

NOTES ON PROVERBS

VOLUME 3

CHAPTERS 10-11

PROVERBS 10-11

I. Introduction.

1. Title = Proverbs:

A. Webster's = a short sentence expressing a well known truth or common fact established by experience or observation; a maxim (an established principle generally received and admitted as true).

B. Hebrew = word translated Proverbs means a comparison.

C. Greek = word translated proverb means an allegory (a figurative description of real facts); speech or discourse in which a thing is illustrated by the use of similes and comparisons.

D. English = our English word proverb is actually made up of two Latin words: 1) "pro" = instead of, 2) "verbs" = words, thus a proverb is a sentence that is "instead of many words."

E. Plainly stated = a proverb is a short statement that summarizes a wise principle; these sayings collected in Proverbs are divine wisdom applied to the earthly conditions of the people of God; the Jews did much teaching through proverbs because these short, "catchy" sentences were easy to remember.

2. Author = God the Holy Spirit (II Peter 1:21; II Tim. 3:16) using the human instrumentality of Solomon (mostly) (Pro. 1:1; 10:1; 25:1); I Kings 4:32 informs us that Solomon spoke 3000 proverbs which were no doubt recorded in the official records; Solomon wrote Proverbs chapters 1-24, some of which he spoke and some may have been sayings already current among the people, perhaps for many centuries (Eccl. 12:9); Proverbs chapters 25-29 were copied from Solomon's previously recorded proverbs, by men who were royal recorders under King Hezekiah; Proverbs chapters 30-31 is material written by other writers (Pro. 30:1; Pro. 31:1)--some believe that King Lemuel was really Solomon; Solomon was known for his wisdom, even though later in his life he turned to idolatry and folly. (I Kings 11:1-4)

3. Theme = wisdom, which is the key word in this book; refers not to worldly wisdom but heavenly wisdom which is a spiritual matter; in Proverbs wisdom is actually pictured as a lovely woman who calls to men to follow her into a life of blessing and success--thus this pictures Jesus who is made unto us wisdom (I Cor. 1:30); folly is pictured as a wicked woman who tempts the foolish and leads them to hell.

4. Value = Proverbs is valuable to us as a guidebook for practical wisdom in everyday life for it deals with many facets of life; it is a good book from which to read a chapter a day, thus, reading the entire book through each month.

5. Outline:

I. Introduction. V. 1:1-19

II. Wisdom's calls. V. 1:20-9:18

III. Wisdom's contrasts. V. 10:1-15:33

IV. Wisdom's counsels. V. 16:1-31:31

I. Introduction. V. 1:1-19

II. Wisdom calls. V. 1:20-9:18

III. Wisdom's contrast. V. 10:1-15:33

CHAPTER 10:

1. In this section the contrast is expressed in short one-verse units. The great majority of verses in this section have a "but" in the middle of the verse which introduces the contrast. Contrast is defined in Webster's as: "To set in opposition two or more figures of a like kind, with a view to show the difference and to manifest the superior excellence of the one by the inferiority of the other."

2. The interpretation is made more difficult by the isolated nature of these proverbs. There is no immediate context to guide us, just short one-verse catchy sayings.

V. 1

1. "Proverbs" = short catchy sayings that express well known truths or common facts established by experience or observation.

2. "Solomon" = the human instrument the Holy Spirit used to pen down the majority of this book (II Peter 1:21); the third king of Israel; one of king David's sons by Bathsheba; the wisest man on earth. (II Chron. 1:7-12; I Kings 4:31)

3. "A wise son" = could refer to a daughter as well; one who has learned wisdom of God and sat diligently and effectually at the feet of that great Teacher (the Lord Jesus Christ) who came to be the Wisdom of God; it is one:

A. Who has found his home and his heritage in a Divine Father.

B. Who has secured an unfailing Friend in a Divine Redeemer.

C. Who has stored his mind with eternal truth and filled his soul with everlasting principles.

D. Who is building up his character by the teaching and regulating his life by the will of Jesus Christ.

E. This is a son of whom the father will never be ashamed for he:

1) Will not use the language which would pain the father to hear.

2) Would not choose friends the father would be unwilling to acknowledge.

3) Would not be guilty of conduct that would wound the father to witness.

4. "Maketh a glad father" = pleased; affected with pleasure; expresses gladness or joy;

the tense is continuous, thus an habitual lifestyle of the father as being joyful over his wise son.

5. "But" = introduces the contrast.

6. "A foolish son" = could also apply to a foolish daughter; a "fool" in the Scripture is never a mentally deficient person, but one arrogant and self-sufficient; one who orders his life as if there is no God; in Luke 12:16-20 the Lord called the rich farmer a "fool," but he was not mentally deficient but was a "fool" because he supposed that his soul could live on the things in the barn giving no thought to his eternal well being.

7. "The heaviness" = grief; sorrow.

8. "Of his mother" = the mother is introduced for the sake of comparison; the father would be naturally elated by his son's virtues and would tend to honor him, while the mother would be grieved at vices which her training had not subdued and her forbearance of restraint and control which led her son to become foolish.

V. 2

1. "Treasures of wickedness" = ill-gotten gain; treasures acquired by wrong-doing.

2. "Profit nothing" = means not to have gained an advantage or benefit; refers to the day of calamity.

3. "But" = introduces a contrast.

4. "Righteousness" = not simply justice and moral goodness, but more especially liberality and benevolence; refers to righteous acts which are called "alms." (Mat. 6:1)

5. "Delivereth from death" = shows that a man's heart is right toward God and calls down special grace.

6. If we deliberately choose the path of iniquity, we will have to work against the arm of Omnipotence.

V. 3

1. "The LORD" = "he" = Jehovah; the self existent one who stands alone with no aid from anybody or any other being in this world or out of this world; equivalent of the Lord Jesus who is the I AM. (Exo. 3:14)

2. "The soul" = in context refers to the whole person--spirit, soul, and body.

3. "The righteous" = refers to those saved--"just" before the Lord.

4. "Famish" = hunger; David said in Psa. 37:25 that he had never seen the righteous forsaken nor his seed begging bread; yet in Luke 16:20 Lazarus was begging; there is no contradiction in the Scripture--David said he had never seen it.

5. "But" = introduces the contrast.

6. "The substance of the wicked" = refers not only to ill gotten gain they receive, but also to their desire.

7. "Casteth away" = to overturn or overthrow; the Lord frustrates the eager longing (for food or other good things) of the wicked; they are never satisfied and get no real enjoyment out of what they crave.

