

TEXT — 25:1-10

1. These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out.
2. It is the glory of God to conceal a thing;
But the glory of kings is to search out a matter.
3. As the heavens for height, and the earth for depth,
So the heart of kings is unsearchable.
4. Take away the dross from the silver,
And there cometh forth a vessel for the refiner:
5. Take away the wicked from before the king,
And his throne shall be established in righteousness.
6. Put not thyself forward in the presence of the king,
And stand not in the place of great men:
7. For better is it that it be said unto thee, Come up hither,
Than that thou shouldest be put lower in the presence of
the prince,
Whom thine eyes have seen.
8. Go not forth hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbor hath put thee to shame.
9. Debate thy cause with thy neighbor himself,
And disclose not the secret of another;
10. Lest he that heareth it revile thee,
And thine infamy turn not away.

STUDY QUESTIONS OVER 25:1-10

1. Why would Hezekiah take a particular interest in Solomon's proverbs (v. 1)?
2. How long after Solomon did Hezekiah live (v. 1)?
4. Why is it a glory to God to conceal a matter (v. 2)?
5. What kind of things did kings search out (v. 2)?
6. What kind of proverbs is Hezekiah interested in so far (v. 3)?
7. What is "dross" (v. 4)?
8. Is there a connection between v. 5 and v. 4?
9. Why should one not put himself forward in the presence of a king (v. 6)?
10. What teaching of Jesus is v. 7 like?
11. What does Proverbs say about one who is hasty of spirit (v. 8)?

12. What did Jesus say that is similar to v. 9?
13. Who is the "he" of v. 10?
14. What does "Infamy" mean (v. 10)?

PARAPHRASE OF 25:1-10

1. These proverbs of Solomon were discovered and copied by the aides of King Solomon of Judah:
- 2,3. It is God's privilege to conceal things, and the king's privilege to discover and invent. You cannot understand the height of heaven, the size of the earth or all that goes on in the king's mind!
- 4,5. When you remove dross from silver, you have sterling ready for the silversmith. When you remove corrupt men from the king's court, his reign will be just and fair.
- 6,7. Don't demand an audience with the king as though you were some powerful prince. It is better to wait for an invitation rather than to be sent back to the end of the line, publicly disgraced!
- 8,9,10. Don't be hot-headed and rush to court! You may start something you can't finish and go down before your neighbor in shameful defeat. So discuss the matter with him privately. Don't tell anyone else, lest he accuse you of slander and you can't withdraw what you said.

COMMENTS ON 25:1-10

V. 1. Hezekiah was one of the best kings Judah had (II Kings 18:5,6). I Kings 4:32 says that Solomon spoke 3,000 proverbs. Since there are not 3,000 in the book of Proverbs, Hezekiah's scribes (under his direction and by inspiration of God—since their work is included in the Old Testament that the Jews and Jesus accepted) copied the many good sayings found in chapters 25-29. This forms one of several appendixes to this book; other appendixes: 24:23-34; 30:1-33; 31:1-31. Hezekiah lived around 270 years after the death of Solomon. The prophet Isaiah was a contemporary of Hezekiah (II Kings 19:1-2), and he may have headed the project. If so, we can see why the material would be included in the Scriptures.

V. 2. This is the first of several verses concerning "kings", a subject that held unusual fascination for King Hezekiah, especially since Solomon was looked upon as such a great king. A king busies himself searching out a matter, looking into many

things, finding out what there is to find out; he is a human being and must if he is going to know, and he can because he has the men and the money of the kingdom at his disposal. But God doesn't have to search things out: He knows all about everything. While He has revealed many things to man in His Word, there is far more than He has reserved to Himself. Deut. 29:29 refers to this revealing and concealing: "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children for ever."

V. 3. "Pulpit Commentary": "As you can never rise to the illimitable height of the heavens, as you can never penetrate to the immeasurable depth of the earth, so you can never fathom the heart of a king, can never find out what he really thinks." David was one who often surprised people with his pattern of thinking: II Sam. 1:1-16; 12:18-23; 16:5-12; 19:1-6; etc.

V. 4. Raw silver had to be refined to discard its alloy and impurities. When this dross was taken away, it was then ready to be made into a beautiful vessel.

V. 5. The language of this verse shows that it is the application of v. 4's illustration: the wicked men of a king's court are the "dross" that must be removed if that king's throne is to be established, "for the throne is established by righteousness" (Prov. 16:12). Oh, that our rulers today believed this and followed it! Ours would indeed be the ideal society to live in—such as they all seem to envision, talk about, and promise when they are running for office.

