

PROVERBS 8

compiled and written by Gary Kukis

Proverbs 8:1–36

Lady Wisdom Calls Out

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 8 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 the book of Proverbs was written by David and Solomon, during the final chapters of 2Samuel and the early chapters of 1Kings, these principles stand throughout all dispensations. Wherever historical information is necessary, that will be provided so that you will have a sufficient background to understand what is going on.

Preface:

This chapter is the exact opposite of the previous chapter. The adulterous woman—the temptress—calls to man from the shadows in Prov. 7; but Ms. Wisdom (God’s thinking) calls to man from the public places in Prov. 8.

F. B. Meyer: *This chapter contains a bewitching picture of Wisdom as a noble matron...She stands in the open places; her ringing voice is heard down the streets, appealing to those who are entering the city gates or doors of the houses. There is no muttering or whispering; but the beauty of goodness illuminates all she says. She insists on her own value, as compared with the valuables that men prize. The central point in her promises is that she imparts those great moral qualities which imply the true leadership and right estimate of others.*¹

Arthur Peake: *This chapter forms at once the nucleus and the climax of this section of the book. The series of addresses on practical wisdom is fitly closed by a profounder presentation of wisdom as the moving principle in the ways of God.*²

This should be the most extensive examination of Proverbs 8 available, where you will be able to examine in depth every word of the original text.

Quotations:

Ralph Waldo Emerson: *The purpose of life is not to be happy. It is to be useful, to be honorable, to be compassionate, to have it make some difference that you have lived and lived well.* (attributed to Emerson, may not be Emerson)³

Today in the Word: *Wisdom doesn't come magically, nor do we possess it as an inherent birthright. Rather, Scripture tells us we must seek it (Pr 8:17), we must respond to its call (Pr 8:1-6, 32-36). Moreover, wisdom belongs to God (Pr 8:22-31) and accordingly must be sought from Him.*⁴

And now, O sons, listen to me, and be attentive to the words of my mouth.

Let not your heart turn aside to her [the adulteress's] ways; do not stray into her paths, for many a victim has she laid low, and all her slain are a mighty throng.

Her house is the way to Sheol, going down to the chambers of death. (Prov. 7:24–27; ESV)

Wisdom is vindicated by all her children. (Luke 7:35; ISV)

J. Vernon McGee: *The young man has been examining the literature of the different colleges; and the school of wisdom and the school of fools are bidding for his application. In this chapter it is wisdom that sends out an invitation to him with a note of urgency. Pressure is put upon the young man now. The school bell is going to ring before long, and they want this young man enrolled.*⁵

Matthew Henry: *We must be diligent hearers of the word; for how can we believe in him of whom we have not heard?*⁶

¹ From <http://www.studylight.org/commentaries/fbm/view.cgi?bk=19&ch=8> accessed November 24, 2015.

² From <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=8> accessed November 24, 2015.

³ From <http://www.wisdomquotes.com/> accessed November 26, 2015.

⁴ From http://www.preceptaustin.org/proverbs_illustrations.htm#8 accessed November 25, 2015.

⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 8); accessed November 21, 2015.

⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 8:32–36.

Sutcliffe: *Wisdom...opens righteousness and life; she unveils immortality, to reclaim the mind from the vanities of the present world. Her lips speak the truth, her ministry is like a sunbeam, chasing before it the darkness of the present age. She presides in the councils of princes, dictates laws salubrious and wise, and leads nations to glory and honour.*⁷

Kukis: The truth is real and universal. It cannot be watered down, modified to fit the culture of the day or mixed with falsehood.

Kukis: If Wisdom was inherent in the creation of the earth and all of its physical laws, then we would be foolish to try to live our lives apart from Wisdom.

Matt. 4:4 **But He [Jesus] answered, "It is written, "Man shall not live by bread alone, but by every word that comes from the mouth of God."**

John 8:31–32 **Then Jesus said to the Jews who had believed in Him, "If you continue in My Word, you are truly My disciples. And you will know the truth, and the truth will set you free."**

Isaac Asimov: *The saddest aspect of life right now is that science gathers knowledge faster than society gathers wisdom.*⁸

Austin O'Malley (*Keystones of Thought*): *Knowledge is flour, but wisdom is bread.*⁹

Evan Esar (*20,000 Quips & Quotes*): An intelligent man believes only half of what he hears, a wise man knows which half.¹⁰

Doug Larson (attributed, *Meditations for Living in Balance*): Wisdom is the reward you get for a lifetime of listening when you'd have preferred to talk.¹¹

Ursula K. Le Guin: *If you see a whole thing - it seems that it's always beautiful. Planets, lives.... But close up a world's all dirt and rocks. And day to day, life's a hard job, you get tired, you lose the pattern.*¹²

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⁷ From <http://www.studylight.org/commentaries/jsc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

⁸ From <http://www.wisdomquotes.com/> accessed November 26, 2015.

⁹ From http://www.notable-quotes.com/w/wisdom_quotes.html accessed November 26, 2015.

¹⁰ From http://www.notable-quotes.com/w/wisdom_quotes.html accessed November 26, 2015.

¹¹ From http://www.notable-quotes.com/w/wisdom_quotes.html accessed November 26, 2015.

¹² From <http://www.wisdomquotes.com/> accessed November 26, 2015.

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

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

Chiasmus	A chiasmus (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint. When there is a center element, that is what is often emphasized and what is the most important part of the passage. (Chiasmus example) (Thomas B. Clarke) (Brad McCoy)
Cosmic Thinking	Cosmic thinking is the way that Satan thinks; it is the opposite of thinking like God thinks. Such a person thinks in terms of human viewpoint, Satanic lies and legalism; rather than in terms of the gospel, Bible doctrine, and the laws of divine establishment.
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).
Divine Good	That which the believer produces while filled with the Holy Spirit. A mature believer will produce more divine good and more efficiently than an immature believer. See also the Doctrine of Divine Good (Bible Doctrine Resource) (L.G. Merritt); The Production of Divine Good (Bible Doctrine Resource).
Divine Institutions	<i>A divine institution is a social structure that God has established for the safety, security, perpetuation and stability of the human race.</i> ¹³ These are (1) the volitional function of the human soul; (2) work; (3) marriage; (4) family; and (5) human government. Divine Institutions (HTML) (PDF) (WPD).
GAP or Grace Apparatus for Perception	GAP is an acronym for grace apparatus for perception. The idea is, God has made it possible for all believers, no matter what their IQ, to take in doctrine and to understand doctrine. Any believer, no matter what his or her IQ, can grow spiritually; and their spiritual growth is never hampered by their IQ (although, some high IQ types may try to over think a doctrine or find some clever way to justify some personal sin or failing, and fail to grow in that area). See the Grace Apparatus for Perception (HTML) (PDF) (WPD).

¹³ From <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen100.htm> accessed August 15, 2014.

Definition of Terms	
Human Good	This is what is produced by the area of strength in the sin nature. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice). (HTML) (PDF) (WPD)
Human Viewpoint	Man's thinking apart from Bible doctrine. The Doctrine of Human Viewpoint Thinking (Bible Doctrine Resource); Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).
Phase II	Phase I is salvation; phase II is the believer's life in time, and phase III is eternity (all believers spend eternity with God).
Religion	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Bible Doctrine Resource) (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that?
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. Tyree uses the term <i>soul cauterization</i> . See Bible Doctrine Resource for more information.
Some of these definitions are taken from http://gracebiblechurchwichita.org/?page_id=1556 http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/termsanddefs.htm http://www.realtime.net/~wdoud/topics.html http://www.theopedia.com/	
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An Introduction to Proverbs 8

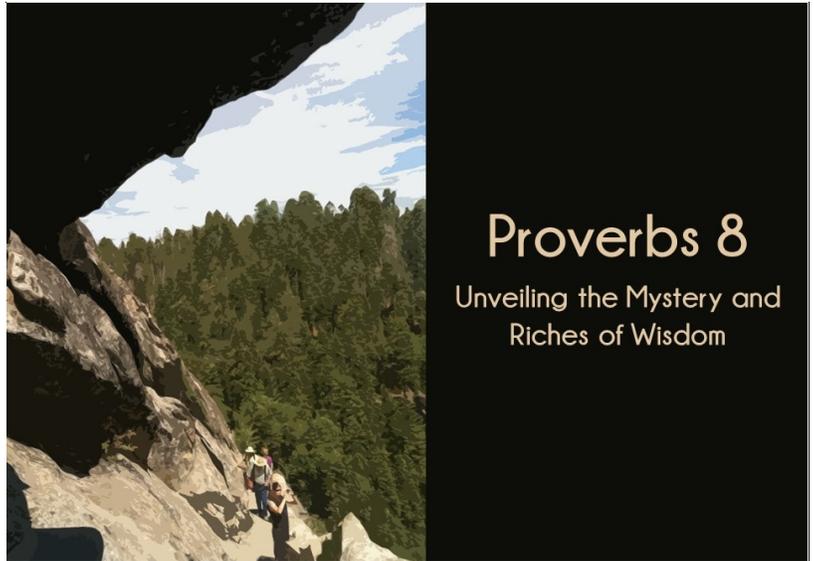
Introduction: Proverbs 8 continues the teaching of King David to his sons by Bathsheba—but principally to Solomon, their firstborn. He teaches his son about the importance of wisdom; and this affects Solomon for all of his life. Solomon's request of God is to be a man of wisdom (this is a request which Solomon appears to make at a very young age).

Proverbs 8 is the flip side of Prov. 7. Whereas, Prov. 7 was about being seduced by the adulterous woman (who could represent false doctrine/**human viewpoint/cosmic thinking**), Prov. 8 is clearly about a woman called wisdom, who could represent the right woman, but whose primary interpretation is, pursue wisdom, pursue God's thinking, pursue Bible doctrine.

Some important differences ought to be noted. The person in Prov. 7 was a real woman who David had observed; and it is possible that his sons knew about her as well. However, metaphorically she represents the lure of human viewpoint thinking. Metaphorically, she is the offer to satiate our earthly desires, whatever they may be. Not every man is drawn in by sexual lust; but it makes for a very good illustration.

In Prov. 8, it is clear that *Lady Wisdom* is not a real person, but Bible doctrine, the mind of Christ, the wisdom of God. However (and this will be discussed in great detail later), at the end of this chapter, *wisdom* appears to be metaphorical for the Creator Christ.

Proverbs 8 (a graphic); taken from **In Christ Alone**; accessed November 26, 2015. I like having an introductory graphic; however, I am not really certain if there is a lot in this chapter about unveiling any mystery.



Although I had not heard Prov. 7 exegeted previously under R. B. Thieme, Jr., it was quite obvious that these two chapters were closely tied together after I completed chapter 7 and moved into chapter 8.

Commentators Tie Proverbs 7 to Proverbs 8

Jamieson, Fausset and Brown: *Contrasted with sensual allurements [of the adulteress in Prov. 7] are the advantages of divine wisdom, which publicly invites men, offers the best principles of life, and the most valuable benefits resulting from receiving her counsels.*¹⁴

Chuck Smith: *[Lady Wisdom] is in sharp contrast to the previous chapter where this loud, stubborn, little impudent female is running around with her words of flattery in the streets and all.*¹⁵

Thomas Coke: *We may consider this chapter as connected with the preceding, and making one continued discourse. The wise man has represented in what goes before, the dangerous seductions of pleasure, in the language of an adulterous woman. Here he describes wisdom inviting us to her love, in a noble, grand, elevated discourse, and by magnificent promises of the most solid advantages.*¹⁶

James Rickard *In chapter 8 we have a discourse on the attributes of "wisdom" personified as a woman. This personification is given in contrast to the seductive adulterous woman of the previous chapters. In this chapter the woman "wisdom" is described for us concerning her excellence, gifts, virtue, value and rewards. Contrasted with sensual allurements of the adulteress woman are the advantages of Divine wisdom, which too publicly invites men, yet it offers the best principles of life, and the most valuable benefits for both time and eternity for those who receive her counsels.*¹⁷

¹⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 8:1–4.

¹⁵ From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

¹⁶ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

¹⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

Commentators Tie Proverbs 7 to Proverbs 8

Expositor's Bible Commentary: *In the last chapter a dark and revolting picture of Vice was drawn. This chapter contains a lovely and living picture of Wisdom. In this contrast, as we have already seen, Vice can be presented as a vicious woman, because it is unhappily only too easy to find such an incarnation in actual experience: Wisdom, on the other hand, cannot be presented as an actual person, but only as a personification, because there was, as yet, no Incarnation of Wisdom.*¹⁸

A large majority of commentators made similar observations.

[Chapter Outline](#)

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We will come back to this topic.

Dr. Robert Dean, Jr. introduces Proverbs 8 like this: *Want to save yourself a lot of trouble? Then listen to this lesson in Proverbs to learn how to wise up. You won't find the answer on TV or in college classrooms or from a mystical spiritual guru. Instead discover how studying God's written word, the Bible, shows us the solution to all of life's problems. See how God makes His plan clear so no one has an excuse to say they didn't know what to do. Find out the only two choices available: one leading to happiness and success and the other to foolish and senseless blunders.*¹⁹

The Lange Commentary: *[T]he two features of the representation which there appeared separately; the exhibition of Wisdom as a public preacher (1:20–33), and as a divine agent in the creation of the world (3:19–26), are now combined in one whole.*²⁰

In this era, the pursuit of God's thinking is equivalent to the pursuit of God. Obviously, we must initially meet God at the cross of Jesus Christ. It is Jesus Christ Who reveals God to us (both in His Person and through the Word of God, as Jesus is the Living Word of God). Heb. 1:1–3 *Long ago God spoke to the fathers by the prophets at different times and in different ways. In these last days, He has spoken to us by His Son, whom He has appointed heir of all things and through whom He made the universe. He is the radiance of His glory, the exact expression of His nature, and He sustains all things by His powerful word. After making purification for sins, He sat down at the right hand of the Majesty on high.* (HCSB) John 14:7–11 (Jesus is speaking) "If you know Me, you will also know My Father. From now on you do know Him and have seen Him." "Lord," said Philip, "show us the Father, and that's enough for us." Jesus said to him, "Have I been among you all this time without your knowing Me, Philip? The one who has seen Me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father and the Father is in Me? The words I speak to you I do not speak on My own. The Father who lives in Me does His works. Believe Me that I am in the Father and the Father is in Me. Otherwise, believe because of the works themselves."

God cannot be separated out from His attributes—for instance, God is love, righteousness and justice. God so fully embodies those characteristics that He is often equated with love, righteousness and justice.

In the same way, Jesus Christ is wisdom. Even though we have the personification of wisdom in this chapter, presented as, if you will, *Lady Wisdom*; she is the thinking of Jesus Christ. Jesus Christ cannot be separated from His knowledge and wisdom. Although we may speak of the mind of Christ, our Lord is His thinking.

¹⁸ From <http://www.studydrive.org/commentaries/teb/view.cgi?bk=19&ch=8> accessed November 24, 2015.

¹⁹ From [Dean Bible Ministries](#); accessed November 21, 2015.

²⁰ From <http://biblehub.com/commentaries/lange/proverbs/8.htm> accessed November 25, 2015.

We find this at the beginning of the book of John: *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made...And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth.* (John 1:1–3, 14; ESV; capitalized) Do you see how John does not separate or differentiate between the Word and the Lord Jesus Christ. He treats them as the same thing.

Lady Wisdom by Adam Howie (apparently a photo of something that he created); from **Red Bubble**; accessed November 26, 2015. He **sells** this image to hang on the wall, to decorate the back of a laptop, or as a throw pillow.²¹



Therefore, what we read in this chapter, the words of Lady Wisdom, may also be understood to be the words of God and the thinking of Jesus Christ.

Ironside writes: *Wisdom incarnate is to be found in our Lord Jesus Christ, the living Word. Similarly the instructions of Wisdom are to be found in the written Word.*²²

Proverbs 1 and 8: There is a parallel between this chapter and Prov. 1:20–33. There wisdom also speaks (through the teacher to his sons); but the primary focus of those verses is negative. If you don't listen to wisdom, life for you will be bleak. *Wisdom cries aloud in the street, in the markets she raises her voice; at the head of the noisy streets she cries out; at the entrance of the city gates she speaks: "How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge? If you turn at my reproof, behold, I will pour out my spirit to you; I will make my words known to you. Because I have called and you refused to listen, have stretched out my hand and no one has heeded, because you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you. Then they will call upon me, but I will not answer; they will seek me diligently but will not find me. Because they hated knowledge and did not choose the fear of the LORD, would have none of my counsel and despised all my reproof, therefore they shall eat the fruit of their way, and have their fill of their own devices. For the simple are killed by their turning away, and the complacency of fools destroys them; but whoever listens to me will dwell secure and will be at ease, without dread of disaster."* (Prov. 1:20–33; ESV) Another great similarity is, wisdom may be

²¹ This is the closest thing that I have to an advertisement in any of my work.

²² Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:1–7.

likened to the Lord Jesus Christ. That is, we could understand these exact same words as coming directly from our Lord.

James Rickard: *The juxtaposition is that in the conclusion of chapter 1 it begins with the negative exhortation and ends with a positive one, while chapter 8, begins its conclusion with a positive exhortation and ends with a negative one.*²³

Rickard continues: *In addition, both chapters are a plea from “wisdom” for acceptance though in contrasting styles.*

a) *In Prov 1, “wisdom” speaks primarily as a prophet, warning those who reject her of the disaster that will come with their rebellion, given in mostly negative terms. Yet if they had responded, they would have been saved.*

b) *However, in chapter 8, “wisdom” emphasizes her blessings and benefits in order to encourage those whom she calls to listen to and learn from her, yet warns of consequences of those that do not!*²⁴

Proverbs 7 and 8: James Rickard rightly sees²⁵ the end of Proverbs 7 as being the introduction to this chapter:

And now, O sons, listen to me, and be attentive to the words of my mouth.

Let not your heart turn aside to her [the adulteress’s] ways; do not stray into her paths, for many a victim has she laid low, and all her slain are a mighty throng.

Her house is the way to Sheol, going down to the chambers of death. (Prov. 7:24–27; ESV)

The parallel between Prov. 7 and 8 is fascinating. Both of them describe the benefits and value of wisdom at the beginning (Prov 7:1-5; 8:4-21); and both chapters end with a stern warning (Prov 7:24-27; 8:32-36).²⁶

James Rickard: *Chapter 8, with its strong mythic overtones, is written largely symbolically, while chapter 7 used a real life image to tell of the spiritual truths of the Angelic Conflict. The unfaithful wife functioned as a symbol representing a seductive worldview of sin, Satan and his cosmic system, foreign to true Israel the believer those walking in Christ consistently.*²⁷

I do not know Gary North nor have I read a complete treatise written by him. I was questioned by someone for quoting him. I am certain that I agree with many of the men that I quote in certain areas. And if someone says something which is brilliant, insightful, well-expressed, etc., then I will quote them. I cannot guarantee that whatever they say beyond the quotations are sound. To be clear, North makes some very good points.

Gary North: *Proverbs 7 and 8 personify the two masters, God and Satan, by means of anthropomorphic language: the two women. The great harlot of Babylon – the antichrist’s world order – is female (Rev. 18). The universe is not impersonal, but radically personal. Men serve one of two masters, not impersonal forces, whether inevitable (fate) or random (luck). Men inescapably seek after one woman or the other, the harlot or wisdom. Both call to men: the harlot from the twilight (7:9), and wisdom from the high places and the gates of the city (8:2–3).*²⁸

²³ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

²⁴ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

²⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

²⁶ Paraphrased from <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

²⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

²⁸ From www.garynorth.com/proverbs.pdf accessed November 20, 2015.

Dr. Robert Dean, Jr. and others skipped over Prov. 7, but it is essential to Prov. 8. Prov. 7 is the call of the world and Prov. 8 is the call of God's wisdom.

Dr. Robert Dean, Jr. did see the parallel however: *So wisdom here is presented as a woman crying out. What is interesting is that this differs in some ways from the previous couple of chapters. Remember the portions warning the son about not getting involved with the immoral woman, the adulterous wife. That stands in contrast to the woman he should be involved with, which is wisdom. The adulterous wife is the one calling and tempting. It is a superficial fulfillment of gratification of the flesh here and now, whereas wisdom is that which has a long term view and reflects eternal values. It is easy to succumb to the immediate gratification of the flesh rather than focus on that which has eternal everlasting value. In fact, what we see in the structure of the seventh chapter and the eighth chapter is what is known as a diptych, where there are these two set up in an almost antithetical section but they are tied together where the unchaste wife shows the path to self destruction versus the personification of wisdom as a woman offering herself as a source of life. "And understanding lift up her voice?" That is where we get the feminine idea in this personification of wisdom.*²⁹

Bob Deffinbaugh sees this is the primary theme of the first 9 chapters of Proverbs: *The most prominent theme of Proverbs 1-9 is the contrast between Dame Wisdom and Madam Folly. In each chapter of this introductory section we find either Madam Folly (2:16-19; 5:1-14; 6:20-35), Dame Wisdom (1:20-33; 3:13-18; 4:5-9; 8:1-36), or both (7:1-4, 5-27; 9:1-6, 13-18). Both the way of wisdom and the way of folly are personified by women. This would be especially relevant in light of the father-to-son instruction which is given in Proverbs. If there is one thing a father should teach his son, it is the kind of woman to pursue and the kind of woman to avoid. Dame Wisdom and Madam Folly are literary tools to teach the young man a lesson on two levels, the literal and the metaphorical.*³⁰

This mostly came from Peter Pett. Some editing occurred.

It is surely not a coincidence that this long passage dealing with the woman who seeks to lead men astray (Prov. 7:1–27) is followed by an equally long passage exalting Ms Wisdom (Proverbs 8:1-36). The ESV; capitalized is used below.

The Woman of Proverbs 7 and the Woman of Proverbs 8 (Pett)

Miss Folly, the Woman of Proverbs 7	Miss Wisdom, the Woman of Proverbs 8
the adulteress here goes out seeking the foolish young man (Proverbs 7:10-12)	Ms Wisdom go out (Proverbs 8:1-4)
She persuades him with words and other temptations in order for him to follow her (Proverbs 7:14-20)	She persuades men to follow her (Proverbs 8:18-21)
She offers him love (Proverbs 7:13; Proverbs 7:18)	She offers them love of a different kind (Prov. 8:17).
And as the adulteress lists what she has to offer (Proverbs 7:16-17—I have spread my couch with coverings, colored linens from Egyptian linen; I have perfumed my bed with myrrh, aloes, and cinnamon.).	So does Ms Wisdom (Proverbs 8:18-19—Riches and honor are with me, enduring wealth and righteousness. My fruit is better than gold, even fine gold, and my yield than choice silver.).

²⁹ From [Dean Bible Ministries](#); accessed November 21, 2015.

³⁰ From [Bible.org](#); accessed November 26, 2015.

The Woman of Proverbs 7 and the Woman of Proverbs 8 (Pett)

Miss Folly, the Woman of Proverbs 7

Miss Wisdom, the Woman of Proverbs 8

Both chapters end with a warning of men going down into death. Proverbs 7:27 **Her house is the way to Sheol, going down to the chambers of death.** This refers to the home of the adulterous woman (who represents the lure of cosmic thinking).

Prov. 8:35–36 **For whoever finds me finds life and obtains favor from the LORD, but he who fails to find me injures himself; all who hate me love death.**" (ESV)
The contrast here is between loving and finding wisdom as over against rejecting it.

This association and contrast is confirmed in Proverbs 7:4-5 where treating Wisdom as his sister will keep him from the strange woman.

The strange woman in Proverbs 7:14 has offered up a sacrifice and has made her vows.

Ms Wisdom in Proverbs 9:2 is portrayed as having offered a sacrifice in preparation for feasting the naive ones.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 20, 2015 (edited).

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There are important differences, as well as the similarities noted above.

Peter Pett contrasts these same two women

Miss Folly, the Woman of Proverbs 7

Miss Wisdom, the Woman of Proverbs 8

The adulteress works at night, in secret, where none can see.

The impression we have of Ms Wisdom is that she speaks openly during the day in public places.

The adulteress uses flattery, bribery (a good meal) and temptation to influence the simple man.

Wisdom appeals to reason and intelligence; Wisdom encourages understanding and accuracy in order to influence the person with positive volition.

The approach of the adulteress appeals to the young man's lusts in order to get him to abandon his values.

Wisdom does not pervert or twist the truth to gain a hearing.

The adulteress's words are deceptive, and encourage deceit and unrighteousness.

Ms Wisdom's words are open and honest, encouraging truth and righteousness.

In the end, the adulteress is determined to get the young man to do for her.

Wisdom tells us what God has done for us.

The adulteress leads her hearer to into certain death,

Ms Wisdom leads her hearers into life.

The adulteress is very much of the earth and temporal,

Ms Wisdom is heavenly and eternal.

The adulteress offers sexual love,

Ms Wisdom offers spiritual love.

What is more the direct contrast between Ms Wisdom and Ms Folly is made explicit in Proverbs 9:1-18. Thus Ms Wisdom is seen as God reaching out to man through His wisdom, whilst the adulterous woman represents the lures of the world and the flesh which lead men away from God. Both are in competition with each other. We can compare how Moses 'chose rather to be treated badly with the people of God, than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches than the treasures of Egypt' (Hebrews 11:25-26).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=7> accessed October 20, 2015 (appended and edited).

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Peter Pett: *Having concentrated on the wiles of the woman who sought to lead men astray in chapter 7, we are now introduced again to Ms Wisdom who leads men in the right way. We were first introduced to her in Proverbs 1:20-33; Proverbs 3:13-20; Proverbs 4:6-9, and will meet her again in Proverbs 9:1-12. In this chapter, lest we think of her as just human wisdom, we learn that she is eternal, having been the instrument of God at creation, and now as ensuring on His behalf right living, just government, a wholesome life and God's blessing on those who hear her. She is YHWH's wisdom.*³¹

Adam Clarke on these two women: *[T]he prostitute is represented as going out into the streets to seek her prey; and the alluring words of carnal wisdom to excite the animal appetite to sinful gratification, which she uses: here [in Proverbs 8], heavenly wisdom is represented as going out into the streets, to the high places, the gates of the city, to counteract her designs, and lead back the simple to God and truth.*³²

The key to the contrast of these two women is, *which one should we embrace?*

Dr. Robert Dean, Jr. emphasizes that this book was a collection designed to train the royal family of David. These proverbs were probably written down possibly as *a training manual for the education and training of the leaders within the nation*. Solomon wrote (or preserved) the book of Proverbs as *a training manual for raising up wise, godly leaders who would function in all areas of the bureaucracy in Israel*. This would have been the way of *passing on the truth of God's Word from one generation to the next, and thus it also forms a manual and pattern for families to pass on the Word of God generationally*.³³ No doubt, these were the directives of a father to help raise his sons properly (I see Proverbs primarily as David teaching Solomon during the final years of David's life). Whether David himself wrote them down or whether Solomon collected this from his father's teaching is immaterial. Solomon, probably as a result of the teaching he received from his father, collected over 3000 proverbs, a small portion of which are preserved in this book (1Kings 4:32). In any case, these words not only prepare a young man to become a responsible king, but the book of Proverbs prepares any young man for life.

No doubt, some readers might see the book of Proverbs as a good preparation for those in the Royal Family of God; and certainly this teaching is applicable, and will be covered later under the topic **The Royal Family Honor Code**.

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

The Principals of Proverbs 8

Characters	Biographical Material
David	King David, of the book of Samuel, was the 2 nd king of Israel. ³⁴ He spent at least 7 years teaching his son Solomon, preparing him to become king. This is the missing 7 years from the end of the history of Israel under King David.

³¹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

³² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:36.

³³ Quotations from **Dean Bible Ministries**; accessed November 21, 2015.

³⁴ There was a man who could possibly considered an early king of Israel from the time of the Judges.

The Principals of Proverbs 8

Characters	Biographical Material
Solomon	Solomon is the son of David by Bathsheba and he became Israel's 3 rd king, and the last king of the monarchy (Israel split into two nations after Solomon). Although he is clearly laid out as the author of Proverbs, he learned many of these principles from his father David. Most of what we read in these early chapters are Solomon's notes that he kept of the teaching he received from his father, King David.
<i>My son (s)</i>	David is teaching his son Solomon and Solomon's brothers. The content of Proverbs should be the wisdom and the typical warnings that every father should give to his son.
Wisdom	<i>Wisdom</i> is personified in this book, as calling out to the recalcitrant, pleading to them to listen to her. Wisdom, as the speaker of the final section of Prov. 1, morphs into God speaking to the recalcitrant. Here, in Prov. 8, many believe she morphs into the Lord Jesus Christ.

These principals have remained fairly constant throughout the book of Proverbs.

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[Charts, Graphics and Short Doctrines](#)

Throughout these first 9 chapters, *my sons* (or, *my son*) often denotes a new section.

It is important to understand what has gone before.

The Prequel of Proverbs 8

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

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

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

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

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

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

1Kings 3:6–9 And Solomon said, "You have shown great and steadfast love to Your servant David my father, because he walked before You in faithfulness, in righteousness, and in uprightness of heart toward You. And You have kept for him this great and steadfast love and have given him a son to sit on his throne this day. And

The Prequel of Proverbs 8

now, O LORD my God, You have made Your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of Your people whom You have chosen, a great people, too many to be numbered or counted for multitude. Give Your servant therefore an understanding mind to govern Your people, that I may discern between good and evil, for who is able to govern this Your great people?"

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

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

Prov. 7 presented the adulterous woman, who tempted the young man in the dark of night; Lady Wisdom in this chapter is the exact opposite—appealing in the light of day to the man's better nature.

Except for the final paragraph, this has been the prequel throughout every chapter of Proverbs.

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Charts, Graphics and Short Doctrines

Peter Pett summarizes Prov. 8: *The Call of Ms Wisdom As The One Who Seeks Response, Gives Men True Instruction, Ensures Good Government, Enriches Men Physically and Spiritually, Was Present With God During Creation, And Blesses Men And Brings Them Into Life So That They Find God's Favour (Proverbs 8:1-36)*.³⁵

Institute for Creation Research: *The eighth and ninth chapters of Proverbs are the climactic chapters in the first section of Proverbs, written either for Solomon, by David, or by Solomon for Rehoboam. They provide a remarkable exposition of the divine Wisdom, personified as the virtuous kinswoman, then also at its central heart, identified with Christ Himself (Proverbs 8:22-36)*.³⁶

I have included many synopses and outlines.

A Synopsis of Proverbs 8 from the Bridgeway Bible Commentary

Eternal wisdom available to all (8:1-36)

Once again wisdom is personified as a woman standing in a public place and speaking to the people who pass by (8:1-3; cf. 1:20-21). Even the immature and foolish can learn wisdom (4-5). One characteristic of wisdom is speech that is wholesome, true and straightforward (6-9). The instruction given by wisdom is beyond value, for it produces all those qualities most necessary for a truly worthwhile life. Yet it will not lead to pride, for people can only have this wisdom if they humbly fear God (10-13).

Wisdom in a country's ruler will produce justice in the land (14-16). All who seek wisdom will find that they are genuinely enriched, both materially and spiritually (17-21).

³⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

³⁶ From <http://www.icr.org/books/defenders/3600/> accessed November 26, 2015.

A Synopsis of Proverbs 8 from the Bridgeway Bible Commentary

The eternal God is the source of wisdom. It existed before the universe and, in fact, God created the universe by wisdom (22-29). Because of this, the completed creation, particularly the human creation, was a source of joy to God (30-31). People must seek wisdom daily if they are to find real life. If they are neglectful they will be the losers. To hate wisdom is fatal (32-36).

From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

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Clarke's division is quite short.

Clarke Divides up Proverbs 8

The fame and excellence of wisdom, and its manner of teaching, Prov. 8:1-4;
 the matter of its exhortations, Prov. 8:5-12;
 its influence among men, Prov. 8:13-21;
 its antiquity, Prov. 8:22-31;
 the blessedness of attending to its counsels, Prov. 8:32-35;
 the misery of those who do not, Prov. 8:36.

Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8 chapter comments.

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Although the chapter divisions are quite similar, the descriptions vary quite a bit.

An Outline of Proverbs 8, from The Pulpit Commentary

- (1) Introductory (vers. 1-3); Wisdom calls on all to listen, and gives reasons for trusting to her (vers. 4-11).
- (2) She displays her excellence (vers. 12-21).
- (3) She discourses of her origin and action (vers. 22-31).
- (4) She again inculcates the duty of hearkening to her instructions (vers. 32-36).

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:1.

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I found outlining and organizing this chapter to be more difficult than it appeared to be from a superficial reading. As a result, I have included several outlines.

James Rickard Outlines Proverbs 8

- I. Introduction: Wisdom's availability, 8:1-3.
- II. First Exhortation: Discern and listen, 8:4-6a.
 1. Reason: Wisdom is trustworthy, 8:6b-9.
- III. Second Exhortation: Choose Wisdom above all else, 8:10.
 1. Reason: Wisdom is most valuable, 8:11.
 2. Reason: Wisdom has immediate benefits, 8:12-21.
 3. Reason: Wisdom's origin, antiquity and work, 8:22-31.
- IV. Third Exhortation: Listen and heed, 8:32-33.
 1. Reasons: A matter of life or death, 8:34-36.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

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Pett primarily differs in the first 3 sections; there seems to be a lot of agreement on the final 3 sections.

Peter Pett Outlines Proverbs 8

- 1) Wisdom Calls On Men To Hear Her (Proverbs 8:1-4).
- 2) Wisdom Calls On The Naive And On Fools To Pay Heed To Her Words Because Her Instruction Is Both True And Valuable (Proverbs 8:5-13).
- 3) Wisdom Hates Evil Attitudes And Behaviour But Enables Just Government From Those Who Love Her (Proverbs 8:14-17).
- 4) Wisdom Gives Riches And Honour Both Physically And Spiritually To Those Who Love Her, And Enables Men To Walk Rightly (Proverbs 8:18-21).
- 5) Wisdom Was With God In Creation And Rejoices In His Ongoing Creation (Proverbs 8:22-31).
- 6) Wisdom Brings Blessing On Those Who Hear Her For Through Her They Find Life And Come Into The Favour Of God (Proverbs 8:32-36).

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

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Dr. Thomas Constable: *Chapter 8 is an apology (defense) of wisdom. The argument of this section develops as follows. Wisdom would be every person's guide (Proverbs 8:1-5; cf. Galatians 5:18; Galatians 5:22-23). She is morality's partner (Proverbs 8:6-13), the key to success (Proverbs 8:14-21), the principle of creation (Proverbs 8:22-31), and the one essential necessity of life (Proverbs 8:32-36).*³⁷

I am beginning to think that I should have included his outlines in the previous 7 chapters.

Mark Copeland's Detailed Outline of Proverbs 8

- I. THE PLEA OF WISDOM (8:1-11)
 - A. SHE DESIRES TO BE HEARD...
 1. By crying out, lifting up her voice - Pro 8:1
 2. Not lurking in the corner (cf. Pro 7:12), but openly:
 - a. On the top of the hill, beside the way, where paths meet - Pro 8:2
 - b. By the gates, at the entry of the city - Pro 8:3
 - B. SHE DESIRES TO BE HEARD BY ALL...
 1. By the sons of men - Pro 8:4
 2. By the simple ones and fools - Pro 8:5
 - C. SHE DESIRES TO IMPART GREAT THINGS...
 1. Excellent things, right things - Pro 8:6
 2. Words of truth and righteousness - Pro 8:7-8
 3. Things that are plain and right - Pro 8:9
 4. That which is better than silver, gold, rubies, and all that can be desired - Pro 8:10-11
[So wisdom is crying out to be heard by everyone, to share things of great value. Will we listen to her? To encourage us to do so, read further what she says about...]
- II. THE VALUE OF WISDOM (8:12-21)
 - A. SEEN IN WHAT SHE POSSESSES...
 1. Prudence, knowledge and discretion - Pro 8:12

³⁷ From <http://www.studydrive.org/commentaries/dcc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

Mark Copeland's Detailed Outline of Proverbs 8

2. The fear of the Lord, prompting her to hate pride, evil, and the perverse mouth - Pro 8:13
3. Counsel and sound wisdom, understanding and strength - Pro 8:14
- B. SEEN IN WHAT SHE GIVES...
 1. To kings, princes, nobles, and justices, the ability to rule with justice - Pro 8:15-16
 2. To all who love her, riches, honor, righteousness, justice, and wealth - Pro 8:17-21

[Doesn't the value of wisdom make us want to hear her? To help us appreciate the value of wisdom even more, we next read of...]
- III. THE POSSESSION OF WISDOM (8:22-31)
 - A. BY THE LORD BEFORE THE CREATION...
 1. At the beginning of His way, before His works - Pro 8:22
 2. From everlasting, before there was an earth - Pro 8:23
 3. Before there were depths of water, or mountains and hills - Pro 8:24-25
 4. Before the earth was created, before the primal dust of the world - Pro 8:26
 - B. BY THE LORD IN HIS ACTS OF CREATION...
 1. When He prepared the heavens - Pro 8:27a
 2. When He created the world - Pro 8:27b-29
 3. She was beside Him as a master craftsman, rejoicing in His creation - Pro 8:30-31

[The wisdom utilized by God in the creation of the heavens and earth is the voice crying out for us to hear! If we have ears to hear, shall we not hear? Finally, we hear wisdom speak of...]
- IV. THE BLESSEDNESS OF WISDOM (8:32-36)
 - A. FOR THOSE WILLING TO KEEP HER WAYS...
 1. They are blessed - Pro 8:32
 2. So hear her instruction and be wise, do not disdain it - Pro 8:33
 - B. FOR THOSE WILLING TO LISTEN INTENTLY...
 1. They are blessed - Pro 8:34a
 2. As they watch daily and wait - Pro 8:34b
 3. They find life and obtain favor from the Lord - Pro 8:35
 4. Unlike one who sins against her (he wrongs his own soul - Pro 8:36a
 5. Unlike those who hate her (they love death) - Pro 8:36b

CONCLUSION

1. So wisdom cries out to be heard...
 - a. To share understanding and knowledge, truth and righteousness
 - b. To bless our lives with riches and honor, especially that offered by the Lord
2. To whom shall we hearken...?
 - a. To the woman lurking in the corners, whose house is the way to hell? - Pro 7:27
 - b. Or the woman standing on the top of the high hill, and by the open gates? - Pro 8:1-3

The answer should be obvious...

"Blessed is the man who listens to me (wisdom), Watching daily at my gates, Waiting at the posts of my doors. For whoever finds me finds life, And obtains favor from the LORD;" - Pro 8:34-35

From http://executableoutlines.com/pdf/pr2_so.pdf (pp. 36–37); accessed November 25, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Apple's outlines are also quite detailed and extensive. I maintained Apple's color scheme; adding in the dark blue for verses which are quoted.

Paul Apple's Detailed Outline of Proverbs 8

TITLE: WISDOM PERSONIFIED AS PRECIOUS AND VALUABLE
BIG IDEA: THE LEGACY OF WISDOM VALIDATES ITS OFFER OF PRECIOUS AND VALUABLE

Paul Apple's Detailed Outline of Proverbs 8

COUNSEL THAT WILL YIELD BLESSING INSTEAD OF CURSING

I. (8:1-11) THE CALL OF WISDOM

- A. (8:1-3) Universal Accessibility – not restricted to some special elite group
“Does not wisdom call out? Does not understanding raise her voice? On the heights along the way, where the paths meet, she takes her stand; beside the gates leading into the city, at the entrances, she cries aloud”
- B. (8:4-5) Target Audience – those who need wisdom
“To you, O men, I call out; I raise my voice to all mankind. You who are simple, gain prudence; you who are foolish, gain understanding.”
- C. (8:6-9) Righteous Content – True and Just and Worthwhile and Right
“Listen, for I have worthy things to say; I open my lips to speak what is right. My mouth speaks what is true, for my lips detest wickedness. All the words of my mouth are just; none of them is crooked or perverse. To the discerning all of them are right; they are faultless to those who have knowledge.”
- D. (8:10-11) Surpassing Value
“Choose my instruction instead of silver, knowledge rather than choice gold, for wisdom is more precious than rubies, and nothing you desire can compare with her.”

II. (8:12-21) THE COMPANIONS OF WISDOM

- A. (8:12-14) Those Exercising Good Judgment
 - 1. (8:12) Positive
 - a. prudence
 - b. knowledge
 - c. discretion
 - 2. (8:13) Negative – “to fear the Lord is to hate evil”
 - a. “I hate pride”
 - b. “and arrogance”
 - c. “evil behavior”
 - d. “and perverse speech”
 - 3. (8:14) Positive
 - a. “Counsel and sound judgment are mine”
 - b. “I have understanding and power”
- B. (8:15-16) Those Ruling Righteously
“By me kings reign and rulers make laws that are just; by me princes govern, and all nobles who rule on earth.”
- C. (8:17) Those Loving and Seeking Wisdom
“I love those who love me, and those who seek me find me.”
- D. (8:18-21) The Rewards of Wisdom
“With me are riches and honor, enduring wealth and prosperity. My fruit is better than fine gold; what I yield surpasses choice silver. I walk in the way of righteousness, along the paths of justice, bestowing wealth on those who love me and making their treasuries full.”

III. (8:22-31) THE CO-EXISTENCE OF WISDOM WITH THE CREATIVE ACTIVITY OF GOD – THE LEGACY OF WISDOM

- A. (8:22-23) Co-Existence from Eternity Past
“The Lord possessed me at the beginning of his work, before his deeds of old; I was appointed from eternity, from the beginning, before the world began.”
- B. (8:24-26) Co-Existence from before the Creation of Waters and Earth
“When there were no oceans, I was given birth, when there were no springs abounding with water; before the mountains were settled in place, before the hills, I was given birth, before he made the earth or its fields or any of the dust of the world.”
- C. (8:27-29) Co-Existence from before the Creation of Heavens and Seas
“I was there when he set the heavens in place, when he marked out the horizon on the face of the

Paul Apple's Detailed Outline of Proverbs 8

deep, when he established the clouds above and fixed securely the fountains of the deep, when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth."

D. (8:30-31) Delighting in Partnering in God's Creative Activity

"Then I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence, rejoicing in his whole world and delighting in mankind."

IV. (8:32-36) THE CAUTION OF WISDOM – BLESSING VS CURSING

A. (8:32-33) Caution to Listen and Obey

"Now then, my sons, listen to me; blessed are those who keep my ways. Listen to my instruction and be wise; do not ignore it."

B. (8:34-36) Blessing vs Cursing

"Blessed is the man who listens to me, watching daily at my doors, waiting at my doorway. For whoever finds me finds life and receives favor from the Lord. But whoever fails to find me harms himself; all who hate me love death."

From <http://bibleoutlines.com/library/pdf/proverbs.pdf> (Proverbs 8); accessed November 25, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An introduction followed by an outline.

The NET Bible on Proverbs 8

In this chapter wisdom is personified. In 1:20-33 wisdom proclaims her value, and in 3:19-26 wisdom is the agent of creation. Such a personification has affinities with the wisdom literature of the ancient Near East, and may have drawn on some of that literature, albeit with appropriate safeguards (Claudia V. Camp, *Wisdom and the Feminine in the Book of Proverbs*, 23-70). Wisdom in Proverbs 8, however, is not a deity like Egypt's Ma'at or the Assyrian-Babylonian Ishtar. It is simply presented as if it were a self-conscious divine being distinct but subordinate to God; but in reality it is the personification of the attribute of wisdom displayed by God (R. B. Y. Scott, *Proverbs, Ecclesiastes [AB]*, 69-72; and R. Marcus, "On Biblical Hypostases of Wisdom," *HUCA* 23 [1950-1951]: 157-71). Many have equated wisdom in this chapter with Jesus Christ. This connection works only in so far as Jesus reveals the nature of the Father, just as Proverbs presents wisdom as an attribute of God. Jesus' claims included wisdom (Matt 12:42) and a unique knowledge of God (Matt 11:25-27). He even personified wisdom in a way that was similar to Proverbs (Matt 11:19). Paul saw the fulfillment of wisdom in Christ (Col 1:15-20; 2:3) and affirmed that Christ became our wisdom in the crucifixion (1 Cor 1:24, 30). So this personification in Proverbs provides a solid foundation for the similar revelation of wisdom in Christ. But because wisdom is a creation of God in Proverbs 8, it is unlikely that wisdom here is to be identified with Jesus Christ.

The chapter unfolds in three cycles: After an introduction (1-3), wisdom makes an invitation (4, 5) and explains that she is noble, just, and true (6-9); she then makes another invitation (10) and explains that she is valuable (11-21); and finally, she tells how she preceded and delights in creation (22-31) before concluding with the third invitation (32-36).

From <https://bible.org/netbible/index.htm?pro8.htm> (footnote) accessed October 31, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Dean is an outstanding expositor and pastor.

Dr. Robert Dean, Jr. Introduces Proverbs 8

Today we live in an environment in the United States when families aren't what they ought to be. In fact, the problem we have today is that we have many families that due to divorce, to criminality, to the welfare state,

Dr. Robert Dean, Jr. Introduces Proverbs 8

it is unusual to find a good family. Everybody has a problem with their family from one degree to another, because we are all sinners; but it is the role of the family to pass on the Word of God. We have to make wise decisions. We often start off in life in a deficit decision. And this is true for all of us. Because of sins and carnality we start in a position where we are far from the idea and we just have to do the best we can with whatever the circumstances are that we find ourselves and push forward to improve, to follow the Word of God, and to grow spiritually. There is always hope and there is always the blessing of God which is our support which enables us to overcome any and all negative situations and circumstances. And the key to that comes down to wisdom, and wisdom is the skillful application of God's Word. To have wisdom we have to practice obedience to God's Word. To practice obedience to God's Word means we have to know God's Word, which means that is the highest priority. This is the focal point here in this concluding section of these lessons.

We saw in chapter five, which is the eighth lesson, the problem of free sex or the problem of immorality. Then last time we focused on the different character insights in chapter six. From 6:20 through all of chapter seven form the ninth and tenth lessons, along with the issues related to the adulterous woman, and so those were all covered under the lesson for chapter five.

Then we come to two appendices in this opening section, focusing on the value of wisdom—this cry, as it begins in chapter eight, the cry for wisdom to all mankind to respond to the cry and to listen and make wisdom part of a person's life.

We see three basic divisions in chapter eight. Verses 1-5 is about the availability of wisdom to all; verses 6-11 focuses on the attributes and the value of wisdom; 12-21 focuses on the benefits and blessings of wisdom. In verse 22 and down through verse 31 it is almost as if there is an aside. It relates to the personification of wisdom as that which the Lord used in all of creation. This fits into an interesting argument here because what the writer of Proverbs is saying is that if wisdom was necessary for God in order to create such a sophisticated, complex creation then how much more do we need wisdom in order to just deal with our own little areas of creation, innovation, work, family, etc. Then in vv. 32-26 we see the epilogue, a conclusion to this chapter. We will start there because 8:1-31 targets or focuses on this conclusion.

From [Dean Bible Ministries](#); accessed November 21, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Wisdom is here personified as in ⇒ Proverb 1:20-33, to confirm the words of the teacher of wisdom. She exalts her grandeur and origin, and invites all (⇒ Proverb 8:1-11) to be attentive to her salutary influence in human society (⇒ Proverb 8:12-21), for she was privileged to be present at the creation of the world (⇒ Proverb 8:22-31). Finally, she promises life and the favor of God to those who find her, death to those who despise her.³⁸

The New American Bible on Proverbs 8

Chapter 8 is Wisdom's longest speech in the book. Wisdom is here personified as in 1:20–33. She exalts her grandeur and origin, and invites all (vv. 1–11) to be attentive to her salutary influence in human society (vv. 12–21), for she was privileged to be present at the creation of the world (vv. 22–31). Finally, she promises life and the favor of God to those who are devoted to her, death to those who reject her.

The poem has four sections, each (except the fourth) with two parts of five lines each:

I.	A.	vv. 1–5	B.	vv. 6–10
II.	A.	vv. 12–16	B.	vv. 17–21
III.	A.	vv. 22–26	B.	vv. 27–31
IV.		vv. 32–36		

³⁸ From http://www.vatican.va/archive/ENG0839/_PK7.HTM (footnote); accessed October 31, 2015.

The New American Bible on Proverbs 8

Within chaps. 1–9, chap. 8 is the companion piece to Wisdom’s first speech in 1:20–33. There she spoke harshly, giving a promise only in the last line; here she speaks invitingly, giving a threat only in the last line. Chapter 8 is the best-known chapter in Proverbs and has profoundly influenced Jewish and Christian thought. The most explicit and lengthy biblical comment is in Sir 24; it too has thirty-five lines in seven five-line stanzas and develops the theme of Wisdom’s intimacy with God and desire to be with human beings. The Gospel of John portrays Jesus in the language of wisdom in Proverbs: Jesus, like Wisdom, calls out to people to listen to him, promises to tell them the truth, seeks disciples, invites them to a banquet, and gives them life. Writers in the patristic period used the language of pre-existent wisdom to express the idea of the pre-existent Word with God.

From <http://www.usccb.org/bible/proverbs/8> accessed October 31, 2015.

[Chapter Outline](#)

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James Rickard: *This chapter, unlike the others that preceded it, focuses on wisdom’s enabling gifts, rather than on what it prevents or protects people from doing.*³⁹

I probably have too much material from Rickard which I need to, at a later date, edit or edit out. Like many of these chapters, I need to return to them and edit out some of the material.

[Chapter Outline](#)

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Does not Wisdom Call to You?

This may be one reason Pett sees the first section of Proverbs 8 as vv. 1–4, because it forms a **chiasm**.

Peter Pett’s Chiasmus of Proverbs 8:1–4

- A Does not wisdom cry, and understanding put forth her voice? (Proverbs 8:1).
- B On the top of high places by the way, where the paths meet, she stands (Proverbs 8:2).
- B Beside the gates, at the entry of the city, at the coming in at the doors, she cries aloud (Proverbs 8:3).
- A “To you, O men, I call, and my voice is to the sons of men” (Proverbs 8:4).

Note how in A wisdom and understanding call, and in the parallel her call is to the sons of men. And in B and parallel ‘she’ reaches out in every place where men are to be found.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Kukis slavishly literal:

Kukis moderately literal:

Does not wisdom call out and understanding give out her voice? Proverbs 8:1

Does not wisdom call out [to us] and [does not] understanding utter her voice?

Kukis paraphrased:

Does not wisdom call out to us and does not understanding lift up her voice to be heard?

³⁹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

Here is how others have translated this verse:

Ancient texts:

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

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

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

Masoretic Text (Hebrew)
Latin Vulgate

Does not wisdom call out and understanding give out her voice?
Does not wisdom cry aloud, and prudence put forth her voice?

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

Plain English Aramaic Bible Because of this, wisdom preaches, and understanding will answer you.
 Peshitta (Syriac) THEREFORE preach wisdom, and understanding will answer you.
 Septuagint (Greek) You shall proclaim wisdom, that understanding may be obedient to you.

Significant differences: The Aramaic appears to have a different verb at the end of this verse; ditto for the Greek.

Limited Vocabulary Bibles:

Bible in Basic English Is not wisdom crying out, and the voice of knowledge sounding?
 Easy English The woman, who is called Wisdom, calls out.
 The woman, who is called Intelligence, is shouting.
 Easy-to-Read Version Listen! Wisdom and Understanding
 are calling for you to listen.
 God's Word™ Wisdom's Announcement
 Does not wisdom call out?
 Does not understanding raise its voice?
 Good News Bible (TEV) Listen! Wisdom is calling out. Reason is making herself heard.
 The Message Lady Wisdom Calls Out
 Do you hear Lady Wisdom calling?
 Can you hear Madame Insight raising her voice?
 NIRV Wisdom Calls Out
 Doesn't wisdom call out?
 Doesn't understanding raise her voice?
 New Simplified Bible Does wisdom cry out? Does understanding direct her voice?

Thought-for-thought translations; paraphrases:

Common English Bible Wisdom's autobiography
 Doesn't Wisdom cry out
 and Understanding shout?
 The Living Bible Can't you hear the voice of wisdom?
 New Century Version Listen to Wisdom
 Wisdom calls to you like someone shouting;
 understanding raises her voice.
 New Living Translation Wisdom Calls for a Hearing
 Listen as Wisdom calls out!
 Hear as understanding raises her voice!

Partially literal and partially paraphrased translations:

American English Bible If you shout aloud about wisdom, intelligence also obeys you!
 Beck's American Translation *Wisdom's Call*
 Isn't wisdom calling
 and understanding raising her voice?
 International Standard V **Wisdom Calls for an Audience**
 wisdom calling out;
 isn't understanding raising her voice?
 New Advent (Knox)Bible And, all the while, the wisdom that grants discernment is crying aloud, is never
 silent;...
 Translation for Translators **Wisdom calls to us**
 It is as if wisdom, with great understanding of many things, is calling [PRS] out to
 people.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Conservapedia	Does not Wisdom call and Understanding give voice? Does wisdom not cry? Does understanding put its voice forth?
Ferrar-Fenton Bible	The Invitation of Wisdom 'And then does not Wisdom invite? And Intellect utter her voice? Doth not wisdom cry, and give her voice to intelligence?
Jubilee Bible 2000 NIV – UK	Wisdom's call Does not wisdom call out? Does not understanding raise her voice?

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Wisdom calls Who calls? Is it not Wisdom? Who lifts up her voice?
New American Bible (2011) ⁴¹	THE DISCOURSE OF WISDOM Does not Wisdom call, and Understanding raise her voice? Prv 1:20–21; 9:3.
Revised English Bible	<i>Wisdom and folly</i> HEAR how wisdom calls and understanding lifts her voice.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	Wisdom, calls she not? And discernment, give her voice?
JPS (Tanakh—1985)	It is Wisdom calling, Understanding raising her voice.
Orthodox Jewish Bible	Doth not Chochmah cry out? And Tevunah (understanding) put forth her voice?

Expanded/Embellished Bibles:

The Expanded Bible	Listen to Wisdom ·Wisdom calls to you like someone shouting [^L Does not Wisdom call out?]; ·understanding raises [Does not Understanding raise...?] her voice.
Kretzmann's Commentary	Verses 1-21 Of the Messiah, the Personal Wisdom. The Richness of Wisdom's Gifts. Doth not Wisdom cry, calling aloud to men to hear, and understanding put forth her voice, in an effort to reach all men?
NET Bible®	<i>The Appeal of Wisdom</i> Does not wisdom call out? Does not understanding raise her voice? 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. Some footnotes will be quoted elsewhere in this document.
Syndein/Thieme	Does not doctrine in the human spirit proclaim/"call out"? And knowledge of doctrine put forth her {doctrine's} voice?
The Voice	Isn't Lady Wisdom calling?

⁴¹ Also called the revised edition.

Listen; don't you hear the voice of understanding crying out?

Literal, almost word-for-word, renderings:

Context Group Version	Does not wisdom cry, And understanding put out her voice?
English Standard V. – UK	The Blessings of Wisdom Does not wisdom call? Does not understanding raise her voice?
Green's Literal Translation	Is not wisdom calling And comprehension giving forth her voice?
Modern English Version	The Virtue of Wisdom Does not wisdom cry out, and understanding lift up her voice?
NASB	The Commendation of Wisdom Does not wisdom call, And understanding lift up [Lit give] her voice?
New King James Version	The Excellence of Wisdom Does not wisdom cry out, And understanding lift up her voice?
World English Bible	Doesn't wisdom cry out? Doesn't understanding raise her voice?
Young's Updated LT	Does not wisdom call? And understanding give forth her voice?

The gist of this passage: The writer introduces wisdom with a question.

Proverbs 8:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .	Strong's #none BDB #209
lô' (לא or לול) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châk ^e mâh (חַכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
Whedon: [The verb means] "to come to know, to gain a knowledge of, and also to know, to have a knowledge of." It is used in the first sense here - that the reader or pupil may attain to, or acquire, wisdom. ⁴²			
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person feminine singular, Qal imperfect	Strong's #7121 BDB #894

⁴² From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

Translation: [Does not wisdom call out \[to us\]...](#) The author is presumably David, speaking to his young sons by Bathsheba, teaching them and preparing at least one of them to become king. His previous lesson was about the woman they should avoid; this is the woman that they should embrace.

Prov. 8 is the flip side of Prov. 7. In Prov. 7, King David warned his son Solomon (and perhaps Solomon's other brothers) about the danger of being seduced by an adulterous woman. We also saw in that chapter how this adulterous woman was analogous to false doctrine and cosmic thinking. So, the flip side of that is looking to wisdom (to Lady Wisdom, if you will); and looking to the teachings of God. See **Proverbs 7** ([HTML](#)) ([PDF](#)) ([WPD](#)).

"Don't you hear wisdom calling out to you?" the writer/teacher asks. The question in the Hebrew along with the negation demands a positive response. *Yes she does!*

Dr. Robert Dean, Jr.: *We have lost sight of what absolutes are...But we do have hope as believers, and there is one place where there are eternal truths that never change. Those eternal truths are expressed in Proverbs under the term "wisdom." This isn't just a knowledge of what the Bible says, not just information from the Scriptures. It goes beyond that. Wisdom isn't knowledge and knowledge isn't information. We live in the information age and people often think that because they are exposed to some information or can acquire information and knowledge that somehow that makes them smarter, wiser. But it doesn't. Wisdom, especially when we talk about biblical wisdom, is something that goes far beyond just simple knowledge of facts and data and information. And spiritually, wisdom in the life of the believer is taking the spiritual knowledge that we have learned under the study of the Word of God by the power of the Holy Spirit and developed a skill set in terms of application.*

Dean continues: *It takes a long time to develop that. You don't get wisdom simply because you have applied doctrine, claimed a promise, manage to pray and read your Bible today; it is something that accumulates over time. It produces in our lives a work of artistic value. And this goes all the way back, we learn from this passage, to God's creation.*⁴³

Prov. 1:20–22 [Wisdom cries aloud in the street, in the markets she raises her voice; at the head of the noisy streets she cries out; at the entrance of the city gates she speaks: "How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?"](#) (ESV)

Isa. 49:1–6 [Coastlands, listen to me; distant peoples, pay attention. The LORD called me before I was born. He named me while I was in my mother's womb. He made my words like a sharp sword; He hid me in the shadow of His hand. He made me like a sharpened arrow; He hid me in His quiver. He said to me, "You are My servant, Israel; I will be glorified in him." But I myself said: I have labored in vain, I have spent my strength for nothing and futility; yet my vindication is with the LORD, and my reward is with my God. And now, says the LORD, who formed me from the womb to be His servant, to bring Jacob back to Him so that Israel might be gathered to Him; for I am honored in the sight of the LORD, and my God is my strength--He says, "It is not enough for you to be My servant raising up the tribes of Jacob and restoring the protected ones of Israel. I will also make you a light for the nations, to be My salvation to the ends of the earth."](#) (HCSB)

This first verse is meant to grab the attention of the reader.

Dr. Robert Dean, Jr.: *[Herein] is the personification of wisdom. This is just a literary device used by the writer in order to capture somebody's attention. Rather than sitting down and writing a sort of dry legal treatise on wisdom you take the character of wisdom and personify it as a person. It is not a person...it is a personification of one of the attributes of God's omniscience. God knows everything, and that is not a sort of raw academic knowledge, it is a knowledge of all of the intricacies, all of the details and relationships of every piece of minute data governing all of the universe in such a way that when God created everything it was a work of incredible, awesome beauty. So wisdom really relates*

⁴³ From [Dean Bible Ministries](#); accessed November 21, 2015.

to that area of thought that is aesthetics. Whenever God creates anything it is not only functional, it is beautiful.⁴⁴

Peter Pett: *Wisdom had been defined for us earlier in the Prologue. She is based on 'the fear of YHWH' (Proverbs 1:29; Proverbs 2:5; Proverbs 9:10). She is given by God (Proverbs 2:6). She brings men to the knowledge of God (Proverbs 2:5). She is closely connected with the chastening of YHWH (Proverbs 3:11). And in what she says she reveals herself as the mouthpiece of YHWH (Proverbs 1:23-33). Indeed YHWH, by wisdom, knowledge and understanding, created the world (Proverbs 3:19-20). This last reference, referring to 'wisdom, knowledge and understanding' warns us against taking the personification too literally, and reminds us that wisdom is an attribute of God, along with knowledge and understanding. Thus she is equated with knowledge and understanding. Bible wisdom teaching is therefore about God and His ways. And yet this wisdom is communicable to men and can be possessed by them. It can be 'known' along with understanding (Proverbs 1:2), we can incline our ear and apply our hearts in order to obtain it along with understanding (Proverbs 2:1-4), we must obtain it along with understanding (Proverbs 4:5-8), along with understanding we are to see her as our sister and our kinswoman (Proverbs 7:4). The constant parallel with understanding warns against seeing her literally as an individual. She can be paralleled with the Scriptures, the word of God (Proverbs 2:6). She cannot be paralleled with our Lord Jesus Christ, the Word of God.⁴⁵*

Let me add that this is the intention of the human author, who may be using this device to capture the attention of his son to teach him.

This comes from [Bible Doctrine Resource](#); but they did not indicate who the original author is.

The Doctrine of Wisdom

I. Introduction & Definition

A. English Vocabulary [Middle English, from Old English *wīsdōm*, from *wīs* wise]

1. accumulated philosophic or scientific learning: knowledge.
2. ability to discern inner qualities and relationships: insight.
3. good sense: judgment.

B. Hebrew

1. חָכָם *chakam* #2449: v. to be wise, become wise, act wisely. Used 27x.
2. חָכָם *chakam* #2450: adj. wise, shrewd. Used 109x.
3. חֵכְמָה *chokmah* #2451: n. wisdom, skill. Used 145x. (#2452 Aram. 8x)
4. בִּיַּן *biyn* #995: v. to discern, understand, consider. Used 170x.
5. בִּינָה *biynah* #998: n. understanding, discernment. Used 32x.

C. Greek

1. σοφία #4678: n. wisdom. Used 51x. (28 by Paul)
2. σοφός #4680: adj. wise. Used 22x. (18 by Paul)

II. Old Testament Wisdom

A. Egypt and the Exodus

1. The first reference to wisdom is to the Satanic wisdom of this fallen world (Gen. 41:8).
 - a. It was this wisdom which motivated Egypt to enslave Israel (Ex. 1:10).
 - b. This Satanic wisdom fought against Moses (Ex. 7:11).
2. Joseph was discerning and wise, and elevated by the Lord to the throne of Pharaoh (Gen. 41:33,39)
3. The LORD blessed Israel with special wisdom (skill) in crafting the tabernacle, and associated priestly garments (Ex. 28:3; 31:3,6; 35:10,25,26,31,35; 36:1,2,4,8). Hiram will later be blessed with such wisdom (skill) in the building of Solomon's temple (1st Kgs. 7:14).
4. The new nation of Israel required wisdom for their political leadership (Deut. 1:13,15; 34:9).

⁴⁴ From [Dean Bible Ministries](#); accessed November 21, 2015.

⁴⁵ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

The Doctrine of Wisdom

A nation that functions according to the revealed Word of God will be a wise and understanding nation (Deut. 4:5–9).

B. Solomon

1. Solomon possessed a wisdom in his youth that was instilled within his soul by his parents training (1st Kings. 2:6,9).
2. Solomon had sufficient wisdom to know that he needed more wisdom (1st Kgs. 3:9).
3. Solomon received Divine wisdom for the purpose of administering justice (1st Kgs.
4. Solomon's great wisdom in temporal life (1st Kgs. 4:29–34) did not prevent him from going astray (1Kgs. 11:1–13) when his wisdom was corrupted by reason of his splendor (1Kings. 10:14–29)

C. Wisdom Literature

1. Job understood the way of wisdom and recognized God as the only source for that priceless mine (Job 28).
2. David understood the way of wisdom and recognized God as the only source for that priceless mine (Ps. 19).
3. The Death-march Psalmist understood the way of wisdom (Ps. 119:97–104).
4. The Proverbs of Solomon are the believer's basic text book for practical wisdom in daily life.
 - a. Wisdom shouts in the street, warning us of life's danger (Prov. 1:20).
 - b. Wisdom comes from the LORD and His revealed Word (Prov. 2:1–22).
 - c. Wisdom is among the greatest blessings that a believer can receive in time (Prov.
 - d. Wisdom is among the greatest blessings that a parent can impart to their children (Prov. 4–7).
 - e. The Lord Jesus Christ is our Wisdom, and His eternal testimony is most glorious (Prov.
5. Ecclesiastes warns the believer how even wisdom can become empty when it is divorced from Divine viewpoint (Ecc. 2:12–17). That's why the fear of the LORD is so vital for maintaining Divine viewpoint (Ecc. 12:9–14).

D. Prophets

1. Isaiah presented the coming Christ as the ultimate King of Wisdom (Isa. 11:2).
2. Jeremiah warned about the perverted wisdom that Israel was following (Jer. 8:8,9).
3. Ezekiel revealed the wisdom of Satan and how it became corrupted (Ezek. 28:12,17).
4. Daniel served Gentile kings in godliness and wisdom (Dan. 1:4,17,20).
5. Hosea summarized the way of wisdom for all believers (Hos. 14:9).

III. New Testament Wisdom

- A. The Lord Jesus Christ grew, increasing in wisdom as He learned in His humanity (Lk. 2:40,52).
- B. Wisdom was a characteristic of the first deacons (Acts 6:3,10).
- C. Paul's Development of Wisdom. [Paul develops the most amount of material pertaining to wisdom in the New Testament. 46 out of 73 occurrences of σοφία & σόφος are used by Paul.]
 1. The wisdom of God and the wisdom of the world are vividly contrasted (1st Cor. 1:18–31).
 2. The wisdom of God is revealed by spiritual means (1st Cor. 2:1–16).
 3. The wisdom of God is displayed in this world as foolishness (1Cor. 3:18–20).
 4. Ephesians teaches that the Church is the recipient of God's manifold wisdom (Eph. 1:8,17).
 - a. We exhibit that wisdom towards angels (Eph. 3:10).
 - b. We exhibit that wisdom towards men (Eph. 5:15).
 5. Colossians teaches that the wisdom of the Church is in Christ (Col. 1:9,28; 2:3; 3:16; 4:5).
- D. James is a work of New Testament wisdom literature, along the lines of Proverbs in the OT.
 1. If you lack wisdom, go to the Father in prayer (Jms. 1:5).
 2. Wisdom is manifest by its deeds (Jms. 3:13).
 - a. Cosmic wisdom (Jms. 3:15,16).
 - b. God's wisdom (Jms. 3:17).

From http://gracebiblechurchwichita.org/?page_id=322 accessed November 24, 2015.

Originally from Bob Bolender (<https://austinbiblechurch.com/sites/default/files/documents/Wisdom.pdf>) accessed November 27, 2015. I keep asking Mark (at Bible Doctrine Resource) to cite the original author at his excellent site.

Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 8:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
t ^e bûwnâh (הַנוּבָה) [pronounced t ^{oo} -NAWH]	intelligence, understanding, insight; the act of understanding; skill; the faculty of understanding; the object of knowledge; teacher (personification)	feminine singular noun	Strong's #8394 BDB #108
Rickard: <i>TEBUNAH</i> , הַנוּבָה, ... means, "insight, skill, or understanding." This noun may refer to "skill, good sense, general wisdom or godly wisdom." ⁴⁶			
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 rd person feminine singular, Qal imperfect	Strong's #5414 BDB #678
Rickard: <i>NATHAN</i> , נָתַן, [is the] fifth most frequent word in the O. T. used primarily in the Qal stem, and therefore has many nuances. It can mean, "to give, to allow, to place, to set, to put, to make, etc." ... One way <i>NATHAN</i> is used is in the passing on of knowledge and instruction as in Prov. 9:9. ⁴⁷			
qôwl (לוֹהַ) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6963 BDB #876

Translation: ...and [does not] understanding utter her voice? This is a parallelism to the first phrase. I don't know that we have a substantial difference in meaning between these two questions. *Wisdom* will be personified in this chapter.

Dr. Robert Dean, Jr.: *When we look at wisdom when it is personified as it is in this chapter it is really the expression of the omniscience of God. It is the outworking of all that He knows. And God's omniscience is intuitive, direct. He always knew everything that there is to know. He doesn't increase or decrease in His knowledge. But in terms of expressing that remarkable wisdom that God has, we can imitate to a degree because of our knowledge of God's Word, that wonderful wisdom that God has is expressed in the creation through the beauty, the artistry and aesthetics of His creation. When we observe the intricacies of God's creation we come to recognize that these things are not just functional. God didn't just create a functional universe but it has beauty and artistry, and that is all bundled up in the biblical concept of wisdom. But wisdom comes from the essence of God, from His attributes. Therefore it is related to all three members of the Godhead.*⁴⁸

⁴⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁴⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁴⁸ From [Dean Bible Ministries](#); accessed November 21, 2015.

The Geneva Bible: *Solomon declares that man is the cause of his own perdition and that he cannot pretend ignorance, for God calls all men by his word and his works to follow virtue and flee from vice.*⁴⁹

Gill: *the allusion is to an herald that this up his voice aloud at noon day in the public streets when he proclaims; and is opposed to the whispers of a harlot, at night, in a corner.*⁵⁰

James Rickard: *To have “understanding” is to act “wisely” and means to carry out right principles in everyday life. For example, a wise workman works according to the right principles of his craft, producing a quality product. Likewise morally, a wise person lives out the revealed principles of right and wrong, which reflect the character of God.*⁵¹

This first verse reads: *Does not wisdom call out [to us] and [does not] understanding utter her voice?* Throughout the book of Proverbs, we have seen several similar phrases: *Hear, my son, your father's instruction, and forsake not your mother's teaching, for they are a graceful garland for your head and pendants for your neck.* (Prov. 1:8–9; ESV) *My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the LORD and find the knowledge of God.* (Prov. 2:1–5; ESV) *My son, do not forget my teaching, but let your heart keep my commandments, for length of days and years of life and peace they will add to you.* (Prov. 3:1–2; ESV) Throughout, we find various ways that the teacher encourages the student to hear and to think as wisdom thinks. And why do this? Because *blessed are those who keep my ways*, says Ms. Wisdom in Prov. 8:32.⁵² In fact, throughout the 8 chapters of Proverbs, we have received a litany of reasons why we ought to listen to the teaching of Bible doctrine (it would be worthwhile to collect those reasons at the end of Prov. 9).

In fact, one of the key concepts of the book of Proverbs is, there is the right path and there is the wrong path; there is the right way of doing things, and the wrong. We ought to pursue Ms. Wisdom; not Ms. Slut (of Prov. 7). There is no middle path; there is no way to straddle these two paths. One path leads to abundant life and the other to a miserable death.⁵³ It always comes down to two options: either you believe in Jesus Christ or you refuse to believe in Him. For the believer, you choose to be filled with the Spirit or you choose to be carnal. As a believer, we can choose to grow in the grace and knowledge of our Lord Jesus Christ, or we can choose to embrace human viewpoint and cosmic thinking. In fact, the reality of these two paths is found in Prov. 7 versus Prov. 8. We allow ourselves to be seduced by the wrong woman in Prov. 7 or we focus upon wisdom in Prov. 8.⁵⁴

Dr. Robert Dean, Jr.: *There are only two options in the Bible. We see this is Psalm 1. How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! But his delight is in the law of the LORD, And in His law he meditates day and night. The result: He is fruitful, prosperous and successful. He will be like a tree {firmly} planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers. This is in contrast to the ungodly.*⁵⁵

The Great Availability of Bible Doctrine in the 21st Century:

Dr. Robert Dean, Jr.: *We live in a time of unprecedented Bible teaching. Never before in the history of the human race has so much been available to so many. We have literally hundreds of ministries*

⁴⁹ From [The Geneva Bible](#); accessed October 31, 2015.

⁵⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:1.

⁵¹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁵² Inspired and partially paraphrased from [Dean Bible Ministries](#); accessed November 21, 2015.

⁵³ The unbeliever can clearly enjoy some happiness and stability in life if he follows the laws of divine establishment. However, how sad it is for a man to benefit by the guidance of God throughout life, but to ultimately reject that same God.

⁵⁴ Inspired and partially paraphrased from [Dean Bible Ministries](#); accessed November 21, 2015.

⁵⁵ From [Dean Bible Ministries](#); accessed November 21, 2015.

that because of the Internet can put all of their Bible teaching up for people around the world to listen to and to study. We have hundreds of people and pastors in South America, in Brazil, Zambia, etc. who listen (and are live streaming) to this ministry. There are others who have taken the material and put them out as a curriculum for training pastors, and they go into Ghana, Nigeria and many other places in Africa as well as India. We have no idea of how many people have access to Bible teaching. And that is just this ministry. This is just one minor, small speck in a spectrum of ministries where pastors are teaching the Word of God. And that is not counting the number of people who get online and just listen. Not only that, but there are so many sophisticated Bible study programs that are out there. You could spend eight hours a day, seven days each week listening to somebody really good, who really knows the truth, teach the Bible from now until the day you go to be with the Lord and you wouldn't exhaust what is available right now. And yet we as evangelical believers in this country are ignoring it.⁵⁶

I have spent many hours compiling **the List (HTML) (PDF) (WPD)**, so that those interested in the teaching of the Word of God may find it. Part of that reason is very selfish. Personally, I have enjoyed a wonderful life of ease in this greatest nation in the history of human civilization, and I would like that continued, not only for myself, but for my many young relatives.

Ideally speaking, if you are a believer interested in the Word of God, then the best way for you to receive accurate teaching is in a church under the teaching of a pastor-teacher found listed above. You need to be in their congregation; not just listening to their posted MP3 lessons (unless you have no choice). God designed us to grow spiritually in the classroom of the local church, even though it may seem a lot easier to download the lesson and listen to it while you pop a Coors and enjoy a Mexican dish (in fact, it is this casual approach which is problematic to your personal growth).

I have seen small congregations with doctrinal pastors, and I cannot tell you how much I respect the integrity of the pastor who diligently prepares a message, even though many times his congregation might be composed of 5 or 10 people (and you, the student, may not realize or appreciate that it often takes a pastor 6–10 hours to prepare an hour's worth of Bible doctrine). I was blessed to have R. B. Thieme, Jr. as my pastor teacher for many years; and he studied constantly and taught up to 10 hour plus sessions a week. These men, scattered throughout the United States and the world, will be the basis of the preservation of this nation—they and their faithful congregations. If you know anything about current events, we, as a nation, have never teetered on the edge of disaster like this before.

Then Dean adds: The vast number of evangelical believers in this country who claim to believe in Jesus Christ as their savior spend maybe 20 minutes a week listening to anybody do anything closely resembling the teaching of God's Word. And it is usually so short and so shallow that no baby could ever figure out how to be potty trained, as it were, listening to those lessons. They just don't do it. Because we live in an age where there is so much prosperity in terms of how much teaching that is available that it is a judgment on this generation that so few people avail themselves of the Bible teaching, much less try to apply it. And so this generation will stand in tremendous judgment before God because of the way they have treated the wisdom of God's Word with disdain; they have treated it lightly.⁵⁷

If our nation goes down, it will be these millions of believers who have not taken the time to learn the plan of God.

⁵⁶ From [Dean Bible Ministries](#); accessed November 21, 2015.

⁵⁷ From [Dean Bible Ministries](#); accessed November 21, 2015.

In a height of heights, beside a way, a house of paths she has stood; to a hand of gates, to a mouth of a town, an entry of openings, she gives a ringing cry.

Proverbs
8:2–3

She has stood in the heights, beside the way, at the house of pathways; next to the gates at the edge of the city, [at] the entrance [into that city], she calls out.

She has stood in the highest places, along side the way, at the house of the pathways. She calls out at the gates near the edge of the city, at its entrance.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a height of heights, beside a way, a house of paths she has stood; to a hand of gates, to a mouth of a town, an entry of openings, she gives a ringing cry.
Latin Vulgate	Standing in the top of the highest places by the way, in the midst of the paths, Beside the gates of the city, in the very doors she speaketh, saying:...
Plain English Aramaic Bible	For on top of the high places is wisdom; between the roads and upon the side of the paths she stands. Over the gates with her mouth she calls, and in the entrances of the gates of The Glorious City.
Peshitta (Syriac)	For wisdom is on the top of high places, she stands between the ways and by the paths. She cries at the gates, at the entrance of the city; she cries aloud, saying,...
Septuagint (Greek)	For she is on lofty heights, and stands in the midst of the ways. For she sits by the gates of princes, and sings in the entrances, <i>saying</i> ,...
Significant differences:	The Latin leaves out <i>she stood</i> . The Hebrew has <i>beside the way (road)</i> ; the Aramaic has <i>between the roads</i> . The Greek leaves out <i>by the way</i> . She is sitting and not standing in the Greek.

The Latin takes the phrases *to a hand of gates, to a mouth of a town* and makes them into one phrase. The Hebrew refers to *the mouth of the town*; but the Aramaic changes this to *with her mouth she calls*.

One translation from the Aramaic has *The Glorious City*; and I am unsure if that has anything to do with the Aramaic text.

Limited Vocabulary Translations:

Bible in Basic English	At the top of the highways, at the meeting of the roads, she takes her place; Where the roads go into the town her cry goes out, at the doorways her voice is loud:...
Easy English	She shouts from the hills by the road. She stands at the cross-roads. She is at the city gate.
Easy-to-Read Version	She shouts at the entrance to the city. They stand at the top of the hill by the road where the paths meet. They are near the gates of the city. They are calling out from the open doors.
<i>The Message</i>	She's taken her stand at First and Main, at the busiest intersection. Right in the city square where the traffic is thickest, she shouts,...
Names of God Bible	Wisdom takes its stand on high ground,

	by the wayside where the roads meet, near the gates to the city. At the entrance wisdom sings its song,...
NIRV	At the highest point along the way, she takes her place where the paths meet. Beside the gate leading into the city, she cries out at the entrance. She says,...
New Simplified Bible	She takes her stand on top of high places and in the street intersections. She cries out at the gates, at the entrance by the doors:...

Thought-for-thought translations; paraphrases:

Common English Bible	Atop the heights along the path, at the crossroads she takes her stand. By the gate before the city, at the entrances she shouts:...
Contemporary English V.	With great understanding, Wisdom is calling out as she stands at the crossroads and on every hill. She stands by the city gate where everyone enters the city, and she shouts:... V. 1 is included for context.
The Living Bible	She is standing at the city gates and at every fork in the road, and at the door of every house. Listen to what she says:...
New Berkeley Version	On the top of the heights along the way, at the crossroads [Lit. "At the house of the paths."] she takes her stand; beside the gates, in front of the town, from the portals' entrance she cries out;...
New Life Version	She takes her stand on the top of the hill beside the way, where the paths meet. Beside the gates in front of the town, at the open doors, she cries out, ...
New Living Translation	On the hilltop along the road, she takes her stand at the crossroads. By the gates at the entrance to the town, on the road leading in, she cries aloud,...

Partially literal and partially paraphrased translations:

American English Bible	She is higher than all of the others, and she stands in the midst of all roads. She is the home of the mighty, and in their doorway, she sings:...
Beck's American Translation	She takes her stand at the ascent to the citadel at a place where paths meet, Beside the gates to the city, where people enter the doors, she's calling loud:...
International Standard V	On top of the highest places along the road she stands where the roads meet. Beside the gates, at the city entrance— at the entrance to the portals she cries aloud:...
New Advent (Knox) Bible	And, all the while, the wisdom that grants discernment is crying aloud, is never silent; there she stands, on some high vantage-point by the public way, where the roads meet, or at the city's approach, close beside the gates, making proclamation. V. 1 is included for context.
Translation for Translators	Wisdom stands on hilltops and at crossroads. Wisdom also stands at the city gates and shouts loudly,...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	She stations in the peak on-high over the way between the routes.
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Conservapedia	She cheers at the hand of the gates, the mouth of the town, the opening entry. It stands in the top of high places, by the way in the places of the paths. It cries at the gates, the entry of the city and at the coming in at the doors.
Ferrar-Fenton Bible	From the top of the mounds by the roads,··· She stands at the junction of streets. At the gates; at the front of the walls, When the entrances open, she shouts;...
Lexham English Bible	{Atop the heights} beside the road, at the crossroads she stands. Beside gates, before towns, [at the] entrance of doors, she cries out:...
NIV – UK	At the highest point along the way, where the paths meet, she takes her stand; beside the gate leading into the city, at the entrance, she cries aloud:...

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Is it not Knowledge? She shouts from the hilltops and waits by the crossroads; in the vicinity of the city gates she speaks,...
The Heritage Bible	In the head of high places upon the way, in the houses along the paths, she stations herself. She screams at hand, in the gates, at the mouth of the city, at the entrance by the doors:...
New American Bible (2011)	On the top of the heights along the road, at the crossroads she takes her stand; By the gates at the approaches of the city, in the entryways she cries aloud:...
New Jerusalem Bible	On the heights overlooking the road, at the crossways, she takes her stand; by the gates, at the entrance to the city, on the access-roads, she cries out,...
New RSV	On the heights, beside the way, at the crossroads she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries out:...
Revised English Bible	She takes her stand at the crossroads, by the wayside, at the top of the hill; beside the gate, at the entrance to the city, at the approach by the portals she cries aloud:...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the heights along the road, where the paths meet, she is standing; by the gates leading into the city, at the entrances, she cries aloud:...
exeGesés companion Bible	She stands in the top of the heights by the way between the houses of the paths; she shouts at the handle of the portals - at the mouth of the city at the entry at the portals.
Hebraic Roots Version	In the top of high places by the way, where the paths meet, she stands, Beside the gates at the entry of the city. At the coming in at the doors, she cries aloud,...
JPS (Tanakh—1985)	She takes her stand at the topmost heights, By the wayside, at the crossroads, Near the gates at the city entrance; At the entryways, she shouts,...
Judaica Press Complete T.	At the top of the heights upon the road; at the crossroads she stands. Beside the gates, at the entrance of the roof, at the entrance of the portals she cries,...

Orthodox Jewish Bible In the top of high hills, beside the derech (road) in the bais netivot (meeting place of trodden paths, crossroads) nitzavah (she [*Lady Wisdom, the lady street preacher*] stands).
She crieth out at the she'arim (gates), at the entry of the city, at the entrance at the petachim (doorways):...

Expanded/Embellished Bibles:

The Expanded Bible On the ·hilltops [top of the high places] along the road
and at the crossroads, she ·stands calling [takes her stand].
Beside the city gates,
at the entrances into the city, she calls out:

Kretzmann's Commentary She standeth in the top of high places, on the top of high places along the way,
easily to be seen by all who pass by, by the way in the places of the paths, at the
cross-roads.
She crieth at the gates, standing where the roads converge and many people come
together, at the entry of the city, at the coming in at the doors, at the outside of the
gateway, where multitudes were wont to assemble.

NET Bible® At the top of the elevated places along the way,
at the intersection [*Heb* "at the house of the paths." The "house" is not literal here,
but refers to where the paths meet (cf. ASV, NIV), that is, the "crossroads" (so NAB,
NRSV, NLT)] of the paths she takes her stand;
beside the gates opening into [*Heb* "at the mouth of."] the city,
at the entrance of the doorways she cries out:...

Updated Pulpit Commentary She stands in the top of high places, by the way. She takes her stand, not in
thievish corners of the streets, like the harlot, but in the most open and elevated
parts of the city, where she may be best seen and heard by all who pass by. (see
Prov. 1:21, and note there) In the places of the paths; i.e. where many paths
converge, and where people meet from different quarters. At the hand of the gates.
(1Sam. 19:3) She posts herself at the side of the city gates, under the archway
pierced in the wall, where she is sure of an audience. At the mouth of the city,
inside the gate, where people pass on their way to the country. At the coming in at
the doors, by which persons enter the town. Thus she catches all comers, those
who are entering, as well as those who are leaving the city. Here standing, as in the
Agora or Forum, she cries out; she calls aloud, saying what follows (vers. 4–36).

Syndein/Thieme She {doctrine} stands on top of high places . . . by the way in the places of the
paths. {Note: Means doctrine can be used in every situation in life. Here is the
intersection of roads - where all sorts of people come together.}
She {doctrine} cries/'extends her invitation' at the gates, at the entry of the city, at
the coming at the doors. {Note: In this day, this is where doctrine was often taught.
It is like a city auditorium where the masses can meet.}.

The Voice She's taken her stand at the highest place in the city,
at the crossroads where everyone can see her.
There, and at the gates, at the entrance to the city,
right in front of the city doors she cries out:...

Literal, almost word-for-word, renderings:

Concordant Literal Version At the summit of the heights upon the way, The meeting house of the tracks, there
she is stationed."
At the side of the gates, at the edge of the town, The entry of the portals, there she
makes her appeal."

Context Group Version On the top of high places by the way, Where the paths meet, she stands;

	Beside the gates, at the entry of the city, At the coming in at the doors, she cries aloud:...
Darby Translation	On the top of high places by the way, at the cross-paths she taketh her stand. Beside the gates, at the entry of the city, at the coming in at the doors, she crieth aloud.
Emphasized Bible	At the top of the high places above the way, at the place where paths meet, she taketh her stand: Beside the gates, at the entrance of the city,—at the going in of the openings, she shouteth:—...
English Standard V. – UK	On the heights beside the way, at the crossroads she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries aloud:...
God’s Truth (Tyndale)	Stands she not in the high places of the streets, and ways? Does she not cry before the whole city, and in the gates where men go out and in?
NASB	On top of the heights beside the way, Where the paths meet, she takes her stand; Beside the gates, at the opening to the city, At the entrance of the doors, she cries out:...
New European Version	On the top of high places by the way, where the paths meet, she stands. 3Beside the gates, at the entry of the city, at the entry doors, she cries aloud:...
New King James Version	She takes her stand on the top of the high hill, Beside the way, where the paths meet.
Stuart Wolf	In the head/top of the heights upon the road/way, between the paths she has been stood. To the side of the gates, to the mouth of the city, at the opening of the doors, she cries aloud <i>for joy</i> .
Webster’s Bible Translation	She standeth on the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the entrance of the doors.
Young’s Updated LT	At the head of high places by the way, Between the paths she has stood, At the side of the gates, at the mouth of the city, The entrance of the openings, she cries aloud,...

The gist of this passage: Wisdom calls out to man from very public places.

Proverbs 8:2			
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	No Strong’s # BDB #88
רֹשׁ (שׂאָר אוֹ שׂאָר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong’s #7218 BDB #910

The NET Bible: *Heb “head.” The word שאר (ro’sh, “head”) refers to the highest area or most important place in the elevated area. The contrast with chapter 7 is striking. There the wayward woman lurked at the corners in the street at night; here wisdom is at the highest point in the open places in view of all.*⁵⁸

⁵⁸ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

Proverbs 8:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mârôwm (מִוְרָם) [pronounced <i>maw-ROHM</i>]	<i>height, that which is high; the Most High; a lofty fortified place; high-mindedness, pride; collectively for leaders, princes</i>	masculine plural noun	Strong's #4791 BDB #928
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
BDB gives the following meanings for this verb: 1) <i>upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (preposition); 1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards; 1b) above, beyond, over (of excess); 1c) above, over (of elevation or pre-eminence); 1d) upon, to, over to, unto, in addition to, together with, with (of addition); 1e) over (of suspension or extension); 1f) by, adjoining, next, at, over, around (of contiguity or proximity); 1g) down upon, upon, on, from, up upon, up to, towards, over towards, to, against (with verbs of motion); 1h) to (as a dative); 2) because that, because, notwithstanding, although (conjunction).</i>			
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun; pausal form	Strong's #1870 BDB #202
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
BDB definitions: 1) <i>house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within. Add to this concept, a dynasty.</i>			
n ^e thîybâh (נְתִיבָה) [pronounced <i>n^ethee^v-BAW</i>]	<i>path, pathway, footpath, a trodden down path</i>	feminine plural noun	Strong's #5410 BDB #677
nâtsab (נָצַב) [pronounced <i>naw-TSAH^v</i>]	<i>to be stationed, to be left standing, to station oneself, to take one's stand; to stand [at the ready, firm], to take an upright position</i>	3 rd person feminine singular, Niphal perfect	Strong's #5324 BDB #662

Translation: *She has stood in the heights, beside the way, at the house of pathways;...* What we appear to have here are all of the places where Bible doctrine was taught during the time of David and Solomon.

The heights or the high places were often used by heathen faiths; but here we find that doctrine would be taught from these places as well. My guess would be, when a person had an elevated platform from which to talk, and

people could sit around him in such a way that they could all see him (as on an incline), this could be the sort of heights we are speaking of (as well as being on a mountain or on a hill—places where our Lord taught).

Ellicott: She goes everywhere where she may find the greatest concourse of people, "God not being willing that any should perish, but that all should come to repentance" (2Peter 3:9). So the apostles made large centres of population such as Antioch, Ephesus, or Corinth, the headquarters of their missionary enterprise.⁵⁹

Beside the way simply refers to alongside a roadway. Some teaching took place right off the road.

Finally, we have the *house of paths*, suggesting that there are many paths leading to a particular house, which perhaps later became known as a synagogue. This is simply a poetic way to note that many people travel from different places to arrive here at the same place.

We don't know precisely how and when people met for teaching, apart from the Feast Days as prescribed in the Mosaic Law. It appears from this passage (and others) that teaching during the time of David took place in a number of different places.

There was a school of prophets during the time of Samuel (1Sam. 19:18–24). When David brought the Ark of God into Jerusalem, he set up a tent for it (which may have become a place of worship—1Chron. 15:1). The House of the Lord is mentioned in 2Sam. 12:20; but this does not appear to be the same as the Tent of Meeting (that is, the Tabernacle). See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)). Quite obviously, in the time of our Lord, there were synagogues, where there was reading and teaching that took place (and they would have been around for a long time). Therefore, we do not know the exact nature of the teaching of Scripture in this era.

If I were to make an educated guess, I would say that these various places of meeting, where teaching took place, are not carefully set up and enumerated because they would change throughout the ages. The church of today is not like the synagogue of the 1st century, which was not like the tent which houses the Ark of the Covenant during the time of David. So, although there was a careful blueprint for the Tabernacle (the Tent of Worship—and this was carefully set up, as it revealed the Lord Jesus Christ), there were no instructions as to the teaching/learning environment for other places and subsequent centuries.

Nowhere are we told that a church must seat 500 people, have 12 stained glass windows, and a podium of wood set 3 feet higher than the chairs of the auditorium. Specifics about the tabernacle and the furniture of the Tabernacle were given because they were representative of what was being taught (we learn about Jesus Christ and about the promises of God through these representative images). Even today, we learn from the Tabernacle, even though we certainly do not build one in order to engage in sacrificial worship around it. See the **Ark of God** (which represented Jesus Christ) ([HTML](#)) ([PDF](#)) ([WPD](#)); and the **Tabernacle** representing Jesus Christ and the cross ([HTML](#)) ([PDF](#)) ([WPD](#)).

Today, truth ought to be found in the local church, on the radio and on television (or at certain websites). For those who want truth, it is so much easier today. Even when Bible doctrine is not taught in your local churches, there are alternative ways to get God's Word.

So that there is no confusion, the Bible tells us, **Do not forsake the assembling of yourselves together**. Whether you attend a mega-church, a small neighborhood church, or meet in someone's home, it makes no difference. Now, some people, on some occasions, must depend upon a set of MP3 files to learn from (when I was younger, this was a box of tapes and a tape recorder). This is not for everyone, and when you have the option of attending a local church, you go to that local church (as long as accurate Bible doctrine is being taught).

⁵⁹ From <http://biblehub.com/commentaries/proverbs/8-2.htm> accessed November 25, 2015.

Most of my Christian life has been meeting in homes and in small groups, simply because that is the way that it works out. However, there was a year or two when I learned Bible doctrine from the tapes of R. B. Thieme, Jr., studying on my own alone (and wondering why none of the other believers that I knew had any interest in this teaching).

One of the things that we learn in the modern age is, positive volition is positive volition; and negative volition is negative volition. That is, if you are interested in the truth, then God will provide it for you. If you are not, then you will find millions of alternatives to the truth.

In my lifetime, I have seen such a change in the access to truth. To hear a good teacher, occasionally one could be found on Christian radio. However, for me, it was obtaining tapes of Bible doctrine from Berachah Church (which was such a gracious provision from them). Today I am aware of at least two dozen excellent teachers whose ministries can be accessed from the internet. See [The List \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Proverbs 8:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Yâd as a construct and the lâmed preposition are literally rendered <i>to a hand of</i> ; together, they mean <i>to the side of, beside, next to</i> .			
sha'ar (שַׁעַר) [pronounced SHAH- <i>gahr</i>]	<i>gates [control of city can be implied]; entrance [through the gates]</i>	masculine plural noun	Strong's #8179 BDB #1044
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> .			
qereth (קִרְיָה) [pronounced KEH- <i>rehth</i>]	<i>town, city</i>	feminine singular noun; pausal form	Strong's #7176 BDB #900
mâbô ^s (מַבֹּֿוֹ) [pronounced <i>maw^p-VOH</i>]	<i>an entrance, a coming in, an entering in a going in; an approach; place where the sun sets, the west, toward the west</i>	masculine singular construct	Strong's #3996 (& #3997) BDB #99
pethach (פֶּתַח) [pronounced PEH- <i>thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine plural noun	Strong's #6607 BDB #835

Proverbs 8:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rānan (רָנַן) [pronounced raw-NAHN]	<i>to give a ringing cry, to emit a tremulous sound, to vibrate the voice</i>	3 rd person feminine singular, Qal imperfect	Strong's #7442 BDB #943

The NET Bible: *The cry is a very loud ringing cry that could not be missed. The term רָנַן (ranan) means "to give a ringing cry." It is often only a shrill sound that might come with a victory in battle, but its use in the psalms for praise shows that it also can have clear verbal content, as it does here. For wisdom to stand in the street and give such a ringing cry would mean that it could be heard by all. It was a proclamation.*⁶⁰

Although these are the meanings given by BDB and Gesenius, this final verb is translated: *shouts* (CEV, JPS 1985); *calls out* (EXP); *cries aloud* (ESV, NEV, NKJV, Young); *cries out* (NET, The Voice); *cries aloud (for joy)* (Wolf).

Rickard: *"She cries out" is the Qal Imperfect 3fp of RANAN, רָנַן, that means, "to rejoice, to shout for joy." It underscores that she speaks fervently with conviction, not dispassionately as in a learned discourse.*⁶¹

Translation: ...next to the gates at the edge of the city, [at] the entrance [into that city], she calls out. Whereas, the previous verse seemed to describe 3 possible places for teaching to occur, we have 3 more places indicated here, but they all seem to reference the same place.

Sutcliffe: *The gate was the usual place where the elders sat at proper times, and heard complaints. It is probable that the prophets often addressed the people in the area of the gate. Jeremiah delivered his prediction of the invasion of the Assyrians at the "horsegate."*⁶²

In the ancient world, much of social and legal life took place at the entrance of the city. Therefore, it would be logical for believers to establish places and times for people to meet, to be instructed in the teaching or reading of inspired Scripture.

The Gates of a City (James Rickard)

1. The gateway of the O.T. city had special functions. As an entryway into the city, the gateway had both inner and outer gates, 2 Sam 18:24.
2. The gateway area had three important uses other than as a passageway into a city so the appeal is
 - 1) It was the location of judgment and censure (courts of law), Ruth 4:1, 11 Job 29:7 31:21 Prov. 22:22 24:7 31:23 Isa 29:21. Wisdom was especially needed in legal decisions
 - 2) It was a center of trade, 2 Kings 7:1; Neh 13:9.
 - 3) It was the place to discuss and transact politics.
3. So it signifies where people congregate to buy and sell, to settle disputes, and to transact politics.
4. Those who were considered wise would be found at the gate of the city and the naïve could learn wisdom there from listening to them, cf. Prov 10:13, 31.
5. Because of the importance of the gateway in OT culture, it was there that the prophets usually spoke their messages, 2 Kings 7:1. Ezra instructed the Jews about the Law in the gateway, Neh 8:1.
6. The specific reference to the gates (as well as to the other locations) thus reinforces Wisdom's accessibility.

⁶⁰ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

⁶¹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁶² From <http://www.studyight.org/commentaries/jsc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

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The gist of this verse is, God makes His Word available; for those who want the doctrine, God provides it. Just like the gospel, if we need truth and wisdom, God will give it to us.

Vv. 1–3: Does not wisdom call out [to us] and [does not] understanding utter her voice? She has stood in the heights, beside the way, at the house of pathways; next to the gates at the edge of the city, [at] the entrance [into that city], she calls out.

From Where Does Wisdom Call? (Robert Dean)

"On top of the heights." If you travel in the areas of the Middle East, the ancient world, where do you find the temples set? Up on a high hill. The word here is the same as in Jeremiah 51:53 as a place of fortification. So the high point is a place that is visible, a place where if you cry out from the highest point it is heard to its furthest extent; and so the emphasis here is that wisdom takes advantageous positions to reach the most people, to be seen and heard by the most people.

The second phrase, "beside the way" is the word derek in Hebrew, which is the basic word that is still used in modern Hebrew for the highway, the road, the path. It is used over and over again in the Psalms for making this choice between the path leading to righteousness and the path leading to evil, the path to life and the path to death. There are only these two options. "Beside the way" is talking about being out on the highways and byways of life.

The third is at the crossroads, "where the paths meet." Where the pathways intersect, that is your volition point. You have to choose. Are you going to follow the path of life, or the path of death?

[W]isdom is available... [Beside the gates, the entry of the city and the entry of the doors](#). Each of these refers to a slightly different area of entry point to the city. The gates were rather significant areas in the ancient world because it was at the city gates that the leaders of the city would gather together. This is where judgments would take place, where decisions were made that would affect everyone in the city. It was a place there they would buy and sell and it was the local court room. So wisdom is available at the places that would most significantly affect our lives. The entrances to the city were the places where the people would come in in order to do business. So this relates to the economic activity of the city. Wisdom applies to everyday economic life. At the entrance of the openings. When you went in through these gates there were little rooms off to the side where people would go to conduct business and make decisions. What we see here is that wisdom is making herself available to everyone for every area of life.

So wisdom goes to the most advantageous place to reach as many as possible, it goes to the pathways where people travel—not off the beaten path but on the beaten path—and it is at the crossroads where decisions are made.

Inspired and partially paraphrased from [Dean Bible Ministries](#); accessed November 21, 2015.

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You will note that this is very different from other religions many of which hold out truth as something to be sought, sometimes in faraway places. Others present truth as something which is earned or deserved. Some of the worst sinners who are positive toward the Word of God will find it.

Vv. 2–3: She [Wisdom] has stood in the highest places, along side the way, at the house of the pathways. She calls out at the gates near the edge of the city, at its entrance. You will note the sharp contrast to the previous chapter. The adulteress met her prey in the dark, in secret, so that no one could see them (Prov. 7:9); and it was there that she seduced him. Here, Wisdom is out front, in the public places, where all can see and hear her.

Wisdom is Publically Proclaimed (Various Commentators)

Ironside: *Wisdom does not wait for men to seek her. She seeks to draw the simple from paths of error to the temple of knowledge and understanding. With yearning heart she takes her stand in the marketplace, the paths of pleasure, the courts of judgment, and the schools of learning. Anywhere and everywhere men are found, she is there- her cry and entreaty sounding above all the bustle of life.*⁶³

Rickard: “wisdom” makes her proclamation heard far and wide and does not wait for an audience to come to her...in verses 2 and 3 we see where she calls from... 1) on the heights beside the ways, 2) where the paths meet, in vs. 2, and 3) beside the city gates at the opening of the city and 4) at the entrance of the doors, in vs. 3. The locations, 1) are all familiar, 2) easily accessible public places, 3) emphasize her availability, and 4) encourage students to attend her. Therefore, wisdom is not difficult to find for those who respond to her invitation. The places listed in these verses could hardly be avoided by anyone making a thorough search.⁶⁴

Dr. Robert Dean, Jr.: *Wisdom shouts in the street, She lifts her voice in the square; At the head of the noisy {streets} she cries out; At the entrance of the gates in the city she utters her sayings.* (NASB) *What goes on in the squares? This is where the market is located, where commerce is conducted, where people hear the news of the day and find out about what is affecting their world. Wisdom is located in the place where there is the greatest amount of intercourse. So wisdom is available everywhere, it is not hidden under a rock up in the Himalayas somewhere. It is freely available to one and all. This reminds us that the Word of God and the truth of God's Word is always available to everyone.*⁶⁵

Peter Pett: *In the days when the only way to disseminate news and information was by the voice (as with the ancient town crier) those who sought to do so would stand on a high spot and proclaim what they had to say. It enabled them to project their voices. Indeed there was a well known stone in Jerusalem from which lost and found things were called out. Thus those who would proclaim wisdom would stand in such places. ‘By the way’. As men proceeded on their way they needed guidance on the way of life. ‘Where the paths meet’. At junctions and crossroads, to which men came from all directions, they needed to know which way to take, not only literally but spiritually.*

Pett continues: *‘The gates’, through which all entering or leaving the city had to pass, and where men used to gather to share information, hear news, pass judgment, and come to important decisions, was above all the place of concourse. Here too proclaimers of wisdom were to be found.*

Pett continues: *“To you, O men, I call, and my voice is to the sons of men.” It is to man that ‘wisdom and understanding’ speaks. It is the voice of Heaven speaking to mankind (Proverbs 8:22-31). While she may be heavenly she delights in ‘the habitable earth -- the sons of men’ (Proverbs 8:31). In Proverbs wisdom and understanding are not earthly, humanistic wisdom and understanding, but the wisdom and understanding imparted by God (Proverbs 2:5-6).*⁶⁶

See the discussion earlier.

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⁶³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 1:1–7.

⁶⁴ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁶⁵ From [Dean Bible Ministries](#); accessed November 21, 2015.

⁶⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

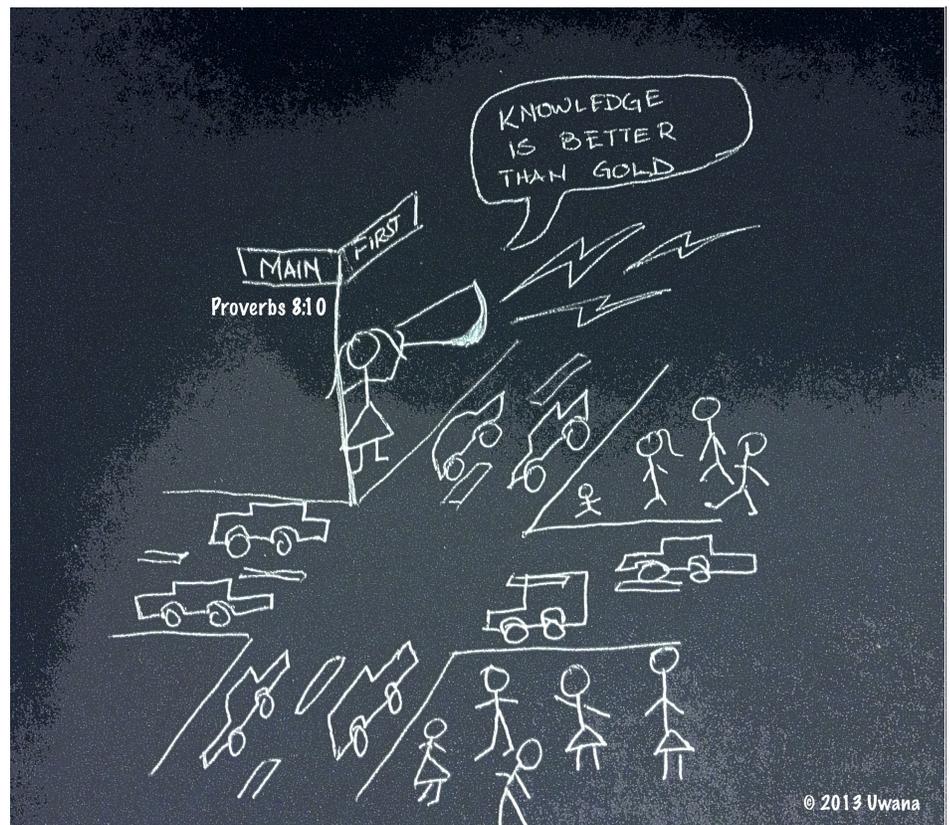
Vv. 1–3: Does not wisdom call out to us and does not understanding lift up her voice to be heard? She has stood in the highest places, along side the way, at the house of the pathways. She calls out at the gates near the edge of the city, at its entrance.

J. Vernon McGee: *God's people should be out doing...personal witnessing...Wisdom and understanding should be putting forth their voice. She stands in the top of high places, by the way in the places of the paths. She cries at the gates, at the entry of the city, at the coming in at the doors. To you, O men, I call; and my voice is to the sons of man (Prov. 8:2-4) This is what we are trying to do by radio. We are sending out a call to come to the school of wisdom. We want you to come to wisdom in the person of Christ. It is Christ who has been made unto us wisdom.*⁶⁷

This is very much like Prov. 1:20–21 *Wisdom cries aloud outside; she gives her voice in the square; she calls at the head of places of commotion; in the opening of the gates, in the city she utters her words:... (ESV) The idea is, the truth is never hidden from those who want to hear it.*

Clarke: *This might be well applied to the preaching of Jesus Christ and his apostles, and their faithful successors in the Christian ministry. He went to the temple, and proclaimed the righteousness of the Most High: he did the same in the synagogues, on the mountains, by the sea-side, in the villages, in the streets of the cities, and in private houses. His disciples followed his track: in the same way, and in the same spirit, they proclaimed the unsearchable riches of Christ.*⁶⁸

The Clarke adds to the evangelical nature of our calling: *God's wisdom in the hearts of his true ministers directs them to go and to seek sinners. There are, it is true, temples, synagogues, churches, chapels, etc.; but hundreds of thousands never frequent them, and therefore do not hear the voice of truth: wisdom, therefore, must go to them, if she wishes them to receive her instructions. Hence the zealous ministers of Christ go still to the highways and hedges, to the mountains and plains, to the ships and the cottages, to persuade sinners to turn from the error of their ways, and accept that redemption which was*



⁶⁷ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 8); accessed November 21, 2015 (slightly edited).

⁶⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:3.

procured by the sacrificial offering of Jesus Christ.⁶⁹ Today, we would include the mediums of radio, television and the internet.

Wisdom Calls out from the Public Gates (a graphic); from [Uwana](#); accessed November 26, 2015. He writes: *I grew up in Africa where street preachers were regular fixtures at the marketplace. I largely ignored their message; my destination was far too important.*⁷⁰

Vv. 1–3: Does not wisdom call out to us and does not understanding lift up her voice to be heard? She has stood in the highest places, along side the way, at the house of the pathways. She calls out at the gates near the edge of the city, at its entrance. Notice just how different wisdom is, as compared to the seduction of the adulterous woman of the previous chapter. Wisdom is out in the public, calling loudly, proclaiming her principles clearly. False doctrine is much different. It is deceptive, it is misleading, it is quietly and often inaccurately presented.

Joe Guglielmo: *God does not hide His wisdom from us, it is available and as we will see it is available to all who want to receive it. God's wisdom is there for the taking you might say, there is no excuse why we are not wise.*⁷¹

James Rickard: *While the seductress' ways are secretive and deceptive, wisdom's ways are open and honest. As we have seen the one who succumbs to the adulteress finds shame and death, but as we will see wisdom's followers acquire prudence for wise living.*⁷²

Peter Pett: *Note again the combination of wisdom and understanding. Wisdom cries out to men, understanding puts forth her voice. And she does so openly and forcefully wherever men are found. There is nothing secretive about her, in contrast with the strange woman who represents the world and its desires. She speaks from the top of high places by the way, she is found at road junctions, she is found beside the gates where men meet to converse, and justice is meted out (compare Proverbs 1:20-21 where it was 'in the streets -- to the public squares -- at the entering of the gates, the chief places of concourse'). And her words are for all men, she calls to men, her voice is to the sons of men.*⁷³

Application: The 2008 election and the Obama presidency is a good example of this. He is the farthest left president of my lifetime, and yet so many of his speeches and his language is sprinkled with conservative words. He has used the word *investments* to death, which for Obama, is a word that means *government spending*. When running for president, he was a great supporter of traditional marriage, adding that, "God is also in the mix." However, he did not act as if this was his actual viewpoint.

Language can be used to explain or to make a position clear, or to make a logical argument. In politics, language is more often used to obfuscate the actual position of a politician or candidate.

Obama's Misleading Vocabulary by Lurita Doan

Investment is the president's word for government spending. When he says we need to invest more, he really means he wants to increase spending on some special project. Obama knows that the word "investment" is reassuring to most Americans and implies that at some point in time a good investment will return a decent profit. But, no return is envisioned with Obama's "investments". In fact, to Obama all government spending is an investment.

⁶⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:3.

⁷⁰ From [Uwana](#); possibly by Bupe Rose; accessed November 26, 2015.

⁷¹ From [Calvary Chapel](#); accessed November 24, 2015.

⁷² From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁷³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Obama's Misleading Vocabulary by Lurita Doan

Millionaires and Billionaires – Obama often talks about the need to increase taxes on the millionaires and billionaires. Of course, what he really means is higher taxes on any family making more than \$250,000. Obama's math skills must be sufficient to understand that there is a huge mathematical difference between 250,000 and a billion, but he chooses to ignore the difference to better stoke class resentment, all while hoping that average Americans are too stupid to understand.

Working People is invoked to demonstrate commitment to average Americans. Of course, what Obama really means is that he supports the primacy of unions over other American workers. According to Obama's definition, the vast majority of Americans, including small business owners, are not working people at all, regardless of how many thousands of hours they work. In Obama's dictionary, only union members are working people and deserving of special preferences and consideration.

Spending Reductions in the Tax Code means more tax increases. President Obama likes to wear the mantle of spending cuts, but lacks the courage to call a tax increase what it really is.

Paying Their Fair Share is the president's phrase for wealth redistribution. What Obama really means is that entrepreneurs and other successful business owners are not paying high enough taxes, and that all of the money they earn should be "contributed" to the government for wealth redistribution to those that Obama considers worthy. Of course, Obama's supporters, the bulk of whom do not seem to pay income tax, are, according to this definition, already paying a fair amount of tax (zero). It is the rest of America that is not paying their "fair share". Obama offers no criteria to what is fair or not, so that is why he seems to think it is perfectly acceptable to require 20% of American to pay 78% of the taxes and then criticize them for not paying their "fair share".

