

TEXT — 21:1-10

1. The king's heart is in the hand of Jehovah as the water-courses:
He turneth it whithersoever he will.
2. Every way of a man is right in his own eyes;
But Jehovah weigheth the hearts.
3. To do righteousness and justice
Is more acceptable to Jehovah than sacrifice.
4. A high look, and a proud heart,
Even the lamp of the wicked, is sin.
5. The thoughts of the diligent tend only to plenteousness;
But every one that is hasty hasteth only to want.
6. The getting of treasures by a lying tongue
Is a vapor driven to and fro by them that seek death.
7. The violence of the wicked shall sweep them away,
Because they refuse to do justice.
8. The way of him that is laden with guilt is exceeding crooked;
But as for the pure, his work is right.
9. It is better to dwell in the corner of the housetop,
Than with a contentious woman in a wide house.
10. The soul of the wicked desireth evil:
His neighbor findeth no favor in his eyes.

STUDY QUESTIONS OVER 21:1-10

1. Is v. 1 always true or only when God specially wills it for the fulfillment of some special purpose?
2. Does v. 2 imply that God draws a different conclusion from us in the matter?
3. Is v. 3 frowning on religious ceremony or stating that such is not a substitute for righteousness but a supplement to it?
4. What does "lamp of the wicked" mean (v. 4)?
5. What is the main contrast in v. 5?
6. How could one get treasures by lying (v. 6)?
7. What are some examples of v. 7 from history?
8. Illustrate v. 8 by Herod and Herodias.
9. How could one live in the corner of a housetop (v. 9)?
10. Is the second clause in v. 10 one of the evils of the first clause, or is it the result of that clause?

PARAPHRASE OF 21:1-10

1. Just as water is turned into irrigation ditches, so the Lord directs the king's thoughts. He turns them wherever He wants to.
2. We can justify our every deed but God looks at our motives.
3. God is more pleased when we are just and fair than when we give Him gifts.
4. Pride, lust, and evil actions are all sin.
5. Steady plodding brings prosperity; hasty speculation brings poverty.
6. Dishonest gain will never last, so why take the risk?
7. Because the wicked are unfair, their violence boomerangs and destroys them.
8. A man is known by his actions; an evil man lives an evil life; a good man lives a godly life.
9. It is better to live in the corner of an attic than with a crabby woman in a lovely home.
10. An evil man loves to harm others; being a good neighbor is out of his line.

COMMENTS ON 21:1-10

V. 1. "Clarke": "There is an allusion here to the eastern method of watering their lands. Several canals are dug from one stream; and by opening a particular sluice, the husbandman can direct a stream to whatever part he pleases." We should not conclude from this that everything any king does is of the Lord (this would make God responsible for the many evils of government); yet when God gets ready to affect a king's heart, He is able to do so (Ezra 1:1; 7:6; 7:27; Neh. 1:11; 2:4-8)."

V. 2. This is very similar to Prov. 16:2. Most people are too quick to claim credit (and are offended if they are not given it) and too slow to accept guilt. That God accurately weighs each person (beginning with the heart) See Prov. 24:12; Luke 16:15; Dan. 5:27.

V. 3. There are all kinds of people in the world: some who are both righteous and religious (the godly); some who seek to be righteous but are not religious (the moralist); some who are not careful about righteousness but do try to be religious (the hypocrite); and some who are neither righteous nor religious (the out-and-out wicked). This verse is dealing with the third-listed

group above (the hypocrite). We all fall short of the perfection of God (Rom. 3:23), but with our religion we are to be as righteous and as just as we can be, and if we aren't, God is highly displeased with us (Isa. 1:11,15; Hos. 6:6; Mic. 6:7,8) Prov. 15:8).

V. 4. This verse deals with pride and the prosperity of the proud. A "high look" is one of the outward expressions of a "proud heart". Over and over does God speak His displeasure with man's exalted opinion of himself (Prov. 6:16,17; Dan. 4:29-37). "Pulpit Commentary": "Lamp is...a metaphor for prosperity and happiness (II Sam. 22:29; I Kings 11:36); and it is here said that the sinner's outward prosperity and joyousness, springing from no good source, being founded in self, and not resting in virtue and godliness, are in themselves sinful and displeasing to God."