V. 6. A king is not one to presume upon. To force oneself upon a king is like a girl throwing herself at some boy. Just as she is out of order and becomes obnoxious to the boy whose favor she seeks, so will one defeat that which he seeks by trying to make himself too noticeable to the king, who will be smart enough to see what he is doing and who will not respect him for it.

V. 7. Once when Jesus was a guest in a Pharisee's house, He noticed how they clamored among themselves for the chief locations at the tables, and He said precisely the same thing: "When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath

bidden thee cometh, he may say to thee, Friend, go up higher" (Luke 14:8-10).

V. 8. Our saying, "Think before you speak," is here applied to our actions. The verse appears to be describing a man with more temper than judgment; that is, he triggers a situation that overcomes him instead of the other person as he had planned. Often fiery hearts lack cool heads to know what to do after the wheels of trouble have been set in motion. The time to control strife is before it begins, as Prov. 17:14 observes: "The beginning of strife is as when one letteth out water: Therefore leave off contention before there is quarrelling."

V. 9. Wisdom would dictate that if there is a serious matter to be taken up with a neighbor, you should discuss it with him alone instead of talking about it to everybody else. Two people can often settle a difference between them, but if you involve several people and he does too, the probability of getting the matter settled becomes more and more remote. Jesus taught the same thing: "If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother" (Matt. 18:15).

V. 10. If you talk over with others things that should remain secret between you and your neighbor, you will no longer be trusted by people; you have destroyed their confidence in you, and they will tell what you have done. And confidence destroyed is hard to be regained. "Thine infamy turn not away." One of the best sets of instructions in the Bible is in Jas. 1:19: "Let every man be swift to hear, slow to speak, slow to wrath."

TEST QUESTIONS OVER 25:1-10

1. What prophet was closely associated with King Hezekiah and may have headed the project of copying more of Solomon's proverbs for this book (v. 1)?
2. Altogether how many proverbs did Solomon speak (v. 1)?
3. Comment upon v. 2.
4. What king was used in the comments to illustrate v. 3?
5. Before one makes a silver vessel, what must he first do with the raw material (v. 4)?
6. What does v. 6 show the "dross" mentioned in v. 5 to represent?
7. What is wrong with forcing one's presence upon a king (v. 6)?

8. What is liable to happen if one exalts himself in the presence of a king (v. 6)?
9. What often happens to people who rush into strife (v. 8)?
10. If one has a just grievance with a neighbor, what important instruction is found in v. 9?
11. What will happen to you if you are known for revealing information that should be kept secret (vs. 9,10).

TEXT — 25:11-19

11. A word fitly spoken
Is like apples of gold in network of silver.
12. As an ear-ring of gold, and an ornament of fine gold,
So is a wise reprovcr upon an obedient ear.
13. As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him;
For he refresheth the soul of his masters.
14. As clouds and wind without rain,
So is he that boasteth himself of his gifts falsely.
15. By long forbearing is a ruler persuaded,
And a soft tongue breaketh the bone.
16. Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
17. Let thy foot be seldom in thy neighbor's house,
Lest he be weary of thee, and hate thee.
18. A man that beareth false witness against his neighbor
Is a maul, and a sword, and a sharp arrow.
19. Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.

STUDY QUESTIONS OVER 25:11-19

1. What quality do some words possess (v. 11)?
2. Is v. 12 related to v. 11?
3. How would the "cold of snow" be refreshing in harvest (v. 13)?
4. What do people think of a person who boasts (v. 14)?
5. Contrast the action mentioned in v. 15 with that of v. 8.
6. Why are there several proverbs (24:13, this verse, and 25:27) about eating or not eating honey (v. 16)?
7. Have you ever known a person to wear his/her or even their welcome out (v. 17)?

8. Comment on the 3 items mentioned in v. 18.
9. What do you get from v. 19?

PARAPHRASE OF 25:11-19

11. Timely advice is as lovely as golden apples in a silver basket.
12. It is a badge of honor to accept valid criticism.
13. A faithful employee is as refreshing as a cool day in the hot summertime.
14. One who doesn't give the gift he promised is like a cloud blowing over a desert without dropping any rain.
15. Be patient and you will finally win, for a soft tongue can break hard bones.
16. Do you like honey? Don't eat too much of it, or it will make you sick!
17. Don't visit your neighbor too often, or you will outwear your welcome!
18. Telling lies about someone is as harmful as hitting him with an axe, or wounding him with a sword, or shooting him with a sharp arrow.
19. Putting confidence in an unreliable man is like chewing with a sore tooth, or trying to run on a broken foot.

