

TEXT — 20:1-10

1. Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.
2. The terror of a king is as the roaring of a lion:
He that provoketh him to anger sinneth against his own
life.
3. It is an honor for a man to keep aloof from strife;
But every fool will be quarrelling.
4. The sluggard will not plow by reason of the winter;
Therefore he shall beg in harvest, and have nothing.
5. Counsel in the heart of man is like deep water;
But a man of understanding will draw it out.
6. Most men will proclaim every one his own kindness;
But a faithful man who can find?
7. A righteous man that walketh in his integrity,
Blessed are his children after him.
8. A king that sitteth on the throne of judgment
Scattereth away all evil with his eyes.
9. Who can say, I have made my heart clean,
I am pure from my sin?
10. Diverse weights, and divers measures,
Both of them alike are an abomination to Jehovah.

STUDY QUESTIONS OVER 20:1-10

1. According to v. 1 have we as a nation been "wise" to
legalize strong drink?
2. Give a Bible instance of the truth of v. 2.
3. Cite other passages besides v. 3 that teach us to avoid
strife.
4. What are other excuses besides v. 4 that sluggards might
give for not doing a job?
5. He will draw it out of his own heart or out of the heart of
another (v. 5)?
6. What is meant in v. 6 by a "faithful" man?
7. Why are the children of a righteous man blessed (v. 7)?
8. How does a king scatter away evil "with his eyes (v. 8)?
9. What is the evident answer to the questions in v. 9?
10. According to v. 10 with what is God displeased?

PARAPHRASE OF 20:1-10

1. Wine gives false courage; hard liquor leads to brawls; what fools men are to let it master them, making them reel drunkenly down the street!
2. The king's fury is like that of a roaring lion; to rouse his anger is to risk your life.
3. It is an honor for a man to stay out of a fight. Only fools insist on quarreling.
4. If you won't plow in the cold you won't eat in the harvest.
5. Though good advice lies deep within a counselor's heart, the wise man will draw it out.
6. Most people will tell you what loyal friends they are, but are they telling the truth?
7. It is a wonderful heritage to have an honest father.
8. A king sitting as judge weighs all the evidence carefully, distinguishing the true from false.
9. Who can ever say, "I have cleansed my heart; I am sinless"?
10. The Lord despises every king of cheating.

COMMENTS ON 20:1-10

V. 1. "Wine" as used in the Bible is not always intoxicating, but in this instance it is (note its connection with "strong drink" and also with what the verse says about it). It is a "mocker", mocking and making a fool out of its drinker with ridiculous and senseless conduct. Strong drink is a "brawler", leading to many quarrels and fights. One who drinks the stuff "erreth", is making a great mistake, sins, and he is "not wise." One can hardly err worse or be more unwise than to take up with strong drink. Oh, the sorrows, griefs, hardships, miseries, and you-name-it that strong drink has brought to the drinker, to his family, and to those who have been injured and killed just so that he could drink! For other passages see Gen. 9:21,22; Prov. 23:29,30; Isa. 28:7; Hos. 4:4. Strong drink is surely not for kings (Prov. 31:4,5), yet they have often been big drinkers. God was highly displeased at the drinking Belshazzar and his antics at the big party of Dan. 5. Every nation that has turned to wine has only weakened itself. A German saying: "More are drowned in the wine cup than in the ocean." Note the New Testament teaching in Eph. 5:18; Rom. 14:21.

V. 2. Being a king, Solomon included numerous sayings involving kings. He especially liked those that showed the importance of having the king's favor and avoiding his disfavor (Prov. 16:16; 19:12). I Kings 2 shows three men encountering Solomon's wrath and suffering death: Adonijah, Job, and Shemei.

