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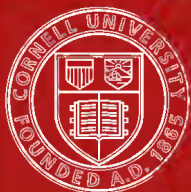
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THE WISE MEN OF ANCIENT
ISRAEL

AND

THEIR PROVERBS

BY

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“He that walketh with wise men shall be wise”

PROV. XIII: 20



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PREFACE.

OF the books of the Old Testament perhaps none is less read or studied than the book of Proverbs. Ministers sometimes search through it for a text, and the International Sunday School Committee has been wont, every seven years, to select a chapter or two from it for study. Old people ordinarily find great pleasure in reading it, since its epigrammatic verses so truly and pointedly express their own life experiences. But to the great majority of Bible students, and especially to the young, for whom it has the most valuable message, it is a *terra incognita*.

The reason for this general neglect is patent. The book of Proverbs is the supreme example of the sententious type of literature so dear to the Semitic mind. Like many another product of the East, it is also in its external form signally deficient in scientific arrangement, and consequently in logical connection. To the Oriental this seems most natural, but to the Occidental it is simply confusing. No sooner has the latter grasped the meaning of one maxim than he is plunged into an entirely different realm of thought. Having made the conquest of the truth contained in the second proverb, he is obliged to repeat the same experience in each succeeding verse. The result is most discouraging. All that was gained from the earlier verses is lost, because association of ideas is impossible. Teachings respecting man's duty to God, the management of a farm, the character of Jehovah, the fool, sin, the nature of man, duties of children, and the future life are all jumbled together

in the same chapter. It is not strange, therefore, that most people do not find Proverbs fascinating reading, or, if they do read it perfunctorily, do this so carelessly that they neither grasp nor retain the thought. And yet we are agreed that this repository of the crystallized experience of the Hebrew people contains thoughts beautifully expressed, and valuable truths, too valuable to be thus slighted.

In view of these facts, I have become convinced that if this volume of the old library is to fulfil its mission to the present age, order must be evolved out of chaos. It is evident that here the principles of systematic, scientific classification are the only and sufficient guides.

In classifying, I have sought at the same time to attain another most desirable end. The demand for commentaries has never ceased, and never will while there is such a wide divergence in thought and expression between the Semitic past and the Indo-European present. Not voluminous tomes, however, but something brief, to the point, helpful rather than confusing, is what is demanded. This is furnished by a detailed classification, which is itself a condensed analysis of the thought, since it enables the reader at a glance, and almost unconsciously, to grasp the meaning of the maxim.

In the classification of the proverbs the following canons have been adopted:—

1. The text or marginal readings of the Revised Version shall be employed except where this manifestly fails to bring out the original meaning of the Hebrew text, as revised by the aid of the Septuagint and other versions.

2. The integrity of each proverb shall be respected.

3. Proverbs repeating the idea brought out by another proverb, whether in the same or slightly different form, shall be omitted.

4. To give completeness to the treatment of each theme, a proverb containing two or more distinct ideas may be repeatedly presented under different heads.

5. Not external form, but the fundamental idea contained in each proverb, shall be the basis of classification.

6. In the cases where a theme is treated consecutively, the order adopted by the original author shall be observed as far as is consistent with logical arrangement.

7. The material under each head and sub-head shall be arranged so as to develop the subject as far as possible in logical order.

The first prerequisite for an intelligent appreciation of the Hebrew proverbs is an acquaintance with the aims and methods of that important class of teachers, the wise, who have bequeathed to us the wisdom literature of the Old Testament. Professor Davidson, in a series of articles in the *Expositor*, has made a most important contribution to our knowledge of their character and work. In his *Job and Solomon*, Professor Cheyne also frequently refers to the wise. Unfortunately the results of these scholars are not in the hands of the ordinary Bible student, and with these exceptions the literature both in the English and German is exceedingly meager.

The classification of the proverbs reveals many new and inviting fields for investigation. Two only have been entered. In the chapter on "The Use by Jesus of the Book of Proverbs," I wish to acknowledge the suggestions derived from the valuable article by Professor Horton in the *Expositor* of 1888 (pp. 105-123).

As a modest contribution to the constantly widening and deepening knowledge of the history and literature and teachings, preserved in that ancient library which we justly term "The Book," this little volume is presented.

C. F. K.

BROWN UNIVERSITY, September 27, 1895.

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PART I.

INTRODUCTORY STUDIES.



CHAPTER I.

THE HEBREW WISE.

I. The Teachers of Ancient Israel.

"COME, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet" (Jer. 18: 18). These words, uttered by the malignant enemies of the prophet who proclaimed Jerusalem's fall, contain the clearest statement in the Old Testament respecting the three classes who together guided and molded the intellectual and religious life of Israel. This chance allusion also indicates beyond a doubt that, at least during the latter days of the Judean kingdom, both the existence and the characteristics of each of these distinct groups of teachers were clearly recognized.

To understand the Old Testament, which is the enduring product of their inspired thinking, it is absolutely essential to become intimately acquainted with these leaders of the Hebrew nation; to fully realize that they were men who actually lived and worked; and to enter into an intelligent appreciation of their aims and methods.

1. THE PRIESTS.

The priests, with their long, spotless white robes and solemn bearing, are figures familiar to every student of that ancient life.

As the guardians of the public sanctuaries, and later of the great central shrine at Jerusalem, they always stood forth prominently before the nation. Their strict observance of the laws of personal cleanliness and abstinence made them living object lessons, intelligible to the most obtuse. These habits of life also sharply distinguished them as a class from their fellow-countrymen. Furthermore, succession to the priestly office depended not upon choice or ability but upon birth, so that none from other ranks of society could gain admission to their numbers. Therefore, in process of time, the priests, as among so many other ancient peoples, became a close corporation, in reality a caste, organized and exclusive.

The Hebrew term for priest, *kōhēn*, means *one who serves, one who ministers*. Their duties, as their name suggests, were chiefly manual. They were the custodians of the temple. When the people came up with their offerings and victims for sacrifice, the priests received them in the name of Jehovah and performed the appointed rites. All questions which involved a knowledge of the ritual law were naturally referred to those who were its official conservers and interpreters. Frequently civil cases were brought before them, since they constituted an organized, authoritative body in the state. With them, also, in early times were found the divine oracles, which were consulted by ruler and people before taking important action (Judges 18 : 5, 6 ; I. Sam. 23 : 2, 4, 9-12). Throughout Hebrew history, they were recognized by the reigning monarchs to be the most loyal and powerful defenders of their throne. Consequently they were by them both courted and supported.

Furthermore, they were the champions, not only of the existing government, but also of the prevailing customs and conditions. No glowing pictures of the future were painted by their lips. They troubled themselves little about abstract principles, except as they were objectively presented in the law. They may therefore be designated as the ritualists of ancient Israel, since

“Keep the law, carefully observe the ceremonies,” was their never varying exhortation to the nation and individual alike. Their teachings were by no means as exalted as those of the prophets, yet for this very reason they were more intelligible to the mass of the people. Consequently, although exacting, they were much oftener complied with, since it is far easier to observe fixed forms than to apply principles to life. The authorities also to which they appealed, the past, precedent, and custom, have always commanded a more unquestioning allegiance than truth direct from the Divine. Therefore the immediate religious impression which they made upon the people was undoubtedly greater than that of the prophets. Any one visiting ancient Israel would have said unhesitatingly that they were by far the most influential body in the state. But viewed in the true perspective of history, they are seen to have been the subordinate or drill officers in that great religious army, while the generals who directed its onward progress were the prophets.

2. THE PROPHETS.

Towering like lofty mountain peaks above all of the men of their times, rise the Hebrew prophets. Begotten in the crises of Israel's life, they emerge into especial prominence at every great turning point in that unique chapter of the world's history. Entrusted with a divine message, they boldly announce themselves to be the commissioned ambassadors of the Highest. Even as Aaron was the prophet of Moses, his spokesman and the chosen interpreter of his will to the Israelites (Exodus 7 : 1, 2), so the prophets — “God's men,” as they were called in earlier times — were enabled to see conditions as their divine Master saw them, and to grasp with certainty truths and principles and purposes eternally existent in the mind of the Divine. This constituted the essence alike of their call and of their commission to the prophetic office.

Their mission in turn was to introduce to their countrymen,

and through them to the world, those divine truths and principles which had been revealed to them. Their task was to open blind eyes and deaf ears to the perception of truth and to impel weak wills to act aright. Since their message was for man, and the prophets themselves were only men, the methods whereby this was communicated to their nation were thoroughly human, determined by the immediate circumstances, the popular intelligence, and the talents and experience of the individual prophet.

Ordinarily the prophets stood up at some street corner and fearlessly and eloquently proclaimed their message by word of mouth. They were no idle dreamers living in a distant future, as a careless system of interpretation would make them. Social, political, and religious questions, which were of vital interest in their own day, received their first attention. No one can read their oral prophecies in the light of their historical setting and still doubt that they at times predicted future events. But a study of each individual sermon demonstrates that it was intended primarily to have an immediate influence upon the nation to whom the prophet spoke. In the divine economy the future was revealed to the present only as the latter could be profited by that knowledge. Even though it were a definite prediction of coming destruction, it was proclaimed with the end in view of leading the people to repent. This accomplished, the conditions, implied if not expressed, upon which the prediction rested, would be so changed as to render its fulfilment impossible (cf. Jer. 26 : 17-19 ; Jonah ; Jer. 18 : 7-12).

The gross sins of the nation made the scathing denunciations which fill the oral prophecies a necessity ; but the prophets did not stop with merely negative teachings. Beholding, with opened eyes, the eternal purposes of the Almighty, they repeatedly presented glowing pictures, of what would be realized in that coming day when the sins of the present would be no more. But these Messianic prophecies, like the more specific examples of prediction, had in each case a direct application to

the circumstances in which they were first uttered. True, their ultimate purpose was to reveal the divine plan; but the immediate aim was to bring out all the more vividly by contrast the blackness of the present and at the same time to encourage the nation to strive for the realization of the glowing ideal, which was projected into the distant future simply because the iniquities of the chosen people made it an impossibility in the present.

But the prophets were not content with merely proclaiming their message by word of mouth. In teaching an infant nation they did not hesitate to employ the methods which are applied to-day in the Kindergarten. Isaiah, for example, set up a great tablet with the inscription in Hebrew, "The spoil speedeth, the prey hasteth," that his contemporaries might read with their eyes and remember his prophecy that the spoils of Damascus and Samaria would soon be borne away by the world-conqueror, Assyria (Is. 8: 1-4). Hosea gave to each of his three children names which reiterated, every time they were pronounced, his grim prophecy that Northern Israel would be utterly destroyed because of her sins. The prophet Ezekiel one day, in the presence of his astonished countrymen, began in great haste to move out his household goods. Then he proceeded to dig through the city wall, and through this opening to carry his chattels. Curiosity (which finds so rich soil in the Orient) filled the minds of his fellow-citizens. When the moment was ripe he proclaimed with startling force, "I am your sign: like as I have done, so shall it be done unto you: you shall go into exile, into captivity" (Ezek. 12: 1-14).

In later times when it became impossible, by virtue of circumstances, for the prophets to reach all of the nation by voice or object lesson, they began, in God's good providence, to convey their message by the written word. As a result of this method of communicating their teachings, we have to-day the prophetic literature which constitutes more than one-half of the Old Testament. Thus, by stirring address, clad in

poetic garb and rich in pictures, or by the name of a child, or by public poster, or by written tract or historical illustration, by whatever best means were at hand, the prophets sought to impress upon the half-awakened consciousness of the nation the divinely inspired truth which glowed within their enlightened souls.

Hence it is that the Hebrew prophets appear, when studied in their true historic environment, not merely as seers foretelling the future, but in a far higher rôle as ambassadors forthtelling the will of Jehovah. This led them to stand forth, sometimes as statesmen, manifesting a clear appreciation of the political situation, and fearlessly and unceasingly advocating a policy which has long since been proved by Time, the impartial judge, to have been the best under the circumstances; sometimes as social reformers, pointing out and denouncing the evils in the social system, and exhorting the nation to recognize those principles which alone would bring healing; and always as ethical and religious teachers, declaring the character and truths of God which are the eternal basis of religion and the guide of life. The conditions which confronted them primarily commanded their attention and energies. They also had a message for the future. But this was because their teachings contained truths and principles equally applicable to all times, since they came direct from the Eternal who changeth not. These represent the "Thus saith the Lord," which abides, while form and conditions are altered and pass away.

The prophets were intensely practical in the performance of their life work, and yet in the highest and truest meaning of that term they may be styled idealists. Form, which commanded the attention of the priests, was by them lightly esteemed. The existing conditions and standards were the constant object of their denunciation rather than of their reverence, since a higher and nobler ideal always filled their souls. The object of all their endeavors was to realize in the

life of the nation this ideal, the key-note of which is also the goal of Christianity, "Thy will be done." Wild dreamers they must have often seemed to their obtuse contemporaries. But in the clear perspective of history it is plainly seen that they were the ones who unceasingly bore onward the divinely lighted torch which guided the Hebrew people through prosperity and through calamity to the realization of their exalted mission.

3. THE WISE.

Their position, the nature of their work, and their prominence in the Old Testament record has introduced even the casual reader of the Bible to the priests and prophets of the Hebrew state. But they were not the only agents of the Divine who were active in shaping the nation's life. Another group of workers exercised a most potent influence, although they seldom came to the front. These were the wise, whose counsel was considered by the contemporaries of Jeremiah as indispensable as the word of the prophet or the law of the priest. Therefore, with a mental photograph of their fellow-workers before us as a basis of comparison, we are ready to study this third class who taught ancient Israel.

II. The Wise in Israel's History.

The Old Testament is the only source from which it is possible to gain information respecting the position and character of the wise. Here also the data are by no means abundant. For, (1) all the historical material which we have in the Old Testament is written either from a priestly or prophetic point of view, and, consequently, when the work of the sages is referred to, the reference is only incidental. (2) The work and methods of the wise were not of such a character as to bring them into sufficient prominence in the national life to command a place in these public annals. Therefore it is necessary to

depend, for the most part, upon inferences drawn from these chance allusions.

Both Samson, in his famous riddle (Judges 14: 14-18), and Jotham, in his beautiful parable (Judges 9: 8-15), employ the characteristic form and product of wisdom thought. The first person, however, who appears in the pages of Hebrew history with the distinctive title of "wise" is a woman. She was from the little Judean town of Tekoah, which later gave us the remarkable, rustic prophet, Amos. Her reputation for wisdom was so well established that she was employed by Joab, the commander-in-chief of the Hebrew army, in a no less important intrigue than the reconciliation of King David to his son Absalom. Instructed by the wily Joab, she comes before the king with a feigned story of her own woes which so works upon his sympathy that he is led to commit himself to the principle that in certain circumstances strict justice should give way to pity. Thereupon she at once demands that he himself apply it to the case of his own son. It is needless to add that, like the prophet Nathan, who employed the same methods, she wins her point.

Again a wise woman figures prominently in connection with Joab's history (II. Sam. 20: 16-22). The occasion was the siege of the town of Abel in Northern Israel, which had given refuge to the rebel Sheba. When the city seemed doomed to destruction, a wise woman, who abode there, came forth and demanded an interview with Joab. With great respect, the blood-stained warrior listened to her counsel. She first calls his attention to the saying "which they were wont to speak in old time." Its elliptical form indicates that it was a popular proverb. The true translation seems to be: "One should ask counsel at Abel, for thus would he complete his plans." At least it is certain that she is recalling to his remembrance the well-established reputation for wisdom which the town had long enjoyed. After this preliminary, she skilfully leads Joab to propose terms favorable to the city. "Then the woman went

unto all the people in her wisdom" (v. 22), and by that wisdom she persuaded her townsmen to cut off the head of the rebel and thus deliver themselves.

In each case in which the wise of ancient Israel command a place in history, the designation "wise" seems to have ceased to be a simple adjective and to have become a substantive, referring to a class of individuals distinguished from the rest of their compeers by certain well-known characteristics. Their words and methods, as recorded, also strongly suggest a kinship with the later wise, with whom we are much more intimately acquainted. The references to the far-famed wisdom of Abel certainly justifies the inference that many, if not all, of the towns of ancient Canaan had its class of men and women who were distinguished for their practical prudence and who were the repositories of that stored-up wisdom which was so highly prized in that old Semitic world.

Gifted with rare prudence and penetration, King Solomon is prominent not as the founder of an order of the *wise*, but rather as the most conspicuous representative of that practical cleverness which Semitic antiquity designated as wisdom. This is all that his biographer in I. Kings 4 : 29-34 claims for him. In fact, he does not maintain that his wisdom is distinctively Hebrew. He simply states that "it excelled the wisdom of all the children of the East, and all the wisdom of Egypt. For he was wiser than all men." The examples cited to illustrate his marvelous ability only confirm this conclusion. The cleverness with which he met all the tests presented by the queen of Sheba merely bears witness to his sagacity and cunning. Today we would say that he was brilliant or clever. That he was utterly lacking in some of the most essential elements of wisdom as it is defined by the later wise, and by us at present, becomes evident as one studies his character and the results of his rule. Measured by the religious standards of even his own age, they were but signal examples of colossal folly. The splendor of his reign and the glory that gathered about his

name in later Biblical writings and in Oriental tradition, led subsequent generations to look back upon Solomon as the illustrious head of the wisdom school and to attribute to him much of its literature. The Apocryphal book, the *Wisdom of Solomon*, is perhaps the best example of the tendency. On the other hand, however, there must have been some basis for the later traditions, and there is much in the character of the splendor-loving monarch and of his glittering reign to warrant the conclusion that he did make actual contributions to the literature of his nation. These probably took the form of short, epigrammatical sayings, to which the author of *I. Kings* refers when he declares that "He spake three thousand proverbs." When he adds that Solomon spake of trees and animals and birds and fishes, he probably had in mind the use of these for illustration and comparison, as is also common among the later wise. The hypothesis that he was a student of Natural History is the product rather of the present age than of the tenth century B.C.

The same record in *I. Kings* refers to certain other wise men. Evidently they are so well known to the contemporaries of the author that he feels that their reputation for wisdom can be employed as a basis for comparison without further description. Unfortunately we are left in ignorance respecting the character of these with whom we fain would become better acquainted. Their names alone are given: Ethan the Ezrahite, Heman, Calcol and Darda, the sons of Mahol. In the genealogical list in *I. Chr.* 2 : 6 these four names occur together under the tribe of Judah. Even though they are there catalogued as the sons of Zerah, there is a probable connection. In *I. Chr.* 15 : 17, 19, the names of Heman and Ethan are both mentioned among the prominent singers living during the reign of David. The eighty-ninth Psalm is also ascribed by its superscription to Ethan the Ezrahite. In the light of these references it would seem that they were famous Hebrew wise men living about the time of Solomon.

