is robbed</i>] unless they make someone stumble.
New King James Version	For they do not sleep unless they have done evil; And their sleep is taken away unless they make <i>someone</i> fall.
Stuart Wolf’s literal trans.	For they cannot sleep if not/unless they cause evil; and it is torn away, their sleep unless they make someone stumble.
Webster’s Bible Translation	For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause [some] to fall.
World English Bible	For they don’t sleep, unless they do evil. Their sleep is taken away, unless they make someone fall.
Young’s Updated LT	For they sleep not if they do not evil, And their sleep has been taken violently away, If they cause not <i>some</i> to stumble.

The gist of this verse: Those who live and think evil sometimes cannot sleep unless they have participated in their evil.

Proverbs 4:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Proverbs 4:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâshên (יָשָׁן) [pronounced yaw-SHAYN]	<i>to sleep, to go to sleep, to be asleep</i>	3 rd person masculine plural, Qal imperfect	Strong's #3462 BDB #445
Stuart Wolfe: <i>The basic Qal verb yâshên (יָשָׁן) [pronounced yaw-SHAYN] looks to any of the various stages of sleep, the time of rest, relaxation, and refreshment; their miserable lives are the direct result of the evil they have cultivated, and in fact have become.</i> ¹³⁶			
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
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'a' (עָרַע) [pronounced raw-GAHG]	<i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7489 BDB #949

The NET Bible: *The verb is עָרַע (ra'a'), which means "to do evil; to harm." The verse is using the figure of hyperbole to stress the preoccupation of some people with causing trouble. R. L. Alden says, "How sick to find peace only at the price of another man's misfortune" (Proverbs, 47).*¹³⁷

Translation: For they will not sleep if they have not done evil;... This describes just how dedicated to evil these men are. If they haven't done evil that day, they can't sleep. They need to do some evil deeds, or their sleep is disturbed.

We all have our sleep disturbed for a number of different reasons. Perhaps we are worried about personal problems; perhaps we said something vicious to someone, and we realize that probably hurt them. Some believers do not like to sleep if they have not witnessed to someone that very day. This verse is about those in this world who must do evil in order to sleep well.

This could even apply to someone on facebook who has not told a Christian or a conservative what heartless, intolerant bastard he is; and how much they wished to believe in hell, so that they could wish the conservative or Christian to spend eternity there.

Stuart Wolfe: *evil...is so addictive that at night its victims cannot sleep unless they forge evil, then by day they nourish themselves in executing their plans.*¹³⁸

¹³⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹³⁷ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹³⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Stuart Wolfe: *This is a similar description of Micah 2:1, those who “work out evil on their beds”; they lie awake plotting and planning the execution of their dastardly activities.*¹³⁹

Bear in mind that evil is not necessarily an act of sin. Evil can be an act of human good. So we are not talking necessarily about someone who cannot sleep unless they have put the hurt on someone. Certainly, that is one side of it, but they might feel as if they need to help mother earth along as well.

Gill interprets this: *Oftentimes they cannot sleep on their beds for devising mischief, their thoughts are so intensely set on contriving wicked schemes; and when they have so done, they cannot sleep until they have executed them; they are continually restless and uneasy day and night, like the troubled sea, constantly casting up mire and dirt.*¹⁴⁰

Proverbs 4:16b

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
gâzal (גָּזַל) [pronounced gaw-ZAHL]	<i>to be taken away, to rob, to seize [used of sleep]</i>	3 rd person feminine singular, Niphal perfect	Strong's #1497 BDB #159
The NET Bible: <i>Heb "their sleep is robbed/seized"; these expressions are metonymical for their restlessness in plotting evil.</i> ¹⁴¹			
sh ^e nath (שָׁנַת) [pronounced sh ^e nahth]	<i>sleep; a state of sleep</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #8153 (= #8142?) BDB #446
The spelling above appears to be for Strong's #8153; spellings for Strong's #8142: shênâh (שָׁנָה) [pronounced shay-NAW] and shênâ' (שָׁנָה) [pronounced shay-NAW]; and there may be some other forms. They all appear to be either the same word; or at the very least, synonyms. There is some disagreement upon the vowel points and this appears to be in the construct form, although that does not fit in with the rest of the sentence.			
îm (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
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kashal (כָּשַׁל) [pronounced kaw-SHAHL]	<i>to cause to fail; to cause one to stumble and fall; in a moral sense, to cause to stumble morally, to seduce</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3782 BDB #505

The NET Bible: *The Hiphil imperfect (Kethib) means “cause to stumble.” This idiom (from hypocatastasis) means “bring injury/ruin to someone” (BDB 505-6 s.v. כָּשַׁל Hiph. 1).*¹⁴²

¹³⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁴⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 4:16.

¹⁴¹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁴² From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

Translation: ...and their sleep was taken if they did not cause [someone] to stumble. They cannot sleep, and it is because they did not harm someone that day. They did not cause someone to stumble that day. They had the chance, but they threw it out.

The use of the Hiphil (which is causative) appears to imply a recipient.

V. 16: **For they will not sleep if they have not done evil; and their sleep was taken if they did not cause [someone] to stumble.** This is the point at which this person has progressed from committing a few sins to a life of wickedness. The only way they will sleep is by considering the evil things that they might do, as well as the harm that they might cause.

Getting to this point in the realm of sin and evil takes time; but some people, with their constant negative volition toward the truth, toward Bible doctrine, toward the laws of divine establishment, get there. They develop a terrific buildup of **scar tissue** on their souls, so that it is a long, long ways back for them, if they are ever able to come back.

J. Vernon McGee: *This portrays for us how the evil man and the stranger woman live. They can't even sleep unless they have done some evil thing. You read of crimes and say, "I don't see how a man could do a thing like that; I don't see how a woman could live that kind of life. How can they stand to live with themselves?" My friend, these folk couldn't live with themselves if they didn't do these wicked things. We do not know how desperate and how deep into sin the human heart can go. There is nothing which the human mind and heart cannot conceive in wickedness. We need to realize that out in this world we are rubbing shoulders with many people who are not always nice. Of course there will be some wonderful people, but we need to be careful of the kind of people we meet.*¹⁴³

Gill writes: *They imitate their father the devil, both delight in sin, and in the ruin of their fellow creatures; it is a sport to thereto do mischief, and they have no pleasure without it.*¹⁴⁴

Wardlaw: *Sin is like a whirlpool. He who once ventures within the circle of its eddying waters in the self-sufficient assurance that he may go a certain length, and then turn at his pleasure and stem the current back, may feel the fancied strength of the sinews of his moral resolution but weakness in the moment of need, and may-nay, almost certainly will-be borne on further and further, till, all power of resistance failing, he is carried round and round with increasing celerity, and sucked into the central gulf of irrecoverable perdition.*¹⁴⁵

For they have eaten bread of malevolence and wine of violent acts they drink.	Proverbs 4:17	They have eaten the bread of malevolence and they drink the wine of violence.
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They both eat the bread of malevolence and drink the wine of violence.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	For they have eaten bread of malevolence and wine of violent acts they drink.
Latin Vulgate	They eat the bread of wickedness, and drink the wine of iniquity.
Peshitta (Syriac)	For they eat the bread of wickedness and drink the wine of violence.
Plain English Aramaic Bible	Because their food is <u>the food</u> of evil and they drink the wine of depravity.

¹⁴³ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

¹⁴⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 4:16.

¹⁴⁵ From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 5, 2015.

Septuagint (Greek) For these live upon the bread of ungodliness, and are drunken with the wine of transgression.

Significant differences: The Plain English Aramaic Bible adds an extra word, but it is probably not found in the Syriac (Aramaic). The Greek has *drunken* rather than *drink*.

Limited Vocabulary Translations:

Bible in Basic English	The bread of evil-doing is their food, the wine of violent acts their drink.
Easy English	An evil man thinks that his evil ways are better than bread. An evil man thinks that cruelty is better than wine.
Easy-to-Read Version	Those people can't live without doing evil and hurting other people.
<i>The Message</i>	Perversity is their food and drink, violence their drug of choice.
Names of God Bible	They eat food obtained through wrongdoing and drink wine obtained through violence.
NIRV	They do evil just as easily as they eat food. They hurt others as easily as they drink wine.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Their food and drink are violence and cruelty.
The Living Bible	They eat and drink wickedness and violence!
New Century Version	They feast on wickedness and cruelty as if they were eating bread and drinking wine.
New Life Version	For they eat the bread of sin, and drink the wine of wrong-doing.

Partially literal and partially paraphrased translations:

American English Bible	Don't go to the place where they hang out; alter your course and divert, because they won't sleep until they've done wrong. And since they can't sleep, they don't go to bed; on the grain of irreverence, they feed, and on the wine of lawless ways, they get drunk. Vv. 15–16 are included for context.
Beck's American Translation	They eat food gotten by doing wrong and drink wine taken by violence.
New Advent (Knox) Bible	Rest they never without some ill deed done; some traveller's feet must stumble, or they lie sleepless on their beds; godlessness is the very bread they eat, they crave for wrong-doing as for wine. V. 16 is included for context.
Translation for Translators	What they eat and what they drink are things that they have obtained by acting wickedly and violently."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They fight with the bread of wickedness, and drink the wine of violence.
Ferar-Fenton Bible	For their bread, is the eating of Crime, And outrage the wine that they drink!
Lexham English Bible	For they ate the bread of wickedness, and they drank the wine of violence.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Wicked ness is their bread and violence their wine.
New Jerusalem Bible	For they cannot sleep unless they have first done wrong, they miss their sleep if they have not made someone stumble; for the bread of wickedness is what they eat, and the wine of violence is what they drink. V. 16 is included for context.
Revised English Bible	The bread they eat is gained by crime, the wine they drink is got by violence.

Jewish/Hebrew Names Bibles:

Orthodox Jewish Bible For they eat the lechem of resha, and drink the yayin of chamasim (violences).
The Scriptures 1998 For they have eaten the bread of wrongdoing, And they drink the wine of violence.

Expanded/Embellished Bibles:

The Expanded Bible They feast on wickedness as if they were eating bread.
 They drink violence as if they were drinking wine.
 The Geneva Bible For they eat the bread of wickedness [Gotten my wicked means and cruel
 oppression.], and drink the wine of violence.
 Kretzmann's Commentary For they eat the bread of wickedness and drink the wine of violence, of violent
 deeds, they seem to derive their strength from wicked acts, their means of
 subsistence are obtained in that manner.
 NET Bible® For they eat bread gained from wickedness
 and drink wine obtained from violence.
 The Voice For they feed on evil the way most eat bread;
 they drink violence the way most guzzle wine.

Literal, almost word-for-word, renderings:

Concordant Literal Version Indeed they dine on the bread of wickedness, And they drink the wine of violent
 acts."
Emphasized Bible For they consume bread gotten by lawlessness, and, wine obtained by violence,
 they drink.
 God's Truth (Tyndale) For they eat the bread of wickedness, and drink the wine of robbery [KJV
 =violence].
 Stuart Wolf's literal trans. For they eat bread of wickedness and wine of violence they drink.
 World English Bible For they eat the bread of wickedness, And drink the wine of violence.
 Young's Updated LT For they have eaten bread of wickedness, And wine of violence they drink.

The gist of this verse: Evil men wicked engage in violence and wickedness.

Proverbs 4:17a

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
lâcham (לָחַם) [pronounced <i>law-KHAHM</i>]	<i>to fight, to do battle, to war; to eat [in poetry]</i>	3 rd person masculine plural, Qal perfect	Strong's #3898 BDB #535
Stuart Wolfe: <i>The use of the term lâcham (לָחַם) [pronounced law-KHAHM], a rare verb used only in poetry, is used of warfare in which one side obliterates, or "consumes" their enemy (Ps 35:1); it looks to a meal consumed at a fevered pitch, picturing the gusto their violence brings them.</i> ¹⁴⁶			
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536

¹⁴⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Proverbs 4:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Stuart Wolfe: <i>The noun lechem (לֶחֶם) [pronounced LEH-khem] bread was the ordinary food of the early Hebrews and so stands for food in general; all categories of violence (robbery to fraud) are included.</i> ¹⁴⁷			
The NET Bible: <i>The noun is a cognate accusative stressing that they consume wickedness.</i> ¹⁴⁸			
resha' (עֲשָׂרָה) [pronounced REH-shahg]	malevolent, corrupt, maleficent, wickedness, evil, malfeasance	masculine singular noun	Strong's #7562 BDB #957
The NET Bible: <i>Heb "the bread of wickedness" (so KJV, NAB, NIV, NRSV). There are two ways to take the genitives: (1) genitives of apposition: wickedness and violence are their food and drink (cf. TEV, CEV, NLT), or (2) genitives of source: they derive their livelihood from the evil they do (C. H. Toy, Proverbs [ICC], 93).</i> ¹⁴⁹			
James Rickard: <i>"Wickedness" is RESHA, עֲשָׂרָה, that literally means, "wrong or guilt" the opposite of the TSEDEQ, "righteousness."</i> ¹⁵⁰			

Translation: They have eaten the bread of malevolence... Throughout this chapter, we have several parallel phrases which have similar themes in them. The wicked and evil men of v. 15 eat the bread of malevolence. This means, their daily ritual includes doing or thinking about malevolence or evil.

Now, do you recall the parallel of the righteous man? He takes in Bible doctrine and it becomes a part of him and a part of his thinking (just like us when we sit down to a meal and eat a hamburger and a salad; it becomes a part of us). The evil man is the same way. He commits acts of malevolence; and they further become a part of his nature.

Proverbs 4:17b

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
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular construct	Strong's #3196 BDB #406
châmâç (חֲמָץ) [pronounced khaw-MAWS]	violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing	masculine plural noun; I am not sure of any substantive difference between the singular and the plural	Strong's #2555 BDB #329

¹⁴⁷ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁴⁸ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁴⁹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁵⁰ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

Proverbs 4:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>Heb "the wine of violence" (so KJV, NAB, NIV, NRSV). This is a genitive of source, meaning that the wine they drink was plundered from their violent crime. The Hebrew is structured in an AB:BA chiasm: "For they eat the bread of wickedness, and the wine of violence they drink." The word order in the translation is reversed for the sake of smoothness and readability.</i>¹⁵¹</p>			
<p>Stuart Wolfe: <i>The plural of violent acts (châmâç (חַמָּאֵץ) [pronounced khaw-MAWS]) clarifies that the wickedness that sustains them psychologically and physically can extend to murder and bloodshed; possibly, the color of wine in the metaphor matches the blood of their victims in reality.</i>¹⁵²</p>			
<p>shâthâh (שָׁתָּה) [pronounced shaw-THAW]</p>	<p><i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i></p>	<p>3rd person masculine plural, Qal imperfect</p>	<p>Strong's #8354 BDB #1059</p>

Translation: ...and they drink the wine of violence. Just as wine was enjoyed regularly by people in that day; their wine was violence and cruelty; this is what they feast upon. This is what made them smile; to commit heinous acts against others.

Stuart Wolfe: *the plural (of châmâç (חַמָּאֵץ) [pronounced khaw-MAWS]) may invite a comparison between the crushing of many grapes for a glass of wine and the killing of many victims to put wine on the table; the quantity of victims the evil brute affects does not deter him anymore than the extreme suffering he causes.*¹⁵³

In order for any criminal enterprise to be successful, there must be many victims. This includes so-called victimless crimes, like drug use. In order for a drug trade to be successful, they must have thousands of users, people who have set many things aside in order to do drugs. In order for a gambling casino to be successful, there have to be many losers. Even in order for a whore house to be successful, there must be many women who give their lives to this and many, many men (many of whom are married) who develop a confused understanding of the relationship between men and women because they participate in this activity.

V. 17 reads: **They have eaten the bread of malevolence and they drink the wine of violence.** Just as food is taken in, and it becomes a part of us; so it is with crime and violence. It becomes a part of the soul of those who do these things. This become their life. With each new act of sin, that sin becomes more and more a part of their life.

Paraphrasing Alexander Pope: *Although we often see vice as being the horrendous monster, it begins on a very small scale, which we may entertain at first, and eventually embrace.*¹⁵⁴ Most of us don't see the monster until we are too far gone. Most people who have smoked dope or done crack over the past 10 years, rarely gave much thought to Mexico and the thousands of people who died because they got in the way of a drug cartel. They see their high; they enjoy smoking with some friends and watching bad tv; but they don't realize that they contribute to these thousands of deaths, some which leave lifetime scars on those who remain alive.

¹⁵¹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁵² From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁵³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁵⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Waltke observed: *The Mr. Hyde within them has triumphed totally over Dr. Jekyll. The spread of homosexuality in America in less than a generation validates the danger of progressive hardening in sin.*¹⁵⁵

This describes many of the gangs which exist today, which are spread throughout the United States and those which are in Mexico near the United States border. Their every thought is improving the financial holdings by committing a variety of crimes.

James Rickard: *"Wickedness"...[and] "Violence" [are]...linked with "bread and wine" also bring us the image of a counterfeit communion table, or the Communion Table of the Wicked. As the believer is to celebrate and be thankful for what the Lord has done for him on the Cross, 1Cor. 11:23-26, the wicked person celebrates and is desirous of doing evil and violence by their own hands.*¹⁵⁶

Rickard contrasts the true and false communions

The true Communion is a celebration of:

- 1) Our Lord's payment for our sin upon the Cross thereby removing our personal guilt from our personal sins and the guilt from the imputation of Adam's original sin, therefore rendering the believer innocent.
- 2) The Cross, where the justice of God judged every sin of every member of the human race in the person of Jesus Christ. That judgment is then applied to everyone who believes in Christ where they are justly and rightly pardoned of the sentence for their sins.

Yet, the Wicked's false Communion celebrates:

- 1) The sin, evil and guilt that they live in, of which they relish the worldly gain and sustenance that sometimes comes from it.
- 2) The violence and injustice produced from their calloused hearts, Psa 73:7f, in the form of both verbal and physical abuse.

From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

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V. 17 reads: *They have eaten the bread of malevolence and they drink the wine of violence.* Barnes interprets¹⁵⁷ this to mean that their bread and wine are gained through malevolence and violence. I take this to be more metaphorical—that their evil deeds are like food to them; they enjoy violence as you and I might enjoy a glass of wine.

Gill speaks of both approaches: *For they eat the bread of wickedness,....Either that is gotten by wicked and unlawful means, or wickedness itself is bread unto them; it is that to their minds as bread is to their bodies; they feed upon it with as much eagerness, appetite, gust, and pleasure; it is a sweet morsel to them; it is meat, drink, sleep, and everything to them; they take the highest satisfaction and the utmost delight in it. ...and drink the wine of violence: either that which is obtained by rapine and violence; or they as greedily commit such acts of oppression and injury as a man drinks a glass of wine; they do not drink up iniquity like water only, but even like wine, the most generous and delicious. Wherefore all society with such men should be avoided.*¹⁵⁸

James Rickard: *They do not commit crimes in order to live, but live to commit crimes.*¹⁵⁹

¹⁵⁵ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁵⁶ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

¹⁵⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 4:17.

¹⁵⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 4:17.

¹⁵⁹ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 27, 2015.

There are certainly men who engage in wickedness and violence in order to make a living; there are also those who simply enjoy these things—who will do them for free.

Matthew Henry: *They are mischievous men (Prov. 4:16–17); they not only care not what hurt they do to those that stand in their way, but it is their business to do mischief, and their delight, purely for mischief-sake. They are continually designing and endeavouring to cause some to fall, to ruin them body and soul. Wickedness and malice are in their nature, and violence is in all their actions.*¹⁶⁰

Speaking of men who do wickedness and evil, wherever there is gay marriage, the persecution of Christians follows. A gay couple will sometime intentionally target a small Christian business or they will find out that someone does not want to celebrate their upcoming nuptials with them, and they are filled with mental attitude sins of anger and revenge motivation. There is the little old grandmother who will lose her home because she did not want to **provide flowers** for a gay wedding. **Florists** are sued, **ministers** are sued; **churches** are sued; **wedding venues** are sued. These various people and businesses are sued by people who **eat the bread of wickedness and drink the wine of violence**.

V. 17 reads: **They have eaten the bread of malevolence and they drink the wine of violence**. As this person commits more crimes, crime becomes more a part of his life. The idea is, what you eat and drink actually becomes a part of you. Passages quoted below are from the ESV; capitalized.

You are what you eat and drink

Scripture	Commentary
For they eat the bread of wickedness and drink the wine of violence. (Pro 4:17)	Those the father is warning about, eat and drink violence; that is, it is a part of their daily routine.
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)	On the flip side, the person who listens to the teaching of the Word of God eats these words—that is, he takes them in and they become a part of his soul.
And he said to me, "Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel." (Ezek. 3:1)	Ezekiel was to take in the Word of God into his soul, then to teach it out in public.
"I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." (John 6:48–51)	Jesus, as the bread of life. When we partake of Him (that is, when we believe in Him), we are saved. He is the bread that will cause us to live forever. See also John 6:53.

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ESV; capitalized is the translation used below.

The Doctrine of Crime and Punishment

1. The Bible is against crime, and provides stiff punishment for the commission of a crime.
2. The first recording of a crime and its punishment is Gen. 9:5–6, after the flood, where a murderer is to

¹⁶⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 4:14–19.

The Doctrine of Crime and Punishment

- be punished by being put to death.
3. Several of the Ten Commandments were crimes. Ex. 20:13–16 **You shall not murder. You shall not commit adultery. You shall not steal. You shall not testify a witness of falsehood against your neighbor.** (It is not clear if the 9th commandment is a crime; I would classify it as such and it is treated as such in our society.) This ought to be a point of interest that only 4 of the 10 commandments are crimes.
 4. The Bible emphatically warns young people against becoming involved with young criminals. Prov. 1:10–19 2:9–19 4:14–17
 5. The Bible is very pro-policeman and very much in favor of a society having good laws and upholding them, even with the ultimate punishment. Rom. 13:3–4 **For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.**
 6. However, there are exceptions to obedience to authority:
 - 1) You do not commit a crime because you are ordered to do so. 1Sam. 22:18
 - 2) Leaders, quite obviously, abuse their power and use it wrongly. We have the example of Saul against David. However, it ought to be noted that David twice had the opportunity to kill Saul the King, and he declined, reasoning that he himself should not remove the king by force.
 - 3) As believers in Jesus Christ, we are to evangelize others and we are to teach the Word of God. No human authority has the right to stop us from these two things (in the early portion of the Church Age, some believers would perform healings or miracles as well). Acts 4:19 5:26–29 16:20–40
 7. Groups of people *require* authority; and this authority is used in order to provide law and order. Rom. 13:3–4
 8. The general principle of crime and punishment is, the punishment ought to fit the crime; the punishment ought to be commensurate with the crime. Ex. 21:23–25 **But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.** Compare Ex. 22:1–31.
 9. Sometimes, it is up to the judge to determine the proper punishment. Ex. 21:22
 10. When it comes to personal insults or problems with others or when justice is not carried out, in your opinion, then you leave it in the Lord's hands. The Bible *does not* support vigilantism. Rom. 12:18–21 **If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." Do not be overcome by evil, but overcome evil with good.** (Deut. 32:35 Prov. 25:21–22) Matt. 26:52 **Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword."** Although Matt. 26:52 can be applied to living a life a crime, in context, it is about being a vigilante and exacting your own justice. See also Matt. 5:38–39.
 11. At the same time, the Bible allows you to protect your family and possessions. Ex. 22:2–3
 12. It is one of the criminals hung on a cross along side of our Lord who reveals to us that a person can have a deathbed confession. Luke 23:40–43

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Continuing with this theme of crime.

Criminals in Scripture (from the Dictionary of Bible Themes)

Criminals guilty of murder

Cain Ge 4:8

Abimelech See also Jdg 9:5

Criminals in Scripture (from the Dictionary of Bible Themes)

Doeg the Edomite 1Sa 22:18
 David 2Sa 11:14-17
 Absalom 2Sa 13:23-29
 Herod the Great Mt 2:16
 Barabbas Mk 15:7 pp Lk 23:19

Criminals guilty of adultery
 David 2Sa 11:2-5
 Gomer (Hosea's wife) See also Hos 3:1

Criminals guilty of theft
 Rachel Ge 31:19,30
 Achan Jos 7:21
 Judas Iscariot Jn 12:6

Criminals guilty of perjury
 Joel and Abijah (sons of Samuel) 1Sa 8:3
 Two who gave false evidence against Naboth 1Ki 21:13

Examples of criminals guilty of treason
 Zimri 1Ki 16:15-18
 Athaliah 2Ki 11:1-3 pp 2Ch 22:10-12

Examples of delinquents
 Those who break the fifth commandment as minors may have been treated as criminals Ex 20:12
 Manasseh, king of Judah 2Ki 21:1-2
 Youths who jeered Elisha 2Ki 2:23-24
 Those who ignore the wise counsel of Solomon Pr 1:1-4 It seems that sections of Proverbs were written with young people in mind. Those who choose to act upon its wisdom will please God and keep themselves out of the troubles common to youth.
 Those who succumb to the evil desires of youth See also 2Ti 2:22 Young people are warned that the strength of their desires can easily get them into trouble. Young Christians are, with God's help, able to control such desires.

The punishment of criminals
 By hanging Dt 21:22-23 See also 2Sa 21:9; Ezr 6:11; Est 7:9-10
 By stoning Dt 22:23-24 See also Lev 20:1-2; Jos 7:24-25
 By beating Dt 25:2-3 See also Ac 16:20-23; 2Co 11:24-25
 By confiscation of property Ezra 7:26 See also Ezra 10:8
 By crucifixion Lk 23:32-33 pp Mt 27:38 pp Mk 15:27 See also Lk 23:40-41

From <https://www.biblegateway.com/resources/dictionary-of-bible-themes/5277-criminals> accessed March 7, 2015.
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And a path of righteous ones [is] as a light of brightness, going and becoming light until an establishing of the day.

Proverbs
4:18

The path of the righteous [is] like the light of brightness, advancing and become light until the day is established.

The path of the righteous is like the advancing light of day, which continues to become lighter and lighter until it is fully daylight.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And a path of righteous ones [is] as a light of brightness, going and becoming light until an establishing of the day.
Latin Vulgate	But the path of the just, as a shining light, goes forwards, and increases even to perfect day.
Peshitta (Syriac)	But the path of the righteous is like the shining light that shines more and more unto the perfect day.
Plain English Aramaic Bible	But the way of the righteous ones is like the shining light, and the light progresses until the day is established.
Septuagint (Greek)	But the ways of the righteous shine like light; they go forth and shine, until the day has fully come.

Significant differences: These translations are all reasonably close.

Limited Vocabulary Translations:

Bible in Basic English	But the way of the upright is like the light of early morning, getting brighter and brighter till the full day.
Easy English	The good man walks at early dawn. The light shines brighter and brighter as the day begins.
Easy-to-Read Version	Good people are like the early morning light. The sun rises and the day becomes brighter and happier.
Good News Bible (TEV)	The road the righteous travel is like the sunrise, getting brighter and brighter until daylight has come.
<i>The Message</i>	The ways of right-living people glow with light; the longer they live, the brighter they shine.
Names of God Bible	But the path of righteous people is like the light of dawn that becomes brighter and brighter until it reaches midday.
New Simplified Bible	The path of the righteous is like the shining light of dawn that shines brighter and brighter until the more perfect day.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The lifestyle of good people is like sunlight at dawn that keeps getting brighter until broad daylight.
New Berkeley Version	But the path of the righteous is like the dawning light [Lit. "Light of brightness."] shining brighter, brighter until the full-orbed day [Lit. "The establishment of the day" [noon]].
New Century Version	The way of the good person is like the light of dawn, growing brighter and brighter until full daylight.
New Living Translation	The way of the righteous is like the first gleam of dawn, which shines ever brighter until the full light of day.

Partially literal and partially paraphrased translations:

American English Bible	The ways of the righteous are light, for they shine and give light until morning!
Beck's American Translation	But the path of the righteous is like the morning light that gets brighter till it has reached the brightest of the day.
New Advent (Knox) Bible	See how the path of the just grows ever brighter, like the light of dawn opening out into full day!

Today's NIV	The path of the righteous [Job 17:9 ; Isa 26:7] is like the morning sun [S Job 22:28], shining ever brighter till the full light of day [S 2Sa 23:4 Da 12:3 Mt 5:14 John 8:12 Php 2:15].
Translation for Translators	The behavior of good/righteous people is like the light that begins to shine at dawn and then continues to shine brighter until the brightest time of day.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But the path of the righteous enlightens and goes unto a bright light as the day prepares.
Conservapedia	However, the path of the just is like a shining light that shines more they a perfect day.
Ferar-Fenton Bible	But the path of the good, morning light, Advancing to shine to full day!
Jubilee Bible 2000	But the path of the just is as the light of the <i>morning</i> star, that shines more and more until the day is perfect.
Lexham English Bible	But the path of the righteous ones [is] like the light of dawn, leading and shining until the day {is full} [Literally "[is] correct"].
NIV – UK	The path of the righteous is like the morning sun, shining ever brighter till the full light of day.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The way of the upright is like the dawn that becomes brighter until the fullness of day.
The Heritage Bible	And the well-trod path of the righteous is as the brilliant light, that walks shining until the day set up.
New American Bible (2011)	But the path of the just is like shining light, that grows in brilliance till perfect day. Till perfect day: lit., "till the day is established"; this may refer to full daylight or to noonday.
Revised English Bible	While the course of the righteous is like morning light, growing ever brighter till it is broad day, the way of the wicked is like deep darkness, and they do not know what has been their downfall. V. 19 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the path of the righteous is like the light of dawn, shining ever brighter until full daylight.
exeGesés companion Bible	And the path of the just is as the brilliant light that goes and lights more and more to establish the day.
JPS (Tanakh—1985)	The path of the righteous is like radiant sunlight, Ever brightening until noon.
Orthodox Jewish Bible	But the orach tzaddikim (path of the righteous) is as the bright light, that shineth brighter and brighter unto the full day.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the path of the [uncompromisingly] just and righteous is like the light of dawn, that shines more and more (brighter and clearer) until [it reaches its full strength and glory in] the perfect day [to be prepared].
The Expanded Bible	The way of the ·good [righteous] person is like the ·light of dawn [·shining light], growing brighter and brighter until full daylight.

The Geneva Bible	But the path of the just [is] as the shining light, that shineth more and more [Signifying that the godly increase daily in knowledge and perfection, till they come to full persecution, which is when they are joined to their head in the heavens.] unto the perfect day.
Kretzmann's Commentary	But the path of the just is as the shining light, like the growing brightness of dawn as it heralds and ushers in the day, that shineth more and more unto the perfect day, growing brighter with each succeeding minute, the comparison of the moral conduct of the righteous with the light of the rising sun being most appropriate; for he goes forward to ever greater clearness and perfection, not only in his inward knowledge, but also in its outward manifestation.
NET Bible®	But the path of the righteous is like the bright morning light, growing brighter and brighter until full day.
Syndein/Thieme	But {in contrast to the wicked thinkers - 'but' here means 'separate from them'} the path of the just/righteous {tsaddiyq} . . . {is} as the shining light, that shines more and more unto the perfect day. {the perfect day is the day you die - and the death of the righteous is perfect - principal of dying grace}
The Voice	Yet the way of those who do right is like the early morning sun that shines brighter and brighter until noon.

Literal, almost word-for-word, renderings:

Concordant Literal Version	While the path of the righteous is like the light of dawn's brightness, Advancing and becoming resplendent until the day is established,...
Context Group Version	But the path of the vindicated is as the dawning light, That shines more and more to the whole { or fully-developed } day.
Darby Translation	But the path of the righteous is as the shining light, going on and brightening until the day be fully come.
<i>Emphasized Bible</i>	But, the path of the righteous, is as the light of dawn,—going on and brightening, unto meridian day.
English Standard Version	But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day.
Green's Literal Translation	But the path of the just is as a bright light going on and shining till the day is established.
Stuart Wolf's literal trans.	Now the path of the righteous ones is as/like the shining light, walking/going and brightening as far as/until the day is established.
World English Bible	But the path of the righteous is like the dawning light, That shines more and more until the perfect day.
<i>Young's Literal Translation</i>	And the path of the righteous is as a shining light, Going and brightening till the day is established.