V. 3. This verse shows that fools (not wise people) quarrel and engage in trouble while people of honor seek to avoid strife. "Follow peace with all men" (Heb. 12:14); "If it be possible, as much as in you lieth, be at peace with all men" :Rom. 12:18); "Let there be no strife, I pray thee, between me and thee" :Gen. 13:8). This does not mean we are to compromise God's Word in order to have peace. This is an altogether different field (Luke 14:51-58). 31-33

V. 4. The lazy, indolent person can always find an excuse for not working. It may be the cold weather (as in this verse), or it may be "too hot", "rainy," "it's too hard," "I don't know how," "I'm not feeling good," "somebody else will do it," "it's not important," "I'll do it later," etc. This is why some people have nothing.

V. 5. "Counsel" in this verse stands for deep wisdom (like water of a deep well). But "counsel" is no good unless you can get it from its possessor. People with little to offer us are generally free with their advice, but people who really have knowledge tend to be more conservative with giving unsolicited advice. In fact, sometimes it takes just the right person who goes at the right time and approaches the subject in just the right way to get such valuable counsel. This verse shows that where there's a will, a man of understanding will find the way to get it.

V. 6. The tendency of humanity is to tell those things that are personally commendable and to forget those things that are derogatory. As such we tell only a part of the story. A "faithful" man (one who tells it exactly as it is concerning himself) is almost impossible to find, according to the implication of this verse. There is much food for thought here for each of us.

V. 7. Everybody is blessed when a man lives right, but especially himself and his family. Since influence and environment are such strong factors in life, those who are the closest to a righteous person are the ones who receive the greatest blessings from their influence. "Integrity" is honesty, uprightness. Other passages showing that one's offspring is blessed by his righteousness and because of his righteousness: Psa. 37:25,26;

112:2.

V. 8. Not just any king, for some kings (like Ahab) have been the source and the multiplication of evil. But a good king is one who rules with a righteous sceptre, and his government praises the good and punishes the evil (I Pet. 2:13,14; Rom. 13:3).

V. 9. The implied answer is "nobody". We can make our hearts corrupt and our lives sinful, but we cannot dispel the guilt nor cleanse away our sin apart from God's mercy. Let us re-say it: Man cannot direct his own way successfully (Jer. 10:23), nor can he save himself by his own righteousness (Tit. 3:5), nor can he cleanse himself from a single sin (this verse). Notice how this is brought out in song: "Nothing in my hand I bring; simply to thy cross I cling; Naked, come to Thee for dress; helpless, look to Thee for grace; Foul, I to the fountain fly; Wash me, Saviour, or I die."

V. 10. Verse 23 reads similarly. Man employs such means to gain personal advantage even though its disadvantage to his fellowmen equals the advantage that it is to himself. It is unscrupulous gain. It is plain and intentional dishonesty. And it is abomination to God. See Deut. 25:13-16 and Prov. 11:1 also.

TEST QUESTIONS OVER 20:1-10

1. How do we know that "wine" in v. 1 is intoxicating?
2. Comment upon "erretth" (v. 1).
4. Comment upon "not wise" (v. 1).
5. Name three men executed by King Solomon (v. 2).
6. Give some Bible statements showing that God wants us to be peaceable people (v. 3).
7. Why did the sluggard in v. 4 not want to plow?
8. Who is more apt to be free with counsel (v. 5)? Who more conservative with it?
9. Comment upon v. 6.
10. Give other passages besides v. 7 that show the blessings that come to children because of righteous parents.
11. What kind of king fulfills v. 8?
12. If Christ had not died, would there be any fountain for our sin (v. 9)?
13. Show from v. 10 that godliness extends to our business dealings.

TEXT — 20:11-20

11. Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.
12. The hearing ear, and the seeing eye,
Jehovah hath made even both of them.
13. Love not sleep, lest thou come to poverty;
Open thine eyes, and thou shalt be satisfied with bread.
14. It is bad, it is bad, saith the buyer;
But when he is gone his way, then he boasteth.
15. There is gold, and abundance of rubies;
But the lips of knowledge are a precious jewel.
16. Take his garment that is surety for a stranger;
And hold him in pledge that is surety for foreigners.
17. Bread of falsehood is sweet to a man;
But afterwards his mouth shall be filled with gravel.
18. Every purpose is established by counsel;
And by wise guidance make thou war.
19. He that goeth about as a talebearer revealeth secrets;
Therefore company not with him that openeth wide his
lips.
20. Whoso curseth his father or his mother,
His lamp shall be put out in blackness of darkness.

