

TEXT — 10:1-11

1. The Proverbs of Solomon.
A wise son maketh a glad father;
But a foolish son is the heaviness of his mother.
2. Treasures of wickedness profit nothing;
But righteous delivereth from death.
3. Jehovah will not suffer the soul of the righteous to famish;
But he thrusteth away the desire of the wicked.
4. He becometh poor that worketh with a slack hand;
But the hand of the diligent maketh rich.
5. He that gathereth in summer is a wise son;
But he that sleepeth in harvest is a son that causeth shame.
6. Blessings are upon the head of the righteous;
But violence covereth the mouth of the wicked.
7. The memory of the righteous is blessed;
But the name of the wicked shall rot.
8. The wise in heart will receive commandments;
But a prating fool shall fall.
9. He that walketh uprightly walketh surely;
But he that perverteth his ways shall be known.
10. He that winketh with the eye causeth sorrow;
But a prating fool shall fall.
11. The mouth of the righteous is a fountain of life;
But violence covereth the mouth of the wicked.

STUDY QUESTIONS OVER 10:1-11

1. Why say, "The proverbs of Solomon," here in the middle of the book (v. 1)?
2. Exemplify how wise children make glad parents (v. 1).
3. Exemplify how foolish children make sad parents (v. 1).
4. In what sense do treasures of wickedness profit nothing when many wicked are wealthy (v. 2)?
5. When does righteousness deliver one from death (v. 2)?
6. What does "soul" mean in v. 3?
7. What is a "slack hand" (v. 4)?
8. Why even bring "hand" into this verse (v. 4) that uses it twice?
9. Causeth shame to whom (v. 5)?
10. Whose "blessings" are upon the righteous (v. 6)?
11. How does violence cover the mouth of the wicked (v. 6)?

12. What is the significance of the word "rot" here in v. 7?
13. What does "prating" mean (v. 8)?
14. List ways that one might pervert his ways and be found out (v. 9).
15. In v. 10 what is wrong with winking?
16. How can one's mouth be a "fountain of life" (v. 11)?

PARAPHRASE OF 10:1-11

1. These are the proverbs of Solomon. Happy is the man with a level-headed son; sad the mother of a rebel.
2. Ill-gotten gain brings no lasting happiness; right living does.
3. The Lord will not let a good man starve to death, nor will He let the wicked man's riches continue forever.
4. Lazy men are soon poor; hard workers get rich.
5. A wise youth makes hay while the sun shines, but what a shame to see a lad who sleeps away his hour of opportunity.
6. The good man is covered with blessings from head to foot, but an evil man inwardly curses his luck.
7. We all have happy memories of good men gone to their reward, but the names of wicked men stink after them.
8. The wise man is glad to be instructed, but a self-sufficient fool falls flat on his face.
9. A good man has firm footing, but a crook will slip and fall.
10. Winking at sin leads to sorrow; bold reproof leads to peace.
11. There is living truth in what a good man says, but the mouth of the evil man is filled with curses.

COMMENTS ON 10:1-11

V. 1 After 9 chapters in this book called "Proverbs," aren't you surprised to see the heading, "The proverbs of Solomon," here? The explanation: a "proverb" is a wise saying. The first 9 chapters, while exalting and containing "wisdom", are not "sayings" but are extended topical material. The actual "sayings" begin here and will continue through chapter 29. The message of the verse: What we do as sons can affect the happiness or the heaviness of our parents, both while under their roof and after we leave it. The Prodigal Son (Luke 15:11-32) surely brought heaveniness upon his foolish departure and throughout his

waywardness and indulgence, but he brought happiness upon his penitent return. Other passages containing the same truth: Prov. 15:20; 17:21, 25; 19:13; 29:3,15. Thought for parents: The way you are now rearing your children will have much to do with your own future happiness or heaviness.

V. 2. Treasures of wickedness are riches gotten by wrong means. A Christian must follow only acceptable vocations: Eph. 4:28; marginal note on Tit. 3:8. "Better is a little, with righteousness, Than great revenues with injustice" (Prov. 16:8). Other similar references: Prov. 11:4; Psa. 34:10; 37:25; Dan. 4:27. And yet communities and families are usually more proud of their rich than they are of their righteous!

V. 3. "American Bible Union version": "Jehovah will not let the spirit of the righteous famish; But he repels the longing of the wicked." God so blesses the righteous that they do not faint. Consider David's praise of God in Psa. 23:1-6. And so states Paul in II Cor. 4:16. But equally so is God's face against those who do evil (I Pet. 3:12).