8. Our Lord spoke of the providence that watches over the lower creatures and then gave a lesson of trust in His care of man. (Mat. 6:26, 33)

V. 4

1. "He" = refers to anyone, male or female.
2. "Becometh poor" = has a lifestyle of destitution.
3. "Dealeth" = to do or to make.
4. "Slack" = deceitful; habitually idle; indisposed to labor; lazy.
5. First "hand" = refers to the open, ineffective hand or palm.
6. "But" = introduces the contrast.
7. Second "hand" = different Hebrew word than the first that presents the hand tense or braced for vigorous work.
8. "Diligent" = steady in application to business; upright.
9. "Rich" = prosperous.
10. This verse means the one working with a deceitful hand becomes poor, but the upright hand maketh rich. This would be in the after life.

V. 5

1. "He" = "son" = refers to anyone, whether male or female.
2. "Gathereth" = to harvest.
3. "Summer" = refers to the time that barley and wheat were ready to harvest; this was the principle crop used to sustain the household with bread.
4. "Is a wise son" = having knowledge.
5. "*But*" = introduces the contrast.
6. "Sleepeth in harvest" = to sleep when the plenteous harvest lies ready for the sickle is the extremist sloth--laziness; idleness which "causeth shame" = causes others to be disappointed in that one, because he is lazy.

V. 6

1. "Blessings" = prosperity.
2. "Upon the head" = refers to the person.
3. "The just" = the upright; the righteous; see Psa. 1:1-3.
4. "But" = introduces the contrast.
5. "Violence" = untimely grief.
6. "The wicked" = a morally wrong person; a bad person.
7. "Violence covereth the mouth of the wicked" = his violence and injustice, returning on his own head, are like a bandage over his mouth reducing him to silence and shame.

(Mich. 3:7)

V. 7

1. "The memory" = the recollection of an upright "just" person who has passed on.
2. "Is blessed" = pronounced happy or prosperous.
3. This phrase is famous as being used by Jews after mentioning a good man deceased.
4. "But" = introduces the contrast.
5. "The name of the wicked shall rot" = means decay; the name of a wicked man will soon be forgotten; his name shall not be passed on from generation to generation; who names their child Judas or Nero?

V. 8

1. "The wise in heart will receive commandments" = he is not proud or conceited; he accepts the Divine Law with all its directions (note: commandments are plural); and he is not above learning from others; at the same time, he makes no display of his wisdom.
2. "But" = introduces a contrast.
3. "Fool" = one who acts contrary to sound wisdom in his moral deportment.
4. "Prating" = talking much on a trifling subject; talking idly.
5. "Fall" = shall be tripped up.

V. 9

1. "He" = anyone, including male and female.
2. "That walketh uprightly" = has a lifestyle with nothing to conceal or to fear.
3. "Walketh surely" = has a lifestyle that is secure, having no fear of unexpected exposure, because he has no secret sin.
4. "But" = introduces the contrast.
5. "That perverteth his ways" = deals in crooked practices.
6. "Shall be known" = he shall be exposed and punished and put to open shame; therefore, he cannot walk with confidence as the innocent does.

V. 10

1. "He that winketh with the eye" = this is a sign of craft, malice, and complicity with other wicked comrades.
2. "Causeth sorrow" = he causes trouble and vexation (state of being irritated or disturbed in mind) by his cunning and secrecy.
3. "But" = introduces a contrast.
4. "A prating fool shall fall" = a repetition of verse 8b.

V. 11

1. "The mouth" = refers to speech.
2. "Righteous *man*" = refers to those saved--"just" before the Lord; refers to both male and female.
3. "A well of life" = the righteous man utters words of wisdom, comfort, and edification; this could refer to being the human instrument whereby men are saved. (I Cor. 3:5; Rom. 10:14-15); Cornelius was told to find Peter who would tell him words whereby he and his household would be saved. (Act. 10:21-22, 44; 11:12-14)
4. "But" = introduces the contrast.
5. "Violence covereth the mouth of the wicked" = same as verse 6b; the wicked's violence and injustice are like a bandage over his mouth when judgment comes for they reduce him to silence and shame.

V. 12

1. "Hatred" = to dislike greatly; could mean to love less. (Luke 14:26)
2. "Stirreth up" = to put into action; the tense reveals an habitual lifestyle not just a one time occurrence.
3. "Strifes" = contest; struggle for victory; opposition; notice it is plural.
4. "But" = introduces the contrast.
5. "Love" = affection.
6. "Covereth all sins" = first hides (does not expose) and then forgives and forgets all sins; this comes close to the great Christian principle of I Peter 4:8; the meaning of I Peter 4:8 as well as James 5:20 is not that if we love others, our love will atone for our sins or for theirs; but if we truly love others, we will minimize their faults.
7. Hatred keeps alive old feelings of revenge and seeks opportunities of satisfying it, while love puts aside, forgets, and forgives all offences against itself.

V. 13

1. "Wisdom" = the ability to understand a situation so as to know how to respond in a way that pleases God; the power by which human personality reaches its highest spiritual perfection; this is found in a person who has "understanding."
2. "Him" = could apply to her as well; refers to human beings.
3. First "understanding" = to separate mentally; to set or bring together; refers to the special faculty of intelligence or insight which discriminates between the false and the true, and grasp relations in which things stand to each other; this is like putting the pieces of a puzzle together where you can get a view of the entire picture; this is one of the characteristics of the "good ground" hearer in Mat. 13:23.
4. The wisdom of the wise is seen in the words that issue from his lips.
5. "But" = introduces the contrast.
6. "Void of understanding" = wanting in heart which is the seat, not only of the passions

and affections, but also of the intellectual faculties.

7. "Rod" = a stick for punishing; refers to chastisement.

8. This contrast reveals that the folly of the fool is not only seen in his speech, but brings upon him the chastisement which he well deserves.

V. 14

1. "Wise *men*" = "men" is in italics, thus supplied by the translators; therefore, this could apply to male or female; one who has learned wisdom of God and sat diligently and effectually at the feet of that great Teacher (the Lord Jesus Christ) who was the Wisdom of God; it is one:

A. Who has found his home and his heritage in a Divine Father.

B. Who has secured an unfailing Friend in the Divine Redeemer.

C. Who has stored his mind with eternal truth and filled his soul with everlasting principles.

D. Who is building up his character by the teaching and regulating his life by the will of Jesus Christ.

E. This is a son of whom the father will never be ashamed for he:

1) Will not use the language which would pain the father to hear.

2) Would not choose friends the father would be unwilling to acknowledge.

3) Would not be guilty of conduct that would wound the father to witness.

2. "Lay up knowledge" = "knowledge" means insight; to "lay up knowledge" means to treat it like a treasure, for use on proper occasions; the context refers to the "wise man" reserving what he has to say for the right time, place, and persons. (James 1:19)

3. "But" = introduces the contrast.

4. "Foolish" = one who orders his life as if there is no God; does not mean mentally deficient; one who acts contrary to sound wisdom in his moral deportment.

5. "The mouth of the foolish *is* near destruction" = the foolish is always giving immediate utterance to what destroys himself and others; he is always uttering carelessly what may bring trouble on himself or others.