STUDY QUESTIONS OVER 20:11-20

1. What is the force of the word "even" in v. 11?
2. Select some of the intricate workings of the eye or ear that would disprove evolution and uphold divine creation (v. 12).
3. While sleep is necessary, can one sleep too much (v. 13)?
4. Why does the buyer say, "It is bad, it is bad" (v. 14)?
5. When he goes his way, of what does he boast (v. 14)?
6. Why are lips of knowledge compared with a precious jewel (v. 15)?
7. Explain v. 16.
8. Show how sin is often "sweet" at the time but not so afterwards (v. 17).
9. Whose false guidance ruined Absalom (v. 18)?
10. Why not company with such a person (v. 19)?
11. What is meant by one's lamp being put out (v. 20)?

PARAPHRASE OF 20:11-20

11. The character of even a child can be known by the way he acts--whether what he does is pure and right.
12. If you have good eyesight and good hearing, thank God who gave them to you.
13. If you love sleep, you will end in poverty. Stay awake, work hard, and there will be plenty to eat!
14. "Utterly worthless!" says the buyer as he haggles over the price. But afterwards he brags about his bargain!
15. Good sense is far more valuable than gold or precious jewels.
16. It is risky to make loans to strangers!
17. Some men enjoy cheating, but the cake they buy with such ill-gotten gain will turn to gravel in their mouths.
18. Don't go ahead with your plans without the advice of others; don't go to war until they agree.
19. Don't tell your secrets to a gossip unless you want them broadcast to the world.
20. God puts out the light of the man who curses his father or mother.

COMMENTS ON 20:11-20

V. 11. The Bible says we can know what a person really is by what he does (Matt. 7:16; 12:35; I John 3:10; 2:29). This verse shows that people begin to take notice of one's behavior and to form an opinion concerning him even when he is a young child.

V. 12. Psa. 94:9 and Exo. 4:11 also affirm that God has made our equipment for seeing and hearing, and when one studies the intricacies of these valuable parts of our bodies, who else but God could make them? The theory of evolution is so inadequate to account for the origin of such sensitive, such intricate, such functional, parts of the human body. This is applicable not only to the eyes and ears but to all the body. R. G. Lee: "The most wonderful camera in all the world is the human eye. The most perfect telephone is the human ear. The most perfect violin is the human larynx. The most perfect telegraph system is the human nerves. The most wonderful chemical laboratories is the intestinal tract. The most wonderful thatch is the human hair. The most perfect filter is the human lung. The most perfect screen is the human eyelid. The most perfect pump

is the human heart.”

V. 13. We know that a person can sleep too little for good health. But we can also sleep too much to get the necessary things done. Clark: “Sleep...is an indescribable blessing; but how often is it turned into a curse! It is like food: a certain measure of it restores and invigorates exhausted nature; more than that oppresses and destroys life.” See Prov. 6:9-11; 19:15 also.

V. 14. If there is something wrong with an object one is seeking to buy, it is not out of place for the buyer to take that into consideration with the seller when making the purchase and agreeing upon the price, but this verse knows human nature all too well: to “knock” the product mercilessly and unrighteously as if it were no good, but when the purchase has been made at a small price, oh how the purchaser does brag to his friends of the deal he made! Beware, traders and buyers!

V. 15. Speaking of wisdom, Job 28:16-19 says, “It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. Gold and glass cannot equal it, neither shall it be exchanged for jewels of fine gold. No mention shall be made of coral or of crystal: yea, the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.” See Prov. 3:15; 8:11 for similar comparisons. This verse is not speaking of wisdom and knowledge held for oneself but shared with others.

V. 16. Prov. 27:13 is very similar. This is exactly what happens when one has made himself surety for another’s debts who cannot pay. Prov. 22:26,27 warns against suretyship as do Prov. 6:1,2; 11:15; 17:18.

