

TEXT — 29:1-9

1. He that being often reprov'd hardeneth his neck
Shall suddenly be destroyed, and that without remedy.
2. When the righteous are increased, the people rejoice;
But when a wicked man beareth rule, the people sigh.
3. Whoso loveth wisdom rejoiceth his father;
But he that keepeth company with harlots wasteth his
substance.
4. The king by justice establisheth the land;
But he that exacteth gifts overthroweth it.
5. A man that flattereth his neighbor
Spreadeth a net for his steps.
6. In the transgression of an evil man there is a snare;
But the righteous doth sing and rejoice.
7. The righteous taketh knowledge of the cause of the
poor;
The wicked hath not understanding to know it.
8. Scoffers set a city in a flame;
But wise men turn away wrath.
9. If a wise man hath a controversy with a foolish man,
Whether he be angry or laugh, there will be no rest.

STUDY QUESTIONS OVER 29:1-9

1. What strong warning does v. 1 contain?
2. What verses in Proverbs besides v. 2 state similar
truth?
3. What character in a parable of Jesus fulfilled the last
statement of v. 3?
4. Reword the last statement of v. 4.
5. A previous verse on flattery said, "A flattering tongue
....."
6. A "snare" to whom (v. 6)?
7. Does v. 7 indicate that the righteous themselves are not
always poor?
8. How would scoffers set a city aflame (v. 8)?
9. Does "whether he be angry or laugh" go with "wise
man" or "foolish man" (v. 9)?

PARAPHRASE OF 29:1-9

1. The man who is often reprov'd but refuses to accept
criticism will suddenly be broken and never have

another chance.

2. With good men in authority, the people rejoice; but with the wicked in power, they groan.
3. A wise son makes his father happy, but a lad who hangs around with prostitutes disgraces him.
4. A just king gives stability to his nation, but one who demands bribes destroys it.
- 5,6. Flattery is a trap; evil men are caught in it, but good men stay away and sing for joy.
7. The good man knows the poor man's rights; the godless don't care.
8. Fools start fights everywhere while wise men try to keep peace.
9. There's no use arguing with a fool. He only rages and scoffs, and tempers flare.

COMMENTS ON 29:1-9

V. 1. Jehovah had tried to get Judah to do right, but they would not listen; therefore, He destroyed them without remedy: "Jehovah...sent to them by his messengers, rising up early and sending...but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, until there was no remedy" (II Chron. 36:15,17). When wisdom is thus despised, this is the result: "Ye have set at naught all my counsel, and would none of my reproof...when your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you, then will they call upon me, but I will not answer" (Prov. 1:25-28).

V. 2. The contrast is between a righteous and a wicked ruler and between the people's rejoicing under the righteous ruler and their sighing under the wicked. Previous contrasts involving the same in Proverbs: "When it goeth well with the righteous, the city rejoiceth; And when the wicked perish, there is shouting" (11:10); "When the righteous triumph, there is great glory; But when the wicked rise, men hide themselves" (28:12); "When the wicked rise, men hide themselves; But when they perish, the righteous increase" (28:28).

V. 3. This verse talks of two altogether different kinds of sons and the consequences. Other passages showing a son's conduct's effect upon his parents: "A wise son maketh a glad father; But a foolish son is the heaviness of his mother" (Prov.

10:1); "A wise son maketh a glad father, But a foolish man despiseth his mother" (Prov. 15:20); "My son, be wise, and make my heart glad" (Prov. 27:11). Yes, men have been made poor though their evil lusts: "Lest strangers be filled with thy strength" (Prov. 5:10)--margin says "wealth" instead of "strength"; "On account of a harlot a man is brought to a piece of bread" (Prov. 6:26). The Prodigal Son "wasted his substance with riotous living" (Luke 15:13). According to his elder brother, he spent it on "harlots" (Luke 15:30).

V. 4. A double contrast: "by justice" vs. "exacteth gifts" and "establisheth the land" vs. "overthroweth it". When a king rules according to the laws of justice, things go well with both him and the land, for God blesses, and the people are happy. The bribe-taking king ("he that exacteth gifts") overthrows it because such is not right, God is not pleased, and the people do not approve it.