The oral prophecies contain allusions to the wise as a well-known class. For example, Isaiah 29 : 14 speaks of the time when the wisdom of the wise men of Judah shall perish. Also side by side with these direct references are found proverbs and parables, the characteristic products of the sages' workshop, which reflect their activity. Again in later books we find statements pointing to an earlier wisdom literature. David, as he addresses Saul (I. Sam. 24 : 13), introduces a maxim which he cites with the suggestive formula : "As saith the proverb of the ancients." Ezekiel (7 : 26) uses this same term, "the ancients," as a synonym for the wise. The book of Job frequently makes reference to the accumulated wisdom of earlier ages (cf. 8 : 8 ff.), or to that "which wise men have told from their fathers" (15 : 18).

It is true that these chance references do not answer all our questions respecting the wise, but it must be noted that they are all the more reliable because introduced incidentally. They certainly are most suggestive. The evidence is conclusive that men and women, distinguished by the title "wise," were found among the Hebrews before the prophet was more than a seer and before the offering of sacrifice was wholly delegated to a distinct class.

Class lines are loosely drawn in the Orient. The sheikh of an Arab tribe combines the functions of judge, priest, leader in war, and tribal counselor, with his private duties as father and property owner. Among the Hebrews the functions of the priest and prophet were not developed at once. They were the gradual growth of centuries. Thus it was with the wise. In the earliest days they had their representatives, although their characteristics were only partially defined. But from the time of Solomon they seem to have taken their place — though that was not nearly so prominent — side by side with the priests and prophets.

There is no indication that they wore any official garb as did the priests, nor that admission to their ranks was ever secured

through inheritance. They did not even claim to have received any particular divine call to their work. The sole qualification was the possession of natural ability, developed by experience and education. Although they do not, like the prophets, claim special inspiration, yet the products of their thought are sufficient evidence that their souls also were enlightened by the Divine. In the case of many, the experience and prudence that came with mature age were required to fit them for entrance into the ranks of the wise. The use of the term "the ancients" as a synonym for the wise (Ezek. 7:26) confirms this. The long preamble of the youthful Elihu, in which he apologizes for presuming to speak (Job 32:1-9) indicates clearly the prevailing ideas. At the same time it demonstrates that the rule admitted of exceptions.

That they devoted all their time to their duties as the wise of the nation, or that their means of subsistence came from this source, is not postulated any more than in the case of the prophets. Even the priests, whose functions made greater demands upon their time and energies, were often found engaged in other occupations. The wise certainly were not a caste. Hardly can they be designated as an order. But they did constitute an important class in the old Hebrew commonwealth, and were united by common aims, ideas, teachings, and methods of work. These in turn naturally produced certain distinct class characteristics which sharply distinguished them, on the one hand from the mass of the people, and on the other from the prophets and priests. Probably, in early times, each worked and thought independently, just as the ancient seers. But as their functions became more clearly defined, they were gradually drawn together. The book of Job presents an interesting picture of the wise reasoning together (12:2; 13:1 ff.; 17:10; 32:6 ff.) upon the great and common problems which demanded their attention. This illustration also demonstrates that they often failed to agree, and did not hesitate to call each other's wisdom "folly."

Within the class itself there was always an opportunity for a wide difference of opinion; but in process of time, as they came to exercise a stronger and more potent influence upon each other, their teachings became more and more homogeneous until there arose a wisdom school with certain well-defined tenets. After the Restoration they lost their originality by degrees and degenerated into the scribes of the time of Christ.

III. Methods of the Wise.

The priests, when performing their duties, were always found within the national sanctuaries, beside the altars, clad in their prescribed costumes. The prophets, less conventional, proclaimed their message to the nation at the great assemblies, or whenever and wherever they could gather together a handful of people to listen. "Wisdom crieth aloud in the street: she uttereth her voice in the broad places: she crieth at the head of the noisy streets, at the entering in of the gates, in the city, she uttereth her words" (Prov. 1: 20, 21). This, and the parallel passage at the beginning of the eighth chapter of Proverbs, suggest that the wise also taught from the *bema* of the prophets. Their work certainly took them into the midst of the busy hum where life was most intense. At times, questions of practical ethics and national policy, which were of common interest to all, probably led them to raise their voice in public. Such passages as:

Every purpose is established by counsel:

And by wise guidance make thou war (Prov. 20: 18),

indicate that the wise formed a committee of ways and means, who could be consulted in determining the state policy. Statecraft was one of the lines of investigation which commanded their attention. But it was not in public that they did most of their teaching. As the messengers, sent out to spread the invitation to Wisdom's banquet (Prov. 9: 3, 4), they did not,

like the prophets, go to the nation as a whole. Rather they sought the individual and especially the one who was lacking in understanding. By personal advice and exhortation they tried to turn him into the paths of wisdom. To none who desired to learn did they refuse their teaching. On the contrary, they continually urged the foolish to give heed. "Walk with the wise and thou shalt be wise" (Prov. 13 : 20). The reprovers in the gate, referred to in Am. 5 : 10 and Is. 29 : 21, probably belong to this class.

The familiar picture of the Peripatetic school of Greek philosophers gives us the truest illustration in the history of Western thought of the methods of the wise of Israel. As we study the different portions of the book of Proverbs, we find that sometimes their teachings are directed to one only, who is familiarly called "my son" (1 : 8, 10, 15 ; 2 : 1 ; 3 : 1, 11 ; 21 ; 4 : 10, 20, etc.). Or, again, the sage seems to have a company of disciples about him : for example, in 4 : 1 the instruction is addressed to "sons," the teacher assuming the tone of a father. The Wisdom of Sirach refers (6 : 35) to the discourses of the wise. From these hints it is easy to reconstruct the picture. At the open space by the city gate, where the judges held their court, where the people met for converse, that place which corresponded to the club of the modern city or the village green of the town, were daily to be found the wise. There, a little aside from the crowd, the sage gathered his disciples about him and answered their questions and taught them out of the wealth of his own experience or from the inherited sapience of preceding generations. Thus they showed their wisdom by selecting as the site of their primitive school the place where the crowds whom they desired to reach were to be found at leisure and ready for discussion.

In Israel's history, we find that the prophets were often greeted with contempt and even violence. Many passages in the book of Proverbs (1 : 24, 25, etc.) indicate that there was a large class in Israel, whom the author designates as "scorners," who

refused to hear or heed the teachings of the wise. But nowhere is there a hint that they were subjected to personal violence. They seem rather to have enjoyed in a high measure that deep reverence which is ever paid in the Orient to the venerable and sagacious. Penetration and prudence, mingled with cunning, are to-day in those lands regarded as the most enviable of virtues. Consequently the wise invariably stood high in popular favor and were therefore able to wield a powerful influence.

In the later days, when they had become mere scribes, we meet with a suggestive injunction in the *Pirke Aboth* (IV. 9), "Make not the Torah a crown to glory in, nor an ax to live by." At this time, the Torah had come to have a technical meaning, so that it was restricted to instruction of a religious character. This perhaps explains the command not to accept remuneration for services. But the injunction would be inexplicable unless the practice had prevailed. The references in I. Sam. 9 : 7, 8 and Am. 7 : 12-14 indicate that in earlier times the prophets often received a fee. "Wherefore is there a price in the hand of a fool to buy wisdom, seeing he hath no understanding" (Prov. 17 : 16). Ewald infers from this that in the earlier days the wise also were remunerated for the counsel which they gave. A kindred suggestion is contained in the *Wisdom of Sirach* (51 : 28), "Get learning with a great sum of money, and get much gold by her." Certainly much of the practical advice of the wise, if followed, brought material as well as moral profit to the one instructed. To pay therefor would merely be to pay a just debt. Where the priests were so richly rewarded for their services, it would have been strange indeed if that class of teachers, whose instruction was much more utilitarian, received no remuneration. Obviously no fixed fee could be charged. The amount in each case was probably determined by the degree of appreciation on the part of the one receiving the counsel.

IV. The Thought Realm of the Wise.

Fortunately we know far more about the teachings of the wise than about the exact manner in which they were communicated. By them form and ceremony were lightly esteemed. They by no means, however, opposed the commands of the priestly system. Tacitly they accepted them as a necessary element in the national religion. But when they do refer to them, it is to emphasize the fact that life and actions are infinitely more important.

The sacrifice of the wicked is an abomination :
 How much more, when he bringeth it with a wicked mind!
 (Prov. 21 : 27).

Or :

To do justice and judgment
 Is more acceptable to the Lord than sacrifice (Prov. 21 : 3).

Here they stood squarely on the platform of their brethren, the prophets.

But while these two great classes of teachers agreed upon this fundamental principle, their realms of thought were almost independent of one another. This was due primarily to the fact that the wise spoke to the state only through the individual. The study of man led the wise to present their teachings in a form equally intelligible to all peoples and times. They spoke of and to humanity. Thus they proved themselves citizens not merely of the land of the Hebrews, but of the world. The book of Proverbs, which contains not a single reference to Israel, while it speaks of man thirty-three times, well illustrates the breadth of their vision. The nature of man, his relations in the family, in society, to the state, his duties to himself, to others, and to God, were ever the theme of their thought and discourse. Nothing which concerned him was too foreign to receive their attention. Anything, from the details of the management of a farm to the duties of a king toward his sub-

jects, commanded their consideration, provided the interests of humanity were involved.

Standing, as they did, so close to the masses, in such intimate touch with their life, and enjoying their confidences, they had rare opportunities for drawing inductions. But mere knowledge was never an ultimate goal of endeavor with the Hebrew, as it was with the Greek. In thus exalting the practical above the merely theoretical, the wise (who most closely resembled the philosophers of the West) were true to the peculiar genius of their race. Knowledge was with them only a means to an end. That end was to deduce maxims and principles which would enable the one who heeded them to attain the goal which he set before him in the best manner and by the best means at his command. This fact also explains the didactic tone which characterizes their teachings. They had little time for the purely philosophical, since the practical constantly dominated their thought. Into their ethical instructions they wove so much of the prudential and useful, that they have been designated, in contrast to the idealists and ritualists, the utilitarians of Israel.

But they did not stop with merely furnishing rules for the guidance of their pupils. They sought a common principle to give unity to all their teachings. This, when found, they designated as wisdom. The term was applied both to the means and the end. When they turned from man to the Divine, they naturally and truly found the same principle regulating him in all his acts. As they compared the perfect divine wisdom with its fallible human counterpart, they began to perceive that the highest wisdom possible for man was to conform to the divine wisdom and purposes. Consequently, "The knowledge of the Lord is the beginning of wisdom," voices their fundamental proposition. A much later step was to personify this divine wisdom and its human counterpart. The memorial of this form of the thought is contained in the sublime eighth and ninth chapters of Proverbs.

Thus, fixing their attention on the seen rather than the unseen, thinking little about the future, quietly ignoring the Messianic ideals of the prophets and the rites of the priests, the wise of old Israel sought by prudent counsels to instruct their disciples to cherish high ideals and to be wise that they might act wisely, and thereby attain the worthy aims thus set before them. Utilitarians, humanitarians, practical moralists, and educators we may call them, and still fail to bring out every phase of their activity.

V. The Influence of the Wise upon Hebrew Life and Thought.

Although the wise worked for the present, they gave little attention to their nation, its dangers, and its crises. To the future of the nation also they paid no heed. Consequently all that was narrowly nationalistic is conspicuously lacking in their teachings. Shall we therefore conclude that their influence in Hebrew life and thought was slight? As we have seen, there are certain proverbs which suggest that their voices were sometimes heard in the counsels of the state, but this was not their true field. Their influence was exerted not externally, but from within. By molding the character of the individual they determined the character and consequently the history of the commonwealth. Aptly does the author of Ecclesiastes bring this out: "The words of the wise spoken in quiet are heard more than the cry of him that ruleth among fools" (9: 17). Drinking in many of the principles of the prophets, diluting them with certain utilitarian elements, they, like the priests, came to the masses with teachings which all could understand and consequently absorb. Their work was to interpret in the language of private life the great truths thus confided to the nation. The influence of the prophets upon the wise was probably largely unconscious on the part of both. But it is plainly indicated by the many points of similarity in the language, and especially in the thought of the two classes.

Although not ordinarily suspected, yet there is good evidence to prove that the wise in turn exerted a powerful influence upon the prophets. Whenever the latter allude to the former the tone is most deferential. The prophet Nathan did not hesitate when it was necessary to deliver an unpleasant message to King David, to employ a parable, the characteristic form of expression of the wise. Later prophets frequently make use of the proverb or the epigrammatic form of speech. The influence extended even to the kernel of the thought. The prophet from the Judean town of Tekoah, which was renowned in the earliest Hebrew annals for its wise, spoke more from the point of view of a sage than of a prophet. The earnestness of Amos in denying the imputation that he belonged to the prophetic order is very suggestive: "I am no prophet, neither am I one of the sons of the prophets" (7 : 14). Perhaps the best explanation of this emphatic statement and the character of his teachings is that he was a wise man turned prophet for the moment. It is significant that he combats at every turn the narrow, nationalistic spirit which discolored the thought of certain later prophets. He repeatedly proclaimed that Jehovah's care is not limited to the Hebrew people alone (cf. chaps. 1 and 2 and 9 : 7). His denunciations of the Northern Israelites are based, not upon any laws peculiar to the Hebrew religion, but upon the one obligation, incumbent on all, to observe the law of the universal brotherhood of man and the fatherhood of God (cf. 2 : 6-12 ; 3 : 9-15 ; 4 : 1-3 ; 5 : 10-12 ; 6 : 1-7, etc.). Distinctions of race and religion he completely ignores. The Israelites, instead of being exempted, are regarded as more culpable, because they enjoy greater enlightenment (3 : 2). This breadth of view was what distinguished most sharply the teachings of the wise from those of the priests and prophets. Isaiah, it is true, proclaimed that the time was coming when the despised Gentiles — even their hated enemies the Egyptians and Assyrians — would share equally with the Israelites the blessings and joys of the religion of Jehovah. But later prophets lost sight of

this great truth, and the Jews of the time of Christ had largely read these expansive ideas out of the mouth of Amos and Isaiah. The post-exilic priesthood fostered rather than combated this narrow Jewish spirit. The wise therefore had a great service to perform if the Hebrew people were to fulfill their mission to the world. It was necessary that this chrysalis should be broken, if Judaism was ever to develop into Christianity. Although the wise say nothing concerning a coming Messiah, it was their broad, humanitarian mode of thought which prepared the way, and made it possible to break these narrow bonds of nationalism. It brought hope to all, since it declared at every turn that there was no distinction between Jew and Gentile before God, but that it was simply man before his Maker. At the first glance it seems incredible that two mighty forces, so diametrically opposed to each other, could exist side by side in the same state and still both be indispensable to the realization of its mission. In the unfolding of the divine plan, prophetism ignored the individual and exalted the nation to the ultimate exclusion of the non-Hebrews. The wisdom school ignored the nation and exalted the individual until it recognized all men as brothers. In thought the prophets attained to the greatest heights, while the wise presented the greatest breadth. Without the former the Hebrew nation might never have been prepared to receive its priceless pearl of divine truth. Without the latter it might not have been able to present that truth to the world. Without either, it might never have become possible to say that "salvation is of the Jews." It is only because the character and work of the wise is so little understood that the great debt which we owe to them is so frequently ignored.

We often think of Jesus Christ as a prophet, as a priest, and as a king, but ordinarily we overlook the fact that he also stood as the highest representative of the wise. Certainly it was development along this line which was in the mind of the evangelist when he declared that "Jesus advanced in wisdom"

(Luke 2 : 52). The Master, referring to himself, declared that "a greater than Solomon is here" (Mt. 12 : 42). As we shall show later, Proverbs was one of the books which he studied most carefully during those quiet days spent at Nazareth. It is also evident that the tenets of the wisdom school constitute some of the most important foundations of Christianity. The universal fatherhood of God and the brotherhood of man, man's duties to his brother, the principle that religion is a relation not merely between God and the nation, but between God and his individual child, all belong more to the teachings of the wise than to those of the prophets or priests.

Viewed in the light of these facts, it is doubly significant that Jesus adopted the method of teaching peculiar to the wise. "All these things spake Jesus in parables unto the multitudes ; and without a parable spake he nothing unto them" (Mt. 13 : 34). He, like the wise of ancient Israel, was speaking to all ages and peoples, and consequently broke away from the restrictions which trammelled priest and prophet. Though paradoxical and obscure and often unintelligible to the unthinking, this style of expression preserved the thought in imperishable form, so that it could be understood with equal facility by the truth-seekers of all times. Thus "the words of the wise spoken in quiet," by shaping and by degrees transforming the life of the Hebrew people, and counteracting the narrowing influence which threatened to crush the very soul of the nation, planted the seed-thoughts which later bore fruit in Christianity, and gave to the world that method of teaching which has been forever immortalized because employed by the Wisest of the wise to convey his message of salvation to erring men.

CHAPTER II.

THE DIFFERENT TYPES OF WISDOM LITERATURE.

ALREADY we have observed in the history of the work of the prophets, that there came a time when they began to employ the written word as a means for conveying and preserving their message. Similar was the experience of the wise. For centuries, the memory of man had been the repository for their treasures of truth. But at last the storehouse proved inadequate for the safe preservation of the constantly increasing wealth. Then they began to write down their teachings for their own use and that of their disciples. This gave us the wisdom literature of the Old Testament, which constitutes one of the four great departments of that ancient library.

To this product of their thought the Hebrew wise applied the general term "Hokma." This is ordinarily translated "Wisdom." It is derived from a root having the primary meaning of *to be firm or solid*. The idea is in turn taken over into the intellectual and moral realm where it signifies *to be solid in understanding, well-grounded, therefore, prudent and wise*. Consequently the substantive has the general primary meaning of *solidity*; then the more technical signification of *prudence, skill, knowledge*; and finally, as combining all these qualities, of *wisdom*. In its technical sense, it was used to designate not only these abstract qualities, but also included their practical application to affairs. The term therefore is exceedingly broad and comprehensive.