6. "Destruction" = ruin.

V. 15

1. "Man's" = male or female.

2. "Rich" = prosperous.

3. "Wealth" = refers to his riches.

4. "Wealth *is* his strong city" = wealth is a help in many ways, securing from dangers, giving time and opportunity for acquiring wisdom, making one independent and free in action; if this verse is all we had concerning wealth and riches then we would be misled. (I Tim. 6:9-11)

5. The Hebrew construction introduces a contrast without "but" being used.
6. "Destruction" = that which crushes or throws into ruin.
7. "Poor" = implies weakness and inability to help one's self; the Word of God says this man is blessed in a spiritual sense (Luke 6:20); the "poor" are crushed, exposed to all kinds of evil, moral and material due to their lack of means--"poverty."

V. 16

1. "Righteous" = refers to those saved--"just" before the Lord.
2. "Labour" = work; toil; this is right and good; even in the garden of Eden Adam had to labor--to dress it and keep it--the garden of Eden; after the curse, labor caused sweat as a result of labor (Gen. 2:15; 3:19); I Tim. 5:8 indicates that if a man does not labor and provide for his family, he is worse than an infidel; also II Thess. 3:10 says a person who does not labor should not eat.
3. "*Tendeth* to life" = honest labor brings its own reward in the blessings of God and a long and peaceful life.
4. The Hebrew construction introduces the contrast.
5. "The fruit of the wicked to sin" = all the profit that the wicked receives is used in the service of sin, which tends only to death. (Rom. 6:21, 23)

V. 17

1. "He" = male or female.
2. "Keepeth" = to hedge about; to guard; to protect; to attend to; the tense is a continuous habitual lifestyle.
3. "*In* the way of life" = this is the narrow way that leads to life and if he guards the instruction given him along the way and continues, that one will come to the place of salvation--justification; this is equivalent to being the good ground of Mat. 13:23. (Psa. 25:8; John 8:31-32)
4. "Instruction" = the act of teaching or informing the understanding in that of which it was before ignorant; refers to the internal strength to act or that understanding--wisdom; this can only come by truth. (Psa. 145:18)
5. "But" = introduces the contrast.
6. "Refuseth" = to decline what is offered--in context this refers to, not a one time occurrence, but a habitual lifestyle of refusing reproof given him.
7. "Reproof" = correction; to lay blame on with the purpose of correction, sharply and sternly with authority.
8. "Erreth" = to wander from the right way; to go astray; this is a continuous action verb and it means having a habitual lifestyle in the path of error.

V. 18

1. "*With*" = in italics, thus supplied by the translators; supposed to be of help but in this case it seems the text could be rendered, "He that hideth hatred *is of* lying lips" = he who

conceals (hideth) hatred in the heart must be a liar and a hypocrite, speaking and acting in a way contrary to his real feeling.

2. "Uttereth" = speaks with the mouth thus not hiding like the previous phrase.

3. "Slander" = a false tale or report maliciously uttered.

4. "Fool" = one who acts contrary to sound wisdom in his moral deportment; one who orders his life as if there is no God; does not mean mentally deficient.

V. 19

1. "In the multitude of words" = the habit or practice of talking continually or excessively leads to exaggeration, untruthfulness, and slander.

2. "Wanteth" = deficiency; the state of not having; thus, thou will not avoid "sin;" the tense reveals this is continuous action.

3. "But" = introduces the contrast.

4. "He" = refers to women as well as men.

5. "Refraineth" = to hold back; restrain; to keep from action; the tense is continuous action; the use of "lips" with this refers to restraining one's speech. (James 1:19)

6. "Wise" = having knowledge; having the ability of discerning and judging correctly and of discriminating between what is true and what is false, between what is fit and proper, and what is improper.

V. 20

1. "The just" = the upright; the righteous; refers to the saved.

2. "The tongue" = the instrument used in speech.

3. "Choice silver" = refers to being tried by fire.

4. The Hebrew construction introduces the contrast.

5. "The heart" = regarded by the ancient Hebrews as the organ of intellect; the faculty and seat of intelligence; out of its abundance the mouth speaketh. (Luke 6:45)

6. "The wicked" = a morally wrong person; a bad person.

7. "Little worth" = mere dross--any worthless matter separated from the better part; this is in contrast to choice silver.

V. 21

1. "The lips" = refers to speech.

2. "The righteous" = the upright; the just; the saved.

3. "Feed many" = the righteous by wise counsel teach, support, and guide others; includes the idea of guiding as well as nourishing--doing the work of a shepherd.

4. "But" = introduces the contrast.

5. "Fools" = one who acts contrary to sound wisdom in his moral deportment; one who

orders his life as if there is no God; does not mean mentally deficient.

6. "Die for want of wisdom" = are destroyed for lack of understanding.

7. The wise guide others to safety while the fool, empty headed and empty hearted, involves others like himself in destruction.

V. 22

1. There is no contrast in this verse.

2. "Blessing" = "it" = prosperity; the Septuagint (Greek translation of the OT Hebrew) adds "upon the head of the righteous" as in verse 6.

3. "Of the LORD" = "he" = Jehovah; all blessings come from the Lord above, not chance and luck, not even industry and labor, but God giveth the increase. (John 3:27; I Cor. 3:7)

4. "Maketh rich" = prosperous.

5. "He addeth no sorrow with it" = in acquiring and in using wealth given the Lord, the righteous man is contented and happy, while unsanctified riches bring only trouble and vexation.

V. 23

1. "Sport" = that which makes merry and gaiety with laughter.

2. "Fool" = see notes on verse 21.

3. "Mischief" = harm; hurt; injury; damage; evil.

4. The wicked make their pastime and amusement in doing evil.

5. "But" = introduces a contrast.

6. "Man" = refers to both males and females.

7. "Understanding" = intelligence--in contrast to the "fool."

8. "Wisdom" = the ability to understand a situation so as to know how to respond in a way that pleases God; the power by which human personality reaches its highest spiritual perfection.

9. What a person chooses to spend time and energy on reveals his true nature and therefore seeks what is most in accord with their inner nature. Fools, who are self centered, naturally enjoy making and enacting wicked plans; while the discerning (those with understanding) love and pursue wisdom. Solomon warns that what a person most enjoys reveals the state of his heart.

V. 24

1. "Fear" = the apprehension of impending danger.

2. "Wicked" = a morally wrong person; a bad person.

3. "It shall come upon him" = the wicked, though he lightly carries on his evil practices, is troubled with the thought of the retribution which awaits him and they will be overtaken

by the disaster that they fear. (Pro. 1:23-26)

4. "But" = introduces the contrast.

5. "Desire" = refers to a wish to possess some gratification or source of happiness which is supposed to be obtainable.

6. "The righteous" = refers to those saved--just before the Lord.