V. 4. The proper result of shiftlessness is to have nothing. God has willed that if a person will not work, he should not have things to eat (II Thess. 3:10). Some may become rich through crooked dealings, but others are prosperous through diligence. For similar material see Prov. 12:24; 13:4; 19:15; 21:5. In calling men to serve Him God has always called the busy people: Elisha plowing (I Kings 19:19-21), fishermen working (Matt. 4:18-22), Matthew sitting at his place of toll (Matt. 9:9), and Saul of Tarsus busy persecuting (Acts 26:10-18).

V. 5. This is related in content to v. 4. Also to v. 1. In life our actions commend others or embarrass them.

V. 6. "Clarke" comments: "As blessings shall be on the head of the just, so the violence of the wicked shall cover their face with shame and confusion. Their own violent dealings shall be visited upon them." V. 11 talks again of violence covering the mouth of the wicked.

V. 7. This verse speaks of the deceased. "The righteous shall be had in everlasting remembrance" (Psa. 112:6). Their virtues are extolled (Acts 9:36-39). But the bad things that a wicked person did are remembered long after he is dead. His name "rots" (gets worse) because that is the only side of him seemingly remembered and passed onto others. While we may call our children "Timothy", "Matthew", and other good Bible characters' names, yet we do not name them "Cain", "Ahab", or "Jezebel".

V. 8. Jesus also likened the obedient to the wise (Matt. 7:26, 27). Webster on "prate": "To talk, especially much and to little purpose; to chatter." Thus Young translates "a talkative fool". Diotrophes prated against the apostle John (III John 10). Such will "fall," sometimes as a consequence of his words even before he falls at the final judgment. V. 10 repeats the statement.

V. 9. Walks in "integrity" says "Young's Literal" and "Amplified." One who is walking in righteousness knows what he is doing, has assurance, and is safe. To pervert one's way is to divert it from what is right. One cannot do this without being found out, at least ultimately (dishonesty, adultery, embezzlement, etc.). Want to be known and noticed? Do wrong, and you will be. The righteous settle for "walketh surely". Prov. 28:18 is a parallel passage.

V. 10. This ends the same as v. 8. "Pulpit Commentary": Winking with the eye "is a sign of craft, malice, and complicity with other wicked comrades." Study Prov. 6:12-14 also. The first statement shows that wrongdoing brings sorrow to others; the second shows that it brings destruction to oneself.

V.11. The blessings brought by the mouth of the righteous is set in contrast to the sorrow and destruction brought by the wicked in v. 10. Psa. 37:30 also speaks of the "mouth of the righteous". People are helped by what good people say. This verse ends the same as v. 6.

TEST QUESTIONS OVER 10:1-11

1. What does a wise son make (v. 1)?
2. What does a foolish son make (v. 1)?
3. What was said about treasures of wickedness (v. 2)?
4. To what does a slack hand lead (v. 4)?
5. What was said about the hand of the diligent, (v. 4)?
6. What about the memory of the righteous (v. 7)?
7. What about the name of the wicked (v.7)?
8. What does "prating" mean (v. 8)?
9. Comment on "winking" as used in v. 9.
10. Of which are communities and families more proud--of their rich or their righteous (v. 9)?
11. Which spreads faster and farther--news of one's good deeds or bad deeds (v. 9)?
12. Which verse did the Paraphrase help you with the most?
13. Which verse did the Comments help you with the most?

TEXT — 10:12-22

12. Hatred stirreth up strifes;
But love covereth all transgressions.
13. In the lips of him that hath discernment wisdom is found;
But a rod is for the back of him that is void of understanding.
14. Wise men lay up knowledge;
But the mouth of the foolish is a present destruction.
15. The rich man's wealth is his strong city;
The destruction of the poor is their poverty.
16. The labor of the righteous tendeth to life;
The increase of the wicked, to sin.
17. He is in the way of life that heedeth correction;
But he that forsaketh reproof erreth.
18. He that hideth hatred is of lying lips;
And he that uttereth a slander is a fool.
19. In the multitude of words there wanteth not transgression;
But he that refraineth his lips doeth wisely.
20. The tongue of the righteous is as choice silver;
The heart of the wicked is little worth.
21. The lips of the righteous feed many;
But the foolish die for lack of understanding.
22. The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith.