Green Jobs and Green Economy these are the jobs that President Obama believes are more important and more valuable than any others, even if creating a "green job" that pays \$40,000 actually costs the taxpayers \$300,000 to create. Moreover, if creating one magical "green job" results in the loss of 10 or more jobs that were dependent upon cheap, reliable power, that too is of no consequence. A green job has magical properties that do not conform to economic principles.

Unprecedented. Perhaps Obama's favorite word, which he uses to describe most of his actions. This word has no meaning to Obama, but reflects his belief that he is so special that everything he does or says must be admired. Obama is so, fundamentally, unaware of American history that he thinks that the challenges and issues that he faces are unique. (Move over George Washington!)

Unfortunately, our President seems unaware that the dangers of repeated, euphemistic bastardization of the English language erodes his credibility. Increasingly, Americans know they cannot trust what Obama says.

And so, President Obama is likely to tell Americans: "In response to an unprecedented challenge we must provide more aid to working people by increasing investments in green jobs. We will implement savings in the tax code that will only impact millionaires and billionaires who are not currently paying their fair share".

As you can observe, nearly every word or phrase used above actually means nearly the exact opposite of what the words themselves mean. From <http://townhall.com/> accessed November 16, 2015. So that there is no misunderstanding, politicians on both sides of the aisle do this. Our current president (I write this in 2015) is easily the most accomplished politician in this realm.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These first three verses set up the rest of Proverbs 8. The remainder of this chapter is wisdom, personified, and speaking to us.

Chapter Outline

Charts, Graphics and Short Doctrines

The Great Value of Wisdom

What follows from here to the end of the chapter is what Wisdom says to us.

“Unto you [all] I call and my voice unto sons of Adam. Discern, O simple ones, prudence; and, O foolish ones discern heart. Listen, for noble things I will speak and from my [two] lips justice, for truth speaks my mouth and an abomination of my [two] lips [is] wickedness.

Proverbs
8:4–7

“I call out to [all of] you and [give] my voice to the sons of Adam: understand, O simple ones, prudence [and craftiness]; and understand the heart [the doctrinal thinking process], O fools. Listen, for I will speak of noble things and my lips [will proclaim] justice [and equity], for my mouth speaks truth and evil is abhorrent to me [lit., *is an abomination of my lips*].

“I, wisdom, call out to you; I give my voice to the sons of man. Understand prudence, you simple ones; and understand how to think with doctrine rather than with human viewpoint. Listen, for I will speak of the doctrines of the royal family and I will proclaim justice and honesty among you. I will speak truth; evil is abhorrent to me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	“Unto you [all] I call and my voice unto sons of Adam. Discern, O simple ones, prudence; and, O foolish ones discern heart. Listen, for noble things I will speak and from my [two] lips justice, for truth speaks my mouth and an abomination of my [two] lips [is] wickedness.
Latin Vulgate	O ye men, to you I call, and my voice is to the sons of men. O <u>little</u> ones understand subtlety, and ye unwise, take notice. Hear, for I will speak of great things: and my lips shall be opened to preach right things. My mouth shall meditate truth, and my lips shall hate wickedness.
Plain English Aramaic Bible	And she says, "To you, men, I call, and my voice to the children of men" "That children may understand subtlety and the feeble minds may know in their heart". "Hear me, because it is truth that I speak, and my mouth opens with uprightness". " For my mouth ruminates truth and <u>lying lips are unclean before me</u> ".
Peshitta (Syriac)	Unto you, O men, I call; and my voice is to the sons of men, So that the simple ones may understand prudence and the fools understand in their heart. Hear, for I will speak truth; and the opening of my mouth shall bring forth uprightness. For my mouth shall speak truth, and <u>lying lips are an abomination before me</u> .
Septuagint (Greek)	You, O men, I exhort; and utter my voice to the sons of men. O you simple, understand prudence, and you that are untaught, take in knowledge. Listen to me, for I will speak solemn truths; and I will produce right sayings from my lips. For my mouth shall meditate truth, and false lips are an abomination before me.

Significant differences: Latin: *little* rather than *simple*. The Aramaic changes the final phrase somewhat.

Limited Vocabulary Translations:

Bible in Basic English	<p>I am crying out to you, O men; my voice comes to the sons of men. Become expert in reason, O you simple ones; you foolish ones, take training to heart. Give ear, for my words are true, and my lips are open to give out what is upright. For good faith goes out of my mouth, and false lips are disgusting to me.</p>
Easy English	<p>'I am calling to you, men. I am shouting to everybody. If you are simple, then learn to be wise. If you are foolish, then learn to be intelligent. Listen to me! My words are good. My words are right. I am telling the truth to you. I hate evil words.</p>
Easy-to-Read Version	<p>{Wisdom says,} "Men, I call out to you. I call out to all people. If you are foolish, learn to be wise. Foolish men, learn to understand. Listen! The things I teach are important. I tell you things that are right. My words are true. I hate evil lies.</p>
God's Word™	<p>"I am calling to all of you, and my appeal is to all people. You gullible people, learn how to be sensible. You fools, get a heart that has understanding.[a] Listen! I am speaking about noble things, and my lips will say what is right. My mouth expresses the truth, and wickedness is disgusting to my lips.</p>
Good News Bible (TEV)	<p>"I appeal to all of you; I call to everyone on earth. Are you immature? Learn to be mature. Are you foolish? Learn to have sense. Listen to my excellent words; all I tell you is right. What I say is the truth; lies are hateful to me.</p>
The Message	<p>"You—I'm talking to all of you, everyone out here on the streets! Listen, you idiots—learn good sense! You blockheads—shape up! Don't miss a word of this—I'm telling you how to live well, I'm telling you how to live at your best. My mouth chews and savors and relishes truth— I can't stand the taste of evil!</p>
NIRV	<p>"People, I call out to you. I raise my voice to all human beings. You who are childish, get some good sense. You who are foolish, set your hearts on getting it. Listen! I have things to say that you can depend on. I open my lips to speak what is right. My mouth speaks what is true. My lips hate evil.</p>
New Simplified Bible	<p>»I call to you men. My voice is to the sons of man. »O you simple ones, understand wisdom and, you fools, be of an understanding heart. »Listen for I speak of excellent things. The truth comes from my lips.</p>

»My mouth will speak truth! Wickedness is an abomination to my lips.

Thought-for-thought translations; paraphrases:

Common English Bible	I cry out to you, people; my voice goes out to all of humanity. Understand skill, you who are naive. Take this to heart, you fools. Listen, for I speak things that are correct; from my lips comes what is right. My mouth utters the truth; my lips despise wickedness.
Contemporary English V.	She stands by the city gate where everyone enters the city, and she shouts: "I am calling out to each one of you! Good sense and sound judgment can be yours. Listen, because what I say is worthwhile and right. I always speak the truth and refuse to tell a lie. V. 3 is included for context.
The Living Bible	"Listen, men!" she calls. "How foolish and naive you are! Let me give you understanding. O foolish ones, let me show you common sense! Listen to me! For I have important information for you. Everything I say is right and true, for I hate lies and every kind of deception.
New Century Version	"Listen, everyone, I'm calling out to you; I am shouting to all people. You who are uneducated, seek wisdom. You who are foolish, get understanding. Listen, because I have important things to say, and what I tell you is right. What I say is true, I refuse to speak evil.
New Life Version	"I call to you, O men. My voice is to the sons of men. O childlike ones, learn to use wisdom. O fools, make your mind understand. Listen, for I will speak great things. What is right will come from my lips. For my mouth will speak the truth. My lips hate wrong-doing.
New Living Translation	"I call to you, to all of you! I raise my voice to all people. You simple people, use good judgment. You foolish people, show some understanding. Listen to me! For I have important things to tell you. Everything I say is right, for I speak the truth and detest every kind of deception.

Partially literal and partially paraphrased translations:

American English Bible	'O men, I bring comfort to you, and I sing aloud to your sons. All you guileless should learn to be shrewd, and the unlearned should store it within their hearts. 'You should listen to me, for I'm speaking of serious things, and from my lips comes what's true. My throat will contemplate truth, since those with lying lips, I have hated.
Beck's American Translation	I'm calling you, O men and talking to you, O human beings. You silly people, learn how to be shrewd, you fools, become intelligent. Listen because I tell you important things; my lips say what is right,

International Standard V	<p>My mouth expresses the truth, and my lips abhor evil. "I'm calling to you, men! What I have to say pertains to all mankind! Understand prudence, you naïve people; and gain an understanding heart, you foolish ones. Listen, because I have noble things to say, and what I have to say [Lit. <i>my open lips</i>] will reveal what is right. For my mouth speaks the truth— wickedness is detestable to me.</p>
New Advent (Knox) Bible	<p>To every man, high and low, her voice calls: Here is better counsel for the simpleton; O foolish hearts, take warning! Listen to me, I have matters of high moment to unfold, a plain message to deliver. A tongue that speaks truth, lips that scorn impiety; here all is sound doctrine, no shifts, no evasions here. V. 8 is included for context.</p>
Translation for Translators	<p>"I am calling to everyone! I am shouting loudly to all people! You people who do not know how to do things that are smart to do, get sound judgment; you foolish people, get good understanding! Listen to me, because I have some excellent/important things to say. What I say is what is fair/right. I speak what is true; I detest speaking [MTY] what is false/deceptive.</p>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<p>"To you men, I call with my voice to the sons of Adam! The shrewd understand and the simple hearted fools understand. Hear! For I speak as an ambassador with justice from the opening of my lips. "My palate recites truth. Wickedness is- an abomination to my lips.</p>
Ferrar-Fenton Bible	<p>' Men ! it is to you that I call! And to Adam's sons utter my voice I You foolish,—reflect and have sense; You stupid,—reflect in your heart I Hear, for I speak with manifest sense, And with honesty open my lips; And my palate articulates truth, And my lips are abhorring the false.</p>
HCSB	<p>"People, I call out to you; my cry is to mankind. Learn to be shrewd, you who are inexperienced; develop common sense, you who are foolish. Listen, for I speak of noble things, and what my lips say is right. For my mouth tells the truth, and wickedness is detestable to my lips.</p>
NIV – UK	<p>'To you, O people, I call out; I raise my voice to all humanity. You who are simple, gain prudence; you who are foolish, set your hearts on it [Septuagint; Hebrew <i>foolish, instruct your minds</i>]. Listen, for I have trustworthy things to say; I open my lips to speak what is right. My mouth speaks what is true, for my lips detest wickedness.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>"To you, people, I call, for my message is directed to all that live,</p>
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so that the ignorant may learn
and the thoughtless come to their senses.
Listen to me for I speak of vital things
and everything I say is true.

Truthful words come from my mouth
and my lips do not lend themselves to evil.

The Heritage Bible

I call to you, Oh men, and my voice is to the sons of Adam. Discern wisdom, Oh you open, and you morally stupid ones, understand in heart. Attentively hear, because I will speak things of a commander, and the opening of my lips shall be right things, Because my taste shall murmur truth in pleasure, and wickedness is morally disgusting to my lips.

New American Bible (2002)

"To you, O men, I call; my appeal is to the children of men.

You simple ones, gain resource, you fools, gain sense.

"Give heed! for noble things I speak; honesty opens my lips.

Yes, the truth my mouth recounts, but the wickedness my lips abhor. The truth and sincerity of wisdom are absolute because they are divine. They can neither deceive nor tolerate deception. An intelligent man understands and accepts them.

New American Bible (2011)

"To you, O people, I call;

my appeal is to you mortals.

You naive ones [Naive: immature, inexperienced, sometimes the young, hence easily influenced for good or evil.], gain prudence, you fools, gain sense.

Listen! for noble things I speak;

my lips proclaim honest words.

Indeed, my mouth utters truth,

and my lips abhor wickedness. The truth and sincerity of wisdom are absolute because they are of divine origin. They can neither deceive nor tolerate deception. The intelligent understand and accept this. "Straight" and "crooked" in Hebrew and English are metaphors for true, trustworthy and false, deceitful.

New Jerusalem Bible

'I am calling to you, all people, my words are addressed to all humanity.

Simpletons, learn how to behave, fools, come to your senses.

Listen, I have something important to tell you, when I speak, my words are right.

My mouth proclaims the truth, for evil is abhorrent to my lips.

New RSV

'To you, O people, I call,

and my cry is to all that live.

O simple ones, learn prudence;

acquire intelligence, you who lack it.

Hear, for I will speak noble things,

and from my lips will come what is right;

for my mouth will utter truth;

wickedness is an abomination to my lips.

Revised English Bible

"It is to you I call, to all mankind I appeal:

understand, you simpletons, what it is to be shrewd; you stupid people, understand what it is to have sense.

Listen! For I shall speak clearly, you will have plain speech from me;

for I speak nothing but truth, and my lips detest wicked talk.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"People, I am calling you, raising my voice to all mankind. You who don't direct your lives, understand caution; as for you, you fools, get some common sense! "Listen! I will say worthwhile things; when I speak, my words are right. My mouth says what is true, because my lips detest evil.

exeGesés companion Bible

To you, O men, I call;

	<p>and my voice to the sons of humanity: to you, O gullible, discern strategy; and you, O fools, discern heart: hear; for I speak of eminence; and the opening of my lips of straightnesses: for my palate meditates truth; and wickedness is an abhorrence to my lips: ... Unto you, O men, I call: and my voice is to the sons of men. O you thoughtless, understand prudence: and you fools, be you of an understanding heart. Hear, for I will speak excellent things, and the opening of my lips shall be right things. For my mouth shall utter truth, and wickedness is an abomination to my lips. "O men, I call to you; My cry is to all mankind. O simple ones, learn shrewdness; O dullards, instruct your minds. Listen, for I speak noble things; Uprightness comes from my lips; My mouth utters truth; Wickedness is abhorrent to my lips. "To you, O men, I call, and my voice is to the children of man. O simpletons, understand cunning, and you fools, give understanding to your heart. Hearken for I will speak noble things, and the opening of my lips shall be right things. For my palate shall utter truth, and wickedness is an abomination of my lips. Unto you, O ishim, I call out; and my voice is to the Bnei Adam. O ye simple ones, understand armah (prudence); and, ye kesilim, understand in your lev. Hear; for I will speak negidim (noble things, worthy [words]); and the opening of my sfatayim (lips) shall be meisharim (upright, fair things). For my mouth shall speak emes; and resha is an abomination to my sfatayim (lips). "O men, I call, to you, And my voice is to the sons of men. "You simple ones, understand insight, And you fools, be of an understanding heart. "Listen, for I speak noble words, And the opening of my lips is about straightness; "For my mouth speaks truth; And wrongness is an abomination to my lips.</p>
Hebraic Roots Version	
JPS (Tanakh—1985)	
Judaica Press Complete T.	
Orthodox Jewish Bible	
<i>The Scriptures</i> 1998	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>"To you, O men, I call, And my voice is directed to the sons of men. "O you naive or inexperienced [who are easily misled], understand prudence and seek astute common sense; And, O you [closed-minded, self-confident] fools, understand wisdom [seek the insight and self-discipline that leads to godly living]. "Listen, for I will speak excellent and noble things; "For my mouth will utter truth, And wickedness is repulsive and loathsome to my lips. "Listen, everyone [men], I'm calling out to you; ·I am shouting [my voice goes out] to all ·people [the sons of humanity]. You who are ·uneducated [simpleminded; immature; naive], ·seek wisdom [understand prudence]. You who are foolish, ·get understanding [take this to heart]. Listen, because I have ·important [noble] things to say,</p>
The Expanded Bible	

and what I tell you is right [virtuous].
 ·What I say is true [My mouth utters the truth],
 ·I refuse to speak evil [my lips despise wickedness].

Kretzmann's Commentary

Unto you, O men, I call, and My voice is to the sons of man, the implication being that not one human being is excepted from the message herewith proclaimed. The sum of the proclamation is now offered:

O ye simple, understand wisdom, in order to be able to apply it properly, and ye fools, be ye of an understanding heart, using prudence and discrimination in all situations of life.

Hear; for I will speak of excellent things, stated in plain terms, but with noble and princely contents, and the opening of My lips shall be right things, uprightness in every respect.

For My mouth shall speak truth, literally, "My palate meditateth truth," reflecting upon it, considering it always, and wickedness is an abomination to My lips.

NET Bible®

"To you, O people [Heb "men." Although it might be argued in light of the preceding material that males would be particularly addressed by wisdom here, the following material indicates a more universal appeal. Cf. TEV, NLT "to all of you.," I call out, and my voice calls [The verb "calls" does not appear in the Hebrew text, but is supplied in the translation for the sake of style.] to all mankind [Heb "sons of man." Cf. NAB "the children of men"; NCV, NLT "all people"; NRSV "all that live."].

You who are naive, discern wisdom!

And you fools, understand discernment!

Listen, for I will speak excellent things [Heb "noble" or "princely." Wisdom begins the first motivation by claiming to speak noble things, that is, excellent things.],

and my lips will utter [Heb "opening of my lips" (so KJV, NASB). The noun "lips" is a metonymy of cause, with the organ of speech put for what is said.] what is right.

For my mouth [Heb "roof of the mouth." This expression is a metonymy of cause for the activity of speaking.] speaks truth,

and my lips [Wise lips detest wickedness; wisdom hates speaking wicked things. In fact, speaking truth results in part from detesting wickedness] hate wickedness [Heb "wickedness is an abomination to my lips" (so KJV, NASB, NRSV).].

Syndein/Thieme

Unto you, O members of the human race, I {doctrine} communicate . . . and my voice is to the next generation.

O you 'stupid ones'/'who are ignorant {of doctrine}', 'understand wisdom'/'gain knowledge {of doctrine}' . . . fools . . . be you of an understanding heart/'right lobe'.

{Note: This category of 'ignorant' includes unbelievers and believers without Divine Viewpoint in their soul. When we are first saved, we are all ignorant of Divine Viewpoint. Only by the study of His Divine Viewpoint as expressed in His Written Word, can we hope to grow up spiritually.}

Listen . . . for I {doctrine} will speak of excellent/noble things {categories} . . . and the opening of my lips 'shall be right things'/'communicate integrity'.

For my [doctrine's] mouth shall speak Truth. {doctrine IS Divine Viewpoint and is the ONLY Truth that really matters}

{Note: Categories of Truth are: 1) establishment truth, 2) Gospel Truth, and 3) doctrinal Truth for the believer growing in spiritual maturity.

Establishment truth is for believer and unbeliever alike- it is the laws God gave all mankind to perpetuate the human race - the Ten Commandments is part of 'establishment truth' that will generate a civilized nation if followed.

Gospel Truth is "good news" truth concerning Jesus Christ coming as the Messiah. His one Work on the cross took the curse/cherem off of mankind permitting us to be saved. That is GREAT news!

Doctrinal Truth is that taught by the Bible under method explained in Isaiah 28:10. It is the means by which the new believer can grow spiritually. All Church Age believers are commanded to "grow in the grace and knowledge of our Lord and

Savior". The Bible is the Mind of Christ. Study His Mind and you will grow in the knowledge of Him.}

And wickedness/evil is an abomination to my lips.

{Note: "Grace" is the name of the Plan of God. It includes all of God's Divine Viewpoint. Anything outside of the Plan of God is technically in the category called "evil" [ra]. "Sin" is only one of a number of kinds of evil.}

The Voice

Lady Wisdom: O people! I am calling to you;

I have a message for all humanity.

You gullible people, acquire insight.

You naive ones, cultivate a heart that truly understands.

Listen, for I am about to tell you of unparalleled excellence *and beauty*;
what I am about to say will set things right.

I will only speak the truth;

I despise evil, so it will not pass through my lips.

Literal, almost word-for-word, renderings:

A Conservative Version

To you, O men, I am calling And raising my voice to the sons of humanity;"
To the simple:Understand prudence; And to the stupid:Understand heart wisdom.
Hearken, for I am speaking correct words, And the opening of my lips reveals equities."

Context Group Version

For my palate is soliloquizing truth, While wickedness is an abhorrence to my lips."
To you { pl }, O men, I call; And my voice is to the sons of man.
O you { pl } simple, understand prudence; And, you { pl } shameless people, be of an understanding heart.

Hear, for I will speak excellent things; And the opening of my lips shall be right things.

Emphasized Bible

For my mouth shall utter truth; And wickedness is disgusting to my lips.

Unto you, O men, I call, and, my voice, is unto the sons of men; Understand, ye simple ones, shrewdness, and, ye dullards understand sense; Hear, for, princely things, will I speak, and the opening of my lips shall be of equity; For, faithfulness, shall my mouth softly utter, but, the abomination of my lips, shall be lawlessness;...

God's Truth (Tyndale)

Is it you, O' you men,(says she) whom I call? Unto you (O' you children of men) lift up I my voice. Take heed unto knowledge O' you ignorant, be wise in heart O' you fools. Give ear, for I will speak of great matters, and open my lips to tell things that be right. For my mouth shall be talking of the truth, and my lips abhor ungodliness.

Modern English Version

"To you, O men, I call,

and my voice is to the sons of men.

O you simple, understand wisdom,

and you fools, be of an understanding heart.

Hear, for I will speak of excellent things,

and from the opening of my lips will be right things;

for my mouth will speak truth,

and wickedness is an abomination to my lips.

NASB

"To you, O men, I call,

And my voice is to the sons of men.

"O [b]naive ones, understand prudence;

And, O fools, understand [c]wisdom.

"Listen, for I will speak noble things;

And the opening of my lips will reveal right things.

"For my mouth will utter truth;

And wickedness is an abomination to my lips.

New European Version

To you people I call! I send my voice to the sons of mankind. You simple, understand prudence. You fools, be of an understanding heart. Hear, for I will speak

excellent things. The opening of my lips is for right things. For my mouth speaks truth. Wickedness is an abomination to my lips.

Stuart Wolf
 “Unto you, O men, I call out, and my voice goes unto the sons of men. Understand/regard, O gullible *ones*, craftiness/prudence; and, O foolish, understand the heart. Listen, because noble things I speak, and the opening of my lips will produce uprightness. Because Truth it will utter, my mouth, and an abominable *thing* to my mouth is wickedness.

Updated Bible Version 2.11
 To you+, O men, I call; And my voice is to the sons of man.
 O you+ simple, understand prudence; And, you+ fools, be of an understanding heart.
 Hear, for I will speak excellent things; And the opening of my lips will be right things. For my mouth will utter truth; And wickedness is disgusting to my lips.

Webster’s Bible Translation
 To you, O men, I call; and my voice [is] to the sons of man.
 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips [shall be] right things.
 For my mouth shall speak truth; and wickedness [is] an abomination to my lips.

Young’s Updated LT
 `Unto you, O men, I call, And my voice is unto the sons of men.
 Understand, you [all] simple ones, prudence, And you [all] fools, understand the heart,
 Hearken, for noble things I speak, And the opening of my lips is uprightness.
 For truth does my mouth utter, And an abomination to my lips is wickedness.

The gist of this passage: Wisdom calls to men, to those who are simple and to those who are fools. Truth is what wisdom speaks; evil is an abomination to wisdom.

From here to the end of the chapter is the personification of wisdom speaking. Wisdom is to be understood as Bible doctrine.

Proverbs 8:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
’ānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ’īyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35
qârâ’ (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	1 st person singular, Qal imperfect	Strong's #7121 BDB #894

Translation: “I call out to [all of] you... Wisdom is speaking; and wisdom here stands for Bible doctrine; it refers to divine wisdom. It is the thinking of the mature believer.

Wisdom calls out to all mankind. To the unbeliever, wisdom is the gospel; it is what must be believed in order to be saved. That is, the unbeliever must come to Christ and believe in Him.

To the believer, wisdom is Bible doctrine. It is the thinking of God or the mind of Christ. A believer matures by learning God’s Word and believing God’s Word.

For Israel, during the Age of Israel, it was common for most men to simply learn and apply the laws of divine establishment. This was the brilliance of Israel; what each individual person did in his own life. He practiced in his daily life the wisdom of God.

This wisdom is with us today and what makes a nation great is the number of people who follow the laws of divine establishment and the number of those who learn and think Bible doctrine. Obedience to the laws of divine establishment make a nation great; disobeying those laws makes a nation weak and chaotic.

Contrast Divine Establishment Wisdom and Human Viewpoint

Concept	Divine establishment	Human viewpoint
Work	Everyone should work. Working is integral to the human soul and personal satisfaction.	Vacation and time off are the most important considerations. Large number of people not working is A-okay.
Welfare/helping the poor:	Primarily done by individuals and small groups; some government welfare is reasonable.	Outlawing or restricting individuals and small groups from helping those in need; government does all welfare (preferably as a federal program). Reimburse charities with taxpayer dollars for whatever they do.
Family	One husband, one wife, and “X” number of children.	Anything but the natural family structure. Single motherhood, gay parents, etc. All <i>family</i> structures are good and valid.
Homosexual acts	Wrong and immoral.	Right and natural. “You cannot help who you love.”
Mental attitude sins	Between the believer and God; or being discouraged by divine establishment parents.	Government can control and punish. Greed, hatred and prejudice are best dealt with using the criminal justice system.

There is one political party in the United States which is completely composed of human viewpoint and cosmic thinking.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Wisdom calls out to all men, saved and unsaved. We must choose whether or not to listen to her.

Proverbs 8:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or וי) [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

Proverbs 8:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קוֹל) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular noun with the 1 st person singular suffix	Strong's #6963 BDB #876
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
'âdâm (אָדָם) [pronounced aw-DAWM]	a man, a human being, mankind; transliterated Adam	masculine singular noun	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

Rickard: "Men" and "sons of men" are *ISH* and *BEN ADAM* respectfully. *ISH* generally refers to a man or the male gender while *ADAM* to the entire human race, though both overlap in meaning.⁷⁴

Translation: ...and [give] my voice to the sons of Adam:... As before, this appears to be a parallel to the previous statement. However, we might make this distinction: v. 4a refers to fellow citizens of Israel, most of whom have believed in the Messiah of Israel. In v. 4b, this is to all men, to all humankind, some of whom have already believed in Israel's Messiah.

Dr. Robert Dean, Jr.: *Wisdom is available to the entire human race and is crying out. Remember the flip side of this is that the son is challenged to listen, to hear, to respond. But what wisdom is doing is seeking, exercising that grace initiative from God toward man. God is constantly making Himself available.*⁷⁵

This needs to be edited down.

Deffinbaugh Contrasts Madam Folly and Dame Wisdom

Let us first contrast the character of these two women. Madam Folly is not a prostitute, but an adulteress (2:16, NASB). She "leaves the companion of her youth" (2:17). The one who is foolish enough to become involved with her must deal with an angry husband (6:29-35). She must assure her victim that her husband is not at home and won't return for some time (7:19-20).

Madam Folly is godless and immoral. She "forgets the covenant of her God" (2:17). She is often called a "foreign woman" (2:16, NASB, margin), suggesting that her religion is pagan, rather than a vital faith in Israel's God. This term "foreign woman" is also used in I Kings 11:1 of the "foreign women" Solomon married, who turned his heart from the Lord. Madam Folly is senseless and simple (9:13). She does not consider her own path or the fact that it leads others to death. She is shameless about her sin: (4:6).

This is the way of an adulterous woman: She eats and wipes her mouth, And says, "I have done no wrong" (Prov. 30:20).

⁷⁴ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁷⁵ From [Dean Bible Ministries](#); accessed November 21, 2015.

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Wisdom, on the other hand, is personified as a virgin, whom the wise son should pursue, and with whom he should seek a wholesome, yet intimate relationship. While a young man should avoid Madam Folly, he should pursue wisdom as he would the woman who would be his bride.

She is more precious than jewels; And nothing you desire compares with her (3:15).

“Do not forsake her, and she will guard you; Love her, and she will watch over you. The beginning of wisdom is: Acquire wisdom: And with all your acquiring, get understanding. Prize her and she will exalt you; She will honor you if you embrace her (4:6-8).

Say to wisdom, “You are my sister.”¹⁹ And call understanding your intimate friend (7:4).

If Madam Folly is godless, Dame Wisdom is God-like. Wisdom, as represented in Proverbs, is not an abstract commodity, but a person. She offers to give men her spirit (1:23). She guards men and delivers them from the way of death (1:33; 2:16ff.; 4:6-9). She is called a “tree of life” in 3:18, an expression familiar to us from the garden of Eden (Gen. 2:9; 3:22), and from the Paradise of Revelation 22:2. In Proverbs 3:19-20 and 8:22-31 wisdom is spoken of as eternal, and as One who participated in the creation of the world. While it might be going too far to say that the description of wisdom is such that we can dogmatically say it was a reference to the Lord Jesus Christ, it certainly leaves room for such an identification. The similarities, in my opinion, are more than coincidental.

Both wisdom and folly are portrayed as pursuing men and urging them to follow in their paths. Madam Folly calls to “those who pass by,” to those “who are making their paths straight” (9:16), but she is particularly in pursuit of those who are simple, for they are the most vulnerable and likely to follow her (7:6ff.). Wisdom also calls to the simple and the fool, urging them to forsake their folly and to follow the path of righteousness and wisdom (1:22ff.; 8:4-5; 9:4).

While Dame Wisdom and Madam Folly may both pursue the same men, their message and their methods differ greatly. Dame Wisdom warns men of the destruction and death into which all who continue on the path of folly will fall (1:24ff.). She does not tell men what they want to hear, but what they need to hear if they are to be delivered from death. Dame Wisdom is straightforward, speaking of noble things (8:6-8). She offers her teaching and commandments (7:1-2), counsel and sound wisdom (8:14). She promises security (1:33), peace, long life, riches and honor (3:16-17), and, most of all, life (3:18).²⁰

Madam Folly gives no thought to her own fate (5:6; 9:13), nor does she warn men that following her leads inevitably to death (2:18-19; 6:26; 7:22-23; 9:18). If Dame Wisdom appeals to the spiritual, Madam Folly stimulates the sensual impulses of the simple. She dresses seductively (7:10) and speaks erotically of her bed with its spices and expensive coverings (7:16-17). She offers to satiate her victim with love.

While Madam Folly may offer some outward beauty, I am not so certain that she is as beautiful as we might suppose. In Proverbs 2:17 we are told that she “leaves the companion of her youth.” She is apparently a woman who has been married for a number of years. Perhaps her makeup is used to cover wrinkles, her sleek black hair may have come from a bottle of dye, covering those gray hairs which accompany age.

Whether or not you agree with me that Madam Folly is not quite so young and pretty, I will admit that she does have some outward beauty (6:25). But her primary weapon is not her beauty; it is her tongue.

For the lips of an adulteress drip honey, And smoother than oil is her speech; But in the end she is bitter as wormwood, Sharp as a two-edged sword (5:3-4; cf. also 2:16; 7:5; 22:14).

The one thing which Madam Folly knows better than anyone is how to flatter her victim. There is a proverb (of sorts) which says, “The way to a man’s heart is through his stomach.” Madam Folly knew this, and a dinner

Deffinbaugh Contrasts Madam Folly and Dame Wisdom

invitation was a part of her seductive ploy (7:14), but the way to disarm a man is by appealing to his ego. Madam Folly approached the young man with these words,

“Therefore I have come out to meet you, To seek your presence earnestly, and I have found you” (7:15).

In truth, Madam Folly was seeking any man foolish enough to give in to her advances. But she gave this young man the impression that of all the men she might have, it was him she really wanted.

It is my personal opinion that the male ego is the primary factor in a man’s willingness to engage in immorality. That may be true of women as well. Mind you I do not believe that the way to keep your mate is for you to flatter him, for flattery is always condemned in Proverbs (cf. 26:28; 28:23; 29:5). I do believe, however, that it is both healthy and wise to express appreciation for the positive qualities of our mates. Who, if not the husband of the virtuous woman, would have been the one “praising her in the gates” (31:31)?

One of the things to note about Madam Folly is that she too is skilled in the use of proverbs. When she seeks to seduce her prey she quotes this proverb:

“Stolen water is sweet; And bread eaten in secret is pleasant” (9:17).

While Dame Wisdom speaks only truth, Madam Folly brazenly proclaims folly. She does not apologize for sin or seek to excuse it. As a matter of fact, she flaunts sin, for it is because a relationship with her is illicit that makes it so appealing. Stolen water, she suggests, is sweeter than “drinking from your own well” (cf. 5:15). It is sinning that is exciting to the fool, and she does not hesitate to capitalize on this.

Madison Avenue has nothing to teach Madam Folly. She knows that it pays to advertise. Her methods are no different, and not one whit inferior, to those of the most sophisticated advertising agency. Basically she appeals to the fleshly desires of her victim. She offers him a sumptuous meal and a sexual encounter which matches his wildest fantasies. She assures him that there is no danger of being caught. She emphasizes momentary, short-lived pleasure, and minimizes long-range consequences.

Have you consciously analyzed the advertising on the billboards and television screen lately? Everything from deodorant to dishwashing soap is sold by women who are clad in sensual garb, who appeal to our basest appetites. We are encouraged to satisfy our desires now, and not to wait until later. We are given little plastic cards so we do not have to wait for what we want, and we are not encouraged to consider that month after month we will end up paying for something we really didn’t need. Madison Avenue and Madam Folly both would have us live today as though there were no tomorrow, offering us short-term thrills at very painful and long-term prices.

Taking these two women, Dame Wisdom and Madam Folly, on face value, there is one lesson we should learn: The priority of sexual purity. Solomon knew that there were few dangers greater than that of sexual impurity. He and the other writers of Proverbs had much to say on this subject. We know that this was the area of Solomon’s downfall (I Kings II:1ff.), as well as that of David, his father (II Samuel 11). Foreign women were a snare to Samson (Judges 14--16) and to the nation of Israel (Numbers 25:1ff.). Sexual purity is a priority for those who would be godly and wise.

Proverbs reminds parents that we should not be prudish about teaching our children candidly the dangers of sexual sin. Sex is spoken of openly, yet discreetly. If we have reservations about our children learning about sex on the street or in the school, let us be sure that we do as this wise father did, who taught his son about the kind of women who should be sought, as well as those who should be shunned.

I am the father of five daughters. I do not have sons who need this warning. But the teaching of Proverbs is just as relevant to my daughters. If Proverbs instructs a young man about the kind of woman to seek and the kind

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to shun, it teaches my daughters the kind of women they should strive to be, by God's grace. The world is reinforcing the model of Madam Folly. The popular movie stars, the glamorous models, the women who advertise--all are those whose moral life is sinful, and whose wiles and flattery are like that of Madam Folly. Girls are told that they can find approval by flaunting their bodies, by wearing provocative clothing, by putting on sensuous perfumes, by adorning their eyelids, and so on. The godly woman, Dame Wisdom, is not the model our young women are familiar with. The words of chapter 31 have a foreign ring, when we read,

Charm is deceitful and beauty is vain, But a woman who fears the Lord, she shall be praised (31:30).

Dame Wisdom and Madam Folly are worthy of consideration by every man and woman who desires to be godly. Women are warned that it is possible for them to contribute to the spiritual downfall of a brother in Christ. Christian women are instructed not be preoccupied with outward adornment, but with inward character (I Tim. 2:9-10; I Peter 3:1-6). When Christian women are insensitive about their clothing and their conduct, they can cause a Christian brother to sin by tempting him in thought and action.

The Book of Proverbs is required reading for men who desire to be godly and free from immorality. Proverbs exalts wisdom, and it reminds us not only of the danger of Madam Folly, but of the value of a godly wife (18:22; 19:14; 31:10-31). We are encouraged to find sexual satisfaction in the purity of a marital union (5:15-23). And when we find an immoral thought coming to our minds, let us give serious thought to what Proverbs informs us is the inevitable end of immorality--shame, dissipation, and death (2:18-19; 5:7-14).

The Two Women are Two Ways

Dame Wisdom and Madam Folly teach us valuable lessons in the area of sex and marriage, but I believe they teach us much more than this. In addition to providing us with instruction about two kinds of women, they personify the two ways of life--the way of wisdom and the way of folly. I will try to demonstrate five lines of evidence which indicate to the reader of Proverbs that Dame Wisdom and Madam Folly were intended to represent the two ways of life.

1. BOTH DAME WISDOM AND MADAM FOLLY ARE IDENTIFIED AS "WAYS" IN PROVERBS. In Chapter 1, Wisdom warns those who reject her that they will be "satiated with the fruit of their own way" (v. 31). In chapter 2 Wisdom is said to keep a man from the way of evil (v. 12), which is expanded on in the following verses. The way of evil is the way of wicked men (vv. 12b-15) and the way of the adulteress woman (vv. 16-22). In verses 12-22 the word "way" or "path" is found eight times, stressing the fact that the evil way is the way of wicked women and violent men. Repeatedly in the first chapter of Proverbs both wisdom and folly are described as "ways" (cf. 3:31; 4:11,14; 5:21; 6:23; 7:24-27; 8:13,20; 9:6,15). The conclusion must be that Dame Wisdom and Madam Folly are not just women; they are the personification of two ways, the way of wisdom and the way of folly.

2. THE CONTRAST BETWEEN DAME WISDOM AND MADAM FOLLY IS NOT REALLY THAT BETWEEN A GOOD WIFE AND A BAD ONE. Dame Wisdom is the kind of women a young man should seek to marry and Madam Folly is the kind of woman with whom a young man should not become involved, but the major thrust of the contrast between the two women is not sex or marriage. Elsewhere in Proverbs the wrong kind of wife is described (cf. 19:13; 30:23), as well as the virtuous wife (31:10-31), but here Solomon is not just simply contrasting two kinds of women who are candidates for courtship. My point is that the outcome of choosing the one and rejecting the other is not a good or bad marriage, but life or death. This is further evidence that while we can learn much here about the right kind of wife, that is not the primary lesson to be learned.

3. THERE ARE NOT JUST TWO KINDS OF WOMEN. If Solomon wanted to teach us about women, he would have to describe many more kinds of women than just two. I once heard Bill Gothard remark that in Proverbs it was always the woman who was the aggressor, the seducer. I had the impression at the time that Bill concluded that this is the way it always is in life. I don't think so. Most of the infidelity I have had the unfortunate

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experience of observing in Christian and non-Christian marriages has not been initiated by the woman, but rather by the man. I do not think Solomon intended for us to conclude that it is most often the woman that seduces the man. Rather, I believe Proverbs pictures Madam Folly as the aggressor because she personifies the evil way. While not all women seek to seduce men, Satan is aggressively seeking to draw men away from God and into the evil way. In other words, it is a woman who is the seducer in Proverbs because she, Madam Folly, personifies sin.

4. PROVERBS SPEAKS OF DAME WISDOM AND MADAM FOLLY METAPHORICALLY. Anyone who reads Proverbs as wisdom literature recognizes that much of what is said is not to be understood literally, but metaphorically. For example, in 9:1-6 Dame Wisdom is described as a virtuous and industrious woman who has built her own house, prepared a banquet, and sent her maidens out to invite men to eat with her. Few people would insist that we should take this passage literally, in that wisdom really wants to feed men. The banquet is a figure, a metaphor, illustrating the bounty of what wisdom has to offer and of the universal invitation for men to partake of it. Why then do we feel it is necessary to take the bed of Madam Folly as always literal when we take the banquet figuratively? While we must avoid the bed of Madam Folly, is that all that the way of evil has to offer? I think not. The bed of immorality must be avoided, but there are many other manifestations of wickedness besides adultery.

5. NOT ALL OF THOSE ON THE PATH OF FOLLY ARE VIOLENT MEN. In Proverbs 1 Solomon has mapped out for the reader the two ways of life. In verses 10-14 the way of evil is described in terms of wicked and violent men. I think most of us would agree that while the way of violence is an option we must deal with, the majority of those who have rejected the way of wisdom could not be described in terms of verses 10-14. From chapter two we learn that the evil way has two dangers, the first, the way of wicked men (vv. 12-15), but the second is the wiles of Madam Folly (vv. 16-22). I would therefore like to suggest that Madam Folly best personifies the path of folly.

What this means is that Madam Folly best portrays the message and the method which Satan uses to deceive and destroy the majority of those who do not choose to follow the way of wisdom. Satan, like Madam Folly, will appeal to sensual desires, urging them to fill to the brim the cup of passion and desire. He will seek to show the appeal of momentary pleasure, while minimizing the consequences which inevitably follow. He will stimulate our desire to disobey God and to reject wisdom by stressing that sin is stimulating and exciting. But in the end, Satan will lead men along the same path of destruction which he himself is following. Those who follow him, like those who follow Madam Folly, will suffer the consequences of their leader.

Madam Folly is not just a seductive woman, nor immoral women in general--she personifies a system which leads men and women along a path of destruction. Those who are on the way of folly do not necessarily rob innocent victims or willfully cause injury to others (1:10-14), but they do choose to reject the way of wisdom. They choose to follow a way which seems to offer them pleasure for the present, while ignoring the future.

In the Book of Colossians, Paul warns the saints about being taken "captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ" (Col. 2:8). This system is false, first and foremost, because it rejects Christ, "in whom are hidden all the treasures of wisdom and knowledge" (Col. 2:3). It does not openly advocate violence and greed; it does not even promote immorality. In this case this adulterous system seeks to establish human righteousness by asceticism and self-denial (Col. 2:20-23).

If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees such as, "Do not handle, do not taste, do not touch" (which all refer to things destined to perish with the using)--in accordance with the commandments and teachings of men? These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence (Col. 2:20-23).

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Satan does not really care which lane you are in on the freeway to destruction. Some may choose the lane of violence and greed, while others may choose that of self-denial and asceticism. Satan will openly tempt some to commit sin and immorality, while others he will deceive with overly strict rules and regulations (of. I Tim. 4:1-5). The distinguishing characteristic of the way of folly is that it begins with a rejection of God, with a refusal to “fear the Lord” (Prov. 1:7,29). Satan allows men to be very creative in the way they go to hell. He does not care how you live, so long as you live trusting in yourself, rather than God, following your own way, rather than the narrow way of wisdom.

There is no decision in life more important than the choice as to whom you will follow. Will you follow Dame Wisdom or Madam Folly? Will you choose to submit to Jesus Christ, or will you follow Satan? The way of wisdom is the way of faith. It involves trusting God to keep His word, to save you eternally and to bless you. The way of wisdom requires that you cease trusting in yourself and trust only in Jesus Christ for eternal life (Prov. 3:5-6; John 14:6). The way of wisdom requires discipline and self-denial. But it will bring peace, security and everlasting life.

Hebrews 11 has been called the “Hall of Faith.” The men and women who are members of the Hall of Faith are those who have chosen to endure present affliction, while awaiting their future reward:

By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward (Heb. 11:24-26).

Jesus Christ, like Dame Wisdom, calls on you to forsake your evil way and to follow Him. Will you persist in seeking only momentary pleasure, or will you choose the way of righteousness and peace which leads to eternal salvation? Jesus Christ is that way (John 14:6). By faith in Him, you may enter into the way that leads to life.

Christian friend, Madam Folly frequently passes our way, calling to those “who are making their paths straight” (Prov. 9:15). She will focus our attention on the passing pleasures of sin, and will minimize the consequences. She will urge us to forget the future and live for the moment. We must not listen to her, for we are but strangers and pilgrims on the earth:

Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul (I Peter 2:11).

¹⁸The titles “Dame Wisdom” and “Madam Folly” I obtained from James L. Crenshaw, *Old Testament Wisdom* (Atlanta: John Knox Press, 1981), P. 72.

¹⁹The Hebrew word rendered “sister” here is used in Song of Songs (4:9,10,12; 5:1,2) with the sense of “lover.” It seems to have that nuance here as well. The young man is therefore urged to pursue wisdom as a lover and intimate friend, a healthy contrast to Madam Folly.

²⁰While “life” and “death” were terms primarily focusing on earthly blessing or difficulty, there is at least the inference that there is life or death beyond the grave. After a helpful discussion of “life” and “death” Kidner concludes: “Life after death lies beyond the horizon of Proverbs . . . But there are two sayings about natural death which draw attention to some form of hope or confidence which the wicked man forfeits at that point (11:7, ‘when a wicked man dieth, his expectation shall perish’) and the good man retains (14:32, . . . , ‘but the righteous hath hope in his death’). Later revelation was to fill in that outline; meanwhile the bare assurance that one’s labour was, in some unspecified way, ‘not in vain in the Lord’ inspired a hope that eventually was to seek and receive a fuller answer.” Derek Kidner, *The Proverbs* (Chicago: Inter-Varsity Press, 1964), P. 56.

I need to edit this down considerably.

From Bible.org; accessed November 26, 2015.

True knowledge comes in 3 forms: (1) the laws of divine establishment, which are designed for everyone; (2) the gospel message, which is designed for the unbeliever; and (3) Bible doctrine, which is designed for the growing believer. For every person, there is truth available. Not everyone is interested in the truth. If it interferes with their own personal philosophy or lifestyle, then they often reject it.

The message of the gospel is found in all dispensations, although Jesus Christ is not necessarily referred to by that name in the Old Testament. However, one form of the name *Joshua* is exactly the same as *Jesus* (when transliterated); and *Messiah* (Mâshîyach (מָשִׁיחַ) [pronounced *maw-SHEE-ahkh*]) is the Hebrew equivalent of the Greek *Christ* (Christos (Χριστός) [pronounced *krees-TOSS*]).

Jesus in the Old Testament

Hebrew	English Equivalent	Greek Equivalent	English Equivalent
י	y	ι	I or J

The yodh in the Hebrew (י = y) has no Greek equivalent; so it is often transliterated with an iota (ι = i) in the Greek. Both the yodh and the iota from the Hebrew and Greek are often transliterated with a *J* in the English when they come at the beginning of a word.

יֵ	y ^e	η	e
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We have several forms of *e* in the Hebrew and two in the Greek. The Hebrew vowel points were added hundreds of years later, indicating a slightly different pronunciation. However, in the original Hebrew text, there is no *e* here.

שׁ	sh	σ	s
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The Greek only has the *h* sound at the beginning of a word (called a rough breathing). There is no *sh* in the Greek. Therefore, when we have a shîyn in the Hebrew (שׁ = sh), it is transliterated by a simple sigma in the Greek (σ = s).

וּ	ûw	υ	u
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There are at least two ways of denoting a *u* in the Hebrew; and one way in the Greek and English.

וּחַ	ʿâh	ς	s
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The Greek does not have an *h* in the middle of a word or at the end of a word. The Greek often adds a sigma (ς) at the end in place of an *h*. Therefore, Elijah, transliterated from the Hebrew, come out as Elias in the Greek to English transliteration. Now, you are unaware of this stuff because most English translations match up names in the Old and New Testaments so that you do not realize that anything is going on behind the scenes.

So, on occasion, when we find the name *Joshua* in the Old Testament used in a messianic way, it is a direct reference to Jesus Christ. For example, Psalm 96:2:

Sing to Y^ehowah,
 praise [or, celebrate] His name;
 every day, announce [the good news of] His
 deliverance [or, proclaim His Jesus].

Note how, when properly understood, Psalm 96:2 has a distinctly gospel message. If we transliterate the final word, we then have:

Sing to Y^ehowah [and] praise His name;
 Every day, proclaim His *Jesus*.

One very important point in the life of every believer is, if the Bible says “X”, then must I believe “X”? When what the Bible teaches is different from what you believe, then where do you go with that?

It is interesting that the Bible appears to speak of angels observing us, and therefore, learning God’s truth by watching us. However, God’s actual message to fallen and elect angels is not as much of a Scriptural topic (it appears to me that the basic lesson to angels is, “I am Who I am (and Who I said I am”). However, the truth of Bible doctrine is very important to mankind.

Dr. Robert Dean, Jr.: *So we see that wisdom is crying out, understanding is lifting her voice to one and all. So no one has an excuse to say, I didn't know. It is not just passively available to all; it is actively seeking responders.*⁷⁶

Wisdom’s words come especially to the naive and to ‘fools’ (compare Proverbs 1:22), that is to those who are still grappling with life without having any agenda, often at a loose end (compare Proverbs 7:7), and at the behest of any voice that speaks to them, and those who, while believing vaguely in God, live their lives apart from His will and direction (compare Psalms 14:1). Her aim is to rescue them from their naivety and folly. And she does so because what she has to say is truth, and is excellent and precious.

Once again the subsection is presented chiastically:

Peter Pett’s Chiasmus of Proverbs 8:5–12

- A O you naive ones, understand shrewdness, and, you fools, be of an understanding heart (Proverbs 8:5).
 B Hear, for I will speak excellent things (princely things), and the opening of my lips will be right (straight, equitable) things (Proverbs 8:6)
 C For my mouth will utter truth, and wickedness is an abomination to my lips, all the words of my mouth are in righteousness (Proverbs 8:7-8 a).
 C There is nothing crooked or perverse in them, they are all plain to him who understands, and right to those who find knowledge (Proverbs 8:8-9).
 B Receive my instruction, and not silver, and knowledge rather than choice gold, for wisdom is better than rubies, and all the things that may be desired are not to be compared to it (Proverbs 8:10-11).
 A I wisdom have made shrewdness my dwelling, and find out knowledge and discretion (Proverbs 8:12).

Note how in A the call is to understand shrewdness and be of an understanding heart, and in the parallel wisdom has made shrewdness her dwelling, and finds out knowledge and discretion. In B men are called on to ‘hear’ princely things and equitable things, and in the parallel to ‘receive instruction, knowledge and wisdom’ which are more precious than gold, silver and rubies, and are beyond compare. Centrally in C wisdom emphasizes that her words are truth and in righteousness, because wickedness is an abomination to her lips, and in the parallel there is nothing that is crooked or perverse in them, for they are plain to those who understand, and right to those who find knowledge.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

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⁷⁶ From [Dean Bible Ministries](#); accessed November 21, 2015.

Proverbs 8:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bîyn (יָבִין) [pronounced <i>bean</i>]	<i>declare, explain; perceive, turn the mind [to anything], discern, understand, learn, know, become acquainted with</i>	2 nd person masculine singular, Hiphil imperative	Strong's #995 BDB #106
pethîy (פִּתְיִי) [pronounced <i>PEH-thee</i>]	<i>simple, easily-led, foolish; or, possibly, open-minded; receptive ones</i>	masculine plural adjective	Strong's #6612 BDB #834
Clarke says these are the ones who have <i>been seduced and deceived</i> . ⁷⁷			
This word is found 15 times in Proverbs, 3 times in the Psalms and once in Ezekiel.			
ʿor ^e mâh (הַמָּרְעָה) [pronounced <i>gor-MAW</i>]	<i>craftiness, guile, cunning; prudence; with bêyth, craftily</i>	feminine singular noun	Strong's #6195 BDB #791

Translation: ...understand, O simple ones, prudence [and craftiness];... The word translated *prudence* here appears to have a double meaning—one good and the other bad. Here, understanding prudence is obviously good, and something important to those who are simple.

James Rickard: “Prudent” means to be wise in handling practical matters and exercising good judgment or common sense. It is to be careful in regard to your own interests and about your conduct, being circumspective and discreet. Therefore, “prudence” means to be careful, using good judgment in any given situation. It implies not only caution, but the capacity for judging in advance the probable results to your actions. The word *discretion* also suggests prudence but is coupled with self-restraint and sound judgment.⁷⁸

Peter Pett: Note that here, where we might have expected the word ‘wisdom’, we have the word *shrewdness*, although we then learn in Proverbs 8:12 that wisdom has made shrewdness her dwelling. So while Wisdom may be personified, she is defined by a number of words such as ‘understanding’ (with which she is regularly combined - Proverbs 2:2; Proverbs 3:13; Proverbs 3:19; Proverbs 4:5; Proverbs 4:7; Proverbs 5:1; Proverbs 7:4; Proverbs 8:1; Proverbs 8:14; Proverbs 9:10), ‘knowledge’, ‘disciplinary instruction’, ‘discretion’, ‘shrewdness’ and the like. She is a clearly not an individual but a composite concept (compare especially Proverbs 1:2-4; Proverbs 2:2-3; Proverbs 2:10-11; Proverbs 3:19-20; Proverbs 5:1-2), and regularly thought of in terms of Solomon’s ‘wisdom’, ‘words’, ‘commandments’, ‘torah (instruction)’ and ‘disciplinary instruction’ (Proverbs 1:7-8; Proverbs 2:1-2; Proverbs 3:1; Proverbs 5:1; Proverbs 6:20; Proverbs 6:25; Proverbs 7:1-4). Note how in Proverbs 8:1-4 ‘wisdom and understanding’ are seen as one and spoken of as ‘she’ (compare Proverbs 2:2-4 where wisdom, understanding and discernment are spoken of as ‘her’).⁷⁹

Let me suggest that the negative view here is based upon knowing man, figuring people and situations out, and then being able to work those things to your own benefit, allowing you to be crafty and cunning. However, on the positive side, you can understand these things without having to act in your own self-interest to cheat or manipulate other people. You act instead with prudence, understanding the weakness of man is in the sin nature.

⁷⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:22.

⁷⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁷⁹ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Proverbs 8:5b

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
kêçîyl (כֵּחִיֵּל) [pronounced <i>kehss-EEL</i>]	<i>fool, impious fool, stupid fellow, dullard, simpleton, arrogant one</i>	masculine plural noun	Strong's #3684 BDB #493
Clarke: <i>stupid, stiff-necked, senseless.</i> ⁸⁰			
The Wycliffe Old Testament Commentary: <i>The word `fools' is...used 49 times in Proverbs, eighteen times in Ecclesiastes, and three times elsewhere.</i> ⁸¹			
bîyn (בִּיַּן) [pronounced <i>bean</i>]	<i>declare, explain; perceive, turn the mind [to anything], discern, understand, learn, know, become acquainted with</i>	2 nd person masculine singular, Hiphil imperative	Strong's #995 BDB #106
The NET Bible: <i>The imperative of בִּיַּן (bin) means "to understand; to discern." The call is for the simple to understand what wisdom is, not just to gain it.</i> ⁸²			
Rickard: <i>BIN is similar in meaning to YADHA, but BIN refers to "judgment and insight", and is manifested through the use of knowledge, rather than knowing by experiencing. It is in the Hiphil Imperative which is a command or exhortation for those addressed to take action. This Hiphil stem is used like the Qal (active voice) and means, "to pay attention, to consider closely or to learn."</i> ⁸³			
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i>			
The NET Bible: <i>Heb "heart." The noun לֵב (lev, "heart") often functions metonymically for wisdom, understanding, discernment.</i> ⁸⁴			

Translation: ...and understand the heart [the doctrinal thinking process], O fools. The heart is where all of the thinking of man takes place. It is not a reference to the emotions of man (as *heart* is understood today); it is not a reference to how you might feel today about this or that topic. This is the most important organ that the believer has (I am not speaking of the physiological heart); and it is with the heart that we learn and demonstrate righteousness.

A fool is a person who is not utilizing the brain (= heart) that God has given him.

⁸⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:5.

⁸¹ From <http://www.studyLight.org/commentaries/bcc/view.cgi?bk=19&ch=8> accessed November 22, 2015 (p. 564).

⁸² From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

⁸³ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁸⁴ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

Clarke (paraphrased): *Preaching is not likely to do much good, if it is not pointed; specifying and describing vices, [setting forth exact mechanics] and charging them to the consciences of transgressors.*⁸⁵

Rickard makes an interesting point here:

Wisdom calls out to the naïve and the fools, but not to the scorers (Rickard)

In verses 4-5 we see who “wisdom” is addressing, “men” (ISH), “sons of men” (BEN ADAM), “naïve ones” (PETHIY), and “fools” (KESIYL). So by means of the message of this chapter, in His mercy, the Lord continues to call to sinners because He is, as it states in 2Peter 3:9 *...patient (longsuffering) toward you, not wishing for any to perish but for all to come to repentance.*

The “naïve” include those who are presently uncommitted to the Word of God and therefore untutored in its principles and precepts. “Fools” include those who are spiritually unintelligent and therefore lacking common sensibilities.

That is why we see here “wisdom” returning to the crowded places of the city and calls out so that everyone may hear. But note that even though she addresses the naïve and the fools, she does not call out to the scorers, cf. Prov 1:22 with 8:5. Why? Because, they had laughed at her message and turned away from the truth, so their opportunities were over, not because God was not speaking but because their hearts were too hard to hear.

Heb 4:7-8 *Today if you hear his voice, do not harden your hearts. For if Joshua had given them rest, He would not have spoken of another day after that.*

Heb 12:25 *See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns from heaven.*

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

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J. Vernon McGee: *A young fellow came to me and said, "I have intellectual problems about the Bible." Do you know what he really had? He had a sin problem, and he didn't want to give up his sin. I have discovered that if a person has a sin problem and will turn to Christ with that problem, it is amazing how often the intellectual problems will be solved.*⁸⁶

The Pulpit Commentary had a doctrine like this, but I did not find it helpful. However, the subject matter is important.

Why Believers Need Divine Wisdom

1. All men have volition; therefore, it is important to know how to use that wisdom.
2. Just as driving a car requires skill, practice, training, and knowledge of the rules of the road, so does living life. In a civilized society we would never give a 12 year-old-kid the keys to a car simply because his feet reach all the way to the pedals.
3. In the same way, just because you are alive and breathing, this does not mean that you can go through life without having some training and preparation for it.
4. Ideally speaking, people receive some training in life at home, from their parents, from age 3 or so on up to the day that they move out (33, in some cases). If the child is raised by believers, he is exposed to the gospel of Jesus Christ as well as to divine truth and training for the Christian life. If the child is raised by unbelievers, ideally he learns the basic laws of divine establishment.

⁸⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:5 (edited).

⁸⁶ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 8); accessed November 21, 2015.

Why Believers Need Divine Wisdom

5. We live in a world of multiple volitions, multiple interests, morality, and, at the same time, where everyone you know has a sin nature. We need wisdom in order to navigate these waters.
6. If you have spent time driving to and from work, there are necessary things which must be true in order to facilitate the tremendous endeavor of moving, say, a million people in the same county from home to work and then back again. Every person has a different kind of car; every person has a sin nature; and many of them are having bad days. Think of the traffic laws as being analogous to the laws of divine establishment. We are able to travel from point A to point B because there are traffic laws. For instance, we know that we are not going to encounter a 12 year-old-kid who has never driven a car before on our way to or from work.
7. Here is where wisdom fits into rush hour traffic: you learn how to deal with a variety of circumstances, with hundreds of different people, some of whom are obeying the traffic laws and some who do not (just as, in life, some people sin openly and some do not). Wisdom allows us to negotiate the road and arrive to work in one piece ready to work; and not filled with rage, fear or confusion because of your ride to work.
8. Life is the same way. Believers have an additional responsibility in that, we are put on earth not just to eat, work and provide for our families, but God has for us a purpose in life.
9. Therefore, the application of wisdom to life means that we know when and how to eat, work, provide for our families, and, at the same time, perform the duties which God has set before us.
10. If you have grown spiritually, then you will recognize from time to time actual obligations for you to fulfill, which, in some cases, are pretty much up to you alone to take care of. In many cases, these are not difficult or unpleasant tasks. In fact, for many believers, what God has for them to do is a joyous thing. I love the illustration of the tight end who goes out for a pass, is in the clear, and receives a pass. That was his duty at that point in time, and if he performs as he has been trained to, the end result will be good, and he himself will be happy that he has performed that task. We, as believers, have similar unique opportunities set before us all of the time.
- 11.

One thing that is important to realize is, you cannot do everything. Not everyone is a good evangelist; not everyone is a good teacher; not everyone is able to work with the poor and homeless; etc. Let's say that you are good with one-on-one witnessing and you find that to be your spiritual gift and you enjoy doing that. Don't become discouraged because someone complains that you are not feeding enough of the poor; or that you are not standing in front of enough people and giving the gospel. Some believers do not have conspicuous duties. You might be designed by God to enter into prayer for many people, and none of them know that you are praying for them, and none of them realize that their intervention on your behalf resulted in wonderful blessing. You stay faithful to where God has placed you. The same goes for a pastor-teacher who might have a pastorate where you are teaching 10 people. If that is where God has placed you, then that is where you function and you give it your all. 1Cor. 12:15–26

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James Rickard: *In these verses we continue to see the contrast to the adulterous woman. As we have seen, the unfaithful wife's speech is sweet in the beginning and bitter in the end, while "wisdom's" speech demands discipline in the beginning and promises life in the end.*⁸⁷

⁸⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

Proverbs 8:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שָׁמָע) [pronounced shaw-MAHĠ]	<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
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
n ^e gîydîym (נְגִידִים) [pronounced neh-geed-EEM]	<i>princely things, noble concepts, excellent concepts; nobility [or race or station]</i>	masculine plural noun	Strong's #5057 BDB #617
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person singular, Piel imperfect	Strong's #1696 BDB #180

Translation: Listen, for I will speak of noble things... The heart must be functioning because wisdom will teach noble things. These would be truths for the royal family of God. As believers in Jesus Christ, we are nobility, and there is a protocol for nobility; and that is what Bible doctrine is for us. This is the teaching from above, from God. What could be more noble than that?

James Rickard: "Listen" is SHAMA once again, here in the Qal Imperative for a command to take in God's Word through the ear gate, by means of GAP. It is a call to attentiveness. This is command for us to make the decision to be attentive and accept the wise father's teaching, cf. Prov 2:1-4; 8:17, 21, 34; 9:4-5. "I will speak" DABAR, this is the teaching of Bible Doctrine. This connotes an oral appeal that the listeners cannot avoid.⁸⁸

Six positive reasons⁸⁹ will be given for listening to Bible doctrine. The first reason is n^egîydîym (נְגִידִים) [pronounced neh-geed-EEM], which is a reference to noble things. Strong's #5057 BDB #617. The teacher of Bible doctrine teaches noble things.

Richard: [n^egîydîym] is used here in an abstract sense to convey that which is princely, noble, and honorable. Not only were kings designated with this word, but so too were the high priest, priestly officials, supervisors of the gatekeepers, court officials, various military men, etc. Cf. Jer 20:1; 1 Chron 9:20; 13:1; 26:24; 2 Chron 11:11; 19:11; 28:7; 31:12; 32:21.⁹⁰

Ours is a royal calling; ours is a calling from the God of the Universe. We have a position of authority in Him; we are royal family in Christ.

⁸⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁸⁹ Paraphrasing from <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁹⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

Proverbs 8:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, 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
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Owens forgot to mention this preposition.			
s ^e phâtayim (פִּתְּוֹן) [pronounced <i>s^efaw-tah-YIHM</i>]	<i>[two] lips; words; speech</i>	feminine dual noun with the 1 st person singular suffix	Strong's #8193 BDB #973
mêyshârîym (יִשְׁרָיִם) [pronounced <i>may-shaw-REEM</i>]	<i>straightness [of the way], evenness, uprightness, equity; equities, justice, righteous or just acts, righteous decisions; peace, friendship</i>	masculine plural noun	Strong's #4339 BDB #449

Translation: ...and my lips [will proclaim] justice [and equity],... Wisdom will proclaim mêyshârîym (יִשְׁרָיִם) [pronounced *may-shaw-REEM*], a noun always found in the plural; and which means: *straightness [of the way], evenness, uprightness, equity; equities, justice, righteous or just acts, righteous decisions*. Strong's #4339 BDB #449. The emphasis on this word appears to be on actions. It is the application or the function of integrity. We first learn the truth and then we act upon it. We learn what is right and just from wisdom; and never from cosmic thinking or humanism.

Mêyshârîym (יִשְׁרָיִם) [pronounced *may-shaw-REEM*] is the second of the 6 positive reasons to listen to Bible doctrine. It means *straightness [of the way], evenness, uprightness, equity; equities, justice, righteous or just acts, righteous decisions; peace, friendship*. Strong's #4339 BDB #449.

God's character is justice and righteousness; and so all that He says is compatible with justice and righteousness.

James Rickard: *The prime nuance of the metaphor is "ease" of an action. In other words, "the way of the just is right or straight," which means, "level and smooth, bringing happiness and peace to a person...Isa 26:7 The way of the righteous is smooth (MEYSHAR); O Upright One, make the path of the righteous level. From this idea of evenness and ease comes the notion of "peace and friendship." In the relationship with God, humans are supposed to "walk in peace, righteousness and joy", Rom. 14:17, a life whose burden is light, Mat 11:28ff, not one of struggle, strife and weariness.*⁹¹

In life, even in the devil's world, it is easier to walk the straight path of God.

Proverbs 8:7a

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

⁹¹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

Proverbs 8:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>’ēmeth (אֱמֶת) [pronounced EH-meth]</p>	<p><i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i></p>	<p>feminine singular noun</p>	<p>Strong's #571 BDB #54</p>
<p>The NET Bible: <i>The word “truth” (אֱמֶת, ’emet) is derived from the verbal root אמַן (’aman) which means “to support.” There are a number of derived nouns that have the sense of reliability: “pillars,” “master craftsman,” “nurse,” “guardian.” Modifiers related to this group of words includes things like “faithful,” “surely,” “truly” (amen). In the derived stems the verb develops various nuances: The Niphal has the meanings of “reliable, faithful, sure, steadfast,” and the Hiphil has the meaning “believe” (i.e., consider something dependable). The noun “truth” means what is reliable or dependable, firm or sure.⁹²</i></p>			
<p>hâgâh (הִגָּה) [pronounced haw-GAW]</p>	<p><i>to murmur, to mutter, to growl; to utter, to speak; to sing, to celebrate, to meditate [to speak to yourself in a low voice], to muse</i></p>	<p>3rd person masculine singular, Qal imperfect</p>	<p>Strong's #1897 BDB #211</p>
<p>chêk^e (חֵךְ) [pronounced khayk^e]</p>	<p><i>age, ornament, embellishments [of a horse]; palate or interior of one's mouth; mouth</i></p>	<p>masculine singular noun with the 1st person singular suffix</p>	<p>Strong's #2441 BDB #335</p>

Translation: ...for my mouth speaks truth... Wisdom teaches that which is honest and reliable; that which stands forever; that which is also known as *truth*. This is what we can depend upon; this is what gives our lives stability.

The truth is real and universal. It cannot be watered down, modified to fit the culture of the day or mixed with falsehood.

James Rickard: *“Truth” is the third of the six positive motivations. This emphasizes the religio-ethical dimension of “wisdom’s” speech as essential for understanding ultimate truth. In other words, God’s Word is the truth and the standard for all truths in human society.⁹³*

Proverbs 8:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>w^e (or v^e) (וּ, or וּ) [pronounced weh]</p>	<p><i>and, even, then; namely; when; since, that; though; as well as</i></p>	<p>simple wâw conjunction</p>	<p>No Strong's # BDB #251</p>
<p>tôw’êvâh (תּוֹעֵבָה) [pronounced to-gay-VAWH]</p>	<p><i>disgusting act, an abomination, abhorrent, an abhorrent act</i></p>	<p>feminine singular construct</p>	<p>Strong's #8441 BDB #1072</p>

⁹² From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

⁹³ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

Proverbs 8:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
s ^e phâtayim (שֵׁפָתַיִם) [pronounced s ^e faw-tah-YIHM]	[two] lips; words; speech	feminine dual noun with the 1 st person singular suffix	Strong's #8193 BDB #973
resha' (רֶשָׁע) [pronounced REH-shahj]	malevolent, corrupt, maleficent, wickedness, evil, malfeasance	masculine singular noun	Strong's #7562 BDB #957

Originally, this word was used to describe how the Egyptians felt about the Jews (Gen. 43:32 46:34 Ex. 8:26). This same word was often used for the abominations committed by the heathen of the land which God told the Jews to destroy (Deut. 18:9, 12 20:18 2Kings 21:2 2Chron. 28:3 2Kings 21:11 2Chron. 28:3). Jews who did such an abhorrent act were to be cut off from their people (Lev. 18:29). People who committed abhorrent acts often stirred God up to anger (Deut. 32:16). This particular word was often associated with sexual degeneracy (Lev. 18:22 1Kings 14:24), with child sacrifice (Deut. 12:31 2Kings 16:3) and with the Jews going after other gods (Deut. 32:16).

Translation: ...and evil is abhorrent to me [lit., is an abomination of my lips]. Opposite truth is evil; and wisdom proclaims that evil is abhorrent to her (Wisdom).

Wisdom is the exact opposite of evil. Wisdom is Bible doctrine and the thinking of God; evil is the thinking of Satan.

Let's look at this from Todd Kennedy's perspective. Also found in **Proverbs 2** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Proverbs 6** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Todd Kennedy's Doctrine of Evil

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

Todd Kennedy's Doctrine of Evil

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In this passage, there are also three negative reasons⁹⁴ to listen to Bible doctrine. Evil is abhorrent to God; cosmic thinking is the opposite of how God thinks.

James Rickard: *RESHA that means, "wrong, wickedness", or even "guilt." It is used as that opposite of TESEDEQ "righteousness." Here it is the antonym or opposite of truth. It is used in Proverbs for the speech of avaricious men, e.g., Prov 1:11-15, and of the unchaste wife, Prov 7:14-21, that is condemned as guilty because it is hostile to God and humanity. Such false speech is an "abomination, (TOEBAH – detestable thing), to my lips (SAPHAH)" as also to the Lord in Prov 6:16-17. "Abomination" is TOEBAH, and in a broader sense, it is used to identify anything offensive. Therefore, as God's Word is a noble thing and a right thing full of truth and justice, the ways of Satan's Cosmic System are detestable things in comparison, and in the eyes of God.*⁹⁵

Dr. Robert Dean, Jr., commenting on the lawlessness that he has observed worldwide: *[A]s we go forward and further away from that heritage there are fewer and fewer things that we can count on. We can't even count anymore on the rule of law. A comment was seen this morning: "What we are witnessing right now is the total collapse of the rule of law in the United States." And that is true. We are witnessing not only a collapse here in the United States but we are witnessing it in western Europe and around the world. We live in a time period with its zeitgeist, the spirit of the age, is pure relativism. This is not anything new but it is new in our experience, especially in the United States. We are reaping the consequences of about a 150-year slide into moral relativism so that nobody really*

⁹⁴ Paraphrasing from <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

⁹⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

*understands absolutes anymore. And neither can they live on the basis of absolutes, so everything becomes relative.*⁹⁶

In righteousness all words of my mouth; [there is] nothing in them [that is] twisted and distorted. All of them [are] in front of [or, upright (things) to] the one understanding and correct to those finding knowledge.

Proverbs
8:8–9

All the words I speak [lit., *of my mouth*] [are] righteous; [there is] nothing in them [which is] twisted or distorted. All of them [are] in front of [or, *obvious*] to those who understand and correct to those who find knowledge.

Everything that I say is based upon righteousness. There is nothing in my teaching that is twisted, distorted or perverse. All of this information is obvious to those who understand truth and correct to those who find knowledge.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In righteousness all words of my mouth; [there is] nothing in them [that is] twisted and distorted. All of them [are] in front of [or, upright (things) to] the one understanding and correct to those finding knowledge.
Latin Vulgate	All my words are just, there is nothing wicked, nor perverse in them. They are <u>right</u> to them that understand, and just to them that find knowledge.
Plain English Aramaic Bible	"And all these words of my mouth are in righteousness and there is no perversion or crookedness in them". "All these are plain to him who perceives them and they are right to him who chooses to know them".
Peshitta (Syriac)	All the words of my mouth are in righteousness; there is nothing perverse or deceptive in them. They are all plain to him who understands them, and right to those who are willing to find knowledge.
Septuagint (Greek)	All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge.
Significant differences:	The Latin has <i>right</i> , rather than <i>in front of</i> . <i>Plain</i> (Aramaic) or <i>evident</i> (Greek) are better translations.

Limited Vocabulary Translations:

Bible in Basic English	All the words of my mouth are righteousness; there is nothing false or twisted in them. They are all true to him whose mind is awake, and straightforward to those who get knowledge.
Easy English	All my words are fair. I do not say anything that is wrong. The wise person knows that all my words are right. The intelligent person knows that my words are perfect.
Easy-to-Read Version	The things I say are right. There is nothing false or wrong in my words.

⁹⁶ From [Dean Bible Ministries](#); accessed November 21, 2015. Dean was making these observations in June 2013.

	All these sayings are clear to the person who has understanding. The person with knowledge understands these things.
<i>God's Word™</i>	Everything I say is fair, and there is nothing twisted or crooked in it. All of it is clear to a person who has understanding and right to those who have acquired knowledge.
Good News Bible (TEV)	Everything I say is true; nothing is false or misleading. To those with insight, it is all clear; to the well-informed, it is all plain.
<i>The Message</i>	I'm telling you how to live at your best. My mouth chews and savors and relishes truth— I can't stand the taste of evil! You'll only hear true and right words from my mouth; not one syllable will be twisted or skewed. You'll recognize this as true—you with open minds; truth-ready minds will see it at once. V. 7 is included for context.
NIRV	All the words of my mouth are honest. None of them is twisted or sinful. To those who have understanding, all my words are right. To those who have found knowledge, they are true.

Thought-for-thought translations; paraphrases:

Common English Bible	All the words of my mouth are righteous; nothing in them is twisted or crooked. All of them are straightforward to those who understand, and upright for the knowledgeable.
Contemporary English V.	Every word I speak is honest, not one is misleading or deceptive. "If you have understanding, you will see that my words are just what you need.
The Living Bible	My advice is wholesome and good. There is nothing of evil in it. My words are plain and clear to anyone with half a mind—if it is only open!
New Berkeley Version	All the words of my mouth are in righteousness, there is nothing twisted or crooked in them; they are all clear to him who is discerning and right to those finding knowledge [Truth is quickly perceived by those who are sincerely seeking it, when it is proclaimed to them.].
New Century Version	Everything I say is honest; nothing I say is crooked or false. People with good sense know what I say is true; and those with knowledge know my words are right.
New Life Version	All the words of my mouth are right and good. There is nothing in them that is against the truth. They are all clear to him who understands, and right to those who find much learning.
New Living Translation	My advice is wholesome. There is nothing devious or crooked in it. My words are plain to anyone with understanding, clear to those with knowledge.

Partially literal and partially paraphrased translations:

American English Bible	Righteous are the sayings that come from my mouth... nothing in them is crooked or bad. The discerning should stand face to face, with those who are teaching them knowledge.
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Beck's American Translation	Everything I say is right, and there's nothing perverse or crooked in it. All of it is correct to an intelligent person and right for one who's getting knowledge.
International Standard V	Everything I have to say is just; there isn't anything corrupt or perverse in my speech [Lit. <i>words</i>]. Everything I say is sensible to someone who understands, and correct to those who have acquired knowledge.
New Advent (Knox) Bible	A tongue that speaks truth, lips that scorn impiety; here all is sound doctrine, no shifts, no evasions here. No discerning heart, no well-stored mind, but will own it right and just. V. 7 is included for context.
Translation for Translators	Everything that I say is honest; there is nothing that I say that deceives people. My words are clear to those who have good sense; those who are wise know that what I say is right.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	All the sayings of my mouth are righteous with nothing twisted or crooked in them. They <i>are</i> all honest for understanding, and right to find knowledge.
Conservapedia	Everything I speak is righteous, and there is nothing obstinate I say. These words are plain to those who understand them, and are good for those who seek knowledge.
Ferrar-Fenton Bible	All the words of my mouth are for right, None in them are bent, or perverse; To intellect, they are all straight, And plain to the seeker of fact.
HCSB	All the words of my mouth are righteous; none of them are deceptive or perverse. All of them are clear to the perceptive, and right to those who discover knowledge.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All my words are right, none are twisted or deceitful. The intelligent will verify their truth, the wise perceive their sincerity.
The Heritage Bible	All the sayings of my mouth are righteousness; there is nothing in them twisted and distorted. All are straightforward to him who understands, and right to them who find knowledge.
New American Bible (2011)	All the words of my mouth are sincere, none of them wily or crooked; All of them are straightforward to the intelligent, and right to those who attain knowledge.
New Jerusalem Bible	All the words from my mouth are upright, nothing false there, nothing crooked, everything plain, if you can understand, straight, if you have acquired knowledge.
Revised English Bible	All that I say is right, not a word is twisted or crooked. All is straightforward to those with understanding, all is plain to those who have knowledge.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the words from my mouth are righteous; nothing false or crooked is in them. They are all clear to those who understand and straightforward to those who gain knowledge.
exeGesés companion Bible	...all the sayings of my mouth are in justness; naught of them is twisted or perverted:

Hebraic Roots Version	they are all straightforward to him who discerns and straight to them who find knowledge. All the words of my mouth are in righteousness: there is nothing perverse or crooked in them. They are all plain to him that understands, and right to them that find knowledge.
JPS (Tanakh—1985)	All my words are just, None of them perverse or crooked; All are straightforward to the intelligent man, And right to those who have attained knowledge.
Orthodox Jewish Bible	All the words of my peh (mouth) are in tzedek; there is nothing crooked or perverse in them. They are all correct to him that discerneth, and yesharim (straight ones) to them that find da'as (knowledge).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“All the words of my mouth are in righteousness (upright, in right standing with God); There is nothing contrary to truth or perverted (crooked) in them. “They are all straightforward to him who understands [with an open and willing mind], And right to those who find knowledge and live by it.
The Expanded Bible	·Everything I say is honest [“All the speeches of my mouth are righteous]; nothing I say is ·crooked [twisted] or ·false [perverse]. People ·with good sense [who understand] know what I say is ·true [straightforward]; and those ·with [“who seek] knowledge know my words are ·right [virtuous].
Kretzmann’s Commentary	All the words of My mouth are in righteousness; there is nothing froward or perverse in them, nothing twisted or distorted, such as might lead men astray. They are all plain to him that understandeth, so that the way of salvation is clear, and right to them that find knowledge, teaching them the duties of sanctification.
NET Bible®	All the words of my mouth are righteous; there is nothing in them twisted or crooked. All of them are clear to the discerning and upright to those who find knowledge.
Syndein/Thieme	All the words/'doctrinal communications' {dabar} of my mouth are in righteousness. There is nothing twisted or false in them. [Note: Living your life according to God's Divine Viewpoint in your soul is called "Walking in the Righteous Ways of God". It is a straight path without twists and turns. Humans constantly twist and turn and leave that straight path because we operate on our own human viewpoint that differs from Divine Viewpoint. The more we do, the worse off we are.] They [doctrines] are all plain to the one who is caused to understand, and accurate/correct to those who find knowledge. {Note: This is what some pastor-teachers call "GAP". That stands for "Grace Apparatus for Perception". It means if you study and study and study consistently - a little here and a little there - verse by verse, precept upon precept, you will grow spiritually. If you study under your right pastor teacher under the concept of enforced humility, then your growth will be accelerated.}
The Voice	Everything I say promotes justice; not one word is crooked, and nothing is distorted. Each and every word is straight talk to perceptive people, upright <i>and honest</i> to knowledge-seekers.

Literal, almost word-for-word, renderings:

Concordant Literal Version	In righteousness are all the sayings of my mouth; There is nothing twisted or perverse in them. All of them are correct to the understanding one, And upright to those who find knowledge."
Context Group Version	All the words of my mouth are in vindication; There is nothing twisted or perverse in them. They are all plain to him who understands, And right to those that find knowledge.
Darby Translation	All the words of my mouth are in righteousness; there is nothing tortuous or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.
<i>Emphasized Bible</i>	In righteousness, shall be all the sayings of my mouth, nothing therein, shall be crafty or perverse; All of them, shall be plain, to them who would understand, and just, to such as would gain knowledge.
God's Truth (Tyndale)	All the words of my mouth are righteousness, there is no froward nor fallacies therin. They are all plain to such as will understand, and right to them that find knowledge.
NASB	"All the utterances of my mouth are in righteousness; There is nothing crooked or perverted in them. "They are all straightforward to him who understands, And right to those who find knowledge.
Stuart Wolf	In righteousness/justice are spoken all the utterances of my mouth, there does not exist in them a <i>thing</i> having been twisted or perverse. All are plain/straightforward to him who causes understanding/considers, and right to those who find perception/knowledge.
Webster's Bible Translation	All the words of my mouth [are] in righteousness; [there is] nothing froward or perverse in them. They [are] all plain to him that understandeth, and right to them that find knowledge.
Young's Updated LT	In righteousness are all the sayings of my mouth, Nothing in them is contrary and perverse. All of them are plain to the intelligent, And upright to those finding knowledge.

The gist of this passage: What wisdom says is righteous; nothing is contradictory or perverted. For the enlightened, this is obvious.

Proverbs 8:8a

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	No Strong's # BDB #88
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	<i>rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
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

Proverbs 8:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmârîym (אִמְרָיִם) [pronounced <i>uh-maw-REEM</i>]	<i>words, commands, mandates; speech, that which proceeds from the mouth</i>	masculine plural noun	Strong's #561 (& #562) BDB #56
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6310 BDB #804

The NET Bible: *The phrase could be rendered with an understood ellipsis: "all the words of my mouth [are said] in righteousness"; or the preposition could be interpreted as a beth essentiae: "all the words of my mouth are righteousness."*⁹⁷

Translation: All the words I speak [lit., of my mouth] [are] righteous;... This is wisdom speaking. Wisdom, as the thinking of God, or the mind of Christ, is going to be compatible with God's character. Therefore, it will be righteous.

That which we understand to be *righteous* is revealed to us from God in His Word. We only understand righteousness through divine revelation.

The words of wisdom are consistent with righteousness. God's attributes are consistent together. God's attributes are consistent with Scripture.

James Rickard: *"Righteousness" is the fourth of the six positive motivations. It is the noun TSEDEQ, which means, "justice, rightness, or righteousness." It is synonymous with DIKAIOSUNE of the Greek. TSEDEQ along with MESHER (right things) of verse 6 are used of the justice of the judge who decides rightly in Psa 99:4, and that which is just, Prov 1:3; Psa 9:8; 17:2; 58:1. Certainly, judgment which is "straight" means that which is correct, just, right and proper. And that is what the Word of God is for you. Ultimately it is a judge over our lives. John 12:48, "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day." Heb 4:12, For the Word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.*⁹⁸

Proverbs 8:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

⁹⁷ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

⁹⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

Proverbs 8:8b

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 with the 3 rd person masculine plural suffix	No Strong's # BDB #88
pâthal (פָּתַל) [pronounced paw-THAHL]	<i>twisted, crafty, deceitful, perverse; wrestled</i>	Niphal participle	Strong's #6617 BDB #836
The NET Bible: <i>The verb פָּתַל (patal) means "to twist." In the Niphal it means "to wrestle" (to twist oneself). It was used in Gen 30:8 for the naming of Naphtali, with the motivation for the name from this verb: "with great struggling." Here it describes speech that is twisted. It is a synonym for the next word, which means "twisted; crooked; perverse."</i> ⁹⁹			
Clarke: <i>[Niphal participle meanings:] tortuous, involved, or difficult.</i> ¹⁰⁰			
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'iqqêsh (שָׁקַשׁ) [pronounced ik-KAYSH]	<i>twisted, distorted, crooked, perverse, perverted</i>	masculine singular adjective; can act as a substantive	Strong's #6141 BDB #786

Translation: ...[there is] nothing in them [which is] twisted or distorted. God's truth does not have to be twisted or distorted; it is not crafty or misleading. It is not perverted.

J. Vernon McGee: *Many people talk about errors and problems in the Bible. There are several books written about problem Scriptures. I recognize that to an intelligent person there are problems in the Bible. I had a lot of problems with the Bible at the beginning of my study, and I still have a few. But the problem is not in the Word of God. The problem is in the mind and heart of man. God says there is nothing twisted or perverse in the words of wisdom.*¹⁰¹

Here we record the second and third negative reason to listen to Bible doctrine. It is not *twisted* or *distorted*.

James Rickard: *"Crooked" is the second of the three antonyms for motivation. It is the Verb PATHAL, פָּתַל, that means, "to wrestle or be cunning." With an ethical sense it connotes trickiness and comes to mean "twisted or crooked." It is found four times in contrast to righteous and humble thought and action, 2 Sam 22:27; Job 5:13; Psa 18:26; and our verse. So it means "not deceitful" speaking of God's Word in contrast to its righteousness. Then we have the double emphasis, "perverted" as the third of the three antonyms for motivation. It is the Adjective IQQESH, שָׁקַשׁ. We had IQQESH in Prov 2:15; 4:24; 6:12 that meant, "twisted, distorted, crooked, perverse, or perverted." It, like PAHTAL, signifies to pervert, twist, or distort the ethical norm. But "wisdom" has no need to be "crooked or perverted" (i.e., to twist or distort the ethical norm), because she has no self-serving agenda, as does Satan and those of his cosmic system.*¹⁰²

⁹⁹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

¹⁰⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:8.

¹⁰¹ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 8); accessed November 21, 2015.

¹⁰² From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

There is nothing inconsistent within the character of God. His righteousness is consistent with His love which is consistent with the doctrinal information that we receive.

It is the unbeliever or the believer misapplying Scripture who twists and distorts God's Word. Psalm 12:6 **The words of the LORD are pure words, like silver refined in an earthen furnace, purified seven times.** (HCSB) 2Peter 3:15b–16 **our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.** (ESV)

Application: Unbelievers often twist and distort God's character in order to reject Him. "I just cannot believe in a God Who would allow some suffering and unhappiness in this world." Or, "I cannot believe in a God Who would condemn peaceful Muslims to hell." To them, God is all about love and (their concept of) fairness. It is not fair to them if a person is religious and yet spends eternity in hell. To them, despite all objective evidence to the contrary, all religions must be seen as being absolutely equal—that there is no difference between Christ, Mohammed or Buddha; and no difference between Christianity, Islam and Buddhism. They see these as all paths to the same God (if such a God exists).

Application: It ought to be obvious that these 3 religions are not equivalent. If there is great suffering at the edge of a Buddhist country, it is more likely that a Christian organization will go there to help relieve the suffering, rather than a Buddhist group, even if those suffering are all Buddhists. If we hear of a plane being blown up, or guns being fired into a restaurant, or bombs being planted, we automatically think Muslims; we don't think that we are speaking of Angry Mormons or Disenfranchised Jehovah Witnesses (or even cantankerous Lutherans). This is what I mean by, there is objective evidence to indicate that these religions are quite different.

Application: In following politics, I have noticed that both the left and the right (but mostly the left) use deceptive language in order to sell themselves to us as our leaders with the right policy. The current president (Obama) developed an entire language of deception, calling government spending, for instance, *investments*. It has gotten to the point that, whatever he says, we can almost be assured the exact opposite is true—especially when he is sounding reasonable and leaning toward anything that is conservative. That is, whenever he speaks of something as being fiscally responsible, then we know it isn't; when he talks about not adding a cent to the deficit, we know that means he will add billions to the deficit.

Application: We had an ordinance recently on the ballot in Houston called the HERO bill. Commercials for this bill were aired quite often, and they usually began with a person saying, "I'm a Christian and I don't like discrimination." Or words to that effect. We knew from the beginning that this person was a Christian and how they stood on this ordinance. *Nothing* was ever said about the worst part of this bill, which was that men, if they felt like it, could go into a woman's restroom or into a woman's shower, and no one could do anything about it (or they could be sued and/or fined). The supporters of this ridiculous bill never made mention of that part in their commercials. They knew that was the biggest problem with the bill, but they would never ever remove that language. But, they would not talk about it publically either. It was defeated almost on a 2 to 1 margin, and Houston's gay mayor has vowed to fight it. But, the point is, what the bill was, was not represented accurately by its sponsors. They *knew* it would not pass if they presented the bill accurately. If they said, "This is what we want from this bill;" they know that they would not get it. So, they presented the bill as something else.

God does not do this kind of thing; God does not present His plan dishonestly or incoherently. You do not sign up for God's plan and then find out that what God said it was, was inaccurate. There is nothing in wisdom that is twisted or distorted.

Proverbs 8:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every one of them, each one of them, all of them, any of them</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3605 BDB #481
nakoach (נֹכַח) [pronounced naw-KOH-ahkh]	<i>straight, right, straightness; upright, just; straightforward; to be in front of</i>	masculine plural adjective/substantive	Strong's #5228 & #5229 BDB #647
The NET Bible: <i>Heb "front of." Describing the sayings as "right in front" means they are open, obvious, and clear, as opposed to words that might be twisted or perverse. The parallel word "upright" means "straight, smooth, right." Wisdom's teachings are in plain view and intelligible for those who find knowledge.</i> ¹⁰³			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bîyn (בֵּין) [pronounced bean]	<i>the one who understands [knows, perceives, is acquainted with]; the one with discernment; the one declaring [explaining]</i>	masculine singular, Hiphil participle with the definite article	Strong's #995 BDB #106

Translation: All of them [are] in front of [or, obvious] to those who understand... *Them* refers to the excellent things, the noble things; which, in the Church Age, could be considered the royal family honor code. In the Old Testament, these would be all of the things which believers are to learn; and the laws which believers and unbelievers in Israel are to obey.

Those who understand are those who have doctrine in their souls; *all* refers back to *the words of my mouth*, referring to what *wisdom* says. There are two interpretations here based upon the next word, which is *nakoach* (נֹכַח) [pronounced *naw-KOH-ahkh*]. *Nakoach* means, *straight, right, straightness; upright, just; straightforward; to be in front of*. Strong's #5228 & #5229 BDB #647. We can understand that the words of Bible doctrine are straight and they are right and just and straightforward; or we can understand them as being right there in front of the person who understands. That secondary meaning is, they are obvious to the person with understanding. He hears these words, he compares them to what is already in his soul (remember, this is a person of understanding) and they match up.

The fifth of the six reasons to listen to Bible doctrine is *nakoach*, because the truth is right in front of the person who understands. It is straight, it is right, and it is right in front of us.

God does not suck us in dishonestly. The followers of Mohammed are told to lie, when necessary, to unbelievers. The tenets of Islam are distorted and it is called the religion of peace. However, when it sinks its claws into you, then you find out what a murderous religion it is.

Application: There are a lot of inmates who learn a little about Islam—enough to where they get off drugs, become responsible, and essentially engage in divine establishment behavior. Now, this will improve their lives, as divine establishment behavior is far better than criminal behavior. So, Islam first gets them away from criminal behavior and drugs—the victim has a much, much better life as a result—and then more about Islam is revealed. The rather unpleasant aspects of Islam are revealed. However, the former criminal has noticed an improvement in his life, and sometimes will continue to go along with it, not realizing how perverted this movement is.

¹⁰³ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

Application: I had a good friend of my from my youth who got involved in scientology. Well, he got off drugs, he started developed some self-control and self-confidence, and he certainly attributed all of this to scientology. However, any organization that got this kid off drugs and gave him some self-control and self-confidence would have been good for him. However, he attributed all of this gain in his life to scientology. But what had happened was, similar to the dishonest approach of Islam, he was taught divine establishment principles at first. When he followed them, his life improved. By that time, scientology had become an integral part of his life; and there was much more to it than he first was led to believe.

Application: Any movement, religion or philosophy that starts out by getting people off drugs and giving them some confidence is going to make their lives better. Whenever divine establishment is tried, it is found to be a better way of life than an anti-establishment lifestyle. However, once the people are sucked in, they attribute their better lives entirely to the movement which sucked them in; but all that movement did that improved their lives was apply the laws of divine establishment.

Any person who is able to get off drugs is going to have a better life.

God's truth and God's wisdom is available to all. Salvation through Jesus Christ is available to every person. It does not require church membership; it does not commit you to this or that local church; and it does not commit you to paying money out to this or that organization. If you become part of a church, and soon thereafter, you are being hit up for money, then you need to find fellowship at another church.

J. Vernon McGee: A great man of the Middle Ages said, "I had many problems until I came to Christ." We may call them intellectual problems, but they are really heart problems. The Word of God is clear. The gospel message is so simple it cannot be misunderstood. But there can be deliberate, willful resistance to the gospel. That is a problem of the heart.¹⁰⁴

McGee continues: Many times people have asked me to deal with folk who resist the Word of God. I tell them that my job is simply to give out the Word. The Lord Himself will deal with them. During my years in the ministry I have seen how the Lord deals with such people. I have seen Him move into families and does deal with this one and that one. I recall a very arrogant young man who was questioning the Word of God. Then he left his wife and ran off with another woman. There was sin in his life; that was his problem. I emphasize this because God's Word is clear. There is nothing twisted or perverse in the words of God.¹⁰⁵

Peter Pett: For all her spoken words are 'in righteousness', they are true, honest and upright, and there is nothing crooked (twisted) and perverse in them. For her there is no 'lying or deceitful tongue' (Proverbs 6:17). All her words are plain to those who understand, and they are right (straight, open, honest), to those who find true knowledge (the fear of YHWH and the knowledge of God - Proverbs 2:5). In the words of Jesus, 'if any man wills to do His will, he will know of My teaching, whether it comes from God' (John 7:17).¹⁰⁶

Pett continues: Thus we have here the assurance that what is true will be known to those whose hearts are truly open to God. It is only when sin distorts men's thinking that they are unable to come to truth. Thus people today have much knowledge, but because their hearts are closed to God and are sinful, they do not come to truth. Each sees things from his own perspective. Men who will devote countless hours and huge amounts of money to discern an invisible and elusive particle in nature, have no time to consider the many things that point to an invisible, and to them elusive, God. But to those who are open to understand, and who find knowledge, because it is given to them by God (Proverbs 2:6), all is plain.¹⁰⁷

¹⁰⁴ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 8); accessed November 21, 2015.

¹⁰⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 8); accessed November 21, 2015.

¹⁰⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

¹⁰⁷ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Proverbs 8:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshâr (יָשָׁר) [pronounced <i>yaw-SHAWR</i>]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	feminine singular adjective which can act like a substantive	Strong's #3477 BDB #449
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâtsâ' (מַצְאֵה) [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; construct form	Strong's #4672 BDB #592
da'ath (דַּעַת) [pronounced <i>DAH-ahth</i>]	<i>knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom</i>	feminine singular noun; pausal form	Strong's #1847 BDB #395

Translation: ...and correct to those who find knowledge. These excellent things, these noble things are *right, correct, accurate*; and they have *internal integrity*. This is how these things are understood by those who find knowledge. When you are faced with a number of doctrines, all from God, they are consistent with one another. They are related to God's integrity, they are righteous and they make sense.

The sixth positive reason to listen to Bible doctrine is because it is *yâshâr* (יָשָׁר) [pronounced *yaw-SHAWR*], which means *right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even*. Strong's #3477 BDB #449.

Knowledge is something which builds; it builds upon knowledge. Also, it not only leads toward integrity but is better taken in by those who have integrity.

Summarizing vv. 6–9, James Burton Coffman writes: *Men should heed the words of Wisdom because they are true, righteous, valuable, more desirable than gold, just, holy and absolutely devoid of anything crooked or corrupt.*¹⁰⁸

I need to go back and fill this in with the corrected translations along with some commentary.

Positive Motivations and the Antonyms for Motivation (James Rickard)

Positive Motivations	The Antonyms	Commentary
1. Vs. 6 – Noble		
2. Vs. 6 – Right		
3. Vs. 7 – Truth	1. – Wicked	
4. Vs. 8 – Righteousness	2. – Crooked	

¹⁰⁸ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Positive Motivations and the Antonyms for Motivation (James Rickard)

Positive Motivations	The Antonyms	Commentary
5. Vs. 9 – Straightforward	3. – Perverted	
6. Vs. 9 – Right		

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

James Rickard: “Wisdom’s” words are plain, spoken clearly and openly so that there can be no confusion. Of course, those who reject the Lord do not understand what God is saying, 1Cor 2:12-16, but this is not because the Word of God is confusing or unclear. It is because sinners are spiritually deaf and blind, Mat 13:14-15. The problem is with the hearer, not the speaker. 1Cor 2:14 *But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.* Mark Twain is supposed to have said, “It is not what I don’t understand about the Bible that worries me, but what I do understand.”¹⁰⁹

The Geneva Bible: *the word of God is easy to all that have a desire for it and are not blinded by the prince of this world.*¹¹⁰

V. 9: All of this information is obvious to those who understand truth and correct to those who find knowledge. The believer who is positive toward Bible doctrine will find it; and the believer who wants only to justify himself, will either become confused by Scripture or twist and distort it to make it fit his own thinking. Prov. 14:6 *A mocker seeks wisdom and doesn't find it, but knowledge comes easily to the perceptive.* Prov. 15:14 *A discerning mind seeks knowledge, but the mouth of fools feeds on foolishness.* Prov. 17:24 *Wisdom is the focus of the perceptive, but a fool's eyes roam to the ends of the earth.* (HCSB) Prov. 18:2 *A fool takes no pleasure in understanding, but only in expressing his opinion.* (ESV) 1Cor. 2:14–15 *The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one.* (ESV) In fact, v. 9 is the Old Testament parallel to 1Cor. 2:14–15.

To explain the believer’s ability to assimilate doctrinal information, R. B. Thieme, Jr. develop the Doctrine of the **Grace Apparatus for Perception**.

I have mentioned this concept in previous lessons, but have never properly defined or explained it. I have even linked to this doctrine several times in the past. This is a summary of this doctrine. R. B. Thieme, Jr. coined the phrase and developed the doctrine originally.

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1. The terminology comes from R. B. Thieme, Jr., and it means that there is a grace means by which all believers may understand Bible doctrine. The basic idea is, all believers grow spiritually through the understanding of Bible doctrine. A believer with an I.Q. of 150 does not have any advantage over the believer who has an I.Q. of 90. This will be backed up with Scripture, but R. B. Thieme, Jr. Ministries also puts out a booklet on a particular person, [Laura Kay Tapping](#), who showed this to be true.
2. That we are to grow in grace and knowledge of our Lord Jesus Christ is a mandate from the Bible. This is not an option; and this is not just one way of many ways for a believer to grow. Just as there is only one way to be saved, there is only one Savior; similarly, there is only one way to grow and there is only one Word of Truth, the Bible, to be learned. 2Peter 3:18

¹⁰⁹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

¹¹⁰ From [The Geneva Bible](#); accessed October 31, 2015.

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3. Understanding Bible doctrine is much different from human understanding, which is not the basis of spiritual understanding or spiritual growth. 1Cor. 2:1, 8–9
4. At salvation, we are regenerated by the Holy Spirit, which results in our becoming trichotomous, having a soul, spirit and body. Titus 3:5 1Thess. 5:23
5. It is the soul which allows us to understand the things of man; the human spirit which allows us to understand the things of God. 1Cor. 2:10–12 Eph. 3:16
6. Spiritual growth can only take place when we are filled with the Holy Spirit; so, therefore, we must be in fellowship when learning spiritual things. 1Cor. 11:31 1John 1:9
7. Being filled with the Spirit is a mandate for the Christian life. Eph. 5:18
8. It is God's desire that everyone be saved and come to the knowledge of the truth. 1Tim. 2:4
9. One of the passages grace apparatus for perception is based upon is Eph. 3:16–19 (this is a prayer, written by Paul to the Ephesians) **That God would give you, according to [the norm or standard of] the riches of His glory, to be strengthened with inherent power by His Spirit in the inner man; so that Christ may dwell [or, be at home] in your hearts by means of faith; that you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses knowledge, that you might be filled with all the fullness of God.** Let's look at this prayer phrase-by-phrase:
 - 1) **That God would give you, according to [the norm or standard of] the riches of His glory,...** God has *an abundance of* or *a wealth of* glory. One of the reasons that we are left on earth after salvation is to glorify Him. Now, given your sorry Christian life and mine, that seems pretty much impossible, but that is our Christian duty and purpose. We reveal, from day-to-day, God's character and essence in us, despite our great imperfections and failings. God actually gives this opportunity to us again and again, every single day of our lives. However, only the mature believer truly glorifies Jesus Christ. Let me draw an analogy here: we all understand, to some degree, the father and son relationship. If a son goes out there, and is educated or builds up his own business or behaves like a decent human being, he does his father proud. Such a man glorifies his father. Now, as a child of 7 in a school play or singing some song at a pageant, there is some pride in that, but not a lot. Mostly, that is just cute. But when a son reaches adulthood and begins to apply the principles of life which he has learned at home, that is when a son can potentially glorify his father. As believers in Jesus Christ, we glorify God in the same way. Once we reach adulthood, that is when we begin to glorify Him. You no doubt know some 30 or 40 year-old men who act like children, and everything is about them, and they are selfish and lazy. Such a man is an embarrassment to his father. Some believers reach spiritual adulthood and some do not, but we all have the potential to do so, and this potential is based upon the grace apparatus for perception.
 - 2) **...to be strengthened with inherent power by His Spirit in the inner man;...** We are *strengthened* or *empowered* (passive voice) with *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*], which means *power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature.* Strong's #1411. So this power, which we receive, is an inherent power or a power which resides within us. This is done by means of God's Spirit in the inner man. So, again, this process works within us. Notice that there is no legalism here. This does not happen because you used to be immoral and now you are moral. That is a good thing, but the result of growth and not the means of growth (and becoming moral might be the result of social pressure or self-will as well—as some people turn toward God simply because they are disgusted with themselves). This *inner man* refers to the human spirit, and **being strengthened with inherent power in the inner man**, refers to this spiritual growth that occurs within us. The Holy Spirit is instrumental in making this happen. The Holy Spirit teaches our human spirit; and the Holy Spirit allows the grace apparatus for perception to function when we are in fellowship.
 - 3) **...so that Christ may dwell in your hearts by means of faith;...** This is one of the mysteries of the Church Age, where Jesus Christ indwells us. *To dwell* is the Greek verb *katoikéō* (κατοικέω) [pronounced *kah-toy-KEH-oh*], which means *to live, to reside*; this is a word which usually refers to one's semi-permanent dwelling. Thayer definitions: 1) *to dwell, settle; 1a) metaphorically divine powers, influences, etc., are said to dwell in his soul, to pervade, prompt, govern it; 2) to dwell in,*

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*inhabit; 2a) God is said to dwell in the temple, i.e. to be always present for worshippers. Notice how this is used metaphorically divine powers, influences, etc., are said to dwell in his soul, to pervade, prompt, govern it. This is exactly what we are talking about, something which occurs on this inside. Strong's #2730. This is done by means of faith, which is the Greek word pistis (πίστις) [pronounced PIHS-tihz], and pistis refers to having faith or confidence in something, but it also refers to that which you have faith and confidence in. In the latter sense, this is one of the many synonyms in the Bible for Bible doctrine. Strong's #4102. Therefore, **Christ makes Himself at home in your inner being by means of exercising faith in Bible doctrine.** Spiritual information in the Bible is of no use to you. Spiritual information which you hear and reject is of no use to you. You must hear it, you must understand it (grace apparatus for perception) and then you must believe it. If you find yourself rejecting half of what your pastor says, then you are in the wrong church (or, you are negative toward doctrine). If you are not growing spiritually, then you are in the wrong church. If you cannot look back over a period of, say, 5 years, and be able to note unmistakable spiritual growth, then you are in the wrong church or you are just not doing it right.*

- 4) **...that you, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses knowledge,...** This is a long section, so we will break it up into further sub-points:
- (1) *Being rooted* is the perfect passive participle of rhizoō (ρίζω) [pronounced hrid-ZOH-o], which means, *to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded.* Thayer definitions only. Strong's #4492. A plant without a strong root system is easily harmed. It is the root system which goes deep into the ground, in all directions, which pulls in nutrients for the plant.
 - (2) *Grounded* is the perfect passive participle of themelioō (θεμελιόω) [pronounced them-el-ee-OH-oh], which means, 1) *to lay the foundation, to found; 2) to make stable, establish.* Thayer definitions only. Strong's #2311. Again, notice how all of this is *foundational*; there is strength and power and nourishment in the foundation or in the roots. Perfect tense in the Greek refers generally to a past action with present continuing results. Passive means that we do not actually build this root system ourselves, but this is done for us, when we learn Bible doctrine.
 - (3) *In love* is often used throughout the New Testament for being in fellowship (we find it used in this manner throughout John's first epistle). No spiritual growth occurs out of fellowship.
 - (4) *Be able* is the aorist active subjunctive of Verb exischuō (ἐξισχύω) [pronounced ex-is-KHOO-oh], which means, *to be eminently able, able, to have full strength.* Thayer definition only. Strong's #1840. The subjunctive mood means that we have this power, we have this ability, but we may not choose to use it. The iterative aorist indicates that there are points in time throughout our lives when we are *able* (when we are filled with the Spirit and growing—more specifically, taking in the food needed to grow).
 - (5) *To comprehend* is the aorist middle infinitive of Verb katalambanō (καταλαμβάνω) [pronounced kat-al-am-BAHN-oh], which means, 1) *to lay hold of; 1a) to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate; 1b) to seize upon, take possession of; 1b1) of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one; 1b2) in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it; 1c) to detect, catch; 1d) to lay hold of with the mind; 1d1) to understand, perceive, learn, comprehend.* Thayer definition only. Strong's #2638. Comprehension is related to spiritual growth.
 - (6) We are able **to comprehend with all the saints.** This is not something which is reserved for believers who have I.Q.'s of 110 or higher; this is for every believer. If you understand the gospel enough to believe in Jesus Christ, then you can learn in the classroom of the local church and build upon that session after session, and apply that to your life, with all other believers.
 - (7) Then we have: **...what is the breadth, and length, and depth, and height.** These are

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categories of doctrine wherein we store information. If you deal with a lot of paperwork and you are organized, then you separate this paperwork into different drawers, into different files or different containers. Doctrine is much the same way. We begin with basic categories of doctrine (**the breadth, and length, and depth, and height**), and then we place more and more information into the categories. *Breadth* refers to doctrines concerning Jesus Christ and His death on the cross, along with the essence of God. *Length* refers to dispensational teaching, so that we know what has been in the past and what will be found in the future; as well as to the progressive plan of God for our lives. *Depth* refers to advanced doctrines; and *height* refers to all information related to the **Angelic Conflict** ([HTML](#)) ([PDF](#)) ([WPD](#)). As we learn more and more in the Christian life, we are able to file these doctrines into these various drawers.

- (8) You are able to, with all the saints, comprehend the *love of Christ*; which refers to the plan of God, which begins at the cross, which represents the love of Christ, as well as His justice and His righteousness. If Jesus chose not to go to the cross, then we would have no relationship with God. Jesus chooses to do this out of love for us and God the Father chose this plan out of love for us. John 15:13 1John 4:10
- (9) This *goes beyond* or *exceeds* or *transcends knowledge*. There are several words for *knowledge* in the Bible, but there are two which are pertinent to this context: *gnosis* and *epignosis*. What we have here is *gnôsis* (γνώσις) [pronounced *GNOH-sis*] which can refer to *human knowledge, general intelligence, human understanding*. This understanding depends upon the context. Strong's #1108. There is another word called *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], which means, 1) *precise and correct knowledge* 1a) used in the NT of *the knowledge of things ethical and divine*; this is a word which refers to *over and above knowledge*. *Epignosis is over-and-above knowledge*. When in contrast with *gnôsis*, this is *divine knowledge or knowledge of Bible doctrine*. Strong's #1922. *Epignôsis* is the word that we find in 1Tim. 2:3b–4 **God our Savior...desires all people to be saved and to come to the [full] knowledge of the truth.**
- 5) **...that you might be filled with all the fullness of God.** The word *that* can refer to a result clause or to a purpose clause, and the purpose of taking in Bible doctrine is so that we **might be filled with all the fullness of God**. Grace apparatus for perception, the very process that we are describing, is the way that it occurs. We are not filled with all the fulness of God by learning a holy language and then repeating it at the right intervals; we are not filled with the fulness of God by finding certain people in the church and then imitating their personalities (I have seen this happen even in good doctrinal churches). We are not filled with the fullness of God by turning our lives around and becoming more moral. That is a good thing, but it may or may not indicate spiritual growth.
10. The second extended passage on this topic is 1Cor. 2:11–16 **For who among men knows the things of a man except the spirit of man within him? So also no one knows the things of God except the Spirit of God. But we have not received the spirit of the world, but the Spirit from God, so that we might know the things that are freely given to us by God. These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is judged by no one. For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.**
 - 1) **For who among men knows the things of a man except the spirit of man within him?** When we are born again, we receive a human spirit, which has been shut down or has been non-operational for the entirety of our lives, due to the function of the sin nature. We understand our fellow man by means of our soul; and we understand God by means of our human spirit. The terms *soul* and *spirit* can be used both technically and non-technically throughout the Bible. Technically, the soul is what is inside of us which allows us to know the things of man; technically, the human spirit is what is inside of us which allows us to know the things of God. The *spirit of man* here is the non-technical use, and it refers to the human soul. We know this, because it is qualified: *the spirit of man*.

