

TEXT — 23:1-12

1. When thou sittest to eat with a ruler
Consider diligently him that is before thee;
2. And put a knife to thy throat,
If thou be a man given to appetite.
3. Be not desirous of his dainties;
Seeing they are deceitful food.
4. Weary not thyself to be rich;
Cease from thine own wisdom.
5. Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings,
Like an eagle that flieth toward heaven.
6. Eat thou not the bread of him that hath an evil eye,
Neither desire thou his dainties:
7. For as he thinketh within himself, so is he:
Eat and drink, saith he to thee;
But his heart is not with thee.
8. The morsel which thou hast eaten shalt thou vomit up,
And lose thy sweet words.
9. Speak not in the hearing of a fool;
For he will despise the wisdom of thy words.
10. Remove not the ancient landmark;
And enter not into the fields of the fatherless;
11. For their Redeemer is strong;
He will plead their cause against thee.
12. Apply thy heart unto instruction,
And thine ears to the words of knowledge.

STUDY QUESTIONS OVER 23:1-12

1. Why "consider" the ruler (v. 1)?
2. What does "put a knife to thy throat" mean (v. 2)?
3. What makes a ruler's food "deceitful meat" (v. 3)?
4. Is getting rich really a wearisome road (v. 4)?
5. What is meant in v. 5 by "that which is not"?
6. What is meant in v. 6 by an "evil eye"?
7. Restate the first clause in v. 7 in your own words.
8. Can a person act nice to you when he really doesn't feel that way (v. 7)?
9. What might be an illustration of v. 8?
10. What statement of Jesus in Matt. 7 does v. 9 seem to parallel?

11. Is there a connection the two clauses in v. 10?
12. Who is the "Redeemer" of the fatherless (v. 11)?
13. What is the difference between learning by instruction and learning by experience (v. 12)?

PARAPHRASE OF 23:1-12

- 1-3. When dining with a rich man, be on your guard and don't stuff yourself, though it all tastes so good; for he is trying to bribe you, and no good is going to come of his invitation.
- 4-5. Don't worry yourself trying to get rich. Why waste your time? For riches can disappear as though they had the wings of a bird!
- 6-8. Don't become obligated to evil men; don't long for their favors and gifts. Their kindness is a trick; they want to use you as their pawn. The delicious food they serve will turn sour in your stomach and you will vomit it, and have to take back your words of appreciation for their "kindness".
9. Don't waste your breath on a rebel. He will despise the wisest advice.
- 10,11. Don't steal the land of defenseless orphans by moving their ancient boundary marks, for their Redeemer is strong; He Himself will accuse you.
12. Don't refuse to accept criticism; get all the help you can.

COMMENTS ON 23:1-12

V. 1. The usual one-verse "saying" of Proverbs gives way here to an eight-verse set of instructions. To be invited to dine with a ruler "would be a great honor to a man of lowly birth, or to one of the middle class, to whom the manners of courts and palaces were practically unknown" ("Pulpit Commentary"). Since the invitation was extended not out of kingly politeness but with an ulterior motive (vs. 7,8), our verses suggest that the guest should consider (look into) the one who invited him rather than just the delicious food before him.

V. 2. In the presence of such a bountiful, delicious banquet, a man of appetite would be tempted to eat much more than he should. When away from home, one should act as if he had been away from home before. The ruler's ulterior motives in inviting him might be better fulfilled if the man ate and drank

beyond wisdom, for in that condition the host may be able to extract information from the guest that he would not otherwise be able to obtain (if this be his motive).

V. 3. A further warning. Dan. 1:8 also refers to the king's food as "dainties." They are "deceitful" food in that they have insincerely set before the man, and for him to eat to excess will somehow fulfill the ruler's purpose rather than the best interests of the man eating.

V. 4. By thus associating with a ruler, the guest may have thought that this was his first step toward the life of the rich. Or, having eaten of such pleasant food, the guest may have determined that he too will someday be rich. Here he is warned of the many weary years and hardships accompanying getting and being rich. So he is told to cease from his "own wisdom" which in the long run will not prove to be truly wise at all. Other warnings against aspiring to be rich: Matt. 6:19,20; John 6:27; I Tim. 6:7-10. Other warnings against following one's own wisdom: Prov. 3:5; Rom. 12:16.