The gist of this verse: As you continue along the path of righteousness, the pathway becomes brighter and brighter.

Proverbs 4:18a

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

Proverbs 4:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾōrach (אֹרַח) [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
tsaddīyqāyīm (צַדִּיקִיַּיִם) [pronounced tsaht-dee- KEEM]	just ones, righteous ones, justified ones; [those who have been] vindicated	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843
kaph or k ^e (כ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʾōwr (אוֹר) [pronounced ohr]	light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]	masculine singular construct	Strong's #216 BDB #21
nōgahh (נֹגַח) [pronounced NOH-gah]	brightness	feminine singular noun:	Strong's #5051 BDB #618

The NET Bible: Heb “like light of brightness.” This construction is an attributive genitive: “bright light.” The word “light” (אוֹר, ’or) refers to the early morning light or the dawn (BDB 21 s.v.). The point of the simile is that the course of life that the righteous follow is like the clear, bright morning light. It is illumined, clear, easy to follow, and healthy and safe – the opposite of what darkness represents.¹⁶²

Stuart Wolf: The phrase *like the light of dawn* is literally “like a shining brightness”, but ʾōwr (אוֹר) [pronounced ohr] can refer to morning light (cp Neh 8:3), which is the sense required by the parallel that moves from the turning of the morning to full day.¹⁶³

Stuart Wolf: The term nōgahh (נֹגַח) [pronounced NOH-gah] refers to the bright gleam or radiance, as from the moon (Isa 60:19) or stars (Joel 2:10), and connotes that there are no clouds, not even a shadow, on this path. cp 2Sam 23:4.¹⁶⁴

¹⁶¹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁶² From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁶³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁶⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Proverbs 4:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Rickard: <i>NOGAHH</i> , נֹהַח; is the Noun that means "brightness, or bright light." It is derived from NAGHAH that means, "to shine." NOGAHH can also mean, "day break or twilight." It is used to describe the glory of YHVH (the Lord), in 2 Sam 22:13; Psa 18:12; Isa 4:5; 60:19; Ezek 10:4; Hab 3:4, and other heavenly beings, Isa. 6:6ff. ¹⁶⁵			

Translation: The path of the righteous [is] like the light of brightness,... The proverbialist sets up an analogy. There is a path that the righteous walk down, and that path is light a light. There has been a general description of the path of the wicked in the previous 4 verses. This section will end with a contrast between the path of the righteous and the path of the wicked.

What is being pictured here is the rising of the sun (which will become more clear in the next verse).

James Rickard: *The "path" (ORACH) of the "righteous" (TSADDIQ), is the advancing believer with Bible doctrine in their soul. This is "the light of dawn."*¹⁶⁶

God's Word is light to our souls. Your word is a lamp to my feet and a light to my path. I have sworn an oath and confirmed it, to keep Your righteous rules. (Psalm 119:105–106; ESV; capitalized) For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life,... (Prov. 6:23; ESV)

Proverbs 4:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	is walking, is going, is departing, is advancing, is traveling	Qal active participle	Strong's #1980 (and #3212) BDB #229
The NET Bible: <i>The construction uses the Qal active participle of הָלַךְ (halakh) in a metaphorical sense to add the idea of continuance or continually to the participle הֹלֵךְ (holekh). Here the path was growing light, but the added participle signifies continually.</i> ¹⁶⁷			
James Rickard: <i>"Shines" is actually the Hebrew Verb HALAK, הָלַךְ, in the Qal Active that means "to go or come or to walk." The basic idea is movement of some type, usually of people moving forward, therefore, "to proceed forward." It represents the believer as walking or running in Christ, going forward inside the Plan of God for their lives, as we noted in verse 12.</i> ¹⁶⁸			
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'ôwr (אוֹר) [pronounced ohr]	being light, becoming light, lighting; shining	Qal active participle	Strong's #215 BDB #21

Going and ___ing is an expression which suggests progression and increase.

¹⁶⁵ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

¹⁶⁶ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

¹⁶⁷ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁶⁸ From <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

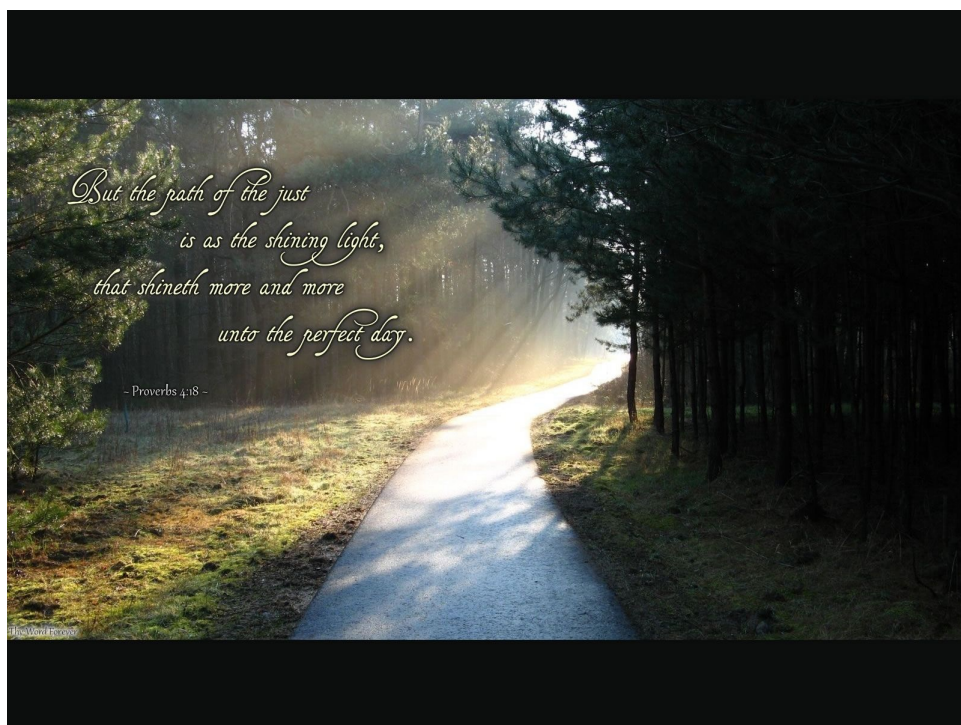
Proverbs 4:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>ghad</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
Stuart Wolf: <i>The adverb ʿad (עד) [pronounced ghad] until expresses "a limit which is not absolute (i.e. terminating the preceding action), but only relative, beyond which the action or state described in the principle clause still continues."</i> (Gesenius). ¹⁶⁹			
kūwn (כון) [pronounced <i>koon</i>]	<i>is firmly established, is being set up, being established, is being prepared, is being made ready; confirming, setting up, maintaining, founding [a city]</i>	Niphal participle construct	Strong's #3559 BDB #465
yōwm (יום) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
The NET Bible: <i>Heb "until the day is established." This expression refers to the coming of the full day or the time of high noon.</i> ¹⁷⁰			

Translation: ...advancing and become light until the day is established. This light continues to increase. That is, the more that this person walks this path of light, the more clear that path becomes. For him, it become more and more habitual; for others, they recognize more clearly his righteousness. This does not mean that they see him as a self-righteous prig, but that they appreciate his honesty and integrity.

Proverbs 4:18 KJV (graphic); from [Wallpapers4God](http://Wallpapers4God.com); accessed March 8, 2015. *But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

The parallel which is found here is, the light of day is increasing from the morning to the point where the day is fully established as being day. I do most of my writing in the morning, and I nearly always start before daylight. I can look out the windows from where I study and see the dawn slowly advance, until it becomes lighter and lighter. It begins when I can look out and I can tell that the darkness is fading. It is ever so slight, but there are things out my window which I can see—not well, but can make out



¹⁶⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁷⁰ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

their form—and this tells me that the dawn is coming. With each passing minute, these forms become more easily seen, as the light continues to increase, slowly and steadily chasing the darkness away.

The idea is, the path of the righteous is like that. It becomes more clearly established with each day. You learn more Bible doctrine every day; you have experiences of applying the Word of God to your life, and you observe how successful the application is. Your path, the way in which you should go (your Christian walk) becomes easier to discern with each passing day.

Stuart Wolf: *Thus the road for the positive [believer] is doubly safe and secure: it is both free of obstacles (4:12) and brilliantly lighted so that they can see where they are going and where to place their feet.*¹⁷¹ This is the believer who is positive toward Bible doctrine.

The new believer is someone confused about this new path that he has embarked on. It is difficult to see; hard to discern. It is like traveling along a path just before the break of dawn, where light is seen, but the path is not completely discernable. However, as the sun continues to rise, the path and its direction and its limitations become more and more clear and easier to see. This comes only with spiritual growth. It does not just happen.

Believers pretty much move forward, into that brighter light, or they retrogress. But it is not God's plan for us to stagnate. It is not God's plan for us to be on the pathway of light, and to find a park bench to take our rest on.

v. 18 reads: **The path of the righteous [is] like the light of brightness, advancing and become light until the day is established.** God is often associated with light.

Stuart Wolf: *Light symbolizes true piety and morality, together with safety, salvation, and well-being (Job 29:3); in fact, Yhwh Himself is light. Ps 27:1.*¹⁷²

God and Light (The Abbreviated Doctrine of Light)

1. God created light out of nothing and therefore God pre-exists light as we understand it from a physics definition. (Gen. 1:3)
 2. In the Millennium, there is no need of a moon or sun, as God will provide the light. Isa. 60:19–20 Rev. 21:23
 3. God is described in terms of His creation; **"God is light."** (1John 1:5) Also, Jesus Christ is said to be **"the light"** in John 1:4.
 4. God is called our *sun* in Psalm 84:11.
 5. Jesus Christ as the manifest person of the Godhead is light. (John 1:4 8:12 9:5 12:35, 36, 46)
 6. The Trinity can be illustrated by light:
 - 1) Actinic light or ultraviolet light is not seen nor experienced. This is analogous to God the Father. (1Tim. 6:16 1John 1:5)
 - 2) Luminiferous light or visible light is both seen and experienced. This is analogous to God the Son. (John 12:35, 36)
 - 3) Calorific light or inferred light is not seen but is experienced. This is analogous to God the Holy Spirit. (Gen. 1:2)
 7. Light in its literal sense is absolutely necessary for man's existence on the Earth. (Eccl. 11:7; Jer. 31:35)
 8. Israel received divine guidance from God during their wilderness experience in the form of the Shekinah Glory cloud, **"light by night."** (Ex. 13:21, 22 14:20)
 9. God is associated with light because He guides us through the darkness. Job 29:3 Psalm 18:28 Isa. 50:10
 10. We should not fear, for God is our light. Psalm 27:1
 11. One of the articles of furniture in the Tabernacle (and later the Temple) is the Golden Lampstand (also known as the Menorah), which itself **represents Jesus Christ.** See also the **Menorah.**
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¹⁷¹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁷² From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

God and Light (The Abbreviated Doctrine of Light)

12. The gospel is called light. (2Cor. 4:3, 4 2Tim. 1:10; cf. Acts 13:47 and Isa. 49:6)
13. God's Word is presented as the light to guide our feet. Psalm 119:105 **Your word is a lamp to my feet and a light to my path.** (ESV)
14. The evangelist is called a light. ("the tribes of Jacob," Isa. 49:6, "Paul and Barnabas," Acts. 13:47) Salvation brings the believer out of darkness into light, just as the planet earth was brought out of darkness into light by God. (Luke 1:79 1Peter 2:9; cf. Col. 1:12-14 Gen 1:3)
15. Light is associated with the believer in Psalm 97:11 112:4.
16. Jesus presents Himself as the Light of the World. **Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows Me will not walk in darkness, but will have the light of life."** (John 8:12; ESV; capitalized)
17. Anyone who believes in the Lord Jesus Christ becomes one of the **"sons of light."** (John 12:36 1Thess. 5:5; cf. **"saints in the light,"** Col 1:12)
18. As we grow spiritually, the path before our feet becomes better lit and we know better how to proceed in this life. Prov. 4:18
19. Believers in fellowship with God, filled with the Holy Spirit, are said to **"walk in the light."** (1John 1:7 2:8-10 Eph. 5:8b)
20. Bible Doctrine resident in the souls of believers through study and the ministry of God the Holy Spirit, is portrayed as **"the fruit of the light."** (Eph. 5:8-10 Psalm 119:105, 130 Prov. 6:23; cf. Psalm 36:9)
21. **"Satan disguises himself as an angel of light."** (2Cor. 11:14)
22. With the new heavens and the new earth, God will become our light. **And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.** (Rev. 22:5; ESV; capitalized) **The sun shall be no more your light by day, nor for brightness shall the moon give you light; but the LORD will be your everlasting light, and your God will be your glory.** (Isa. 60:19; ESV; capitalized) See also Rev. 21:23

Most of these points came from the [Doctrine of Light](#) on the Bible Doctrine Resource Page accessed March 29, 2014. This doctrine was also presented in **2Samuel 22** ([HTML](#)) ([PDF](#)) ([WPD](#)). A more complete **Doctrine of Light** may be found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Spiritual progression in life is based upon learning and knowing the Word of God. This comes from accurate **teaching**. In the same way, when you raise your own child, there are several approaches. One of them, you simply allow the kids to make it up as he goes along, providing very little structure or guidance for him. As will become obvious by the time the kid is a teenager (or earlier), natural growth just does not cut it. If you understand the analogy: just as you must help and guide your own son to grow up; the same is true of the believer as he progresses in the spiritual life. He does not naturally grow; he grows as the result of taking in the Word of God, much like taking in food nourishes the body.

Arnot: The sun is an emblem, not of the just, but of the Justifier. Christ alone is the light of the world, Christians are the enlightened. The just are those whom the Sun of Righteousness shines upon.. When any portion of the earth's surface begins to experience a dawn diminishing its darkness, it is because that portion is gradually turning round towards the sun, the centre of light fixed in the heavens. When any part of the earth lies away from the sun, and in proportion to the measure of its aversion, it is dark and cold, in proportion as it turns to him again its atmosphere grows clearer, until in its gradual progress it comes in sight of the sun, and its day is perfect then. So is the path of the just.¹⁷³

We see that the way of the righteous is light; Christ is our Way, and He is The Light.

¹⁷³ From <http://www.study-light.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 6, 2015.

John 8:12 Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

John 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

Sanctification, Light and the Believer

1. Jesus told us to believe *in the light*. "While you have the light, believe in the light, that you may become sons of light." When Jesus had said these things, He departed and hid Himself from them. (John 12:36; ESV; capitalized)
2. Today as a believer in Christ you stand positionally in perfection before Christ; Positionally Sanctified, Rom. 8:1 1Cor. 1:2, 30 6:11.
3. As you advance in the spiritual life, (walk and run), you are also Experientially Sanctified before Him, Matt. 5:14-16; Rom 6:4.
4. As a growing believer, you are *in the light*. Psalm 56:13 89:15
5. When we take in God's Word, we are walking *in the light of the Lord*. Isa. 2:5
6. When we are in fellowship, we are *in the light*. 1John 1:7
7. Then upon the day of your death you will stand in total and absolute perfection before Him, being Ultimately Sanctified, 1Cor. 1:8 Philip. 3:21 1Thess. 5:23 1John 3:1 2.
8. When we reach heaven we will be absolutely perfect and shine as the sun in His strength, Matt. 13:43, "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear."

From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015 and appended.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

V. 18 reads: **The path of the righteous [is] like the light of brightness, advancing and become light until the day is established.** This describes the walk of the growing believer. His confidence grows with new doctrines and with the application of these doctrines to his life. Every day, his walk becomes more clear—it might not be easier on some days, but the path becomes more easily seen—until we walk into eternity with Him.

This does not refer to people who simply adhere to the laws of divine establishment; or to believers who never grow spiritually.

Clarke: *The path of the wicked is gloomy, dark, and dangerous; that of the righteous is open, luminous, and instructive. This verse contains a fine metaphor; it refers to the sun rising above the horizon, and the increasing twilight, till his beams shine full upon the earth.*¹⁷⁴

Ironside presents this verse in a different way: *There is a marked difference between the two paths presented in these verses. The path of the righteous leads upward to that city lit by the glory of God where the Lamb is the only lamp needed.*¹⁷⁵

James Rickard: *It is a beautiful sight to see the Christian who rises out of darkness, who at first has a faint light at the beginning of his course, who continues to advance day after day with that light ever increasing and ever rising higher and higher, widening its circle of illumination, and advancing onward with increasing brightness right up to their dying day. Knowledge, faith, love, and holiness irradiate his every step. And while he does his work his strength is not of himself but of another in which he has placed his total and complete confidence, hope and trust.*¹⁷⁶

¹⁷⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:18.

¹⁷⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, Prov. 4:18–19; originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside.

¹⁷⁶ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

Application: I have done business with a variety of people over a period of decades; and there is nothing better than to be able to trust completely in others, to realize that they are going to be honest, they are going to do what they say; and they are not going to screw things up and lie about it. It is not easy to develop such a reputation; and this reputation must not only be earned, but it must be earned daily.

This will briefly cover what the spiritual life was for believers in the Age of Israel.

The Spiritual Life in the Age of Israel

1. All men from all countries are saved the same way—they believe in the Revealed God, the God of Israel, Jesus Christ. When Abraham believed in God (Gen. 15:6), there was no Israel. After Israel had been established, men believed in the God of Israel. And when our Lord took on human form (John 1:1–3, 14), we believe in Him.
2. Some are given the Holy Spirit; some are not.
3. Those given the Holy Spirit could lose the Holy Spirit.
4. Nation Israel was to live according to the laws of divine establishment, which are found in the Mosaic Law. The wisdom of these laws would stand as an eternal testimony to the wisdom of God, Who wrote these laws.
5. These laws were appropriate to these times and conditions and customs.
 - 1) Some foods were unclean because this was a time of no refrigeration.
 - 2) Some guidance was given to the long-standing custom of the Levirate marriage.
6. Furthermore, many of the laws and observances had parallel meanings.
 - 1) All of the offerings looked forward to Christ on the cross.
 - 2) Paul took some innocuous customs and actually gave them some application in the Church Age. For instance, when a mule (or whatever) was grinding wheat, they were allowed to eat as they worked. Paul applied this to a congregation providing food and a salary for the pastor-teacher.
7. Believers were admonished to grow spiritually by taking in the Word of God (studying and knowing the Word of God).
8. Believers participated in a number of ceremonies which pointed toward the Lord Jesus Christ.
9. Specific groups of Jews had specific responsibilities regarding the Mosaic Law. What they did also pointed toward the Lord Jesus Christ.
10. Animals were sacrificed; days were observed and feasts were enjoyed—all of which pointed toward the Lord Jesus Christ and the wisdom of God.

I should fill this out with some more information, including Bible verses. However, the content is accurate.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A way of wicked [men] [is] like the darkness; they have not known in the what they have stumbled.

Proverbs
4:19

The way of the malevolent [is] like [walking] in darkness; they do not know over what they have stumbled.

The way of malevolent men is like walking in darkness; they don't even know where they stumbled.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

A way of wicked [men] [is] like the darkness; they have not known in the what they have stumbled.

Latin Vulgate

The way of the wicked is darksome: they know not where they fall.

Peshitta (Syriac)

The way of the wicked is like darkness; they do not know at what they stumble.

Plain English Aramaic Bible

But the way of the wicked is darkness and they do not know on what they stumble.

Septuagint (Greek) But the ways of the ungodly are like darkness; they know not how they stumble.

Significant differences: The simile is missing from the Latin.

Limited Vocabulary Translations:

Bible in Basic English	The way of sinners is dark; they see not the cause of their fall.
Easy English	The evil man is like someone who walks at night, in the deepest darkness. He does not even know why he fell.
Easy-to-Read Version	But bad people are like a dark night. They are lost in the darkness and they fall over things they can't see.
Good News Bible (TEV)	The road of the wicked, however, is dark as night. They fall, but cannot see what they have stumbled over.
<i>The Message</i>	But the road of wrongdoing gets darker and darker-- travelers can't see a thing; they fall flat on their faces.

Thought-for-thought translations; paraphrases:

Common English Bible	The path of the wicked is like deep darkness; they don't know where they will stumble.
Contemporary English V.	The lifestyle of the wicked is like total darkness, and they will never know what makes them stumble.
The Living Bible	But the good man walks along in the ever-brightening light of God's favor; the dawn gives way to morning splendor, while the evil man gropes and stumbles in the dark. V. 18 is included for context.
New Berkeley Version	The way of the wicked is like deep darkness; they know not at what they stumble.
New Century Version	But the wicked walk around in the dark; they can't even see what makes them stumble.
New Life Version	The way of the sinful is like darkness. They do not know what they trip over.
New Living Translation	But the way of the wicked is like total darkness. They have no idea what they are stumbling over.

Partially literal and partially paraphrased translations:

American English Bible	But the ways of the irreverent are dark, and they don't know how often they stumble.
International Standard V	But the way of the wicked is like deep darkness, and they do not know what they are stumbling over.
New Advent (Knox) Bible	But these, the sinners, are fain to walk on in darkness, surprised by every fall.
Translation for Translators	But the behavior of wicked people is like deep/thick darkness. Because it is very dark, they cannot see the things that cause them to stumble.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The way of the wicked is as fog; they never know why they stumble!
Ferar-Fenton Bible	While the road of the wicked is dark, And they know not the time of their fall !
NIV – UK	But the way of the wicked is like deep darkness; they do not know what makes them stumble.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The way of the wicked is total darkness and they do not notice that which will make them fall.
The Heritage Bible	And the way of the wicked <i>is</i> darkness; they do not know at what they stumble weak legged.
New American Bible (2002)	The way of the wicked is like darkness; they know not on what they stumble. But the path of the just is like shining light, that grows in brilliance till perfect day. The NAB (2002) reverses vv. 18 and 19.
New Jerusalem Bible	The path of the upright is like the light of dawn, its brightness growing to the fullness of day; the way of the wicked is as dark as night, they cannot tell the obstacles they stumble over. V. 18 is included for context.
New RSV	The way of the wicked is like deep darkness; they do not know what they stumble over.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The way of the wicked is like darkness; they don't even know what makes them stumble.
JPS (Tanakh—1985)	The way of the wicked is all darkness; They do not know what will make them stumble.
Judaica Press Complete T.	The way of the wicked is like pitch darkness; they do not know on what they stumble.
Orthodox Jewish Bible	The derech resha'im is as deep darkness; they know not at what they stumble.

Expanded/Embellished Bibles:

The Expanded Bible	But the wicked walk around in the dark [“path of the wicked is like deep darkness”]; they can't even see what makes them [“don't know where they will”] stumble.
Kretzmann's Commentary	The way of the wicked is as darkness, directly opposite to that of the righteous; they know not at what they stumble, they flounder around in immorality, going from bad to worse in their behavior.
NET Bible®	The way of the wicked is like gloomy darkness [The simile describes ignorance or spiritual blindness, sinfulness, calamity, despair.]; they do not know what causes them to stumble [Heb "in what they stumble."].
Syndein/Thieme	The way {manner of life} of the wicked is as darkness. They know not at what they stumble. {these people simply do not know what they are doing - Walking using your own human viewpoint means it is like you stumble through the dark all your life}.
The Voice	Evildoers travel a dark road <i>because they love to hide their deeds in darkness</i> ; they can't see the perils ahead that cause them to stumble.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The way of the wicked is like gloom; They do not know at what they stumble.
<i>Emphasized Bible</i>	The way of the lawless, is like darkness, they know not, at what they stumble.
English Standard Version	The way of the wicked is like deep darkness; they do not know over what they stumble.
God's Truth (Tyndale)	But the way of the ungodly is as the darkness, wherein men fall, or they be a war.
New King James Version	The way of the wicked is like darkness; They do not know what makes them stumble.
Stuart Wolf's literal trans.	The road/way of the wicked ones is like darkness; they do not know by what they are tripped up.
World English Bible	The way of the wicked is like darkness. They don't know what they stumble over.
<i>Young's Literal Translation</i>	The way of the wicked <i>is</i> as darkness, They have not known at what they stumble.

The gist of this verse: The way of the wicked is shrouded in the dark; the trip over things that they are not fully aware of.

Proverbs 4:19a

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
r ^e shâ'îym (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
kaph or k ^e (כ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āphêlâh (אֶפְהֵלָה) [pronounced uf-ay-LAW]	darkness, gloominess, calamity; figuratively, wickedness, evil	feminine singular noun with the definite article	Strong's #653 BDB #66

James Rickard: "Is like darkness", is the Noun APHELAH, אֶפְהֵלָה, that means, "darkness, gloominess, or calamity." It is used figuratively for "spiritual darkness" that is the opposite of spiritual light.¹⁷⁷

Translation: The way of the malevolent [is] like [walking] in darkness;... We had an analogy to the path of the righteous in the previous verse; now we have a parallel with the path of the wicked or the malevolent. Whereas, a person who learns God's Word and practices it is like a man walking where the light appears to be increasing with each step, malevolent men function as if they are walking in darkness.

Stuart Wolf: *By contrast [to the believer walking in an ever-increasing light], the way of the wicked is like darkness, using the same word for the gloomy darkness of Egypt (Ex 10:22) and for darkness of the blind who grope at noon and cannot find their way (Dt 28:29).*¹⁷⁸

James Rickard: *Spiritual darkness is a lack of understanding of the ways of the Lord, that is, being devoid of God and His Word in the soul. This type of person does not know what they are doing; Luke 23:34b, they know not what they do.*¹⁷⁹

Proverbs 4:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

¹⁷⁷ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

¹⁷⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁷⁹ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

Proverbs 4:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda ^c (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person plural, Qal perfect	Strong's #3045 BDB #393
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	Strong's# none BDB #88
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun; with the definite article	Strong's #4100 BDB #552
kashal (לָשַׁח) [pronounced kaw-SHAHL]	<i>to stumble; to be staggered, to be teetering; metaphorically to be made wretched</i>	3 rd person masculine plural, Niphal perfect	Strong's #3782 BDB #505

(1) Mâh can also be used as an exclamatory adverb *how*; as in “[How incredible is this place!](#)” (Gen. 28:17b).
 (2) Mâh can also be used as an interrogatory adverb *how* to express that which is impossible, as in “[How shall we justify ourselves?](#)” (Gen. 44:16b). These two uses are often followed by an adjective or verb. (3) Mâh can also be used as an adverb of interrogation, meaning *why, wherefore*.

Since we have already seen this word previously in this chapter, it suggests a parallel or an overall structure.

Translation: ...they do not know over what they have stumbled. Malevolent men, when they fall, do not even know what caused their fall. They do not grasp where the problem is. They think that they messed up here or there.

Application: Think of the criminal who has been arrested. He may retrace his steps again and again, but that is only with relationship to being caught. They do not go back to when they chose the path of criminality and identify that as the place where they went wrong. They think back to this or that minor error that they made while committing the crime or escaping from the scene of the crime. He is never able to take full responsibility for his actions and the hundreds of decisions which take him to that place.

This is how dark the path is that they walk along. They do not realize where the problem is.

Stuart Wolf: *The point of the simile is made clear in 19b, they do not know the cause of their calamity, since without the moral light of conscience within or revelation without they see no connection between sin and death.*¹⁸⁰

The corrupt don't know what it is that they are tripping over. In fact, they don't know what they don't know. In this year of our Lord 2015, this pretty much describes our president and most of his state department.

¹⁸⁰ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

Stuart Wolf: *The ignorance of both the nature and consequences of wickedness is the mark of total moral failure, as well as a basic neglect of logic and consideration (24:12, 28:22); the evil types that roam this earth do not even ponder the ultimate outcome of their sinful ways, and are surprised when the (inevitable) results occur.*¹⁸¹

There are huge numbers of people sucked in to this whole gay political movement; and most of them think they are simply standing up for the equal rights of the oppressed. They don't know what these people are (for the most part) and they have no idea where this movement is headed. They only know what the movement wants them to know.

V. 19: [The way of the malevolent \[is\] like \[walking\] in darkness; they do not know over what they have stumbled.](#) Much of the world is invisible to us. The unbeliever, of course, does not believe in angels, even though we are in the Angelic Conflict. Many do not believe in the human soul, even though they interact with people every single day (that is, their soul interacts with the soul of another person). And there is God. There is so much to live that we do not see; so it is easy for the believer to trip and stumble.

For some reason, this calls to mind the lyrics from Carl Poppa

The Way of the Malevolent is like the Walking Dead

They keep walking,
Walking my way.
If they're talking,
Can't tell what they say.
They keep falling,
Over stuff in their way.
Dead dudes walking
Can ruin your day.

[Lyrics](#); [song](#); both accessed February 17, 2015.

[Chapter Outline](#)

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Since the way of the malevolent is called darkness, we will take a look at the Doctrine of Darkness. This needs some more reorganization, as well as some additional verses, like 1Sam. 2:9 Job. 5:14, Job. 12:25, Job. 18:5, Job. 18:6, Job. 18:18 Isa. 59:9, Isa. 59:10 Jer. 13:16, Jer. 23:12 Matt. 7:23, Matt. 15:14 John 12:35; 1Jo. 2:11.¹⁸² Also check <http://bible.knowing-jesus.com/topics/Darkness-Of-Evil> (several other darkness topics there).

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1. Light and darkness are often employed as metaphors in Scripture to describe 2 opposing armies in the angelic conflict. Light represents the kingdom of God, led by the Lord Jesus Christ. Darkness represents the kingdom led by Satan.
 - 1) John 1:4–5 **By means of Him (Christ, the Word), life exists and this Life (Christ) is the light of humanity and this Light (Christ) keeps on shining in the (kingdom of) darkness and the darkness never overcomes it (the Light, Christ).**
 - 2) John 3:18–21 **The one who believes upon Him (Christ) is never judged but the one who doesn't believe has been judged already because he has not believed upon the Person of the uniquely born Son of God. Now, this is the judgment that the Light (Christ) has come into the cosmos and**

¹⁸¹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 26, 2015.

¹⁸² From *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 4:19.

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- humanity has loved rather the darkness than the Light (Christ) for their works are evil. In fact, everyone practicing the worthless things (as a lifestyle) hates the Light and never comes face to face with the Light (Christ) in order that his works may be exposed but the one who keeps on practicing the doctrine (as a lifestyle) keeps on coming face to face with the Light (fellowship with Christ) in order that his works may be revealed as having been accomplished by God.
- 3) John 12:35–36 Therefore, Jesus said to them, "Yet a little while the Light (Christ) is among all of you. Walk while you have the Light so that darkness (of Satan's cosmic system) may not overtake all of you. In fact, the one who keeps on walking in the darkness (as a lifestyle) never knows where he goes. While you have the Light, believe in the Light in order that you may become sons of the Light."
 2. Darkness in Scripture often relates to the absence of divine viewpoint and thus the absence of the presence of God.
 - 1) Eph 5:8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light.
 - 2) Eph 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.
 - 3) Col 1:13 For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son.
 - 4) 1John 2:10–11 The one who loves his brother abides in the Light and there is no cause for stumbling in him. But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.
 - 5) 1John 1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.
 3. God is always associated with light:
 - 1) James 1:17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.
 - 2) Acts 26:18 "...to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."
 - 3) 1Thess 5:4–5 But you, brethren, are not in darkness, that the day would overtake you like a thief; for you are all sons of light and sons of day. We are not of night nor of darkness.
 4. When we know God and His Word, we walk in the light; when we do not know Him, we are walking in darkness.
 - 1) Prov. 4:18–19 But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day. The way of the wicked is like deep darkness; they do not know over what they stumble. (ESV)
 - 2) John 11:9b–10- "If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him." (ESV)
 5. In the end times, those in the light will be with God and those in darkness will be separated from Him:
 - 1) Rev. 21:22–25 I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be no night there) its gates will never be closed.
 6. Darkness is often associated with the judgment of God. Darkness is the absence of light; and therefore, the absence of God (and judgment includes separation from God).
 - 1) 2Peter 2:4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment.
 - 2) Jude 1:6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.
 7. A comparison of Scripture clearly indicates that darkness came into the universe for the first time as a result of God judging Satan for his rebellion in eternity past. This is indicated by the Genesis 1:1–2 and

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a comparison of Scripture with Scripture.