The difference between the literature of the wise and that of the priest or prophet is not merely one of subject or ideas. The sages had a vocabulary of their own. Many ordinary

Hebrew words have quite a different meaning in their mouth than when used by the other great teachers of old Israel. For example, "torah," as employed by the wise, referred to prudent and profitable instruction. But this came in process of time to be used by the priests in a technical sense to designate the written ceremonial law. This is its usage in the famous passage first cited from Jeremiah. Later prophets, at least, accepted this terminology of the priests. But manifestly this is a wide departure from the sense in which it is used by the sage who urges his disciple not to reject his "torah"; for this, in the light of the context, is evidently the wise instruction of the teacher himself. Examples might be multiplied. It is obvious that a special lexicon is demanded if we would fully grasp the thought of these old instructors of humanity. Many have been the errors in the past, simply because we have been interpreting the writings of the wise by the aid of the vocabularies which we have derived from the priestly or prophetic literature.

The wise, ever unique in method, have their own peculiar forms or literary molds into which they cast their thought. A familiarity with these different types enables the Bible student to distinguish at a glance the products of their workshop. These are :

I. Similitude.

A very early—perhaps the earliest—form of expression peculiar to the wise is the similitude, that type of the popular proverb in which the thought is conveyed by means of a fanciful or imaginative comparison. Examples of this appear in Hebrew literature long before the wise became a distinct class. According to Gen. 10 : 9, so great was Nimrod's fame as a hunter, that it gave rise to a popular proverb : "Like Nimrod a mighty hunter before the Lord." Many are familiar with our modern saying of kindred origin : "He drives like Jehu."

The book of Proverbs has preserved some of the more formal and elaborate examples of the similitude :

As the door turneth upon its hinges,
 So doth the sluggard upon his bed (Prov. 26 : 14).
 Fervent lips and a wicked heart
 Are like an earthen vessel overlaid with silver dross
 (Prov. 26 : 23).

II. Riddle.

In the mouth of Samson, that physical giant and moral weakening of Judah's annals, there appears an example of the second type of wisdom literature, the riddle. Certainly it fulfills the conditions : " An ambiguous proposition to be solved by conjecture." Samson has found in the carcass of a lion, which he had slain at an earlier period, a great quantity of honey, which had been deposited there by the bees. To entertain his friends, as he celebrates his nuptials in a seven days' feast, he propounds the following, and gives them the seven days in which to guess it :

Out of the eater came forth meat,
 And out of the strong came forth sweetness (Judges 14 : 14).

The seven days are nearly past and no solution. At the last moment, Samson's wife, at the instigation of the Philistines, wrests the secret from him. The guests present the answer in the epigrammatic language, characteristic of the early wise :

What is sweeter than honey,
 And what is stronger than a lion? (Judges 14 : 18).

Samson, divining how they had become possessed of his secret, answers in the same enigmatical strain :

If ye had not plowed with my heifer,
 Ye had not found out my riddle (Judges 14 : 18).

Josephus relates of Solomon — and the statement is quite

in keeping with what we know of the clever king — that he and Hiram of Tyre exchanged many riddles, testing each other's acuteness.

Riddles were unquestionably one of the very earliest forms in which human thought found expression. They are plentifully sprinkled through the ancient literature of most nations. Early English and German present exceedingly interesting illustrations of this tendency. The Hebrew was evidently no exception. Unfortunately their secular literature is for the most part lost, but the few examples suggest the character of the rest. As at Samson's marriage feast, the riddle was undoubtedly one of the favorite modes of entertainment at all the ancient merry-makings. In high repute was the wise man who could by their use entertain and instruct the people. In later times the Jewish scribes took great delight in propounding difficult and intricate riddles. The type which is best represented in the Old Testament is the numerical enigma. The thirtieth chapter of Proverbs contains such a collection. The enigma as propounded would be, for example, "What four things are never satisfied?" (30 : 15), or "What four things are little but exceeding wise?" (30 : 24). We can easily imagine the sages as they presented these enigmas to the group of their disciples or to the crowd who were to be entertained. The one who has put them in their present form has naturally combined question and answer. Highly artificial and almost childish they seem to us. Probably they belong to the time when the literary activity of the Hebrews was beginning to decline, for they certainly smack of Scribism. But justly to estimate this product of the thought of the wise, we must remember the class whom they sought to reach. These were not those already wise, but the simple and untaught. Such a type of teaching, although often artificial, was calculated to attract the disciple and impress the truth when something higher would be lost in the air. To put old truth in so original a setting that it will sink into dull minds is the supreme mark

of the efficient teacher. This the Hebrew sages essayed, and in this they certainly succeeded.

III. Fable.

Scattered through the Old Testament we find a few examples of the fable. This use of a fictitious tale or story for the purpose of instructing or amusing is, like the riddle, characteristic of the wisdom school. As in the Greek, German, and English, so in the Hebrew literature it appears at an early period. Addison aptly says: "Jotham's fable of the trees is the oldest extant and as beautiful as any since." In the chaotic period of the Judges, Abimelech, the son of Gideon, murdered all his brothers except Jotham, who escapes. The citizens of Shechem proceed to elect the murderer, king. But Jotham, standing on a cliff overlooking the city, endeavors before he flees to call them to their senses by means of a fable. "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, which God and man honor in me, and go and wave to and fro over the trees?" The fig tree is next asked, but refuses to leave its sweetness. The vine likewise rejects their offer of kingship. "Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, then let fire come out of the bramble and devour the cedars of Lebanon" (Judges 9: 6-21). The immediate application is obvious. The base-born Abimelech is the bramble before which the Shechemites are bowing down.

Similarly, Jehoash, the strong king of Northern Israel, with great skill endeavored to bring to his reason Amaziah, the over-confident king of Judah, by means of a pointed fable in which he likens himself to a cedar of Lebanon and the latter

to a troublesome thistle (II. Kings 14 : 9). The wise in later times continued to be very fond of employing the fable as a medium for conveying their teachings.

IV. Parable.

Closely related to the fable is the parable. This is defined as something real in life or nature from which a moral is drawn for instruction. Embedded in the Old Testament prophetic records there are several examples of this. Nathan, who was evidently a sage as well as a prophet, came before King David with his story of the poor man and his one little ewe lamb, and pictured the wrong done to him so powerfully that the royal culprit was stirred with indignation against the rich offender (II. Sam. 12 : 1-6). Then the prophet turned with irresistible might upon the victor of so many battles, who had been vanquished by a temptation, and declared, "Thou art the man."

Similarly, on another occasion, a wise woman of Tekoah (as we have already seen), by the use of a parable, worked upon the feelings of the king until he stood committed to a certain principle, which he is forced, though much against his will, to apply to the case of his son Absalom.

According to I. Kings 20 : 39, 40, a royal delinquent is again convicted by a parable. Contrary to the express command of Jehovah, Ahab has spared the life of his captive, the king of Syria. As he is riding past the battle-field, a prophet, disguised by a headband over his eyes, accosts him, saying : "Thy servant went out into the midst of the battle ; and behold, a man turned aside and brought a man to me, and said, Keep this man : if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be ; thyself hath decided it." The point is thus gained. The king has committed himself. The doom falls upon his guilty head.

The youthful Isaiah, with a difficult and disagreeable message to deliver to an unheeding audience, most skillfully wins a hearing by employing the methods of the wise. In the tripping, familiar meter of the holiday song he sings of a friend of his who carefully prepared and planted a vineyard. Having set out the best varieties of grapes and having bestowed upon them the tenderest care, he justly expected that they would bear the choicest fruit. "But what does it yield? Only sour grapes." His audience are fascinated by the artistic beauty of the song. Their interest is at the white heat. He turns to them: "Should not my friend destroy such a vineyard?" While they are nodding their heads in assent, like a flash comes the application. "Jehovah is the husbandman. Israel is the vineyard. Your wicked deeds are the fruit. You have pronounced your own condemnation."

These picturesque examples, coming from Israel's most glorious period, are good evidence that the parable was a favorite method of conveying thought with prophet as well as sage. Ezekiel refers repeatedly to those who speak in parables. These apparently were the wise. From later Jewish history also we have preserved to us several of their stories with their pointed morals. Some of them bear upon their face the indications of kinship with those used with such telling force by the Wisest of the wise, the divine Teacher, who always spoke in parables.

V. Simple Proverb.

Side by side with the more elaborate types of wisdom literature there grew up a collection of sentences and epigrammatic expressions, which briefly and forcibly express and preserve those practical truths which are the product of experience and observation. These we style proverbs. The presence of these sententious expressions, deeply embedded in the most ancient remnants of the prophetic and legal literature, indicates the antiquity of the proverb among the

Hebrews. The Midianite kings, awaiting death, testily goad on Gideon to rise and himself perform the act of slaughter at which his youthful son had hesitated. To this end they cite a popular maxim: "For as the man, so is his strength" (Judges 8: 21). Interesting and suggestive is "the proverb of the ancients" in the mouth of David: "But of the wicked cometh forth wickedness" (I. Sam. 24: 13). Jeremiah (31: 29) and Ezekiel (18: 2) both cite a proverb current in their day whose misapplication they strenuously combat: "The fathers have eaten sour grapes, and the children's teeth are set on edge." A similar maxim is referred to in Ezekiel 16: 44: "As the mother, so is her daughter." In fact, Ezekiel abounds in proverbs and references to those who use them (cf. 12: 22; 16: 44), indicating perhaps that in his day the wise came into especial prominence. The book of Proverbs, however, with its gnomic treasures, gleaned from the experience of many different ages and authors, is the supreme example of this form of expressing wisdom-thought. The proverb was the thought-mold in which, for the most part, the results of the experience and observation of the early wise men of the Hebrew nation were preserved. It is the most characteristic product of the thinking of the sages.

VI. Paradox.

Many of our modern proverbs, if put side by side, give us a proposition, seemingly absurd and contradictory in appearance and yet true in fact. For example, "Beauty is only skin deep," and "A thing of beauty is a joy forever." Some Hebrew sage or collector of proverbs was the first to conceive the idea of putting two such proverbs together. As the result, he has given us the first paradox:

Answer not a fool according to his folly,
Lest thou also be like unto him.
Answer a fool according to his folly,
Lest he be wise in his own conceit (Prov. 26: 4, 5).

VII. Gnostic Essay.

To understand and rightly appreciate the literature of the wise, it is necessary to become familiar with the characteristic methods of thought of the Orient. These in many ways stand in direct antithesis to those to which we are accustomed. That process of reasoning from premises to conclusion, which we term logical and which is the framework — the *sine qua non* of all our thinking — is all but unknown to the Semitic mind. This does not mean that they have no process of reasoning, or come to no conclusion. The difference is chiefly one of method. The Oriental masses a number of facts, observing no consistent law of arrangement and quite regardless of their relative importance, and then suddenly arrives at a conclusion. This is well illustrated by the Koran. Facts, fables, revelations, exhortations, stories from the life of the prophet, gems and rubbish, are all mixed together in seemingly hopeless confusion. And yet to-day by two hundred millions of the earth's inhabitants this is regarded as the highest type of thought, bearing clearly the stamp of divine inspiration. Shall we say that this is mere nonsense? No; instead we will enlarge our circle, which bounds the known, so that it will include that type of reasoning which is perhaps best described as the "intuitive," and which is independent of the laws of logical arrangement.

The book of Proverbs consists for the most part of independent maxims, arranged according to no discoverable law. But in certain places there are indications that an attempt has been made to treat a given theme consecutively, if not logically. The result can best be designated as a gnostic essay. Here the fundamental characteristics of wisdom-thought appear. Each verse is a unit by itself. But the assemblage of such units, all treating of the same general subject, shows that the author, by the only method with which he was familiar, was endeavoring to throw all the light which he could upon the

theme under consideration. Examples of this are found in 26:1-12, where all the proverbs treat of the fool, and in 26:13-17, where the characteristics and fate of the sluggard are discussed at length. A more highly developed form of this type of wisdom literature appears in the elaborate treatise upon the drunkard (23:29-35), and in the beautiful alphabetical poem, contained in 31:10-31. The apocryphal book of Ecclesiasticus is made up for the most part of such collections, grouped about a series of independent themes. But the most beautiful example of the gnomic essay is the sublime description of personified wisdom, contained in the eighth and ninth chapters of Proverbs.

VIII. Didactic Drama.

The transition from the higher forms of the gnomic essay to the didactic drama is not great. In the case of both, the wise men had certain great principles of practical value to the individual, which they wished to inculcate. In the former, they state these truths at once and without prelude. In the latter, they illustrate them at length by means of a dramatic dialogue, before they state them abstractly. Our only Old Testament illustration of this peculiar product of wisdom-thought is that most exquisite of ancient poems, the Song of Songs. If the author had been less gifted, he would undoubtedly have presented his teachings in the form of a simple proverb or gnomic essay. But being a poet without superior, he selected a story, probably well known to his contemporaries, and with matchless skill transformed it into a simple drama, and, in this attractive setting, presented the great truths to his own and subsequent generations. Lest the obtuse should overlook these, he took good care to give them also clear expression in proverbial form in the last chapter :

For love is strong as death ;
Jealousy is as cruel as the grave :

The flashes thereof are flashes of fire,
A very flame of the Lord.
Many waters cannot quench love,
Neither can the floods drown it :
If a man would give all the substance of his house for love,
He would be utterly contemned (8 : 6, 7).

Probably there were other didactic dramas in the ancient lore of the Hebrews, but a narrow and unappreciative age would not be careful to preserve them, since they lacked the religious language. The best service rendered by the Allegorical school of interpretation was the preservation of this ancient love song ; for it remains, even when the grotesque theories which have been foisted upon it have disappeared like mist before the light of a truer and more careful scholarship. Certainly it merits the title which it bears — “The Song Peerless among Songs.” It was by no mere chance that it was thus preserved from engulfing oblivion, for it has a message, intensely practical, for the life of to-day.

IX. Philosophical Drama.

The next step, from the didactic to the philosophical drama, is greater as regards content than form. In the latter (of which the book of Job is the only example) there are the same use of the popular story as the medium for conveying truth, and the same dramatic elements. The action also is chiefly subjective, and the aim primarily didactic. The close, connected, logical reasoning of the Occident is likewise lacking, for we are still in a thoroughly Semitic atmosphere ; but measured by the broadest and truest standards, the thought is philosophical. The center about which it all revolves is a great problem of vital interest to humanity. At the time when Job was written, it was exalted to a position of transcendent importance, since upon its solution seemed to hang the religious life of the nation. It was the old, perplexing question with which we are so familiar :

“Why do the righteous in this world often suffer, while the wicked enjoy prosperity?”

Through the ages, the old dogma that right-doing inevitably brings blessings, and wrong-doing calamity, and its converse, that calamity is a sure index of some sin on the part of the unfortunate, and prosperity of righteousness, had been reiterated by generations of prophets and wise men. But, at last, facts, in the national as well as in the individual experience, gave it the lie. What made the crisis more intense, was the fact that men had come somehow to identify the dogma with God himself, so that the very character of the Divine seemed impeached by incontrovertible facts. At this critical time a wise man, with the enlightened vision of a prophet, came forward with a new and healing message of truth.

In the form in which this is presented, divine revelation and the results of human reasoning are welded into one grand whole. Possessed of a great truth, this prophet-sage sought a vehicle by which to convey it. Searching, he found an ancient story, familiar to his contemporaries and adapted to his end. With this as a background, he painted a marvelous picture, in which the discerning clearly behold, reflected in the life-experiences of the patriarch, all the different elements of the mighty problem. The friends of Job, and he himself, in his changing moods, present in objective form the different phases of the human mind when brought face to face with the seemingly irreconcilable facts of life and belief. Thus all the current solutions are mustered in review and dismissed as useless. In fact, the author does not hesitate to proclaim that the problem of evil in the world cannot be solved by human reason. In the ordinary sense there is no solution to be attained from any quarter, for God never argues with man. Instead, he simply bids him note that his problem is not the only one in the universe which man cannot solve; and then he asks him to listen to the eternal voice of the Divine, speaking through Nature, ever whispering softly but distinctly to each heeding heart, the

supreme truth of God's infinite, unbounded wisdom and love. Thus, not by hearsay, but by actual experience, Job learned to look outward and upward and to know the Infinite. He no longer conceives merely of a God of man's creation, but of a Being to the human mind incomprehensible, yet perfect in justice, wisdom, and goodness. The solution of the problem of the book of Job is a broader concept of the universe and of the Divine. When this has been attained, the step which leads to perfect faith in that One, so worthy of trust, is most easy and natural. The mental problems, which before have seemed so overpowering to Job, shrivel into insignificance in the presence of that new-born faith which fills his soul. A peace which passeth all human understanding succeeds the mighty tempest.

In the book of Job, the marvelous skill of the wise reached its zenith. As we study the times, the mental characteristics of the men whom the author desired to reach, and the many elements of the baffling problem which confronted him, we begin to realize how admirably he has adapted the means to the end for which he was working. Even to-day we feel the fascination and thrill of its mighty thought. Its movement is like the rush of the gigantic avalanche. Not by administering little pellets of prudential advice, but by turning on the full current of divine truth, did those skilled physicians, the Hebrew wise, cure the intellectual and moral ailments of man by means of the philosophical drama. At least this is true if the poem of Job is a type of its class.

X. Philosophical Homily.

The afterglow of wisdom-thought is represented by the philosophical homily. This is closely akin to the didactic essay, but has this radical distinction: in the latter there is no trace of the steps whereby the conclusions were reached. In the philosophical homily, however, we share in the perplexities of the author, and are able to follow his faltering steps as

he advances in his search for truth. We readily detect the tendencies toward philosophical thought which are the distant reflections of the intense mental activity which centered in the land of the Greek. This reacting upon the peculiar type of thought which obtained in the Hebrew world at that time produced the sole Old Testament example of this form of wisdom literature, the book of Ecclesiastes. In this we observe the same gnomic style, the same lack of connection or logical order, the same strong didactic elements which characterize all of the teachings of the sages. Underneath this Hebrew garb, we find not a few of the characteristic types of expression and questionings and tenets of the Greek philosophy, giving it that peculiar form which distinguishes it from all the other productions of the Hebrew sages.