V. 5. Riches are here spoken of as "that which is not". They are "uncertain" (I Tim. 6:17). They may be "here" today but "gone" tomorrow (through economic crashes, bad investments, etc.). Kings often had to empty their treasure houses to satisfy invading kings (I Kings 18:15,16). Consider also Eccl. 5:11,15,16.

V. 6. An "evil eye" here had to do with a covetous eye. Compare Deut. 15:9 for a similar use of it. Since this is a repetition of the warning in v. 3, the ruler's ulterior motive was his own personal gain to result from the man's being his guest.

V. 7. He would be invited to eat and drink, but it was not out of sheer hospitality. This is the deceitfulness mentioned in v. 3. This saying is warning us against this type of person. Rom. 12:9 ("Let love be without hypocrisy") warns us not to be this type of person ourselves. Our verse also shows it isn't what we say or do but the heart that determines the real person.

V. 8. The dainties were sweet and tasted good, but later he would be able to see through it all, and then he would vomit them up, so to speak. In other words, it was sweeter going down than coming up. Wisdom always says to look to the end of a matter, to the outcome, before one participates, invests, etc.

V. 9. Some people show they are fools by despising words of wisdom. We are obligated to share our understanding with those who do not understand, but when we find one who will not

listen, will not learn, will not appreciate, but will only laugh at and make fun of that which we say, it is time to turn away and go to someone who will listen (Acts 13:46; 18:5,6). Jesus said, "Give not that which is holy unto the dogs, neither cast your pearls before the swine" (Matt. 7:6). "Pulpit Commentary": "It is a mere casting of pearls before swine to speak to such a man of high aims, righteous motives, self-sacrifice."

V. 10. A "landmark" was usually a stone or a pillar of stones placed to mark out the boundary of one's land. This verse contains a prohibition against altering those. Deut. 19:14; 27:17; and Prov. 22:28 contain similar prohibitions. By moving (or removing) the landmark one could be claiming and using land that rightfully belonged to one's neighbor. This verse contains a special warning if the land taken belonged to the "fatherless".

V. 11. God will look out for the right of the orphaned, and He will not be easy on one who has taken land away from such. Prov. 22:23 says, "Jehovah will plead their cause, And despoil of life those that despoil thee."

V. 12. It is not merely hearing instruction but applying one's heart to what is being said that really adds learning and knowledge to one. The Bible does not favor a person going his way and finding out everything for himself; it emphasizes instruction and urges each one to learn all he can from the instruction of others.

TEST QUESTIONS OVER 23:1-12

1. Why should one not eat too much when dining with a ruler (vs. 1-3)?
2. Where else in the Bible is king's food referred to as "dainties" (v. 3)?
3. Tell of the weariness of the rich (v. 4).
4. Cite another warning from the Bible about aspiring to be rich (v. 4).
5. Why are riches spoken of as "that which is not" (v. 5)?
6. V. 6 parallels what previous verse in this chapter?
7. How does v. 7 explain an expression in v. 3?
8. What was the end of those sweet morsels (v. 8)?
9. What statement of Jesus teaches the same thing as v. 9?
10. What did a landmark often consist of (v. 10)?
11. Whom will one encounter who would take financial advantage of the orphaned (v. 11)?

12. What two things are to be applied in getting knowledge (v. 12)?

TEXT — 23:13-23

13. Withhold not correction from the child;
For if thou beat him with the rod, he will not die.
14. Thou shalt beat him with the rod,
And shalt deliver his soul from Sheol.
15. My son, if thy heart be wise,
My hear will be glad, even mine.
16. Yea, my heart will rejoice
When thy lips speak right things.
17. Let not thy heart envy sinners;
But be thou in the fear of Jehovah all the day long:
18. For surely there is a reward;
And thy hope shall not be cut off.
19. Hear thou, my son, and be wise,
And guide thy heart in the way.
20. Be not among winebibbers,
Among gluttonous eaters of flesh:
21. For the drunkard and the glutton shall come to poverty;
And drowsiness will clothe a man with rags.
22. Hearken unto thy father that begat thee,
And despise not thy mother when she is old.
25. Buy the truth, and sell it not;
Yea, wisdom, and instruction, and understanding.