- 1) Genesis 1:1 **In eternity past, God created out of nothing the heavens** (1st heaven: earth's atmosphere; 2nd heaven: stellar universe; 3rd heaven: abode of God) **and the earth.**
- 2) Gen. 1:2 **However the earth became an empty desolation, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.**
- 3) Logically, something happened between vv. 1 and 2. A catastrophe took place upon the earth between Genesis 1:1 and 1:2. This catastrophe was the result of God's judgment for the rebellion of the angels in eternity past. Fallen angels and the earth were all kept in thick darkness.
- 4) Isaiah 45:18 **For thus says the Lord, who (the Lord Jesus Christ) who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place (tohu), but formed it to be inhabited), I am the Lord, and there is no one else.**
- 5) Jer 4:23–26 **I looked on the earth, and behold, it was an empty desolation; And to the heavens, and they had no light. I looked on the mountains, and behold, they were quaking, and all the hills moved to and fro. I looked, and behold, there was no man, and all the birds of the heavens had fled. I looked, and behold, the fruitful land was a wilderness, and all its cities were pulled down before the LORD, before His fierce anger.**
- 6) Gen. 1:2 **However the earth became an empty desolation, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.**
8. "Darkness" is the noun choshekh. The "darkness" that the universe was engulfed in refers to the absence of God as a result of His judgment upon the earth.
 - 1) Gen. 1:2 **However the earth became an empty desolation, and darkness was upon the surface of the raging ocean depths, and the Spirit of God was moving over the surface of the waters.**
9. Darkness in the Bible is associated with evil and the kingdom of darkness. Darkness is symbolic of evil. The description of earth as an empty desolation and having darkness over the surface of the ocean depths paints a very negative picture. This picture is not one of blessing, but of cursing instead. We would expect that when God creates there would be light and life but this is not described here in v. 2. God did not create the earth to be an empty desolation but it became that because of God's judgment of the angels in eternity past before mankind was created.
10. A survey of some of the uses of darkness in the Bible will make this point clear. Light and darkness are often employed as metaphors in Scripture to describe 2 opposing armies in the angelic conflict. As we noted light represents the kingdom of God, led by the Lord Jesus Christ. Darkness represents the kingdom led by Satan.
11. We have also noted that darkness in Scripture often relates to the absence of divine viewpoint and thus the absence of the presence of God.
12. Furthermore, as we have noted, a comparison of Scripture clearly indicates that God as the result of Satan's rebellion judged the initial creation in eternity past. God has passed down a judgment and imprisoned the angels in darkness.
 - 1) Job 4:17–18 **"Can mankind be just before God? Can a man be pure before his Maker? He puts no trust even in His servants; And against His angels He charges error."**
 - 2) Matt 25:40–41 **The King will answer and say to them, "Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me." Then He will also say to those on His left, "Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels."**
13. Angels like human beings need light to function but all light in the universe was turned off as part of God's judgment of the angels (Psalm 148:3 2Cor. 11:14). As a result of the Supreme Court of Heaven granting the appeal of Satan and the fallen angels, God restored the universe from chaos to cosmos, order.
14. The earth was initially created for the angels exclusively but they rebelled and God judged them and the earth, which was their habitation. The darkness in Genesis 1:2 is symbolic of God's judgment. The earth received judgment because of the angels and not mankind since the latter was not created. A special category in the biblical use of darkness is the literal blotting out of light that attends divine judgment. This category of usage is particularly important to our discussion because it is exactly this sort of darkness which we are considering in Genesis 1:2.

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15. As a result of Satan's activities on the original earth, God judged that the original created world and the earth was cursed by association with Satan's sin (just as the restored earth would later be cursed for its association with Adam's sin: Gen. 3:17–19 Rom. 8:19–22).
16. One of the results of that judgment was that God plunged the original earth (and universe, for that matter) into darkness.
17. In this and other instances, we may say that in addition to being symbolic of evil, the darkness is also very real, inflicted in literal fashion as part of the judgment of God (cf. Is. 5:30 8:22 Ezek. 32:7–8 Acts 13:11):
 - 1) Darkness was one of the ten plagues upon Egypt, which demonstrated God's power over Pharaoh (Ex. 10:21–29; cf. Psalm 105:28). The darkness was apparently horrible, a palpable curse which constituted the worst of all the plagues, to be followed by the death of the Egyptian first-born (Ex. 11).
 - 2) A similar divine blotting out of all light occurs at Exodus 14:20. Here the cloud of God's presence creates a supernatural darkness for the purpose of restraining the Egyptian army, yet at the same time it provides light to the Israelites (cf. Josh. 24:7). In Scripture, Egypt is a picture of the cosmic system of Satan.
18. Just as the Passover lamb, which portrayed the Lamb of God, Jesus Christ dying as a Substitute for all of us, was commanded to be slaughtered "between the evenings [pl.]", (i. e. , twilight: Ex. 12:6; 29:39–41), so Christ's death on behalf of all mankind was destined to be accompanied by an analogous, yet supernatural darkness.
19. The three synoptic gospel writers all record this darkness (lasting approximately three hours: Matt. 27:45–54 Mark 15:33–39 Luke 23:44–49), with Luke adding the important detail that "the sun gave out" (literally "eclipsed"). Immediately following this period of unprecedented darkness, the veil of the temple is split miraculously in two, and our Lord breathes His last – until His resurrection. Thus the supernatural darkness of the cross is likewise a sign of divine judgment – our Lord Jesus Christ on our behalf submitting to the Father's judgment upon all our sins and dying in our place. He endured this terrible darkness and all that it entailed that we might forever live in the light with Him.
 - 1) Matt 27:45–54 **"Now from the sixth hour darkness fell upon all the land until the ninth hour. About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" And some of those who were standing there, when they heard it, began saying, "This man is calling for Elijah. " Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. But the rest of them said, "Let us see whether Elijah will come to save Him. " And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many. Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"**
20. Prior to the return of our Lord (the second advent), earth will undergo the most terrible period of her history, the Great Tribulation (Dan. 12:1 Matt. 24:21 and 29 Mark 13:19 and 24 Rev. 7:14).
 - 1) A period of supernatural darkness is prophesied as one of the final events immediately preceding Christ's return at the 2nd Advent, where there is a judgment from God upon antichrist and his kingdom (Is. 13:9–13 34:4 60:1–2 Ezek. 32:7–10 Joel 2:2, 2:10, 2:31 3:15 Zeph. 1:15–18 Zech. 14:6–7 Matt. 24:29 Mark 13:24–25 Acts 2:17–21 Rev. 6:12–13 16:10).
 - 2) There is also the supernatural darkness of the Lake of Fire (Is. 66:15–16 and 24 Dan. 7:9–11 Matt. 3:11–12 5:22 18:8–9 25:41 Mark 9:43 and 48 James 3:6 Rev. 19:20 20:10, 14–15 21:8). Just as the darkness of the Exodus plague (Ex. 10:21) and the bowl judgment of Revelation (Rev. 16:10–11) are tangible, this too will be a palpable, painful darkness (Matt. 8:12 22:13 25:30).
 - 3) Even now, this particular type of supernatural darkness and fire exists in Torments (for unbelieving humans: Luke 16:24 2Pet. 2:17 Jude 13) and Tartarus (for certain of the fallen angels: 2Pet. 2:4 Jude 6), although the ultimate "lake of fire" has yet to receive its first inhabitants (Rev. 19:20;

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20:10).

Taken from http://gracebiblechurchwichita.org/?page_id=1286 on February 22, 2015 and edited. Also found [here](#).

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v. 19 read: [The way of the malevolent \[is\] like \[walking\] in darkness; they do not know over what they have stumbled.](#)

What do unbelievers stumble over?

1. The unbeliever is in darkness, meaning they do not have the light of God in them to see what is right in front of them.
2. They cannot see the Angelic Conflict. If they know anything about it, they believe it to be funny. However, most only know about angels as floating around in clouds with harps. In any case, things happen because we are in the midst of the Angelic Conflict. The unbeliever obviously cannot see that because (1) angels are usually invisible to us and (2) the unbeliever is unaware of the Angelic Conflict.
3. They cannot see their own sins as sins. This is particularly true of men who practice homosexual sex. They have convinced themselves that there is no free will involved; that they are just born that way, and therefore, they must do what is natural. The unbelieving gay man will stumble over these sins; and the believing gay man will stumble over these sins. This can be applied to nearly any sin. Unbelievers do not recognize that holding on to anger or revenge motivation will make their lives worse. Those who use drugs often do not see their drugs as problematic. People who drink too much often do not recognize what a problem their drinking is. Men who chase after women (looking for more and more conquests) do not see that this harms them.
4. Unbelievers stumble over human viewpoint. Since an unbeliever has often rejected divine viewpoint, they are left with a virtual potpourri of false knowledge: (1) evolution; (2) global warming; (3) humanism and raising your children as a good humanist would; etc. Many unbelievers will claim to only hold to scientifically determined truths and peer related studies; whereas, they continue to believe in whatever they want to believe in. (4) Because they refuse to believe in and trust in God, many such believers believe in government as the solution to all of their problems and as the ultimate source of their happiness, their security and their righteousness. What I mean by righteousness is, some old lady who runs her own flower shop and is sued for not engaging in business with the participants of a gay wedding—that it is against her faith. Many liberals will want to see her punished in some way—the loss of her business or the destruction of her life.
5. Unbelievers stumble over human good. They see themselves as a warrior against global warming, as if they matter. They might recycle, they might buy a prius, they might eat only plants. They might not do much more than give a strong endorsement of government policies related to global warming. But, the end result is, they feel as if they matter.
6. Unbelievers stumble over the thinking of Satan, also known as the plan of Satan, which is evil. This is the thinking of Satan which is contrary to the thinking of God. This can incorporate human good, sin and it always includes some measure of dishonesty.
7. One realm of Satanic thinking is politics. Unbelievers (particularly liberals) often do not believe in God; so some are left with this great desire to do human good. Many become wrapped up in politics, spending hours on the internet arguing with strangers, hoping to convince them that socialism is good and that liberals are helping the downtrodden.
8. Another realm of Satanic thinking is phoney science (like evolution and global warming). Global warming is a wonderful invention of Satan. People can do the most innocuous things, like recycling cans, and yet they get to feel as if they are *saving the planet*.
9. Unbelievers stumble over Jesus Christ, the Lord of Glory. Paul speaks of unbelieving Israel as over against believing gentiles in Rom. 9:30–33 **What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; but that Israel who pursued a law**

What do unbelievers stumble over?

that would lead to righteousness did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

Liberals often try to sell Jesus as being the first brown-skinned hippie socialist; yet a smaller percentage of liberals believe in Him than among conservatives. So they stumble over Jesus and their false image that they make of Him.

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Rickard: *in contrast to the three categories of Light (Sanctification) the believer has, the unbeliever has three categories of Darkness..*

Rickard's 3 Categories of Darkness for Unbelievers

1. At the birth of every member of the human race, excluding Jesus, they are born spiritually dead. They are born into darkness and therefore stands Positionally in Darkness. Eph 2:1-3, 5 5:14 Col 2:13-15 1Peter 4:6 Jude 1:12-13.
2. As that person goes forward in life, if they do not accept Christ as their Savior everything they do is a walk in darkness being led by their Sin Nature due to their unregenerated state. They are Experientially in Darkness. Job 18:5-21 Prov 2:13-15 Isa 59:9-15 John 8:12 11:9-10 12:35 cf. Acts 26:18 Eph. 5:8 1Thess. 5:4-5 1John 2:11. John 12:35 *So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes." John 11:9-10 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him."*
3. If that person never accepts Christ as their Savior, upon their death they are thrown in Hades and then at the Great White Throne to the eternal Lake of Fire, (Rev 20:12-15 cf. John 3:19-20), where they are in Ultimate Darkness for the rest of eternity. Matt. 8:12 22:13 25:30 John 12:46 2Peter 2:4, 17 Jude 1:6, 12-13. This is "the way", DEREK, we are commanded to avoid, pass by and run from.

From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

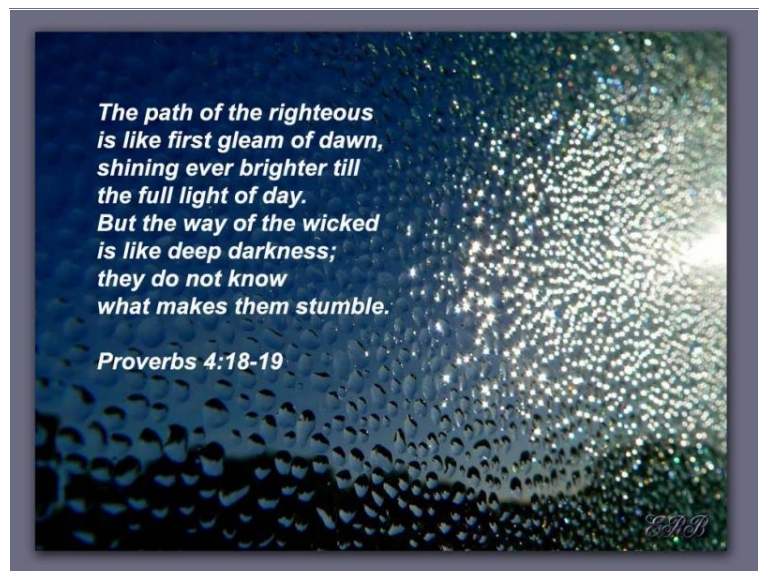
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Now let's put vv. 18–19 together, so that we can get the full effect of this contrast: *The path of the righteous [is] like the light of brightness, advancing and become light until the day is established. The way of the malevolent [is] like [walking] in darkness; they do not know over what they have stumbled. As the righteous man advances, where he is walking becomes more and more clear to him. However, the malevolent cannot find their way; they trip over things, and they don't even know what they have tripped over.*

Proverbs 4:18–19 (graphic); from WordPress.com; accessed March 8, 2015.

James Rickard: *Just as God promises to keep the positive and advancing*



*believer from stumbling, He also promises that the wicked will eventually stumble, stagger, totter and fall, because they do not have the grace of God to catch them and right them during their incipient fall.*¹⁸³

Contrasting those in light and those in darkness. Psalm 1:1–6 Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD knows the way of the righteous, but the way of the wicked will perish. (ESV; capitalized) 1Peter 2:4–9 As you come to Him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in Him will not be put to shame." So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone," and "A stone of stumbling, and a rock of offense." They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

Too often, when studying a chapter of the Bible verse-by-verse and word-by-word, we sometimes lose the flavor and logical progression of what is being taught. On the left is Prov. 4:10–19, and on the right is a brief summation of what is being taught. Also, this section can be further subdivided into two parts, each with its own construction.

Vv. 10–19 make up a literary unit; so let's review them:

Proverbs 4:10–19 Explained	
Scripture	Commentary
Listen, my son, and take my words [of doctrine]; and your years of life will be increased to you.	The father, who is also the teacher, encourages his son to listen to what he is teaching, and that he will extend his life by doing that.
I have taught you in the way of wisdom; [and] I have led you in paths of integrity.	The father is teaching true wisdom and he guides his son along the paths of integrity.
When walking, your step will not be restricted and if you run, you will not stumble.	God allows for our free will; and if we stay with the paths of integrity, we do not stumble, even when we run.
Take hold of the doctrine; do not let [it] go. Guard her, for she [is] your [abundant] life.	What is key is Bible doctrine; what is key to the abundant life is wisdom. Take it and guard it; do not let it go. This second set of imperatives indicates that there is more than listening that is required. You must take a hold of it; you must believe it.
You will not enter the path of the criminals and you will not walk in the way of evil men. Avoid it [the way of the evil men] and do not pass along it; turn aside from it and pass over [it].	Do not walk along the path of the criminals; avoid their paths and their ways; pass over or around them.

¹⁸³ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

Proverbs 4:10–19 Explained

Scripture	Commentary
For they will not sleep if they have not done evil; and their sleep was taken if they did not cause [someone] to stumble.	Such men will not sleep unless they have done evil. They sleep better if they have harmed someone.
They have eaten the bread of malevolence and they drink the wine of violence.	The life of the criminal is malevolence and violence.
The path of the righteous [is] like the light of brightness, advancing and become light until the day is established. The way of the malevolent [is] like [walking] in darkness; they do not know over what they have stumbled.	On the other hand, there are paths for the righteous, and as we grow spiritually, these paths become more and more clear along our walk. Conversely, the malevolent walk in darkness, tripping over things they cannot see.

The darker sections are those which have many imperatives in them. The first section is bookended by two sets of imperatives; and the second section begins with a set of imperatives.

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Discourse 10: The Guidance of Bible Doctrine

James Rickard: *The third section of Chapter 4 is verses 20-27, the 10th sermon of Chapters 1-9. It tells us once again to keep watch over the Bible Doctrine in our soul which guides us in life. It is encouraging us to have watchful self-control over our souls.*¹⁸⁴

In this final discourse, the speaker (writer) emphasizes the entire body in the pursuit of the spiritual life. *Incline your ear, the view from your eyes, healing to the flesh, control of the tongue, looking straight ahead, the path of your feet, turn you foot from evil.* Everything from head to toe is involved in the life of the believer.¹⁸⁵

Peter Pett: *[It must] be noted how many parts of the body are mentioned in these verses: ear, eyes, heart, flesh, heart, mouth, eyes, eyelids, feet, hand, foot. The whole body is to be involved in responding to wisdom.*¹⁸⁶

Whereas the previous lecture admonished the believer about staying on the right path and not going down the path of the wicked, this lecture concludes with the believer on the right path looking straight ahead, not veering to the left or right.¹⁸⁷

The believer is to exercise control over his entire person. He is to focus on the Bible doctrine he is taught (vv. 20–21a); he is to guard these things in his thinking (vv. 21b, 23); he is to control what he says (v. 24), he is to control what he exposes himself to (v. 25), and he is to be in control of his daily walk (vv. 26–27).

¹⁸⁴ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.
¹⁸⁵ This concept is from Stuart Wolf www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.
¹⁸⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=4> accessed March 5, 2015.
¹⁸⁷ This concept is from Stuart Wolf www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

A **chiasm** is a method of organizing found quite often in Scripture.

Peter Pett's Chiastic Organization of Proverbs 4:20–27

- A My son, attend to my words, incline (bend) your ear to my sayings (Proverbs 4:20).
 B Do not let them depart from your eyes (Proverbs 4:21a)
 C Keep them in the midst of your heart (Proverbs 4:21b).
 D For they are life to those who find them (Proverbs 4:22a)
 D And health to all their flesh (Proverbs 4:22b).
 C Keep your heart with all diligence, for out of it [the heart] are the issues of life (Proverbs 4:23).
 B Put away from you a wayward mouth, and perverse lips put far from you, let your eyes look right on, and let your eyelids look straight before you (Proverbs 4:24-25).
 A Make level the path of your feet, and let all your ways be established, do not turn (bend) to the right hand or to the left, remove your foot from evil (Proverbs 4:26-27).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=4> accessed March 5, 2015.

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Somatic means “of or relating to the body.” Somatic therapy normally refers to holistic treatment designed to integrate the mental, emotional, spiritual, and physical aspects of one’s being.

Somatic Therapy For Wise Living, by Mark A. Copeland

- I. SOMATIC THERAPY 101
- A. INCLINE YOUR EAR TO WISDOM...
1. “My son, give attention to my words; incline your ears to my sayings.” - Pro 4:20
 2. In other words, careful attention to words of wisdom is required
 3. If we have ears to hear, then we must use them, leaning forward to listen if necessary
 4. Similar to the Bereans, who “received the word with all readiness” - Ac 17:11
-- Do we make good use of our ears, listening carefully when wisdom is shared?
- B. FOCUS YOUR EYES ON WISDOM...
1. “Do not let them depart from your eyes” - Pro 4:21a
 2. The eyes should be fixed on wise teaching
 3. This implies careful reading of that which imparts wisdom
 4. As Paul charged Timothy: “give attention to reading” - 1 Ti 4:13
-- Do we make good use of our eyes, reading things that help make us wise?
- C. APPLY YOUR HEART TO WISDOM...
1. “Keep them in the midst of your heart” - Pro 4:21b
 2. The heart in the Bible often refers to the mind or affections of a person
 3. This implies meditation upon those things we have heard or read
 4. As Paul exhorted the Philippians: “...meditate on these things” - Ph 4:8
-- Do we spend time contemplating the wisdom we hear and read?
- D. THE BENEFITS OF SOMATIC THERAPY...
1. “For they are life...and health...” - Pro 4:22
 2. Wisdom’s words are life-giving and creative - Believer’s Bible Commentary (BBC)
 3. And they are health to the whole body because they deliver a person from the sins and stresses that cause so much illness - *ibid*.
 4. As Jesus said: “The words that I speak to you are spirit, and they are life” - Jn 6:63
-- Do we let the wisdom of God give us a better life for both body and soul?
[Wise living truly involves more than just the inner man. We must use the whole man, including the eyes and ears that God gave us. As we continue, let’s progress to the next level...]
- II. SOMATIC THERAPY 201
- A. FOR THE HEART...

Somatic Therapy For Wise Living, by Mark A. Copeland

1. "Keep your heart with all diligence, for out of it spring the issues of life" - Pro 4:23
2. Diligence is required to guard the heart (the mind, the thoughts)
3. For it is the fountain from which all actions spring - BBC
4. As Jesus revealed concerning sin: "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts..." - Mk 7:21-23

-- Are we careful about what goes into our hearts (minds)?

B. FOR THE MOUTH AND LIPS...

1. "Put away from you a deceitful mouth, And put perverse lips far from you." - Pro 4:24
2. We must not use our mouths and lips to lie or otherwise mislead others
3. As Paul commanded: "putting away lying, let each one of you speak truth with his neighbor..." - Ep 4:25
4. Again: "Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers" - Ep 4:29

-- Are we careful about what comes out of our mouths and lips?

C. FOR THE EYES AND EYELIDS...

1. "Let your eyes look straight ahead, and your eyelids look right before you." - Pro 4:25
2. This suggests singleness of purpose, but it can also be take rather literally
3. In a day when the mass media bombard us with publicity designed to arouse our animal appetites, we must learn to keep our eyes on Jesus. - BBC
4. As Jesus warned, the eyes can be a conduit into the soul of man - cf. Mt 6:22-23

-- Are we careful upon what we let our eyes linger?

D. FOR THE FEET...

1. "Ponder the path of your feet, and let all your ways be established." - Pro 4:26
 - a. Think about the direction in which your feet are taking you
 - b. Work toward walking on established ways, not the unstable
 - c. In this, the Lord is willing to assist us - cf. Psa 37:23; 40:2; Pro 3:6
2. "Do not turn to the right or the left; remove your foot from evil." - Pro 4:27
 - a. With the Lord before you, don't let the allurements of the world distract you
 - b. Should you take a step in the wrong direction, quickly step back
 - c. Again, the Lord is willing to help - cf. Mt 6:13; 26:41; 1 Co 10:13; 2 Pe 2:9

-- Are we careful about where our feet are taking us?

CONCLUSION

1. Through proper "somatic therapy" we can live wisely...
 - a. Using our ears, eyes, and mouths in ways that are wholesome
 - b. Filling our hearts with good, so that it is good that proceeds from our hearts
 - c. Watching where our feet are taking us, turning away when headed in the wrong direction
 Fail to apply the lessons of "Somatic Therapy 101" and "Somatic Therapy 201", and we will fail to succeed in the course of life...!

From http://executableoutlines.com/pdf/pr2_so.pdf accessed March 6, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

My son, to my words, give attention to; to my commands, spread out your ear. They will not be lost from view from your [two] eyes; guard them for your heart; for lives they [are] to those finding them and to all flesh, healing.

Proverbs
4:20-22

My son, pay attention to my words and listen [lit., *spread open your ears*] to my commands. [So that] they will not be lost from your sight, guard them for your heart; for they [are abundant] life to those who find them and they provide health [and healing] to all flesh.

Pay attention to my words, my son, and listen to my commands. Guard my words for your heart, so that they will not be lost to you; for the provide abundant life to those who find them and good health to the body of those who know them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	My son, to my words, give attention to; to my commands, spread out your ear. They will not be lost from view from your [two] eyes; guard them for your heart; for lives they [are] to those finding them and to all flesh, healing.
Latin Vulgate	My son, hearken to my words, and incline your ear to my sayings. Let them not depart from your eyes, keep them in the midst of your heart: For they are life to those that find them, and health to all flesh.
Peshitta (Syriac)	My son, attend to my words; incline your ear to my sayings. Do not let them depart from your eyes; but keep them in the midst of your heart. For they are life to him who finds them, and health to all his flesh.
Plain English Aramaic Bible	My son, give ear to my words and incline your ear to my speech. Do not let them depart before your eyes but keep them within your heart. Because he who finds them has life, and all healing in his flesh.
Septuagint (Greek)	My son, attend to my speech, and incline your ear to my words, <u>that your fountains may not fail you</u> ; keep them in your heart. For they are life to those that find them, and health to all <i>their</i> flesh.
Significant differences:	The word for <i>eye</i> also means <i>fountain</i> ; and that may explain the confusion of the Greek translation. The plural <i>lives</i> in the Hebrew refers to the quality of one's life as well as to its length; and not to the lives of many people.

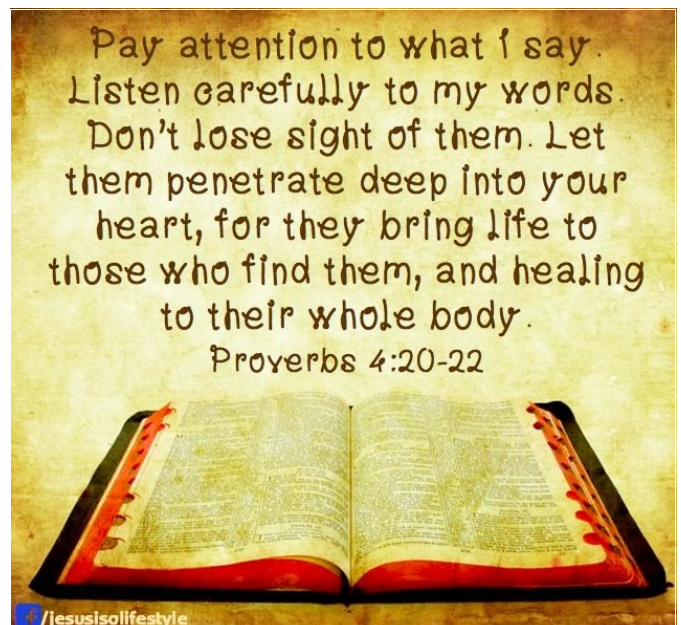
Limited Vocabulary Translations:

Bible in Basic English	My son, give attention to my words; let your ear be turned to my sayings. Let them not go from your eyes; keep them deep in your heart. For they are life to him who gets them, and strength to all his flesh.
Easy English	My son, listen to me! Study my words! Do not forget my words! Remember them! If you study my words, you will receive health and strength.
Easy-to-Read Version	My son, pay attention to the things I say. Listen closely to my words. Don't let my words leave you. Remember the things I say. My teaching will give life to people who listen. My words are like good health to the body.
Good News Bible (TEV)	My child, pay attention to what I say. Listen to my words. Never let them get away from you. Remember them and keep them in your heart. They will give life and health to anyone who understands them.
Names of God Bible	Stay Focused on Wisdom My son, pay attention to my words. Open your ears to what I say. Do not lose sight of these things. Keep them deep within your heart because they are life to those who find them and they heal the whole body.

NIRV	<p>My son, pay attention to what I say. Listen closely to my words. Don't let them out of your sight. Keep them in your heart. They are life to those who find them. They are health to a person's whole body.</p>
New Simplified Bible	<p>My son, pay attention to my words. Incline your ear (extend your hearing) to my sayings. Do not let them leave your sight. Hold them in the midst of your heart! For they are life to those who find them, and health to all their flesh.</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>Be careful about what you say My son, pay attention to my words. Bend your ear to my speech. Don't let them slip from your sight. Guard them in your mind. They are life to those who find them, and healing for their entire body.</p>
Contemporary English V.	<p>My child, listen carefully to everything I say. Don't forget a single word, but think about it all. Knowing these teachings will mean true life and good health for you.</p>
The Living Bible	<p>Listen, son of mine, to what I say. Listen carefully. Keep these thoughts ever in mind; let them penetrate deep within your heart, for they will mean real life for you and radiant health.</p>
New Century Version	<p>My child, pay attention to my words; listen closely to what I say. Don't ever forget my words; keep them always in mind. They are the key to life for those who find them; they bring health to the whole body.</p>
New Life Version	<p>My son, listen to my words. Turn your ear to my sayings. Do not let them leave your eyes. Keep them in the center of your heart. For they are life to those who find them, and healing to their whole body.</p>
New Living Translation	<p>My child, pay attention to what I say. Listen carefully to my words. Don't lose sight of them. Let them penetrate deep into your heart, for they bring life to those who find them, and healing to their whole body.</p>



Proverbs 4:20–22 NLT (graphic); from Pining.com; accessed March 8, 2015.

Partially literal and partially paraphrased translations:

American English Bible	O son; Pay attention to the things that I'm saying, and listen to my words with your ears; for then your wells will not fail you. Store them inside your heart, for to those who find them will live, and to your flesh they'll bring healing.
Beck's American Translation	My son, pay attention to what I tell you and listen to what I say. Don't let these things get out of your sight, but keep them in the center of your heart, because they are life to those who find them and health to their whole bodies.
International Standard V	Remembering the Counsel of a Wise Father My son, pay attention to my words, and listen closely [Lit. <i>turn your ear</i>] to what I say. Do not let them out of your sight; keep them within your heart. For they are life to those who find them, and healing to their whole body [Lit. <i>flesh</i>].
New Advent (Knox) Bible	Hear then and heed, my son, these words of warning; never lose sight of them, cherish them in thy inmost heart; let a man master them, they will bring life and healing to his whole being.
Translation for Translators	My son, pay attention to what I am saying. Listen to my words carefully. Keep them close to you; let them penetrate your inner being, because you will have [PRS] a good life and good health if you search for them and find them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	My son, listen to my words. Affix your ear to my sayings, and never wander with your eyes. Keep them in the midst of your heart. For finding them is life and remedy to all flesh.
Ferar-Fenton Bible	My son! now attend to my words. And bend down your ears to my speech. And let it not slip from your eyes, And guard in the depth of your heart! They are life to whoever may find; And health to all parts of his frame. Guard ever your thoughts with all care, For from them come the issues of life.
Lexham English Bible	Staying the Course My child, be attentive to my words; to my sayings incline your ear. May they not escape from your {sight};c keep them in [the] midst of your heart. For they are life to those who find them and healing {to the entire body}.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	My son, be attentive and listen carefully to my words. Never let them out of your sight but guard them in the bottom of your heart. For they are life to those who cling to them and healing for the inner spirit.
The Heritage Bible	My son, prick up your ears to my words; spread out your ears to my sayings. Do not let them depart from your eyes; hedge them about in the midst of your heart, Because they are life to those who find them, and healing to all their flesh.
New American Bible (2002)	My son, to my words be attentive, to my sayings incline your ear; Let them not slip out of your sight, keep them within your heart; For they are life to those who find them, to man's whole being they are health.
New American Bible (2011)	My son, to my words be attentive, to my sayings incline your ear; Let them not slip from your sight,

	keep them within your heart; For they are life to those who find them [Prv 8:35.], bringing health to one's whole being.
New Jerusalem Bible	My child, pay attention to what I am telling you, listen carefully to my words; do not let them out of your sight, keep them deep in your heart. For they are life to those who find them and health to all humanity.
New RSV	My child, be attentive to my words; incline your ear to my sayings. Do not let them escape from your sight; keep them within your heart. For they are life to those who find them, and healing to all their flesh.
Revised English Bible	"My son, attend to my words, pay heed to my sayings; do not let them slip from your sight, keep them fixed in your mind; for they are life to those who find them, and health to their whole being.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	My son, pay attention to what I am saying; incline your ear to my words. Don't let them out of your sight, keep them deep in your heart; for they are life to those who find them and health to their whole being.
exeGesés companion Bible	My son, hearken to my words; spread your ear to my sayings; pervert them not from your eyes; guard them midst your heart: for they are life to them who find them and healing to all their flesh:...
JPS (Tanakh—1985)	My son, listen to my speech; Incline your ear to my words. Do not lose sight of them; Keep them in your mind. They are life to him who finds them, Healing for his whole body.
Orthodox Jewish Bible	Beni (my son), attend to my words; incline thine ozen unto my sayings. Let them not depart from thine eyes; be shomer over them within thine lev. For they are chayyim unto those that find them, and health to all their basar.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	My son, attend to my words; consent and submit to my sayings. Let them not depart from your sight; keep them in the center of your heart. For they are life to those who find them, healing and health to all their flesh.
The Expanded Bible	My ·child [^l son], pay attention to my words; ·listen closely to what I say [^l bend your ear to my speech]. Don't ·ever forget my words [^l let your eyes slip]; ·keep them always in mind [^l guard them in your heart]. They are ·the key to life [^l life] for those who find them; they bring health to the whole body.
Kretzmann's Commentary	My son, attend to my words; incline thine ear unto my sayings, the admonition and warning going out once more, with a special reference to the ruinous consequences which the forgetting and ignoring of wisdom is sure to bring about. Let them not depart from thine eyes, so that they escape when vigilance is relaxed for so much as a moment; keep them in the midst of thine heart, so that this treasure will not be lost.