V. 5. Flattery is insincere compliments. This verse shows it is "buttering" a person in order to "eat" him. "A flattering tongue worketh ruin" (Prov. 26:28). When some people speak "fair", they should not be believed; their hearts may be filled with abominations (Prov. 26:25). The flatteries of our verse are nothing more than something that will draw one's attentions away from the net that is being spread in one's way. Such operate on the idea expressed in Prov. 1:17: "In vain is the net spread in the sight of any bird."

V. 6. The contrast within the verse shows that the "snare" ensnares the transgressor himself. This very language is used in several other passages, all relating to one's transgression: "A fool's mouth is his destruction, And his lips are the snare of his soul" (Prov. 18:7); "It is a snare to a man rashly to say, It is holy and vows to make inquiry" (Prov. 20:25); "Lest thou learn his ways, and get a snare to thy soul" (Prov. 22:25). But righteousness does not ensnare one; it leads to singing and rejoicing.

V. 7. The righteous give to the poor because they first of all take knowledge of their situation and then care. Because the wicked do not care, they do not bother themselves to take knowledge of their condition, and if they know about it, they dismiss it from their thoughts. Job is an example of one who investigated need: "I was a father to the needy: And the cause of him that I knew not I searched out" (Job 29:16). Psa. 41:1 says, "Blessed is he that considereth the poor." This would not

be the priest and the Levite of Jesus' parable (Luke 10:31,33).

V. 8. The setting of this verse is an attacked or besieged city. Men may scoff at the enemy that is able to overthrow the city. Conquerors often spared a city destruction if it surrendered, but if it resisted, it was conquered and then destroyed. Thus, "it is overthrown by the mouth of the wicked" (Prov. 11:11). The wise men who turn away wrath would be those who, seeing that they were hopelessly outnumbered and defeated, asked for terms or conditions of peace.

V. 9. When a foolish man is encountered in a controversy, he may get angry (realizing he is getting the worst end of it), or he may laugh (not sensing that he is being defeated). Such a controversy never comes to a suitable, satisfying point of conclusion as it should. "Pulpit Commentary": "After all has been said, the fool only falls into a passion or laughs at the matter, argument is wasted upon him, and the controversy is never settled." "Wordsworth": "The irreligious fool is won neither by the austere preaching of John the Baptist nor by the mild teaching of Christ, but rejects both (Matt. 11:16-19)."

TEST QUESTIONS OVER 29:1-9

1. What was cited as an example of v. 1?
2. Comment upon v. 2.
3. Tie v. 3 in with Prov. 6:32.
4. Comment upon the truthfulness of v. 4.
5. Why does one seeking another's destruction employ flattery at times (v. 5)?
6. Where else is "snare" used in this sense (v. 6)?
7. Why do the righteous take knowledge of the poor (v. 7)? Why don't the wicked?
8. What is the setting of v. 8?
9. Comment upon v. 9.

TEXT — 29:10-18

10. The bloodthirsty hate him that is perfect:
And as for the upright, they seek his life.
11. A fool uttereth all his anger;
But a wise man keepeth it back and stilleth it.
12. If a ruler hearkeneth to falsehood, all his servants are
wicked.
13. The poor man and the oppressor met together;

- Jehovah lighteneth the eyes of them both.
14. The king that faithfully judgeth the poor,
His throne shall be established for ever.
 15. The rod and reproof give wisdom;
But a child left to himself causeth shame to his mother.
 16. When the wicked are increased, transgression
increaseth;
But the righteous shall look upon their fall.
 17. Correct thy son, and he will give thee rest;
Yea, he will give delight unto thy soul.
 18. Where there is no vision, the people cast off restraint;
But he that keepeth the law, happy is he.

STUDY QUESTIONS OVER 29:10-18

1. What two things does v. 10 say the bloodthirsty do?
2. What does v. 11 say about losing one's temper?
3. Why would this be the case (v. 12)?
4. Why does v. 13 say, "Jehovah lighteneth the eyes of them both"?
5. What promise does v. 14 contain?
6. Differentiate between "rod" and "reproof" (v. 15)?
7. Describe a child "left to himself" (v. 15).
8. What increases transgression (v. 16)?
9. Comment upon the truthfulness of the first statement in v. 17.
10. What two things will a properly trained child bring to his parents (v. 17)?
11. What is meant by "vision" in v. 18?