STUDY QUESTIONS OVER 23:13-23

1. Does v. 13 sound like most people whip their children too hard or too easy?
2. What is meant by "Sheol" in v. 14?
3. How does Prov. 10:1 word the same truth as found in v. 15?
4. Is the opposite of v. 16 just as true (that parents' hearts weep when their children speak perverse things)?
5. Do the wicked want us to envy them (v. 17)?
6. Will a godly person in time have more than a sinner has now (v. 18)?
7. How many times in this chapter does it say, "My son" (v. 19)?
8. Why is this said so many times (v. 19)?

9. What is the wrong of winebibbing and gluttony (vs. 20,20)?
10. What is the relation of "drowsiness" to such habits (v. 21)?
11. What two crimes can one commit against parents (v. 22)?
12. What do "buy" and "sell" mean in v. 23?

PARAPHRASE OF 23:13-23

- 13,14. Don't fail to correct your children; discipline won't hurt them! They won't die if you use a stick on them! Punishment will keep them out of hell.
- 15,16. My son, how I will rejoice if you become a man of common sense. Yes, my heart will thrill to your thoughtful, wise words.
- 17,18. Don't envy evil men but continue to reverence the Lord all the time, for surely you have a wonderful future ahead of you. There is hope for you yet!
- 19,21. O my son, be wise and stay in God's paths; don't carouse with drunkards and gluttons, for they are on their way to poverty. And remember that too much sleep clothes a man with rags.
22. Listen to your father's advice and don't despise an old mother's experience.
23. Get the facts at any price, and hold on tightly to all the good sense you can.

COMMENTS ON 23:13-23

V. 13. Every child needs correction at times. He or she will not be correct in life without correction. At times this correction will have to be administered with the rod (whippings), and the language of our verse indicates that sometimes such must be administered with great severity.

V. 14. "Sheol" of the Old Testament was parallel with "Hades" of the New. When one dies, his spirit goes to "Sheol" ("Hades"). Instead of causing a child to die through physical chastisements (v. 13), such punishments will actually keep a child from a premature death through God's wrath or through a child's own foolishness or other ways.

V. 15. Other passages showing that good children bring joy to parents: Prov. 10:1; 23:24,25; 29:3. There is a play on words here: "If **THY HEART** be wise, **MY HEART** will be

glad." Oh, how parents wait for and look for evidences of their children's good qualities! Surely if children thought of this, how happy they could actually make their parents!. And how we can make our heavenly Father pleased by our wisely doing His will!

V. 16. The wise "heart" of v. 15 will reflect itself in "lips" that speak right things. How much good judgment is reflected by wise words, excellent speech, etc.!

V. 17. To envy sinners is not to be fearing Jehovah properly. Other passages that warn against envying sinners: Psa. 37:1; Prov. 3:31; 24:1,19. Yet people at times do envy sinners (Psa. 73:3-7). But if one truly fears Jehovah, he will have no temptation to envy His enemies (sinners) upon whom God's wrath will ultimately fall.

V. 18. Yes, a godly person's reward is coming, and how great it will be! Such's hope will be fulfilled and not cut off: I Pet. 1:3-5; Psa. 37:37. "Pulpit Commentary": "The writer has a firm belief in the moral government of God and in a future life which shall rectify all anomalies." If the poor man of Luke 16 were tempted to envy the rich man, it would have been a mistake because he himself ended up so much better off (Luke 16:25).

V. 19. Again the father appeals for the son to be "wise". Remember, it is a "wise" son that makes a glad father (Prov. 10:1). Prov. 4:23 speaks of the necessity one keeping his heart with all diligence. We note here that one is not to let his heart wander wheresoever society, trends, fads, or friends may lead it, but one is responsible to "guide" his heart in the way it should go. Failure to do this has been a great weakness of mankind.

V. 20. The Bible sounds many warnings against taking up with wine and drunkenness: Isa. 5:22; Matt. 24:48-51; Luke 21:34; Rom. 13:13; Eph. 5:18. But gluttony is also noted here as wrong. Jesus' enemies tried to down Him by calling him a gluttonous man (Matt. 11:19). In affluent times many are guilty of both winebibbing and gluttony.