	For they are life unto those that find them, cf Prov. 3:2; Prov. 3:16; Prov. 4:13, and health to all their flesh, to their whole body, since observing them results not only in moral and mental, but also in physical advantages, by a healthful reaction.
NET Bible®	My child, pay attention to my words; listen attentively to my sayings. Do not let them depart from your sight, guard [Or "keep" (so KJV, NIV, NRSV and many others)] them within your heart [The words "eyes" and "heart" are metonymies of subject representing the faculties of each. Cf. CEV "think about it all."]; for they are life to those who find them and healing to one's entire body [<i>Heb</i> "to all of his flesh."].
Syndein/Thieme	My son, attend to my words. Incline your ear unto my sayings. Let them {categories of doctrine} not depart from your eyes. Keep them in the middle of your 'right lobe'/heart {mentality of the soul}. For they {principals of doctrine} are life unto those that find them. And health to all their flesh.
The Voice	My son, pay attention to all the words I am telling you. Lean in closer so you may hear all I say. Keep them before you; <i>meditate on them</i> ; set them safely in your heart. For those who discover them, they are life. They bring wholeness and healing to their bodies.

Literal, almost word-for-word, renderings:

Concordant Literal Version	My son, do attend to my words; To my sayings stretch out your ear;" Let them not steal away from before your eyes; Keep them in the midst of your heart; For they are life to those finding them, And to one's entire flesh, they are health."
<i>Emphasized Bible</i>	My son, to my words, attend, to my sayings, incline thou thine ear; Let them not depart from thine eyes, keep them in the midst of thy heart; For, life, they are, to them who find them,—and, to every part of one's flesh, they bring healing.
English Standard V. – UK	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 [<i>Hebrew his</i>] flesh.
God's Truth (Tyndale)	My son, mark my words [mark my words. here is the "mark" as those marked in the heart are seen of God to love his truth. 2 Thess 2 RN], and incline your ear unto my sayings. Let them not depart from your eyes, keep them even in the midst of your heart. For they are life unto all those that find them, and health unto all their bodies.
Stuart Wolf's literal trans.	My son, be attentive to my words, to my sayings turn your ear. Do not allow them to depart from before your eyes, keep/guard them in the midst of your heart. For lives they are for those finding them, and for all his flesh/body, a remedy/healing.
Webster's Bible Translation	My son, attend to my words; incline thy ear to my sayings. Let them not depart from thy eyes; keep them in the midst of thy heart. For they [are] life to those that find them, and health to all their flesh.
Young's Updated LT	My son, to my words give attention, To my sayings incline your ear, Let them not turn aside from your eyes, Preserve them in the midst of your heart. For life they are to those finding them, And to all their flesh healing.

The gist of this verse: The speaker (writer) admonishes his son to listen to what he has said and to not let his words pass from his eyes. This wisdom provides a long a full life; and even physical healing from a variety of ailments.

Proverbs 4:20a

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
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	words, sayings, doctrines, commands; things, matters, affairs; reports	masculine plural noun with the 1 st person singular suffix	Strong's #1697 BDB #182
qâshab (קָשַׁב) [pronounced kaw-SHAH ^b V]	incline, attend to, give attention to, be caused to attend to	2 nd person masculine singular, Hiphil imperative; with the voluntative hê	Strong's #7181 BDB #904

Translation: *My son, pay attention to my words...* David is teaching Solomon; and he perhaps catches Solomon slightly nodding off, and he says, "Listen up!" A teacher might drop his books on the desk of a half-asleep student; R. B. Thieme, Jr. in his prime might growl.

At the beginning of this chapter, you were told that there were overlaps in these 3 sections. The hearer (reader) was told to *be attentive* in v. 1b; and now he is told to *be attentive* here in v. 20a. In v. 1a, he is told *listen*; and in v. 20b, he will be told *extend your ear* (which is a parallel concept). These sections go off in different directions, but they all begin with *listen to the Word of God; hear the teaching of your father*. The Christian life always begins with learning Bible doctrine (after believing in Jesus Christ, of course).

However, the principle is true. David is teaching truth here, and Solomon needs to apprehend the truth.

Robert Dean: *It is your decision to pay attention or not. It is your decision to arrange your time schedule to that you can be in church on Sunday, to be in Bible class to be able to listen to lessons from the Internet on a regular basis so that our minds are continuously being filled with the teaching of the Word of God and are being reminded of God's grace and faithfulness and all that He has provided for us; and we are reminded of how we should walk by means of God the Holy Spirit. This is important. It is so easy for the pressures of life, the details of life and the message of the world to take over because we are just bombarded with it over and over again every day. So it is important to take that time, and we have to manage our time in such a way that that which has eternal significance predominates in our life.*¹⁸⁸

The Voice: *Fathers have a crucial role in instructing their sons. It's easy and natural to teach children about some things: how to take care of a car, how to hit a ball, or how to mow the lawn. But what about deeper things, the kinds of things that make life worth living? These are much harder. They must not be left for someone else to do. Paul wrote, "And, fathers, do not drive your children mad, but*

¹⁸⁸ From [Robert Dean Ministries](#); accessed March 1, 2015.

nurture them in the discipline and teaching that come from the Lord" (Ephesians 6:4). Instructing children in the ways of God is crucial work.¹⁸⁹

Proverbs 4:20b

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
ʾāmârîym (אִמְרָיִם) [pronounced <i>uh-maw-REEM</i>]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural noun with the 1 st person singular suffix	Strong's #561 (& #562) BDB #56
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>extend, stretch out, spread out, [cause to] reach out to; expand; incline [downwards]; turn, turn away [aside, to one side]; push away, repel, deflect; decline; seduce</i>	2 nd person masculine singular, Hiphil imperative	Strong's #5186 BDB #639
Robert Dean: <i>natah...means to stretch out. It has the idea of yearning for something, to desire it, making it a priority. The hiphil stem again is causative so it has the sense of a command to cause yourself to stretch out and reach out to gain the teaching the Word of God.¹⁹⁰</i>			
ʾôzen (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: *Heb "incline your ear." The verb נָטָה (hat) is the Hiphil imperative from נָטָה (natah, Hiphil: "to turn to; to incline"). The idiom "to incline the ear" gives the picture of "lean over and listen closely."¹⁹¹*

The NET Bible: *Commentators note the use of the body in this section: ear (v. 20), eyes (v. 21), flesh (v. 22), heart (v. 23), lips (v. 24), eyes (v. 25), feet (v. 26), and hands and feet (v. 27). Each is a synecdoche of part representing the whole; the total accumulation signifies the complete person in the process.¹⁹²*

Translation: *...and listen* [lit., *spread open your ears*] *to my commands*. We have parallel commands which appear to be equivalent; or at least similar. *Pay attention...listen up!* There is a physical sign that we often tend to give when we have not heard something—we cup our ear with our head opened to the speaker. The Jews had a similar signal in their era, which perhaps involved them actually stretching their ear.

Many of these lectures begin with the speaker (writer) saying, "Pay attention to what I am saying; listen to my words; heed the words of my mouth." (or similar commands).

This does not necessarily mean that Solomon is peering out the window at this point, while David is speaking; but, perhaps David noticed something quite subtle about Solomon, to indicate perhaps his mind is drifting ever so slightly.

Listen to my commands suggests an oral lecture.

¹⁸⁹ From <https://www.biblegateway.com/passage/?search=Proverbs+4&version=VOICE> accessed February 17, 2015.

¹⁹⁰ From [Robert Dean Ministries](https://www.biblegateway.com/passage/?search=Proverbs+4&version=VOICE); accessed March 1, 2015.

¹⁹¹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁹² From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

Proverbs 4:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
lûwz (לוּז) [pronounced looze]	<i>to be lost from view; to become devious; to turn away (aside); to depart; to go away, to go back</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3868 BDB #531
The NET Bible: <i>The Hiphil form יָלִיזוּ (yallizu) follows the Aramaic with gemination. The verb means "to turn aside; to depart" (intransitive Hiphil or inner causative).</i> ¹⁹³			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êynayim (עֵינַיִם) [pronounced éay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: [So that] they will not be lost from your sight,... What the writer is warning is that his words, his commandments be not lost from the sight of the hearer. This suggests that the teaching involved things which were written down. It makes little sense for the writer to be talking about things that one can see, unless there is something to actually see.

Gill: *Commit them [the words of the father] to writing, frequently read them over; let them be always in sight, as a rule and directory to steer the course of life by.*¹⁹⁴

Not losing from your sight suggests that some of the material is written down. It is not clear which is which when we read the book of Proverbs. Obviously it is written for us, but what came to Solomon in the form of a lecture is difficult to say. Most teachers have some form of notes, if not their entire approach.

My chemistry teacher had his lectures carefully laid out on his notes, including the jokes he would use (I never saw his notes, but this was reported to me). In my area of teaching, mathematics, I rarely had any notes. I knew where I was going, I knew what I had taught the day before, and mathematics, when taught properly (in my opinion) should build and flow. Now it can go in a variety of directions. I recall one time I was teaching and being observed (the observer had my lesson plans in front of him), and a student asked a question or made a comment which caused me to go in a different direction and cover material different than I had planned to cover. His question was a natural springboard; and in mathematics, from one starting point, there are often many different roads down which you can travel. R. B. Thieme, Jr. would type out much of his lecture from night to night, always from a manual typewriter (he taught into the early 2000's).

¹⁹³ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 4:21.

Proverbs 4:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>keep, guard, protect, watch, preserve</i>	2 nd person masculine singular, Qal imperative with the 3 rd person masculine plural suffix	Strong's #8104 BDB #1036
lâmed (ל) [pronounced /]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
lêb (לֵב) [pronounced lay ^b]	<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

Translation: ...guard them for your heart;... David warns Solomon: “Guard these word; preserve these commandments!” Notice how they were primarily to be preserved in the *heart*. We have discussed this before. The *heart* refers to *the thinking part of the soul*. It must be placed there. You must be able to think doctrine. Today, it would be better the translate *heart* as *mind, thinking*.

There are two Hebrew words translated *heart*. There is *lêb* (לֵב) [pronounced *layby*], which means, *heart, inner man, mind, will, thinking; midst*. Strong's #3820 BDB #524.

The second word is *lêbab* (לֵבָב) [pronounced *lay-BAHB^v*], which means, *mind, inner man, inner being, heart*. Strong's #3824 BDB #523. I am not certain that I know the difference between these words.

About the Heart

Commentator	Commentary
John MacArthur	The "heart" commonly refers to the mind as the center of thinking and reason (Pr 3:3; 6:21; 7:3), but also includes the emotions (Pr 15:15, 30), the will (Pr 11:20; 14:14), and thus, the whole inner being (Pr 3:5). The heart is the depository of all wisdom and the source of whatever affects speech (Pr 4:24), sight (Pr 4:25), and conduct (Pr 4:26, 27). (MacArthur, J.: The MacArthur Study Bible Nashville: Word)
John Kitto	All the phrases, more or less metaphorical, in which this word occurs, are rendered intelligible, without detailed examples, when we are told that the heart was, among the Hebrews, regarded poetically not only as the seat of the passions and emotions, as of love, pleasure, and grief, but also of the intellectual faculties-the mind, the understanding. In the original Scriptures, as well as in the English and other translations, the word 'heart' therefore, constantly occurs where 'mind' is to be understood, and would be used by a modern English writer. We say modern, because the ancient usage of the English word 'heart' was more conformable than the present to that of the Hebrews.

About the Heart

Commentator	Commentary
Richard Watson	<p>The Hebrews regarded the heart as the source of wit, understanding, love, courage, grief, and pleasure....The heart is said to be dilated by joy, contracted by sadness, broken by sorrow, to grow fat, and be hardened by prosperity. The heart melts under discouragement, forsakes one under terror, is desolate in affliction, and fluctuating in doubt. To speak to any one's heart is to comfort him, to say pleasing and affecting things to him. The heart expresses also the middle part of any thing: "Tyre is in the heart of the seas," Ezekiel 27:4; in the midst of the seas. "We will not fear though the mountains be carried into the heart (middle) of the sea," Psalms 46:2 .The heart of man is naturally depraved and inclined to evil, Jeremiah 17:9 . A divine power is requisite for its renovation, John 3:1-11 . When thus renewed, the effects will be seen in the temper, conversation, and conduct at large. Hardness of heart is that state in which a sinner is inclined to, and actually goes on in, rebellion against God.</p>
Bridgeway Bible Dictionary	<p>Both Old and New Testaments speak repeatedly of the heart as the centre of a person's inner life. An examination of the hundreds of references to the heart in the Bible will show that the word is not limited in its meaning to one particular part of a person. `Heart' may refer to a person's whole inner life - what the person really is (1 Samuel 16:7; Psalms 22:26; Proverbs 4:23; Matthew 22:37; 1 Thessalonians 2:4); or it may refer to attributes of human personality such as a person's understanding (1 Kings 3:9; Proverbs 2:10; 1 Corinthians 2:9; Ephesians 1:18), desires (Deuteronomy 24:15; Proverbs 6:25; Matthew 6:21; Romans 1:24), feelings (Judges 19:6; Proverbs 14:10; Proverbs 15:30; John 14:27; James 3:14), determination (Exodus 8:15; 1 Kings 8:58; Romans 6:17; Colossians 3:22), or character (1 Samuel 13:14; Jeremiah 5:23; Romans 2:29; 2 Thessalonians 3:5; 1 Peter 3:4). Sometimes `heart' is used as another word for a person's spirit (Psalms 51:10; Psalms 51:17; Ezekiel 36:26), soul (Deuteronomy 4:29; Proverbs 2:10; Acts 4:32) or mind (1 Samuel 2:35; Ephesians 1:18; Hebrews 8:10; cf. Matthew 22:37). The heart is what is sometimes referred to as `the inner being', and is the source of all the wrong that a person does (Proverbs 6:14; Proverbs 6:18; Jeremiah 17:9; Mark 7:21-23; Romans 1:24-25; Ephesians 4:18; see SIN). Therefore, the heart must be cleansed to bring forgiveness; or, to use another picture, it must be re-created to bring new spiritual life. Only God can bring about this cleansing or re-creation (Psalms 51:10; Ezekiel 36:26; Acts 8:21-22; Ephesians 3:16; Hebrews 10:22). Since the heart determines actions, a person must be careful to have right attitudes of heart at all times (Leviticus 19:17; Psalms 4:4; 1 Timothy 1:5; James 3:14). God sees the inner condition and judges the person accordingly (1 Samuel 16:7; Psalms 44:21; Matthew 5:8; Revelation 2:23</p>
J. Vernon McGee	<p>The heart symbolizes the center of one's innermost being. The Lord Jesus said that it isn't what goes into a man that defiles him, but what comes out of a man. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Mt 15:19). Some of the meanest things in the world come out of the human heart. The heart is the seat of the total personality. If you want to know how important the heart is, get your concordance and look up all the references to the heart that are in the Bible (Ed: see below for OT & NT Scriptures you can study!). We are to keep our hearts with all diligence. What we hear is important. What we study is important. What we see is important. We should recognize that out of that heart will come all of the great issues of our lives.</p>

From http://www.preceptaustin.org/proverbs_423_commentary.htm accessed March 7, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a little corny, but it still has a true message.

Healthcare for the Heart, by Mart DeHann and Precept Austin

If you're over 40 years old, your heart has already beat more than 1.5 billion times. I know that when my heart stops, it will be too late to change my ways. So I've been trying to control my weight, get exercise, and watch not only what I eat but also what's eating me.

This last point relates to another vital organ called "the heart"-our spiritual heart. It too has throbbed millions of times with thoughts, affections, and choices. In the heart we determine how we will speak, behave, and respond to life's circumstances (Proverbs 4:23). Will we trust the Lord and choose to be gracious, patient, and loving? Or will we yield to pride, greed, and bitterness?

Today's Scripture reading emphasizes the importance of caring for our heart. Are we keeping spiritually fit?

Weight: Do we need to lose the weight of unnecessary burdens and cares?

Pulse: Are we maintaining a steady rhythm of gratitude and praise?

Blood pressure: Is our trust greater than our anxiety?

Diet: Are we enjoying the life-giving nutrients of the Word of God?

Have you checked your heart lately? - Mart De Haan

Spiritual Heart Care - You're up at the crack of dawn, doing your exercises. You're not going to let your heart get weak! You've trimmed the fat from your diet. You get regular cholesterol checks. And you're exercising four times a week to keep your cardiovascular system in peak condition.

But you've let your spiritual heart turn to mush. Preoccupied with the temporary, you've neglected the eternal. You seldom read the Bible anymore. Your prayers are lists of requests to God to make your life more comfortable and pain-free. By the time you reach the church door after the sermon, you can't recall what the pastor said because you were thinking about something else.

From http://www.preceptaustin.org/proverbs_423_commentary.htm accessed March 7, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

No matter how Solomon received this material, whether through an oral lecture or reading something which had been written for him (or reading the Scriptures as they existed at that time), the key was to get them into his heart; into his thinking. We already have discussed this as **metabolizing Bible doctrine** or **operation Z**. We learn from a teacher (in most cases; a very small number of Christians grow directly from reading their Bibles); and we believe his teaching. We hear concepts repeated, in different contexts, and these concepts become a part of our thinking. This is, in part, how we guard them for our heart.

Vv. 20–21 read: **My son, pay attention to my words and listen [lit., spread open your ears] to my commands. [So that] they will not be lost from your sight, guard them for your heart;...** You will note that there are four commands given here: (1) the young person is told to pay attention to what he is being taught; and (2) to listen to the commands and prohibitions of his father. (3) These things need to be in front of him daily, so that they do not depart from his sight. (4) Bible doctrine in the soul needs to be guarded by the believer, so that we are always advancing and never retrogressing.

James Rickard: Bible Doctrine will escape from your soul unless you guard it diligently. The primary way to guard it is to consistently learn it, including repetition. Wisdom is not a static entity that, once gained, is a permanent possession. What you have already learned needs to be reinforced through

use and repetition, just as minds and muscles need to be exercised in order to continue to be available when the need comes.¹⁹⁵

Proverbs 4:22a

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
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive	Strong's #2416 BDB #313
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâtsâ' (מַצְאִים) [pronounced <i>maw-TSAW</i>]	<i>those finding [unexpectedly], the ones happening upon, those who come upon; those who are detecting [discovering; meeting]</i>	masculine plural, Qal active participle with the 3 rd person masculine plural suffix	Strong's #4672 BDB #592

Translation: ...for they [are abundant] life to those who find them... We have the term chayyîym (חַיִּים) [pronounced *khay-YEEM*] again, which can mean, *life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously*. The idea is not just being alive, but being vigorous and happy and a refreshment to others. Strong's #2416 BDB #313.

The speaker (writer) is not talking about individual lives; he is speaking about the quality of life of the hearer (reader).

Proverbs 4:22b

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

¹⁹⁵ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

Proverbs 4:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #1320 BDB #142
mar ^e pê' (מַרְפֵּא) [pronounced <i>mahr-PAY</i>]	<i>a healing, a cure; health, profit, sound (of mind)</i>	masculine singular noun	Strong's #4832 BDB #951

Translation: ...and they provide health [and healing] to all flesh. And, as we saw in the previous chapter, there is a promise of health or healing to your flesh, if your mind is focused on Bible doctrine.

Bible doctrine acts as to keep the believer separate from activities which cause illness or put oneself at risk for illness. There are many sins which are unhealthy or involve risky behavior. Also, there were a great many health protections written into the Mosaic Law for a period of time before refrigeration.

Over the years, I think that it is becoming recognized that a person's mental attitude is closely related to his recovery from a difficult illness or operation. Bible doctrine in the soul.

I rather enjoyed this illustration and the point that Pastor Allen makes. This is based upon Prov. 4:23 [Guard your heart from every confinement](#) [possibly idiomatic for, *with all vigilance, with all diligence*], [for from it are the sources](#) [or, *outgoings, end (s), limit*] of lives.

Pastor Greg Allen Introduces Proverbs 4:23

I was sitting in my car in a parking lot in Seaside some time ago, sipping coffee and reading a book. And I heard a noise that caused me to look up and see one of those funny sights that could only be seen in high-tech, sophisticated America. There was an SUV next to me with a seagull perched on the hood. He was cocking his head back and forth in absolute bewilderment at the car beneath him; while from under the hood came a loud, authoritative, mechanical voice repeating the command, "PLEASE BACK AWAY FROM THE VEHICLE".

"Car alarms" and other such security devices are a part of the modern world; but human diligence is still very much needed. I read once about a Portland man who had a security device in his car that prevented someone from driving away with it. But he kept noticing that though his car was safely parked on his driveway, parts from his car were slowly disappearing. He kept vigil until he heard the sound of tinkering beneath his car. Then, he ran out just in time to catch a thief by surprise as he paid his regular night-time visit to steal engine parts.

It seems that life all around us is filled with reasons to be on our guard, and to protect ourselves from loss or damage or theft with respect to our material goods. And of course, in a post-9/11 world, we have an even greater sense of the need to be on the alert. But what about spiritual matters? The things that concern our inner man are far more important and eternally consequential than the material goods we might be able to protect. Out of all the areas in life that force us to take "security measures", the Bible presents our effort to protect our heart as the most important of all. If you effectively protect your car from theft, your home from burglary, your property from damage, your financial interests from failure, and your body from personal illness and injury, and even our borders from terrorist attacks - and yet fail in protecting this one, all-important thing as the Bible warns us - that singular failure will effect all other areas of life. The plain fact is that more personal ruin and eternal loss has been caused by a failure to protect this one thing than all failures to protect material matters combined. And yet, hardly anyone gives a single thought to "keeping the heart".

From <http://www.bethanybible.org/archive/2002/091502.htm> accessed March 7, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Greg Allen continues: *You can almost feel the sense of urgency and seriousness with which Solomon speaks. My son, give attention to my words; incline your ear to my sayings. Do not let them depart from your eyes; keep them in the midst of your heart; for they are life to those who find them, and health to all their flesh (Proverbs 4:20-22; NKJV). Plainly, Solomon is longing for this young person to take hold of what he's about to say. It's as if he is trying to tell him something that will make all the difference in his life. And can you also notice how all-encompassing his message to this young man is? Those who hear and keep his words, he says, find life and health to their body! What he is about to tell this young man is of crucial importance. All of his life will be affected by it.*¹⁹⁶

From all observance, guard your heart, for from him [are] limits of lives.

Proverbs
4:23

Guard your heart from every confinement [possibly idiomatic for, with all vigilance, with all diligence], for from it are the sources [or, outgoings, end (s), limit] of lives.

Guard your heart from every confinement, for it is the source of life.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	From all observance, guard your heart, for from him [are] limits of lives.
Latin Vulgate	With all watchfulness keep your heart, because life issues out from it.
Peshitta (Syriac)	Keep your heart with all diligence, for out of it are the issues of life.
Plain English Aramaic Bible	Keep your heart with all caution because from it is the outgoing of life.
Septuagint (Greek)	Keep your heart with the utmost care, for out of these are the issues of life.

Significant differences: The translations appear to be similar. This is a difficult verse to interpret.

Limited Vocabulary Translations:

Bible in Basic English	And keep watch over your heart with all care; so you will have life.
Easy English	These lessons will protect your mind. They will save your life.
Easy-to-Read Version	The most important thing is for you to be careful in the things you think. Your thoughts control your life.
Good News Bible (TEV) <i>The Message</i>	Be careful how you think; your life is shaped by your thoughts. Keep vigilant watch over your heart; that's where life starts.

Proverbs 4:23 ERV (graphic); from photobucket.com; accessed March 8, 2015.

¹⁹⁶ From <http://www.bethanybible.org/archive/2002/091502.htm> accessed March 7, 2015.

Thought-for-thought translations; paraphrases:

Common English Bible

More than anything you guard, protect your mind, for life flows from it.

The Living Bible

Above all else, guard your affections. For they influence everything else in your life.

New Berkeley Version

Above all that you guard, watch over your heart [Hebrew equivalent of mind.], for out of it are the sources of life.

New Century Version

Be careful what you think, because your thoughts run your life.

New Life Version

Keep your heart pure for out of it are the important things of life.

New Living Translation

Guard your heart above all else, for it determines the course of your life.

Proverbs 4:23 (unknown translator; graphic); from [WordPress](#); accessed March 8, 2015.

Partially literal and partially paraphrased translations:

American English Bible

With all the things that you guard, pay close attention to your heart; for that is the source of your life.

Beck's American Translation

More than anything else watch your heart, because from it flows your life.

New Advent (Knox) Bible

Use all thy watchfulness to keep thy heart true; that is the fountain whence life springs.

Translation for Translators

It is very important that you be careful about what you think, because what you think controls [MET] the things that you do.

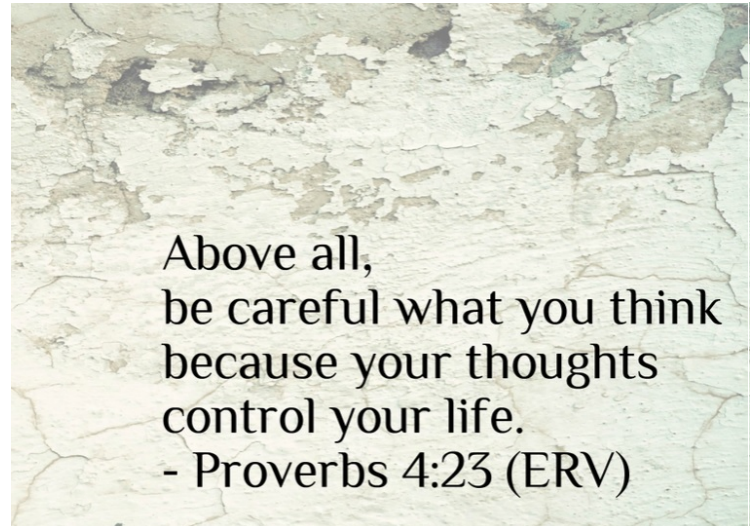
Mostly literal renderings (with some occasional paraphrasing):

Conservapedia

Guard your heart with all safekeeping, for from it are the limits of life.

Ferar-Fenton Bible
NIV, ©2011

Guard ever your thoughts with all care, For from them come the issues of life.
Above all else, guard your heart,
for everything you do flows from it.



Proverbs 4:23 NIV (graphic); from [Pining](#); accessed March 8, 2015.



Catholic Bibles (those having the imprimatur):

New American Bible (2002)	With closest custody, guard your heart, for in it are the sources of life.
New American Bible (2011)	With all vigilance guard your heart, for in it are the sources of life.
New Jerusalem Bible	More than all else, keep watch over your heart, since here are the wellsprings of life.
Revised English Bible	Guard your heart more than anything you treasure, for it is the source of all life.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Above everything else, guard your heart; for it is the source of life's consequences.
exeGesés companion Bible	...guard your heart under guard; for from it are the issues of life:...
JPS (Tanakh—1985)	More than all that you guard, guard your mind, For it is the source of life.
Orthodox Jewish Bible	Set watch over and guard thy lev with all diligence; for out of it are the totze'ot chayyim (issues, wellsprings of life cf Mk 7:20–23).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Keep <i>and</i> guard your heart with all vigilance <i>and</i> above all that you guard, for out of it flow the springs of life.
The Expanded Bible	·Be careful what you think [^L Above all that you guard, protect your heart], because ·your thoughts run your life [^L life flows from it].
The Geneva Bible	Keep thy heart with all diligence; for out of it [are] the issues of life [For as the heart is either pure or corrupt, so is the whole course of mans life.].
Kretzmann's Commentary	Keep thy heart with all diligence, literally, "more than every object of watching guard thy heart," the seat of moral life; for out of it are the issues of life, as Jesus also points out, Matt. 12:35; Matt. 15:19.
NET Bible®	Guard your heart with all vigilance, ⁴⁹ for from it are the sources ⁵⁰ of life.
Syndein/Thieme	Keep your 'right lobe'/heart with all diligence. {work hard to avoid the mental attitude sins} For out of it are the issues of life. {every issue in your life comes out of your thinking – you replace your human viewpoint with God's divine viewpoint and He can produce divine good through you. You Walk with your human viewpoint and no matter what you do (good, neutral, or bad) it is all wood, hay and stubble – and does not advance the plan of God – He is divine and only rewards that which is 'divine good' (and only He can produce divine anything – and that is produced under the energy of God the Holy Spirit).}
The Voice	<i>Above all else</i> , watch over your heart; diligently guard it because from a sincere and pure heart come the good and noble things of life.

Literal, almost word-for-word, renderings:

Concordant Literal Version	More than any guard-post, preserve your heart, For from it spring the outflowings of life."
Darby Translation	Keep thy heart more than anything that is guarded; for out of it are the issues of life.
English Standard Version	Keep your heart with all vigilance, for from it flow the springs of life.
Green's Literal Translation	Keep your heart with all diligence, for out of it <i>are</i> the issues of life.
God's Truth (Tyndale)	Keep your heart with all diligence, for there upon hangs life.
Stuart Wolf's literal trans.	From/above every watchpost, guard/protect your heart, for from it <i>are/flow</i> the exits/fountains/sources of lives.
World English Bible	Keep your heart with all diligence, For out of it is the wellspring of life.
Young's Updated LT	Above every charge keep your heart, For out of it <i>are</i> the outgoings of life.

The gist of this verse: Keep your heart (your thinking), for from it springs all life.