V. 17. The pleasures of sin seem great at the moment, but they can lead to very sorrowful consequences, and in the end to divine punishment in the lake of fire. Achan enjoyed much more the stealing of the forbidden from the spoils of Jericho than he did the “afterwards” (Josh. 7:20-25). It seemed “sweet” to Joseph’s brothers to sell him and get rid of him, but the “afterwards” of it was not good (Gen. 42:21,22). The philosophy of the evil woman of Prov. 9:17 is that “stolen waters of sweet”, but the man who drinks “knoweth not that the dead are there; That her guests are in the depths of Sheol” (9:18). Look beyond the momentary pleasure derived from sin to the fearful consequences to which it leads (Heb. 10:31).

V. 18. This saying was given for those days when God had an earthly nation (Israel) and when their wars with the

idolatrous was a part of God's plan (a 1500 year period--from Moses onward). Other verses on the same subject and for the same period: Prov. 15:22; 24:6; Luke 14:31. Absalom was not wise in accepting Hushai's false counsel in preference to Ahithophel's wise counsel from his standpoint (II Sam. 17:1-14; 18:6-15). Just as they looked to "counsel" in their warfare, even so should we seek out good advice in pursuing major proposals.

V. 19. The first statement is found also in Prov. 11:13. A talebearer revealeth secrets wherever he goes. But be assured as he tells you the secrets of others that he in turn will reveal your secrets to the next ones to whom he talks. "Therefore company not with him," says this verse's conclusion, and a good conclusion it is! Proverbs has nothing good to say about the "talebearer" and the "whisperer", and what a poor way to live! Surely there is something far higher to live for than to be a talebearer and a gossip.

V. 20. Other Scriptures about cursing and belittling one's parents: Exo. 21:17; Lev. 20:9; Matt. 15:4. Other passages on one's lamp being put out: Prov. 24:20; Job 18:5,6. They always kept a small light burning in their houses at night, for utter darkness was one of the things they feared the most. The "lamp" of one's life, one's household, one's future lineage, would be cut off if he cursed his parents.

TEST QUESTIONS OVER 20:11-20

1. How early do people begin forming an opinion about us (v. 11)?
2. Why does the theory of evolution fall far short of explaining the abilities of the ear and eye (v. 12)?
3. What are the dangers of getting either too little or too much sleep (v. 13)?
4. Why do traders and buyers need v. 14?
5. How does v. 15 describe the lips of knowledge?
6. What passages besides v. 16 contain teachings on suretyship?
7. What word is so important in v. 17?
8. What kind of "counsel" was v. 18 originally dealing with?
9. Why is it wise not to be a companion of a secret-revealer (v. 19)?
10. Why did the ancients customarily leave a small light burning at night (v. 20)?

TEXT — 20:21-30

21. An inheritance may be gotten hastily at the beginning;
But the end thereof shall not be blessed.
22. Say not thou, I will recompense evil:
Wait for Jehovah, and he will save thee.
23. Diverse weights are an abomination to Jehovah;
And a false balance is not good.
24. A man's goings are of Jehovah;
How then can man understand his way?
25. It is a snare to a man rashly to say, It is holy,
And after vows to make inquiry.
26. A wise king winnoweth the wicked,
And bringeth the threshingwheel over them.
27. The spirit of man is the lamp of Jehovah,
Searching all his innermost parts.
28. Kindness and truth preserve the king;
And his throne is upholden by kindness.
29. The glory of young men is their strength;
And the beauty of old men is the hoary head.
30. Stripes that wound cleanse away evil;
And strokes reach the innermost parts.

