

TEXT — 30:1-10

1. The words of Agur the son of Jakeh; the oracle.
The man saith unto Ithiel, unto Ithiel and Ucal:
2. Surely I am more brutish than any man,
And have not the understanding of a man;
3. And I have not learned wisdom,
Neither have I the knowledge of the Holy One.
4. Who hath ascended up into heaven and descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in his garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's name, if thou knowest?
5. Every word of God is tried:
He is a shield unto them that take refuge in him.
6. Add thou not unto his words,
Lest he reprove thee, and thou be found a liar.
7. Two things I have asked of thee;
Deny me them not before I die:
8. Remove far from me falsehood and lies;
Give me neither poverty nor riches; Feed me with the
food that is needful for me:
9. Lest I be full, and deny thee, and say, Who is Jehovah?
Or lest I be poor, and steal,
And use profanely the name of my God.
10. Slander not a servant unto his master,
Lest he curse thee, and thou be held guilty.

STUDY QUESTIONS OVER 30-1-10

1. Who was "Agur" (v. 1)?
2. What does "oracle" mean (v. 1)?
3. Who were "Ithiel" and "Ucal" (v. 1)?
4. Does "brutish" in v. mean what we usually understand by this word?
5. What is meant by the statements in v. 3?
6. What is the author getting at in v. 4?
7. "Tried" in what sense (v. 5)?
8. Where else in the Bible is the same instruction given (v. 6)?
9. What are these "two things" (v. 7)?
10. Was this his own "falsehood" or somebody else's (v. 8)?

11. What is the danger of having too much (v. 9)?
12. What is a danger of having too little (v. 9)?
13. What is "slander" (v. 10)?

PHARAPHRASE OF 30:1-10

1. These are the messages of Agur, son of Jakeh, from Massa, addressed to Ithiel and Ucal:
- 2-4. I am tired out, O God, and ready to die. I am too stupid even to call myself a human being! I cannot understand man, let alone God. Who else but God goes back and forth to heaven? Who else holds the wind in his fists, and wraps up the oceans in His cloak? Who but God has created the world? If there is any other, what is name--and his son's name--if you know it?
- 5-6. Every word of God proves true. He defends all who come to Him for protection. Do not add to His words, lest He rebuke you, and you be found a liar.
- 7-10. O, God, I beg two favors from you before I die: First, help me never to tell a lie. Second, give me neither poverty nor riches! Give me just enough to satisfy my needs! For if I grow rich, I may become content without God. And if I am too poor, I may steal, and thus insult God's holy name. Never falsely accuse a man to his employer, lest he curse you for your sin.

COMMENTS ON 30:1-10

V. 1. Four names are here introduced to us, unknown to us but probably well known in those days: "Agur" (the author), "Jakeh" (his father); and "Ithiel" and "Ucal" (the ones being addressed). Ithiel is more important of the two in that he is not only mentioned first but twice. These last two chapters contain material that is not compiled by Solomon (this chapter by "Agur" and chapter 31 by "King Lemuel"). Both chapters depart from the one-verse "sayings" to sections of material. The word "Oracle" shows that what follows is inspired even if not written by Solomon.

V. 2. Whoever Agur was, he here reveals the fact that it was not through natural endowment that he was about to write. Psa. 73:22 also uses the word "brutish", and it carries the idea of a low level of understanding.

V. 3. And this verse shows that it was not through

education received from others that he was about to write. "It is very probable that he was a rustic, without education, and without any human help, as was the prophet Amos; and that all that he knew now was by the inspiration of the Almighty, independent of which he was rustic and uneducated" ("Clarke").

V. 4. Here are five questions dealing with the sublime and divine. Concerning the ascending and descending, Rom. 10:6,7 asks two questions: "Who shall ascend into heaven?...and Who shall descend into the abyss?" What would be the purpose of such ascending and descending? Deut. 30:11-13 is that from which Rom. 10 is quoting, and it shows that such going up and going down (or out) was for the purpose of gaining divine knowledge and bringing it back to mankind: "This commandment...is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it to us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us?" The answer to the first four questions in this verse is, "No man!" Creation and Providence are the works of God--Job 38- Psa. 104; Isa. 40:12-14 (questions 2-4), and so is the Revelation--I Cor. 2:9-11 (question 1). If somebody insisted that some man has done these things which we attribute to God, Agur wanted to know his name and his son's name.