V. 21. It costs money to eat like a glutton and drink like a drunkard. Many a man has devoured and destroyed a small fortune in this way. He is also brought to poverty by not showing up for work or by not being able to hold his job. The "drowsiness" has to do with his sleeping off his drunkenness. What a perversion of life!

V. 22. We are to listen to the wisdom and instruction of our fathers (Prov. 1:8; Eph. 6:1). How many sorrows and mistakes young men can avoid by hearkening to their fathers!

Prodigals and know-it-alls don't listen; in time they will see that they should have listened. Concerning despising one's mother when she is old, "Pulpit Commentary" says, "When old age with its consequent infirmities comes upon thy mother, despise her not, but rather thank God for giving her long life, and profit by her love and long experience."

V. 23. "Truth," spoken of in this verse as "wisdom, and instruction, and understanding," is something to obtain at all costs and something not to part with regardless of what earthly or momentary gains one may get by doing so. "Pulpit Commentary": "Consider truth as a thing of the highest value, and spare no pains, cost, or sacrifice to obtain it, and, when gotten, keep it safe; do not barter it for earthly profit or the pleasures of sense; do not be reasoned out of it, or laughed out of it...do not part with it for any consideration."

TEST QUESTIONS OVER 23:13-23

1. What great message to parents is carried in v. 13?
2. How many proper whippings keep a child from "Sheol" (v. 14)?
3. What play on words is found in v. 15?
4. What is the relationship between vs. 15 and 16?
5. Why should a godly person not envy a sinner (v. 17)?
6. What is the relationship between vs. 17 and 18?
7. What is wrong with letting one's mind wander wheresoever it will go (v. 19)?
8. What two sins of the body are forbidden in v. 20?
9. Why is a drunkard and glutton brought to poverty (v. 21)?
10. How can a young man avoid both sorrows and mistakes (v. 22)?
11. Why would a person despise a mother when she is old (v. 22)?
12. How do we "buy truth"? How do we "sell" it (v. 23)?

TEXT — 23:24-35

24. The father of the righteous will greatly rejoice;
And he that begetteth a wise child will have joy of him.
25. Let thy father and thy mother be glad,

- And let her that bare thee rejoice.
26. My son, give me thy heart;
And let thine eyes delight in my ways.
 27. For a harlot is a deep ditch;
And a foreign woman is a narrow pit.
 28. Yea, she lieth in wait as a robber,
And increaseth the treacherous among men.
 29. Who hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
 30. They that tarry long at the wine;
They that go to seek out mixed wine.
 31. Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
 32. At the last it biteth like a serpent,
And stingeth like an adder.
 33. Thine eyes shall behold strange things,
And thy heart shall utter perverse things.
 34. Yea, thou shalt be as he that lieth down in the midst
of the sea,
Or as he that lieth upon the top of the mast.
 35. They have stricken me, shalt thou say, and I was not
hurt;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again.

STUDY QUESTIONS OVER 23:24-35

1. Did God feel this way concerning Jesus (v. 24)?
2. Is one's parents' happiness another motivation for doing right (v. 25)?
3. How would a son "give" his heart to his father (v. 26)?
4. Is v. 27 what the father was getting at in his previous statements?
5. What does the harlot "rob" from a person (v. 27)?
6. Show how that each of the six things in v. 29 befall a drinker?
7. Comment on tarrying "long" (v. 30).
8. Is there any significance to "red" here (v. 31)?
9. Can sinners stay the outcome of sin (v. 32)?
10. Comment upon imaginative things seen by the drunkard (v. 33).

11. What is meant by v. 34?
12. What is the pathetic truth of v. 35's last statement?

PARAPHRASE OF 23:24-35

- 24,25. The father of a godly man has cause for joy--what pleasure a wise son is! So give your parents joy!
- 26-28. O my son, trust my advice--stay away from prostitutes. For a prostitute is a deep and narrow grave. Like a robber, she waits for her victims as one after another become unfaithful to their wives.
- 29,30. Whose heart is filled with anguish and sorrow? Who is always fighting and quarreling? Who is the man with bloodshot eyes and many wounds? It is the one who spends long hours in the taverns, trying out new mixtures.
31. Don't let the sparkle and the smooth taste of strong wine deceive you.
32. For in the end it bites like a poisonous serpent; it stings like an adder.
33. You will see hallucinations and have delirium tremens, and you will say foolish, silly things that would embarrass you no end when sober.
34. You will stagger like a soiler tossed at sea, slinging to a swaying mast.
35. And afterwards you will say, "I didn't even know it when they beat me up...Let's go and have another drink!"