This examination of the literature which has come down to us from the wise shows that their teachings were cast in many different molds. For all these different forms they had however one common term, "māshāl." This is ordinarily translated *proverb*. By derivation, it comes, probably, from a root meaning *to place*—then, *to place beside, to stand for, to represent*. The noun therefore in its original meaning signifies a presentation, a representation, and hence a similitude, the underlying thought being something standing for or representing an idea or fact. Its application consequently is exceedingly broad. The term includes both the fable and the parable, since the fundamental idea in each is the representation of a truth in a graphic manner by means of a story. The same aim is apparent in the riddle and enigma. Here, however, the ambiguity in the representation is regarded as a desirable element, since it calls forth the ingenuity of the one to whom it is propounded, to determine, from the slight suggestions, the idea or object intended. In the paradox, the gnomic essay, the philosophical drama, and the philosophical homily, the unit is for the most part the simple proverb. Therefore even these more highly developed forms are produced by the combination of the

māshāl, and hence may properly be classified under the same general head.

The didactic drama alone seems to be an exception. In a broad sense, however, the drama, like the fable and parable, graphically represents the truth which the author, a wise man, wished to inculcate in the minds of his contemporaries. Further, as we have seen, the central teaching in the case of the Song of Songs is also presented in the form of a proverbial statement.

Thus the māshāl includes all the various types of wisdom literature. The desire to give a graphic, striking, thought-inspiring, and impressive representation of the truth to be conveyed is always the motive which leads the wise to employ these peculiar forms of expression.

CHAPTER III.

PROVERBS AND PROVERB MAKING.

I. The Philosophical Basis of Proverb Making.

EVERY nation of antiquity with which we are familiar had its anthology. Even those peoples who never produced an extensive literature have their collections of popular proverbs which are treasured up in the memory of the masses. Such a constantly recurring phenomenon must have some philosophical basis which is independent of national and local conditions. While there was to a limited extent an interchange of popular maxims, yet the great bulk of the proverbs of every nation bear upon their face the evidence that they were native rather than foreign born. Many, containing a common thought, were evidently not the offspring of the same parent, but were rather the products of natural generation.

As one enters into an intelligent sympathy with primitive man and learns to understand his life and to appreciate the limitations which surrounded him, he soon perceives the forces which were active in molding the proverb. Early man went out into the world of facts and forces an inexperienced child, complete only in his ignorance. But as his experiences, pleasant and unpleasant, kept constantly repeating themselves, the desire arose to preserve the knowledge thus gained for use when similiar circumstances should again present themselves. As his knowledge expanded with added experience and observation, this longing grew more intense. Not only for his own use but also for that of others, would he fain preserve this hard-won treasure. The art of writing, if known at all, was the

possession of only a favored few. Those by whom this stored-up experience was most sorely needed were the uneducated masses. These were the conditions of the problem. The solution was the proverb. The stored-up experience and observation were cast into the form of condensed statements. Often a significant catch-word or two sufficed to suggest the truth. If perchance the idea was at first expressed in diffuse form, the constant attrition to which it was subjected, as it was handed down from mouth to mouth, would wear away all needless words and tend to give it a compact, epigrammatic form. An interesting example of this process in operation is found in the book of Proverbs itself. The fifth verse of the nineteenth chapter reads :

A false witness shall not be unpunished ;
And he that uttereth lies shall not escape.

The first member of the ninth verse of the same chapter is identical, but the second member has been condensed so as to read, preserving the same meaning :

And he that uttereth lies shall perish.

The next step would naturally give us :

And the liar shall perish.

This transmission in the mouth of early peoples also tended to mold the proverb into poetical form, since poetry was the most natural medium for conveying thought among all primitive races. Mere utility would foster the same tendency, for rhythm of sound or idea is ever an efficient aid to the memory. It is not therefore owing to a mere convention that the book of Proverbs is poetical throughout.

So also a certain degree of obscurity in the form in which the idea was expressed would demand special attention and thought, and thereby fix the truth in the mind of the one to be taught. Truths and principles, thus pointedly and epigrammatically put, when forced upon the receptive intellect, would

stick like barbed arrows long after the same, if they had been conveyed in a more abstract and diffuse form, would have faded from the memory. Hence it was that the condensed, rhythmic, epigrammatic, and even paradoxical proverb was so popular with the teachers of antiquity. The same reasons also explain why it is that it still flourishes to-day in a field so crowded with other attractive types of literary composition.

The popular proverb possesses especial authority because it has the endorsement of many different ages. Depending upon its currency for preservation, in order to survive, it must approve itself to all men as true at all times and under all circumstances. Many a proverb, like a creed or dogma, may command the absolute allegiance of one age, and be completely rejected by the next. But one which survives the changes of many centuries has demonstrated that it stands squarely upon the unchanging foundation of verity and truth. Thus the free exercise of the law of the survival of the fittest insures the preservation of the best.

Since the proverb grows out of actual experience, and not out of an ideal, it fits again most naturally and closely into the different phases of human life. The teaching of a trite maxim often molds character when the same truth, cast in the form of a sermon, makes not the least impression. Hence it was that the proverbs, the crystallized experience of past generations, the quintessence of the wisdom of the Hebrew wise, were so highly prized by the mass of the Israelitish nation. Their intrinsic character, as the product of the innermost life of that enlightened people, is the source alike of their authority and practical value to the present.

II. The Origin of Proverbs.

The facts presented in the preceding section merely explain the presence and popularity of proverbs in general. But each proverb has in addition its own private biography. Unfortu-

nately, in the process of transmission, these have long since been left behind. In the case of the great majority we can write this history only by the aid of conjecture. Without the record of their origin, not a few of our modern proverbs would be quite meaningless. Doubtless for this reason many of the old Hebrew sayings have been abandoned as useless. Those which have survived are naturally the ones which are intelligible independently of their historical setting.

I. THE OUTGROWTH OF SOME HISTORICAL INCIDENT OR TRADITION.

Undoubtedly, if the facts could be known, we should find that many of the proverbs which have been preserved owe their origin to some historic incident, long since forgotten. The proverb, "Is Saul among the prophets?" is a good illustration of this. Being current among the people in later times, the question would naturally arise: "What is the origin of this saying?" The two distinct narratives which we find in the book of Samuel were evidently two distinct attempts by different authors to answer this. The one in I. Sam. 10: 10-12 states that when Saul, after his first interview with Samuel at which he was anointed king, was returning, he met a band of prophets. These he joins and with them prophesies. This occurrence, so out of keeping with the well-known character of the stern warrior, impressed the popular consciousness so deeply that at once — almost in jest — the popular proverb arose: "Is Saul among the prophets?" The writer in I. Sam. 19: 18-24, however, places the date of its origin after Saul had been king for many years. The jealous monarch had repeatedly sent messengers to capture the fugitive, David, but in vain; for all in succession are seized with the frenzy of prophesying when they come near to the charmed circle of prophets gathered about Samuel. At length Saul himself goes as a last resort, and is seized with the same frenzy. The author adds: "Wherefore they say, Is Saul also among the

prophets?" Whichever narrative be accepted as the oldest, they cast a clear light upon one of the ways in which the popular proverb came into existence. Parallel examples might be cited from modern gnomonic literature.

2. DERIVED FROM RIDDLES.

Inasmuch as there are indications that among the early Hebrews, as well as among other primitive peoples, riddles were exceedingly common and popular, it has been suggested (Dr. Oort in "The Bible for Learners," II. p. 80) that many of the Old Testament proverbs, and especially those implying a comparison, appeared originally in this garb. For example, Prov. 16:24 could well have had at first the form: "What is as sweet as honey? Pleasant discourse, for it is sweet to the soul and medicine to the bones." Similarly 26:17: "What is like seizing a dog by the ears? Meddling with a quarrel not your own." Or 22:1: "What is worth more than gold? A good name." Certainly it would be very easy for a riddle to grow into a proverb; for, whether the answer was guessed or given by the one propounding it, this would, in the popular memory, be immediately associated with the question. Thus combined, the two would most naturally tend to merge into a proverb. Accepting this theory of their origin, we have an explanation of the popular favor which certain proverbs enjoyed which to us to-day seem only trite and pointless.

3. DERIVED FROM FABLES.

Traces of the fable we have also found in early Hebrew literature. This makes plausible the hypothesis that certain proverbs are derived from this type of wisdom-thought. As examples, are cited the familiar passage in Prov. 6:6-11, in which the habits of the ant are held up before the sluggard as an object for emulation; and the numerical enigmas in the thirtieth chapter of Proverbs. With us to-day the expressions,

“Sour grapes” and “Dog in the manger” (which have practically become proverbs) derive all their force and meaning from the old fables of which they are only the abbreviated representatives. Certainly the transition from the fable to the proverb is an easy one, and the theory is far from improbable.

4. THE RESULT OF COMPARISON.

The chief idea contained in the Hebrew word for proverb (*māshāl*) is, as has been indicated, that of putting side by side, a comparison. In all Oriental thinking, comparison, or the illustration of an idea by something selected from the objective world of life and things, plays a most important rôle. There, the process of reasoning by analogy, which we regard with the greatest suspicion, stands in highest favor. The simple comparison is one of the most natural and rudimentary forms of expressing thought. “Like Nimrod a mighty hunter before the Lord,” is perhaps, as we have seen, the oldest proverb in the Old Testament. Differing in character, but no less simple and natural in their origin, are such proverbs as :

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

One experiencing the physical pleasure of drinking a draught of clear, cold water, when parched with thirst, and the equally keen mental pleasure of receiving good news from afar, would be led almost unconsciously to compare the two sensations. The result would be such a proverb as we have before us. Even such popular sayings as, “The fathers have eaten sour grapes, and the children’s teeth are set on edge,” are the offspring of the instinctive tendency to compare sensations.

5. THE PRODUCT OF THE MEDITATION OF THE WISE.

Thus far we have considered chiefly the different ways in which the popular proverb came into existence. This type of gnomic literature possesses a character peculiar to itself. Brief,

pointed, epigrammatic, often rude, it can always be readily detected. Even a hasty examination suffices to show that the majority of the canonical proverbs do not belong to this class. The careful elaboration, the balanced parallelism (which often borders upon artificiality), and the deep thought which they betray, stamp them as the product of the mental activity of the wise. Undoubtedly the sages often worked over the popular sayings until they were clothed in language agreeable to their taste. In this manner probably many of the maxims of the people have been preserved for us. But as a rule, not the masses, but the wise speak to us through the book of Proverbs. As they reflected upon their own experiences and studied life and human nature and its needs, they each contributed their portion of that crystallized experience which has been preserved for us.

Such is the genesis of the proverbs which we meet with in the Old Testament. Some recall a striking scene or story of the olden time ; others are the sole remnants of famous riddles and fables, first propounded at some primitive merry-making ; others are the expression of a comparison, suggested to the imaginative mind of some Hebrew of the ancient days ; while the great majority are the product of the calm meditation of wise men, rich in life-experience and keen observation, whose eyes were opened by the all-wise Father so that they were enabled to see truth in its fullness.

CHAPTER IV.

THE BOOK OF PROVERBS.

I. Structure.

A GLANCE at the book of Proverbs is sufficient to demonstrate that its parts are neither closely nor logically connected. Its present form suggests a bundle, loosely bound together by a cord, which is the title of the book. A closer comparison of the literary style and ideas of the different parts of the bundle shows that the proverbs are by no means homogeneous throughout. It is rather a bundle made up of smaller bundles, each of which is labeled with its separate title. Thus the book is divided into eight distinct sections :

(1) *Chapters 1-9.* This section betrays the influence of a definite effort towards logical arrangement. Chapter 1 : 1-6, in a series of connected clauses, sets forth the purpose of the book. The remainder of the section, in the form of exhortations, addressed by a wise man to his disciple, outlines the peculiar dangers which the youth will encounter, and commends wisdom as the only true guide through life's perils. Chapters 6 : 20-7 : 27 describe the dangers which lurk for the one who yields to the seductions of the strange woman ; while chapter 8 presents the exquisite picture of personified Wisdom. Chapter 9 describes two banquets which are set forth by Wisdom and her rival, Folly. In the other parts of the section, the logical sequence is often broken and does not admit of a satisfactory analysis. But the peculiar use of words, the flowing and highly poetical style, and the preponderance of one kind of parallelism (the synonymous, that type in which the second line repeats in slightly different form the same idea as is presented in the

first), all proclaim the unity of the section. The earnest, hortatory tone, which characterizes every part, also confirms this. These peculiarities in turn distinguish this from the other sections. Evidently these opening chapters were written as an introduction to those which follow; and the theme, Wisdom, is fitly chosen that the reader may thus become familiar with that of which the remainder of the book is the expression.

(2) *Chapters 10: 1-22: 16.* A new title, "The proverbs of Solomon," introduces an entirely different type of gnomic literature. The logical connection, which distinguished the first section, has entirely disappeared. Each verse is an independent proverb, containing not more than two lines of three or four words each. The only indication of a principle regulating the order of the proverbs, is the fact that at times some seem to be grouped together because they contain a common catchword. The synonymous parallelism of the preceding section is almost unknown. Instead, the antithetic (in which the thought of the first line is emphasized or confirmed by a contrasted thought expressed in the second) predominates in chapters 10-15 in the proportion of eight to one, while in the remainder of the section the synthetic (in which the second line supplements or completes the thought of the first) is by far the most common type of parallelism.

Frequently here the same proverb appears twice (cf. 10: 1 and 15: 20; 10: 2 and 11: 4; 13: 14 and 14: 27; 14: 20 and 19: 4; 16: 2 and 21: 2). In other cases only one member in each proverb is the same (cf. 10: 15 and 18: 11; 15: 33 and 18: 12). The general tone of thought is much happier than in the preceding section. Fewer religious proverbs are found. Instead, the subjects treated are those which concern man in his ordinary occupations, as for example, the right use of the lips, duties to parents and the king, and the value of wealth.

(3) *Chapters 22: 17-24: 22.* This section is introduced by the exhortation: "Incline thine ear and hear the words of the wise." The independent, two-membered verse, which

characterized the preceding, here expands until we find one thought running through six, seven, and even eight lines. With only one or two exceptions, the synthetic parallelism prevails. The hortatory tone and the frequently recurring term, "my son," suggest kinship with the first rather than the second section. The subject-matter, however, consists of prudential maxims on such practical themes as the danger of suretyship and excess in drinking or eating.

(4) *Chapter 24 : 23-34.* This little section, introduced by the new title, "These also are of the wise," shares the external characteristics of the preceding. The parallelism is still synthetic, and one thought runs through ten lines. The practical advice contained in the opening verses is succeeded by an extended satirization of the sluggard, pointed with an obvious moral. Evidently this section is a short appendix, added to the preceding.

(5) *Chapters 25-29.* The second large division of the book of Proverbs is introduced by a suggestive superscription : "These also are the proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out."

Many of the internal characteristics of this section point to a relationship with the other great collection, which was also labeled *the proverbs of Solomon*. The two-membered verse prevails, although the didactic dissertation, extending even to ten lines, occurs. The old method of grouping according to catchwords again appears. At times, this is supplanted by the more fundamental principle of classification in which similarity in thought is the guiding norm. The synthetic type of parallelism is the more common.

The realm of thought, represented in these two leading sections, is practically the same. The utilitarian element far exceeds the distinctively religious or philosophical.

The fact that a remarkably large number of proverbs are practically identical in both suggests that the two collections were gleaned from the same great field, but by different

collectors. Each apparently was ignorant of the other's work. Otherwise they would have guarded more carefully against unnecessary repetition. However, in the light of the frequent reappearance of the same proverb in the same collection (cf. § 2), this inference does not necessarily hold true.

(6) *Chapter 30*. This bundle of wisdom literature is distinguished from the other proverbs of the book by the peculiar title: "The words of Agur, the son of Jakeh, the Massite." The ideas of this section and the forms in which they are cast are as strange as the superscription. In the first part of the chapter the sententious style is superseded by the philosophical, while the latter part consists of a collection of numerical enigmas.

(7) *Chapter 31:1-9*. The superscription: "The words of Lemuel, the king of Massa, which his mother taught him," at once recalls the heading of the preceding section. Undoubtedly these two appendices to the book of Proverbs bear a loose relationship to each other in time, if not also in the circumstances, in which they were produced. Just what these were we can determine only by conjecture. The contents of the last section bears out the testimony of the superscription. It is a body of maxims for the guidance of a king, such as a mother might well give to her royal son. Temperance, mercy, and righteousness are the virtues which are commended.

(8) *Chapter 31:10-31*. This little section has no title. The theme and literary style is so radically different from that of the preceding that it is certain that there was originally no connection. It is simply the latest appendix to the book as a whole, and therefore was added at the end. That it is a unit by itself is conclusively shown by the fact that it is an alphabetical poem, each line beginning with the succeeding letter of the Hebrew alphabet. The theme, the characteristics of the virtuous woman, is one often touched upon by the proverb writers, but never before treated at such length nor so beautifully.

Thus we see that the book of Proverbs is a collection of collections or, to use our first figure, a bundle composed of independent bundles, each possessing its own individual peculiarities of literary style, arrangement, and theme. These peculiarities distinguish each from the others, and at the same time suggest that certain sections are by birth related to each other, because they were produced in the same general circumstances or written with the same aim. The further investigation of this latter question falls under the head of date and authorship.

II. Authorship.

The preliminary study of the structure of the book of Proverbs has demonstrated conclusively that it is not from one but from many authors. According to the testimony of the titles of sections (3), (4), (6), (7), and (8), Solomon is not their author, but certain wise men, and, perhaps, in some cases, women, living at different periods in Israelitish history.

How are we to explain the general title, "The Proverbs of Solomon, the son of David, king of Israel," which is placed at the head of the book? For obvious reasons Solomon himself is not its author. The hypothesis, therefore, which best explains the facts, is that the one who did write it used the formula, "the proverbs of Solomon," as a general designation for all proverbial literature, whether actually from the wise king or preserved from a misty antiquity, and therefore most naturally associated with his name. Whether this hypothesis be accepted or not, it is certain that it was thus interpreted by later collectors of proverbs, who did not hesitate to include their appendices under this general heading, although they were first penned centuries after Solomon.

A further study of the passage 1 : 1-6 (of which the title cited is but the opening sentence) shows that it is a general preface, describing the practical value of the proverbs of Solomon. These begin, as we have seen, with chapter 10. The

intervening material, 1 : 7-9 : 18, is also a further introduction, apparently from the same author. Possibly he was also the collector of the proverbs contained in chapters 10-22 : 16, for which this elaborate introduction was written.