V. 5. "As the light of nature and metaphysical speculation are of no avail in obtaining the perfect knowledge of God which the seeker craves, he must be all the more thankful for the revealed Word of God, which teaches him as much as he is capable of learning" ("Pulpit Commentary"). The message that Agur is bringing is the "Word of God", and every word of it is true for it is "tried": "The words of Jehovah are pure words; As silver tried in a furnace of the earth, Purified seven times" (Psa. 12:6); "Thy word is very pure" (Psa. 119:140). Psa. 19:8 again states its purity and what it does for mankind: "The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes." God and His Word are spokes of as a shield to those who take refuge in Him: "The word of Jehovah is tried; He is a shield unto all them that take refuge in him" Psa. 18:30); "Jehovah God is a sun and a shield" (Psa. 84:11); "O Israel, trust thou in Jehovah: He is their help and their shield. O house of Aaron, trust ye in Jehovah: He is their help and their shield. Ye that fear Jehovah, trust in Jehovah: He is their help and their shield"

(Psa. 115:9-11)

V. 6. Since God's Word is pure (just like He wants it), true, and right, He does not want man tampering with it. Twice in Deut. did God sound the same warning: "Ye shall not add unto the word which I command you, neither shall ye diminish from it" (4:2); "What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it" (12:32). And the last warning in the Bible says, "If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book" (Rev. 22:18,19). Anyone wresting (twisting) the Scripture does so to his own destruction (II Pet. 3:16). If we deny God's Word, He will "reprove" us (prove us wrong, deal with us), and we will be found to be nothing less in His sight than a "liar" (absolutely wrong). Examples: II Kings 6:24-31; 7:1-17; Jer. 27:2,6,8; 28:1-4, 10-17.

V. 7. This chapter contains several groupings (vs. 7-9, vs. 11-14, vs. 15,16, vs. 18,19, vs. 21-23, vs. 24-28, vs. 29-31), and this verse introduces the first group or set. "Two things" were urgently desired or were asked of God, and which he did not want to be denied. "Before I die" means "while I am in the flesh" or "while I live."

V. 8. No. 1: "Remove far from me falsehood and lies"; No. 2: "Give me neither poverty nor riches". "Feed me with the food that is needful for me" goes with No. 2 as a restatement of it. And v. 9 is an explanation of request No. 2. As we look at these two requests, the first is what he wished God to remove from him, and the second is what he wished God to give him. Now knowing Agur (the compiler), we do not know whether he was personally plagued with "falsehood and lies" and wanted to be delivered from them or whether he saw so much unfaithfulness in humanity that he personally wanted to be completely free from it himself (let us hope it was the latter). And we too need to be free from such unfaithfulness: "Wherefore, putting away falsehood, speak ye truth each one with his neighbor" (Eph. 4:25). Agur also wished that in God's providential dealings with him, he would spare him from the extremes of both poverty and wealth, for he saw dangers in both (see comments on v. 9). His wish was that he might merely have the provisions that were suitable for him. And observation

shows that people are more righteous, happier, and more satisfied when they are found in the great middle class that has to work for what they have, and that appreciate what they get.

V. 9. What was the danger of "riches"? "Lest I be full, and deny thee, and say, Who is Jehovah?" Over and over in the Bible shows this tendency: "Lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God...and lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth" (Deut. 8:12-17); "Thou are waxed fat, thou art grown thick, thou art become sleek; Then he forsook God" (Deut. 32:15). Also see Deut. 31:20; Neh. 9:25,26; Job 31:24,25,28; Hos. 13:6. What was the danger of "poverty"? "Lest I be poor, and steal, And use profanely the name of my God." Stealing is wrong whether one is stealing out of want or otherwise, "Situation Ethics" notwithstanding. But one cannot deny the tendency of the poverty-stricken to steal from others. Under those circumstances one might "use profanely" the name of God by cursing Him for his circumstances, or he might affirm his innocence by an oath in which he used God's name (likely the former: "When they shall be hungry, they shall fret themselves, and curse by their king and by their God"--Isa. 8:21).