Proverbs 4:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
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
Literally, they mean <i>from all, from every...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14).			
Stuart Wolf: <i>The comparative above every (min (מִן) [pronounced mihn] kôl (כֹּל) [pronounced kohl]; lit. "from all/every") sets the standard by which the quality of guarding the heart must be measured; it must be reckoned as more important than anything else that one needs to restrain.</i> ¹⁹⁷			
mish ^e mâr (מִשְׁמָר) [pronounced <i>mihsh-MAWR</i>]	<i>place of confinement, prison, guard, jail, guard post, watch, observance, that which is observed, rite</i>	masculine singular noun	Strong's #4929 BDB #1038
The NET Bible: <i>Heb "more than all guarding." This idiom means "with all vigilance." The construction uses the preposition מִן (min) to express "above; beyond," the word "all" and the noun "prison; guard; act of guarding." The latter is the use here (BDB 1038 s.v. מִשְׁמָר).</i> ¹⁹⁸			
James Rickard: <i>"Diligence" is the noun MISHMAR, מִשְׁמָר, derived from the verb SHAMAR that means, "place of confinement, prison, guard, jail, guard post, watch, and observance." In other words we could say, "to lock down" God's Word in your soul, or "put it under lock and key", or "lock it up."</i> ¹⁹⁹			
nâtsar (נָצַר) [pronounced <i>naw-TSAR</i>]	<i>keep, guard, watch over, protect</i>	2 nd person masculine singular, Qal imperative	Strong's #5341 BDB #665

¹⁹⁷ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

¹⁹⁸ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

¹⁹⁹ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

Proverbs 4:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Stuart Wolf: <i>The command nâtsar (נָצַר) [pronounced naw-TSAR] watch has a certain amount of ambiguity about it, the verb means to watch, protect, guard, and prevent harm to some one or thing; comparing 13:3, it means to restrain the body part from doing wrong.</i> ²⁰⁰			
lêb (לֵב) [pronounced lay ^o v]	heart, inner man, mind, will, thinking; midst	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3820 BDB #524
Stuart Wolf: <i>The Hebrew idiom is difficult to render in English, but the symbolic idea is one of standing guard in a watchtower to prevent infiltration or damage from outsiders; we are to be ever wary of allowing unrecognized evil to enter our thinking. cp Ps 19:12.</i> ²⁰¹			

Translation: Guard your heart from every confinement [possibly idiomatic for, with all vigilance, with all diligence],... I am uncertain about the meaning here. We should guard our hearts (our thinking—not our emotions); but it is unclear from what. From every prison? From the prison of human viewpoint?

Since the min preposition can mean *more than*, this can mean *more than all things you observe, more than anything that you keep watch over.*

Stuart Wolf: *by keeping the commands within the heart (the totality of one's essence), it remains guarded against evil intentions, and the "root of bitterness" (Heb 12:15) cannot sprout so as to destroy the believer's [Christian walk].*²⁰²

The Christian Community Bible on the this verse: *Above all else, guard your heart, for therein is the source of life. Let us not forget that in the Bible j°heartj± signifies all that is interior in humans: their conscience, deepest desires, own criteria. It is a call not to allow oneself to be carried away by activism, nor to shut our eyes to a particular aspect of our conduct, to search among our motives where it is very easy for a good intention to be accompanied by others that are less noble. All are to be put under the light of faith.*²⁰³

So far, this verse reads: Guard your heart from every confinement [possibly idiomatic for, with all vigilance, with all diligence],... The key to life is how you think; what you think about, what you concentrate on, and what you believe. If your thinking is filled with lusts and desires that are never calmed, your life will reveal this. We have all known people addicted to this or that; and this addiction rules their life. If your mind is on Bible doctrine; is your focus is upon the plan of God, then you move right along in the plan of God, despite the problems in life (the charge of the mosquito or the charge of the elephant²⁰⁴).

Peter Pett: *The Israelite saw the heart as the centre of a man's being. It was the seat of the mind, will and emotions. It was also the repository of knowledge, especially about God. Thus the thought was to keep a guard on such by obtaining God's wisdom and living it out. For their response to the issues of life (basically all that they did) would depend on the state that their heart was in, and what knowledge and wisdom it contained. If their hearts were set on God's wisdom, then all would be well.*

²⁰⁰ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁰¹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁰² From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁰³ From <http://www.pbible.org/english/pro/pro4.html> (comments) accessed February 18, 2015.

²⁰⁴ As R. B. Thieme, Jr. used to say.

But if they followed man's wisdom it could only lead to tragedy. Their hearts were therefore to be guarded 'with all diligence'. A careful watch must be kept over them.²⁰⁵

Rickard remarks²⁰⁶ that, in this culture, some people cannot think to leave the house without their cellphone; they have it on almost all of the time, and they are so very concerned that they might lose it. *If only we felt the same thing about Bible doctrine!*

Your heart (mind) can be focused on yourself; it can be focused on others, and/or it might be focused upon things. All of things are problematic. Any of those focuses in life will get you off balance. Your focus needs to be on Bible doctrine; on the plan of God; on Jesus Christ (or, in the time of Solomon, on the God of Israel).

Gill writes: *[Keep] The mind from vanity, the understanding from error, the will from perverseness, the conscience clear of guilt, the affections from being inordinate and set on evil objects, the thoughts from being employed on bad subjects; and the whole from falling into the hands of the enemy, or being the possession of Satan: great diligence had need be used in keeping it, since it is naturally so deceitful and treacherous; a strict eye is to be kept upon it.²⁰⁷*

James Rickard: *the arrogance of youth produces the calamity of youth which tends to stick to your life like super glue on your fingers. Therefore, Solomon is trying to help his sons and daughters, and all of us, to avoid a boat load of stupid mistakes.²⁰⁸*

Pastor Greg Allen says that the key to watching over your heart is *discernment: Infants lack discernment. Toddlers have only one drive in life in relation to everything they see: put it in the mouth! A small child crawling on the kitchen floor will find a Cheerio under the chair - and into the mouth it goes. He finds a potato-chip fragment - and into the mouth it goes. But he doesn't care if the thing is edible or not. If he finds a broken piece of purple crayon - into the mouth it goes. If he finds a dead bug - into the mouth it goes. Little children lack the important ability to be discerning. Many adults lack that same characteristic when it comes to their own heart. They don't discriminate between what's good for them, and what's bad. They will let just about anything contaminate their spiritual life. They often spend more times guarding and protecting their property than their soul. They spend more time watching their diet than their spirit. They spend more time scrutinizing their financial assets than their thought-life. They fail to watch their heart; and they suffer loss as a result.²⁰⁹*

Proverbs 4:23b

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
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

²⁰⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=4> accessed March 5, 2015.

²⁰⁶ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed March 1, 2015.

²⁰⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 4:23.

²⁰⁸ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²⁰⁹ From <http://www.bethanybible.org/archive/2002/091502.htm> accessed March 7, 2015.

Proverbs 4:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tôwtsâ'ôwth (תּוֹצְאוֹת) [pronounced <i>toh-tzaw-OHTH</i>]	<i>a limit, an end; exit; a border, a going [out, forth]; the place from which one goes out [i.e., a gate]; a place of exit, an escape; an end, a termination; a source</i>	feminine plural construct	Strong's #8444 BDB #426
James Rickard: "Springs" is the Noun TOTSAAH, or TOTSAAOTH, תּוֹצְאוֹת, "to come out or to go, an outgoing, source, extremity, etc." It is sometimes used as a river or spring flowing forward. Here it refers to the actions of our everyday life, our "comings and goings" of life. ²¹⁰			
With regards to a boundary, this is an extremity point, the point at which a border changes compass direction.			
Gesenius suggests that this means <i>fountain</i> ; but that appears to be related to this passage only. Owens translates this <i>sources</i> (which seems to related some less tangentially to its actual meaning).			
The NET Bible: The word תּוֹצְאוֹת (<i>tots'ot</i> , from יָצָא, <i>yatsa'</i>) means "outgoings; extremities; sources." It is used here for starting points, like a fountainhead, and so the translation "sources" works well. ²¹¹			
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive	Strong's #2416 BDB #313
Stuart Wolf: An Hebrew idiom better glossed as "everything you do" is found in the literal "the sources of lives"; the verb <i>yâtsâ'</i> (יָצָא) [pronounced <i>yaw-TZAWH</i>] means "to go out", and is used of city exits (Eze 48:30), borders of a territory (1Chr 5:16), and "escapes" from death (Ps 68:20). ²¹²			

Translation: ...for from it are the sources [or, *outgoings, end (s), limit*] of lives. This is also difficult, because of the word *tôwtsâ'ôwth* (תּוֹצְאוֹת) [pronounced *toh-tzaw-OHTH*].

Even though I have spent about 7 or 8 hours on this word, I have that thought, will anyone ever read this; this is a bit of minutia if there ever was. However, it took me most of this time to come to a reasonable conclusion as to the meaning and use of this word, which even involved whipping out a map and examining the map side-by-side the boundaries given where this word *tôwtsâ'ôwth* is used extensively (Num. 34).

A Summary of the Doctrine of Tôwtsâ'ôwth

1. At first, one would think that the meaning of *tôwtsâ'ôwth* would be easy to ascertain. It comes from the verb *to go out*, and *tôwtsâ'ôwth* is always found in the plural, so the rendering *outgoings* seems like a quick fix (this is how Young consistently renders it). However, that meaning makes very little sense in some of its occurrences. The rendering *exit* is not too bad, but it does not really convey the meaning of the word.
2. Among the meanings offered for *tôwtsâ'ôwth* are:
 - a. KJV renderings: *going [forth], goings, outgoings; issues; borders*.

²¹⁰ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²¹¹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

²¹² From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

A Summary of the Doctrine of Tôwtsâ'ôwth

- b. Strong's renderings: properly (*only in plural collective*) *exit, that is, (geographical) boundary, or (figuratively) deliverance, (actively) source: - border (-s), going (-s) forth (out), issues, outgoings.* Strong's #8444.
- c. BDB translations: 1) *outgoing, border, a going out, extremity, end, source, escape; 1a) outgoing, extremity (of border); 1b) source (of life); 1c) escape (from death).* BDB #426.
- d. Gesenius translations: *a going out, the place from which [a person or thing] goes forth [hence, a gate]; a fountain; the place of exit or termination.*
3. We find tôwtsâ'ôwth used primarily when giving a set of boundary points for a specific area or territory. We find it so used in: Num. 34:4–5, 8–9, 12 Joshua 15:4, 7, 11 16:3, 8 17:9 18:12, 14, 18–19 19:14, 22, 29, 33 1Chron. 5:16 Ezek. 48:30
4. If you examine a map along side Num. 34, it appears as though tôwtsâ'ôwth is used when a change of direction is noted. That is, if you are moving along a southern border and the border itself is going to change direction somewhat and move in a northwestern direction, then tôwtsâ'ôwth is used. Although I was unable to come up with a clear and simple English translation for this word, *end* or *limit* are reasonable renderings of tôwtsâ'ôwth, as long as one keeps in mind that a boundary direction change is also involved.
5. What appears to be the best translation is *end* or *limit*.
6. The two passages where the rendering of tôwtsâ'ôwth is difficult is Psalm 68:20 and Prov. 4:23, and it is from these passages where we appear to get a myriad of weird meanings. Not only are these meanings not very helpful, but, in my cases in Psalm 68:20, the preposition found there is changed in order to accommodate a meaning which might not even properly apply.
 - a. One passage deals with life and the other with death, which one might see these as side-by-side territories, where there is a change of compass direction. One can come up to the boundary of life, which is death, and either enter into death or enter into life everlasting.
 - b. When one bears this in mind, a better understanding of these passages results.
 - c. Psalm 68:20: **Our God is the God of salvation; and to Jehovah the Lord is the end** [or, *limit*] **with respect to death.** Our relationship to God, when we come to the border between life and death, determines the direction that we move in next—whether we enter into death or whether we change direction and move into life eternal.
 - d. Prov. 4:23: **Guard your heart more than any prison, because from your heart is the end** [or, *limit*] **of life.** What determines our eternal destiny is what is in our heart—have we believed in Jesus Christ? Our thinking is key to this life and to the life which follows. What is in our heart determines the direction that we go in once we come up to the *limit* of life.

Believe it or not, that is a summation of about 9 pages of careful analysis of this word, which is all found under the **Doctrine of Tôwtsâ'ôwth** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Even with all of this work, I am not quite certain how to interpret this verse.

James Rickard: *In our verse it draws on the image of water pouring out of a spring to under gird the exhortation to guard the right lobe of your soul, for it is the source or wellspring of life.*²¹³

Stuart Wolf, as above in the Hebrew exegesis, renders this as *everything that you do*. His translation is tortured, like mine: **From/above every watchpost, guard/protect your heart, for from it are/flow the exits/ fountains/sources of lives.** More idiomatically, **From every watchpost, guard your heart, for from it is everything that you do.**

V. 23 reads: **Guard your heart from every confinement** [possibly idiomatic for, *with all vigilance, with all diligence*], **for from it are the sources** [or, *outgoings, end (s), limit*] **of lives.** I believe the overall concept is to be careful of

²¹³ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

your thinking (think Bible doctrine); because as a man thinks in his heart, so he is. The totality of your life is based upon your heart and the thinking within your heart.

Proverbs 4:23 NLB (graphic); from [Pinimg](#); accessed March 8, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

For from the heart comes all the actions of life. It is your thinking, your mental attitude, your motivation for all that you do. And this is why [God searches the heart](#); God wants to know our thinking, our mental attitude and our motivations in life.

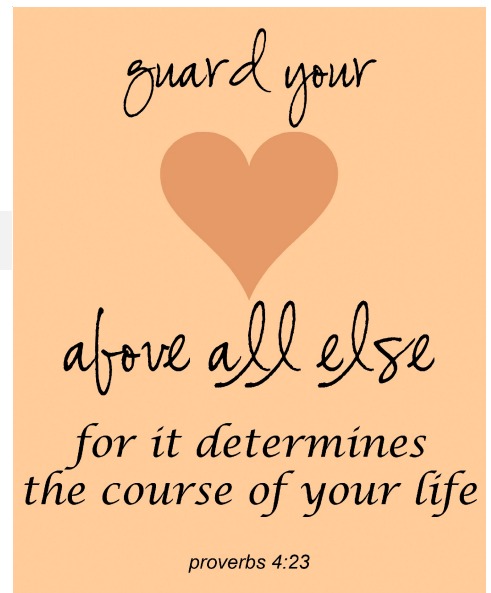
Stuart Wolfe comes to much the same conclusion: *The idea is that the heart is the source of the body's activities, attitudes, and perceptions; because the heart was considered to be the whole of one's being, it refers to the manifold and varied issues of life, as manifested through the different body members.*²¹⁴

Clarke explains it in this way: *Keep your heart with all diligence, for out of it are the issues of life - תוצאות מייח totseoth chaiyim, "the goings out of lives." Is not this a plain allusion to the arteries which carry the blood from the heart through the whole body, and to the utmost extremities? As long as the heart is capable of receiving and propelling the blood, so long life is continued. Now as the heart is the fountain whence all the streams of life proceed, care must be taken that the fountain be not stopped up nor injured...So in spiritual things: the heart is the seat of the Lord of life and glory; and the streams of spiritual life proceed from him to all the powers and faculties of the soul. Watch with all diligence, that this fountain be not sealed up, nor these streams of life be cut off...If the heart be pure and holy, all its purposes will be just and good. If it be impure and defiled, nothing will proceed from it but abomination.*²¹⁵

Ironside makes this observation: *This verse displays a scientific knowledge and accuracy far beyond Solomon's times. Harvey's great discovery of the circulation of the blood revolutionized medical thought. Yet here it is calmly taken for granted and used to illustrate a spiritual truth. The heart is the center of the physical system out of which flow the issues of life. The heart, or soul, is also the moral and spiritual center. It must be jealously guarded so only that which is edifying comes forth.*²¹⁶

Joe Guglielmo: *in the 1600's William Harvey discovered that blood is pumped by the heart and it circulates throughout the body. How true that is as once every sixty seconds your blood will travel the 60,000 miles or so of arteries, veins and capillaries. How does it do this? Your heart has to beat and it does so approximately 100,000 times every single day and that means in a lifetime it beats on average of 2½ billion times.*²¹⁷

The Pulpit Commentary: *The heart is here compared with a fountain. The same idea which is affixed to it in its physical sense is also assigned to it in its ethical or moral sense. Physically, it is the central organ of the body; morally, it is the seat of the affections and the centre of the moral consciousness. From this moral centre flow forth "the issues of life;" i.e. the currents of the moral life take their rise*



²¹⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²¹⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 4:23 (slightly edited).

²¹⁶ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, Prov. 4:23 originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside.

²¹⁷ From <http://www.ccmanitowoc.org/index.php/media1/messages/message/proverbs-4-5/read> accessed March 6, 2015.

*in and flow forth from it, just as from the heart, physically considered, the blood is propelled and flows forth into the arterial system, by which it is conveyed to the remotest extremities of the body. And as the bodily health depends on the healthy action of the heart, so the moral health depends on and is influenced by the state in which this spring of all action is preserved. Issues; totsaoth, from yatsar, "to go forth," are the place from which anything goes forth, and hence a fountain.*²¹⁸

Poh Fang Chia: *Our hearts pump at a rate of 70-75 beats per minute. Though weighing only 11 ounces on average, a healthy heart pumps 2,000 gallons of blood through 60,000 miles of blood vessels each day. Every day, the heart creates enough energy to drive a truck 20 miles. In a lifetime, that is equivalent to driving to the moon and back. A healthy heart can do amazing things. Conversely, if our heart malfunctions, our whole body shuts down. The same could be said of our "spiritual heart." In Scripture, the word heart represents the center of our emotions, thinking, and reasoning. It is the "command center" of our life.*²¹⁹

Our Daily Bread, on *care of the heart*: *My father-in-law took a rocky, barren hilltop in Texas and transformed it into a beautiful homesite with a shaded green lawn. After removing thousands of rocks, he added topsoil, planted trees and grass, and kept it watered. Since his death, it has lacked his consistent care. Today when I visit and work around that house, battling the invading thistles, thorns, and weeds, I ponder the state of my own heart. Am I like that neglected yard, or perhaps the field and vineyard described in Proverbs 24-overgrown with thorns, covered with nettles, its stone wall broken down? (Prov. 24:31). The owner is lazy and lacks understanding (Prov. 24:30), perhaps putting off today's tasks for a more convenient time.*²²⁰

V. 23 reads: **Guard your heart from every confinement** [possibly idiomatic for, *with all vigilance, with all diligence*], **for from it are the sources** [or, *outgoings, end (s), limit*] **of lives**. Rickard writes: *Since all the actions of life originate in the right lobe, its condition determines whether or not you will live wisely, (and continue to live), or foolishly, (and die). Therefore, your right lobe must be guarded more carefully than anything else. This guarding has a twofold purpose: 1) To keep and maintain the Bible Doctrine you have already received. 2) To protect your right lobe from false or misleading doctrine(s).*²²¹

V. 23 reads: **Guard your heart from every confinement** [possibly idiomatic for, *with all vigilance, with all diligence*], **for from it are the sources** [or, *outgoings, end (s), limit*] **of lives**.

Interpreting Proverbs 4:23

1. Guarding or keeping the heart is related to Bible doctrine in the soul. We continually take in God's Word and we grow from that. We keep our thinking from falsehood.
2. We attend to this will all vigilance and with all diligence.
3. Just as the heart is a fountain, going to every member of the body, so the heart (thinking) feeds into every aspect of our lives.
4. From the heart comes everything in our life.
5. **As a man thinks in his heart, so he is.** Therefore, we are to be diligent about what goes into our hearts.

²¹⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 4:23.

²¹⁹ From http://www.preceptaustin.org/proverbs_illustrations.htm#4 accessed March 8, 2015.

²²⁰ From http://www.preceptaustin.org/proverbs_illustrations.htm#4 accessed March 8, 2015.

²²¹ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

The Pulpit Commentary: *The fact here stated is that the moral conduct of life, its actions and proceedings, are determined by the condition of the heart. If the heart is pure, the life will be pure; if the heart is corrupt, the life will be corrupt.*²²²

Chapter Outline

Charts, Graphics and Short Doctrines

J. Vernon McGee: *The life of the flesh is in the blood, and it is the heart that pumps that blood. William Harvey back in the seventeenth century discovered the circulation of the blood which revolutionized medical science. Yet here in Proverbs which was written about 2,700 years earlier, there is a recognition of the importance of the heart for the maintenance of life. Let's not miss the fact that the Book of Proverbs, written long before Harvey made the discovery of the circulation of blood, makes a statement about the heart that centuries later science demonstrated to be true. In the Book of Proverbs (and this can be said of the entire Bible) you will find no unscientific or inaccurate observation.*²²³

J. Vernon McGee continues: *the heart symbolizes the center of one's innermost being. The Lord Jesus said that it isn't what goes into a man that defiles him, but what comes out of a man. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Some of the meanest things in the world come out of the human heart. The heart is the seat of the total personality. If you want to know how important the heart is, get your concordance and look up all the references to the heart that are in the Bible. We are to keep our hearts with all diligence. What we hear is important. What we study is important. What we see is important. We should recognize that out of that heart will come all of the great issues of our lives.*²²⁴

I still need to work out the final two points.

Keeping the Heart, from Preacher's Complete Homiletical Commentary

- I. The heart is a man's most precious and real possession. The revelation of God appeals to man's heart, which places a great gulf between him and all other creatures in the world. It is man's heart which links him to the angels of God, and which places upon him responsibilities and endows him with capabilities which will last throughout all the ages to come. It is that spiritual nature which our Lord calls a man's "own soul" (Mat), which Paul speaks of as the "inner man" (Eph 3:16).
- II. Therefore, there is the need of "keeping," or "guarding" the heart. There are elements of evil as well as good in it. In any kingdom where there are bad subjects as well as good, there must be a watch kept over those out of whom submission to law is not to be got voluntarily. They must be guarded so that they do not tyrannize over the peace-loving obedient citizens. In every human body there is some organ which is more prone to disease than others. While some are strong and vigorous, others are more or less delicate; therefore a man needs to exercise care over his body. So in the heart of the child of wisdom there is an evil element as well as a good one. **"I see another law in my members," says Paul, "warring against the law of my mind"** (Rom). Every godly man has a tendency to moral weakness, some opening in his spiritual armour, some weak part in his moral constitution. Therefore it behooves him to keep guard over, to watch vigilantly, the lawless, rebellious, or diseased elements within him, lest sin have dominion, if only for a time, where grace ought to rule.
- III. It is important to keep the heart, for **"Out of it are the issues of life."** The physical heart of man is well defended by nature, because it is the spring of our bodily life. From it, as from a well, issues life-blood, which flows into every part of the body, and without which a man ceases to live. The strong ribs and the inner coverings of the heart which so well defend it show the necessity there is that it should be free to do its work without being hindered. **"A sound heart is the life of the flesh,"** says Solomon (chap. Pro).

²²² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 4:23.

²²³ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

²²⁴ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

Keeping the Heart, from Preacher's Complete Homiletical Commentary

If the heart is healthy, the benefit is felt to the extremities of the body; if it is diseased, the whole physical frame suffers. Out of it are the issues of human life. A man who has charge of a well of water is bound to keep it covered and secured against the entrance of anything that might poison or even defile it. Upon its safe keeping depends, perhaps, not only the health of himself and his household, but that of an entire district. It is a centre of health if pure, of disease if impure. So upon the condition of the inner man depends the character of the outward life. It is a well-spring of life in the sense that it determines the character of the life. The streams which issue from it are the actions of man, actions repeated are habits, and habits form character; and character influences other lives. What a man is blesses or curses those around him, and entails blessing or curse upon generations to come. A good man in a neighbourhood is like a well of living water, he diffuses and preserves moral health all around him.

- IV. The way to keep the heart.-The vigilance of a sentinel is manifested by his notice of the distant motion of the grass under cover of which the enemy is creeping towards the citadel. He is ever on the look-out for the distant enemy. The watchful general notes the first symptoms of mutiny in the army, and treads out the spark before it becomes a flame. So the watchful heart-keeper takes notice of the first movement of rebels within. The thoughts take their rise in the soul under the eye of none but God and the keeper, and he must be on the alert at the first motion. And as when the sentinel sees the first movement of the enemy he never thinks of advancing to fight him alone, but communicates with one who has power to overthrow him, so when a man becomes aware of the first motion of evil in his heart, God must receive the information-He must be called upon to exercise His power to disperse or take prisoners the thoughts before they can become actions. Keeping of the heart includes a guarding of every inlet of temptation, a watchfulness over the senses, and any organ of the outward man which might lead us into temptation. Hence Solomon exhorts his son to guard his eyes and his feet. It has been asserted by some that there is nothing in the mind that has not first been in the senses; and though this is a disputed point, we are quite sure that there is much in the heart, both of good and evil, which entered by those gates. There are thoughts there which have been kindled by what we have seen, as Achan's covetous desires were created by the sight of the goodly spoils of Jericho. The eye of David was the entrance-gate of the thought which ended in adultery and murder. And the feet may lead us in forbidden paths-into the way of temptation-into the society of those whose words, finding entrance by the ear, may sow seeds of impurity within.

Paraphrased from <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=4> accessed March 6, 2015.

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It is not just the heart that must be kept under the control of the believer, but what we say (Prov. 4:24), what we expose ourselves to (Prov. 4:25), and what we do (Prov. 4:26–27).

Italicized commentary from James Rickard. Except for Prov. 4:23, the other Scripture is quoted from the ESV; capitalized.

The heart that God wants; the heart that God rejects

Scripture	Commentary
Guard your heart from every confinement [possibly idiomatic for, with all vigilance, with all diligence], for from it are the sources [or, outgoings, end (s), limit] of lives. (Prov. 4:23)	<p><i>So the point is, "what is within your heart?" Because whatever your heart loves, the ears will hear and the eyes will see it. If you love God that is what you will hear and see - chase after. If you love the world, that is what you will chase after.</i></p> <p><i>On the other hand, if you pollute your right lobe "spring of life", the infection will spread to your entire body; and before long, hidden appetites will become open sins and public shame that will also lead to physical illnesses.</i></p>
Psalms 12:2 Everyone utters lies to his neighbor; with flattering lips and a double heart they speak.	The Bible warns us to avoid a double heart; this is a person who says one thing, but is thinking something entirely different. He flatters you, while thinking you are some kind of a loser.
Prov 28:14 Blessed is the one who fears the LORD always, but whoever hardens his heart will fall into calamity.	The reader is warned against having a hard heart. On the one hand, there is the believer who fears God (is occupied with the Revealed God); and on the other hand, there is the believer or unbeliever with a hard heart—the one who has scar tissue on his soul.
Prov 21:2–4 Every way of a man is right in his own eyes, but the LORD weighs the heart. To do righteousness and justice is more acceptable to the LORD than sacrifice. Haughty eyes and a proud heart, the lamp of the wicked, are sin.	Nobody sees themselves as the bad man; but it is God who determines the heart of a man. He rejects the arrogant heart along with the arrogant look.
Heb 3:12 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God.	Here, the unbelieving heart belongs to the Jews who have rejected his Messiah, the Lord Jesus Christ.
Mat 24:12 And because lawlessness will be increased, the love of many will grow cold.	In the end times, the natural affection of love of people will seemingly disappear. We get a rough idea of two examples in our world today: many liberals cheer to see a small business person have their business ruined for (1) giving money to the wrong cause or (2) refusing to celebrate a gay wedding. We see this with Muslim extremists and the enemies that they brutalize and kill—no natural empathy.
Psalms 51:10 Create in me a clean heart, O God, and renew a right spirit within me.	Psalms 51 is David's confession of his sin; in being restored to fellowship, his unclean heart becomes clean.

Partially taken from Rickard; <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

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Related to this and strongly recommended is [Mental Attitude Dynamics](#). Although it is listed as a sermon by Martin Kerfoot, it was originally written by [R. B. Thieme, Jr.](#)

Remove from you crookedness of mouth and deviation of [two] lips put far from you. Proverbs 4:24 **Remove deceitful speech from you and put far from you perversity of [your] lips.**

Do not speak deceitfully to others; and do not speak with obscenities.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Remove from you crookedness of mouth and deviation of [two] lips put far from you.
Latin Vulgate	Remove from you a willful mouth, and let detracting lips be far from you.
Peshitta (Syriac)	Put away from you a perverse mouth, and the counsel of deceit put far from your lips.
Plain English Aramaic Bible	Cause the perverse mouth to pass from you, and put far from your lips the <u>thought of depravity</u> .
Septuagint (Greek)	Remove from yourself a deceitful mouth, and put unjust lips far away from yourself.
Significant differences:	The words added by the Plain English Aramaic Bible might not have anything to do with the original Syriac.

Limited Vocabulary Translations:

Bible in Basic English	Put away from you an evil tongue, and let false lips be far from you.
Easy English	Do not speak evil words! Do not tell lies!
Easy-to-Read Version	Don't bend the truth and say things that are not right. Don't tell lies.
Good News Bible (TEV)	Never say anything that isn't true. Have nothing to do with lies and misleading words.
<i>The Message</i>	Don't talk out of both sides of your mouth; avoid careless banter, white lies, and gossip.
NIRV	Don't speak with twisted words. Keep evil talk away from your lips.
New Simplified Bible	Put away from you a deceitful mouth. Get rid of devious speech.

Thought-for-thought translations; paraphrases:

Common English Bible	Have nothing to do with a corrupt mouth; keep devious lips far from you.
Contemporary English V.	Never tell lies or be deceitful in what you say.
The Living Bible	Spurn the careless kiss of a prostitute [<i>Spurn the careless kiss of a prostitute, implied; literally, "Put away from you a wayward mouth."</i>]. Stay far from her.
New Century Version	Don't use your mouth to tell lies; don't ever say things that are not true.
New Life Version	Put false speaking away from you. Put bad talk far from you.
New Living Translation	Avoid all perverse talk; stay away from corrupt speech.

Partially literal and partially paraphrased translations:

American English Bible	From your mouth, remove all that is crooked, and keep unrighteous lips far away.
Beck's American Translation	Put away from you a mouth that says crooked things; put far away from you lips that deceive.
International Standard V	Never talk deceptively

and don't keep company with people whose speech is corrupt [Lit. *keep corrupt lips far from you*].

New Advent (Knox) Bible	Far, very far from thy tongue be the cheating word, from thy lips the whisper of calumny;...
Translation for Translators	Do not say anything that deceives others and never say what is not true.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Turn yourself from a crooked mouth, and distance from wandering lips.
Ferar-Fenton Bible	Expel from yourself a false mouth, And cast from yourself a loose life.
Jubilee Bible 2000	Put away from thee the perversion of the mouth, and the deviation of the lips put far from thee.
Lexham English Bible	Remove from yourself {deceitful speech} [Literally "crookedness of mouth"], and abolish {devious talk} [Literally "deviousness of lips"] from yourself.
NIV – UK	Keep your mouth free of perversity; keep corrupt talk far from your lips.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Keep your mouth from lies and let not deceit come from your lips.
The Heritage Bible	Turn a perverse mouth away from yourself, and widely distance perverse lips from you.
New American Bible (2011)	Dishonest mouth put away from you, deceitful lips put far from you. [4:24–27] In vv. 20–21 the faculties of hearing (ear) and seeing (eye) take in the teaching and the heart stores and ponders it, so in the second half of the poem, vv. 24–27, the faculties of speech, sight, and walking enable the disciple to put the teaching into practice.
New Jerusalem Bible	Turn your back on the mouth that misleads, keep your distance from lips that deceive.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Keep crooked speech out of your mouth, banish deceit from your lips.
exeGesés companion Bible	...turn aside from a perverted mouth and perverse lips remove far from you...
Orthodox Jewish Bible	Put away from thee a deceitful peh (mouth), and perverse sfatayim (lips) put far from thee.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Put away from you false <i>and</i> dishonest speech, <i>and</i> willful and contrary talk put far from you.
The Expanded Bible	·Don't use your mouth to tell lies [^l Have nothing to do with a perverse mouth]; ·don't ever say things that are not true [^l keep loose lips far from you].
Kretzmann's Commentary	Put away from thee a froward mouth, deceitful and malicious speaking, and perverse lips, those misdirected toward evil, put far from thee.
NET Bible®	Remove perverse speech ⁵¹ from your mouth [Heb "crookedness of mouth."]; keep devious talk far from your lips [Heb "deviousness of lips put far from you."].
Syndein/Thieme	Put away from you a perverted {`iqq@shuwth} mouth. {sins of the tongue originate from mental attitude sins – you are adding sin to sin – gossip, maligning, belittler} And perverse/deviated/crooked {l@zuwth} lips . . . put far from you. {these are Rehoboam's friends who are constantly putting down others}
The Voice	Do away with any talk that twists and distorts the truth;

have nothing to do with any verbal trickery.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Put away from you a perverse mouth, And devious lips put far from you."
English Standard Version	Put away from you crooked speech, and put devious talk far from you..
Green's Literal Translation	Turn away from you the crooked mouth, and put perverse lips far from you.
God's Truth (Tyndale)	Put away from you a *froward mouth, and let the lips of *slander be far from you.
New King James Version	Put away from you a deceitful mouth, And put perverse lips far from you.
Stuart Wolf's literal trans.	Cause to depart from you a perverse mouth, and a deviation/crookedness of lips cause to remove from you.
Updated Bible Version 2.11	Put away from you a wayward mouth, And perverse lips put far from you.
World English Bible	Put away from yourself a perverse mouth. Put corrupt lips far from you.
Young's Updated LT	Turn aside from you a willful mouth, And perverse lips put far from you.