V. 5. This verse speaks of the "thoughts" of the diligent, Prov. 10:4 of the "hand" of the diligent, and Prov. 13:4 of the "soul" of the diligent, and all three verses testify to their mutual prosperity. "Diligent" (as it stands in contrast with "hasty") evidently means the honest, hard-working, patient person who steadily builds up his holdings; "hasty" evidently applies to the person who is a get-rich-quick-any-way type of person condemned by I Tim. 6:9,10. Even small communities have known examples of those who were out for the "fast-buck" who ended up in poverty and want, and cities contain many such examples.

V. 6. Connect this verse with v. 5. Getting treasures by "lying" would be parallel to "treasures of wickedness" in Prov. 10:2 and "wealth gotten by vanity" in Prov. 13:11. In all three verses the result is similar: "vapor driven to and fro" (this verse), "profit nothing" (10:2), and "shall be diminished" (13:11). Such people come to "seek death" (this verse), and the suicide-rate is exceedingly high among the world's wealthy.

V. 7. Even this verse may be related to vs. 5,6. The "violent" are those who injure others; such refuse to think of "justice". "They that take the sword shall perish with the sword" (Matt. 26:52). Is this not the story of conquerors who later find their own type of violence sweeping them helpless away?

V. 8. "Evil men wax worse and worse" (II Tim. 3:13). Such was the story of King Ahab, Herod and Herodias, and many others. One fellow was said to be so crooked that when he died, they didn't dig a grave for him—they just screwed him into the ground! "Laden" shows that guilt is a terrible load. Jesus

said to the sinfully weary, "Come unto me, all ye that...are heavy laden, and I will give you rest...unto your souls" (Matt. 11:28,29). The "pure" present a welcome contrast; Much is said in a few words: "his work is right"--it is like it ought to be. And may such increase!

V. 9. Their housetops were flat. Gathering his few things together and living in the corner of the flat housetop, inconvenient as it would be, is proverbially said to be preferred to living down in the commodious house with a woman who is cantankerous. Prov. 25:24 and v. 19 of this chapter are similar. The unpleasantness of dwelling with a contentious woman is also mentioned in Prov. 19:13 and Prov. 27:15. Some women can be blessed with the very finest of material things and yet be anything but happy; they can be anything but a joy to come home to. In our day of permissive divorce courts such contentions lead to divorces.

V. 10. The wicked man does not respect God's law, for he "desireth evil" instead of good, nor does he respect his fellowman, for "his neighbor findeth no favor in his eyes". The wicked man is not prompted by a reverence for God, by a respect for God's law, by holy aspirations. He has his desire set upon evil. "They that are after the flesh mind the things of the flesh" (Rom. 8:5); "The mind of the flesh is enmity against God; for it is not subject to the law of God" (Rom. 8:7). "The wicked...sleep not, except they do evil; and their sleep is taken away, unless they cause some to fall" (Prov. 4:14-16). The person who has no good word for anyone is not honorable himself; this is why "his neighbor findeth no favor in his eyes".

TEST QUESTIONS OVER 21:1-10

1. What is meant by "watercourses" in v. 1?
2. Cite Bible instances in which God turned the hearts of kings in the direction He wanted them to go (v. 1).
3. Is God's evaluation of a person always the same as the person's own evaluation of himself (v. 2)?
4. What kind of person is v. 3 dealing with?
5. When do the wicked have a "high look" (v. 4)?
6. Contrast "diligent" and "hasty" as used in v. 5.
7. Contrast their outcomes (v. 5).
8. How can v. 6 be related to v. 5 and also to Prov. 10:2 and Prov. 13:11?
7. In keeping with v. 7 what usually happens to con-

querors?

8. Name some "crooked" characters in the Bible (v. 8).
10. Comment on "laden" in v. 8.
11. How could one dwell on a housetop (v. 9)?
12. How terrible does Proverbs show a contentious wife to be (v. 9)?
13. How does a man's wickedness show up in vo. 10?