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- 2) **So also no one knows the things of God except the Spirit of God.** It is the Holy Spirit, Who is given to all believers at salvation, which guides us into all truth (John 16:13 1Cor. 12:13). The Holy Spirit makes the human spirit operational and allows for the flow of Bible doctrine from the teaching of the pastor-teacher to the human spirit of the believer. It is the Holy Spirit Who is the co-Author of the Word of God and Who teaches us through the pastor-teacher (which is the primary means of growth for the believer). If we were supposed to grow by simply reading our Bibles, then there would be no need for the spiritual gift of pastor-teacher nor would there be any need to have a local church, which is designed to be the classroom which allows for spiritual growth. The apostle John speaks of the superiority of face to face teaching over written material. 2John 12. Paul clearly taught this as well in 1Thess. 2:17-18 3:2,10.
- 3) **But we have not received the spirit of the world, but the Spirit from God, so that we might know the things that are freely given to us by God.** The spirit of the world is the thinking of human viewpoint. Today, this is humanism, fairness, equality and political correctness. Once and awhile, a culture can have as a strong component of that culture divine viewpoint. However, Satan works to destroy that sort of thinking as quickly as possible. A good example of human viewpoint today is the gay marriage movement. If you say that homosexual activity is wrong, you will be told that you are judging, and that Jesus told you not to judge. However, the Bible is clear on this: homosexual acts are wrong and sinful. Understanding what is sinful is not judging. The gay marriage movement says that homosexual desires are natural and God-given. It goes much deeper than that, however. The whole Satanic purpose of the gay marriage movement is to censor pastors and/or to censor the Bible and/or to denigrate the Bible. The idea is to put Christians into difficult positions and then to ostracize them or even sue them if they do not tow the gay marriage party line. Since gay marriage was legalized in Canada, there have been hundreds of lawsuits, most of them against Christians and Christian speech and actions. *To know* is the perfect active subjunctive of *eidō* (εἶδω) [pronounced *ī-doh*], which means *to see, to perceive, to discern, to know*. Strong's #1492. The perfect tense is action which occurs in the past, but with results that carry on into the present. The subjunctive mood means, we may choose to know and we may choose not to know. However, that which God wants us to know is *freely given* to us. Any believer with positive signals to the Word of God can learn the Word of God through the channels which God has set up. As an aside, I lived in a large city, at one time, where finding good teaching was nearly impossible. I found okay, but legalistic teaching, at a Christian institute. However, now, with the internet, there is a surfeit of good teaching available. See the cities and pastors in [the List](#). In this day and age, there is no reason for a believer to be ignorant of the Word of God.
- 4) **These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual.** Paul, as an apostle and as a pastor-teacher, teaches these things, not as the philosophies of the day, but he teaches what the Holy Spirit teaches, where spiritual things are compared with spiritual. The verb is the present active participle of Verb *sugkrinō* (συγκρίνω) [pronounced *soong-KREE-no*], which means, 1) *to joint together fitly, compound, combine*; 2) *to interpret*; 3) *to compare*. Thayer definition only. Strong's #4793. We then have the neuter plural adjective used twice: *pneumatikós* (πνευματικός) [pronounced *nyoo-mat-TEE-koss*], which means *spiritual*; as a plural, it acts like noun, and it means *spiritual things, spiritual matters*. Strong's #4152. It is found as an accusative and as a dative; so the verb acts upon *spiritual things* and to this we append *with spiritual things*. The idea here is, doctrine is built upon doctrine. You do not walk into Bible class the first day and, in an hour, get everything you need for you spiritual life. In fact, you do not get this after going to a good church for a year; or for 5 years. This is a process which continues throughout your entire life, because, for 15 hours a day, you are exposed to human viewpoint from every side: from your parents, from your children, from your supervisor, from your job description, from the movies and from television. Taking the example which I used earlier—gay marriage—we find the gay agenda in such diverse programs as *Downton Abbey* and the innocuous *Pretty Little Liars* (from the Disney channel, I believe). In fact, on perhaps half of the programs I have seen, we have the gay agenda presented, over and over again. We wonder why the youth of America favors gay marriage—it is because they have been

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exposed to nothing else in all of what they take in. This is one example, mentioned primarily because it is a big issue today (far more important to our president than economic matters). 5 years ago, our president told us that he believed that marriage was between 1 man and 1 woman and that God was in the mix. And recently, he is **telling Africans about the gay agenda**. So, in order to combat human viewpoint, which is going to come at us from every side, we need a little bit of the Word of God. The reason we need it daily is, we are going to be exposed to human viewpoint all day long, in its many and contradictory forms (for instance, **American Muslims** and **LGBT** types overwhelmingly support the Democratic party, even though these two groups are diametrically opposed to one another).

- 5) **But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.** The *natural man* is the unbeliever, who views the things of the spirit as foolishness. On the Facebook page *Being Liberal*, nearly every day, there are anti-Christian graphic postings. Here, the Bible tells us that the unbeliever cannot learn or retain the things of the Spirit. This helps to explain to me how I could listen to and sing Christmas hymns throughout my entire life without understanding what they all meant. Although I celebrated Easter for 20 or 21 years before I was saved, I did not even know what happened to Jesus after the resurrection. I am not sure if I knew much about the resurrection itself, despite all of my exposure to it. This explains why liberals complain that Christians are *judging* when they say that homosexual acts are wrong. This is why these same liberals think that this is a violation of what Jesus said about judging, because they are unable to understand spiritual matters. This is why liberals often think that Jesus is a long-haired, sandal-wearing hippie who was the first socialist who gave away free healthcare. He did wear sandals, by the way, but the rest of this picture is wrong. However, they cannot receive the things of the Spirit. Also, it is man's nature to make God in his own image.
- 6) **But he who is spiritual judges all things, yet he himself is judged by no one. For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.** To be *spiritual* here means not just filled with the Holy Spirit but with some spiritual growth as well. Also, Paul here claims to have the *mind of Christ*, which is the thinking of Jesus Christ, which is the content of all Bible doctrine. He uses the pronoun *we* referring to himself and the crew that he moved about with. This can be further extended to all of the apostles at this time, as well as to their proteges; and to pastor-teachers today who actually know and teach the Word of God.
11. A natural question which may come out of this is, *how does the unbeliever understand the gospel of Jesus Christ?* After all, this is fundamental Christian doctrine. The Holy Spirit graciously acts as the human spirit for the believer and makes the gospel understandable. I recall hearing the gospel for the first time and it was really poorly explained to me, but I walked away from that conversation knowing that I needed to make a decision. I wasn't sure about what exactly, but I did understand that there was a decision to be made. I eventually turned to the book of John, and understood the decision to be made as Jesus explained it in John 3 (like so many others who have been saved).
12. To sum up the doctrine of GAP, you need a trained pastor-teacher teaching his congregation Bible doctrine. They need to be filled with the Spirit (in fellowship) and there needs to be enough teaching to counteract the constant flow of human viewpoint which we all experience. All believers in that congregation, being in all stages of spiritual growth, can learn from what is being taught. One of the things which I found to be fascinating is, I listened and took copious notes on R. B. Thieme, Jr.'s study of David. 30 years later, I re-listened to this study, and it was as if I had never heard a word of it before. The difference was, I had a much greater background of spiritual information the second time that I listened to this study. I got something out of it when I first heard it; and I got a great deal more out of it the second time through. There was more spiritual information in my soul, to which I could compare (lay along side) the spiritual information being taught.
 - 1) As an aside, the same thing is true of the pastor. R. B. Thieme, Jr. for 10+ years taught book after book of the Bible to his congregation (none of which is available to us today). He would teach 1 or more chapters a night, night after night, which we are aware of today because of the classes from the early 1960's which are still available to us. He continued increasing the number

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of classes to the point where, at his peak, he was teaching ten 1.25 hour classes a week. By the 2nd or 3rd or 4th pass-through of this or that book, his knowledge and understanding of the Bible expanded to a point where he could expound on these passages in much greater detail, often spending a full hour on each verse, gleaming from it as much meaning as possible.

Other resources for the Doctrine of grace apparatus for perception (GAP) (some of these were used as partial sources for this doctrinal development as well):

http://gracebiblechurchwichita.org/?page_id=134

<http://www.versebyverse.org/doctrine/gap.html>

<http://makarios-online.org/notes/pdf/GAP%204-09.pdf>

These other sources go into greater detail on this doctrine.

Related to this doctrine is the **Importance of Bible Doctrine** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was a good section in Joe's sermon.

Joe Guglielmo on the Word of God

Remember what Paul said in 2Timothy 3:16-17 regarding the Word of God, **"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."** Paul tells us that **"All Scripture is given by inspiration of God"** and that phrase "given by inspiration of God" in the Greek is THEOPNEUSTOS, (theh-op'-nyoo-stos) and it literally means "God-breathed." All Scripture comes from God.

Now some would argue that point, but that is the reality. Paul is not just speaking of the Old Testament here, but from Genesis and ultimately through the book of Revelation. In I Timothy 5:18 Paul quotes out of the Gospel of Luke stating that it is Scripture. In II Peter 3:16 Peter tells us that Paul's writings are part of the Scriptures. And thus, the entire Bible is God's Word to us!

The Bible was written over a 1500-year time span. More than forty different authors from all walks of life – from kings to peasants, wrote it. It was written on three different continents – Africa, Asia and Europe. It was written in three different languages – Hebrew, Aramaic, and Greek. There are a variety of literary styles. It addresses hundreds of controversial subjects and yet there is harmony. And it is the unfolding story of God's love for sinful man. Prophetically it is awesome because what God has said would talk place, has or will. There are over 300 prophecies of Christ's first coming and all of them were fulfilled down to the tiniest detail.

Some argue that the Bible, over the years, has many errors as it was copied. Look at the facts, the New Testament alone we see not more than one-one thousandth of the text is in question and not one significant doctrine is in question. The Old Testament is no different. Thus, God's Word is accurate, it is truth! Paul tells us that God's Word is "profitable" or helpful for us and he lists four ways that it is helpful to us:

- A. DOCTRINE – God's Word tells us what is right. What do you believe? It should follow what the Bible says!
- B. REPROOF – God's Word tells us what is wrong. It is the convicting of misbehavior.
- C. CORRECTION – God's Word tells us how to get right when we have gone astray. It is a restoration to its positive condition.
- D. INSTRUCTION IN RIGHTEOUSNESS – God's Word tells us how to stay right. It tells us how to please God, how to live out our faith!

God's Word makes us complete, it equips us for service. As you read God's Word, as you apply it to your life, by the power of God's Spirit, a believer will be able to meet the demands of righteousness, he will know what God desires of him and he will be able to stand strong, not for salvation but as evidence that a person is saved.

Joe Guglielmo on the Word of God

Thus, Satan leads pastors and people away from God's Word because God's Word is living and it is powerful and it will transform our lives if we allow it to. Paul's warning to Timothy and to us is to be students of the Word of God if you want to stand strong against the perilous times and the perilous men that have come in and are coming in these last days! What a powerful lesson for us! Let us be wise and treasure God's Word in our lives. That is wisdom!

From [Calvary Chapel](#); accessed November 24, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Does not wisdom call? Does not understanding raise her voice?

On the heights beside the way, at the crossroads she takes her stand;

beside the gates in front of the town, at the entrance of the portals she cries aloud:

"To you, O men, I call, and my cry is to the children of man.

O simple ones, learn prudence; O fools, learn sense.

Hear, for I will speak noble things, and from my lips will come what is right,

for my mouth will utter truth; wickedness is an abomination to my lips.

All the words of my mouth are righteous; there is nothing twisted or crooked in them.

They are all straight to him who understands, and right to those who find knowledge. (Prov. 8:1–9; ESV; capitalized)

Stuart Wolfe Summarizes Proverbs 8:1–9

1. The two paired poems of the unchaste wife and Woman Wisdom are marked off by the concluding admonition to stay far from the unchaste wife (7:24-27) and the introduction to Woman Wisdom's address.
2. Although very different in substance and style, the poems form a comparison and contrast between the bawdy revelry of the strumpet and the success achieved by following Woman Wisdom:
 - 1) the wife moves covertly at dusk and speaks falsely, Wisdom moves publicly and speaks with direct, authoritative truth
 - 2) the pagan wife leads her victims to slavery, impoverishment, and death, Wisdom's speech leads her disciples to kingship, wealth, and life
 - 3) the wife deals strictly with the earthly and mundane, Wisdom soars in heaven as an intimate friend of YHWH
 - 4) the wife promises erotic fulfillment to the gullible youth, Wisdom promises spiritual fulfillment that lasts forever
 - 5) the house of the strumpet is a death trap, the mansion of Wisdom is the abundant life (cp chap 9)
3. Wisdom is again seen addressing her audience in **the gates**, metaphorically representing the fact that before one enters life (the city), they need to deal with her message, and their response will follow them throughout their "travels" within.
4. A rhetorical question **does not wisdom call** functions as a strong affirmation, drawing the listeners and readers into the speaker's point of view; the invitation to pursue Dvpt is everywhere, most people just ignore it.
5. While the term **קָרָא QahRah' call out** is weaker than vs 3's **cry out**, it does denote that Wisdom makes her proclamation heard far and wide, and does not wait for an audience to come to her; those who reject her message will not be able to claim she was an apathetic evangelist.
6. A synonym for Wisdom, **תְּבוּנָה TəBhUNaH** emphasizes the prudence, discernment, competence, "know how", and caution one must exercise in their daily lives to achieve the abundant life; those who possess it :
 - 1) hold their tongues – 11:29
 - 2) are patient – 14:29
 - 3) keep a straight course – 15:21
 - 4) have a cool heart, i.e. control their emotions – 17:27
 - 5) can perceive the plans and plots of others – 20:5
7. Literally reading **she gives her voice**, context dictates that this is an escalation of the fervency and intensity with

Stuart Wolfe Summarizes Proverbs 8:1–9

- which she makes her speech; the phrase is used of expressing deep human distress (Gen 45:2), the roaring of a lion (Job 2:11), and the singing of many birds at the same time (Ps 104:9).
8. The spatial designation **top of the heights** may be taken with some flexibility, it does not require that she stand at the highest point in the city (the temple tower), but refers to the fact that her person and message were as visible and audible as possible.
 9. The phrase **beside the way** points to the multiple positions one may place themselves and be outside The Way, meaning that Wisdom does not compromise by entering their way, she remains in hers, and calls them to join her there.
 10. The plural **paths** likely refers to the many lifestyles that may be chosen by the individual audience members, meaning that each station one might find desirable, good or bad, begins with the decision to accept or reject Wisdom.
 11. The Niphal (passive) voice (**made to stand**) is used to represent the fact that Wisdom, for all her intent and active evangelization, has been given this opportunity by another, and context dictates that God Himself is the ultimate Agent.
 12. In the ancient near-east, benches and side chambers were placed **beside the gates**, signifying a place where people could congregate to buy and sell, settle disputes, and transact politics; Wisdom wades into the crowded melee to offer her appeals to as many people as possible, again removing their excuses of non-exposure.
 13. Again viewing the city as a metaphor for life, Wisdom makes her overtures to those who are beginning to engage in commerce and politics, and entreats them to do so with ethical and religious prudence, as well as resist the wicked men and women within the city, which they will no doubt come across.
 14. The redundant **entrance of the doors** views initial entry, before the gullible or righteous have even the opportunity to “come inside” the city, they are confronted with the absolute necessity of hearing the message Wisdom offers.
 15. The escalation **she cries aloud** underscores the fact that she speaks fervently and with conviction, not dispassionately but with zeal; she does not display her wit or rhetorical gifts for her benefit or for their own sakes but for the benefit of a willing audience.
 16. Wisdom’s audience is now specified as humanity in general (cp 2Tim 2:4), and specifically the **gullible** and **fools**, i.e. those who need her message the most; the first step in remedying their pitiful condition is getting them to realize how pathetic they are.
 17. The activity Wisdom encourages her audience to begin is **בין BiYN discern**, or seek to understand, to reflect upon a subject, to consider it in detail and overall; the implication is that she chides them for their previous mental meanderings.
 18. The object of the mental pursuit is **עֲרִמָה ’ahRMaH**, used only six times (3x in Pr), and seen previously in 1:4 as a sort of skeptical prudence; the term is also translated “craftily” in Ex 21:4 and Jsh 9:4.
 19. This is not a call to conduct oneself in a manner less than genuine, sincere, open, and honest, it is a recognition of the fact that the cosmos does not have our best interests at heart, we need to be wary of the deceptions they will bring our way. Mt 10:16
 20. This is a part of the mental attitude that will bring the abundant life our way, as we recognize when someone is “playing” us, and can defend against it in whatever way is best, from physical defense to prayerful non-resistance. cp Lk 22:36; 1Cor 4:12
 21. She lumps the gullible nitwits in with the morally and spiritually dull and insensible **fools** with the admonition to seek understanding of their being, the nature and result of their attitudes and actions in life, represented by the **heart**.
 22. Notably, in her first lecture, Wisdom held up the fool as incorrigible, having rejected her message and appeal irrevocably; that lesson taught the inevitable end, with no second chance after judgment has fallen, while here she still holds open to them the opportunity to gain moral insight and recover.
 23. The exhortation now moves to the worthiness of her speech in terms of its value, or inherent worth from a moral point of view; the command is to **listen**, and *KiY* introduces the motivations that a truth-seeker would find appealing.
 24. We also note that the unchaste wife’s speech was sweet in the beginning and bitter at the end, while Wisdom’s speech calls for self-discipline in the beginning and promises life at the end.
 25. The familiar imperative **listen** means that they must make a decision to be attentive and accept the teacher’s wisdom; it has been observed that the imperative is the Mood most removed from reality, the teacher can give a command,

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- but the student is the only one that can make it real.
26. The introduction **because** lists the initial set of motivations, to which will be added further and more intensive assurances; not only is there no legitimate reasons to reject Dvpt, there are multiple (infinite?) reasons to embrace it.
 27. The fact that Wisdom promises to **speak** connotes (*to suggest or imply in addition to the literal meaning*) an oral appeal that her listeners cannot ignore, unlike a written command that they can ignore by not reading. cp 1:8
 28. Of course, anyone can “zone out” during the teaching, but this does not remove the culpability they are under; if someone claims positive volition, and is in Bible class, they are responsible to take in and then apply the information presented.
 29. There are textual questions regarding נָיִד *NahGhiYDh*, which literally means “ruler, leader, or captain”, but the crux of the argument appears to be the vowel pointing, which is not inspired but can change the meaning of a word.
 30. The two options in our verse are “princely things” (which would be the only occurrence of the term with that meaning) or “before, right in front of” (as a derivative of *NeGeD*, a preposition seen in 4:25).
 31. Every mainstream translation has gone with the former interpretation, and the LXX translates it as *semna*, a plural neuter noun meaning “serious *things*”; the NetBible has the translation favored by Waltke, “what is right”.
 32. It would certainly be more convenient to change the meaning of the word, but many words with unique, otherwise unattested meanings are found in Proverbs. cp 3:8 – רָפְאוּת 4:24 & 6:12 – עֲקָשׁוּת
 33. Because of the short duration of many of the terms in the collection, copyists would sometimes mistake the meaning of a particular vocabulary word, thus altering its meaning in an effort to maintain the purity of the copy.
 34. No doctrinal point is affected by either translation, but it seems best to preserve the idea of nobility, honor, and high position connoted by **noble things**; certainly, the two concepts are mutually inclusive, in any event.
 35. The phrase **opening of my lips** uses the term מִפְתָּח *MiPHTahCH*, which may refer to the place of opening or the abstract act of opening something (1Chr 9:27), but either meaning underscores the oral method of communication.
 36. Derived from a verb meaning “to be level or straight”, מִישָׁר *MēYSHahR* **upright things** emphasizes the accuracy and lack of deviation in her message, as no one principle contradicts any other principle.
 37. In other words, Wisdom’s message is completely fair, even-handed, and just, not bent in favor of one person or another; her message is completely trustworthy and deserving of acceptance, since it is perfectly straight in all aspects.
 38. The reason that the student can trust in the nobility and upright of Wisdom’s speech is introduced by *KiY* **because**, which serves to emphasize the accuracy of the lecture.
 39. The Hebrew concept of אֱמֶת *eMeTH* is much more involved than our concept of **truth**, or merely the absence of deceit, and the presence of accurate information; it involves stability, support, certainty, reliability, and faithfulness.
 40. With one exception (Jsh 1:8), the term הָהָה *HahGaH* **utter** is found only in poetry, and has a wide range of meanings, such as “meditate” (Ps 1:2), “devise” (Ps 2:1, 38:12), “declare” (Ps 35:28), “ponder” (Pr 15:28), and “mutter” (Isa 8:19).
 41. Stronger than *ahMaR* “to speak”, it has a nuance of speech that comes from concentrated consideration, so that Wisdom is not just repeating someone else’s message, she has thought through her own information, considered the different aspects, and determined it to be worthy of the appellation “Truth”.
 42. Also found only in poetry is the term חֶזֶק *CHēK*, strictly the **palate**, which functions as a metonymy for speech, and has the nuance of informed speech, or recognizing the different aspects of any particular subject.
 43. Used 21x in Proverbs, תּוֹעֵבָה *TO’ēBhaH* **abomination** refers to various social acts or bad moral conduct; 12x of those uses occur in the formula “an abomination to YHWH”, as something particularly offensive to God.
 44. It looks to attitudes and actions that offend another’s sensibilities, are morally repugnant, and bring judgment from God based on their hostile nature; they seek to inflict harm by deceiving, humiliating, or defrauding another person. cp 6:16-19
 45. The third metonymy for speech is Wisdom’s **lips**, which term emphasizes the physical production of words rather than the mental preparation that produces cogent thought; both are required, the synonymous parallelism denotes that all aspects of Dvpt are contained in Wisdom’s teaching.
 46. The noun רָשָׁע *ReSHa*’ **wickedness** denotes the type of lifestyle that is opposed to God, and manifests itself through

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- action, thought, and speech; the speech of the criminals in 1:11-15 and the unchaste wife in 7:14-21 are condemned in part because they are opposed to God and to society's best interests.
47. Using a Dative of Sphere, Wisdom states that it is within the confines of **righteousness**, or conformity to the standards set out in God's Word; the root verb means "to be straight", again emphasizing that there is no deviation from Truth in Dvpt.
 48. The adjective *KōL* **all** is meant to be inclusive, meaning that this is not a vague generalization, or means that "practically all" of her subject matter is trustworthy, there is literally nothing within Dvpt that is not trustworthy.
 49. The various **utterances** refer to different subject matters within Wisdom's repertoire, as she promises to bring enlightenment on any number of issues; we note that there is never a situation in which the Dvpt cannot be applied.
 50. Another metonymy for speech, her **mouth** represents the organ from which the thoughts of man are given audible existence (Mt 15:18); the emphasis seems to be on the stored knowledge within that she is able to share with her audience.
 51. Also, it is not as if Wisdom has purged any unrighteousness from within her, inferior information simply **does not exist** in her teaching; the implication that cannot be missed is: if our attitudes disagree with Dvpt, our attitudes are wrong.
 52. The phrase **twisted and perverted** is best taken as an hendiadys, a figure of speech in which two words connected by a conjunction refer to a single concept; to twist or make crooked something designed to be straight is the same as turning it away from what is right or normal.
 53. The repetition of **all of them** serves to underscore the fact that not one of her words is exempted from these qualifications, and in fact each qualification applies equally to every single subject matter about which she can teach.
 54. The next synonym is נָכַח *NahKōaCH*, with a basic meaning of straight, right, or plain, so **straightforward** communicates the idea nicely; when one determines that they want to understand different aspects of Dvpt, their obvious value is impossible to miss – for the foolish, the mystery is unattainable. 1Cor 2:12-14
 55. The continued piling on of these synonyms and antonyms emphasizes that the substance of her message conforms to the ideals and ethical interests of society, and her audience has everything to gain and nothing to lose by following her teaching.
 56. The recognition of her value is restricted, however, only **the one who considers**, using a Hiphil participle to emphasize the active, volitional decision to seek/pursue Wisdom, which is rewarded when she imparts that which we want. Heb 11:6
 57. As Waltke states, "That which is known is inescapably relative to the knower...", meaning that a person will understand and comprehend that which they want to know, and God will enable the positive to understand the beauty of His Plan. Jn 8:31-32
 58. This is the meaning of Mt 6:22-23, wherein Jesus taught that the teaching to which one directs their senses will fill the soul and be manifested in one's conduct; Wisdom will only reveal herself to the one that exercises discernment and reasonable insight.
 59. To say that her speech is **upright** means it is level, straight, right, just, and lawful, and it does not transgress the boundary of YHWH's moral order; again the emphasis is on the fact that Wisdom speaks on behalf of God, the content is infinitely trustworthy.
 60. Those who have, with the insight of positive volition, pursued Wisdom will have found her through that pursuit, as she states that her audience is **those finding knowledge**, meaning people that have submitted themselves to her teaching, and so attained the personal, spiritual, and moral knowledge she imparts.

From www.hbcpinellas.org/proverbs/prov8.doc accessed November 15, 2015 (edited). Hebrew requires the font Bwhebb. Pastor Stuart Wolfe of Hope Bible Church.

The second or third major section of this chapter:

Rickard Organizes Proverbs 8:10–31

- III. Second Exhortation: Choose Wisdom above all else, 8:10.
1. Reason: Wisdom is most valuable, vs. 11.
 2. Reason: Wisdom has immediate benefits, vs. 12-21.
 3. Reason: Wisdom's origin, antiquity and work, vs. 22-31.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

[Chapter Outline](#)

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James Rickard: *You Can Receive True Wealth*, vv. 10-21. *This passage deals with enrichment, not riches in the material sense. Wisdom is not promising to put money in the bank for you, as many of our churches today are preaching a "prosperity gospel" in error and to their shame, but instead she is urging you to seek eternal wealth instead of the gold, silver, and precious stones of a materialistic Cosmic System, vs. 18-19; cf. Prov 2:4; 3:13-15 and 1 Cor 3:12; Rev 3:18. Rev 3:18 I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. This is the O.T. equivalent to Mat 6:33 "But seek first His kingdom and His righteousness, and all these things will be added to you." Some Israelites during the O.T. times, (as do many Christians of our day), had the idea that wealth was a sign of God's blessing while poverty and trouble were evidences that you were out of His favor. Because Job's friends held to a "prosperity theology," they concluded that Job was a great sinner or he would not be suffering so much.*¹¹¹

In the New Testament, this is somewhat tricky, because, on the one hand, God does bless some believers with great material wealth; but there are also believers who go through life where materially, their lives suck (for instance, believers in the Middle East). God surely provides undeserved blessings to believers and unbelievers alike; and most especially to growing believers. However, our focus should always be upon Jesus Christ, Bible doctrine and our place in the plan of God. Whatever material blessings we receive are nice, but they, like our life on earth, are temporary. We do not take any of these material things with us into heaven. However, what we do take with us are the rewards for divine good done in this life.

Rickard continues: *The point is, "wisdom" has better gifts to offer than perishable riches. It has blessings like prudence, knowledge, discretion, discernment, the fear of the Lord, humility, Godly speech, wise counsel, understanding, guidance on life's path, strength for the journey, inner peace and happiness (+H), etc. A life that is enriched by God's Word may be poor in this world's goods, but it is rich in the things that matter most, things that are everlasting, and things that have intrinsic value. It is ok to enjoy the things that money can buy which God has blessed you with, provided you do not lose the things that money cannot buy. What "wisdom" has to offer cannot be purchased anywhere, no matter how rich you are. The question is, "How do we secure this satisfying and enduring wealth?" The answer is, "Hear the Word of God, vs. 6, receive instruction, vs. 10, love truth and wisdom, vs. 17, 21, and seek God and His wisdom daily, vs. 17. Many of God's people have discovered how important it is to start each day with the Lord, meditating on His Word, praying and worshiping Him. Compare Gen 19:27 Ex 24:4 Psalm 57:8 Mark 1:35.*¹¹²

As a personal testimony, I found early on that my concentration was best in the morning, and that a day cannot start any better than with the teaching of Bible doctrine. Every day.

¹¹¹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

¹¹² From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

The Pulpit Commentary takes an overall view of Prov. 8:10–21.

The Pulpit Commentary on Wisdom (Proverbs 8:10–21)

- I WISDOM APPEALS TO COMPARISON. (Vers. 10, 11) By comparison we increase and strengthen our perceptions. In the knowledge of man, books, art, life, comparison is everything. We are to compare Wisdom with material objects of sense, such as gold and silver, that we may see her to be incomparable; and so each for ourselves repeat the choice of Solomon. (comp. on Prov. 3:14–15)
- II SHE APPEALS TO ASSOCIATION. (Ver. 12) Wisdom dwells with prudence. In modern language, the general implies the particular. Wisdom is intelligence in general; prudence, the appreciation of it in particular cases. In the poetical mode of representation we should say that Piety and Prudence are sisters, and go hand-in-hand, daughters of the voice of God, as Wordsworth said of duty. So, too, Wisdom has insight into enigmas, dark sayings, and generally deep things of God. (see on Prov. 1:4)
- III SHE UNFOLDS THE CONTENTS OF HER MIND. (Vers. 13, 14) One of her many aliases is the fear of Jehovah. And this is religion, which includes all wholesome aversions, viz. wickedness in general, and in particular assumption, arrogance, evil habits, perverted speech. In other words, her sympathies are all with lowliness, purity, love, and truth. Insight or sharp and deep perception is another of her attributes, and force. (comp. on Prov. 2:7)
- IV SHE CLAIMS SUPREME AUTHORITY. (Vers. 15, 16) Kings, rulers, princes, potentates, judges, all received those places and fulfil those functions through her and her alone. Authority in politics rests on consent or on force, or both. And these are traceable ultimately to reason, and reason is the "inspiration of the Almighty." Exceptions form no part of this representation. In modern language, we say that government, as a principle or institute, rests on an ultimate Divine basis.
- V SHE IS IN RECIPROCAL RELATION TO HER SUBJECTS. (Ver. 17) Her love is conditioned by love; the winning of her by the wooing. The notion that we can be passive, whether in knowledge or goodness, is an entire illusion. Such an illusion once prevailed as the doctrine of "innate ideas" now exploded in philosophy. All that becomes the portion of head or heart implies, necessitates a previous spiritual activity in us. We are ignorant because we will not learn, unhappy because we will not love.
- VI SHE COMMANDS WEALTH AND HONOUR AND THE AVENUES TO THEM. (Vers. 18–21) Riches, honour, self-increasing goods, and righteous". (comp. on Prov. 3:16) The righteous here is elucidated by the next two verses; she shows the right way to all earthly good. She is a tree of life, and yields incomparable fruit both for value and abundance (ver. 19). She guarantees possessions to her votaries. The connection between righteous and worldly wealth is insisted on. Not that it is always obvious. Nor again are we to expect notice of exceptions in teaching that is from first to last absolute in form. The stringency of the connection is what we have to recognize; the knowledge of its complete application to all cases opens the relations of eternity and demands the omniscience of God.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:10 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

Take my instruction and not silver; and knowledge more than gold [which is] choice; for [it is] better [than] jewels and all precious things are not compared in her.

Proverbs
8:10–11

Seize my instruction rather than silver, and [take] knowledge over choice gold, for [wisdom] is better than precious stones and all pleasures [and pursuits] cannot be compared to her.

Seize my instruction rather than silver, and take knowledge over purified gold, for doctrine is better than precious stones, and all pleasures and intellectual pursuits cannot be compared to her.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Take my instruction and not silver; and knowledge more than gold [which is] choice; for [it is] better [than] jewels and all precious things are not compared in her.
Latin Vulgate	Receive my instruction, and not money: choose knowledge rather than gold. For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.
Plain English Aramaic Bible	"Receive discipline and not silver, and choose for yourselves knowledge rather than refined gold". "Because wisdom is better than refined gold and better than precious stones, and nothing compares to it".
Peshitta (Syriac)	Receive discipline and not silver; and choose for yourself knowledge rather than fine gold. For wisdom is much better than fine gold; yea, she is better than precious stones, and nothing can be compared to her.
Septuagint (Greek)	Receive instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than precious stones; and no valuable substance is of equal worth with it.
Significant differences:	None which are significant. <i>Discipline</i> in the Aramaic above is a legitimate translation of the Hebrew word in the original text.

Limited Vocabulary Translations:

Bible in Basic English	Take my teaching, and not silver; get knowledge in place of the best gold. For wisdom is better than jewels, and all things which may be desired are nothing in comparison with her.
Easy English	My lessons are better than silver. My knowledge is better than gold. Wisdom is more valuable than precious stones. No valuable things compare with her.'
Easy-to-Read Version	Accept my discipline. It is worth more than silver. It is worth more than the best gold. Wisdom is worth more than pearls. It is worth more than anything a person can want."
Good News Bible (TEV)	Choose my instruction instead of silver; choose knowledge rather than the finest gold. "I am Wisdom, I am better than jewels; nothing you want can compare with me.
<i>The Message</i>	Prefer my life-disciplines over chasing after money, and God-knowledge over a lucrative career. For Wisdom is better than all the trappings of wealth; nothing you could wish for holds a candle to her.

Thought-for-thought translations; paraphrases:

Common English Bible	Take my instruction rather than silver, knowledge rather than choice gold. Wisdom is better than pearls; nothing is more delightful than she.
Contemporary English V.	Let instruction and knowledge mean more to you than silver or the finest gold. Wisdom is worth much more than precious jewels or anything else you desire."
The Living Bible	My instruction is far more valuable than silver or gold." For the value of wisdom is far above rubies; nothing can be compared with it.
New Century Version	Choose my teachings instead of silver, and knowledge rather than the finest gold.

Wisdom is more precious than rubies.
Nothing you could want is equal to it.

New Life Version Take my teaching instead of silver. Take much learning instead of fine gold. For wisdom is better than stones of great worth. All that you may desire cannot compare with her.

Partially literal and partially paraphrased translations:

American English Bible	'Pursue instruction, not silver... put knowledge above proven gold! Yes, wisdom is better than precious gems... nothing is worth more than her.
Beck's American Translation	Take my instruction instead of money, and knowledge rather than the best gold, because wisdom is better than jewels, and nothing else you desire can equal it.
International Standard V	Grab hold of my instruction in lieu of money and knowledge instead of the finest gold, because wisdom is better than precious gems [Or rubies] and nothing you desire can compare to it."
New Advent (Knox) Bible	Here is counsel, here is instruction, better worth the winning than silver or the finest gold; wisdom is more to be coveted than any jewel; there is no beauty that can be matched with hers.
Translation for Translators	<i>If someone offers you the kind of teaching I give or offers you silver, choose my teaching. If he offers to show you how to be wise or offers you gold, choose to know how to be wise, because wisdom is more valuable than jewels. Nothing that you desire is as valuable as being wise.</i>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Take my correction, and not silver: choose knowledge more than metalworking. For wisdom is better than rubies. Never reckon any pleasure in them.
Ferrar-Fenton Bible	Seize my instructions,—not money ! And knowledge before refined gold! For Wisdom is fairer than pearls, And all pleasures equal not hers!

Proverbs 8:10–11 (graphic); from [Pinterest](#); accessed November 26, 2015. Choose my instruction instead of silver, knowledge rather than choice gold, For wisdom is more precious than rubies, and nothing you desire can compare with her. (NIV)

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Prefer my teaching to silver



Proverb *of the day*

Choose my instruction instead of silver,
knowledge rather than choice gold,
For wisdom is more precious than rubies,
and nothing you desire can compare with her.

Proverbs 8:10-11

and seek wisdom rather than gold,
because wisdom has more value than any jewel
and all that you may desire cannot equal it.

The Heritage Bible	Take my corrective discipline and not silver, and knowledge rather than mined gold, Because wisdom is better than red corals, and all that may be desired are not to be made equal to it.
New American Bible (2011)	Take my instruction instead of silver, and knowledge rather than choice gold. [For Wisdom is better than corals, and no treasures can compare with her.] Prv 3:15
New Jerusalem Bible	Accept my discipline rather than silver, and knowledge of me in preference to finest gold. For Wisdom is more precious than jewels, and nothing else is so worthy of desire.
Revised English Bible	Choose my instruction rather than silver, knowledge rather than pure gold; for wisdom is better than red coral, and no jewel can match her.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Receive my instruction, rather than silver; knowledge, rather than the finest gold. For wisdom is better than pearls; nothing you want can compare with her.
exeGesés companion Bible	Take my discipline and not silver; and knowledge rather than choice ore: better, wisdom than pearls; and all those desires not comparable.
JPS (Tanakh—1985)	Accept my discipline rather than silver, Knowledge rather than choice gold. For wisdom is better than rubies; No goods can equal her.
Orthodox Jewish Bible	Receive my musar, and not kesef; and da'as (knowledge) rather than choice gold. For chochmah is tovah (better, more precious) than pearls; and all the things that may be desired are not to be compared to it.

Expanded/Embellished Bibles:

The Expanded Bible	·Choose [Take] my ·teachings [instructions; discipline] instead of silver, and knowledge rather than ·the finest [choice] gold. Wisdom is more precious than ·rubies [or pearls]. Nothing ·you could want is equal to [is more delightful than] it.
Kretzmann's Commentary	Receive My instruction and not silver, for true wisdom is to be preferred above the greatest wealth of this world, and knowledge rather than choice gold. For wisdom is better than rubies, the finest coral jewelry, and all the things that may be desired are not to be compared to it. cf Prov. 3:14-15. This entire section clearly speaks of the divine wisdom in a most peculiar sense, as personified in the person of the Word of God, Jesus Christ, for He it is who, in His revealed Word, teaches all men the true understanding of His person and office and the way to salvation.
NET Bible®	Receive my instruction [Heb “discipline.” The term refers to instruction that trains with discipline (e.g., Prov 1:2).] rather than [Heb “and not” (so KJV, NASB); NAB “in preference to.”] silver, and knowledge rather than choice gold. For wisdom is better than rubies, and desirable things cannot be compared to her.
Syndein/Thieme	{GOD's Scale of Values - Do Your Values Match Up to His?} Seize My instruction . . . and not silver.

[Note: In this analogy, Divine Viewpoint is the "immaterial" and valuables represent "human viewpoint" - obtaining and achieving based on who and what YOU are instead of Who and What God is. You receive the so-called "glory" in that. When you use His Divine Viewpoint, it is His Thinking and He receives the glory.]

And knowledge {of doctrine} . . . rather than the finest/choice gold.

{Note: God and the understanding of His Divine Viewpoint must be FIRST in your life - in your scale of values. Everything else is 'ok', but if it is FIRST, then YOU WORSHIP IT instead of Him!}

{Before You Love Someone Else - Have a Love Affair with Doctrine FIRST}

For doctrine is 'more valuable than jewelry'/'better than rubies'. And 'nothing you desire can be compared with her {doctrine}'/ 'all the things that may be desired' can not to be compared with her {doctrine}'.

The Voice

Accept my correction as being more valuable than your prized *possession*, *authentic* knowledge more valuable than pure gold.

You see, no gem is more precious than Lady Wisdom—
your most extravagant desire doesn't come close to her.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Take in my admonition, and do not prefer silver, And take knowledge rather than choice, fine gold."
Darby Translation	For wisdom is better than rubies, And all delights are not equal to her." Receive my instruction, and not silver; and knowledge rather than choice gold: for wisdom is better than rubies, and all the things that may be desired are not equal to it.
<i>Emphasized Bible</i>	Receive my correction, and not silver, and knowledge, rather than choicest gold. For better is wisdom, than ornaments of coral, and, no delightful things, can equal her.
English Standard V. – UK	Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her.
God's Truth (Tyndale)	Receive my doctrine therefore, and not silver: and my knowledge, more than fine gold. For wisdom is more worth than precious stones, yes all the things that you can desire, are not to be compared unto it.
NASB	"Take my instruction and not silver, And knowledge rather than choicest gold. "For wisdom is better than jewels [Lit <i>corals</i>]; And all desirable things cannot compare with her.
<i>Young's Literal Translation</i>	Receive my instruction, and not silver, And knowledge rather than choice gold. For better is wisdom than rubies, Yea, all delights are not comparable with it.

The gist of this passage: Wisdom extols knowledge of her as worth more than gold, silver or jewelry.

Proverbs 8:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (לָקַח) [pronounced law- KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine plural, Qal imperative	Strong's #3947 BDB #542

Proverbs 8:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwçâr (מוּצָר) [pronounced moo-SAWR]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4148 BDB #416
Perhaps we should understand this word to mean the moral and religious instruction of the parents.			
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.			
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 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
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494

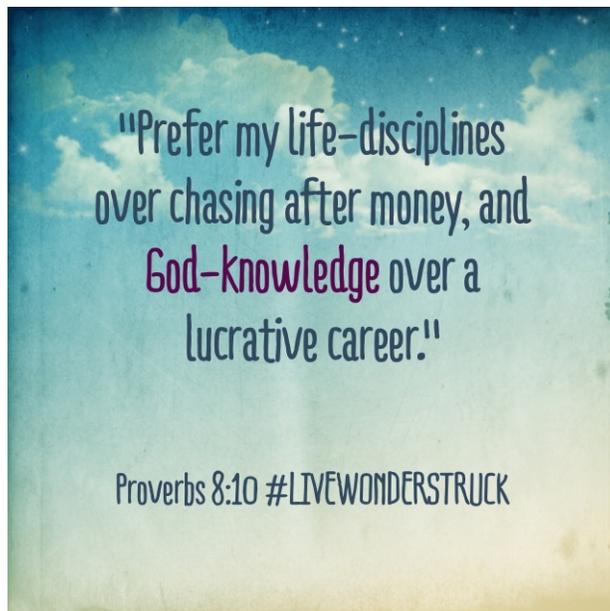
Translation: *Seize my instruction rather than silver,...* The imperative verb means *take, seize, take away, take in marriage; send for, fetch;* and I think the sense is better conveyed with the word *seize*. What the believer is to seize is mûwçâr (מוּצָר) [pronounced moo-SAWR], which can mean *discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine*. Strong's #4148 BDB #416. Because there does not appear to be a reference to divine discipline here, we may reasonably say that this means *my instruction, my doctrine*.

James Rickard: "Instruction" is the noun MUSAR, מוּצָר, that means, "discipline, chastening, or correction." Here it means to learn a discipline, a field of study, a specific subject matter to be educated in, etc., which in this case is God's Word / Bible Doctrine. So we can say "receive the instruction or teaching of God's Word." The wisdom of God has been given to mankind for our edification.¹¹³

Proverbs 8:10 (graphic) from [Margaret Feinberg](#); accessed November 26, 2015. The text may seem odd, but it is the Message, which takes great liberties in its translation/paraphrase.

Literally, what follows is, *and not silver*. However, it is reasonable to render this *rather than silver*.

When you have a table full of silver and that is put against the instruction of wisdom, the Bible tells us to choose wisdom. If



¹¹³ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

you are wise, you will either add the silver to your life, or you will add other things to your life as a result; or God will grace you out with this or that. With Bible doctrine in the soul comes contentment and true happiness. That may or may not include silver in your personal safe.

James Rickard: *[W]hen used as typology for God and His Plan silver represented redemption. So MUSAR linked with KESEPH tells us the instruction we should take or receive here is that of the Gospel of our Lord Jesus Christ who redeemed mankind from the slave market of sin at the Cross.*¹¹⁴

You can learn to be contented—even happy—with Bible doctrine. Money does not make anyone happy; particularly those who have no capacity for it.

Proverbs 8:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
da'ath (דַּאֲת) [pronounced <i>DAH-ğahth</i>]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
James Rickard: <i>DAATH...is the wisdom of God given to mankind for edification.</i> ¹¹⁵			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chârûwts (חַרְוֹט) [pronounce <i>khaw-ROOTS</i>]	<i>gold (used in poetry)</i>	masculine singular noun	Strong's #2742 BDB #359
This word also means <i>sharp-pointed, sharp, diligent (adjective); strict decision, decision (masculine noun); trench, moat, ditch (masculine noun); gold (used in poetry)</i> . The meaning of gold seems to come from the idea that <i>gold</i> is a <i>sharp, bright</i> color.			
bâchar (בַּחַר) [pronounced <i>baw-KHAHR</i>]	<i>chosen, choice; preferable, excellent; pleasing [someone]</i>	masculine singular, Niphal participle	Strong's #977 BDB #103
James Rickard: <i>BACHAR...means "to choose or select." It carries the idea of "careful, thoughtful and deliberate choice", in various matters of life that arise out of need. Here it means "highly refined gold", the choicest.</i> ¹¹⁶			

Translation: ...and [take] knowledge over choice gold,... We carry over the verb from the previous phrase, so we add *take, seize* at the beginning of this phrase. Take knowledge rather than choice (pure) gold. The exact same principle applies. It is knowledge that makes you happy; it is God's Word in your soul that gives you contentment in your life. Gold does not provide happiness; it may provide some limited stimulation and it can be used to purchase items which provide some limited stimulation, but not much more than that.

Bible doctrine is all the treasure that we need. When we have that, that affects our thinking, and life becomes much more interesting and enjoyable. Luke 12:30–31 **For it is the gentiles who are concerned about all these**

¹¹⁴ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

¹¹⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹¹⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

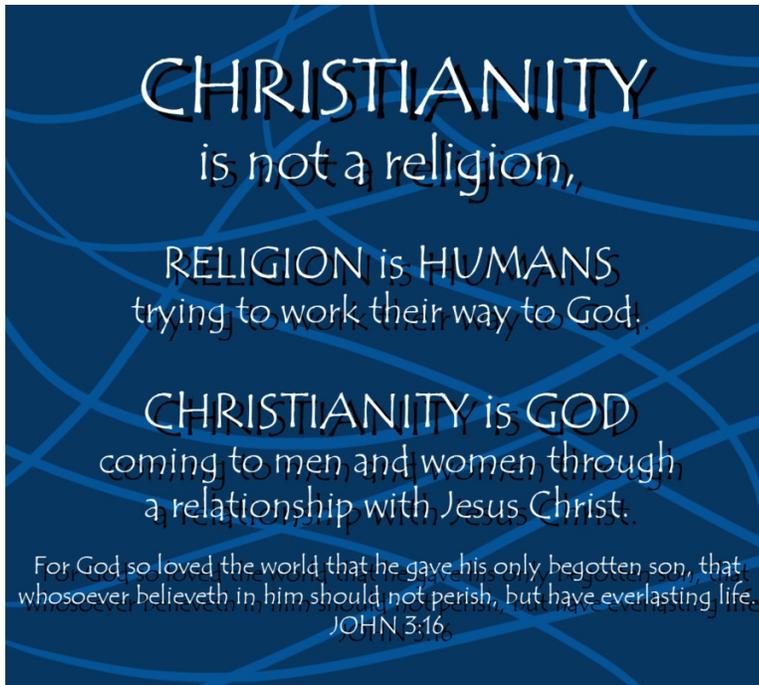
things. Surely your Father knows that you need them! Instead, be concerned about his kingdom, and these things will be provided for you as well. (ISV; capitalized) When you have a soul filled with doctrine, what God provides you is going to be a great blessing to you.

What makes this the *choicest* gold is, its level of purity. This is gold which is unmixed, which also describes the wisdom of God, which is unmixed with **religion**, human viewpoint and cosmic thinking.

Christianity Is Not a Religion (graphic); from **Find Truth in Religion**; accessed November 18, 2015

V. 10 reads: **Seize my instruction rather than silver, and [take] knowledge over choice gold,...** This does not mean that there is this *either...or* situation set up here. You get Bible doctrine or you get gold and silver. That is not the idea. You choose doctrine over gold and silver. Bible doctrine is preferable to gold and silver.

As an older person, I have invested in a variety of things, include a couple ounces of gold. Now, every few years, I might open up the safe and look at the gold for a few minutes; and then I put it back. At no time do I find myself overjoyed, stimulated, excited, etc. It might as well be stock certificate for some middling stock. Investing is what normal people do as they get older (and it is Biblical).



So that there is no misunderstanding, there is absolutely nothing wrong with investing in precious metals; or even being a prepper to some extent. However, your focus always needs to be on Bible doctrine. If making money or investing takes away from your concentration on doctrine, then you are spending too much time on your investments. It is all a matter of priorities.

V. 11 is an odd bird. To me, it seems to logically follow v. 10. A couple of translations saw v. 11 as parenthetical or as added by emendation later; others saw it as beginning a new paragraph. These 3 other approaches just don't make sense to me.

Proverbs 8:11a			
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
ʔôwb (בוט) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Proverbs 8:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The complete BDB listing for the meanings of this word is: 1) good, pleasant, agreeable (adjective); 1a) pleasant, agreeable (to the senses); 1b) pleasant (to the higher nature); 1c) good, excellent (of its kind); 1d) good, rich, valuable in estimation; 1e) good, appropriate, becoming; 1f) better (comparative); 1g) glad, happy, prosperous (of man's sensuous nature); 1h) good understanding (of man's intellectual nature); 1i) good, kind, benign; 1j) good, right (ethical); 2) a good thing, benefit, welfare (noun masculine); 2a) welfare, prosperity, happiness; 2b) good things (collective); 2c) good, benefit; 2d) moral good; 3) welfare, benefit, good things (noun feminine); 3a) welfare, prosperity, happiness; 3b) good things (collective); 3c) bounty.			
min (מִן) [pronounced <i>min</i>]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ph ^e nîynîym (פְּהִינִיִּים) [pronounced <i>phēh-nee-NEEM</i>]	precious stones, possibly rubies, jewels; pearls, corals	feminine plural noun	Strong's #6443 BDB #819

Translation: ...for [wisdom] is better than precious stones... Literally, this reads *for better than precious stones*. What is better than precious stones? The instruction, the knowledge from the previous verse. I simply inserted the word *wisdom*; for wisdom is better than precious stones.

The ESV; capitalized is used. The word ph^enîynîym (פְּהִינִיִּים) [pronounced *phēh-nee-NEEM*] is found in each passage.

What is better than precious stones?

Prov. 3:13–15 Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her.

Prov. 8:10–11 Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her.

Job 28:18–19 No mention shall be made of coral or of crystal; the price of wisdom is above pearls. The topaz of Ethiopia cannot equal it, nor can it be valued in pure gold.

Prov. 20:15 There is gold and abundance of costly stones, but the lips of knowledge are a precious jewel.

Prov. 31:10 An excellent wife who can find? She is far more precious than jewels.

Suggested by <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

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Proverbs 8:11b

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

Proverbs 8:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [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
chăphâtsîym (חֲפָצִיִּים) [pronounced khuh-FAWTS-eem]	<i>precious things; delightful things, pleasures; desires; pursuit, affairs; matters</i>	masculine plural noun	Strong's #2656 BDB #343
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâvâh (שָׁוָה) [pronounced shaw-VAW]	<i>to be even, to be smooth; to be equal (equivalent) to, to be compared to; to agree with, to be suitable; to be like, to resemble</i>	3 rd person masculine plural, Qal imperfect	Strong's #7737 BDB #1000
The NET Bible: <i>The verb שִׁוּוּ (yishvu, from שָׁוָה, shavah) can be rendered "are not comparable" or in a potential nuance "cannot be compared" with her.</i> ¹¹⁷			
b ^e (בְּ) [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 feminine singular suffix	No Strong's # BDB #88

Peter Pett: *There are no conclusive grounds for excluding Proverbs 8:11 from the narrative as an interpolation, even though this is often suggested. It is found in all manuscripts and versions, and Hebrew poetry has a habit of not falling into line with the structures that moderns expect of it. The use of wisdom in the third person, paralleling instruction and knowledge, was to be expected if Wisdom was to speak of wisdom. She is underlining her own worth in terms of her attributes. This also explains the unusual 'I, Wisdom' in Proverbs 8:12. She has to indicate who the personal pronoun refers to precisely because of the variation in Proverbs 8:11. The fact that something similar was said in Proverbs 3:15 is not a valid argument. Solomon often repeats good ideas. Thus there are no good grounds for excising this verse.*¹¹⁸

Translation: ...and all pleasures [and pursuits] cannot be compared to her. Then we have all the chăphâtsîym (חֲפָצִיִּים) [pronounced khuh-FAWTS-eem], which means, *precious things; delightful things, pleasures; desires; pursuit, affairs; matters*. Strong's #2656 BDB #343. Whatever it is in life that you place value on, it cannot be compared to her (wisdom, knowledge, instruction).

Proverbs 8:11 (graphic); from **Pastor David Smith**; accessed November 26, 2015.

James Rickard: *Given that wisdom has nobility, equity, truth, justices, righteousness, honesty, integrity and is greater in value than silver, gold, jewels of all kind and any other*



¹¹⁷ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

¹¹⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

precious things of this world, it behooves man to seek it, find it, receive it and take it for his own, making it the most precious thing in his life, because its value and wealth cannot be matched by anything this world or Satan and his cosmic system has to offer.¹¹⁹

What is most valuable in the life of the believer is Bible doctrine.

Here are a few points from **The Importance of Bible Doctrine** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Importance of Bible Doctrine

1. Jesus' growth was related to the knowledge of Bible doctrine. **And the Child grew and became strong in spirit, filled with wisdom. And the grace of God was on Him** (Luke 2:40). **And Jesus increased in wisdom and stature, and in favor with God and man** (Luke 2:52). Ask yourself, how does God increase in wisdom? God does not increase in wisdom; His knowledge is infinite and unchanging. However, Jesus, in His humanity, *increased* in wisdom. He did not depend upon His deity to grow spiritually. Jesus, in the Age of the Hypostatic Union, set the pattern for all believers in the Church Age. Paul told the Philippians: **Let this mind be in you which was also in Christ Jesus** (Philip. 2:5).
2. Knowing the Word of God was as important in the Old Testament as it is in the New.
 - 1) Moses told his people: **"And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as bands between your eyes. You shall write them on the doorposts of your house and on your gates."** (Deut. 6:6–9). Jews were to saturate the lives of their children with the Word of God.
 - 2) David wrote about the intake of doctrine; to God, he wrote: **Listen, You [God] desire [and You take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being].** (Psalm 51:6).
 - 3) The teaching of the Word of God took place in a number of areas—in the high places or at the gates, the entrance into the cities (Prov. 8:1–3, where Bible doctrine is called *wisdom*). Here are a few verses taken out of Prov. 8: **"I [wisdom] call out to all of you, and my appeal is to all people. You gullible people, **learn** how to be sensible. You fools, cause your heart to **understand**. Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her."** (Prov. 8:4–5, 10–11). See also Prov. 2:4–5 16:16 Psalm 119:72, 127.
 - 4) Believers were to seek the Word of God in the Old Testament, and to recognize that God's way of thinking was not their way of thinking. **"Seek the LORD while He may be found; call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that He may have compassion on him, and to our God, for He will abundantly pardon. "For My thoughts are not your thoughts, neither are your ways My ways," declares the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."** (Isa. 55:6–9).
 - 5) Believers in the Old Testament were not to depend upon their own understanding. **Trust in Jehovah with all your heart, and lean not to your own understanding. In all your ways acknowledge Him, and He shall direct your paths [i.e., He will guide you]** (Prov. 3:5–6).
 - 6) Bible doctrine is the source of happiness, a longer life, and a more peaceful and pleasant existence. **Happinesses to the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace [and prosperity]. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed** (Prov. 3:13–18).
3. The renovation of your thinking is the key to the Christian life. Paul urges the Romans: **Do not be**

¹¹⁹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

The Importance of Bible Doctrine

- conformed to this time period, but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and complete will of God (Rom. 12:2).
4. The Word of God (Bible doctrine) is different from human thinking and human wisdom. Prov. 3:5–6 Isa. 55:6–9 1Thess. 2:13
 5. The key is not how you feel or how *zealous* you are for the Lord; the key is knowledge of Bible doctrine. **Brothers, my deep desire and my prayer to God is for Israel, that they may be saved. For I testify about them that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. For Christ is the fulfillment of the law for righteousness to everyone who believes** (Rom. 10:1–4). The example given is, Jews who are industrious and emotionally committed to some form of religion, but they do not understand imputed righteousness, so they, therefore, attempt to establish their own righteousness. They come up short because of a lack of knowledge.
 6. It is fundamentally important that the Word of God is not changed, adulterated or twisted. 2Cor. 2:17 4:2 1Tim. 4:1 Titus 1:9–11
 7. Paul urged the Colossians to let the word of Christ live inside of them abundantly. Col. 3:16
 8. Those who teach the word of God are doubly honored. 1Tim. 5:17
 9. Paul told Timothy, who taught the Word of God: **Study to show yourself approved unto God, a workman who ought not be ashamed, rightly dividing the word of truth** (1Tim. 2:15).
 10. We purchase time through knowledge of the Word of God. **Take great care, then, how you live--not unwisely but wisely, making the most of every opportunity** [lit., *purchasing the time*, which means to get doctrine at your every opportunity]; **for these are evil days. Therefore do not be stupid, but keep on comprehending what the Lord's will is** (Eph. 5:15–17). God does not text you or send you emails as to what His will is; this is found in the Word of God.
 11. So there is no misunderstanding, we are not required by God to go to the Word of God and dig out Bible doctrine for ourselves. This is why God provided pastor-teachers for us. We are not renegades roaming about in groups of one.
 12. Timothy's ministry was all about teaching. 2Tim. 2:14–16 4:2–4
 13. One area where believers become confused is, they are told to be obedient to those teaching them (Heb. 13:17). This does not mean that your pastor follows you around and gives you a list of sins that you have committed and now you need to stop committing those sins. The verb found here is the present middle/passive imperative of *peithō* (πείθω) [pronounced *PIE-thoh*], which means, *to persuade; to induce one by words to believe*. Strong's #3982. The passive voice means, the believer is to allow himself to be convinced or persuaded of the truth of Bible doctrine as taught by his pastor. The imperative mood means, he is mandated to do so. The present tense is linear or durative action. That is, you continually to be persuaded, which means, you think about Bible doctrine continually.
 14. Quite obviously, the epistles themselves are a well of Church Age doctrine, which information is dug out by a pastor-teacher and presented to his congregation.
 15. The Old Testament is not to be ignored either. Jesus taught the Old Testament and the epistles are filled with illustrations from the Old Testament. Rom. 3 Heb. 4 10 11 Jude 7
 16. There are 2 words in the New Testament related to this topic which are used, at times, in a very technical sense:
 - 1) There is simple knowledge, called *gnōsis* (γνώσις) [pronounced *GNOH-sis*] which means, *[general] knowledge, understanding*. Strong's #1108. If you recall the verse, **Knowledge puffs up**; this is *gnōsis*. We also find this word in Rom. 2:20, which speaks of having a **form of knowledge**.
 - 2) Then there is *over-and-above knowledge*: *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], which means, *1) precise and correct knowledge* 1a) used in the NT of *the knowledge of things ethical and divine*. Strong's #1922. This is Bible doctrine which is believed.
 - 3) Having an understanding of Biblical terms and information from the Bible is simply information unless you believe it. When you believe it, it becomes spiritually useful. It is transformed from *gnōsis* into *epignōsis*.
 - 4) **For good news came to us just as to them, but the message they heard did not benefit them, not being mixed by faith by those who listened** (Heb. 4:2). See also 1Thess. 2:13 2Thess. 2:13

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Heb. 3:18–19 11:6

- 5) James calls this the implanted word in James 1:21. The adjective that he uses means *inborn, implanted by nature, implanted by others instruction*. He amplifies this by distinguishing between a hearer of the Word and a doer of the Word (James 1:22–25). This is James' vocabulary, as opposed to Paul's. This does not mean that you read the verse, "Help little old ladies walk across the street" and so you immediately run outside, find some little old lady, and help her across the street. You implant the Word of God in your soul through faith. You believe the Word of God, and it becomes a part of your understanding of the world. Automatically, once you believe something, it will affect your life and what you do.
- 6) This is how you grow spiritually. When Bible doctrine is simply academic knowledge, it is much easier to forget; and since it has not become a part of your soul, you are unable to put it into a whole system of thinking, where spiritual things are compared with other spiritual things. 1Cor. 2:13 James 1:23–25
- 7) When Bible doctrine is not believed, John speaks of the Word not being in us. 1John 1:10 (this is someone asserting that he does not sin, which is contrary to the teaching of the Word of God).
17. The difference between an immature believer and a mature believer is the word of righteousness. Those who are taking in the most basic of doctrines are spiritual infants; those who take in advanced doctrines are mature believers (obviously, these doctrines must be believed). **For though by this time you ought to be teachers, you need someone to teach you again the basic principles of God's revelation. You need milk, not solid food. Now everyone who lives on milk is inexperienced with the message about righteousness, because he is an infant. But solid food is for the mature--for those whose senses have been trained to distinguish between good and evil** (Heb. 5:12–14). See also 1Cor. 3:1 14:20 Eph. 4:14 1Peter 2:2. In other words, you are not a mature believer simply because you have been a Christian for a long time, and you don't sin as much as you used to. Morality is essential to the preservation of a national entity, but simply improving your morality is not the Christian way of life.
 - 1) The Apostle John has a slightly different vocabulary. He has a much more limited Greek vocabulary than Paul, so he speaks of keeping (guarding, protecting) the Word, which results in the perfecting (completing) of the love of God in us (which is synonymous with spiritual maturity). 1John 2:5
18. Peter makes one of the most amazing statements in the Bible. He saw the glorified Jesus Christ, something which we can barely imagine. He and James and John saw Jesus transformed on the Mount of Transfiguration in Matt. 17:1–9. However, even more important than this thing which he saw with his own eyes is the Bible doctrine which he was writing and disseminating. **When we apostles told you about the powerful coming of our Lord Jesus Christ, we did not base our message on clever myths that we made up. Rather, we were eye-witnesses to His majesty with our own eyes [Peter saw the glorified Jesus Christ with his own eyes]. For example, we were eyewitnesses when He received honor and glory from God the Father and when the voice of our majestic God spoke these words to him: "This is my Son, whom I love and in whom I delight." We heard that voice speak to him from heaven when we were with him on the holy mountain [Peter heard the very voice of God with his own ears]. We also keep on having a stable word of prophecy [Peter and his associates know and teach Bible doctrine] that you would do well to keep on being attentive to, as a light that shines in a dark place as you wait for day to come and the morning star to rise in your hearts. First, you must understand this: No prophecy in Scripture is a matter of one's own interpretation. No prophecy ever originated from man. Instead, it was given by the Holy Spirit as men spoke under God's direction** (2Peter 1:16–21). Peter has the gall to compare what he is writing to (1) seeing the glorified Christ and hearing God speak and to (2) the accepted prophecies of the Old Testament.
19. Finally, consider what God left us: the Bible, which is 1000+ pages, some of which is easy to understand; some which seems easy but is not, and some material which is quite difficult to grasp. Personally, I have been studying for 30+ years, and I still have a long ways to go. God did not give us a 20 page or 50 pages rule book, or short set of morality laws. What He left for us is far more complex, and takes far more than a lifetime to fully understand.

The Importance of Bible Doctrine Links. Other places where you can read about the Importance of Bible Doctrine. Most of these studies are very different and approach this topic in a different way. I cannot vouch for all of the teachers below, but this particular teaching in each case appears to be accurate:

<http://www.lakeeriebiblechurch.org/Doctrine/pdf/ImportanceofBibleDoctrine.pdf>

<http://www.versebyverse.org/doctrine/importanceofBD.html>

<http://www.swordofthespiritbibleministries.com/RJSonnet/RJSonnetNOTES/Doc%20of%20the%20Importance%20of%20Bible%20Doctrine.pdf>

<http://www.middletonbiblechurch.org/doctrine/idoctrin.htm>

http://www.realttime.net/~wdoud/topics/doctrine_importance.html

<http://www.gospelway.com/bible/bible-importance.php>

http://www.biblebc.com/forpreachers/SermonVault/Christian%20Growth/sound_doctrine.htm

Chapter Outline

Charts, Graphics and Short Doctrines

Joe Guglielmo: *Think about the goals that people have today and you will see that many times they are striving for external riches and have sold their eternal destiny with the Lord for it? Make no mistake about it, God's wisdom is more precious than all the wealth in the world for it leads to life. Remember what Jesus said in Matthew 6:19-21 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."*¹²⁰

Vv. 10–11: **Seize my [= Wisdom's] instruction rather than silver, and take knowledge over purified gold, for doctrine is better than precious stones, and all pleasures and intellectual pursuits cannot be compared to her.**

There are many passages where Bible doctrine is compared to and placed over gold and silver: Prov. 2:4–5 3:13–18 8:4–5, 10–11 16:16 20:15 Psalm 119:72, 127.

Too often, in the age of plenty, wisdom is rejected. Dr. Robert Dean, Jr.: *Wisdom is the outworking of the Omniscience of God. In terms of the value of wisdom. Too often wisdom is not valued by us. There is one statement in the New Testament which gives us an idea of how we ought to prioritize this. In Matthew 12:42 as Jesus is uttering a condemnation and judgment upon His generation: NASB "{The} Queen of {the} South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here."* There is a pattern here. The Queen of Sheba left her kingdom, everything, travelling for many weeks to get to Jerusalem to learn of the wisdom of Solomon. How many people today are unwilling to get in their air-conditioned car and drive for 20-30 minutes to hear the wisdom of Solomon? Our priorities are all askew. But something greater is here than the wisdom that we have of Solomon in the Old Testament, we have the Lord Jesus Christ who is the incarnation of the wisdom of God. And we have the teaching of the New Testament but people don't want to come and hear that, they are too busy to prioritize the Word of God.¹²¹

The immeasurable preference of heavenly wisdom to earthly wealth may be seen if we consider

The Pulpit Commentary on Wealth versus Wisdom

- I. THE FAILURE OF WEALTH. Wealth is continually found to fail; for:
 1. It cannot even buy happiness. It may purchase a certain amount of excitement and jollity, but it will not secure contentment, even for one brief year.
 2. Much less can it buy blessedness. That happy state of which our Lord so often spoke as blessedness the deep and true gladness of heart which God plants within the soul, and which all

¹²⁰ From [Calvary Chapel](#); accessed November 24, 2015.

¹²¹ From [Dean Bible Ministries](#); accessed November 21, 2015.

The Pulpit Commentary on Wealth versus Wisdom

- may well wish to possess this wealth is utterly unable to impart.
3. It will equally fail to buy wisdom. Indeed, it may be truly said that:
 4. It often stands positively in the way of its acquisition. (Mark 10:23–25)
- II. THE CAPACITY OF WISDOM.
1. It tends to provide men with competency, if not with abundance. Honesty, purity, sobriety, diligence, frugality, those virtues which go with the "fear of the Lord," tend to supply a man's home with all that is needful and desirable.
 2. It secures peace and joy of heart.
 3. It, itself, is man's chief treasure. Better the knowledge of God, the love of Christ, a holy, manly, loving spirit, than any external advantages whatsoever. (see Jer. 9:23, Jer. 9:24)
 4. It prepares for the enjoyment of the treasures which are in heaven. C. (Matt. 6:19–21)

I am in the midst of clearing out a house filled with thousands of dollars of furniture and possessions. This was a family which broke up, a mother with 3 children has left the father. I have no idea as to the reasons or circumstances, but whatever it was, the problem did not appear to be money. Thousands of dollars have been spent to provide material benefits for this family; and a considerable amount of that has been left behind.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:10.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This parallels Prov. 3:14–15 [for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her.](#)

Ironside: Incomparable treasure is found in the sacred Scriptures, which are relentlessly attacked by supercilious and unspiritual critics. The best writings of the best men can not compare with Scripture, for it is the very breathings of God. In Job 28 we have the account of the patriarch's search for wisdom. All the precious metals and jewels of earth can not equal it, "for the price of wisdom is above rubies" (Job 28:18). Job finds it when he turns from everything on or under the earth to God Himself.¹²²

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Wisdom, Prudence, Knowledge, Discretion; and What Wisdom Hates

Dr. Robert Dean, Jr.: *What do you fear most? Tornadoes? Hurricanes? Losing your job? Cancer? The death of a loved one, or even your own death? Proverbs tells us one thing we should really be fearing. Listen to this lesson to understand the true meaning of the "fear of the Lord" and the many blessings and benefits that follow. Discover how being oriented to the authority of God is the glue that holds everything together. See the importance of governments having leaders who fear the Lord.¹²³*

Dean continues: *The question that comes up in the mind of some is: Why do we really need to value wisdom? Why is wisdom so significant? Why should we yield to the offer of lady wisdom, as wisdom is personified in these chapters, and not the offer of the adulterous, unfaithful woman—the contrast between chapters 7 & 8. So in this next section to be looked at is why we should believe in wisdom's claims. Why should we make wisdom this overriding priority in life, something that is more important than anything else that we do in life? It is because it pertains to our relationship with God.*

¹²² Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:10–11.

¹²³ From [Dean Bible Ministries](#); accessed November 21, 2015.

And: In verses 12-21 we get another look at more of the attributes, the values, the blessings that come from wisdom. And the point in all of this is that even though the illustrations relate to the highest levels of leadership in a nation, how much more it should apply to every citizen in the nation. To the degree that a nation is populated by people who exhibit wisdom from the Word of God it will experience tremendous prosperity. That is not to say that God's blessing is restricted to prosperity but that is one of the side effects, the unintended consequence that comes—expansion, growth, blessing that comes as a result of living on the basis of wisdom. And that wisdom applies to anybody, whether it is a believer in the Lord Jesus Christ or not. In many ways, as we will see, wisdom is related to those spiritual laws and economic or social laws that God has built into the framework of creation. So that to the degree that anyone lives consistent to those absolutes that God built into society we are going to experience blessing, because we are living in the realm of reality. But when we reject God, reject those absolutes, and try to redefine life on our own terms (a type of arrogance) we get further and further away from the way things really are and we are trying to work out our lives on the basis of falsehood, and eventually that leads to a collapse. It leads to self-destruction.¹²⁴

<p>“I wisdom dwell [in] prudence and discernment; discretions I find.</p>	<p>Proverbs 8:12</p>	<p>“I, wisdom, dwell [in] prudence and understanding; I find discretion [and foresight].</p>
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“I, wisdom, dwell within prudence and understanding; I look for and find discretion and foresight.

Here is how others have translated this verse:

Ancient texts:

<p>Masoretic Text (Hebrew)</p>	<p>“I wisdom dwell [in] prudence and discernment; discretions I find.</p>
<p>Latin Vulgate</p>	<p>I, wisdom, dwell in counsel, and <u>am present</u> in learned thoughts.</p>
<p>Plain English Aramaic Bible</p>	<p>"I, Wisdom, have created cunning and I own knowledge and reason".</p>
<p>Peshitta (Syriac)</p>	<p>I wisdom have created prudence, and I possess knowledge and reason.</p>
<p>Septuagint (Greek)</p>	<p>I, wisdom, have dwelt with counsel and knowledge, and I <u>have called upon</u> understanding.</p>

Significant differences: Although the Hebrew has *find*, once something is found, it can be understood as *possessed or owned* (as per the Aramaic). *Am present* (Latin) and *have called upon* (Greek) really are not equal to the Hebrew.

Limited Vocabulary Translations:

<p>Bible in Basic English</p>	<p>I, wisdom, have made wise behaviour my near relation; I am seen to be the special friend of wise purposes.</p>
<p>Easy English</p>	<p>'I am Wisdom. I am skillful. I have knowledge. I make the right decisions.</p>
<p>Easy-to-Read Version</p>	<p>"I am Wisdom. I live with good judgment. You can find me with Knowledge and Good Planning.</p>
<p>Good News Bible (TEV) <i>The Message</i></p>	<p>I am Wisdom, and I have insight; I have knowledge and sound judgment. "I am Lady Wisdom, and I live next to Sanity; Knowledge and Discretion live just down the street.</p>
<p>Names of God Bible</p>	<p>Wisdom's Authority "I, Wisdom, live with insight, and I acquire knowledge and foresight.</p>

¹²⁴ From [Dean Bible Ministries](#); accessed November 21, 2015.

Thought-for-thought translations; paraphrases:

Contemporary English V.	I am Wisdom --Common Sense is my closest friend; I possess knowledge and sound judgment.
The Living Bible	Wisdom and good judgment live together, for wisdom knows where to discover knowledge and understanding.
New Berkeley Version	I, wisdom, dwell with insight, I find out knowledge through delivering.
New Century Version	"I am wisdom, and I have good judgment. I also have knowledge and good sense.
New Life Version	"I, wisdom, live with understanding, and I find much learning and careful thinking.
New Living Translation	"I, Wisdom, live together with good judgment. I know where to discover knowledge and discernment.

Partially literal and partially paraphrased translations:

American English Bible	'Wisdom camps with counsel and knowledge, and I've been asked to reflect.
Beck's American Translation	I, wisdom, have lived with shrewdness and have discovered knowledge and skill.
International Standard V	The Way of Wisdom "I, wisdom, am related to [Lit. wisdom, live with] prudence. I know how to be discreet.
New Advent (Knox) Bible	What am I, the wisdom that speaks to you? To shrewdness I am a near neighbour, and I occupy myself with deep designs;...
Translation for Translators	I, wisdom, and understanding of what is smart to do, cannot be separated. We are like two people who live in the same house. I know how to be wise and how to make smart decisions.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"I, Wisdom, reside with shrewdness and find knowledge in planning.
Ferrar-Fenton Bible	' I, Wisdom, am dwelling with skill, And know the discoveries of thought.
Jubilee Bible 2000	I, wisdom, dwell with prudence, and I invent the knowledge of <i>giving</i> counsel.
NIV – UK	'I, wisdom, dwell together with prudence; I possess knowledge and discretion.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I, Wisdom, dwell with discretion and count prudence among my friends.
The Heritage Bible	I, wisdom, reside with discretion, and find knowledge of plans.
New American Bible (2002)	"I, Wisdom, dwell with experience, and judicious knowledge I attain.
New American Bible (2011)	I, Wisdom, dwell with prudence, and useful knowledge I have.
New Jerusalem Bible	'I, Wisdom, share house with Discretion, I am mistress of the art of thought.
Revised English Bible	"I am wisdom, I bestow shrewdness and show the way to knowledge and discretion.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"I, wisdom, live together with caution; I attain knowledge and discretion.
exeGesés companion Bible	I - wisdom dwell with strategy and find out knowledge of intrigue.
Hebraic Roots Version	I, wisdom, dwell with prudence, and find out knowledge of devices.
JPS (Tanakh—1985)	"I, Wisdom, live with Prudence;

Judaica Press Complete T. Orthodox Jewish Bible	I attain knowledge and foresight. I am wisdom; I dwell <i>beside</i> cunning, and the knowledge of devices I will find. I, Chochmah, dwell with armah (prudence), and find out da'as (knowledge) of mezimot (discretions).
<i>The Scriptures</i> 1998	"I, wisdom, have dwelt with insight, And I find knowledge, foresight.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"I, [godly] wisdom, reside with prudence [good judgment, moral courage and astute common sense], And I find knowledge and discretion.
The Expanded Bible	"I am Wisdom, and I have good judgment [dwell with prudence]. I also have knowledge and good sense [discretion].
Kretzmann's Commentary	I, Wisdom, dwell with prudence, skill in making use of every situation in life in the proper manner is His constant companion, and find out knowledge of witty inventions, of sagacious counsels, He Himself having this ability by virtue of His essential Godhead and teaching it in His Word.
NET Bible®	"I, wisdom, live with prudence, and I find knowledge and discretion.
Syndein/Thieme	I, doctrine, 'live with'/'am intimately united with' application/wisdom, and find out knowledge of 'evil thoughts'. {Note: With Divine Viewpoint metabolized in your soul, then you have His Wisdom and can apply that wisdom to experience.
The Voice	Lady Wisdom: I make my home with prudence; I obtain knowledge and sound judgment.

Literal, almost word-for-word, renderings:

Concordant Literal Version	I, wisdom, I tabernacle with prudence, And I keep hold of knowledge and foresight."
Context Group Version	I wisdom have made prudence my dwelling, And find out knowledge [and] discretion.
Darby Translation	I wisdom dwell [with] prudence, and find the knowledge [which cometh] of reflection.
<i>Emphasized Bible</i>	I, wisdom, inhabit shrewdness,—and, the knowledge of sagacious things, I gain.
Evidence Bible	I wisdom dwell with prudence, and find out knowledge of witty inventions.
Green's Literal Translation	I, wisdom, dwell with sense, and I find knowledge of discretions.
God's Truth (Tyndale)	I wisdom have my dwelling with knowledge, and prudent counsel is my own.
New European Version	I, wisdom, have made prudence my dwelling. Find out knowledge and discretion.
Stuart Wolf	I, Wisdom, dwell with shrewdness, and knowledge and discretion I find.
Third Millennium Bible	"I, wisdom, dwell with prudence, and disclose knowledge of learned thoughts.
Updated Bible Version 2.11	I, wisdom, stay with prudence, And find out knowledge [and] discretion.
Webster's Bible Translation	I wisdom dwell with prudence, and find out knowledge of ingenious inventions.
World English Bible	"I, wisdom, have made prudence my dwelling. Find out knowledge and discretion.
Young's Updated LT	I, wisdom, have dwelt with prudence, And a knowledge of devices I find out.

The gist of this passage: Wisdom lives with prudence; and she finds knowledge and discretion.

I made some slight changes to the way this next verse is structured, compared to other translations.

Proverbs 8:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânîy (אָנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
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
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	1 st person singular, Qal perfect	Strong's #7931 BDB #1014
'or ^e mâh (עֲרֻמָּה) [pronounced gor-MAW]	<i>craftiness, guile, cunning; prudence; with bêyth, craftily</i>	feminine singular noun	Strong's #6195 BDB #791
The NET Bible: <i>The noun is "shrewdness," i.e., the right use of knowledge in special cases (see also the discussion in 1:4); cf. NLT "good judgment." The word in this sentence is an adverbial accusative of specification.</i> ¹²⁵			
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
da'ath (דַּעַת) [pronounced DAH-ahth]	<i>knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom</i>	feminine singular noun	Strong's #1847 BDB #395
James Rickard: <i>DAATH, דַּעַת...means, "knowledge, perception, skill, discernment, understanding." This is GNOSIS doctrine turned into EPIGNOSIS doctrine in the right lobe of your soul.</i> ¹²⁶			

Translation: "I, wisdom, dwell [in] prudence and understanding;... Now wisdom speaks, as it is personalized as a woman. Wisdom dwells in prudence and in understanding. Wisdom considers all that is occurring, applies Bible doctrine from the soul, and life can be led as it ought to be led.

Dr. Robert Dean, Jr.: *What is wisdom? Wisdom is not knowledge. And knowledge, in fact, is not simply the awareness of information. We live in an era of information overload and people have confused the knowledge of facts and the awareness of facts with knowledge. Just knowing information and knowing facts is not what the Bible refers to as knowledge. Knowledge is something that is able to take the raw data of facts and information and then do something with it. Wisdom takes knowledge to an even greater level, and wisdom in the Scripture is the idea of taking your knowledge base and being able to produce something of aesthetic beauty with what you know. It is a skill, and it comes from practice. So with knowledge we can apply the Word of God but with the continuous practice of applying the Word of God we become skillful at it, and we produce something in our spiritual life something that is of beauty, something that truly brings glory to God.*

Dean continues: *So wisdom is something that goes beyond simple knowledge. Wisdom only comes as a result of a person's faithful, consistent walk by the Holy Spirit and as a result of continuous, regular application. The result of living a life of wisdom, then, is something that you can't put on a flow chart. A flow chart is going to describe certain measurable, quantifiable cause and effect relationships.*

¹²⁵ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

¹²⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

But what happens as you take in the Word of God is that the Word of God shapes your thinking, values and decisions, is that through the years of growth something develops within our soul that gives us the ability to make wise decisions. We also as a result of the accumulation of good decisions and better decisions find ourselves not so much in the traps we create for ourselves from sinful decisions where we have better options in life. With better options and better choices we then make wiser decisions. There are a lot of byproducts to a life of consistent application of God's Word, byproducts that you don't chart in a direct cause-effect manner. And as a result at the end of a person's life, a person who has dedicated himself to the study of God's Word and to using it, they have created a life of beauty and a life of value.

And: This is not necessarily someone who is out there in front of people. It is not necessarily the pastor, not necessarily the obvious leaders in a local church, not necessarily the successful leaders in business, in government, or in the military. It may be somebody who is just an unseen but powerful force of spiritual maturity living out their life in relative obscurity—which is probably true for the vast majority of mature believers in the church age.¹²⁷

Again, 'or^emâh (הַמָּוֶה) [pronounced *gor-MAW*] is related to knowing people and their limitations, but not using that information to manipulate them. Da'ath (דַּעַת) [pronounced *DAH-ahth*] means, *knowledge, knowing, perception, skill; intelligence, discernment, understanding, wisdom*. Strong's #1847 BDB #395.

Keil and Delitzsch: Wisdom inhabits prudence, has settled down, as it were, and taken up her residence in it, is at home in its whole sphere, and rules it.¹²⁸

James Rickard: Knowledge and discretion combined refers to mental agility, versatility and skillfulness. The rest of your life always lies in the future, and future success depends on effective present planning.¹²⁹

Some understand prudence as applying wisdom to life. Prudence is putting wisdom into action.

Understanding would be an accurate perception of what is going on. Being on facebook, I see dozens of really stupid statements made every single day (I should not read so many of them). One that I read tonite: "There can be no peace or civilization on earth until organized religion is abolished." This was a comment which was only tangentially related to the original post. Let me submit to you, that person lacks understanding. First, he simply makes a comment which is basically unrelated to the post and the person's comment who posted it;¹³⁰ and then he makes a statement which is patently false. That person lacks understanding. They were unable to make a relevant comment to the OP; and the comment that they made showed a lack of understanding of human nature and human history. It is very common among atheists to attribute war to religion; but we have war because men have sin natures. We have unjust killings (murder) in this world because men has sin natures.

Many translators took the phrase *and understanding*, and placed with it the next phrase.

¹²⁷ From [Dean Bible Ministries](#); accessed November 21, 2015.

¹²⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:12.

¹²⁹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹³⁰ The OP was about how the Mormon church was not going to recognize same-sex marriage or baptize children from same-sex couples; and this somehow bothered the person posting this article.

Proverbs 8:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e zimmôth (מַזְמֹת) [pronounced m ^e zim- MOHTH]	<i>schemes, plots, evil purposes; discretion; acting with wisdom and foresight</i>	feminine plural noun	Strong's #4209 BDB #273
mâtsâ' (מָצָא) [pronounced maw- TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person singular, Qal imperfect	Strong's #4672 BDB #592

The NET Bible: *This verb form is an imperfect, whereas the verb in the first colon was a perfect tense. The perfect should be classified as a gnomic perfect, and this form a habitual imperfect, because both verbs describe the nature of wisdom.*¹³¹

Translation: ...I find discretion [and foresight]. Wisdom is presented as if a woman who searches out and finds both discretion and foresight, which are words which reasonably translate the feminine plural noun above.

Peter Pett: *[W]isdom, shrewdness, knowledge and discretion are all an essential part of one another. Note how they all appear together in Proverbs 1:4 (...to give prudence to the simple, knowledge and discretion to the youth--...).*¹³²

Wisdom is speaking, but the idea is, the person with Bible doctrine in their soul learns *to act with wisdom and foresight*. It comes naturally to them. Now, this does not mean that everyone around them sees it that way. When a person is wedded to cosmic thinking, no amount of wisdom and reason can change that. A person whose thinking is all human viewpoint, is unable to recognize wisdom or truth.

When it comes to what we know (actually, what we think we know), most people have no idea how closely tied that is to our volition.

Faith, Thinking and Volition

1. Two people have proudly told me that they do not believe anything unless it is a peer-reviewed scientific study; and one of them disparaged the concept of faith.
2. First of all, every time a person takes a step and goes left or right (or straight ahead), they do not consult a scientific study to tell them what to do. When it comes to peer-reviewed scientific studies, most of them have little or nothing to do with our day-to-day life.
3. Secondly, many people do not understand what faith is. They associate faith with religion and often they believe that faith is a belief in something that is impossible, intangible, and/or is in opposition to reason. That is a misconception of faith.
4. When it comes to faith, we hear something, we see something, we read something and we believe it. This something might be a peer-reviewed study with 97% of the world's scientists signing onto it (as if science is up to a vote); it might be the words of someone who seems particularly erudite, it might be a politician that we support, it may be a news article (from television or from the radio), and it might be something our parents have told us. We hear or read it and we believe it. Maybe it fits in with our worldview already.
5. I have heard that 70–90% of everything we *know* is based upon faith. I would lean toward the higher number.

¹³¹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

¹³² From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Faith, Thinking and Volition

6. People mistakenly think that science has the answers for mankind; and that we can trust science. However, science, over the past few decades or more has become intensely politicized. It has also become strongly anti-God. Therefore, no matter what this or that study claims for itself, just because the word *science* is attached to it or *peer-reviewed*, that does not make it right. Furthermore, glomming onto such a study is a matter of *faith*.
7. When a society rejects God, it still has a yearning for a higher authority. So, a person who may have consulted a priest or pastor in the past, might consult *Scientific America* today, believing them to be accurate always and incapable of shading or distorting the truth. That is *faith*.
8. Furthermore, this faith is tied to our volition. We just don't hear something or read something and say, "That is logical; I believe in that." Otherwise, internet arguments would nearly always be resolved. But how often have you heard a person on the other side of the fence say, "You know, what you just said makes a great deal of sense. I do believe that I have changed my opinion."? My guess is, you have never read anything like that before.
9. I fully understand that, for myself, there are certain principles I believe in (ideally, all of these are tied correctly to Scripture), and I am not going to change my mind about those principles. I have faith in those principles.
10. However, a larger percentage people are not self-aware enough to understand that most of what they understand as truth is something which they have accept on faith. Again, just because 5 million scientists tell you something is true, when you accept what they are saying, you are simply accepting their authority and taking their view on faith.
11. People do change their minds; and sometimes it is based upon evidence; but many times, it is simply the function of volition. I had a friend who spent much of his life out of fellowship; but when he got back into fellowship, his views on life changed 180°. When he got out of fellowship, his views changed back. He was often adamant about his beliefs no matter where he was in life.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many people think that evolution is an established scientific fact. This illustrates the doctrine above.

Evolution and Faith

1. A significant number of people believe in evolution. Even many Christians believe in evolution. They believe that God created whatever, set the world in motion, and we are the result of millions of years of directed (or semi-directed) evolution. They see each day in Genesis as being a *day-age*.
2. When I was first saved, I believed in evolution. In school, it was presented as fact and I assumed that it was a factual science. When I was saved, this became a topic of interest to me. I read a great many books and articles on this subject. I had no skin in the game; I was not hoping to find a way to prove that evolution was false; I was not tied emotionally to either side. Like many Christians, I just accepted that evolution was God's way of changing living things in the world we see today. Theistic evolution. At this point in my life, I had no one telling me, "You have to reject evolution in order to be a better Christian." There were absolutely no strong influences on me one way or the other. I did not know the book of Genesis well enough to have an opinion on evolution from that viewpoint. I did not have any Christian or group of Christians brow-beating me to think in this or that way. I had been brought up on evolution and simply had assumed it was true. After doing a great deal of reading on this topic (and I still enjoy the topic and I still read about this topic), I decided to take the book of Genesis literally; and to accept that God did not cause animals to evolve but that he made them just as they are, as we see them. Like everyone in the world, I believe in micro-evolution (a family of whatever can be changed by its environment and by its breeding to make minor changes in that line); but I reject macro-evolution (the idea that one species of animal can become a different species; or that a fundamental sensory receptor, like eyes, could have evolved from a state of no-eyes). Changing my opinion was very much a choice; even

Evolution and Faith

- though much of that choice was based upon the arguments I read over the years.
3. There are many people in the United States (perhaps a majority) who believe in evolution and they believe that it is scientific. And furthermore, I would guess that most *scientists* believe in evolution as well (but not 100% of them). Of those who believe in evolution, I would guess that a strong majority of them believe that evolution is a scientific fact and that it is called evolutionary theory much like gravitation is called a theory.
 4. All of this is based upon faith. My belief is that we are not evolved is based upon faith. I have done a lot of reading, listened to a lot of arguments, but, in the end, I made the choice not to believe in evolution. Similarly, people who believe in evolution choose to believe in evolution. It is not a scientific fact like gravity.
 5. Now, even if you are a Christian who believes in evolution, you are probably thing, "Kukis, you crazy." If you are a non-believer who has actually read this far, your language might be sharper than that.
 6. Scientific experiments work like this: we observe something, and we repeat the circumstances, and observe it again. Then we form a theory; and with that theory, we also determine a way to falsify that theory; and we test it again. Although this is not fool-proof, this scientific approach is reasonably good for determining "scientific" laws and principles.
 7. What about evolution? There are no experiments that we can do to prove evolution. We can observe micro-evolution taking place (a strain of bacteria can reproduce a slightly different strain to resist a particular anti-bacterial agent); but the bacteria will not change into a pollywog. We can observe the former and we can never observe the latter. Furthermore, if I brought to you a cat and said, it evolved from dogs in my own laboratory, no scientist would believe that. The point is, macro-evolution cannot be observed. Macro-evolution will NEVER be observed ever.
 8. Secondly, evolutionists cannot tell us the mechanics of how one species became another species. Now, you might think they can; and you might think that you can, but you would be wrong. It is at this critical juncture that there is no agreement in the evolutionary field. Evolutionists believe strongly that evolution really occurred; but that is where the agreement ends. There are a half-dozen or more theories of how fish became birds; or how eyes came about; but there is no consensus. "We know it happened; we are 100% positive that it happened; we just cannot agree how it happened."
 9. Thirdly, man is roughly 5000 years old using mathematical models. I actually argued with a science student who claimed that we cannot legitimately use mathematical models in science. ☺ I asked him, if we studied human population growth curves, is man 5000 years old or a million years old. He would not answer that, and gave several reasons why.
 - 1) Let me give you an illustration. I have a baseball in my hand. Can I throw it 100 yards or 10,000 yards? If you argue that cannot be determined, then you are like that science student. You might say, "I don't know how strong you are; I don't know if you have played baseball before; I don't know whether your arm is in a cast or not; I don't know what the weather is like right now. So, for these reasons, I cannot determine whether you can throw the ball 100 yards or 10,000 yards."
 - 2) Now, if I had asked, "Can I throw this baseball 50 yards or 100 yards?" then all of these objections would be sense and they would be relevant. But when I ask, "100 yards or 10,000 yards?" then all of those objections become meaningless. "Unless you have a bionic arm, you are not throwing that ball 10,000 yards."
 - 3) Determining the age of man on this earth works much the same way. If I asked you, "Mathematically, what makes more sense, man being 5000 years old or man being 10,000 years old?" There are all kinds of factors that would change the outcome of such a question. But, if I ask, "Mathematically, is man 5000 years old or a million years old?" then there is only one logical answer: man is 5000 years old. There is no way we can come up with the million year old figure. Mathematically, this is impossible.
 10. One person that I argued evolution with said, "Carbon dating." Now, this woman has never taken a fossil and applied carbon dating to determine herself the age of that fossil. In fact, I pressed this woman, and she was unable to even explain how carbon dating worked. She gave me a couple of websites (one which refuted the claims of creationists). I asked her to explain carbon dating, to summarize it, and she refused to do so. I have faith that she really did not know how it worked (which she claimed of me). She

Evolution and Faith

had assumed, taking it on faith, that carbon dating proved evolution. It does not. No person who has ever studied carbon dating makes this claim. But people who believe in evolution, without knowing much about it, make this claim. *Carbon dating* sounds very scientific. Carbon dating works on things which were once alive. We all are made up of carbon and in that carbon is a very small amount of C-14, which is a radioactive isotope of carbon. In life, we breath, we exhale, we eat, we defecate; and the C-14 remains quite constant. However, when we die, the C-14 begins to break down to a more stable state; to a non-radioactive state. The half life of C-14 is 5750 years (if memory serves); which means if I had a gram of C-14 today, it would become a half a gram of C-14 (+ a half gram of a stable form of carbon) 5750 years later. The amount that we are dealing with is so infinitesimal that Carbon dating does not work much past 5000 years. There is just not enough C-14 to test. Furthermore, scientists do not like testing fossil matter because they have so little of it. A scientist who owns this or that jawbone does not say, "Hey, drop by and scrape off a little bit and test it." My guess is, most fossils have never been tested; and C-14 testing would be inconclusive if used.

11. My point in all of this is you may think that science is with you all the way when it comes to evolution; but it really isn't. Agreement from a high percentage of scientists does not make evolution the truth. Science has never been up for a vote. Believing the scientists who believe in evolution is something known as faith.

Let me also recommend this set of booklets. Garner Ted Armstrong and Paul W. Kroll of the Worldwide Church of God¹³³ produced several outstanding booklets on evolution: *A Theory for the Birds* ([PDF](#)); *A Whale of a Tale* ([PDF](#)); *Some Fishy Stories* ([PDF](#)); *The Archer Fish Disproves Evolution* ([PDF](#)); *The Fable of the First Fatal Flight* ([PDF](#)). Most of them deal with the concept of irreducible complexity.

Chapter Outline

Charts, Graphics and Short Doctrines

The Geneva Bible: *unless a man has wisdom, which is the true knowledge of God, he can be neither a prudent nor good counsellor.*¹³⁴

Ironside: *[W]isdom is looked at as an essential part of deity. It is the very character of God-that character perfectly displayed in Christ. Evil, pride, and folly are all hateful to Him who is light and cannot abide the darkness.*¹³⁵

Isa. 55:8–9 **For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.**
Rom. 11:33 **Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!** (ESV)

The subsection is presented chiasmically:

Peter Pett's Chiasmus of Proverbs 8:13–17

- | | |
|---|------------------------------------------------------------------------------------------------------------------------------|
| A | The fear of YHWH is to hate evil, pride, and arrogance, and the evil way, and the perverse mouth, do I hate (Proverbs 8:13). |
| B | Counsel is mine, and sound knowledge, I am understanding, I have might (Proverbs 8:14). |
| B | By me kings reign, and princes decree justice, by me rulers govern, and nobles, even all the judges of |

¹³³ Yes, I know that they were a cult once; however, these booklets are still good.

¹³⁴ From [The Geneva Bible](#); accessed October 31, 2015.

¹³⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:12–13.

Peter Pett's Chiasmus of Proverbs 8:13–17

the earth (Proverbs 8:15-16).

A I love those who love me, and those who seek me diligently will find me (Proverbs 8:17).

Note that in A wisdom hates evil: pride and arrogance, the evil way and the perverse mouth, all especially characteristics of rulers. In the parallel she loves those who love her and find her through seeking her diligently. In B she has counsel, sound knowledge, understanding and might, and in the parallel good rulers and judges operate through her counsel fostering justice.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

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[Charts, Graphics and Short Doctrines](#)

A fear of Y^ehowah a hating of evil; pride and arrogance and a way of evil and a mouth of deceitful things I have hated.

Proverbs
8:13

The fear of Y^ehowah [is] the hatred of evil. I hate pride, arrogance, the way of evil and a mouth [filled with] deceit.

The fear of Jehovah is the hatred of evil. I hate pride, arrogance, the path of evil and a mouth filled with deceit.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A fear of Y ^e howah a hating of evil; pride and arrogance and a way of evil and a mouth of deceitful things I have hated.
Latin Vulgate	The fear of the Lord hates evil; I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.
Plain English Aramaic Bible	"The worship of Lord Jehovah is hating evil; pomp, pride, the evil way, and the perverse mouth, I hate".
Peshitta (Syriac)	Reverence of the LORD despises evil; pride, arrogance, evil ways, and perverse speech do I hate.
Septuagint (Greek)	The fear of the Lord hates unrighteousness, insolence, pride, and the ways of wicked men; and I hate the perverse ways of bad men.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	The fear of the Lord is seen in hating evil: pride, a high opinion of oneself, the evil way, and the false tongue, are displeasing to me.
Easy English	To respect God is to hate evil things. I hate proud and greedy people. I hate lies. And I hate evil deeds.
Easy-to-Read Version	If a person respects the Lord, then that person will hate evil. I (Wisdom) hate pride and people who think they are better than other people. I hate evil ways, and a lying mouth.
Good News Bible (TEV)	To honor the LORD is to hate evil; I hate pride and arrogance, evil ways and false words.
<i>The Message</i>	The Fear-of-GOD means hating Evil, whose ways I hate with a passion— pride and arrogance and crooked talk.

Names of God Bible	To fear Yahweh is to hate evil. I hate pride, arrogance, evil behavior, and twisted speech.
NIRV	To have respect for the LORD is to hate evil. I hate pride and bragging. I hate evil ways and twisted words.

Thought-for-thought translations; paraphrases:

Common English Bible	To fear the Lord is to hate evil. I hate pride and arrogance, the path of evil and corrupt speech.
Contemporary English V.	If you respect the LORD, you will hate evil. I hate pride and conceit and deceitful lies.
The Living Bible	If anyone respects and fears God, he will hate evil. For wisdom hates pride, arrogance, corruption, and deceit of every kind.
New Century Version	If you respect the Lord, you will also hate evil. I hate pride and bragging, evil ways and lies.
New Life Version	The fear of the Lord is to hate what is sinful. I hate pride, self-love, the way of sin, and lies.
New Living Translation	All who fear the Lord will hate evil. Therefore, I hate p r i d e a n d a r r o g a n c e, c o r r u p t i o n a n d p e r v e r s e s p e e c h.

Proverbs 8:13 (NLT–graphic); from **FLICKR**; accessed November 26, 2015.

Partially literal and partially paraphrased translations:

American English Bible	The fear of Jehovah detests all injustice, as well as insolence and pride, and ways that lead to what's evil... for He hates the perversions of those doing bad.
Beck's American Translation	Fear the LORD and you'll hate evil. I hate conceit and pride, wicked behavior and perverse speech.
International Standard V	The fear of the LORD is to hate evil. Pride, arrogance, an evil lifestyle, and perverted speech I despise.
New Advent (Knox) Bible	What am I, the wisdom that speaks to you? To shrewdness I am a near neighbour, and I occupy myself with deep designs; but, since they must hate evil that fear the Lord, all pride and boastfulness, every mischievous design and every treacherous word I shun. V. 13 is included for context.
Translation for Translators	All the people who revere Yahweh hate evil. I, wisdom, hate people who are proud and people who think they are more important than others. I hate people who have evil behavior and those who say things to deceive others.



Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Fear Yahweh and hate evil. I hate the pride of the proud, the way of evildoers, and the mouth of depravity.
Ferrar-Fenton Bible	Fear the LORD, and dislike wicked pride, For pride, bad ways, and libel I hate;...

Catholic Bibles (those having the imprimatur):

The Heritage Bible	The fear of Jehovah is to hate evil, pride, and <i>assumed</i> majesty, and an evil way; and I hate a perverse mouth.
New American Bible (2011)	[The fear of the LORD is hatred of evil;] Pride, arrogance, the evil way, and the perverse mouth I hate. Prv 6:16–17; 16:5.
New Jerusalem Bible	(Fear of Yahweh means hatred of evil.) I hate pride and arrogance, wicked behaviour and a lying mouth.
Revised English Bible	To fear the LORD is to hate evil. Pride, arrogance, evil ways, subversive talk, all those I hate.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The fear of ADONAI is hatred of evil. I hate pride and arrogance, evil ways and duplicitous speech.
exeGesés companion Bible	The awe of Yah Veh is to hate evil; pomp and pompousness and the evil way and the mouth of perversions, I hate: ...
JPS (Tanakh—1985)	To fear the Lord is to hate evil; I hate pride, arrogance, the evil way, And duplicity in speech.
Judaica Press Complete T.	Fear of the Lord is to hate evil, haughtiness, pride, the way of evil, and a perverse mouth; <i>these</i> I hate.
Orthodox Jewish Bible	The Yirat Hashem is to hate rah; pride, and ga'on (arrogance), and the derech rah, and the perverse peh (mouth), do I hate.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"The [reverent] fear and worshipful awe of the Lord <i>includes</i> the hatred of evil; Pride and arrogance and the evil way, And the perverted mouth, I hate.
The Expanded Bible	·If you respect the Lord, you will also [[†] Those who fear/have awe for the Lord] hate evil. I hate pride and ·bragging [arrogance], ·evil ways [[†] the path of evil] and ·lies [[†] a perverse mouth].
Kretzmann's Commentary	The fear of the Lord is to hate evil, or "the fear of Jehovah hates wickedness," that being the result and outflow of faith; pride and arrogancy, a proud and supercilious behavior, and the evil way, wickedness in any form, and the froward mouth, crafty and malicious speech, do I hate.
NET Bible®	The fear of the Lord is to hate ²⁵ evil; I hate arrogant pride ²⁶ and the evil way and perverse utterances.
Syndein/Thieme	The 'respect for Jehovah'/'fear of God/ is to hate evil, 'pride and arrogance'/'interlocking systems of arrogance', and the 'Way of evil'/'evil motus operandi'. [Hate the EVIL Message (Important Note here)] Therefore, the 'twisted mouth'/'perverted mouth' . . . do I hate!

{Note: Doctrine says she 'hates the thoughts and expression' of evil. She does not say we are to hate the person (Jesus tells us to love others based on who and what YOU are (impersonal love - agape). So, it is ok to detest the evil shown and expressed by others, but still you are commanded to 'love that person' - meaning to keep mental attitude sins out of your thinking towards them and treat them as you would want to be treated.}.

The Voice
 If you respect the Eternal, you will grow to despise evil.
 I despise wretched, vile talk
 and ways of pride and arrogance.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The fear of Yahweh means to hate evil; Pride and pomp and the way of evil And a mouth of duplicity I hate.
Context Group Version	The fear of YHWH is to spurn evil: Pride, and arrogance, and the evil way, And the perverse mouth, I spurn.
English Standard Version	The fear of the LORD is hatred of evil. Pride and arrogance and the way of evil and perverted speech I hate.
Green’s Literal Translation	The fear of Jehovah is to hate evil; I hate pride and loftiness, and the evil way, and the perverse mouth.
God’s Truth (Tyndale)	With me is the fear of the Lord, and the eschewing of evil. As for pride, disdain, and evil way, and a mouth that speaks wicked things.
Stuart Wolf	The fear-of-Yhwh is to hate evil; pride and arrogance and the way of evil, and a mouth of perversity, I hate.
World English Bible	The fear of Yahweh is to hate evil. I hate pride, arrogance, the evil way, and the perverse mouth.
Young’s Updated LT	The fear of Jehovah is to hate evil; Pride, and arrogance, and an evil way, And a contrary mouth, I have hated.

The gist of this passage: The fear of the Lord is hating evil. Wisdom hated pride, arrogance, the evil way and the perverse mouth.

This is an interesting verse, because, superficially, these feel like two completely separate thoughts.

Proverbs 8:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
yir ^e âh (יִרְאָה) [pronounced yir ^e -AW]	fear, dread, terror, reverence, respect, piety; it can also be used for the object of fear	feminine singular construct	Strong’s #3374 BDB #432
This word is often, but not exclusively, used in poetry. And it is often, but not exclusively, used for the fear-respect of God. Scofield, along with hundreds of other theologians, will tell you that yir ^e âh means <i>reverential trust</i> ; don’t kid yourselves—it also means <i>fear</i> . If you don’t believe that the God of the Universe—Who will cast billions of people and billions of fallen angels into the Lake of Fire where they will burn forever—if you don’t believe that you ought to fear Him, then you are way confused. David, who will spend eternity with God, transgressed God’s commandments several times and God brought the hurt on him so bad that David wrote psalms that we have to this day which indicate that God caused him great pain and suffering on earth. This is clear in passages like Psalm 55:5 Jonah 1:10, 16.			

Proverbs 8:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
sânê' (אָנַע) [pronounced <i>saw-NAY</i>]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	Qal infinitive construct	Strong's #8130 BDB #971
The NET Bible: <i>The verb אָנַע (sane') means "to hate." In this sentence it functions nominally as the predicate. Fearing the Lord is hating evil.</i> ¹³⁶			
The NET Bible: <i>The verb translated "hate" has the basic idea of rejecting something spontaneously. For example, "Jacob have I loved, but Esau have I hated" (Mal 1:2b, 3a). It frequently has the idea of disliking or loathing (as English does), but almost always with an additional aspect of rejection. To "hate evil" is not only to dislike it, but to reject it and have nothing to do with it.</i> ¹³⁷			
ra' (עַר) [pronounced <i>rahg'</i>]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun; pausal form	Strong's #7451 BDB #948

Translation: The fear of Y^ehowah [is] the hatred of evil. The mature spiritual life in the Old Testament is often spoken of as the fear of Y^ehowah. Evil is the policy of Satan, and the believer is to despise the policy of Satan.

Institute for Creation Research: *Although there are fourteen references to "the fear of the LORD" in Proverbs, this is the one reference that in effect defines what it is. The true fear of the Lord is to hate evil!*¹³⁸

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

The first time that we have the phrase *fear of God* in the Bible is in Gen. 20:11 (although, Job 1:1 probably predates this passage in time).

This is taken from **Fear of the Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Abbreviated Doctrine of *Fear of the Lord*

1. Definition: the fear of the Lord (or a fear of God) means:
 - 1) A person believes in God.
 - 2) A person believes in both the power of God and the involvement of God in our lives.
 - 3) A person believes that there are divine consequences for behavior, whether or not there is a governmental entity to punish wrongdoing.
 - 4) A person who fears God concentrates upon Him; thinks about Him.
 - 5) One of Solomon's conclusions of a futile examination of what the world has to offer, is [The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man](#) (Eccles. 12:13). *Fearing God* is reaching spiritual maturity. Keeping God's commandments

¹³⁶ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

¹³⁷ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

¹³⁸ From <http://www.icr.org/books/defenders/3601> accessed November 26, 2015.

The Abbreviated Doctrine of *Fear of the Lord*

during the Jewish Age was not a means of salvation, but a means of preserving nation Israel and teaching God's Word to subsequent generations.

- 6) Therefore, *fear of the Lord* indicates spiritual maturity in the Old Testament.
2. Job is a good example of someone who fears the Lord. At the end of this Job 1, Job will have all of his blessings taken from him, and yet he will say, "**Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.**" (Job 1:21). This is concentration upon God. No matter what the situation—blessing or difficulties—Job thinks about God.
3. The phrase *fear of God* or *fear of the Lord* occurs many times in the book of Job (Job 1:1, 8, 9 2:3). The uses here would suggest much more than simple faith in God, as God points to Job as an exceptional man on earth (Job 1:8). Therefore, the idea of being mentally occupied with the Person of Y^ehowah is what is being referred to here, which is a result of spiritual maturity.
4. In the Old Testament, *fear of the LORD* is always closely associated with obedience. Gen. 20:11 42:18 2Kings 4:1 Job 1:1, 8 Proverbs 1:7 Isaiah 11:2
5. Let's say you are trapped in a confined geographical space with something that you fear: a spider, a snake, a mouse. All of your concentration is focused upon whatever it is that you fear. The idea of that intense concentration conveys to us, in part, what it means to *fear the Lord*.
6. A good example of someone who believes in the **Revealed Lord** but does not fear Him is Lot.
 - 1) Although many foreigners recognized Abraham's unique relationship with the Revealed God (Gen. 20:7–9 and believed that they were best served by being associated with Abraham (Gen. 21:22), Lot, when given the chance, struck out on his own and separated from Abraham, who was the reason for his blessing. Lot was blessed because of his association with Abraham. Gen. 13:2–13
 - 2) Abraham rescued Lot, when Lot has associated himself with a bunch of reprobates (Gen. 13:13 14:1–16), yet Lot makes no effort to realign himself with Abraham again. He stays in Sodom. Gen. 19:1
 - 3) Even though Lot has a reasonably large family, there are not even ten people in his family (or of his in-laws) who have even believed in the Revealed God. This is all it would have taken for God to have delivered Sodom from destruction. Gen. 18:32 19:12
 - 4) When faced with the destruction of Sodom, and the angels were right there trying to get Lot to move along, Lot first tarries, and then argues with the angels about where he should go. Gen. 19:16–20
7. Fear of the Lord is knowledge of Bible doctrine. **Listen, the fear of the Lord is wisdom, and to turn away from evil is understanding** (Job 28:28). See also Psalm 111:10 Prov. 1:7 2:5 9:10 16:6
8. Hating Bible doctrine is equivalent to rejecting spiritual maturity (= fear of the Lord). Prov. 1:29
9. Fear of the Lord (spiritual maturity) endures forever and is to be preferred over gold or other material treasures. Psalm 19:9–10 Prov. 15:16
10. Those who fear the Lord (that is, are spiritually mature) hate evil and arrogance and lying. Prov. 8:13
11. A man who fears God will be a just ruler. 2Sam. 23:3 2Chron. 19:7
12. An honorable and spiritually mature leader will not overtax his people. **The former governors who were before me laid heavy burdens on the people and took from them for their daily ration forty shekels of silver. Even their servants lorded it over the people. But I did not do so, because of the fear of God** (Neh. 5:15).
13. Instruction in truth is the key to spiritual maturity (= fear of the Lord). **Come, O children, listen to me; I will teach you the fear of Y^ehowah** (Psalm 34:11). Prov. 15:33
14. Fearing God can increase your lifespan. Prov. 10:27
 - 1) Alan Carr: *This is not a blanket promise because any number of things can happen along the road of life that can take us out of here in an instant. However, generally speaking, those who live in the fear of the Lord are more likely to live to a good old age than those who live for the flesh and the world.*
 - 2) Alan Carr: *Approximately 60% of human illnesses can be traced directly or indirectly to fear, sorrow, envy, resentment, guilt, hatred, or to any number of emotional stresses. Add to that the awful pain caused by alcohol (cirrhosis of the liver), tobacco, (emphysema, cancer, heart disease), and*

The Abbreviated Doctrine of *Fear of the Lord*

immorality, (venereal diseases and AIDS), we can see that a life lived in the fear of the Lord with obedience to His Word will result in a much healthier existence.

15. The key to a nation being blessed and protected by God, is there being many believers who are mature. 2Chron. 20:29
16. Do not get your focus on people; keep your focus on God (which is also known as fear of the Lord). Prov. 23:17
17. The fear of the Lord (spiritual maturity) gives one courage for battle. **And they attacked all the cities around Gerar, for the fear of the LORD was upon them** [giving them courage for battle]. **They plundered all the cities, for there was much plunder in them** (2Chron. 14:14).
18. Those who fear God are interested in the teaching of the Word of God. Furthermore, God's effect upon man is in his soul. **Come and hear, all you who fear God, and I will tell what he has done for my soul** (Psalm 66:16).
19. Even though there are examples, from time to time, of those who do evil, and yet live for a long time, Solomon learned from his father David that it will be well with those who fear God. Eccles. 8:12

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

Dr. Robert Dean, Jr.: *The word "fear" often comes to our mind in thinking of being afraid. But that is not the idea present in fear here. Another sense of fear is the idea of awe, the sense of respect. But it is not just simply awe and respect; there is also a sort of tinge of frightfulness surrounding that sense of fear. It is as when a mother says to a child, just wait until your father gets home. There is a sense of fear there. There is a recognition that he is the ultimate authority, his decision counts and that if I violate his rules then my life is in serious jeopardy. There is a recognition when we look at this sense of the fear of the Lord that it includes the idea of being oriented to the authority of God in our life.*¹³⁹

Alan Carr quotes are from http://www.sermonnotebook.org/old%20testament/Pro%201_7.htm (which is also the link to his doctrine of the **Fear of the Lord**).

Chapter Outline

Charts, Graphics and Short Doctrines

Jamieson, Fausset and Brown: *The fear (reverent service) of the Lord is inseparable from the true knowledge of the Lord.*¹⁴⁰

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

The Doctrine of Evil

1. Evil is both the thinking and policy of Satan in his desire to become God. What stands in opposition to evil is grace, which represents both the thinking and policy of God. Satan desires to use his policy of evil in order to influence and pervert the souls of mankind. Evil, therefore, can be a simple distortion of God's Word and His directives. Evil invades all aspects of thought and life as it pertains to mankind: religion, philosophy, society, etc. Evil thinking can manifest itself in apostasy, legalism, socialism and other various human panaceas, and liberalism.
2. Under the concept of religion, evil includes any system of religious function outside of the established church of God (the collection of those who have believed in Jesus Christ). Some religious are obviously evil, like Islam; and some are more subversively and subtly evil, like Buddhism. However, this understanding of evil means that certain denominations, movements and organizations within religion can be evil. And one of the most harmful things that can befall any believer is to become influenced by evil -- Satan's system.