STUDY QUESTIONS OVER 10:12-22

1. How does love "cover" transgressions (v. 12)?
2. What is meant by one having "discernment" (v. 13)?
3. Why don't more people "lay up knowledge" (v. 14)?
4. To whom is the mouth of fools a present destruction--to themselves or others (v. 14)?
5. What is meant by one's wealth being his "strong city" (v. 15)?
6. What kind of "life" does righteous labor lead to (v. 16)?
7. What is meant by the "increase" of the wicked (v. 16)?
8. What is meant by the "way of life" (v. 17)?
9. Name several persons in the Bible who forsook reproof (v. 17).
10. What might one say ("lying lips") who is concealing his hatred (v. 18)?

11. What two words in v. 18 are contrasts?
12. Why do a multitude of words result in transgression (v. 19)?
13. How is the tongue of the righteous like choice silver (v. 20)?
14. What other Bible passages speak of words' feeding people (v. 21)?
15. What kind of death does v. 21 have in mind?
16. Does the blessing of Jehovah make some people or all people rich (v. 22)? Explain.
17. What is implied by some riches when it says, "He addeth no sorrow therewith" (v. 22)?

PARAPHRASE OF 10:12-22

12. Hatred stirs old quarrels, but love overlooks insults.
13. Men with common sense are admired as counselors; those without it are beaten as servants.
14. A wise man holds his tongue. Only a fool blurts out everything he knows; that only leads to sorrow and trouble.
15. The rich man's wealth is his only strength. The poor man's poverty is his only curse.
16. The good man's earnings advance the cause of righteousness. The evil man squanders his on sin.
17. Anyone willing to be corrected is on the pathway to life. Anyone refusing has lost his chance.
18. To hate is to be a liar; to slander is to be a fool.
19. Don't talk so much. You keep putting your foot in your mouth. Be sensible and turn off the flow!
20. When a good man speaks, he is worth listening to, but the words of fools are a dime a dozen.
21. A godly man gives good advice, but a rebel is destroyed by lack of common sense.
22. The Lord's blessing is our greatest wealth. All our work adds nothing to it!

COMMENTS ON 10:12-22

V. 12. Hatred does not desire the fellowship of the one hated, does not wish the peace and the welfare of the one hated. Hatred must show itself, and the result is trouble and strife. Hatred will stir up strife by picking on all the small "talking points" that love would have overlooked (I Cor. 13:4). The soft

answer (of love) will turn away wrath, but the grievous words (of hatred) will stir up strife (Prov. 15:1). Other Scriptures on love's covering or concealing faults: Prov. 17:9; I Pet. 4:8.

V.13 One who is wise has "discerning lips"; that is, he knows what to say and what not to say, when to say it and when not to, how to say it and how not to, how much to say, where to say it and where not to, etc. Jesus' perfection was also seen in this. Peter's imperfection often exhibited itself in this (Matt. 16: 21-23; Luke 9:32-35; John 21:19-22. Proper speech is a crowning virtue (Jas. 3:2). During World War II Uncle Sam was shown on posters with his finger saying, "Sh-h-h." Another government poster during that war showed a big ship sinking and included these few words, "Somebody talked!" No wonder Prov. 26:3 says, "A whip for the horse, a bridle for the ass, and a rod for the back of fools."

V. 14. A wise man does more listening (taking in, "laying up") than he does talking; the fool, just the opposite. See Prov. 18:7; 21:23. Christians are taught to be "swift to hear" but "slow to speak" (Jas. 1:19).

V. 15. The opening statement is also in Prov. 18:11. "Strong city" means that in which he trusts. There are those who trust in their riches (Psa. 52:7). I Tim. 6:17 forbids it, and Jesus said such cannot enter heaven (Mark 10:24). Job recognized that to make riches one's "confidence" is to "deny" God (Job 31:24-28).

V. 16. The labor of the righteous is good for him: he enjoys his food, he sleeps well, he is healthy, and his mind is not troubled. Ecc. 5:12 says, "The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep." The increase of the wicked is not good for him, for it but leads to sin. Luxury and licentious living often go together. Kings as a group (the wealthies in the land) were usually not godly. Eccl. 10: 17 says, "Happy art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!"