PARAPHRASE OF 29:10-18

10. The godly pray for those who long to kill them.
11. A rebel shouts his anger; a wise man holds his temper in and cools it.
12. A wicked ruler will have wicked aides on his staff.
13. Rich and poor are alike in this: each depends on God for light.
14. A king who is fair to the poor shall have a long reign.
15. Scolding and spanking a child helps him to learn. Left to himself, he bring shame to his mother.
16. When rulers are wicked, their people are too; but good men will live to see the tyrant's downfall.

17. Discipline your son and he will give you happiness and peace of mind.
18. Where there is ignorance of God, the people run wild; but what a wonderful thing it is for a nation to know and keep His laws!

COMMENTS ON 29:10-18

V. 10. One must pause to analyze this verse. It is Hebrew parallelism in which the latter statement is a restatement of the first. Let us rerun the verse in our own understanding of it: "The bloodthirsty hate him that is perfect; they (the bloodthirsty) seek the life of the upright." Why do they do this? Some out of envy (like Cain--I John 3:12). Some because they are rebuked by the upright (like Ahab--I Kings 22:7,8). Some because the upright are an abomination to them (see v. 27 of this chapter). Some because they fear the upright (like King Saul--I Sam. 18:5-9; 24:17-20; 26:1,2). Some because they can more easily get what the perfect have than they can what others have (see Prov. 1:11-13). Three times does Psa. 37 refer to the wicked seeking to devour the righteous: "The wicked plotteth against the just, And gnasheth upon him with his teeth" (v. 12); "The wicked have drawn out the sword, and have bent their bow, To cast down the poor and needy, to slay such as are upright in the way" (v. 14); "The wicked watcheth the righteous, and seeketh to slay him" (v. 32).

V. 11. A fool does not exercise self-control, for self-control is based upon wisdom which he does not have. Therefore, a wise person quiets his spirit when it could erupt, but a fool doesn't. Compare Prov. 14:33: "Wisdom resteth in the heart of him that hath understanding; but that which is in the inward part of fools is made known."

V. 12. This verse pictures a wicked ruler of which there have been many. Both their advisers are wicked (he hearkens to their "falsehood"), and his servants are "wicked". A wicked ruler, wicked counselors, and wicked servants can only add up to a wicked reign.

V. 13. Prov. 22:2 is similar. Whether a man is poor or an oppressor, God has made him (Prov. 22:2), he lives in God's world, and he is a recipient of God's good whether he makes good use or it or not: "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt.

5:45). This does not say that God is pleased with both (or with either).

V. 14. There will be the poor in every king's realm, and the law of God is to care for them: "The poor will never cease out of the land: therefore I command thee, saying, 'thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor, in thy land'" (Deut. 15:11). This verse makes a special promise to the king who obeys God's will in the matter as does Psa. 72:2,3: "He will judge thy people with righteousness, And thy poor with justice. The mountains shall bring peace to the people, And the hills, in righteousness." Other factors establishing one's throne: "Kindness and truth" (Prov. 20:28); "Righteousness" (Prov. 25:5).

V. 15. When children misbehave, they need correction ("Correct thy son, and he will give thee rest"--Prov. 29:17). If you don't, if you let him keep on in his ways, he will bring "shame to his mother" and other heartaches to both parents: "A foolish son is the heaviness of his mother" (Prov. 10:1); "He that begetteth a fool doeth it to his sorrow; And the father of a fool hath no joy" (Prov. 17:21); "A foolish son is a grief to his father, And bitterness to her that bare him" (Prov. 17:25). In correcting, some merely "talk" to their children, and others merely "whip" them. But this verse points out the necessity of doing both properly, for it speaks of the "rod" (whipping) and of "reproof" (talking) giving wisdom. Don't you want your child to be wise? Then wisely reprove him and wisely whip him. This is Bible: Prov. 19:18; 22:15; 23:13,14; Eph. 6:4; Heb. 12:9. A child "left to himself" is one who is neglected, whose parents have not taught him, have not overseen him, have not been with him, have not loved him, and have not corrected him. "Pulpit Commentary": "The verb translated 'left' is used in Job 39:5 of the wild ass left to wander free where it wills." No child is capable of self-rearing. Such neglected offspring "causeth shame". His parents who neglected him will be ashamed of him, and his desire to get away from home will probably be matched by their relief to see him go!