¹³⁹ From [Dean Bible Ministries](#); accessed November 21, 2015.

¹⁴⁰ From <http://www.studydrive.org/commentaries/jfu/view.cgi?bk=19&ch=2> accessed November 30, 2014.

The Doctrine of Evil

3. Hebrews 5:14 reads: **But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.** In other words, spiritually mature believers are able to differentiate between good and evil.
4. According to Romans 7:19-21, a good thing done in an evil manner is evil: **For what I do is not the good I want to do; no, the evil I do not want to do -- this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me.**
5. Philippians 3:2 warns believers to beware of evil men, **"Watch out for those dogs, those men who do evil, those mutilators of the flesh."** And the saints are not to keep company with evil, and influence by evil explains why prayers are not answered: Job 35:8,9, says, **"He keeps company with evildoers; he associates with wicked men. For he says, 'It profits a man nothing when he tries to please God.'"**
6. Ecclesiastes 9:3 makes the somber and astounding statements that false religious teachings are evil and can lead to insanity, **"This is the evil in everything that happens under the sun: The same destiny overtakes all. The hearts of men, moreover, are full of evil and there is madness in their hearts while they live, and afterward they join the dead."**
7. Spiritually mature believers are protected from evil, according to the following verses: Psalm 21:11, Proverbs 1:33 2:10-14 12:12,20,21 19:23 23:4 Genesis 50:20 48:16 Psalm 37:16-19 97:10 119:101 121:7.
8. Within the souls of believers, the question is: Is the believer influenced by God's Word and grace, or by evil? This question is clearly asked in Proverbs 15:3; 16:6; 22:3, and 24:1-4, which says, **"Do not envy wicked men, do not desire their company; for their hearts plot violence, and their lips talk about making trouble. By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures."**
9. God's Word overcomes evil; Romans 12:21 says, **"Do not be overcome by evil, but overcome evil with good."** And Psalm 54:5 says, **"Let evil recoil on those who slander me; in your faithfulness destroy them."**
10. Apostasy is shaped by evil, according to John 3:19, **"This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil."** And Psalm 36:1-4 makes it even more lucid, **"An oracle is within my heart concerning the sinfulness of the wicked: There is no fear of God before his eyes. For in his own eyes he flatters himself too much to detect or hate his sin. The words of his mouth are wicked and deceitful; he has ceased to be wise and to do good. Even on his bed he plots evil; he commits himself to a sinful course and does not reject what is wrong."** So here, then, we have the sins of arrogance and hatred included in evil, and helping to form apostasy in the believer's soul.
11. Thinking evil leads to a complete reversal of standards, Isaiah 5:20, **"Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter." And the thinkers of evil destroy themselves (God using evil to destroy evil), according to Psalm 34:21, "Evil will slay the wicked; the foes of the righteous will be condemned."**
12. Evil has no loyalty to anyone or anything, Psalm 35:12, **"They repay me evil for good and leave my soul forlorn."** And finally, and efficiently, James 1:13 asserts that there is no evil in God, **"When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone." And God will judge evil, Isaiah 13:11, "I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless."** Here we have sin and evil mentioned as two components of the same system. 'Haughty' thinking (evil) leads to 'arrogant' actions (sin). And 'ruthlessness' (hate as a system of thought or evil) leads to 'pride' (self-esteem and self-sufficiency). **"In the present age, man proves his separation from his Creator by his spirit of self-sufficiency and positive rejection of God. The present issue between God and man is one of whether man will accept God's estimate of him, abandon his hopeless self-struggle, and cast himself only on the grace of God which alone is sufficient to accomplish his needed transformation."** [10]

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 8:13a **The fear of the Lord is to hate evil.** Chuck Smith: *We live in a very tolerant age, and unfortunately, our tolerance level has become very high. We've become very tolerant of evil. What we are really lacking today is a real hatred of evil. We've been taught, you know, we're not to hate anything, and so hate has been put as one of those intolerant words and people who have hatred are put in a category, so we want to accept everybody. "Live and let live," you know, and to develop a tolerance towards evil things. Evil is always seeking to be tolerated. It always is looking for you to compromise and to accept it. The real beginning and the sum of knowledge is really a hatred of evil because God hates evil.*¹⁴¹

One thing that we have found out is, evil may want you to tolerate it, but it won't tolerate you.

V. 13a reads: **The fear of Y^ehowah [is] the hatred of evil.**

Summarizing Proverbs 8:13a (The fear of Y^ehowah [is] the hatred of evil.)

1. Fear of the Lord is one way of describing spiritual maturity in the Old Testament.
2. Spiritual maturity comes to believers in the Old Testament in a similar fashion to spiritual maturity today, but without the filling of the Holy Spirit.
3. They still learn Bible doctrine; the doctrine still is cycled through their human spirit (which both Old and New Testament believers acquire at salvation); and they grow.
4. Nation Israel, populated by God's people, were to show to wisdom of God in their day-to-day life. That is, their own actions combined with the function of their government was to reveal the wisdom of God (which occurred under David and Solomon and Josiah and a few other kings).
5. The people adhered to the laws of divine establishment. No Israelite would argue with another Israelite, "In general, a child raised by gay parents or by a single mother is just as good as that child being raised by his natural parents." Today, in the year of our Lord 2015, this is a real argument which takes place in the United States; but no one would be foolish enough in ancient Israel to take the wrong side of that argument.
6. Evil is the plan and policy of Satan. Evil might include sin but it might also include human good. Altruism is often a part of Satan's plan. If you chat on the internet, or have browsed various sites, how many times have you heard, "I am just as moral and righteous as you and I am an atheist"? Satan's plan must include human good and altruism.
7. A person who is spiritual maturity hates Satan's plan and policy.
8. You will note, the writer is not encouraging the believer in ancient Israel to hate any person; but he is being encouraged to hate a set of concepts and functions.

One commentator spoke of the fear of the LORD as *hating sin*; but it reads, *hating evil*. Let me give you a modern illustration: homosexuality is a sin and that is wrong. However, the *gay marriage movement* is evil; and we would hate evil (this does not mean that we hate those in the movement).

Chapter Outline

Charts, Graphics and Short Doctrines

Let me suggest that the next portion of v. 13 parallels v. 13a. This is the other side of the coin; this is another way of stating that, **The fear of the LORD is to hate evil.**

¹⁴¹ From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=19&ch=1> accessed November 1, 2014.

Proverbs 8:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gê'âh (גְּאָה) [pronounced gay-AW]	<i>pride, arrogance</i>	feminine singular noun:	Strong's #1344 BDB #144
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
gâ'ôwn (גְּאוֹן) [pronounced gaw-OHN]	<i>pride, arrogance, pomp; glory, splendor, excellence, majesty, exaltation</i>	masculine singular noun	Strong's #1347 BDB #144
Gâ'ôwn is obviously a word that can be taken in two ways, and it is found evenly distributed in those two ways throughout Scripture.			
The NET Bible: <i>Since both גְּאָה (ge'ah, "pride") and גְּאוֹן (ga'on, "arrogance; pride") are both from the same verbal root גָּאָה (ga'ah, "to rise up"), they should here be interpreted as one idea, forming a nominal hendiadys: "arrogant pride."</i> ¹⁴²			
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
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
ra' (עַר) [pronounced rahg']	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun; pausal form	Strong's #7451 BDB #948
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
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 construct	Strong's #6310 BDB #804
tah ^e pukôth (תּוֹכַחֲוֹת) [pronounced tah-h ^e -poo-KOHTH]	<i>perversity; perverse things; foolishness; deceitful (fraudulent) things</i>	feminine plural noun	Strong's #8419 BDB #246

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

The NET Bible: *Heb "and a mouth of perverse things." The word "mouth" is a metonymy of cause for what is said; and the noun תּוֹכַחֲוֹת (tahpukhot, "perverse things") means destructive things (the related verb is used for the overthrowing of Sodom).*¹⁴³

¹⁴² From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

¹⁴³ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

Proverbs 8:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: TAHPUKAH, תַּהֲפֹּקָה...means, "perversity, or a perverse thing." It is used only 10 times in the O.T. where most times "perversity" and "wisdom" are found in sharp contrast, as is the case here... "wisdom" can save from perverse words and from those who rejoice in the perversity of evil (Prov 2:12, 14); and "wisdom" likewise hates perverse speech. It is no surprise then that the mouths of wicked men only know perversity (Prov. 10:32). ¹⁴⁴			
James Rickard: The only occurrence of TAHPUKAH outside of Proverbs is in Deut 32:20, where the LORD proclaims demise for the perverse generation. Deut 32:20 <i>Then He said, "I will hide My face from them, I will see what their end shall be; for they are a perverse generation, sons in whom is no faithfulness."</i> ¹⁴⁵			
sânê' (שָׂנֵא) [pronounced saw-NAY]	to hate, loath; to be hateful, to be filled with animosity	1 st person singular, Qal perfect	Strong's #8130 BDB #971

Translation: I hate pride, arrogance, the way of evil and a mouth [filled with] deceit. Remember that the speaker here is wisdom, or the personification of Bible doctrine.

There are two very similar words in this verse and the NET Bible believes that they form an hendiadys. So that they are translated as one word or one phrase (like *prideful arrogance*). Now, the problem with this approach is, how is prideful arrogance different from arrogance? I guess this could be understood to really, really ramp up the understanding of arrogance.

I believe that the difference between the two words *pride* and *arrogance* here are a contrast between what a person carries around in his own head—gê'âh (גֵּאֵה) [pronounced gay-AW]—and what is overtly displayed in his life and expressed by his speech—gâ'ôwn (גָּאוֹן) [pronounced gaw-OHN].

Regarding pride, Dr. John Gill writes: *it is the height of arrogance in a man to conceit he a power to regenerate, renew, and convert himself.*¹⁴⁶

James Rickard: *Pride is morally wrong because it is linked with presumption and defiant arrogance, which is opposite of the wise attitude advocated throughout Proverbs. It can refer to human pride, which is a self-confident attitude that throws off God's rule to pursue selfish interests, cf. Prov 16:19 29:23. It is used in parallel with "arrogance," which is GAON, גָּאוֹן, that means "arrogance or pride" in regard to pomp and circumstance. Arrogance destroys a relationship with the LORD, perverts order, and leads to unethical behavior against one's neighbor, cf. Job 35:12 Psa 10:2 17:10 73:6 140:5. Together these express the totality of pride's contents, breadth and scope.*¹⁴⁷

The way of evil is also the path of evil; and this is the direction that a person takes in their life when they begin to ally themselves with Satanic thinking. A person who is saved and has begun to learn a little doctrine, when they adhere to the modern-day Democratic party, are taking a path of evil. When an unbeliever embraces Islam, he is on the way of evil.

This describes disapprobation for evil, pride, arrogance, the way of evil and deceit in the strongest of terms. This is directed toward the sins, but not toward the sinners with these traits. Every person is a person for whom Jesus

¹⁴⁴ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁴⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁴⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:13 (slightly edited).

¹⁴⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

Christ died. It is wise to hate and to avoid these sins and behaviors and attitudes; but we still owe the gospel to those who are consumed by the same.

Just as Old Testament spiritual maturity can be summarized by hating evil; this can be further expanded to hating pride, arrogance, the way of evil and a mouth of deceit. Even though wisdom is speaking here, this is really a reference back to spiritual maturity.

Summarizing “I hate pride, arrogance, the way of evil and a mouth of deceit.”

1. Both 8:13a and 8:13b are spoken by the personification of wisdom, called by some *Lady Wisdom* (who is in start contrast to the adulteress of the previous chapter).
2. She said both “The fear of Y^ehowah [is] the hatred of evil.” and “I hate pride, arrogance, the way of evil and a mouth of deceit.”
3. There is no indication that these are separate thoughts, just randomly thrown together. “If you fear God then you also hate evil. Oh, by the way, these are the things which I hate...”
4. There is probably a term for this, where these two seemingly disparate phrases mean essentially the same thing. Now, if one of these was found back in v. 4, and the other phrase dropped into v. 20, we would not necessarily see a connection between them—however, thrown together in the same place, one right after the other, spoken by the same (fictional) person, suggests to me that these are related phrases despite seeming to be randomly thrown together.
5. The first phrase we summarized to mean, *a mature believer in the Age of Israel hates the plan and policy of Satan*. Now, appended to that thought is: “I hate pride, arrogance, the way of evil and a mouth of deceit.”
6. Again, the speaker is Lady Wisdom, not a real person, but representative of Bible doctrine personified. Since this is Bible doctrine, this is as if Jesus Christ is speaking.
 - 1) So, why not have, *the LORD saith* at the beginning of Prov. 8, instead of this Lady Wisdom stuff?
 - 2) The author (David) is both setting up a contrast and an illustration for the students (Solomon and his brothers). David is taking what is a real situation from their lives in Prov. 7, and now he is contrasting the adulterous woman with Lady Wisdom. Mrs. Slut in Prov. 7, whose actions we watch; and Lady Wisdom in Prov. 8, whose words we pay attention to.
 - 3) There is a real Mrs. Slut (we do not know her name); but there is no person named Lady Wisdom. So we are taking a real person to illustrate something; and then contrasting this with a personification of Bible doctrine.
 - 4) The whole reason for doing this is to help us to realize that Mrs. Slut is not just teaching us about actual adultery, but she is teaching us about spiritual adultery as well—a major topic in the Old Testament.
7. So, when we hear the words of Lady Wisdom, this is Bible doctrine personified speaking; this is an expression of the Word of God or the mind of Christ (if you will).
8. Therefore, Y^ehowah hates the actions of a person who is puffed up in his own pride, a person who expresses his pride to everyone in his periphery, a person who is on the way of evil (he is traveling down the my-way highway to quote Rick Hughes; except here, he is traveling down Satan’s highway); and a person who is dishonest in his dealing with others. Essentially, these 4 actions define what it means for the mature believer to hate evil. These are the 4 things the mature believer should avoid at all cost.
9. You will note just how similar this passage is to Prov. 6:16–19 **There are six things that the LORD hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers.** (ESV)
10. There is no appreciable difference between what the Lord says in Prov. 6 and what we are studying here in Prov. 8. It is the same God, even though Prov. 8 are the words of *Lady Wisdom*.
11. Just as we cannot separate God from His righteousness; or God from His love; we cannot separate God from His wisdom.

Briefly, Lady Wisdom in Prov. 8 is contrasted with Mrs. Slut in Prov. 7. They are both representative of two approaches to life. Lady Wisdom is faithful to the Lord and has Bible doctrine; and Mrs. Slut has rejected the Lord, has rejected Bible doctrine, and is out to please only herself.

Chapter Outline

Charts, Graphics and Short Doctrines

Peter Pett: *The world is full of 'rulers', some evil and corrupt, and some good and just, with a lot of rulers in between, and so the subsection commences with YHWH's view of corrupt rulers, although it is not, of course, limited to rulers. Pride, arrogance, following the way of evil and speaking perversely are all characteristics of forceful men whether in politics or in business (see Proverbs 16:19 where the wise avoid them). To fear YHWH is to hate evil, and that is precisely because YHWH Himself hates evil. And because hating evil is a product of the fear of YHWH, evil is hated by Wisdom, for what she teaches is in line with the fear of YHWH. We can have no clearer indication that wisdom in Proverbs is very much related to YHWH than these words. Wisdom in Proverbs is inculcating, not humanistic wisdom, but YHWH's wisdom.*¹⁴⁸

Pett continues: *Wisdom expands on what the evil is that is to be hated, especially in rulers. It is pride, arrogance, following the way of evil (i.e. not aiming at the good of people in general) and being deceitful and dishonest, and possibly rebellious against YHWH, in what is spoken. They reflect the haughty eyes and lying tongue that God hates (Proverbs 6:17), and the perverse mouth of the worthless man (Proverbs 6:12; compare Proverbs 2:12). All these attributes are reflected in Isaiah 16:6; Jeremiah 48:29-30, where it is the leaders of Moab who were in mind. Compare the high looks and boastful words of the Assyrian king in Isaiah 10:12-15. They were the attributes of many rulers as revealed in Scripture and inscriptions. They are the attributes of many politicians today. Those who should be a pattern for good are so often a very bad example, or worse, for power corrupts.*¹⁴⁹

Chapter Outline

Charts, Graphics and Short Doctrines

The Value of Wisdom Part II

To me counsel and a lifting up; I [am] discernment. To me strength. By me, kings reign and rulers decree righteousness; by me, princes reign and nobles, all judges of righteousness.

Proverbs
8:14–16

I have [lit., to me; also below] counsel and abiding success; I [have] discernment [and] I have strength. By me, kings reign and rulers decree righteousness; by me, princes, nobles, and all those who judge righteousness have power.

With me is proper counsel and proven success; with me comes discernment and strength. By me, kings reign and rulers properly adjudicate just results; by me, princes, nobles, and all those who must judge righteousness, properly exercise their power.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

To me counsel and a lifting up; I [am] discernment. To me strength. By me, kings reign and rulers decree righteousness; by me, princes reign and nobles, all judges of righteousness.

¹⁴⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

¹⁴⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Latin Vulgate	Counsel and equity is mine, prudence is mine, strength is mine. By me kings reign, and lawgivers decree just things. By me princes rule, and the mighty decree justice.
Plain English Aramaic Bible	"Reason is mine and instruction; mine is understanding and mine is manly strength". "Because of me, Kings rule, and Rulers search out righteousness". "Because of me Rulers are authorized and Nobles and all Judges of righteousness".
Peshitta (Syriac)	Counsel and sound doctrine are mine; mine is understanding and might. By me kings reign and princes decree justice. By me princes and nobles rule, even all the righteous judges of the earth.
Septuagint (Greek)	Counsel and <u>safety</u> are mine; prudence is mine, and strength is mine. By me kings reign, and princes decree justice. By me nobles become great, and monarchs by me rule over the earth.
Significant differences:	I am not sure why <i>safety</i> is listed in the English translation from the Greek. <i>Nobles</i> appears to be missing from the Latin.

Limited Vocabulary Translations:

Bible in Basic English	Wise design and good sense are mine; reason and strength are mine. Through me kings have their power, and rulers give right decisions. Through me chiefs have authority, and the noble ones are judging in righteousness.
Easy English	My advice is good. My decisions are right. I am intelligent. I have power. Kings rule by my wisdom. Rulers make fair laws by my wisdom. Princes govern by my wisdom. Every good leader has my wisdom.
Easy-to-Read Version	But I give people the ability to make good decisions and have good judgment. I give understanding and power! Kings use me to rule. Rulers use me to make fair laws. Every good ruler on earth uses me to rule the people under them.
God's Word™	Advice and priceless wisdom are mine. I, Understanding, have strength. Through me kings reign, and rulers decree fair laws. Through me princes rule, so do nobles and all fair judges.
Good News Bible (TEV)	I make plans and carry them out. I have understanding, and I am strong. I help kings to govern and rulers to make good laws. Every ruler on earth governs with my help, officials and nobles alike.
The Message	Good counsel and common sense are my characteristics; I am both Insight and the Virtue to live it out. With my help, leaders rule, and lawmakers legislate fairly; With my help, governors govern, along with all in legitimate authority.
NIRV	I have good sense and give good advice. I have understanding and power. By me kings rule. Leaders make laws that are fair. By me princes and nobles govern.

It is by me that anyone rules on earth.

New Simplified Bible »Counsel is mine, and sound wisdom: I understand and I am very strong.
 »Kings reign by me, and princes decree justice.
 »By me princes rule, and nobles, even all the judges of the earth.

Thought-for-thought translations; paraphrases:

Common English Bible I have advice and ability,
 as well as understanding and strength.
 By me kings rule,
 and princes issue righteous decrees.
 By me rulers govern,
 and officials judge righteously [Heb uncertain].

Contemporary English V. I am strong, and I offer sensible advice and sound judgment. By my power kings govern, and rulers make laws that are fair. Every honest leader rules with help from me.

The Living Bible "I, Wisdom, give good advice and common sense. Because of my strength, kings reign in power, and rulers make just laws.

New Berkeley Version I have counsel and sound wisdom,
 I am understanding [Understanding and wisdom are identical],
 power is mine;
 by me kings reign
 and rulers decree righteously [Lit., "right."];
 by me princes rule
 and all noble judges of the earth.

New Century Version I have good sense and advice,
 and I have understanding and power.
 I help kings to govern
 and rulers to make fair laws.
 Princes use me to lead,
 and so do all important people who judge fairly.

New Life Version I have teaching and wisdom. I have understanding and power. By me kings rule and rulers make laws that are fair. By me rulers rule, and all the princes rule on the earth.

New Living Translation Common sense and success belong to me.
 Insight and strength are mine.
 Because of me, kings reign,
 and rulers make just decrees.
 Rulers lead with my help,
 and nobles make righteous judgments. Some Hebrew manuscripts and Greek version read *and nobles are judges over the earth.*

Partially literal and partially paraphrased translations:

American English Bible 'Council and safety are mine! Intelligence and strength are mine also! For by me, kings start their reigns, and the mighty write about justice. By me, the great become sovereigns... through me, they rule the whole earth.

Beck's American Translation I plan wisely.
 I am intelligent and I have strength.
 By me kings have dominion and rulers decide what is right.
 By me princes and leaders rule, and all who govern the earth.

International Standard V Counsel belongs to me,
 along with sound judgment.
 I am understanding.

Power belongs to me.
 Kings reign by me,
 and rulers dispense justice through me.
 By me leaders rule, as do noble officials
 and all who govern justly. So MT; LXX reads *and tyrants rule the earth*.

New Advent (Knox) Bible Good counsel is mine, and honourable dealing, discernment and high courage are my gifts; through me kings learn how to reign, law-givers how to lay down just decrees; through me chieftain and magistrate exercise their power aright.

Translation for Translators I give people good advice and I enable them to do things that are wise. I understand how things really are, and I am strong.

When kings are wise, they rule well;
 and when rulers are wise, they make laws that are just/fair.
 Rulers govern their people with the help of me, wisdom,
 and those who have authority decide things fairly/just with my help.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Counsel and intelligence are mine, and I understand my might.

By me kings reign, and princes decree in righteousness.
 By me leaders lead, and all the generous judge the land.

Ferrar-Fenton Bible But Counsel and Safety are mine; And mine are Reflection and power; Kings reign, and the Princes do right, And the Governors govern by me, With all judges controlling the land;.

HCSB I possess good advice and competence; I have understanding and strength.

It is by me that kings reign and rulers enact just law;
 by me, princes lead, as do nobles and all righteous judges.

Lexham English Bible {Advice and sound judgment} are mine; I am understanding, {strength is mine}. By me kings reign, and rulers decree righteousness. By me rulers rule, and nobles--all judges of righteousness.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I hate all pride, arrogance, wicked ways and lies,
 but I love counsel, discretion, prudence and strength.

Kings reign by my power,
 their ministers issue just laws;
 by me princes govern,
 and the great and noble of the earth as well. V. 13b is included for context.

The Heritage Bible Counsel and understanding *are* mine; I am understanding; I have might. By me kings reign, and princes decree right. By me chief rulers rule, and *the* generous, all the judges of the earth.

New American Bible (2002) Mine are counsel and advice; Mine is strength; I am understanding.

By me kings reign, and lawgivers establish justice;
 By me princes govern, and nobles; all the rulers of earth.

New American Bible (2011) Mine are counsel and advice;
 Mine is strength; I am understanding [What is here predicated of Wisdom is elsewhere attributed to God (Jb 12:13–16).].

By me kings reign,
 and rulers enact justice;
 By me princes govern,
 and nobles, all the judges of the earth.

New Jerusalem Bible To me belong good advice and prudence, I am perception: power is mine!

By me monarchs rule and princes decree what is right;
 by me rulers govern, so do nobles, the lawful authorities.

New RSV	I have good advice and sound wisdom; I have insight, I have strength. By me kings reign, and rulers decree what is just; by me rulers rule, and nobles, all who govern rightly.
Revised English Bible	From me come advice and ability; understanding and power are mine. Through me kings hold sway and governors enact just laws. Through me princes wield authority, from me all rulers on earth derive their rank.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Good advice is mine, and common sense; I am insight, power is mine. By me kings reign, and princes make just laws. By me princes govern, nobles too, and all the earth's rulers.
exeGesés companion Bible	...counsel and substance are mine; I - discernment; I have might: by me sovereigns reign and potentates set statutes of justness: by me governors govern; and volunteers; all the judges of the earth.
JPS (Tanakh—1985)	Mine are counsel and resourcefulness; I am understanding; courage is mine. Through me kings reign And rulers decree just laws; Through me princes rule, Great men and all the righteous judges.
Orthodox Jewish Bible	Etzah (counsel, advice) is mine, and sound judgment; I am binah; I have gevurah. By me melachim reign, and nobles decree tzedek. By me sarim (princes) rule, and nobles, even all the shofetim of tzedek.
<i>The Scriptures</i> 1998	"Counsel is mine, and sound wisdom; I am understanding, mightiness is mine. "By me sovereigns reign, And rulers make righteous decrees. "By me princes rule, and nobles, All the judges of the earth.

Expanded/Embellished Bibles:

The Expanded Bible	I have advice and ·good sense [resourcefulness; ability], and I have understanding and ·power [strength]. ·I help kings to govern [^l By me kings reign] and ·rulers [princes] ·to make fair laws [issue just decrees]. ·Princes use me to lead [^l By me rulers rule], and ·so do all important people who [nobles] judge fairly [Deut. 34:9; 1Kings 3:1–15; Ezra 7:25; Col. 1:16].
Kretzmann's Commentary	Counsel is Mine, that basic knowledge, the essential wisdom, which is able to give real advice, and sound wisdom, that is, penetration, which goes to the bottom of things and tests them for their soundness and strength; I am Understanding; I have strength, that is, the energy necessary to put wisdom in action. By Me kings reign, making use of wisdom in their rule, and princes decree justice, for its full and proper administration is possible only by means of the knowledge from on high. By Me princes rule and nobles, even all the judges of the earth, the officials of the government of every degree.
NET Bible®	Counsel and sound wisdom belong to me [Heb "To me [belong] counsel and sound wisdom." The second colon in the verse has: "I, understanding, to me and might."]; I possess understanding and might.

Kings reign by means of me,
and potentates decree righteousness;
by me princes rule,
as well as nobles and [The term “and” does not appear in the Hebrew text, but is
supplied in the translation for the sake of smoothness and readability.] all righteous
judges.

Syndein/Thieme

Counsel is mine . . . and sound wisdom. I {doctrine} am understanding. I {doctrine}
have power. By me {doctrine} kings reign. And rulers/princes 'decree justice/'make
and enforce laws that are just'. By me {doctrine} both rulers/princes and nobles
govern, including all 'righteous judges' of the land.

The Voice

Good counsel is mine, and also true wisdom.
I am understanding, and strength belongs to me.
It's because of me that kings wield power
and authorities decree what is right.
It's because of me that leaders and their agents govern
and all judge according to what is right.

Literal, almost word-for-word, renderings:

Concordant Literal Version

Counsel and sagacity are mine; I have understanding; mastery is mine.
By me kings reign, And chancellors make statutes of righteousness."

Context Group Version

By me chiefs control affairs, And patrons, all who are judging on the earth."

Counsel is mine, and sound knowledge: I am understanding; I have might.

By me kings reign, And princes decree judgment.

By me princes rule, And nobles, [even] all those who govern justly { with
vindication }.

Darby Translation

Counsel is mine, and sound wisdom: I am intelligence; I have strength. By me
kings reign, and rulers make just decrees; by me princes rule, and nobles, all the
judges of the earth.

Emphasized Bible

Mine, are counsel, and effective working, I, am understanding, mine, is valour:

By me, kings reign, and dignitaries decree righteousness;

By me, rulers govern, and nobles—all the righteous judges:

God's Truth (Tyndale)

I can give counsel, and be a guide: I have understanding, I have strength. Through
me, Kings reign: through me, princes make just laws. Through me, Lords bear rule,
and all judges of the earth execute judgement.

NASB

"Counsel is mine and sound wisdom;

I am understanding, power is mine.

"By me kings reign,

And rulers decree justice.

"By me princes rule, and nobles,

All who judge rightly.

New European Version

Counsel and sound knowledge are mine. I have understanding and power. By me
kings reign, and princes decree justice. By me princes rule; nobles, and all the
righteous rulers of the earth.

Stuart Wolf

To me belongs counsel and resourcefulness; I am insight/understanding, *heroic*
power is mine. Through/by me kings reign, and leaders/rulers decree justice.

Through/by me princes govern/rule, and nobles; all who judge the earth.

Updated Bible Version 2.11

Counsel is mine, and sound knowledge: I am understanding; I have might. By me
kings reign, And princes decree justice. By me princes rule, And nobles, [even] all
those who govern righteously.

Webster's Bible Translation

Counsel [is] mine, and sound wisdom: I [am] understanding; I have strength. By me
kings reign, and princes decree justice. By me princes rule, and nobles, [even] all
the judges of the earth.

Young's Literal Translation

Mine is counsel and substance, I am understanding, I have might.

By me kings reign, and princes decree righteousness,
By me do chiefs rule, and nobles, All judges of the earth.

The gist of this passage: Because wisdom provides so much, [good] kings and princes reign and enact laws based upon wisdom.

Proverbs 8:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
‘êtsâh (אֶצֶחַ) [pronounced gay-TZAW]	<i>counsel, advice, wisdom, purpose; plan</i>	feminine singular noun	Strong's #6098 BDB #420
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
tûwshîyâh (תִּשְׁיָהּ) [pronounced too-shee-YAW]	<i>a lifting up; aid; counsel; wisdom, sound or efficient wisdom, the application of wisdom to experience; abiding success [= the effect or result of applying sound wisdom]</i>	feminine singular noun	Strong's #8454 BDB #444

The NET Bible: *The noun תִּשְׁיָהּ (tushiyyah) has a two-fold range of meanings: (1) “sound wisdom” (so KJV, NRSV); “effective counsel” and (2) result (metonymy of effect): “abiding success” (BDB 444 s.v.; W. L. Holladay, Concise Hebrew and Aramaic Lexicon, 388; cf. NIV “victory”). It refers to competent wisdom and its resultant ability to achieve moral success (W. McKane, Proverbs [OTL], 80).*¹⁵⁰

This word is found in Job and Proverbs, with two mentions from two prophets: Job. 5:12 6:13 12:16 Prov. 2:7 3:21 8:14 18:1 Mic. 6:9 Isa. 28:29.

Translation: I have [lit., to me; also below] counsel and abiding success;... Wisdom has a track record. Remember, this is King David teaching his very young son Solomon, preparing him to become king. David did not do this with his other older sons.¹⁵¹ David's older sons were a great disappointment to David. He was partial to them, and David admired things about his older sons, but they functioned in their early years like horses who had never been broken. They did not receive David's firm hand; nor did they receive his teaching of the Word of God. David probably did teach Solomon's younger brothers, however.

When David employed wisdom and Bible doctrine, he was a successful and popular king. He went to God's Word for guidance (counsel); the many successful years of his reign indicate that Bible doctrine guided him on the right path.

Solomon, for many years, relied upon David's teaching, and he was viewed as one of the wisest kings of his era. This was probably at a time when Solomon was a very young man—perhaps even a teenager.¹⁵²

¹⁵⁰ From <https://bible.org/netbible/index.htm?pro2.htm> (footnote) accessed November 20, 2014.

¹⁵¹ David possibly used one of his sons (or daughters) as an illustration in the previous chapter.

¹⁵² I believe that Solomon began his reign at a very young age—perhaps as young as 10 or 12.

Remember, there are 3 important categories of wisdom: the gospel (for unbelievers); Bible doctrine (for believers); and the laws of divine establishment (for believers and unbelievers both). The more a ruler knows and adheres to these categories of wisdom, the greater he will be as a ruler.

Proverbs 8:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
bîynâh (הַיָּבִיב) [pronounced bee-NAW]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun	Strong's #998 BDB #108

The NET Bible: *In the second half of v. 14 instead of אֲנִי ('ani) the editors propose reading simply לִי (li) as the renderings in the LXX, Latin, and Syriac suggest. Then, in place of the לִי that comes in the same colon, read לִי (vÿli). While the MT is a difficult reading, it can be translated as it is. It would be difficult to know exactly what the ancient versions were reading, because their translations could have been derived from either text. They represent an effort to smooth out the text.*¹⁵³

The NET Bible: *In vv. 14-17 the pronouns come first and should receive greater prominence – although it is not always easy to do this with English.*¹⁵⁴

Translation: ...I [have] discernment... The thing which Bible doctrine has is bîynâh (הַיָּבִיב) [pronounced bee-NAW], which means *understanding, discernment; intelligence, insight*. Strong's #998 BDB #108. This is what a king needs: discernment, understanding, intelligence and insight. He has to make decisions which affect thousands of people; and when he turns to wisdom, he knows that he is making the right decisions for his people.

James Rickard: *"Understanding" is BANAH that means, "understanding, discernment or insight." This means you will know the situations of life for what they are, either evil or good, thereby possessing the ability to discern all situations, and from that vantage point be able to make good righteous decisions.*¹⁵⁵ This means that our decisions are consistent with the plan of God.

The king often made decisions that we associate with a judge; which means he had to hear both sides of a court case. Many times, each person shades the truth somewhat; as might their friends or relatives. And then the king must make a decision which generally favors one person over the other. That requires great discernment.

Clarke: *Direction how to act in all circumstances and on all occasions must come from wisdom: the foolish man can give no counsel, cannot show another how he is to act in the various changes and chances of life. The wise man alone can give this counsel; and he can give it only as continually receiving instruction from God: for this Divine wisdom can say, הַיָּבִיב Tushiyah, substance, reality, essence, all belong to me: I am the Fountain whence all are derived. Man may be wise, and good, and prudent, and ingenious; but these he derives from me, and they are dependently in him. But in me all these are independently and essentially inherent.*¹⁵⁶

¹⁵³ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

¹⁵⁴ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

¹⁵⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁵⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:14.

Proverbs 8:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
g ^e bûwrâh (גְּבוּרָה) [pronounced g ^e voo-RAW]	strength, might; fortitude, military virtue; power; victory	feminine singular noun	Strong's #1369 BDB #150

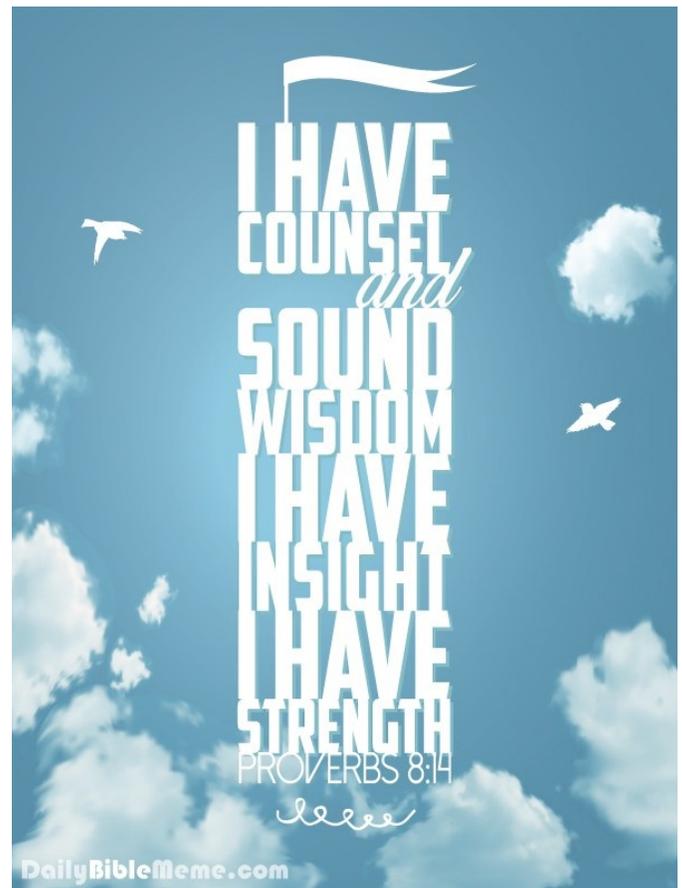
Translation: ...[and] I have strength. Having wisdom does not make you a wimp or a hyper-intellectual; a man with wisdom is also a man of great strength and power.

James Rickard: "Power" is GEBURAH, that means, "strength, might, courage, valor or bravery." The LXX uses ISCHUS here for power, as there are four Greek words that can be used for power or strength. ISCHUS carries the connotation of having strength in reserve which is the ability to rule and judge. It means you will have everything necessary and all the ability to have rulership over your own soul and to judge rightly all situations thereby avoiding the pitfalls of sin and evil. It can have the emphasis of "heroic strength" and therefore can connote two things: 1) "Valor" that comes from the language of warfare, (i.e., we are all part of the spiritual warfare of the Angelic Conflict), and makes a person brave, capable of confronting fearsome adversaries. 2) The other thing GEBURAH connotes is the idea of capability, or of qualification and therefore "valor", cf. Micah 3:8. Micah 3:8 "On the other hand I am filled with power – with the Spirit of the LORD – and with justice and courage (GEBURAH) to make known to Jacob his rebellious act, even to Israel his sin."¹⁵⁷

Proverbs 8:14 (graphic); from [Daily Bible Meme](#); accessed November 26, 2015.

David, for many years of his reign, presided over a nation that was constantly at war. Most of us are aware of the Muslim hatred of Israel today and how Israel has been in several wars over the past few decades. During the time of David, hostilities between the Jews and surrounding countries were even worse. War appeared to be a constant to Israel for much of Israel's time under David. However, David, and his top general, Joab, were great men when it came to preserving the peace through power and strength.

King David began to enjoy some peace near the end of his life, once the discipline regarding Bathsheba had died down, and his oldest living son by Bathsheba was old enough to understand Bible doctrine. This final phase of David's life is implied in Scripture from the book of



¹⁵⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

Proverbs, but it is not outright stated. Chronicles gives us a period of time when David, as king, guided Solomon in somewhat of a co-regency, training period, length of which is unknown.

Clarke: *Speaking still of wisdom as communicating rays of its light to man, it enables him to bring every thing to his aid; to construct machines by which one man can do the work of hundreds. From it comes all mathematical learning, all mechanical knowledge; from it originally came the inclined plane, the wedge, the screw, the pulley, in all its multiplications; and the lever, in all its combinations and varieties, came from this wisdom. And as all these can produce prodigies of power, far surpassing all kinds of animal energy, and all the effects of the utmost efforts of muscular force; hence the maxim of Lord Bacon, "Knowledge is power," built on the maxim of the tushiyah itself; יל הרובג li geburah, Mine Is Strength.*¹⁵⁸

"With God are wisdom and might; He has counsel and understanding. If He tears down, none can rebuild; if He shuts a man in, none can open. If He withholds the waters, they dry up; if He sends them out, they overwhelm the land. With Him are strength and sound wisdom; the deceived and the deceiver are His." (Job 12:13–16; ESV; capitalized) The Lord Jesus Christ is described prophetically as having these characteristics: Isa. 9:6 For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Isa. 11:1–2 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. (ESV; capitalized)

This chapter is going to almost imperceptively go from a dissertation about wisdom to the preincarnate Christ. This verse tells us that it is coming. This verse ties wisdom to counsel, understanding, discernment and power; the very characteristics that Isaiah applies to the Lord to come.

Proverbs 8:15a			
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 with the 1 st person singular suffix	No Strong's # BDB #88
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine plural noun	Strong's #4428 BDB #572
mâlak ^e (מָלַךְ) [pronounced maw-LAHK ^e]	<i>to reign, to become king or queen</i>	3 rd person masculine plural, Qal imperfect	Strong's #4427 BDB #573

Translation: *By me, kings reign...* At this point, David is not speaking only of himself, but he is speaking of kings who have and use wisdom in order to reign. *Me* refers to *Lady Wisdom*, who is speaking.

Twice we find a noun and its verbal cognate.

Back in Genesis 17:1, we touched on some of the ancient law codes of that era—around the 2000 B.C. time period—and this seemed quite important to kings in that time frame—to try to come up with laws by which to govern. The most famous is the code of Hammurabi (famous *after* the Mosaic Law); which suggests that men attempted to come up with just codes of law by which to govern. The better the set of laws, the better the government overall. The wiser the king, the greater the law and order of the land. **Genesis 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

¹⁵⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:14.

One of the **divine institutions** is government, and government allows hundreds, thousands or millions of men to live and work in close proximity with one another without violating the volition of one another. It is a very tricky thing to be able to do; and, ideally speaking, government allows this to happen. That requires rulers to use great wisdom in order to make that happen.

Speaking of which, the United States Constitution was thought by many of the founders to be a reflection of divine will or Providence (when you see the word *Providence* in the writings of some founding fathers, that is their name for God). When writing and discussing the Constitution, elder statesman Ben Franklin suggested an appeal to the Almighty (*In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings?...if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that "except the Lord build the House they labour in vain that build it."*)¹⁵⁹ It appears that they came to many points of impasse and Ben Franklin believed that approach God in prayer was the best way to deal with coming together in agreement on a just government.

On Oct 3, 1789, President Washington issued the following proclamation: "Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor, and Whereas both Houses of Congress have by their joint Committee requested me "to recommend to the People of the United States a day of public thanks-giving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness."

Alexis De Tocqueville observed in *Democracy in America* that "in America, religion is the road to knowledge, and the observance of the divine laws leads man to civil freedom." In 1829 he wrote to James Madison: "...that the Christian religion, in its purity, is the basis or rather the source of all genuine freedom in government. . . . I am persuaded that no civil government of a republican form can exist & be durable, in which the principles of that religion have not a controlling influence."¹⁶⁰

Proverbs 8:15b

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
Owens forgets to mention the conjunction here.			
râzan (רָזַן) [pronounced raw-ZAHN]	<i>to be weighty, to be judicious, to be commanding; princes, rulers [in the participle]</i>	masculine plural, Qal active participle	Strong's #7336 BDB #931
This word is only found as a participle.			
The NET Bible: <i>The verb רָזַן (razan) means "to be weighty; to be judicious; to be commanding." It only occurs in the Qal active participle in the plural as a substantive, meaning "potentates; rulers" (e.g., Ps 1:1-3). Cf. KJV, ASV "princes"; NAB "lawgivers."</i> ¹⁶¹			

¹⁵⁹ From <http://www.wallbuilders.com/LIBissuesArticles.asp?id=98> accessed November 28, 2015.

¹⁶⁰ From http://providencefoundation.com/?page_id=1948 accessed November 28, 2015.

¹⁶¹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

Proverbs 8:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
James Rickard: "Rulers" is the Qal Active Participle Verb RAZAN, רָזַן, that means "to be weighty, be judicious, or be commanding." It occurs only as a participle and is used as a substantive referring to a "dignitary or ruler." ¹⁶²			
châqâq (חָקַק) [pronounced khaw-KAK]	to decree, to ordain, to determine	3 rd person masculine plural, Poel imperfect	Strong's #2710 BDB #349
James Rickard: "Decree" is our second category of authority over our souls. It is the verb CHAQAQ, חָקַק, in the Poel (intensive action) Imperfect. Its root means, "to cut in, inscribe, decree, or govern." The primary meaning of this verb is "to dig, to engrave," which extends to the idea of writing and thus meaning "to inscribe." It refers to the making of a decree or legal statute, in Isa 10:1; Prov 8:15. ¹⁶³			
The NET Bible: This verb חָקַק (yÿkhoqqu) is related to the noun חָק (khoq), which is a "statute; decree." The verb is defined as "to cut in; to inscribe; to decree" (BDB 349 s.v. חָקַק). The point the verse is making is that when these potentates decree righteousness, it is by wisdom. History records all too often that these rulers acted as fools and opposed righteousness (cf. Ps 2:1-3). But people in power need wisdom to govern the earth (e.g., Isa 11:1-4 which predicts how Messiah will use wisdom to do this very thing). The point is underscored with the paronomasia in v. 15 with "kings" and "will reign" from the same root, and then in v. 16 with both "princes" and "rule" being cognate. The repetition of sounds and meanings strengthens the statements. ¹⁶⁴			
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	rightness, straightness; what is right and just; righteousness, rightness, vindication	masculine singular substantive	Strong's #6664 BDB #841

Translation: ...and rulers decree righteousness;... They decree righteousness; they ordain laws which are good and proper for the people.

Most rulers want law and order with some semblance of respect from the public. Establishing law and order in the United States is much different than establishing law and order in Egypt. In order to effectively maintain the peace in a country with a large population of Muslims, punishment often needs to be swift, sure and severe. It is logical for the ruler of a Muslim country to be a tyrant. They are a people who understand death; but not reason.

The Geneva Bible: [Wisdom] declares that honours, dignities or riches do not come from mans wisdom or industry, but by the providence of God.¹⁶⁵

Proverbs 8:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 1 st person singular suffix	No Strong's # BDB #88

¹⁶² From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁶³ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁶⁴ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

¹⁶⁵ From [The Geneva Bible](#); accessed October 31, 2015.

Proverbs 8:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sar (סַר) [pronounced sar]	chieftain, chief, ruler, official, captain, prince, leader, commander	masculine plural noun	Strong's #8269 BDB #978
James Rickard: "Princes" is the plural Noun SAR, סַר, that means, "prince, ruler, leader, chief, chieftain, official, captain or official" whether political, military or religious. ¹⁶⁶			
sârar (סַרַר) [pronounced saw-RAHR]	to be prince, to act as a prince; to rule over, to reign, to govern, to hold dominion over	3 rd person masculine plural, Qal imperfect	Strong's #8323 & #7786 BDB #979
James Rickard: "To rule" means exercising an authoritative direction for conduct or procedure; a principle of conduct observed by a person or group; an established standard or habit of behavior; and keeping in proper limits and constraints. ¹⁶⁷			
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
nâdîyb (נִדְיָב) [pronounced naw-DEE ^B V]	a noble [person], a noble race [or station]; a prince; an aristocrat	masculine plural noun (also used as an adjective)	Strong's #5081 BDB #622
James Rickard: "Nobles" is the Adjective, NADIB, נִדְיָב that means, "willing, generous, or noble" It is derived from the notion of one who is ready to give generously. As a noun it refers to those of noble birth, (i.e., we have been born again into the Royal Family of God.) The word often denotes an attitude of the heart which consents or agrees (often readily and cheerfully) to a course of action. In many other places, the term describes an individual as one of excellent moral character, so this is speaking about having Divine norms and standards in the heart of your soul based on God's Word being resident within your soul. ¹⁶⁸			
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
shâphaṭ (שַׁפָּט) [pronounced shaw-FAHT]	those judging, the ones judging [governing]; judges, governors	masculine plural, Qal active participle; construct form	Strong's #8199 BDB #1047
James Rickard: "Judge" is the Qal Active Participle Verb of SHAPHAT, שַׁפָּט, that means, "to judge, to rule, govern or decide." Here we have both the ruler and the authority. The basic meaning of this verb in the Qal stem is "to make decisions" as a community leader, mainly in disputes between community members. Used as a noun it means "to act like a law-giver or judge or governor." ¹⁶⁹			

¹⁶⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁶⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁶⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁶⁹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

Proverbs 8:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Rickard adds this bit of information: <i>There was no separation of the judicial branch of government from the executive or legislative branch in the ancient Near East. Judging was a function of all kinds and levels of leadership, including the king. The Participle is used of judges in general, who could be various rulers or leaders, but especially those elders or officials who decided cases between God's people. So this verb summarizes the functions of a ruler or leader as judge over others, Ex 2:14; 1 Sam 4:18; 2 Chron 1:10.</i> ¹⁷⁰			
tsedeq (צִדִּיק) [pronounced TZEH-dehk]	<i>rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
The NET Bible: <i>Many of the MT mss read "sovereigns [princes], all the judges of the earth." The LXX has "sovereigns...rule the earth." But the MT manuscript in the text has "judges of righteousness." C. H. Toy suggests that the Hebrew here has assimilated Psalm 148:11 in its construction (Proverbs [ICC], 167). The expression "judges of the earth" is what one would expect, but the more difficult and unexpected reading, the one scribes might change, would be "judges of righteousness." If that reading stands, then it would probably be interpreted as using an attributive genitive.</i> ¹⁷¹			
Clarke: <i>Instead of שֹׁפֵטֵי אֲרָצוֹת shophetey arets, "judges of the earth," שֹׁפֵטֵי צֶדֶק shophetey tsedek, "righteous judges," or "judges of righteousness," is the reading of one hundred and sixty-two of Kennicott's and De Rossi's MSS., both in the text and in the margin, and of several ancient editions. And this is the reading of the Vulgate, the Chaldee, and the Syriac, and should undoubtedly supersede the other.</i> ¹⁷²			

Translation: ...by me, princes, nobles, and all those who judge righteousness have power. This particular verse has some problems, so I took all of the words found here and put together a cogent thought. Whether princes, nobles or judges, they have their power and authority by wisdom.

Matthew Henry: *Civil government is a divine institution, and those that are entrusted with the administration of it have their commission from Christ; it is a branch of his kingly office that by him kings reign; from him to whom all judgment is committed their power is derived. They reign by him, and therefore ought to reign for him.*¹⁷³

Societies should function to protect the safety of its citizens, from within and from without. The more aligned a leader is with the laws of divine establishment (which is the ultimate national wisdom); the better off his society will be. The more a leader is at odds with the principles of Scripture in this area, the more chaotic his nation (city or state) will be.

One of the most chaotic places in the United States is San Francisco. It encourages illegal immigrants to live there. If one of them has seriously broken the law, SF authorities will often let that person out of jail before handing them over to ICE. There are homeless people and panhandling throughout the city. Last I heard, you could wander about naked in SF without consequence (not sure if that is still the case). It is a beautiful city which has fallen into chaos under liberal city officials. There is a way that overall crime for a city is measured (as related to the population size). SF crime is consistently **higher** than the national average (to be fair, Houston's is **high** as well).¹⁷⁴ However, both cities benefit from the overall calm of law and order in the entire United States.

¹⁷⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁷¹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

¹⁷² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:14.

¹⁷³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 8:12–21.

¹⁷⁴ We have had a very liberal mayor for a long time.

Proverbs 8:14–16 With me is proper counsel and proven success; with me comes discernment and strength. By me, kings reign and rulers properly adjudicate just results; by me, princes, noble, and all those who must judge righteousness, properly exercise their power.

The Authorities Named in Proverbs 8:15–16, from Adam Clarke

In this and the following verse five degrees of civil power and authority are mentioned.

1. מִלְּכִים melachim, Kings.
 2. מִיֹּזְעִים rozenim, Consuls.
 3. מִיֹּרְשֵׁי sarim, Princes, Chiefs of the people.
 4. מִיִּבְדֵּי nedibim, Nobles. And
 5. מִשֹּׁפְטִים shophetim, Judges or Civil Magistrates\
- All orders of government are from God

Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:15.

Chapter Outline

Charts, Graphics and Short Doctrines

With me is proper counsel and proven success; with me comes discernment and strength. By me, kings reign and rulers properly adjudicate just results; by me, princes, nobles, and all those who must judge righteousness, properly exercise their power.

*Ironside: These verses do not indicate that rulers always act according to understanding, but that none rule at all except by God's appointment.*¹⁷⁵

*Gary North: God is sovereign over all kings and rulers. He is not a manipulator behind the thrones of men. He is sovereign (Isa. 45). They are not. Does this mean that all powerful rulers are God-fearing, or at least biblical-law-abiding? No; Canaanite kings were reprobate and had to be destroyed. Does it mean that kings consciously understand that God is sovereign over them? Again, no; only after seven years of madness did Nebuchadnezzar acknowledge his dependence on God (Dan. 4). The Pharaoh of the exodus never did. Does it mean that there are universally understandable principles of natural law to which all rational men have access through human reason? No.*¹⁷⁶

Vv. 14–16: I have [lit., to me; also below] counsel and abiding success; I [have] discernment [and] I have strength. By me, kings reign and rulers decree righteousness; by me, princes, nobles, and all those who judge righteousness have power. North incorrectly states *this proverb insists that all kings and judges rule by means of biblical wisdom. This is what God testifies about Himself. There can be no rule by the authorities apart from wisdom.*¹⁷⁷ This is a misreading and misinterpretation of the text. Princes, nobles and others, if they reign by wisdom, then they decree righteous laws and judgments. There is power and authority *by means of wisdom* to various rulers. Apart from the application of wisdom, there is little justice and righteous in their rule; and their authority is not as easily recognized.

Despite that small misstep by North (which may be a misunderstanding on my part), he concludes by saying, rulers who go against the laws of divine establishment (he uses a different vocabulary) cannot produce justice.¹⁷⁸

I have been in the courtroom on a number of occasions. In listening to the words of the judge, it took very little time to make a determination as to the competence and leanings of that judge. Now, in most situations, whether I agreed with the judge's ruling or not, it was clear that the judge was listening to reason and obeying the law. One of the most slanted judges I ever observed was later arrested and removed from the bench. When a judge rules

¹⁷⁵ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:14–16.

¹⁷⁶ From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (pp. 92–93).

¹⁷⁷ From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (pp. 92–93).

¹⁷⁸ From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (p. 96).

with wisdom, this is often clear to those in his courtroom. And, even though respect and honor is due to a judge, simply because of his or her position of authority, that authority is more universally recognized if that judge rules with wisdom.

The same thing is true of any sort of president, governor or king—their competence is observed by those under them, and if they function with wisdom, there is a greater acceptance of their authority (clearly, because every person has a sin nature, not every person will respect a just and wise ruler).

This is taken from the **Doctrine of the Divine Institutions** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Concept of Divine Institutions

1. It might be best to first name the divine institutions, and then to describe them in general. The five divine institutions are: (1) The function of the human soul—primarily the function of volition; (2) Work; (3) Marriage; (4) Family; and (5) Human government.
2. A divine institution is that which is created or designed by God in order to preserve and protect the human race, as well as preserve and protect man's volition, which is essential to the **Angelic Conflict**—([HTML](#)) ([PDF](#)) ([WPD](#)).
3. A divine institution can be a custom, practice, concept or organization which naturally arises from the activity of man on earth.
4. Divine institutions are virtually universal and they are designed by God for the people of all nations. Divine institutions are for believers and unbelievers alike.
5. Divine institutions provide freedom, stability, orderliness and organization for the human race.
6. Divine institutions are related to the Angelic Conflict, insofar as, our free will decisions are an integral part of the Angelic Conflict. Therefore, it is important for these institutions to be related to a system of authorities as well as vehicles by which human volition is preserved.
7. Not every single person is intimately involved with every single divine institution (for instance, a person may be raised by an unmarried mother and choose not to marry, and so does not directly experience marriage or the ideal family). However, the organizations of marriage and family are designed for the stability of the society in which he lives. In this way, marriage and family impact his day to day life, even though his personal experience is not ideal. Therefore, every person is affected by and involved with all 5 divine institutions.
8. If the divine institutions are compromised, contaminated or corrupted, a society or nation may collapse because of this.
9. Man has free will and man has an old sin nature; therefore, men will constantly try to corrupt, compromise or destroy these institutions.
10. It is very common for those who want to corrupt, compromise and destroy these institutions to go after the youth of a country in order to do so. That is, they attempt to convince the youth that these institutions are old, outmoded, and outdated.
11. Examples of corruption of the divine institutions:
 - 1) Corruption of the volition of the human soul might be accomplished by a government with too much power (it coerces the volition of its citizens); by the use of drugs (so that the individual's life will be devoted to the pursuit of drugs); or by sexual lust (for instance, the constant pursuit of sexual gratification).
 - 2) Work is distorted by retirement, social security, disability insurance, 30-hour work weeks, etc. This does not mean that some percentage of people in society do not work. There will always be those who are legitimately ill, have serious mental problems, have honest-to-goodness medical problems, or are too old to work. When over a third of the population of a country is not working (as is the case for the United States), then that is a serious problem for society. A woman who stays at home with her children is legitimately working.
 - 3) Marriage is corrupted by divorce, by living together (not making a lifetime commitment), and by gay marriage.
 - 4) The family unit is threatened by single-parent families, unwed mothers, and gay marriage that demands the *right* to adopt children.

The Concept of Divine Institutions

- 5) Human government can be distorted by socialism or by anarchy, which are, interestingly enough, at opposite ends of the government continuum. Revolution is a direct affront to human government.
12. All divine institutions are associated with free will and a system of authority (or, authorities).
13. Although one may argue that there are many additional divine institutions (e.g., the military, a local police force, etc.), the 5 named above are the most fundamental with the most widespread application.

Robert Dean: *These divine institutions each carry and authority structure within them, and that authority relates to the fact that within that sphere of operation there is one primary person or entity in the place of responsibility. So that when another authority or entity comes in and supplants that authority that is when there is a conflict. For example, it is not the role of the government to come in and supplant the role of parents when it comes to what goes on inside of the home.*¹⁷⁹

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 8:14–16 **With me is proper counsel and proven success; with me comes discernment and strength. By me, kings reign and rulers properly adjudicate just results; by me, princes, noble, and all those who must judge righteousness, properly exercise their power.** This is a reference to the divine institution of human government.

The ESV; capitalized is primarily used below.

The Fifth Divine Institution—Human Government and Nationalism

1. The divine institution of national governments helps to preserve the freedom of peoples of the earth. It is God's plan for there to be many nations. When a nation is negative toward the plan of God, it is isolated from other national entities. When there is a lot of positive volition within a nation, that nation protects the freedom of its citizens. Deut. 32:8 Acts 17:26
2. God's approach to nationalism is made clear when God judges the Tower of Babel, the first United Nations building, where the descendants of Noah were divided by language in order to get them to separate and to spread out over the earth. Gen. 11:1–9
3. A national entity protects human volition and allows for man to be evangelized. Acts 17:26–27a **“And God made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, in the hope that they might feel their way toward him and find him.”**
4. Divine institutions balance volition and authority. Rom. 13:1–7 tells us the importance of the authority of the national entity (and other authorities within the entity): **Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. 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. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.**
 - 1) A state or federal government requires funds to make it work; which is why we are not to withhold taxes.
 - 2) A government simultaneously protects your rights from the incursion of another person's free will; and vice versa. That is, criminal behavior is contained, so that we can live and function in peace,

¹⁷⁹ From [Dean Bible Ministries](#); accessed March 1, 2015.

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which in turn allows for evangelization and Bible teaching.

5. This approach of nationalism also serves to contain evil. We see in the Middle East regarding the many revolutions taking place (aka **the Arab Spring**) and the blurring of their borders that there is increased chaos and lawlessness, which reduces evangelism and the teaching of Bible doctrine. Evil may grow and expand within a nation, but nationalism, for the most part, constrains this evil geographically. Nationalism similarly protects other sovereign nations from importing evil from another nation.
 - 1) Throughout the world, there are now, in 2015, dozens of evil Islamic organizations which are looking to expand their influence.
 - 2) Although these groups may be partially sponsored by this or that nation, they often move outside of the boundaries of that nation.
 - 3) However, other national entities can keep these groups out, if they so choose.
 - 4) The preservation of national entities keeps such organizations out or has a police/military force to keep them under control if they are inside of a nation.
6. To perpetuate the human race and bring history to its logical conclusion, God has designed the nation to protect the freedom and rights of the people within the nation and to protect the other people on this planet.
 - 1) This does not mean that all nations are free.
 - 2) Under the concept, a people get the government that they deserve, some governments are going to be oppressive, intrusive and over-bearing.
 - 3) However, there will be freedom in some nations, which is often where the gospel and Bible doctrine spring from.
 - 4) Furthermore, people from the outside will be drawn to a nation where there are many believers. Furthermore, it will be drawn to its customs and culture (often, what they are expressing is positive volition toward the gospel). This is why some foreigners move to the United States and become Christians and that nation's greatest patriots.
 - 5) At the same time, we witness a corrupt government in the United States attempting to reduce the influx of productive Christian citizens and to encourage immigration of those who are interested in becoming dependent upon government largesse.
7. Ideally speaking, a nation provides equality under the law and a maximum amount of economic freedom for its citizens. Both of these ideals will result in unequal outcomes.
 - 1) There must be a system of common law which prohibits crime and thereby protects the freedom, rights, life, and property of individuals. It must be a system of law which does not overstep the law by using the law to try to solve social problems. Law, therefore, must always be objective. Subjective distortion of the law uses legislation to invade individual rights, to steal personal property, and to erode human freedom; all in the name of the common good.
 - 2) A government should not try to favor one sort of people over another (although, a government can show preference to divine institutions over human institutions, to the point of even outlawing the latter).
 - 3) People are not born equal, and it is not up to the government to try to make them equal.
 - 4) People use their unequal abilities to work. It is not the government's job to look at me and Donald Trump, who are in similar businesses, and take from Donald Trump and give to me, because he is slightly better off than I am, as a result of our work.
 - 5) A government should protect the freedom of its citizens; and therefore, it should not take money or opportunity from citizen A and given that to citizen B.
 - 6) When a government, political candidate or political party encourages us to disobey the 10th commandment (we are not to covet the possessions of anyone else, even if they are rich), then we know that person or entity is wrong and they will lead our nation astray.
8. What about welfare? Isn't it immoral to reject welfare as a part of the government structure?
 - 1) The Old Testament clearly made welfare a part of Israel. They were to look out for the widows and orphans.
 - 2) Their welfare was a combination of public and private efforts. Public welfare cost the citizens of Israel 3 $\frac{1}{3}$ % per year. Although Israel collected a higher tax rate, most of that money was used to

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- fund spiritual projects.
- 3) Private farmlands were to leave the corners of their farmland unharvested so that the poor could come in and harvest what remained. This was a private decision, but clearly encouraged by the Law of Moses.
 - 4) Applying the same standards to today suggests that our welfare ought to be shrunk dramatically; and I would suggest that welfare be done only at the local level (city or county levels).
 - 5) This would destroy the current Democrat party, which has become the party of free stuff. Every election, they think of something else that they can give away, which is bankrupting our country.
9. God promises blessing to the nation which follows His laws. These would be the laws of divine establishment for all nations. "If you walk in my statutes and observe my commandments and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land." (Lev. 26:3–6).
10. Similarly, there is great cursing for the nation which was a client nation to God, but has turned away from God. You shall betroth a wife, but another man shall ravish her. You shall build a house, but you shall not dwell in it. You shall plant a vineyard, but you shall not enjoy its fruit. Your ox shall be slaughtered before your eyes, but you shall not eat any of it. Your donkey shall be seized before your face, but shall not be restored to you. Your sheep shall be given to your enemies, but there shall be no one to help you. Your sons and your daughters shall be given to another people, while your eyes look on and fail with longing for them all day long, but you shall be helpless. A nation that you have not known shall eat up the fruit of your ground and of all your labors, and you shall be only oppressed and crushed continually, so that you are driven mad by the sights that your eyes see. The LORD will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head. "The LORD will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone. And you shall become a horror, a proverb, and a byword among all the peoples where the LORD will lead you away. You shall carry much seed into the field and shall gather in little, for the locust shall consume it. You shall plant vineyards and dress them, but you shall neither drink of the wine nor gather the grapes, for the worm shall eat them. You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil, for your olives shall drop off. You shall father sons and daughters, but they shall not be yours, for they shall go into captivity. The cricket shall possess all your trees and the fruit of your ground. The sojourner who is among you shall rise higher and higher above you, and you shall come down lower and lower. He shall lend to you, and you shall not lend to him. He shall be the head, and you shall be the tail. "All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you did not obey the voice of the LORD your God, to keep his commandments and his statutes that he commanded you. They shall be a sign and a wonder against you and your offspring forever. Because you did not serve the LORD your God with joyfulness and gladness of heart, because of the abundance of all things, therefore you shall serve your enemies whom the LORD will send against you, in hunger and thirst, in nakedness, and lacking everything. And He will put a yoke of iron on your neck until He has destroyed you. The LORD will bring a nation against you from far away, from the end of the earth, swooping down like the eagle, a nation whose language you do not understand, a hard-faced nation who shall not respect the old or show mercy to the young (Deut. 28:30–50).
11. There ought to be a common culture which reflects the spiritual life, morality, esprit de corps, nobility, patriotism, and integrity of a nation through its literature, art, music, and drama. One of the present weaknesses of the United States is, illegal aliens moving into the states and then maintaining their own national identity. Because of their illegal status, they make no attempt to enter into the American society. The same is true of Muslims in European society.
12. There should be a system of government which functions under its power without abusing its power to destroy freedom and establishment. There should be an administrative body to represent the functions of taxation, law enforcement, honorable jurisprudence, maintenance of the military, and enforcement of

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- law and order without the destruction of human freedom.
13. Ideally speaking, the economy ought to be based on free enterprise and capitalism. Labor has no right to dictate the policy of management. Smart management always takes good care of its workers. Government, labor, or criminals do not have the right to superimpose their policy on management. The separation of business and state is an important distinction.
 14. Government ought not to disparage the divine institutions.
 - 1) I have heard candidate Barack Obama and a number of Democrats talk about people working hard and yet not advancing in society as much as they think we ought to. Hard work is a good thing, and people who work hard, over time, will generally be successful in a free society (not everyone will be a Donald Trump or a Bill Gates). In any case, it is not the government's job to evaluate the work that we are putting in and then determine, by means of some bureaucracy, that we ought to be paid more; and then to redistribute wealth in order to bring that to pass.
 - 2) Proposition 8, in California, was a definition of marriage as being the union of one man and one woman. The arrogant Judge Walker overturned this decision of the people. It is up to society to determine, under our form of government, what constitutes marriage and what does not. This judge created a *right* (the right for homosexuals to get married) out of whole cloth. Studies have shown that there are a variety of factors involved in people choosing to engage in homosexual activity, many of which have nothing to do with genetics (although genetics is a factor, but not a determining factor).
 - 3) When government shows a preference to single motherhood by providing a myriad of benefits to single mothers (with a threat to permanently remove such benefits if that mother marries), the government is deciding against the institutions of marriage and family. We have studies which show that single parent homes produce far more criminals than do traditional family homes. By encouraging single-motherhood, a society destroys itself from the inside (by encouraging criminality).
 15. Negative volition and **scar tissue of the soul** explains why some of those who live in a great nation actually think poorly of their own nation and its history. Not only are their souls blinded, but they have nothing which they can compare their life to (apart from, at best, some trips to foreign countries). Their souls have sucked in false thinking and anti-establishment thinking.
 16. Good government can be easily corrupted when people look to government rather than to themselves or to God to solve their problems.
 - 1) Absolute power in the hands of insecure and incompetent rulers, whose power lust feeds on an insecure generation demanding something for nothing, results in a nation selling its heritage of freedom for a mess a pottage.
 - 2) In demanding security from government an insecure generation becomes an entitlement generation.
 - 3) Insecure politicians offer some form of socialism that is always divorced from establishment principles found in the infallible Word of God.
 - 4) If you seek security in any other than God then you are a weak dysfunctional adult.
 - 5) The government's job is to protect freedom, not direct it.
 17. Good government is designed to protect its citizens and their freedom with respect to the divine institutions and to the laws of divine establishment.
 - 1) Good government protects the volition, privacy and property of its citizens.
 - 2) This requires a proper system of law enforcement, jurisprudence, and a system of law whereby a person is innocent until proved guilty, where only proper testimony is allowed and no hearsay is permitted, and where double jeopardy does not exist.
 - 3) Similarly, a good government protects the people from the government itself. That is, the government is not to look to control the volition of others (apart from their criminal activity), nor is the government to rob us of our privacy or property.
 - 4) Good government will support the work ethic and will not provide multiple ways for people to live without having to work (as our government does with welfare, section 8 housing and social security—that is, using Social Security to provide subsistence to people who have not retired yet).

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A government which coerces people not to work through government handouts destroys the souls of those people (even if this is done with the best of intentions).

- 5) Good government is going to support the divine institution of marriage; society may or may not choose to recognize other forms of unions; but none of these other unions (whether polygamous or homosexual) are designed by God.
- 6) Marriage also is a protection for the children which may intentionally or unintentionally be brought into the world. When a government shows preference for, say, single-mother families, that government is making decisions to destroy itself from the inside. Studies have linked all kinds of anti-social and negative behavior to single mother households. More children from a single mother household will be involved in underage drinking, use drugs, get pregnant, commit crimes, go to jail, and/or head their own single-mother household.
- 7) It is the simple adage: tax it, and you get less of it; subsidize it, and you get more of it. I write this in 2015 where we are taxing businesses and wealth and profit and capital gains, and our President and a number of economists and newspaper reporters seem to be shocked that more jobs are not being created. At the same time, our government encourages single-motherhood by subsidizing them. Should we be shocked that more and more children are being born to unwed mothers? **Tax Graphic** from [Professor Steve Cunningham's Econ 219 Course](#); accessed November 8, 2015.

Theory: Incentives Matter

 - **Two principles from the first course in economics:**
 - If you tax something, you get less of it.
 - If you subsidize something, you get more of it.
 - **What have we as a society been taxing and subsidizing?**

11
- 8) Quite obviously, a good government will pass laws which look to encourage obeying the final 6 commandments. A government (or political candidate or party) which encourages its citizenry to covet the wealth which belongs to the rich, will destroy that nation from the inside.
- 9) The Bible gives us a good idea as to how much a government ought to tax. If my understanding is correct, there were 2 tithes (10% each) to be paid by the people; and another tithe paid every 3 years for the poor. Since much of that was designed to go to the Levites and to the spiritual concerns of nation Israel, an across the board tax of 13 $\frac{1}{3}$ % would be ideal for a nation (and churches would not be taxes). 3 $\frac{1}{3}$ % per year would be spent on welfare concerns. Private philanthropic organizations would be encouraged, but there must be a clearly high percentage of any collected funds going to actual needs (50–90%) in order for such organizations to be tax exempt. Organizations like the Clinton Foundation (where money is paid for political influence) and various Hollywood foundations, where 4% must go to an actual charity, should be eliminated.
- 10) Quite obviously, no government is ideal; even that of the United States, which is the greatest nation in the history of man. We do not get to disobey our government simply because it is not ideal. Luke 20:25 Rom. 13:1–7
18. The national entity and the military:
 - 1) The exterior protection of freedom comes through a strong, well-prepared military. Although the Bible does not give us a list of the great pacifists from this or that era, or the great businessmen; it does give us a list of the great soldiers from David's time. This is one of the many ways that the Bible indicates great respect for the military. 2Sam. 23 1Chron. 11
 - 2) The highest compliment which Jesus paid to a man was a military man because he understood authority and he understood Jesus' authority. Furthermore, Jesus did not tell this man, "Put down your sword and follow Me." Matt. 8:5–10

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- 3) Wars are a part of human history. There is nothing that we can do to stave off war, apart from having a strong military. Matt 12:29 24:6 Luke 11:21
- 4) God both uses and blesses the military of a client nation. God used the Jews to destroy the great degeneracy of those nations in the land of Canaan. The destruction of all the people in Jericho is one example of many. Joshua 6
- 5) Failure of the military on the battlefield indicates lack of training, lack of self-discipline, poor equipment, but mostly lack of respect for authority and no spiritual motivation or incentive to fight.
- 6) Failure of the military means loss of freedom.
- 7) Therefore, freedom is always related to authority. Freedom without authority is anarchy; authority without freedom is tyranny.
- 8) The military establishment is an index to national character. Successful armies maintain freedom. This is why universal military training is an axiom in the laws of divine establishment. Num 1:2-3 31:3-5 Deut 24:5 Judges 3:1-2 2Sam 22:35 Psalm 18:34 144:1.
- 9) Military training is useless when the men of a nation are reversionistic, apostate, and degenerate. Draft dodgers, slackers, and deserters are sinful in the eyes of God. Num 32:6–7, 14, 20-23.
- 10) Antagonism toward authority destroys the function of the military as the instrument of freedom.
- 11) Military victory is the means of maintaining peace, not the modus operandi of politicians (Josh 11:23; Psalm 46:7-9). Politicians generally are divorced from reality, saying "**Peace, Peace, 'when there is no peace'**" (Jer 6:13-14, 8:11).
19. A government is a reflection of the souls of its citizens. The amount of positive or negative volition toward the gospel and toward Bible doctrine determine the direction of a nation.
20. A client nation will have a significant number of believers with a significant subset of them who are growing spiritually. Their thinking and actions within the nation will determine whether or not that nation is a client nation to God.
21. Joshua encouraged his own people, the nation Israel: "**Be very careful, therefore, to love the LORD your God. For if you turn back and cling to the remnant of these nations remaining among you and make marriages with them, so that you associate with them and they with you, know for certain that the LORD your God will no longer drive out these nations before you, but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the LORD your God has given you. And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed. But just as all the good things that the LORD your God promised concerning you have been fulfilled for you, so the LORD will bring upon you all the evil things, until he has destroyed you from off this good land that the LORD your God has given you, if you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods and bow down to them. Then the anger of the LORD will be kindled against you, and you shall perish quickly from off the good land that he has given to you.**" (Joshua 23:11–16). A nation makes corporate decisions; decisions which are based upon thousands and millions of individual decisions. Quite obviously, these things are said to believers in Jehovah Elohim.
22. If we reject His Word (negative volition toward Bible doctrine), God will reject us. Hosea 4:6–9 **My people are destroyed for lack of knowledge [= Bible doctrine]; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children. The more they increased, the more they sinned against me; I will change their glory into shame. They feed on the sin of my people; they are greedy for their iniquity. And it will be like people, like priest; I will punish them for their ways and repay them for their deeds.**
23. Good decisions of national leadership result in greater options for greater decisions. Bad decisions by the national leadership destroy freedom options and enslave the nation.
24. God's view of internationalism is first made known with His judgment of the original 'united nations' at the tower of Babel, where the human race was then divided into nations.
25. The formation of the Jewish nation set up the perfect standard of what a national entity should be. The Biblical proof that nationalism is authorized by God is found in Gen. 10:5 Deut. 32:8 Acts 17:26-28.
 - 1) Interior protection of freedom is provided through a proper system of law enforcement,

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- jurisprudence, and a system of law whereby a person is innocent until proved guilty.
- 2) The exterior protection of freedom comes through a strong, well-prepared military.
 - 3) A government of whatever category must protect the freedoms and rights of its citizens without interfering with those rights by the illegal use of power.
 - 4) An economy must be based on free enterprise and capitalism. Labor has no right to dictate the policy of management.
 - 5) There must be a system of common law which prohibits crime and thereby protects the freedom, rights, life, and property of individuals.
26. Satan is always on the attack against nationalism: Satan attacks with internationalism, which includes, but not limited to, the United Nations, communist movements (true communism, in theory, is a worldwide movement), Islamic terrorist groups (also, ideally speaking, a worldwide movement), the so-called Green movement, and attempts by members of our own Supreme Court to appeal to or apply international laws or standards.
- 1) Again, in a Satanic attack, dishonesty is key.
 - 2) The Green movement involves large amounts of money and socialism. Some proponents of this movement make millions of dollars on the movement (Al Gore, for example).
 - 3) However, socialism has made inroads into the green movement as of late, and cap and trade type legislation and Kyoto agreements are means by which huge sums of money are transferred from the United States to poorer countries, with a large percentage of that being taken off the top by sponsors and heads of state.
 - 4) You never hear, “Realistically, we have no idea if these billions of dollars in wealth transfer will have any affect upon global warming or not; we just want the money because we cannot run our own countries.” Or, “We just want to skim off our fair share off the top and pass the rest along.”
27. Islam is an attack against nationalism.
- 1) Islam is an international movement.
 - 2) Islam is not simply a religion; it is a universal system of law designed for all mankind.
 - 3) Their end game is to establish control over nation after nation, and to destroy all opposition within that nation. However, they start small, establishing small but independent communities within a nation.
 - 4) When Muslim population is low (1–2%), they are seen as a peace-loving minority. The United States, Australian, Canada, China, Italy and Norway all have Muslim populations below 2%. These figures and examples came from a video which has been *cleansed* at YouTube.
 - 5) At 2–5%, major recruiting occurs within the jails. Denmark, German, the United Kingdom, Spain and Thailand have Muslim populations between 2–5%.
 - 6) At 5% and above, Muslims exert an inordinate influence in proportion to their percentage of the population. France, the Philippines, Sweden, Switzerland, the Netherlands, and Trinidad & Tobago all have Muslim populations between 5–8%.
 - 7) When Muslims reach 20%, expect rioting, jihad militia formation, sporadic killings, as well as the burning of churches and synagogues. Ethiopia has a Muslim population of 33%. Bear in mind, there will be some overlapping in these categories, and some behaviors will be manifest if a particular area within a nation has a higher concentration of Muslims.
 - 8) At 40%, there are widespread massacres, chronic terror attacks and ongoing militia warfare. Bosnia, Chad and Lebanon have Muslim populations between 40–60% (in my lifetime, Lebanon was once touted as a nation with a great mixing of religious).
 - 9) At 60% and above, there will be unfettered persecution of non-believers and other religions, as well as ethnic cleansing. Sharia Law is used as a weapon and Jizya, a tax which is placed upon infidels. Albania, Malaysia, Qatar and the Sudan have Muslim populations between 60–80%.
 - 10) At 80% and above, there will be state-sponsored ethnic cleansing and genocide. Bangladesh, Egypt, Ezaz, Indonesia, Iran, Iraq, Jordan, Morocco, Pakistan, Palestine, Syrian, Tajikistan, Turkey and the U.A.E. have Muslim populations in the 80 and 90% ranges.
 - 11) At 100%, there is supposed to be peace, because everyone is a Muslim. Afghanistan, Saudi Arabia, Somalia and Yemen are nearly at 100%. However, at this point, they kill one another for

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being of the wrong faction or not being dedicated enough.

28. My theory is this: Satan is the great counterfeiter and he understands the Tribulation and the Jewish evangelism in the Tribulation (Jews will be scattered throughout the earth at that time). What he would like is, a counterfeit Tribulation, where Muslims are the evangelists during a time of great terror and suffering. This will be a world war, possibly called the Great American-Muslim (or Christian-Muslim) war in the 21st century. I am not a prophet; this simply seems like a logical conclusion to this conflict.
29. When Bob used to speak of the Great Tribulation with the Revived Roman Empire attacking Israel, that made no sense to me. However, as an Islamic empire, such a thing makes perfect sense.
30. Revolution is also anti-God and anti-establishment.
 - 1) We have the example of Absalom's revolution against his father David (2Sam. 15).
 - 2) Of course, we have the examples of Dathan and Abiram revolting against Moses in Num. 16.
 - 3) More importantly, we have the example of the Jews resisting Roman authority and revolting as Rome; and God allowed them to be put down in A.D. 70. Paul wrote to the believers in Rome: **Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. 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. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience** (Rom. 13:1–5). This was written at a time when Rome was not too friendly to Christians.
 - 4) The results of the French and Russian revolutions argue against revolution; despite the problems with existing governance.
 - 5) The American Revolution was not a true revolution. Our founding fathers did not want to destroy the governing authorities of Britain and take control of Great Britain. They sought first representation in government; and secondly, when no such representation was forthcoming, independence from Britain. Quite obviously, all of our founding fathers had sin natures, so that some of the things which were said and done were wrong. However, our founding fathers sought not to depose the British government, but to become independent of it. Therefore, the *American Revolution* is a misnomer and the *American War for Independence* is more accurate of a designation.

Although much of this doctrine was developed independently, I must acknowledge R. B. Thieme, Jr., who first developed this doctrine, and the related vocabulary. Without that doctrine in my soul in the first place, acquired through many hours of Bible class, this doctrine would have been impossible to assemble. I also freely borrowed from the sources listed below. Jim Brettell <http://www.jimbrettell.org/zzzzzz/Divine%20Establishment.doc.doc> (This is a Word document which will open up in Word or WP).

<http://www.spokanebiblechurch.com/study/Bible%20Doctrines/Divine%20Institutions%20and%20Establishment.html> (which is Tod Kennedy's work from 1999).

Some points are taken directly, word-for-word, from these 2 documents.

I also used the following:

<http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

<http://www.egracebiblechurch.org/capunish.htm>

There will be some overlap with my own doctrine of the client nation ([HTML](#)) ([PDF](#)) ([WPD](#)) The bibliography there is also pertinent here.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

James Rickard applies these words and concepts to the individual believer

Rickard Introduces the Royal Family Honor Code

So combining these words and concepts, we are to be the captains of our souls, exercising rulership and authority over our Old Sin Nature, our thought processes, our feelings and emotions, with Divine norms and standards as born again believers of the Royal Family of God.

This tells us that we are to govern our own souls by making good decisions based on God's Word each and every day, and in spiritual maturity assist younger believers in issues regarding life, especially the spiritual life.

"Wisdom" takes our born again birth right of royal priests and ambassadors, being in union with the King of kings and Lord of lords through the Baptism of the Holy Spirit, and makes it effective for our lives so that we are overcomers in this life, i.e., victorious in the daily tactical battles of the Angelic Conflict within our souls.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

R. B. Thieme, Jr. originally developed this doctrine and this comes from James Rickard's notes.

All combined this tells us of the rulership and authority we are to have over our own souls. In order to perform this royal order we need wisdom, God's Word, to be resident within our souls. When we have His Word in our souls we will understand and execute the Royal Family Honor Code, especially designed for the Church Age believer.

The Royal Family Honor Code (Rickard/Thieme)

1. The Royal family honor code is a system of spiritual integrity mandated by God and revealed by the Mystery Doctrine of the Church Age.
2. The Royal family honor code relates to personal integrity on the part of believers in relationship to other persons.
3. Integrity is adherence to spiritual, moral, and ethical principles related to truth (The Word of God) and honesty (personal integrity).
4. Two things are necessary for the application of Bible doctrine to experience, Rom 12:1-21; Phil 4:11-13; James 1:22-25.
 - 1) The attainment and function of Spiritual Self-Esteem.
 - 2) The function of the ROYAL FAMILY HONOR CODE. Phil 4:12, "I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. 13I can do all things through Him who strengthens me."
5. The Royal family honor code is related to the Laws of Divine Establishment and Impersonal Love, Rom 13:8-10. Rom 13:8, "Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. 9For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." 10Love does no wrong to a neighbor; therefore love is the fulfillment of the law."
6. Violations of the Royal family honor code are found in Prov 6:16-19; 2 Tim 3:2-8.
7. The mode of operation of the Royal family honor code demands grace, Rom 12:9-21. Rom 12:19, "Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord. 20"BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD." 21Do not be overcome by evil, but overcome evil with good."
8. Further Principles of the Royal Family Honor Code
 - 1) Phil 2:15, "So that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in

The Royal Family Honor Code (Rickard/Thieme)

the world, 16holding 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.”

- 2) In order to fulfill Phil 2:15-16 we must have “wisdom” (God’s Word) resident within our souls and apply it on a consistent basis. When we do we are fulfilling the “royal law” of James 2:8.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

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Not sure if this is original with Rickard or if this came from R. B. Thieme, Jr. also.

The reason we are able to apply the Royal Family Honor Code is due to the precedent set by the Lord Jesus Christ during His First Advent, culminated by His completed work of the Father’s plan for our salvation on the Cross.

Jesus Christ and the Royal Family Honor Code (Rickard/Thieme)

1. Jesus Christ himself is the basis for the fact that we have an honor code, 1 John 4:7-21.
2. Jesus Christ now has three categories of royalty: Divine (Son of God), Jewish (Son of Man), and Battlefield (King of kings and Lord of Lords), 1 Tim 6:15; Rev 17:14; 19:16. This last category of royalty was won by His strategic victory over the Angelic Conflict upon the Cross. It necessitates the calling out of a royal family for Christ who is now seated at the right hand of the Father. Rev 17:14, “These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.”
3. To establish a family for our Lord’s third royal patent the Church Age was inserted into the Jewish Age to call out the Royal Family. The Baptism of the Holy Spirit enters us into union with Christ making us spiritual aristocracy. 1 Peter 2:9, “But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”
4. The believer is born again into a status quo of spiritual aristocracy. Therefore, you and I, as members of the Royal Family of God in our royal priesthood, are the lower case “kings” in the new royal title of our Lord. Therefore, the Church Age is the dispensation of the Royal Family of God and we must have royal
5. In order to function properly in our position of royalty we need to learn royal manners, customs and
6. One of the benefits of “wisdom”, (God’s Word / Bible Doctrine), as noted in Prov 8:15-16, is that by it we learn how to live as kings inside the Royal Family of God. Therefore, found in God’s “wisdom” is the Royal Family Honor Code that all Church Age believers need to learn and apply to their daily lives
7. Jesus Christ left us this honor code for the privacy and protection of the Royal Family of God so that we can execute the unique spiritual life of the Church Age.
8. The Royal family honor code is a supplement to Impersonal Love for all believers and other pertinent Problem Solving Devices of the Pre-designed Protocol Plan of God for our lives. The honor code is a supplement to, and an extension of Impersonal Love for all believers required by all believers. Therefore as royalty we are to live by a royal code.
9. The Royal family honor code includes the advance to maturity. The honor code relates to Spiritual Self-Esteem, the first stage of spiritual adulthood, (Spiritual Autonomy and Spiritual Maturity are the other two). The honor code makes it possible for every believer who is positive to doctrine to advance to maturity.
 - 1) As believers we need to grow up spiritually. In order to do so God has given us the mind of His Son, Jesus Christ called Bible Doctrine. As Bible doctrine is absolute truth from God, the recipients of Bible doctrine must not only apply that truth, but communicate it to each other in terms of that truth. Therefore, the Royal family honor code centers around truth and integrity, as defined absolutely in His Word. 1 Peter 3:18, “Grow in the grace and knowledge of our Lord and Savior Jesus Christ.” Eph 4:15, “Speaking the truth in love, we are to grow up in all aspects into Him who is the head (of

Jesus Christ and the Royal Family Honor Code (Rickard/Thieme)

- the royal family),
- 2) The Royal family honor code functions best where Spiritual Self-Esteem exists, Rom 12:1-21; Phil 4:11-13; James 1:22-25. It is the basis for resolving otherwise unsolvable problems, it becomes the base of operations for the effective application of Bible doctrine to experience. Therefore, with the attainment of SSE, the believer has learned enough Bible doctrine to make application to every experience of life and has the environment for fulfilling the pattern of application, which is:
- (1) Learning, the perception and metabolization of Bible doctrine.
 - (2) Thinking, the application of metabolized doctrine to experience.
 - (3) Solving, understanding and using the problem solving devices.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

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Vv. 14–16: With me [Wisdom] is proper counsel and proven success; with me comes discernment and strength. By me, kings reign and rulers properly adjudicate just results; by me, princes, nobles, and all those who must judge righteousness, properly exercise their power.

Rickard closes out this section: *When we have “wisdom” in our souls we will dwell with prudence and discretion with self-restraint and sound judgment. We will hate evil, as defined by pride and arrogance, the evil way and a perverted mouth. We will reign over our souls being the captains of our souls, exercising rulership and authority over our sin natures and thought processes to make courageous decisions for God with Divine norms and standards as born again believers of the Royal Family of God. And we will govern our souls by making good decisions based on God’s Word each and every day having Divine norms and standards resident in our souls from the inculcation of Bible Doctrine (wisdom), and in spiritual maturity assist younger believers in issues regarding life, especially the spiritual life.*¹⁸⁰

I, those loving me, love and those seeking me, they will find me. And riches and honor [are] with me, wealth eminent and righteousness. Better my fruit more than gold and more than refined gold, and my gain more than silver choice.

Proverbs
8:17–19

I love those who love me, and those seeking me will find me. Riches and honor [are] with me, [as well as] surpassing wealth and righteousness. My fruit is better than gold, and [better] than refined gold, and my yield [is better] than choice silver.

I love those who love me, and those who seek me will find me. Riches and honor are with me, as well as surpassing wealth and righteousness. The fruit of my production is better than gold—in fact, it is better than refined gold. What I give is better than choice silver.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

I, those loving me, love and those seeking me, they will find me. And riches and honor [are] with me, wealth eminent and righteousness. Better my fruit more than gold and more than refined gold, and my gain more than silver choice.

Latin Vulgate

I love them that love me: and they that in the morning early watch for me, shall find me.

¹⁸⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

With me are riches and glory, glorious riches and justice.
For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

Plain English Aramaic Bible	"I love my friends, and those who seek me will find me". "Riches and honor are mine, and possessions, old age and righteousness". "My fruits are better than refined gold and my produce than choice silver".
Peshitta (Syriac)	I love those who love me; and those who seek me shall find me. Riches and honor are mine; yea, enduring riches and righteousness. My fruit is better than fine gold, and my ingathering than choice silver.
Septuagint (Greek)	I love those that love me, and they that seek me shall find me. Wealth and glory belong to me; yea, abundant possessions and righteousness. <i>It is</i> better to have my fruit than to have gold and <u>precious stones</u> ; and my produce is better than choice silver.
Significant differences:	The Hebrew has <i>refined gold</i> ; the Greek and Latin have <i>precious stone(s)</i> . The Aramaic leaves out the first mention of <i>gold</i> .

Limited Vocabulary Translations:

Bible in Basic English	Those who have given me their love are loved by me, and those who make search for me with care will get me. Wealth and honour are in my hands, even wealth without equal and righteousness. My fruit is better than gold, even than the best gold; and my increase is more to be desired than silver.
Easy English	I love the people who love me. Everyone that looks for me can find me. My gifts are wealth and honour. And my wealth will last, because it is good. The results of my work are better than fine gold. The reward that I give is better than fine silver.
Easy-to-Read Version	I love people who love me. And if people try hard to find me, they will find me. I also have riches and honor to give. I give true wealth and success. The things I give are better than fine gold. And my gifts are better than pure silver.
God's Word™	I love those who love me. Those eagerly looking for me will find me. I have riches and honor, lasting wealth and righteousness. What I produce is better than gold, pure gold. What I yield is better than fine silver.
Good News Bible (TEV)	I love those who love me; whoever looks for me can find me. I have riches and honor to give, prosperity and success. What you get from me is better than the finest gold, better than the purest silver.
The Message	I love those who love me; those who look for me find me. Wealth and Glory accompany me— also substantial Honor and a Good Name. My benefits are worth more than a big salary, even a very big salary; the returns on me exceed any imaginable bonus.

Thought-for-thought translations; paraphrases:

Common English Bible	I love those who love me; those who seek me will find me. Riches and honor are with me, as well as enduring wealth and righteousness. My fruit is better than gold, even fine gold; my crops are better than choice silver.
Contemporary English V.	I love everyone who loves me, and I will be found by all who honestly search. I can make you rich and famous, important and successful. What you receive from me is more valuable than even the finest gold or the purest silver.
The Living Bible	I love all who love me. Those who search for me shall surely find me. Unending riches, honor, justice, and righteousness are mine to distribute. My gifts are better than the purest gold or sterling silver!
New Berkeley Version	I love those loving me; those diligently seeking me will find me [Life's dearest prize is within reach of everyone]. Riches and honor are with me, enduring wealth and righteousness [These do not naturally go together, but wisdom will make it possible to combine them.], my fruit is better than gold, even fine gold, and my increase than choice silver.
New Life Version	I love those who love me, and those who look for me with much desire will find me. Riches and honor are mine, lasting riches and being right with God. My fruit is better than gold, even pure gold. What I give is better than fine silver.
New Living Translation	"I love all who love me. Those who search will surely find me. I have riches and honor, as well as enduring wealth and justice. My gifts are better than gold, even the purest gold, my wages better than sterling silver!

Partially literal and partially paraphrased translations:

American English Bible	Those fond of me are always beloved, and those who seek me find favor. By me, wealth and glory exist, as well as a land that is just. 'The blest will gather my fruit, before even gold or precious gems... my reward is better than silver.
New Advent (Knox) Bible	Love me, and thou shalt earn my love; wait early at my doors, and thou shalt gain access to me. The gifts I bring with me are riches and honour, princely state and the divine favour. Mine is a yield better than gold or jewels, mine are revenues more precious than the finest silver.
Translation for Translators	I, wisdom, love all those who love me, and all those who truly seek me will find me. I enable people to become rich and to be honored; I enable them to have wealth that will last and to be successful. What I can give people is more valuable than fine/pure gold and the best silver.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"I love my lovers anticipating me and finding me. Riches and honor are with me with eternal wealth and righteousness. My fruit is better than fine-gold metalwork. Choose my produce more than silver.
Ferrar-Fenton Bible	' Both honour and riches are mine, With enduring wealth and content, Better products than high-rained gold, And more choice than what silver can buy.

Jubilee Bible 2000	I love those that love me, and those that seek me <i>early</i> shall find me. Riches and honour <i>are</i> with me, yea, durable riches and righteousness. My fruit <i>is</i> better than gold, yea, than precious stones, and my revenue than choice silver.
Lexham English Bible	I love {those who love me}, and those who seek me diligently shall find me. Fortune and glory [are] with me, enduring wealth and righteousness. My fruit is better than gold, even refined gold, and my yield than choice silver.
NIV – UK	I love those who love me, and those who seek me find me. With me are riches and honour, enduring wealth and prosperity. My fruit is better than fine gold; what I yield surpasses choice silver.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I love those who love me and go to meet those who seek me. Riches and honor are with me, true well-being and upright living. More precious than silver and gold are my fruit and my yield.
The Heritage Bible	I love them who love me; and those who seek me early shall find me. Wealth and heavy glory <i>are</i> with me, enduring wealth and righteousness. My fruit <i>is</i> better than mined gold, even than mined gold, and my income than tried silver.
New Jerusalem Bible	I love those who love me; whoever searches eagerly for me finds me. With me are riches and honour, lasting wealth and saving justice. The fruit I give is better than gold, even the finest, the return I make is better than pure silver.
Revised English Bible	Those who love me I love, and those who search for me will find me. In my hands are riches and honour, boundless wealth and prosperity. My harvest is better even than fine gold, and my revenue better than choice silver.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I love those who love me; and those who seek me will find me. Riches and honor are with me, lasting wealth and righteousness. My fruit is better than gold, fine gold, my produce better than the finest silver.
exeGesés companion Bible	I love them who love me; and they who seek me early find me: riches and honor are with me; expensive antiques and justness: better, my fruit than ore; yes, than pure gold; and my produce than choice silver.
Orthodox Jewish Bible	I love them that have ahavah for me; and those that seek me shall find me. Osher and kavod are with me; indeed, enduring hon (wealth) and tzedakah. My p'ri is better than gold, indeed, than fine gold; and my revenue than choice kesef.
<i>The Scriptures</i> 1998	"I love those who love me, And those who earnestly seek me do find me. "Riches and esteem are with me, Enduring wealth and righteousness. "My fruit is better than gold and fine gold, And my increase than choice silver.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"I love those who love me;
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And those who seek me early and diligently will find me.
 "Riches and honor are with me,
 Enduring wealth and righteousness (right standing with God).
 "My fruit is better than gold, even pure gold,
 And my yield is better than choicest silver.

The Expanded Bible

I love those who love me,
 and those who seek me find me.
 Riches and honor are mine to give.
 So are lasting wealth and success [or righteousness].
 What I give is better than gold, even the finest gold,
 my results [yield] better than the purest silver.

Kretzmann's Commentary

I love them that love Me, exercising this love in all the circumstances of life, and those that seek Me early, as they do for the first evidences of the dawn in the East after a dark night, shall find Me, John 5:39.
 Riches and honor, of the true and lasting kind, are with Me; yea, durable, that is, increasing, riches and righteousness, the latter especially being the lasting possession of those who cling to the personal Wisdom in true faith.
 My fruit is better than gold, yea, than fine gold, the riches which the believers obtain from Christ exceeding the wealth of Croesus in desirability, and My revenue than choice silver, exceeding it in costliness and real worth.

NET Bible®

I love those who love me,
 and those who seek me find me.
 Riches and honor are with me,
 long-lasting wealth and righteousness.
 My fruit is better than the purest gold,
 and what I produce is better than choice silver.

Syndein/Thieme

{A REAL Love Affair}
 I {doctrine} love those who love me {doctrine}. And all those who diligently seek me will find me {doctrine}!
 {Note: If you are positive to studying the Word, you WILL find her. God has provided you someone who will be able to teach you doctrine!}
 {SuperGrace Blessings in Time and in Eternity for the Believer with Doctrine in His Soul}
 Riches and honor are with me {doctrine}, yes, 'glamorous riches'/'enduring wealth' and righteousness. My {doctrine's} production/fruit is better than gold . . . yes, than pure/fine gold. And my profit . . . [is better] than the choicest silver.

The Voice

I love those who love me;
 those who search hard for me will find me.
 Riches and honor are the benefit of following me;
 so are lasting wealth and justice.
 My reward is better than gold, even the purest gold;
 and my profit is greater than the highest quality silver.

Literal, almost word-for-word, renderings:

Concordant Literal Version

I love those who love me, And those who seek me early find me."
 Riches and glory are with me, Boundless wealth and righteousness."
 My fruit is better than fine gold, even more than glittering gold, And my yield is more than choice silver."

Context Group Version

I give allegiance to those that give allegiance to me; And those that seek me diligently shall find me.
 Riches and honor are with me; [Yes], durable wealth and vindication.
 My fruit is better than gold, yes, than fine gold; And my revenue than choice silver.

<i>Emphasized Bible</i>	I love, them who love me, and, they who diligently seek me, find me: Riches and honour, are with me, lordly wealth, and righteousness; Better is my fruit, than gold—yea fine gold, and mine increase, than choice silver;...
God's Truth (Tyndale)	I am loving unto those that love me, and they that seek me early, shall find me. Riches and honor are with me, yes excellent goods and righteousness. My fruit is better than gold, and precious stone, and mine increase more worth than silver.
Modern English Version	I love those who love me, and those who seek me early will find me. Riches and honor are with me, yes, enduring riches and righteousness. My fruit is better than gold, yes, than fine gold, and my revenue than choice silver.
Stuart Wolf	As for me, I love those who love me, and those who diligently seek me will find me. Riches and honor are with me, wealth both enduring and righteous. Good/better is my fruit from gold, even pure refined gold, and my produce/yield from silver having been chosen.
Third Millennium Bible	I love them that love me, and those that seek me early shall find me. Riches and honor are with me, yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver.
Webster's Bible Translation	I love them that love me; and those that seek me early shall find me. Riches and honor [are] with me; durable riches and righteousness. My fruit [is] better than gold, yes, than fine gold; and my revenue than choice silver.
Young's Updated LT	I love those loving me, And those seeking me earnestly do find me. Wealth and honour are with me, Lasting substance and righteousness. Better is my fruit than gold, even fine gold, And my increase than choice silver.

The gist of this passage: Wisdom will be found by those who look for her. Wealth and honor come with wisdom; and her increase is better than gold and silver.

Proverbs 8:17a

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
'ânîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'âhêb (אהב) [pronounced aw-HAYV ^B]	<i>lovers; friends; those who are desired or loved, the ones loving</i>	masculine plural, Qal active participle with the 3 rd person feminine singular suffix	Strong's #157 BDB #12
'âhêb (אהב) [pronounced aw-HAYV ^B]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal imperfect	Strong's #157 BDB #12

Proverbs 8:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *In contrast to the word for “hate” (אָנַשׁ, shaneh) the verb “love” (בָּהֵא, 'ahev) includes within it the idea of choosing spontaneously. So in this line loving and seeking point up the means of finding wisdom.*¹⁸¹

Translation: I love those who love me,... This is still wisdom (or Bible doctrine) that is speaking. Bible doctrine loves those who love it. A relationship with wisdom is the greatest thing in life (which is built upon a relationship with Jesus Christ).

We cannot see Jesus Christ. None of us have seen Him. We do not have a clue as to what He looks like (that ubiquitous long-haired picture of Him is no doubt exactly what He did not look like). So how do you love Jesus Christ? You love Him because you know Him through His Word. We love a person for who they are, not what they look like and not what they do for us. We know Jesus because we know Bible doctrine (that is, *wisdom*).

At no time does the Bible give a description of Jesus' physical appearance. That He looked very average is born out by Judas having to identify Him. Jesus' enemies did not know the disciples from the Lord. The only physical characteristic that seems to be correct is, Jesus probably had a beard; and this is based upon a prophetic statement from the Old Testament (His beard is said to be torn out). My point in all of this is, God does not want us to form this mental picture of Jesus and then think about that. If that were the case, then we might have an idea what He looked like, but we don't.

Furthermore, it is not an issue how someone looks. In our lives, we have all looked young, old, in between; we have all had good hair/face days and many bad hair/face days. Looking at someone in some point in time and making a judgment on their character simply because of how they look is a bad idea.

God wants us to focus upon His character, which is revealed in Scripture.

Application: If you deal with the public, you need to interact with their souls, not with how they look to you.

V. 17a: I love those who love me,... There are quite a number of passages on reciprocal love. 1Sam. 2:30 Psalm 91:14 John 14:21, 23 16:27 1John 4:19.

Peter Pett ties v. 17a to what has come before: *In contrast to what Wisdom hates (evil), is what Wisdom loves. She loves those who love her, that is who eagerly hear her and follow her instruction. Here then she speaks of those who respond to her. To them she gives counsel and sound knowledge in all that they do in war and peace, for basically she 'is understanding'. That is her very nature. And she has might as revealed by her influence on kings, rulers and governors. For by her kings reign, princes decree justice, rulers govern, as do also nobles. She influences all the judges of the earth (and kings and governors were the premier judges). Note the assumption that all who rule or judge wisely owe it to YHWH and His wisdom. He disseminates it to all whose hearts are right and who seek it. There were very few rulers who were totally corrupt.*¹⁸²

In James Richard's list of benefits, this is the fifth one, which is a reciprocal love relationship—with wisdom and with the LORD (these benefits will be **summarized** at the end of v. 31).

¹⁸¹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

¹⁸² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

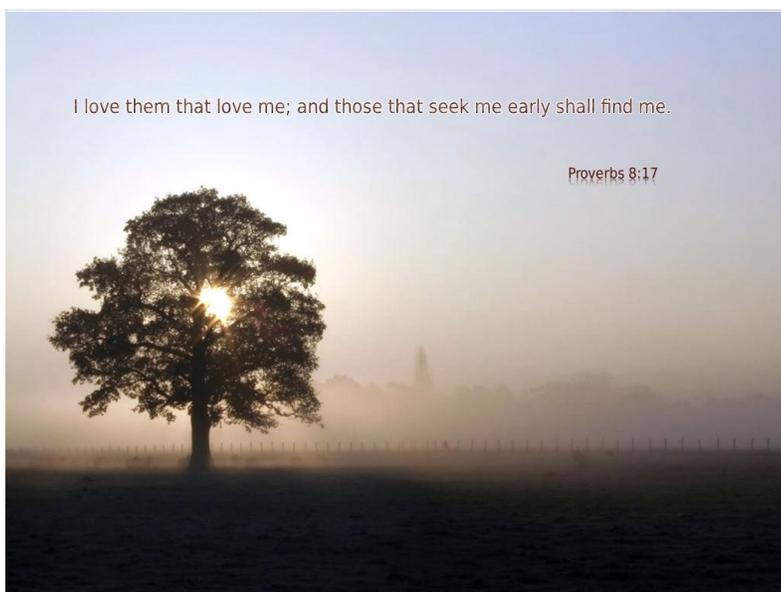
James Rickard: *[W]isdom blesses those who love her and seek her. She first rewards us by making available her wisdom and, as we will see later, she rewards with tremendous wealth, honor and glory in time and especially in the eternal state.*¹⁸³

Wisdom is speaking: “I love those who love me,…” This is true of both wisdom and of Jesus Christ. If we desire to know God, He will provide us with the gospel of Jesus Christ. If a believer desires to be wise, God will provide that opportunity as well.

Gary North: *The Bible does not promise all men riches, fame, or power. It does not promise health or wealth to all men. But it does promise wisdom to all those who will seek it. This is one quest that will always be rewarded, and rewarded with treasures greater than gold or silver.*¹⁸⁴

Proverbs 8:17b			
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
shâchar (שָׁחַר) [pronounced shaw-KHAHR]	<i>[those] diligently seeking, the ones looking diligently for, those seeking early; the ones longing after</i>	masculine plural, Piel participle with the 1 st person singular suffix	Strong's #7836 BDB #1007
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine plural, Qal imperfect with the 1 st person singular suffix	Strong's #4672 BDB #592

Translation: ...and those seeking me will find me. God promises that, if you are positive toward Bible doctrine, then He will find a way for you to get it. The context does not refer to seeking God or seeking salvation; but seeking wisdom (Bible doctrine).



¹⁸³ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁸⁴ From www.garynorth.com/proverbs.pdf accessed November 20, 2015.

Proverbs 8:17 (NLT–graphic); from **‘You Focused’ with Koko**; accessed November 26, 2015.

Proverbs 9:17 (KJV–graphic); from **Closer Day by Day**; accessed November 26, 2015.

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I can testify to this. When I heard Bible doctrine, I eventually latched onto it (I listened to and read a great deal after being saved). In that first year, I was open to hearing just about anyone out. I read material put out by cults (the information on evolution from the Armstrong cult was actually quite good); by mainstream Christians speakers or writers; I frequented a book store most run by holy rollers (however, I found an excellent graphic on dispensations there). All of this happened as I was trying to figure out what had just happened to me (after believing in Jesus Christ). What comes next? The teaching of R. B. Thieme, Jr. stood up to scrutiny; much of the other stuff that I studied did not.

One of the things that surprised me as a new believer was, how few people were actually interested in the Word of God. When I heard R. B. Thieme, Jr., and compared him to other teachers, I knew that I had found something important and valuable. I figured, if I get Charley Brown to take a listen, Charley Brown is going to become as enthusiastic as I was. Wrong! I had a Bible class at my house from the church I went to, and there were a half dozen young couples there, and I played a tape. Figured most of them would hear Bob teach and say, “Wow, that’s incredible!” No one said that. As everyone was leaving, one guy who seemed to be sort of a leader, said to me as he was leaving, “We aren’t doing that again.” Not a single person from that group talked to me later and said, “I’d love to hear more of that.”

Whether you like it or not, God designed for us to grow by means of spiritual information entering into our brains. Jesus in His humanity grew this way (yes, that’s in the Bible!); and this is how we grow. If you are interested in the teaching of the truth, it can be and will be found by you. The more you expose yourself to good teaching and the more that you believe, the more you will grow.

We are promised in Scripture: **If any of you lacks wisdom, let him ask God, Who gives generously to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind.** (James 1:5–6; ESV; capitalized) This is the New Testament parallel to what we just exegeted in the Hebrew.

There are a number of passages on seeking wisdom: Isa. 45:19 55:6 Matt. 6:33 7:7–8 Mark 10:14 James 1:5.

Seeking God is different than most people realize. God is able to see what is in our hearts. So if we desire to know Him, we don’t have to go to Tibet or even Jerusalem to figure things out. Our faith starts by exercising a belief in God and, more specifically, faith in Jesus Christ. As Jesus said, **“Let not your heart be troubled. You believe in God, believe also in Me.”** (John 14:1; MKJV) It is upon this faith that we build wisdom.

J. Vernon McGee: Solomon learned this early in his life. He discovered that when he sought God, God gave him wisdom. He had sought God early — as soon as he became king. He knew it was God who had given him a unique wisdom. And God is prepared to give us wisdom if we are willing to meet the conditions: a diligent study and love of the Word of God early in our Christian life.¹⁸⁵

Gary North: How soon should men seek wisdom? Early. By seeking wisdom early, men are guaranteed success. The harlot calls to men in the twilight, to spend the night illicitly. Wisdom calls early, as at daybreak. The day is to be given over to seeking wisdom. He who is diligent in the quest will be rewarded.¹⁸⁶

¹⁸⁵ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 8); accessed November 21, 2015.

¹⁸⁶ From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (p. 99).

Institute for Creation Research: *Superficially this seems to conflict with Proverbs 1:28: “they shall seek me early but shall not find me.” However, the subjects of the first promise are “those that love me;” those of the second are those who “have set at nought all my counsel” (Proverbs 1:25).*¹⁸⁷

These words are presented chiasmically:

Peter Pett’s Chiasmus of Proverbs 8:18–21

- A Riches and honour are with me, yes, durable wealth and righteousness (Proverbs 8:18).
 B My fruit is better than gold, yes, than fine gold, and my revenue than choice silver (Proverbs 8:19).
 · B I walk in the way of righteousness, in the midst of the paths of justice (Proverbs 8:20).
 · A That I may cause those who love me to inherit substance, and that I may fill their treasuries (Proverbs 8:21).

Note than in A riches, honour and durable wealth and righteousness are with wisdom, and in the parallel she causes those who love her to inherit substance and have filled treasuries. In B her fruit is better than fine gold and her produce better than choice silver, and in the parallel that fruit is revealed in walking in righteousness and justice.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

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Proverbs 8:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
‘ôsher (עֲשֵׂר) [pronounced GOH-sheer]	<i>riches; wealth; property</i>	masculine singular noun	Strong’s #6239 BDB #799
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
kâbôwd (כְּבוֹד) [pronounced kaw ^b - VODE]	<i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>	masculine singular adjective which sometimes acts as a noun	Strong’s #3519 BDB #458
’êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 st person singular suffix	Strong’s #854 BDB #85

Translation: Riches and honor [are] with me,... Believers who stay with Bible doctrine will enjoy great blessing in their lifetime, although this does not mean that they will be millionaires or that they will have one room dedicated to storing the stacks of money that God keeps sending to them. However, all believers on doctrine are blessed (which blessing can take a variety of forms). 2Cor. 6:8b–10 *We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.*

¹⁸⁷ From <http://www.icr.org/books/defenders/3602> accessed November 26, 2015.

Rickard's 6th benefit of seeking and finding knowledge is spiritual and material blessings.

Everything is God's. "For all the animals of the forest are mine, and I own the cattle on a thousand hills." (Psalm 50:10; NLT). Therefore, God can bless any one of us at any time with whatever He chooses.

We have already studied several passages on riches and honor: Prov. 3:16 Long life is in her [Wisdom's] right hand; in her left hand are riches and honor. Prov. 4:7–9 "The beginning of wisdom is this: Get wisdom, and whatever you get, get insight. 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." (ESV)

Life will be fine—in fact, life will be great—as long as your focus is upon God. You do not need to look at Charley Brown next door and what he owns; or get your eyes upon things. You don't even need to look at your own personal life and your own personal failures. Your focus is on God (that is, upon Bible doctrine); and God will take care of the rest. Philip. 4:19 And my God will supply every need of yours according to His riches in glory in Christ Jesus. (ESV; capitalized) It is all about focus. Matt. 6:31–34 "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble." (ESV)

Having a new car or the biggest house in your neighborhood; or the largest collection of this or that, will not make you happy. We can enjoy these things, if we have the capacity to do so, but we can also enjoy our 10 year old vehicle, the walk to a bus stop, the hovel that we call home.