V. 17. In v. 16 labor led to "life"; in this verse heeding correction does. All people make mistakes and will be corrected: as children by parents (Heb. 12:9), school teachers, and other adults; later in life by employers, neighbors, mates, God's leaders, and even God through chastening (Heb. 12:5,6). David listened to what Abigail had to say, saw the wisdom of it, and wisely changed his course (I Sam. 26:32,33). For other passages on heeding

correction see Prov. 12:1; 13:18; 15:5, 31, 32. But there will always be those who forsake reproof, and they will not prosper (Prov. 15:10). See also Prov. 1:25, 26.

V. 18. "Hideth" and "uttereth" are obvious contrasts. Those who seek to hide their true feelings will lie. When asked, "What's the matter?" or "What have I done that's wrong?" they will reply, "Nothing." When asked, "Why are you upset?" they will say, "I'm not upset." See also Prov. 20:24-26. On the other hand to slander (defame) is foolish and wrong (Matt. 5:21,22). The word "devil" means "slanderer". We must be careful not to be guilty of doing the same thing (I Tim. 3:11). We should neither hide hatreds nor utter slanders. We can only avoid such a dilemma by getting hatred out of our hearts, which we are commanded to do (Eph. 4:31).

V. 19. Eccl. 5:3 says a fool's voice is known, is recognized, by its multitude of words. Jas. 1:19 says we are to be "slow to speak". See also Prov. 17:28. Those who speak incessantly will surely sometime speak when they should be listening, will say some things that shouldn't be said, and will sometime speak before they think. "Speak little, because for one sin which we may commit by keeping silence where it would be well to speak, we commit a hundred by speaking upon all occasions" (Pinart).

V. 20. A triple contrast: "tongue" vs. "heart"; "the righteous" vs. "the wicked"; "choice silver" vs. "little worth". The "little worth" of the wicked person's heart is seen in that contains no praise for God and no love for his fellowman.

V. 21. In this verse "feed" is set over against "die". "The lips of the wise disperse knowledge" (Prov. 15:7). Jesus "fed" multitudes with His teachings. Teachers of God's Word "feed" the flock of God (Acts 20:28). Paul "fed" many people in many places. We too can edify (build people up) with our lips (Eph. 4:29). People need this knowledge, for they will die for lacking it or for disregarding it (Hos. 4:6). Why does a mouse die in a trap or a fish die on the end of a hook? Because they "didn't know" what would happen by biting the bait.

V. 22. When Israel did right, God blessed them and enriched them. They were not made rich by their own power but by God's (Deut. 8:17, 18). Compare Gen. 24:35; 26:12; Psa. 37:22. Those who gain riches without regard for God both err from the faith and pierce themselves through with many sorrows (I Tim. 6:9, 10). When people get money in their own way, they often resort to crookedness, and all kinds of troubles follow.

“Unsanctified riches bring only trouble and vexation” (Pulpit Commentary). God’s riches are a blessing all the way (“no sorrow therewith”).

TEST QUESTIONS OVER 10:12-22

1. Why does hatred stir up strife (v. 12)?
2. In what way does love cover transgression (v. 12)?
3. How does one show that he/she has discerning lips (v. 13)?
4. What two verses extolled listening and condemned excessive talking?
5. Why is a rich man’s riches referred to as his “strong city” (v. 15)?
6. What did Jesus say about those who trust in riches (v. 15)?
7. In what ways is the labor of the righteous good for him (v. 16)?
8. What often happens when the wicked increase in riches (v. 16)?
9. What are some of the groups or individuals who will correct us throughout life (v. 17)?
10. What is better than hiding hatred within or uttering slander without (v. 18)?
11. How do we know that slander is of the devil (v. 18)?
12. Whose voice is known by its multitude of words (v. 19)?
13. How does v. 20 describe the worth of the righteous person’s tongue?
14. How does v. 20 describe the worth of the wicked person’s heart?
15. How can we “feed” people with words (v. 21)?
16. What often happens when people obtain riches for themselves without regard for God (v. 22)?
17. How do riches gained from God’s blessings differ (v. 22)?

TEXT — 10:23-32

23. It is as sport to a fool to do wickedness;
And so is wisdom to a man of understanding.
24. The fear of the wicked, it shall come upon him;
And the desire of the righteous shall be granted.
25. When the whirlwind passeth, the wicked is no more;
But the righteous is an everlasting foundation.
26. As vinegar to the teeth, and as smoke to the eyes,

So is the sluggard to them that send him.