7. "Shall be granted" = given; the righteous, when ridgt with God, will desire only that which is in agreement with God's will and not the desire of the flesh (Psa. 37:4), and this God grants, if not in this world, certainly in the life to come.

8. Those who entrust themselves to the Lord and who submit to His wisdom, live without fear. (I John 4:18)

V. 25

1. "As the whirlwind passeth" = the idea here is the speed with which, under God's judgment, the sinner is consumed.

2. "The wicked" = a morally wrong person; a bad person.

3. "So *is* the wicked no *more*" = pay day is coming and when it does he will cease to exist upon this earth; this does not refer to soul sleep as some believe, for in Luke 16 the rich man in hell was fully conscience of what he was experiencing. (Mat. 7:26-27)

4. "But" = introduces the contrast.

5. "The righteous" = refers to those saved--just before the Lord.

6. "*Is* an everlasing foundation" = this means he is saved forever. (Mat. 7: 24-25)

7. Sin may prevail for a moment, but it cannot endure, because it opposes the standards of God, the final Judge. However attractive sin's activities or rewards may appear, they will perish, but the righteous will live forever.

V. 26

1. This verse is a single comparison, using two emblems to illustrate how a lazy person's failure to fulfill an obligation affects those who entrusted him with it.

2. First emblem: "As vinegar to the teeth" = one's teeth are set on edge when sour vinegar is used. (Jer. 31:29-30)

3. Second emblem: "as smoke to the eyes" = the eyes are irritated by wood smoke; in a country where chimneys were unknown and the fuel was wood, eyes were often painfully affected by the household fire.

4. "So *is*" = a similar manner.

5. "The sluggard" = "him" = a person habitually lazy, idle, and inactive.

6. "Them" = refers to those who sent (send) him to do a job; see note number 1 in this verse.

7. Such a person will bring pain and vexation to those around him, just as vinegar brings pain to the teeth and smoke brings discomfort to the eyes.

V. 27

1. "The fear of the LORD" = reverential fear and awe of the LORD with a hatred of evil; has an attitude of obedience.
2. "Prolongeth days" = to lengthen in time; the tense is continuous action.
3. God promises a lengthened life span to those whose lifestyle is in obedience to Him.
4. "But" = introduces the contrast.
5. "The years of the wicked shall be shortened" = the morally wrong person will have his life span shortened; he definitely has no eternal future in glory.

V. 28

1. "Hope" = desire of something good with an expectation of obtaining it.
2. "The righteous" = the just; the saved.
3. "Gladness" = joy; cheerfulness.
4. "*Shall be*" = in italics, thus supplied by the translators because implied by the Hebrew; gives a future promise--not in this life only but definitely in the life hereafter.
5. "But" = introduces the contrast.
6. "Expectation" = hope; the prospect of good to come; yet it never comes to the wicked as he expected, for the years he spent in pleasures of sin shall shorten his life; the wicked's expectation shall perish and his hope shall be turned into endless despair; example: Balaam desired to die the death of the righteous but it never came to pass (Num. 23:10); it pays to go God's way.

V. 29

1. "The way of the LORD" = the way in which Jehovah has commanded men to walk; the way of His commandments (Psa. 25:12; 119:27); that which the Pharisees confessed that Christ taught (Mat. 22:16); means practically the same as "the fear of the LORD" in verse 27.
2. "Strength" = a fortress.
3. "Upright" = equivalent to righteous--just, saved.
4. An upright man is safe by just doing his simple duty. (I Peter 3:13)
5. "But" = introduces the contrast.
6. "Destruction" = ruin.
7. "Workers of iniquity" = to do or make; to practice "iniquity" = wickedness; sin.
8. "*Is*" and "*shall be*" = are in italics, thus supplied by the translators and not in the original Hebrew Scripture; the "way of the LORD" has two effects which are contrasted in this verse, according as it is obeyed or neglected; while it is protection to the righteous (upright), it is condemnation and ruin to sinners.
9. Christ at one time calls Himself "the Way" in John 14:6 and at another time says, "For judgment I am come into this world." (John 9:39)

10. Since righteousness will eventually triumph, evil also will eventually be destroyed. There is ultimately safety only in obedience and ruin lurks off the path ("the way of the LORD") on every side. (Pro. 21:16)

11. It pays to walk in truth!

V. 30

1. "The righteous" = the just; the saved.

2. "Shall never be removed" = this is in agreement with the temporal promise made to the patriarchs and often renewed, as in the fifth commandment. (Exo. 20:12)

3. "But" = introduces the contrast.

4. "The wicked" = the morally wrong.

5. "Shall not inhabit the earth" = the punishment of exile was threatened upon the Jews for their disobedience and they are still suffering this retribution. (Lev. 26:33)

6. Christ promised in Mat. 5:5 that the meek would inherit the earth. This refers to those saved, not the Jehovah Witnesses.

7. This verse like the preceding verses 27-29 promises security to the obedient and warns the wise that the wicked will not endure. The wise can take comfort in this, but he must not misread this verse as an absolute promise of well-being, for the wicked may indeed dominate the righteous but it will only be temporarily. (Pro. 28:15, 28; 29:2, 16)

V. 31

1. "The mouth" = as well as the "tongue" refers to God's great gift of speech; this metaphor is common. (Isa. 57:19)

2. "The just" = the righteous; the saved.

3. "Bringeth forth" = as a tree produces fruit, and the fields yield their increase; healthy plants tend to be fruitful.

4. "Wisdom" = the ability to understand a situation so as to know how to respond in a way that pleases God.

5. The righteous are fruitful because they pass on wisdom, which increases in the lives of their hearers.

6. "But" = introduces the contrast.

7. "The froward tongue" = that which speaks only what is perverse and evil; "froward" means perverse; disobedient; reluctant to yield or comply.

8. "Shall be cut out" = like a corrupt tree that cumbers the ground (Mat. 3:10); the abuse of God's great gift of speech shall be severely punished. (Mat. 12:36-37)

V. 32

1. "The lips" and "the mouth" again refer to God's great gift of speech.

2. "The righteous" = the just; the saved.

3. "Know" = to have absolute positive knowledge of the facts.
4. "What is acceptable" = that which may be received with pleasure; agreeable; pleasing; refers to what is acceptable to God.
5. A righteous (wise) man thinks before speaking; therefore, they know how to make their teaching and counsel acceptable and pleasing to the Lord and he knows that will edify his neighbor.
6. "But" = introduces the contrast.
7. "The wicked" = the morally wrong.
8. "*Speaketh*" = in italics, thus supplied by the translators because it is implied in the Hebrew.
9. "Frowardness" = perverseness; reluctance to yield or comply; disobedience; implies falsehood.
10. The wicked man does not think before he speaks and he is careless with his words offering nothing but his own twisted thoughts.