V. 16. The more wicked those people are, the more sin there will be. Sin spreads like a mighty contagion: "Because iniquity shall be multiplied, the love of the many will wax cold" (Matt. 24:12). John tells us that there has been a big "take-over" of this world by sin: "The whole world lieth in the evil one" (I John 5:19). Paul speaks of "this present evil world"

(Gal. 1:4). If you "follow the crowd," you will be lost, for Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby" (Matt. 7:14). Knowing the tendency of mankind to do whatever the crowd does, Exo. 23:2 says, "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest justice". Thank God, there will always be some who will not give in to the ways of the world. They are "the righteous". There will always be a "Noah" or a "Jeremiah" or an "Elijah" or a "Daniel" or a "Caleb and Joshua" to uphold what is right and who will be spared when the wicked fall: "He that dwelleth in the secret place of the Most High shall surely abide under the shadow of the Almighty...A thousand shall fall at thy side, And ten thousand at thy right hand; But it shall not come nigh thee. Only with thine eyes shalt thou behold, And see the reward of the wicked" (Psa. 91:1-8).

V. 17. Any godly parent is grieved at the wrongdoing of a child. And an undisciplined child will go from bad to worse until his parents' nerves can take no more. "Correct" him, and he will give you "rest"; yes, and more: he will actually grow out into something good to bring "Delight" to your heart. Your author observes in his book, "Simple, Stimulating Studies in the Proverbs": "Some parents have no rest because of the misdeeds of their children. They are always into something, always tearing something up, always breaking something, always doing something the parents don't want them to do; in short, they weary the parents going from one thing to another. The right kind of correction...will not only give you rest concerning your child, but the child will actually be a delight to your soul. What a difference!"

V. 18. The word "vision" here implies the inspired message of God (often by a living representative of it). When there was not prophet to reveal God's will to the people or no preacher to hinder their going into sin, people get into sin with nothing to restrain them. "We note the license of Eli's time, when there was no open vision (I Sam.3:1); in Asa's day, when Israel had long been without a teaching priest (II Chron. 15:3); and when the impious Ahaz 'made Judah naked' (II Chron. 28:19); or when the people were destroyed by reason of lack of knowledge of Divine things (Hos. 4:6)" ("Pulpit Commentary"). Yet, even in those days there would still be some who would keep the law, and those who did would be blessed of God:

"Blessed are they that hear the word of God, and keep it" (Luke 11:28); "If you know these things, blessed are ye if ye do them" (John 13:17); "He that looketh into the perfect law...and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing" (Jas. 1:25).

TEST QUESTIONS OVER 29:10-18

1. Why do the wicked seek the life of the upright (v. 10)?
2. Self-control is based upon what which a fool lacks (v. 11)?
3. Locate three wicked persons or groups in v. 12.
4. Where did Jesus show that God makes earthly benefits available to both just and unjust (v. 13)?
5. What is God's promise for the king who properly regards the poor in his realm (v. 14)?
6. According to v. 15, where do some parents fail?
7. Who have been some of the righteous when sin has flourished (v. 16)?
8. Correction of a child can change a parent's disgust to(v. 17).
9. Comment upon the first statement in v. 18.
10. What are some Bible promises to the obedient (v. 18)?

TEXT — 29:19-27

19. A servant will not be corrected by words;
For though he understand, he will not give heed.
20. Seest thou a man that is hasty in words?
There is more hope of a fool than of him.
21. He that delicately bringeth up his servant from a child
Shall have him become a son at last.
22. An angry man stirreth up strife,
And a wrathful man aboundeth in transgression.
23. A man's pride shall bring him low;
But he that is of a lowly spirit shall obtain honor.
24. Whoso is partner with a thief hateth his own soul;
He heareth the adjuration and uttereth nothing.
25. The fear of man bringeth a snare;
But whoso putteth his trust in Jehovah shall be safe.
26. Many seek the ruler's favor;
But a man's judgment cometh from Jehovah.
27. An unjust man is an abomination to the righteous;

And he that is upright in the way is an abomination to the wicked.