COMMENTS ON 23:24-35

V. 24. Again the subject of parental joy comes up (see v. 15; Prov. 10:1; 15:20). Jesus brought joy to His Father (Matt. 3:17; 17:5), and so have good children down through the centuries. Notice how that righteousness and wisdom bring joy and rejoicing just as unrighteousness and foolishness bring sorrow.

V. 25. V. 24 spoke of the joy of the father of a good child; this verse speaks of the joy of both the father and the mother. Much of a mother's time and life is wrapped up in her children, and she is ever ready to rejoice over every success and attainment of her children.

V. 26. Since v. 27 begins with the explanatory word "for", this verse is introducing what that and later verses develop; namely, a solemn warning against the wicked, harlot woman (a

subject to which earlier sections devoted much material: 5:1-23; 6:20-35; 7:1-27). Notice, too, that the passages in chapters 5, 6, 7 are always introduced with a similar getting of the son's attention before beginning the actual material. This was to impress the son with what the father was saying.

V. 27. She is given a double description, both of which resemble: a "deep ditch" and a "narrow pit". She represents a danger to avoid. Prov. 22:14 similarly says, "The mouth of a strange woman is a deep pit; He that is abhorred of Jehovah shall fall therein." Since there is nothing to gain by falling into a deep ditch and a narrow pit, Prov. 6:32 rightfully says, "He that committeth adultery with a woman is void of understanding." Look at the dangers brought on by one's disregarding this warning: Prov. 5:11; 6:32-34; 7:22,23,26,27.

V. 28. She is out working her trade (Prov. 7:12). Like a robber she does not lose an opportunity (Prov. 7:13-21). One such person "increaseth" the sinners upon earth, here called "the treacherous among men". Men who thus become unfaithful to wives might well be described as "treacherous"! Malachi shows that men who turn from the wives of their youth deal "treacherously" with them (Mal. 2:10,14-16).

V. 29. Six questions are raised that are answered in the next verse. From the consequences of drinking, the ancients suffered the same woes and sorrows as do moderns who imbibe. The drinker has "woe" in the physical problems brought on, in his social relations, in his finances, in his slavery to his habit, and in the punishment that awaits him (I Cor. 6:9,10; Gal. 5:19-21). The drinker has "sorrow" upon "sorrow" as does his family as a result of his drinking as do others whom he injures while intoxicated. The drinker knows "contentions", for many fights take place at taverns. The drinker knows "complaining", for he often complains of the way people treat him. The drinker has "wounds without cause", for if he stayed sober, he would not get into the trouble he does. The drinker has "redness of eyes", an outward commentary on the abuse that his body is inwardly suffering. Isa. 5:11,22 also uses "woe" in warning against strong drink: "Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!...Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." So does Hab. 2:15: "Woe unto him that giveth his neighbor drink."

V. 30. The six questions raised in v. 29 are quickly and bluntly answered here: those who drink intoxicants. Time and its meaning seem to mean nothing to a drunkard, for he will spend hours drinking with others until they are drunken, and then he will sleep it off and seem not to care that he should be at his job instead of in bed. The expression "seek out" shows that drinkers go forth to get their booze; it is something they must obtain because of the habit they have developed and the appetite they have for booze.

V. 31. On "red", "Pulpit Commentary" says, "The wine of Palestine was chiefly red." Drinkers like the color; they like the sparkle in the glass; they like the taste. On going down smoothly, "Pulpit Commentary:" "The wine pleases the palate, and passes over it without roughness or harshness." This verse is a commandment to keep away from wine, to avoid even the temptation to drink, for to avoid drinking wine the verse says, "Don't even look upon it." The only way to keep out of any bad habit is to stay as far from it as one can while depending upon God to help him.