TEXT — 21:11-20

11. When the scoffer is punished, the simple is made wise;
And when the wise is instructed, he receiveth knowledge.
12. The righteous man considereth the house of the wicked,
How the wicked are overthrown to their ruin.
13. Whoso stoppeth his ears at the cry of the poor,
He also shall cry, but shall not be heard.
14. A gift in secret pacifieth anger;
And a present in the bosom, strong wrath.
15. It is joy to the righteous to do justice;
But it is a destruction to the workers of iniquity.
16. The man that wandereth out of the way of understanding
Shall rest in the assembly of the dead.
17. He that loveth pleasure shall be a poor man:
He that loveth wine and oil shall not be rich.
18. The wicked is a ransom for the righteous;
And the treacherous cometh in the stead of the upright.
19. It is better to dwell in a desert land,
Than with a contentious and fretful woman.
20. There is precious treasure and oil in the dwelling of the wise;
But a foolish man swalloweth it up.

STUDY QUESTIONS OVER 21:11-20

1. What three classes of persons are mentioned in v. 11?
2. From what you know of yourself, in which class are you (v. 11)?
3. Does the truth of v. 12 help keep a righteous man in the way of the righteousness?
4. How is v. 13 a fulfillment of Gal. 6:7?
5. Does v. 14 present parallels at each point in the two clauses?
6. What is the antecedent word or thought of the "it" in the

second clause (v. 15)?

7. What picture do you get from the word "wandereth" in v. 16?
8. Why would pleasure make a man poor in Bible days (v. 17)?
9. How would "oil" enter into the picture in v. 17?
10. When is the wicked a ransom for the righteous (v. 18)?
11. What is meant by the last clause in v. 18?
12. Where else besides a desert is it better to dwell than with a contentious woman (v. 19)?
13. What does "swallow up" mean in v. 20?

PARAPHRASE OF 21:11-20

11. The wise man learns by listening; the simpleton can learn only by seeing scorners punished.
12. The godly learn by watching ruin overtake the wicked.
13. He who shuts his ears to the cries of the poor will be ignored in his own time of need.
- 14,15. An angry man may be silenced by a bribe, while the good man loves truth and justice. But the evil man fears these beyond all else, for they spell his doom.
16. The man who strays away from common sense will end up dead!
17. A man who lives pleasure becomes poor; wine and luxury are not the way to riches.
18. The wicked will finally lose; the righteous will finally win.
19. Better to live in the desert than with a quarrelsome, complaining women.
20. The wise man saves for the future, but the foolish man spends whatever he gets.

COMMENTS ON 21:11-20

V. 11. Prov. 19:25 sets forth similar truths. Even if punishment doesn't help the scoffer himself (and sometimes it doesn't), it will help the onlooking-simple who might have gotten into the same thing. God even commanded to smite certain sinners with death that others might be helped: Deut. 13:6-11; 17:8-13; 19:16-20; 21:18-21. When God smote Ananias and Sapphira, "great fear came upon the whole church, and upon all that heard these things" (Acts 5:11), and you can be sure that nobody else was even tempted to do what they had done! When

Paul wrote that stern, corrective letter (I Cor.) to the Corinthian church, which resulted in its withdrawing from the incestuous man (I Cor. 5; II Cor. 2:4-7), it also did much for the congregation itself (II Cor. 7:8-11). The latter part of our verse shows that a wise man is easy to instruct and gains much from it (Prov. 14:6). Such is a teacher's joy. But it is hard to instruct those who do not want to listen (Heb. 5:11).

V. 12. In keeping with v. 11 this verse shows that the righteous person is also a wise person who learns not only from instruction (v. 11) but also from observation, not having to go through bitter experiences to learn (like Jonah). He notices what happens to the wicked, and he learns from it because he "considers" it or thinks upon it. Seeing what happens to the wicked is good reason not to choose their way!

V. 13. "Pulpit Commentary": "A two-fold retribution is threatened on the unmerciful man: he himself shall fall into distress, and shall appeal to his neighbors for help in vain." Oh, how quickly the tables of life can be turned! Those who refuse to help others today may stand in need of help tomorrow, but no help will be forthcoming. People who know how such a one has acted will not be touched to help him, and God will not move others to help him either. And oh, how bitter the cries when they are ours and when no one will listen!

V. 14. A triple parallel: "gift" and "present", "in secret" and "in the bosom", and "anger" and "strong wrath". "Pulpit Commentary": "A gift offered secretly to one incensed, whether personal enemy, judge, or prince, averts the consequences of the offence." Concerning "in the bosom" "Pulpit Commentary" remarks, "A present kept handy in the bosom of the petitioner's garment, ready to be transferred at a fitting moment." Though this is the way it often works, it is not right (I Sam. 12:3-5) 8:3; Amos 5:12).