COMMENTS ON 25:11-19

V. 11. A "word fitly spoken" would be the right thing said at the right time, in the right place, to the right person, in the right way, and for the right purpose. For something to be right, everything about it must be right. Is it any wonder, then, that Jas. 3:2 says, "If any stumbleth not in word, the same is a perfect man"? Research on "apples of gold in network of silver" is in order. Many contend for a "silver basket" containing beautiful orange fruit. Most writers contend that "apples" from the Hebrew word "tappuach") was not our apple but possibly the orange, or more probably the apricot. Tristram (writing in "Land of Israel") says, "I have no hesitation in expressing my conviction that the apricot alone is the 'apple' of Scripture... Everywhere the apricot is common; perhaps it is, with the single exception of the fig, the most abundant fruit of the country. In highlands and lowlands alike, by the shores of the Mediterranean and on the banks of the Jordan, in the nooks

of Judea, under the heights of Lebanon, in the recesses of Galilee, and in the glades of Gilead, the apricot flourishes and yields a crop of prodigious abundance. Its characteristics meet every condition of the 'tappauch' of Scripture." Then a word fitly spoken is as perfect as a beautiful, delicious group of golden apricots in a basket made of silver. See also Prov. 15:23.

V. 12. Just as they bestowed comeliness upon their faces by golden ornaments, so listening to parents' wise counsel and to wise reproofs would grace one's life (Prov. 1:9 and this verse). In the New Testament women especially are instructed to adorn and ornament their lives with spiritual beauty instead of majoring upon physical beauty (I Pet. 3:3-5; I Tim. 2:9,10).

V. 13. Not a snow storm (which would not occur at the season of harvest and which would be a calamity rather than a refreshing blessing) but likely a snow-cooled drink for the harvest workers. How would that be possible? "Clarke:" "In the East they have snow-houses—places dug under ground where they lay up snow for summer use." This snow was used to cool their summer drinks. To have a faithful messenger who could be counted upon was as refreshing to those who would send him as a cold drink in hot weather. Prov. 13:17 likens such a messenger to "health".

V. 14. "Boasteth himself of his gifts falsely" is translated by "Coverdale": "Whoso maketh great boasts, and giveth nothing," and the "Vulgate" translates: "A bragging man, who does not fulfill his promises." Such promises remind one of clouds and winds in dry weather, but no rain results. Jude 12 also refers to these clouds without water, carried along by winds" people. Some people make a big show with their words, but they do not come through with what they have promised—and sometimes they were promising to give it to God! Eccl. 5:5 says, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Therefore Eccl. 5:4 says, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest."

V. 15. One can defeat himself sometimes by being too "pushy". By being "hasty of spirit" we can sometimes "exalt folly" (Prov. 14:29) instead of success. We are commanded to "reprove, rebuke, exhort, with all longsuffering and teaching" (II Tim. 4:2). We are told in II Tim. 2:24,25 that "the Lord's servant must not strive, but be gentle towards all, apt to teach,

forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth." And we are told in Prov. 15:1 that a "soft answer turneth away wrath".

V. 16. Among the many spiritual and moral instructions we have in the Bible, there is an occasional instruction with reference to the physical or health-side of mankind. Such is this verse. Honey is good, actually great, for health (Prov. 24:13), but one should not eat so much of it that he gets turned against it permanently and thereafter wants none of it. Verse 27 warns, "It is not good to eat much honey." We should do that which is wise even in the physical realm of our being.

V. 17. Our common expressions, "Don't wear your welcome out" and "Familiarity breeds contempt", carry the same message. People have work to be done and business to be seen about. One who has nothing to do and keeps running over to the house of those who do soon makes his/her appearance an unwelcome sight. It is better to have the others say, "Come over," than to have them think, "I wish they would leave." The marginal reading is interesting: "Lest he be full of thee."

V. 18. The "paraphrase" says, "Telling lies about someone is as harmful as hitting him with an ax, or wounding him with a sword, or shooting him with a sharp arrow." Psa. 57:4 speaks of people "whose teeth are spears and arrows, and their tongue is a sharp sword". Psa. 120:3,4 speaks of the tongue as "sharp arrows of the mighty, with coals of juniper". and Prov. 12:18 speaks of the rash tongue as the "piercings of a sword".