CHAPTER 11:

V. 1

1. "A false balance" = balances of deceit; there were various methods of commercial thievery; one was to have a falsely graduated balance--scales; another was to have shekel (standard of weight) weights of varying weight to be used in buying or selling to one's own advantage.
2. "Abomination" = something disgusting; something which was used to cheat a person he was buying from or a person he was selling to was especially abhorrent (extreme hatred) to the "LORD" = "his" = Jehovah; the self-existent One; the Lord Jesus.
3. "But" = introduces the contrast.
4. "A just weight" = a perfect stone; stones were used as a standard of weight--each weighed a certain amount of shekels, and it was all too easy to grind them off or chip them down to cheat someone.
5. "Delight" = a high degree of pleasure and satisfaction; in contrast to "abomination."
6. The law forbids such dishonesty. (Deut. 25:13-15) In fact, it seems that the days of a person were shortened if they used a false balance. These stones were kept in the sanctuary and controlled by the priest; therefore, we find references to the "shekel of the sanctuary." (Exo. 38:26)
7. Our government today has bureaus of weights and measures to maintain standards.
8. The Hebrew word translated "weight" in this verse is also translated "stone " or "stones" many times in the OT and "weight" in II Sam. 14:26.
9. According to the encyclopedia, the stone is in common use in the United Kingdom and Ireland for measuring personal body weight, although it no longer has a legal status in either country, other than a supplementary measure. It is equal to 14 pounds.

V. 2

1. "Pride" = a synonym to "arrogance;" means giving one's self an undue degree of importance; an unreasonable conceit of one's own superiority in talents, beauty, wealth, accomplishments, rank, or elevation in office, which manifest itself in lofty airs and often in contempt of others.
2. "Cometh shame" = dishonor; disgrace; when pride comes it shall have a fall; self-assertion and self-confidence shall meet with mortification and disgrace in the end. (Luke 14:11; I Cor. 10:12)
3. "But" = introduces the contrast.
4. "The lowly" = the humble; the meek; free from pride; having a low opinion of one's self and a deep sense of unworthiness in the sight of God.
5. "Wisdom" = the ability to understand a situation so as to know how to respond in a way that pleases God.
6. The Jewish Rabbis paraphrased the last phrase in this verse as "lowly souls become full of wisdom as the low place becomes full of water."

V. 3

1. "Integrity" = simple straight-forwardness; moral soundness or purity.
2. "Upright" = the righteous; the saved.
3. "Shall guide them" = to lead or direct in a way; integrity enables them to choose the paths that lead to life.
4. "But" = introduces the contrast.
5. "The perverseness" = viciousness; a disposition uncomplying, unaccommodating or acting in opposition to what is proper or what is desired by others; implies putting a stumbling block in others' way.
6. "Transgressors" = second "them" = one who is treacherous and deceitful; one acting covertly (secretly; privately).
7. "Shall destroy them" = they shall be caught in their own net (Psa. 35:8); they not only bring punishment on themselves when their evil designs are discovered and frustrated, but they ruin their moral nature, lose all sense of truth and right, and are rejected of God.

V. 4

1. "Riches" = wealth; refers to worldly goods in context.
2. "Profit not" = afford no refuge.
3. "In the day of wrath" = when God visits individuals or nations to punish them for sin. (Isa. 10:3; Ezk. 7:19; Zeph. 1:15-18)
4. "But" = introduces the contrast.
5. "Righteousness" = active goodness; the word includes the idea of truth and the practice of doing good; the underlying idea is that of straightness; this can only be practiced by the saved.
6. "Delivereth" = to set at liberty; to rescue; the tense is continuous action.

7. "From death" = destruction; separation from God; men may destroy this body but the righteous soul will live forever. (John 6:51)

8. The wealthy may feel safe because of their riches, but a test will come from which their riches cannot save them. It is one's attitude toward and relationship with the Lord rather than the state of his bank account, that will determine their fate. At the same time, the righteous, those who trust in the Lord, should be encouraged to know that their circumstances do not indicate God's favor (or lack thereof) toward them.

V. 5

1. "The righteousness" = active goodness; includes the idea of truth and the practice of doing good.

2. "Perfect" = first "his" = the upright and honest; means complete in the Lord and does not mean sinless perfection.

3. "Shall direct his way" = make straight or smooth his path; the good man, not blinded by passion, follows a safe and direct path of life.

4. "But" = introduces the contrast.

5. "The wicked" = the morally wrong; bad person.

6. "Shall fall by his own wickedness" = the wicked, led by his own natural tendency and inclination of his mind, and losing the light of conscience, stumbles and falls (John 11:10; Rom. 1:19-21); wickedness sows its own destruction by pursuing its own course, despising instruction and correction.

7. Like all proverbs, this verse encourages students of wisdom to consider which end they are pursuing.

V. 6

1. This verse is a repetition of verses 3-5, just stated different.

2. "The righteousness" = active goodness; includes the idea of truth and the practice of doing good.

3. "The upright" = "them" = the righteous; the saved.

4. "Shall deliver them" = to snatch away in a good sense.

5. "But" = introduces the contrast.

6. "Transgressors" = "*their*" = one who is treacherous and deceitful; treachery is not simply betraying someone's trust, but betraying someone for personal gain; their shortsighted view of life makes the wicked willing to destroy relationships and reputations for some temporary gain.

7. "Shall be taken in *their own* naughtiness" = wickedness; perverseness; mischievousness; means strong desire which leads to sin; implies that the indulgence of their passions destroys sinners.

V. 7

1. This verse does not contain a contrast but two ways of stating the outcome of the

wicked.

2. "Wicked man" = "unjust men" = "*his*" = refers to the morally wrong; the lost; the use of man includes male and female--human beings.
3. "Expectation" = "hope" = the desire for some good with an expectation of receiving it.
4. When he "dieth" his expectation for good perishes; his hope shall be turned into endless despair; repetition of Pro. 10:28b.