V. 15. Prov. 10:29 sets forth similar truth. The righteous rejoice over justice (as does God), but not the workers of iniquity, for justice is their destruction. Jesus loved righteousness and hated iniquity (Heb. 1:9), and the Bible commands us to "abhor that which is evil; cleave to that which is good" (Rom. 12:9). When we do this, we are for truth (facts) and honesty in dealing with cases brought before the court.

V. 16. "Wandereth out" of the way of understanding characterizes one who leaves, departs, goes astray from the established path. "Shall rest" in the assembly of the dead is used

ironically: such probably thought or boasted that he would find the good way, but it didn't end as he had envisioned, for the "rest" to which such departures lead is the rest of death. King Ahab knew better when he allowed Jezebel to acquire Naboth's vineyard for him as she did (I Kings 21:1-16), but it did him no good, leading to his death (I Kings 21:17-22). We should know the right way (Eph. 5:17), walk the right way (Jer. 6:16), and not forsake it (II Pet. 2:20,21). This verse reminds one of Jude's statement of "wandering stars, for whom the blackness of darkness hath been reserved for ever" (Jude 13). Men, like meteors that break off and go flying through space, soon come to their everlasting end!

V. 17. Another parallelism: "loveth pleasure" and "loveth wine and oil" mean the same as do "shall be a poor man" and "shall not be rich". To have "a good time" the world's way has always involved a constant expenditure of money (one cause of becoming poor), and such life also diverts one from his work and business interests (another cause). Oh, the multitude of pleasures for people today to get involved in and sidetracked by!

V. 18. "Ransom" in the first clause and "in the stead of" in the second show that something happens to the wicked that might have happened to the righteous or that results in a better state for the righteous. "Clarke": "God often in his judgments cuts off the wicked in order to prevent them from destroying the righteous. And in general we find that the wicked fall into the traps and pits they have digged for the righteous." Prov. 11:8 says, "The righteous is delivered out of trouble; And the wicked cometh in his stead." As wicked Babylon fell, God's people were blessed with liberation. By punishing the scorner, others are spared from falling into the same sin and suffering the same fate (Prov. 21:11,12).

V. 19. This is very similar to v. 9 and Prov. 25:24. There are some kinds of women who will ruin a man's life: a "contentious" woman (this verse); a "fretful" woman (this verse); and an "odious" woman (Prov. 30:23). Since it is "better" to dwell in a "desert" than with such a woman, is not this proverb saying that it is better not to be married than to be married to such a person? Since there is a noticeable percentage of people so married, should it not be some comfort to the unmarried that at least they are in the class that Proverbs says is "better" than that?

V. 20. Wisdom knows the earthly value of precious

treasure and oil (olive oil, which was so useful in Bible days). Men of God like Job, Abraham, David, and others were blessed with an abundance of these, yet they were apparently not selfish with them (did Abraham appear selfish in offering nephew Lot the choice of the land in Gen. 13:2-12?) but were willing to give to others from their store (Job. 31:16-23). The contrast within our verse shows that the "foolish" devours everything he gets his hands on. Is this not the way with many today? They draw big money per hour, blow it all in, and the slightest emergency proves to be a major calamity financially. The Bible says that we are (1) to labor (2) at honest occupations (3) so that we will have something left over above our own needs to give to those who are in need (Eph. 4:28).

TEST QUESTIONS OVER 21:11-20

1. Who always profits when a scoffer is punished (v. 11)?
2. What is the wise person's response to instruction (v. 12)?
3. According to v. 12 a wise person not only learns from instruction but also from
4. Why do the righteous learn from the calamities that come upon the wicked (v. 12)?
5. What double calamity does v. 13 say will come upon the man who is unmerciful to the needy?
6. Comment upon "in the bosom" (v. 14).
7. Is v. 14 justifying bribes or observing why men often resort to them?
8. How do the righteous feel about "justice" (v. 15)?
9. Why do the workers of iniquity not rejoice over "justice" (v. 15)?
10. Cite Bible examples of men who "wandered out" of the way that they knew to be right and suffered the end mentioned in v. 16.
11. Cite the parallels in v. 17.
12. In what two ways can pleasure-lovers be made poor (v. 17)?
13. What did you understand from v. 18?
14. What is the single life of an unmarried person better than (v. 19)?
15. What is the difference between the "wise" and the "foolish" with reference to material things (v. 20)?