The gist of this verse: The hearer (reader) is warned about verbal sins.

Proverbs 4:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çûwr (סור) [pronounced soor]	cause to depart, remove, cause go away; take away; turn away from	2 nd person masculine singular, Hiphil imperative	Strong's #5493 (and #5494) BDB #693
Stuart Wolfe: <i>The command çûwr (סור) [pronounced soor] put away is not to suggest that the son has embraced this type of speech, the father speaks throughout the lectures in a way that categorizes his son as one of the wise, not the wicked, although he is susceptible to either one.</i> ²²⁵			
min (מן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577
ʿiqqeshûwth (עקשׁוּת) [pronounced ʻihk-kehsh-OOTH]	crooked, crookedness, distorted, perverseness	feminine singular noun:	Strong's #6143 BDB #786

This word is only found in Prov. 4:24 6:12.

The NET Bible: *Heb "crookedness." The noun עקשׁוּת (ʿiqqyʿshut) refers to what is morally twisted or perverted. Here it refers to things that are said (cf. NAB "dishonest talk"; NRSV "crooked speech"). The term "mouth" functions as a metonymy of cause for perverse speech. Such perverse talking could be subtle or blatant.*²²⁶

James Rickard: *"Deceitful" is the Noun IQQESHUTH, עקשׁוּת, [ik-kesh-ooth]. It is used adjectively describing the mouth and means, "distortion, crookedness, or perversity."*²²⁷

²²⁵ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²²⁶ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote); accessed February 17, 2015.

²²⁷ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

Proverbs 4:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Rickard: <i>IQQESHUTH</i> is from the root word <i>AQAH</i> that means, "to be perverse, twist, pervert, etc." So it indicates fraudulent, deceitful speech in the context of corrupt and vile people and is used to describe a mouth that speaks without integrity, that does not speak truth but rather deception and immorality that is a mark of an evil, worthless person. Cf. Prov 6:12 and 10:32. ²²⁸			
peh (פֶּה) [pronounced peh]	mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end	masculine singular noun	Strong's #6310 BDB #804
When used with <i>mouth</i> , it means <i>fraudulent, deceitful speech</i> .			
Stuart Wolfe: <i>The phrase crooked mouth</i> (<i>iqqeshûwth</i> (מִקְשָׁוֶת) [pronounced <i>qihk-kehsh-OOTH</i>] <i>peh</i> (פֶּה) [pronounced <i>peh</i>]) looks to speech that distorts, disfigures, dissembles, and deforms truth, specifically that contained within the father's teaching; the word family looks to that which is perverse, twisted, and sinful. ²²⁹			
Rickard: "Mouth" is PEH and literally means "mouth." This denotes speech that distorts, disfigures, dissembles (hides your real thoughts feelings or intention), and deforms truth as known and taught by the Father. ²³⁰			

Translation: Remove deceitful speech from you... There are a lot of things that God does not like, but near the top of the list is lying. God does not want His people to be known for lying and dishonesty. Here, David tells Solomon to put this far from him.

Do you recall David's other sons—the criminals? All of them engaged in lying and speech which misrepresented them to the public.

The Pulpit Commentary: "Perversity of mouth" is fraudulent, deceitful speech; that which twists, distorts, perverts, or misrepresents what is true, and hence falsehood.²³¹

J. Vernon McGee: *The issues of life will proceed from the heart, but it is the mouth and the lips that will do the speaking. Someone has put it like this: "What is in the well of the heart will come up through the bucket of the mouth." How true it is that sooner or later the mouth will reveal what is in your heart.*²³²

Proverbs 4:24b

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

²²⁸ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²²⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²³⁰ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²³¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 4:24.

²³² From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

Proverbs 4:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e zûwth (לזוּת) [pronounced leh-z-OOth]	<i>deviation, crookedness, perversity</i>	feminine singular construct	Strong's #3891 BDB #531
This word is found only here.			
Stuart Wolfe: <i>Next, and devious refers to that which departs, diverges, and swerves from what is known to be right and true; again the teacher warns his student that he, too, can fall into the thought processes of the wicked, and turn his back to that which has been so solidly planted in his thinking.</i> ²³³			
James Rickard: "Devious" is the Noun LAZUTH, לזוּת, that means, "deviation, crookedness; perversity or devious." It comes from the root LUZ that also means "to turn aside." Here it represents turning aside from righteousness and acting wickedly in your speech. ²³⁴			
s ^e phâtayim (שִׁפְתַּיִם) [pronounced s ^e faw-tah-YIHM]	<i>[two] lips; words; speech</i>	feminine dual noun	Strong's #8193 BDB #973
James Rickard: "Speech" is the Noun SAPHAH, שִׁפְהָ, and means "lip, edge, language, speech, etc." Here it means the organ of speech and language. For the most part it is associated with negative rather than positive speech. For example, there are lips that are "lying", Psa 31:18; 120:2; Prov 10:18; 12:22; "perverse", Prov 19:1; "deceitful", Psa 17:1 and "flattering", Psa 12:2. ²³⁵			
râchaq (רָחַק) [pronounced raw-KHAHK]	<i>put far, remove, cause to remove; go far off, take far off; go away far</i>	2 nd person masculine singular, Hiphil imperative	Strong's #7368 BDB #934
Stuart Wolfe: <i>The parallel to SUR "put away" is also an escalation, with the idea put far away (râchaq רָחַק) [pronounced raw-KHAHK] cp Ps 103:12) encapsulated in the verb; in sum, the ideal is to keep oneself as far away as possible from all falsity in speech.</i> ²³⁶			
James Rickard: "Put far from" is the Verb RACHAQ, רָחַק, which we have seen before that means, "to be or become far or distant." In the Hiphil Imperative it is a command, "to make or exhibit distance, be gone far away from, to remove, or put far away." So we are put far away from us "devious speech." ²³⁷			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577

Translation: ...and put far from you perversity of [your] lips. Let me suggest that this is filthy speech, dirty talking or possibly obscene words. That is a guess on my part. We do not know what the feminine singular noun means exactly. This is a reasonable guess as to its meaning.

²³³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²³⁴ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²³⁵ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²³⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²³⁷ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

One of the most important areas of self-control is what you say. You often reveal what you are thinking through what you say. As Jesus said, **"The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks."** (Luke 6:45)

James Rickard: *This phrase escalates the idea from "keep perverse speech away from you" to "causing it to be remote." So not only are we to take the action of not speaking perversities but we are to put it far, far away from our thoughts and actions. That includes separating from or getting away from those who speak in such a way! Therefore, it means to keep yourself as far away as possible from all falsehood in speech, namely, lying, deception, insensitivity, hurting, disfiguring, exaggerating, and any form of verbal abusiveness.*²³⁸

V. 24 reads: **Remove deceitful speech from you and put far from you perversity of [your] lips.** I have insert the word *your*; but this applies to all lying speech, whether spoken by the recipient of this passage or not.

All of this is given in the context of guarding one's heart (thinking and thought process). What the believer needs to avoid is false teaching, deceitful words, deviant speech. These is not so much an emphasis here on filthy speech as there is on lying and deceptive teaching.

Peter Pett: *Nevertheless it is undoubtedly true that Scripture does teach us to keep a watch on our mouths, and that that is how most commentators see it, and taken in this way this would be seen as an injunction to honesty and truth in all that we say...But in our view it is not what Solomon is saying here.*²³⁹ In other words, we are to avoid that lying words spoken by others, in the context of this passage.

However, let's look at the doctrine of the sins of the tongue anyway. This verse names some of the sins of the tongue that we should avoid. The entire doctrine is below:

Sins of the Tongue (from Bible Doctrine Resource)

1. The mouth is a window which reveals who is in control of the "Real You" (Matt.15:11 **"Not what enters into the mouth defiles the man, but what proceeds out of the mouth, this defiles the man"**); cp. Matt.15:18,19).
2. The uncontrolled tongue (James3:5-8):
 - 1) Is like a spark which ignites an entire forest (sets in motion destructive forces, vs.5).
 - 2) Is capable of articulating the entire realm of STA-sponsored evil (vs.6).
 - 3) Defiles the whole body (Matt.15:11).
 - 4) Incites the whole course of human existence (vs.6).
 - 5) Receives its spark from demonic influences (vs.6).
 - 6) Is not amenable to control (vss.7,8).
 - 7) Is unstable and deadly (vs.8).
3. Lying and deceit are closely related verbal sins (Ex.20:16, the ninth Commandment - **"You shall not bear false witness against your neighbor"**).
 - 1) God cannot lie (Heb.6:18).
 - 2) Lying and deceit are an abomination to God (Prov.12:22; Psalm5:6).
 - 3) Lies will not endure (Prov.12:19).
 - 4) The man with the dishonest tongue will fall into calamity. Prov. 17:20
 - 5) Wealth gained by lies leads to the sin unto death (Prov.21:6).
 - 6) Deceit is a function of the unprincipled rich (Psalm52).
 - 7) Lying and deceit are sins associated with national reversionism (Psalm55:11; Jer.5:27; 8:5,10).
 - 8) Deceit is a function of conspiracy (Prov.12:20).
 - 9) Lying conceals hatred (Prov.10:18; 26:24).

²³⁸ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²³⁹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=4> accessed March 5, 2015.

Sins of the Tongue (from Bible Doctrine Resource)

- 10) Antichrist will employ deceit (Dan.8:25).
 - 11) God denies deceivers a place before Him (Psalm101:7).
 - 12) Absence of deceit is a mark of maturity (Psalm32:2).
 - 13) Avoidance of deceit leads to a longer life (Psalm34:8-14; 55:23).
 - 14) We should pray for deliverance from deceitful people (Psalm144:8-11).
 - 15) We should not lie to each other (Col.3:9).
 - 16) Jesus avoided deceit (Isa.53:9; 1Pet.2:22).
 - 17) We are to avoid this sin (Prov.4:24).
 - 18) Wisdom is the opposite of dishonesty. **All the words of my [= wisdom's] mouth are righteous; there is nothing twisted or crooked in them.** (Prov. 8:8; ESV)
4. Flattery is closely associated with deceit and is a sin of the tongue.
 - 1) It is always associated with deceit (Psalm5:9; 12:2; Prov.26:28; Rom.16:18).
 - 2) It is a function of the evil woman (Prov.2:16; 7:5,21).
 - 3) It is a function of the deceivers of the last days (Jd.16).
 - 4) There is more blessing for rebuke than flattery (Prov.28:23).
 - 5) It is something that is foreign to the mature believer (Job.32:21,22).
 - 6) It is not a function of the faithful communicator (1Thess.2:5).
 - 7) God will cut off all flatterers (Psalm12:3).
 5. Gossip and slander are verbal sins (Rom.1:28-30).
 - 1) Such activity was forbidden under the Law (Lev.19:16).
 - 2) A fool spreads slander (Prov.10:18).
 - 3) Slander destroys category 3 love, friendship (Prov.16:28; 17:9).
 - 4) Slanderers will not be established (Psalm140:11).
 - 5) We are not to associate with such persons (Prov.20:19).
 - 6) Malicious gossips abound in the last days (2Tim.3:1-3).
 - 7) Deacon's wives are not to be such (1Tim.3:11).
 - 8) Older ladies are to avoid this (Ti.2:3).
 - 9) We are to isolate this sin (Eph.4:31; Col.3:8; 1Pet.2:1).
 - 10) Absence of this sin is a mark of spiritual maturity (Psalm15:3).
 6. Boasting is a sin of the tongue (1Sam.2:3; James3:5).
 - 1) Men boast in evil (Psalm52:1), wealth (Psalm49:6), idols (Psalm97:7), and men (1Cor.3:21).
 - 2) It is a characteristic of the Rapture generation (2Tim.3:2).
 - 3) Men at the end are enjoined to cease boasting (Psalm75).
 - 4) We are not to boast in tomorrow (Prov.27:1; James4:13-17).
 - 5) Rather, we should boast in our knowledge and understanding of God's plan (Jer.9:23,24; 1Cor.1:31; Psalm20:7; 34:2; 44:8).
 7. Cursing is a sin of the tongue.
 - 1) It is associated with bitterness (Rom.3:14).
 - 2) Directed towards God (Ex.20:7).
 - 3) Since man is created in the image of God, we are not to curse man
 - 4) Job would not curse God (Job.2:9,10).
 8. Complaining is a verbal sin demonstrating maladjustment to one's niche.
 - 1) The Exodus generation was constantly complaining due to reversionism (Ex.15:24; 16:2; Num.14:27; Deut.1:26,27; Psalm106:25).
 - 2) We are not to do as they did (1Cor.10:10).
 - 3) God hears our complaining (Ex.16:7-9,12).
 - 4) Jesus was the object of this sin (Lk.5:30 15:2 19:7 Jn.6:41,61 7:32).
 - 5) We are to do all things without complaining (Phil.2:14 1Pet.4:9).
 - 6) We are not to complain against one another (James5:9).
 9. Foul language, dirty jokes or stories, and silly talk is another area that believers should avoid (Eph.5:3,4 ".and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks"; cp. 4:29).

Sins of the Tongue (from Bible Doctrine Resource)

10. Blasphemy is a verbal sin that includes reviling God's name (akin to cursing) and contradicting God's word (false doctrine is blasphemy).
 - 1) The King of Assyria committed this sin by telling the Jews that God could not deliver them (Isa.37:1-7).
 - 2) Israel's misfortunes, due to divine discipline, have led to Gentile blasphemy (Isa.52:5; Rom.2:24).
 - 3) Paul was, as an unbeliever, the greatest sinner due to his blasphemy (1Tim.1:13).
 - 4) The Antichrist is a super blasphemer (Rev.13:5,6).
 - 5) The doctrines of false religion constitute blasphemy (Rev.17:1).
 - 6) All blasphemy is subject to forgiveness except rejection of Christ (Matt.12:31).
11. Some other abuses of speech to guard against.
 - 1) Unfulfilled promises (Deut.23:23 Psalm15:4 Eccl.5:4,5).
 - 2) Rash and impudent speech (Prov.29:20 15:28).
 - 3) Many words (Eccl.5:2,3,7 10:14 Prov.10:19 15:2).
12. Control of the tongue is a mark of maturity (Psalm15; James3:2). **If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless.** (James 1:26; ESV)
13. Control your tongue and pursue Bible doctrine instead. **Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.** (James 1:21; ESV)
14. God protects the positive believer from the attack of the tongue (Job.5:21 Psalm31:20 120).
15. Divine discipline awaits those who do not control their speech (Prov.21:23 11:11 10:31).
16. The tongue of the powerful and ruthless.
 - 1) The Word of God recognizes the existence of the ruthless and oppressive
 - 2) Their mouth conceals violence (Prov.10:6).
 - 3) David prayed for protection from such men (Psalm57:4-6; 64; 140).
 - 4) They constantly plot against the righteous (Psalm37:12).
 - 5) Such men from among all nations will be opposed to Israel (Psalm59).
 - 6) God is opposed to them (Prov.8:13).
 - 7) The Word of God describes their end (Psalm73).
 - 8) The perverted tongue will be stopped (Prov.10:31).
17. The prayer of the positive, God-fearing believer with respect to speech: Psalm141:3 "Set a guard, O Lord, over my mouth; Keep watch over the door of my lips."

From http://gracebiblechurchwichita.org/?page_id=545 accessed February 24, 2015. They often take their doctrines from R. B. Thieme, Jr. notes. There were a few additions to this doctrine.

Chapter Outline

Charts, Graphics and Short Doctrines

Wells of Living Water Commentary: *I saw a terrible fire some time ago, or rather, I saw the reflection of it in the sky; the heavens were crimsoned with it. It burned a large manufactory to the ground, and the firemen had hard work to save the buildings which surrounded it. They poured streams of water on it from fifteen engines; but it licked it up, and would have its course till the walls gave way. That terrible fire was kindled by a farthing rushlight. In America the Indians strike a spark from a flint and steel, and set fire to the dry grass, and the flames spread till they sweep like a roaring torrent over the prairies as large as England, and men and cattle have to flee for their lives. "Behold, how great a matter a little fire kindles! And the tongue is a fire." A few rash words will set a family, and even a nation, by the ears. Half the lawsuits and half the wars have been brought about by the tongue. Husband and wife have separated forever, children have forsaken their homes, close-friends have become bitter foes all on account of fiery arrows shot by this powerful little member.*²⁴⁰

²⁴⁰ From <http://www.studydrive.org/commentaries/lwc/view.cgi?bk=19&ch=4> accessed March 5, 2015 (slightly edited). I believe they took this from the *Biblical Encyclopedia*.

v. 24 reads: Remove deceitful speech from you and put far from you perversity of [your] lips.

James Rickard on the Application of Proverbs 4:24

James Rickard: *Having both verbs שׁוּר (soor) [pronounced soor] and רָחַק (râchaq) [pronounced raw-KHAHK], "put away" and "put far away", gives us action items we must perform. We need to make the decisions necessary to not enter into various kinds of verbal sins. It does not just happen naturally or supernaturally. It is an action you have to take and say to yourself, "I am not going to sin with my tongue."*

When you are filled with the Holy Spirit and have Bible Doctrine on the launching pad of the heart of your soul, it gives you the power and strength to say no and put them far away, but you are the one who has to push the launch button and say no to the temptation to sin mentally, verbally or overtly.

Too many Christians today believe falsely that if I just learn God's Word or go to church, then the spiritual life will miraculously happen. That is not true! Doctrine is given to empower you, but it does not make decisions for you. You have to make the decisions based on what God's Word says.

Since what comes out of the mouth merely reflects what is already in the heart, guarding your heart is a means to guarding your words and rejecting the temptation to twist the truth, and vice versa. This implies the importance of telling the truth to yourself, in your own heart.

Lying and cleverly twisted words are condemned throughout Proverbs, (e.g., 6:12, 19), as they are in the Law, (e.g., Ex 20:16; 23:1f), and New Testament, (e.g., Col 3:9; James 3:14). As such, this verse considers the matter of keeping your heart based on the evidence of what comes out of it.

This is similar to Christ's teaching on the relationship between your heart and your speech, Luke 6:45.

Luke 6:45 The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.

Eph 4:29 Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear. Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

Therefore, Solomon warns us to "guard our lips" because they can get us into sin. The heart controls the tongue, Luke 6:45, so a guarded heart should result in guarded lips. Conversely, a "deceitful" mouth is a proud mouth, a mouth that speaks scornfully and arrogantly. So we understand that a believer's words must always be spoken in love, Eph 4:15, 31, seasoned with salt, Col 4:6..

From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 23–24 read: Guard your heart from every confinement [possibly idiomatic for, *with all vigilance, with all diligence*], for from it are the sources [or, *outgoings, end (s), limit*] of lives. Remove deceitful speech from you and put far from you perversity of [your] lips.

Greg Allen on Guarding the Heart

Notice also the sort of "attitude" with which this "action" of the protection of the heart is to be taken: "with all diligence". In the Hebrew text, Solomon uses a word related to that which describes a prison guard keeping watch over a prisoner in a cell. It can be translated, "With all guarding, watch your heart." It speaks of the exercise of serious, vigilant, careful diligence in "keeping an eye on" and protecting the heart.

Greg Allen on Guarding the Heart

If we would "keep" our hearts "with all diligence", we wouldn't be careless, for example, about what gets into our hearts through the "eye-gate". We'd "censor" our own television viewing out of a greater concern to "watch" our own heart. And we'd even be willing to get rid of our television if it's affecting us negatively. We would rid our homes of any visual images or literature that incline us toward sexual immorality or sin of any kind.

We'd not only guard what might come in; but also what might come out. We would keep our own attitudes in check, so that the words that come out of our mouths aren't reflective of evil in our heart. We'll be like David, when he prayed "Set a guard, O LORD, over my mouth; keep watch over the door of my lips" (Psalm 141:3).

We'll make careful scrutiny of our values and priorities. We'll use and enjoy riches if God gives them to us; but be prepared to let them drop from our hand if God calls us to do so. We'll beware of setting our affections on material "things" instead of on those things that God values.

We'd beware of the sin of discontentment; and would not "lay up" for ourselves "treasures on earth, where moth and rust destroy and where thieves break in and steal" (Matt. 6:19). We'd remember Paul's warning that "those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows" (1 Tim. 6:9-10).

We'd guard our hearts against impure motives with people. We'd guard our hearts against bitterness, resentment, jealousy, envy or hatred toward others. We'd guard our hearts against pride. We'd guard our hearts against little "secret sins." We'd watch over our precious heart and protect it from all these "toxins" with the same sort of diligence a soldier guards the gate to the fort.

From <http://www.bethanybible.org/archive/2002/091502.htm> accessed March 7, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Your eyes to a front look intently and your [two] eyelids will look straight in front of you.

Proverbs
4:25

Your eyes should look straight ahead and your gaze [lit., eyelids] should look straight in front of you.

Your eyes should look straight ahead in your life, and your gaze should be at what is in front of you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Your eyes to a front look intently and your [two] eyelids will look straight in front of you.
Latin Vulgate	Let your eyes look straight on, and let your eyelids go before your steps.
Peshitta (Syriac)	Let your eyes look straight forward, and let your eyelids look straight before you.
Plain English Aramaic Bible	Let your eyes see in uprightness and let your eyelashes be straight before you.
Septuagint (Greek)	Let your eyes look right on, and let your eyelids assent to just things.

Significant differences: They all sound fairly similar.

Limited Vocabulary Translations:

Bible in Basic English	Keep your eyes on what is in front of you, looking straight before you.
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Easy English	Look ahead! Do not even glance at the evil things that surround you!
Easy-to-Read Version	Don't let yourself turn away from the good and wise goals that are before you.
Good News Bible (TEV)	Look straight ahead with honest confidence; don't hang your head in shame.
<i>The Message</i>	Keep your eyes straight ahead; ignore all sideshow distractions.
New Simplified Bible	Let your eyes look straight ahead. Let you own eyes gaze (be fixed) straight in front of you.

Thought-for-thought translations; paraphrases:

Common English Bible	Focus your eyes straight ahead; keep your gaze on what is in front of you.
Contemporary English V.	Keep looking straight ahead, without turning aside.
The Living Bible	Look straight ahead; don't even turn your head to look.
New Berkeley Version	Let your eyes look forward and your gaze straight ahead of you [In contrast to v. 24.].
New Century Version	Keep your eyes focused on what is right, and look straight ahead to what is good.
New Living Translation	Look straight ahead, and fix your eyes on what lies before you.

Partially literal and partially paraphrased translations:

American English Bible	Let your eyes always look straight ahead. let their lids not wink at the unjust.
New Advent (Knox) Bible	...let thy eyes see straight, thy gaze ever scan the path that lies before thee.
Translation for Translators	Keep looking straight ahead toward the events that are before you and do not turn aside.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Look honestly with your eyes, with your eyelids right before you.
Conservapedia	Let your eyes look onward, and keep your eyelids straight in front of you.
Ferar-Fenton Bible	Let your eyes to your object look straight, And your glance be direct before you.
Jubilee Bible 2000	Let thine eyes look upon that which is right, and let thine eyelids straighten <i>thy path</i> before thee.
Lexham English Bible	May your eyes look forward [Or "opposite"] and your gaze be straight before you.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Keep your sight on what is ahead and your eyes directed straight in front of you.
The Heritage Bible	Let your eyes look intently straight ahead, and let your eyelids look straight in front of you.
New American Bible (2002)	Let your eyes look straight ahead and your glance be directly forward.
New American Bible (2011)	Let your eyes look straight ahead and your gaze be focused forward.
New RSV	Let your eyes be fixed ahead, your gaze be straight before you.
Revised English Bible	Let your eyes look straight before you, fix your gaze on what lies ahead.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Let your eyes look straight ahead, fix your gaze on what lies in front of you.
exeGesés companion Bible	...your eyes looking straightforward and straightening your eyelids in front of you:...

Orthodox Jewish Bible Let thine *eynayim* look straight forward, and let thine eyelids look straight before thee.

Expanded/Embellished Bibles:

- The Amplified Bible* Let your eyes look right on [with fixed purpose], and let your gaze be straight before you.
- The Expanded Bible Keep your eyes focused on what is ·right [or straight ahead], and ·look straight ahead to what is good [·your eyelids on what is in front].
- Kretzmann’s Commentary Let thine eyes look right on, straight ahead, without any self-seeking, and let thine eyelids look straight before thee, intent upon the duties of each day and hour.
- NET Bible® Let your eyes look directly in front of you and let your gaze look straight before you.
- Syndein/Thieme Let your eyes look 'right on' {nokach}. {right on here is Occupation with Christ} Let your eyelids look straight before you.
- The Voice Keep *your head up*, your eyes straight ahead, and your focus fixed on what is in front of you.

Literal, almost word-for-word, renderings:

- Context Group Version Let your eyes look right on, And let your eyelids look straight before you.
- English Standard Version Let your eyes look directly forward, and your gaze be straight before you.
- God’s Truth (Tyndale) Let your eyes behold the thing that is right, and let your eyelids look straight before you.
- NASB Let your eyes look directly ahead
And let your gaze [Or *eyelids*] be fixed straight in front of you.
- Stuart Wolf’s literal trans. Your eyes, to the front cause them to look, and your eyelids/gaze, cause them to be straight before you.
- World English Bible Let your eyes look straight ahead. Fix your gaze directly before you.
- Young’s Updated LT Your eyes do look straightforward, And your eyelids look straight before you.

The gist of this verse: The hearer (reader) needs to keep to the straight and narrow.

Proverbs 4:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘ēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong’s #5869 (and #5871) BDB #744
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
nôkach (נֹכַח) [pronounced <i>NOH-kahkh</i>]	<i>front, in front of, opposite to, towards the front of, on behalf of</i>	substantive (preposition/adverb)	Strong’s #5227 BDB #647

With the lâmed preposition, this acts as an adverb and means *towards what is opposite; straight before oneself; before; for; on behalf of.*

Proverbs 4:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nābaṭ (נָבַט) [pronounced naw ^b -VAHT]	<i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5027 BDB #613

The NET Bible: *The jussives in this verse are both Hiphil, the first from the verb "to gaze; to look intently [or, carefully]," (נָבַט, navat) and the second from the verb "to be smooth, straight" (יָשַׁר, yashar).*²⁴¹

Translation: [Your eyes should look straight ahead...](#) These phrases appear to be saying the same thing.

Matthew Henry: *Let the eye be fixed and not wandering; let it not rove after every thing that presents itself, for then it will be diverted from good and ensnared in evil... We must keep our eye upon our Master, and be careful to approve ourselves to him; keep our eye upon our rule, and conform to that; keep our eye upon our mark, the prize of the high calling, and direct all towards that.*²⁴²

Stuart Wolfe: *Whereas vs 21 used the eyes in a command to retain the teaching within, it now means they must remain focused on the right course for the foot.*²⁴³

In the Church Age, our eyes should be on Jesus Christ and on Bible doctrine. We are not to concentrate on ourselves, on others or on things.

James Rickard: *What is in front of the student here is God's Word, Bible Doctrine and that is what they should be looking at, (having regard for), rather than the evil of Satan's Cosmic System and being sidetracked by the antitheses of wise counsel and conduct, i.e., God's Word.*²⁴⁴

Proverbs 4:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿaph ^e aphayim (עַפְּאִיִּם) [pronounced gahf ^e -gah-fah-YIHM]	<i>two eyelid (s)</i>	masculine dual noun with the 2 nd person singular suffix	Strong's #6079 BDB #733

The NET Bible: *Heb "your eyelids." The term "eyelids" is often a poetic synonym for "eye" (it is a metonymy of adjunct, something connected with the eye put for the eye that sees); it may intensify the idea as one might squint to gain a clearer look.*²⁴⁵

²⁴¹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 18, 2015.

²⁴² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 4:20–27.

²⁴³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁴⁴ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²⁴⁵ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 18, 2015.

Proverbs 4:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshar (יָשַׁר) [pronounced yaw-SHAHR]	to make straight, to look straight	3 rd person masculine plural, Hiphil imperfect	Strong's #3474 BDB #448
neged (נֶגֶד) [pronounced NEH-ged]	what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of)	preposition with the 2 nd person masculine singular suffix	Strong's #5048 BDB #617

Stuart Wolfe: *The term 'aphe'aphayim (אֵפֶה־אֵפָיִם) [pronounced 'gahfe-'gah-fah-YIHM] is somewhat general, glossed as the student's gaze; it appears to refer to the eyeball itself, the actual organ of sight, and would thus intensify the action from merely facing the right direction to focusing one's sight thereon.*²⁴⁶

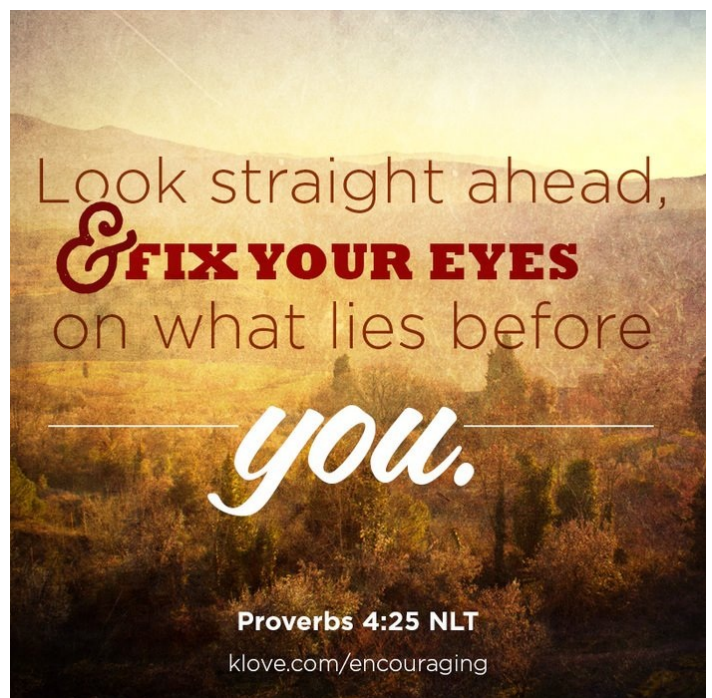
Translation: ...and your gaze [lit., eyelids] should look straight in front of you. Let me suggest a couple of things. When a soldier is being trained, they look straight ahead. They take whatever abuse is given them, and they look straight ahead. They are concentrating and they are taking in the information objectively. They are not taking it personally (ideally speaking).

The Pulpit Commentary: *"To look right on" and "to look straight before one" is to fix the eyes steadily and unswervingly upon an object before them, not to allow the gaze to deflect either to the right hand or to the left.*²⁴⁷

Stuart Wolfe: *The adverbial phrase straight/directly ahead presumes that the path in front of the son is straight, and thus aims to concentrate his gaze on the straight way of wisdom as taught by the father; the eyes are ever searching for new stimuli (27:20), the son must be warned against straying to the wrong stimuli.*²⁴⁸

V. 25 reads: Your eyes should look straight ahead and your gaze [lit., eyelids] should look straight in front of you. This sounds very much as if the reader (hearer) is being encouraged to stay on the straight and narrow. The idea here is, there is a right path for each person; and there are many wrong paths. The believer with doctrine is to stay on his right path. This is where our best life is. This seems to be the general meaning of this and the final two verses of this chapter.