V. 19. Putting one's trust in an unreliable person lets him down in the day of trouble. This is why some people should not be given a church class to teach, why some people should not be entrusted with important business, etc. You cannot use a broken tooth nor count on a foot out of joint. Each person should want to be reliable, responsible, and trustworthy And each of us should be wise enough not to count upon the irresponsible.

TEST QUESTIONS OVER 25:11-19

1. Comment upon the "apples of gold" of v. 11.
2. What does God say in the New Testament about ornamenting (v. 12)?
3. Comment upon "snow in the time of harvest" in v. 13.
4. Comment upon "boasteth himself of his gifts falsely" (v. 14).

5. Elaborate upon "long forbearing" and a "soft tongue" in v. 15.
6. What is different about the instruction in v. 16?
7. What does the margin give in v. 17 for "lest he be weary of thee"?
8. How is the destructive tongue compared in v. 18?
9. What lesson do you receive from v. 19?

TEXT — 25:20-28

20. As one that taketh off a garment in cold weather, and as vinegar upon soda,
So is he that singeth songs to a heavy heart.
21. If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
22. For thou wilt heap coals of fire upon his head,
And Jehovah will reward thee.
23. The north wind bringeth forth rain;
So doth a backbiting tongue an angry countenance.
24. It is better to dwell in the corner of the housetop,
Than with a contentious woman in a wide house.
25. As cold waters to a thirsty soul,
So is good news from a far country.
26. As a troubled fountain, and a corrupted spring,
So is a righteous man that giveth way before the wicked.
27. It is not good to eat much honey;
So for men to search out their own glory is grievous.
28. He whose spirit is without restraint
Is like a city that is broken down and without walls.

STUDY QUESTIONS OVER 25:20-28

1. Comment on the comparisons in v. 20.
2. Where in the New Testament is v. 21 quoted?
3. What is the meaning of v. 22?
4. What is a "backsliding" tongue (v. 23)?
5. What other verses in Proverbs are similar to v. 24?
6. What kind of news would they look forward to from a "far country" (v. 25)?
7. What is a "troubled fountain" (v. 26)?
8. Give an example of one searching out his own glory (v. 27)?
9. What virtue is lacking in one whose spirit is without restraint (v. 28)?

PARAPHRASE OF 25:20-28

20. Being happy-go-lucky around a person whose heart is heavy is as bad as stealing his jacket in cold weather, or rubbing salt in his wounds.
- 21,22. If your enemy is hungry, give him food! If he is thirsty, give him something to drink! This will make him feel ashamed of himself, and God will reward you.
23. As surely as a wind from the north brings cold, just as surely a retort causes anger!
24. It is better to live in a corner of an attic than in a beautiful home with a cranky, quarrelsome woman.
25. Good news from far away is like cold water to the thirsty.
26. If a godly man compromises with the wicked, it is like polluting a fountain or muddying a spring.
27. Just as it is harmful to eat too much honey, so also it is bad for men to think about all the honors they deserve!
28. A man without self-control is as defenseless as a city with broken-down walls.

COMMENTS ON 25:20-28

V. 20. In case of light sorrow of disappointments, we may sing with such a one to cheer him up and pep him up, but in case of extreme sorrow (such as from death; we do not say to such a one, "Come on, let's all gather around the piano and sing and have a good time." Festive singing would be as out of order under those conditions as taking away a needed garment in cold weather and would meet with emotional resistance similar to what happens when you pour vinegar upon soda, and the two boil up. "Pulpit Commentary:" "The proverb gives three instances of what is wrong, incongruous, or unwise, the first two leading up to the third, which is the pith of the maxim."

V. 21. Both Old and New Testaments teach that we should treat one who has not been good to us as we would a friend. Old Testament: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again" (Exo. 23:4); New Testament: "Love your enemies, and pray for them that persecute you" (Matt. 5:44). Our verse and the one following are quoted in Rom. 12:20. If you, a godly person, are seeking to win an enemy through kindness, you may get nowhere by socially inviting him over for a meal. The matter may be different "if" he

is hungry (without food) or "if" he is thirsty (without drink); help offered him in dire circumstances when he might well expect you to disregard his condition or inwardly rejoice over his plight will not be refused (a drowning man will grasp a rope thrown to him regardless of who is on the other end). By such means, Rom. 12:21 shows, you may be able to overcome his evil done to you by your good done to him. How worthwhile! How both of you will rejoice!