TEXT — 21:21-31

21. He that followeth after righteousness and kindness
Findeth life, righteousness, and honor.
22. A wise man scaleth the city of the mighty,
And bringeth down the strength of the confidence
thereof.
23. Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.
24. The proud and haughty man, scoffer is his name;
He worketh in the arrogance of pride.
25. The desire of the sluggard killeth him;
For his hands refuse to labor.
26. There is that coveteth greedily all the day long;
But the righteous giveth and withholdeth not.
27. The sacrifice of the wicked is an abomination;
How much more, when he bringeth it with a wicked
mind!
28. A false witness shall perish;
But the man that heareth shall speak so as to endure.
29. A wicked man hardeneth his face;
But as for the upright, he establisheth his ways.
30. There is no wisdom nor understanding
Nor counsel against Jehovah.
31. The horse is prepared against the day of battle;
But the victory is of Jehovah.

STUDY QUESTIONS OVER 21:21-31

1. What was Timothy told to "follow" after (v. 21)?
2. What book tells of a wise man who delivered his city from
the enemy (v. 22)?
3. What play is made on the word "keepeth" in v. 23?
4. What five words in v. 24 really belong together?
5. "Killeth" him in what sense (v. 25)?
6. With which action is the righteous identified--being
greedy or giving (v. 26)?
7. What is meant in v. 27 by one bringing his sacrifice with
a wicked mind?
8. What will cause the false witness to perish (v. 28)?
9. Does v. 29 refer to the momentary look of a wicked man
or the permanent hard-looking face that sin develops?

10. What other passages besides v. 31 show that it is God and not horses that make the difference in battle?

PARAPHRASE OF 21:21-31

21. The man who tries to be good, loving and kind finds life, righteousness and honor.
22. The wise man conquers the strong man and levels his defenses.
23. Keep your mouth closed and you'll stay out of trouble.
24. Mockers are proud, haughty and arrogant.
- 25,26. The lazy man longs for many things but his hands refuse to work. He is greedy to get, while the godly love to give!
27. God loathes the gifts of evil men, especially if they are trying to bribe Him!
28. A false witness must be punished; an honest witness is safe.
29. An evil man is stubborn, but a godly man will reconsider.
30. No one, regardless of how shrewd or well-advised he is, can stand against the Lord.
31. Go ahead and prepare for the conflict, but victory comes from God.

COMMENTS ON 21:21-31

V. 21. "Young's Literal": "Whoso is pursuing righteousness..." This would suggest an earnest following after righteousness and kindness. Prov. 15:9 and I Tim. 6:11 also speak of following righteousness. Matt. 5:6 speaks of hungering and thirsting after righteousness. Matt. 6:33 says we should seek the kingdom of God and righteousness before everything else. Both in the seeking the right thing and in the promise of finding the good things of life, righteousness, and honor, this verse is quite similar to Rom. 2:6,7.

V. 22. This verse shows that wisdom is really might. Eccl. 9:13-16 tells of a single wise man who without great forces or great equipment was able to discomfit a mighty army. That wisdom is greater than might, consider the superior brute force of some of the ferocious animal world that man, who is inferior in physical strength, is able to subdue and handle through his superior wisdom.

V. 23. Prov. 13:3 contains a similar truth. A godly man

will keep his heart (Prov. 4:23), will keep himself in the love of God (Jude 21), will keep himself unspotted from the world (Jas. 1:27), and will keep his tongue (this verse). Would you keep yourself from many troubles? Then keep your mouth and your tongue. Most trouble springs from something that one says!

V. 24. Notice three words that go together: "proud," "haughty," and "arrogance". This verse speaks of his working; but what does he do? He scoffs! He laughs at religion, makes fun of godly people, etc. Peter predicted that such would show up in the last days (II Pet. 3:3,4).