V. 8

1. "The righteous" = "his" = the upright; the saved.
2. "Is delivered out of trouble" = the Lord is at hand to help the righteous out of straits--tight spot one sometimes gets in; the Lord does not always deliver from persecution (Acts 14:22; II Tim. 3:12), but He takes him away from evil to come. (I Thess. 5:9)
3. "And" = introduces the contrast.
4. "The wicked" = the morally wrong; the lost; this applies to male and female--human being.
5. "Cometh in his stead" = this simply means that the evil (trouble from which the righteous is saved from) falls upon the wicked; as Abraham said to the rich man in Luke 16:25, "He is comforted, but thou art tormented;" as Haman was hanged on the gallows which he had erected for Mordecai (Esther 7:10); as Daniel's accusers were cast into the den of lions from which he was saved. (Dan. 6:24)

V. 9

1. "Hypocrite" = "*his*" = "his" = a pretender; a stage-player who acts under a mask; one who assumes an identity and a character which he is not; one who assumes an appearance of piety (reverence of the Supreme Being) and virtue, when he is destitute of truth.
2. "With *his* mouth" = refers to his speech.
3. "Destroyeth" = bring to ruin; such a man, by his falsehoods, insinuations, and slanders, destroys his neighbor as far as he is able.
4. "Neighbor" = refers to anyone a person comes in contact with, not just the one next door.
5. The Septuagint (the Greek translation of the OT Scripture) translates this phrase as, "In the mouth of the wicked is a snare for fellow citizens."
6. "But" = introduces the contrast.
7. "Through" = primary preposition denoting the channel of an act; by.
8. "Knowledge" = insight; experiential knowledge; knowledge of good and evil.
9. "The just" = the righteous; the upright; the saved.
10. "Shall be delivered" = to set at liberty; by the knowledge which the just possess and display in their actions, especially in their speech, peace and safety are secured.

V. 10

1. "Well" = in a proper manner; justly; rightly; not wickedly. (Gen. 4:7)
2. "The righteous" = the just; the saved.
3. "The city" = any city.
4. "Rejoiceth" = to jump for joy; to spin around under the influence of a violent emotion.
5. "And" = introduces the contrast.
6. "The wicked" = the morally wrong; the lost.
7. "Perish" = come to their end whether it be their death, overthrow, or conviction in a court of law.
8. "Shouting" = this is a stronger response than "rejoiceth;" to shout in triumph; this occurred when Hussein was overthrown in Iraq.
9. The people of any land know that if justice prevails, it will go well with them. As the standards of God are upheld, so goes the nation and everyone in it. (Pro. 14:34; Lev. 26; Deut. 28)

V. 11

1. This verse is similar to verse 10. Both verses link the welfare of a people to their moral values.
2. "By" = primary preposition denoting the channel of an act.
3. "Blessing of the upright" = refers to the righteous acts, counsels, and prayers of the saved; also refers to the blessings God gives to the upright.
4. "The city" = "it" = any city.
5. "Exalted" = to raise high; to be honored; can imply to be established. (Pro. 25:5)
6. "But" = introduces the contrast.
7. "Overthrown" = to bring to ruin; to pull down; to destroy.
8. "By the mouth of the wicked" = the irreverent language towards God and His authority and the evil advice of the wicked brings ruin upon a city.

V. 12

1. "He" = "his" = "a man" = refers to any person, male or female.
2. "Void" = empty; not sufficient to produce its effect.
3. "Wisdom" = the ability to understand a situation so as to know how to respond in a way that pleases God.
4. "Despiseth" = to disrespect; to set aside; to disregard; the context refers to contemptuous language which means to speak in a mean, vile, and worthless way; the tense refers to a continuous habitual lifestyle of this type of speech.
5. "His neighbor" = refers to anyone he comes in contact with.
6. "But" = introduces the contrast.
7. "A man of understanding" = refers to the power of distinguishing right from wrong and

truth from counterfeit; in short it is common sense, which is closely akin to wisdom.

8. "Holdeth his peace" = refers to being silent in speech in contrast to contemptuous speech of the wicked; an intelligent man is slow to condemn, makes allowance for others' difficulties, and if he cannot approve, at least knows how to be silent; audible silence is an external mark of wisdom, that grows out of a self-disciplined inner life which rejects the fiery darts of the devil to condemn others' thoughts, opinions, and persons out of hand, without weighing their value.

9. A common proverb of the day that would be equal to this phrase would be, "Silence is golden." The Septuagint (Greek translation of the OT Scripture, which by the way Jesus quoted from several times in the NT; therefore, He approved this translation) translates this last phrase as "a man of sense keeps quiet."

V. 13

1. This verse restates verse 12 in a different way.

2. "A talebearer" = from a Hebrew word which implies one who goes about chattering, gossiping, and slandering; refers to the wicked man (Lev. 19:16); the Septuagint says, "The man of double-tongues."

3. "Revealeth secrets" = to make known something that was told him in confidence-- "secret" = something concealed from the notice or knowledge of all persons except the individual or individuals concerned.

4. It is not safe to trust such a person as this with your secrets. For the man who comes to us with tales about others will reveal our secrets also.

5. "But" = introduces the contrast.

6. "He" = anyone, male or female.

7. "A faithful spirit" = refers to a person who is an unswerving, steadfast, trustworthy individual, not someone who wanders about idle.

8. "Concealeth the matter" = to forbear to disclose; to withhold by not speaking.

9. Faithfulness is shown, not only in doing what a man has been commissioned to do, but in doing it quietly and without talkativeness.

V. 14

1. "Counsel" = steermanship; pilotage; advice, opinion, or instructions given upon request or otherwise for directing the judgment or conduct of another; literally, the power to steer one's course rightly on the dangerous seas of life.

2. "The people" = refers to anyone, male or female who does not seek counsel, will "fall" = to fail; will not be successful.

3. "But" = introduces the contrast.

4. "Multitude" = abundance.

5. "Counsellors" = those who give counsel; refers to wise and correct counsel.

6. "Safety" = freedom from danger; will be a success.

7. The willingness to seek and accept advice demonstrates wisdom. The wise seek advice

from as wide a circle as is practical, including those who may not agree with them. Each person has a different perspective, so the truth, and therefore, the best course of action often lies between many different suggestions.

V. 15

1. "He" = refers to both male and female.
2. "Surety" = to give security; this is equivalent of co-signing a loan or pledging one's property as collateral for someone else's obligation.
3. "Stranger" = one with whom thou art slightly acquainted.
4. "Smart" = severe, pungent (piercing; sharp) pain of mind.
5. "And" = introduces the contrast.
6. "Hateth" = to dislike greatly.
7. "Suretiship" = the obligation of a person to answer for another, and make good any debt or loss which may occur from another's delinquency.
8. "Is sure" = certain of retaining; is at rest and has nothing to fear.
9. Anyone who makes a practice of surety will eventually co-sign a bad loan and have to pay the debt himself. Those who avoid this practice live without the fear that their property or person will be seized in payment of someone else's debt.

V. 16

1. This verse does not contain a contrast but states the outcome of both the woman and the man who do right.
2. "A gracious woman" = a woman full of grace; also refers to men as well.
3. "Retaineth" = to hold or keep in possession.
4. "Honour" = high estimation; the dignity; esteem due; refers not to the honor that cometh from men but honor conferred by God.
5. "Strong *men*" = refers to those (male or female) who find the old paths and walk in them. (Jer. 6:16)
6. "Riches" = wealth; refers to possessions.