Consequently we see that according to the testimony of the book itself, the only sections making claim to Solomonic authorship are (2) and (5). In the case of these the question still remains to be answered, Was Solomon the author of all the proverbs in the two collections, or were these titles appended because the proverbs, as they had been handed down from antiquity, had become associated with the name of the man who stood in the eyes of later generations as the most distinguished representative of the wisdom school? Certainly on *a priori* grounds, either explanation may be the true one, for the first would be suggested at once, and the second has the support of strong analogies, even within the Old Testament itself. All the psalms were thus popularly attributed to David and all the laws to Moses. The book of Ecclesiastes, which is now generally assigned by scholars to the last two or three centuries before the Christian era, was long supposed to be the work of David's son. The most striking parallel is presented by the apocryphal Wisdom of Solomon, which is conceded by all to have been written centuries after Solomon, and yet in no ambiguous language claims him as its author. Thus it is evident that the Hebrew usage sanctioned the grouping of literature of the same class about the name of its most prominent exponent. Manifestly the present question can be answered only by a study of the character of the proverbs themselves.

Turning to the two collections, we find not a few proverbs which fit very awkwardly in the mouth of the Solomon of history. The pure monotheism which breathes through such maxims as :

Better is a little with fear of the Lord,
Than great treasure and trouble therewith (15 : 16),

or : The fear of the Lord is a fountain of life,
 To depart from the snares of death (14 : 27),

is quite out of keeping with the character of the king who did not hesitate to bow down before heathen gods and to do so much which was out of accord with that attitude of reverence and glad obedience to Jehovah which the proverbs commend so highly. Again, the strict monogamy, which is implied in all the passages which touch upon the relation of husband and wife, tallies ill with the stories of his many wives (cf. 18 : 22 ; 19 : 13, 14), and the far from flattering testimony of the Song of Songs.

In the fifth section, the evidence that Solomon could not have been the author of all the proverbs is even more conclusive. The opening verses of chapter 25 speak at length of a king, not, however, from the standpoint of the ruler, but of the subject. This is equally true of all references to a king in the section. The homely advice, for example in 25 : 6, 7, to a subject in the presence of a sovereign, would have sounded very strangely in the mouth of the Louis XIV. of Israel.

The king by judgment establisheth the land :
But he that imposeth tribute (literally, a man of offerings) overthroweth it (29 : 4),

and many kindred proverbs voice rather the bitter experience of the people under the grinding rule of the Grand Monarch, than the principles which guided him. These on the lips of the king, who by his unjust and crushing system of taxation completely alienated the affections of his people, and ultimately sundered his kingdom, would be but hateful hypocrisy. Even a casual examination of the proverbs contained in these two collections shows that the majority of them were written from the point of view of a citizen of the middle class, and deal with those practical questions in which he would be most naturally interested. True, it is possible that Solomon, by virtue of his superior wisdom, could have accommodated himself to the

various standards reflected in the different proverbs ; but this is at best but a theory, and, while beset by great difficulties, is quite without support. It is far simpler, and in keeping with the striking analogies within and without the book, to conclude that here, as in the other collections, we have the maxims of many different wise men, thus collected and handed down. The noble ethical and religious teachings of many of them would certainly lose much of their force if we were obliged to see in them the preaching of a man whose practice was so evil.

However, that many of the proverbs of King Solomon are here preserved in their original form or recast in the mold of certain later wise, is not only possible but exceedingly probable. As has been said, the reputation which he bore for wisdom among later generations can hardly be without some foundation. That he was the prince of the sages of antiquity must be conceded. Since proverbs are the characteristic form in which the earliest wisdom-thought is cast, it is to be expected that his practical prudence and discernment found expression in the proverb. Just which proverbs, of the three thousand which Solomon is reputed to have spoken, were committed to writing and incorporated in our present collections is a question which can never be definitely answered. A study of the individual maxims certainly does not lead one to the conclusion that many are from the Solomon of history.

Thus it appears that the book of Proverbs is the product of the thought and experience of many wise men, living in different ages and perhaps in different lands, and writing from many and various points of view. It is an encyclopædia of prudential and ethical teachings, contributed by different authors, whose names have, for the most part, been swallowed up in the common oblivion which shrouds the identity of many ancient writers to whom we to-day are deeply indebted. However, if we do not know their names, we are familiar with their ideas, which is far more essential. Through these teachings

and from outside sources, we are able to study them as a class, having distinct methods and aims, and thus in reality to know them much more intimately than if merely their names had been preserved.

III. Date.

The date at which the different collections of the book of Proverbs were made is a question of vital interest to the student of Israel's life and thought. This is in many cases quite distinct from the other and much more difficult problem which concerns itself with the question of when each proverb first appeared. We can only hope to answer the former, and that approximately.

The data are of two kinds: (1) External, including the testimony of the titles and of tradition. (2) Internal, including all references which suggest a definite period in Hebrew history, and the evidence which comes from a comparison of the form and ideas of the proverbs with those of that portion of the Old Testament literature to which we are able to affix a definite date.

According to the period to which they assign the Hebrew proverbs in general, scholars are divided into two classes: (1) Those who hold that the different collections in their present form could not have appeared until long after the Exile. The leading advocates of this position are: Vatke, Wellhausen, Stade, and Smend. (2) Those who maintain that, with the exception of the later appendices, chapters 30 and 31, the book antedates the capture of Jerusalem by the Chaldeans. Practically all the English and American scholars accept this view, and also, among the Germans, such authorities as: Dillman, Ewald, Strack, and Delitzsch.

The leading arguments for the later date briefly summarized are: (1) All the proverbs in the book bear the same stamp, and are therefore from about the same period. (2) All the battles of the prophetic period have been fought through

(cf. 28 : 4-9). Prophecy is dumb, and the law is completed (29 : 18). With this, the bright hopes and the inspiration of earlier times have disappeared. The book belongs to the period of the wisdom literature, which came last. (3) Proverbs fix the gaze on the individual and not the nation. The former came into prominence for the first time after the Exile, when the latter was no more. (4) The philosophical speculations bear the stamp of Greek influence. (5) The idea of personifying Wisdom is very late. (6) The references to kings (*e.g.* 25 : 2-7) apply most naturally to Hellenistic monarchs. (7) The similarity between Proverbs and the Wisdom of Sirach indicates that they were subject in general to the same influences and that they therefore are both late.

Certainly no presupposition should deter one from accepting a later date than is commonly assigned by tradition. It must be confessed that it is a simple and attractive theory which finds the activity of the prophets gradually giving place to that of the priests, and then the latter in turn yielding in the late Jewish times to that of the wise. But unfortunately it is only a theory, and is open to the grave charge of overlooking many facts and of bending others to suit its requirements. Among other things, it completely ignores the indications of the gradual growth and work of the wise during the centuries before the Exile — indications imbedded in historical and prophetic records whose antiquity is established beyond all question. It further fails to make any allowance for the difference in methods and aims which characterized the work of the prophets, the priests, and the wise. When this is understood, it is evident why the nation is almost forgotten by the latter, and the individual regarded as alone worthy of attention. The other arguments adduced in support of this theory may all be challenged on the basis of fact. For example, no one can study the proverbs carefully and still maintain that they all bear the same stamp, or that the references to a king were

based upon the experiences of the Jewish people under the cruel bondage of the Hellenistic tyrants.

But, as in the case of many Old Testament questions, the truth can be attained only after a careful weighing of opposing evidence. The arguments for the pre-exilic date of the body of the proverbs are cumulative, and may be briefly summarized as follows :

(1) Proverbs appear in the literature of all early nations, not as a late product, but as one of the earliest. This is true not only of the popular maxim, but also of the result of the more deliberative thought of the sages. This is strikingly illustrated by the large body of gnomic poetry which has been handed down from the Greek writers who wrote just before their literature reached its height in their masterpieces of drama and prose. It is also interesting to note that the period of their activity (from the eighth to the fifth century B.C.) corresponded precisely with that in which the wise of Israel were, according to the advocates of the earlier date, committing their anthologies to writing. Students of early English are also familiar with the collection, probably from many different authors, which, like our book of Proverbs, is named after that prince who enjoyed the highest renown among later generations, "The Proverbs of King Arthur."

(2) The titles appended to chapters 1-29 point to a pre-exilic and not to a post-exilic date. This testimony must be conceded by all as important ; for, if these superscriptions do not come from the original collectors, they are at least valuable, as presenting the views of later editors. These certainly have weight until invalidated by internal evidence.

(3) The testimony of the titles is corroborated and not refuted by the character of the proverbs themselves. It must be admitted that no proverb in these chapters is necessarily later than the Exile, and the great majority manifestly cannot be.

(4) The conspicuous lack of references to the Law, in its

technical sense, and to the ceremonials is exceedingly difficult to explain on the basis of the late date, when priestcraft ruled supreme in the Jewish state. On the other hand, the distant allusions to the work of the prophets and priests are in perfect keeping with the conditions of the earlier period when they were just beginning to awake to their mission and functions.

(5) The absence of philosophical problems, and the strong putting of and the unquestioned belief in the dogma that action is ever rewarded in kind, which is so bitterly challenged in Job and Ecclesiastes and certain Psalms, can be satisfactorily explained only by the simple conclusion that the great questions involved had not yet been mooted. At least they had not yet been burned into the popular consciousness as they were by subsequent events in the national experience.

(6) This conclusion is strongly seconded by the generally happy and contented tone which pervades the different collections, which is entirely incompatible with either the wails which rose during the Exile, or the bitter discontent which reigned in Jewish hearts under the Greek rule.

(7) A comparison of Proverbs with the Wisdom of Sirach shows at a glance what a wide chasm yawns between the two books. Both at times treat of the same themes, but in such a different manner and spirit that the difference in historical background appears even on the surface.

Such are some of the general lines of evidence which tend to shatter the fascinating, symmetrical theory which would place all the literary activity of the wise far down in the Greek period. It is but fair, however, to note that the majority of the advocates of this position are quite ready to admit that many, if not the greater part, of the proverbs come from the pre-exilic centuries. On the other hand, granting that the collections are for the most part pre-exilic, one must concede, in view of the wide divergences in order and contents between the Hebrew, Greek, and Syriac versions of Proverbs, that they have been subject to many changes and interpolations at the hands

of subsequent editors and copyists. Thus the essential differences between the two positions is not nearly as great as at first appears.

With these facts in mind respecting the date of the Hebrew proverbs in general, we take up the more definite and at the same time more difficult question of the date of the different sections.

Chapter 10 : 1-22 : 16, being the main section of the book, we naturally consider first. Here, as has already been observed, the external form is for the most part rudimentary. No traces of the didactic dissertation appear. The two-membered proverbs prevail without exception. The tone is remarkably happy, there being no suggestion of the great moral and social corruption of later times. Righteousness is ever rewarded (cf. 10 : 2, 3, 6, 7, 25, 27, etc.). Life is still simple. For example, the chief themes treated, are the right use of the tongue, the character of a fool, and good and quarrelsome wives. Only little sins of untruth and slander are attacked. The king is represented as just (14 : 35 ; 16 : 13 ; 20 : 8 ; 22 : 11), wise (16 : 12 ; 20 : 26), merciful (20 : 28), and guided by God (16 : 10 ; 21 : 1). The principles of the prophetic rather than the legal age are in the mouth of the sages and form the background of their teachings.

To do justice and judgment

Is more acceptable to the Lord than sacrifice (21 : 3).

(Cf. also 15 : 8 and 16 : 6.)

The conditions of society are also primitive. True, it is said that "The rich and poor meet together" (22 : 2), and "He that oppresses the poor reproaches his Maker" (14 : 31), but they are only the slight traces of the beginning of that cruel crushing of the lower by the upper classes which called forth the unsparing denunciations of Amos and Isaiah. There is still a great middle class which is the object of the advice and instruction of the wise. The references to agriculture are frequent (13 : 23 ; 12 : 9 ; 20 : 4).

Taking all these facts into consideration, one cannot but feel that the majority of these proverbs must have come from the brighter and simpler days before the Assyrian storms broke over the land and before social and moral decay attacked the vitals of the nation. Ewald suggests the opening days of the eighth century B.C. as the probable date of the collection. But, viewing the section as a whole, several facts confront us which lead us to hesitate to follow the illustrious German scholar. (1) Such technical words as "scorner," "doctrine," and "steermanship" are perhaps possible but certainly very extraordinary in the mouth of sages living before the reign of Josiah. (2) Although always two-membered, yet many of the proverbs in their present form betray a careful elaboration and balancing which often borders upon artificiality. (3) Even more significant is the fact that the same proverb is often repeated or else appears in a slightly different form, which suggests a working-over. The simplest and most satisfactory explanation of these facts is that the collection in its present form is made up from several smaller collections, coming from periods widely separated from one another. The elements of artificiality in certain of the proverbs and the lack of originality and spontaneous vigor suggests the Babylonian period of Hebrew history, when the literary style was on the decline, as is so clearly demonstrated by the written prophecies. On the other hand, there is nothing to indicate that the collection is later than the fall of Jerusalem. Within these limits, the peaceful days of Josiah's reign, which followed his great reform, furnish the most satisfactory background for the work of the collector, some wise man, who, unlike his friend the prophet, labored best in the calm rather than when the nation was swept by tempests.

The proverbs in the two appendices (22 : 17-24 : 22 and 24 : 23-34) evidently come from a later period than the majority of those contained in the main collection. They are akin rather to the few which indicate that this section, as we have it

now, comes from a later date. The form of the proverbs in the appendices is much more complex. The distich is expanded into the elaborate didactic dissertation. The same themes, however, are treated, and many phrases found in the main section are repeated (cf. 11 : 14 with 24 : 5, 6 and 13 : 9 with 24 : 19, 20). Also there are plain indications of an endeavor to imitate the older models (cf. 23 : 27 with 22 : 14) ; but the resultant is far inferior. Not only the style and the ideas but also the personal, hortatory tone which pervades and gives a distinct color to these proverbs forcibly recall the corresponding characteristics which appear in Deuteronomy and Jeremiah and the writings which come from the age of Josiah. As their titles suggest, they are little collections of a later date which did not claim to be from Solomon but from different wise men. The compiler of 10 : 1-22 : 16, after arranging the earlier collections which were popularly attributed to the great wise man of Hebrew antiquity, by thus appending, preserved these subsequent collections which he found at hand. True, it is not impossible that this addition was made by some later redactor, but there is nothing in the character of the proverbs or in the relation of the collections to make this hypothesis necessary.

Accepting the former and simpler conclusion, it is evident that our Deuteronomic redactor has welded together in chapters 10-24 all the proverbs in the smaller collections which he deemed worthy of preservation. The frequent repetitions of the same proverb demonstrate conclusively that his method was that of a compiler who appended collection to collection rather than of an editor who carefully worked over his material, casting out duplicates and rearranging the whole. Following this same method, he next proceeded to append to his own collection of collections another body of proverbs (25-29), which he describes as "these also are proverbs of Solomon which the men of Hezekiah king of Judah copied out." Evidently this superscription is not from those men of Hezekiah, but from

some later hand. This most naturally is the one who thus put these two great collections together. But there is no reason for questioning the truth of its testimony. Our Deuteronomic compiler, living less than a century after Hezekiah, would certainly have access to reliable sources of information. The definiteness and uniqueness of the statement both tend to establish its veracity. Further, such a wise and cultured king, as history represents Hezekiah to have been, would naturally gather around him a band of literary men, as did the later reformer Josiah. As has been suggested, the fall of Northern Israel, which occurred during the earlier part of his reign, and the natural desire which would arise to preserve the best of its literary productions, undoubtedly gave an impetus to this work. Perhaps the captivity of the northern people is suggested in the pathetic proverb 27 : 8 :

As a bird that wandereth from her nest,
So is a man that wandereth from his place.

The verb which is used suggests that the work of this band of compilers was similar to that of the later Deuteronomic editor, namely, to transcribe the proverbs contained in earlier collections and weld them together.

Thus this section, in its present form, is, according to the testimony of the superscription, the oldest in the book. This is confirmed by the general character of the proverbs as a whole. None are necessarily later than the reign of Hezekiah. There is a simplicity, combined with a beauty and force, which bespeaks an early period. The comparison, which we have seen was one of the very earliest forms of wisdom-thought, abounds. At the same time, the presence of the same proverbs in the two large collections not only confirms the conclusion that they grew up separately, but also indicates that many of those contained in 10 : 1-22 : 16 were contemporary with those in the Hezekian collection.

Did our Deuteronomic compiler or compilers merely hand

down the great Hebrew anthology as we find it in chapters 10-29? In the light of the internal evidence of chapters 1-9 we can confidently answer, No. As we turn to this beautiful introduction, we are at once reminded that we are in quite a different atmosphere than that to which we have become accustomed in the larger proverbial collections. Many of the wisdom terms have become technical. The theological vocabulary is more highly developed. The early optimism has disappeared. There is much greater immorality. At least the sense of guilt is much stronger, which is fully as significant. The strange woman openly seeks for her victim. As in the late appendix (23 : 26-28) the wise man takes occasion in strongest terms to warn his disciple against her wiles. Wisdom also for the first time becomes "self-conscious" and regards herself. This was possible only when she had labored long and had much work and experience upon which to look back. Granting this, however, we do not need to seek any foreign influence to explain the simple and natural personification of Wisdom which we find in the sublime eighth and ninth chapters of Proverbs. As they thought of what the prudent counsels of the wise had done, and could do, for those who needed, and became eager to influence the inexperienced and the thoughtless to avail themselves of this opportunity, and consequently desirous of presenting their collective teaching in the most attractive form, the sages were led in course of time to thus personify it. This dramatic mode of impressing thought is abundantly foreshadowed in the writings of the earlier prophets, as for example in the great dialogue in the fourteenth chapter of Hosea or when Amos (5 : 2) speaks of Israel as "the virgin which is fallen, and shall rise no more."