V. 25. Prov. 13:4 also speaks of the "desire of the sluggard", saying that he "hath nothing". This verse explains why: "his hands refuse to labor." On his desire killing him, "Pulpit Commentary" suggests: "The mere wish, combined with no active exertion to secure its accomplishment, is fatal to soul, body, and fortune."

V. 26. This verse reflects two ways to live with reference to material things: (1) how can one get more for himself even at others' expense? and (2) how can one help others who are in need? The first majors on selfishness, the second on service. Psa. 37:26 and Psa. 112:9 blesses the giver.

V. 27. The first statement is also found in Prov. 15:8. God does not want people to substitute religious rites for actual righteousness: "To obey is better than sacrifice" (I Sam. 15:22). Thus, God deplors the sacrifice of people who are not trying to live right (Jer. 6:20; Amos 5:22; Isa. 1:11-15). To bring a sacrifice with a "wicked mind" must be to bring it with some motive to deceive God or to "buy God off" because of some sin being persisted in or because of some illegitimate gain from which he is bringing the sacrifice.

V. 28. Very similar to Prov. 19:5 and Prov. 19:9, both of which say, "A false witness shall not be unpunished." "So as to endure" in the second statement stands over against "shall perish" in the first, meaning that the true witness (one who speaks what he knows through his own seeing and hearing) will not be executed for perverting justice through lying such as will befall the false witness.

V. 29. Another contrast between the wicked and the upright in which the wicked hardens his face instead of repenting and having his ways established like the upright. "Septuagint": "An ungodly man shamelessly withstands with his face." This continued wickedness will bring destruction. After showing the

prosperity of the righteous, Psa. 1:4-6 says, "The wicked are not so, But are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish."

V. 30. God may allow many things that are wrong to happen (until judgment), but when there is a known showdown between God and the forces of unrighteousness, His opposition always comes out on the short end. Aaron's rod that miraculously became a snake ate up those of Pharaoh's magicians (Exo. 7:10-12). When they tried to duplicate the plagues brought upon the land by Moses, they finally had to give up and acknowledge the supremacy of God (Exo. 8:19). Baal lost out to Jehovah on Mt. Carmel (I Kings 18:26-39). The people of Samaria could see the difference between Simon the sorcerer's fake miracles and Philip's genuine ones (Acts 8:6-13). Herod of Acts 12 began laying hands on the apostles, killing James and intending to do the same to Peter (vs. 1-3). But before the chapter was over, Herod was dead (vs. 21-23), and the very next verse shows God's triumph: "But the word of God grew and multiplied" (v. 24). As II Cor. 13:8 says, we cannot really do anything against the truth.

V. 31. Horses were used in Bible days for war and not for agricultural purposes. This verse shows that even if horses were used (representing human military might), Israel's victory really came from Jehovah and not the human arrangements. See the following passages that bear on the subject: Psa. 20:7; 33:17; Isa. 31:1; Psa. 3:8.

TEST QUESTIONS OVER 21:21-31

1. How does the Bible represent a good person's quest for righteousness (v. 21)?
2. Give proof that wisdom is superior to brute force (v. 22).
3. What all is a godly person to "keep" (v. 23)?
4. What three words in v. 24 go together?
5. Why will the sluggard have nothing (v. 25)?
6. What two attitudes toward material things are found in v. 26?
7. What kind of people does God not want sacrificing (v. 27)?
8. What will not happen to the man who hardens his face (v. 29)?

9. Tell of instances in which God was purposely opposed to the defeat of His opposition (v. 30).
10. What does the Bible say about relying upon "horses" (v. 31)?

NOTICEABLE GROUPINGS IN CHAPTER 21

"Righteousness"--

"To do righteousness and justice is more acceptable to Jehovah than sacrifice" (v. 3).

"The righteous man considereth the house of the wicked, How the wicked are overthrown to their ruin" (v. 12).

"It is joy to the righteous to do justice" (v. 15).

"The wicked is a ransom for the righteous; And the treacherous cometh in the stead of the upright" (v. 18).

"He that followeth after righteousness and kindness Findeth life, righteousness, and honor" (v. 21).

"The righteous giveth and withholdeth not" (v. 26).

"The upright, he establisheth his ways" (v. 29).

"Jehovah"--

"The king's heart is in the hand of Jehovah as the water-courses: he turneth it whithersoever he will" (v. 1).