V. 10. "Slander" is not good: Rom. 3:8; Psa. 101:5; Psa. 50:19,20; I. Tim. 3:11. "Lest he curse thee"--who is the "he"? More likely the "servant" than the "master"--the one slandered rather than the one who hears the slander. Since the slanderer would be "guilty", the "curse" would be effective.

TEST QUESTIONS OVER 30:1-10

1. What four persons are mentioned in v. 1, and what do we know of each?
2. What word in v. 1 shows the contents of the chapter to be inspired?
3. From what two sources did the author of this chapter not get the material he was about to present (vs. 2,3)?
4. Discuss the ascending and descending of v. 4.
5. How "pure" is the Word of God said to be (v. 5)?
6. Where else besides v. 6 does God warn about tampering with His Word?
7. Why did Agur want falsehood and lies removed from

him (v. 8)?

8. What is meant by "Food that is needful for me" (v. 8)?
9. Where else besides v. 9 does the Bible warn about the danger of riches?
10. How might a poverty-stricken person use the name of God "profanely" (v. 9)?
11. Who is the "he" of v. 10?

TEXT — 30:11-20

11. There is a generation that curse their father,
And bless not their mother.
12. There is a generation that are pure in their own eyes,
And yet are not washed from their filthiness.
13. There is a generation, of how lofty are their eyes!
And their eyelids are lifted up.
14. There is a generation whose teeth are as swords, and
their jaw teeth as knives,
To devour the poor from off the earth, and the needy
from among men.
15. The horseleach hath two daughters, crying, Give, give.
There are three things that are never satisfied, Yea,
four that say not, Enough:
16. Sheol; and the barren womb;
The earth that is not satisfied with water;
And the fire that saith not, Enough.
17. The eye that mocketh at his father,
And despiseth to obey his mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it.
18. There are three things which are too wonderful for me,
Yea, four which I know not:
19. The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a maiden.
20. So is the way of an adulterous woman;
She eateth, and wipeth her mouth,
And saith, I have done no wickedness.

STUDY QUESTIONS OVER 30:11-20

1. Is "generation" used in v. 11 as we use it?

2. Is the generation in v. 12 the same as in v. 11 or some other generation?
3. What is wrong with the generation mentioned in v. 13?
4. To what extent will greedy people go in order to get gain (v. 14)?
5. Comment on "horseleach" (v. 15).
6. Can you name these four things without looking (v. 16)?
7. What is meant by the birds picking out such a one's eyes (v. 17)?
8. "Too wonderful" in what sense (v. 18)?
9. Comment upon each thing mentioned in v. 19.
10. What does sin do to a person (v. 20)?

PARAPHRASE OF 30:11-20

- 11-14. There are those who curse their father and mother, and feel themselves faultless despite their many sins. They are proud beyond description, arrogant, disdainful. They devour the poor with teeth as sharp as knives!
- 15,16. There are two things never satisfied, like a leech forever craving more: no, three things! no, four! Hell, the barren womb, a barren desert, fire.
17. A man who mocks his father and despises his mother shall have his eye plucked out by ravens and eaten by vultures.
- 18,19. There are three things too wonderful for me to understand--no four! How an eagle glides through the sky, how a serpent crawls upon a rock, how a ship finds its way across the heaving ocean, the growth of love between a man and a girl.
20. There is another thing too: how a prostitute can sin and and then say, "What's wrong with that?"

COMMENTS ON 30:11-20

V. 11. The next four verses all begin with, "There is a generation." Is this a prophecy of a coming wicked generation? He doesn't say, "There shall be a generation." Was it his own generation? He didn't say, "This generation." Or was it four different generations being described in the four different statements? Likely what he says has fit various generations from time to time. For sure the four statements seem to fit our own generation, and others who have lived before us have felt

that they fit theirs also. Our verse is picturing a generation openly violating the Fifth Commandment ("Honor thy father and thy mother"--Exo. 20:12). A child who does not honor and respect his parents is off to a bad start in life: the basis of good character is lacking. Imagine a whole generation of such and the society that would result! This verse and "disobedient to parents" in II Tim. 3:2 aptly find their fulfillment in the "juvenile delinquency" of our times.