In eternity, those positive toward Bible doctrine will reap great rewards, which will include wealth and honor (in whatever form it will be in, in eternity future). If you think this is a bad thing to do things that get rewards; remember, it is these same things—functioning on the basis of Bible doctrine—which glorify God.

Application: Don't take all of your money and put it on Red, or on 7, or on a stock pick you think will suddenly quadruple. It is not up to you to think, "I am sure God wants to bless me with wealth, so let me give Him and opportunity to make it easier for Him." If you are thinking like this, then you have your eyes on things, and not on God. Matt. 6:19–21 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (ESV)

Riches and honor take many different forms. We can trust God to take care of this.

Proverbs 8:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chôwn (חֹן) [pronounced kohn]	wealth, riches, substance; price, high value; sufficiency; as adverb, enough	masculine singular noun	Strong's #1952 BDB #223
'âthêq (אַתְּקָ) [pronounced gaw-THAKE]	valuable, advanced, handed forward; eminent, surpassing; shining; handsome	masculine singular adjective	Strong's #6276 BDB #801
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

Proverbs 8:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ts ^e dâqâh (צדקה) [pronounced ts ^e daw-KAW]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842

Translation: ...[as well as] **surpassing wealth and righteousness**. We receive wealth, not just like everyone else, but the believer on doctrine will have a very blessed life. I can certainly attest to that; and I think that many other believers can as well.

Along with this wealth comes righteousness, which here refers to experiential righteousness. As we grow spiritually, our experiential righteousness also increases.

In life, we receive positional righteousness at salvation; God views us as righteous the moment that we believe in Jesus Christ. Then, as we grow spiritually, we act in God's will. This is experiential righteousness. Perhaps we exercise our spiritual gift. That is experiential righteousness. In eternity future, we will be without a sin nature, and we will possess perfect righteousness at that point.

Peter Pett: It is noteworthy that both this and the following subsection end with describing Wisdom's response to those who love her. For those who love Wisdom receive the benefits of doing so. She pours out her spirit to them, she makes known her words to them (Proverbs 1:23). Thus to love Wisdom is to love oneself in the right way. It impacts on every part of life. As Solomon said earlier of Wisdom, 'do not forsake her and she will preserve you. Love her and she will guard you' (Proverbs 4:6). Wisdom is to be loved in the same way as the strange woman is not. Note that she was to be 'sought diligently'. Men should read, mark, learn and inwardly digest her. Then they would receive her fruit in their lives. Paul's words are relevant here, 'study to show yourself approved unto God, a workman who does not need to be ashamed, rightly dividing the word of truth' (2 Timothy 2:15).¹⁸⁸

The ESV; capitalized is used below.

The 4 Benefits of Wisdom (from Rickard)

1. "Riches" is the noun OSHER, עֲשֵׂר, that means, "riches or wealth." This word is used to communicate the idea that God blesses the righteous and the diligent with riches and wealth. Psalm 112:3 **Wealth and riches are in his house, and his righteousness endures forever**. The wise man considers himself wealthy because of his wisdom. Prov 10:4 **A slack hand causes poverty, but the hand of the diligent makes rich**. Prov. 14:24 **The crown of the wise is their wealth, but the folly of fools brings folly**. Along with honor and longevity, OSHER is a reward for the humble. Prov. 22:4 **The reward for humility and fear of the LORD is riches and honor and life**. Being humble is freedom from pride and arrogance. In Biblical humility, the independence of human power and ability is reduced to zero, so that dependence on the power and ability of God are increased to the maximum through the function of grace. Therefore, it is recognition of the authority of our Lord Jesus Christ and submitting to that authority. Since the Bible is the mind of Christ, submission to the authority of our Lord is tantamount to consistent post-salvation renewing of you thought process. We submit by our daily intake of the Word of God (wisdom). The result then is grace orientation and humility. The riches that come to the possessor of wisdom are genuine, not artificial substitutes purchased with silver or gold.
2. "Honor" is the noun KABOD, כְּבוֹד, that means, "glory, heaviness, or wealth." Here it stands for "honor" in the sense of "heaviness" semantically extended to the weightiness of a person's reputation and to the

¹⁸⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

The 4 Benefits of Wisdom (from Rickard)

person himself. It is commonly used for the idea of “honor, respect, reputation, renown or glory.” Cf. Gen 45:13; Prov 3:35. So the blessing here is honor before the Lord and man, having a good reputation in the eyes of both, so far as it depends on you, Mat 25:21, 23; Luke 19:17; Rom 12:18. Being honored in a community is a product of one’s walk (conduct) rather than one’s wealth by itself.

3. “Enduring wealth” is the third blessing made up from the Adjective ATHEQ, עָרַף, used only here meaning, “enduring” or literally “surpassing or eminent”; and the Noun HON, הוֹן, meaning, “wealth or sufficiency.” Here we see the logistical grace blessings of our Lord that will sustain us in life for both the spiritual battles we face and the needs we have every day, as well as the eternal blessings we will receive. 2Cor. 4:7 *But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us.* 2Cor. 9:8 *And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.* 2Cor. 12:9–10 *But He said to me, "My grace is sufficient for you, for My power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.* So we see that those who are wise receive “riches and honor” as well as, “enduring wealth”, cf. Prov 8:21; 14:24; 15:6; 22:4, and prosperity. The proper balance toward wealth is expressed in the wise man’s prayer of Prov 30:8-10.
4. “Righteousness” is the noun TSEDAQAH, צְדָקָה the means “righteousness or justice.” This is the blessing of walking in our positional sanctification; walking experientially sanctified in the righteousness of God each and every day, by means of the filling of God the Holy Spirit and wisdom, (God’s Word applied from your soul). All combined we see the logistical grace blessings from our Lord that we appropriate as a result of having “wisdom” resident within our souls. Interestingly, “prosperity” is literally “righteousness” in vs. 20, and Godly living is the major benefit from having wisdom.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

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Peter Pett now takes the gifts of wisdom and applies them to the regular person: *Wisdom does not just enable rulers. She also gives durable riches, honour and righteousness to all those who respond to her. Part of the lesson is that those who behave wisely will, in general, prosper. They will be hardworking (contrast Proverbs 6:6-11), abstemious and careful (consider Proverbs 6:1-5). They will not, for example, waste their substance on foolish living (Proverbs 5:9-11). They will rather honour YHWH with their substance so that their barns will be full (Proverbs 3:9-10). This is the promise to all who love her (Proverbs 8:21), and in consequence they will enjoy her fruit (Proverbs 8:19). But there is a deeper thought here, for not all who love wisdom outwardly prosper. They may not pile up gold and silver. But what they will do is build up in their treasuries a fruit which is better than gold, a revenue which is better than silver. They will inherit a substance which is far better. For they will dwell in security and will be quiet without fear of evil (Proverbs 1:33). And that because her ways are ways of pleasantness, and all her paths are peace (Proverbs 3:17). And she will bestow on them spiritual beauty (Proverbs 4:8-9; compare Proverbs 1:9).*¹⁸⁹

Proverbs 8:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
טוֹב (טוֹב) [pronounced toh ^b v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine singular adjective which can act like a substantive	Strong’s #2896 BDB #373

¹⁸⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Proverbs 8:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The complete BDB listing for the meanings of this word is: 1) <i>good, pleasant, agreeable (adjective); 1a) pleasant, agreeable (to the senses); 1b) pleasant (to the higher nature); 1c) good, excellent (of its kind); 1d) good, rich, valuable in estimation; 1e) good, appropriate, becoming; 1f) better (comparative); 1g) glad, happy, prosperous (of man's sensuous nature); 1h) good understanding (of man's intellectual nature); 1i) good, kind, benign; 1j) good, right (ethical); 2) a good thing, benefit, welfare (noun masculine); 2a) welfare, prosperity, happiness; 2b) good things (collective); 2c) good, benefit; 2d) moral good; 3) welfare, benefit, good things (noun feminine); 3a) welfare, prosperity, happiness; 3b) good things (collective); 3c) bounty.</i>			
p ^e rîy (פרי) [pronounced p ^e ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6529 BDB #826
min (מן) [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
chârûwts (חָרוּץ) [pronounce khaw-ROOTS]	<i>gold (used in poetry)</i>	masculine singular noun	Strong's #2742 BDB #359
This word also means <i>sharp-pointed, sharp, diligent (adjective); strict decision, decision (masculine noun); trench, moat, ditch (masculine noun); gold (used in poetry)</i> . The meaning of gold seems to come from the idea that <i>gold</i> is a <i>sharp, bright</i> color.			
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
min (מן) [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
pâz (פַּז) [pronounced pahz]	<i>refined, pure gold</i>	masculine singular noun; pausal form	Strong's #6337 BDB #808

The NET Bible: *The two synonyms, "than gold, than fine gold" probably form a hendiadys here to express "the very finest gold."*¹⁹⁰

Translation: *My fruit is better than gold, and [better] than refined gold,...* The fruit that is produced by Bible doctrine (which would logically refer to the production of the mature believer in time) is better than gold; it is even better than refined gold.

Although *hôwb* (חֹב) [pronounced *toh^bv*], strictly speaking, is not a comparative; when combined with the *min* preposition, it acts like a comparative. Literally, the first phrase reads, *my fruit [is] good more than gold...*

So, in life, when you are faced with the chance to make a lot of money as versus the chance to hear Bible doctrine taught, you choose the latter, if, in fact, such a choice has to be made. It is not problematic to make money; nor is it sinful to make a lot of money; and, quite obviously, it is not sinful to work (it is the 2nd **divine institution**). The key is, where do you put your energy and emphasis? What are your priorities?

¹⁹⁰ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

The fruit of wisdom is the production of divine good. We either produce human good or divine good; and it is knowing Bible doctrine that allows us to produce divine good (along with the filling of the Holy Spirit).

Let's look at analogy. A learned house builder can look at some plans and figure out what he needs to do in order to build the first walls of the house. Having an air compressor so that he can use air tools (like an air hammer) makes the job go much quicker. His knowledge as a builder is analogous to our knowledge of divine truth (Bible doctrine); the power for use of his power tools is analogous to the power of the Holy Spirit; the air hammer would be analogous to his spiritual gift.

On the other hand, if you hand someone the plans for a house, hand him a hammer, but he has no power tools and no knowledge of what to do, looking at the blue prints of what he is supposed to build will not result in the house being built. If he is quite clever, he might build a wall, but that wall will be discarded by a knowledgeable builder as worthless and substandard. That is what it is like to produce human good.

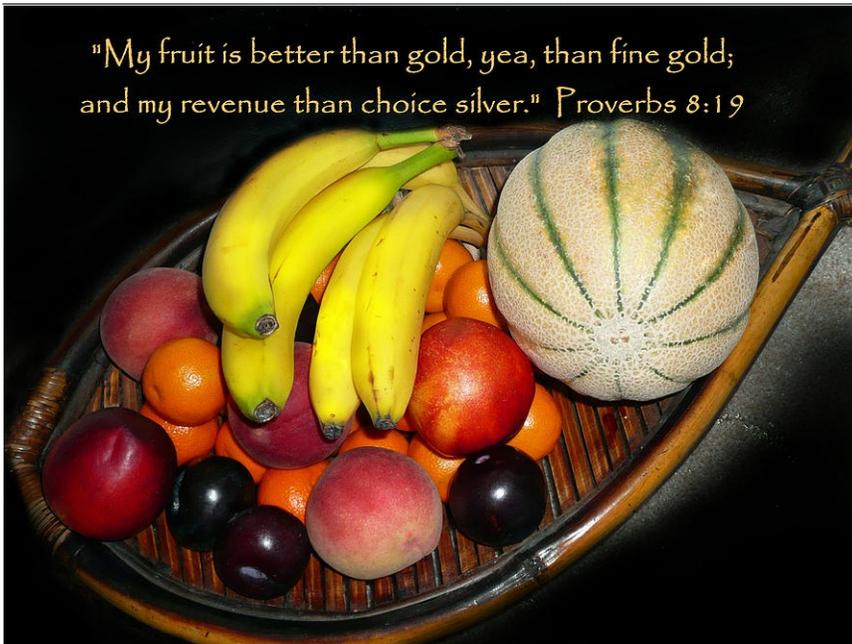
What we produce as human good (and the believer in Jesus Christ can produce human good) will be wood, hay and stubble, which will be burned up in the end. 1Cor. 3:9–15 *For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.* (NKJV)

Proverbs 8:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
t ^e bûw'âh (הַאֲבוֹתָ) [pronounced <i>t^eb-oo-AW</i>]	<i>product; crops, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun with the 1 st person singular suffix	Strong's #8393 BDB #100
The NET Bible: <i>The language of the text with "fruit" and "ingathering" is the language of the harvest – what the crops yield. So the figure is hypocatastasis, comparing what wisdom produces to such crops.</i> ¹⁹¹			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i>]	<i>chosen, choice; preferable, excellent; pleasing [someone]</i>	masculine singular, Niphal participle	Strong's #977 BDB #103

Translation: ...and my yield [is better] than choice silver. The production of wisdom—what wisdom produces in our own personal lives—is better than choice silver.

¹⁹¹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

This same approach is found in Prov. 3:13–14 **Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold.** (ESV)



Proverbs 8:19 (a graphic); from **Eleventeen Green**; accessed November 26, 2015.

Both phrases are interesting. Lady Wisdom does not say, “I am better than gold or silver” (even though she is); but that her production, her revenue, her yield—that is all superior to gold and silver. So, you may think, “I really need to focus on my investments and perhaps even buy some gold and silver to hedge against inflation.” And there is nothing wrong with investing, with looking and planning ahead, or taking care of your family. All of that is legitimate. The key is always emphasis; the key is always priority. Let’s say that, by working an extra few hours in the office, you might miss Bible class, but you might also bring in an extra \$3000 in income, and you might shrewdly be able to double that money over

the next 4 or so years. What wisdom will yield you is greater than that. What you will get from Bible class results in a far better yield.

So there is no misunderstanding, I am not saying that you should never work overtime. I am not saying that your job will never interfere with Bible class. The key is, what do you do when that happens? How do you deal with that regarding your family when it happens?

In life, you will be continually faced with competing interests for your time. The key to your life, your happiness and the blessings of life is your properly ordering your life according to your (ideally) correct priorities.

Gary North: By comparing the treasures of wisdom with the precious metals, Proverbs drives the point into the minds of men: the most valuable asset of all is wisdom. Solomon was already wise when he asked for wisdom; he recognized that he was asking for the most valuable of all assets. Wealth subsequently flowed to his kingdom (1Kings 10:14–21). The fame of this rule spread everywhere (1Kings 4:3–11). The powerful and wealthy came to him for counsel (1Kings 10:11–13). In short, he achieved indirectly, through wisdom, the goals that other men seek directly through intrigue, magic, and violence.

North continues: God speaks clearly to men. They can understand His words because they are made in His image. He communicates to them by means of analogies and metaphors. When He compares the value of wisdom with gold, He speaks a universal language. Like the pocketbook parables of Jesus, the economic language of wisdom personified can be grasped by anyone, in the day of Solomon or in the twenty-first century.¹⁹²

Continuing: The universality of gold and silver as desirable assets to lay up in one’s treasury reinforces the words of wisdom. When men think about the universal forms of wealth, they think of gold and silver. Across the globe, men understand the value of the precious metals. Abraham’s wealth was counted in these metals (Gen. 13:2). When men speak out against the economic importance of gold

¹⁹² From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (p. 99).

and silver, they speak nonsense. When John Maynard Keynes spoke of gold in 1923 as a barbarous relic, and when Lenin suggested in 1921 that the victorious Bolsheviks would someday use gold for public lavatories, they proclaimed utopianism (“utopia”: no place). These two spokesmen of their era spoke for both sides of the Iron Curtain. Both men had contempt for Christian society. Keynes the atheistic homosexual and Lenin the atheistic revolutionary knew enough about Christianity to prefer the harlot of the twilight.¹⁹³

And North concludes: *The quest for wisdom is man’s only sure thing. Gaining wisdom is better than gaining gold and silver. Thus, the pay-off is very high, and the risk of failure is zero, if men continue to seek wisdom’s face. Solomon ceased the quest and went to the harlot in his later years. He died, and his son – the son to whom the Proverbs were presumably addressed – rebelled and lost the northern kingdom. The quest must be begun early, and it must not end as twilight approaches.*¹⁹⁴

Our Lord stated in Luke 6:43-45, “For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. The good man out of the good treasure of his heart, (wisdom in the right lobe of your soul), 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.” Rickard appears to use the NASB.

James Rickard: Principles of Divine Good Production – The Fruit of the Spirit

1. There are three types of good in history.
 - a. Human good, the production of good by human power and means which is evil. It began in the Garden of Eden right after the fall with operation fig leaf. Evil is the thinking of Satan, while human good is the application of that thinking. Human good is the production of the unbeliever and reversionistic believer.
 - b. Moral good, the observance of the laws of Divine Establishment, can be produced by both believer and unbeliever.
 - c. Divine good, the fruit of the Spirit which is the production of the growing or mature believer.
2. “Good Fruit” is the analogy used for Divine Good Production in Scripture which is also called the “fruit of the Spirit” in Gal. 5:22–23 **But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.**
3. What is interesting about “Christian service” is that it can be fulfilled in the power of your own ability, your human energy, and your personality rather than the power of God, or it can be produced through the filling of the Holy Spirit and the application of God’s Word. As such anything done with wrong motivation or not under the filling of the Holy Spirit is not Divine Good and is instead Human Good. We need to do a right thing in a right way and that means we must be filled with the Holy Spirit and apply God’s Word to the situations of life and any service we give to God in order for it to be “Divine Good.”
4. Divine Good is produced by the Balance of Residency which is the filling of the Holy Spirit plus maximum Bible doctrine applied from the right lobe of your soul (heart). Therefore, for the Church Age believer, we have two power options (the filling of the Holy Spirit and the application of God’s Word) that when working together in our souls have the outcome of Divine Good Production; the fruit of the Spirit. Our Lord also said in Matt. 7:17–20 **So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.**
5. The production of Divine Good is related to the function of GAP, (the Grace Apparatus for Perception). 2Thess. 2:16-17 **Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word. 2Tim 3:16-17 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate (ARTIOS – fully qualified, complete, fitted), equipped (EXARTIZO) for every good work. Titus 2:7 In all things show**

¹⁹³ From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (pp. 99–100). Additional citations at this site.

¹⁹⁴ From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (p. 100).

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yourself to be an example of good deeds, with purity in doctrine, dignified, & sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us. Cf. 2Tim. 2:21 Col 1:9 10.

6. The only production which counts as Divine Good is production based on something in your soul which is there as a result of grace. The filling of the Holy Spirit and Bible doctrine exist in your soul as a result of grace. Therefore, producing Divine Good demands that you have right priorities. Right priorities are consistent Divine viewpoint of life, which originates from perception, metabolization, and application of Bible doctrine. When you have the right mental attitude plus the filling of the Holy Spirit you are in the will of God and will produce Divine Good. Our Lord said in John 15:1-8 "I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. You are already clean because of the word which I have spoken to you, (Positional Sanctification). Abide in Me, and I in you (Experiential Sanctification). As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing... My Father is glorified by this, that you bear much fruit, and so prove to be My disciples." James 3:17-18 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace. Our Lord also said in John 12:24-25, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal."
7. Keep in mind that a sapling does not produce fruit, but a tree does. Therefore, there must be some kind of spiritual growth in the believer before there can be the production of Divine Good. And as we have noted, all production must come from within the boundary of Bible doctrine. It is the will of God that you learn doctrine before you produce Divine Good. You do not put baby believers to work doing anything, first you teach them and when the baby grows up, it will work and produce naturally as a result of all the training it received. Our Lord said in Luke 8:14-15 "The seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity. But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance." Cf. Matt. 13:23; Mark 4:20.
8. The production of Divine Good is also related to Logistical Grace Blessings as noted in Prov 8:17-18. In 2Cor 9:8 "all sufficiency" refers to God providing everything necessary to keep you alive to take in Bible doctrine, "so that you can have an abundance of every production of Divine Good." 2Cor 9:8 defines Logistical Grace: And God is able to make all grace abound to you, that always having all sufficiency in everything (Logistical Grace support and blessing), you may have an abundance for every good deed, (Divine Good Production). 1Cor 15:10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.
9. The production of Divine Good is an issue in the Angelic Conflict. It is the tactical victories of the Angelic Conflict. Rom. 12:21 Do not be overcome by evil, but overcome evil by the production of Divine Good.
10. Divine Good Production is related to the "royal law", (James 2:8), of the Royal Family Honor Code. John 15:16-17 "You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. This I command you, that you love one another."
11. Divine Good Production is related to the believer being placed in union with Jesus Christ. Rom 7:4-6 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter. Eph 5:7-11 Therefore do not be partakers with them; for you were formerly darkness, but now you are Light in the Lord; walk as children of Light (for the fruit of the Light consists in all goodness and

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- righteousness and truth), trying to learn what is pleasing to the Lord. Do not participate in the unfruitful deeds of darkness, but instead even expose them.
12. Discipline received and learned from produces Divine Good. Heb 12:11 *All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.*
 13. Divine Good is the production of the Royal Priesthood. Heb 13:15 *Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. 16And do not neglect doing good and sharing, for with such sacrifices God is pleased.*
 14. The believer is designed to produce Divine Good. Eph. 2:8-10 *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.*
 - a. In eternity past, God knew how much Bible doctrine you would have at any moment, so he prefabricated all the Divine Good you would produce and entered this information into His Divine decrees with your name on them. Rom 8:28-30
 15. The production of Divine Good is related to the believer's honor, Prov 8:18 2Tim 2:21.
 16. Our eternal blessings and rewards will be based on the Divine Good we produced here on earth. Prov. 8:18, 21 1 Cor 3:10-15. John 4:36 *"Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together."* 2Cor. 5:10 *For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad. Col. 1:9–12 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God; strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.*

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Pett tells us that the key to the value of wisdom is not simply the material benefits, but there are great spiritual benefits which are implied by the material benefits: *The first things that Wisdom offers to those who love her are riches and honour. They will prosper, and gain and keep the respect of good men. Compare for this Proverbs 3:4; Proverbs 3:16; Proverbs 3:35; Proverbs 4:8. But more than that they will gain durable wealth and righteousness. The fact that the wealth is durable and paralleled with righteousness suggests that here the idea is of spiritual wealth, for wisdom's fruit is immediately stated to be better than gold and choice silver. Compare Proverbs 3:14. Thus we are probably to see here wealth that is lasting and permanent which does not, in Jesus words, get affected by moths, rust or thieves (Matthew 6:19-20). Such 'wealth' is portrayed in Proverbs 1:9; Proverbs 1:23; Proverbs 1:33; Proverbs 3:2; Proverbs 3:17-18; Proverbs 3:33 b, 34b, 35; Proverbs 4:9 and can especially be summed up in the promise of abundant life (Proverbs 3:18; Proverbs 3:22; Proverbs 4:13; Proverbs 4:22-23; Proverbs 6:23; Proverbs 8:35). So Wisdom offers those who love her spiritual wellbeing and righteousness. They will enjoy God's favour (Proverbs 8:35) with all the blessings that come with it. They will walk in the path that grow brighter day by day until its glorious summation (Proverbs 4:18).*¹⁹⁵

There is always a potential problem with material blessings. You can easily get caught up in enjoying your material blessings and prosperity, and, as a result, put Bible doctrine on the back burner.

¹⁹⁵ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Wisdom and Other Attributes of God

In a path of righteousness I go, in a midst of pathway of justice; to give those loving me substance and their treasuries I fill up.

Proverbs
8:20–21

I walk along the path of righteousness, within the midst of the pathway of justice. Giving substance to those who love me, I make full their storehouses.

I walk along the path of righteousness, within the middle of the pathway of justice. Giving life and substance to those who love me, I fill up their storehouses.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In a path of righteousness I go, in a midst of pathway of justice; to give those loving me substance and their treasuries I fill up.
Latin Vulgate	I walk in the way of justice, in the midst of the paths of judgment, That I may enrich them that love me, and may fill their treasures.
Plain English Aramaic Bible	"I walk in the way of righteousness and within the streets of judgment" "That I might <u>leave hope</u> as an inheritance to my friends, and I shall fill their treasures" ..
Peshitta (Syriac)	I lead in the way of righteousness, in the midst of the paths of justice, That I may cause those that love me <u>to have hope</u> ; and I will fill their treasuries.
Septuagint (Greek)	I walk in ways of righteousness, in the midst of the paths of judgment; that I may divide substance to them that love me, and may fill their treasures with good things. (8::21A) <u>If I declare to you the things that happen daily, I will remember also to recount the things of old.</u> The LXX adds another verse here.
Significant differences:	The Aramaic has stuff about <i>hope</i> in the second sentence, which is not found in the Hebrew. The Greek adds another verse.

Limited Vocabulary Translations:

Bible in Basic English	I go in the road of righteousness, in the way of right judging: So that I may give my lovers wealth for their heritage, making their store-houses full.
Easy English	My actions are fair and right. I give wealth to those who love me. I fill their rooms with valuable things.'
Easy-to-Read Version	I lead people in the right way. I lead them along the paths of right judgment. I give wealth to people who love me. Yes, I fill their houses with treasures.
<i>The Message</i>	You can find me on Righteous Road—that's where I walk— at the intersection of Justice Avenue, Handing out life to those who love me, filling their arms with life—armloads of life!
NIRV	I walk in ways that are honest. I take paths that are right.

I leave riches to those who love me.
I give them more than they have room for.

Thought-for-thought translations; paraphrases:

Contemporary English V. The Living Bible	I always do what is right, and I give great riches to everyone who loves me. My paths are those of justice and right. Those who love and follow me are indeed wealthy. I fill their treasuries.
New Berkeley Version	In the way of righteousness I walk firmly in the midst of the paths of justice, in order to bestow [Or “cause to inherit.”] real substance [“Being,” “existence,” hence, “possessions,” “substance.” Compare our term “real estate.”] upon those loving me, and I will fill their treasuries.
New Century Version	I do what is right and follow the path of justice. I give wealth to those who love me, filling their houses with treasures.
New Life Version	I walk in the way that is right with God, in the center of the ways that are fair. I give riches to those who love me, and fill their store-houses.

Partially literal and partially paraphrased translations:

American English Bible	I walk in the ways of the righteous, and return in the pathways of reason. I provide for all those who love me, and I fill their treasuries with things that are good.
International Standard V	I walk on the way of righteousness, along paths that are just, I bequeath wealth to those who love me, and I will fill their treasuries.”
New Advent (Knox) Bible	A faithful course I tread, nor exceed the bounds of just retribution, failing never to enrich the souls that love me with abundant store.
Translation for Translators	I always do what is righteous and just/fair. I give wealth to those who love me; I fill their houses with valuable things.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I go the path of righteous verdicts. Amidst the routes my existing lovers inherit filled treasuries.
Ferrar-Fenton Bible	In Rectitude’s high road I walk, In the midst of the pathway of Right, To make those that love me have wealth, And that I may fill up their stores.
Jubilee Bible 2000	I <i>shall</i> lead in the way of righteousness in the midst of the paths of judgment, that I may cause my friends to inherit existence and I will fill their treasures.
Lexham English Bible	In the way of righteousness I walk, in the midst of paths of justice, [in order] to endow those who love me [with] wealth, and I will fill their treasuries.
NIV – UK	I walk in the way of righteousness, along the paths of justice, bestowing a rich inheritance on those who love me and making their treasuries full.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I proceed on the path of righteousness and make use of the ways of justice, giving riches to those who love me, and filling their cellars.
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The Heritage Bible	Yahweh formed me at the beginning. I walk in the well-trod way of righteousness, in the midst of the paths of judgment, That I may cause those who love me to inherit real existence [yesh, to be, to exist. The meaning is that Wisdom, the Son of God, causes those who love Him to inherit reality, the good and eternal reality, the condition of God who is I AM, not the false, wicked, nothingness.], and I will fill their treasures.
New American Bible (2011)	On the way of righteousness I walk, along the paths of justice, Granting wealth to those who love me, and filling their treasuries.
Revised English Bible	I follow the course of justice and keep to the path of equity. I endow with riches those who love me; I shall fill their treasuries.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I follow the course of righteousness along the paths of justice, to endow with wealth those who love me and fill their treasuries.
exeGeses companion Bible	I walk in the way of justness midst the paths of judgment; that my lovers inherit substance; and I fill their treasures.
JPS (Tanakh—1985)	I walk on the way of righteousness, On the paths of justice. I endow those who love me with substance; I will fill their treasuries.
Orthodox Jewish Bible	I walk in the orach tzedakah (way of righteousness), in the midst of the netivot (paths) of mishpat, That I may cause those that love me to inherit substance; and I will fill their otzarot.
<i>The Scriptures</i> 1998	“I walk in the way of righteousness, In the midst of the paths of right- ruling, “To bestow substance on those who love me, And to fill their treasuries.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“I, [Wisdom, continuously] walk in the way of righteousness, In the midst of the paths of justice, That I may cause those who love me to inherit wealth and true riches, And that I may fill their treasuries.
The Expanded Bible	I ·give wealth to those who love me [·cause those who love me to inherit substance], filling their houses with treasures. “The Lord ·begot [or acquired; possessed] me ·when he began his work [·at the beginning of his path], long before he made anything else.
Kretzmann’s Commentary	I lead in the way of righteousness, literally, "I am walking," that being the standard of His conduct, in the midst of the paths of judgment, all His dealings being in agreement with the demands of divine justice, that I may cause those that love Me to inherit substance, true and lasting blessings; and I will fill their treasures, giving them possessions which outlast this world, the happiness of those who are united with Christ by the bonds of love, who receive the fullness of His merciful gifts and the blessings of His grace in His Word, which teaches true wisdom. Having thus spoken of His work, of His office, Christ next gives information concerning His person.
NET Bible®	I walk in the path of righteousness, in the pathway of justice,

that I may cause those who love me to inherit wealth,
and that I may fill their treasuries.

Syndein/Thieme

{Divine Blessings from the Justice of God to the Spiritually Mature Believer}
I {doctrine} march/lead in the Way of righteousness/honor, in the middle of the road
of integrity/judgment for the purpose that I {doctrine} may cause those that love me
to 'inherit possessions'/'gain wealth' and I {doctrine} will fill their
treasuries/storehouses {prosperity}.

{Note: The mechanics here is that the Justice of God blesses the Righteousness
of God that is indwelling the believer at the point of Salvation. Doctrine in your soul
applied to your life experiences means that doctrine permits the Justice of God to
be able to bless 'the Righteousness of God in you' in time and forever.}

The Voice

I follow the way of right living.

Follow me along the path to find justice;

I'm ready to meet those who love me, bestow true riches upon them,
and fill up *their lives until* their treasuries *overflow*.

Literal, almost word-for-word, renderings:

Concordant Literal Version

I walk in the path of righteousness, In the midst of the tracks of right judgment,
To allot prosperity to those loving me, So that I fill their treasures."

Context Group Version

I walk in the way of vindication, In the midst of the paths of judgment;
That I may cause those that give allegiance to me to inherit wealth, And that I may
fill their treasuries.

Emphasized Bible

In the way of righteousness, I march along, in the middle of the paths of justice:
That I may cause them who love me to inherit substance, and, their treasuries, I
may fill.

English Standard V. – UK

I walk in the way of righteousness,
in the paths of justice,
granting an inheritance to those who love me,
and filling their treasuries.

God's Truth (Tyndale)

I walk in the way of righteousness, and in the street of judgment.
That I may send prosperity to those that love me, and to increase their treasure.
Although I really like Tyndale's translation, some things are inexplicable. In this
passage, v. 20 ends a paragraph, and v. 21 begins the next paragraph.

NASB

"I walk in the way of righteousness,
In the midst of the paths of justice,
To endow those who love me with wealth,
That I may fill their treasuries.

Stuart Wolf

I walk about in the *well-trodden* way of righteousness, in the midst of the byways of
justice. That I may cause inheritance/bequeath those loving me that which
exists/property, and their treasuries I will fill *to the brim*.

Webster's Bible Translation

I lead in the way of righteousness, in the midst of the paths of judgment.
That I may cause those that love me to inherit substance; and I will fill their
treasures.

Young's Literal Translation

In a path of righteousness I cause to walk, In midst of paths of judgment,
To cause my lovers to inherit substance, Yea, their treasures I fill.

The gist of this passage:

Wisdom guides a person to walk in the way of righteousness; and those who love
wisdom are rewarded for it.

Proverbs 8:20a

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	No Strong's # BDB #88
'ōrach (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
ts ^e dâqâh (צִדְקָה) [pronounced ts ^e daw-KAW]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842
This has been variously translated as <i>righteousness, vindication; prosperity, generous, successful</i> . ¹⁹⁶			
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to walk; to live, to follow some manner of life; to depart, to go away, to vanish; to fall upon [as a robber]; a vagrant?</i>	1 st person singular, Piel imperfect	Strong's #1980 (and #3212) BDB #229

Translation: I walk along the path of righteousness,... Wisdom is closely associated with righteousness. This might be a good place to distinguish wisdom from simple intelligence. Intelligence can be used to prop up arrogant ideas and philosophies or the evil plan of Satan, but wisdom is naturally associate with righteousness.

Clarke: *Nothing but the teaching that comes from God by His Word and Spirit can do this.*¹⁹⁷

A person who is truly wise understands this world and his (or her) place in it. They understand what is right and wrong. In the United States, in 2015, there is a significant portion of people who have no idea what is right and wrong. There are people who reject the concept of the nuclear family unit—which is natural and normal—and believe that a child is just as healthy when brought up by two homosexuals or by a single mother. This is something that ought not even require a discussion; but post anything like a [pro-family article](#) on fb, and you will be surprised at the number of critical remarks that you get. Those people who are against a pro-family stance may have great intelligence which they use to argue their situation; but they lack wisdom. They lack righteousness.

James Rickard: *“Righteousness” is one of God’s Divine attributes and is His values and character in action, Jer 9:24. In Psa 40:10, it is parallel with his faithfulness, salvation, loving-kindness (grace) and truth. He loves righteousness, Psa 33:5, and desires that we too walk in righteousness. As such we are blessed through the Grace Pipeline of our Lord by His righteous. He can only bless us when we too are operating in His righteousness. Otherwise His righteousness brings parental Divine discipline.*¹⁹⁸

¹⁹⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

¹⁹⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:20 (slightly edited).

¹⁹⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Proverbs 8:20b

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	No Strong's # BDB #88
tâvek ^e (תַּוֶּכֶּה) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תַּוֶּכֶּה. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
n ^e thîybâh (נְתִיבָה) [pronounced n ^e thee ^v -BAW]	<i>path, pathway, footpath, a trodden down path</i>	feminine plural construct	Strong's #5410 BDB #677
James Rickard: "Paths" this time we have NETHIYBAH, נְתִיבָה, a feminine noun indicating "a path, pathway, or wake." In the plural here it indicates well-traveled paths or roads, highways, Judges 5:6 and figuratively, it indicates the paths of life, Job 19:8; of ethical and moral guidance, Psa 119:105; 142:3, etc. ¹⁹⁹			
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced mish ^e -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048

Gesenius organizes the meanings as follows:

(1) a judgement; including:

(a) the act of judging; (b) the place of judgment; (c) a forensic cause, the setting forth of a cause, to appeal a judgment; (d) the sentence of a judge; (e) the fault or crime one is judged for;

(2) a right, that which is just, lawful according to law; which set of meanings would include:

(a) a law, a statute; a body of laws; (b) that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture; (c) a manner, a custom; (d) a fashion, a kind, a plan.

We could possibly add the meanings for the plural: laws, responsibilities, privileges. From the standpoint of the one under judgment, mîshepâṭ could mean *appeal*.

Translation: ...within the midst of the pathway of justice. Righteousness is the principle of integrity; justice is the execution or the application of integrity. Wisdom is tied both to righteousness and to justice. Righteousness is the principle of integrity and justice is the function or execution of integrity.

It is along these pathways of justice that we walk.

James Rickard: [H]ere n^ethîybâh is used for the believer who is going forward inside of God's Plan for their life, and indicates the impact we will have on others as we go forward in God's Plan for our lives, Psa 119:105; Prov 12:28; Isa. 42:16. It indicates the path of wisdom that the all men especially the believer should follow, Prov 3:17.²⁰⁰

The eighth benefit of having wisdom in one's soul is, we are able to walk in the plan of God.²⁰¹

¹⁹⁹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁰⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015 (slightly edited).

²⁰¹ Paraphrased from <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

James Rickard on walking in the plan of God: “I Walk” is the first common singular verb HALAK, הלך, in the Piel Imperfect, for intensive ongoing action, “I keep on walking.” Here it has the sense of forward motion inside God’s Plan for you life. “The way” is the noun ORACH, ארץ, that means, “pathway.” A prime function of the word is to describe the way or path of life or of death; here it is “life”. Therefore the word can mean “way or lifestyle.” For example, Psalm 27:11 *Teach me your way, O Lord, and lead me in a plain path.* Cf. Psa 25:10; 44:18. Theologically, ORACH is used to contrast the life activities or character orientation of the sinner with the obedient, godly person. Essentially, one chooses one or the other “path,” but as we have seen there are sure and certain consequences which result from that choice. Psalm 25:4 *Your ways, O Yahweh, cause me to know; your paths teach me.*²⁰²

Proverbs 8:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
nâchal (לָחַל) [pronounced naw-KHAHL]	<i>to give (as a possession), to cause to inherit; to distribute</i>	Hiphil infinitive construct	Strong’s #5157 BDB #635
<p>The NET Bible: <i>The infinitive construct expressing the purpose of the preceding “walk” in the way of righteousness. These verses say that wisdom is always on the way of righteousness for the purposes of bestowing the same to those who find her. If sin is involved, then wisdom has not been followed.</i>²⁰³</p>			
<p>James Rickard: “Endow” is the Verb NACHAL, לָחַל, that means, “to receive, to take property as a permanent possession, to take possession of, or to inherit” It is used extensively regarding the giving of the promised land of Canaan to Israel. In the Hiphil Infinitive it is a causative verb and means, “to cause to take possession” which the Lord did as He gave Israel possession of the land, Deut 1:38; 3:28.²⁰⁴</p>			
’âhêb (אָהַב) [pronounced aw-HAYV ^o]	<i>lovers; friends; those who are desired or loved, the ones loving</i>	masculine plural, Qal active participle with the 1 st person singular suffix	Strong’s #157 BDB #12
yêsh (יֵשׁ) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive with a 3 rd person masculine singular suffix; the verb to be may be implied	Strong’s #3426 BDB #441

James Rickard: “Wealth” is the Substantive Particle YESH, יֵשׁ, that means, “There is, what is, existence, substance or presence.” Keil and Delitzsch note that “it denotes possessions and goods. But since this use of the word does not elsewhere occur (therefore Hitzig explains יֵשׁ = יֵלֵשׁ, I have it = presto est), and here, where Wisdom speaks, יֵשׁ connects itself in thought with הַיְשׁוּת, it will at least denote real possession (as we also are wont to call not every kind of property, but only landed property, real possession), such possession as has real worth, and that not according to commercial exchange and price, but according to sound judgment, which applies a higher than the common worldly standard of worth.” (Commentary on the Old Testament).²⁰⁵

²⁰² From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁰³ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

²⁰⁴ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁰⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Translation: Giving substance to those who love me,... Substance here can mean *being, existence*. However, God gives the believer far more than just existence.

We may reasonably interpret this to refer to blessings received as a result of the possession and use of wisdom. Doubtless, eternal blessings are provided as well. There are believers who have spent nearly all of their Christian lives in persecution; they and their property are under attack (I think of many Christians in the Middle East). God will bless them greatly in heaven, as they have faced so many difficulties here on earth for His Name.

James Rickard: *“for those who love (AHEV) wisdom they will be caused to take possession of the possession, i.e. what exists.”* From that we understand this to mean that we will receive our escrow blessings predesigned by God from eternity past. This sentence ends with the desire of “wisdom” (God), to give us our escrow blessings. “I may fill” is MALE מִלֵּא, that means, “to be full, to fill” in the Piel Imperfect for the ongoing intensive action of God filling us with our escrow blessings. This reminds us of Luke 6:38, *“Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return”*, regarding our escrow blessings.²⁰⁶

Giving could also be translated to *cause to inherit*; and Peter speaks of this inheritance: 1Peter 1:3–5 **Blessed be the God and Father of our Lord Jesus Christ! According to His great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.** (ESV; capitalized)

Treasury of Scriptural Knowledge provides a number of Scriptures related to our walk along the path of God: Deut. 5:32 Prov. 3:6 4:11–12, 25–26 6:22 Psalm 23:3 25:4–5 32:8 Isa. 2:3 49:10 55:4 John 10:3, 27–28 Rev. 7:17.²⁰⁷

Proverbs 8:21b

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
ʾôwtsâr (אוֹצָר) [pronounced <i>oh-TSAR</i>]	<i>a depository, a storehouse, a treasury</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #214 BDB #69
mâlêʾ (מִלֵּא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	1 st person singular, Piel imperfect	Strong's #4390 BDB #569

The NET Bible: *The Piel imperfect continues the verbal idea that the infinitive began in the parallel colon even though it does not have the vav on the form.*²⁰⁸

The NET Bible: *The LXX adds at the end of this verse: “If I declare to you the things of daily occurrence, I will remember to recount the things of old.”*²⁰⁹ This does not appear to add to our understanding.

²⁰⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁰⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 8:20.

²⁰⁸ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

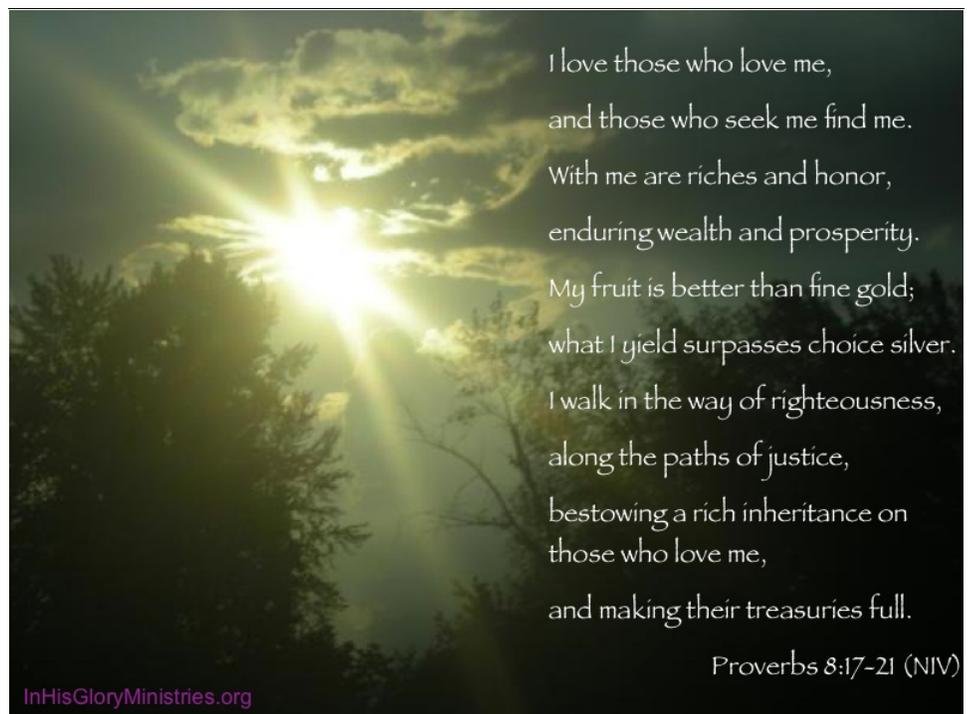
²⁰⁹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

Translation: ...I make full their storehouses. With wisdom comes prosperity and blessing. We interpret Scripture according to the era in which it was written. Farmers would have storehouses to store the grain which they harvested. Over years, they would determine what is the best way to store food, and incorporate this into their storage system.

James Rickard: *[T]he Ninth and final benefit of having “wisdom” in your soul found in our list, which is to receive the distribution of your escrow blessing for both time and eternity.*²¹⁰

Vv. 20–21: I walk along the path of righteousness, within the midst of the pathway of justice. Giving substance to those who love me, I make full their storehouses. Throughout, remember that this personification of wisdom is also a reference to Jesus Christ. Loving Jesus Christ is not an emotion that you work up, but an interest in Who He is and a prioritization to learning about Him. Embracing the Lord produces a reciprocal result—God blesses us as we move into spiritual maturity. Here, it is spoken of as filling up the storehouses; but that is clearly metaphorical, as few people have storehouses for grain anymore. But this indicates that God blesses us with an abundance, which can be a variety of things, not all material. Furthermore, your capacity for life is closely associated with whatever God has blessed you with. You and Charley Brown can have exactly the same things—a nice house, a reasonable car, a suitable husband (or wife) and 2 children. Charley Brown may appreciate these things far more than you do because Charley Brown is spiritual maturity and appreciative of the blessings of God. Now, you might not appreciate what you have nearly as much, because you are constantly looking at Lucy Van Pelt and wondering why God gave her so much stuff (your eyes are on the wrong thing).

Capacity is key. I might have been 10 or 12 and went to a Baptist Summer program (I only know that it was Baptist because I went to that actual church as a young adult a decade later). The person who brought in the most visitors got a prize, so I brought in 3 or 5 other kids. At the end of the week or two week session, the minister gave me a prize—a brand new Bible! You have never seen a sadder look on a child’s face than mine. He could tell and said that there was another prize besides and he gave me that (cannot recall for the life of me what that prize was). But, at that age, I was not saved, I knew very little about the Bible, and had no capacity to appreciate the Bible.



Proverbs 8:17–21 (a graphic); from [In His Glory Ministries](http://InHisGloryMinistries.org); accessed November 26, 2015.

Gary North: *Those who love wisdom will inherit substance; those who love wisdom will have their treasuries filled. This does not mean that all wise men will get rich. The true wealth is wisdom herself (God Himself): durable riches, fruit that is more valuable than gold (vv. 18–19). But because men who follow wisdom are promised better forms of wealth, one testimony of God to the reliability of His word*

²¹⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

is that covenant-keepingmen will inherit inferior forms of wealth: earthly wealth. This is an affirmation of God's ability and willingness to deliver even greater riches in eternity.²¹¹

Gary North: *God wants to honor publicly those who honor Him publicly: “. . . for them that honour Me I will honour. . .” (1Sam. 2:30). One way is to grant them riches and honor (Prov. 8:18). To internalize these references to external economic success is to minimize the power of God to manifest His reliability and sovereignty, in time and on earth. Such a “spiritualizing” interpretation is too often governed by an impulse that is related to the hostility displayed by the religious leaders of Israel against Jesus. They deeply resented Jesus' ability to heal men before the gaze of the multitudes. He was manifesting His power in public. They would have preferred Him to work His miracles privately, or not at all. They would have preferred to face a religion of strictly “internal” blessings. Such a religion would not have resulted in a public confrontation – the kind of confrontation that the Pharaoh of Moses' day so deeply resented.²¹²*

This was a pretty good list from Joe's sermon. Prov. 8:14–21 **With me [Wisdom] is proper counsel and proven success; with me comes discernment and strength. By me, kings reign and rulers properly adjudicate just results; by me, princes, nobles, and all those who must judge righteousness, properly exercise their power. I love those who love me, and those who seek me will find me. Riches and honor are with me, as well as surpassing wealth and righteousness. The fruit of my production is better than gold—in fact, it is better than refined gold. What I give is better than choice silver. I walk along the path of righteousness, within the middle of the pathway of justice. Giving life and substance to those who love me, I fill up their storehouses.**

Joe Guglielmo Summarizes What God Provides in Proverbs 8:14–21

GOOD COUNSEL – We see that in verse 14a that the Lord has good counsel for us, He will guide us down the right path! What He has for us is perfect, the direction He has for us is right.

SOUND WISDOM – We see that in verse 14b that the Lord has sound wisdom or sound judgment for us to follow.

UNDERSTANDING – We see that in verse 14c that the Lord gives to us understanding. How important that is for us as we go through life and we need to understand what to do, where to go, what to say and-so-on.

MORAL STRENGTH – We see that in verse 14d that the Lord gives to us moral strength to do the things that He wants us to do. To stand strong in this evil world!

LEADERSHIP ABILITY – We see that in verses 15a and 16a that the Lord gives to us leadership ability, not to lord over people but to serve them in a godly way, to bless them in all that we do. To lead them down the right path!

JUDICIAL SKILL – We see that in verses 15b and 16b that the Lord gives us the ability to make godly judgments in matters and those judgments are made according to the Word of God.

AFFECTION & COMPANIONSHIP – We see in verse 17a that the Lord gives us the ability to reach out and care for others, to be a friend to them. We are told in Proverbs 17:17, “A friend loves at all times, And a brother is born for adversity.”

OPEN TO THOSE IN NEED – We see in verse 17b that the Lord gives to us the ability to help those in need. To be able to listen to them, to assist them through whatever they are going through. To be available to them!

EXCEEDINGLY ABUNDANT BLESSINGS – We see in verse 18 the riches, the honor and righteousness that

²¹¹ From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (pp. 102–103).

²¹² From www.garynorth.com/proverbs.pdf accessed November 20, 2015 (pp. 103–104). Scriptural reference corrected.

Joe Guglielmo Summarizes What God Provides in Proverbs 8:14–21

God blesses us with, things which will endure!

GOOD CHARACTER – We see in verse 19 that the Lord gives to us good character, that the things we do will be fruitful.

GUIDES US – We see in verses 20 and 21 that the Lord guides us down the right paths, the just paths, and in doing so others will follow along where we are going and they will be blessed!

From [Calvary Chapel](#); accessed November 24, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

“Treasuries” is the noun OTSAR, תִּשְׂבָּר that means, “treasury, storehouse, depository, etc.” The term is used describing both sacred and royal treasures, speaking of both our priesthood and ambassadorship as members of the Royal Family of God. The temple treasury contained items made of gold, silver, bronze, iron, and precious stones, 1 Chron 29:29:7-8, reminding us of 1 Cor 3:10-15 of the promise of escrow blessings in the eternal state.

In many places this word is used in scenes of the treasuries of Israel being carried away by other nations due to their reversionism, just as your escrow blessings will go to others if you reside in reversionism signified by not loving wisdom. This too reminds us of the parable of the Talents in Luke 25:14-29, especially verse 28.

This word not only connotes blessing in eternity but also in time as it is used of provisions needed to support the priesthood and basic logistical grace blessings, Prov 21:20; Neh 10:37-39; 12:44; 13:12-13; Mal 3:10.

The Principles of Escrow Blessings (from James Rickard/R. B. Thieme, Jr.)

1. There are four parts to the definition of escrow.
 - 1) An escrow is a written agreement entered into by three parties, the grantor (God the Father), the grantee (you), and the depository (our Lord Jesus Christ as the escrow officer), for the transfer of certain benefits. Eph 3:8 tells us that our escrow blessings are, “The inexhaustible or unfathomable riches in Christ.” This is what the escrow blessings deposited by God the Father in eternity past are called, “inexhaustible riches”, which have been deposited with or in Christ.
 - 2) The sealed agreement of God the Father as the grantor, generally accompanied by the deed, bond, or chattel to be conveyed, is made contingent on some future happening or on the performance of some act by the grantee, and is delivered to the depository and held by him pending the occurrence of that event or the performance of the required act by the grantee. Therefore, God first created the blessings, even before He expressed His sovereign will in election and before He designed the predesigned protocol plan in predestination. Eph 1:2–3 **Grace to you for your benefit and prosperity (escrow blessings) from God the Father (the grantor of our escrow blessings) and our Lord Jesus Christ (the depository for escrow blessings). Worthy of praise and glorification is the God, even the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly places in Christ.**
 - 3) When the event has taken place or the grantee has performed the specified act, the depository delivers to him the agreement and the deposit is held.
 - 4) The depository or custodian is allowed no discretion, but must follow strictly the terms of the agreement as it concerns the other two parties.
2. The sealed agreement of God the Father as the grantor is found in the verses which use the phrase **“The riches of His glory”** and **“blessed us with every spiritual blessing.”** Eph 1:18 **I pray that the eyes of your heart may be enlightened, so that you may know what is the confidence of His calling, what are the riches of the glory of His inheritance to the saints.** Eph 3:16 **That He would give you on the basis of the riches of His glory to be strengthened with power through His Spirit in your inner person.** Phil . 4:19 **My God will supply (make full, fill up) every need of yours on the basis of His riches in glory by Christ Jesus.**

The Principles of Escrow Blessings (from James Rickard/R. B. Thieme, Jr.)

- Col. 1:27 To whom God willed to make known what is the riches of the glory of the mystery among the Gentiles which is Christ in you, the confidence of glory. In 1 Cor 2:9, escrow blessings are a part of our portfolio of invisible assets: However, as it stands written, Things which the eye has not seen and the ear has not heard and no mind has conceived what God has prepared for those who love Him. Prov 8:18 With me (Bible doctrine) are riches and honor (for time), enduring wealth and prosperity (for eternity).
3. Our escrow of blessings were transferred in eternity past by the grantor, God the Father, and delivered to the depository, Jesus Christ, pending the performance of the grantee, the Church Age believer in the pre-designed protocol plan of God.
 - 1) Temporal blessings on deposit are transferred to the believer when he fulfills the Plan of God in time, not to be confused with logistical grace blessings given to all believers.
 - 2) Eternal blessings are transferred to the mature believer after the Rapture at the BEMA (judgment) seat of Christ, where the winner is awarded special rewards, 1 Cor 3:10-15 2 Cor 5:10 Rev 2-3. The date of our escrow blessings is eternity past. The conditions of the escrow are fulfilled by us in the execution of the unique spiritual life of the Church Age. Justification is the mechanics for the transfer of temporal blessings, (via the grace pipeline); glorification is the mechanics for the transfer of eternal blessings. Rom 8:30 And these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.
 4. Your advance to spiritual maturity inside the Plan of God is the contingent for the transfer of your blessings out of escrow to you. Spiritual maturity is the point where we change our focus from the lesser blessings of logistical grace and move into the sphere of superior blessings of supergrace. Phil 4:12–13 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me. Eph 3:20 Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us. Therefore, as the grantee, under the enabling power of the Holy Spirit and momentum from metabolized Bible doctrine, advances toward and attains spiritual maturity, he receives the first installment of blessings from the depository (Jesus Christ). The second installment is conveyed to him at the BEMA (judgment) seat of Christ. 2Cor 5:10 For we must all (believers only are in view here) appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good (Divine Good) or bad (Human Good, sin and evil).
 5. God's highest and best is in escrow for you, and He has provided you with equal privilege in the Royal Family of God and equal opportunity in the Plan of God to receive these escrow blessings. Rom. 10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him. Cf. Col 3:11 Gal. 3:28–29 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise. Rom. 2:10–11 But glory and honor and peace to everyone who does (Divine) good, to the Jew first and also to the Greek. For there is no partiality with God. Your escrow blessings are actually a conveyance from the perfect righteousness of Jesus Christ, the depository, to the perfect righteousness of Jesus Christ in you by virtue of your union with Him. So the phrase "in Christ" has added significance as both Positional Truth and Escrow Truth. As He Himself said, "I am the truth..."
 6. The challenge to obtain your Escrow Blessings is found in Heb 10:35–36. Therefore, do not throw away (as worthless) your confidence, which (keeps on having) a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised (your escrow blessings). The greater blessings in life are not a matter of prayer, but the execution of the unique spiritual life of the Church Age.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015 (slightly edited). R. B. Thieme, Jr. originally developed this doctrine.

Peter Pett tells us that having wisdom gives us great confidence in our lives: *And this will happen because they are walking with Wisdom in the way of righteousness, and in the midst of the paths of justice. They can walk without fear of the Law, because their lives are just and right as they respond to God's wisdom. They will enjoy the favour of both God and man (Proverbs 3:4). And in consequence, because they love God's Wisdom she will cause them to inherit substance and fill their treasuries. Once again Solomon probably has in mind spiritual benefits that are better than silver and gold, as described above, but it need not deny physical benefits as well. Walking with God's Wisdom enhances every aspect of life.*²¹³

Gill: *Christ now fills their understandings with spiritual knowledge, their souls with grace, their minds with peace and joy, and their hearts with food and gladness; and hereafter he will fill them to full satisfaction with knowledge, holiness, and joy, and will be all in all to them.*²¹⁴

We read in Eph. 3:19–20 ...and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us,... Psalm 16:11 You make known to me the path of life; in Your presence there is fullness of joy; at Your right hand are pleasures forevermore. (ESV; capitalized)

Certainly, there are times and places where Christians suffer privation due to persecution. Heb. 10:34 For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one. (ESV)

Although most prosperity-gospel types distort Scripture (often appealing to peoples' greed), God is the Father of Blessings; and He blesses us far more than we deserve. The key is, do not pursue wealth and riches; pursue the truth; pursue wisdom, and God will fill your storehouse. And, if not now, in time, then in eternity. "For all these things the nations of the world eagerly seek; but your Father knows that you need these things. But seek His kingdom, and these things will be added to you." (Luke 12:30–31)

Application: As an aside, I have seen personal attacks in fb against specific pastors, some of whom are accused of teaching the prosperity gospel; and attacks especially against pastors who are well off with large congregations. Let me recommend that you always deal with principle rather than personality. Do not denigrate a specific pastor for any reason, even if there are flagrant examples of that pastor teaching the prosperity gospel in every sermon. Deal with the principles only; deal with examples of *doctrines* which are being taught. Leave the individual pastors out of it. Do not name them by name; do not name their church. If a pastor is out of line, do not worry about it—God will deal with him. But if you personally attack a pastor, you may find that God will deal with you.

Application: Let's say Pastor X teaches the prosperity gospel, and that by giving to him, God will give to you. And let's say that he is blatant about it. You can talk to your friends about God's blessings, how and why God blesses, and about the concept of grace—but leave Pastor X out of the discussion. You may be surprised that Pastor X may be teaching some truth (and, perhaps, little if any truth). But it is before his own Master that he stands for falls; not before you.

Take my instruction instead of silver, and knowledge rather than choice gold,
for wisdom is better than jewels, and all that you may desire cannot compare with her.

"I, wisdom, dwell with prudence, and I find knowledge and discretion.

The fear of the LORD is hatred of evil. Pride and arrogance and the way of evil and perverted speech I hate.

I have counsel and sound wisdom; I have insight; I have strength.

By me kings reign, and rulers decree what is just;

by me princes rule, and nobles, all who govern justly.

I love those who love me, and those who seek me diligently find me.

Riches and honor are with me, enduring wealth and righteousness.

²¹³ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

²¹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:21.

My fruit is better than gold, even fine gold, and my yield than choice silver.
I walk in the way of righteousness, in the paths of justice,
granting an inheritance to those who love me, and filling their treasuries. (Prov. 8:10–21; ESV; capitalized)

Stuart Wolfe Summarizes Proverbs 8:10–21

1. Vs 10A marks a shift in focus from the excellence of Wisdom’s speech to her rewards, where the command “Listen!” is supplemented by its telic (*DIRECTED OR MOVING TO- WARDS SOME GOAL*) counterpart **receive**, which has the clear implication of **choose**.
2. In Proverbs, the verb לָקַח *LahQaCH* has the idea of accepting educational information, true (1:5, 2:1, 24:32) or false (6:25, 7:21, 22:24-25), rather than developing an independent critical thinking facility; learning how to think is absolutely essential, but learning what to think is equally valuable.
3. The object of active receipt is מוֹסֵר *MUSahR*, the disciplined instruction that Wisdom offers to counteract the innate folly of youth (1:2, 3); these reproofs seem harsh at the time they are employed, but the end thereof is success, happiness, and peace.
4. Literally **and not silver** is a comparative negative, meaning that given one choice or the other, the negated choice is viewed as less valuable; Wisdom bestows silver (8:17-21), but if financial profit is pursued at the expense of spiritual, she withdraws, leaving the pursuer to a corrupted and ruined end. cp 1Tim 6:9-10
5. Noteworthy is that **knowledge** is contrasted to its parallel **discipline**, but the two are inseparable and complement each other intimately; both lead to understanding the necessity of the other, and both strengthen the quality of each other. cp 23:12
6. The poetic term for **gold** is used in conjunction with a Niphal participle of בָּחַר *BahCHaR* **having been chosen** to describe the category of gold that is most valuable, with no flaws, imperfections, or impurities; the infinite value of an accurate understanding of Dvpt cannot be overemphasized.
7. Vs 11 has several textual issues that identify it as an addition to the original text, including:
 - 1) it is the only verse in the 3rd person, and Wisdom is explicitly identified as the speaker
 - 2) the reference to silver and gold could easily have reminded a scribe of 3:14, which is followed by a reference to coral and Wisdom’s great value
 - 3) this would be a unique “better than” proverb in her speech – she is emphasizing the extreme superiority she enjoys rather than a relative worth
8. Next Wisdom demonstrates the valuable benefits of her association, as she brings along other desirable attributes to the seeker; the symbolism is of a group of friends that have distinct and yet related personalities, all of which are beneficial.
9. In the Bible, a name is not so much a label of identification as a revelation of character, so the self-identifying proper name **Wisdom** reveals this attribute as her essential character – the understanding of Dvpt and application in life to benefit therefrom.
10. The figure **dwell** underscores the ideas of nearness, closeness, and familiarity, all inseparably connected with the other figures of the metaphor; while the cosmos mocks adjusted believers as legalistic dweeb or self-righteous hypocrites, in reality adjustment to God’s Plan brings every category of success.
11. The term עָרְמָה *’ahRMaH* does have the idea of **prudence**, but encompasses much more, with the sort of shrewd ability to evaluate a situation and protect oneself from being taken advantage of, which the pursuit of Dvpt develops in the positive believer.
12. Next, **knowledge** inescapably accompanies both shrewdness and wisdom, since this particular commodity is essential to the exercise of both; one cannot apply what one does not know, in the protective sense (Hos 4:6) and knowledge of how to glorify God. Ex 31:3
13. The attribute of **discretion** (מְזִימָה *MəZiMaH*) always denotes the ability to devise plans, and is considered a virtue in the prologue (ch 1-9) but a vice in the later collections (12:2, 14:17); the term looks to the logical progression of thought towards a goal, whether good or bad.
14. The hendiadys “knowledge and discretion” refers to “mental agility, versatility, and adroitness” (TWOT), and looks to the ability to think on one’s feet, respond to a variety of situations with any number of potential outcomes, and successfully navigate unknown and rapidly changing circumstances.
15. Wisdom models herself as a believing seeker with the statement **I find knowledge**, which is another figure to show that these virtues are inseparable.

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16. The phrase **the fear of the YHWH** appears 14x in Proverbs, far more frequently than in any other book (3x in Psalms); it is a complex term, referring to something that can be taught (Ps 34:11), is the beginning of knowledge (Pr 1:7) and wisdom (9:10), and that brings peace/contentment/security (19:23).
17. When the whole of one's being is devoted to pursuing this most desirable state, and recognizes the inherent value in a righteous lifestyle, the opposite state becomes even more deplorable, to the degree that one can be said **to hate evil**.
18. While the presence of the Sin Nature means that there will be involvement in some form of opposition to the Directive Will of God, when one considers participation from a logical, rational, and spiritual stance, a sense of rejection and repulsion is the normal response – based on the study and application of Dvpt.
19. A partial list of categories of evil begins with a word play not seen in an English translation, with two derivatives of גָּאָה *Gah'aH* “to rise up” used in tandem to describe the mental attitude of loftiness, rebellion, and conceit.
20. The term גָּאָה *Gē'aH* is a hapax legomena, found only here, but its meaning is clear from the context and its association with גָּאוֹן *Gah'ON*, literally “exaltation” (cp Isa 24:14); in a negative context it looks to lifting oneself higher than is appropriate.
21. So **pride and arrogance** lead the list, because evil is based on these initial vices that reject authority and make the sinner their own authority, answerable to none; more-over, “they are the evils to which shrewd and clever persons are especially prone”. (Hubbard, *Proverbs*)
22. Pride is to be contrasted with confidence (Pr 14:26), rather it is based on self-confidence that rejects God's rule to pursue selfish interests, and arrogance destroys a relationship with God perverts order, and leads to unethical behavior against one's neighbor. Ps 10:2
23. The fact that these two sins are fundamental to all other sinful actions and attitudes is seen in the addition of **the evil way**, representing a lifestyle of unrepentant wickedness, knowingly living in opposition to the straight and narrow of the *Shalom* life adjusted believers are called to pursue. 1Tim 6:11
24. In response to the overconfidence in which they engage, believing themselves to be in control of their own destiny, God does not answer their prayer when they break down and call upon Him (Job 35:12-13); however, He does respond to the prayers of the adjusted when they call on Him for protection from the proud. Ps 31:23
25. An abstract noun, תַּהֲפֹכָה *TaHPUKaH* (found only in the plural) looks to the results of its root noun *HahPaK*, “to turn over”, as when bread is being baked; what is right is viewed as wrong, and what is wrong seems right and desirable.
26. The **mouth** stands as a metonymy for speech, but includes the actions, plans, and devices used in the plots of the wicked to bring harm to the innocent; because the wicked has willingly perverted his speech from what is right, he stands condemned.
27. Because the essential quality of wisdom entails hating evil, Wisdom uses the figure **I hate** at the end of the end of the parallel verset, to climactically note that these sins cannot exist alongside her virtues.
28. Implying that, as owner of certain virtues, she is able to impart them to others, Wisdom uses the simple construction **to me** to indicate not only possession but authority over these two beneficial attributes.
29. The first is **counsel**, which term (עֲצָה *'ēTSaH*) is more than mere advice or a suggested plan of action, it is a plan that is irrefutably correct, logical and demanded by the circumstances, and which will have the desired effect. cp Ex 18:19
30. The next term is difficult to render in the English, but תוֹשֵׁיָהּ *TUSHiYYaH* has the nuance of **resourcefulness**; Fox described it as “clear, proficient thinking in the exercise of power and practical operations”, and later as “inner power, not necessarily intellectual, that can help one escape a fix”.
31. Next she identifies another essential attribute in her character, using the self-identifying pronoun אֲנִי *'ani* **I am**, thus equating herself with this trait, meaning that all the other attributes cluster around it, and give expression to its many aspects.
32. From a root meaning “to distinguish”, בִּי נָה *BiYNaH* has the nuance of skillful thinking, or “‘to turn the mind’ to anything” (Gesenius); Waltke glosses it as “know-how”, and it designates pragmatic thought aimed at perception and **understanding**.
33. Wisdom now returns to her attributes/possessions, claiming **heroic strength** (גִּבּוֹרָהּ *GiBhURaH*) with the same **to me belongs** construction, to imply that she has the ability and authority over this attribute, and can therefore share

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- it with whom she wishes.
34. The term comes from the language of warfare, and could be translated as “valor”, meaning the courage and capability to confront vicious adversaries; it also has the nuance of qualification, meaning that one is able to carry out their strategy.
 35. In other words, if counsel is to be realized, one must possess the necessary strength to carry it out, and the courage not to flinch in the face of opposition; there is little point to devising a strategy one cannot complete, so along with Wisdom’s counsel she will grant the ability to carry it out, even under the most severe of circumstances.
 36. This grouping of attributes puts Wisdom very close to YHWH Himself, since Job 12:13 describes Him using the same terms; we find again the principle that, to God, Dvpt and His Word are on an equal if not greater level than His own Person. Ps 138:2
 37. According to 1Cor 1:30, Christ Jesus perfectly fulfilled the personification of Wisdom, as the Word made flesh, equal to God but distinct and subservient to Him; according to Isa 11:2, the Holy Spirit is the mediator of the same attributes of our section, to the messianic King (who then shares them with those who love Him).
 38. Because Solomon was teaching his son, it is logical that the references to various levels of government would be presented, as Wisdom’s “hardheaded skills” (Waltke) are used for the legitimate statecraft the son will one day practice.
 39. These verses assume administration by wise persons, not an impersonal code of laws, and not a fool or wicked man; her skills are intensified and expanded to include all levels of government, and the stanza ends with the inclusive **all who rule**.
 40. Since vs 10 makes explicit the fact that Wisdom is addressing the everyday man (vs 4), what success she offers to rulers is offered (all other things being equal) to the common man on the street; no believer has to suffer lack of *Shalom*, it is their choice.
 41. As is typical in lists of synonyms, the most important comes first, as **kings reign** represents all sorts of royal figures over a city-state, a country, territory, a tribe, or people. 14:28, 16:10-15, 19:10, *et al*
 42. In the ancient near East, a king’s authority was limited only by his own personality and power to enforce his will; if he wanted a more democratic rule, he was free to do so, but if he wanted unlimited power, all that was required was that he achieve it.
 43. So Wisdom is promising that the one who loves her will be enabled, through practical thought and heroically rising to the challenge of adherence to her principles, success to the same degree as the effort they put into their Ph₂.
 44. The term רָזוֹן *RahZON* is more powerful than a ruler, it is basically a parallel to king, having the meaning of **potentate**, a powerful (sometimes thought all powerful) ultimate authority of highest rank in a large and also powerful nation or alliance.
 45. TWOT describes it, using an Arabic cognate, as “one who is weighty, grave, firm of judgment – incapable of being shaken, of majestic repose, dignified in speech and action as befits one invested with great power”.
 46. The verb חָקַק *CHahQaQ* has the root idea of “to engrave”, and has the logical progression of making a **decree** that is accepted it because of the reputation of the one decreeing; overt success and acquisition of authority lead to the subjects acceding to their ruler’s without the natural complaining and resistance.
 47. Next, justice, or **what is right**, describes the content of decisions handed down by authorities to those in their charge; the promise here is that Wisdom will enable the leader who desires to fulfill Dvpt the opportunity and ability to do so. 1Kin 3:14
 48. The first term in 16A is שָׂרָר *SHaR*, which refers to lesser nobles within the royal household, including but not limited to **princes**, but including rulers with some official, specific capacity or role within the king’s organization.
 49. Just as *MeLeK* “king” is derived from the verbal root *MahLaK* “to reign” in 15A, our verb שָׂרָר *SHaRaR* is the basis for the noun *SHaR*, and means **act like a SHaR**, so an alternate translation could be “by me, officials officiate”.
 50. The term נָדָב *NahDhiYBh* does include **nobles**, but the root idea is one of liberal and willing giving of something to another; in the ancient near East, the ideal leader was one that had sufficient financial supply as well as a generous nature, and freely gave his time and effort for the benefit of the people.
 51. Certain textual questions are found in the remainder of verset B, with arguments for and against the two most common renditions:
 - 1) a minority of MT manuscripts are pointed to read “all righteous judges”, which would require the verb be gapped to apply to all three nouns, but gives weight to the concept of a righteous judge

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- 2) the LXX supplies a third “by me” and replaces *KōL* with *krateō*, and renders the phrase “by me tyrants rule land”
 - 3) the command “judge righteously” appears in Pr 31:9, but the verb *SHahPHaT* is nowhere else found with the noun *TSeDeK* in a phrase like this, and appears nowhere else in a phrase with ‘*eReTS earth*’
 - 4) neither argument has any overwhelming evidence, either “righteously” or “the earth” has legitimate meaning, and no doctrinal precepts are affected either way
 - 5) it makes more sense that a scribe could have inadvertently copied “righteous” from the previous line than that the Masoretes would have arbitrarily replaced **earth** with a completely differently spelled noun, so we will view this as an evaluation of all categories of properly functioning judges in the world
52. The repetition of the pronoun אני ‘*niY*, glossed as **for me**, marks off the stanzas of the speech, emphasizing the personification of wisdom; an actual person with these attributes would certainly be a valuable ally, so is knowledge of the Dvpt.
 53. The participial **those loving me** implies affection for receiving her virtues, and entails the repentance of the gullible, to whom she speaks; infatuation with Wisdom is insufficient, this is the committed and life-changing affection that surpasses and affects all other relationships, priorities, and choices.
 54. The reciprocity of love between the seeker and the sought is expressed by a Qal Imperfect of אהב ‘*aHēBh I love*, meaning that this genuine emotional desire for one’s best interests is an ongoing reality with only one condition – return.
 55. Similar statements are made about one’s relation to God, wherein He promises to honor those who honor Him and show disdain to those who do not (1Sam 2:30), and show kindness to those who are kind, and blameless to those who do not engage in consistent, unrepentant sin (2Sam 22:26 & Ps 18:26).
 56. We note that accepting Wisdom demands a changed heart, since “in Adam all die” (1Cor 15:22), and “a natural man does not accept the things of the Spirit of God” (1Cor 2:14); Wisdom offers herself to all humanity, but only those whose hearts have been regenerated are able to love her.
 57. The emphatic parallel **those diligently seeking me** intensifies the force of an already powerful word by using the Piel שׁחַר *SHaCHaR*, which is a root having the dual meaning “to seek earnestly” and “to seek early”.
 58. The idea is of the effort and motivation one would exercise to get up before dawn (another derivative of *SHaCHaR*) and make an industrious, painstaking search for the object of one’s affections or desires.
 59. Using a word with the specific nuance of finding something after searching for it, Wisdom finalizes her description of the benefits of desiring an intimate relationship with her, promising that it is not only possible to attain, it is certain.
 60. Vs 18 lists two sets of complementary rewards, denoting the dignity and social weight given to the one pursuing Wisdom and placing Dvpt above all else in terms of affection; being recognized as competent, confident, and able to enjoy life is a blessing that is bestowed after the priorities are accurately set.
 61. While **riches and honor** complement each other (cp Est 1:4, 5:11), they may also stand in opposition (Pr 11:16); the prerequisite for attaining both legitimately is the application of Dvpt in their pursuit.
 62. The phrase **are with me** makes clear that this type of lifestyle is inseparably connected with possessing Wisdom; one cannot coerce them from her, she disposes of them as she wishes, and she wishes to give them to those who want them.
 63. During the time of testing and development of character they may seem separable, ultimately they are not, since “As blessing is unthinkable without righteousness or obedience, so is obedience unthinkable without blessing”. (McConville)
 64. Probably based on a verb meaning “to be ready”, חון *CHON* has the idea of having sufficient supply of a thing so as to be able to use it quickly, and coupled with “riches” in verset A, context indicates it refers to financial abundance.
 65. The pursuit of **wealth** drives the wicked (Pr 1:13), it cannot be used for deliverance from discipline (11:4), and it brings a false sense of security (18:11); here it comes as a result of pursuing Wisdom, and so refers to legitimate prosperity.
 66. The term אָהַרְתָּ ‘*ahTēQ enduring* is based on a verb having the spatial idea “to move or advance”, and the temporally meaning “to become old”, thus viewing the **wealth and righteousness** as existing throughout the seeker’s life.

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67. Waltke glosses צדקה *TSəDahQaH* **righteousness** as “prosperity” (also NIV), citing Koch who states that this aspect of the seeker’s life “never encompasses merely an ethical behavior but... a circumstance of sound, unassailed, and favorable success”.
68. There is a certain level of success in view, in addition to the idea of social and interpersonal integrity, honor, and proper function, but the root meaning of the verb צדק *TSahDēK* revolves around the concept of “to be morally blameless”, so it would be too much to gloss this term as a promise of fiscal reward.
69. Paradoxically, when wealth is sought outside of righteousness it corrupts the soul leading to misery, but when the pursuit of wisdom is the priority, it brings along an edifying wealth and the knowledge of how to use it for maximum enjoyment.
70. The incomplete metaphor **my fruit** subtly reinforces the deed-consequence motif, as the attributes and aspects association with Wisdom bring are the result of past occurrences, such as pursuing *Dvpt* and practicing its tenets in life.
71. In other words, the internal, spiritual cause produces the external, material benefit, and the true enjoyment of wealth is based on having one’s priorities elsewhere; in life money is the answer to everything (Ecc 10:18), but what about the next one?
72. The comparative **better than gold** protects her benefits from being distorted into mere crass materialism, a get-rich scheme involving the prosperity gospel; **gold** comes with the love of Wisdom, but is not the ultimate goal.
73. Next, gold is intensified to **pure gold**, a rare word (found in Proverbs only here) that looks to gold that is without impurity or alloy, already removed from the mine and purified with tremendous heat.
74. While one that loves Wisdom will not choose material wealth over her, her rewards do not exclude them; Wisdom combines physical wealth with ethical and spiritual gain, leading to true happiness.
75. Another incomplete agricultural metaphor, **my yield** looks again to the inseparable connection between finding wisdom’s virtues and enjoyment of her benefits; whether the harvest is in time or eternity, the crops will have been worth the wait.
76. The **silver being chosen** refers to silver of high value, having been refined from its alloys with lead, and is the opposite of “rejected silver”. Jer 6:30
77. So far the sage has instructed his student to walk in the way of righteousness, not wickedness, but now Wisdom says of herself **I walk about in the way of righteousness**, using a Piel of הלך *HahLaK* to underscore the intensity and continuity of her “journey” through time.
78. In Hebrew thought, the **way** of one’s life involved the course of life (i.e. character and context), and conduct of life (i.e. specific choices and behavior), but also the consequences of life (i.e. the inevitable destination or destiny of such a lifestyle).
79. The term צדקה *TSəDahQaH* **righteousness** is more than lack of evil, it involves honor, integrity, and ethically proper function; it applies to everything from avoiding commercial fraud (Lev 19:36) to the proper function of judges (Lev 19:15), and “YHWH is righteous (צדיק *TSaDiYQ*) in all His ways”. Ps 145:17
80. The multiple areas and facets of life in which Wisdom functions are represented by her comment that she walks **in the midst of the paths**, picturing her as having multiple areas in which she can confidently and successfully proceed.
81. Modern thought tends to view the term **justice** in a judicial sense, but in the Ancient world it was a complex concept involving legislative, executive, and judicial functions, as well as the time and place of judgment.
82. All authority was recognized to belong to God, and therefore justice was His ultimate prerogative; thus, the משפט *MiSHPahT* of God is said to be His “ordinance”, as contained in the Mosaic Law, designed to deal with all matters of right and wrong.
83. Vs 21 begins with a purpose clause, the reason Wisdom maintains her course within the confines of righteousness and justice, it is in order that she will be able to **bequeath** certain desirable rewards for affectionate obedience.
84. A unique use of the word יש *YēSH* denotes the object bestowed, normally meaning “to be in existence”, and is best understood as referring to that which is, substance, possession, or **property**.
85. The qualification for receipt of this property is **those who love me**, clearly implying that those who do not pursue Wisdom with an affectionate and ardent desire will miss out on all these promises, indicating they are unbelievers bound for permanent poverty.

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86. That real property is in view is further seen in the fact that she will **fill their treasuries**, or storehouses; similar to the promise of 1Jn 3:2, Wisdom promises a super-abundance of reward, but leaves the particulars to our imaginations.
87. Using the Piel imperfect of מָלֵא *MahLē' fill* to denote intensive, aggressive, and complete storing of these items, filling the storehouse to the brim and more, and continuing to do so perpetually.

From www.hbcpinellas.org/proverbs/prov8.doc accessed November 15, 2015 (edited). Hebrew requires the font Bwhebb. Pastor Stuart Wolfe of Hope Bible Church.

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Wisdom and the Restoration of the Earth

Barnes: *[In this passage] Wisdom reveals herself as preceding all creation, stamped upon it all, one with God, yet in some way distinguishable from Him as the object of His love.*²¹⁵

Keil and Delitzsch: *Wisdom takes now a new departure, in establishing her right to be heard, and to be obeyed and loved by men.*²¹⁶

F. B. Meyer: *The world did not come into being by chance. It was created by an intelligent Creator. Nothing is arbitrary or by accident. Law is the expression of the perfect will of God. It is founded on the inherent necessity which is at the heart of all things; and it is according to unchanging law that all things subsist. Yet never forget that God is Redeemer, as well as Creator, and reserves to Himself the right of suffering the infliction of a broken law, that He may step in to redeem those who are penitent and believing.*²¹⁷

James Rickard: *Now turning back to our main outline, we have the 3rd reason why Bible Doctrine should be the number priority in our lives. 3. Reason Number 3, as to why we should choose wisdom above all else: Wisdom's origin, antiquity and work, vs. 22-31. We begin the third and final reason for choosing "wisdom" above all else.*²¹⁸

James Rickard continues: *The relationship of "wisdom" to the creation stated in Prov 3:19-20 is further developed here as another reason why she should be our number one priority in life. Why we should be Occupied with the Lord Jesus Christ. In Prov 8:22-31 "wisdom" is exalted based on her antiquity, by the utilization of many temporal terms in these passages (e.g., "before, not yet, and beginning"). In Israel, old age (the elderly) deserved honor and respect, Prov 16:31; 20:29, and here we see that "wisdom" is older than creation itself, and is therefore worthy of our utmost respect. Likewise, her students should attend to all of her teachings most carefully. As Bruce Waltke quotes Kayatz, (Studien zu Proverbien 1-9, pp. 93-95.), "In other Egyptian texts one's patent of nobility is based on a preexistence in comparison to creation. Therefore, Wisdom's antiquity before creation bestows on her the highest rank, dignity, and authority. (New International Commentary).*²¹⁹

²¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:22.

²¹⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:22.

²¹⁷ From <http://www.studylight.org/commentaries/fbm/view.cgi?bk=19&ch=8> accessed November 24, 2015.

²¹⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²¹⁹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Peter Pett's Chiasmus of Proverbs 8:22–31

- A YHWH possessed me in the beginning of his way, before his works of old, I was set up (poured out, woven) from everlasting, from the beginning, before the earth was (Proverbs 8:22-23).
- B When there were no depths, I was brought forth, when there were no fountains abounding with water, before the mountains were settled (or planned), before the hills was I brought forth, while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world (Proverbs 8:24-26).
- C When he established the heavens, I was there, when he set a circle on the face of the deep, when he made firm the skies above (Proverbs 8:27-28 a).
- B When the fountains of the deep became strong, when he gave to the sea its bound, that the waters should not transgress his commandment, when he marked out the foundations of the earth (Proverbs 8:28-29).
- A Then I was by him constantly (or 'as a master craftsman'), and I was daily wholly delighting, rejoicing always before him, rejoicing in his habitable earth, and my delight was with the sons of men (Proverbs 8:30-31).

Note that in A YHWH possessed wisdom from the beginning, before He began His work of creation, and in the parallel wisdom was with Him continually (or was His master workman), rejoicing in that work of creation. In B her bringing forth was before the waters were brought forth or the earth was planned and made, and in the parallel the waters were brought forth and He marked out the foundations of the earth. Central in C is the establishing of the heavens.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

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Outlining Proverbs 8:22–31 (from James Rickard)

There are two main points regarding “wisdom” in this section:

- 1) Wisdom’s existence “before” creation of the heavens and the earth, vs. 22-26,
- 2) Wisdom’s existence “when” or “during” the creation of the heavens and earth, vs. 27-30a.

This section is then completed with “wisdom’s” celebration, delight and joy, during and after creation, representing herself as an active worshiper, vs. 30b-31. In other words, the Son rejoiced in the creation of the world and man.

These two halves are linked by a thematic chiasm:

- A “Wisdom’s” antiquity, vs. 22-23;
 B The negative state of the creation, vs. 24-26;
 B' The positive presentation of the creation, vs. 27-29;
 A' “Wisdom’s” celebration of humanity’s origins, vs. 30-31.

Our outline for this section includes:

1. Wisdom existed before Creation, vs. 22-26.
 - a. The negative state of the creation, vs. 24-26, (i.e. before things were created).
2. Wisdom existed during Creation, 27-30a.
 - a. The positive presentation of the creation, vs. 27-29, (i.e. while things were being created).
3. Wisdom’s celebration of humanity’s origins, vs. 30b-31.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Chapter Outline

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Y^ehowah created [or, *possessed*] me a beginning of His way, a commencement of His works from old. From antiquity I was poured out, from a head [or, *from (the) first*], from a beginning of an earth.

Proverbs
8:22–23

Y^ehowah possessed [or, *created*] me [at] the beginning of His way, [at] the commencement of His works of old. From antiquity, I was poured out [or, *anointed*], from the first, from the beginning of the earth.

Jehovah possessed me at the beginning of His path which led to here; at the beginning of His ancient works. From eternity past, I was poured out [or, *anointed*], at the very beginning, before the earth.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Y ^e howah created [or, <i>possessed</i>] me a beginning of His way, a commencement of His works from old. From antiquity I was poured out [or, <i>anointed</i>], from a head [or, <i>from (the) first</i>], from a beginning of an earth.
Latin Vulgate	The Lord <u>possessed</u> me in the beginning of His ways, before He <u>made any thing</u> from the beginning. I was <u>set up</u> from eternity, and of old, before the earth was made.
Plain English Aramaic Bible	"Lord Jehovah created* me at the beginning of <u>His creation</u> and from before all of His works". * And before the world He <u>was possessed by</u> me, and from the beginning, before he would establish the Earth.
Peshitta (Syriac)	The LORD created me as the first of <u>his creations</u> , before all of his works. I <u>was established</u> from everlasting, from the beginning, before he made the earth.
Septuagint (Greek)	The Lord made me the beginning of His ways for His works. He <u>established</u> me in the beginning, before time was, before He made the earth.

Significant differences: In the first phrase, we see *possessed* in the Latin rather than *create*; the Hebrew word here has both meanings.

The Hebrew has *His way*; the Aramaic has *His creation* instead. There are a number of words left out in the second phrase in the Aramaic and Greek. In that same phrase, the Latin has *made any thing*; and the Hebrew has *His works of old*. These are similar phrases.

In the third phrase, we have *poured out* in the Hebrew; *set up* in the Latin, *possessed* or *established* in the Aramaic; and *established* in the Greek.

Limited Vocabulary Translations:

Bible in Basic English	The Lord made me as the start of his way, the first of his works in the past. From eternal days I was given my place, from the birth of time, before the earth was.
Easy English	God used his wisdom when he started his work. This was before ancient times. My name is Wisdom! I existed from the beginning. I existed even before God created the world.
Easy-to-Read Version	I was the first thing the Lord made, long ago in the beginning.

	I was made in the beginning. I was made first, before the world.
Good News Bible (TEV)	"The LORD created me first of all, the first of his works, long ago. I was made in the very beginning, at the first, before the world began.
<i>The Message</i>	"GOD sovereignly made me—the first, the basic— before he did anything else. I was brought into being a long time ago, well before Earth got its start.
Names of God Bible	Wisdom as Creator "Yahweh already possessed me long ago, when his way began, before any of his works. I was appointed from everlasting from the first, before the earth began.
NIRV	"The LORD created me as the first of his works, before his acts of long ago. I was formed a long, long time ago. I was formed at the very beginning, when the world was created.
New Simplified Bible	»Jehovah created me in the beginning of his way, before his works of antiquity. »I was made from long ago, before the earth began.

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD created me at the beginning of his way, before his deeds long in the past. I was formed in ancient times, at the beginning, before the earth was.
Contemporary English V.	From the beginning, I was with the LORD. I was there before he began to create the earth. At the very first, the LORD gave life to me.
The Living Bible	The Lord formed me in the beginning, before he created anything else [The reference here is to Wisdom. If this verse refers to Christ, this alternate translation is possible from the Hebrew text: "The Lord possessed me at the beginning of his work."]. From ages past, I am. I existed before the earth began.
New Berkeley Version	The LORD made me in the beginning of His way [His way of creation.], before His works of old; I was poured out [From the LORD Himself?] from ages past, from the beginning, before the earth was.
New Century Version	"I, wisdom, was with the Lord when he began his work, long before he made anything else. I was created in the very beginning, even before the world began.
New Life Version	"The Lord made me at the beginning of His work, before His first works long ago. I was set apart long ago, from the beginning, before the earth was.
New Living Translation	"The LORD formed me from the beginning, before he created anything else. I was appointed in ages past, at the very first, before the earth began.

Partially literal and partially paraphrased translations:

American English Bible	"I'll proclaim what happens each day, and I'll speak of the things of the ages. By Jehovah, I was created, as the head over all of His ways, and to perform all His works. In the beginning, He made me... before this age came to be... before He
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	decreed the creation of lands... before He made the abysses... or before the springs gushed with water. V. 24 is included for context.
Beck's American Translation	<i>God's Son</i> <i>The Lord became My Father at the beginning of His way, long ago before any of his works.</i> <i>I was set up before from everlasting, from the first, before the earth was.</i>
International Standard V	The Agelessness of Wisdom "The LORD made me as he began his planning, before his ancient activity commenced. From eternity I was appointed, from the beginning, from before there was land.
New Advent (Knox) Bible	The Lord made me [Some would give 'made me' as the right translation of the verb used in the Hebrew text. But it is doubtful whether it really has this meaning in the passages cited (e.g. Gen. 14.19), and all through the book of Proverbs it is regularly used in the sense of 'acquiring' wisdom.] his when first he went about his work, at the birth of time, before his creation began. Long, long ago, before earth was fashioned, I held my course.
Translation for Translators	Yahweh created me, wisdom, when he began <i>to create the world</i> ; he created me <i>to do my work</i> before he created anything else. He appointed me long ago, before he created the earth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"Yahweh first constructed me for his way, then to his ancient craft work, and bestowed me forever as the head of the ancient land.
Ferrar-Fenton Bible	"The LORD formed me, the first of His plans, Before He began to create; And I was enthroned from of old,.
Jubilee Bible 2000	The LORD possessed me in the beginning of his way, before his works of old. I was <i>set up</i> with eternal dominion, from the beginning, before the earth was.
Lexham English Bible	Wisdom at Creation "Yahweh possessed me, [the] first of his ways, before his acts {of old}. From eternity, I was set up from [the] first, from the beginning of the earth.
NIV – UK	'The Lord brought me forth as the first of his works [Or way; or dominion] [Or The Lord possessed me at the beginning of his work; or The Lord brought me forth at the beginning of his work], before his deeds of old; I was formed long ages ago, at the very beginning, when the world came to be.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh created me first, at the beginning of his works. He formed me from of old, from eternity, even before the earth.
The Heritage Bible	Jehovah possessed me in the beginning of his way, before his works of time. I was anointed from everlasting, from the head, before the earth.
New American Bible (2002)	"The LORD begot me, the first-born of his ways, the forerunner of his prodigies of long ago; From of old I was poured forth [Poured forth: the exact meaning of the Hebrew is uncertain; the expression must imply the equivalent of "born." The Hebrews liken the movement of air and of spirit to that of liquids.], at the first, before the earth.

[22-31] Wisdom is of divine origin. It is here represented as a being which existed before all things (⇒ Proverb 8:22-26) and concurred with God when he planned and executed the creation of the universe, adorned it with beauty and variety, and established its wonderful order (⇒ Proverb 8:27-30). Here that plurality of divine Persons is foreshadowed which was afterward to be fully revealed when Wisdom in the Person of Jesus Christ became incarnate.

New American Bible (2011)	<p>"The LORD begot me, the beginning of his works, the forerunner of his deeds of long ago; From of old I was formed [Formed: since the other verbs of the origin of Wisdom in these verses describe birth, it is likely that the somewhat uncertain verb is to be understood of birth as in Ps 139:13.], at the first, before the earth.</p> <p>[8:22–31] Wisdom is of divine origin. She is represented as existing before all things (vv. 22–26), when God planned and created the universe, adorning it with beauty and variety, and establishing its wonderful order (vv. 27–30). The purpose of the two cosmogonies (vv. 22–26 and 27–31) is to ground Wisdom's claims. The first cosmogony emphasizes that she was born before all else (and so deserving of honor) and the second underscores that she was with the Lord during the creation of the universe. The pre-existence of Woman Wisdom with God is developed in Sir 24 and in New Testament hymns to Christ, especially in Jn 1 and Col 1:15–20.</p>
New Jerusalem Bible	<p>'Yahweh created me, first-fruits of his fashioning, before the oldest of his works. From everlasting, I was firmly set, from the beginning, before the earth came into being.</p>
New RSV	<p>The LORD created me at the beginning [Or <i>me as the beginning</i>] of his work [Heb <i>way</i>], the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth.</p>
Revised English Bible	<p>"The LORD created me the first of his works long ago, before all else that he made. I was formed in earliest times, at the beginning, before earth itself.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>"ADONAI made me as the beginning of his way, the first of his ancient works. I was appointed before the world, before the start, before the earth's beginnings.</p>
exeGesés companion Bible	<p>Yah Veh chattelized me in the beginning of his way - in his ancient deeds. I was libated from eternity - from the top - from the antiquity of the earth.</p>
Hebraic Roots Version	<p>YHWH made me as the beginning of His way: the first of His works of old. I was set up from everlasting: from the beginning, or ever the earth was..</p>
JPS (Tanakh—1985)	<p>"The Lord created me at the beginning of His course As the first of His works of old. In the distant past I was fashioned, At the beginning, at the origin of earth.</p>
Judaica Press Complete T.	<p>The Lord acquired me at the beginning of His way, before His works of old. From the distant past I was enthroned, from the beginning, of those that preceded the earth.</p>
Orthodox Jewish Bible	<p>That I may cause those that love me to inherit substance; and I will fill their otzarot. Hashem possessed me in the reshit of His derech, before His works of old.</p>
<i>The Scriptures</i> 1998	<p>"הויה possessed me, The beginning of His way, As the first of His works of old. "I was set up ages ago, at the first, Before the earth ever was.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>“The Lord created and possessed me at the beginning of His way, Before His works of old [were accomplished].</p> <p>“From everlasting I was established and ordained, From the beginning, before the earth existed, [I, godly wisdom, existed].</p>
The Expanded Bible	<p>“The LORD ·begot [or acquired; possessed] me ·when he began his work [·at the beginning of his path],</p> <p style="padding-left: 40px;">long before he made anything else.</p> <p>I was ·created [formed; woven; or appointed] in the very beginning, even before the world began.</p>
Kretzmann's Commentary	<p>Verses 22-36</p> <p>The Origins and the Blessings of the Personal Wisdom</p> <p>The Lord possessed Me, brought Me into being, the reference being to the eternal begetting of the Father by which the Son was brought forth from eternity, Psalm 2:7, in the beginning of His way, as a revelation of His innermost essence, before His works of old, before the creation of the world.</p> <p>I was set up from everlasting, ordained, inaugurated, established, from the beginning, or ever the earth was, from the primordial times of the earth, the eternity of the personal Word being asserted again and again.</p>
NET Bible®	<p>The Lord created me as the beginning of his works [<i>Heb</i> “his way” (so KJV, NASB). The word “way” is an idiom (implied comparison) for the actions of God.] [The claim of wisdom in this passage is that she was foundational to all that God would do.], before his deeds of long ago.</p> <p>From eternity I was appointed, from the beginning, from before the world existed [The verb “existed” does not appear in the Hebrew text, but has been supplied in the translation in the light of the context.].</p>
Syndein/Thieme	<p>{Doctrine Existed before Creation}</p> <p>Jehovah/God possessed me {doctrine} in the beginning of His Plan/Ways . . . before His Works of old.</p> <p>[Note: Doctrine is part of the essence of 'Elohiym/Godhead in omniscience and has always been with Jehovah/God. "As a person thinks, so he is . . ." I believe this applies to God also. He has no "material". It is almost impossible to separate His Divine Viewpoint from Who He is. The Bible is said to be the "Mind of Christ". And, Jesus said "before Abraham I eternally existed." "The Godhead", "Divine Viewpoint", the "Mind of Christ" . . . they are so closely related, it is impossible to separate one from the other.}</p> <p>I {doctrine} was set up from 'eternity past'/everlasting . . . from the beginning, before the earth existed . . .</p>
The Voice	<p>The Eternal created me; it happened when His work was beginning, one of His first acts long ago.</p> <p>Before time He established me, before the earth saw its first sunrise.</p>

Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>Yahweh Himself acquired me as the beginning of His way; Preceding His deeds of yore.</p> <p>From the eon was I inaugurated, From the beginning, preceding the earth; "...</p>
Context Group Version	<p>YHWH possessed me in the beginning of his way, Before his works of old.</p> <p>I was set up from everlasting, from the beginning, Before the land { or earth } was.</p>
<i>Emphasized Bible</i>	<p>Yahweh, had constituted me the beginning of his way, before his works, at the commencement of that time;</p>

At the outset of the ages, had I been established, in advance of the antiquities of the earth;...

English Standard V. – UK “The Lord possessed [Or *fathered*; Septuagint *created*] me at the beginning of his work [Hebrew way],
the first of his acts of old.
Ages ago I was set up,
at the first, before the beginning of the earth.

God’s Truth (Tyndale) The Lord himself had me in possession in the beginning of his ways, or ever he began his works before time. I have been ordained from everlasting, and from the beginning, or ever the earth was made.

NASB “The Lord possessed me at the beginning of His way,
Before His works of old [Lit from *then*].
“From everlasting I was established [Or *consecrated*],
From the beginning, from the earliest times of the earth.

New European Version Yahweh possessed me in the beginning of His work, before His deeds of old. I was set up from everlasting, from the beginning, before the earth existed.

Stuart Wolf Yhwh acquired me as the beginning of His way, the earliest of His works of old. From a remote time I was formed, the beginning, from the earliest times of the earth.

Webster’s Bible Translation The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.

Young’s Literal Translation Jehovah possessed me--the beginning of His way, Before His works since then. From the age I was anointed, from the first, From former states of the earth..

The gist of this passage: God possessed wisdom from the very beginning, even before the earth was.

Proverbs 8:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	3 rd person masculine singular, Qal perfect with the 1 st person singular suffix	Strong’s #7069 BDB #888
<p>There is a far greater emphasis on this verb in the realm of <i>possessing, buying or purchasing</i> than there is in the realm of <i>creating</i>. There are some scholars who would eliminate the meanings <i>to found, to originate, to create</i>. However, the NET Bible believes this to be simply another set of meanings (not unheard of in the Hebrew).</p> <p>Barnes: [T]he Greek translators of the Old Testament oscillated between the two meanings; and in this passage we find the various renderings εἴκτισε <i>ektise</i> “created” (Septuagint), and εἴκησατο <i>ektêsato</i> “possessed” (Aquila). The text with the former word naturally became one of the stock arguments of the Arians against the eternal co-existence of the Son, and the other translation was as vehemently defended by the orthodox fathers.²²⁰</p>			

²²⁰ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Prov. 8:22.

Proverbs 8:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
rê'shîyth (רֵשִׁיִּית) [pronounced ray- SHEETH]	first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times	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).			
The NET Bible: <i>Verbs of creation often involve double accusatives; here the double accusative involves the person (i.e., wisdom) and an abstract noun in construct (IBHS 174-75 §10.2.3c).</i> ²²²			
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 noun with the 3 rd person masculine singular suffix	Strong's #1870 BDB #202

Translation: Y^ehowah possessed [or, created] me [at] the beginning of His way,... Wisdom is still speaking. God had wisdom before anything else. God thought it all through from the very beginning. God foreordained all of this at the beginning of His journey. This is true simply because wisdom is a part of God's perfect essence. Col. 2:3 in [Christ] are hidden all the treasures of wisdom and knowledge. (ESV)

The verb here is qânâh (קָנָה) [pronounced kaw-NAWH], and it means *to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]*. Strong's #7069 BDB #888. Let's simply look at the basic meaning that God possessed (or possibly created) *wisdom* (*Wisdom* is speaking and tells us that God possessed or created her). Now, if we understand this to mean, God somehow created wisdom, meaning that God was not wise before, I don't quite understand just how that could be done. It is outside of God's divine attributes to increase His wisdom or intelligence or omniscience at any given time. God is either wise or He is not; there is nothing to indicate that he somehow came into possession of wisdom or invented wisdom.

Therefore, with the most basic understanding of this verb, we cannot understand this in a completely literal way. There was a time before the earth was, before the universe was, that God existed; and He possessed wisdom at

²²¹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

²²² From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

that time. God does not require an object of an environment within which he can have wisdom. God is wise, whether involved in creating the universe or not.

As long as we understand this, then interpreting *wisdom* to also be Jesus Christ, does not indicate that there was a time that there was no God the Son; and suddenly, God created Him. That is, things did not begin with God, and then He made God the Son as His assistant. Just as wisdom must always be with God; so God the Son must be always with God the Father.

V. 22a reads: Y^ehowah possessed [or, created] me [at] the beginning of His way,...

Commentators on “God Possessed Wisdom [Jesus Christ?] at the beginning...”

The Geneva Bible: *He declares by this the divinity and eternity of this wisdom, which he magnifies and praises through this book: meaning by this the eternal Son of God, Jesus Christ our Saviour, whom John calls the Word that was in the beginning (John 1:1).*²²³

Clarke: *Wisdom is not acquired by the Divine Being; man, and even angels, learn it by slow and progressive degrees; but in God it is as eternally inherent as any other essential attribute of his nature.*²²⁴

Gill: *the Word, or Wisdom of God is never said to be created; and if as such he was created, God must have been without his Wisdom before he was created; besides, Christ, as the Word and Wisdom of God, is the Creator of all things, and not created (John 1:1).*²²⁵

Dr. Robert Dean, Jr.: *Wisdom is what the apostles taught; wisdom is what is embedded in the revelation of the New Testament, but we are to let that wisdom richly dwell within us. Colossians 3:16 NASB **Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms {and} hymns {and} spiritual songs, singing with thankfulness in your hearts to God.** The wisdom here in the structure of this verse becomes the foundation for our ability to minister to one another—teaching and admonishing one another in psalms. So that teaching and admonishing in the context isn't just through speech but it is through the psalms that we sing, the hymns that we sing...wisdom...should be a focal point in our prayer. Colossians 1:9 NASB **For this reason also, since the day we heard {of it,} we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding.***²²⁶

Institute for Creation Research: *“Possessed” is the same word as “acquired.” The Lord Jesus Christ was not merely the only Son of God, but the only begotten Son of God. He was “in the beginning” with God, and He was God (John 1:1-2). At the same time, He is the “only begotten” (John 1:18; 3:16; etc.), eternally proceeding from the Father (Micah 5:2). The doctrine of the “eternal generation” of the Son from the Father is beyond human comprehension, but can be apprehended by faith as the only way to explain all we know about the Father and the Son.*²²⁷

Most of the discussion is about that one verb.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is very difficult to separate God from the concepts of *wisdom*, *righteousness*, *justice*, and *love*. That is, we do not first have God, and then He decides to create *wisdom*, *righteousness*, *justice*, and *love*. Nor do we have these things defining the universe, and then God comes along and is subject to these things. God is *wisdom*, *righteousness*, *justice*, and *love* (something we read throughout Scripture).

²²³ From [The Geneva Bible](#); accessed November 3, 2015.

²²⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:22.

²²⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:22.

²²⁶ From [Dean Bible Ministries](#); accessed November 21, 2015.

²²⁷ From <http://www.icr.org/books/defenders/3603> accessed November 26, 2015.

This is a very difficult concept for us to grasp. There are times when I function with integrity; and there are times where I don't. So, integrity is a concept, an attribute, which is not inseparable from my own character. With God, integrity cannot be made separate from Him. There are times I act with wisdom, and certainly times when I don't. God cannot act apart from wisdom.

James Rickard: *God is not man who gradually gains knowledge and wisdom over time. God is Omniscient, Eternal, Infinite and Immutable, which means He knows everything, always has known everything, His knowledge is without limit and He is unchanging (He never gains or loses knowledge). Therefore, God did not gradually gain knowledge in eternity past, but he "possessed" that knowledge from eternity past. So these verses are figurative means of describing "wisdom's" existence.*²²⁸

Whereas, I have problems with calling out specific individuals and even denominations, when cults are mistaken, they should be called out on it.

The Evidence Bible on Jehovah's Witnesses

When Jehovah's Witnesses maintain that Jesus was "made" of the seed of David (that Jesus was a god "created" by Jehovah to die for our sins), they may point to Proverbs 8:22–35 for justification. However, the Bible is speaking here of "wisdom" (v. 12).

They also may refer to John 14:28 in which Jesus said, "I go to the Father: for my Father is greater than I," but they fail to show why Jesus said the Father was greater: "But we see Jesus, who was made a little lower than the angels for the suffering of death,...that he by the grace of God should taste death for every man" (Hebrews 2:9, emphasis added).

In Romans 1:3, the word used to refer to the incarnation ("made") is *ginomai*, which means "assembled." A body was prepared for God to manifest Himself in the flesh—"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

From http://www.evidencebible.com/pdf/29_Proverbs_1_to_15.pdf accessed November 3, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

V. 22a reads: **Y^ehowah possessed [or, created] me [at] the beginning of His way...** There is quite a big historical discussion about this verse. There are some who understand this to mean that God the Father *created* God the Son. Obviously, this cannot be true if God the Father, God the Son and God the Holy Spirit are all co-equal Members of the Trinity. God the Son cannot be eternal if there was a point at which He was created.

And just in case you don't look it up, here are a few Old Testament verses where the Trinity is clearly proclaimed:

The Trinity in the Old Testament (the Abbreviated Version)

1. The 4th word of Gen. 1:1 is *Elohim*, which can be translated *God* or *gods*. The *-im* ending is the plural ending in the Hebrew. This word takes on a masculine singular verb here, and for that reason, some have called this the *plural of excellence*, indicating that God is so excellent that, this could only be expressed with a plural noun. Although I am not saying this is wrong, at the same time, always bear in mind that the first title used for God is a plural word.
2. Before we go further, we should make a quick stop at Deut. 6:4: **Listen, O Israel, Jehovah is our God [Elohim] Jehovah is one.** I have carefully maintained the order of the Hebrew words, and note two things: the parallelism and the italicized words. The italicized words are inserted, and every translator inserts

²²⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

The Trinity in the Old Testament (the Abbreviated Version)

them; sometimes the nouns are mixed around a bit (e.g., [Hear, O Israel: The LORD our God is one LORD](#) or [Hear, O Israel: The LORD our God, the LORD is one](#)). You will note that *Jehovah* occurs twice and suggests a parallelism. In the Hebrew, the subject is not necessarily found first, but the parallelism suggests that *Jehovah* is either the subject both times or it is the predicate nominative both times. So Moses could be saying, "[Listen, O Israel, our God is Jehovah, One is Jehovah;](#)" or, "[Listen, O Israel, Jehovah is our God \[and\] Jehovah is one.](#)" The latter makes the most sense to me, as the numeral *one* is found more often as a modifier than as a noun. However, the numeral *one* is not necessarily *one in number* but it is used for something which represents a unity, as in, [a man and a woman shall leave their parents and they will become one flesh](#). Even in marriage and sexual union, a man and a woman are still two distinct people; however, what they form is a union. So, Moses was not making the point that Jehovah God is a single God, although Christians do believe in one God; but that [Jehovah is our Elohim \(plural\) and Jehovah is one](#), indicating unity rather than number. This does not mean that Moses necessarily understood them completely. Many things of Christian doctrine are built upon the foundation of the Old Testament.

3. Now let's return to creation. Although it is clear that God created all that is, with and through Jesus Christ (John 1:1–14), we are going to restrict ourselves to the Old Testament. On the 6th day, God created man. we read: [God \[plural noun\] said \[masculine singular verb\], "Let Us make \[plural verb\] man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth"](#) (Gen. 1:26). Up until now, even though we had the plural noun *Elohim*, we would always find a masculine singular verb; however, this time, the verb *to make* is a plural verb. This is followed by two words which plural suffixes (*our*). When God designed man, there is apparently a different approach to man than God creating even the heavens and the earth. Up until the creation of man, the verbs have all been masculine singular; now, the verb *to make* is in the plural. Man will be created trichotomous and, apparently, with a greater complexity than what God had already created. We can attest to this complexity, as we can usually recognize human life, but giving it greater definition than that eludes even those in the medical profession. For instance, just how alive is a person who is hooked up to medical machinery which, for instance, breathes for him? Just how alive is the fetus in the womb? These are almost more moral questions than they are medical, as medicine and science cannot say with complete certainty what these lives are. Science, in most cases, is able to sustain these lives or to destroy these lives, but giving them further definition, beyond a guess as to how viable these examples are, is outside of medicine's ability. So, when God created a body with a soul and a spirit, this is a creation which man to this day does not fully apprehend. Scientists may tell us that we are 98% identical to chimps (I have forgotten the exact percentage here), in terms of DNA, but people with an IQ above room temperature don't have any problems distinguishing their fellow human beings from chimps. So, as a result, we have a large percentage of scientists who believe that we evolved from primates, as our DNA is so similar; yet there are a significant number of scientists who do not believe that such an evolution occurred. As a result, there are scientists out there who want to create life in order to harvest portions of it to attempt to cure this or that disease; and there are even some who would want to try human cloning; and there are many out there who view these things as morally repugnant, and in different amounts. It is because, we do not know exactly what the soul is, how it is connected to the body, and we medically don't know what the soul is doing or where it can be found with respect to fetuses, lobotomized patients or comatose patients. Some think that the key to life is the EEG (electroencephalograph) readings of the brain (which is what we use, essentially, to determine if someone is dead). However, a 3 week old fetus has EEG readings; and who knows before that? My only point in all of this is, we are wonderfully made, put together with a variety of elements, that, in and of themselves, are clearly not alive; and that, somehow (by the breath of God), we are made alive. And so, when God made man, all 3 members of the Trinity were involved.
4. The building of a house can be likened to the function of the Trinity. You have the plans for a house, which is God the Father, who many never be seen by anyone directly associated with the house. We know these as the divine decrees. You have the workmen who show up, are seen, and actually do the work—that is God the Son. Jesus Christ fulfilled the prophecies of the Old Testament; He kept the Law of Moses, and He died on the cross for our sins. This is the work that man saw. And then you have the

The Trinity in the Old Testament (the Abbreviated Version)

power for the power tools—also unseen—and that is God the Holy Spirit. God the Holy Spirit gives us the power and ability to do the plan of God.