V. 22. Counseling a woman about her difficult husband, a preacher asked her if she had tried "heaping coals of fire upon his head"; she said, "No, but I've tried boiling water, and that didn't work." The woman missed the point of this statement. "Clarke" rightfully observes: "Thou shalt heap coals of fire upon his head—not to consume, but to melt him into kindness, a metaphor taken from smelting metallic ores: 'So artists melt the sullen ore of lead By heaping coals of fire upon its head.'" God has promised to reward such actions.

V. 23. Rainfall in the north of Palestine is heavier than in the south, so a wind from that direction would bring moisture (or from the west, where the sea is, Luke 12:54) while one from the south (which is desert) would only bring parching weather (Luke 12:55). Just as surely will a tongue that "bites a person behind his back" arouse an angry countenance in the one so spoken of/against. Backbiting is serious: it is mentioned in Rom. 1:30 among the awful sins of that chapter's long list; it is mentioned in II Cor. 12:20 as a part of church-trouble; Psa. 15:1-3 shows one must be free from it to dwell in God's tabernacle on His holy hill; and Psa. 101:5 says God will destroy one guilty of it.

V. 24. The same is found, word for word, in Prov. 21:9. Prov. 21:19 agrees with the conclusion when it says, "It is better to dwell in a desert land, Than with a contentious and fretful woman." Prov. 19:31 says, "The contentions of a wife are a continual dropping." If there is anything that will "get a man" or that is obnoxious to a man, it is the nagging and continual harpings of a woman. Moral: Women, don't do it! Girls, don't develop it! Boys, don't marry it! Married men, you have a problem!

V. 25. In Bible days one received very little news from distant places (not like we do today). The welcomeness of a drink of cold water when thirsty and the refreshing relief it brings suggest that one's heart is refreshed or relieved (or both) from good news from relatives afar off, or in the case of kings good

news from his army fighting afar off.

V. 26. A drinking fountain whose waters have been riled up or a spring that has had something dead or putrid fall into it to corrupt it are examples of something once good and usable now hindered and hurt and no longer good. So is a righteous man who gets corrupted by wicked people. This can happen to men who go into politics, to men who become judges, to men who go into business pursuits, to young people who go to college, to preachers who go to work with certain congregations; in fact, to almost anybody.

V. 27. Anything good to eat (like honey) can be over-indulged in. The same warning with reference to honey, a delicacy to the ancients, was mentioned in v. 16. And anything natural, like searching into one's ancestry if it was prominent or gloating over one's accomplishments, is not good but grievous. Nobody likes to see another "stuck on himself". Rom. 12:16 says, "Be not wise in your own conceits." And Prov. 27:2 says, "Let another man praise thee, and not thine own mouth; A stranger, and not thine own lips." An old saying: "Self-brag stinks."

V. 28. Another great verse on the need of self-control. A city broken down by some greater power and left without walls is weakened to the point of being defenseless against attack, and when a person has lost his sense of personal restraint or self-control, he/she is open to temptation's attack. You are responsible for saying, "Yes," to God and, "No," to Satan; God built this responsibility into you when He created you with the right of choice. Restrain yourself! We put bits in horse's mouths to restrain them; we build fences around livestock to restrain them; and God has commanded each of us to exercise self-control overselves. Paul said, "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (I Cor. 9:27). James wrote, "Be subject therefore unto God; but resist the devil" (Jas. 4:7). And Prov. 16:32 praises self-control: "He that is slow to anger is better than the mighty; And he that ruleth his spirit, than he that taketh a city."

TEST QUESTIONS OVER 25:20-28

1. What does v. 20 mean, seeing that we sing songs at funerals?

2. Is the setting of v. 21 that of forcing ourselves socially upon one who does not like us, or what?
3. Give an example of heaping coals of fire upon an enemy's head (v. 22).
4. Why did a north wind bring Palestinians rain (v. 23)?
5. What does the Bible say about a "backbiting tongue" (v. 23)?
6. What terrible situation is v. 24 dealing with?
7. How did good news from family or army from afar affect the recipient (v. 25)?
8. What kind of person is v. 27 picturing?
9. How is one without self-control like a city without walls (v. 28)?

NOTICEABLE GROUPINGS IN CHAPTER 25

"Kings"--

"The glory of kings is to search out a matter" (v. 2).

"The heart of kings is unsearchable (v. 3).

"Take away the wicked from before the king, And his throne shall be established in righteousness" (v. 5).

"Put not thyself forward in the presence of the king, And stand not in the place of great men: For better is it that it be said unto thee, Come up hither, Than that thou shouldest be put lower in the presence of the prince" (vs. 6,7).