V. 12. It is natural for any people to have a concern over human guilt before God, not that everybody comes to God for cleansing and forgiveness. But our verse pictures a time when men will feel no need for such cleansing: they will feel all right as they are. Gospel preaching, evangelistic appeals, and surrender to Christ are indeed foreign, unnecessary, and indeed foolish to such a people. Nor does our present generation miss being this generation by much!

V. 13. This verse describes a proud, conceited age. This was the sin of King Nebuchadnezzar. Remember his pride when one day as he was walking in his palace, he proudly said to himself, "Is this not great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty" (Dan. 4:30)? This spirit is not far from the present attitude: "See what we have done! Look at what man has accomplished!" The more that man is puffed up with his own knowledge, own attainments, and own importance, the less he bows before God, seeks His will, and walks by faith. This is a dangerous spirit to get into.

V. 14. This verse tells of a greedy age, when the "big" eat up the "little," when the "rich" devour the "poor". Have we not come to this time when everything big drives everything small out of business. The small farmer with no capital can no longer farm. The man with his small store on the corner can no longer compete. The greed mentioned in this verse has characterized many generations. Amos 8:4 uses the same language: "Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail."

V. 15. This verse and the one following will deal with things that seemingly cannot get enough, are never satisfied. To begin with, he compares them with the blood-sucking horseleach whose two daughters can never get enough blood ("Give, give," they cry). But the number of things he has in mind are not two, so he raises it to three; and finally he says

there are "Four that say not, Enough."

V. 16. What are those four? (1) "Sheol"--the abode of men's departed spirits. Sheol is never satisfied: it keeps claiming new victims and never says, "Enough." Prov. 27:20 and Hab. 2:5 also states that Sheol is never satisfied. (2) The barren womb--the married woman who has not been able to bear children. It keeps crying out for conception. Recall that the barren Rachel said to her husband Jacob, "Give me children, or else I die" (Gen. 30:1). Elkannah's words to his barren wife Hannah ("Am I not better off to thee than ten sons?"--I Sam. 1:8) did not satisfy her longing for offspring (read I Sam. 1:4-11). (3) The earth--oh, how quickly it dries out after a heavy rain and is ready for more! (4) Fire--instead of being extinguished from fuel put upon it, fire leaps higher and roars louder as if to say, "More, more." Actually, what is the moral of such a verse? We conjecture a guess: not so much for the sake of the earth and fire not being satisfied but to remind man of the coming of death and that the barren womb of woman can be a problem.

V. 17. Mixed in with the groupings of this chapter are occasional single-proverbs (such as this verse and v. 10). This verse returns to the subject of v. 11. Other passages on showing disrespect to one's parents: Gen. 9:22; Lev. 20:9, Prov. 20:20. On this verse: "Such an undutiful son shall die a violent death; his corpse shall lie unburied, and the birds of prey shall feed upon him...Ravens, vultures, and other birds that live on carrion first attack the eyes of their prey" ("Pulpit Commentary").

V. 18. Agur begins another series--this time four things he can but wonder at but not comprehend. Job 42:3 speaks of "Things too wonderful for me, which I knew not."

V. 19. What are these four things that excited Agur's wonderment? (1) The way of an eagle in the air--how marvelous his flight! (2) The way of a serpent on a rock--how man likes to conceal himself and study such! (3) The way of a ship in the midst of the sea--to see a large vessel take to the deep waters and to go with no land in sight was another marvel. (4) The way of a man with a maiden--it remains a marvel the way that love develops between two people and grows into the ultimate relation of husband and wife. We personally think the "Paraphrase" gets to the correct idea better than the commentaries. The "Paraphrase" reads: "There are three things too wonderful for me to understand--no four! How an

eagle glides through the sky. How a serpent crawls upon a rock. How a ship finds its way across the heaving ocean. The growth of love between a man and a girl."

V. 20. And here is another thing to marvel at: how an adulterous woman can sin, knowing she has sinned, and say, "I have done no wickedness." She would fit the "Generation" spoken in v. 12 ("pure in their own eyes, and yet are not washed from their filthiness").