5. Isa. 48 is spoken by God, although we may not, at first understand which member of the Trinity is speaking. However, generally speaking, the revealed member of the Trinity is Jesus Christ. In Isa. 48:3, we read: **“I have declared the former things from then; and they went out of My mouth; and I made them hear; suddenly I acted, and they came about.”** This is clearly God and not Isaiah speaking, because Isaiah did not act in order to make his own words come to pass. He speaks of His wrath in v. 9, He speaks of refining Israel in v. 10, and of His name being profaned in v. 11. Then He says (vv. 12–13): **“Listen to Me, O Jacob, and Israel My called: I am He; I am the First; surely I am the Last. My hand surely founded earth, and My right hand has stretched out the heavens; I called to them, they stood up together.”** Clearly this is God Who is speaking, and, as we will find out, God the Son, the Revealed Member of the Trinity (John 1:1–3, 14). Isa. 48:16: **“Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.”** The Lord Jehovah refers to God the Father; His Spirit, of course, is the Holy Spirit. The One speaking is Jesus Christ, the revealed member of the Trinity. The singular verb here is sometimes used, even with a plural subject, when that subject is split up, as it is here. It is also possible that this should read **...the Lord Jehovah has sent Me and His Spirit.** The exact understanding can be cleared up at a later date; that we find the Trinity here is clear.
6. In Daniel 7:13, we have two members of the Trinity: **I was looking in the night visions. And behold! One like the Son of Man came with the clouds of the heavens. And He came to the Ancient of Days. And they brought Him near before Him.** God the Son comes to God the Father. **And to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom one that shall not be destroyed** (Daniel 7:14). God the Father gives to God the Son an everlasting kingdom.
7. We find God the Father and God the Son in Hosea 1:4–7 as well: **Yahweh said to him, “Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. It will happen in that day that I will break the bow of Israel in the valley of Jezreel.”** She conceived again, and bore a daughter. Then he said to him, **“Call her name Lo-Ruhamah; for I will no longer have mercy on the house of Israel, that I should in any way pardon them. But I will have mercy on the house of Judah, and I will save them by Yahweh their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.”**

I strongly recommend reading the complete **Doctrine of the Trinity in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Creation and the Trinity, from Joe Guglielmo

The Triune God was actively involved in the creation process!

In Genesis 1:1 we are told, **“In the beginning God created the heavens and the earth.”** Now what we miss in our English translation is that the Hebrew word that is used for God is not EL, which means one God, but ELOHIM and it is in the pleural form meaning more than 2. Thus, you can read this verse like this, **“In the beginning Gods created the heavens and the earth.”**

Now that sounds like polytheism, but it is not. You see, the pleural noun “God’s” is attached to a singular verb, “created.” In other words, we see here a hint at the Trinity being actively involved in the creation process. Do we see this in the rest of the Scriptures? You bet we do. Yes, the word Trinity you will not find in the Scriptures, but the concept is there, beginning right here in Genesis!

Creation and the Trinity, from Joe Guglielmo

In Hebrews 11:3 we see God the Father involved in creation, "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible."

In Genesis 1:2b we see the Holy Spirit involved in creation, ". . . **And the Spirit of God was hovering over the face of the waters.**"

And in Colossians 1:16-17 we see God the Son involved in creation, "**For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.**"

Thus, it is very clear to me that the Triune God, one God manifested in three distinct persons was involved in creation. It is as Clarke said, "He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity. And of a Trinity in unity is expressed in the above words." And Leupold, quoting Luther on Elohim said, "But we have clear testimony that Moses aimed to indicate the Trinity or the three persons in the one divine nature."

And if you still doubt that then listen to what we are told in Genesis 1:26, "Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.'" Who is God speaking to here? Some would argue that it is just speaking of the plurality of royalty, but the Scriptures don't support that. Or maybe He is speaking to the angels, but again the Scriptures do no support that. You see, angels do not create life, but God does. That means what we see here is the Godhead speaking and it is the Triune God that created all things!

Now here's the thing. God did not just place all the elements of life together and then He let them evolve. That is ridiculous and it is not Scriptural. God made the universe with wisdom. When I build something I may have the knowledge to put it together, the information, but the application for me is difficult. It doesn't look like it should when I am finished. God does not have that problem.

The all-knowing God takes that knowledge that He has and has created a world that was very good, and because of man's rebellion it has become very evil. That is why He came the first time, to cleanse us from our sins and He is coming again to redeem this world back, to take it back from the usurper, from Satan! The Lord purchased it back as He shed His blood on the cross of Calvary; He paid the debt that was owed!

One more point before we move on. I just can't pass it up. I am amazed at how man tries to do away with God. We have the SETI program or the Search For Extra-Terrestrial Intelligence which is a bunch of radio receivers positioned to the heavens looking for any pattern to the signals they are receiving to see if there is intelligent life out there.

They initially positioned it towards the earth and they found that there was no intelligent life there and thus they are looking to the heavens now! No, sorry but it is foolish. If they would open their eyes and look at the design, the pattern that God has built into life, they would see that it could not happen by some random chance occurrence.

The simplest cell is not so simple. "The information content of a simple cell has been estimated at around 1012 bits, comparable to 100 million pages of the Encyclopedia Britannica." So much for simple! You see, creation is crying out that there is a God, a designer and creator. But instead of looking at that, we are focused on the heavens looking for intelligent life, maybe because we haven't found any on this planet like I have said!

From [Calvary Chapel](#); accessed November 24, 2015.

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For additional study:

Links to the Doctrine of the Trinity

The Doctrine of the **Trinity** ([Bible Doctrine Resource](#)); basic short unattributed doctrine.

Doctrine of the **Trinity 1** ([Bible Doctrine Resource](#)); longer doctrine; unattributed.

Doctrine of the **Trinity in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Doctrine of the **Trinity** from He Ekklesia ([Word Document](#)); this looks pretty thorough and it will open up in Word or WP.

Doctrine of the Trinity ([Grace Bible Church](#)); basic examination.

Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 8:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qedem (קֵדֶם) [pronounced KAY-dem]	<i>from the front; from the east, eastward, toward the east; front; that which is before; antiquity; beginning, a commencement; eternity past; aforeside</i>	masculine singular construct	Strong's #6924 BDB #870
miph ^{ec} âl (מִפְּאֵל) [pronounced mihf ^e -GAWL]	<i>work, act; a thing made, deed</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4659 BDB #821
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âz (אָז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23

Min and 'âz together mean *from that time, from of old, formerly, long since; from [any] time, from when, since.*

Translation: ...[at] the commencement of His works of old. God's works of old extend back into eternity past, when God created angels and the earth (I have made the assumption that the earth was created to be inhabited, and therefore, inhabited by angels at the beginning). However, even before that, wisdom was with God.

Barnes: *What is meant in this passage is that we cannot think of God as ever having been without Wisdom. She is "as the beginning of His ways." So far as the words bear upon Christian dogma, they*

accord with the words of John 1:1, “the Word was with God.” The next words indeed assert priority to all the works of God, from the first starting point of time.²²⁹

James Rickard: As an eyewitness of the creation of all things, this parallels the earlier statement that “wisdom” was part of the process of creation, Prov 3:19-20. Therefore, “wisdom” understands the secrets of existence, so that her counsel is in line with the way things really are. She alone has the knowledge that makes her competent to counsel, because only one who has observed creation from its beginning knows the whole story and has the knowledge to counsel others. Van Leeuwen notes, “In the human realm, only long experience gives insight into human nature and knowledge of individuals,” cf. Prov 20:29. (Van Leeuwen, *Proverbs*, p. 92.) Therefore, this comprehensive knowledge makes her competent to speak dogmatically, and one who all of humanity should stop to listen to.²³⁰

Again, God cannot be separated out from His wisdom. It is not a quality which God acquires or develops.

V. 22 reads: **Y^ehowah possessed [or, created] me [at] the beginning of His way, [at] the commencement of His works of old.** *Me* refers to *wisdom*. However, *Me* also refers to the Lord Jesus Christ.

When Critics Ask, *Who is Wisdom?*

PROVERBS 8:22–31 —Who is referred to as “wisdom” in these verses?

PROBLEM: Many commentators have claimed that the person identified as wisdom in Proverbs 8:22–31 is Jesus, because 1Corinthians 1:30 states that Jesus is the wisdom of God. However, though the NKJV translates 8:22 as “The Lord possessed me,” the Hebrew uses the word qanah which is usually translated “to create.” If this passage is a reference to Jesus, then why does 8:22 affirm that the Lord created wisdom? If “wisdom” in Proverbs is not a reference to Jesus, then who is it?

SOLUTION: This passage is not a direct reference to any person. Poetic expression often takes an abstract idea and talks about it as if it were a person. This is called personification. The wisdom referred to here is not a reference to Jesus. Rather, it is a personification of the virtue or character of wisdom for the purpose of emphasis and impact. However, since Jesus is the perfect wisdom of God, He is the only one who perfectly personified and exemplified the wisdom spoken of in Proverbs—for “in Whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3).

From Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Prov. 8:22.

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Gill continually refers to the references here as Jesus²³¹—and many of these statements are true of Him—but specifically, this is a reference to the genius and wisdom of God.

I believe what we have here is the human author intending one set of meanings; and the Divine Author intending another set of meanings. The human author, throughout, is making reference to *wisdom* (or to *Ms. Wisdom*); and these references are clear (Prov. 8:1–3); but the idea that this could also reference the Lord Jesus Christ is found in many commentaries. This is what is known as **the Dual Authorship of Scripture (HTML) (PDF) (WPD)**. The human author has one clear meaning which he is teaching; but using the same words, God the Holy Spirit is teaching something different (very often, where we find examples of this Dual Authorship, the meaning of the Holy Spirit is usually Jesus Christ; or the cross).

²²⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:22.

²³⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:23.

The Pulpit Commentary is on the verge of stating the Doctrine of the Dual Authorship of Scripture: *If we confine our inquiry to the question What was in the mind of the author when he incited this wonderful section concerning Wisdom? we shall fail to apprehend its true significance, and shall be disowning the influence of the Holy Spirit, which inspires all Scripture, which prompted the holy men who spake to utter words of which they knew not the full spiritual significance, and which could only be understood by subsequent revelation. There is, then, nothing forced or incongruous in seeing in this episode a portraiture of the Second Person of the blessed Trinity, the essential Wisdom of God personified, the Logos of later books, and of the gospel. This interpretation obtained universally in the Church in the earliest times, and has commended itself to the most learned and reverent of modern commentators.*²³²

Most commentators present either one interpretation or the other. Or they admit to being flummoxed.

Keil and Delitzsch interpret this as strictly a reference to wisdom: *Wisdom is not God, but is God's; she has personal existence in the Logos of the N.T., but is not herself the Logos; she is the world-idea, which, once projected, is objective to God, not as a dead form, but as a living spiritual image; she is the archetype of the world, which, originating from God, stands before God, the world of the idea which forms the medium between the Godhead and the world of actual existence, the communicated spiritual power in the origination and the completion of the world as God designed it to be...to her the poet attributes an existence preceding the creation of the world, he thereby declares her to be eternal, for to be before the world is to be before time. For if he places her at the head of the creatures, as the first of them, so therewith he does not seek to make her a creature of this world having its commencement in time.*²³³

Scofield appears to present both approaches: *That wisdom is more than the personification of an attribute of God, or of the will of God as best for man, but is a distinct adumbration of Christ, is sure to the devout mind. (Prov. 8:22–36 John 1:1–3 Col. 1:17) can refer to nothing less than the Eternal Son of God.*²³⁴

From The Pulpit Commentary: *It is impossible to decide what was the exact view of the writer with regard to the wisdom of which he speaks so eloquently; but there can be no doubt that he was guided in his diction so as to give expression to the idea of him whom St. John calls the Word of God. The language used is not applicable to an impersonal quality, an abstract faculty of God. It describes the nature and office of a Person; and who that Person is we learn from the later Scriptures, which speak of Christ as the "Wisdom of God"*²³⁵

So, King David, recognizing the incredible wisdom required to make this universe, speaks of it being with God at the very beginning; and God the Holy Spirit, knowing that God created everything through Jesus Christ, uses these same words to refer to Jesus Christ. If I remember to, I will add a table at the end, showing both sets of interpretations.

V. 22 reads: *Y^ehowah possessed [or, created] me [at] the beginning of His way, [at] the commencement of His works of old. Prov. 3:19–20 The LORD by wisdom founded the earth; by understanding he established the heavens; by his knowledge the deeps broke open, and the clouds drop down the dew. John 1:1–3 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made. Col. 1:15–17 He is the image of the invisible God, the Firstborn of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through Him and for Him. And He is before all things, and in Him all things hold together. (ESV; capitalized)*

²³² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:22.

²³³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:22.

²³⁴ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Prov. 8:22.

²³⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:22.

James Rickard: *In the next four verses 23-26 we see the negative state of the creation, (i.e. before things were created), which emphasizes the “before” factor of “wisdom’s” existence. These verses list foundational events in the history of creation. This is not intended to be an exhaustive list, nor is it designed to correspond directly with other Biblical statements of creation, (e.g., Gen 1:1-2:3; Psa 104:5-9. The emphasis is on the elements of the physical world, earth, water, sea, where the creation of humanity is implied in vs. 31b.*²³⁶

This will be discussed in greater detail at the end of this chapter.

Proverbs 8:23a

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</i>	preposition of separation	Strong's #4480 BDB #577
ʿōwlām (עוֹלָם) [pronounced <i>ǰo-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

This is variously translated *ages ago* (Owen, ESV, The Scriptures 1998); *at the outset of the ages* (Rotherham); *from everlasting* (Green's literal translation, WEB); *from eternity* (VW); *from everlasting* (MKJV, UPDV); *from the eon* (CLV); *at the very first* (CEV); and *in the [very] beginning* (GNB, ERV, CAB).

Wesley: *From the beginning - Before which, there was nothing but a vast eternity.*²³⁷

James Rickard: *“From everlasting” is the Preposition MIN with the Noun OLAM, עוֹלָם that means, “forever, eternity, perpetual, something everlasting, long duration, antiquity, etc.” It often refers to undefined time, such as the distant past of an ancient boundary marker. Therefore, the Word of God existed in eternity past, before the creation of the heavens and the earth.*²³⁸

nâçak ^e (נִצַּח) [pronounced <i>naw-SAHK</i>]	<i>to be anointed; to be poured out</i>	1 st person singular, Niphal perfect	Strong's #5258 BDB #650
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The NET Bible: *The first parallel verb is נִצַּחְתִּי (nissakhti), “I was appointed.” It is not a common word; it occurs here and in Ps 2:6 for the coronation of the king. It means “installed, set.”*²³⁹

Wesley: *Heb. anointed, constituted to be the person by whom the Father resolved to do all his works, to create, to uphold and govern and judge, to redeem and save the world.*²⁴⁰

Translation: *From antiquity, I was poured out [or, anointed],...* The verb here is nâçak^e (נִצַּח) [pronounced *naw-SAHK*], which means *to be anointed; to be poured out*. I don't know which meaning would be best to choose. Strong's #5258 BDB #650. The NET Bible suggests *appointed, installed, set*.

I do believe that Solomon meant for us to understand that *it is knowledge that was **poured out***; but that God the Holy Spirit means for us to understand that *Jesus Christ was **anointed** from eternity past*.

From the long, hidden past, there was wisdom and God's knowledge, and this was a part of all that He did.

²³⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²³⁷ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Prov. 8:23.

²³⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²³⁹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

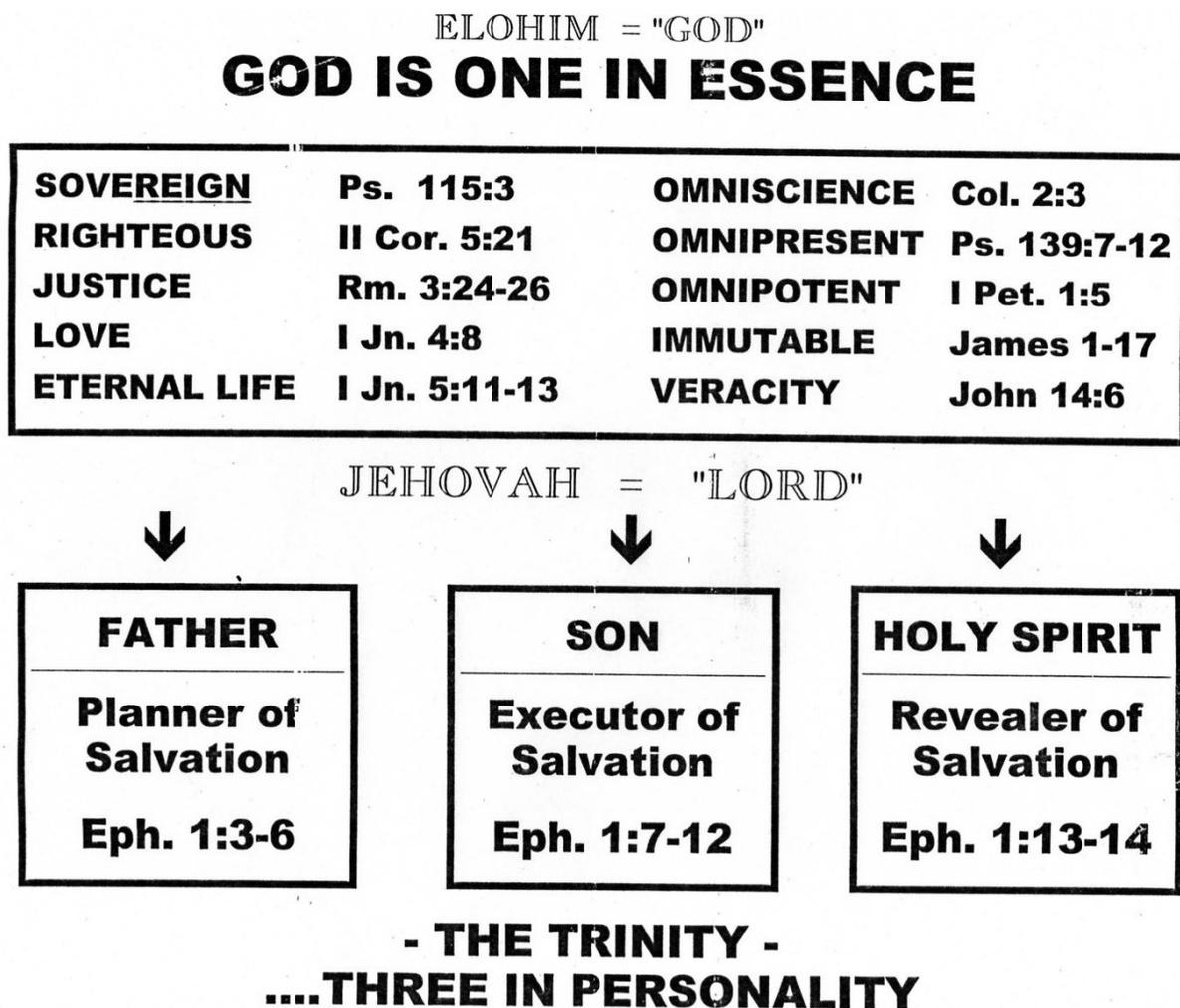
²⁴⁰ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Prov. 8:23.

The least living thing in the universe—a living cell—is so complex that we do not fully understand all of its various functions yet. Science tries to tell us that it evolved, and yet, we have not evolved to the point of understanding even the most basic unit of life, the cell. A person smart enough could easily write a doctoral thesis on a single cell. It has been awhile since I have studied this, but if memory serves, the cell has about 40 functions, only half of which that we are able to understand.²⁴¹

I should add, man would have no idea how to *create* a single living cell.

God’s knowledge is so great that He knows everything there is to know about the single cell; about cells which are interconnected; and every function of every single cell in the universe. Man does not fully understand even a single cell.

The Essence of God (Graphic); from the [Dictionary of Doctrine](#); accessed November 10, 2015.



Logically, God’s Wisdom would be a part of His omniscience. We tend to think of omniscience as God being everywhere and seeing everything all at once; however, God’s omniscience would be the sum total of all knowledge, perfectly existing as a part of the essence of God. This omniscience transcends time and space (both inventions of God) and includes a complete understanding of all things,

²⁴¹ Forgive me if my numbers are off here.

Let me present the work of two other people here:

The Omniscience of God (by Caleb Colley, Ph.D.)

God is the only One Who possesses limitless knowledge. The Illustrated Oxford Dictionary defines “omniscience” as “knowing everything,” and the Bible certainly ascribes omniscience to God (Psalm 139:1-4; cf. Woods, 1988, p. 34). Consider a sample of what the Bible reveals about God’s omniscience: “The eyes of the Lord are in every place, keeping watch on the evil and the good” (Proverbs 15:3). “Can anyone teach God knowledge, since He judges those on high?” (Job 21:22, emp. added). Consider a few of the implications of God’s omniscience.

God knows every past action. At times, humans struggle to interpret history because we often lack complete historical information. The eternal God, Who had no beginning, has no problems seeing clearly through the mists of time, for history is ever before Him (Isaiah 57:15). God emphasized this when He told Moses in Exodus 3:14, “I Am Who I Am.” John 8:58 reads: “Jesus said to them, ‘Most assuredly, I say to you, before Abraham was, I Am.’” In the Day of Judgment, we will be judged based on God’s complete knowledge of our history (see Revelation 20:12). God cannot be taught anything about the past (Isaiah 40:14).

God knows every present action. Psalm 33:13-15 reads: “The Lord looks from heaven; He sees all the sons of men. From the place of His dwelling He looks on all the inhabitants of the earth; He fashions their hearts individually; He considers all their works.” Despite the uniqueness of each person, God understands everyone individually, and knows everyone personally (see Matthew 10:29-30). God even knows everything that is done privately (Matthew 6:4), so no one can hide from God (see Kizer, 2001, p. 7). God cannot be taught anything about the present (Matthew 28:20; 1 Corinthians 4:5).

God knows every future action. The fact that God gave prophets the capability to predict accurately very specific events in the distant future is one of the great evidences for the inspiration of the Bible (Thompson, 1999, p. 19). God has emphasized repeatedly that He knows the future, perhaps never more emphatically than when Jesus Himself prophesied (see Matthew 24:1-51; Mark 8:31; John 2:19-22). The fact that God knows the future does not imply that humans somehow lose freedom of choice. Just because God knows that something will happen, does not mean that He causes it (see Bales, 1974, p. 49). God cannot be taught anything about the future (Acts 17:31; John 14:3).

God knows every human thought. King David addressed his son: “As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the Lord searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever” (1 Chronicles 28:9). Psalm 94:9-10 reads: “He who planted the ear, shall He not hear? He who formed the eye, shall He not see? He who instructs the nations, shall He not correct, He who teaches man knowledge?” God cannot be taught anything about the content of human intellect (Acts 15:8).

God knows what humans need. Ecclesiastes 2:26 reads: “For God gives wisdom and knowledge and joy to a man who is good in His sight...” Noah of old would have perished in the Flood had God not given him a way of escape. The Israelites could not have conquered Canaan without divine guidance and protection. God has promised that He will provide for the physical needs of those who serve Him (Matthew 6:24-34). Most important, God has identified the problem of sin and death and provided the only possible solution—the blood of His Son (1 Peter 1:18-19).

God knows what is right and wrong, because He defines morality and truth—His Word is the standard for righteous judgment. Hannah wanted desperately to have a child, but she was unable to do so. In her fervent request for God’s intervention, she prayed: “...the Lord is the God of knowledge; and by Him actions are weighed” (1 Samuel 2:3). God has revealed what to do in order to please Him, and He knows of our obedience and disobedience (Proverbs 15:3).

What is the proper response to God’s omniscience? The inspired apostle Paul provided a fitting answer in

The Omniscience of God (by Caleb Colley, Ph.D.)

Colossians 3:24: "And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ." Those who refuse to serve the Lord should be frightened by God's omniscience, because God knows of every sin. And unforgiven sin will be punished (Psalm 90:8; Romans 6:23). For God's children, however, the implications of God's knowledge are sources of peace and strength (2 Timothy 2:19; 1 John 3:22; Romans 11:33). Ultimately, the God Who knows everything will judge humans based on how we use the knowledge that has been revealed to us. We must act based on our knowledge to prepare for eternity.

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From www.apologeticspress.org/ accessed November 10, 2015.

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Rev. Thomas Tyree, Jr. goes into much greater detail on this topic. How much of this came from R. B. Thieme, Jr. is hard to tell, as the exact same doctrine is found on the [Bible Doctrine Resource](#) page. Unfortunately, Bible Doctrine Resource does not identify all of their sources; so even though this is probably the best repository for doctrines which originally came out of Berachah Church, it is unclear as to who the author is. In most cases, at least the basic outline has come from R. B. Thieme, Jr.; and, in many cases, the entire doctrine has come from him.

Omniscience of God (from Rev. Thomas Tyree, Jr.)

Introduction

Omniscience is defined as perfect, eternal, and simultaneous knowledge of all that is knowable about all creatures and the universe including both the actual and the possible. In eternity past, God knew every thought, motivation, decision, and action of every creature. God's omniscience also includes all that could have been involved in every possible situation where the individual action, decision or thought could have been different.

God's omniscience does not affect free will in any way. God is merely aware of what all creatures will think and do before they do it. Every minute detail of both angelic and human history was completely, perfectly, and simultaneously known by God in eternity past.

God is all knowledge as stated in Job 31:4, Job 34:21, Job 37:16, and Job 42:2. So many passages about the omniscience of God are in Job, because while Job was griping and complaining, it was brought to his attention that God knew his problems. God was aware of Job's situation, and God was not indifferent to him.

"Does He not see my ways and number all my steps?" (Job 31:4)

"For His eyes are upon the ways of a man, and He sees all his steps. There is no darkness or deep shadow where the workers of iniquity may hide themselves." (Job 34:21-22)

"Do you know about the layers of the thick clouds, the wonders of one perfect in knowledge" (Job 37:16)

"I know that You can do all things, and that no purpose of Yours can be thwarted." (Job 42:2)

God's omniscience is unlimited according to Jeremiah 16:17, Ezekiel 11:5, Matthew 10:29-31, 1 Samuel 2:3, Psalm 139:1-6, Psalm 147:4-5, and Colossians 2:3.

Omniscience of God (from Rev. Thomas Tyree, Jr.)

“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes.” (Jeremiah 16:17)

Then the Spirit of the Lord fell upon me, and He said to me, “Say, ‘Thus says the Lord, “So you think, house of Israel, for I know your thoughts.” (Ezekiel 11:5)

“Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father. But the very hairs of your head are all numbered. So do not fear; you are more valuable than many sparrows.” (Matthew 10:29-31)

“Boast no more so very proudly, do not let arrogance come out of your mouth; For the Lord is a God of knowledge, and with Him actions are weighed.” (1 Samuel 2:3)

O Lord, You have searched me and known me. You know when I sit down and when I rise up; You understand my thought from afar. You scrutinize my path and my lying down, and are intimately acquainted with all my ways. Even before there is a word on my tongue, behold, O Lord, You know it all. You have enclosed me behind and before, and laid Your hand upon me. Such knowledge is too wonderful for me; It is too high, I cannot attain to it. (Psalm 139:1-6)

He counts the number of the stars; He gives names to all of them. Great is our Lord and abundant in strength; His understanding is infinite. (Psalm 147:4-5)

In whom are hidden all the treasures of wisdom and knowledge. (Colossians 2:3)
God is infinite wisdom and understanding according to the following passages.

The Lord by wisdom founded the earth, by understanding He established the heavens. By His knowledge the deeps were broken up and the skies drip with dew. (Proverbs 3:19-20)

“I, the Lord, search the heart, I test the mind, even to give to each man according to his ways, according to the results of his deeds.” (Jeremiah 17:10)

It is He who made the earth by His power, Who established the world by His wisdom, and by His understanding He stretched out the heavens. (Jeremiah 51:15)

“So do not be like them; for your Father knows what you need before you ask Him.” (Matthew 6:8)

And He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. (Romans 8:27)

Who has directed the Spirit of the Lord, or as His counselor has informed Him? With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge and informed Him of the way of understanding? (Isaiah 40:13-14)

The Lord is good, a stronghold in the day of trouble, and He knows those who take refuge in Him. (Nahum 1:7)

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! (Romans 11:33)

We will know by this that we are of the truth, and will assure our heart before Him 20in whatever our heart condemns us; for God is greater than our heart and knows all things. (1 John 3:19-20)

Omniscience of God (from Rev. Thomas Tyree, Jr.)

God's Self-Knowledge

God's self-knowledge relates to the other members of the Trinity. Each member of the Trinity has perfect knowledge of Himself and all His attributes of deity and how they function in relation to Himself and the other members of the Trinity. Each member of the Trinity knew simultaneously in eternity past all that is knowable about the other two members of the Trinity. This infinite knowledge is because each has identical absolute and perfect attributes. For example, God the Father knows everything about Himself as well as God the Son (Jesus Christ in Hypostatic Union) and God the Holy Spirit.

Since God is a person, He possesses both self-consciousness and self-determination in relation to His self-knowledge. Therefore, God acts compatibility with His absolute will, knowledge, and perfection. God knows Himself to be beyond comparison with any created being.

God's Omniscience Related To Time

God's omniscience is independent of the passing of time. God invented time for His created beings. Time has nothing to do with God's knowledge. Because God knew all the knowable in eternity past, the future is as clear to Him as is the past.

Time has never been related to the passing of time. God has always known everything. To Him, what we perceive as the unknown future is just as well known to God as is the past. We as created beings have to learn things as we live our lives. God does not. God has never had to learn anything for He has always known everything. God's omniscience always existed in eternity past. There never was a time when He didn't know all that could be known. Therefore, there is no limitation to the knowledge of infinite and eternal God. He is omniscient.

Since God possesses self-consciousness, self-determination, and absolute and simultaneous knowledge of all things, He is absolutely perfect in His knowledge. God's knowledge is never irrational. This is in contrast to many people who have knowledge about a lot of things, but are irrational, theoretical, and speculative. God's knowledge was absolute, objective, and simultaneous in eternity past and will remain so throughout the eternal future.

God's perfect omniscience or knowledge was simultaneous in eternity past. There never was a time when God did not know everything. Moreover, there are no limits to the knowledge of our eternal and infinite God. Every minute detail of both angelic and human history is completely, perfectly, and simultaneously known. He also understood how every detail would relate and interact with other creatures. Therefore, it is in God's mind at all times. He doesn't have to remember anything or learn anything.

God knew everything about you that is knowable, every thought you've ever had, your every decision, motive, and action from eternity past. This is also true for the billions of His created angels and human beings. Both cause and effect, actual and possible, reality and potential have always been known to God. Such a knowledge almost transcends human comprehension. To know it all simultaneously before time began, in eternity past actually is beyond our comprehension. We must accept this by faith.

God's Omniscience Related To His Other Attributes

God's omniscience is totally compatible with all of His perfect and absolute attributes. God's knowledge cannot be more or less than it is. Being absolute, it can never be greater knowledge. God's knowledge is an absolute pinnacle of all that can be known. God's knowledge cannot be more or less than it is. His knowledge of Himself cannot be more or less than it is today, in eternity past, or in eternity future. Everything that is knowable in history about any creature was always inside the mind of God and never outside the mind of God.

Omniscience of God (from Rev. Thomas Tyree, Jr.)

God is immutable. He cannot ever change because He is perfect and absolute as in 1 Corinthians 2:16. Therefore, His knowledge of Himself and of His creation cannot change. Therefore, His knowledge is as unalterable as He is. This means that God cannot change or be inaccurate in His knowledge.

For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ. (1 Corinthians 2:16)

Because He is immutable, God has never changed and God's knowledge has never changed God! God is aware of all the changes in creatures. God's knowledge is never complicated by ignorance, absurdities, or emotional reaction.

God is eternal. God has always existed. This means that His knowledge is also eternal and thus not related to the passing of time. 1 Peter 1: 23-25 states that God's word endured for eternity. God's knowledge of Himself precedes both time and is not limited to space. Therefore, His knowledge of Himself is not subject to time and space. God will not know more about Himself as time passes.

For you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. For, "All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, but the word of the Lord endures forever." (1 Peter 1:23-25)

God is infinite. Therefore, God's knowledge is without boundary or limitation in the universe. God exists beyond the created universe as well everywhere simultaneously within the universe. Therefore, God's knowledge is infinite and perfect and not limited to the universe which He created.

God is sovereign. Therefore, His knowledge is superior to all other knowledge of created beings. God is in absolute control of everything at all times – except for the free will of mankind. God never had to learn anything. There never was a time when He did not know all that can be known.

God is absolute truth. He cannot lie or deceive about what He knows. If He deceived anyone about anything, He would cease to be perfect and absolute truth.

God's knowledge precedes both time and His creation of the universe. In the eternal and immeasurable past, God had total, absolute, and complete knowledge about everything that would ever be.

The omniscience of God knows all that would have been involved in every situation where a person's decisions and actions might have been different from what they actually were. This means that God's omniscience and foreknowledge are related to the His divine decrees.

God's Foreknowledge

God's foreknowledge is a subset of His omniscience and is regarding believers only. God's omniscience knew in eternity past all the knowable. This included all actions, decisions, motivations, and thoughts of all creatures. His foreknowledge includes only the reality (what has or will happen) of believers' actions, decisions, motivations, and thoughts. All of God's foreknowledge is in God's Divine Decrees. All that we have done or will do in our lives was known by God as reality before anything existed in eternity past.

God has always known from eternity past every believer's thoughts, motives, decisions, and actions. There never was a time in all of eternity past when God did not know everything about you. He always knew every thought you would ever have, every motive that would be formed from those thoughts, every decision you would make from your thoughts or lack of thoughtfulness, and every action you will ever complete.

The foreknowledge of God makes nothing certain, but merely acknowledges what is certain (the content of the decrees). Foreknowledge is a means of relating us to the plan of God as an individual since eternity past as

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in Isaiah 41:26, Isaiah 42:9, Isaiah 43:9, Isaiah 46:10, Acts 2:23, and 1 Peter 1:2. This gives us a sense of security. You are never lost or forgotten by God. You are always in God's mind. This application keeps you from self-pity. God foreknows all things about us as certainly future because He has decreed them from His omniscience.

Who has declared this from the beginning, that we might know? Or from former times, that we may say, "He is right!"? Surely there was no one who declared, surely there was no one who proclaimed, surely there was no one who heard your words. (Isaiah 41:26)

"Behold, the former things have come to pass, now I declare new things; Before they spring forth I proclaim them to you." (Isaiah 42:9)

All the nations have gathered together so that the peoples may be assembled. Who among them can declare this and proclaim to us the former things? Let them present their witnesses that they may be justified, or let them hear and say, "It is true." (Isaiah 43:9)

Declaring the end from the beginning, and from ancient times things which have not been done, saying, "My purpose will be established, and I will accomplish all My good pleasure" (Isaiah 46:10)

This Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. (Acts 2:23)

According to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure. (1 Peter 1:2)
As God, the Lord Jesus Christ knew all things and all men as confirmed in Matthew 9:4, John 2:24-25, John 19:28, and John 21:17.

And Jesus knowing their thoughts said, "Why are you thinking evil in your hearts? (Matthew 9:4)

But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man. (John 2:24-25)

After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "I am thirsty." (John 19:28)

He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep." (John 21:17)

God's Omniscience and The Free Will of Man

God invented the free will of man. Through His omniscience, He knew eternally and simultaneously how it would function in human history. The major principle here is that in human history, the sovereignty of God and the free will of man coexist by divine decree.

You must understand that God's perfect knowledge of all of mankind's decisions has nothing to do with the actual function of mankind's free will. God knew in eternity past what we would think, say and do and what our motives would be in every possible situation.

In eternity past, the sovereignty of God the Father gave every Church Age believer election and predestination. God the Father also knew what your every thought, motive, decision, and action would be. God does not and never will coerce any actions of the human race. We are guaranteed our free will from God Himself.

Omniscience of God (from Rev. Thomas Tyree, Jr.)

If you are believer in Jesus Christ, you have a destiny. Predestination is a part of that destiny. Only God knows what you will think, say, or do. He didn't tell anyone. Not even you. Therefore, your decisions determine your life's outcome. God isn't going to perform miracles to keep you on track or in line. He will allow you to live your life as you wish, even though he may not approve of what you do. Predestination is what God provides so that you can fulfill His plan for your life and be given the blessings He has promised.

Remember that it is God's will that every member of the human race come to know Jesus Christ as their Savior. The fact that millions of people do not believe in Jesus Christ indicates that the sovereignty of God and the free will of man coexist by divine decree. This indicates that God does not in any way coerce human volition. In eternity past, there never was a time when God did not know every thought, motive, decision, and action of every person.

God manufactured free will for both angelic and human creatures. God knew simultaneously and eternally how every human being would function in history, just as He knew how every angelic creature would function in prehistoric times. God knows whether you will take advantage of all that He has provided. He has left it up to you. You can decide freely to learn Bible doctrine on a daily basis and advance to spiritual maturity in you life. Conversely, you can freely decide to reject Bible doctrine and all that God has planned for you. Either way, you will spend eternity with God. The difference will be the blessings you gained in life and for eternity. The more blessings that God can convey, the more He is glorified because it is all provided by God's grace.

The Five Elective Decrees

The five elective decrees from the Divine Decrees are known theologically as Modified Infralapsarianism. The first elective decree was the decree of God to create mankind. God's purpose for this was to resolve the prehistoric angelic conflict. When members of the human race accepting Jesus Christ as their personal savior by faith alone in Christ alone as in Hebrews 2:10, the angelic conflict was resolved.

For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. (Hebrews 2:10)

The second elective decree was the decree of God to permit the fall of mankind as an extension of the prehistoric angelic conflict.

The third elective decree was the decree of God to provide eternal salvation for all mankind under unlimited atonement. This occurred when all personal sins from the human race (past, present, and future) were imputed to Jesus Christ as our substitute and judged by God the Father while He was still alive on the Cross. This doctrine is known as Unlimited Atonement and is taught in 2 Corinthians 5:14-15, 2 Corinthians 5:19, 1 Timothy 2:6, 1 Timothy 4:10, Titus 2:11, Hebrews 2:9, 2 Peter 2:1, and 1 John 2:2.

For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. (2 Corinthians 5:14-15)

Namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. (2 Corinthians 5:19)

Who gave Himself as a ransom for all, the testimony given at the proper time. (1 Timothy 2:6)

For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. (1 Timothy 4:10)

For the grace of God has appeared, bringing salvation to all men, (Titus 2:11)

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But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. (Hebrews 2:9)

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. (2 Peter 2:1)

And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. (1 John 2:2)

The fourth elective decree was for God the Father, in eternity past, to deposit into an account for every believer, all of the blessings that could possibly be conveyed to each Church Age believer if they were to follow God's plan for their lives in every way. Knowledge that these blessings exist for every believer provides motivation for each believer and the means of glorifying God, according to Ephesians 1:3.

As each believer lives his or her life more and more according to God's plan, Jesus Christ distributes these blessings to them in life as they learn spiritual capacity to handle these blessings. Jesus Christ also distributes those blessings meant for the eternal life at the Judgment Seat of Christ. Conveying these eternal blessings also glorifies God.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. (Ephesians 1:3-6)

The fifth elective decree was the simultaneous decrees of election and predestination according to Ephesians 1:4-5. Election is the expression of the will of God for you. Election provides equal privilege by making every Church Age believer a royal priest who is then able to represent himself before God without any intermediary as was required in the Old Testament. The Levitical Priesthood served this function. Equal opportunity for all Church Age believers is provided by God providing everything we need to live our lives on this earth. This is called logistical grace support.

Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, (Ephesians 1:4-5)

Predestination is the provision of the will of God for you. Equal privilege is provided by placing every Church Age believer into union with Christ at the moment of salvation. Equal opportunity is provided to each believer by being allowed to use the unique spiritual life for the Church Age. This spiritual life was tested and proven by Jesus Christ during His life on earth. It is provided by God to all Church Age believers and is empowered by the Holy Spirit. This is the only means provided by God for spiritual advance and learning God's purpose and plan for our lives.

Election and predestination provide both motivation and the means of living our lives as unto the Lord and thereby living according to God's plan with resultant distribution of the blessings God stored away in eternity past for each one of us.

Application of God's Omniscience To Believers

God knows what we need and what our desires are. He knew them in eternity past. God's knowledge is infinitely

Omniscience of God (from Rev. Thomas Tyree, Jr.)

superior to the greatest genius of the angels or mankind. He knows our decisions as in Job 23:10 and He knows our thoughts as in John 21:17. God knows our minds and He knows who is a believer and who is not as presented in 2 Timothy 2:19. God also knows our needs at all times as stated in Matthew 6:31-33 and James 1:5. God's grace provision is provided to us as either sustaining grace blessing at all times or as blessings conveyed as we mature in the spiritual life.

"But He knows the way I take; When He has tried me, I shall come forth as gold." (Job 23:10)

He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said* to him, "Tend My sheep. (John 21:17)

Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness." (2 Timothy 2:19)

"Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you." (Matthew 6:31-33)

But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. (James 1:5)

Knowledge is imparted to the believer through the Word of God according to 1 Corinthians 2:16 and Hebrews 4:12. Knowledge is imparted to the believer by the Holy Spirit according to 1 Corinthians 2:9-12, 2 Timothy 2:15, and James 3:17.

For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ. (1 Corinthians 2:16)

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. (Hebrews 4:12-13)

But just as it is written, "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him." For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. (1 Corinthians 2:9-13)

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. (2 Timothy 2:15)

But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. (James 3:17)

God, in His omniscience, works all things together for good to those who love Him. Only God, knowing all things, can work all things together for good as in Romans 8:28.

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. (Romans 8:28)

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God is infinite wisdom and understanding. We cannot say that no one understands us because God understands us perfectly at all times. He even understand us better than we do as the following passages confirm.

But the Lord said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart." (1 Samuel 16:7)

Would not God find this out? For He knows the secrets of the heart. (Psalm 44:21)

Great is our Lord and abundant in strength; His understanding is infinite. (Psalm 147:5)

The Lord by wisdom founded the earth, by understanding He established the heavens. (Proverbs 3:19)

For the ways of a man are before the eyes of the Lord, and He watches all his paths. (Proverbs 5:21)

The refining pot is for silver and the furnace for gold, but the Lord tests hearts. (Proverbs 17:3)

Who has directed the Spirit of the Lord, or as His counselor has informed Him? With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge and informed Him of the way of understanding? (Isaiah 40:13-14)

"I, the Lord, search the heart, I test the mind, even to give to each man according to his ways, according to the results of his deeds." (Jeremiah 17:10)

It is He who made the earth by His power, Who established the world by His wisdom, and by His understanding He stretched out the heavens. (Jeremiah 51:15)

The Lord is good, a stronghold in the day of trouble, and He knows those who take refuge in Him. (Nahum 1:7)

So that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees what is done in secret will reward you. (Matthew 6:18)

And He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. (Romans 8:27)

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! (Romans 11:33)

In whatever our heart condemns us; for God is greater than our heart and knows all things. (1 John 3:20)
All the passages above relate God's infinite nature to His perfect and absolute knowledge. This means that there never was a time when God didn't know everything that is knowable about every creature and every natural phenomena.

We all need to understand that there never was a time and never will be a time when God did not know your every thought, motive, decision, or action. He knew them all billions and billions of years ago in eternity past. He even knew of the ridiculous things you would do and why. He also knew all of the even more ridiculous things you thought of doing, but decided not to do.

God knew all your faults and sins, yet He still gave you life with your free will to decide as you would. If He did this, then He must have a plan for your life. His plan for you is for you to learn and apply all that you can of our Lord and Savior Jesus Christ via the same spiritual life that Jesus Christ used while on the earth. In order to

Omniscience of God (from Rev. Thomas Tyree, Jr.)

learn, you must be tested. While under testing from God, you must always keep His grace provision in mind and your eternal future with Him in mind. Remember, He always knew everything about you and what you would need and when. If your life is unfolding contrary to your plan or expectations, remember that God's plan for your life is the best one possible. Maybe you should pursue His plan for you in earnest.

Perceptions of Contradictions in God's Plan

Contradictions cannot exist in God's plan because it is perfect. Since God is perfect, a perfect God can only design a perfect plan. All contradictions in the experience of the believer are contrary to God's plan. Therefore, when you function within God's plan (i.e., you are filled with the Holy Spirit) contradictions do not exist. When you reject God's plan and are trying your own plan and solutions, you are negative toward Bible doctrine. Here is when contradictions exist in your experience. But these contradictions are not a part of God's plan.

Once you see a contradiction in your life between God's plan for your life and your experience, then you need to use 1 John 1:9 to confess known sins in your life and trusting that God will restore you to fellowship. Then, by applying the doctrine in your soul and claiming God's promises, you can now make a decision to eliminate that contradiction.

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (1 John 1:9)

In grace, perfect God has provided a perfect plan for imperfect persons. All of us as believers continue to sin after salvation according to 1 John 1:5-10.

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. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us. (1 John 1:5-10)

Contradictions exist in the experience of believers due to our wrong decisions made apart from Bible doctrine. Our ignorance of Bible doctrine in our souls means we are ignorant of God's plan for our lives. Ignorance of God's word means you will not be able to apply the problem-solving devices He has provided to handle life's issues and problems.

When we sin, we lose the enabling power of the Holy Spirit. By our act of volition, we enter into such things as arrogance, jealousy, bitterness, hatred, self-pity, revenge motivation, slander, gossip, maligning, judging, self-righteousness, and legalism. All these result in contradictions due to wrong decisions from a position of spiritual weakness. Negative believers are negative toward doctrine and therefore are left to their own devices, which are disastrous. Moreover, we come under God's discipline designed to get us to realize we are out of His plan and to get us to confess known sins in our lives.

Some believers remain out of fellowship for the majority of their time on this earth. They consistently contradict God's plan for them in their experience. On the other hand, some believers remain in fellowship by always using 1 John 1:9 to return to fellowship. These believers live their lives closer to what God had planned for them and will have a considerable impact on those around them and even on the nation. God's blessing to them will overflow to those around them to such an extent that a single mature believer can have a great impact on their families, friends, the company where they work, their community, state and even their nation.

Remember that equal privilege and equal opportunity provide a basis for having no contradictions in your experience. Under election and predestination, God provides equal privilege and equal opportunity for all Church Age believers to fulfill His plan.

Taken from http://www.egracebiblechurch.org/omniscience_of_god.htm where we read Rev. Thomas Tyree, Jr., Pastor, Grace Bible Church of Costa Mesa, California. Copyright © 1995-2014 Rev. Thomas Tyree, Jr., All Rights Reserved. Accessed November 10, 2015.

This appears to be identical to http://gracebiblechurchwichita.org/?page_id=1959 also accessed November 10, 2015, but unattributed (having found my own original work at that site, I have suggested that they properly attribute the work, but they have not done so yet). Now, I have heard this doctrine taught in Berachah Church, and these points sound very familiar. Whether Tyree copied this, worked it from scratch, or branched out from R. B. Thieme, Jr.'s work, I could not say.

Chapter Outline

Charts, Graphics and Short Doctrines

My primary point in all of this is, God's omniscience includes His wisdom; the wisdom found in Prov. 8. Isn't it quite marvelous that wisdom, the essence of this chapter of Scripture, is simply a small portion of God's omniscience?

When doing some of the research, I came across this interesting *graphic*:

Overall Summary of the Essence of God (a graphic); taken from ichthys.com; and accessed November 10, 2015. I do not completely understand all of the distinctions made in this graphic. However, these things are discussed here: <http://ichthys.com/1Theo.htm> (which is the Doctrine of the Essence of God as well).

Overall Summary of the Essence of God:			
Infinite nature:		Perfect character:	
(independent)	(applied)	(independent)	(applied)
spirituality	omnipotence	goodness	love
eternity	omniscience	holiness	justice
immeasurability	omnipresence	truth	life
the One unique God		the One sovereign God	

I have also covered the Doctrine of the **Essence of God** ([HTML](#)) ([PDF](#)) ([WPD](#)) and the **Essence of God in the Pentateuch** ([HTML](#)) ([PDF](#)) ([WPD](#)). These two doctrines are nearly equivalent, with the latter doctrine concentrating on passages from the Pentateuch and Job.

Theo there way to understand this passage is, Jesus Christ was anointed from eternity past.

J. Vernon McGee: *I was anointed from everlasting. This is the One who is the subject of John's prologue: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God (John 1:1-2). He was begotten, not in the sense of having a beginning of life, but as being one nature and substance with the Father. Way back yonder in eternity He was God, and He was in the beginning with God. He was in the beginning that has no beginning, because in the beginning was the Word. He was already past tense at the time of the beginning.*²⁴²

Proverbs 8:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	from, away from, out from, out of from, off, on account of	preposition of separation	Strong's #4480 BDB #577

²⁴²From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (Prov. 8); accessed November 22, 2015 (slightly edited).

Proverbs 8:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rō'sh (שׂאֵר אוֹ שֹׂאֵר) [pronounced <i>rohsh</i>]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum	masculine singular noun	Strong's #7218 BDB #910
min (מִן) [pronounced <i>mihn</i>]	from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than	preposition of separation	Strong's #4480 BDB #577
The entire list of BDB meanings for min (מִן) [pronounced <i>mihn</i>] are: 1) from, out of, on account of, off, on the side of, since, above, than, so that not, more than (preposition); 1a) from (expressing separation), off, on the side of; 1b) out of; 1b1) (with verbs of proceeding, removing, expelling); 1b2) (of material from which something is made); 1b3) (of source or origin); 1c) out of, some of, from (partitively); 1d) from, since, after (of time); 1e) than, more than (in comparison); 1f) from...even to, both...and, either...or; 1g) than, more than, too much for (in comparisons); 1h) from, on account of, through, because (with infinitive); 2) that (conjunction).			
qêdem (קִדְמוֹת) [pronounced <i>KAY-dem</i>]	east, antiquity, front, that which is before, aforeside; in front, mount of the East; ancient time, aforeside, ancient, from of old, earliest time; anciently, of old; beginning; eastward, to or toward the east	noun/adverb; construct form	Strong's #6924 BDB #869 & #870
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun; pausal form	Strong's #776 BDB #75

Barnes: *literally, "from the times before the earth."*²⁴³

Translation: ...from the first, from the beginning of the earth. God's wisdom was with Him before the beginning of the earth, from the very first.

Peter Pett: *Thus from the very beginning, before ever creation took place, YHWH possessed wisdom. This was necessarily so, for YHWH without wisdom is inconceivable. But the aim of the passage is not to inform us about YHWH's attributes. It is in order to establish the status of wisdom (and in the light of the parallel passage in Proverbs 3:19-20, the status of understanding and knowledge). Along with God they are eternal, for God is all-wise, all-understanding and all-knowing.*²⁴⁴

The Geneva Bible: *He declares the eternity of the Son of God, who was before all time, and ever present with the father.*²⁴⁵

²⁴³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:23.

²⁴⁴ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

²⁴⁵ From *The Geneva Bible*; accessed November 3, 2015.

It ought to be pointed out that, on many occasions, the Bible speaks of the creation of the earth separate from mankind. Even though I certainly believe and understand the God could have made the earth 6000 years ago and “build age” into it, that does not appear to be the Biblical narrative.

The way I first heard it laid out from in the acronym GUAM, which R. B. Thieme, Jr. taught, but which he may have gotten from someplace else. The acronym stands from **God**, the **Universe** (which includes the earth), **Angels** and then **Man**. That would be the order of creation; and there may have been significant periods of time between these creations (obviously, God was not created; He is the *First Cause*). There appears to have been a long period of time between the fall of Satan and the creation of man—all the while, the earth was in existence.

Quite obviously, if God is in existence in eternity past, then His essence is in existence at that time as well.

I had some difficulties with the translation here.

In nothing, ocean depths I was brought forth; in nothing springs heavy with waters. Before that mountains were caused to sink down, to faces of hills I was brought forth. As far as He did not [or, before He] make the earth and opens spaces and highest part of dust particles of a world.

Proverbs
8:24–26

Before there were ocean depths, I was brought forth; [even] before there were springs heavy with water. Before the mountains were caused to sink [and] previous times of hills, I was brought forth. Before He made the earth and deserts and [before] the first of the dust of the world (I was brought forth).

I was brought forth, even before there were ocean depths or springs filled with water. Even before the mountains were caused to sink and before there were hills, I was brought forth. I was there, even before He made the earth, the deserts, and even before the dust of the world I was brought forth.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In nothing, ocean depths I was brought forth; in nothing springs heavy with waters. Before that mountains were caused to sink down, to faces of hills I was brought forth. As far as He did not [or, before He] make the earth and opens spaces and highest part of dust particles of a world.
Latin Vulgate	The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out. The mountains, with their huge bulk, had not as yet been <u>established</u> : before the hills, I was brought forth: He had not yet made the earth, nor <u>the rivers</u> , nor <u>the poles</u> of the world.
Plain English Aramaic Bible	Before the depths would be, I was born, and before there would be waters in the springs. And before the mountains would be <u>established</u> , and before the hills, I was formed in the womb. Before he would make the Earth and the floods and the beginning of the dust of the world...
Peshitta (Syriac)	When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were <u>settled</u> , before the hills were formed was I conceived; While as yet he had not made the earth nor the valleys nor the best soil of the world.
Septuagint (Greek)	Even before He made the depths, before the fountains of water came forth; before the mountains were <u>settled</u> , and before all hills, He begot me. The Lord made countries and uninhabited lands, and the highest <u>inhabited</u> <u>parts</u> of the world.

Significant differences: The Hebrew has the verb *to sink down*; the Latin has *established*; the Latin has *established* or *settled*; the Greek has *settled*. *Settled* might be a good translation.

In the final couple phrases, the Latin has *the rivers, the poles of the world*; the Hebrew has *open spaces, highest part of the dust particles of the world*. That final phrase is confusing; so the Greek has *highest inhabited parts*.

As is often the case, particularly with difficult phrases, there are differences. We will find as many differences in the English translations below.

Limited Vocabulary Translations:

Easy English	<p>I was born before he made the seas. I was there before the waters flowed. My birth was before God made the mountains. I was born before he made the hills. I was there, before the earth, or the soil, or the fields.</p>
Easy-to-Read Version	<p>I was formed before the oceans; I was made before there was water. I was born before the mountains. I was born before the hills. I was born before the Lord made the earth. I was born before the fields. I was born before God made the first dust of the world.</p>
God's Word™	<p>I was born before there were oceans, before there were springs filled with water. I was born before the mountains were settled in their places and before the hills, when he had not yet made land or fields or the first dust of the world.</p>
Good News Bible (TEV)	<p>I was born before the oceans, when there were no springs of water. I was born before the mountains, before the hills were set in place, before God made the earth and its fields or even the first handful of soil..</p>
The Message	<p>I was brought into being a long time ago, well before Earth got its start. I arrived on the scene before Ocean, yes, even before Springs and Rivers and Lakes. Before Mountains were sculpted and Hills took shape, I was already there, newborn; Long before God stretched out Earth's Horizons, and tended to the minute details of Soil and Weather, And set Sky firmly in place, I was there. Several verses from before and after were added.</p>
NIRV	<p>Before there were any oceans, I was born. It was before there were springs flowing with water. Before the mountains were settled in place, I was born. Before there were any hills, I was born. It happened before the Lord made the world and its fields. It was before he made the dust of the earth.</p>

Thought-for-thought translations; paraphrases:

Common English Bible	When there were no watery depths, I was brought forth, when there were no springs flowing with water. Before the mountains were settled, before the hills, I was brought forth; before God[[Heb lacks <i>God</i>] made the earth and the fields or the first of the dry land.
Contemporary English V.	When I was born, there were no oceans or springs of water. My birth was before mountains were formed or hills were put in place. It happened long before God had made the earth or any of its fields or even the dust.
The Living Bible	I lived before the oceans were created, before the springs bubbled forth their waters onto the earth, before the mountains and the hills were made. Yes, I was born before God made the earth and fields and the first handfuls of soil.
New Berkeley Version	When there were no depths, I was born; when there were no springs abundantly flowing; before the mountains settled down. I was brought forth before the hills; when the earth and the field were yet unmade as well as the first dust particles of the world.
New Century Version	I was born before there were oceans, or springs overflowing with water, before the hills were there, before the mountains were put in place. God had not made the earth or fields, not even the first dust of the earth.
New Life Version	I was born when there were no seas, when there were no pools full of water. I was born before the mountains and hills were in their places. It was before He had made the earth or the fields, or the first dust of the world.
New Living Translation	I was born before the oceans were created, before the springs bubbled forth their waters. Before the mountains were formed, before the hills, I was born— before he had made the earth and fields and the first handfuls of soil.

Partially literal and partially paraphrased translations:

American English Bible	²³ In the beginning, He made me... before this age came to be... before He decreed the creation of lands... ²⁴ before He made the abysses... or before the springs gushed with water. ²⁵ Yes, I was fathered by Him, before the mountains and hills... ²⁶ before He made regions and places to live... or the ends of man's home under heaven. V. 23 is included for context.
Beck's American Translation	Before there was any ocean, I was born, before there were springs, or sources of water. Before the mountains were settled in their places and before the hills—I was born. When He hadn't yet made land or gravel or the mass of soil in the world, when he set up the heavens, I was there. V. 27a is included for context.
International Standard V	When there were no ocean depths, I brought them [The Heb. lacks <i>them</i>] to birth at a time when there were no springs. Before the mountains were shaped, before there were hills, I was bringing them [The Heb. lacks <i>them</i>] to birth. Even though he had not made the earth, nor the fields, nor the world's first grains of dust,

	when he crafted the heavens, I was there—....
New Advent (Knox) Bible	Already I lay in the womb, when the depths were not yet in being, when no springs of water had yet broken; when I was born, the mountains had not yet sunk on their firm foundations, and there were no hills; not yet had he made the earth, or the rivers, or the solid framework of the world [In the Hebrew text, 'the open spaces, or the beginnings of the world's dust'.].
Translation for Translators	I was born before the oceans <i>were created</i> , when there were no springs from which water flowed. I was born before the hills and mountains were formed; I, wisdom, was born before Yahweh made the earth, before he made the fields and the soil on the earth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I travailed when the abyss was nothing, and no fountains were-heavy with water. I travailed before the hills sunk in front of the mountains, until he made the land outside from nothing and the peaks from the dust of the world.
Ferrar-Fenton Bible	Before the deep springs of the sea; Before that the mountains were set, I revolved ere existed the heights; Ere the earth and its circuit was made, And before the first dusts of the worlds!
HCSB	I was brought forth when there were no watery depths and no springs filled with water. I was brought forth before the mountains and hills were established, before He made the land, the fields, or the first soil on earth.
Jubilee Bible 2000	I was begotten before the depths, before the existence of the fountains of many waters. Before the mountains were founded, before the hills was I begotten. While as yet <i>he</i> had not made the earth nor the fields nor the beginning of the dust of the world, when he composed the heavens, I was there. A portion of v. 27 is included for context.
Lexham English Bible	When there were no depths, I was brought forth, when there were no springs of {abounding} water. Before mountains had been shaped, before hills, I was brought forth. When he had not yet made earth and fields, or the first dust of the world,...
NIV – UK	When there were no watery depths, I was given birth, when there were no springs overflowing with water; before the mountains were settled in place, before the hills, I was given birth, before he made the world or its fields or any of the dust of the earth.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The abyss did not exist when I was born, the springs of the sea had not gushed forth, the mountains were still not set in their place nor the hills, when I was born before he made the earth or countryside, or the first grains of the world's dust.
The Heritage Bible	When there were no depths I twisted <i>in joy</i> , when there were no fountains heavy with water. Before the hills sank, the face of the little hills, I twisted <i>in joy</i> ; While he had not made the earth, and the outdoors, and the head of the dust of the inhabited earth,...
New American Bible (2011)	When there were no deeps I was brought forth,

when there were no fountains or springs of water;
 Before the mountains were settled into place,
 before the hills, I was brought forth;
 When the earth and the fields were not yet made,
 nor the first clods of the world.

[8:24–26] Perhaps the formless mass from which God created the heavens and the earth; cf. Gn 1:1–2; 2:4–6.

New Jerusalem Bible	The deep was not, when I was born, nor were the springs with their abounding waters. Before the mountains were settled, before the hills, I came to birth; before he had made the earth, the countryside, and the first elements of the world.
New RSV	When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth— when he had not yet made earth and fields,* or the world's first bits of soil.
Revised English Bible	I was born when there was yet no ocean, when there were no springs brimming with water. Before the mountains were settled in their place, before the hills I was born, when as yet he had made neither land nor streams nor the mass of the earth's soil.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When I was brought forth, there were no ocean depths, no springs brimming with water. I was brought forth before the hills, before the mountains had settled in place; he had not yet made the earth, the fields, or even the earth's first grains of dust.
exeGesés companion Bible	When there were no abysses, I was writhed; when there were no fountains heavy with water: ere the mountains were sunk at the face of the hills, I was writhed: while as yet he had neither worked the earth nor the outways nor the top of the dust of the world: ...
JPS (Tanakh—1985)	There was still no deep when I was brought forth, No springs rich in water; Before [the foundation of] the mountains were sunk, Before the hills I was born. He had not yet made earth and fields, Or the world's first clumps of clay.
Judaica Press Complete T.	I was created when there were yet no deeps, when there were no fountains replete with water. I was created before the mountains were sunk, before the hills; when He had not yet made the land and the outsides and the beginning of the dust of the earth.
Orthodox Jewish Bible	When there were no tehomot, I was brought forth; when there were no springs abounding with mayim. Before the harim were settled, before the geva'ot (hills) was I brought forth; While as yet He had not made erez, nor the outer places, nor the beginning of the dust of the tevel.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“When there were no ocean depths I was born,
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When there were no fountains and springs overflowing with water.
 "Before the mountains were settled,
 Before the hills, I was born;
 While He had not yet made the earth and the fields,
 Or the first of the dust of the earth.

The Expanded Bible

I was ·born [brought forth] ·before there were oceans [^lwhen there were no deeps],
 or springs ·overflowing [heavy] with water,
 before the hills were ·there [^lsettled],
 before the mountains I was ·born [brought forth].
 God had not made the earth or ·fields [open country],
 not even the first ·dust [mud clods; soil] of the earth.

Kretzmann's Commentary

When there were no depths, I was brought forth, when the great oceans had not yet been made; when there were no fountains abounding with water, that is, the hidden springs from which the floods of the deep broke forth, Gen. 7:11.
 Before the mountains were settled, placed in position by the Creator, as He laid the foundation of the earth, before the hills, was I brought forth, while as yet He had not made the earth nor the fields, literally, "the open spaces," the deserts, as distinguished from the habitable part of the earth, nor the highest parts of the dust of the world, literally, "the first of the dust particles of the world," that is, the first clods of the earth.

NET Bible®

When there were no deep oceans I was born,
 when there were no springs overflowing [*Heb* "made heavy."] with water;
 before the mountains were set in place —
 before the hills — I was born,
 before he made the earth and its fields [*Heb* "open places."],
 or the beginning of the dust of the world.

Syndein/Thieme

When there were no springs/fountains abounding with water . . . before the mountains were 'placed on the earth'/settled . . . before the hills . . . I {doctrine} was brought forth. While as yet He [God] had not made the earth, nor the fields, nor the sum of the dust of the world . . . when He prepared the heavens . . . I {doctrine} was there. (Vv. 24b–27a)

The Voice

I was born before the deep existed,
 before any springs poured out their water,
 Before the mountains were placed on their foundations,
 before the hills *rolled across the land*—
yes, before all this, I was brought forth.
 When the earth was yet unformed and the fields *were not yet nestled beneath the wind*—
 even before the first dust of the earth—
 When He created the heavens, I was there. V. 27a is included for context.

Literal, almost word-for-word, renderings:

Concordant Literal Version

When there were no abysses I was travailed, When there were no springs teeming with water."
 Ere the mountains were sunk in place, Before the hills, I was travailed,
 When He had not yet made the earth and its open places, Or the beginnings of soil for the habitanace."

Context Group Version

When there were no depths, I was brought out, When there were no fountains abounding with water.
 Before the mountains were settled, Before the hills I was brought out;
 While as yet he had not made the land { or earth }, nor the fields, Nor the beginning of the dust of the world.

<i>Emphasized Bible</i>	When there was no resounding deep, I had been brought forth, when there were no fountains, abounding with water; Ere yet the mountains had been settled, before the hills, had I been brought forth; Or ever he had made the land and the wastes, or the top of the dry parts of the world:...
English Standard V. – UK	When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, before he had made the earth with its fields, or the first of the dust of the world.
God’s Truth (Tyndale)	When I was born, there were neither depths nor springs of water. Before the foundations of the mountains were layed, yes before all hills was I born. The earth and all that is upon the earth was not yet made, no not the ground itself. Fro when he made the heavens, I was present:...
Modern English Version	When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills I was brought forth; while as yet He had not made the earth or the fields, or the first dust of the world.
New King James Version	When there were no depths I was brought forth, When there were no fountains abounding with water. Before the mountains were settled, Before the hills, I was brought forth; While as yet He had not made the earth or the fields, Or the primal dust of the world.
Stuart Wolf	In there being no depths I was birthed, in there being no fountains of heavy waters. Before (BəTeReM has the nuance “before the beginning”) the mountains were planted, before (LiPNēY looks to “in the presence of”) the hills I was brought forth. While/during the time He had not made the earth and the wide places/fields, and/nor the first dust of the inhabited world.
Webster’s Bible Translation	When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.
Young’s Updated LT	In there being no depths, I was brought forth, In there being no fountains heavy with waters, Before mountains were sunk, Before heights, I was brought forth. While He had not made the earth, and out-places, And the top of the dusts of the world.

The gist of this passage: Before many aspects of the world were brought into being, wisdom came first.

I suspect that there might be some marvelous scientific information found in what passage which follows.

Part of what we might get from this passage is, no matter what it is, Bible doctrine comes first. Bible doctrine is involved in every circumstance of life.

Proverbs 8:24a

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	No Strong's # BDB #88
'ēyn (אין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
With the bēyth preposition, it means, literally, <i>in nothing, with nothing</i> ; and together, they mean <i>in not, in defect of, when there was not, without; before there were</i> .			
t ^e hōwmōwth (תְּהוֹמוֹת) [pronounced t ^e -hohm-OHTH]	<i>ocean depths, [great] depths, a surging mass of water, bursts of water, deep waters</i>	feminine plural noun	Strong's #8415 BDB #1062
The NET Bible: <i>The summary statements just given are now developed in a lengthy treatment of wisdom as the agent of all creation. This verse singles out “watery deeps” (תְּהוֹמוֹת, t̄yhomot) in its allusion to creation because the word in Genesis signals the condition of the world at the very beginning, and because in the ancient world this was something no one could control. Chaos was not there first – wisdom was.</i> ²⁴⁶			
Institute for Creation Research: <i>“Depths” is the same word as “deep;” this is a reference to the primeval “fountains of the great deep,” which provided the antediluvian water supply before they were “broken up” at the Flood (Genesis 7:11).</i> ²⁴⁷			
chūwl (חול) [pronounced khool]	<i>to be born; to be brought forth</i>	1 st person singular, Pulal perfect	Strong's #2342 BDB #296
Owens has this as a Po'lal perfect, which I believe is the same thing.			
The NET Bible: <i>The third parallel verb is חוּלְלִי (kholalti), “I was given birth.” Some (e.g., KJV, NAB, NASB, NRSV) translate it “brought forth” – not in the sense of being presented, but in the sense of being “begotten, given birth to.” Here is the strongest support for the translation of חָנָה (qanah) as “created” in v. 22. The verb is not literal; it continues the perspective of the personification.</i> ²⁴⁸			

Translation: *Before there were ocean depths, I was brought forth;... Wisdom is still speaking. Before there were great ocean depths, wisdom was born or brought forth. This suggests that God used great wisdom to designed the ocean depths.*

Peter Pett: *Solomon is not here saying that wisdom was created prior to anything else, indeed the very verb ‘brought forth’, indicating birth not creation, militates against that. The point is that God ‘brought forth’ wisdom from Himself, a wisdom that He already possessed. It was an essential part of what God is. Then He exercised that wisdom in the creation of the world. So important is wisdom that it existed prior to all things.*²⁴⁹

²⁴⁶ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

²⁴⁷ From <http://www.icr.org/books/defenders/3606> accessed November 26, 2015.

²⁴⁸ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

²⁴⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015. Pett believes that this portion of Proverbs was written by Solomon for his sons.

Gill presents this as Jesus Christ (which will be discussed in more detail later in this passage): *When there were no depths, I was brought forth,.... Not only in the decree of God, as the head of the elect; foreordained to be the Redeemer of them, and to be the propitiation for their sins; and appointed the Judge of the world, and heir of all things... Christ is the firstborn of every creature, begotten, born, and brought forth before any creature was in being; see Psalm 2:7; before the depths of the great sea were formed, for they were made by him, Psalm 95:1; when there were no depths, but the infinite being and perfections of God, and the thoughts and purposes of his heart, which are his deep things, Job. 11:7.*²⁵⁰

James Rickard: *The second analogy speaks of a time before water existed on the earth, both oceans and fresh water, yet "wisdom" existed... "When there were no depths" is literally, "when there was not in existence ocean depths (TEHOM, תְּהוֹם)." TEHOM may refer to the primeval abyss or to the present oceans and/or floods that reside below the earth. Cf. Gen 1:2 and Psa 104:6 in reference to the deep or primeval ocean as a pre-creation element. In Gen 1:1-3 the primeval depth was part of the earth before God's creative word intervened and transformed the chaos into the cosmos. Wisdom, however, preexisted this primordial depth and its remnants as indicated by the next phrase.*²⁵¹

The oceans do so many things for us.

Why the Oceans are Important to Mankind

1. The oceans hold the temperatures within a very liveable range. We will find a range of temperatures all over the earth, but as man's population increases on this earth, so does his technology in order to subdue the world and to make more land inhabitable. Study of other planets reveals a wild temperature range which would be impossible to endure apart from great technology.
2. The oceans provide a water source for the water cycle upon this earth, which is absolutely necessary in order to sustain life. One of the things that man must have is water in order to survive. We do not have to haul the water to where we are, and then desalinate it; God does that for us.
3. In order to move across the ocean, there are various ocean currents in specific places, which help along a boat to float from point A to point B.
4. Half of the world's oxygen is made by ocean plants.
5. Nature.org: *Ocean ingredients, like algae and kelp, are used in making peanut butter beer, soymilk and frozen foods. Plus, 36 percent of the world's total fisheries catch each year is ground up into fishmeal and oil to feed farmed fish, chickens and pigs.*
6. Nature.org: *You'll find ocean ingredients flowing out of your medicine cabinet in everything from shampoos and cosmetics to medicines that help fight cancer, arthritis, Alzheimer's, heart disease, viruses and other diseases.*
7. Nature.org: *One in six jobs in the United States is marine-related and more than \$128 billion in GDP annually results from ocean tourism, recreation and living resources. Healthy marine habitats like reefs, barrier islands, mangroves and wetlands help protect coastal communities from the results of hurricanes and storm surges.*
8. Quite obviously, the ocean is important to us for recreation and beauty.
9. Info Please: *The shallow continental shelves have been exploited as a source of sands and gravels. In addition, extensive deposits of petroleum-bearing sands have been exploited in offshore areas, particularly along the Gulf and California coasts of the United States and in the Persian Gulf. On the deep ocean floor manganese nodules, formed by the precipitation of manganese oxides and other metallic salts around a nucleus of rock or shell, represent a potentially rich and extensive resource.*
10. Summarizing from Info Please: *Throughout history humans have been directly or indirectly influenced by the oceans. Ocean waters serve as a source of food and valuable minerals, as a vast highway for commerce, and provide a place for both recreation and waste disposal. Increasingly, people are turning to the oceans for their food supply either by direct consumption or indirectly by harvesting fish that is then*

²⁵⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 6:24.

²⁵¹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Why the Oceans are Important to Mankind

processed for livestock feed. It has been estimated that as much as 10% of human protein intake comes from the oceans.

11. Remove the oceans from the earth; and we die. In fact, removing even a portion of the oceans from our earth would devastate us.

Some of these points came from nature.org and [infoplease](http://infoplease.com); accessed November 3, 2015.

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V. 24a reads: **Before there were ocean depths, I was brought forth;...** *What* was brought forth would refer to *knowledge and wisdom*; *Who* was brought forth would refer to Jesus Christ.

Ironside: Some have suggested that the term only begotten implies a period, however remote, when the Son did not exist. John's Gospel clearly refutes this, for "the same was in the beginning with God" (John 1:2). He was begotten, not in the sense of beginning life, but as being of one nature and substance with the Father. There was never a moment in the past eternity when He was not with the Father. The apostle himself declares that the mystery is impossible to explain. The Spirit carries us back beyond the beginning of Genesis 1:1 to that beginning described in John 1:1. The Word who had no beginning was the Wisdom of God from eternity past. Proverbs 8:22 is a scene of fellowship- Jehovah possessed Him. "The Word was with God, and the Word was God." Wisdom was the object of Jehovah's delight from everlasting.²⁵²

There are many passages on the birth of Jesus Christ; He is eternal; His humanity has a beginning. Psalm 2:7
John 1:14 3:16 5:20 Heb. 1:5 1John 4:9.

Proverbs 8:24b

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	No Strong's # BDB #88
'êyn (אין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
<i>With the bêyth preposition, it means, literally, in nothing, with nothing; and together, they mean in not, in defect of, when there was not, without; before there were.</i>			
ma ^e yân (מַיָּאן) [pronounced mahg'-YAWN]	<i>spring, fountain; a place irrigated with fountains</i>	masculine plural noun	Strong's #4599 BDB #745

²⁵² Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:22–31.

Proverbs 8:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>those who are honored [respected, recognized; held in honor or high regard, glorified; rich]; men with abundant wealth; being made heavy, being made abundant</i>	masculine plural, Niphal participle; construct form	Strong's #3513 BDB #457
Gill: <i>...when there were no fountains abounding with water; or "heavy", or "honoured" with it.</i> ²⁵³			
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
The Pulpit Commentary: <i>When there were no fountains abounding with water; i.e. springs in the interior of the earth. (Gen. 7:11; comp. Job 22 Job 26 Job 38) Septuagint, "Before the springs of the waters came forward."</i> ²⁵⁴			

Translation: ...[even] before there were springs heavy with water. Throughout the Land of Promise, there was abundant water under the ground, and I suspect this refers to the water available throughout the land, both upon and under the earth.

Rickard quoting Waltke quoting Baumann: *Since Job was not yet present when the mountains were in labor and when the first man was born (Job 15:7), his status is low and he should keep silent. Since wisdom, contrariwise, was already present before the depths and the springs, before the mountains and hills (Prov 8:24f), she ranks above the rest of creation and is close to God.*²⁵⁵

Proverbs 8:25a

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
ṭerem (טֶרֶם) [pronounced TEH-rem]	<i>before that, previously; before the beginning, not yet</i>	adverb	Strong's #2962 (and #2958) BDB #382
With the bêyth preposition, it means <i>before, before that, previously, prior to.</i>			
har (הַר) [pronounced har]	<i>mountains, hills</i>	masculine plural noun	Strong's #2022 (and #2042) BDB #249
ṭâba ^c (טָבַט) [pronounced taw ^b -VAWṬ]	<i>to cause to sink [down] [to dip, to plunge]</i>	3 rd person masculine plural, Hophal imperfect	Strong's #2883 BDB #371

²⁵³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:24.

²⁵⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:24.

²⁵⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015. More sourcing found there.

Proverbs 8:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Jamieson, Fausset and Brown: *settled--that is, sunk in foundations.*²⁵⁶

James Rickard: "Were settled" is the Verb TABA, טָבַטָּ that means, "to sink, sink into, sink down, pierce, settle down, drown, be settled, or be planted." God's creative actions are described as "sinking a foundation", Job 38:6 and "settling the mountains" as here. Here it is in the Hophal Perfect, which is the causative passive, (i.e., God caused them to be settled.).²⁵⁷

Translation: *Before the mountains were caused to sink...* This is a fascinating statement for two reasons: (1) a writer in that era would not have considered the idea of mountains rising or sinking. That would have seemed like a very odd concept to a human author (unless he somehow observed a volcanic eruption—but who in the Bible would have seen that?). (2) We know that, after the flood, the mountains raised up, so that a worldwide flood could not reoccur (as per the promise of God). However, this suggests that there was a time when the mountains were higher and they were caused to sink.

The idea is, these mountains have to have a foundation. In the part of Texas where I live, there is no such thing as a rock; therefore, we do not have mountains. There is no foundation upon which a mountain can be built.

The Pulpit Commentary: *we learn from Gen. 1:9, [that the mountains] are regarded as rising from the waters, their foundations are laid in the great deep.*²⁵⁸

Many of the other ancient translations has words like *establish* and *settle* instead.

Gill: *Before the mountains were settled,.... "Plunged" or fixed in the earth; and which was done by the great strength of the Lord, upon their proper bases (Psalm 65:6); and which were "aborigine", or from the beginning of the world, and therefore called the ancient mountains (Deut. 33:15); to be before the mountains is a periphrasis of eternity, and is a phrase expressive of God's eternity; and being here used of the Son's, shows his eternity is the same with his Father's (Psalm 90:2).*²⁵⁹

We read in Psalm 104:5–9 *He set the earth on its foundations, so that it should never be moved. You covered it with the deep as with a garment; the waters stood above the mountains. At Your rebuke they fled; at the sound of Your thunder they took to flight. The mountains rose, the valleys sank down to the place that You appointed for them. You set a boundary that they may not pass, so that they might not again cover the earth.* (ESV; capitalized) The boundaries being set are those for the waters on the earth.

Proverbs 8:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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²⁵⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 8:25.

²⁵⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁵⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:25 (slightly edited).

²⁵⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:25.

Proverbs 8:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (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 ^o pānîym (לִפְנֵי) 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> .			
gib ^e âh (הַגְּבֵה) [pronounced gi ^b v ^e -GAW]	<i>hill; this same word is transliterated Gibeah</i>	feminine plural noun	Strong's #1389 BDB #148
chûwl (חֹול) [pronounced khool]	<i>to be born; to be brought forth</i>	1 st person singular, Pulal perfect	Strong's #2342 BDB #296
Called Po'lal by Owens.			

Translation: ...[and] *previous times of hills, I was brought forth*. The translation here strikes me as difficult. So far, wisdom/knowledge is said to be brought forth before the other things, and here, the most common meaning of the first two words is *in the sight of, in the presence of, in front of*. However, the gist of the passage is being brought forth before the hills.

James Rickard: *Mountains and Hills represent the foundation of the earth, its pillars. Wisdom is yet greater.*²⁶⁰

Being brought forth *before the hills* is one way of referring to that which comes from eternity past. Eliphaz asks Job, "*Were you brought forth before the hills?*" (Job 15:7b). Obviously, Job was not, meaning, "You don't know everything there is to know, do you?"

The Lord speaking to Job said: "*Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements--surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy? Or who shut in the sea with doors when it burst out from the womb, when I made clouds its garment and thick darkness its swaddling band, and prescribed limits for it and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed?'*" (Job 38:4–11; ESV; capitalized)

This passage in Proverbs and that from Job indicate that all of these things were done by God, laid out and measured and determined by God. There was no chance; there was no evolution. In order to create the world and then to restore the earth, God had to bring out knowledge and wisdom.

²⁶⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Proverbs 8:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
lōʾ (לא or לול) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
These two words are translated <i>before</i> (Owens).			
ʿâsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʿerets (ארץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75
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
chûtsôwth (חוץ) [pronounced <i>khoo-TSOHTH</i>]	<i>fields, country, deserts; out of doors, abroad</i>	masculine plural noun	Strong's #2351 BDB #299

Jamieson, Fausset and Brown: *or, "out places," "deserts," as opposite to (habitable) "world."*²⁶¹

Poole: *the plain and open parts of the earth, distinguished from the mountains and hills, and the valleys enclosed between them.*²⁶²

Translation: *Before He made the earth and deserts...* At this point, *I was brought forth*, will be understood. Wisdom will not be spoken of until v. 27, although the implication is, wisdom was brought forth before all of creation, and used in the creation (and restoration) of the earth.

There is the possibility that these two words used together could refer to the inhabited and uninhabited land of the world.

*Ironside: This picture of creation implies the unity of the divine nature. "God so loved the world, that he gave his only begotten Son" (John 3:16). God's thoughts are above ours. Our best human language is a poor vehicle for the expression of such wondrous truths. Christ is eternally the Son, yet truly the Begotten.*²⁶³

Then Ironside speaks to original creation: *Creation is ascribed to the Son elsewhere: "Without him was not any thing made that was made" (John 1:3). "All things were created by him, and for him...and by*

²⁶¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Heb. 8:26.

²⁶² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 8:26.

²⁶³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:22–31.

him all things consist” (Colossians 1:16-17). He is superior to all creation because by Him the Father brought all things into being. Daily His Father’s delight, He shared in that display of power, always rejoicing in His presence (Proverbs 8:30). It is amazing grace that His delights were with the fallen sons of men. The love of His heart was set on those who did not deserve it (31). He speaks of the fallen sons of Adam-lost and guilty sinners.²⁶⁴

Proverbs 8:26b

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
rô’sh (שׂאֵר אוֹ שֹׂאֵר) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum	masculine singular construct	Strong’s #7218 BDB #910
The NET Bible: Here שׂאֵר (ro’sh) means “beginning” with reference to time (BDB 911 s.v. 4.b). ²⁶⁵			
Poole: <i>The highest part</i> ; or, the first part, or beginning; or, the best part, Heb. the head; that which exceeds other parts in riches or fruitfulness; which he seems to distinguish from the common fields. ²⁶⁶			
Jamieson, Fausset and Brown: or, “sum,” all particles together. ²⁶⁷			
‘âphâr (רָפֶט) [pronounced gaw-FAWR]	dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore	masculine plural substantive; construct form	Strong’s #6083 BDB #779
James Rickard: “Or the first dust” ROSH, referring to the beginning of time in this creation account, with APHAR, רָפֶט, that means “dust, or loose soil.” It indicates that part of the ground from which man was made, which he cultivates, and to which he will return. It is his cradle, home, and grave. More finitely it indicates the first elements created, (BARAed = to create something out of nothing), that our Lord then used to ASAH the earth and fields. ²⁶⁸			
têbêl (לְבַת) [pronounced tay ^b -VAYL]	the fertile and inhabited earth, the habitable globe, world	feminine singular noun	Strong’s #8398 BDB #385
This word is often used in poetry in connection to the creation of the entire earth.			

Translation: ...and [before] the first of the dust of the world (I was brought forth). This is an odd statement: ...and the first [height, head, best, front] of the dust particles of the earth. It appears to simply mean that wisdom became before the dust particles of the earth.

²⁶⁴ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:22–31.

²⁶⁵ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

²⁶⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 8:26.

²⁶⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 8:26.

²⁶⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Barnes suggests two interpretations: (1) *the dry land, habitable, fit for cultivation, as contrasted with the waters of the chaotic deep; or (2) man himself. Compare Eccles. 3:20(All go to one place. All are from the dust, and to dust all return.)*.²⁶⁹

Is there a possibility that this could be understood to mean *before the first molecules of the earth, I was brought forth?*

Various Commentators on the Dust of the World

Clarke writes: *לבת תורפע שאר rosh aphroth tebel, "the first particle of matter." The prima materia, the primitive atom. All these verses (verses 3-29) are a periphrasis for I existed before creation, consequently before time was. I dwelt in God as a principle which might be communicated in its influences to intellectual beings when formed.*²⁷⁰

Barnes: *this [passage is a]...picture of the remotest time of which man could form any conception, and yet the co-existence of the uncreated Wisdom with the eternal Yahweh was before that...Wisdom was before the everlasting hills.*²⁷¹

One of Gill's suggestions: *the dust of the world...[may refer to] the "beginning", the first and chief, the "prima materia", even the dusts of the world, out of which man and all the creatures were made.*²⁷²

James Rickard sees this as the all-important topsoil: *Our fourth and final analogy in this list of negation regarding creation speaks of the overall action of creating earth from the perspective of its topsoil that is so vital for life to exist on planet earth. Wisdom existed prior to the creation of top soil, prior to the creation of the first speck of dust needed to form the world.*²⁷³

James Rickard: *"Or the first dust" ROSH, referring to the beginning of time in this creation account, with APHAR, רָפֶע, that means "dust, or loose soil." It indicates that part of the ground from which man was made, which he cultivates, and to which he will return. It is his cradle, home, and grave. More finitely it indicates the first elements created, (BARAed = to create something out of nothing), that our Lord then used to ASAH the earth and fields.*²⁷⁴

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Recall that we have this parallel here between the Lord Jesus Christ and *Wisdom*; Prov. 8 specifically speaks of this as being wisdom (although we can extrapolate the Lord Jesus Christ from this passage); whereas Psalm 90:2 reads: *Before the mountains were brought forth, or ever You had formed the earth and the world, from everlasting to everlasting You are God.* (ESV; capitalized) It ought to be worth noting that God here is not said to bring the mountains forth; but that they came about through natural circumstances (which were put into motion by God).

James Rickard: *In this list of four comparisons to creation, (the earth, water, land and topsoil (elements)), wisdom existed well before the creation of them all. The Bible predates the creation of this world. It was present before God's creative acts and therefore is wiser than the oldest sages and writings of this world. It is older than the world as we know it.*²⁷⁵

²⁶⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:26.

²⁷⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:26.

²⁷¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:24, 25.

²⁷² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:26. Gill presented several theories, not all fully developed.

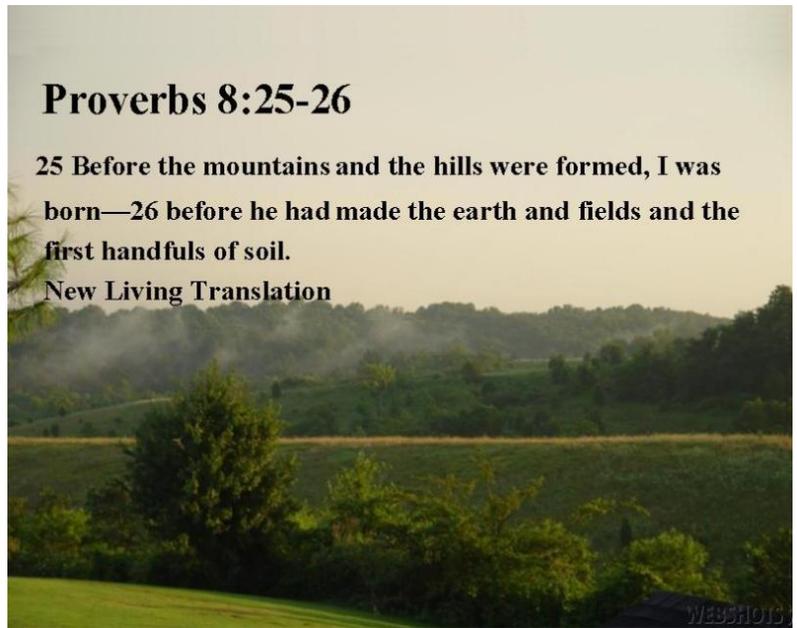
²⁷³ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁷⁴ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁷⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Proverbs 8:25–26 (graphic); from [Walk with Me through Proverbs](#); accessed November 26, 2015. Before the mountains and the hills were formed, I was born— before he made the earth and fields and the first handfuls of soil.

James Rickard: *Just as we had 6 statements of “wisdom’s” existence prior to creation, (depths, springs, mountains, hills, topsoil, and dust [periodic elements]), with its four portions of creation, (earth, water, mountains, and topsoil), here we have 6 creative acts that “wisdom” was present at, (heavens [1st and 2nd in view], horizon, atmosphere, water, oceans, and continents).*²⁷⁶



Proverbs 8:25-26
25 Before the mountains and the hills were formed, I was born—26 before he had made the earth and fields and the first handfuls of soil.

New Living Translation

James Rickard continues: *Grammatically this stanza is essentially one long sentence. After an introductory summary sentence in vs. 27, an extended complex sentence presents a series of parallel, subordinating temporal clauses representing the Lord’s creative actions that wisdom viewed, vs. 28-29, followed by the main clause that represents “wisdom” as “beside him constantly”, vs. 30a, and celebrating His creative acts, vs. 30b-31. Contextually, in contrast to vs. 24-27, which presented the panorama of the Lord’s creative actions in a movement from below to above, vs. 27-29 present them in the reverse direction, moving from the heavens, vs. 27a, and its horizon, vs. 27b, to the sky and clouds, vs. 28a, downward to the springs of the deep, vs. 28, and the seashores, vs. 29b, and finally to the foundations of the earth, vs. 29b.*²⁷⁷

What follows is a remarkable passage on the creation of the earth.

Bruce Waltke: *All the metaphors for creation in vv. 27-29 signify that each of the cosmic entities on which human life depends are so firmly fixed within the created order that they cannot overreach themselves or be transgressed by another. Were it otherwise, the cosmos would crumble into chaos. Humanity’s physical existence depends on a firmly structured universe. The LORD’s fixed created order serves as a model of his fixed moral boundaries for human beings to prevent society from collapsing into anarchy.*²⁷⁸

Precision: There is this concept of precision which is applicable here. When a car is built, every part has precision requirements. A simple example is, if the oil filter mount is 0.2" off, then an oil filter cannot be attached to it. When I was very young, I did not get this. I thought, *why not just make it exact?* In real life, there is no such thing as *exact*. Let’s say that the oil filter mount has to measure 1 inch (I want to keep this simple). No matter how good your machines are, they will not produce oil filter mounts which are exactly 1 inch. Some may be 1.0001" and some may be 0.99993". However, there is a some amount of wiggle room (maybe not very much) which works (let’s say, 0.002"). If everything produced is 1± 0.001", then it will easily accommodate the right sized oil filter.

The earth is like that. The earth is a particular size. We have so much ocean, we have so much ice, we have so much of a tilt, we move at a particular speed in rotation and in our orbit around the sun, we are at a specific

²⁷⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁷⁷ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁷⁸ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

distance from the sun, our atmosphere is made up of particular elements and compounds, and covers just the right amount of space over the earth. Altering any of these things by 1–10% could render our planet inhabitable by human beings.

One of the rarest compounds in the universe in liquid form is water. The temperature range for water is very limited (0–100°C). This is the temperature range for most of our planet. Water is absolutely essential to life on earth; and it performs so many wonderful services for us (including stabilizing the earth's temperature). 71% of the surface of the earth is water (or ice).

On Mars, the temperature range is from –133 to 207°C (I don't think there is anywhere on the earth's surface where either of those limits is reached). On Venus, the *average* temperature is 462°C. Average! Jupiter's average temperature is –190°C. Because of those kinds of temperatures, even if those planets were given a lot of H₂O, it would instantly become steam or ice. On earth, less than 2% of the earth's water is found in ice caps, permanent snow and glaciers.

My point in all of this is, there are easily thousands of measurements related to the earth, all of which make our planet inhabitable; whereas, a minor change could alter everything. Therefore, when God created and restored the earth, everything had to be done just right, within a very serious set of parameters.

In His establishing heavens, there I [am]; in His ordaining a circle upon faces of a sea; in His strengthening clouds from above; in His strengthening fountains of a sea; in His setting the sea his boundary and waters will not pass over His edge; in his inscribing foundations of earth. And so I am [at] His side, a workman; and so I am a delight a day a day, playing to His faces in every time, playing in His inhabited [and fertile] earth and so my delight [is] to sons of Adam.

Proverbs
8:27–31

When He established [the atmosphere and] the heavens, I [was] there; when He ordained a curvature over the surface of the waters [lit., deep sea] [I was there]; when He strengthened [or, restored] the clouds [perhaps, the atmosphere] from above; when He made secure the fountains of the ocean; when He set the boundaries of the oceans (so the waters would not pass over His edge); [and] when He decreed the physical laws [= the foundations] of the earth [I was there]. I was at His side [as] an architect [as it were]; and I was a daily delight [to Him], rejoicing before Him at all times, [and] rejoicing in His inhabited [and fertile] earth. Consequently, my delight [is] to the sons of Adam.

When He established the atmosphere and the heavens, I was there with Him. When He determined the curvature of the surface of the oceans, I was there with Him. When He restored the atmosphere, acting from above, when He secured the fountains of the ocean and set their boundaries (so that the waters would not pass over His edge), I was there. I was right there at His side as an architect (as it were), as a daily delight to Him, rejoicing before Him all of the time, and rejoicing in His inhabited and fertile earth. Consequently, my happiness is extended to the sons of Adam.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

In His establishing heavens, there I [am]; in His ordaining a circle upon faces of a sea; in His strengthening clouds from above; in His strengthening fountains of a sea; in His setting the sea his boundary and waters will not pass over His edge; in his inscribing foundations of earth. And so I am [at] His side, a workman; and so I am a delight a day a day, playing to His faces in every time, playing in His inhabited [and fertile] earth and so my delight [is] to sons of Adam.

Latin Vulgate

When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths: When he established the sky above, and poised the fountains of waters: When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth; I was with him forming all things: and was delighted every day, playing before him at all times; Playing in the world: and my delights were to be with the children of men.

Plain English Aramaic Bible

When the Heavens were established, I was with him, and when he made a circle over the face of the depths.

And when he empowered the clouds from above and when he strengthened the springs of the depths,

When he set the law of the Sea and the waters would not disobey his mouth, when he made the foundations of the Earth,

I was fashioning with him; he was rejoicing in me everyday, and I have been rejoicing before him always.

I have been rejoicing in the world of his Earth and I have been glorying in the sons of man.

Peshitta (Syriac)

When he established the heavens, I was there; when he set a circle upon the face of the deep; When he made firm the clouds above; when he strengthened the fountains of the deep; When he gave to the sea its bounds, that the waters should not transgress his commandment; when he laid down the foundations of the earth: I together with him was establishing them; and daily I was his delight, rejoicing always before him, Rejoicing in his habitable earth; and my delights were with the sons of men.

Septuagint (Greek)

When He prepared the heaven, I was present with Him; and when He prepared His throne upon the winds; and when He strengthened the clouds above, and when He secured the fountains of the earth; and when He strengthened the foundations of the earth; I was by Him, suiting myself to Him, I was that in which He took delight; and daily I rejoiced in His presence continually. For He rejoiced when He had completed the world, and rejoiced among the children of men.

Significant differences:

Near the beginning, the Greek adds *with Him*. The Greek appears to leave off the *circle of the depths*; and has a different sentence altogether. The Latin seems to want to explain it so it could be understood by them.

When it comes to the boundaries set for the seas, the Latin throws in the word *law*. The Greek appears to leave out the setting up of the boundaries for the seas.

Instead of *decreed, inscribed*; the Latin has *balanced*; the Aramaic has *laid down, made*; and the Greek appears to have *strengthened*.

It is really difficult to match up the Greek text with the Hebrew text.

The speaker is with God, as His worker. The Latin and Syriac have similar words (*forming, fashioning*); but I cannot figure out the corresponding words in the Greek. *Suiting myself to Him*?

The Hebrew has an odd use of the word *playing* (used twice); and this may be a slightly different meaning in poetry. The other ancient languages use the word *rejoice* instead.

I think that a great many differences here are a matter of trying to interpret what is found in the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	<p>When he made ready the heavens I was there: when he put an arch over the face of the deep: When he made strong the skies overhead: when the fountains of the deep were fixed: When he put a limit to the sea, so that the waters might not go against his word: when he put in position the bases of the earth: Then I was by his side, as a master workman: and I was his delight from day to day, playing before him at all times; Playing in his earth; and my delight was with the sons of men.</p>
Easy English	<p>I was there: · when God made the heavens · when he drew the horizons upon the seas · when he put the clouds in the sky · when he made the deep waters · when he chose the limits of the sea (He made a law that the waters would not flood the earth.) · when he set the earth firmly in place. When he did all this, I was his worker. I worked at his side. Day after day, I was glad to be with him. I was glad when I saw his world. People were my delight.'</p>
Easy-to-Read Version	<p>I was there when the Lord made the skies. I was there when the Lord drew the circle around the land and set the limits for the ocean. I was born before the Lord put the clouds in the sky. And I was there when the Lord put water in the ocean. I was there when the Lord set the limits for water in the seas. The water can't rise higher than the Lord allows. I was there when the Lord made the foundations of the earth. I was beside him like a skilled worker. The Lord was happy every day because of me. I made him laugh and be happy all the time. The Lord was excited about the world he made. He was happy about the people that he put there.</p>
<i>God's Word™</i>	<p>"When he set up the heavens, I was there. When he traced the horizon on the surface of the ocean, when he established the skies above, when he determined the currents in the ocean, when he set a limit for the sea so the waters would not overstep his command, when he traced the foundations of the earth,</p>

I was beside him as a master craftsman.[b]
 I made him happy day after day,
 I rejoiced in front of him all the time,
 found joy in his inhabited world,
 and delighted in the human race.

Good News Bible (TEV)

I was there when he set the sky in place, when he stretched the horizon across the ocean, when he placed the clouds in the sky, when he opened the springs of the ocean and ordered the waters of the sea to rise no further than he said. I was there when he laid the earth's foundations. I was beside him like an architect, I was his daily source of joy, always happy in his presence---happy with the world and pleased with the human race.

The Message

I was already there, newborn;
 Long before God stretched out Earth's Horizons,
 and tended to the minute details of Soil and Weather,
 And set Sky firmly in place,
 I was there.

When he mapped and gave borders to wild Ocean,
 built the vast vault of Heaven,
 and installed the fountains that fed Ocean,
 When he drew a boundary for Sea,
 posted a sign that said no trespassing,
 And then staked out Earth's Foundations,
 I was right there with him, making sure everything fit.
 Day after day I was there, with my joyful applause,
 always enjoying his company,
 Delighted with the world of things and creatures,
 happily celebrating the human family. V. 26 is included for context.

NIRV

I was there when he set the heavens in place.
 When he marked out the place where the sky meets the sea, I was there.
 That was when he put the clouds above.
 It was when he fixed the ocean springs in place.
 It was when he set limits for the sea
 so that the waters had to obey his command.
 When the Lord marked out the foundations of the earth, I was there.
 I was constantly at his side.
 I was filled with delight day after day.
 I was always happy to be with him.
 His whole world filled me with joy.
 I took delight in all human beings.

Thought-for-thought translations; paraphrases:

Common English Bible

I was there when he established the heavens,
 when he marked out the horizon on the deep sea,
 when he thickened the clouds above,
 when he secured the fountains of the deep,
 when he set a limit for the sea,
 so the water couldn't go beyond his command,
 when he marked out the earth's foundations.
 I was beside him as a master of crafts.[c]
 I was having fun,
 smiling before him all the time,
 frolicking with his inhabited earth
 and delighting in the human race.

Contemporary English V.	I was with him when he placed the clouds in the sky and created the springs that fill the ocean. I was there when he set boundaries for the sea to make it obey him, and when he laid foundations to support the earth. I was right beside the LORD, helping him plan and build. I made him happy each day, and I was happy at his side. I was pleased with his world and pleased with its people.
The Living Bible	"I was there when he established the heavens and formed the great springs in the depths of the oceans. I was there when he set the limits of the seas and gave them his instructions not to spread beyond their boundaries. I was there when he made the blueprint for the earth and oceans. I was the craftsman at his side. I was his constant delight, rejoicing always in his presence. And how happy I was with what he created—his wide world and all his family of mankind!
New Berkeley Version	When He [The LORD.] established the heavens, there was I [Compare these verses with John 1:1ff., but here wisdom is feminine in gender, and comes into being. Although vitally related, logos (word) and chokmah (wisdom) cannot be equated without doing violence to the eternal pre-existence of the Christ.]; when He inscribed a circle upon the face of the deep, when He made firm the skies from above, when the fountains of the deep were given their force, when He gave to the sea its bounds, that the waters should not transgress His spoken word [Lit., "his mouth." See Gen. 1:9.], then I was beside Him, a master builder; I was daily full of delight, rejoicing [See S. Of Solomon. 7:1. Or "young child." See Lam. 4:4. The verbs that follow usually apply to children's play or laughter (as the name Isaac from this root). When applied to adults they usually describe frivolous merrymaking. Here they describe unusual joy and happiness.] ²⁷⁹ before Him all the time, rejoicing to the habitable part of the earth, for my delight was with the sons of men.
New Century Version	I was there when God put the skies in place, when he stretched the horizon over the oceans, when he made the clouds above and put the deep underground springs in place. I was there when he ordered the sea not to go beyond the borders he had set. I was there when he laid the earth's foundation. I was like a child by his side. I was delighted every day, enjoying his presence all the time, enjoying the whole world, and delighted with all its people.
New Life Version	I was there when He made the heavens, and when He drew a mark around the top of the sea. I was there when He put the skies above, and when He put the wells of the waters in their place. I was there when He marked out the places for the sea, so that the waters would not go farther than what He said. I was there when He marked out the ground for the earth. I was beside Him as the leading workman. I was His joy every day. I was always happy when I was near Him. I was happy in the world, His earth, and found joy in the sons of men.
New Living Translation	I was there when he established the heavens, when he drew the horizon on the oceans. I was there when he set the clouds above, when he established springs deep in the earth. I was there when he set the limits of the seas, so they would not spread beyond their boundaries. And when he marked off the earth's foundations, I was the architect at his side. I was his constant delight,

²⁷⁹ I believe that this footnote was misplaced in the New Berkeley Bible and I placed it with the word *rejoicing*, where I believe it belongs (it is a footnote to *master builder* in my copy of the New Berkeley Bible).

rejoicing always in his presence.
 And how happy I was with the world he created;
 how I rejoiced with the human family!

Partially literal and partially paraphrased translations:

American English Bible	As He was preparing the skies, it was me who presented them to Him. Then, as He placed His throne on the winds, and moved clouds above with His strength... when He made all the springs under heaven, and set limits for the waters of the seas, so they couldn't cross over their borders...when the foundations of earth were made strong... I'm the one who stood there beside Him. 'By Him, all things worked together, and He found joy in them all. Each day that I stood there before Him, in this, I found much delight. Then He was pleased when He finished man's home, and over sons of men, He was happy.'
Beck's American Translation	When He marked the horizon on the surface of the ocean, when He made first the skies above, and made the mighty fountains of the ocean, when He set limits for the sea and wouldn't let the water flow farther than He ordered, when He set up the foundations of the earth— then I was beside Him as a master workman. From day to day I was delighted, always happy before Him, rejoicing in His inhabited world, and delighted with human beings.
International Standard V	Even though he had not made the earth, nor the fields, nor the world's first grains of dust, when he crafted the heavens, I was there— when he marked out a circle on the face of the deep, when he made the clouds from above, when the springs of the depths were established, when he set a boundary for the sea so the waters would not exceed his limits [Lit. <i>command</i>], when he marked out the foundations of the earth. Then I was with him, his master craftsman— I was his delight [So LXX; MT reads <i>was filled with delight</i>] daily, continuously rejoicing in his presence, rejoicing in his inhabitable world and taking delight in mankind.”
New Advent (Knox) Bible	I was there when he built the heavens, when he fenced in the waters with a vault inviolable, when he fixed the sky overhead, and levelled the fountain-springs of the deep. I was there when he enclosed the sea within its confines, forbidding the waters to transgress their assigned limits, when he poised the foundations of the world. I was at his side, a master-workman, my delight increasing with each day, as I made play before him all the while; made play in this world of dust, with the sons of Adam for my play-fellows.
Today's NIV	I was there when he set the heavens in place, when he marked out the horizon on the face of the deep, when he established the clouds above and fixed securely the fountains of the deep, when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth. Then I was constantly at his side. I was filled with delight day after day, rejoicing always in his presence, rejoicing in his whole world and delighting in humankind.
Translation for Translators	I was there when Yahweh put the sky in place,

when he marked the place in the distance where the sky and the oceans seem to come together.

I was there when Yahweh put the clouds above the earth
and when he caused the water that is inside the earth to be secure.

I was there when he fixed a boundary for the seas,
so that the water in the seas would not go past those boundaries,
and when he put down the foundations which support the earth.

I was at the side of Yahweh, the master worker (OR, as though I was his child).
I caused him to be happy every day, and I was always rejoicing when I was with him.

I was delighted with the world that he created;
I was happy with the people whom he created, too.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<p>I was there as he prepared the heavens and decreed the circuit over the face of the abyss!</p> <p>"As he encouraged the sky above and strengthened the fountains of the abyss; as he set a decree for the sea, that the waters do not pass its mouth; as he decreed the cornerstone of the land:</p> <p>I was in his tribe. I was day by day his entertainment, reveling in front of him in all periods,</p> <p>reveling in the land of his world, and my entertainment was the sons of Adam.</p>
Ferrar-Fenton Bible	<p>When He formed the suns I was there, When their circuits were settled in space!</p> <p>When arranging the clouds from above, When controlling the fountains in space;</p> <p>When He fixed His decree for the sea, That the waters should not pass the shore;</p> <p>When He fixed His decree for the land, I was there with delight, day by day. I rejoiced in His presence the while; I rejoiced in the circling of earth, And rejoiced in the children of men.</p>
Jubilee Bible 2000	<p>While as yet he had not made the earth nor the fields nor the beginning of the dust of the world, when he composed the heavens, I was there. When he set a compass upon the face of the depth, when he established the clouds above, when he strengthened the fountains of the deep, when he gave to the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth, I was with him ordering everything; I was his delight every day, being content before him at all times; I am content in the circumference of his earth, and my contentment is with the sons of men. V. 26 is included for context.</p>
Lexham English Bible	<p>When he had not yet made earth and fields, or the first dust of the world, {when he established} the heavens, there I [was], {when he drew} a circle upon the face of the deep, {when he made} skies from above, when he founded fountains of the deep, {when he assigned} his limits to the sea, that waters shall not transgress his {command}, {when he marked} the foundations of the earth, I was {beside} him, a master workman, and I was delighting day by day, rejoicing before him {always}, rejoicing in the world of his earth, and my delight [was] with the children of humankind. V. 26 is included for context.</p>
NIV – UK	<p>I was there when he set the heavens in place, when he marked out the horizon on the face of the deep, when he established the clouds above and fixed securely the fountains of the deep, when he gave the sea its boundary so that the waters would not overstep his command, and when he marked out the foundations of the earth. Then I was constantly[e] at his side. I was filled with delight day after day,</p>

rejoicing always in his presence,
rejoicing in his whole world
and delighting in the human race.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) I was there when he made the skies
and drew the earth's compass on the abyss,
when he formed the clouds above
and when the springs of the ocean emerged;
when he made the sea with its limits,
that it might not overflow.
When he laid the foundations of the earth,
I was close beside him,
the designer of his works,
and I was his daily delight,
forever playing in his presence,
playing throughout the world
and delighting to be with humans.
- The Heritage Bible When he set up the heavens, I was there; when he inscribed a circle upon the face
of the depth, When he made the clouds above powerfully alert, when he made the
eyes of the deep strong, When he put to the sea his enactment, that the waters
should not cross over contrary to his mouth, when he inscribed the foundations of
the earth, Then I was at his side as an architect; and I was day to day a delight,
laughing all the time before his face, Laughing in his inhabited earth, and my
delights were with the sons of Adam.
- New American Bible (2002) "When he established the heavens I was there, when he marked out the vault over
the face of the deep;
When he made firm the skies above, when he fixed fast the foundations of the
earth;
When he set for the sea its limit, so that the waters should not transgress his
command;
Then was I beside him as his craftsman [His craftsman: furnishing God with the
plan, as it were, for the creation of all things; cf ⇒ Job 38:1-2; ⇒ Wisdom 7:22-⇒
8:1. I was his delight: the ever-present object of God's complacency.], and I was his
delight day by day, Playing before him all the while,
playing on the surface of his earth; and I found delight in the sons of men.
- New American Bible (2011) When he established the heavens, there was I [Prv 3:19],
when he marked out the vault over the face of the deep;
When he made firm the skies above,
when he fixed fast the springs of the deep;
When he set for the sea its limit,
so that the waters should not transgress his command;
When he fixed the foundations of earth,
then was I beside him as artisan [Artisan: the translation of the Hebrew word 'āmôn
has been controverted since antiquity. There have been three main opinions: (1)
artisan; (2) trustworthy (friend); (3) ward, nursling. The most likely explanation is
that 'āmôn is artisan, related to Akkadian ummānu, legendary sages and heroes
who brought divine gifts and culture to the human race. I was his delight: the
chiastic or ABBA structure of vv. 30–31 unifies the four lines and underscores the
analogy between Woman Wisdom's intimate relation to the Lord and her intimate
relation to human beings, i.e., "delight" + "playing" parallels "playing" + "delight." She
is God's friend and intimate and invites human beings to a similar relationship to
God through her.];

New Jerusalem Bible	<p>I was his delight day by day, playing before him all the while, Playing over the whole of his earth, having my delight with human beings.</p> <p>When he fixed the heavens firm, I was there, when he drew a circle on the surface of the deep, when he thickened the clouds above, when the sources of the deep began to swell, when he assigned the sea its boundaries -- and the waters will not encroach on the shore -- when he traced the foundations of the earth, I was beside the master craftsman, delighting him day after day, ever at play in his presence, at play everywhere on his earth, delighting to be with the children of men.</p>
Revised English Bible	<p>When he set the heavens in place I was there, when he girdled the ocean with the horizon, when he fixed the canopy of clouds overhead and confined the springs of the deep, when he prescribed limits for the sea so that the waters do not transgress his command, when he made earth's foundations firm. Then I was at his side each day, his darling and delight, playing in his presence continually, playing over his whole world, while my delight was in mankind.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>When he established the heavens, I was there. When he drew the horizon's circle on the deep, when he set the skies above in place, when the fountains of the deep poured forth, when he prescribed boundaries for the sea, so that its water would not transgress his command, when he marked out the foundations of the earth, I was with him as someone he could trust. For me, every day was pure delight, as I played in his presence all the time, playing everywhere on his earth, and delighting to be with humankind.</p>
exeGesés companion Bible	<p>...when he prepared the heavens, I was there; when he engraved a circle on the face of the abyss; when he strengthened the vapours above; when he strengthened the eyes of the abyss; when he set his statute to the sea, that the waters not pass his mouth; when he prescribed the foundations of the earth; then I am beside him, as one brought up; and day by day I am his delight, at all times laughing by his face; laughing in the world of his earth; and my delights are with the sons of humanity.</p>
Hebrew Names Version	<p>When he established the heavens, I was there; when he set a circle on the surface of the deep, when he established the clouds above, when the springs of the deep became strong, when he gave to the sea its boundary, that the waters should not violate his mitzvah, when he marked out the foundations of the earth; then I was the craftsman by his side. I was a delight day by day, always rejoicing before him, Rejoicing in his whole world. My delight was with the sons of men.</p>
JPS (Tanakh—1985)	<p>I was there when He set the heavens into place; When He fixed the horizon upon the deep; When He made the heavens above firm, And the fountains of the deep gushed forth; When He assigned the sea its limits, So that its waters never transgress His command;</p>

When He fixed the foundations of the earth,
 I was with Him as a confidant,
 A source of delight every day,
 Rejoicing before Him at all times,
 Rejoicing in His inhabited world,
 Finding delight with mankind.