V. 17

1. "Merciful" = kind; loving; having or exercising mercy--to treat an offender better than he deserves; probably a parallel to the "woman of grace" in verse 16.
2. "Doeth good to his own soul" = refers to himself; one's good deeds return in blessings upon himself. (Mat. 5:7)
4. "But" = introduces the contrast.
5. "Cruel" = disposed to give pain to others, in body or mind; destitute of compassion or kindness.
6. "Troubleth his own flesh" = also refers to himself; brings retribution on himself.

7. A person's behavior affects others as well as himself. Cruelty, like all expressions of wickedness, ultimately harms those who are cruel. (Gal. 6:7)

V. 18

1. "The wicked" = the morally wrong; the lost.
2. "Worketh" = manual labor; exertion of strength.
3. "A deceitful work" = work which deceives and disappoints the worker as well as others; a work that brings no reward or profit, just a false hope.
4. "But " = introduces the contrast.
5. "Him" = refers to male or female.
6. "Soweth righteousness" = means to act righteously; to live in such a way that the result is holiness; active goodness; includes the idea of truth and the practices of doing good; the tense reveals continuous, habitual lifestyle.
7. "*Shall be* a sure reward" = refers to a certain, unfailing recompense or return for the good done; the only good done is what the Lord does in and through a person.
8. Those who pursue righteousness in their lives may not appear successful by world standards but there will be in the future world a certain, unfailing return for the good done--sowing righteousness. It pays to do right!

V. 19

1. "Righteousness" = active goodness; includes the idea of truth and practices of doing good.
2. "*Tendeth*" = in italics, thus supplied by the translators because it is implied; means to move in a certain direction; to be directed to any end or purpose and that is "life" = refers to the life of God, which is eternal life.
3. "So" = introduces the contrast.
4. "He" = male or female.
5. "Pursueth" = to go or proceed after.
6. "Evil" = wickedness.
7. "Death" = ruin; separation from God.
8. This verse describes the long term consequences of choices. (Deut. 30:19)

V. 20

1. "They" = "*their*" = refers to any one person, male or female.
2. "Froward" = perverted from the right way; contrary; crooked; wicked; unjust; perverse; used with "heart" refers to one's speech and actions which come from this seat of the affections and passions. (Luke 6:45)
3. "Abomination" = something disgusting; something which, being impure and unclean is especially abhorrent (extreme hatred) to the "LORD" = "his" = Jehovah; the self existent

One; the Lord Jesus.

4. "But" = introduces the contrast.

5. "*Such*" = "*their*" = refers to persons, male or female; in italics, thus supplied by the translators because it is implied.

6. "Upright in *their* way" = honest, just, and not deviating from correct moral principles.

7. "Delight" = enjoyment; to have great pleasure in--in contrast to those who are an "abomination" in the Lord's sight.

V. 21

1. "*Though* hand *join* in hand" = refers to the wicked associating together in evil.

2. "The wicked" = the morally wrong; the lost.

3. "Shall not be unpunished" = they shall not be held guiltless; it will not excuse them to say that they did as the majority did and as their company did; they shall be punished; witness the flood in Noah's day, that was brought upon a world of ungodly men; their number did not keep punishment from coming upon them in the day of vengeance.

4. "But" = introduces the contrast.

5. "The seed of the righteous" = refers to the children of the righteous who follow in the steps of righteousness, though they may fall into trouble, shall, in due time, be delivered; sometimes the seed of the righteous, though they are not themselves righteous, are delivered for the sake of their godly ancestors. (I Kings 15:1-5--for David's sake; Gen. 26:24--for Abraham's sake)

6. "Shall be delivered" = refers to the time of God's wrath. (I Thess. 1:10)

7. Though justice may come slowly to punish the wicked and mercy may come slowly to save the righteous, yet both will come surely.

V. 22

1. Instead of contrast, this verse gives a comparison.

2. "A jewel of gold" = the nose ring, often worn by the women in the east, and still sometimes wear; a ring run through the nostril, and hanging over the mouth, so that it is necessary to hold it up when taking food; translated earring in Gen. 24:22.

3. "Swine's snout" = represented the utmost in disgusting creatures to the Israelites; even to touch a pig made a Jew unclean (Lev. 11:7-8); the Israelite was familiar with the custom of the Gentiles (Jew's did not raise pigs) placing a ring in the nose of the pigs to hinder them doing mischief; we did the same thing when I was a boy growing up.

4. "Fair woman" = a beautiful woman.

5. "Without discretion" = without taste; void of the subtle tact and grace, without which mere outward beauty is as ill-bestowed as the nose ring in the snout of the unclean beast.

6. A piece of jewelry, no matter how precious its substance, cannot change the nature of its wearer. Beauty is no substance for wisdom, especially when it conceals a rebellious heart. Those who reject instruction, correction, and discipline are not fit to be your life partner or companion, and should be avoided.

7. The comparison in this proverb encourages the wise to choose companions based on their words and lives, not on their appearance. Some people can, and do, manipulate their appearance for their own purposes. Appearances often deceive!

V. 23

1. "The righteous" = the just; the upright; the saved.
2. "Desire" = their want; expressed by longing or reaching toward.
3. "Is only good" = the righteous who have mortified the flesh (Rom. 8:13) want only what is just and honest, and therefore they obtain their wishes--desire.
4. "*But*" = in italics, thus supplied by the translators because a contrast is implied.
5. "The wicked" = the morally wrong; the lost.
6. "Expectation" = that on which they set their hope and heart.
7. "Is wrath" = violent anger; indignation; since the plans of the wicked are evil, their best hopes are certain to arouse anger, condemnation, and judgment.
8. The law of sowing and reaping is in effect in this proverb. (Gal. 6:7)

V. 24

1. Verses 24-26 contrast generosity with miserliness--one who is a extremely covetous person.
2. "There is that scattereth" = refers to a person who gives liberally (Psa. 112:9); the tense is continuous, habitual action.
3. "And yet increaseth" = become only the richer in wealth and more blessed by God; experience proves that no one ultimately loses who gives the tithe of his income to God. (Mal. 3:10-11; Pro. 28:27)
4. "And" = introduces the contrast.
5. "*There is* that withholdeth more than is meet" = means to hold back more than what is proper; refers to a person who is sparing where he ought to be liberal which brings the result--"*It tendeth* to proverty:"
 - A. "*It tendeth*" = in italics, thus supplied by the translators because it is implied; means to move in a certain direction.
 - B. "Poverty" = destitution of property; want of convenient means of subsistence.
6. This proverb echos the gospel statement of Mat. 16:25 and Luke 12:32.
7. This principle applies even to farmers. Some are sparing with the seed when they plant and they do not make a full crop. Others are sparing with the fertilizer, thus the crop does not produce a full yield.

V. 25

1. This verse confirms verse 24.
2. "The liberal soul" = the soul of blessing--the man that blesses others by giving

liberally.