STUDY QUESTIONS OVER 29:19-27

1. What kind of person do you envision in v. 19?
2. Our saying, "Think before you", is similar to v. 20.
3. Why would v. 21 be so?
4. Find other passages in the Bible on anger to go along with v. 22.
5. Cite some New Testament passages that say the same as v. 23.
6. What does "adjuration" mean (v. 24)?
7. Illustrate the first statement of v. 25.
8. What do you understand by v. 26?
9. Is v. 27 why people usually change crowds when they become Christians?

PARAPHRASE OF 29:19-27

19. Sometimes mere words are not enough--discipline is needed. For the words may not be heeded.
20. There is more hope for a fool than for a man of quick temper.
21. Pamper a servant from childhood, and he will expect you to treat him as a son!
22. A hot-tempered man starts fights and gets into all kinds of trouble.
23. Pride ends in a fall, while humility brings honor.
24. A man who assists a thief must really hate himself! For he knows the consequence but does it anyway.
25. Fear of man is a dangerous trap, but to trust in God means safety.
26. Do you want justice? Don't fawn on the judge, but ask the Lord for it.
27. The good hate the badness of the wicked. The wicked hate the goodness of the good.

COMMENTS ON 29:19-27

V. 19. Servants were an uneducated group of persons. Personal gain and advancement held no motivation for them. There were likely times when they would sulk. When they got into this mood, it took more than words to get them going

again. Bodily punishment was the only "language" that would get through to them ("A whip for the horse, a bridle for the ass, And a rod for the back of fools"--Prov. 26:3), and sometimes not even that worked ("A rebuke entereth deeper into one that hath understanding than a hundred stripes into a fool"--Prov. 17:10). Such sullen, unresponding stubbornness might result in his death or his sale. An observation: Such stubbornness is not limited to slaves of long-ago. There are people who will not respond to words of wisdom, for even though they understand, they prefer the preservation of their ego than giving heed to the wisdom of another.

V. 20. Yes, there are some who are hasty of speech. They may be nervous, fidgety people to whom a moment of silence is killing and who speak from the top of their heads instead of the bottom their hearts. Such will have many an apology to make throughout life or suffer the loss of friends. Or some are hasty of speech because of not being aware of the problems that can be caused by such utterances. We have a saying, "Think before you speak." Some say, "think twice before you speak." A quick-tongued person suffers from this verse's comparison ("There is more hope of a fool than of him") as does a conceited man in Prov. 26:12.

V. 21. "Delicately bringeth up" means to pamper, to spoil, to give one privileges and favors without expecting corresponding responsibilities and obligations. On "son", the marginal note reads: "The meaning of the word is doubtful," accounting for various translations: "ungrateful" (Ewald); "as a son" ("American Bible Union"); "his continuator" ("Young's Literal"). "Clarke" observes that "such persons are generally forgetful of their obligations, assume the rights and privileges of children, and are seldom good for anything." Isn't that true of most people who are "delicately brought up", pampered, spoiled? Such boys grow up to be men in name only, and such girls grow up to be poor wives.

V. 22. Hebrew parallelism again: "angry man" and "wrathful man"; "stirreth up" and "aboundeth"; and "strife" and "transgression". Prov. 15:8 says, "A wrathful man stirreth up contention;" and Prov. 28:25 says, "He that is of a greedy spirit stirreth up strife." One who is angry is stirred up, and this causes him to say things and to do things that stirs up strife in others. This "strife" is not usually a passing thing, but it causes transgression to abound. Because of this Eph. 4:26

says, "be ye angry, and sin not." In other words, when angry, take care that you do not sin by what you do and say. How can one keep from sinning further when angry? By taking care of oneself instead of the other fellow: "Let not the sun go down upon your wrath" (Eph. 4:26)--get yourself under control immediately. Let us remember Jas. 1:20: "The wrath of man worketh not the righteousness of God."