Orthodox Jewish Bible When He set in place Shomayim, I was there; when He drew a khoog (circle, horizon) upon the face of the thom,
 When He established the clouds above, when He strengthened the fountains of the thom,
 When He gave to the yam His chok (decree, limits), that the mayim should not pass its limits, when He appointed the foundations of the Eretz;
 Then I was etzel (at the side of, beside [see Yn 1:1]) Him, as an Amon (master craftsman, builder, architect, artist); and I was daily His delight, rejoicing always before Him [Mishle 30:4] ;
 Rejoicing in the tevel of His Eretz; and my delights were with the Bnei Adam.

Expanded/Embellished Bibles:

The Amplified Bible “When He established the heavens, I [Wisdom] was there;
 When He drew a circle upon the face of the deep,
 When He made firm the skies above,
 When the fountains and springs of the deep became fixed and strong,
 When He set for the sea its boundary
 So that the waters would not transgress [the boundaries set by] His command,
 When He marked out the foundations of the earth—
 Then I was beside Him, as a master craftsman;
 And I was daily His delight;
 Rejoicing before Him always,
 Rejoicing in the world, His inhabited earth,
 And having my delight in the sons of men.

The Expanded Bible I was there when God ·put the skies in place [established the heavens],
 when he ·stretched [decreed] the horizon over the ·oceans [deep],
 when he ·made [thickened; strengthened] the clouds above
 and put the deep underground springs in place.
 I was there when he ·ordered [decreed] the sea
 not to go beyond the borders he had set.
 I was there when he ·laid [decreed] the earth’s foundation.
 I was like a ·child [nursling; or craftsman; architect] by his side.
 I was ·delighted [playing] every day,
 ·enjoying [laughing in] his presence all the time,
 ·enjoying [laughing with the inhabitants of] the whole world,
 and ·delighted [playing] with all its people [John 1:1–3; Col. 1:15; ^cJesus is associated with personified Wisdom in that both were present with God during creation].

Kretzmann’s Commentary When He prepared the heavens, I was there; when He set a compass upon the face of the depth, the horizon all around serving as a circular boundary with reference to human eyes;
 when He established the clouds above, fixing and securing them in their place, to prevent a sudden outpouring of their contents; when He strengthened the fountains of the deep, subduing them, setting their bounds, keeping them in check by His laws;
 when He gave to the sea His decree, setting its bounds after the division of water and dry land, Gen. 1:9-10, that the waters should not pass His commandment, no

farther than He permitted them to go; when He appointed the foundations of the earth, settling its foundation pillars in the work of creation: then I was by Him, as one brought up with Him, as the Artist, Director, or Overseer of the work, Himself actively engaged in the creation of the earth; and I was daily His delight, that is, there was delight day after day on account of the wonderful relation between the Father and the Son in their creative activity, rejoicing always before Him, rejoicing in the habitable part of His earth, the land where man lived; and My delights were with the sons of men, Gen. 1:10-12; Gen. 18:31. Thus the divine attributes of the personal Wisdom, His eternity, His omnipotence, are set forth, while at the same time it is emphasized that He was even then interested in all the sons of men, that they were the special objects of His loving care.

NET Bible®

When he established the heavens, I was there;
 when he marked out the horizon over the face of the deep,
 when he established the clouds above,
 when the fountains of the deep grew strong,
 when he gave the sea his decree
 that the waters should not pass over his command [*Heb* "his mouth."],
 when he marked out the foundations of the earth,
 then I was beside him as a master craftsman,
 and I was his delight day by day,
 rejoicing before him at all times,
 rejoicing in the habitable part of his earth,
 and delighting [*Heb* "and my delights" [were] with/in."] in its people [*Heb* "the sons of man."].

Syndein/Thieme

While as yet He [God] had not made the earth, nor the fields, nor the sum of the dust of the world . . . when He prepared the heavens . . . I {doctrine} was there. When He set boundaries/'a ratio' upon the face of the oceans/depth {ratio of land to water to sustain man} . . . when He established the clouds above . . . when He strengthened the springs/fountains of the deep . . . when He gave to the sea His decree . . . that the waters should not pass/overstep His command . . . when He appointed the foundations of the earth . . . then I {doctrine} was with Him, as one brought up with Him.

I {doctrine} was His [God's] delight day by day . . . stimulated/rejoicing always 'before Him'/'in His presence'. Rejoicing in the habitable part of His earth. And my {doctrine's} delights were with the sons of men.

{Note: This means that in the beginning Divine Viewpoint was solely with God. It was His alone and it brought Him great joy and happiness. Once He created "matter" and universes and people, He graciously shared His Divine Viewpoint with creatures. Now man has been created and we also can learn doctrine - His Divine Viewpoint. For those of us who do learn, we can Share in all the delight, and joy and happiness, and inner-peace that belongs to God.}

The Voice

When He created the heavens, I was there.

When He drew a circle in the deep, *dividing the oceans and the sky, I was there.*

I was there when He established the sky.

I was there when the springs in the deep were fortified;

I witnessed Him lay down the shore as a boundary
 and put limits on the water

And determine the foundations of the earth.

All this time I was close beside Him, a master craftsman.

Every day I was His delightful *companion*,
 celebrating every minute in His presence,

Elated by the world He was making and all its fine creatures;

I was *especially* pleased with humanity.

Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>When He established the heavens I was there, When He delineated the horizon on the face of the abyss, When He made the sky clouds firm above, When He set the springs of the abyss with strength, When He established for the sea its statutory limit, So that the waters may not pass beyond His bidding, When He delineated the foundations of the earth." Then I was beside Him as His foster child, And I was filled with bliss day by day, Gamboling before Him all the time, Gamboling in the habitation of His earth, And my bliss was in the sons of humanity."</p>
Context Group Version	<p>When he established the skies { or heavens }, I was there: When he set a circle on the face of the deep, When he made firm the skies { or heavens } above, When the fountains of the deep became strong, When he gave to the sea its bound, That the waters should not transgress his commandment, When he marked out the foundations of the land { or earth }; Then I was by him, [as] a master craftsman; And I was daily [his] delight, Rejoicing always before him, Rejoicing in his habitable land { or earth }; And my delight was with the sons of man.</p>
Darby Translation	<p>When he prepared the heavens I was there; when he ordained the circle upon the face of the deep; when he established the skies above, when the fountains of the deep became strong; when he imposed on the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth: then I was by him [his] nursling, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights [were] with the sons of men.</p>
<i>Emphasized Bible</i>	<p>When he prepared the heavens, there, was I! When he decreed a vault upon the face of the resounding deep; When he made firm the skies above, when the fountains of the resounding deep, waxed strong; When he fixed for the sea its bound, that, the waters, should not go beyond his bidding, when he decreed the foundations of the earth:—Then became I beside him, a firm and sure worker, then became I filled with delight, day by day, exulting before him on every occasion; Exulting in the fruitful land of his earth, Yea, my fulness of delight, was with the sons of men.</p>
God's Truth (Tyndale)	<p>For when he made the heavens, I was present: when he set up the depths in order: when he hanged the clouds above: when he fastened the springs of the deep: When he shut the sea within certain bounds, that the waters should not go over their marks. When he laid the foundations of the earth I was with him, ordering all things, delighting daily, and rejoicing all the way before him. As for the round compass of his world, I make it joyful: for my delight is to be among the children of men.</p>
Modern English Version	<p>When He prepared the heavens, I was there, when He drew a circle on the face of the deep, when He established the clouds above, when He strengthened the fountains of the deep, when He gave to the sea His decree, that the waters should not pass His commandment, He appointed the foundations of the earth, then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him,</p>

	rejoicing in the habitable part of His earth, and my delights were with the sons of men.
NASB	<p>“When He established the heavens, I was there, When He inscribed a circle on the face of the deep, When He made firm the skies above, When the springs of the deep became fixed [Lit <i>strong</i>], When He set for the sea its boundary So that the water would not transgress His command [Lit <i>mouth</i>], When He marked out the foundations of the earth; Then I was beside Him, as a master workman; And I was daily His delight, Rejoicing [Or <i>Playing</i>] always before Him, Rejoicing [Or <i>Playing</i>] in the world, His earth, And having my delight in the sons of men.</p>
New European Version	<p>When He established the skies, I was there; when He set a circle on the surface of the deep, when He established the clouds above, when the springs of the deep became strong, when He gave to the sea its boundary, that the waters should not violate His commandment, when He marked out the foundations of the earth; then I was the craftsman by His side. I was a delight day by day, always rejoicing before Him, rejoicing in His whole world. My delight was with the sons of men.</p>
Stuart Wolf	<p>When He made ready/established the heavens, there was I, when He inscribed a circle on the face of the deep. When He solidified the clouds from above, when He fixed fast the sources/springs of the deep. When He appointed for the sea his/its boundary, and the waters do not cross over his/its lip/shore, when He inscribed the foundation of the earth. And I became beside Him faithfully/continually, and I came to have delights day by day, rejoicing before Him in all time. Rejoicing in the inhabitable world of His earth, and my delights, the sons of man.</p>
Webster’s Bible Translation	<p>When he prepared the heavens, I [was] there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights [were] with the sons of men.</p>
Young’s Updated LT	<p>In His preparing the heavens I am there, In His decreeing a circle on the face of the deep, In His strengthening clouds above, In His making strong fountains of the deep, In His setting for the sea its limit, And the waters transgress not His command, In His decreeing the foundations of earth, Then I am near Him, a workman, And I am a delight--day by day. Rejoicing before Him at all times, Rejoicing in the habitable part of His earth, And my delights are with the sons of men.</p>
The gist of this passage:	<p>God utilized wisdom when it came to designing the heavens, the waters, the water cycle. Wisdom is apparently very pleased with what God has made.</p>

Proverbs 8:27a

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
kûwn (כּוּן) [pronounced koon]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	Hiphil infinitive construct with the 3 rd person masculine singular suffix	Strong's #3559 BDB #465
All of BDB's Hiphil meanings: <i>to establish, set up, accomplish, do, make firm; to fix, make ready, prepare, provide, provide for, furnish; to direct toward (moral sense); to arrange, order.</i>			
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun	Strong's #8064 BDB #1029
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58

Translation: *When He established [the atmosphere and] the heavens, I [was] there;...* The word *heavens* can also be used for atmosphere. One of the most important aspects of our planet is atmosphere, even though the atmosphere is a relatively thin layer over the earth. The atmosphere is so important that God made it on day 2 of the restoration of the earth (Gen. 1:6–8). He took a full day to make the atmosphere.

Proverbs 8:27a (a graphic); from [Theodidacti](#); accessed November 26, 2015.

It is easy to be confused by Gen. 1: the earth and the universe is created in an instant; but the earth is restored in 7 days? Did God do things too quickly, so that He needed to go back and get it right the second time? No! There was no audience when God created the heavens and the earth. But when the earth was restored, there was an audience who learned as God



worked each day. At that point in time, there were angels; so the angels watched day by day as God restored the earth, which had become packed in ice and uninhabitable.

Poole: *I was there, not as an idle spectator, but as a co-worker with my Father.*²⁸⁰

James Rickard: “Heavens” is SHAMAYIM, שָׁמַיִם, which most likely includes the 1st and 2nd heaven, the atmosphere and the stellar universe respectfully, and not the 3rd heaven, God’s Throne Room, 2 Cor 12:2, since this poem is related to earth’s creation only.²⁸¹

Regarding the atmosphere, the right amount of mixture of elements and compounds is absolutely necessary for our survival here on earth. We must have oxygen to breathe; we must have water vapor in the air to make the water cycle work; we must have mostly inert elements and compounds in the atmosphere, so that we can breath it, exhale it, and not suffer any physical damage as a result.

Why would man be unable to survive on other planets? One thing is, they lack a liveable atmosphere.

Gill: *When he prepared the heavens, I was there,.... Made, beautified, and adorned them; when he gave them their form, figure, magnitude, and motion; when he garnished them with the sun, moon, and stars; then was Christ present, not as a mere spectator, but as a co-worker; see Heb. 1:10 (And, "You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of Your hands;...—ESV; capitalized); and even the third heaven, the place and state of glorified saints, prepared for them from the foundation of the world, Matt. 25:34 (Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.)*.²⁸²

The original languages of Scripture teach that there are 3 levels of heaven. This multiplicity of heavens is indicated in Heb 4:14 where our Lord at His Ascension is said to have “passed through the heavens” (accusative masculine plural noun HOURANOS). The 1st and 2nd heavens are not specifically mentioned but the 3rd heaven is discussed in 2 Cor 12:2. Logically speaking, it is evident that there cannot be a 3rd heaven without also a 1st and 2nd heaven.

Rickard on the Three Heavens

1. In Acts 14:17 we see that, “He ... gave you rains from heaven. . .”, that is the first heaven in the Bible.
2. Then the second heaven is the stellar universe, the place where God’s elect angels and Satan’s evil spirits engage in spiritual warfare, Eph 6:12. The stellar universe was created in an instant by the Lord Jesus Christ, Gen 1:1; Psa 33:6; 115:15; 124:8; 134:3; Col 1:16-17; Heb 1:3
3. Finally in 2 Cor 12:2 we see the third heaven, “I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven.” The Scriptures teach that the 3rd heaven is the abode of the Trinity, Gen 14:19, 22 23:3, 7 1 Kings 8:30, 49 2 Chron 6:21, 30 Neh 1:4-5 2:4, 20 Psa 11:4 20:6 33:14 103:19 Isa 63:5 66:1 Mat 5:34 Luke 16:9 John 14:1-3 Acts 1:11 7:56 2 Cor 12:2 Heb 2:10 Rev 19:14

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

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²⁸⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 8:27.

²⁸¹ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

²⁸² Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 8:27.

Rickard on the Creation of the Universe

1. The OT and NT Scriptures state dogmatically that the Lord Jesus Christ is the Creator of the universe, John 1:3; Col 1:16-17. He created the universe out of nothing – BARA. It was initially created exclusively for the angels.
2. It underwent a catastrophic change as a result of Satan’s rebellion against God, Isa 14:12-14; Ezek 28:11-19. This rebellion and the resultant destruction of the earth and universe took place between Gen 1:1 and 1:2. Therefore, the earth had to be restored, Gen 1:2f.
3. Nevertheless, the 3rd heaven was also created by the Lord Jesus Christ, Psa 102:25; 115:15; 124:8; 134:3; Isa 45:12; 51:13; Jer 32:17; Zech 12:1; John 1:3; Col 1:16-17; Heb 1:10.
4. He will also be the Creator of the “new heavens and new earth”, Isa 65:17.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

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Vv. 24–27: Before there were ocean depths, I was brought forth; [even] before there were springs heavy with water. Before the mountains were caused to sink [and] previous times of hills, I was brought forth. Before He made the earth and deserts and [before] the first of the dust of the world (I was brought forth). When He established [the atmosphere and] the heavens, I [was] there; when He ordained a curvature over the surface of the waters [lit., deep sea] [I was there]. John 1:3 **All things were made through Him, and without Him was not any thing made that was made.** (ESV; capitalized)

Proverbs 8:27b

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
châqâq (חָקַק) [pronounced khaw-KAK]	<i>to cut in, to carve out, to inscribe; to hack; to delineate; to decree, to ordain, to determine; to appoint; to describe</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #2710 BDB #349

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

The NET Bible: *The infinitive construct חָקַק (bÿkhuqo, “to cut; to engrave; to mark”) and the noun חֻג (khug, “horizon; circle”) form a paronomasia in the line.*²⁸³

chûwg (חֻג) [pronounced khoog]	<i>circle, sphere, curvature; circuit, compass</i>	masculine singular noun	Strong's #2329 BDB #295
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James Rickard: “Circle” is noun CHUG, חֻג that means “circle or horizon.” Sometimes it is called “vault” for the atmospheric canopy over the earth. Compare Job 22:14; 26:10; Isa. 40:22. Job 26:10 “He has inscribed a circle on the surface of the waters at the boundary of light and darkness.” Isa 40:22a *It is He Who is enthroned above the circle (horizon) of the earth....*²⁸⁴

²⁸³ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

²⁸⁴ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

Proverbs 8:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
When found by itself, pānîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
The full set of BDB definitions: 1) <i>face</i> ; 1a) <i>face, faces</i> ; 1b) <i>presence, person</i> ; 1c) <i>face (of seraphim or cherubim)</i> ; 1d) <i>face (of animals)</i> ; 1e) <i>face, surface (of ground)</i> ; 1f) <i>as adverb of loc/temp; 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before.</i>			
t ^e hōwm (תְּהוֹמִים) [pronounced <i>t^e-HOHM</i>]	<i>ocean depths, a surging mass of water, deep waters, a sea, a subterranean water-supply, abyss, primeval oceans, the vast depths</i>	feminine singular noun	Strong's #8415 BDB #1062

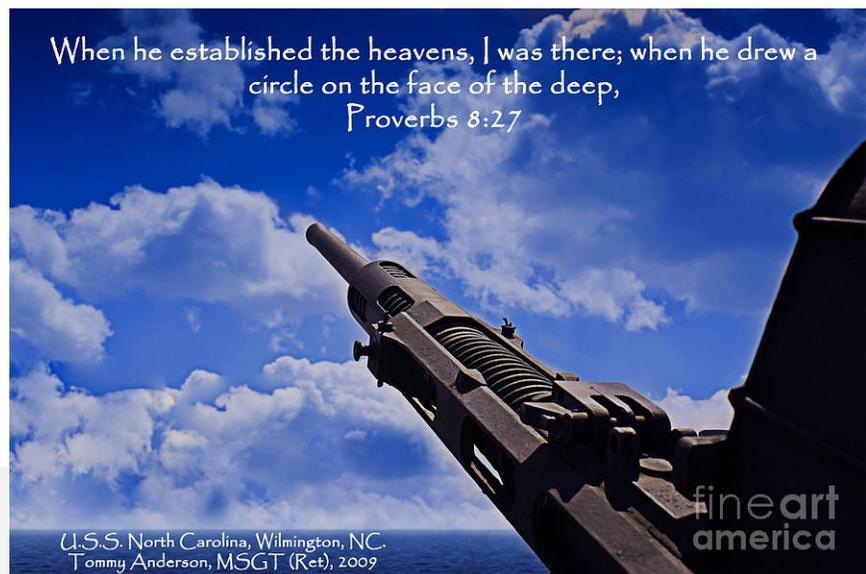
Translation: ...when He ordained a curvature over the surface of the waters [lit., *deep sea*] [I was there];... The final noun in this phrase is t^ehōwm (תְּהוֹמִים) [pronounced *t^e-HOHM*], which I have translated *waters*, but which properly means *ocean depths, a surging mass of water, deep waters, a sea, a subterranean water-supply, abyss, primeval oceans, the vast depths*. I think that it is not wrong to understand this to mean the waters all over the earth. Strong's #8415 BDB #1062.

The most interesting word in this phrase is chûwg (כּוּחַ) [pronounced *khoog*], and it means *circle, sphere, curvature; circuit, compass*. Strong's #2329 BDB #295. Here is a fascinating thing that we know today; and somehow, God the Holy Spirit inspired David to write it here, 3000 years ago: the water on the surface of the earth is curved; it is spherical. This is because it sits upon a spherical planet.

Proverbs 8:27 (graphic); from [Tommy Anderson](#); accessed November 26, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines



When God established the heavens and atmosphere and ordained a curvature over the surface of the waters, wisdom was there, guiding Him.

Prov. 8:27 **When He established [the atmosphere and] the heavens, I [was] there; when He ordained a curvature over the surface of the waters [lit., *deep sea*] [I was there];...**

Commentators on Wisdom Ordaining a Curvature over the Surface of the Waters

Clarke: *This is called here making a compass, גֹּחַל וּקְחָהּ bechukko chug, sweeping a circle; and even this on the face of the deep, to bring the chaotic mass into form, regularity, and order.*²⁸⁵

Gill: *...when He set a compass upon the face of the depth: or "compassed the waters with bounds", as Job says, Prov. 26:10; or made the earth with the sea globular, which make one terraqueous globe: or "made a circle"^(p); all around it, called the circle of the earth, on which he sits (Isa. 40:22); this compass may design the vast expanse or firmament of heaven, which is stretched and drawn around the terraqueous globe as a canopy or curtain. Christ was with his Father on the first day's creation of the heavens; and on the second day, when the firmament was made, and was before them both.*²⁸⁶

Keil and Delitzsch: *He marked out a circle over the surface of the multitude of waters, viz., to appoint a fixed region (הוֹקְמָה, Gen. 1:10) for them, i.e., the seas, fountains, rivers, in which the waters under the heavens spread over the earth.*²⁸⁷

Keil and Delitzsch, after a great deal of explanation, conclude this: *Fleischer also finally decides for the explanation:...when He marked out the region of the sea as with the circle.*²⁸⁸

Wardlaw: *God's "setting a compass upon the face of the deep" seems to refer to His circumscribing the earth when in its fluid state, assigning to it its spherical form, and fixing the laws by which that form should be constantly maintained. I think it probable that this refers to the earth in the state in which it is described previous to the beginning of the six days' work, by which it was reduced to order, and fitted for and stocked with inhabitants. How was the fluid element held together in the spherical form? The answer is, God "set a compass upon the face of the deep, saying, This be thy just circumference, O world!" By the power of gravitation, affecting every particle, drawing it to the common centre, the equilibrium was maintained, the globular form effected and kept; which may here be meant by the poetical conception of sweeping a circle from the centre, and defining the spherical limits of the world of waters.*²⁸⁹

Institute of Creation Research: *"Compass" (Hebrew khug) is the same word as "circle" in Isaiah 40:22, as well as "compassed" in Job 26:10. All three clearly refer to the roundness of the earth, especially to the spherical nature of sea level, defining, as it were, the global shape of the earth. The Bible never teaches a flat earth, though the charge is frequently made.*²⁹⁰

Regarding Wardlaw above, did God take the frozen earth and begin to spin it when He warmed the ice into water, as He began to restore the earth?

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Maybe you think the writer of Proverbs looked out over the ocean, observed that it appears to be curved, and then wrote this.²⁹¹ The problem with this theory is, none of the writers of Scripture lived near the ocean. Jonah is about the only Biblical person who appears to have gotten close to the Atlantic Ocean. Furthermore, it is still questionable that someone can stand on a beach and actually see the curvature of the earth by looking out over the ocean. This [question was posed in the Straight Dope](#), and the answer that seemed to be definitive was:

²⁸⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:27.

²⁸⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:27 (slightly edited). Gill references Montanus, Mercerus, Cocceius, Michaelis, Schultens and his interpretation of גֹּחַל וּקְחָהּ "describendo circulum".

²⁸⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:27.

²⁸⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:27.

²⁸⁹ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=8> accessed November 24, 2015.

²⁹⁰ From <http://www.icr.org/books/defenders/3609> accessed November 26, 2015.

²⁹¹ Pett suggests this in <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Can We see the Curvature of the Earth?

[From QueenQuill] Is it possible to see the curvature of the Earth, from the Earth?

Is it possible to see the curvature of the Earth, from the Earth? In my travels, I've come across "lore" that suggests that in certain areas, you can see the actual curvature of the Earth.

The first place this was suggested to me was in the Black Rock Desert, in Nevada. This myth was explained here:

http://www.burningman.com/preparatio...k_country.html

"The longest stretch of playa [nickname for the surface of the Black Rock Desert] is 27 miles along the west arm and south of the intersecting arms the widest spot is 12 miles. The playa has a "bulge" in the middle that is widely reported to be the visible curvature of the earth; this is actually the result of water pressure and the expanding clays that make up the playa fill. (The earth's curvature is not visible from altitudes lower than about 20 miles.)"

The last sentence seemed to answer my question. However, I then came across this website regarding Wendover, Nevada:

<http://www.westwendovercity.com/visg...stwendover.php>

It advertises "Curvature of the Earth" as a "Historic Sites, Sites of Interest, National or State Parks."

So once again, I was confused. So, I "Googled" my question, and found a lot of information on scientific proof that the Earth is round, but no actual answer to my question.

So, I pose the question to you; is it possible to see the Earth's curvature from the Earth? Is the "curvature" one sees at various locations on Earth optical illusions, or what?

I appreciate any answers you can provide me. Thank you for your time.

[From Freddy the Pig] By "seeing the curvature of the Earth", you mean "perceiving the dip of the horizon", as explained in detail in this web site. As with anything involving perception, the question "can you see it?" is subjective.

To a flatlander pasted to the surface of the Earth, the sky fills exactly 180 degrees. The flatlander cannot tell whether the Earth is flat or round.

To a person standing in a ship, on a perfectly smooth sea, with no refraction, and eyes 1.5 meters above the surface of the water, the sky fills 180.078 degrees from horizon to horizon (see the above link).

Is the difference between 180.078 and 180 perceptible? Ordinarily, no. But under special circumstances--for example, a tall ship sailing away and disappearing mast-first under the horizon--it can be.

From an airplane flying at 10,000 meters, if I'm doing the math correctly, the sky fills 186.4 degrees, and the Earth only 173.8. Is that perceptible? Yeah, kind of, sort of. On the other hand, people see what they want to see, and it's easy to say, "I can see the curvature of the Earth" just because you're way up high. It would be hard to objectively test this--you'd have to set up a simulator where an Earth-from-a-height still filled 180 degrees of your field of vision

In other words, given the people who wrote the Bible, writing this verse based upon personal observation is quite unlikely.

From [The Straight Dope](#); accessed November 4, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 8:28a

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
ʾâmêtz (אמץ) [pronounced aw-MAYTS]	<i>to make strong [firm, alert; eager], to make [the mind, the feet] strong; to strengthen, to restore; to harden; to appoint, to choose</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #553 BDB #54
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
sh ^e châqîym (שחקים) [pronounced sheh-khawk-EEM]	<i>clouds, thick clouds; metaphorically, the skies, the heavens, the firmament of the heaven</i>	masculine plural noun	Strong's #7834 BDB #1007
Keil and Delitzsch: <i>We have...translated שחקים...[with the] poetic name of the firmament, [as] the fine transparent strata of air above the hanging clouds is called.</i> ²⁹²			
Institute of Creation Research: <i>The word for "clouds" is also the word for "sky," and means "thin vapor." This seems to be a reference to the "waters above the firmament" in the original creation (Genesis 1:7), most likely an extensive canopy of water vapor.</i> ²⁹³			
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
ma'al (מֵעַל) [pronounced MAH-áah]	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by</i> .			

Translation: ...when He strengthened [or, restored] the clouds [perhaps, the atmosphere] from above;... I am not 100% certain about what this means. I do know that we absolutely need clouds and water vapor; and that our lives would suck without them.

To strengthen is the verb ʾâmêtz (אמץ) [pronounced aw-MAYTS], and it means, *to make strong [firm, alert; eager], to make [the mind, the feet] strong; to strengthen, to restore; to harden; to appoint, to choose*. Strong's #553 BDB #54. This could simply refer to the restoration of the earth's atmosphere, which occurs on day 2 of the Great Restoration Week.

²⁹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:28–31 (severely edited).

²⁹³ From <http://www.icr.org/books/defenders/3611> accessed November 26, 2015.

Although this is an odd verb to use here, as we know today, our atmosphere is absolutely necessary to our life, to the life of the oceans, rivers and seas and to the flora and fauna which lives upon this earth.

Here are some various comments on what God has created here.

Commentators on God Creating the Atmosphere

Keil and Delitzsch: *The making firm וַיִּבֶן is not to be understood locally, but internally of the spreading out of the firmament over the earth settled for continuance.*²⁹⁴

James Burton Coffman explains: The atmosphere itself is a divine coat of armor that protects the planet earth (1) from the ultra-violet radiation that would destroy all life without that "firm" atmosphere which includes the protective layer of ozone, and (2) also from the myriads of wandering meteorites, which long ago would have pock-mocked our earth in a manner similar to that which is seen on the moon if it had not been for those "firm" skies. Every time one sees what is called "a falling star," he is really witnessing our "firm" skies burning up and destroying another meteorite.²⁹⁵

Poole: *strengthened, by His word and decree, which alone upholds the clouds in the air, which of themselves are thin and weak bodies, and would quickly be dissolved or dispersed. When He strengthened the fountains; when He shut up the several fountains in the cavities of the earth, and kept them there as it were by a song hand for the use of mankind.*²⁹⁶

The Pulpit Commentary: *When he established the clouds above. The reference is to the waters above the atmosphere (Gen. 1:7) which clouds are suspended in the atmosphere; and the idea is that God thus made this medium capable of sustaining them.*²⁹⁷

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We tend to think of the atmosphere as really, really high. Our planes fly often around 7 or 8 miles above sea level, and we think of that is being way, way up there. And objects far enough out of the atmosphere of the earth in order to establish an orbit (which is essentially a free fall), must be 100–120 miles from the earth's surface. We reach the vacuum of space at about 435 miles above the earth's surface. This seems like a lot, until we think about the actual radius of the earth, which is 3959 miles.

What we are really concerned about is the Troposphere, the first layer of atmosphere over the earth, which contains 80% of the mass of all the atmospheric layers, and in which nearly all of the weather of the earth takes place (this is where the water vapor is). The Troposphere is only about 7 miles high, which is less than 0.2% of the radius of the earth. This part of the atmosphere, which is a very thin covering, is absolutely necessary to our survival here on earth. God got the mixture, the concentration, the thickness, etc. just exactly right.

Clarke: *The clouds above - שְׁחַקִּים shechakim, "the ethereal regions," taking in the whole of the atmosphere, with all its meteors, clouds, vapours, etc.*²⁹⁸

Clouds are absolutely necessary to our water cycle, and they bring fresh water to areas where there would be no fresh water. This is a very elaborate sprinkling system for the entire earth.

²⁹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:28–31.

²⁹⁵ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=8> accessed November 22, 2015.

²⁹⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Prov. 8:28 (slightly edited).

²⁹⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:27 (edited).

²⁹⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:28.

Why is there movement of clouds? This would be because of wind, of course, which has a variety of causes, which involve cold air, warm air, cold and warm oceans, pressure; and, of course, the rotation of the earth on its axis.

Unless otherwise noted, the Bible quotations are from the ESV; capitalized.

So far, vv. 27–28a read: *When He established [the atmosphere and] the heavens, I [was] there; when He ordained a curvature over the surface of the waters [lit., deep sea] [I was there]; when He strengthened [or, restored] the clouds [perhaps, the atmosphere] from above;...* With everything that God has done, both wisdom and the Lord Jesus Christ were there.

Gill writes: *When He established the clouds above,.... In which the waters are bound, and yet are not rent under them; and where, in the thin air, they hang heavy with them; where they are weighed by measure, and a decree made for them when they shall fall; and when they do, the Lord makes small the drops of water, which the clouds do drop and distil on men abundantly; the spreadings of which are beyond understanding, and are unaccountable, and must be referred to the power of God; who has settled and established them in the heavens, and the laws of them (Job. 26:8—He binds up the waters in his thick clouds, and the cloud is not split open under them.).*²⁹⁹

The Water Cycle and the Bible (from Creation Science 4 Kids)

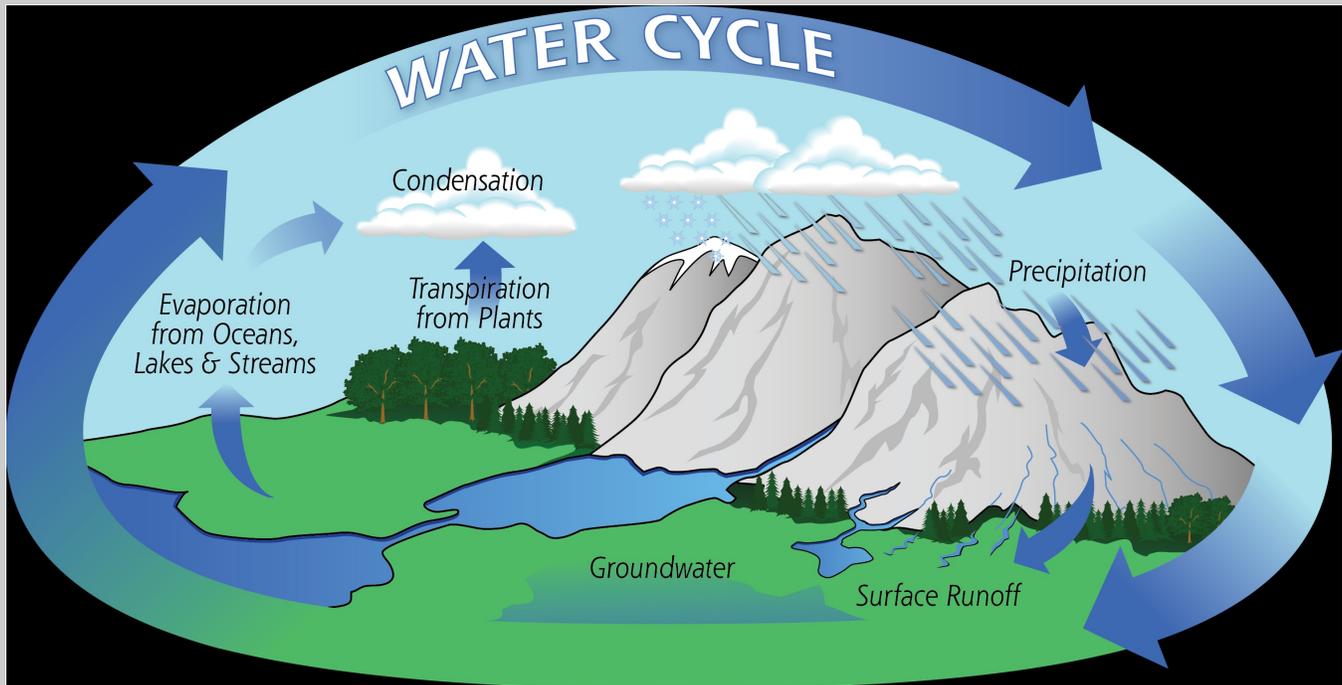
1. The Bible presents a reasonable understanding of the water cycle.
2. First of all, we should see what other ancient peoples thought:
 - 1) *The Greeks therefore described the water cycle backwards, arguing that since the level of the seas remained constant despite all the rivers flowing into it, the water must penetrate the earth's depths and feed the underground springs. Evaporation and Precipitation were ignored.*
 - 2) *Ancient Egyptians couldn't figure out how the Nile flooded annually even though it never rained during that time of year. The average Egyptian thought that the river was just a sort of back flow from the Mediterranean Sea. You'd think they would have wondered why the river water wasn't salty!*
 - 3) *The Chinese knew that rain was the source of the water in their rivers and even had a flood warning system using horseback messengers that could travel faster than the rising waters! But there is no evidence that they understood where the rain came from in the first place. They even invented a Rain Dragon myth to explain what caused it.*¹
 - 4) So, the water cycle was not clearly known to the ancients.
3. Eccles. 1:7 *All streams run to the sea, but the sea is not full; to the place where the streams flow, there they flow again.* All of the rivers and streams eventually run into the ocean or into the sea; but, somehow, the sea never fills up (it is possible that Solomon was observing the Mediterranean Sea or the Dead Sea). Somehow, these rivers and streams seem to continue to flow and continue to flow into the Seas, but without filling them up.
4. Eccles. 11:3a *If the clouds are full of rain, they empty themselves on the earth,...* This is a fairly simple observation; the clouds are full of rain and they empty themselves onto the ground.
5. Psalm 135:7 *He [God] it is who makes the clouds rise at the end of the earth, who makes lightnings for the rain and brings forth the wind from his storehouses.* The clouds are moved about by the winds. They may begin at the ends of the earth (as far away as the eye can see), but then it is God Who makes them travel throughout the skies, pushed along by the wind.
6. Amos 9:5a, 6 *The Lord GOD of hosts, [it is] He Who...builds his upper chambers in the heavens and founds his vault upon the earth; who calls for the waters of the sea and pours them out upon the surface of the earth-- the LORD is his name.* God calls for the waters out of the seas, and then pours them out onto the surface of the earth. He provides the upper chambers, which is where the water is stored.
7. Jer. 10:13 *When He utters his voice, there is a tumult of waters in the heavens, and He makes the mist rise from the ends of the earth. He makes lightning for the rain, and he brings forth the wind from His storehouses.* God makes the mist rise up from the ends of the earth (from as far away as you can see), and then he brings forth the wind to blow this mist until He decides to drop this tumult of waters upon the

²⁹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:28 (slightly edited).

The Water Cycle and the Bible (from Creation Science 4 Kids)

ground.

8. Science did eventually discover the water cycle. Creation Science 4 Kids: *Beginning with Leonardo Da Vinci in the late 1400s, and Bernard Palissy 100 years later, modern scientists pieced together how the water cycle works. Finally in the 1600s, two Frenchmen, Pierre Perrault and Edmé Mariotte, showed that there was enough water from evaporation and rain to explain how water reached the land and then flowed back to the sea.*



9. **Water Cycle Graphic** is from nasa.gov; and it seemed to be one of the simplest and easiest to read. Accessed November 13, 2015. **This one** is also pretty good.
10. So science has caught up to the Bible.

¹ Although the 3 quotations are taken from <http://creationscience4kids.com/tag/water-cycle/> and accessed November 4, 2015; the Greek quotation appears to have come from somewhere else (but I could not find it except as associated with this page).

Much of this material came from <http://creationscience4kids.com/tag/water-cycle/> which was accessed November 4, 2015.

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Clarke: *there is no part of the creation of God in which wisdom, skill, contrivance, are more manifest, than in the construction of the visible heavens.*³⁰⁰

Regarding the atmosphere, we read in Isa. 40:22 **It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers; Who stretches out the heavens like a curtain [or, a thin veil], and spreads them like a tent to dwell in;...** (ESV; capitalized) Treasury of Scriptural Knowledge names a number of passages related to the

³⁰⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:27.

atmosphere: Isa. 42:5 44:24 51:13 Job. 9:8 37:18 38:4–9 Psalm 102:25, 26, 104:2 Jer. 10:12 Zech. 12:1 Col. 1:16 Heb. 1:10–12.³⁰¹

James Burton Coffman has a bone to pick with some commentators over passages like this one: *The destructive critics writing in the International Critical Commentary have perverted this passage by identifying it with Babylonian mythology, affirming that the Bible here teaches that, "The sky was a solid dome supported on pillars, that there were two oceans, one beneath the earth and another above that solid dome, and that the rain came down when God opened the windows of heaven (Genesis 7:11). All of this is an imaginary construction of modern (unbelieving) authors who take literally the figurative and poetic expressions of Biblical passages and, putting them together, build a crude cosmology which the Bible does not teach."*³⁰²

Coffman continues: *Unbelieving critics love to literalize Biblical passages for the purpose of denying the truth. A New Testament example is in the statement of Christ regarding the deceased daughter of Jairus, "The child is not dead, but sleepeth" (Mark 5:39).*³⁰³

Proverbs 8:28b

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
ʿāzaz (אָזַז) [pronounced ġaw-ZAHZ]	<i>to strengthen, to make strong; to make secure; to become strong, to be made strong; to be strong, robust, powerful</i>	Qal infinitive construct	Strong's #5810 BDB #738
<p>We would expect there to be a 3rd person masculine singular suffix here; and it appears that maybe there was a clerical error that was made.</p>			
<p>The NET Bible: <i>To form a better parallel some commentators read this infinitive אָזַזְרָ (baʿazoz), "when [they] grew strong," as a Piel causative, "when he made firm, fixed fast" (cf. NIV "fixed securely"; NLT "established"). But the following verse ("should not pass over") implies the meaning "grew strong" here.</i>³⁰⁴</p>			
<p>The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i>. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.</p>			
ʿāyānōwth (אֵינֹוֹת) [pronounced ġuh-yaw-NOHTH]	<i>fountains, springs; surfaces; eyes</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744

³⁰¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Isa. 40:22.

³⁰² From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=8> accessed November 22, 2015. Coffman is quoting R. Laird Harris.

³⁰³ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=8> accessed November 22, 2015.

³⁰⁴ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

Proverbs 8:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t ^e hōwm (תְּהוֹמ) [pronounced t ^e -HOHM]	<i>ocean depths, a surging mass of water, deep waters, a sea, a subterranean water-supply, abyss, primeval oceans, the vast depths</i>	feminine singular noun	Strong's #8415 BDB #1062

Institute for Creation Research: A reference to the “fountains of the deep,” originally “strengthened” to provide firm conduits from the sub-terrestrial “deep” which provided water for the lands in the primeval hydrologic cycle.³⁰⁵

Translation: ...when He made secure the fountains of the ocean;... Water cannot just be anywhere without limits; so God has secured the limits of the waters of the earth; called here, the fountains of the ocean.

The key verb means *to strengthen*; Gill explains it in this way: *when he strengthened the fountains of the deep; gave them strength, and still continues it, to cast out their waters, which run into the main sea, and feed and fill it, and return to their place again; which strength of flowing and reflowing can be attributed to nothing else but to the great power of God (Gen. 7:11—In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened).*³⁰⁶

These waters must be made secure. They cannot overflow their boundaries; nor can God simply allow them to seep into the ground completely. There has to be the right balance for this. Some must seep into the ground in order for us to have abundant plant life. However, some must remain on the surface as well. God manages the important balance between that which is solid and various types of water.

The verb *to strengthen* is apropos in this way. There is great power in water, in the oceans, in the rain, and in the ice; and God's power is greater, as His wisdom is greater; and God puts all of it in a controlled setting. Jer. 5:22 “Do you not fear Me?” declares the LORD. “Do you not tremble in My presence? For I have placed the sand as a boundary for the sea, an eternal decree, so it cannot cross over it. Though the waves toss, yet they cannot prevail; though they roar, yet they cannot cross over it.”

Ellicott suggests: *When he strengthened the fountains of the deep.—More probably, when they flowed forth with strength.*³⁰⁷

Proverbs 8:29a

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

³⁰⁵ From <http://www.icr.org/books/defenders/3612> accessed November 26, 2015.

³⁰⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:28 (slightly edited).

³⁰⁷ From <http://biblehub.com/commentaries/proverbs/8-28.htm> accessed November 25, 2015.

Proverbs 8:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (שׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i>			
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
yâm (יַם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410
It has been a long time in this chapter since we have seen a definite article.			
chôq (חֶקֶל) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2706 BDB #349
The key concept here is the setting of a boundary or a limit.			

Translation: ...when He set the boundaries of the oceans... God designed the boundaries of the oceans. Even though nearly 97% of the water on earth is salt water, and therefore, undrinkable; it is absolutely necessary to the survival of the world population. However, it must be bounded; it must have a place. The ocean must be large enough for evaporation to take up enough water and to set that upon the ground far away. This is absolutely necessary to our survival. Without it, we have no water for personal needs or for farming.

Peter Pett: *YHWH pushed back the deep in order to provide a place for man to dwell in, another sign of His wisdom... YHWH's sovereignty and wisdom was involved in His making a decree, giving the sea its bound.*³⁰⁸

Clarke: *When he gave to the sea his decree - When he assigned its limits, adjusted its saltness, and proportioned the extent of the surface to the quantity of vapors to be raised from it, for the irrigation of the terrene surface.*³⁰⁹

These boundaries are spoken of in Job 38:4, 6, 8-11 Psalm 104:9 148:5-6.

Job 38:8–11 *Who enclosed the sea behind doors when it burst from the womb, when I made the clouds its garment and thick darkness its blanket, when I determined its boundaries and put its bars and doors in place, when I declared: "You may come this far, but no farther; your proud waves stop here"?* (HCSB)

³⁰⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

³⁰⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:29.

To appreciate what this means, let me suggest a scientific experiment. Take some water and some dirt and put them into a glass jar and shake them up. Notice that they become muddy water. The oceans are constantly moving; they are constantly crashing against the shore—yet God has designed it so that the entire world does not become muddy water. God set the boundaries for the oceans. He set up boundaries for the mixture of matter.

Rickard quotes Waltke quotes, Janzen (J. G. Janzen, Job, pp. 234-35): *The Creator established unalterable laws or ordinances that set the boundaries for the earth that the hostile sea cannot transgress (see Job 38:8-11). The chaotic energy of the sea operates within strict limits. Nevertheless, it retains an element of freedom within divine restraint and in that sense retains meaning in the cosmos, the scheme of things, the created “order”.*³¹⁰

Whereas, Job was not at creation and therefore cannot speak with authority about it (Job 38:1–2), Wisdom can speak with authority because Wisdom was there and Wisdom was utilized in the creation and restoration of the earth.³¹¹

Proverbs 8:29b			
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
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbar (עָבַר) [pronounced <i>gaw^b-VAHR</i>]	<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>	3 rd person masculine plural Qal imperfect	Strong's #5674 BDB #716
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6310 BDB #804

Translation: ...[\(so the waters would not pass over His edge\);...](#) God does not allow the water to leave its boundaries. In the Great Flood, God allowed the earth to be covered with water. Today, that is a physical impossibility.

If the earth were a flat surface, then water would cover the earth. However, in the great flood, the end result was deeper oceans and higher land mass, making a worldwide flood in the future impossible.

³¹⁰ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

³¹¹ Paraphrased from Waltke <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

Proverbs 8:29c

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
châraq (חָקַק) [pronounced khaw-KAK]	<i>to cut in, to carve out, to inscribe; to hack; to delineate; to decree, to ordain, to determine; to appoint; to describe</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #2710 BDB #349
Keil and Delitzsch: <i>חָקַק signifies...to prescribe, to measure off, to consign, and directly to mark out, which is done by means of firm impressions of the graver's tools.</i> ³¹²			
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
môwçâdôwth (מוֹדוֹת) [pronounced moh-sw-DOTH]	<i>foundations</i>	feminine plural construct	Strong's #4146 (& #4145) BDB #414
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun; pausal form	Strong's #776 BDB #75

Translation: ...[and] when He decreed the physical laws [= the foundations] of the earth [I was there]. I take some liberties with the phrase. The word môwçâdôwth (מוֹדוֹת) [pronounced moh-sw-DOTH], which is always a plural, is given the singular translation *foundations* from BDB. However, under certain circumstances, I think that we can understand this to mean the many scientific laws which undergird all the earth; and the specifications by which God designed the earth. Strong's #4146 (& #4145) BDB #414. These laws are clearly foundational.

Clarke understands this in the same way: *The foundations of the earth - Those irreversible laws by which all its motions are governed; its annual and diurnal rotation, and particularly its centrifugal and centripetal forces; by the former of which it has its annual motion round the sun like all other planets; and by the latter all its particles are prevented from flying off, notwithstanding the great velocity of its motion round its own axis, which causes one thousand and forty-two miles of its equator to pass under any given point in the heavens in the course of a single hour! These are, properly speaking, the foundations of the earth; the principles on which it is constructed, and the laws by which it is governed.*³¹³

Jamieson, Fausset and Brown suggests the same thing: *foundations—figuratively denotes the solid structure (Job. 38:4; Psalm 24:2).*³¹⁴

James Rickard: *There are two implications from these passages. 1. If “wisdom” had a part in these awesome works of God, surely she should be present in our human endeavors if they are to succeed.*

³¹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:27.

³¹³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:29.

³¹⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 8:29.

2. If the very universe is made in accordance with the principles of “wisdom”, then it is folly for anyone to live contrary to her principles.³¹⁵

Proverbs 8:29 (a graphic); from **Sweeter than Honey**; accessed November 26, 2015.

If Wisdom was inherent in the creation of the earth and all of its physical laws, then we would be foolish to try to live our lives apart from Wisdom.

Isa. 45:12 I made the earth and created man on it; it was My hands that stretched out the heavens, and I commanded all their host. (ESV; capitalized) John 1:1–3 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. And because Wisdom = the

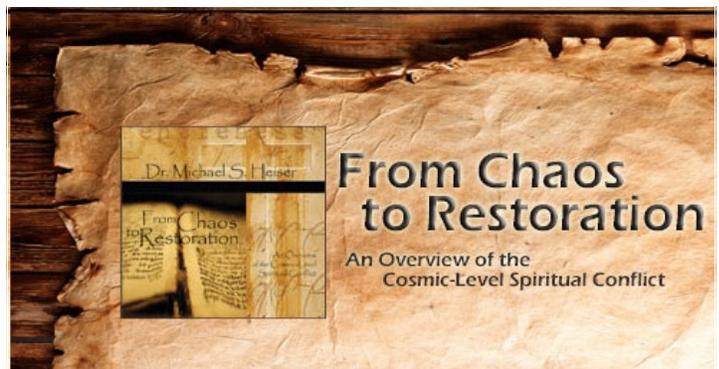
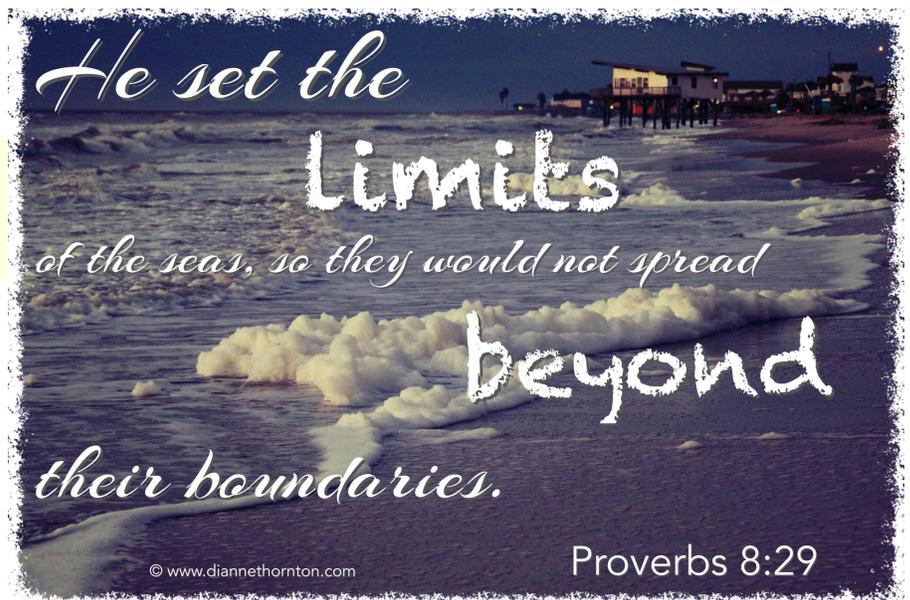
Word = the mind of Christ, we have: 1Cor. 2:16 "For who has understood the mind of the Lord so as to instruct him?" But we have the mind of Christ. (Isa. 40:13) (ESV; capitalized)

James Rickard: *Given that the Word of God is powerful enough to “bring into being all that has come into being”, should cause us to pause and take notice of her power that is available to us each and every day. Heb. 4:12 For the Word of God is alive and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*

Rickard continues: *Given the fact that “wisdom” existed prior the creation of the heavens and the earth as well as during the time of the creation and restoration of the earth, she, due to her antiquity, should be respected and heeded. Remembering Psa 138:2, “I will bow down toward Your holy temple and give thanks to Your name for Your lovingkindness and Your truth; for You have magnified Your Word above all Your name”, God is exhorting us to make His Word the number one priority within our lives.*³¹⁶

We begin with creation (Gen. 1:1), descend into chaos through sin (Gen. 1:2), and yet God is able to restore the earth with something that is even greater (Gen. 1:3ff). All of this is a metaphor for our own lives on this earth. Whereas, we have often brought our own lives into chaos, God brings us out of chaos and into a restored life.

From Chaos to Restoration (graphic); from **Restoration in Christ Ministries**; accessed November 20, 2015.



³¹⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

³¹⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

Also, calling these foundational principles *scientific laws* is really a misnomer. Science did not initiate nor does science enforce these laws. These are God's laws.

Gill: *the earth is hung like a ball in the air upon nothing; and yet its foundations are such as that it shall not be removed; being the purpose and decree, the power and might, of the Lord himself (Job. 26:7). Now Christ was present when those were laid, for he was concerned in the laying of them himself (Heb. 1:10). The Lord asks Job where he was then (Job. 38:4); he was not theft in being, but Christ was.*³¹⁷

Do you not know? Do you not hear? Has it not been told you from the beginning? Have you not understood from the **foundations** [or, *principle laws*] of the earth? It is he who sits above the circle [or, *sphere*] of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to dwell in; who brings princes to nothing, and makes the rulers of the earth as emptiness. (Isa 40:21–23; ESV; capitalized)

Proverbs 8:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	1 st person singular, Qal imperfect	Strong's #1961 BDB #224
The NET Bible: <i>The verb form is a preterite with vav consecutive, although it has not been apocoped. It provides the concluding statement for the temporal clauses as well as the parallel to v. 27.</i> ³¹⁸			
êtsel (אַצֵּל) [pronounced AY-tsel]	a side; near, by, beside	preposition/substantive with the 3 rd person masculine singular suffix	Strong's #681 BDB #69
'âmôwn (אָמוֹן) [pronounced aw-MONE]	artificer, architect, master workman, skilled workman, craftsman	masculine singular noun	Strong's #525 BDB #54
The NET Bible: <i>Critical to the interpretation of this line is the meaning of אָמוֹן ('amon). Several suggestions have been made: "master craftsman" (cf. ASV, NASB, NIV, NRSV), "nursing child" (cf. NCV), "foster father." R. B. Y. Scott chooses "faithful" – a binding or living link ("Wisdom in Creation: The 'Amon of Proverbs 8:30," VT 10 [1960]: 213-23). The image of a child is consistent with the previous figure of being "given birth to" (vv. 24, 25). However, "craftsman" has the most support (LXX, Vulgate, Syriac, Tg. Prov 8:30, Song 7:1; Jer 52:15; also P. W. Skehan, "Structures in Poems on Wisdom: Proverbs 8 and Sirach 24," CBQ 41 [1979]: 365-79).</i> ³¹⁹			
Barnes: <i>[Many understand this to mean] "I was as his artificer," a rendering which falls in best with the special point of the whole passage, the creative energy of Wisdom.</i> ³²⁰			

³¹⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:29.

³¹⁸ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

³¹⁹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

³²⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:30.

Proverbs 8:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Clarke understands this word differently, which also affects his view of how to interpret the end of Prov. 8: *Then I was with him, as one brought up* - *אָמוֹן* *amon*, a nursling, a darling child. Wisdom continues its parable, says Calmet; and represents itself as a new-born child which is ever near its parent, and takes pleasure to see him act, and to sport in his presence. This is poetical and highly figurative; and they who think they find the deity of Jesus Christ in these metaphors should be very cautious how they apply such terms as these; so that while they are endeavoring to defend the truth, they may do nothing against the truth, in which most of them unhappily fail.³²¹

Peter Pett: *Then I was by him constantly (or 'as a master craftsman',....*³²² See note below.

Translation: *I was at His side [as] an architect [as it were];...* Wisdom was with God when He did all of this; wisdom acted as an architect, as a skilled workman, as a craftsman. In other words, when God designed the heavens and the earth, this was not some random act of power, but something which required very careful and precise measurements.

Peter Pett is one of the few to question the translation of 'amown (אָמוֹן) [pronounced *aw-MONE*].

Peter Pett's Note on The Translation Of 'amown

There is disagreement about whether we should translate 'amown as 'continually', or as 'master workman/craftsman' (RV NIV), or as 'one brought up with Him' (AV). The word only occurs in one other place and that is in Jeremiah 52:15 where its meaning is also in doubt (but there it is with the definite article).

In this regard we should note that the description of Wisdom as a master craftsman or workman would, in fact, come in unexpectedly here, for all through the passage creation has been seen as the work of YHWH (Proverbs 8:26-30 a), not of Wisdom. Wisdom has rather been seen as alongside Him as an attribute, as something 'possessed', 'poured out', 'brought forth'. She has been a personified attribute which was there from the beginning. Indeed, in Proverbs 3:19-20, where the same idea is in mind, Wisdom is specifically paralleled with Understanding and Knowledge in the fashioning of creation, and as therefore being one of YHWH's attributes used in the work of fashioning His creation.

The truth, therefore, is that the meaning of 'amown ('mwn) is in doubt. As stated above it is found only once elsewhere, in Jeremiah 52:15, and there it is with the article (ha 'amown). But its meaning there is also in doubt. Indeed, there we would expect it to be a collective noun and AV/RV translate as 'multitude' because the parallel passage in 2 Kings 25:11 has he hamon ('multitude'). Some therefore see ha 'amown in Jeremiah 52:15 as a by-form of he hamon. This is all the more so as in 2 Kings 24:14; 2 Kings 24:16 we do find 'artisans, craftsmen' mentioned as hecharas, so that if 2 Kings 25:11 had referred to craftsmen we would have expected hecharas to be used.

In Song of Solomon 7:1 a similar word, 'amman ('mmn), does mean craftsman, but it is unique (and it lacks the waw). A possible alternative ha 'omen ('mn) can mean a keeper/nursing-father (Numbers 11:12) or in the plural keepers/bringers up (ha 'omenim - 2 Kings 10:1) of children. (Thus the AV's 'then I was by Him as one brought up with Him'). But if that was in mind here we might have expected a feminine form because Wisdom is feminine.

However, elsewhere 'amen ('mn) means 'surely', and therefore 'faithfully, continually' (from the verb 'mn - 'to

³²¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:30.

³²² From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Peter Pett's Note on The Translation Of 'amown

be sure, reliable'), and 'continually' fits well in the context here, paralleling 'daily and 'always'. This translation therefore would tie in well with the context, and must possibly be preferred.

In the end, the truth is that we are not sure of the meaning of 'amown, and the wisest thing therefore is to translate it in such a way that it is not influential on the meaning of the whole passage.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Vv. 27–30a: When He established [the atmosphere and] the heavens, I [was] there; when He ordained a curvature over the surface of the waters [lit., *deep sea*] [I was there]; when He strengthened [or, *restored*] the clouds [perhaps, *the atmosphere*] from above; when He made secure the fountains of the ocean; when He set the boundaries of the oceans (so the waters would not pass over His edge); [and] when He decreed the physical laws [= *the foundations*] of the earth [I was there]. I was at His side [as] an architect [as it were];... All of this goes against the concept of evolution, which believes that the earth just formed randomly, and that life suddenly appeared, and that cell life slowly increased in size and randomly evolved into what we see today. There is no randomness like this suggested in Scripture. And, furthermore, science does not believe in a random universe. If the universe were truly random, then there would be no *scientific laws*.

Furthermore, if there are physical laws, then who established those laws?

By the way, in case you did not understand this from Gen. 1, God instantly created the heavens and the earth in v. 1. God can instantly create anything. He did it instantly because there was no audience. However, once the earth *became* void and a dump, God restored it in 6 days, because this time He had an audience.

This must have been an amazing thing for the angels to watch; and I suspect that God has this on DVD so that we will be able to see it in the eternity future.

Dr. Robert Dean, Jr.: *What God performs is done on the basis of knowledge (His omniscience) but with skill and artistry. Again and again in this opening section of Proverbs we have emphasized that what wisdom gives us is the ability to really live life well, to live life as God would have us live; not necessarily with all of the trappings of success because it is not based upon how much we have materially, but it is based on what we have in our souls so that whatever our external circumstances might be the internal reality allows us to live fully and joyfully whatever else is going on around us.*³²³

Proverbs 8:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
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 imperfect	Strong's #1961 BDB #224

³²³ From [Dean Bible Ministries](#); accessed November 21, 2015.

Proverbs 8:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sha ^e shu ⁱ ym (שׂשׂוּיִם) [pronounced <i>shahg'-shu-GEEM</i>]	<i>delight, enjoyment; object of delight</i>	masculine plural intensive noun	Strong's #8191 BDB #1044
The NET Bible: <i>The word is a plural of intensification for "delight"; it describes wisdom as the object of delight. The LXX has the suffix; the Hebrew does not.</i> ³²⁴			
Clarke: <i>Rejoicing always before him</i> - All the images in this verse are borrowed from the state and circumstances of a darling, affectionate, playful child; as any one will be convinced who examines the Hebrew text. ³²⁵			
yôwm (יוֹם) [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
yôwm (יוֹם) [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
Repeating yôwm means <i>daily, each day</i> .			

Translation: ...and I was a daily delight [to Him],... God enjoys wisdom; He enjoys his own wisdom; and He enjoys it when we learn His wisdom as well. God likes Himself! (something that we cannot all say)

Keil and Delitzsch: *the earth was the dearest object of her delight in the whole world; to help in establishing it (Prov. 3:19) was her joyful occupation; to fashion it, and to provide it with the multiplicity of existences designed for it, was the most pleasant part of her creative activity. For the earth is the abode of man, and the heart-pleasure of Wisdom was with (אֶת, prep.) the children of men; with them she found her high enjoyment, these were her peculiar and dearest sphere of activity.*³²⁶

Barnes: *As the Creator rejoiced in His workmanship Gen. 1:4, 10, 12-13, so Wisdom rejoiced in the exuberance of her might and strength.*³²⁷

We have the parallel understanding that this also refers to the Lord Jesus Christ. God loves Himself and God loves His Son.

Proverbs 8:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâchaq (שׂחַק) [pronounced saw-KHAK]	<i>celebrating, rejoicing; joking, jesting, laughing, playing [musical instruments]; to dance [to music]</i>	feminine plural, Piel participle	Strong's #7832 BDB #965

³²⁴ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

³²⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:30.

³²⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:30.

³²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:30.

Proverbs 8:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^{ee}]	<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 noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him.</i>			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'êth (עַתָּה) [pronounced gayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun	Strong's #6256 BDB #773

Based upon the best translators, these 3 words together can be translated, *in all times, at all time; at every opportunity.*

Translation: ...rejoicing before Him at all times,... This is a very odd use of words here. We have the word sâchaq (שָׂחַק) [pronounced saw-KHAHK], which means, *celebrating, rejoicing; joking, jesting, laughing, playing [musical instruments]; to dance [to music]*. Strong's #7832 BDB #965.

The verb in this phrase is often misunderstood.

Hebrew Word: Sâchaq (שָׂחַק) [pronounced saw-KHAHK] (in the Piel Stem)

1. I, and many other commentators, have made some false statements about the word sâchaq (שָׂחַק) [pronounced saw-KHAHK]. This is apparently because it was not fully defined from the beginning.
2. BDB Piel meanings are: *to make sport; to jest; to play (including instrumental music, singing, dancing)*.
3. Gesenius Piel meanings: *to joke, to jest; to play, to sport; to dance [to music vocal and instrumental]*.
4. Too often, this is taken as a secular word, where the emphasis is upon the first meanings.
5. When David brought the Ark to Jerusalem, he *celebrated* with dancing and singing. We find this Piel verb used in 2Sam. 6:5, 21 1Chron. 13:8 15:29. This was a time of religious celebration and this verb is used in these passages to refer to celebrating, playing musical instruments and quite possibly to dancing.
6. This word is found in Judges 16:25, where the heathen people wanted to call upon Solomon to come out and *entertain* (or *amuse*) them.
7. This word can refer to either *singing* or to *playing* instruments in 1Sam. 18:7.
8. This word means *to play, to dance about*; and is used of the animals in the field in Job 40:20 and whales in the water in Psalm 104:26.
9. A theme which seems to be emerging is *playing [celebrating] with abandon*. The animals are not under human control in Job 40:20 and Psalm 104:26; and David has little thought for his position as king when dancing before the people as the Ark is brought in. The women who celebrate David's great victories in 1Sam. 18:7 are playing (or singing) with abandon; not considering how their song will cause Saul to rage

Hebrew Word: Sâchaq (שָׂחַק) [pronounced saw-KHAHK] (in the Piel Stem)

- with jealousy against David. We might understand it to mean *playing with abandon* in Zech. 8:5 as well.
10. It is used of humans playing with animals in Job 41:5.
 11. This word is used of *rejoicing* or *celebrating* in Prov. 8:30–31.
 12. This word can have a negative connotation, as in Jer. 15:17 where it is translated *mockers*. Jeremiah uses the word in a positive way in Jer. 30:19 31:4 (*making merry, celebrating, rejoicing*).
 13. Therefore, sâchaq is used in a variety of ways, most of which involve celebrating, rejoicing, playing and simply enjoying oneself with abandon (without a care as to what others might think or do).

Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 8:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâchaq (שָׂחַק) [pronounced saw-KHAHK]	<i>joking, jesting, laughing, playing; to dance [to music] possibly rejoicing</i>	feminine plural, Piel participle	Strong's #7832 BDB #965
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
têbêl (לְבַת) [pronounced tay ^b -VAYL]	<i>the fertile and inhabited earth, the habitable globe, world</i>	feminine singular construct	Strong's #8398 BDB #385
The NET Bible: <i>The two words are synonymous in general and so could be taken to express a superlative idea – the “whole world” (cf. NIV, NCV). But לְבַת (tevel) also means the inhabited world, and so the construct may be interpreted as a partitive genitive.</i> ³²⁸			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun; with the 3 rd person masculine singular suffix	Strong's #776 BDB #75

Translation:...[and] rejoicing in His inhabited [and fertile] earth. Sâchaq is found used again here, in much the same way as before. Sometimes, the meaning of a word can change slightly when it is found in poetical writings.

Barnes: *Wisdom rejoices yet more in the world as inhabited by God's rational creatures. (compare Isa. 45:18—For thus says the LORD, Who created the heavens (He is God!), Who formed the earth and made it (He established it; He did not create it empty, He formed it to be inhabited! —ESV; capitalized): "I am the LORD, and there is no other.). Giving joy and delight to God, she finds her delight among the sons of men...[and] in Him (the Lord) the Father was well pleased; and yet His “joy also is fulfilled,” not in the glory of the material universe, but in His work among the sons of men.*³²⁹

³²⁸ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

³²⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:31.

Clarke: *Rejoicing in the habitable part of his earth* - There God displays especially his wisdom in ordering and directing human beings, and in providing for their wants. The wisdom of God is in an especial manner manifested in His providence.³³⁰

In any case, the creation of the earth—which was to be inhabited and fertile—is a source of great rejoicing, among the angels in particular, as I believe they used to inhabit the earth prior to the creation of man.

There would be great joy among angels and among mankind when it comes to the creation and restoration of planet earth.

Proverbs 8:31b			
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
sha ^e shu ⁱ ym (שִׂשׁוּיִם) [pronounced shahg ^h -shu-GEEM]	<i>delight, enjoyment; object of delight</i>	masculine plural intensive noun with the 1 st person singular suffix	Strong's #8191 BDB #1044
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
We found this exact same phrase back in v. 4.			

Translation: *Consequently, my delight [is] to the sons of Adam.* God made this world for us; God made the world to be inhabited by the sons of Adam. This is the restoration which took place in Gen. 1.

Clarke: *My delights were with the sons of men* - This Divine wisdom, as it delighted in the creation of man, so it continues to delight in his instruction. Hence it is represented as offering its lessons of instruction continually, and using every means and opportunity to call men from folly and vice to sound knowledge, holiness, and happiness. It is to man that God especially gives wisdom; and he has it in the form of reason beyond all other creatures; therefore it is said, "My delights are with the sons of men;" to them I open my choicest treasures. They alone are capable of sapience, intelligence, and discursive reason.³³¹

Keil and Delitzsch: *Since the statements of Wisdom, as to her participation in the creation of the world, are at this point brought to a close, in this verse there is set forth the intimate relation into which she thus entered to the earth and to mankind, and which she has continued to sustain to the present day. She turned her love to the earth for the sake of man, and to man not merely as a corporeal, but*

³³⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:31 (slightly edited).

³³¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:31.

*especially as a spiritual being, to whom she can disclose her heart, and whom, if he receives her, she can bring back to God.*³³²

The final couple verses: *I was right there at His side as an architect (as it were), as a daily delight to Him, rejoicing before Him all of the time, and rejoicing in His inhabited and fertile earth. Consequently, my happiness is extended to the sons of Adam. This happiness and delight means, what God created was wonderful. Gen. 1:31a And God saw everything that He had made, and behold, it was very good. (ESV; capitalized)*

God clearly indicates that the very wisdom He wants us to pursue is that wisdom which allowed Him to make all the universe that we see. Peter Pett: *Lest we have any doubt about what wisdom Solomon is speaking about he now makes it very clear (as he has indeed in he had in Proverbs 3:19-20, compare Proverbs 2:5-11). It is the wisdom and understanding that God used when He created and fashioned the heavens and the earth (Proverbs 3:19-20). It is God's wisdom. And this Wisdom, which was necessarily present from eternity (God could never be without wisdom), and which was involved in the fashioning of all that is, is now active among mankind (Proverbs 8:31).*³³³

Dr. Thomas Constable: *As Creator, God counted wisdom most important. Wisdom is older than the universe, and it was essential in its creation. Nothing came into existence without wisdom. Wisdom leads to joy because creation produces joy (Proverbs 8:30-31) both for the Creator and for the creature. God made and did nothing without wisdom. Therefore it is very important that we obtain it. That is the point.*³³⁴

The Expositor's Bible Commentary: *It may, however, be suggested that the doctrine of Evolution, which scientific men are almost unanimous in accepting, is inconsistent with this idea of Creation. By this doctrine our attention is directed to the apparently disordered collision of forces, and the struggle for existence out of which the order and progress of life are educed, and it is hastily assumed that a Wise Intelligence would not work in this way, but would exhibit more economy of resources, more simplicity and directness of method, and more inevitableness of result. But may we not say that the apparent fortuitousness with which the results are achieved is the clearest evidence of the wise purpose which orders and directs the process? For about the results there can be no question; order, beauty, fitness everywhere prevail; life emerges from the inorganic, thought from life, morality and religion from thought. The more our attention is called to the apparently accidental steps by which these results are reached, the more persuaded must we become that a great and a wise law was at work, that by the side of the Creator, as a master workman, was Wisdom from the beginning. Such a passage as this, then, prepares the way for all science, and furnishes the true conceptions without which science would be sterile. It takes us at a step out of a pagan into a truly religious mode of thinking; it leads us out of the misty regions of superstition to the luminous threshold of the House of Knowledge. It may be said with truth that many scientific facts which are known to us were not known to the writer; and this may raise a prejudice against our book in those minds which can tolerate no thought except that of the present generation, and appreciate no knowledge which is not, as it were, brought up to date; but the fruitful conception is here, here is the right way of regarding the universe, here the preparation of all science.*³³⁵

Christ the Wisdom of God, from The Pulpit Commentary

Again regarding the Lord Jesus Christ as the Wisdom of God incarnate, we may let these words suggest to us

1. HIS ETERNITY. (Vers. 22-26)

³³² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:31.

³³³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

³³⁴ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

³³⁵ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=8> accessed November 24, 2015.

Christ the Wisdom of God, from The Pulpit Commentary

2. HIS SONSHIP. (Vers. 22, 30)
3. HIS AGENCY IN CREATION. (Vers. 37–29; see also John 1:3, 10 Eph. 3:9 Col. 1:16 Heb. 1:2, Heb. 1:3, 10 1Cor. 8:6)
4. HIS PRIMAL BLESSEDNESS. (Ver. 30; and see John 17:5 Php. 2:6)
5. HIS SUPREME INTEREST IN MAN. (Ver. 31) "His delights were with the sons of men." The interest taken by our Lord in ourselves was that of a
 - 1) Creator,
 - 2) Divine Ruler,
 - 3) Redeemer; it is now that of a
 - 4) sovereign Saviour. C.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:22–31.

[Chapter Outline](#)

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Summary Proverbs 8:11–31: Why Choose Wisdom Above All Else (James Rickard)

1. Wisdom is most valuable, vs. 11. Prov 8:11 **For wisdom is better than jewels; and all desirable things cannot compare with her.**
2. Wisdom has immediate benefits, vs. 12-21. [These benefits are...]
 - 1) Vs. 12 – Dwelling in prudence and discretion
 - 2) Vs. 13 – Hating evil
 - 3) Vs. 14 – Counsel to make courageous decisions
 - 4) Vs. 15-16 – Rulership over your soul
 - 5) Vs. 17 – A loving relationship with the Lord
 - 6) Vs. 18 – Spiritual and material blessings
 - 7) Vs. 19 – Divine Good Production
 - 8) Vs. 20 – Walking Inside the Plan of God
 - 9) Vs. 21 – Escrow Blessings for Time and Eternity
3. Wisdom's origin, antiquity and work, vs. 22-31.
 - 1) Wisdom existed before Creation, vs. 22-26.
 - (1) The negative state of the creation, vs. 24-26, (i.e. before things were created).
 - 2) Wisdom existed during Creation, 27-30a.
 - (1) The positive presentation of the creation, vs. 27-29, (i.e. while things were being created).
 - 3) Wisdom's celebration of humanity's origins, vs. 30b-31.

In essence, when we have God's Word (wisdom) resident within our souls we will abide in Christ and function and operate inside God's Plan for our lives. As Church Age believers we also must be filled with God the Holy Spirit in order to execute the unique plan of God for the Church Age believer. With the filling of the Holy Spirit and the wisdom resident within your soul you will function in the Nine Benefits of wisdom.

The pattern and progression to execute that unique spiritual life is given in this list of nine.

When you have wisdom in your soul the first benefit it has for you is its application. Wisdom does you no good if you do not apply it. Here we have application of wisdom in terms of making great decisions on a consistent basis, vs. 12, determining what things you should be involved in and what you should not, who you should associate with and who you should not, etc.

From there we see our decision making taken up a notch where the second benefit is the hating of evil in vs.

Summary Proverbs 8:11–31: Why Choose Wisdom Above All Else (James Rickard)

13. This means that because of prudence and discretion in your soul from wisdom you will recognize evil when it is near, around or in your life with the benefit of desiring to distance yourself from it immediately.

As we distance ourselves from evil, the Word of God is now free to counsel us even more so, as the third benefit, vs. 14, providing sound wisdom in order to make courageous decisions in life, as we begin to advance in spiritual maturity. We are no longer “tossed here and there by every wind of doctrine,” we now have spiritual self-esteem and are steadfast in our spiritual walk. The added bonus here is that we will have power in reserved to be an overcome in this life.

With that counsel, wisdom, understanding and power we then have Rulership over our souls, the fourth benefit, vs. 15-16. No longer is sin or the sin nature in control of our souls, we are, by utilizing the power of God’s Word to defeat sin and temptation, Heb 4:12.

Now that we rule our souls by the wisdom of God we enter into a loving relationship with the Lord, the fifth benefit, vs. 17. Because we have an absence of sin and evil in our thought process and lives, we are able to have a wonderful relationship with the righteousness of God. Likewise, because we are living experientially sanctified we have a fantastic relationship with the Holy Word, the mind of our Lord Jesus Christ.

As a result of that relationship based on our experiential sanctification, we are now in a place of blessing from God both spiritually and materially as the sixth benefit, vs. 18. Because we are operating in the righteousness of God His grace pipeline is able to bless us in both time and eternity along with the continued provisions of His logistical grace blessings which enable us to go forward in His plan.

With God’s logistical grace blessings and greater grace blessings we are empowered to produce Divine Good, the Fruit of the Spirit, the seventh blessing, vs. 19, on a consistent basis.

When we do we are absolutely walking inside the Plan of God for our lives, the eighth blessing, vs. 20, which also means we have a Personal Sense of Destiny.

Walking in God’s Plan, having a personal sense of destiny qualifies us for the distribution of our escrow blessings for both time and eternity, the ninth benefit, vs. 21, having satisfied the terms of the escrow agreement. This also speaks to our ultimate sanctification when we are brought home in eternal glory and receive our resurrection bodies that are then decorated at the BEMA seat of Jesus Christ with our eternal rewards that we will adorn for all of eternity to the glory of God the Father, Son and Holy Spirit, 1 Cor 15:41-42.

Summary of the Pattern:

So in these nine benefits of “wisdom” found in Prov 8:12-21 we have the desired pattern for the believer’s life after their salvation. It begins with:

- 1) The application of God’s Word that leads to,
- 2) Removing evil from your life that leads to,
- 3) The advance toward maturity in the spiritual life that leads to,
- 4) Rulership and authority over your soul that leads to,
- 5) A loving relationship with God living in His Word that leads to,
- 6) Blessings and rewards to provide for further spiritual growth and impact that leads to,
- 7) Producing Divine Good; the fruit of the Spirit that leads to,
- 8) A personal sense of destiny walking in righteousness and justice that leads to,
- 9) Fulfilling the contract so that our Escrow blessings for time and eternity can be distributed to us that leads to the glorification of God for all of eternity.

Numerology of the Pattern:

Summary Proverbs 8:11–31: Why Choose Wisdom Above All Else (James Rickard)

Finally, comparing each of the Nine Benefits to its corresponding number and equating that number to what it means in scripture, (see E.W. Bullinger's book "Number in Scripture" for more details on what numbers mean in Scripture) we see that pattern confirmed.

- 1 = Unity – Application of Bible Doctrine.
- 2 = Division – Hating evil.
- 3 = Divine Perfection – Advance toward Maturity.
- 4 = Material completeness – Rulership and authority.
- 5 = Grace – A loving relationship with God.
- 6 = Man – Logistical and other blessings we receive.
- 7 = Spiritual Perfection – Producing Divine Good.
- 8 = Superabundant New Beginnings – a Personal Sense of Destiny.
- 9 = Judgment – Distribution of your Escrow Blessings.

So we see that the Word of God is alive and powerful, incredibly beneficial to our lives!

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

"The LORD possessed me at the beginning of his work, the first of his acts of old.
 Ages ago I was set up, at the first, before the beginning of the earth.
 When there were no depths I was brought forth, when there were no springs abounding with water.
 Before the mountains had been shaped, before the hills, I was brought forth,
 before he had made the earth with its fields, or the first of the dust of the world.
 When he established the heavens, I was there; when he drew a circle on the face of the deep,
 when he made firm the skies above, when he established the fountains of the deep,
 when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked
 out the foundations of the earth,
 then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always,
 rejoicing in his inhabited world and delighting in the children of man. (Prov. 8:22–31; ESV; capitalized)

Stuart Wolfe Summarizes Proverbs 8:22–31

1. To confirm that Wisdom is competent to counsel and advise, the next stanza establishes her precedence and rank and dignity over the rest of creation in a qualitative (begotten, not created) and temporal (before anything else) sense.
2. Since we understand the attribute of Eternal Life, we can recognize the sense in which Wisdom could come into being before everything else and yet never have not existed, but the imagery is of coming into being in the primordial past.
3. There is some debate over the term קָנָה *QahNaH*, "to acquire, create, or beget", which bears some consideration if we are to gain an accurate understanding of the lesson; without being rigid or dogmatic, the three main interpretations are:
 - 1) "acquire or possess": it is used in this sense elsewhere in connection with Wisdom – 1:5, 4:5, 7 [2x], 16:16, *et al*, and is the primary meaning elsewhere in Scripture
 - 2) "create": it better suits the other verbs in the stanza that speak of Wisdom as coming into existence, the LXX renders it thus, and Ps 104:24 uses a derivative that means "creatures"
 - 3) "beget": Gen 4:1 uses the term as relating to becoming a parent of, and it best suits the parallel verbs in 8:22-26 ("I was formed" – 23, "I was brought forth" – 24-25); procreation is more intimate than creation, and emphasizes the bond between YHWH and Wisdom is as strong as the bond between a mother and child
4. As procreator, YHWH did acquire Wisdom, but this is a derivative thought, the primary focus is on the fact that Wisdom has had an intimate and unbreakable relationship with YHWH since before anyone else even could have.

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5. Of course, the polytheistic interpretation involving a literal sex partner for YHWH is unthinkable in this book, or in any area of our understanding; the pagan religions had gods and goddesses cavorting constantly, with new gods being born from their sexual liaisons, but Solomon is not suggesting anything of the kind.
6. The term ראשיתה *Rē'SHiYTH* can be used in the sense of importance or quality (“foremost”), or principle (1:7), but here probably means first in time, thus **the beginning**; again, this is a word picture, all the attributes of deity have always perfectly coexisted, one did not lead to another.
7. Again, one’s **way** refers to their method of operation and manner of life, how they conduct themselves from their early years to the end of this life, including the inevitable result this life carries with it into the next.
8. Wisdom has always been the foremost characteristic of YHWH, and He has always perfectly applied it to all other aspects of His eternal existence; does it not make sense, then, that we should do so as much as possible, as well?
9. The term קדמָ *QeDheM* can refer to the eternal state (Dt 33:27), but this strophe emphasizes Wisdom’s preeminence based on her place in the order of existence, and context demands that it refers to her position as first in order of appearance.
10. Interestingly, the phrase **His works** distinguishes Wisdom from YHWH, even as the rest of the passage distinguishes her from the rest of creation; one possible explanation is that, regardless of one’s mindset towards God, it cannot be denied that Wisdom is the only viable code of conduct, and is therefore distinct from Him.
11. Her preeminence is again stressed by the vague description of post-Wisdom activities, not detailing any of them or implying any particular order of events until an implicit mention in vs 24, more explicit in vs 25, with the clear ascription not until vs 26.
12. A contraction, מֵאָז *Mē‘ahZ* literally means “from then”, and looks to the furthest “then” that one could reach, and thus refers to antiquity, in time past, since, or **of old**; Wisdom continues to reiterate, not her age, but the amount of time that she and YHWH have been intimately associated.
13. While it can mean the most remote past, the term עוֹלָם *‘OLahM* in context refers to the terminus a quo, not the earliest space of time; rather than “everlasting” pointing to eternity past, this is **the most remote time**, the time just before her appearance.
14. Only in theological contexts where God is thought of as existing before any beginning can the term be glossed “from eternity on”; Wisdom is not claiming eternality, since this stanza deals with the time of her birth.
15. A Niphal form of נָסַךְ *NahSaK* is used to portray the development of a fetus, properly meaning she was **woven or formed**; there are interpreters who want to make the meaning of this Hebrew synonym *NahSaK* “anointed”, thus setting up Wisdom as a queen (YLT), but context nowhere supports that definition in any way.
16. Literally reading “from the head”, a temporal connotation is easily seen in the phrase **in the beginning**, further confirmed by the parallel **from the earliest times of the earth**, so that, again, Wisdom does not claim eternality, only exclusivity.
17. While **the earth** has cosmological sense (cp v 16), the Bible divides the universe with respect to God and humanity into three spheres:
 - 1) heaven, where God and divine beings dwell – Ps 115:16A
 - 2) the earth, where human beings dwell – Ps 115:16B
 - 3) Sheol, the realm of the dead – Pr 7:27
18. It appears that Wisdom is referring to a population, so that the meaning could possibly be “before anyone else came along to interrupt”, since vs 26 explicitly states that she was with YHWH “while He had not yet made the earth...”.
19. Meinhold was among the first to recognize that Wisdom represents the creative acts in vss 24-27 as beginning below the earth to above it; also, the presentation of sea, land, and sky depict the entire universe of the living.
20. The term תְּהוֹם *TēHOM* is rather uncommon (36x), and may refer to the primeval **deep** (Gen 1:2), the modern ocean (Ex 15:5), or underground water that rises to the surface (Dt 8:7); whatever the identification (perhaps all?), Wisdom’s boast is that she was with YHWH before any of them appeared.
21. The passive voice of חוּלַ *CHUL I was brought forth* demands that YHWH is the agent, since Wisdom predated any other subsequent entity or creation; the verb is used in context of labor pains eventuating in birth, again emphasizing the intimate relationship between Wisdom and deity.
22. We reiterate that no mythological reality is intended, since YHWH has no spouse, and without a partner it is not possible to have a birth; the metaphor draws upon commonly understood realities and understandings, no more, no

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- less.
23. The repetition of **when there were no** emphasizes the negative situation, pointing to the pre-existence condition; Wisdom has priority, superiority, and preeminence due to the length of time she has spent in intimate contact with the Creator.
 24. The term **springs** refers to places where the water is forced up through the surface, providing potable refreshment to the land and its inhabitants; in the arid Near East the fact that they were **abounding in water** emphasized their potency to supply life-giving moisture, and in copious amounts.
 25. An adverb with the nuance of **not yet, before**, **טָרַם** *TeReM* reinforces the antiquity, and therefore the priority in time and resulting higher rank in creation, that personified Wisdom possesses; as if we had not received enough reason already, the value of pursuing Dvpt is added another motivation.
 26. Next, **mountains** refer to the foundations of the earth, rising from the ocean depths and in that sense conquering them; a certain merism is noticed, from the lowest point to the highest, Wisdom was there to see their institution.
 27. Jonah 2:6 represents the mountains having their roots in the seas, and technically all islands and even continents are mountains that ascend from the crust of the earth, rising above sea level in contrast to the depths that occupy the lowest position.
 28. A different term for **before**, **לִפְנֵי** *LiPHNēY* has the idea of “in the presence of” (literally “to the face of...”), drawing attention to the fact that Wisdom was there in the first moments of these objects’ existence.
 29. A diminutive parallel, **hills** refer to land masses that are higher than average but smaller than mountains; the term is most commonly used of “high places” where pagans and idolatrous Jews would worship Baal and the Ashteroth.
 30. The chiasitic parallel **I was brought forth** tightly links vss 24-25, confirming the merism intended as lowest-to-highest, highlighting the reality that Wisdom is foremost in creation, the first and therefore best thing compared to God Himself.
 31. While it might seem that the attributes of Omniscience and Omnipotence are the foundations of the Essence of God (wisdom = knowledge applied), the Word of God makes clear that the two attributes under which all others operate are Righteousness and Justice. Ps 89:14
 32. A rare construction found only here is Scripture is used to describe the time period in which Wisdom existed as the unique ‘entity’ outside of the godhead; literally **while not**, the meaning is the length of time that passed before His other works began.
 33. The unnamed subject of the 3rd person verb refers back to YHWH in verse 22, and links His creative activity with His procreative act in vss 22-23, and forms a transition to the representation of YHWH as the agent effecting creation, in vss 27-29.
 34. A common verb, **אָשָׂה** *’ahSaH* appears over 2600 times, with a great range of meanings, but the emphasis is on the fashioning or formation of something; the fact that the universe was created *ex nihilo* does not contradict the fact that it looks exactly as YHWH wanted it to. Gen 1:1
 35. The mention of **the earth** has its basic cosmological sense of land in contrast to the heavens and the seas, and includes cultivatable and non-cultivatable land.
 36. Specifically, and with some distinction, Wisdom includes **the open fields**, speaking of wide open places that can be traveled with relative ease (cp 1:20); it is a fact that the antediluvian earth was one broad plain, with no mountains, canyons, etc.
 37. The use of **רֵאשִׁית** *Rō’SH* in a temporal sense of **first** refers to the beginning of time in this creation account, viewing the sequence of events rather than an initial amount; God created the heavens and earth instantly and fully formed, but the purpose of the metaphor is not a science lesson, it is to promote the superiority of Wisdom.
 38. A rare plural (2/110x) of **עֲפָרָה** *’ahPHahR* denotes the fine crumbs of soil, the different types of **dusts**, whether clay, sand, compounds, etc, and refers to the land from which man was created, which he cultivates, and to which he will return.
 39. Moving from the entire globe to those areas of inhabitable land, the term **תֵּבֵל** *TēBhēL* refers to **the world** in which man lives (Ps 98:7), which experiences weather (Job 37:12), which YHWH will judge (Ps 9:8), and is owned by YHWH (Ps 50:12).
 40. Vss 27-29 are linked grammatically by a six fold repetition of the preposition **ב** *B* plus an Infinitive construct,

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meaning **when He...**, and in contrast to the depths-to-heights movement of vss 24-26, the direction now reverses in vss 27-29.

41. Functioning as a metaphor for “to create”, the statement **when he established** has the idea of securely fixing some thing to another, so as to prevent movement or being affected by an outside source.
42. Standing in opposition to the earth is **the heavens**, which includes all three categories of heaven:
 - 1) the atmosphere of the earth – Gen 1:8
 - 2) stellar space – Gen 1:14
 - 3) the throne room of God – Gen 24:7; Ps 11:4
43. A common adverb, שׁוּׁ *SHaM* has both a locational meaning **there** and a temporal meaning of “then”; both are included, as the temporal meaning views the incident as appearing on a time line, with Wisdom’s presence occurring before the heavens.
44. The personal pronoun appears to give emphasis to the fact that she is not the byproduct of a previous Wisdom, she states **I myself was there**, in her current form, and has a clear “memory” of the event.
45. Her presence at such a momentous event as the creation of the cosmos would also provide her the time and frame of reference to contemplate and celebrate the way in which God had decreed and structured the universe.
46. The scientific accuracy of the Bible is demonstrated by the statement **He inscribed a circle**, an incomplete metaphor for the creation of the horizon; although the medieval belief that the earth is flat was common among the ignorant masses, scriptural scholars understood that God created a globe, not a disk.
47. As in vs 24, the mention of **the face of the deep** may refer to the ancient primordial sea, the current body of water that encircles the globe, or the underground waters that spring forth under pressure, but the point is that Wisdom was present with YHWH long before any of them showed up.
48. Verse 28 first lowers the imagery from the heavens to its **clouds** (שׁחַׁׁׁׁ *SHaCHaQ*), and verset B forms an antithetical merism, shifting the focus further down to subterranean **fountains** within the oceans.
49. The Piel of אָׁׁׁׁׁׁׁ *’ahMēN* more literally means **when He made strong**, denoting that they remain suspended above the earth, not that they remain fixed without movement; the mention of water in verset B suggests these are rain clouds.
50. The mention of location, **from above**, contrasts within the merism the water sources in the heavens with those in the depths; a typical thundercloud, for example, contains over 10,000 gallons of water, it is quite impressive that YHWH is able to make them float, and stay in their proper domain.
51. The initial preposition-infinitive clause **when He strengthened/fixd fast** of verset B emphatically underscores its synonymous parallel in verset A, and also looks to the permanence and established nature of the objects.
52. The term אָׁׁׁׁׁׁׁ *’aYiN* refers to a copious water flow from an opening in the side of a hill, in contrast to a well or cistern, bubbling up and providing ample moisture for flora and fauna in its area. cp Gen 7:11
53. Moving from the remote horizons, clouds, and fountains, Wisdom moves to the land, which remains separate from the water, and where living things move and live; temporary coastal flooding aside, the oceans and the continents remain separate.
54. A common verb שׁוּׁׁׁׁׁׁׁ *SHUM* means to put or place, or to **set** somewhere, and points to the action of YHWH determining and establishing a decree about the situation; again, temporary or relatively small variations are allowed, but the shoreline is exactly where it was centuries ago.
55. The imagery is of YHWH acting against the sea in order to restrain it from flooding man’s habitat; a stormy sea often depicts the forces of chaos that would destroy man (and everything else) if the fury of a storm continued unabated on land.
56. The term אָׁׁׁׁׁׁׁׁׁׁ *CHōQ* **boundary/limit** has a legal meaning of “statute” or “order”, which nuance may also be in view; YHWH gave a command, Wisdom was watching when He did, and she confirms that it is still in place as all can see.
57. Job 38:8-11 expands on this event, giving more detail as a challenge from YHWH to Job, challenging his wisdom by also appealing to His own Omnipotence, Omni-science, and Eternal Life, much as Wisdom does here.
58. That passage appears to be a reference to the restoration of Earth after Noah’s flood, while context here dictates it as a reference to the initial restoration of Genesis; Wisdom’s appeal is to the length of time she has spent in the intimate company of One as powerful as is the Lord, rather than the awe-inspiring events she has witnessed.

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59. She is emphasizing that the Creator has established unalterable laws and ordinances that set the boundaries for the earth, and even though the power and chaotic nature of the hostile sea is immense, it cannot transgress those commands.
60. That she was allowed the privilege of accompanying YHWH when He established the boundaries again speaks to the intimate and long-term relationship she has had with Him; He has declared His affection for her, what should our attitude be?
61. Most translations miss the imagery of vs 29 due to missing the Hebrew idiom using the term פֶּה *PeH lip*, which literally means “the mouth” or “lip” (cp Ex 4:11); also used for the edge of a sword (Gen 34:26), it looks to that which separates the cavity of the mouth from the rest of the face, thus referring to the beach, or shoreline.
62. In fact, the term עָבַר *’əBhaR* can have the meaning “transgress” (Jsh 23:16), but its root meaning is **cross over**, and is the term from which we get *’iBhRiY* “Hebrew”, since Abram became the first Hebrew when he crossed over the Euphrates to reach his new homeland, Canaan. Gen 12:1, 14:13
63. The repetition of חֲקָקָה *CHahQaQ* **inscribed** from vs 27 is noteworthy, since **the foundations** refers to the bases of the underwater mountains that form the continents (cp 2Chr 8:16); the likely explanation is that the term refers to the established places on the globe that these underwater mountains begin to rise up.
64. The phrase “I myself *was* there” forms an inclusio with **I became alongside Him** in vs 30, underscoring both Wisdom’s pre-existence to the creation and her close proximity to the Creator at the time thereof.
65. We will repeat that the point of Wisdom’s speech is not to imply or teach that there was a time in which she did not exist, then she was created and formed a relationship with YHWH, she is rather giving Him preeminence while stressing the ancient and unbroken relationship they share.
66. The translation “master workman” has been contested, since other than as a proper name, אֲחֹמֶן *’ahMON* appears only in Jer 52:15, where the translation is based on the meaning here being “architect”.
67. In addition, if this noun is used to describe the feminine concept of wisdom, it would need to be in the feminine as well, but it is clearly a masculine; Wisdom has been promoting her primacy in relation to YHWH, not her direction and advice in creating the known order.
68. The LXX translated the term by the verb *armodzomai*, “to join or fit together”, used in 2Cor 11:2 as a metaphor for Positional Truth in our betrothal to Christ; certainly the biblical concept of marriage is an intimate and uninterrupted union.
69. Hoffman and Ploger independently parse this term not as a noun but a Qal Infinitive of *’ahMaN*, “to be firm/faithful”, which best suits the context, referring to the fact that Wisdom has not left YHWH’s side since her procreation.
70. This would require altering the MT vowel pointing, but that is not inspired, and the adjective *’ēMUN* has the meaning of “faithfulness” (Dt 32:20); it seems more likely that Wisdom is emphasizing the continual contact between them, rather than any input or direction she would have offered if consulted.
71. A difficult idiom in the Hebrew is rendered by most translations with Wisdom being the object of another’s **delight**, but the term is plural, and is literally rendered **I was day by day delights**; the question is: who is delighting in whom?
72. Judging from Ps 109:4 (“I am prayer” = “I am wholly given to prayer”) and Ps 120:7 (“I am prayer” = “I am wholly given to prayer”) the idiom means **I was wholly delighting**, with the plural to indicate a vast number of delightful experiences.
73. The phrase **day by day** confirms that the restoration took more than one day, as per the Gen 1 account; again, the original creation was instantaneous (Job 38:7), but Wisdom is speaking of her accompaniment at the earliest history of Earth.
74. The term שִׂחֵקָה *SHahCHaQ* has the root idea of making merry, playing, or “expressing joyful vitality and favor in actions involving dancing and music” (Waltke); it is not as if Wisdom frolicked before YHWH, her mental attitude was one of wonderment at the awesome realities she saw coming to fruition in her presence.
75. It is typical for humans to laugh when expected norms are violated, or when a threat is revealed to be insignificant, but this laughter and rejoicing were the result of Wisdom’s enthusiastic celebration of the inviolably ordered structure of the cosmos.
76. The final phrase **at all times** underscores the that Wisdom never once ceased to celebrate the creation/restoration of the ordered universe, in all its structured stability and continuous and unchanging glory.

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77. Vs 30 emphasized the constancy of Wisdom’s celebration before God, but its chiasmic parallel in vs 31 qualifies the realm to which Wisdom’s celebration pertains, and verset B gives the reason why.
78. Unlike the Romantics (an artistic, literary, and intellectual movement beginning in the 18th century that glorified creation for its own beauty), Wisdom celebrates what the creation has to offer man, and how he may benefit therefrom.
79. This is made explicit by the synecdoche involving תְּבִלָּה *TēBhēL* **inhabitable earth** and the more general אֶרֶץ *‘eReTS* **earth**, meaning that as awe-inspiring as the existence of the globe may be, the real estate on which man may survive and prosper is the focus of her inspiration.
80. In other words, Wisdom celebrates that the aim of the creation was a world fit for humanity, not just the applied genius of deity in the formation of the cosmos, but “the adaptation of the complete whole to be the dwelling place of man”. (Perowne)
81. Found only in the plural, the term שְׂעֻשְׁעִים *SHa’əSHu’iYM* **delights** again implies the different ways the adjusted believer can find cause to rejoice as they apply Dvpt, all because they have their priorities established and seek God’s Will first.
82. Though humanity as a whole is far removed from the heavenly realm which God and Wisdom inhabit, due to its inherent weakness and rebellion, the “man on the street” can be the object of Wisdom’s enchantment with the creative works of YHWH.
83. Because Wisdom finds her delight in **the sons of man** (a metonymy for all humanity, of course), she mediates heaven’s wisdom to those who seek it, and appeals to them to share in her life.
84. Her final appeal in vss 32-36 will divide this humanity into those who love her and find life, and those who hate her and love death; there is no third road in terms of the embrace of Wisdom, the extremes define the Angelic Conflict.

From www.hbcpinellas.org/proverbs/prov8.doc accessed November 15, 2015 (edited). Hebrew requires the font Bwhebb. Pastor Stuart Wolfe of Hope Bible Church.

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Those Who Seek Wisdom are Blessed; Those Rejecting Wisdom Stand Cursed

And now, sons, listen to me and happinesses my ways they keep. Hear instruction and be wise and you [all] will not let go [of it].

Proverbs
8:32–33

Therefore, [my] sons, listen [carefully] to me and you all [should] keep my ways [for] happiness. Listen to instruction and be wise; you [should] not let go [of it].

Therefore, my sons, listen carefully to me and keep my ways for happiness. Listen to accurate instruction and be wise; do not abandon doctrinal teaching.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now, sons, listen to me and happinesses my ways they keep. Hear instruction and be wise and you [all] will not let go [of it].

Latin Vulgate

Now, therefore, children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not.

Plain English Aramaic Bible

Therefore, children, hear me: Blessed is he who keeps my ways.

Peshitta (Syriac)	Hear instruction and receive wisdom and do not go astray. Now therefore hearken to me, O you children; for blessed is he who keeps my ways. Hear instruction and be wise and do not go astray.
Septuagint (Greek)	Now then, my <u>son</u> , hear me: blessed is the man who shall listen to me, and the mortal who shall keep my ways; Pro 8:33 (TEXT OMITTED) watching daily at my doors, waiting at the posts of my entrances. V. 34 in the Greek appears to be a continuation of v. 32.

Significant differences: The Hebrew has *sons*; the Greek has *son*. The Greek omits v. 33.

Limited Vocabulary Translations:

Bible in Basic English	Give ear to me then, my sons: for happy are those who keep my ways. Take my teaching and be wise; do not let it go.
Easy English	'My sons, listen to me. I am called Wisdom. I will bless you if you keep my commands. Listen to my lesson, and be wise! Do not refuse my wisdom!
Easy-to-Read Version	"Now, children, listen to me! You can be happy too, if you follow my ways! Listen to my teachings and become wise. Don't refuse to listen.
God's Word™	Wisdom as Life giver "Now, sons, listen to me. Blessed are those who follow my ways. Listen to discipline, and become wise. Do not leave my ways.
The Message	"So, my dear friends, listen carefully; those who embrace these my ways are most blessed. Mark a life of discipline and live wisely; don't squander your precious life.
New Simplified Bible	»Listen to me, my children: for blessed are those who practice my ways. »Hear instruction, do not refuse it and be wise.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Pay attention, my children! Follow my advice, and you will be happy. Listen carefully to my instructions, and you will be wise.
The Living Bible	And so, young men, listen to me, for how happy are all who follow my instructions. "Listen to my counsel—oh, don't refuse it—and be wise. The Living Bible is the only version that I am aware of which begins a new paragraph with v. 33.
New Berkeley Version	Therefore [Since she enjoys such an ancient and intimate relationship with God, and has always been devoted to their welfare.] now, O sons, listen to me; for happy are those who keep my ways. Hear instruction, be wise, and do not refuse it.
New Century Version	"Now, my children, listen to me, because those who follow my ways are happy. Listen to my teaching, and you will be wise; do not ignore it.
New Life Version	"So now, O sons, listen to me, for happy are they who keep my ways. Hear my teaching and be wise. Do not turn away from it.

Partially literal and partially paraphrased translations:

American English Bible	Now, listen to me O my son: Blest are those who are guarding its ways! Learn from wisdom and you will be wise... do not cover it over!
International Standard V	The Exhortation of Wisdom listen to me, children! Blessed are those who obey me. Listen to instruction and be wise. Don't ignore it.
New Advent (Knox) Bible	Listen to me, then, you that are my sons, that follow, to your happiness, in the paths I shew you; listen to the teaching that will make you wise, instead of turning away from it.
Translation for Translators	So, <i>you people who are like</i> my sons, listen to me. <i>I am</i> pleased with all those who obey my teachings. Listen carefully to what I teach you and become wise. Do not reject my teaching!

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"Now hear me, sons: Happy are they that keep my ways. Hear wise correction, and never disrespect it.
Ferrar-Fenton Bible	' So now, children, listen to me! They are happy who keep to my ways, Submitting yourselves to be taught, Be wise, and turn never from me.
Jubilee Bible 2000	Now therefore hearken unto me, O ye sons; for blessed <i>are those that</i> keep my ways. Hearken unto chastening, and be wise; refuse it not.
Lexham English Bible	Benefits of Following Wisdom "And now, children, listen to me; happy [are] those who will keep my ways. Hear teaching and be wise; do not neglect [it].
NIV – UK	'Now then, my children, listen to me; blessed are those who keep my ways. Listen to my instruction and be wise; do not disregard it.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And now, Oh you children, attentively hear me, and <i>be</i> righteously happy, hedging about my ways. Attentively hear corrective discipline, and be wise, and do not strip it away.
New American Bible (2002)	"So now, O children, listen to me; instruction and wisdom do not reject! Happy the man who obeys me, and happy those who keep my ways.
New American Bible (2011)	Now, children, listen to me; happy are they who keep my ways. Listen to instruction and grow wise, do not reject it! [8:32–36] The final appeal of Woman Wisdom to her disciples is similar to the appeal of the father in 7:24–27.
Revised English Bible	"Now, sons, listen to me; happy are those who keep to my ways. Listen to instruction and grow wise; do not ignore it.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	Now, O sons, hearken to me, for blithe - they who guard my ways; hear discipline and enwise and refuse it not:...
JPS (Tanakh—1985)	Now, sons, listen to me; Happy are they who keep my ways.

	Heed discipline and become wise; Do not spurn it.
Judaica Press Complete T.	And now, my children, hearken to me, and fortunate are those who observe my ways.
Orthodox Jewish Bible	Hearken to discipline and become wise, and do not put it to naught. Now therefore pay heed unto me, O ye banim; for ashrei (blessed, happy) are they that are shomer over my drakhim. Hear musar, and be chacham, and disdain it not.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“Now therefore, O sons, listen to me, For blessed [happy, prosperous, to be admired] are they who keep my ways. “Heed (pay attention to) instruction and be wise, And do not ignore or neglect it.
The Expanded Bible	“Now, my ·children [‘sons], listen to me, because those who ·follow my ways [guard my path] are happy. Listen to my ·teaching [instruction], and you will be wise; do not ·ignore [avoid] it.
Kretzmann’s Commentary	Now, therefore, hearken unto Me, O ye children; for blessed are they that keep My ways, fashioning their entire conduct in life in agreement with the instruction given in the Word of God. Hear instruction and be wise, and refuse it not, rejecting it in foolish rebellion.
NET Bible®	“So now, children [<i>Heb</i> “sons.”], listen to me; blessed are those who keep my ways. Listen to my instruction [<i>Heb</i> “discipline.”] so that you may be wise, ⁶⁰ and do not neglect it.
Syndein/Thieme	{Sharing the Happiness that belongs to God - Through the Study of His Word} Now therefore listen to me {doctrine/God}, O my sons/'you children'. For happinesses to them who keep my {doctrine's/God's} Ways. {Note: David is talking to his later sons - the children of Bathsheba - telling them to listen to doctrine (his earlier sons faced great tragedy because they did NOT listen to doctrine (probably because David failed to teach them any!). But Solomon and Nathan were taught doctrine by David.) Listen to instruction [Divine Viewpoint taught], and be wise [spiritually mature]. Do not refuse me {doctrine}! [Note: God is a gentleman. He offers us "Himself". All that He has. He even offers us His Divine Viewpoint. But it is a gift. We can say YES to the gift or NO to the gift. It is our free will choice just as our salvation was a free will choice to believe or not. This chapter is talking about growth after salvation.]
The Voice	So now listen to me, my children: those who live by my ways will find <i>true</i> happiness. Pay attention to my guidance, <i>dare to be wise</i> , and don't disregard my teachings.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Now then, my sons, hearken to me; Happy are those who keep my ways." Hearken to my admonition, and be wise; Do not renounce it."
<i>Emphasized Bible</i>	Now, therefore, ye sons, hearken to me, for how happy are they who, to my ways, pay regard! Hear ye correction, and be wise, and do not neglect.
God’s Truth (Tyndale)	Therefore harken unto me, O' you children, for blessed are they that keep my ways. O' give ear unto nurture, be wise, and refuse it not.

Modern English Version	“Now therefore listen to me, O you children, for blessed are those who keep my ways. Hear instruction, and be wise, and do not refuse it.
NASB	“Now therefore, listen to me, <i>my</i> children, For blessed are those who keep my ways. Hear instruction and be wise, And do not disdain <i>it</i> .
New King James Version	“Now therefore, O sons, listen to me, For blessed are they who keep my ways. “Heed instruction and be wise, And do not neglect <i>it</i> .
Stuart Wolf	And now, sons, obediently listen to me, and blessed/happy/prosperous are they who keep/guard my ways. Obediently listen to chastening instruction, and do not ignore/neglect <i>it</i> .
Webster’s Bible Translation	Now therefore hearken to me, O ye children: for blessed [are they that] keep my ways. Hear instruction, and be wise, and refuse it not.
Young’s Updated LT	And now, sons, listen to me, Yea, happy are they who keep my ways. Hear instruction, and be wise, and slight not.

The gist of this passage: We close out this chapter with an exhortation to listen to wisdom and to keep the ways of wisdom. The alternate understanding is *listen to the Son of God*,

At first, I thought that we are back to the personification of wisdom speaking. However, there are some verses which follow which can be clearly connected to the Son of God as well.

Proverbs 8:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
‘attâh (אָתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong’s #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun	Strong’s #1121 BDB #119
shâma’ (שְׁמַע) [pronounced <i>shaw-MAHQ</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 plural, Qal imperative	Strong’s #8085 BDB #1033
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong’s # BDB #510

Translation: *Therefore, [my] sons, listen [carefully] to me...* We are coming up on the conclusion of this chapter. As is found in many chapters, the final few verses again call for one to listen to doctrinal teaching.

In this chapter, it is wisdom which is speaking, and wisdom is saying, "Listen to me." Wisdom speaking to *my sons* is somewhat like speaking to family members. Wisdom is speaking either to the Jewish people or those who have placed their faith in the God of Israel.

This chapter is in direct contrast to the previous chapter, which was all about the adulterous woman.

Everyone breaks up the first 9 chapters of Proverbs differently. Some simply use the word *son* (or, *sons*) to demarcate the divisions. According to Rickard, this is the 17th of the 17 sermons or lectures.³³⁶

Proverbs 8:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ash ^e rêy (אַרְשֵׁי) [pronounced <i>ahsh^e-RAY</i>]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
'ash ^e rêy is only found in the masculine plural construct. It is generally rendered <i>happiness [to], blessed [is, are]</i> . It means that either the subject is happy or they are in a desirable position and is reasonably rendered <i>blessings [and happiness to]</i> .			
d ^e râkîym (דַּרְכֵי) [pronounced <i>deh-raw-KEEM</i>]	<i>ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1870 BDB #202
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #8104 BDB #1036

Translation: *...and you all [should] keep my ways [for] happiness.* Keeping the ways of wisdom simply means that a person should listen to Bible doctrine and follow it (or obey it). Happiness is related to the learning and application of Bible doctrine.

Knowledge and application of Bible doctrine are directly correlated to human happiness.

Robert McLaughlin's Doctrine of Happiness

There are three Biblical categories of happiness:

- 1) **Pseudo happiness**
- 2) **Establishment happiness**
- 3) **God's perfect happiness**

Pseudo happiness is used by Satan to deceive the human race, establishment happiness is basically for unbelievers, and God's perfect happiness, hereafter noted as +H, is sharing the unchangeable happiness of God in all circumstances.

³³⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

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First let us note exactly what pseudo happiness is. Pseudo happiness is Satan's attempt to counterfeit the happiness, contentment and blessings which God has provided for every church age believer. Satan is the god of this world as documented in, 2Corinthians 4:4; Ephesians 2:2; John 12:31; Luke 4:5-7; John 14:30; John 16:11. And, it is Satan's goal to keep his citizens deceived by way of false happiness based on the "world's" temporal blessings. Satan keeps people deceived by providing stimulation, ambition, and self indulgence which will either counterfeit or cancel out the +H God provides. What Satan does is provides a system which gets people so wrapped up that they haven't time to learn what God's perfect happiness is all about. This is why we are commanded in 1John 2:15-17 NOT to love the world (system), the world's lifestyle, the world's thinking, things of the world, etc. The cosmos diabolicus (devil's world) is filled with illusions, delusions, fallacies, and misconceptions about what happiness is. Satan's propaganda tells us happiness is based on money, or success, pleasure, social life, sexual life, public approbation, fame, material things, travel, health and pleasant circumstances and though these things can bring a measure of happiness it is not God's plan for us to depend on these things for happiness. True happiness comes through the inculcation of the word of God which strengthens the soul with divine viewpoint. What God has provided for us in +H is a permanent factor and is a great problem solving device. Anything that is worthwhile is so in both adversity and prosperity. If you can pass through a tragedy and still remain calm, peaceful, and content you know you have the happiness of God. But, if you fall apart and lose your contentment and peace then you know your happiness was based on circumstances and that is pseudo happiness! If you are dependent on any person or set of circumstances for your happiness you are weak to the degree you are dependent.