While this cumulative evidence conclusively demonstrates that these opening chapters could not have come from the earlier days of the Judean kingdom, it is equally clear that they antedate the Exile. As has already been noted, they are not, like the other sections, heterogeneous collections coming from many different centuries, but are from the same period and ema-

nated for the most part from one mind. Consequently the internal evidence is much more conclusive. The background is evidently a large city. There are references to city gates and bustling streets and broad places. It must have been a rich commercial center. The fact that the robbers anticipate much booty (1 : 13) reflects a period of prosperity. The social life is far from provincial. The picture as a whole and the reference to sacrifice (7 : 14) indicate that the city must have been Jerusalem, and the period previous to the Babylonian captivity, since at no date subsequent to the Exile did the capital city answer this description, until we come down to the second or third century B.C. How different were the ideas of the wise of this latter time is best illustrated by a comparison with the Wisdom of Sirach. Hence, by a process of elimination, we are led to seek for the date to which to assign this section in a period a little before the Exile. This is found not in the troublesome days when the city of David was fast tottering to its ruin, but in the more peaceful and prosperous years of Josiah's reign. This conclusion is strongly corroborated by the tone and style of expression, which distinguishes it from all other sections of the book, except the small Deuteronomic collection contained in 22 : 17-24 : 22. As Delitzsch has well said, "Who can fail to hear an echo of the *Shemà* (hear) of Deuteronomy?" The hortatory tone and the warmer religious glow, all speak of the period following the great reform. It would have been strange indeed, if, in that stirring epoch when prophet and priest were so intensely active, the wise had not made their contribution toward the education of the nation. Then it was that prophetic compilers collected older narratives, and putting them into form gave us at least portions of the present books of Samuel and Kings and perhaps Judges. We are therefore not surprised to find that at this time of intense literary activity some wise man was similarly led to gather and unite into one great collection the gnomic productions of earlier generations of sages, and then to write, in the language and spirit of his age, a fitting intro-

duction to the whole. Consequently, with the exception of certain interpretations, the Jews probably carried with them into the Exile chapters 1-29 of the book of Proverbs as we have it to-day.

The closing chapters of the book (30 and 31) present strong contrasts to all that has gone before. Their introductions point to a non-Israelitish origin. An occasional Aramaism suggests, although it does not establish, the inference that they are from a late period. The perplexing philosophical questions propounded in the opening verses of the thirtieth chapter have no analogies in Hebrew literature before the time of Job and Ecclesiastes. Imitation of earlier models has begun, since 30 : 5 evidently echoes the sentiments of Ps. 12 : 6 and 18 : 30. The literary style is more redundant and less lucid. The series of numerical enigmas contained in 30 : 15-31 find their closest analogies in the productions of the early Rabbinical school. The high degree of commercial activity reflected in the description of the virtuous woman (31 : 10-31) was probably first realized among the Hebrews long after the Exile. Certainly the elaborate literary form of this alphabetical poem, which borders upon artificiality, bespeaks a late date.

In view of all these facts we are led to conclude that these are post-exilic collections appended to the pre-exilic anthology. The data are not sufficient for determining the exact period. Probably they are not earlier than the fourth century B.C. The similarity in the superscriptions would suggest that 30 : 1-31 : 9 comes from the same source and period. Chapter 31 : 10-31 is probably by virtue of its character as well as position the latest appendix.

Thus we are able in broad outlines to sketch the history of the growth of the book of Proverbs which we have to-day. Chapters 25-29, the proverbs copied out by the men of Hezekiah, is the earliest collection which has entered in its original form into the book. During the next three generations, certain other collections were independently taking form. Some of

them contained proverbs in origin contemporary or even antedating many contained in the Hezekian collection. During the days of Josiah, about 615 B.C. after the great reform, a certain wise man set to work: (1) To compile the collections coming from a distant antiquity and popularly attributed to Solomon. The result was the anthology contained in 10: 1-22: 16. (2) To this he added two other small collections (22: 17-24: 22 and 24: 23-34) which came from his own age or from the generations immediately preceding. (3) To this initial compilation he added the great Hezekian collection, that thus he might make complete the Hebrew anthology. (4) His final work was to write a suitable introduction (1-9) to the whole, commending that wisdom which was so well presented in the proverbs which followed, and also giving the practical fruits of his own life experience.

At some period after the Exile, certain smaller collections (30, 31) were appended to the book of Proverbs as it came from the Deuteronomic compiler. Subsequent copyists in the long process of transmission altered the original text in certain minor details. Thus from many hands and reflecting the thought of many different ages has been preserved and transmitted to us that book which we to-day know as Proverbs.

PART II.

CLASSIFICATION OF THE PROVERBS.



PREFACE.

THE PURPOSE AND VALUE OF THIS COLLECTION OF PROVERBS.

To know wisdom and instruction ;	I : 2
To discern the words of understanding ;	
To receive instruction in wise dealing,	I : 3
In righteousness and judgment and equity ;	
To give subtilty to the simple,	I : 4
To the young man knowledge and discretion :	
That the wise man may hear, and increase in learning ;	I : 5
And that the man of understanding may attain unto sound counsels :	
To understand a proverb, and an enigmatical statement ;	I : 6
The words of the wise, and their dark sayings.	

CHAPTER I.

GENERAL INTRODUCTION COMMENDING WISDOM.

I. Wisdom Described.

1. WHERE SHE TEACHES.

DOTH not wisdom cry,	8 : 1
And understanding put forth her voice?	
In the top of high places by the way,	8 : 2
Where the paths meet, she standeth ;	
Beside the gates, at the entry of the city,	8 : 3
At the coming in at the doors, she crieth aloud :	

2. WHOM SHE CALLS.

Unto you, O men, I call ;	8 : 4
And my voice is to the sons of men.	
O ye simple, understand subtilty ;	8 : 5
And, ye fools, be ye of an understanding heart.	

3. NATURE OF HER TEACHING.

a *Absolutely true.*

Hear, for I will speak excellent things ;	8 : 6
And the opening of my lips shall be right things.	
For my mouth shall utter truth ;	8 : 7
And wickedness is an abomination to my lips.	
All the words of my mouth are in righteousness ;	8 : 8
There is nothing crooked or perverse in them.	

b *Clearly intelligible.*

They are all plain to him that understandeth,	8 : 9
And right to them that find knowledge.	

c *Invaluable.*

Receive my instruction, and not silver ; 8 : 10
 And knowledge rather than choice gold.
 For wisdom is better than rubies ; 8 : 11
 And all the things that may be desired are not to
 be compared unto her.

4. HER CHARACTERISTICS.

a *Prudent and discerning.*

I wisdom have made subtilty my dwelling, 8 : 12
 And find out knowledge *and* discretion.

b *Antagonistic to evil.*

The fear of the LORD is to hate evil : 8 : 13
 Pride, and arrogancy, and the evil way,
 And the froward mouth, do I hate.

c *Indispensable for counsel.*

Counsel is mine, and sound knowledge : 8 : 14
 I am understanding ; I have might.
 By me kings reign, 8 : 15
 And princes decree justice.
 By me princes rule, 8 : 16
 And nobles, *even* all the judges of the earth.

d *Very approachable.*

I love them that love me ; 8 : 17
 And those that seek me diligently shall find me.

e *Able to richly reward.*

Riches and honor are with me ; 8 : 18
 Yea, ancient riches and righteousness.
 My fruit is better than gold, yea, than fine gold ; 8 : 19
 And my increase than choice silver.

f *Just in rewarding her followers.*

I walk in the way of righteousness, 8 : 20
 In the midst of the paths of judgment :

That I may cause those that love me to inherit substance, 8 : 21
 And that I may fill their treasuries.

g *The first of God's creation.*

The Lord formed me as the beginning of his way, 8 : 22
 The first of his works of old,
 From everlasting was I set up, 8 : 23
 From the beginning, before the earth was,
 When there were no floods, I was brought forth ; 8 : 24
 When there were no fountains abounding with
 water.
 Before the mountains were settled, 8 : 25
 Before the hills was I brought forth :
 While as yet he had not made the earth, nor the 8 : 26
 fields,
 Nor the beginning of the dust of the world.

h *Present and active at the creation of the universe.*

When he established the heavens, I was there : 8 : 27
 When he marked out a circle upon the face of the
 deep :
 When he made firm the skies above : 8 : 28
 When the fountains of the deep became strong :
 When he gave to the sea its bound, 8 : 29
 That the waters should not transgress his com-
 mand :
 When he marked out the foundations of the earth :
 Then I was by him, *as* architect : 8 : 30
 And I was daily full of delight,
 Rejoicing always before him ;

i *Supremely interested in man.*

Rejoicing in his habitable earth ; 8 : 31
 And my delight is with the sons of men.

5. HENCE SHE DEMANDS MAN'S ATTENTION.

Now therefore, *my* sons, hearken unto me : 8 : 32
 For blessed are they that keep my ways.

Hear instruction, and be wise,	8: 33
And refuse it not.	
Blessed is the man that heareth me,	8: 34
Watching daily at my gates,	
Waiting at the posts of my doors.	
For whoso findeth me findeth life,	8: 35
And shall obtain favor of the LORD.	
But he that misseth me wrongeth his own soul :	8: 36
All they that hate me love death.	

II. Wisdom's Banquet.

1. BOUNTIFUL ARE THE PREPARATIONS.

Wisdom hath builded her house,	9: 1
She hath hewn out her seven pillars :	
She hath killed her beasts ; she hath mingled her	9: 2
wine ;	
She hath also furnished her table.	

2. AN EARNEST INVITATION IS EXTENDED TO ALL WHO LACK UNDERSTANDING.

She hath sent forth her maidens, she crieth	9: 3
Upon the highest places of the city,	
Whoso is simple, let him turn in hither :	9: 4
As for him that is void of understanding, she saith	
to him,	
Come, eat ye of my bread,	9: 5
And drink of the wine which I have mingled.	
Leave off, ye simple ones, and live ;	9: 6
And walk in the way of understanding.	

3. ACCEPTANCE INSURES LONG LIFE.

For by me thy days shall be multiplied,	9: 11
And the years of thy life shall be increased.	
If thou art wise, thou art wise for thyself :	9: 12
And if thou scornest, thou alone shalt bear it.	

III. Folly, Wisdom's Rival, Described.

Madam Folly is clamorous ; 9: 13
She is simple, and knoweth nothing.

IV. Folly's Banquet.

1. FOLLY ALSO BIDS LOUDLY AND BEGUILINGLY FOR GUESTS.

And she sitteth at the door of her house, 9: 14
 On a seat in the high places of the city,
 To call to them that pass by, 9: 15
 Who go right on their ways,
 Whoso is simple, let him turn in hither : 9: 16
 And as for him that is void of understanding, she
 saith to him,
 Stolen waters are sweet, 9: 17
 And bread *eaten* in secret is pleasant.

2. BUT ACCEPTANCE MEANS DEATH.

But he knoweth not that the dead are there ; 9: 18
 That her guests are in the depths of Sheol.

V. Attitude of the Classes Bidden.

He that correcteth a scorner getteth to himself 9: 7
 shame :
 And he that reproveth a wicked man *getteth* himself
 a blot.
 Reprove not a scorner, lest he hate thee : 9: 8
 Reprove a wise man, and he will love thee.
 Give *instruction* to a wise man, and he will be yet 9: 9
 wiser :
 Teach a righteous man, and he will increase in
 learning.

VI. Consequences of the Choice.

1. THE FATE OF THOSE WHO SPURN WISDOM.

a *She will only mock them when judgment comes.*

How long, ye simple ones, will ye love simplicity ? 1: 22
 And scorners delight them in scorning,
 And fools hate knowledge ?

Because I have called, and ye refused ; 1 : 24
I have stretched out my hand, and no man re-
garded ;

But ye have set at nought all my counsel, 1 : 25
And would none of my reproof :

I also will laugh in *the day of* your calamity ; 1 : 26
I will mock when your fear cometh ;

When your fear cometh as a storm, 1 : 27
And your calamity cometh on as a whirlwind ;
When distress and anguish come upon you.

b *Too late shall they seek her.*

Then shall they call upon me, but I will not answer ; 1 : 28
They shall seek me diligently, but they shall not
find me :

For that they hated knowledge, 1 : 29
And did not choose the fear of the LORD :

They would none of my counsel ; 1 : 30
They despised all my reproof :

c *Their sins upon their own heads.*

Therefore shall they eat of the fruit of their own 1 : 31
way,

And be filled with their own devices.

For the backsliding of the simple shall slay them, 1 : 32
And the careless ease of fools shall destroy them.

2. WHAT WISDOM CONFERS UPON THOSE WHO SEEK HER.

a *Spiritual enlightenment.*

Turn you at my reproof : 1 : 23
Behold, I will pour out my spirit unto you,
I will make known my words unto you.

b *Long and peaceful life.*

My son, attend to my words ; 4 : 20
Incline thine ear unto my sayings.

Let them not depart from thine eyes ; 4 : 21
Keep them in the midst of thine heart.

For they are life unto those that find them, 4: 22
 And health to all their flesh.
 For length of days, and years of life, 3: 2
 And peace, shall they add to thee.

c *Perfect security.*

Get wisdom, get understanding ; 4: 5
 Forget *it* not, neither decline from the words of my
 mouth :
 Forsake her not, and she shall preserve thee ; 4: 6
 Love her, and she shall keep thee.
 The LORD by wisdom founded the earth ; 3: 19
 By understanding he established the heavens.
 By his knowledge the depths were broken up, 3: 20
 And the skies drop down the dew.
 My son, let not them depart from thine eyes ; 3: 21
 Keep sound wisdom and discretion ;
 So shall they be life unto thy soul, 3: 22
 And grace to thy neck.
 Then shalt thou walk in thy way securely, 3: 23
 And thy foot shall not stumble.
 When thou liest down, thou shalt not be afraid : 3: 24
 Yea, thou shalt lie down, and thy sleep shall be
 sweet.
 Be not afraid of sudden fear, 3: 25
 Neither of the desolation of the wicked, when it
 cometh :
 For the LORD shall be thy confidence, 3: 26
 And shall keep thy foot from being taken.

d *Honor, riches, and joy.*

Wisdom *is* the principal thing ; *therefore* get 4: 7
 wisdom :
 Yea, with all thou hast gotten get understanding.
 Exalt her, and she shall promote thee : 4: 8
 She shall bring thee to honor, when thou dost em-
 brace her.
 She shall give to thine head a chaplet of grace : 4: 9
 A crown of beauty shall she deliver to thee.

Length of days is in her right hand; 3: 16
 In her left are riches and honor.
 Her ways are ways of pleasantness, 3: 17
 And all her paths are peace.
 She is a tree of life to them that lay hold upon her: 3: 18
 And happy is every one that retaineth her.

e *Happiness.*

Happy is the man that findeth wisdom, 3: 13
 And the man that getteth understanding.
 For the merchandise of it is better than the mer- 3: 14
 chandise of silver,
 And the gain thereof than fine gold.
 She is more precious than rubies: 3: 15
 And none of the things thou canst desire are to be
 compared unto her.

VII. The Basis of Wisdom.

The fear of the LORD is the beginning of wisdom: 9: 10
 And the knowledge of the Holy One is under-
 standing.

VIII. The Reward of a Persistent Search for Wisdom.

I. A TRUE KNOWLEDGE OF GOD, THE SOURCE OF ALL
 WISDOM.

My son, if thou wilt receive my words, 2: 1
 And lay up my commandments with thee;
 So that thou incline thine ear unto wisdom, 2: 2
 And apply thine heart to understanding;
 Yea, if thou cry after discernment, 2: 3
 And lift up thy voice for understanding;
 If thou seek her as silver, 2: 4
 And search for her as for hid treasures;
 Then shalt thou understand the fear of the LORD, 2: 5
 And find the knowledge of God.
 For the LORD giveth wisdom; 2: 6
 Out of his mouth cometh knowledge and under-
 standing:

He layeth up sound wisdom for the upright, 2 : 7
He is a shield to them that walk in integrity ;
 That he may guard the paths of judgment, 2 : 8
 And preserve the way of his saints.

2. A KNOWLEDGE OF THE RIGHT AND A DESIRE TO DO IT.

Then shalt thou understand righteousness and 2 : 9
 judgment,
 And equity, *yea*, every good path.
 For wisdom shall enter into thine heart, 2 : 10
 And knowledge shall be pleasant unto thy soul ;

3. DELIVERANCE FROM EVIL AND TEMPTATION.

Discretion shall watch over thee, 2 : 11
 Understanding shall keep thee :
 To deliver thee from the way of evil, 2 : 12
 From the men that speak froward things ;
 Who forsake the paths of uprightness, 2 : 13
 To walk in the ways of darkness ;
 Who rejoyce to do evil, 2 : 14
 And delight in the frowardness of evil ;
 Who are crooked in their ways, 2 : 15
 And perverse in their paths :
 To deliver thee from the strange woman, 2 : 16
 Even from the stranger which maketh smooth her
 words.
 Which forsaketh the friend of her youth, 2 : 17
 And forgetteth the covenant of her God :
 For her house inclineth unto death, 2 : 18
 And her paths unto the dead :
 None that go unto her return again, 2 : 19
 Neither do they attain unto the paths of life :
 That thou mayest walk in the way of good men, 2 : 20
 And keep the paths of the righteous.

CHAPTER II.

MAN.

I. Nature of Man.

I. THE SAME THE WORLD OVER.

As in water face *answereth* to face, 27 : 19
So the heart of man to man.

2. FINITE.

Boast not thyself of to-morrow ; 27 : 1
For thou knowest not what a day may bring forth.

3. FALLIBLE IN JUDGMENT.

Every way of a man is right in his own eyes : 21 : 2
But the LORD weigheth the hearts.

There is a way which seemeth right unto a man, 14 : 12
But the end thereof are the ways of death.

4. POSSESSED OF A GOD-GIVEN CONSCIENCE.

The spirit of man is the lamp of the LORD, 20 : 27
Searching all the innermost parts of the belly.

5. NEVER CONTENTED WITH PRESENT POSSESSIONS.

Sheol and Abaddon are never satisfied ; 27 : 20
And the eyes of man are never satisfied.

6. EVERY HEART HATH ITS OWN SORROW.

The heart knoweth its own bitterness ; 14 : 10
And a stranger cannot intermeddle with its joy.

Even in laughter the heart is sorrowful ; 14 : 13
And the end of mirth is heaviness.

7. KEENLY SENSITIVE TO JOY OR PAIN.

Hope deferred maketh the heart sick :	13 : 12
But when the desire cometh, it is a tree of life.	
The desire accomplished is sweet to the soul :	13 : 19
But it is an abomination to fools to depart from evil.	
The light of the eyes rejoiceth the heart :	15 : 30
<i>And</i> good tidings make the bones fat.	
<i>As</i> cold waters to a thirsty soul,	25 : 25
So is good news from a far country.	
A merry heart maketh a cheerful countenance :	15 : 13
But by sorrow of heart the spirit is broken.	
Care in the heart of a man maketh it stoop ;	12 : 25
But a good word maketh it glad.	
All the days of the afflicted are evil :	15 : 15
But he that is of a cheerful heart <i>hath</i> a continual feast.	