27. The fear of Jehovah prolongeth days;
But the years of the wicked shall be shortened.
28. The hope of the righteous shall be gladness;
But the expectation of the wicked shall perish.
29. The way of Jehovah is a stronghold to the upright;
But it is a destruction to the workers of iniquity.
30. The righteous shall never be removed;
But the wicked shall not dwell in the land.
31. The mouth of the righteous bringeth forth wisdom;
But the perverse tongue shall be cut off.
32. The lips of the righteous know what is acceptable;
But the mouth of the wicked speaketh perverseness.

STUDY QUESTIONS OVER 10:23-32

1. Cite illustrations of people who make sport of wickedness (v. 23).
2. Does v. 23 mean that wisdom is "sport" to the man of understanding?
3. According to v. 24 what will come upon the wicked, and what will come upon the righteous?
4. What "whirlwind" will take away the wicked (v. 25)?
5. How are the righteous an "everlasting foundation" (v. 25)?
6. What do the three things mentioned in v. 26 have in common?
7. How does the fear of Jehovah "prolong days" (v. 27)?
8. What shortens the years of the wicked (v. 27)?
9. What is meant by the expectation of the wicked perishing (v. 28)?
10. What is meant by the "way of Jehovah" in v. 29?
11. Why say the righteous shall "never" be removed when all must die (v. 30)?
12. Why say the wicked shall not dwell in the land when there are many wicked people living (v. 30)?
13. In what sense will the perverse tongue be "cut off" (v. 31)?
14. Why say the "lips" know when it is the "mind" that knows (v. 32)?
15. Which verse did the Paraphrase help you with the most?
16. Which verse did the Comments help you with the most?

PARAPHRASE OF 10:23-32

23. A fool's fun is being bad; a wise man's fun is being wise!
24. The wicked man's fears will all come true, and so will the good man's hopes.
25. Disaster strikes like a cyclone and the wicked are whirled away. But the good man has a strong anchor.
26. A lazy fellow is a pain to his employers--like smoke in their eyes or vinegar that sets the teeth on edge.
27. Reverence for God adds hours to each day; so how can the wicked expect a long, good life?
28. The hope of good men is eternal happiness; the hopes of evil men are all in vain.
29. God protects the upright but destroys the wicked.
30. The good shall never lose God's blessings, but the wicked shall lose everything.
31. The good man gives wise advice, but the liar's counsel is shunned.
32. The upright speak what is helpful; the wicked speak rebellion.

COMMENTS ON 10:23-32

V. 23. To do mischief is sport or fun to a fool. Heb. 11:25 speaks of the "pleasures of sin". Godliness would be boredom to him until converted. He is sure he is living the only way to be lived. He thinks he is smart, and that everybody else is missing out on the main thing of life. But don't forget that the man of understanding enjoys the way of wisdom too. Fools are not the only ones who enjoy themselves. Yes, godly people are happy too!

V. 24. Many know they are not right, but outwardly they seem to act as if there is nothing to worry about. Yet, within them are lurking fears that come to the surface when they think they are going to die. As instantly as men cry out for God's mercy when they think they may suddenly die shows they have done some thinking ahead of time about their manner of life knowing it was not right. Their way of life finally catches up with them, but the righteous have hope as they look to the future, and that hope will be granted whether in answer to prayer for things here or in heaven in eternity. Notice the same truth in Psa. 145:19; I John 5:14, 15.

V. 25. Finally God's patience with the wicked comes to an end, and He sweeps them away with the suddenness of a

whirlwind. After such a storm has passed, oftentimes it is only the foundation of a building that is left. The righteous are like that foundation, the wicked like the building that was carried away. Psa. 37 is a psalm that says the same thing over and over. Read it, noting the sudden destruction of the wicked and the continuation and blessing of the righteous.

V. 26. See the "Paraphrase" on this verse. The teeth do not like vinegar nor the eyes smoke, and neither does an employer like a sluggard. Pulpit Commentary: "In a country where chimneys are unknown...the eyes must have often been painfully affected by the household fire."

V. 27. As a rule a person or a people given to sin will not live as long as a godly person or people. Sin soon burns its victims out like a roaring fire does the wood. Read Prov. 9:11 and Psa. 55:23 in connection with this verse.

V. 28. Several times does this chapter state this same truth. The righteous have much to hope for, and God does not disappoint them. The hopes of the wicked will be dashed to the ground as they perish. Psa. 112:10 and Prov. 11:7 also speak of the expectation of the wicked perishing. Sin, then, is a losing game. Don't play it!