TEST QUESTIONS OVER 30:11-20

1. Comment upon "generation" as used in vs. 11-14.
2. Which commandment of the Ten would be violated by those in v. 11?
3. What is the picture of those in v. 12?
4. What evidence can you think of that might relate our generation with what is said in v. 13?
5. Has v. 14 characterized many generations or an occasional one?
6. V. 15 introduces four things that seemingly are never
7. What are those four (v. 16)?
8. Comment upon v. 17.
9. What type of things does v. 18 introduce?
10. What are those four things (v. 19)?
11. What additional thing to marvel at was mentioned in v. 20?

TEXT — 30:21-33

21. For three things the earth doth tremble,
And for four, which it cannot bear:
22. For a servant when he is king;
And a fool when he is filled with food;
23. For an odious woman when she is married;
And a handmaid that is heir to her mistress.
24. There are four things which are little upon the earth,
But they are exceeding wise:
25. The ants are a people not strong,
Yet they provide their food in the summer;
26. The conies are but a feeble folk,
Yet make they their houses in the rocks;
27. The locusts have no king,

- Yet go they forth all of them by bands;
28. The lizard taketh hold with her hands,
Yet is she in kings' palaces.
29. There are three things which are stately in their march,
Yea, four which are stately in going:
30. The lion, which is the mightiest among beasts,
And turneth not away for any;
31. The greyhound; the he-goat also;
And the king against whom there is no rising up.
32. If thou hast done foolishly in lifting up thyself,
Or if thou hast thought evil,
Lay thy hand upon thy mouth.
33. For the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood;
So the forcing of wrath bringeth forth strife.

STUDY QUESTIONS OVER 30:21-33

1. Why should the things mentioned in vs. 21,22 cause the earth to "tremble"?
2. Comment upon the two things mentioned in v. 22.
3. What does "odious" mean (v. 23)?
4. By contrast, what are some things that are large but not wise (v. 24)?
5. Comment on the ant as used in v. 25.
6. What are conies (v. 26)?
7. Comment on the locust as used in v. 27.
8. Comment on the lizard as used in v. 28.
9. What does "stately" mean (v. 29)?
10. In what passage are the righteous compared to a lion (v. 30)?
11. Comment on each thing mentioned in v. 31.
12. When did ancients lay their hands upon their mouths (v. 32)?
13. Comment upon v. 33.

PARAPHRASE OF 30:21-33

- 21-23. There are three things that make the earth tremble--no, four it cannot stand: A slave who becomes a king. A rebel who prospers. A bitter woman when she finally marries. A servant girl who marries her mistress' husband.

- 24-28. There are four things that are small but continually wise: Ants: they aren't strong, but they store up food for the winter. Cliff badgers: delicate little animals who protect themselves by living among the rocks. The locusts: though they have no leader, they stay together in swarms. The spiders: they are easy to catch and kill, yet are found even in king's palaces!
- 29-31. There are three stately monarchs in the earth--no, four: The lion, king of the animals. He won't turn aside for anyone. The peacock. The he-goat. A king as he leads his army.
32. If you have been a fool by being proud or plotting evil, don't brag about it--cover your mouth with your hand in shame.
33. As the churning of cream yields butter, and a blow to the nose causes bleeding, so anger causes quarrels.

COMMENTS ON 30:21-33

V. 21. This verse begins another group, a group of four, four things that bring sorrow, trouble and anguish. "Earth" here concerns those who live upon it.

V. 22,23. What four things? (1) A servant when he is king--sometimes a servant is elevated to a ruling status, and sometimes he "grabbed the reins of power". Prov. 19:10 speaks of a servant having rule over princes, and Eccl. 10:7 speaks of servants upon horses instead of their usual place (walking). Former servants now ruling or being in charge can become "drunk" with their newly found position of authority--each will show everybody who is boss! (2) A fool when he is filled with food--another case of "promotion" that doesn't work anymore, so in allows much evil to result. (3) An odious woman when she is married--a hateful woman, a woman with a bad disposition, who finally gets married. Watch out! She will cause her husband trouble, his people trouble, etc. "She is a woman who has passed much of her life without love, having nothing about her attractive either in looks, attainments, or manner, and is consequently soured and ill-tempered. If such a ones does at last win a husband, she uses her new position to vex those who formerly depreciated her, and to make them as miserable as he can" ("Pulpit Commentary"). One person like that in a previously quiet set of people can be like a "bombshell". (4) A handmaid that is heir to her mistress--another "elevation" that

backfires. It was agreeable to Abraham and Sarah for him to father a child by the handmaid Hagar (Gen. 16:1,2). The result: "When she [Hagar] saw that she was conceived, her mistress was despised in her eyes" (Gen. 16:4).