8. CHARACTER REVEALED BY ACTS.

Even a child maketh himself known by his doings,	20 : 11
Whether his work be pure, and whether it be right.	

9. MUTUALLY INFLUENCED BY AND INFLUENCING FELLOW-MAN.

Iron sharpeneth iron ;	27 : 17 *
So a man sharpeneth the countenance of his friend.	

10. CAPABLE BY THE USE OF THE WILL OF RISING ABOVE ADVERSITY.

The spirit of a man will sustain his infirmity ;	18 : 14
But who can raise up a broken spirit?	

11. PEACE OF MIND GIVES PHYSICAL HEALTH.

A tranquil heart is the life of the flesh :	14 : 30
But jealousy is the rottenness of the bones.	
A merry heart is a good medicine :	17 : 22
But a broken spirit drieth up the bones.	

12. OLD AGE AS WELL AS YOUTH HAS ITS PECULIAR
ADVANTAGES.

The glory of young men is their strength : 20 : 29
And the beauty of old men is the hoary head.

The hoary head is a crown of glory, 16 : 31
It shall be found in the way of righteousness.

13. MODESTY AND REAL WORTH ARE ALL TOO RARE.

Most men will proclaim every one his own kindness : 20 : 6
But a faithful man who can find?

14. EACH MAN TESTED BY WHAT MEN SAY ABOUT HIM.

The fining pot is for silver, and the furnace for gold, 27 : 21
And a man is *tried* by his praise.

II. The Education of Man.

I. FOLLY — THE ABSENCE OF EDUCATION.

a *Inherent.*

Foolishness is bound up in the heart of a child ; 22 : 15
But the rod of correction shall drive it far from him.

The simple inherit folly : 14 : 18
But the prudent are crowned with knowledge.

b *Due to the lack of education.*

Go from the presence of a foolish man, 14 : 7
For thou wilt not perceive *in him* the lips of knowl-
edge.

c *Due to the neglect of education.*

The fear of the LORD is the beginning of knowl- 1 : 7
edge :
But the foolish despise wisdom and instruction.

2. CHARACTERISTICS OF A FOOL.

a *Inattentive.*

Wisdom is before the face of him that hath under- 17 : 24
standing :
But the eyes of a fool are in the ends of the earth.

b *Obtuse.*

Wisdom is too high for a fool : 24 : 7
 He openeth not his mouth in the gate.

c *Unapt in expression.*

The legs of the lame hang loose : 26 : 7
 So is a parable in the mouth of fools.
 As a thorn that goeth up into the hand of a drunkard, 26 : 9
 So is a parable in the mouth of fools.

d *Dissatisfied with his lot.*

The foolishness of man subverteth his way ; 19 : 3
 And his heart fretteth against the LORD.

e *Fond of his folly.*

Folly is joy to him that is void of wisdom : 15 : 21
 But a man of understanding maketh straight his
 going.
 It is as sport to a fool to do wickedness : 10 : 23
 And *so is* wisdom to a man of understanding.

f *Improvident.*

Every wise woman buildeth her house : 14 : 1
 But the foolish plucketh it down with her own
 hands.

g *Indiscreet.*

A fool hath no delight in understanding, 18 : 2
 But only that his heart may reveal itself.
 A prudent man concealeth knowledge : 12 : 23
 But the heart of fools proclaimeth foolishness.

h *Shameless.*

A fool's vexation is known at once : 12 : 16
 But a prudent man concealeth shame.
 The foolish make a mock at guilt : 14 : 9
 But among the upright there is good will.

i *Untrustworthy.*

He that sendeth a message by the hand of a fool 26: 6
 Cutteth off *his own* feet, *and* drinketh in damage.
 The thought of the foolish is sin : 24: 9
 And the scorner is an abomination to men.

j *Thoroughly perverse.*

If a wise man have a controversy with a foolish man, 29: 9
 He geth and laugheth and there is no rest.

k *Unalterable.*

Though thou shouldest bray a fool in a mortar 27: 22
 with a pestle among bruised corn,
 Yet will not his foolishness depart from him.

l *Disgusting.*

As a dog that returneth to his vomit, 26: 11
 So is a fool that repeateth his folly.

m *Intolerable.*

A stone is heavy and the sand weighty, 27: 3
 But a fool's vexation is heavier than them both.

n *Dangerous.*

Let a bear robbed of her whelps meet a man, 17: 12
 Rather than a fool in his folly.

3. EVILS THAT FOLLOW FOLLY.

a *Disgrace.*

The wise shall inherit glory ; 3: 35
 But fools carry away shame.

b *Serfdom.*

He that troubleth his own house shall inherit the 11: 29
 wind :
 And the foolish shall be servant to the wise of
 heart.

c *Punishment.*

In the lips of him that hath discernment, wisdom 10 : 13
is found :

But a rod is for the back of him that is void of
understanding.

A whip for the horse, a bridle for the ass, 26 : 3
And a rod for the back of fools.

d *Calamity.*

The wise in heart will receive commandments : 10 : 8
But a prating fool shall fall.

A fool's mouth is his destruction, 18 : 7
And his lips are the snare of his soul.

e *Death.*

The man that wandereth out of the way of under- 21 : 16
standing
Shall rest in the congregation of the dead.

4. AIM OF EDUCATION TO ACQUIRE :

a *Understanding.*

Hear, *my* sons, the instruction of a father, 4 : 1
And attend to know understanding :

Wisdom is the principal thing: therefore get 4 : 7
wisdom :

Yea, with all thy getting get understanding.

b *Knowledge.*

The heart of him that hath understanding seeketh 15 : 14
knowledge :

But the mouth of fools feedeth on folly.

A scorner seeketh wisdom and *findeth it* not : 14 : 6
But knowledge is easy unto him that hath under-
standing.

Every prudent man worketh with knowledge : 3 : 16
But a fool spreadeth out folly.

Wise men lay up knowledge : 10 : 14
 But the mouth of the foolish is a present destruction.
 The heart of the prudent getteth knowledge ; 18 : 15
 And the ear of the wise seeketh knowledge.

c *Wisdom.*

Wherefore is there a price in the hand of a fool to 17 : 16
 buy wisdom,
 Seeing he hath no understanding?
 Wisdom resteth in the heart of him that hath 14 : 33
 understanding :
 But *that which is* in the inward part of fools is
 made known.
 Buy the truth, and sell it not ; 23 : 23
 Yea, wisdom and instruction, and understanding.
 By pride cometh only contention : 13 : 10
 But with the well advised is wisdom.

5. THE INSTRUCTORS.

a *Parents.*

Hear, my son, the instruction of a father, 4 : 1
 And attend to know understanding.
 For I give you good doctrine ; 4 : 2
 Forsake ye not my teaching.
 For I was a son unto my father, 4 : 3
 Tender and only beloved in the sight of my
 mother.
 And he taught me, and said unto me, 4 : 4
 Let thine heart retain my words ;
 Keep my commandments, and live :

b *Wise men.*

A scorner loveth not to be reproved : 15 : 12
 He will not go unto the wise.
 The words of a man's mouth are *as* deep waters ; 18 : 4
 A gushing torrent, a wellspring of wisdom.

Counsel in the heart of man is *like* deep water ; 20 : 5
 But a man of understanding will draw it out.

6. CHILD TRAINING.

Train up a child in the way he should go, 22 : 6
 And even when he is old he will not depart from it.
 Correct thy son, and he shall give thee rest ; 29 : 17
 Yea, he shall give delight unto thy soul.

7. DISCIPLINE NECESSARY TO EDUCATION.

The rod and reproof give wisdom : 29 : 15
 But a child left to himself causeth shame to his
 mother.
 Chasten thy son, seeing there is hope ; 19 : 18
 And set not thy heart on his destruction.
 Withhold not correction from the child : 23 : 13
For if thou beat him with the rod, he shall not die.
 Thou shalt beat him with the rod, 23 : 14
 And shalt deliver his soul from Sheol.
 Better is open rebuke 27 : 5
 Than love that is hidden.
 He that spareth his rod hateth his son : 13 : 24
 But he that loveth him chasteneth him diligently.

8. CORRECTION MUST BE HEEDED.

He is in the way of life that heedeth correction : 10 : 17
 But he that forsaketh reproof erreth.
 Whoso loveth correction loveth knowledge : 12 : 1
 But he that hateth reproof is brutish.
 There is grievous correction for him that forsaketh 15 : 10
 the way :
And he that hateth reproof shall die.
 He that keepeth the commandment keepeth his 19 : 16
 soul :
But he that is careless of his ways shall die.
 He that being often reprov'd hardeneth his neck 29 : 1
 Shall suddenly be broken, and that without
 remedy.

A fool despiseth his father's correction :	15 : 5
But he that regardeth reproof getteth prudence.	
They that forsake the law praise the wicked :	28 : 4
But such as keep the law contend with them.	
He that refuseth correction despiseth his own soul :	15 : 32
But he that hearkeneth to reproof getteth understanding.	
A rebuke entereth deeper into one that hath understanding	17 : 10
Than an hundred stripes into a fool.	
As an earring of gold and an ornament of fine gold,	25 : 12
So is a wise reprover upon an obedient ear.	

9. THE LEARNER MUST BE RECEPTIVE.

The way of the foolish is right in his own eyes :	12 : 15
But he that is wise hearkeneth unto counsel.	
He that separateth himself seeketh his <i>own</i> desire,	18 : 1
And rageth against all sound wisdom.	
Apply thine heart unto instruction,	23 : 12
And thine ears to the words of knowledge.	
Hear counsel, and receive instruction,	19 : 20
That thou mayest be wise in thy latter end.	
Take fast hold of instruction ; let her not go :	4 : 13
Keep her ; for she is thy life.	

10. KNOWLEDGE MUST BE PRACTICALLY APPLIED.

Cease, my son, to hear instruction	19 : 27
<i>Only</i> to err from the words of knowledge.	

11. VALUE OF EDUCATION.

a *In general.*

My son, hear the instruction of thy father,	1 : 8
And forsake not the teaching of thy mother :	
For they shall be a chaplet of grace unto thy head,	1 : 9
And chains about thy neck.	
My son, eat thou honey, for it is good ;	24 : 13
And the honycomb, which is sweet to thy taste :	

So shalt thou know wisdom to be unto thy soul : 24 : 14
 If thou hast found it, then shall there be a reward,
 And thy hope shall not be cut off.

Understanding is a wellspring of life unto him that 16 : 22
 hath it :

But the correction of fools is *their* folly.

He that getteth wisdom loveth his own soul : 17 : 8

He that keepeth understanding shall find good.

b *Better than riches.*

How much better is it to get wisdom than gold ! 16 : 16
 Yea, to get understanding is rather to be chosen
 than silver.

The rich man is wise in his own conceit ; 28 : 11
 But the poor that hath understanding searcheth
 him out.

c *Guide to the use of wise words.*

The tongue of the wise uttereth knowledge aright : 15 : 2
 But the mouth of fools poureth out folly.

The lips of the wise disperse knowledge : 15 : 7
 But the heart of the foolish *doeth* not so.

The heart of the wise instructeth his mouth, 10 : 23
 And addeth learning to his lips.

d *Secures favor.*

Good understanding getteth favor : 13 : 15
 But the way of the treacherous is rugged.

e *Brings victory.*

A wise man scalesh the city of the mighty, 21 : 22
 And bringeth down the strength of the confidence
 thereof.

f *A source of wealth.*

There is precious treasure and oil in the dwelling 21 : 20
 of the wise ;
 But a foolish man swalloweth it up.

Through wisdom is an house builded ; 24 : 3
 And by understanding it is established :
 And by knowledge are the chambers filled 24 : 4
 With all precious and pleasant riches.

g Insures a long and peaceful life.

The teaching of the wise is a fountain of life, 13 : 14
 To depart from the snares of death.
 Hear, O my son, and receive my sayings ; 4 : 10
 And the years of thy life shall be many.
 I have taught thee in the way of wisdom : 4 : 11
 I have led thee in paths of uprightness.
 When thou goest, thy steps shall not be straitened ; 4 : 12
 And if thou runnest, thou shalt not stumble.

III. Man in his Domestic Relations.

I. PARENTS AND CHILDREN.

a Filial obligations.

Hearken unto thy father that begat thee, 23 : 22
 And despise not thy mother when she is old.
 He that treateth his father violently, and chaseth 19 : 26
 away his mother,
 Is a son that causeth shame and bringeth reproach.
 Whoso curseth his father or his mother, 20 : 20
 His lamp shall be put out in the blackest darkness.
 Whoso robbeth his father or his mother, and saith, 28 : 24
 It is no transgression ;
 The same is the companion of a destroyer.
 The eye that mocketh at his father, 30 : 17
 And despiseth to obey his mother,
 The ravens of the valley shall pick it out,
 And the young eagles shall eat it.
 A wise son *heareth* his father's correction ; 13 : 1
 But a scorner heareth not rebuke.

b What children confer upon parents.

A wise son maketh a glad father : 15 : 20
 But a foolish man despiseth his mother.

A foolish son is a grief to his father, And bitterness to her that bare him.	17 : 25
He that begetteth a fool <i>doeth it</i> to his sorrow : And the father of a fool hath no joy.	17 : 21
The father of the righteous shall greatly rejoice : And he that begetteth a wise child shall have joy of him.	23 : 24
A wise son maketh a glad father : But a foolish son is the heaviness of his mother.	10 : 1
Let thy father and thy mother be glad, And let her that bare thee rejoice.	23 : 25
My son, be wise, and make my heart glad, That I may answer him that reproacheth me.	27 : 11

c *What parents confer upon children.*

A good man leaveth an inheritance to his children's children ; And the wealth of the sinner is laid up for the righteous.	13 : 22
Children's children are the crown of old men ; And the glory of children are their fathers.	17 : 6
A just man that walketh in his integrity, Blessed are his children after him.	20 : 7

2. HUSBAND AND WIFE.

a *A wife is the source of her husband's weal or woe.*

A foolish son is the calamity of his father : And the contentions of a wife are a continual dropping.	19 : 13
A continual dropping in a very rainy day And a contentious woman are alike :	27 : 15
He that would restrain her restraineth the wind, And his right hand encountereth oil.	27 : 16
It is better to dwell in the corner of the housetop, Than with a contentious woman in a wide house.	25 : 24
It is better to dwell in a desert land, Than with a contentious and fretful woman.	21 : 19

A virtuous woman is a crown to her husband ; 12 : 4
 But she that doeth shamefully is as rottenness in
 his bones.

b *Value of a good wife.*

House and riches are an inheritance from fathers : 19 : 14
 But a prudent wife is from the LORD.

Whoso findeth a wife findeth a good thing, 18 : 22
 And obtaineth favor of the LORD.

A virtuous woman who can find? 31 : 10
 For her price is far above rubies.

c *The ideal wife. (1) Trusted by her husband.*

The heart of her husband trusteth in her, 31 : 11

(2) *Ever faithful to his interests.*

And he shall have no lack of gain.
 She doeth him good and not evil 31 : 12
 All the days of her life.

(3) *Industrious and prudent.*

She seeketh wool and flax, 31 : 13

And worketh willingly with her hands.

She is like the merchant-ships ; 31 : 14

She bringeth her food from afar.

She riseth also while it is yet night, 31 : 15

And giveth meat to her household,

And their portion to her maidens.

She considereth a field, and buyeth it ; 31 : 16

With the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, 31 : 17

And maketh strong her arms.

She perceiveth that her merchandise is profitable : 31 : 18

Her lamp goeth not out by night.

She layeth her hands to the distaff, 31 : 19

And her hands hold the spindle.

She maketh linen garments and selleth them ; 31 : 24

And delivereth girdles unto the merchant.

(4) *Charitable.*

She spreadeth out her hand to the poor ; 31 : 20
 Yea, she reacheth forth her hands to the needy.

(5) *Provident for herself and family.*

She is not afraid of the snow for her household ; 31 : 21
 For all her household are clothed with scarlet.

She maketh for herself carpets of tapestries ; 31 : 22
 Her clothing is fine linen and purple.

She looketh well to the ways of her household, 31 : 27
 And eateth not the bread of idleness.

(6) *Wise and kind.*

Strength and dignity are her clothing : 31 : 25

And she laugheth at the time to come.

She openeth her mouth with wisdom ; 31 : 26
 And the law of kindness is on her tongue.

(7) *Brings honor to her husband.*

Her husband is known in the gates, 31 : 23
 When he sitteth among the elders of the land.

(8) *Praised by her children.*

Her children rise up, and call her blessed : 31 : 28

(9) *Praised by her husband.*

Her husband *also*, and he praiseth her, *saying* :
 Many daughters have done virtuously, 31 : 29
 But thou excellest them all.

(10) *Worthy of honor.*

Favor is deceitful, and beauty is vain : 31 : 30
But a woman that feareth the LORD, she shall be
 praised.

Give her of the fruit of her hands ; 31 : 31
 And let her works praise her in the gates.

d *Duty of a husband to his wife — Fidelity.*

Drink waters out of thine own cistern, 5 : 15
 And running waters out of thine own well.

Should thy springs be dispersed abroad, 5 : 16
 And rivers of water in the streets?
 Let them be for thyself alone, 5 : 17
 And not for strangers with thee.
 Let thy fountain be blessed ; 5 : 18
 And rejoice in the wife of thy youth.
 As a loving hind and a pleasant doe, 5 : 19
 Let her breasts satisfy thee at all times ;
 And be thou ravished always with her love.
 For why shouldest thou, my son, be ravished with 5 : 20
 a strange woman,
 And embrace the bosom of a stranger?

3. DIFFERENCES BETWEEN BROTHERS.

A brother injured *is harder to be won* than a strong 18 : 19
 city :
 And *such* contentions are like the bars of a castle.

4. MASTER AND SERVANT.

a *The spoiled servant.*

He that delicately bringeth up his servant from a 29 : 21
 child
 Shall have him become refractory at the last.
 A servant will not be corrected by words : 29 : 19
 For though he understand he will not answer.

b *A servant as a ruler.*

Delicate living is not seemly for a fool ; 19 : 10
 Much less for a servant to have rule over princes.

c *Let a stranger not intermeddle.*

Slander not a servant unto his master, 30 : 10
 Lest he curse thee, and thou be held guilty.

d *The reward of a faithful servant.*

A servant that dealeth wisely shall have rule over 17 : 2
 a son that doeth shamefully,
 And shall have part in the inheritance among the
 brethren.