V. 29. The way of Jehovah is followed by two statements: it is a stronghold (the utmost is protection) to the upright, but it is destruction to the workers of iniquity. When God rises to sift a people, not one kernel will be lost, but all the sinners will be destroyed (Amos 9:9). For God's special care of the righteous, see Psa. 91:1-12. It pays to do right. The backslidden people of Malachi's day said it didn't (Mal. 3:14, 15), but look what Mal. 3:16-4:2 goes on to record.

V. 30. And again the same lesson is emphasized. "Never be removed" is said of the righteous, but "not dwell" of the wicked. For the security of the godly see Psa. 125:1,2.

V. 31. The good mouth brings forth good things like praise (Eph. 5:4), edifying things (Eph. 4:29), and truth (Eph. 4:25) while the wicked mouth brings forth just the opposite, for which it will be destroyed.

V. 32. The lips of the righteous know what to say, when, where, etc. The mouth of the wicked speaks the wrong thing. Proverbs, Ephesians, and James all have much to say on the use and the abuse of the tongue.

TEST QUESTIONS OVER 10:23-32

1. What is fools' attitude toward mischief? Toward godliness (v. 23)?
2. Do godly people have any fun in life (v. 23)?
3. Do the wicked ever have any inward fears? When do they come to the surface (v. 24)?
4. What about the wicked when the whirlwind passes? What about the righteous (v. 25)?
5. Who is compared with vinegar to the teeth and smoke to the eyes (v. 26)?
6. What can shorten the life-span of sinners (v. 27)?
7. What often keeps the expectation of the wicked from coming to pass (v. 28)?
8. The way of Jehovah is what two different things to the upright and to the workers of iniquity.. (v. 29)?
9. How is the security of the godly and the insecurity of the wicked set forth in v. 30?
10. What are some of the good things that issue from the mouth of the righteous? What are some of the bad things that issue from the mouth of the wicked (v. 31)?
11. What three Bible books have much to say about the use and the abuse of the tongue (v. 32)?

NOTICEABLE GROUPINGS IN CHAPTER 10

"The righteous"--

- "The memory of the righteous" (v. 7).
- "The mouth of the righteous" (v. 11, 31).
- "The labor of the righteous" (v. 16).
- "The tongue of the righteous" (v. 20).
- "The lips of the righteous" (v. 21).
- "The desire of the righteous" (v. 24).
- "The hope of the righteous" (v. 28).
- "The lips of the righteous" (v. 32).

"The wicked"--

- "The name of the wicked" (v. 7).
- "The heart of the wicked" (v. 20).
- "The fear of the wicked" (v. 24).
- "The years of the wicked" (v. 27).
- "The expectation of the wicked" (v. 28).
- "The mouth of the wicked" (v. 32).

PONDERING THE PROVERBS

"Fools"--

- "A foolish son is the heaviness of his mother" (v. 1).
- "A prating fool shall fall" (vs. 8, 10).
- "The mouth of the foolish is a present destruction" (v. 14).
- "He that uttereth a slander is a fool" (v. 18).
- "The foolish die for lack of understanding" (v. 21).
- "It is as sport to a fool to do wickedness" (v. 23).

Laziness"--

- "He becometh poor that worketh with a slack hand" (v. 4).
- "He that sleepeth in harvest is a son that causeth shame" (v. 5).
- "As vinegar to the teeth, and as smoke to the eyes, so is a sluggard to them that send him" (v. 26).

"Diligence"--

- "The hand of the diligent maketh rich" (v. 4).
- "He that gathereth in summer is a wise son" (v. 5).
- "The labor of the righteous tendeth to life" (v. 16).

"Speech"--

- "Violence covereth the mouth of the wicked" (vs. 6, 11).
- "In the lips of him that hath discernment wisdom is found" (v. 13).
- "The mouth of the foolish is a present destruction" (v. 14).
- "He that hideth hatred is of lying lips" (v. 18).
- "He that uttereth a slander is a fool" (v. 18).
- "In the multitude of words there wanteth not transgression" (v. 19).
- "He that refraineth his lips doeth wisely" (v. 19).
- "The tongue of the righteous is as choice silver" (v. 20).
- "The lips of the righteous feed many" (v. 21).
- "The mouth of the righteous bringeth forth wisdom" (v. 31).
- "The perverse tongue shall be cut off" (v. 31).
- "The lips of the righteous know what is acceptable" (v. 32).
- "The mouth of the wicked speaketh perverseness" (v. 32).