V. 32. No thinking person would ever start drinking if he considered the end of it. The booze companies don't tell him how it will end. The fellows who offer him his first drink and will laugh at him if he doesn't take it aren't thinking of drink's bitter end. But godly people are known for seeing what something produces, where it leads, and where it ends before they do it. Indeed wine "biteth like a serpent", and it "stingeth like an adder"; yet the habit is far from dying out. "Pulpit Commentary:" "Wine is like the subtle poison of a serpent, which affects the whole body, and produces the most fatal consequences." "Septuagint:" "At the last he stretches himself like one stricken by a serpent, and the venom is diffused through him as by a horned snake."

V. 33. A drunkard cannot trust his eyesight. Ever hear of a drunkard seeing two bridges before him and wondering which to drive over? And, oh, the foolish, the coarse, the vulgar, the wicked things that men say when drunk--things that embarrass polite society, that make youngsters laugh but angels weep!

V. 34. As a drunkard's whole system pitches and tosses and finally results in vomiting. His reeling, staggering, and uncertainty are referred to in Isa. 28:7,8: "These reel with wine, and stagger with strong drink...All tables are full of vomit and filthiness, so that there is no place clean." Imagine trying to

sleep on top of a ship's mast! Such is comparable to a drunkard's physical feelings.

V. 35. "Pulpit Commentary": "The drunken man has been beaten...but the blows did not pain him; his condition has rendered him insensible to pain. He has some vague idea that he has suffered certain rough treatment at the hands of his companions, but it has made no impression on him." He will not be able to remember what happened to him while he was drunk. "When shall I awake?" refers to the prolonged sleep that his drunkenness has brought on. And yet in spite of all the woes and the sorrows and other bitter consequences that such a life has brought to him, you can be sure of this: when he does wake up, he won't have any more sense than to go out and seek it again (Isa. 56:12). What a tragedy!

NOTICEABLE GROUPINGS IN CHAPTER 23

"My son"--

"My son, if thy heart be wise, My heart will be glad" (v. 15).

"Hear thou, my son, and be wise" (v. 19).

"My son, give me thy heart; And let thine eyes delight in my ways" (v. 26).

"Parenthood"--

"Withhold not correction from the child; For if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, And shalt deliver his soul from Sheol" (vs. 13,14).

"Hearken unto thy father that begat thee, And despise not thy mother when she is old" (v. 22).

"The father of the righteous will greatly rejoice; And he that begetteth a wise child will have joy of him. Let thy father and thy mother be glad, And let her that bare thee rejoice" (vs. 24,25).

"Wine"--

"Be not among winebibbers...For the drunkard and the glutton shall come to poverty" (vs. 20,21).

"Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; They that go to seek out mixed wine. Look not thou upon the wine when it is red, When it sparkleth in the cup, When

PONDERING THE PROVERBS

it goeth down smoothly: At the last it biteth like a serpent,
And stingeth like an adder. Thine eyes shall be hold strange
things, And thy heart shall utter perverse things. Yea, thou
shalt be as he that lieth down in the midst of the sea, Or as
he that lieth upon the top of a mast. They have stricken me,
shalt thou say, And I was not hurt; They have beaten me,
and I felt it not: When shall I awake? I will seek it again”
(vs. 29-35).

“*Eating*”--

“When thou sittest to eat with a ruler, Consider diligently
him that is before thee; And put a knife to thy throat, If
thou be a man given to appetite. Be not desirous of his
dainties; Seeing they are deceitful food” (vs. 1-3).

“Eat thou not the bread of him that hath an evil eye,
Neither desire thou his dainties: For as he thinketh within
himself, so is he: Eat and drink, saith he to thee; But his
heart is not with thee. The morsel which thou hast eaten
shalt thou vomit up, And lose thy sweet words” (vs. 6-8).

“*Deceit*”--

“Be not desirous of his dainties; Seeing they are deceit-
ful food” (v. 3).

“Eat and drink, saith he to thee; But his heart is not with
thee” (v. 7).

“*Learning*”--

“Apply thy heart unto instruction, And thine ears to the
words of knowledge” (v. 12).

“Buy the truth, and sell it not; Yea, wisdom, and instruc-
tion, and understanding” (v. 23).