Proverbs 4:25 NLT (graphic) from [WordPress](#); accessed March 8, 2015.



²⁴⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁴⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Prov. 4:25.

²⁴⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

As believers, we focus on wisdom; we focus on the plan of God; we focus on the thinking of God. All of this leads to the *straight path*. The unbeliever's focus is all over the place. Those who are negative toward the Word of God *will criticize the Truth, but never even experiment with the possibility that it may be the correct approach.*²⁴⁹

Stuart Wolfe: *The parallel **straight in front of you** drives home the point to keep focused on the straight and narrow; as long as one has their gaze fixed intently on the Truth and its application, the temptations and distractions of the world remain out of view.*²⁵⁰

James Rickard: *In other words, it is like being a horse with "blindners" on. You have all probably seen a parade where the horses have those little cups to the side of each eye. Those cups are called "blindners" and are there so that the horse will not be distracted by what is to his right or left and continue to proceed straight ahead in the parade. The same goes for the believer. But we have to put our own "blindners" on so that we are not distracted by the lustful temptations of our sin nature or Satan's Cosmic System or the details of life. Our blinders are God's Words.*²⁵¹

In this chapter, we discussed the **Basic Spiritual Life** of the believer in this time period. This is the path that we ought to be on.

Furthermore, life is like this—you do not look behind you, at the many mistakes that you have made. You do not look at other people and get concerned about what they have or don't have; or how they seem to be doing compared to you. Your concentration is on your life ahead, based upon the training which you have had.

V. 25 reads: **Your eyes should look straight ahead and your gaze [lit., eyelids] should look straight in front of you.** All this has to do with focus, and our focus is related to our thinking. One thing that every believer needs to understand is, you have control over your thoughts. You choose what to think. You choose what to focus on. Mental attitude sins are very much a result of your volition.

Make smooth a track of your foot and all your ways will be established.	Proverbs 4:26	Make level the way of your feet then all your ways will be firmly established.
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Smooth out the way before you and all of your ways will become established before God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Make smooth a track of your foot and all your ways will be established.
Latin Vulgate	Make straight the path for thy feet, and all thy ways shall be established.
Peshitta (Syriac)	<u>Keep your feet away from evil paths</u> ; then all your ways shall be firm.
Plain English Aramaic Bible	<u>Let your foot pass from evil streets</u> and all your ways will be established.
Septuagint (Greek)	Make straight paths for your feet, and <u>order your ways rightly</u> .

Significant differences: The Syriac approaches the first phrase from the negative point of view. The final phrase of the Greek is somewhat different.

Limited Vocabulary Translations:

²⁴⁹ Quoted and paraphrased from www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁵⁰ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁵¹ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

Bible in Basic English Easy English	Keep a watch on your behaviour; let all your ways be rightly ordered. Choose the best life! Choose the best route for life's journey.
Easy-to-Read Version	Be very careful what you do. Live a good life.
Good News Bible (TEV)	Plan carefully what you do, and whatever you do will turn out right.
<i>The Message</i>	Watch your step, and the road will stretch out smooth before you.
Names of God Bible	Carefully walk a straight path, and all your ways will be secure.
NIRV	Think carefully about the paths that your feet walk on. Always choose the right ways.
New Simplified Bible	Ponder the path of your feet. Let all your ways be established (firm).

Thought-for-thought translations; paraphrases:

Common English Bible	Watch your feet on the way, and all your paths will be secure.
Contemporary English V.	Know where you are headed, and you will stay on solid ground.
The Living Bible	Watch your step. Stick to the path and be safe.
New Berkeley Version	Consider well [Lit. "Weight," before starting journey.] the path for your feet and all your ways will be sure.
New Century Version	Be careful what you do, and always do what is right.
New Life Version	Watch the path of your feet, and all your ways will be sure.
New Living Translation	Mark out a straight path for your feet; stay on the safe path.

Partially literal and partially paraphrased translations:

American English Bible	Make straight tracks for your feet, and straighten out all of your ways.
International Standard V	Carefully measure [Lit. Weigh] the paths for your feet, and all your ways will be established.
Today's NIV	Give careful thought to the paths for your feet and be steadfast in all your ways. Heb. 12:13
Translation for Translators	Plan carefully where you will go and what you will do and then stay on that road. Then what you do will be right.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Ponder the tracks of your feet, and prepare all your ways.
Conservapedia	Think about the path that you walk, let all your ways be established.
Ferar-Fenton Bible	And ponder the path for your feet, And let all your courses be firm.
Lexham English Bible	May the path of your foot be balanced and all your ways be sure.
NIV – UK	Give careful thought to the [Or <i>Make level</i>] paths for your feet and be steadfast in all your ways.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Test the ground under your feet and all your ways will be secure.
The Heritage Bible	Level the path for your feet, and let all your ways be set up.
New American Bible (2011)	Survey the path for your feet, and all your ways will be sure.
New Jerusalem Bible	Let the path you tread be level and all your ways be firm.
New RSV	Keep straight the path of your feet,

and all your ways will be sure.
 Revised English Bible Mark out the path that your feet must take, and your ways will be secure.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Level the path for your feet, let all your ways be properly prepared; then deviate neither right nor left; and keep your foot far from evil. V. 27 is included for context.
 exeGeses companion Bible ...weigh the route of your feet and establish all your ways:...
 JPS (Tanakh—1985) Survey the course you take, And all your ways will prosper.
 Orthodox Jewish Bible Ponder the ma'agal (path) of thy raglayim, and let all thy drakhim be firm.

Expanded/Embellished Bibles:

The Amplified Bible Consider well the path of your feet, and let all your ways be established *and* ordered aright.
 The Expanded Bible ·Be careful what you do [^LWatch your feet on the way], and ·always do what is right [^Lall your paths will be secure/sure].
 The Geneva Bible Ponder the path of thy feet, and let all thy ways be established. Keep a measure in all your doings.
 Kretzmann's Commentary Ponder the path of thy feet, making it straight, avoiding errors and sins, and let all thy ways be established, the entire conduct guided by wise forethought.
 NET Bible® Make the path for your feet [Heb "path of your foot."] level, so that all your ways may be established.
 Syndein/Thieme Ponder the path of your feet. Let all your Ways {manners of life} be established.
 The Voice Take care you don't stray from the straight path, *the way of truth*, and you will safely reach the end of your road.

Literal, almost word-for-word, renderings:

Concordant Literal Version Ponder the route of your foot, And all your ways, let them be established."
 Darby Translation Ponder the path of thy feet, and let all thy ways be well-ordered [Or 'and all thy ways shall be established.'].
 Green's Literal Translation Study the track of your feet, then all your ways *will be* established.
 God's Truth (Tyndale) Ponder the path of your feet, so shall all your ways be sure.
 NASB Watch the path of your feet
 And all your ways will be established.
 Stuart Wolf's literal trans. Make level/straight the track of your feet, and all your ways, let them be established/ made firm.
 World English Bible Make the path of your feet level. Let all of your ways be established.
 Young's Updated LT Ponder the path of your feet, And all your ways are established.

The gist of this verse: Consider your walk, and all of your ways will be established.

Proverbs 4:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâlaç (פָּלוֹ) [pronounced paw-LAHÇ]	weigh [out], balance; make level, make smooth	2 nd person masculine singular, Piel imperative	Strong's #6424 BDB #814

Proverbs 4:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The verb is a denominative Piel from the word פֶּלֶס (peles), "balance; scale." In addition to telling the disciple to keep focused on a righteous life, the sage tells him to keep his path level, which is figurative for living the righteous life.</i> ²⁵²			
Stuart Wolfe: <i>Occurring only 6x in the OT (and only in the Piel), the term pālaç (פֶּלֶס) [pronounced paw-LAHÇ] has the root idea of making something level, and comes to mean "weigh" due to the action of leveling a scale, and then comes to give something every consideration and reach a logical conclusion in its regard – to "ponder" it. cp Ps 78:50; Pr 5:6.</i> ²⁵³			
James Rickard: <i>"Watch" is the Verb PALAS, פֶּלֶס, in the Piel Imperative that means, "to weigh, make level, or balance." It has the sense of watching the scales as you weigh something on it. The Piel usually means intensive action but it can also be used like the Hiphil for causative action as it is here.</i> ²⁵⁴			
ma ^e gâl (מַגָּל) [pronounced mahg-GAWL]	entrenchment, track, rut [wherein a wheel revolves]; a way; a course of action	masculine singular construct	Strong's #4570 BDB #722
I don't know if there is any difference between this and the feminine version. Usually there is.			
Stuart Wolfe: <i>This advances the idea of "look" in vs 25, even as ma^egâl (מַגָּל) [pronounced mahg-GAWL] track makes explicit the fact that the son has looked at the straight path, and has determined not to stray from it.</i> ²⁵⁵			
regel (רֶגֶל) [pronounced REH-gel]	foot; metaphorically step, gait, pace; turn	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #7272 BDB #919

Translation: **Make level the way of your feet...** You make level or make smooth the way of your feet by learning Bible doctrine and applying it. It is the best way to go through life. For the believer, it is the only way through life.

The feet, like the eyes and the neck, represent our volition—the choices that we make in life. Psalm 119:59–60 **When I think on my ways, I turn my feet to Your testimonies; I hasten and do not delay to keep Your commandments.** (ESV; capitalized)

The idea is, you have a path before you—and you level it out. You make that pathway smooth. You move the rocks out of the way, you fill in this or that hole with dirt. It is so much easier to walk along a path that is smooth and level than one that is filled with holes and rocks.

This is what Bible doctrine does for us metaphorically speaking. We are able to deal with the rocks and the holes in our path before us.

Stuart Wolfe: *Rather than a mere command to "watch" his path of conduct, the command is to expend mental energy on a careful consideration of to what conclusion that conduct will bring him; the metaphor of a goal is implicitly introduced. cp Phil 3:14.*²⁵⁶

²⁵² From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 18, 2015.

²⁵³ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁵⁴ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²⁵⁵ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁵⁶ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

Stuart Wolfe: *The metaphorical **your foot** calls attention to every step taken in the road of life; every action and activity must be considered in light of its impact on one's Christian way of life, and should be viewed as one more progression toward the conclusion.*²⁵⁷ The Christian walk is a day-by-day, step-by-step affair.

This can also be translated *ponder the path of your feet*. The Wells of Living Water Commentary: *Our mothers used to tell us to look before we leaped. We must ponder our path and ask where does it lead us. We must not go on until we know where we are going.*²⁵⁸

J. Vernon McGee: *A man told me the other day that he ruined his whole life by being arrested when he was a young man. He has a record against him, and that record has confronted him again and again down through the years. In this day when the use of drugs and liquor is so prevalent, especially among young folk, how careful he should be. How tragic it is to see multitudes of youngsters who are destroying themselves because they do not "**ponder the path**" of their feet.*²⁵⁹

The Easy English Bible: *This compares life to a journey. We will live 'the best life' if we obey God. This is like the best route for a journey. If we serve God, then we will help other people. We will be like a postman who brings good news. 'On the mountains, the postman takes a good message. He has good news about peace and rescue.*²⁶⁰

Proverbs 4:26b

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
The NET Bible: <i>The vav prefixed to the beginning of this dependent clause denotes purpose/result following the preceding imperative.</i> ²⁶¹			
kôl (כֹּל) [pronounced kohl]	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
d ^e râkîym (דְּרָכַיִם) [pronounced deh-raw-KEEM]	<i>ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1870 BDB #202
Stuart Wolfe: <i>The incomplete metaphor all your ways views the various aspects and facets of the son's behavior, recognizing that not every circumstance can be predicted, and the son must be taught how to evaluate those situations for a proper resolution.</i> ²⁶²			

²⁵⁷ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁵⁸ From <http://www.studylight.org/commentaries/lwc/view.cgi?bk=19&ch=4> accessed March 5, 2015 (slightly edited).

²⁵⁹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 4); accessed March 6, 2015.

²⁶⁰ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs4> accessed March 6, 2015.

²⁶¹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 18, 2015.

²⁶² From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

Proverbs 4:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kûwn (כּוּן) [pronounced koon]	<i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #3559 BDB #465

The NET Bible: *The Niphal jussive from כּוּן (cun, "to be fixed; to be established; to be steadfast") continues the idiom of walking and ways for the moral sense in life.*²⁶³

Stuart Wolfe: *Rather than a promise for blessing in one's pursuit of achieving CHoKMaH and SHahLOM based on one's efforts to do so, the verb kûwn (כּוּן) [pronounced koon] is a Niphal with Jussive (3rd party command) force, meaning the son is to ensure they do the correct thing.*²⁶⁴

Translation: ...then all your ways will be firmly established. With Bible doctrine in our souls, then all of our ways (which I assume would include the various options which are before us) will be established, prepared, and made ready.

Keil and Delitzsch: *The admonition thus refers not to the careful consideration which measures the way leading to the goal which one wishes to reach, but to the preparation of the way by the removal of that which prevents unhindered progress and makes the way insecure.*²⁶⁵

The translation is the ESV; capitalized.

The Path of the Believer

Scripture	Text/Commentary
Psalm 37:23–24 <i>The steps of a man are established by the LORD, when he delights in His way; though he fall, he shall not be cast headlong, for the LORD upholds his hand.</i>	God has the ideal path established before us. God is there with the believer to keep him from crashing and burning.
Psalm 40:1–3 <i>I waited patiently for the LORD; He inclined to me and heard my cry. He drew me up from the pit of destruction, out of the miry bog, and set my feet upon a rock, making my steps secure. He put a new song in my mouth, a song of praise to our God. Many will see and fear, and put their trust in the LORD.</i>	David writes this psalm under difficult circumstances; but he knows enough to wait in the Lord (to faith-rest his life). The Lord steps in, and makes his pathway secure, as well as gives him a full life of happiness and abundance.
Psalm 119:59–60 <i>When I think on my ways, I turn my feet to Your testimonies; I hasten and do not delay to keep Your commandments.</i>	The psalmist thinks of his own approach to life, and opts for God's approach instead.
Eph. 5:15–16 <i>Look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil.</i>	Every day, in the Church Age, is important. Every decision that we make and every step that we take.

²⁶³ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 18, 2015.

²⁶⁴ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁶⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 4:26.

V. 26 reads: **Make level the way of your feet then all your ways will be firmly established.**

Chapter Outline

Charts, Graphics and Short Doctrines

If this is not from R. B. Thieme, Jr.'s notes; then it is from someone who originally learned this doctrine from him.

The Doctrine of Walking (from Bible Doctrine Resource)

- I. The Concept of Walking.
 - A. Walking in the New Testament can be classified by two different categories.
 1. Literal walking is the locomotion of biped homo sapien propelling himself with the use of legs and physical energy.
 2. Spiritual walking is the modus operandi of the Church Age believer in executing the protocol plan of God which requires spiritual energy.
 - B. By way of analogy, in literal walking, you are moving forward. In spiritual walking, you are advancing in the protocol plan of God. In literal walking, you are using physical energy. In spiritual walking, you are using divine energy, i.e., the omnipotence of God.
 - C. Spiritual energy or spiritual power for the fulfillment of the protocol plan of God originates from available divine omnipotence and the creation of the new spiritual species for its utilization.
 - D. In the function of physical walking, body energy is utilized in two ways: for locomotion or advance, and for the heating of the body.
 - E. Therefore, physical walking is defined as a person putting one foot in front of his body so that weight of his body is shifted to that foot. The act of shifting weight from the back foot to the forward foot pushes the body forward.
 - F. The physical act of walking has many analogies in the spiritual life. Therefore, the Greek verb for walking, *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*], is used quite frequently in the New Testament. This study will deal only with spiritual walking.
- II. Walking in the Light.
 - A. The concept of walking in the light is found in Eph. 5:8, "You were once in darkness [spiritual death], but now you are light in the Lord. Begin walking as children of light."
 1. This command is a reference to experiential sanctification.
 2. Just as walking in the darkness is incompatible with walking in light, so Christian degeneracy is incompatible with the modus operandi of the protocol plan of God.
 3. Walking in the light is compatible with the status quo of being in the light. Walking in darkness is incompatible with the status quo of being in the light. Walking in darkness is Christian moral and immoral degeneracy.
 4. Walking as children of light is tantamount to executing the protocol plan of God. The concept of walking in the light is used for Christian modus operandi related to the protocol plan of God. "Walking in the light" is a term used specifically for the believer's execution of God's will, plan and purpose for the Church Age. Therefore, walking in the light is synonymous for the Christian way of life.
 5. The command to walk in the light is a mandate to be filled with the Spirit and learning Bible doctrine under the filling of the Spirit.
 - B. The precedence for walking in the light is found in 1John 2:6 **"The person who says he abides in Him, he himself ought to keep walking in the same manner as He walked.**
 1. Our precedence begins with our Lord Jesus Christ during the Hypostatic Union, and not with the Old Testament believers. All precedence for the protocol plan of God is derived from our Lord's walk on this earth during the dispensation of the Hypostatic Union. This means that no precedence is derived from the dispensation of Israel.
 2. Our Lord walked in the prototype divine dynasphere; we are to walk in the operational type divine dynasphere.
 3. Walking as children of light means we are to become spiritually mature believers, invisible heroes.

The Doctrine of Walking (from Bible Doctrine Resource)

- C. The power for walking comes from the utilization of the omnipotence of the Holy Spirit inside the divine dynasphere, Gal 5:16 **walk by means of the Spirit**. This is a command to remain in fellowship with God the Holy Spirit. Being in fellowship is the only way we can execute God's plan.
- D. Walking describes the purpose of living in the operational divine dynasphere to glorify God in the great power experiment of the Church Age.
1. We are commanded in 1Thess. 2:12 **so that you may walk in a manner worthy of God who elected you into His kingdom and glory**. This is a general reference to the fulfillment of the protocol plan of God.
 2. If we are going to walk in a manner worthy of the Lord after we believe in Christ, then we must be inside the integrity envelop, filled with the Spirit, and expose ourselves to the teaching of the Word of God.
 3. If we do all of this, then we fulfill 1John 1:7 **If we keep walking in the light as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin**. Walking in the light is residence, function, momentum in divine dynasphere. Walking in the light means problem solving along the way.
- E. The challenge of walking in the light is found in Rom. 6:4 **Therefore, we have been buried with Him through baptism [of Holy Spirit], in order that as Christ has been raised from the dead, so that we too might walk in newness of life**.
1. Walking in newness of life means we walk in the light of the Word of God.
 2. We walk in newness of life because we are in union with Christ.
 3. Walking in newness of life means utilization of all of the invisible assets God has provided for us: the availability of divine power; the indwelling of the Trinity; the computer assets of predestination and election; our portfolio of invisible assets; our universal priesthood and ambassadorship, etc.
- F. The faith-rest drill is also a mandate of walking. The faith-rest drill is the poise of the Christian life. It is the control of your own life under God's plan for your life.
1. 2Cor. 5:7 **For we walk by faith and not by sight**.
 2. Col. 2:6 **As you have received Christ Jesus to yourselves, so keep walking by means of Him**. We received Christ by faith; so now we walk by faith.
- G. Walking is used for the function of problem solving devices.
1. Eph. 5:1-2 **Become imitators of your God as beloved posterity, and begin walking in the sphere of virtue-love,....**
 2. Learning and using the problem solving devices moves you along in executing the protocol plan of God, which is walking in the light.
 3. Eph. 4:1-2 **I, therefore, the prisoner of the Lord, continue to encourage you to walk in a manner worthy of your station in life [royal family of God with protocol plan of God] into which you have been called with all humility and true sensitivity with perseverance, tolerate one another by means of virtue-love**.
- H. Walking is used for perception of doctrine.
1. 3John 4 **I was very pleased because I discovered that some of your children keep walking by means of doctrine even as we have received a mandate from the Father**.
 2. Eph 5:15 **Therefore, be careful how you walk, not as unwise, but as wise**.
 3. All of these mandates to keep walking are commands to keep learning doctrine, to keep advancing spiritually in the Christian way of life.
- I. Negative Walking Passages.
1. Psychological living in Satan's system is called walking in Phil 3:18-19. "For many [believers] keep walking, concerning whom I have often told you, even weeping, that they are enemies of the cross of Christ. Whose termination is destruction [the sin unto death], whose God is their emotions, whose fame comes by means of dishonor, who keep on thinking about earthly things."
 2. The same concept is also found in 1John 1:6 **If we contend that we have fellowship with Him and keep walking in darkness, we lie and do not live the truth**.

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3. 1Cor. 3:3 **For you are still carnal, since there is jealousy and strife. And you keep walking in accordance with men.**
 4. Walking is used as a warning against the cosmic system. John 8:12 is the prophecy of this.
 5. Life in the cosmic system is called walking in darkness, John 11:9–10. Eph 4:17 provides the analogy.
- J. Walking is related to the execution of the protocol plan of God. Eph 2:10 **For we are His creation, having been created in Christ Jesus for good of intrinsic value achievements, which God has prepared in advance that we should be walking by means of them.**
1. At salvation we became His creation, a new spiritual species.
 2. The good of intrinsic value achievements is the execution of the protocol plan of God resulting in becoming an invisible hero.
 3. We are to walk by means of the things prepared by God for us in eternity past, such as the problem solving devices.
 4. Col 1:9-10 **For this reason, we also, from the day we heard, do not stop praying for you. In fact, asking that you may be filled with the knowledge [metabolized doctrine] of His will in all wisdom and spiritual understanding that you may walk in a manner worthy of the Lord, for the purpose of pleasing Him in all things, bearing fruit in every good of intrinsic value achievement; in fact, constantly growing spiritually by means of metabolized doctrine from God.** This is the point at which you fulfill all the walking mandates.
 5. Walking is used for a mandate to advance to the objective of spiritual maturity. 1Thess. 4:1 **Finally then, brethren, we request and exhort you in the Lord Jesus, that, as you have received instruction from us as to how you ought to walk and please God (just as you are actually walking), that you may advance still more to the objective.**
- III. Spiritual Walking.
- A. Walking has a double connotation in the New Testament.
 1. The utilization of divine power to advance in the Christian life.
 2. The utilization of human energy related to the old sin nature which results in retrogression or reversionism.
 - B. Hence, these two categories of walking are related to Church Age believers in advance or in retreat.
 - C. To advance in the spiritual walk and be a winner, there must be residence, function, and momentum inside the divine dynasphere. To retreat in the spiritual life and be a loser, there must be residence, function, and retrogression in Satan's cosmic system.
 - D. Therefore, walking denotes numerous functions, both pro and con, regarding the spiritual life.
 - E. Living in the divine dynasphere is the source of spiritual energy or the use of divine power to execute the protocol plan of God, as mentioned in Eph 2:10 with the phrase "good of intrinsic value achievements," which refers to the use of divine power in the momentum of the spiritual life.
- IV. New Testament Words for Walking.
- A. The Greek word *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] means *to walk or to walk around*. It is used for literal walking in Matt. 4:18. But it is used primarily for the function of the protocol plan of God in the Church Age in such passages as Rom 6:4; Gal 5:16; Eph 5:2. It is used for the modus operandi of the carnal Christian as well in 1Cor. 3:3 and Phil 3:18. It is used for the modus operandi of the unbeliever in Eph. 2:2 and Col 3:7.
 - B. The Greek word *stoicheō* (στοιχέω) [pronounced *stoy-KHEH-oh*] means *to march in step, to march in rank, to walk in agreement with, to function in a system, to follow a leader from the ranks*. It is used in the New Testament primarily for functioning in a system and advancing in that system to spiritual maturity. It is used for living under the omnipotence of God in Gal 5:25. It is used for the pattern of salvation by faith in Christ (walking by faith) in Rom 4:12. It is used for following the rules of the new spiritual species in Gal 6:16 and Phil 3:17.
 - C. The Greek word *poreuomai* (πορεύομαι) [pronounced *po-ROO-oh-my*] means *to go, to proceed, to travel, to conduct oneself in a certain manner, to live, and to walk*. It is used for national degeneration in Acts 14:16. It is used for the carnal life pattern of the unbeliever in 1Peter 4:3; Jude 16, 18; 2Peter 2:10, 3:8. It is used for occupation with the person of Jesus Christ on the part of

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believers in Acts 9:31.

- D. The Greek word *anastrephō* (ἀναστρέφω) [pronounced *an-as-TREF-oh*] originally meant in the Attic Greek to upset, to overrun, or to associate. Its figurative meaning was to behave or to function in terms of human conduct; also used for the practice of principles. It is used for the conduct and the modus operandi of the unbeliever in Eph 2:3. It is used for motivation for Christian integrity in Heb 13:18. It is used for the modus operandi of the old sin nature in Eph 4:22. It is used for life and conduct in the divine dynasphere in 2Peter 3:11.
 - E. The Greek word *orthopodēō* (ὀρθοποδεῖω) [pronounced *or-thop-od-EH'-oh*] means to walk straight. It is used for legalistic modus operandi and resultant hypocrisy in Gal 2:14; in other words, they were not walking straight.
- V. The Pattern for the Spiritual Walk: the Great Power Experiment of the Hypostatic
- A. The pattern for the spiritual walk is given in the great power experiment of the Hypostatic Union of our Lord.
 - B. The humanity of Christ was impeccable during His thirty-three years of the First Advent. This means He remained absolutely perfect because He resided inside the prototype divine dynasphere, functioning under the omnipotence of the Holy Spirit and God's perfect happiness.
 - C. Through the virgin pregnancy and virgin birth, our Lord's humanity was born without the genetically-formed old sin nature, thus excluding any imputation of Adam's original sin at our Lord's birth. This means He was born as Adam was created, perfect in a state of impeccability.
 - D. Because of the availability and utilization of divine omnipotence, our Lord's humanity continued in the state of impeccability under maximum temptation and under maximum pressure.
 - E. The omnipotence of the Holy Spirit inside the prototype divine dynasphere empowered our Lord's humanity to resist every temptation, far beyond anything we could ever imagine.
 - F. His state of impeccability was absolutely necessary for our Lord to go to the cross. The justice of God the Father poured out on Jesus Christ every sin in the human race and judged them. During that entire time of judgment, our Lord remained inside the prototype divine dynasphere and so was sustained by the omnipotence of the Holy Spirit and His maximum utilization of God's perfect happiness.
 - G. The First Advent is called an "experiment"—a *test-drive*, if you will—in the sense of a demonstration. First was the demonstration of the power of God the Holy Spirit. Second was the demonstration that any believer who advances to maturity, acquiring +H, can endure anything in life. Because of the omnipotence of the Holy Spirit and +H, our Lord was able to endure the cross.
- VI. The Necessity for the Spiritual Walk.
- A. The problem is that the Church Age believer continues to possess the old sin nature after salvation and so continues to sin. The pattern of the believer's sinfulness or carnality depends upon the amount of time he spends in the cosmic system instead of in the divine dynasphere.
 - B. There are three patterns of sinfulness.
 1. Frequent sinning is from too much time in the cosmic system.
 2. Occasional sinning is from life in the divine dynasphere under epistemological rehabilitation, but you still have an area of weakness.
 3. Sporadic sinning is from life as a spiritual adult. But even in spiritual self-esteem, spiritual autonomy, and spiritual maturity, we still fail and sin. That's why 1John 1:8 says, **If we allege that we have no sin, we are deceiving ourselves and the doctrine is not in us.** 1John 1:10, "If we contend that we no longer sin, we are liars."
 4. However, because of the creation of the new spiritual species (Gal. 6:15 2Cor. 5:17 Eph. 2:10), the old things of the sin nature and real spiritual death have lost their power. They have been replaced by the provision of a new power: divine omnipotence in the great power experiment of the Church Age.
 5. A new spiritual species had to be created to utilize the same divine power that the humanity of Christ used in a state of impeccability. We are not impeccable like the humanity of Christ in Hypostatic Union. Our old sin nature continues to function in many different forms after salvation.

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- VII. Walking as an Analogy to Life inside the Divine Dynasphere.
- A. Rom. 6:4 **Therefore, we have been buried with Him through baptism [of Holy Spirit], in order that as Christ has been raised from the dead, so that we too might walk in newness of life.**
 1. Newness of life was first experienced during our Lord's thirty-three years on earth. During the great power experiment of the Hypostatic Union, our Lord provided a new system of walking, a new system of spiritual momentum.
 2. Since the great power experiment of the Hypostatic Union has been extended into the Church Age, walking becomes an analogy to the execution of the protocol plan of God.
 3. The fact that we can walk in newness of life means that everything we have in this unique Church Age never existed before in the Old Testament. There was no baptism of the Spirit; no new spiritual species; no universal royal priesthood; no indwelling of the God the Father, Son and Holy Spirit; and no 100% availability of divine omnipotence.
 4. So great, marvelous, and fantastic is walking in newness of life that God stopped all prophecy in the Church Age. The only Church Age prophecies concern its beginning and its end. Walking in newness of life carries far greater power and dynamics than any system of eschatology in all of human history.
 - B. The prototype divine dynasphere was used by our Lord in the great power experiment of the Hypostatic Union and has now become the operational-type divine dynasphere for us, according to 1John 2:8. "That we should walk in the same manner as He has walked."
 - C. The utilization of the omnipotence of God Holy Spirit inside the divine dynasphere is the walking of Gal 5:16 **Walk by means of the Spirit.** Cf. Rom. 8:2–4 **to walk in newness of life.**
- VIII. Each divine dynasphere gate is referred to in walking passages.
- A. Gate 1, the power gate of the filling of the Spirit: Rom 8:1–4; Gal 5:16; Eph 5:15 cf 5:18.
 - B. Gate 2, basic Christian modus operandi: 2Cor. 5:7 **For we walk by faith and not by sight.** Col 2:6 **As you have received Christ Jesus to yourselves, so keep walking in Him.** We received Christ by faith; so now we walk by faith.
 - C. Gate 3, basic virtue and objectivity from enforced and genuine humility: Eph 4:1–2 **I, therefore, the prisoner of the Lord, continue to encourage you to walk in a manner worthy of your station in life [royal family of God with protocol plan of God] into which you have been called with all humility and true sensitivity with perseverance, tolerate one another by means of virtue love.**
 - D. Gate 4, momentum gate in the function of operation Z: 3 John 4 **I was very pleased because I discovered that some of your children keep walking by means of doctrine even as we have received a mandate from the Father.**
 1. Walking is related to epistemological rehabilitation in Eph 5:15–18.
 2. Walking is related to momentum in metabolized doctrine in Col. 1:9–10.
 3. Walking is related to the application of metabolized doctrine in Col. 4:5–6. **Keep walking in wisdom toward outsiders; keep purchasing the time. Your doctrine must always be applied in grace, having been seasoned with salt, so that you should know how to respond to every person.**
 - E. Gates 5 and 6, including spiritual self-esteem, are referred to in Eph 5:1–2. **Become imitators of God . . . keep walking in virtue–love.**
 - F. Gate 7, momentum testing: Rom 13:13–14; John 8:12, 11:10; Eph 4:17; Philip. 3:18–19.
 - G. Gate 8, spiritual maturity, the winner's gate, Rev 3:4.

From http://gracebiblechurchwichita.org/?page_id=3306 accessed February 25, 2015. This doctrine probably originates with R. B. Thieme, Jr. (and might even be taken from his notes, as there are many things in this doctrine which sound very *Thiemian*). Minor, non-substantive editing.

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This does not make us into cookie cutter Christians. We all have our own path; we all have our own interests and personality. It has only been relatively recently in the United States where we have so many choices regarding the pathway which is before us.

vv. 24–26 read: Remove deceitful speech from you and put far from you perversity of [your] lips. Your eyes should look straight ahead and your gaze [lit., eyelids] should look straight in front of you. Make level the way of your feet then all your ways will be firmly established.