"By long forbearing is a ruler persuaded" (v. 15).

"As"--

"As the heavens for height, and the earth for depth, So the heart of kings is unsearchable" (v. 3).

"As an ear-ring of gold, and an ornament of fine gold, So is a wise reprover upon an obedient ear" (v. 12).

"As the cold of snow in the time of harvest, So is a faithful messenger to them that send him" (v. 13).

"As clouds and wind without rain, So is he that boasteth himself of his gifts falsely" (v. 14).

"As one that taketh off a garment in cold weather, and as vinegar upon soda, So is he that singeth songs to a heavy heart" (v. 20).

"As cold waters to a thirsty soul, So is good news from a far country" (v. 25).

"As a troubled fountain, and corrupted spring, So is good news from a far country" (v. 26).

PONDERING THE PROVERBS

"It is"--

"It is the glory of God to conceal a thing; But the glory of kings is to search out a matter" (v. 2).

"It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house" (v. 24).

"It is not good to eat much honey; So for men to search out their own glory is grievous" (v. 27).

"Better"--

"Better is it that it be said unto thee, Come up hither, Than that thou shouldest be put lower in the presence of the prince" (v. 7).

"It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house" (v. 24).

"Commands"--

"Debate thy cause with thy neighbor himself, And disclose not the secret of another" (v. 9).

"Hast thou found honey? eat so much as is sufficient for thee" (v. 16).

"Let thy foot be seldom in thy neighbor's house" (v. 17).

"If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink" (v. 21).

"Prohibitions"--

"Put not thyself forward in the presence of the king" (v. 6).

"Go not forth hastily to strive" (v. 8).

"Lest"--

"Go not forth hastily to strive, Lest thou know not what to do in the end thereof" (v. 8).

"Debate thy cause with thy neighbor himself, And disclose not the secret of another; Lest he that heareth it revile thee, And thine infamy turn not away" (vs. 9,10).

"Hast thou found honey? eat so much as is sufficient for thee, Lest thou be filled therewith, and vomit it" (v. 16).

"Let thy foot be seldom in thy neighbor's house, Lest he be weary of thee, and hate thee" (v. 17).

"Tongue"--

"Debate thy cause with thy neighbor himself...disclose not the secret of another" (v. 9).

"A word fitly spoken Is like apples of gold in network of silver" (v. 11).

"As an ear-ring of gold, and an ornament of fine gold, So is

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a wise reprover upon an obedient ear" (v. 12).

"As the cold of snow in the time of harvest, So is a faithful messenger to them that send him" (v. 13).

"As clouds and wind without rain, So is he that boasteth himself of his gifts falsely" (v. 14).

"A soft tongue breaketh the bone" (v. 15).

"A man that beareth false witness against his neighbor Is a maul, and a sword, and a sharp arrow" (v. 18).

"The north wind bringeth forth rain; So doth a backbiting tongue an angry countenance" (v. 23).

"Like"--

"Confidence in an unfaithful man in time of trouble Is like a broken tooth, and a foot out of joint" (v. 19).

"A word fitly spoken Is like apples of gold in network of silver" (v. 11).

"He whose spirit is without restraint Is like a city that is broken down and without walls" (v. 28).

"So" (by itself)--

"The north wind bringeth forth rain; So doth a backbiting tongue an angry countenance" (v. 23).

"It is not good to eat much honey; So for men to search out their own glory is grievous" (v. 27).

PONDERING THE PROVERBS

JOYS AND SORROWS OF PARENTHOOD

10:1 says, "A wise man maketh a glad father: but a foolish son is the heaviness of his mother." How true. Nothing should please a man more than his children turning out right. Even when they turn out fair, how parents do brag! Nothing brings greater heaviness to a woman than to have her children go bad.

"A foolish son is a grief to his father, and bitterness to her that bare him" (17:25). Along the same line, 17:21 says, "He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy."

Other passages that indicate how far children can go in abuse of their parents are: "He that wasteth his father (and some sons surely do), and chaseth away his mother, is a son that causeth shame, and bringeth reproach" (19:26); "Whoso curseth his father or his mother (and some children will), his lamp shall be put out in obscure darkness" (20:20).

But, back to the more pleasant side: "My son, if thine heart be wise, my heart shall rejoice, even mine" (23:15); "The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy in him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice" (23:24,25); "My son, be wise, and make my heart glad, that I may answer him that reproacheth me" (27:11).