STUDY QUESTIONS OVER 20:21-30

1. Give a Bible example of one who misspent his inheritance money (v. 21).
2. Compare v. 22 with Abigail's advice to David in I Sam. 25:9-31.
3. What previous verse in this chapter teaches the same as v. 23?
4. What man in the last part of Genesis could look back and see the truth stated in v. 24?
5. What does Eccl. 5:4,5 say about making vows (v. 25)?
6. What should be any ruler's attitude and action toward wickedness (v. 26)?
7. Is v. 27 referring to the conscience?
8. Are kings usually thought of as "kind" (v. 28)?
9. Illustrate the statement about young men in v. 29.
10. Illustrate the statement about old men in v. 29.
11. Is the statement in v. 30 still true?

PARAPHRASE OF 20:21-30

21. A fortune can be made from cheating, but there is a curse that goes with it.
22. Don't repay evil for evil. Wait for the Lord to handle the matter.
23. The Lord loathes all cheating and dishonesty.
24. Since the Lord is directing our steps, why try to understand everything that happens along the way?
25. It is foolish and rash to make a promise to the Lord before counting the cost.
26. A wise king stamps out crime by severe punishment.
27. A man's conscience is the Lord's searchlight exposing his hidden motives.
28. If a king is kind, honest and fair, his kingdom stands secure.
29. The glory of young men is their strength; of old men, their experience.
30. Punishment that hurts chases evil from the heart.

COMMENTS ON 20:21-30

V. 21. Sometimes an inheritance immediately places into a person's hands more money than he has ever had in his possession at any one time. He didn't work for it; he didn't save it; but now all at once it is his. If the person is wise, it can be a great blessing as he thankfully receives it, as he carefully invests or uses it, and as he realizes the value of it. But "come easy, go easy" is so often the rule, and a short time of luxurious living (while it lasts; can make it a curse to him as he gets himself into a standard of living that he cannot maintain by his own earnings after the inheritance money is blown. A common laborer went through an inheritance of \$200,000 in six months. He didn't want to go back to working, so he and a woman teamed up and kidnapped a rich man's son, killed him, and collected the ransom money. They were executed by the state of Missouri. Others, like the Prodigal Son, get involved in sinful, indulgent living that they had never known before.

V. 22. Prov. 24:29 also forbids one saying he will take vengeance. I Thess. 5:15 and I Pet. 3:9 also forbid our vengeance-taking and teaches us to render good for their evil. Deut. 32:35,36 promises that God will take care of executing vengeance on the wrongdoer, saving us the trouble, keeping us from making

some mistakes, and being sure the wrongdoer will get just what he should receive. Paul reminds us of this in Rom. 12:19,20, promising that by our doing good to them, some of them will be turned from enmity to friendship (v. 21). Abigail believed this and persuaded David (I Sam. 25:9-34), and thereafter David appeared to be completely convinced of the rightness of this procedure (I Sam. 26:7-10; II Sam. 16:5-12).

V. 23. Similar to v. 10. God's great displeasure with crooked dishonest dealings with one's fellowmen is again expressed.

V. 24. That Jehovah leads in our lives, see Prov. 16:9 and Psa. 37:23. Since we cannot successfully direct our own ways (Jer. 10:23), we should ask God to do it for us (Prov. 3:6; Psa. 37:4,5). At the time we may not see the hand of the Lord at work as we will see it later (consider Gen. 50:20). Paul and Silas must have had this faith, for in answering the Macedonian call of Acts 16:9, they were soon in jail in Macedonia, but we see no complaining in them but praying and singing praises to God (Acts 16:25), and great good came out of their actual imprisonment (Acts 16:26-34).

V. 25. We should always think before acting, and when vowing before God this verse shows that one should be sure he is going to carry through before promising. And so agrees Eccl. 5:4,5. We should work to get people to make sacred decisions, but we do not want to pressure them into saying something that they will not have the faith, reverence, and determination to carry out. Many a persuasive, out-going, personality-man has gotten people baptized who were not really ready on their own to live the Christ-directed life.

V. 26. "Winnoweth" and "threshingwheel" refer to their threshing the grain and by rough-handling their separating the grain from the rest. Whippings (punishments) have often been referred to by the word "threshing". Solomon (and God who inspired his including this statement in the Proverbs) knew that the wicked should be dealt with as such, and so should every ruler of any level (parent, judge, school principal, church leader, etc.). Put "ruler" for "king", and this statement makes sense in an extended way to every realm of leadership.