Rickard Summarizes Proverbs 4:24–26

These passages tell us, we must:

1. Keep our tongues, vs. 24, cf. Psalm 34:13.
2. Keep our eyes, vs. 25, cf. Job 31:1.
3. Keep our feet, vs. 26, cf. Eccles. 5:1.
4. Notice the pattern we have here in these three categories, tongue, eyes and feet. These three represent the three major categories of Personal Sin, "mental" (eyes), "verbal" (tongue) and "overt" (feet) sin

And above all, keep your heart because it determines the kind of life you will live. The heart is the "master-control" of the life; a wrong heart always produces a wrong life. But a righteous life produces a right life. To allow sin into the heart is to pollute your entire life.

From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

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This doctrine is related to the **Sins of the Tongue** ([HTML](#)) ([PDF](#)) ([WPD](#)); **Mental Attitude Sins** ([HTML](#)) ([PDF](#)) ([WPD](#)); and the **Sin unto Death** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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1. Definitions of sin:
 - 1) Sin is a violation of the law or standards of God. It is transgression against Divine law. These Divine standards are revealed in the Word of God, for example Prov 6:12-19; Col 3:5-10, etc.
 - 2) Col 3:5-10, "Therefore, begin to put to death the members of your earthly body: immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is on account of these things that the wrath of God will come, and in them you also once walked, when you were living in them. But now you also, put these all aside: anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the one who created him."
 - 3) The Westminster Catechism's definition of sin is: "Sin is any want of conformity unto or transgression of any law of God given as a rule to a reasonable creature."
 - 4) Dr. L. S. Chafer's definition of sin is: "Sin is that which proves unlike the character of god."
 - 5) Charles C. Ryrie defines it as: "Defection from any of God's standards. It is a lack of conformity to the moral law of God, either in act, disposition, or state. It is anything in man that does not express, or which is contrary to the holy character of God."
 - 6) The sinfulness of sin lies in the fact that it is against God even when the wrong we do is to others or ourselves, Psa 41:4; 51:4.
 - 7) Psa 51:4, "Against You, You only, I have sinned: and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge."
 - 8) The essence and law of God are perfectly harmonious. Therefore, since God's character and standards are perfect, anything that violates that has been defined in the scripture as sin.
 - 9) Therefore, sin can be by a thought, a motive, or any act of wrongdoing, and is a state of alienation from God.
 - 10) All sin emanates from the heart of your soul, Mat 15:18-19.
 - 11) Mat 15:18-19, "But the things that proceed out of the mouth come from the heart, and those defile the man. 19For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders."
 - 12) In the list of seven sins that are an abomination to God each represent one of the three categories

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of sin, and Prov 6:17 lists all three, "Haughty eyes (mental), a lying tongue (verbal), and hands that shed innocent blood (overt)."

2. Definition of the Three Categories of Sin.

- 1) **Mental Attitude sins:** Mental attitude is the function of human thought. Your mental attitude is what you think at any given time. Mental attitude sins are sins of the cognitive mind including your emotions. It is sin in your thought process. Remember that temptation is a thought, but it is not a sin. Temptation becomes sin when you linger on the thought, message it in your mind, or expand on the original temptation where you visualize the action of the temptation. At that point temptation becomes sin.
 - (1) Mental Attitude sins include: arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all categories of lustfulness, all motivational sins, and sinful thoughts, Rom 12:2-3; 1Cor. 2:16; James 3:13-16.
 - (2) Rom 12:2-3 warns us not to have mental attitude sins but instead have the thinking of Christ in our souls. Cf 1Cor. 2:16.
 - (3) 1Cor. 2:16, "For who has known the thinking of the lord that he should instruct him, but we have the mind of Christ (the Mystery Doctrine of the Church Age)."
 - (4) Thinking is the battlefield of your soul. The life of every believer is in his mental attitude. The life of every believer is determined experientially by two principles: what he thinks and what he decides. That is why it is of vital importance to not have a mental attitude that is filled with sin.
 - (5) We are command in 2Cor. 10:5 to, "take every thought captive to the obedience of Christ." That means when temptation enters your soul you recognize it for what it is based on the Word of God in your soul and you say no to the temptation and stop thinking about it immediately. Yet if you linger on the thought as noted above, it will become sin in your soul.
 - (6) In relation to Proverbs 4:25, your eyes are the window to your soul. For most people it is the primary way you learn; (the other ways are by hearing and your senses). Nevertheless, what you gaze at through your eyes has everything to do with how you think.
 - (7) All sins begin in the mentality of your soul. Therefore, if you are filled with evil thoughts of envy, or jealousy, or anger, or fear, you will eventually malign others, brag about your exploits, cut others down in criticism and gossip, or speak in some way that is inconsistent with faith, love, and hope. You may also enter into the categories of overt sins because of the mental attitude sin in your soul.
- 2) **Verbal sins** are sins that are spoken by you including gossip, maligning, slander, judging, lying, verbal deception, perverse speech, silly talk, flattery etc., Psa 12:2; Eph 5:3; James 3:1-12.
 - (1) Eph 5:3, "But immorality or any impurity or greed must not even be named among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks."
 - (2) Psa12:2, "They speak emptiness one to another with flattering lips; and with a double standard they speak."
- 3) **Overt sins** are any sin that includes the function of your body. This is the actionable category of sins when your body is used in the production of the sin including; chemical sins, criminal sins, sexual immorality (adultery, fornication), stealing, fraud, murder, and licentiousness, Mat 15:19; Gal 5:15-26; 1 Tim 3:3, 8; Titus 1:7.
 - (4) Matthew 15:19, "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders."
 - (5) Galatians 5:19-21, "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God."

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criminal sins, sexual immorality (adultery, fornication), stealing, fraud, murder, and licentiousness, Mat 15:19; Gal 5:15-26; 1 Tim 3:3, 8; Titus 1:7.

- (1) Matthew 15:19, "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders."
 - (2) Galatians 5:19-21, "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God."
 - (3) This is when your body and soul are in full participation in Satan's Cosmic System, as opposed to using your body, soul and spirit in the worship and glorification of God, Luke 10:27.
 - (4) The heart is the "master-control" of the life; a wrong heart always produces a wrong life. To allow sin into the heart is to pollute the entire life. Yet a righteous heart produces a right life before God, one that has much Divine Good Production, John 15:1-5, 8.
 - (5) John 15:8, "My Father is glorified by this, that you bear much fruit, and so become My disciples."
3. There are two kinds of sin that come from human volition.
- 1) Sins of Cognizance, in which a person, recognizing the temptation as a sin, wants to do it, and he does it. This is called a "known sin" and is a transgression involving human perception and/or cognizance. You know you are doing it.
 - 2) Sins of Ignorance, in which a person is not aware that the Old Sin Nature is tempting him to sin and does not know that the thing he is tempted in is a sin; but he desires to it, and he does it. This is called an "unknown sin" and is a violation in which the act is committed without human perception or cognizance.
4. Final points on sin:
- 1) Because all sin is related to the function of human volition, the believer is responsible for both categories of sin in his life. In both categories you are equally guilty because you used your human volition to sin in both known and unknown sins. Volition is the issue in the Angelic Conflict and God does not excuse you because you did not know what you were doing. Just as our law in America states, "ignorance is not excuse for the law."
 - 2) Nevertheless, by the grace of God all sins were judged at the Cross of Jesus Christ, and for the believer the grace of God cleanses us from all sin, both cognizant and ignorant sins, when we confess (name) our cognizant (known) sins to God, 1John 1:9.
 - 3) Also please remember that temptation is not sin!
 - 4) Another interesting fact regarding the three categories of sin is that they are the same three categories of temptation that Satan has been using since the creation of man (and we can assume before); that is, as I call it, the temptations of "appetite, beauty and ambitious pride." Cf. Gen 3:6; Luke 4:3-9; Col 2:18 (in reverse order), 1John 2:16.
 - 5) He used it on Eve in the Garden of Eden and on our Lord after being in the wilderness for 40 days and nights. And we are warned of his ways in 1John.
 - 6) We taste with our tongues, (take a little sampling of things - including sin), see with our eyes, (lust after those things that look beautiful) and run with our feet in arrogance to evil, Prov 1:16; 6:18; Isa 59:7.
 - 7) Isa 59:7-8, "Their feet run to evil, and they hasten to shed innocent blood (overt sins); their thoughts are thoughts of iniquity (mental attitude sins), devastation and destruction are in their highways. 8They do not know the way of peace, and there is no justice in their tracks; they have made their paths crooked, whoever treads on them does not know peace."
 - 8) That is why it is so important to "watch over" your heart, so that you are not overrun by Satan's winning combination of temptations of appetite, beauty and ambitious pride that lead you into wickedness and evil, and ultimately defeat in the spiritual life.
 - 9) As Proverbs puts it, the reason given for this care is because out of it are the "springs" (issues) of

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life. And out of a heart well-kept will flow Divine Good Production to the glory of God and the edification of others.

- 10) All of the actions of life flow from the heart, and therefore keeping it is to have a good life and health. Our lives will be regular or irregular, comfortable or uncomfortable, according as our hearts are kept or neglected.
- 11) In order to deal with sin in our lives, we must learn to look beyond the surface sin and go to the root issues or we will never experience true and lasting change that begins deep in the innermost part of our being through faith.

From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

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You should not turn to the left and to the right; remove your foot from evil. Proverbs 4:27 **Do not turn to the left or to the right; remove your foot from evil.**

Do not veer off God's path for you; keep your feet from evil.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You should not turn to the left and to the right; remove your foot from evil.
Latin Vulgate	Decline not to the right hand, nor to the left: turn away your foot from evil. <u>For the Lord knows the ways that are on the right hand; but those are perverse which are on the left hand. But he will make your courses straight, he will bring forward your ways in peace.</u> Interestingly enough, it does not appear as if the additional text is actually found in the Latin Bible.
Peshitta (Syriac)	Turn not to the right hand nor to the left; but remove your foot from evil.
Plain English Aramaic Bible	Do not turn aside to the right or to the left, but remove your foot from evil.
Septuagint (Greek)	Turn not aside to the right hand, nor to the left, but turn away your foot from an evil way: ^(4:27A) for God knows the ways on the right hand, but those on the left are crooked: ^(4:27B) and He will make your ways straight, and will guide your steps in peace.

Significant differences: For some reason, the English translation from the Latin has some additional text at the end; but the Latin does not appear to have this text. The Greek has two additional verses which are added to this verse.

Limited Vocabulary Translations:

Bible in Basic English	Let there be no turning to the right or to the left, keep your feet from evil.
Easy English	Do not allow evil things to tempt you away from the right path! Do not turn right or left!
Easy-to-Read Version	Don't leave the straight path—the way that is good and right. But always turn away from evil.
Good News Bible (TEV)	Avoid evil and walk straight ahead. Don't go one step off the right way.
<i>The Message</i>	Look neither right nor left; leave evil in the dust.
Names of God Bible	Do not lean to the right or to the left. Walk away from evil.

Thought-for-thought translations; paraphrases:

Common English Bible	Don't deviate a bit to the right or the left; turn your feet away from evil.
New Berkeley Version	Turn not to the right or to the left; keep your foot away from evil. From wrong paths pull back the one foot there. When both are there, advice will do little good.
New Century Version	Don't turn off the road of goodness; keep away from evil paths.
New Life Version	Do not turn to the right or to the left. Turn your foot away from sin.
New Living Translation	Don't get sidetracked; keep your feet from following evil.

Partially literal and partially paraphrased translations:

American English Bible	Don't turn aside to the right or the left. just turn your feet from what's bad. For God knows the ways that are right, and those who pervert them, He puts on His left. And if you'll make your tracks straight, He'll lead you in ways that are peaceful.
New Advent (Knox) Bible	Consider [Literally, 'direct' in the Latin version, 'weigh' in the Hebrew text. The Hebrew verb is ordinarily interpreted 'smooth out', but it is difficult to see the relevance of such a metaphor here.] that path well, and on safe ground thou shalt journey still; ²⁷ swerving neither to right nor left, but keeping thy steps ever clear of wrong-doing. (To the right lie such ways as win the Lord's favour, to the left such as miss the goal. He it is that will guide thy course aright, and set thy journey forward in peace. [The words enclosed in brackets are found in the Septuagint Greek, but not in the Hebrew text. They have perhaps been misplaced by accident; evidently they do not suit the thought of the present passage.]) V. 26 is included for context.
Translation for Translators	Do not leave the straight road by turning to the left or to the right. <i>Do only what is right</i> and keep yourself from doing what is evil.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Affix to nothing to the right and left: Turn your foot from evil.
Ferar-Fenton Bible	Swerve not to the right or the left, But turn off your foot from the wrong.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Turn neither to left nor to right and keep your path from evil.
New American Bible (2011)	Turn neither to right nor to left, keep your foot far from evil.
New Jerusalem Bible	Turn neither to right nor to left, keep your foot clear of evil.
Revised English Bible	Deviate to neither right nor left; keep clear of evil.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...spread neither to the right nor to the left; turn aside your foot from evil..
Orthodox Jewish Bible	Turn not to the right hand nor to the left; remove thy regel from rah [T.N. Everyone in life has two paths to choose from just as Moshiach Tzidkeinu spoke of two gates, a wide one crowded with traffic and leading to destruction, and another one found by few but leading to life and redemption Mt 7:13-14].
<i>The Scriptures</i> 1998	Do not turn to the right or the left; Turn your foot away from evil.

Expanded/Embellished Bibles:

The Expanded Bible	Don't turn off the road of goodness [to the right or to the left]; keep away [turn your feet] from evil paths.
Kretzmann's Commentary	Turn not to the right hand nor to the left, to by-paths of evil; remove thy foot from evil, withdrawing it at once in case of danger. The entire admonition may fitly be summarized in the words of the Lord: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak," Matt. 26:41.
NET Bible®	Do not turn to the right or to the left; turn yourself away from evil.
Syndein/Thieme	Turn not to the right hand nor to the left. {idiom like we would say 'hit the nail on the head' - to be 'right on target'} Remove your foot from evil. {this means to use I John 1:9 and rebound your sins whenever you have committed a known sin - then you are back in fellowship and, in the Church Age, filled with God the Holy Spirit}
The Voice	Do not veer off course to the right or the left; step away from evil, and leave it behind.

Literal, almost word-for-word, renderings:

Concordant Literal Version <i>Emphasized Bible</i>	Do not turn aside to the right or left; Take away your foot from evil. Decline not, to the right hand or to the left,—Turn away thy foot from wickedness.
English Standard Version	Do not swerve to the right or to the left; turn your foot away from evil.
Green's Literal Translation	Do not turn to the right hand or to the left; turn your foot aside from evil.
God's Truth (Tyndale)	Turn not aside, neither to the right hand nor to the left, but withhold your foot from evil.
New European Version	Don't turn to the right hand nor to the left, remove your foot from evil.
Stuart Wolf's literal trans.	Do not cause a turning aside right or left, cause to turn aside your foot away from evil.
World English Bible	Don't turn to the right hand nor to the left. Remove your foot from evil.
Young's Updated LT	Incline not to the right or to the left, Turn aside your foot from evil!

The gist of this verse: The reader (hearer) is warned not to turn to the left or to the right.

Proverbs 4:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]	no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something not be done	Strong's #408 BDB #39
nâṭâh (נָטָה) [pronounced naw-TAWH]	to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn	2 nd person masculine singular, Qal imperfect; jussive form	Strong's #5186 BDB #639

A jussive expresses the speaker's desire, wish or command. We often add into the translation *may* or *let*.²⁶⁶ The jussive involves only the imperfect form of a verb and may be used in the 2nd or 3rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.²⁶⁷

²⁶⁶ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

²⁶⁷ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Proverbs 4:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Stuart Wolfe: Next, <i>do not turn</i> assumes that the son is walking on the straight path (cp 4:11, 18), and recognizes a conscious decision to continue forward and not to consider “alternative lifestyles” is necessary. ²⁶⁸			
yāmīyn (יָמִיין) [pronounced yaw-MEEN]	the right hand, the right side, on the right, at the right; the south	feminine singular noun	Strong's #3225 BDB #411
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
s ^e mô'îl (שְׂמֹאל) [pronounced s ^e MOHL]	the left, the left hand, the left side; north [when facing east]	masculine singular noun	Strong's #8040 BDB #969

Translation: Do not turn to the left or to the right;... Do not be thrown off your path predesignated by God. Do not be tempted to go this way or that.

Stuart Wolfe: The merism [= A rhetorical term for a pair of contrasting words or phrases (such as near and far) used to express totality or completeness] to the right or to the left is a common figure for moral deviation of any sort; this is not the middle path through two harmful extremes (Aristotle), it refers to separation from the wrong way and extreme commitment to the right path – there is no third way.²⁶⁹

James Rickard: On the right and left are evil influences from Satan's Cosmic System. That is why we need to put on our "blinders", so that we are not distracted by various lusts and temptations.²⁷⁰

Proverbs 4:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çûwr (סור) [pronounced soor]	cause to depart, remove, cause go away; take away; turn away from	2 nd person masculine singular, Hiphil imperative	Strong's #5493 (and #5494) BDB #693
The NET Bible: The two verbs in this verse are from different roots, but nonetheless share the same semantic domain. The first verb is טַת (tet), a jussive from נָטַח (natah), which means “to turn aside” (Hiphil); the second verb is the Hiphil imperative of סור (sur), which means “to cause to turn to the side” (Hiphil). The disciple is not to leave the path of righteousness; but to stay on the path he must leave evil. ²⁷¹			
regel (רֶגֶל) [pronounced REH-geļ]	foot; metaphorically step, gait, pace; turn	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #7272 BDB #919

The NET Bible: Heb “your foot” (so NAB, NIV, NRSV). The term רַגְלֶיְכָה (raglÿkha, “your foot”) is a synecdoche of part (= foot) for the whole person (= “yourself”).²⁷²

²⁶⁸ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁶⁹ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

²⁷⁰ From James Rickard <http://gracedoctrine.org/proverbs-chapter-4/> accessed February 28, 2015.

²⁷¹ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 18, 2015.

²⁷² From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 18, 2015.

Proverbs 4:27b

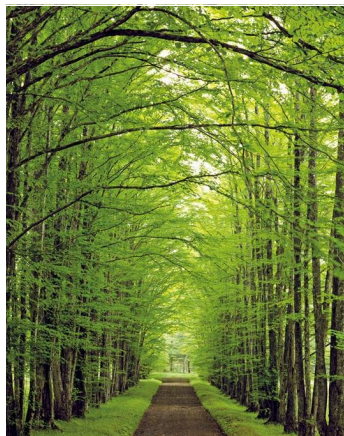
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ra' (רָע) [pronounced <i>rahg'</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

The NET Bible: *The LXX adds, "For the way of the right hand God knows, but those of the left hand are distorted; and he himself will make straight your paths and guide your goings in peace." The ideas presented here are not out of harmony with Proverbs, but the section clearly shows an expansion by the translator. For a brief discussion of whether this addition is Jewish or early Christian, see C. H. Toy, Proverbs (ICC), 99.²⁷³*

Translation: ...remove your foot from evil. Turn away from evil; do not walk toward or into evil.

The foot, like the neck, is a metonym for volition. It indicates the way a person intends to go. Obviously, God wants this walk to be in the right direction, not the wrong.

In this case, removing one's foot from evil is synonymic for rebound, which is the confession of one's sins to God in order to restore fellowship (and put you back on the right path). **Proverbs 4:25–26 ISV** (graphic); from lashome.com; accessed March 8, 2015.



His Pathway...

Carefully consider the path for your feet,
and all your ways will be established.
Don't turn to the right or to the left;
keep your feet away from evil.

– Proverbs 4:26-27

Carefully consider the path for your feet,
and all your ways will be established.
Don't turn to the right or to the left,
keep your feet away from evil.



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Proverbs 4:26–27 NLT (graphic); from WordPress; accessed March 8, 2015.

Vv. 26–27 read: **Make level the way of your feet then all your ways will be firmly established. Do not turn to the left or to the right; remove your foot from evil.** When you are traveling along an ancient road, you want to move the stones out of the way and have the holes in the road filled. In the spiritual walk, the idea is to have all your paths cleared through knowledge of Bible doctrine. You know God's Word, you know how God thinks, you

²⁷³ From <https://bible.org/netbible/index.htm?pro4.htm> (footnote) accessed February 18, 2015.

know what God wants you to do, you know where God wants you to be, and this clears a pathway ahead of you. When you have all of that, there is no need to veer off to the left or to the right.

Chapter Outline

Charts, Graphics and Short Doctrines

Although these final 3 verses appear to be nearly identical in their thinking; there are some striking differences in meaning and interpretation.

Noting the Differences between Vv. 25–27 in Proverbs 4

Scripture	Text/Commentary
Your eyes should look straight ahead and your gaze [lit., <i>eyelids</i>] should look straight in front of you.	Our focus should be on Jesus Christ and Bible doctrine; it should not be on ourselves, other people, or on things.
Make level the way of your feet then all your ways will be firmly established.	Making level the way or path for our walk suggests that we learn Bible doctrine and apply it. This will firmly establish us in life.
Do not turn to the left or to the right; remove your foot from evil.	Not veering to the left or to the right is remaining in fellowship; removing one’s foot from evil is rebound (naming your sins to God to restore fellowship).

Vv. 25–27: Your eyes should look straight ahead and your gaze [lit., *eyelids*] should look straight in front of you. Make level the way of your feet then all your ways will be firmly established. Do not turn to the left or to the right; remove your foot from evil.

Peter Pett: *This is in direct contrast with the strange woman in Proverbs 5:6 who ‘does not watch the path of life’ but wanders aimlessly in her own ways.*²⁷⁴

Chapter Outline

Charts, Graphics and Short Doctrines

Precepts Austin illustrates the reason for staying to the narrow path.

Keeping to the straight path (the power of habit), from Precept Austin

Up to the doorway of your heart are always coming hundreds and thousands of thoughts, and you must be careful to reject the evil ones and let into your soul only those that are of good report. If these are the tenants of the inner life, you need have no fear about your character. I am prepared to say that if you think right, you need not take much care about your life.

Butler in his Analogy says there are three steps in the formation of character--act, habit, character. The act makes the habit, the habit or the bundle of habits form the character. Thackeray amplified this saying thus: "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap character; sow character, reap destiny."

I illustrated this not long ago to an audience of children by showing a thread, and attached to it a piece of twine, then a rope, then a chain, and padlock. I tied the thread around a boy, and he broke it easily. But I gradually wound the twine and rope and chain about him to show the power of habit. The thread was the thought leading to the act, the rope was the habit, the chain was character, ending in the padlock of destiny.

You cannot help the bad thoughts coming. As one of the Puritans said: "You cannot help the birds flying over

²⁷⁴ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=4> accessed March 5, 2015.

Keeping to the straight path (the power of habit), from Precept Austin

your head, but you can keep them from building their nests in your hair." Some are part of us by heredity. Then the papers and books we read, the pictures which are exhibited in store windows and in art galleries, the conversations we overhear,--all around us there are many things exciting and appealing to us, and we are having unholy desires constantly presented to our mind.

Now we may say that bad thoughts fly about like microbes. Our system of surgery has been entirely transformed in Great Britain by the recent discovery of the influence of microbes. We are now taught that the air is filled with microbes. The surgeons always keep their instruments in a solution of carbolic acid, so that when an instrument makes an incision in the flesh it will not carry microbes with it. This is to prevent suppuration, which is only the multiplication of microbes in an open wound.

What microbes are to the body, bad thoughts are to the soul. As you have to use antiseptics to check microbes, so you must live in the Spirit, walk in the Spirit, who is the antiseptic to bad thoughts. These thoughts come from Satan. "Lest Satan should get an advantage of us; for we are not ignorant of his devices," (2Co 2:11). The Greek is, "We are not ignorant of his thoughts." Satan is always starting evil thoughts.

When Harry Truman became president, House speaker Sam Rayburn took him aside and said, 'From here on out you're going to have lots of people around you. They'll try to put a wall around you and cut you off from any ideas but theirs. They'll tell you what a great man you are, Harry. But you and I both know you ain't.' Rayburn wasn't trying to insult Truman. He was simply warning the new president to be on his guard. The Bible tells us to do the same thing. We need to guard our hearts because the heart is the seat of our affections, and therefore of our decisions.

From http://www.preceptaustin.org/proverbs_423_commentary.htm accessed March 7, 2015.

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www.kukis.org		Exegetical Studies in Proverbs	

Addendum

Solomon's failure to follow his own advice is laid out in 1Kings 11:1–11 (ESV; capitalized used):

Solomon's Failure to Heed his own Warnings (1Kings 11:1–11)

And King Solomon loved many foreign women, even the daughter of Pharaoh, Moabites, Ammonites, Edomites, Sidonians, Hittites; of the nations which Jehovah said to the sons of Israel, You shall not go in to them, and they shall not go in to you; they shall turn aside your heart after their gods; Solomon clung to these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

And it happened, at the time Solomon was old, his wives turned away his heart after other gods, and his heart was not perfect with Jehovah his God, like the heart of his father David. And Solomon went after Ashtoreth, goddess of the Sidonians, and after Milcom, the abomination of the Ammonites; and Solomon did evil in the sight of Jehovah, and did not go fully after Jehovah like his father David. Then Solomon built a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the sons of Ammon; and so he did for all his foreign wives, who burnt incense and sacrificed to their gods.

Solomon's Failure to Heed his own Warnings (1Kings 11:1–11)

And Jehovah was angry with Solomon, for his heart had bent away from Jehovah, God of Israel who had appeared to him twice, and had given a charge to him concerning this thing, not to go after other gods; and he did not keep that which Jehovah commanded.

And Jehovah said to Solomon, Because this has been done by you, and you have not kept My covenant and My statutes that I charged on you, I shall surely tear the kingdom from you and shall give it to your servant.

Some of these deviations from God's wisdom will be discussed in subsequent chapters of Proverbs.

[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 4 is in the Word of God

1. The importance of a parent teaching his son doctrine is emphasized; and that this is a many generational thing. This teaching of Bible doctrine is a parental duty.
2. There was a section which led us to examine the doctrine of crowns.
3. We were led to study the doctrines of walking and running.
4. Because of the statements found throughout, we spent a great deal of time studying the heart and what the Bible means when it uses that term.
5. We were led to study the concept of eating and drinking violence, and how that became a part of a person (just as eating and drinking becomes a part of our physical bodies).
6. We saw how the use of the *heart* in Prov. 4:23 was consistent with modern science and biology.

[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 4

1. We had several opportunities to make modern-day applications, to the gay political movement, to the current desire by many Americans to be placed under a dictatorship, a utopian society, socialism, and what got the Black people in the United States off track.
2. There was a great section where we studied the importance of a parent being able to use discipline, and how this is being taken away from schools and from parents.
3. We developed some appreciation for the idea that every person will start out being young and he will age all of his life until he becomes old.
4. We see that there are many Scriptural promises related to Bible doctrine and having a long and fulfilling life.
5. This chapter led to a discussion of having different spiritual gifts; and that believers ought not to worry if their gifts are different from others.
6. We studied the sins of the tongue and the doctrines of sin and of darkness.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Proverbs 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The father teaches his son wisdom, just as he learned from his own father	
Listen, [my] sons, [to] the admonition [or, <i>instruction</i>] of [your] father; give attention to the acquiring of discernment; for I am giving you good [and accurate] teaching. Do not forsake my instruction.	Listen, my young men, to the admonition and instruction of an older and wiser man; desire to acquire discernment, for the doctrine that I am giving you is good and accurate. Do not lay aside my teaching.
When I was a son to my father, delicate and only-born before my mother; he taught me and he said to me, “[Let] your heart hold only my words; keep my commandments and live. Get wisdom [and] get discernment; do not forget and do not turn away from the words of my mouth. Do not forsake her [wisdom] and she will preserve you; love her and she will watch over you.	When I was a son to my father—delicate and the only son of my mother— he taught me, saying, “Let your heart hold tightly to my words; keep my commandments and you will live. Pursue wisdom and pursue discernment. Do not forget what I have taught you; do not reject the words of my mouth. Do not forsake wisdom, and she will preserve you; love her and she will watch over you. What is most important in life is wisdom.
First [concentrate on] wisdom—acquire wisdom and with all your acquisitions, get discernment [as well]. Exalt [or, <i>esteem</i>] her and she will exalt you; she will honor you when you embrace her. She will set a garland of grace on your head and she will give you a crown of splendor.”	Get wisdom, and with all of your acquisitions, get discernment as well. Exalt wisdom and she will exalt you; she will honor you when you embrace her. She will place a garland of grace upon your head and make for you a crown of splendor.”
Take the path of the righteous; avoid the paths of the malevolent	
Listen, my son, and take my words [of doctrine]; and your years of life will be increased to you.	Listen, my son, and take my words of doctrine; and, as a result, your abundant life will be increased for you.
I have taught you in the way of wisdom; [and] I have led you in paths of integrity. When walking, your step will not be restricted and if you run, you will not stumble.	I have taught you the way of wisdom and I have led you down paths of integrity. When walking, you will not be slowed; and if you run, you will not stumble.
Take hold of the doctrine; do not let [it] go. Guard her, for she [is] your [abundant] life.	Take hold of the doctrine; do not let it go. Guard wisdom, for she is your abundant life.
You will not enter the path of the criminals and you will not walk in the way of evil men. Avoid it [the way of the evil men] and do not pass along it; turn aside from it and pass over [it].	Do not enter onto the path of criminals; do not walk along the way of evil men. Avoid the way of evil men; do not pass along it; turn aside from this way and pass around it.
For they will not sleep if they have not done evil; and their sleep was taken if they did not cause [someone] to stumble.	They will not sleep until they have done evil; they lose sleep unless they first cause someone to stumble.

A Complete Translation of Proverbs 4	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They have eaten the bread of malevolence and they drink the wine of violence.	They both eat the bread of malevolence and drink the wine of violence.
The path of the righteous [is] like the light of brightness, advancing and become light until the day is established.	The path of the righteous is like the advancing light of day, which continues to become lighter and lighter until it is fully daylight.
The way of the malevolent [is] like [walking] in darkness; they do not know over what they have stumbled.	The way of malevolent men is like walking in darkness; they don't even know where they stumbled.
My son, pay attention to my words and listen [lit., <i>spread open your ears</i>] to my commands. [So that] they will not be lost from your sight, guard them for your heart; for they [are abundant] life to those who find them and they provide health [and healing] to all flesh.	Pay attention to my words, my son, and listen to my commands. Guard my words for your heart, so that they will not be lost to you; for the provide abundant life to those who find them and good health to the body of those who know them.
Guard your heart from every confinement [possibly idiomatic for, <i>with all vigilance, with all diligence</i>], for from it are the sources [or, <i>outgoings, end (s), limit</i>] of lives.	Guard your heart from every confinement, for it is the source of life.
Remove deceitful speech from you and put far from you perversity of [your] lips.	Do not speak deceitfully to others; and do not speak with obscenities.
Your eyes should look straight ahead and your gaze [lit., <i>eyelids</i>] should look straight in front of you.	Your eyes should look straight ahead in your life, and your gaze should be at what is in front of you.
Make level the way of your feet then all your ways will be firmly established. Do not turn to the left or to the right; remove your foot from evil.	Smooth out the way before you and all of your ways will become established before God. Do not veer off God's path for you; keep your feet from evil.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. covered this chapter in lessons # of his **1966 Proverbs series**.

Looking ahead, Stuart Wolfe writes: *Chapter 5 will detail one of the most common (and tempting) impediments to this successful life, the lure of easy sex; by both admonition and warnings of the results, the father is continues to round out his son's education on the way to prosperous adulthood.*²⁷⁵

²⁷⁵ From www.hbcpinellas.org/proverbs/prov4.doc accessed February 27, 2015.

These two graphics should be very similar; this means that the exegesis of Proverbs 4 has stayed on topic and has covered the information found in this chapter of the Word of God. In this case, I clearly spoke about God and the Bible more than we find in Prov. 4 (however, the term *Bible doctrine* is a synonym for *divine wisdom*).

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