V. 23. Each individual will have likes and dislikes, spirit, and desires, but just as v. 22 shows that such can get out of control by way of anger, this verse shows that such can get out of control by way of pride. Man's pride is when he is puffed up, but such actually leads down instead of up. Humility (being of a lowly spirit) actually leads up instead. Others sense a person's pride and deplore it. So does God. Both are against promoting such. For teaching and instances of this subject, see Prov. 15:33; 16:18; 18:12; Isa. 66:2; Dan. 4:30,31; Matt. 23:12; Luke 14:11; Luke 18:14; Acts 12:23; Jas. 4:6,10; I. Pet. 5:6.

V. 24. This is a court scene. The thief is brought in, and the one wronged. The judge has pronounced a curse upon the thief and upon anyone who knows the crime but refuses to divulge the information. He "hateth his own soul" in that he is bringing a curse upon himself by his action.

V. 25. What "snare"? "The snare of the devil" (II Tim. 2:26). Fearing men caused Abraham to deny that Sarah was his wife (Gen. 12:11-13; 20:2), some of the Jewish rulers who believed on Jesus not to say openly (John 12:42), Peter to deny Jesus (Matt. 26:69-74) and to withdraw himself from some Gentiles (Ga. 2:12), leaders to compromise the truth (I Sam. 15:24), weak Christians to recant under persecution (Matt. 13:20,21), etc. This is one of the greatest causes of preachers failing to preach the Word of God as they should.

V. 26. The last statement of the verse indicates that people try to buy off the king from condemning them in court. They will do everything they can (legitimate and illegitimate) to secure his favorable verdict, but even if they succeed in doing this, they still have God to deal with. Men may have let Jonah on board, but God still prevailed in his case. Ahab may have gotten Naboth's vineyard, but God didn't let him enjoy it (I Kings 21:17-19).

V. 27. The just and the unjust live in the same world, both eat to sustain physical life, live in houses, etc., but there the comparison ends, for they have adopted altogether different

ways of living. The righteous deplore the ways of the wicked (stealing, lying, cheating, drinking, fighting, hating, immorality, etc.). Jesus commended the church at Ephesus: "Thou canst not bear evil men" (Rev. 2:2). But the wicked deplore the upright just as much, for their ways are a rebuke to them. The wicked have often persecuted the righteous.

TEST QUESTIONS OVER 29:19-27

1. V. 19 reflects what attitude sometimes encountered even today?
2. What kind of person is often "hasty in his words" (v. 20)?
3. What often happens when people are pampered in childhood (v. 21)?
4. What does the New Testament say about man's wrath (v. 22)?
5. Cite other passages of Scripture on pride besides v. 23.
6. V. 24 pictures what kind of scene?
7. Cite Bible instances of v. 25.
8. Whose favor in v. 26 should one be seeking?
9. What is mutual, according to v. 27?

NOTICEABLE GROUPINGS IN CHAPTER 29

"Ruler"--

"When a wicked man beareth rule, the people sigh" (v. 2).

"The king by justice established the land; But he that exacteth gifts overthroweth it" (v. 4).

"If a ruler hearkeneth to falsehood, all his servants are wicked" (v. 12).

"The king that faithfully judgeth the poor, His throne shall be established for ever" (v. 14).

"Many seek the ruler's favor" (v. 26).

"Righteous"--

"When the righteous are increased, the people rejoice" (v. 2).

"The righteous doth sing and rejoice" (v. 6).

"The righteous take knowledge of the cause of the poor" (v. 7).

"The righteous shall look upon their fall" (v. 16).

"An unjust man is an abomination to the righteous" (v. 27).

"He that is upright in the way is an abomination to the wicked" (v. 27).

PONDERING THE PROVERBS

"Trap"--

"A man that flattereth his neighbor Spreadeth a net for his steps" (v. 5).

"In the transgression of an evil man there is a snare" (v. 6).

"Wise"--

"Whoso loveth wisdom rejoiceth his father" (v. 3).

"Wise men turn away wrath" (v. 8).

"If a wise man hath a controversy with a foolish man, Whether he be angry or laugh, there will be no rest" (v. 9).

"A wise man keepeth it back and stilleth it" (v. 11).

"The rod and reproof give wisdom" (v. 15).