V. 27. I Cor. 2:11 speaks of this "spirit of man": "Who among men knoweth the things of a man, save the spirit of the man, which is in him?" That which man has from Jehovah that animals are not credited with having and that searches out one's innermost thoughts is the conscience. Man has this important

facility within him because God wanted him to have it. When one's conscience operates, his thoughts either "accuse" or "excuse" him for his actions (Rom. 2:15), depending upon whether he has violated or carried out what he understands to be right. The conscience is a "Siamese twin" of one's intellect: whatever one's intellect tells him is right or wrong, his conscience accepts the same position and works accordingly (Acts 26:9-11; 23:1).

V. 28. There have been many unkind kings; in fact, it has been common for man to abuse his place of power. Except for David's unkindness to Uriah, he was a living model of a king who wanted to be kind and good to his subjects, to his men, and to his repentant enemies, and who sought to rule with the absolute truth in mind. Note the similar promise in Prov. 29:14. Such a king, though, is not looked upon as "kind" by those who do wrong (v. 26).

V. 29. It is natural for young men to glory in their strength. Their bodies are young, healthy, working, nimble, capable, etc., and because of this, competitive athletics are common for that age. They wrestle, lift weights, run, play football and other types of ball, etc. And because of this strength sometimes they forget that life can be taken from them without a warning, and sometimes they abuse their bodies to the undoing of their comfort in older years. But in time that strength will naturally be replaced with the gray and then the white hair of old age, which is said by this verse to be beautiful. It symbolizes length of days, rich experiences, knowledge and wisdom, and many years of usefulness, all of which add up to a respect that is normally forthcoming (Prov. 16:31).

V. 30. "Stripes" and "strokes" have to do with correcting and punishing those who have done evil. This verse presents the following parallels: "stripes" and "strokes" go together as do "cleanse away evil" and "reach the innermost parts". When such are applied severely enough ("wound"), they do reach the seat of evil (The "innermost parts"). Words of instruction should always precede the wounds of discipline, but words are too weak to reach some people; the only language that some people can get anything out of at all is that of severe discipline. When a congregation no longer deals with the evil committed within it; when a home does not discipline its disobedient children; and when a government does not punish the wrongdoer, it is bad for

everybody; the individual himself, the church, the home, and society.

TEST QUESTIONS OVER 20:21-30

1. Tell how the truth of v. 21 was observed in a man in Missouri?
2. From whom did David learn the truth contained in v. 22?
3. How many times in this chapter has God dealt with crookedness in business (v. 23)?
4. What wonderful assurance does v. 24 bring to us?
5. The comments connected v. 25 with what teaching in Eccl.?
6. According to v. 26 what does a wise king do about wickedness?
7. What is conscience a "Siamese twin" to (v. 27)?
8. King David seems to have been a very kind ruler except when (v. 28)?
9. Give examples of young men glorying in their strength (v. 29)?
10. How many times is punishing the wicked brought up in this chapter (v. 30)?

NOTICEABLE GROUPINGS IN CHAPTER 20

"King"--

"The terror of a king is as the roaring of a lion" (v. 2).

"A king that sitteth on the throne of judgment Scattereth away all evil with his eyes" (v.8).

"A wise king winnoweth the wicked, And bringeth the threshingwheel over them" (v. 26).

"Kindness and truth preserve the king; And his throne is upholden by kindness" (v. 28).

"Laziness"--

"The sluggard will not plow by reason of the winter; Therefore he shall beg in harvest, and have nothing" (v. 4).

"Love not sleep, lest thou come to poverty; Open thine eyes, and thou shalt be satisfied with bread" (v. 13).

"Business dishonesty"--

"Diverse weights, and diverse measures, Both of them alike are an abomination to Jehovah" (v. 10).