3. "Shall be made fat" = being fat was a sign of the Lord's blessing; term used of the rich and prosperous. (Pro. 28:25)
4. "He" = "himself" = refers to both male and female.
5. "Watereth" = refers to benefits and refreshes others; the tense is a continuous habitual action.
6. "Shall be watered also himself" = shall receive the blessing which he imparts.
7. The law of sowing and reaping is reiterated in this verse also. (Gal. 6:7)

V. 26

1. "He" = refers to male or female.
2. "Corn" = a generic name for grain of any kind such as barley, wheat, rye, oats, or literal corn; Ruth 2:2, 23 lets us see that corn referred to barley.
3. "Withholdeth corn" = refers to the practice of the covetous buying and storing up grain in time of scarcity and then waiting till the famine pressed heavily and then sell at famine (exuberant) prices; this was a sin against justice and charity; Amos reproved this sin in Israel in Amos 8:4-7; this might be equivalent to what is referred to as price gouging in time of disaster.
4. It is said of those who practice this, "the people shall curse him" = "curse" here means to puncture--to pierce with a pointed instrument; to make holes through another; such selfishness has often give rise to tumult and bloodshed and man has been punished in such a manner spoken of here.
5. "But" = introduces the contrast.
6. "Blessing" = to pronounce spiritual happiness and the favor of God upon a person ("head of him").
7. "That selleth *it*" = refers to selling at a moderate price and profit in the time of great need; Joseph did so to all the people in the great famine of his day. (Gen. 41:56; 42:6)
8. Men hate this selfishness, and pour blessings upon the one who sells at a moderate profit.

V. 27

1. "He" = refers to male or female.
2. "Diligently seeketh" = one word in the Hebrew; refers to a careful, steady effort continuously and habitually in search of "good" = that which is just and honest.
3. "Procureth" = obtains by searching.
4. "Favour" = grace; unmerited favor; by his very act of striving after what is good, he is striving to do what may please and benefit others and thus, pleases God.
5. "But" = introduces the contrast.
6. "Seeketh" = to go in search of; to endeavor to find or gain by any means.
7. "Mischief" = "it" = may refer either to those who seek wicked deeds in order to

participate in them or to those who work to bring trouble and disaster into the lives of others; in either case what he seeks "shall come upon him" = the consequences of his evil life shall fall upon his head--him.

V. 28

1. "He" = "his" = refers to male or female.
2. "Trusteth" = to hide for refuge; to have confidence and reliance.
3. "Riches" = wealth; provisions and worldly goods.
4. "Shall fall" = fail; shall not be successful in God's sight.
5. "But" = introduces the contrast.
6. "The righteous" = the upright; the just; the saved.
7. "Shall flourish" = to break forth as a bud; to thrive; to increase and enlarge, as a healthy growing plant.
8. "Branch" = Hebrew word means leaf.
9. The righteous trust in the Lord not their riches or circumstances and they will be delivered by the object of their trust. Those who count on material possessions will come to realize that these things cannot provide ultimate security. This phrase does not suggest that the righteous will be wealthy, but merely they will be fruitful.
10. The Psalmist basically said the same thing in Psa. 1:1-3.

V. 29

1. "He" = "his" = refers to male or female.
2. "Troubleth" = to disturb or afflict; has the sense of agitation; refers to bad management of his household.
3. "His own house" = refers to his family and household.
4. "Shall inherit the wind" = shall be the loser in the end; no one will lend him a helping hand, and his affairs will fall to ruin.
5. "And" = introduces a farther description of the person who worries and annoys his family by calling him a "fool" = one who acts contrary to sound wisdom in his moral deportment.
6. "Servant" = a person that attends another for the purpose of performing lowly affairs for him.
7. "The wise of heart" = refers to the man (or woman) who administers his household matters in a better and more orderly manner.
8. This proverb implies that the troubles of his own house shall be reduced to such an extremity as to have to apply for relief to the wise of heart.

V. 30

1. This verse gives a parallel instead of a contrast.

2. "The fruit of the righteous is a tree of life" = "fruit" characterizes everything that results from the words and lives of the righteous, in both their own lives and the lives of others who are affected by them; a good man's example and teaching promote spiritual health and lead to eternal life.

3. "And he that winneth souls is wise" = "he (male or female) that is wise winneth souls:"

A. "Wise" = having knowledge; having the ability of discerning and judging correctly and of discriminating between what is true and what is false, between what is fit and proper, and what is improper.

B. "Winneth souls" = means to persuade and influence mankind; this is what a witness does (Acts 1:8); no where in the Bible does it say to win souls like our modern day, easy believism, so-called soul winners do; this compares to Christ's promise to the apostles that they should "catch men" (Luke 5:10) and to what James said in James 5:20; the Lord does the saving and the catching and just uses the wise to influence and persuade men.

4. Salvation is of the Lord!

5. He that is wise draws the souls of men to himself, just as the fruit of the righteous is to all around him a tree of life.

V. 31

1. "Behold" = a word used to get one's attention for he is about to say something very important.

2. "The righteous" = the upright; the just; the saved.

3. "Recompensed in the earth" = refers to punishment or chastisement placed upon the righteous for sins not forgiven; the righteous will have no punishment after death; therefore, it comes while upon the earth.

4. "Much more the wicked and the sinner" = refers to the lost as receiving more punishment for their sin than the righteous, not so much on the earth as after death when they will face hell and be punished forever--much more; the Psalmist brought this out in Psa. 73:2-3, 12-17.

5. This verse warns the wicked that the suffering of the innocent (the righteous) is a signal that their own fate will be much worse. (I Peter 4:18)

LIST OF BOOKS AVAILABLE

Notes on I & II Thessalonians; Mark-Volume I, II, & III; Acts-Volume I, II, III, & IV; Romans-Volume I, II, III, IV, & V; I, II, & III John & Jude; Colossians-Volume I & II (Includes Philemon); Titus; John-Volume I, II, III, IV, V, VI, VII, VIII, & IX; Philippians-Volume I & II; Proverbs-Volume I, II, & III; Ruth; I Peter-Volume I & II; Galatians-Volume I & II; Haggai; Psalms-Volume I, II, III, IV, & V; II Timothy; Revelation-Volume I, II, & III; Genesis-Volume I, II, & III; Jonah-Nahum; Isaiah-Volume I; II Corinthians-Volume I; I Timothy-Volume I & II; II Peter; Ephesians-Volume I, II, & III; James; Luke-Volume I, II, III, IV, V, VI, VII, VIII, & IX; Compiled by Edgar Lee Paschall (These books are a verse by verse study we use in our Sunday School)

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NEW HOPE BAPTIST CHURCH

1661 Griggstown RD - Calvert City, KY 42029

Pastor: Edgar Lee Paschall - Phone: (270) 527-3864; Cell: (270) 559-7135

E-Mail: EdgarLeePaschall@juno.com

Web Site: thepersuader.org

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