"Parenthood"--

"Whoso loveth wisdom rejoiceth his father; But he that keepeth company with harlots wasteth his substance" (v. 3).

"The rod and reproof give wisdom; But a child left to himself causeth shame to his mother" (v. 15).

"Correct thy son, and he will give thee rest; Yea, he will give delight unto thy soul" (v. 17).

"He that delicately bringeth up his servant from a child Shall have him become a son at the last" (v. 21).

"Destruction"--

"He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy" (v. 1).

"He that exacteth gifts overthroweth it" (v. 4).

"A man that flattereth his neighbor spreadeth a net for his steps" (v. 5).

"Scoffers set a city in a flame" (v. 8).

"The righteous look upon their fall" (v. 16).

"Wicked"--

"In the transgression of an evil man there is a snare" (v. 6).

"The wicked hath not understanding to know it" (v. 7).

"The bloodthirsty hate him that is perfect; And as for the upright, they seek his life" (v. 10).

"If a ruler hearkeneth to falsehood, all his servants are wicked" (v. 12).

"When the wicked are increased, transgression increaseth" (v. 16).

"Abomination"--

"The bloodthirsty hate him that is perfect" (v. 10).

"An unjust man is an abomination to the righteous; And he

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that is upright in the way is an abomination to the wicked” (v. 27).

“Poor”--

“The righteous taketh knowledge of the cause of the poor; The wicked hath not understanding to know it” (v. 7).

“The poor and the oppressor meet together; Jehovah lighteneth the eyes of them both” (v. 13).

“The king that faithfully judgeth the poor; His throne shall be established for ever” (v. 14).

“Fool”--

“If a wise man hath a controversy with a foolish man; Whether he be angry or laugh, there will be no rest” (v. 9).

“A fool uttereth all his anger” (v. 11).

“Seest thou a man that is hasty in his words: There is more hope of a fool than of him” (v. 20).

“Speech”--

“A man that flattereth his neighbor spreadeth a net for his steps” (v. 5).

“Scoffers set a city in a flame” (v. 5).

“The rod and reproof give wisdom” (v. 15).

“A servant will not be corrected by words” (v. 19).

“Seest thou a man that is hasty in his words? there is more hope of a fool than of him” (v. 20).

“Bad company”--

“He that keepeth company with harlots wasteth his substance” (v. 3).

“Whoso is partner with a thief hateth his own soul” (v. 24).

“Anger”--

“Wise men turneth away wrath” (v. 8).

“If a wise man that a controversy with a foolish man, Whether he be angry or laugh, there will be no rest” (v. 9).

“A fool uttereth all his anger; But a wise man keepeth it back and stilleth it” (v. 11).

“Established”--

“The king by justice establisheth the land” (v. 4).

“The king that faithfully judgeth the poor, His throne shall be established for ever” (v. 14).

“Jehovah”--

“The poor man and the oppressor meet together; Jehovah lighteneth the eyes of them both” (v. 13).

“Whoso putteth his trust in Jehovah shall be safe” (v. 25).

“A man’s judgment cometh from Jehovah” (v. 26).

PONDERING THE PROVERBS

“Rejoice”--

“When the righteous are increased, the people rejoice” (v. 2).

“Whoso loveth wisdom rejoiceth his father” (v. 3).

“The righteous doth sing and rejoice” (v. 6).

“Correct thy son, and he will give thee rest; Yea, he will give delight unto thy soul” (v. 17).

“He that keepeth the law, happy is he” (v. 18).

THOUGHTS OF THE WICKED

“The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words” (15:26).

The wicked have thoughts. They are usually expressing them too. You talk to them about Jesus, and you will see that they have thoughts. But, they are not the kind of thoughts that God would have. They are thoughts that do not agree with God’s thoughts. They are thoughts that lead away from God rather than to Him. They are thoughts that degrade instead of inspire. They are thoughts that oppose God rather than submit to Him.

Because of the way that wicked people think, it is hard to help them, it is hard to deal with them for God. God knows this. The just deplore the way of the wicked, and the feeling is mutual--the wicked deplore the way of the righteous (29:27). God deplores the way of the wicked and would have them turn from it immediately.