"Every way of a man is right in his own eyes; But Jehovah weigheth the hearts" (v. 2).

"To do righteousness and justice Is more acceptable to Jehovah than sacrifice" (v. 3).

"There is no wisdom nor understanding Nor counsel against Jehovah" (v. 30).

"The horse is prepared against the day of battle; But victory is of Jehovah" (v. 31).

"Heart"--

"The king's heart is in the hand of Jehovah as the water-courses: He turneth it whithersoever he will" (v. 1).

"Jehovah weigheth the hearts" (v. 2).

"A proud heart...is sin" (v. 4).

"The sacrifice of the wicked is an abomination; How much more, when he bringeth it with a wicked mind!" (v. 27).

"Tongue"--

"The getting of treasures by a lying tongue Is a vapor driven to and fro by them that seek death" (v. 6).

"Whoso keepeth his mouth and his tongue Keepeth his soul

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from troubles" (v. 23).

"A false witness shall perish; But the man that heareth shall speak so as to endure" (v. 28).

"Wicked"--

"The lamp of the wicked, is sin" (v. 4).

"The violence of the wicked shall sweep them away" (v. 7).

"The soul of the wicked desireth evil; His neighbor findeth no favor in his eyes" (v. 10).

"The wicked are overthrown to their ruin" (v. 12).

"To do justice...is a destruction to the workers of iniquity" (v. 15).

"The wicked is a ransom for the righteous" (v. 18).

"The sacrifice of the wicked is an abomination" (v. 27).

"A wicked man hardeneth his face" (v. 29).

"Sacrifice"--

"To do righteousness and justice Is more acceptable to Jehovah than sacrifice" (v. 3).

"The sacrifice of the wicked is an abomination; How much more, when he bringeth with a wicked mind!" (v. 27).

"Pride"--

"A high look, and a proud heart...is sin" (v. 4).

"The proud and haughty man, scoffer is his name; He worketh in the arrogance of pride" (v. 24).

"Wisdom"--

"When the scoffer is punished, the simple is made wise; And when the wise is instructed, he receiveth knowledge" (v. 11).

"There is precious treasure and oil in the dwelling of the wise" (v. 20).

"A wise man scaleth the city of the mighty, And bringeth down the strength of the confidence thereof" (v. 22).

"Death, destruction"--

"The getting of treasures by a lying tongue Is a vapor driven to and fro by them that seek death" (v. 6).

"The violence of the wicked shall sweep them away" (v. 7).

"The wicked are overthrown to their ruin" (v. 12).

"Destruction to the workers of iniquity" (v. 15).

"The man that wandereth out of the way of understanding Shall rest in the assembly of the dead" (v. 16).

"A false witness shall perish" (v. 28).

PONDERING THE PROVERBS

“Rich”--

“The thoughts of the diligent tend only to plenteousness” (v. 5).

“The getting of treasures by a lying tongue Is a vapor driven to and fro by them that seek death” (v. 6).

“There is precious treasure and oil in the dwelling of the wise” (v. 20).

“Poor”--

“Every one that is hasty hasteth only to want” (v. 5).

“Whoso stoppeth his ears at the cry of the poor, He also shall cry, but shall not be heard” (v. 13).

“He that loveth pleasure shall be a poor man: He that loveth wine and oil shall not be rich” (v. 17).

“SLOW TO ANGER” IS GREAT VIRTUE

Listen to the number of times that Proverbs praises the man “slow to anger”: “He that is SLOW TO WRATH is of great understanding: but he that is hasty of spirit exalteth folly” (14:29); “A wrathful man stirreth up strife: but he that is SLOW TO ANGER appeaseth strife” (15:18). “The discretion of a man DEFERRETH his anger” (19:11). “He that is SLOW TO ANGER is better than the mighty; and he that ruleth his spirit than he that taketh a city” (16:32).

Who can read these verses and think a quick temper is something that God will tolerate? He praises and commends the man who is slow to anger, but He condemns the individual whose temper is like the firecracker—just waiting to blow up when someone ignites the fuse.

There are so many who need this teaching from Proverbs. If you are one of them, let the Spirit convict your heart of the terribleness of this sin and its consequences. Make it a real burden of your heart that you may be able to overcome it. Confer with another about your decision, and pray together for a complete victory over it.