"It is bad, it is bad, saith the buyer; But when he is gone

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his way, then he boasteth" (v. 14).

"Diverse weights are an abomination to Jehovah; And a false balance is not good" (v. 23).

"Speech"--

"Most men will proclaim every one his own kindness; But a faithful man who can find?" (v. 6).

"It is bad, it is bad, saith the buyer; But when he is gone his way, then he boasteth" (v. 14).

"The lips of knowledge are a precious jewel" (v. 15).

"He that goeth about as a talebearer revealeth secrets; Therefore company not with him that openeth wide his lips" (v. 19).

"Whoso curseth his father or his mother, His lamp shall be put out in blackness of darkness" (v. 20).

"It is a snare to a man rashly to say, It is holy, And after vows to make inquiry" (v. 25).

"Outcome"--

"The terror of the king is as the roaring of a lion: he that provoketh him to anger sinneth against his own life" (v. 2).

"The sluggard will not plow by reason of the winter; Therefore he shall beg in harvest, and have nothing" (v. 4).

"A righteous man that walketh in his integrity, Blessed are his children after him" (v. 7).

"Bread of falsehood is sweet to a man; But afterwards his mouth shall be filled with gravel" (v. 17).

"Whoso curseth his father or his mother, His lamp shall be put out in blackness of darkness" (v. 20).

"An inheritance may be gotten hastily at the beginning; But the end thereof shall not be blessed" (v. 21).

"Counsel"--

"Counsel in the heart of man is like deep water; But a man of understanding will draw it out" (v. 5).

"Every purpose is established by counsel; And by wise guidance make thou war" (v. 18).

"Great questions"--

"A faithful man who can find?" (v. 6).

"Who can say, I have made my heart clean, I am pure from my sin?" (v. 9).

"Jehovah"--

"Diverse weights, and diverse measures, Both of them alike

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are an abomination to Jehovah" (v. 10).

"The hearing ear, and the seeing eye, Jehovah hath made even both of them" (v. 12).

"Say not thou, I will recompense evil: Wait for Jehovah, and he will save thee" (v. 22).

"Diverse weights are an abomination to Jehovah" (v. 23).

"A man's goings are of Jehovah" (v. 24).

"The spirit of man is the lamp of Jehovah" (v. 27).

"Kindness"--

"Most men will proclaim every one his own kindness" (v. 6).

"Kindness and truth preserve the king; And his throne is upholden by kindness" (v. 28).

"Knowledge"--

"Counsel in the heart of man is like keep water; But a man of understanding will draw it out" (v. 5).

"The lips of knowledge are a precious jewel" (v. 15).

PONDERING THE PROVERBS

LAZINESS LOSES OUT

10:4 says, "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." Evidently because it is too much bother, "The slothful man roasteth not that which he took in hunting," whereas "the substance of the diligent man is precious" (12:27). The diligent bear the rule, "but the slothful shall be under tribute (Revised Version says 'taskwork')" (12:24). Those who are at the bottom of the ladder are forever making uncomplimentary remarks and holding the worst of feelings toward those who go ahead. But, why are many people where they are today? The Bible tells you. It says, "Slothfulness!" 15:19 says, "The way of the slothful man is as a hedge of thorns" (a rough, difficult way) "but the way of the righteous is made plain (Revised Version says 'a highway')." Notice that the "slothful" are contrasted from the "righteous" in this passage.

Yes, over and over in Proverbs, it says that the slothful man "hath nothing". There is an honorable poverty, and the Bible so recognizes it. But, poverty that comes through slothfulness is not honorable—it is dishonorable in every way.

Women, read about the ambitious woman in Prov. 31, better known to us as the "virtuous woman". What a model of excellence. Make that one of your favorite passages of Scripture. Read it often. Appreciate it. Be that kind of woman yourself.

Men, listen to 22:29: Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean (Marginal reading is 'obscure') men." You have much to do with the pace that is set at your house, with the standard of living that is maintained, with the outlook upon life of your family.

Be diligent, not lazy, the Proverbs would say!