The presence of arrogance in our soul is a guarantee of unhappiness perpetuated for the rest of your life. And, it is your arrogance which allows Satan to administer the pseudo happiness which only exists in one who decides to be involved in the cosmic system. The arrogant complex of sins is very deceptive because it deludes, distracts, and deceives man into false notions about what constitutes happiness. Pseudo happiness promises much but beyond that good moment in time arise many bad moments, in time routine and dull times. It is not "good times" which sustain us. Pseudo happiness is temporary while God's +H is present all the time! Freedom to indulge in all one desires is not that which secures happiness. Capacity for happiness must precede the experience or function of happiness and that capacity can only be developed through a consistent relationship with the word of God. Happiness or unhappiness depends on how we respond to any given situation, not the situation itself. Happiness is the harmony between one's thoughts and one's lifestyle.

An example of pseudo happiness is, when the pseudo happy single person is lonely and wishes to be married and the married person is miserable and wishes to be single. God's +H depends on what the believer thinks in his soul, it does not depend on any given divine institution, set of circumstances, nor one's environment! A happy marriage therefore, is two +H people who retain their +H in matrimony. One does not enter into matrimony to obtain +H!!! Marriage brings with it many distractions and so the believer must have soul stability based on a devoted relationship to God first. Pseudo happiness is based on illusions, an illusion being an erroneous concept of reality. If you harbor illusions when it comes to happiness you will end up with an empty, aimless, and meaningless life and it all starts with rejection of truth.

There are five basic illusions people hold to in reference to happiness:

- 1) Building happiness on the details of life such as money, success, pleasure, social life, friends, relatives, health, sex, or status symbols.
- 2) Building happiness on a pleasant environment.
- 3) Building happiness on people, romance, marriage, friendship, children, or social activity.
- 4) Building happiness by way of changing the devil's world via reform crusades, social engineering, violence, civil disobedience, or revolution.
- 5) Building happiness on someone else's unhappiness, i.e., revenge.

Pseudo happiness depends on involvement in the evil of the cosmic system of Satan and can only be related to momentary pleasure. And, anything you have in a moment which cannot be perpetuated is not related to +H but rather is related to emotion. Pseudo happiness is superficial, vain, subject to change, unstable, frustrating,

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and temporary and is therefore the source of self induced misery under the law of volitional responsibility. Pseudo happiness is

- ...limited to this life, Psalms 17:14; Luke 16:25
- ...a short happiness, JOB 20:5
- ...uncertain, Luke 12:20
- ...vain, ECC 2:1; 7:6
- ...derived from wealth, Psalms 52:7
- ...derived from power, Psalms 37:35
- ...from worldly prosperity, Psalms 17:14
- ...from gluttony, Isaiah 22:13
- ...from drunkenness, Isaiah 56:12
- ...from vain pleasure, Isaiah 5:12
- ...from oppression of others, HAB 1:15

Unhappy people complain since their desires have not been met. Why? Because in pseudo happiness they have no capacity to appreciate what they have and they want more and more and so are implacable. In reality, if you want to experience happiness you need to have certain desires removed, not to have things added to your life. Your thinking is the problem. Unhappy thinking is arrogant thinking and is minus humility. Humility is the beginning of having God's +H and apart from humility there is only pseudo happiness. Only God's provisions can make you truly happy and that demands the function of reception, retention, and recall of Bible doctrine.

Look at Satan himself, he was the most beautiful, successful, attractive, genius creature to come from the hand of God! But he was miserable because he couldn't appreciate all that he had... instead he wanted more, Isaiah 14:12-14, he wanted to be like the Most High! And so he set about reeling in all that he wanted, hence, we have the angelic conflict! True happiness realizes that if God does not open the doors, it's not a part of His plan for your life. God does not need to use the devil's method of promotion to advance His cause! All the believer needs to do is prepare himself and leave the rest to God. If God wants "it" to happen - then it will happen. But pseudo happiness becomes consumed in what it is lacking. JER 25:10 informs us that once the word of God is rejected, happiness is taken from you and your lust pattern becomes saturated. Sure Satan has the ability to provide (pseudo) happiness, but... he does not have the ability to sustain or maintain his blessings and happiness.

People erroneously think that a life with no problems is what happiness is all about. In reality, problems are what offer us the opportunity to strengthen our faith and solidify our relationship with God. The unhappy person seeks to control his environment including the people therein either by use of guilt or self-pity. Self pity is the flattery that people who are failures crave so they can preserve their excuses to be losers and then develop a pseudo self-esteem. No matter what the unhappy person endeavors, nothing works for the believer apart from God's perfect plan and provisions, Solomon can second that fact.

What about the unbeliever? Well this is where **Establishment happiness** comes in. Establishment happiness comes from submitting to the laws of divine establishment which are designed to remove arrogance and fear from the life of the unbeliever and to replace it with genuine humility which results in a capacity for life. Note, this is not the case for the believer in Christ! To whom much is given much is required and once the individual is a believer, there is more to life than the keeping of establishment principles. The believer who honors divine establishment principles yet rejects the plan of God enters into arrogance and divine discipline. Establishment happiness is the temporal happiness of the unbeliever who lives by establishment principles. Under establishment happiness the unbeliever moves beyond morality to a place of limited virtue, becoming a person of honor. This type of person is very different from the unbeliever who is alone moral and quite self-righteous about his morality. Being faithful to the principles of establishment is not morality, though it includes it, it goes beyond morality for the unbeliever to genuine humility.

The unbeliever under establishment happiness and true humility can enjoy such God given temporal blessings

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as being married to the right one for one's life, and the blessing of occupation as noted in ECC 9:9 cf PRO 18:22. This two-fold reward noted in ECC 9:9 is not due to the unbeliever's morality but to his humility. But the tragedy here is that such blessings in the unbeliever's life come to a screeching halt at the grave. Establishment happiness is a restricted and temporal happiness tied into the laws of divine establishment and so these blessings are vulnerable to one's environment and circumstances. Unlike God's +H, in establishment happiness there are adverse circumstances which are stronger than establishment happiness and can negate this happiness. There is nothing wrong with establishment happiness since it is designed by God, but it is temporal and lasts no further than the grave. Therefore the most important category of happiness is God's perfect happiness also known as divine happiness.

God's perfect happiness (divine happiness, +H)

There never was a time when God was unhappy. In such truth, there never was a time when God was unhappy with you! In His omniscience He knew all about all in eternity past and remained perfectly happy. Such +H is obtained on our part according to our intake and application of Bible doctrine. No person can take +H away since it comes from God and cannot be changed. Of course, relatively few believers possess God's +H, since it requires consistent perception, metabolization, and application of B.D., as well as the advance to spiritual adulthood, especially spiritual maturity. God's +H is independent happiness and is the monopoly of the believer in spiritual adulthood. This +H is not found in the world, MAR 8:36. God's +H requires something no lazy minded person can do...concentrate. As John 8:31 notes, to abide in Christ denotes a direct dependence of the one under instruction upon one who is an authorized superior in spiritual knowledge. The word disciple also found in John 8:31 is a reference to the existence of a personal attachment which shapes the whole life of the one described or to be dedicated to something, here it points to a dedication to the word of God.

The majority of believers cannot concentrate long enough on the word of God to come to know God's system, His plan, nor His mystery doctrine, therefore they become bored with God's plan and easily distracted. Such a believer will never know the +H of God. Perfect happiness is divine happiness resident in the soul of the church age believer who utilizes his portfolio of invisible assets and divine power to attain spiritual maturity. God's happiness does not change with circumstances or with someone's mood. This does not mean you don't ever get emotional or that you will never have negative thoughts, but it does mean that you immediately rebound and rise above the circumstances. We never have a right to be unhappy or bitter with anyone due to the availability of problem solving device #7, impersonal love which is worth much more than money since it allows you to rise above letting people get to you.

The absence of problems is not +H, but peace and contentment no matter what you are faced with. Jesus Christ had this happiness throughout His whole incarnate life and even on the cross, HEB 12:2. Therefore, the opposition from Satan and the persecution from other believers in the cosmic system should only serve to intensify your +H! God will deal with those who are wrong, your job is to grow in the grace and knowledge of our Lord Jesus Christ and continue forward in God's plan. Problems are actually a vote of confidence from God in that He knows you can (if you choose to) handle them. In fact, you will never know what type of happiness you have until you go through some bad experiences and tragedies. Again, happiness is not the absence of problems but the ability to deal with anything the devil's world can bring toward you, PHI 4:13. Once you have God's +H nothing that happens to you can change your peace and contentment. One of the powers the Lord Jesus Christ left for us through His teachings is... His perfect happiness, problem solving device #9! It's not enough to have a measure of God's +H, it must be brought to completion. And, if you know God as a rigid disciplinarian then you will never forge the way to His +H. God in His perfect justice and is waiting to be gracious to us, ISA 30:18. Knowing who God is and being devoted to His plan for your life is what offers the believer +H, only then can the temporal blessings of this world be appreciated for what they are and only then are we placed beyond being influenced by the problems and circumstances of the devil's world!

Another **Doctrine of Happiness** from McLaughlin (which includes these categories);
A more **expanded doctrine** which is probably from R. B. Thieme, Jr.

Chapter Outline

Charts, Graphics and Short Doctrines

Some passages on happiness (blessedness): Psalm 1:1–4 **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.** Luke 11:28 **But He [Jesus] said, "Blessed rather are those who hear the word of God and keep it!"** (ESV; capitalized)

Proverbs 8:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שָׁמַע) [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
mûwçâr (מוּצָר) [pronounced moo-SAWR]	<i>discipline [of the moral nature], chastening, correction; admonition; instruction, doctrine</i>	masculine singular noun	Strong's #4148 BDB #416

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

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.

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
châkam (חָכַם) [pronounced khaw-KHAHM]	<i>be wise, become wise</i>	2 nd person masculine singular, Qal imperative	Strong's #2449 BDB #314

The NET Bible: *The construction uses two imperatives joined with the vav (ו); this is a volitive sequence in which result or consequence is being expressed.*³³⁷

Translation: **Listen to instruction and be wise;**... This particular word can refer to discipline or learning the hard way; but it can also refer to *instruction, teaching or doctrine*. This is the instruction of wisdom; therefore, I would lean toward the latter set of meanings.

There are two basic ways that a person can learn—the easy way or the hard way. You learn either from principles of divine wisdom or you do the wrong things and suffer the consequences of your actions and/or divine discipline. Therefore, both sets of meanings are applicable here. Maybe it is not-so-smart to learn the hard way, but it could be worse—you could keep doing the wrong things and never learn from them.

We are taught throughout the Bible to listen to the Word of the LORD: Prov. 1:2, 3, 8 4:1 5:1 Isa. 55:1–3 Rom. 10:16–17.

³³⁷ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 4, 2015.

Proverbs 8:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אל) [pronounced <i>al</i>]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
pâra' (פָּרַח) [pronounced <i>paw-RAHG</i>]	<i>to let go, to let loose, to let alone</i>	2 nd person masculine plural, Qal imperfect	Strong's #6544 BDB #828

This verb appears to have a plethora of meanings:

- 1) *to let go of, to let loose of in the sense of to remove, to take off, to uncover;*
- 2) *to let go of, to unleash [vengeance];*
- 3) *to let go of, to take [from oneself] [learning, counsel, doctrine];*
- 4) *to let go of, to let loose [of someone]; to let the reins loose; to unbridle; to become lawless, unrestrained.*

To be quite frank with you, I am not all that happy with this set of definitions which I have put together; however, I find it to be a superior handling of this verb than I find in Gesenius or in BDB.

The Pulpit Commentary: *The Vatican text of the Septuagint omits this verse; it is added in the Alexandrian and Sin.*³³⁸

Translation: ...you [should] not let go [of it]. The hearer is warned not to let go of the doctrine which they learn; they are not to abandon it. They are not to hear this or that and then forget that they learned it.

This is done by continual exposure to Bible doctrine (for the average believer, I would suggest one lesson per day, lasting anywhere from 30–90 minutes). I have known people who double up on lessons, and this is fine for some. However, it is easy to listen a lot, but not understand as much.

In any case, the rest of your waking hours, you will hear almost nothing but human viewpoint. Whether you listen to the news, watch television, go on facebook or any news site (or non-news site), attend any public institution of learning, or talk to people that you know. Much of the time, cosmic system thinking is very subtle. It is not unusual to be unaware that you are being brainwashed.

To refuse to hear doctrine is negative volition toward the plan of God. Prov. 1:21 Psalm 81:11–12 Acts 7:35–37 Heb. 12:25.

³³⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:33.

Happineses of a man listening to me to watch over my gates day [to] day, to guard gate-posts of my entrance, for [the one] finding me he finds lives and so he will obtain favor from Y^ehowah; and [the one] sinning against me, he will injure his [own] soul. All [those] hating me, they love death.”

Proverbs
8:34–36

The man who listens to me [will be] happy. [This is true for the one] waiting at my gates every day, to preserve [what is taught] at the gates of the city [lit., *the gateposts of the opening*], for the one who finds me [also] finds abundant life and will therefore obtain favor from Y^ehowah. But [the one] who sins against me will injure his own soul. All those who hate me, love death.”

The man who listens to me will be happy. This is true of those who wait at my gates every day for teaching, who preserve what is taught at the gates of the city, for the man who finds me also finds abundant life, and will therefore obtain favor from Jehovah. However, the one who sins against me injures his own soul. All those who hate me love death.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Happineses of a man listening to me to watch over my gates day [to] day, to guard gate-posts of my entrance, for [the one] finding me he finds lives and so he will obtain favor from Y ^e howah; and [the one] sinning against me, he will injure his [own] soul. All [those] hating me, they love death.
Latin Vulgate	Blessed is the man that hears me, and that watches daily at my gates, and waits at the posts of my doors. He that will find me, will find life, and will have salvation from the Lord. But he that will sin against me will hurt his own soul. All that hate me love death.
Plain English Aramaic Bible	Blessed is the man who will listen to me and will keep watch upon my gates all day and guards the posts of my gates. <u>Because my goings forth are the goings forth of Life, and so the will of Lord Jehovah goes forth.</u> And those who sin against me harm their soul, and all who hate me are the friends of death.
Peshitta (Syriac)	Blessed is the man who heeds me, watching daily at my gates, waiting at my threshold. For my objectives are the issues of life, <u>they proclaim the will of the LORD</u> . Those who sin against me wrong their own soul; all those who hate me love death.
Septuagint (Greek)	Now then, my son, hear me: blessed is the man who shall listen to me, <u>and the mortal who shall keep my ways</u> ; watching daily at my doors, waiting at the posts of my entrances. For my outgoings are the outgoings of life, and in them is prepared favor from the Lord. But they that sin against me act wickedly against their own souls, and they that hate me love death. V. 32 is included for context; there is no v. 33 in the Greek.
Significant differences:	The Greek appears to add an imperative near the beginning, which does not match with the Hebrew; and the Greek also adds an additional phrase.

The Aramaic seems to really get the middle verse wrong.

Limited Vocabulary Translations:

Bible in Basic English	Happy is the man who gives ear to me, watching at my doors day by day, keeping his place by the pillars of my house. For whoever gets me gets life, and grace from the Lord will come to him.
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	But he who does evil to me, does wrong to his soul: all my haters are in love with death.
Easy English	I make the man happy who hears me. Daily, he watches at my door and waits for me. The person who finds me finds life. God will be kind to him. However, the person who does not find me hurts himself. If you hate me, then you love death.'
Easy-to-Read Version	The person who listens to me will be happy. He watches every day at my doors. He waits at my doorway. Any person who finds me finds life. He will get good things from the Lord! But the person who sins against me hurts himself. All people who hate me love death!"
Good News Bible (TEV)	Those who listen to me will be happy--- those who stay at my door every day, waiting at the entrance to my home. Those who find me find life, and the LORD will be pleased with them. Those who do not find me hurt themselves; anyone who hates me loves death."
<i>The Message</i>	Blessed the man, blessed the woman, who listens to me, awake and ready for me each morning, alert and responsive as I start my day's work. When you find me, you find life, real life, to say nothing of God's good pleasure. But if you wrong me, you damage your very soul; when you reject me, you're flirting with death."
Names of God Bible	Blessed is the person who listens to me, watches at my door day after day, and waits by my doorposts. Whoever finds me finds life and obtains favor from Yahweh . Whoever sins against me harms himself. All those who hate me love death."

Thought-for-thought translations; paraphrases:

Contemporary English V.	Come to my home each day and listen to me. You will find happiness. By finding me, you find life, and the LORD will be pleased with you. But if you don't find me, you hurt only yourself, and if you hate me, you are in love with death.
The Living Bible	Happy is the man who is so anxious to be with me that he watches for me daily at my gates, or waits for me outside my home! For whoever finds me finds life and wins approval from the Lord. But the one who misses me has injured himself irreparably. Those who refuse me show that they love death."
New Berkeley Version	Happy is the man listening to me, watching daily at my gates, keeping watch at my doorposts. For the one finding me finds life, and wins approval from the LORD. But the one missing [or "sinning against."] me does violence to his own soul; all those hating me love death.
New Century Version	Happy are those who listen to me, watching at my door every day, waiting at my open doorway. Those who find me find life, and the Lord will be pleased with them.

	Those who do not find me hurt themselves. Those who hate me love death."
New Life Version	Happy is the man who listens to me, watching every day at my gates, waiting beside my doors. For he who finds me finds life, and gets favor from the Lord. But he who misses me hurts himself. All those who hate me love death."
New Living Translation	Joyful are those who listen to me, watching for me daily at my gates, waiting for me outside my home! For whoever finds me finds life and receives favor from the Lord. But those who miss me injure themselves. All who hate me love death."

Partially literal and partially paraphrased translations:

American English Bible	Blest is the man who listens to it, and the man who guards all its ways... he who's awake at its entrance each day, paying attention at its doors! For, those who seek it find life, and receive the favor of God! But, those who are sinning against it, show disrespect for their souls; and all who hate it are lovers of death.' V. 33 is included for context.
Beck's American Translation	Happy is anyone who listens to me, watching daily at my gates, waiting by my doorposts. The person who finds me finds life, and the LORD will be delighted with him. But anyone who wrongs me hurts himself. All who hate me love death.
New Advent (Knox) Bible	Blessed are they who listen to me, keep vigil, day by day, at my threshold, watching till I open my doors. The man who wins me, wins life, drinks deep of the Lord's favour; who fails, fails at his own bitter cost; to be my enemy is to be in love with death.
Translation for Translators	<i>I am</i> pleased with those who listen to me, those who are outside my house every day, waiting <i>for me to come out</i> . Those who find me will have a long life, and Yahweh will be pleased with them. But those who stray away from me just harm themselves. All those who hate me, <i>it is as though</i> [IRO] they are loving death."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Happy is the human hearing me, studying day by day over my doors, keeping the posts of my openings. Find me and find life, and obtain Yahweh's acceptance. A sinner violates his soul. My haters love death."
Ferrar-Fenton Bible	The man who hears me will succeed, Who stands at my gate day by day, Who waits till I open its doors; For who Ends me, discovers true life, For he is approved by the Loma. But who misses me hurts his own soul; All who hate me are lovers of death}.
HCSB	Anyone who listens to me is happy, watching at my doors every day, waiting by the posts of my doorway. For the one who finds me finds life and obtains favor from the LORD, but the one who sins against me harms himself; all who hate me love death."
Jubilee Bible 2000	Blessed is the man that hears me, keeping vigil at my gates, waiting at the threshold of my doors. For whosoever finds me shall find life and shall obtain the will of the

LORD. But he that sins against me wrongs his own soul; all those that hate me love death.

Lexham English Bible Happy [is the] person who listens to me, [in order] to keep watch at my doors day by day, [in order] to guard the frames of my entrances. For he who finds me [is] he who finds life, and he obtains favor from Yahweh. But he who misses me injures himself. All those who hate me love death."

NIV – UK Blessed are those who listen to me,
 watching daily at my doors,
 waiting at my doorway.
 For those who find me find life
 and receive favour from the Lord.
 But those who fail to find me harm themselves;
 all who hate me love death.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Happy are those who listen to me
 and wait at my gates every day,
 watching, close to my threshold.
 Those who find me find life:
 theirs is Yahweh's blessing.
 Those who offend me will undergo affliction;
 they hate me for they love death.

The Heritage Bible Righteously happy is the man who attentively hears me, being alert day to day at my gates, hedging about the posts of my doors, Because whoever finds me finds life, and shall obtain favor of Jehovah. And he who sins against me is violent toward his own soul; all who hate me love death.

New American Bible (2011) Happy the one who listens to me,
 attending daily at my gates,
 keeping watch at my doorposts;
 For whoever finds me finds life [Prv 3:13–18; 4:22.],
 and wins favor from the LORD;
 But those who pass me by do violence to themselves;
 all who hate me love death."

New Jerusalem Bible Blessed, whoever listens to me, who day after day keeps watch at my gates to guard my portals.

Revised English Bible Happy the one who listens to me, watching daily at my threshold with his eyes on the doorway!
 For whoever finds me finds life and wins favour with the LORD,
 but whoever fails to find me deprives himself, and all who hate me are in love with death."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible How happy the person who listens to me, who watches daily at my gates and waits outside my doors. For he who finds me finds life and obtains the favor of ADONAI. But he who misses me harms himself; all who hate me love death."

exeGesés companion Bible Blithe - the human who hears me;
 guarding day by day at my gates;
 waiting at the posts of my portals.
 For whoever finds me finds life
 and promotes the pleasure of Yah Veh:

JPS (Tanakh—1985)	and whoever sins against me violates his own soul; all who hate me love death. Happy is the man who listens to me, Coming early to my gates each day, Waiting outside my doors. For he who finds me finds life And obtains favor from the Lord. But he who misses me destroys himself; All who hate me love death.”
Orthodox Jewish Bible	Ashrei is adam that heareth me, watching daily at my dalatot, waiting at the mezuzot of my doors. For whosoever findeth me findeth Chayyim, and shall obtain ratzon Hashem. But he that sinneth against me doth chamas against his own nefesh; all they that hate me love mavet.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“Blessed [happy, prosperous, to be admired] is the man who listens to me, Watching daily at my gates, Waiting at my doorposts. “For whoever finds me (Wisdom) finds life And obtains favor and grace from the LORD. “But he who fails to find me or sins against me injures himself; All those who hate me love and court death.”
The Expanded Bible	Happy are those who listen to me, watching at my door every day, ·waiting at my open doorway [^l guarding my doorposts]. Those who find me find life, and ·the Lord will be pleased with them [they gain favor from the LORD]. Those who ·do not find [miss; or offend] me hurt themselves. Those who hate me love death.”
Kretzmann’s Commentary	Blessed is the man that heareth Me, in willing obedience, watching daily at My gates, eager to find out snore and more about the fundamental truths of true wisdom, waiting at the posts of My doors. For whoso findeth Me findeth life, wisdom teaching him the fullness of true life, and shall obtain favor of the Lord, gaining it, bearing it away as a reward of grace. But he that sinneth against Me wrongeth his own soul, bringing everlasting harm upon it. All they that hate Me love death, their behavior showing that they prefer destruction, that they deliberately plunge into their own misfortune. Christians, in seeking true wisdom, will follow the advice of the eternal Word, their Lord Jesus Christ, and thus be made wise unto salvation by faith in Him alone, 2Tim. 3:16-17.
NET Bible®	Blessed is the one [<i>Heb</i> “the man.”] who listens to me, watching at my doors day by day, waiting [<i>Heb</i> “keeping” or “guarding.”] beside my doorway [<i>Heb</i> “at the posts of my doors” (so KJV, ASV)]. For the one who finds me finds life and receives favor from the Lord. But the one who does not find me brings harm to himself [<i>Heb</i> “his soul.”]; all who hate me love death.”
Syndein/Thieme	{How Often Should You study Doctrine? Daily} Happinesses to the man who listens to me {doctrine - GAP} . . . watching daily at my gates . . . waiting at the posts of my doors.

{Note: The one who truly is interested in God and His Word cannot wait to get doctrine! They take it in today, tomorrow, and the next day - daily. The 'gates' was the meeting place where people would gather daily to have bible doctrine lessons.} For who so finds me {doctrine} . . . {they} find '[capacity for] many types of life' [plural].

[Note: The person with Divine Viewpoint in the soul is happy regardless of their circumstances in life. They learn that "God's grace is sufficient for them".] Furthermore, he shall receive grace from Jehovah/God.

[Note: "Grace" is the name of the Plan of God. At salvation, you enter the Plan of God. As you learn and apply His Divine Viewpoint, He is able to accomplish more of His Plan through you. The glory is His. But, He says He will reward you in time and in eternity for your faithfulness in allowing Him to produce Divine Good through you!]

But he who 'misses the mark' with me {negative toward God and/or His Divine Viewpoint} injures/wrongs his own soul.

[Note: This means that he deprives his own soul of spiritual food - literally starving it - 'man does not live by bread alone, but by every Word that proceeds out of My Mouth'. And the sad part is the soul is formed with compartments to store Divine Viewpoint. If those compartments are not filled with Doctrine, they will fill or (remain filled) with human viewpoint or worse (doctrines of demons).]

All they who hate me {Rejection of God and His Word} love death/'the sin unto death'.

[Note: This Great Chapter ends with the subject of Death. Believers are designed to go out of this life with 'dying grace'. That is a magnificent way to depart. But if you reject doctrine, then you are afraid (similar to how all unbelievers are).

Death is at best considered "nothingness". At worst, death is a horrible thought. Therefore, unbelievers and believers without Divine Understanding of eternity future are tormented regardless of the kind of death (lingering disease or a quick car crash - makes no difference they are in terror and those like them that they leave behind grieve horribly "as ones who have no hope (absolute confidence of what they will find in eternity future)).

So, when this type of person dies, it is under the sin unto death and that will most likely not be a pleasant way to depart. If they were immature believers, they were no witness for the Lord in time and will not be a good witness for Him in their death. Still, because of the "Grace" of God, all believers in the Church Age immediately are with the Lord (doctrine of eternal security - whether you believe it or not) and there are no more tears and there are no regrets in heaven . . .

To Him be the glory forever and ever. Amen/"I believe it".]

The Voice

The one who listens to me,
 who carefully seeks me in everyday things
 and delays action until my way is apparent, that one will find *true* happiness.
 For when he recognizes *and follows* me, he finds a *peaceful and satisfying* life
 and receives favor from the Eternal.
But heed my warning: the one who goes against me will only hurt himself,
 for all who despise me are *playing with fire and courting death*.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Happy is the man who hearkens to me, Being alert at my doors day by day, Keeping watch at the jambs of my portals. For whoever finds me will find life And shall gain hold of benevolence from Yahweh. Yet whoever misses me wrongs his soul; All who hate me love death.
Darby Translation	Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and obtaineth favour of Jehovah;

	but he that sinneth against me doeth violence to his own soul: all they that hate me love death.
God's Truth (Tyndale)	Blessed is the man that hears me, watching daily at my gates, and giving attendance at the posts of my doors. For whoso finds me, finds life, and shall obtain favor of the Lord. But whoso offends against me, hurts his own soul. All they that hate me, are lovers of death.
Stuart Wolf	Blessed/happy/prosperous is a man obediently listening to me, to watch upon my doors day by day, to keep/guard the doorposts of my doorway. Because finding me finds life, and brings out favor from Yhwh. Now/but he who misses me injures himself; all hating me love death.
Webster's Bible Translation	Blessed [is] the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoever findeth me findeth life, and shall obtain favor from the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.
Young's Updated LT	O the happiness of the man listening to me, To watch at my doors day by day, To watch at the door-posts of my entrance. For whoso is finding me, has found life, And brings out good-will from Jehovah. And whoever is missing me, is wronging his soul, All hating me have loved death!

The gist of this passage: Those who pursue Bible doctrine are blessed; those who reject Bible doctrine, love death.

Proverbs 8:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾashêrêy (אֲשֶׁרַי) [pronounced ahshê- <i>RAY</i>]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
ʾâdâm (אָדָם) [pronounced aw- <i>DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
shâma' (שָׁמַע) [pronounced shaw- <i>MAHG</i>]	<i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i>	Qal active participle	Strong's #8085 BDB #1033
The NET Bible: The form <i>לִשְׁמֹעַ</i> (<i>lishqod</i>) is the infinitive construct serving epexegetically in the sentence. It explains how the person will listen to wisdom. ³³⁹			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: The man who listens to me [will be] happy. Wisdom continues to speak, and will complete what she has to say at the end of this chapter. The man who listens to wisdom will be happy and blessed.

Translation used, unless otherwise indicated, is the ESV; capitalized.

³³⁹ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 4, 2015.

Happiness and Bible Doctrine

1. Contentment in the Christian life is a matter of spiritual growth, which comes from the intake of Bible doctrine. Philip. 4:11–12 **Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need.** (ESV; emphasis mine)
2. Your happiness in life is directly related to your thinking. Philip. 4:7–9 **And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me--practice these things, and the God of peace will be with you.** (ESV; emphasis mine) Heb. 13:5 **Keep your life free from love of money, and be content with what you have, for He has said, "I will never leave you nor forsake you."** (ESV; capitalized)
3. Sometimes, it is trials and tribulations which help you to recognize that God is working in you, through His Spirit and His Word, in order to stabilize your thinking and give you contentment. 1Peter 1:3–9 **Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith--more precious than gold that perishes though it is tested by fire--may be found to result in praise and glory and honor at the revelation of Jesus Christ. Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.** (ESV; emphasis mine)
4. Happiness is the consequence of taking in Bible doctrine. Prov. 3:13–14 **Blessed [= happy] is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold.** (ESV)
5. Happiness is all about what goes on inside of the soul; it is not the result of external things. Prov. 17:22 **A joyful heart is good medicine, but a crushed spirit dries up the bones.** Prov. 23:7a **For as he thinks in his heart, so is he.** (KJ2000)
6. Our lives are dependent upon Bible doctrine. Matt. 4:4 **But He [Jesus] answered, "It is written, "Man shall not live by bread alone, but by every word that comes from the mouth of God."**
7. Happiness comes from not listening to the wrong people, but learning the Word of God. Psalm 1:1–2 **Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night.**
8. It is your spiritual life, which is developed by means of the Holy Spirit and Bible doctrine, that is key to your happiness. 1Tim. 6:6 **But living the spiritual life keeps on being a great means of prosperity when accompanied by contentment [which is, capacity for life].** (McLaughlin/Thieme/Kukis)
9. Happiness comes from the correct motivation. Correct motivation is learned in the teaching of Bible doctrine. Philip. 1:15–18 **Certain ones, on the one hand, are proclaiming the Christ even from jealousy and strife or discord, but certain ones on the other hand because of good motivation The latter category [the last ones mentioned in verse 15] out of the motivation of love, are fully convinced that I am appointed for the defense of the good news; the former category [the first ones mentioned in verse 15] from the motivation of divisive self-promotion proclaim Christ, not from pure motives, since they presume to arouse mental distress with regard to my imprisonment. What is my conclusion? Only that in every way, whether in false motivation or in true, Christ is being proclaimed; and in this I am happy, not only at this time, but I will continue being happy.** (McLaughlin/Thieme)
10. Robert McLaughlin: *True happiness is having contentment no matter what type of situation you are faced with. Happiness depends upon the quality of your thoughts. There is only one way to happiness, and that is to cease worrying about things which are beyond the power of our control. In fact, happiness requires problems. You'll never realize how happy you are until you go through certain problems and find out that*

Happiness and Bible Doctrine

your happiness has not been taken away. We tend to forget that true happiness doesn't come as a result of getting something we don't have, but rather of recognizing and appreciating what we do have. It is not how much we have, but how much we enjoy, that reveals our happiness. So the key to true happiness is a change in our mental attitude.

11. From McLaughlin: some of the illusions and misconceptions that people have concerning happiness.
 - 1) The most common illusion relates to the fact that you cannot build your happiness on the details of life: money, success, pleasure, social life, friends, relatives, health, sex, or status symbols. Now, don't misunderstand this statement. If you have capacity from perfect happiness, you can enjoy these things to the maximum. However, they are not a source of happiness, but simply a means of expressing the happiness you already possess.
 - 2) You cannot build your happiness on pleasant environment. This is one of the reasons why people travel; they think a change of environment makes them happy.
 - 3) You cannot build your happiness on people, romance, marriage, friendship, children, or social activity. This is another myth, that people can make you happy. Popularity relates to other people liking you, happiness relates to you liking yourself.
 - 4) You cannot build your happiness by changing the devil's world through reform crusades, social engineering, violence, civil disobedience, or revolution. Your objective should not be to change the devil's world; instead, you should be a witness for Christ to people. You should be telling them the good news and the importance of doctrine. You can do that on your jobs, in your neighborhood, at your schools, by bringing them here, or even sharing doctrine in chat rooms on the Internet.
 - 5) You cannot build your happiness on someone else's unhappiness. If that is the case, you are full of all the sins of the arrogance complex. You're jealous, bitter, vindictive, implacable, angry, full of hatred, self-pity, filled with guilt reactions that motivate you. You malign, gossip, run down, and get involved in revenge modus operandi.
12. McLaughlin: *We must apply the doctrine we have learned and make the right decisions; action may not always bring happiness; but there is no happiness without action. Happiness, like character, must be cultivated. It is not a thing to be attained and then to be let alone or it will die down and eventually disappear. There can be no happiness if the things we believe in are different from the things we do.*
13. McLaughlin: *It's interesting that our Lord was never married, never had any children, and never became wealthy or successful from the human standpoint, yet He was perfectly happy and totally content. He was ridiculed and endured greater pressures than we will ever know; yet all those years He always had perfect happiness. He did not have the things that people associate with happiness in our day and age, like a good marriage, a healthy family, a good job, a lot of money, a nice home, etc. Yet He served as an example to us of what it means to have perfect happiness and perfect contentment.*
14. Basic principles concerning happiness and contentment (from McLaughlin):
 - 1) True happiness is to enjoy the present, without anxious dependence upon the future, and to rest satisfied with what we have. The person with true happiness needs nothing more to make him
 - 2) The greatest blessing a person can experience, the perfect happiness of God in the soul, is within our reach. The wise person is content with who he is and what he has, without wishing for anything
 - 3) Happiness is actually the absence of the striving for happiness. For many individuals, contentment consists not in adding more fuel, but in taking away some fire. There is no end of craving and desiring things when you are a carnal believer.
 - 4) While dreams and goals that we eagerly pursue bring little happiness when we achieve them, most of our pleasures in life come from unexpected sources. As Agur watched Solomon he realized that Solomon was rich beyond belief. Solomon got trapped into accumulating more and more riches, so he kept marrying foreign wives to bring in more treasure and more treasure, until he brought Israel into idolatry and ruined his own life. So Agur commented, as a result of watching Solomon, PRO 30:7-9 "Two things I asked of Thee, Keep deception and lies far from me, Give me neither poverty nor riches; Feed me with the food that is my portion, Lest I be full [rich] and deny Thee and say, 'Who is the Lord?'" He said "Don't give me too much, I'll tend to deny you! I'll become totally self-sufficient!" Having things to look forward to is a major source of happiness, and most of us receive more gratification from the anticipation of things than we do from actually acquiring them.

Happiness and Bible Doctrine

Once we achieve a long sought goal, instead of feeling satisfied, most of us turn our attention to the next item along our road of desire.

- 5) Some people are obsessed with the desire to possess enough wealth and status to guarantee them happiness. This is a foolish notion. There is not enough wealth and status in the entire world to make even one person happy if that person cannot be happy without it. If we want to be happy we must accept the fact that happiness is a journey, not a destination. It is a journey with no regrets, guilt, shame and embarrassment because there is in clarity of mind. Happiness is a method of life; it is more of a way of travel than a destination. Rom 14:22 **Happiness belongs to that person who does not condemn himself in what he approves.** Freedom from guilt and condemnation is thrilling and fulfilling and absolutely essential to mental health and happiness. For any man to be happy it is necessary for him to be mentally faithful to himself.
- 6) True courage means to bear difficulties, heartaches and pain without letting it spoil your happiness. Remember that no one can make you feel inferior without your consent. It is wise for us to forget past troubles because there are always new ones to replace them.
- 7) Contentment is natural wealth; luxury is artificial poverty. William Shakespeare said "My crown is in my heart, not on my head, Nor decked with diamonds and Indian stones, Nor to be seen: My crown is called content: A crown it is, that seldom kings enjoy." To expect anything from this world is to expect to be fed by an illusion. Every path we follow in this world leads to exactly the same place: frustration and disappointment. Nothing here is permanent, and the only way a believer can find a contented and fulfilling life is through Bible doctrine.

The collection of passages and quotations came from <http://www.gbible.org/index.php?proc=d4d&sf=rea&did=26> accessed November 15, 2015. His doctrine is much more extensive.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 8:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâqad (שָׁקַד) [pronounced shaw- KAHD]	<i>to be sleepless; to watch; to guard; to wake, to be awake; to be alert; to lie in wait for</i>	Qal infinitive construct	Strong's #8245 BDB #1052
ʿal (עַל) [pronounced ʿah ^l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
d ^e lâthôwth (דַּלְתוֹת) [pronounced d ^e -law- THOHTH]	<i>doors, gates of a city; figuratively for the doors of the heavens</i>	feminine plural noun with the 1 st person singular suffix	Strong's #1817 BDB #195
yôwm (יוֹם) [pronounced yohm]	<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
yôwm (יוֹם) [pronounced yohm]	<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

Repeating yôwm means *daily, each day*.

Proverbs 8:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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We had this same phrase back in v. 30.

Translation: [This is true for the one] waiting at my gates every day,... These are the gates of wisdom. Bible doctrine was often taught at the entrance to every city; so that is what is being talked about here. Although we do not know in any detail about the way the Bible was taught; it seems apparent that, for a significant period of time, it could be found at the entryway of any reasonable sized city in Israel.

Gill: [T]he gates of cities [are] where Wisdom cries, or the ministers of Christ preach (Prov. 1:21 Isa. 26:1).³⁴⁰

Proverbs 8:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
shâmar (שמר) [pronounced shaw-MAR]	to keep, to guard, to protect, to watch, to preserve	Qal infinitive construct	Strong's #8104 BDB #1036
m ^e zûwzâh (מזוזת) [pronounced m ^e -zoo-SAW]	side post, door-post, gate-post; door frame	feminine plural construct	Strong's #4201 BDB #265
pethach (פתח) [pronounced PEH-thakh]	opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]	masculine plural noun with the 1 st person singular suffix; pausal form	Strong's #6607 BDB #835

Translation: ...to preserve [what is taught] at the gates of the city [lit., the gateposts of the opening],... At the gates of the entry of every city, Bible doctrine was taught. We do not know in detail how this worked or whether this was the beginning of the synagogue; we simply know this is one place where the Word of God was taught.

Here, it is not that the person spoken of is watching and guarding the city gates. It is that he is watching and guarding what is being taught.

Clarke: Wisdom is represented as having a school for the instruction of men; and seems to point out some of the most forward of her scholars coming, through their intense desire to learn, even before the gates were opened, and waiting there for admission, that they might hear every word that was uttered, and not lose one accent of the heavenly teaching.³⁴¹

The Pulpit Commentary: *Waiting at the posts of my doors; keeping close to the entrance, so as to be quite sure of not missing her whom he longs to see.*³⁴²

³⁴⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 8:34 (slightly edited).

³⁴¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:34.

³⁴² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:34.

The Treasury of Scriptural Knowledge lists a number of passages related to positive volition toward the teaching of Bible doctrine: Prov. 1:21 2:3–4 Psalm 27:4 84:10 92:13 Matt. 7:24 Luke 1:6 10:39 11:28 John 8:31–32 Acts 2:42 17:11–12 James 1:22–25.³⁴³

Proverbs 8:35a			
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
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>finding [unexpectedly], happening upon, coming upon; detecting, discovering; meeting</i>	Qal active participle with the 1 st person singular suffix	Strong's #4672 BDB #592
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect	Strong's #4672 BDB #592
The NET Bible: <i>The Kethib reads plurals: "those who find me are finders of life"; this is reflected in the LXX and Syriac. But the Qere is singular: "whoever finds me finds life." The Qere is generally favored as the original reading in such cases as these.</i> ³⁴⁴			
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	Strong's #2416 BDB #313

Translation: ...for the one who finds me [also] finds abundant life... The man who finds wisdom finds abundant life. The word for life is in the plural and can mean, *life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously.*

Clarke: *The more he walks after the Divine counsel, the more he obtains of the Divine image; and the more he resembles his Maker, the more he partakes of the Divine favor.*³⁴⁵

James Rickard: "Life", is speaking of the believer's physical life here on earth. It will be a life of peace, happiness, contentment and prosperity, having a good reputation before man while serving and glorifying God to the fullest with maximum Divine good production. The theme of life as one of "wisdom's" blessings has been shown throughout the prologue as we have noted previously, Prov 3:2, 18, 22; 4:4, 10, 13, 22f; 6:23; 7:2; cf. 9:11.

As Prov 3:2 spoke of "length of days" it meant having a long life in **Phase Two**, your spiritual walk here on earth, (i.e., from the point of salvation to the point you are taken home to be with the Lord), it is the Christian life. The principle is that you will be in the Plan of God while here on earth. It is saying that you will have a long life in the sense of a long Phase Two; long, productive, useful and wonderful.

³⁴³ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 8:34.

³⁴⁴ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 4, 2015.

³⁴⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:35.

Remember this is not a guarantee that you will live to 120 years old, but is a principle that tells us that a quality spiritual life can lead to a quantity of years in the physical life.

Prov 3:2 also spoke of “years of life”, that meant a full life, not long in the sense of length of days but one of quality in the spiritual realm here on earth. It means an abundant life, a full life, a life which is characterized by a maximum amount of time under inner happiness where Bible doctrine in your soul produces inner happiness, +H.³⁴⁶

Some see this as simply finding life; Institute for Creation Research: *This is a clear reference to the Lord Jesus Christ, the very personification of the divine wisdom, in whom alone a lost sinner can find eternal life.*³⁴⁷

Proverbs 8:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
pûwq (פוק) [pronounced pook]	to bring out, to bring forth, to cause to come forth [from anyone], to get, to obtain [from someone], to furnish, to promote; to bring to an end, to let succeed	3 rd person masculine singular, Hiphil imperfect	Strong's #6329 BDB #807
The NET Bible: <i>The preterite with vav (ו) consecutive carries the same nuance as the perfect tense that came before it, setting out the timeless principle.</i> ³⁴⁸			
râtsôwn (רצון) [pronounced raw-TSOWN]	own will, free will, favour, grace, accepted, desire, pleasure, delight	masculine singular noun	Strong's #7522 BDB #953
What appears to be involved is <i>free will, acceptance</i> , and even <i>pleasure</i> on the part of the recipient. This is why some translations follow this word with <i>to you</i> , to indicate that the volition of the recipient is a part of this. The common thread is the concept of free will and this being a good or a favorable thing.			
min (מ) [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	Strong's #4480 BDB #577
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: ...and will therefore obtain favor from Y^ehowah.... By having an interest in the Word of God, by searching it out, by listening to it and learning from it, we obtain favor (or, grace) from God.

³⁴⁶ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

³⁴⁷ From <http://www.icr.org/books/defenders/3617> accessed November 26, 2015.

³⁴⁸ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 4, 2015.

There is only one way to know God, and that is through His Word. When we approach God in that way, God gives us grace as His encouragement. I can personally confirm this throughout my life, even though I was anything but a perfect Christian.

Barnes: *Wisdom then is the only true life. The Word, the Light, is also the Life of man (John 1:4). The eternal life is to know God and Christ (John 17:3).*³⁴⁹

Dr. Robert Dean, Jr.: *Wisdom does not come through external circumstances, wisdom comes through an internal knowledge of God's Word that is matured to the point of wisdom and skill at living.*³⁵⁰

Luke 13:23–24 **And someone said to him, "Lord, will those who are saved be few?" And he said to them, "Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able.**

Proverbs 8:35 (graphic); from **Pray 4 USA**; accessed November 26, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Treasury of Scriptural Knowledge lists a number of passages of the believer showing positive volition toward the truth: Prov. 1:33 3:13–18 John 3:16, 36 14:6 Philip. 3:8 Col. 3:3 1John 5:11–12.³⁵¹



Proverbs 8:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
châṭâ' (חָטָא) [pronounced khaw-TAW]	sinning [against], missing [the mark], violating the law, erring; doing wrong; deviating [from], straying from, going astray from [with an object]	Qal active participle with the 1 st person singular suffix	Strong's #2398 BDB #306

The NET Bible: *Heb "the one sinning [against] me." The verb חָטָא (khata', "to sin") forms a contrast with "find" in the previous verse, and so has its basic meaning of "failing to find, miss." So it is talking about the one who misses wisdom, as opposed to the one who finds it.*³⁵²

³⁴⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 8:35.

³⁵⁰ From **Dean Bible Ministries**; accessed November 21, 2015.

³⁵¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 8:35.

³⁵² From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 4, 2015.

Proverbs 8:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmaq (חָמַץ) [pronounced <i>khaw-MASS</i>]	<i>to be vehement; to be eager; to injure, to violate, to treat violently, to [do] wrong [physically, ethically], to tear off from oneself, to tear away violently</i>	3 rd person masculine singular, Qal imperfect	Strong's #2554 BDB #329
The NET Bible: <i>The Qal active participle functions verbally here. The word stresses both social and physical harm and violence. Brings harm. Whoever tries to live without wisdom is inviting all kinds of disaster into his life.</i> ³⁵³			
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659

Translation: ...But [the one] who sins against me will injure his own soul. On the other hand, the person who sins against Bible doctrine; who violates what he is taught, who goes astray from the teaching of the Word—he is injuring his own soul.

We go against Bible doctrine by embracing human viewpoint, cosmic thinking, and false doctrine.

Clarke: *It is not Satan, it is not sin, properly speaking, that hurts him; it is himself. If he received the teaching of God, sin would have no dominion over him; if he resisted the devil, the devil would flee from him.*³⁵⁴

James Rickard: *The one who rejects God's Word acts violently against his own soul. Allowing sin to rule your soul is to oppress it and do serious damage to it. Likewise, when one rejects God's Word they will have stress, anxiety, fear, worry, etc. in their soul which includes grieving and quenching the Holy Spirit within them (Eph 4:30 1Thess. 5:19-22).*

*This "injury to your soul" means that the believer will build up scar tissue on his soul, making it more and more difficult to learn and apply God's Word in their life, until he reaches "blackout of the soul." Blackout of the soul is the status of the believer who has had negative volition toward Bible doctrine over a prolong period of time as a results of his involvement with the cosmic system. 1Tim 4:1-2, **But the Spirit explicitly says that in later times (Church Age) some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2by means of the hypocrisy of liars (false teachers of false doctrines) seared in their own conscience as with a branding iron.***³⁵⁵

This concept and vocabulary was originally developed by R. B. Thieme, Jr..

Rickard on Blackout of the Soul

As you know, Satan's kingdom is one of darkness, Eph 5:11 6:12 Col 1:13, and since the cosmic system is called a "domain of darkness" those believers who reside and function in it are said to, "Walk in darkness," this is the basis for the term "blackout of the soul", 1John 2:11 1:6.

³⁵³ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 4, 2015.

³⁵⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:36.

³⁵⁵ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

Rickard on Blackout of the Soul

John 12:35 "Walk while you have the light that darkness may not overtake you. He who walks in darkness does not know where he is going."

Blackout of the soul is a result and consequence of loving Satan's cosmic system, 1John 2:15 **Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.**

As a result of involvement with the cosmic system scar tissue builds up on the soul replacing the doctrine that was once there. If the build-up of scar tissue goes unchecked it will eventually lead to the blackout of the soul. Scar tissue and blackout of the soul is the result of negative volition towards the Word of God due to the arrogance complex of sins that leads to negative volition in the form of antagonism toward God's Word. This believer is preoccupied with self and has a predilection for erroneous human thinking which conflicts with Bible doctrine.

When these things occur the believer cuts himself off from truth and eventually forgets any truth he has learned in the past. Blackout of the soul immobilizes previously metabolized Bible doctrine. Rejection of the content of Bible doctrine is usually the secondary result of negative volition; the primary reason is preoccupation with self or others.

Blackout of the soul in the stream of consciousness is described four ways.

- a) "Darkened in their way of thinking," Eph 4:17-18. Here we see blackout of the soul being the result of the "hardening of their heart." This is prolonged negative volition in the soul, building up scar tissue that leads to black out of the soul.
- b) "Walking in darkness," 1John 2:11.
- c) "The darkness has blinded his eyes," 1John 2:11.
- d) "He who walks in darkness does not know where he is going," John 12:35.

Blackout of the soul demands that if we are to recover the ministry of God the Holy Spirit, it is necessary for us to understand Rebound as the Problem-Solving Device for blackout of the soul, 1John 1:6-9.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

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The ESV; capitalized is used below.

Believers who choose against God

Citation	Text/Commentary
Prov. 1:29–31	Because they hated knowledge and did not choose the fear of the LORD, would have none of my counsel and despised all my reproof, therefore they shall eat the fruit of their way, and have their fill of their own devices.
John 3:19–21	"And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God."

Believers who choose against God

Citation	Text/Commentary
Acts 13:46–49	And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. For so the Lord has commanded us, saying, "'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'" And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. And the word of the Lord was spreading throughout the whole region.
Heb. 2:2–4	For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.
Heb. 10:29–31	How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace? For we know him who said, "Vengeance is mine; I will repay." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God.

Suggested texts 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. 8:36.

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Proverbs 8:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
sânê' (שָׂנֵא) [pronounced saw-NAY]	<i>hating ones, the ones hating, the haters; enemies</i>	masculine plural, Piel participle with the 1 st person singular suffix	Strong's #8130 BDB #971
'âhêb (אָהֵב) [pronounced aw-HAYV ^B]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine plural, Qal perfect	Strong's #157 BDB #12

The NET Bible: *The basic idea of the verb שָׂנֵא (sane', "to hate") is that of rejection. Its antonym is also used in the line, "love," which has the idea of choosing. So not choosing (i.e., hating) wisdom amounts to choosing (i.e., loving) death.*³⁵⁶

³⁵⁶ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 4, 2015.

Proverbs 8:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâveth (מָוֶת) [pronounced MAW-vehth]	death, death [as opposed to life], death by violence, a state of death, a place of death	masculine singular noun	Strong's #4194 BDB #560

Translation: All those who hate me, love death.” People who love the Word of God love God; and those who hate Bible doctrine love death instead.

V. 36: But [the one] who sins against me will injure his own soul. All those who hate me, love death.”

The Life and Death Matter of Finding Wisdom (Commentators)

Henry: *The doom passed upon all those that reject Wisdom and her proposals (Prov. 8:36). They are left to ruin themselves, and Wisdom will not hinder them, because they have set at nought all her counsel...they sin against Wisdom, rebel against its light and laws, thwart its designs, and by their folly offend it. They sin against Christ; they act in contempt of his authority, and in contradiction to all the purposes of his life and death. This is construed into hating Wisdom, hating Christ; they are His enemies, who will not have Him to reign over them. What can appear worse than hating him who is the centre of all beauty and fountain of all goodness, love itself? Their punishment will be very just, for they wilfully bring it upon themselves. Those that offend Christ do the greatest wrong to themselves; they wrong their own souls; they wound their own consciences, bring a blot and stain upon their souls, which renders them odious in the eyes of God, and unfit for communion with Him; they deceive themselves, disturb themselves, destroy themselves.*³⁵⁷

Keil and Delitzsch: *Whoever misses Wisdom by taking some other way than that which leads to her, acts suicidally: all they who wilfully hate (Piel) wisdom love death.*³⁵⁸

Peter Pett: *[F]inding wisdom is a life and death issue. For the one who finds true wisdom finds life, whereas the one who hates true wisdom 'loves death'. 'Life' includes not only longevity (Proverbs 3:2; Proverbs 3:16; Proverbs 3:18; Proverbs 9:11), but also well-being and spiritual prosperity (Proverbs 1:9; Proverbs 1:23; Proverbs 3:8; Proverbs 3:18; Proverbs 3:24-25; Proverbs 4:8-9; Proverbs 4:16; Proverbs 8:21). It is the way of security and peace (Proverbs 1:33; Proverbs 3:2; Proverbs 3:18; Proverbs 3:24-25). And it is the opposite of entering into the grave world (Proverbs 2:18; Proverbs 5:5; Proverbs 7:27; Proverbs 9:18), for that is the threat made against those who reject wisdom. It is a 'life more abundant' (John 10:10), and it promises, on death, entrance into the presence and joy of YHWH (Psalms 16:11; Psalms 17:15).*

Pett continues his conclusion: *Finding wisdom also results in obtaining the favour of YHWH (compare Proverbs 3:4), possibly here indicating that the reception of life indicates YHWH's favour (compare Proverbs 18:22). For the one who follows God's true wisdom finds life because he is pleasing to God and acceptable in His sight. In contrast are those who 'sin against wisdom', that is who do not receive her and follow her ways, or who 'miss wisdom' because of their own carelessness. By failing to find wisdom they wrong their own inner lives. They do not find life. For those who hate God's wisdom, love death, which is not only physical death (compare Proverbs 2:18; Proverbs 5:5 a; Proverbs 7:27), but also spiritual death (the opposite of spiritual life - Proverbs 1:31-32; Proverbs 2:19; Proverbs 4:19; Proverbs 5:6; Proverbs 6:32), and entry into the emptiness of the grave world (Sheol - Proverbs 5:5; Proverbs 7:27).*³⁵⁹

³⁵⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 8:32–36 (slightly edited).

³⁵⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:36.

³⁵⁹ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Passages taken from the ESV; capitalized.

God promises death to those who reject Him

Citations	Text/Commentary
Prov. 5:11–14	...and at the end of your life you groan, when your flesh and body are consumed, and you say, "How I hated discipline, and my heart despised reproof! I did not listen to the voice of my teachers or incline my ear to my instructors. I am at the brink of utter ruin in the assembled congregation."
Prov. 5:22–23	The iniquities of the wicked ensnare him, and he is held fast in the cords of his sin. He dies for lack of discipline, and because of his great folly he is led astray.
Ezek. 18:31	Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel?
Ezek. 33:11	Say to them, As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?
John 15:23–24	[Jesus is speaking] "Whoever hates Me hates My Father also. If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father."
1Cor. 16:22	If anyone has no love for the Lord, let him be accursed. Our Lord, come!

Scriptures suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 8:36.

Chapter Outline

Charts, Graphics and Short Doctrines

Dr. Robert Dean, Jr.: *There are only two options here: to be wise and live or to be foolish and die. This is not talking about eternal life versus eternal death, although that is certainly included, it is talking about living life well, successfully, in all of the richness that God intended. We can only do that on the basis of the Word of God...Moses set this choice before the Israelites before he went up on to Mount Nebo to die physically and go to be with the Lord: "I set before you this day life or death." Joshua set that same choice for his generation. That is the choice that is presented to us as we continue in Proverbs. It is a daily decision.*³⁶⁰

The unbeliever rejects Jesus Christ as Savior. This will result in his eternal damnation. This is based on the principle that you cannot reject God and God's grace every single moment of your life, and think that, at the moment of death, you will want to suddenly embrace God. You have made your choice with every moment of your life.

The believer rejects Bible doctrine. I have seen many believers reject the Word of God; it might be subtle and it might be dramatic. They may simply reject the notion of grace or eternal security; while carrying on externally like the most holy believer you have ever seen. Or they may embrace everything that our culture is selling: gay marriage; transgenders taking showers with those of the opposite sex in high school and junior high; the welfare state, democratic socialism, etc. You might see such a believer among the Occupy Wall Street bunch, simultaneously supporting President Obama and showing hatred toward Wall Street, the President's backers.

³⁶⁰ From [Dean Bible Ministries](#); accessed November 21, 2015.

I have seen a close friend of mine who was not really straight on Bible doctrine, but continued to get mixed up, and would reject God, reject Christianity, and embrace far left ideas. From time to time, he would become interested in the Word of God and his place in the world as a believer, and then he would reject all of that once again.

I know a young lady who was brought up in a Christian home, was taught Christian values, and is a very bright young woman today who ought to be able to legitimately evaluate her wonderful parents and upbringing by this age. However, she has rejected much of what she was brought up with, no longer attends any church, and embraces far left political causes. She does not reject her parents in any way, but she has embraced a whole different set of values than she was raised with.

Vv. 35–36: *...for the man who finds me also finds abundant life, and will therefore obtain favor from Jehovah. However, the one who sins against me injures his own soul. All those who hate me love death.*” V. 35 gives the positive motivation; and v. 36 gives the negative motivation.

Dr. Robert Dean, Jr.: *Jesus said: "I came not to steal and destroy like a thief, but to give life, and to give it abundantly." God wants us as believers to have a rich, full life, a life that is not based on the highs and lows of the experiences that we face through the details of life, but one that is richly informed by the capacity that we develop through God's Word. And that cannot be developed haphazardly; it has to be something we set ourselves to, something that we seek diligently (8:17). He who ignores it reaps the reward of a death-like experience. But the one who absorbs it, the one who takes in the Word, the one who grows spiritually, is the one who has a rich, full life; a life of great meaning that has eternal value.*³⁶¹

ESV; capitalized is used below.

James Rickard Summarizes Proverbs 8

“To search for “wisdom” is to search for life and to discover that life is both the reward at the end of the search and a benefit of the process. Since there are only two ways that one can go, the path that leads to life and that which leads to death, to be on the path leading to life is also to be on the way of life—the path that is itself life. Wisdom and the Proverbs thus offer much more than the prosperity, popularity, success or avoidance of sin with which they are usually associated. They offer the underlying reality that gives meaning to these things.” (Complete Biblical Library – Proverbs)

Just as Moses presented this same choice to the Israelites in Deut. 30:15-20, here we are presented with a choice in life, either to embrace it with the happiness and blessings of God by having His Word resident within our souls with application, or destroy it having sin and misery in our souls as a result of not having “wisdom” in our souls and instead having cosmic viewpoint.

Therefore, our final motive tells us that “wisdom” is not found casually or by accident. Those who love her seek for and find her, whereas those who ignore the guidelines she has set forth reveal their arrogant hatred of “wisdom” and all that she represents, cf. Prov 1:29-32; 2:19; 7:24-27; 9:18, resulting in the sin unto death.

1Peter 1:1-11 *Peter, an apostle of Jesus Christ, To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you. Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith--more*

³⁶¹ From [Dean Bible Ministries](#); accessed November 21, 2015.

James Rickard Summarizes Proverbs 8

precious than gold that perishes though it is tested by fire--may be found to result in praise and glory and honor at the revelation of Jesus Christ. Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls. Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 20, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This sublime view lifts us at once above the seeming contradictions of time, and suggests the solution of all its problems in God.

Wisdom in eternity and in time, by The Pulpit Commentary

1. SHE IS OF THE DIVINE BEGINNINGS OR ELEMENTS. (Ver. 22) An element in chemistry is the last simple substance we can reach in analysis. An element in thought is the last simple notion yielded by the dialectic of the understanding. Wisdom is thus before the visible creation the earth, the sea, the mountains. The verses do but repeat and iterate this one simple and sublime thought. We may in like manner vary it in any form of thought and expression familiar to us. She is the Divine a priori; the logic of nature and spirit; the last and first, the ground of all existence; the eternal reason, the transcendent cause, the alpha and omega of the cosmic alphabet. We are trying to express the inexpressible, utter the unutterable, define the undefinable, find out God to perfection, if we press beyond these poor forms of speech and ignore the limit which separates the known from the unknowable, and reason from faith.
2. THE CREATION PROCEEDING FROM THE DIVINE WISDOM FULFILLS ITS COURSE BY WISDOM. (Ver. 27) What we term in science the discovery of law is for religion the revelation of the mind of God in the world and in us. The cosmos is here conceived under the forms of the poetic imagination the heavens and their outstretched circle or vault; the clouds as massive bags or skins; the springs on earth as set in motion by direct Divine activity; the sea as bounded by a positive fiat; the earth as fixed on firm pillars, by one act as it were of the Divine Architect. And then was Wisdom at his side as mistress of the work (ver. 30), and was in delight day by day (ver. 30), "playing before him always; playing on the circle of the earth, and I had my delight in men" (ver. 31). One of the best illustrations of the poetical force and sense of this passage is in the Wisdom of Sirach 24: "I went forth from the mouth of the Highest, and as a mist I covered the earth. I pitched my tent in the heights, and my throne was as a pillar of cloud. The gyre of heaven I encircled alone, and in the depths of abysses I walked about. In the billows of the sea, and in all the earth, and among every people and nation, I was busy" (vers. 3-6).
3. WISDOM'S APPEAL AND PROMISES, (Vers. 32-36)
 - 1) The appeal. "Listen to me, listen to instruction!" Drink out of this spring of eternity, whose currents flow through all the tracts of nature and of man. "Resist not!" for to resist is to oppose the law of things and to invite destruction. Let them be so eager to listen and to know that they shall daily apply, daily stand as suppliants or visitors at her door!
 - 2) The promises. Happiness is repeatedly foretold (vers. 32, 34). Life in all senses, intensive and extensive (ver. 35). Favour with Jehovah (ver. 35). And it follows, as the night the day, that he who sins against Wisdom, whether by neglect or direct disobedience, is guilty of a moral suicide, and shows a contempt for life and happiness, a perverse preference for death. (see on Prov. 4:13, 22 7:27; comp. Eze. 18:21) J.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:22-36.

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Adam Clarke: *Jesus Christ, having taken upon him human nature, which was afterwards crucified, and expired upon the cross, did by those acts make a full, perfect, and sufficient offering, sacrifice, and atonement for the sin of the whole world. That he died, paid down the redemption price, for every soul of man, that was ever born into the world, and shall ever be born into it. That all who lay hold on the hope set before them shall be saved; (and all may thus lay hold); and none shall perish but those who would not come to Christ that they might have life. And that men perish, not because they were not redeemed, but because they would not accept of the redemption.*³⁶²

"And now, O sons, listen to me: blessed are those who keep my ways.
Hear instruction and be wise, and do not neglect it.
Blessed is the one who listens to me, watching daily at my gates, waiting beside my doors.
For whoever finds me finds life and obtains favor from the LORD,
but he who fails to find me injures himself; all who hate me love death." (Prov. 8:32–36; ESV; capitalized)

Stuart Wolfe Summarizes Proverbs 8:32–36

1. Wisdom now changes her persona, from a mediatrix between YHWH and man, and from a primordial figure birthed by and beside the Creator, to that of the owner of a house, addressing the **sons**.
2. Since vs 32A parallels vs 33 and 32B parallels vs 34, vs 32 probably functions as an introductory summary to the remaining verses; Wisdom's conclusion is inescapable, as was the father's conclusion in 7:24-27.
3. That this is a logical conclusion to the statements of self-praise (all of which is true) is indicated by the initial **now then**; if one accepts the fact that Wisdom's statements are true, at what other conclusion could one arrive?
4. The plural address **sons** does not demand or deny that there were multiple children in Wisdom's audience, but it does extend the blessings, commands, and conclusions of the encomium (*A FORMAL STATEMENT OF PRAISE*) to all future audiences, as well.
5. The entire point of the encomium is summed up in the first command since vs 10, which command will be repeated in order to emphasize the absolutely critical nature of fulfillment – if we seek to gain Dvpt, we must **obediently listen** (שָׂמַעַתְּ *SHahMa'*).
6. The repetition of the verb in the conclusions of chapters 7 and 8 suggests strongly that to listen to Woman Wisdom and the sage are essentially the same thing; Wisdom, as the procreation of YHWH, would have a perfect nature as opposed to the imperfect sage, but it is his teaching in view, not his person, faults, failures, strengths, etc.
7. To motivate their obedience, Wisdom pronounces success/prosperity/congratulations on her audience based thereupon, stating that they are **blessed**:
 - 1) a complex term much softened by current use ("have a blessed day"), it refers to people who experience life optimally, as the Creator intended
 - 2) Eliphaz calls those who are disciplined by YHWH blessed (Job 5:17), and Jesus uses the Greek equivalent *makarios* to refer to those who are persecuted and mourn, because of their future happiness (Mt 5:3-12)
 - 3) W. Janzen points out that the term does not confer blessing (that idea belongs to *BahRaK*), but serves to hold up an individual as a model to be envied and imitated
8. The path to this enviable lifestyle is found in the term שָׁמַרְתָּ *SHahMaR* **guard/keep**, which verb looks to denote the situation of protecting and defending from exposure, injury, or destruction:
 - 1) with objects of concrete persons or things (a vineyard – Isa 27:3; a son – Pr 2:11) it means to keep from danger so as to preserve
 - 2) with objects in the semantic domain of wisdom and commands, it signifies to preserve them carefully by faithful obedience and compliance (Pr 4:13)
 - 3) the double meanings often allow a pun, since both aspects may be in view – Wisdom will keep you if you keep the ways of Wisdom
9. Using a term that appears over 700x in the Old Testament, 75x in Proverbs, and 30x in chapters 1-9, a metaphor is reintroduced as the **way** of one's life:
 - 1) literally, a way denotes a road one might traverse, or movement on such a road
 - 2) in its figurative sense, three notions are found:

³⁶² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:36.

Stuart Wolfe Summarizes Proverbs 8:32–36

- (1) course of life – the character and context of life
 - (2) conduct of life – specific choices and behavior
 - (3) consequences of that conduct – the inevitable destiny of a particular lifestyle
 - 3) the English word “lifestyle” covers the first two, but not the important third, which might best be described as “consequence”
 - 4) the deed-nexus motif promises that if one obediently follows the ways of Dvpt, the inevitable conclusion will be success, etc.
10. The repeated command to **listen!** in vs 33 (translated in the NAS as “heed”) links the verse with vs 32, and emphasizes the command; similar to the primary and initial command on how to gain wisdom (Pr 4:7), the primary means of acquiring Dvpt is auditory submission and application. Rom 10:7
 11. The **disciplined instruction** to which the student is to hear and obey interprets the metaphor “my way”, the chastening word designed to improve one’s future status; since Wisdom did not give any rebukes, it probably refers to the following collection of Proverbs, beginning in 10:1.
 12. We infer from the command **become wise** that authoritative teaching is the means of developing ethical, instinctive, moral skill; wisdom is knowledge applied (*THE ABILITY TO DISCERN OR JUDGE WHAT IS TRUE, RIGHT, OR LASTING; INSIGHT.*), which fact demands that the knowledge be learned and so available, and that it is applied.
 13. The negative complement to “listen” is **do not flout/neglect it**, referring to the inviolable structures and constraints that her instruction represent; פָּרַע *PahRa’* does not look to ignoring a thing as much as to letting go, leaving for another object of desire.
 14. The chiasmic parallel to vs 32 is found in vs 34A, establishing a link but also emphasizing the inevitable connection between obedient listening (so as to pursue and gain knowledge of the subject matter) and reward, in time and eternity.
 15. The remainder of the verse intensifies the command to submissive listening through the metaphor of expectant **watching**, using the term שָׁקַד *SHahQaDh*, which has a nuance of alertness, wakefulness, and attentive observation.
 16. The vocabulary could be glossed as **keeping vigil** (Waltke), but the idea is an active interest manifested by intensive observation, to see and respond to any change in the picture, such as Wisdom making her sudden and anticipated appearance.
 17. The metaphor views the seeker as standing outside, alertly watching Wisdom’s **doors** for the opportunity to join her, whether outside the home or within, although this may be setting up the metaphorical banquet Wisdom will throw in chapter 9.
 18. The repetition of **day by day** harks back to vs 30, and subtly sets up Wisdom’s vigilance during the creative acts of YHWH as a model for the sons; the same amount of interest that we would pay while watching the creation of the cosmos should be reserved for inculcation (and the consequent application) of Dvpt.
 19. Translated “waiting” by most translations, שָׁמַר *SHahMaR* has its usual meaning **guard/keep** here, referring to the constant, diligent observation of Wisdom’s doorposts, viewing the consistent application of that which enables entrance into the domain of wisdom, which is the pursuit of wisdom. Pr 4:7
 20. A pleonasm of effect (*USING REDUNDANT VOCABULARY FOR EMPHASIS*), **the doorposts of my doors** looks at the hinges and flat vertical surface of the doors themselves; the picture is of that which enables or restricts entry and the focal point of their function.
 21. Entry into the banquet that Wisdom will offer in chapter 9 is contingent on the proper conduct of the one seeking entry; one must know how to operate a door (on its hinges), one must also know the rules for acquiring the most beneficial of information for a successful life – operating by the rules Dvpt has set forth.
 22. The causal particle *KiY* links vs 35 with vs 34, in that the sons have good reason to pay close attention for the opening of Wisdom’s doors, lest they miss their opportunity; based on Pr 18:22, the metaphor may be adapting the promise that finding a wife is equivalent to finding a wife, goodness, and favor before YHWH.
 23. The Qal participle מְצָאָה *MahTSah’* **finding** identifies the most prominent feature of the subject, which entails loving her and seeking her diligently, not just a casual introduction and no further contact or interaction.
 24. The reward that he **finds lives** hearkens back to 3:18, where Wisdom is called “a tree of lives”, with the plural encompassing all aspects of life, from eternal life to Ph₂ existence as the Creator intended it to be enjoyed.
 25. There is a certain representation of Christ Jesus within the metaphor, since He “became to us wisdom” (1Cor 1:30),

Stuart Wolfe Summarizes Proverbs 8:32–36

- and finding Him equates with finding our physical and spiritual lives, as well.
26. The term פִּיק *PUK* is found only in the Hiphil, and has the idea “to bring out, furnish, promote” (TWOT), so the word picture is that, by finding Wisdom (after a diligent search), YHWH is motivated to bring grace into the life of the positive believer.
 27. The promise of that the son will **obtain favor** entails that the person sought that favor, and thus the promise is restricted to those who diligently seek Wisdom, finding her only after effort is exercised.
 28. As Walker puts it, “The root meaning of *RahTSON favor* is two-sided, namely *will* and *pleasure* (italics his), whether oneself or another. Doing one’s own will and pleasure involves one’s desire, but doing the will and pleasure of another results in *acceptance, approval, delight* of another, and his returning *favor* and *blessing*”.
 29. In Proverbs, the term denotes either the abstract notion of being in favor or becoming so with others, usually one in high authority (mostly God or the king); the opposite states, as illustrated in Pr 11:20 and 19:12, demonstrate the blessed state of being in this righteous condition.
 30. The original meaning of חָפַח *CHahTah* ‘**sins**’ is “to miss the mark”, and, because it stands in opposition to “finds me” could indeed have that nuance; the failure to find Wisdom could be considered a sin in the sense that it is willing rebellion against God, but Wisdom is subordinate to YHWH, therefore the sin would be against Him.
 31. Put another way, the contrast this verse sets up is the successful pursuit of Dvpt by a willing student who is blessed with attaining their goal, and the dullard/fool/gullible earth-dweller that is not interested in achieving success on God’s terms.
 32. The inevitable result of missing Wisdom (in spite of her ready access and multiple invitations) is that the idiot **injures himself**, using the term חָמַס *CHahMaS*, literally meaning “does violence”; notably, the term is never used of the violence of natural catastrophes, it refers to sinful violence perpetrated by the extremely wicked.
 33. The appearance of נֶפֶשׁ *NePHeSH*, translated **himself**, is expected, since the core meaning revolves around one’s appetite; the sage is presenting the fact that the loser that refuses to embrace Wisdom will end up missing out on all the success/happiness that he desires but will be unable to find apart from the exercise of Dvpt. cp Pr 13:4
 34. Verset B escalates the general “whoever” to the plural **all who hate me**, and the outward behavior of missing Wisdom to the emotional state behind it; their perverse psychology is seen in their **love** of the antithesis of life.
 35. The word for **hate** is purposely strong (cp 2Sam 19:6), leaving no room for compromise or concession, since in the final analysis one either loves the Lord or despises Him in comparison to the ‘benefits’ of a worldly existence. Mt 6:24
 36. The word for **love** is equally strong, in simple terms of affection, desire, and accompaniment; **death** refers to separation from a desirable state, and includes every area of life that the rebel will suffer lack, despair, and loss.

From www.hbcpinellas.org/proverbs/prov8.doc accessed November 15, 2015 (edited). Hebrew requires the font Bwhebb. Pastor Stuart Wolfe of Hope Bible Church.

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Addendum

The ESV; capitalized is used throughout.

Jesus Reveals the Wisdom of God

Col. 1:15–20 He [Jesus] is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through Him and for Him. And He is before all things, and in Him all things hold together. And He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything He might be preeminent. For in Him all the fullness of God was pleased to dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Col. 2:2b–3 [I want you all] to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, in Whom are hidden all the treasures of wisdom and knowledge.

1Cor. 1:21–25 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

1Cor. 1:27–31 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, "Let the one who boasts, boast in the Lord." (Jer. 9:24)

Prov. 8:22–31 Jehovah possessed me [= *wisdom* or *Jesus Christ*] in the beginning of His way, from then, before His works. I was set up from everlasting, from that which was before the earth. When there were no depths, I was brought forth; when there were no springs heavy with water. Before the mountains were settled, before the hills, I was brought forth; before He had made the earth and the fields, or the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a circle on the face of the deep, when He formed the clouds above, when He made the strong fountains of the deep, when He gave to the sea its limit, that the waters should not pass beyond His command; when He decreed the foundations of the earth, then I was at His side, like a master workman; and I was His delights day by day, rejoicing before Him at every time; rejoicing in the world, His earth; and my delight was with the sons of men.

John 1:1–3, 14 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him not even one thing came into being that has come into being. And the Word became flesh and tabernacled among us. And we beheld His glory, glory as of an only begotten from the Father, full of grace and of truth.

Passages suggested by James Rickard; <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 16, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There is a great deal of discussion about this chapter—particularly the latter half. Is this simply a reference to *wisdom* or does God the Holy Spirit mean for this to refer to the Lord Jesus Christ?

A Few Opposing Views on the Overall Interpretation of Proverbs 8

The Expositor's Bible Commentary: *How far Christ recognized in this impersonation of our book a description or representation of Himself it is impossible to say...whether our Lord expressly acknowledged the forecast of Himself which is contained in the passage or not, we cannot fail to mark with joy and wonder how strikingly all that is best in the utterance and in the delineation of Wisdom is produced, concrete, tangible, real, in Him.*³⁶³

The Preacher's Complete Homiletical Commentary appears to straddle the fence on this issue: *Even if we reject the direct Messianic interpretation of this chapter, and understand Wisdom here to be only a poetical personification of an abstract attribute of God, it would be impossible, we think, for any minister of the New Testament to teach from it, and not find his way to Him who was "in the beginning with God" (Joh), to the Christ who is the "Wisdom of God" (1Co 1:24), "in whom are hid all the treasures of wisdom and knowledge" (Col 2:3). To say the least, the language is admirably adapted to set forth the Incarnate Son, the Saviour of the world. The introductory paragraph reveals the intense desire of Wisdom to win disciples.*³⁶⁴

However, later, in discussing vv. 22–31, the **Preacher's Complete Homiletical Commentary** listed 5 extensive points to argue against this being a reference to Jesus Christ. Quite frankly, I did not want to reproduce all of their arguments here. However, let me condense their list considerably: (1) This passage is not cited in the New Testament as a reference to Jesus Christ; (2) Wisdom is presented as a female personage; (3) wisdom is associated with other similar terms; (4) wisdom functions as an attribute or quality; and (5) *things which are true of a Divine attribute should be susceptible of application to a Divine person.*³⁶⁵

Ross leans against the view that this is Jesus Christ: *Many have equated wisdom in this chapter with Jesus Christ. This connection works only so far as Jesus reveals the nature of God the Father, including his wisdom, just as Proverbs presents the personification of the attribute. Jesus' claims included wisdom (Matthew 12:42) and a unique knowledge of God (Matthew 11:25-27). He even personified wisdom in a way that was similar to Proverbs (Matthew 11:19; Luke 11:49). Paul saw the fulfillment of wisdom in Christ (Colossians 1:15-20; Colossians 2:3) and affirmed that Christ became our wisdom in the Crucifixion (1 Corinthians 1:24; 1 Corinthians 1:30). So the bold personification of wisdom in Proverbs certainly provides a solid foundation for the revelation of divine wisdom in Christ. But because wisdom appears to be a creation of God in Proverbs 8:22-31, it is unlikely that wisdom here is Jesus Christ.*³⁶⁶

Many excellent commentators completely reject the idea that this chapter (particularly the final 15 or so verses) refer to Jesus Christ. Peter Pett writes: *This passage has been much misused by those who have interpreted Wisdom as representing our Lord, Jesus Christ, but it has been quite apparent throughout this prologue that this Wisdom is an attribute of God, not a personal being. Indeed, Solomon can call it 'my wisdom' (Proverbs 5:1), because God has imparted to him His own wisdom, and its constant paralleling with 'understanding', 'knowledge' 'shrewdness', 'disciplinary instruction', and 'discernment, some of them also personified (Proverbs 2:11), which is found right from the beginning (Proverbs 1:2-4) counts very much against it referring to any other than wisdom, albeit God's wisdom. Furthermore the fact that Wisdom is always presented as a 'she' and not as a 'he' should settle the matter completely. In this regard we should notice that there is no suggestion that Wisdom creates or fashions anything. It is YHWH Who creates and fashions. Wisdom is there as a kind of assistant. In contrast it is said of Jesus Christ as the Word that 'all things were made by Him, and without Him was not anything made that was made' (John 1:3). He was the Creator, not an assistant.*³⁶⁷ I could have quoted several different and ended up with this opinion.

³⁶³ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=8> accessed November 24, 2015.

³⁶⁴ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

³⁶⁵ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

³⁶⁶ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

³⁶⁷ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=8> accessed November 22, 2015.

A Few Opposing Views on the Overall Interpretation of Proverbs 8

Dr. Robert Dean, Jr.: *There are those who teach that wisdom is a personification also of the Lord Jesus Christ. What is the problem with that? Talk about allegory! That is exactly where that comes from. Literal interpretation has certain guidelines and you don't just look at it and say, Oh well, this relates to the thinking of Christ, so therefore wisdom here must be the Lord Jesus Christ. Where would you get that anywhere in Scripture? The New Testament never makes that identification; neither does the Old. Wisdom is personified here but it is actually that component of God's omniscience that is seen in the skill with which He created all things. And that knowledge of the Lord, that skill, is available to us. As finite image bearers we have it freely made available to us through His Word. This is not talking about some sort of veiled reference to Jesus Christ; this is talking about the thinking of God, the thinking of God the Father, God the Son, and God the Holy Spirit. It is that thinking which is present in their omniscience.*³⁶⁸

Arno Gaebelein takes the exact opposite view: *Wisdom is a person and what wisdom gives, the power wisdom has, makes it clear that wisdom is a divine person. Kings and princes rule by that person, as well as the nobles and judges of the earth. The powers that be are ordained by this wisdom...The Wisdom is the Son of God. The personification of wisdom is found in the person of the Lord Jesus Christ. This wonderful passage is a great prelude to the incarnation and the subsequent redemption work of the Son of God...[this is] a vision of the Messiah of Israel, the Son of David, whose wisdom, peace and kingdom of peace and glory he but faintly foreshadowed.*³⁶⁹

Some are even more adamant about this. L. M. Grant: *[T]he writer Proverbs 8:1-36 provides one of the clearest proofs that the Lord Jesus is the Son of the Father from eternity. It is certainly not the only Scripture that proves this precious and wonderful truth, for all Scripture is united in this matter. However, this paper is written to answer some of the arguments some have advanced in objection to applying Wisdom as symbolising the Lord Jesus.*³⁷⁰

Thomas Coke: *Proverbs 8:23...According to the Hebrew, I have been anointed from all eternity; which is particularly applicable to Jesus Christ, the anointed of the Father.*³⁷¹

Then Grant makes a reasonably strong argument: *The New Testament tells us that 'Christ' is 'God's power and God's wisdom' (1 Corinthians 1:24 - JND's. N.Tr.). Is it therefore even remotely possible that a chapter as Proverbs 8:1-36 that deals so extensively with the subject of wisdom has no connection with Christ whatever?*³⁷² (I won't be listing every argument made by Grant).

James Burton Coffman argues that this is a reference to Jesus Christ: *That the passage most certainly carries the most significant overtones of Jesus Christ himself is undeniable, although it falls short of being a prophecy. It is primarily a personification of Wisdom; and that pinpoints the stupidity of the Arian heresy that tried to challenge the Divinity and Eternal Existence of Christ upon the basis of a personification, a personification that does not pretend to say even one word about Jesus Christ.*

Coffman continues: *Nevertheless, Christ is most certainly in it; and there is nothing here that, in any sense, contradicts the New Testament revelation concerning either our Lord Jesus Christ or the acceptance for generations of the teachings of Christian theologians who have applied many of the things written here to Christ.*³⁷³

³⁶⁸ From [Dean Bible Ministries](#); accessed November 21, 2015.

³⁶⁹ From <http://www.studylight.org/commentaries/gab/view.cgi?bk=19&ch=8> accessed November 22, 2015.

³⁷⁰ From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=19&ch=8> accessed November 22, 2015.

³⁷¹ From <http://www.studylight.org/commentaries/tcc/view.cgi?bk=19&ch=8> accessed November 23, 2015.

³⁷² From <http://www.studylight.org/commentaries/lmg/view.cgi?bk=19&ch=8> accessed November 22, 2015.

³⁷³ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=8> accessed November 22, 2015.

A Few Opposing Views on the Overall Interpretation of Proverbs 8

Then Coffman quotes The New Bible Commentary: *The Christological interpretation of this chapter has existed from the earliest Christian centuries. Such New Testament passages as 1 Corinthians 8:6; Colossians 1:15-18; Hebrews 1:3; and Revelation 3:14, written by the apostles Paul and John, clearly teach that the terminology used in this chapter regarding Wisdom has its full and complete meaning only in, 'Christ the power of God and the wisdom of God' (1 Corinthians 1:24).*³⁷⁴

Charles Simeon's *Horae Homiletical*: *[I]n the chapter before us, the language is so peculiar, as to have induced the most able commentators to think, that there was in the author's mind an intentional departure from his accustomed plan, and a designed reference to Christ, the Saviour of the world.*³⁷⁵

My intention here is not to fully argue the matter here—from either side—but simply to show that excellent commentators come down on both sides of this controversy, and many with a great deal of passion.

The Expositor's Bible Commentary brings this to a nice conclusion: *[The Lord Jesus Christ], like Wisdom in the book of Proverbs, appears in the busy haunts of man, appeals to them, invites them with large, open-armed generosity, His voice is to the sons of men. He, like Wisdom, can say with absolute truth, "All the words of My mouth are in righteousness; there is nothing crooked or perverse in them." He too could speak of His teaching as "plain and right," and could with simple literalness declare that His words were more precious than gold, while obedience to Him would cause men "to inherit substance." With what force He might claim that even kings rule by Him we shall only know when the kingdoms of the world have become His in their integrity: but we can see at once how appropriate in His lips is the beautiful saying, "I love them that love Me, and those that seek Me early shall find Me."*³⁷⁶

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As you can see from above, there are some pretty clear lines that have been drawn.

Discussing the Overall Interpretation of Proverbs 8 Rationally

Here is the problem—it is reasonable to believe that each passage means one thing, and not a variety of things; and therefore, commentators and pastors feel obligated to take a side here. “Prov. 8:21–36 clearly refers to the Lord Jesus Christ and presents His creation.” In the alternative, “It is clear from the very beginning—not only in this chapter, but in all of Proverbs—that wisdom is God’s wisdom.”

It is very reasonable that we understand that a passage does not mean a variety of things, and that we are not allowed to read a verse and let our imagination run wild. However, what is also very clear is, there are two authors of Scripture: the individual person who writes these words, and God the Holy Spirit Who guides the hand of the prophet. I don't mean that the prophet is a secretary writing exactly what God says, but, nevertheless, he writes the words of God, without sacrificing his personality, his vocabulary, his personal experience, his view of life and spiritual things, and his spiritual maturation level. All of that is in the mix of divinely inspired Scripture. These words are really written by men—men who may not have even known that they were writing the very Word of God. Let me suggest that Joshua was a very godly man, who throughout much of his adult life, deferred to Moses, never attempting to take the place and authority of Moses apart from the will of God. Joshua certainly believed that it was his duty as the new leader of Israel to record what had taken place under him—so he wrote the history of Israel under his command—not necessarily thinking that his hand was being guided by God the Holy Spirit. Yet, we today recognize the book of Joshua as inspired Scripture and authoritative.

³⁷⁴ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=8> accessed November 22, 2015 (p. 357).

³⁷⁵ From <http://www.studydrive.org/commentaries/shh/view.cgi?bk=19&ch=8> accessed November 24, 2015.

³⁷⁶ From <http://www.studydrive.org/commentaries/teb/view.cgi?bk=19&ch=8> accessed November 24, 2015.

Discussing the Overall Interpretation of Proverbs 8 Rationally

Here is where I am going with this—it is possible to express two thoughts with the same words. We do this all the time. I hate to use this example, as it has a sexual connotation, but the expression *double entendre* describes this exact thing. The words which are used are innocent; but without much effort, one might derive a sexual meaning from them. We find this in many pop songs of my era (1960's to the 1990's); in many movies and television shows.³⁷⁷

God the Holy Spirit is also capable of producing such written material, but without the sexual connotation. So, it is possible for King David, while teaching his son Solomon, about wisdom (and mean exactly that), but for God the Holy Spirit to take these exact same words and mean *the Lord of Glory*. I have mentioned this before: **the Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)). Where throughout the Old Testament, there are examples of the human author having one set of meanings in mind; whereas, God the Holy Spirit takes these exact same words and means something else.

When it comes to type, nearly every Christian commentator recognizes that type is clearly a part of the Old Testament. When Abraham takes his son Isaac to Mount Moriah to offer him as a sacrifice to God, this is exactly what happened; and this is all that Abraham understood this to be. “God has told me to offer up my son, the son that I love; and I will do this in obedience to Him.” But we know this was not only about the obedience of Abraham. This was all about God the Father offering up God the Son for our sins, as our substitutionary sacrifice. We look back at an incident like this and clearly are taken aback by God’s wisdom and foreknowledge. We find similar circumstances in Psalm 22 and Isa. 53.³⁷⁸

Therefore, taking the concept of human and Divine authorship (which nearly every commentator believes in); and understanding that type is clearly a part of the Old Testament (something else nearly every commentator believes in); and putting these two concepts together results in the idea that man might write one thing and intend that be understood; whereas God the Holy Spirit takes these exact same words and wants us to understand something else entirely.

My conclusion and application being—certainly, David, without a doubt, was thinking of wisdom, when he wrote these words of Prov. 8. At no time did he stop and consider John 1:1–3 (which words would not be written over 1000 years later). But God the Holy Spirit knows what David is thinking; and God the Holy Spirit knows that Jesus Christ created the universe. God the Holy Spirit knows that everything which David attributes to *wisdom* can also be attributed to the 2nd Person of the Trinity, the Son of God, Jesus Christ.

Chapter Outline

Charts, Graphics and Short Doctrines

An area of difficulty for New Testament pastors is, how do we explain Gen. 22, Psalm 22 or Isa. 53. Did the writers of these passages fully understand Jesus Christ, that He would come and die for our sins? From our standpoint, post-crucifixion, post-resurrection, this has been the popular explanation. To us, nearly 3000 years after the fact, Isaiah 53 could be talking about nothing other than Jesus Christ going to the cross and dying for our sins. But is that what Isaiah understood? Did he really look through the windows of the future, see Jesus on the cross, and write about it circa 700 B.C.?

³⁷⁷ No, I am not going to provide you with examples.

³⁷⁸ In fact, most people do not even consider the original reason that Isaiah wrote Isa. 53, because it is so descriptive of our Lord’s sacrifice on our behalf.

Let me propose to you a different interpretation—Isaiah understood one thing, and wrote about that; God the Holy Spirit understood something other than that, and conveyed this other information using the exact same words as the human author Isaiah. Where this is often most apparent is in the psalms. David, in Psalm 51:16, wrote: **You [God] do not want a sacrifice, or I would give it; You are not pleased with a burnt offering.** Was David here telling us that God was not interested in an animal sacrifice because Jesus would die on the cross? I don't think so. David both understood that God must forgive him totally and completely for his heinous sins (Psalm 51:1–2, 9) and he understood that God did not forgive David on the basis of animal sacrifices. God the Holy Spirit, 1000 years before Christ, knows that God will forgive us because Jesus Christ will go to the cross and die for our sins. So, we have the exact same set of words used to convey two related but different concepts. From David's point of view, he knew that God would not forgive him and cleanse him simply based upon offering up a burnt offering; and from the point of view of the Holy Spirit, God would forgive us based upon the spiritual death of Jesus Christ on the cross. The same words gives us two ways of understanding this verse—we can see it from David's point of view or from God's.

This will be difficult for many New Testament pastors. We know what happened. The cross is an historical event to us. The theology has been very nearly fully developed. We understand that our salvation is based completely and totally upon our Lord's sacrifice on our behalf on the cross. We know that God the Father poured out our sins on God the Son and judged those sins; and, therefore, we are both forgiven and cleansed. However, revelation is progressive;³⁷⁹ so what we know now is not what David knew then. So, for a complete and total understanding of Psalm 51 (along with many other passages of Scripture), we must be able to place ourselves in David's sandals and see life as he did and understand that there were limitations on him when it came to understanding Bible doctrine and the LORD to come.

The Pulpit Commentary speaks to the interpretation of Prov. 8. On the one hand, Prov. 8 is clearly about wisdom; but, on the other, it seems so clear that the author is speaking of Jesus Christ: *If we confine our inquiry to the question What was in the mind of the author when he incited this wonderful section concerning Wisdom? we shall fail to apprehend its true significance, and shall be disowning the influence of the Holy Spirit, which inspires all Scripture, which prompted the holy men who spake to utter words of which they knew not the full spiritual significance, and which could only be understood by subsequent revelation. There is, then, nothing forced or incongruous in seeing in this episode a portraiture of the Second Person of the blessed Trinity, the essential Wisdom of God personified, the Logos of later books, and of the gospel. This interpretation obtained universally in the Church in the earliest times, and has commended itself to the most learned and reverent of modern commentators.*³⁸⁰

There are 2 authors for any passage of Scripture: the human author and the Divine Author, God the Holy Spirit. For this reason, it is not a great leap to reason that, there are times when the human author has one thing in mind when he writes, but God the Holy Spirit has something entirely different in mind.

The Abbreviated Doctrine of the Dual Authorship of Scripture

1. The Bible is clearly a book written by man. These authors often affixed their names to what they wrote: Prov. 1:1 2Tim. 1:1–2 Rev. 1:1–2
 - 1) There are times when we are fairly certain of the authorship of this or that person, e.g., Luke for the book of Luke and the Acts of the Apostles or Moses for the books of Exodus, Leviticus and Numbers. However, in those books, we do not find a phrase like, "I, Luke, wrote this history of Jesus Christ."
 - 2) There are some books whose authorship is unknown, like the book of Hebrews or the book of Ruth. However, we have accepted these books as canonical.
 - (1) As an aside, I suspect that the book of Hebrews was written by a gentile, and therefore, his name was not affixed to the book; and that the bulk of Ruth was written by Ruth (apart from the genealogy at the end) and her name was not given because, men had a difficult time with

³⁷⁹ *Progressive revelation* means that, each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but builds upon that which is past.

³⁸⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 8:22.

The Abbreviated Doctrine of the Dual Authorship of Scripture

female authorship.

- (2) This is just a theory. It could have been written by someone who had no known authority at that time.
2. The other author of Holy Writ is the Holy Spirit. **The prophets did not think these things up on their own, but they were guided by the Spirit of God** (2Peter 1:21; Contemporary English Version). **It was never man's impulse, after all, that gave us prophecy; men gave it utterance, but they were men whom God had sanctified, carried away, as they spoke, by the Holy Spirit** (2Peter 1:21; Knox NT). **No prophecy ever originated from humans. Instead, it was given by the Holy Spirit as humans spoke under God's direction** (2Peter 1:21; God's Word).
3. R. B. Thieme, Jr.'s definition of inspiration: (he relied heavily upon Chafer for this): **The human writers of Scripture so wrote that without waiving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality or individuality, God's complete message to man was permanently recorded with perfect accuracy in the original languages of Scripture.**
4. When an author writes something, he often has a purpose for writing. This may not be some high and lofty purpose—it may be for money or for propaganda—but he has a reason for writing what he does.
 - 1) In Gen. 22, where Abraham nearly offers up his son Isaac as a human sacrifice to God, this incident is recorded either by Abraham (or by Isaac), and they were simply presenting the historical event of Abraham's obedience to God in offering up his uniquely-born son to God.
 - 2) However, God the Holy Spirit writes this passage with the intention of teaching the gospel and providing a shadow image of Jesus dying on the cross for our sins.
 - 3) There is absolutely no reason to think that Abraham was able to look down the corridors of time and say, "This is all about the Messiah to come, Who will die for our sins." Regarding Abraham and the faithful in the Age of Israel, this was all about obedience.
5. Typology is something well-known to most theologians today. We have a person or a set of circumstances in the Old Testament, and they look forward to our Lord Jesus Christ or to His death on the cross on our behalf. Some examples include:
 - 1) When Abraham offered up the son he loved to God, this was seen by him as an act of obedience; however, the offering of his son parallels the offering by God the Father of God the Son on our behalf.
 - 2) The world being created perfectly, becoming trashed out, and then being restored is a picture of God saving us. God created man without sin; man sinned; and God redeems (and restores) us.
 - 3) See the **Doctrine of Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more examples and a more thorough explanation.
6. Logically, it follows that, if God can orchestrate some set of events or the actions of a person (or several people) so that they reveal a truth unknown to the participants involved in those events, then surely God is able to use the words of the various prophets to look far ahead into the future.
7. The dual authorship of Scripture simply means, a human author has one thing in mind when he records this or that chapter in the Bible; but the Divine Author, God the Holy Spirit, uses those very words to communicate something else.
8. Therefore, when we study Scripture—particularly the Old Testament—we must be mindful that, the human author is often saying one thing, whereas the Divine Author is teaching us something else.
9. As a result, human authors, like David, could write Psalm 22, about a very difficult and painful period in his life, and yet not realize that, this foreshadowed His Savior on the cross.
10. Related to this is the idea that, David here can demand God's forgiveness and a complete washing away of his sins, yet not fully understand the basis for God's ability to forgive him.
11. These are doctrines which are built up and progressively revealed throughout the Bible. **Progressive revelation builds truth upon truth; each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but is founded upon that which is past and upon that which is foundational.**
12. This is one reason that dual authorship is so important. Abraham and David, in Gen. 22 and in Psalm 22, respectively, did not fully realize what it was that they were teaching. They were recording events in their

The Abbreviated Doctrine of the Dual Authorship of Scripture

- own lives. God the Holy Spirit, Who knows the end from the beginning, understood the big picture, and uses these passages to reveal to us our Lord on the cross.
13. Therefore, not every believer in the Old Testament understood soteriology in its entirety. What they did not know or understand, God the Holy Spirit was still able to reveal.
 14. From our perch in time, we get the big picture; there is no reason to think that the authors of Scripture always understood the big picture.
 15. Interestingly enough, this information is revealed so well in Gen. 22, Psalm 22 and Isa. 53, that few theologians look at these passages critically and realize that the authors of these passages did not understand fully and completely what they were saying—they understood one aspect of their writing (for instance, Abraham fully understood the historical circumstances which took place in Gen. 22 and he recorded them accurately)—but they did not realize, necessarily, that they were writing about the Savior Who would die for their sins.
 16. God the Holy Spirit understands the historical incidents and the spiritual information of all of these passages.
 17. Therefore, we, as Church Age believers, can read from these 3 chapters and have a greater understanding of what these chapters mean because we are guided by the Divine Author, God the Holy Spirit (and, ideally speaking, we are guided by a pastor who has studied and is able to properly teach these passages).
 18. Progressive revelation is quite persuasive in this way: those who lay the foundation for these doctrines which we learn did not fully understand those doctrines. The examples I gave—the writers of Gen. 22, Psalm 22 and Isa. 53 did not fully understand all that they were writing. They did not have a complete Christology in their thinking as they wrote those words. Yet, what they wrote was so completely and thoroughly integrated with Christology that, we have a greater understanding of what occurred while Jesus was on the cross from these 3 chapters than we have in the New Testament.
 19. Progressive revelation tells us that, even though those authors may not have fully understood what their words mean to us today; their words are not contradicted by Jesus of Nazareth, or by His life and death for our sins. Those words and their original intent form a foundation for a unified whole.
 20. Now, how is it that someone living 700 years before the cross, writes about the cross? How is it that someone living 1000 years before the cross writes about the cross? How is it that someone living 2000 years before our Lord, writes about the cross? How is this even possible? God the Holy Spirit, Who inspired and guided these writers. What is even more amazing is, how do these men write about the cross of our Lord and they themselves do not fully understand it?
 21. Let me give you an analogy. How is it possible for one crew of workers to come in and lay a foundation for a house and then for a completely different set of workers—who do not know the first set of workers—to come in, a few days later, and build a house upon that foundation? They have to all be working from the same set of plans. If they have the exact same set of plans, then this is easy. Any crew can do it. They don't ever have to meet or know one another. One crew of 5 can be followed by another crew of 10, so that there is no overlap, no common foreman, and yet, the house which is built perfectly matches the foundation. That is what we have in the Bible. The unifying factor in building a house is, of course, the house plans. The various contractors must have a copy of the house plans and they work based upon those plans. In the writing of the Bible, the unifying factor is God the Father, who planned this all out, and God the Holy Spirit who guided the writers of Scripture. **According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it (1Cor. 3:10).**
 22. Let me continue with this analogy. Those workmen who lay the foundation for the house do not need to know what the house actually looks like. Their concern is the foundation and seeing to it that whatever wiring and plumbing that is needed is laid in the foundation. If you have an island kitchen then, very likely, you have electricity built into that island kitchen, which wiring comes up through the foundation. This had to be placed there by those who laid the foundation.
 23. A foundation crew might lay a dozen foundations over a week's time. They would be unable to determine, without looking at the rest of the plans, just how the final product will look. They don't know if the style of the house will be Victorian or Old English or Contemporary. 12 months later, they might drive down

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the street where they laid out a foundation, and not even be able to pick out the house that they laid the foundation for.

- 24. So this is with David, who wrote this Psalm 51. He knows that he can demand that God thoroughly cleanse him. He knows that God is abundant in mercy and graciousness. However, David does not fully understand why God is able to do this. David can reasonably understand the essence of God, that He is righteous, just, eternal, gracious, truth and love. However, exactly how all of these attributes interrelate and interact with respect to the sins that David has committed—David doesn't know all of that.
- 25. At salvation, you had a lot of ideas about God, most of which were probably wrong. However, in time, you learned Who God is and why He is able to forgive you. You are able to see what the finished house looks like. David just laid the foundation. He knew some of the basic information about God, but he did not know enough to put it altogether.
- 26. The unifying factor in all of this is God the Holy Spirit, Who is just as much an Author of this psalm as is David. The Holy Spirit has these plans from God the Father, so the Holy Spirit is able to properly guide those who laid the foundation for our faith. **Therefore, you [gentiles] are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In Him you also are being built together into a dwelling place for God by the Spirit** (Eph. 2:19–22).

For more information, see **the Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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What King David wrote is in the left column; what he thought is in the middle column; and how the Holy Spirit meant it, is in the final column.

The Two Interpretations of Proverbs 8:22–36

A Reasonable Paraphrase

The Speaker is Wisdom

The Speaker is Jesus Christ

The Restoration of the Earth

“Jehovah possessed me at the beginning of His path which led to here; at the beginning of His ancient works. From eternity past, I was poured out [or, *anointed*], at the very beginning, before the earth.

Wisdom (as a part of omniscience) is a part of God's essence; and is revealed in everything that God created.

God the Father and God the Son are eternal, each coequal and coeternal. Jesus Christ was anointed to create, restore the world; and to pay the price for the sins of mankind.

I was brought forth, even before there were ocean depths or springs filled with water. Even before the mountains were caused to sink and before there were hills, I was brought forth.

God's wisdom was intact and a part of His perfect essence even before there were ocean depths or mountains.

Jesus Christ, God the Son, was brought forth before the creation of the world. This does not mean that God the Father created Jesus; but they were with One Another from the beginning.

The Two Interpretations of Proverbs 8:22–36

A Reasonable Paraphrase	The Speaker is Wisdom	The Speaker is Jesus Christ
<p>I was there, even before He made the earth, the deserts, and even before the dust of the world I was brought forth. When He established the atmosphere and the heavens, I was there with Him. When He determined the curvature of the surface of the oceans, I was there with Him. When He restored the atmosphere, acting from above, when He secured the fountains of the ocean and set their boundaries (so that the waters would not pass over His edge), I was there.</p>	<p>God’s wisdom is inherently God; so when God established the atmosphere, determined the curvature of the earth, and set the physical laws into motion, all of this was based on God’s great wisdom and intelligence.</p>	<p>It is Jesus Christ who designed the heavens and the atmosphere; and made the earth spherical; and then set the boundaries for the oceans.</p>
<p>I was right there at His side as an architect (as it were), as a daily delight to Him, rejoicing before Him all of the time, and rejoicing in His inhabited and fertile earth. Consequently, my happiness is extended to the sons of Adam.</p>	<p>God designed the world using wisdom. He designed the world to be inhabited and fertile (so that the inhabitants could eat).</p>	<p>Jesus Christ, the Son of God, restored the world, using precise measurements, to insure that the earth could be inhabited and that the inhabitants could eat.</p>
<p>Closing Remarks</p>		
<p>Therefore, my sons, listen carefully to me and keep my ways for happiness. Listen to accurate instruction and be wise; do not abandon doctrinal teaching. The man who listens to me will be happy.</p>		
<p>This is true of those who wait at my gates every day for teaching, who preserve what is taught at the gates of the city, for the man who finds me also finds abundant life, and will therefore obtain favor from Jehovah.</p>		
<p>However, the one who sins against me injures his own soul. All those who hate me love death.”</p>		

[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 8 is in the Word of God

1. First and foremost, the importance of Bible doctrine is taught in this chapter of Proverbs.
2. This is the necessary chapter to follow Prov. 7. There is no positive understanding of what to do, if Prov. 7 stands on its own.
3. Prov. 8 continues the primary theme of the first 9 chapters of Proverbs, which is to, *pursue wisdom*.

Why Proverbs 8 is in the Word of God

4. Although it may seem obvious, we learned why believers need divine wisdom.
5. This chapter provided us with another illustration of the Dual Authorship of the Scriptures.
6. This chapter provided us several opportunities to integrate science with what the Bible teaches.

[Chapter Outline](#)

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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 8

1. We studied many doctrines in this chapter, including The Wisdom of God; 2 Doctrines of Evil; Grace Apparatus for Perception; Fear of the Lord; the Concept of Divine Institutions; the Fifth Divine Institution (Human government); the Royal Family Honor Code; the Trinity in the Old Testament; the Omniscience of God; the Water Cycle and the Bible; and the Dual Authorship of the Scriptures.
2. We studied the great availability of Bible doctrine in the United States (and in many other places); but the accompanying negative volition (which does not bode well for this country).
3. We studied the importance of gathering together in the church to learn the Word of God.
4. We studied several contrasts between Prov. 7 and Prov. 8 (Madam Folly versus Dame Wisdom).
5. This provided us the opportunity to use President Obama as a person who uses a misleading vocabulary.
6. We saw how Christianity is not a religion.
7. We had an opportunity to study faith and science; and faith in evolution.
8. There is an excellent analogy to a builder and a mature believer producing divine good.
9. We had the opportunity to study several founding fathers and their strong faith in Jesus Christ, and how this impacted the founding of our country.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Proverbs 8

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Wisdom stands poised to call out to us

Does not wisdom call out [to us] and [does not] understanding utter her voice?

Does not wisdom call out to us and does not understanding lift up her voice to be heard?

She has stood in the heights, beside the way, at the house of pathways; next to the gates at the edge of the city, [at] the entrance [into that city], she calls out.

She has stood in the highest places, along side the way, at the house of the pathways. She calls out at the gates near the edge of the city, at its entrance.

Take what wisdom has to offer over all else

A Complete Translation of Proverbs 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
"I call out to [all of] you and [give] my voice to the sons of Adam: understand, O simple ones, prudence [and craftiness]; and understand the heart [the doctrinal thinking process], O fools. Listen, for I will speak of noble things and my lips [will proclaim] justice [and equity], for my mouth speaks truth and evil is abhorrent to me [lit., <i>is an abomination of my lips</i>].	"I, wisdom, call out to you; I give my voice to the sons of man. Understand prudence, you simple ones; and understand how to think with doctrine rather than with human viewpoint. Listen, for I will speak of the doctrines of the royal family and I will proclaim justice and honesty among you. I will speak truth; evil is abhorrent to me.
All the words I speak [lit., <i>of my mouth</i>] [are] righteous; [there is] nothing in them [which is] twisted or distorted. All of them [are] in front of [or, <i>obvious</i>] to those who understand and correct to those who find knowledge.	Everything that I say is based upon righteousness. There is nothing in my teaching that is twisted, distorted or perverse. All of this information is obvious to those who understand truth and correct to those who find knowledge.
Seize my instruction rather than silver, and [take] knowledge over choice gold, for [wisdom] is better than precious stones and all pleasures [and pursuits] cannot be compared to her.	Seize my instruction rather than silver, and take knowledge over purified gold, for doctrine is better than precious stones, and all pleasures and intellectual pursuits cannot be compared to her.
Wisdom and the fear of Y^ehowah	
"I, wisdom, dwell [in] prudence and understanding; I find discretion [and foresight].	"I, wisdom, dwell within prudence and understanding; I look for and find discretion and foresight.
The fear of Y ^e howah [is] the hatred of evil. I hate pride, arrogance, the way of evil and a mouth [filled with] deceit.	The fear of Jehovah is the hatred of evil. I hate pride, arrogance, the path of evil and a mouth filled with deceit.
The greatness of wisdom	
I have [lit., <i>to me</i> ; also below] counsel and abiding success; I [have] discernment [and] I have strength. By me, kings reign and rulers decree righteousness; by me, princes, nobles, and all those who judge righteousness have power.	With me is proper counsel and proven success; with me comes discernment and strength. By me, kings reign and rulers properly adjudicate just results; by me, princes, nobles, and all those who must judge righteousness, properly exercise their power.
I love those who love me, and those seeking me will find me.	I love those who love me, and those who seek me will find me.
Riches and honor [are] with me, [as well as] surpassing wealth and righteousness. My fruit is better than gold, and [better] than refined gold, and my yield [is better] than choice silver.	Riches and honor are with me, as well as surpassing wealth and righteousness. The fruit of my production is better than gold—in fact, it is better than refined gold. What I give is better than choice silver.
Wisdom is tied to righteousness and justice	
I walk along the path of righteousness, within the midst of the pathway of justice. Giving substance to those who love me, I make full their storehouses.	I walk along the path of righteousness, within the middle of the pathway of justice. Giving life and substance to those who love me, I fill up their storehouses.
Wisdom is with God from the very beginning	

A Complete Translation of Proverbs 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y ^e howah possessed [or, <i>created</i>] me [at] the beginning of His way, [at] the commencement of His works of old. From antiquity, I was poured out [or, <i>anointed</i>], from the first, from the beginning of the earth.	Jehovah possessed me at the beginning of His path which led to here; at the beginning of His ancient works. From eternity past, I was poured out [or, <i>anointed</i>], at the very beginning, before the earth.
Before there were ocean depths, I was brought forth; [even] before there were springs heavy with water. Before the mountains were caused to sink [and] previous times of hills, I was brought forth.	I was brought forth, even before there were ocean depths or springs filled with water. Even before the mountains were caused to sink and before there were hills, I was brought forth.
Before He made the earth and deserts and [before] the first of the dust of the world (I was brought forth). When He established [the atmosphere and] the heavens, I [was] there; when He ordained a curvature over the surface of the waters [lit., <i>deep sea</i>] [I was there]; when He strengthened [or, <i>restored</i>] the clouds [perhaps, <i>the atmosphere</i>] from above; when He made secure the fountains of the ocean; when He set the boundaries of the oceans (so the waters would not pass over His edge); [and] when He decreed the physical laws [= <i>the foundations</i>] of the earth [I was there].	I was there, even before He made the earth, the deserts, and even before the dust of the world I was brought forth. When He established the atmosphere and the heavens, I was there with Him. When He determined the curvature of the surface of the oceans, I was there with Him. When He restored the atmosphere, acting from above, when He secured the fountains of the ocean and set their boundaries (so that the waters would not pass over His edge), I was there.
I was at His side [as] an architect [as it were]; and I was a daily delight [to Him], rejoicing before Him at all times, [and] rejoicing in His inhabited [and fertile] earth. Consequently, my delight [is] to the sons of Adam.	I was right there at His side as an architect (as it were), as a daily delight to Him, rejoicing before Him all of the time, and rejoicing in His inhabited and fertile earth. Consequently, my happiness is extended to the sons of Adam.
Choose wisdom over death	
Therefore, [my] sons, listen [carefully] to me and you all [should] keep my ways [for] happiness. Listen to instruction and be wise; you [should] not let go [of it]. The man who listens to me [will be] happy.	Therefore, my sons, listen carefully to me and keep my ways for happiness. Listen to accurate instruction and be wise; do not abandon doctrinal teaching. The man who listens to me will be happy.
[This is true for the one] waiting at my gates every day, to preserve [what is taught] at the gates of the city [lit., <i>the gateposts of the opening</i>], for the one who finds me [also] finds abundant life and will therefore obtain favor from Y ^e howah.	This is true of those who wait at my gates every day for teaching, who preserve what is taught at the gates of the city, for the man who finds me also finds abundant life, and will therefore obtain favor from Jehovah.
But [the one] who sins against me will injure his own soul. All those who hate me, love death.”	However, the one who sins against me injures his own soul. All those who hate me love death.”
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. did not cover this chapter in his **1966 Proverbs series**. However, he did cover it in 1968 2Corinthians series #59; 1986 Ephesians series #80, 188, 272, 997; 1983 Revelation #411; 1972 David #255, 490; 1984 Protocol Plan of God #44; 1965 Teens #152. Found in part in 1974 Hebrews #141 (vv. 33–36). This might

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded	
Definition of Terms	Introduction	Addendum	
www.kukis.org		Exegetical Studies in Proverbs	