V. 24. With this verse Agur begins another series of things, this time four things that are little but exceedingly wise. "Pulpit Commentary": "In contrast with the intolerable pretensions of the last group."

V. 25-28. What four? (1) Ants. An ant may not be strong, but an ant is wise enough to prepare his food in the summertime for the winter when it would be hard to find. Ever notice how busy ants are as they work? "In countries where ants do not hibernate, they do make granaries for themselves in the summer, and use these supplies as food in the winter months" ("Pulpit Commentary"). (2) Conies--the "rock-badger" (Hart in "Animals of the Bible"). "Geike": "The coney abounds in the gorge of the Kedrom and along the foot of the mountains west of the Dead Sea." Because they are small (about the size of a rabbit) they live in the rocks. ("The rocks are a refuge for the conies"--(sa. 104:18). Their wisdom is displayed in their other protective measures: "It is very hard to capture one...They have sentries regularly placed on the lookout while the rest are feeding; a squeak from the watchman sufficing to send the flock scudding to their holes" ("Pulpit Commentary"). (3) The locusts. They have no leader, yet they all seem to know what to do. Joel 2:7,8 says of them, "They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks. Neither doth one thrust another; they march every one in his path; and they burst through their weapons, and break not off their course." (4) The lizard--the small kind with special suction-cup toes that enable it to run up walls and cling to ceilings. This would be the "taketh hold with her hands". "Small as it is, and easy to catch and crush, it is agile and clever enough to make its way into the very palace of the king, and to dwell there" ("Pulpit Commentary"). The unstated conclusion of this list would be that we should be wise, and we will succeed in spite of various limitations.

V. 29. This verse introduces another set of four, this time things that are "stately in their going" or whose movements are remarkable.

V. 30,31. What four? (1) The lion who fearlessly walks

wherever he chooses and is fearlessly unafraid. (2) The greyhound who can run like the wind. (3) The he-goat. "Clarke" says this is referring to "How he walks, and what state he assumes, in the presence of his part of the flock". (4) A king who has things under control so that there is no danger of rebelling against him. This is the way every king wishes it to be.

V. 32,33. Butter results from churning, nosebleed results from twisting the nose, and strife results from stirring up wrath. What will stir up this wrath? Foolishly lifting oneself up (like James and John were doing in their request for the chief seats in Christ's then-coming kingdom: "When the ten heard it, they were moved with indignation concerning the two brethren"--Matt. 20:24) or sometimes even just thinking evil about another (like Eccl. 10:20 pictures: "Revile not the king, no, not in thy thought; and revile not the rich in thy bedchamber: for a bird of the heavens shall carry the voice, and that which hath wings shall tell the matter"). Putting the hand over the mouth is also mentioned in Job 21:5, Job 40:4; Mic. 7:16. This was done when one recognized he had said the wrong thing or to keep from saying more.

NOTE: "Noticeable Groupings" within a chapter are found only in those chapters made up of 1-verse sayings (chapters 10-29).

TEST QUESTIONS OVER 30:21-33

1. What does "earth" mean in v. 21?
2. What 2 ways might a "servant" rise to power (v. 22)?
3. Name 3 other "promotions" in vs. 22,23 that don't usually succeed.
4. How did "Pulpit Commentary" contrast the group-of-four things in vs. 24,25 with those in vs. 22,23?
5. What are ants known for (v. 25)?
6. How large is a "conie" (v. 26)?
7. What other Old Testament book described the ways of the locust (v. 27)?
8. What is meant by the lizard taking "hold with her hands" (v. 28)?
9. What is the unstated conclusion of vs. 27, 28?
10. What is the group-of-four set forth in vs. 29-31 known for?
11. What would you say was the purpose of vs. 29-31?
12. What is the lesson of vs. 32,33?