IV. Man in his Social Relations.

1. SOCIAL CALLS.

Let thy foot be seldom in thy neighbor's house ; 25 : 17
Lest he be weary of thee, and hate thee.

2. FRIENDSHIP.

Thine own friend, and thy father's friend, forsake 27 : 10
not ;

And go not to thy brother's house in the day of
thy calamity :

Better is a neighbor that is near than a brother far
off.

Make no friendship with a man that is given to 22 : 24
anger ;

And with a wrathful man thou shalt not go :

Lest thou learn his ways, 22 : 25

And get a snare to thy soul.

He that maketh many friends *doeth it* to his own 18 : 24
destruction :

But there are loving friends who stick closer than a
brother.

A friend loveth at all times, 17 : 17

And is born, as a brother, for adversity.

Ointment and perfume rejoice the heart : 27 : 9

So doth the sweetness of a man's friend *that cometh*
of hearty counsel.

Faithful are the wounds of a friend : 27 : 6

But the kisses of an enemy are profuse.

3. RICH AND POOR.

a *The existence of the two classes.*

The poor man and the oppressor meet together : 29 : 13

The LORD lightened the eyes of them both.

b *Oppression of the poor.*

A needy man that oppresseth the poor Is like a rain which sweeps away and gives no bread.	28 : 3
The newly plowed land of the poor yields much food :	13 : 23
But there is that is destroyed by reason of injustice.	

c *Obligations to the poor.*

The righteous taketh knowledge of the cause of the poor :	29 : 7
The wicked hath not understanding to know <i>it</i> .	
Whoso stoppeth his ears at the cry of the poor, He also shall cry, but shall not be heard.	21 : 13
He that giveth unto the poor shall not lack :	28 : 27
But he that hideth his eyes shall have many a curse.	
He that oppresseth the poor reproacheth his Maker :	14 : 31
But he that hath mercy on the needy honoreth him.	
He that hath a bountiful eye shall be blessed ; For he giveth of his bread to the poor.	22 : 9

V. Man in his Economic Relations.

I. INDUSTRIAL LIFE.

a *Pastoral.*

Be thou diligent to know the state of thy flocks, <i>And</i> look well to thy herds :	27 : 23
For riches are not for ever ;	27 : 24
And doth the crown endure unto all generations? The hay is carried, and the tender grass showeth itself,	27 : 25
And the herbs of the mountains are gathered in. The lambs are for thy clothing, And the goats are the price of the field :	27 : 26

And *there will be* goats' milk enough for thy food, 27 : 27
 for the food of thy household ;
 And maintenance for thy maidens.

b *Agricultural.*

Where no oxen are, the crib is clean : 14 : 4
 But much increase is by the strength of the ox.
 He that tilleth his land shall have plenty of bread : 28 : 19
 But he that followeth after vain *persons* shall have
 poverty enough.
 He that gathereth in summer is a wise son : 10 : 5
But he that sleepeth in harvest is a son that
 causeth shame.
 Prepare thy work without, 24 : 27
 And make it ready for thee in the field ;
 And afterwards build thine house.

c *Commercial.*

He that hath an evil eye hasteth after riches, 28 : 22
 And knoweth not that want shall come upon him.
 "Bad, bad," saith the buyer : 20 : 14
 But when he is gone his way, then he boasteth.
 The rich ruleth over the poor, 22 : 7
 And the borrower is servant to the lender.

2. LABOR.

a *An incentive.*

The appetite of the laboring man laboreth for him ; 16 : 26
 For his mouth urgeth him thereto.

b *The reward of diligence.*

Whoso keepeth the fig tree shall eat the fruit 27 : 18
 thereof ;
 And he that waiteth on his master shall be honored.
 Seest thou a man diligent in his business? he shall 22 : 29
 stand before kings ;
 He shall not stand before obscure men.

The slothful man doth not stir up his game : 12 : 27
 But the precious substance of men *is to* be diligent.
 The hand of the diligent shall bear rule : 12 : 24
 But the slothful shall be put under taskwork.

c *Characteristics of a lazy man.*

The sluggard saith, There is a lion without : 22 : 13
 I shall be slain in the streets.
As the door turneth upon its hinges, 26 : 14
 So doth the sluggard upon his bed.
 The sluggard burieth his hand in the dish ; 26 : 15
 It wearieth him to bring it again to his mouth.
 The sluggard is wiser in his own conceit 26 : 16
 Than seven men who can answer discreetly.

d *The evils that result from laziness.*

The slothful will not plow at the beginning of 20 : 4
 winter ;
 Therefore when he seeketh in harvest there shall
 be nothing.
 Slothfulness casteth into a deep sleep ; 19 : 15
 And the idle soul shall suffer hunger.
 The way of the sluggard is as an hedge of thorns : 15 : 19
 But the path of the upright is made an high-way.
 The desire of the slothful killeth him ; 21 : 25
 For his hands refuse to labor.
 He also that is slack in his work 18 : 9
 Is brother to him that is a destroyer.

3. POVERTY.

a *Causes* — (1) *Intemperance.*

Be not among winebibbers ; 23 : 20
 Among gluttonous eaters of flesh :
 For the drunkard and the glutton shall come to 23 : 21
 poverty :
 And drowsiness shall clothe *a man* with rags.

(2) *Dissolute friendships.*

He that tilleth his land shall have plenty of bread : 28 : 19
 But he that followeth after vain persons shall have
 poverty.

(3) *Acts of oppression.*

He that oppresseth the poor to increase his *gain*, 22 : 16
And he that giveth to the rich, *cometh* only to
 want.

(4) *Failure to listen to correction.*

Poverty and shame *shall be to* him that refuseth 13 : 18
 correction :
 But he that regardeth reproof shall be honored.

(5) *Laziness.*

Go to the ant, thou sluggard ; 6 : 6
 Consider her ways, and be wise :
 Which having no chief, 6 : 7
 Overseer, or ruler,
 Provideth her meat in the summer, 6 : 8
 And gathereth her food in the harvest.
 How long wilt thou lie down, O sluggard? 6 : 9
 When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber, 6 : 10
 A little folding of the hands to sleep :
 So shall thy poverty come as a robber, 6 : 11
 And thy want as an armed man.
 I went by the field of the slothful, 24 : 30
 And by the vineyard of the man void of under-
 standing ;
 And, lo, it was all grown over with thorns, 24 : 31
 The face thereof was covered with nettles,
 And the stone wall thereof was broken down.
 Then I beheld, and considered well : 24 : 32
 I saw, and received instruction.
Yet a little sleep, a little slumber, 24 : 33
 A little folding of the hands to sleep :

So shall thy poverty come as a robber ; 24 : 34
 And thy want as an armed man.

b *Its disadvantages.*

The rich man's wealth is his strong city : 10 : 15

The destruction of the poor is their poverty.

The poor is hated even of his own neighbor : 14 : 20

But the rich hath many friends.

All the brethren of the poor do hate him : 19 : 7

How much more do his friends go far from him !

He pursueth *them with* words, *but* they are gone.

Wealth addeth many friends : 19 : 4

But the poor is separated from his friend.

The poor useth intreaties : 18 : 23

But the rich answereth roughly.

c *Preferable to dishonesty.*

Better is the poor that walketh in his integrity 19 : 1

Than he that is perverse in his lips and is a fool.

The desire of a man is *the measure of* his kindness : 19 : 22

And a poor man is better than a liar.

4. FALSE AND TRUE ECONOMY.

There is that maketh himself rich, yet hath 13 : 7
 nothing :

There is that maketh himself poor, yet hath great
 wealth.

There is that scattereth, and increaseth yet more ; 11 : 24

And there is that withholdeth more than is meet,
 but *it tendeth* only to want.

5. WEALTH.

a *How obtained.*

(1) *By violence.*

A gracious woman retaineth honor : 11 : 16

And violent men retain riches.

(2) *By inheritance.*

Houses and riches are an inheritance from fathers ; 19 : 14
 But a prudent wife is from the LORD.

(3) *Gift of God.*

The blessing of the LORD, it maketh rich, 10 : 22
 And toil addeth nothing thereto.

(4) *By wise and right conduct.*

The crown of the wise is their riches : 14 : 24
But the folly of fools is *only* folly.

In the house of the righteous is much treasure : 15 : 6
 But in the revenues of the wicked is trouble.

The reward of humility *and* the fear of the LORD 22 : 4
Is riches, and honor, and life.

(5) *By labor.*

In all labor there is profit : 14 : 23

But the talk of the lips *tendeth* only to penury.

Wealth gotten by vanity shall be diminished : 13 : 11

But he that gathereth by labor shall have increase.

(6) *By diligence.*

The thoughts of the diligent *tend* only to plentifulness : 21 : 5

But every one that is hasty *hasteth* only to want.

He that tilleth his land shall have plenty of bread : 12 : 11

But he that followeth after vain *persons* is void of understanding.

The soul of the sluggard desireth, and hath 13 : 4
 nothing :

But the soul of the diligent shall be made fat.

He becometh poor that dealeth with a slack hand : 10 : 4

But the hand of the diligent maketh rich.

b *Its value.*(1) *If acquired justly.*

The ransom of a man's life is his riches : 13 : 8

But the poor heareth no threatening.

The rich man's wealth is his strong city,
And as an high wall in his own imagination. 18: 11

(2) *If acquired unjustly.*

Treasures of wickedness profit nothing : 10: 2
But righteousness delivereth from death.

The getting of treasures by a lying tongue 21: 6
Is a vapor driven to and fro ; they *that seek them*
seek death.

An inheritance *may be* gotten hastily at the 20: 21
beginning ;

But the end thereof shall not be blessed.

A faithful man shall abound with blessings : 28: 20
But he that maketh haste to be rich shall not be
unpunished.

Better is the poor that walketh in his integrity, 28: 6
Than he that is perverse in *his* ways, though he be
rich.

(3) *Relative to honor.*

A *good* name is rather to be chosen than great 22: 1
riches,

And favor is better than silver and gold.

(4) *Relative to knowledge.*

There is gold, and abundance of rubies : 20: 15
But the lips of knowledge are a precious jewel.

(5) *Relative to righteousness.*

Riches profit not in the day of wrath : 11: 4
But righteousness delivereth from death.

He that trusteth in his riches shall fall : 11: 28
But the righteous shall flourish as the green leaf.

Better is a little with righteousness 16: 8
Than great revenues with injustice.

c *Difficult to retain.*

Weary not thyself to be rich ; 23: 4
Cease by the use of thine own understanding.

Shouldst thou set thy eyes upon it: it is gone! 23: 5
 For *riches* certainly make themselves wings,
 Like an eagle that flieth toward heaven.

d *The desirable mean.*

Better is little with the fear of the LORD, 15: 16
 Than great treasure and trouble therewith.

Better it is to be of a lowly spirit with the humble, 16: 19
 Than to divide the spoil with the proud.

Two things have I asked of thee; 30: 7

Deny me *them* not before I die:

Remove far from me vanity and lies: 30: 8

Give me neither poverty nor riches;

Feed me with the food that is needful for me:

Lest I be full, and deny *thee*, and say, Who is the 30: 9

LORD?

Or lest I be poor, and steal,

And use profanely the name of my God.

VI. Man in his Legal Relations.

I. LEGAL FORMS.

a *Procedure in a lawsuit.*

He that pleadeth his cause first *seemeth* just; 18: 17

But his neighbor cometh and searcheth him out.

Go not forth hastily to strive, 25: 8

Lest *thou know not* what to do in the end thereof,

When thy neighbor hath put thee to shame.

Debate thy cause with thy neighbor *himself*, 25: 9

But disclose not the secret of another:

Lest he that heareth it revile thee, 25: 10

And thine infamy turn not away.

b *Use of the lot.*

The lot causeth contentions to cease, 18: 18

And parteth between the mighty.

c *The obligations of an oath.*

Whoso is partner with a thief hateth his own soul : 29 : 24
 He heareth the adjuration and uttereth nothing.

d *Dangers of suretyship.*

Be thou not one of them that strike hands, 22 : 26
Or of them that are sureties for debts :

If thou hast not wherewith to pay, 22 : 27
 Why should he take away thy bed from under thee?

A man void of understanding striketh hands, 17 : 18
 And becometh surety in the presence of his neighbor.

He that is surety for a stranger shall smart for it : 11 : 15
 But he that hateth suretyship is sure.

My son, if thou art become surety for thy neighbor, 6 : 1

If thou hast stricken thy hands for a stranger,
 Thou art snared with the words of thy mouth, 6 : 2

Thou art taken with the words of thy mouth.

Do this now, my son, and deliver thyself, 6 : 3

Seeing thou art come into the hand of thy neighbor ;

Go, humble thyself, and importune thy neighbor.

Give not sleep to thine eyes, 6 : 4

Nor slumber to thine eyelids.

Deliver thyself as a gazelle from the hand *of the*
hunter, 6 : 5

And as a bird from the hand of the fowler.

Take his garment that is surety for a stranger ; 20 : 16

And hold him in pledge *that is surety* for a strange woman.

2. THE SIN OF BRIBERY.

A wicked man taketh a gift out of the bosom, 17 : 23
 To pervert the ways of judgment.

He that is greedy of gain troubleth his own house : 15 : 27
 But he that hateth gifts shall live.

3. DUTIES OF A WITNESS.

Be not a witness against thy neighbor without cause ;	24 : 28
For wouldst thou deceive with thy lips?	
A man that beareth false witness against his neighbor	25 : 18
Is a maul, and a sword, and a sharp arrow.	
A worthless witness mocketh at judgment :	19 : 28
And the mouth of the wicked swalloweth iniquity.	
He that uttereth truth showeth forth righteousness,	12 : 17
But a false witness deceit.	
A true witness delivereth souls :	14 : 25
But he that uttereth lies <i>causeth</i> deceit.	
A false witness shall not be unpunished ;	19 : 5
And he that uttereth lies shall not escape.	
A false witness shall perish :	21 : 28
But the man that heareth shall speak so as to endure.	

4. DUTIES OF A JUDGE.

To accept the person of the wicked is not good,	18 : 5
<i>Nor</i> to turn aside the righteous in judgment.	
Also to punish the righteous is not good,	17 : 26
<i>Nor</i> to smite the noble for <i>their</i> uprightness.	
To have respect of persons is not good :	28 : 21
Neither that a man should transgress for a piece of bread.	
He that saith unto the wicked, Thou art righteous ;	24 : 24
Peoples shall curse him, nations shall abhor him :	
But to them that rebuke <i>him</i> shall be delight,	24 : 25
And a good blessing shall come upon them.	

5. THE OBJECT OF PUNISHMENT.

Stripes that wound cleanse away evil :	20 : 30
And strokes <i>reach</i> the innermost parts of the body.	

A man of great wrath shall bear the penalty :	19 : 19
For if thou deliver <i>him</i> , thou must do it yet again.	
Smite a scorner, and the simple will learn prudence :	19 : 25
And reprove one that hath understanding, <i>and</i> he will understand knowledge.	
When one punisheth the scorner, the simple is made wise :	21 : 11
And one instructeth the wise when he receiveth knowledge.	

VII. Man in his Political Relations.

I. THE KING.

a *Subject to the Lord.*

The king's heart is in the hand of the LORD as the watercourses :	21 : 1
He turneth it whithersoever he will.	

b *Principles that should guide him.*

It is an abomination to kings to commit wickedness :	16 : 12
For the throne is established by righteousness.	
Mercy and truth preserve the king :	20 : 28
And he upholdeth his throne by mercy.	

c *As judge.*

(1) *Investigator.*

It is the glory of God to conceal a thing :	25 : 2
But the glory of kings is to search out a matter.	

(2) *Divinely guided.*

A divine sentence is in the lips of the king :	16 : 10
His mouth shall not transgress in judgment.	
A king that sitteth on the throne of judgment	20 : 8
Scattereth away all evil with his eyes.	

(3) *Champion of the poor and afflicted.*

The king that faithfully judgeth the poor,	29 : 14
His throne shall be established for ever.	

It is not for kings, O Lemuel, it is not for kings to
drink wine ; 31 : 4

Nor for princes *to say*, Where is strong drink?
Lest they drink, and forget the law, 31 : 5
And pervert the judgment of any that is afflicted.

Open thy mouth for the dumb, 31 : 8

In the cause of all such as are ready to pass away.
Open thy mouth, judge righteously, 31 : 9
And minister judgment to the poor and needy.

d *His plans secret.*

The heaven for height, and the earth for depth, 25 : 3
And the heart of kings is unsearchable.

e *His counselors.*

Take away the dross from the silver, 25 : 4

And there cometh forth a vessel for the finer :
Take away the wicked *from* before the king, 25 : 5
And his throne shall be established in right-
eousness.

f *His favor or wrath.*

The king's wrath is as the roaring of a lion ; 19 : 12
But his favor is as dew upon the grass.

(1) *Nature and effects.*

The terror of a king is as the roaring of a lion : 20 : 2
He that provoketh him to anger sinneth *against*
his own life.

In the light of the king's countenance is life ; 16 : 15
And his favor is as a cloud of the latter rain.

The wrath of a king is *as* messengers of death : 16 : 14
But a wise man will pacify it.

(2) *How incurred.*

Righteous lips are the delight of kings ; 16 : 13
And they love him that speaketh right.

The king's favor is toward a servant that dealeth wisely : 14 : 35
 But his wrath shall be *against* him that doeth shamefully.

g *Effects of his rule.*

As a roaring lion, and a ranging bear ; 28 : 15
 So is a wicked ruler over a poor people.
 When the righteous are increased, the people rejoice : 29 : 2
 But when a wicked man beareth rule, the people sigh.
 If a ruler hearkeneth to falsehood, 29 : 12
 All his servants are wicked.
 The king by judgment establisheth the land : 29 : 4
 But he that exacteth gifts overthroweth it.
 A wise king winnoweth the wicked, 20 : 26
 And bringeth the *threshing* wheel over them.

2. THE PRINCES AND NOBLES.

Arrogant speech becometh not a fool : 17 : 7
 Much less do lying lips a prince.
 The prince that lacketh understanding is also a great oppressor : 28 : 16
 But he that hateth covetousness shall prolong his days.
 For the transgression of a land many are the princes thereof : 28 : 2
 But by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

3. THE ROYAL MESSENGER.

A rebellious man seeketh only rebellion ; 17 : 11
 Therefore a cruel messenger shall be sent against him.
 A wicked messenger falleth into evil : 13 : 17
 But a faithful ambassador is health.

As the cold of snow in the time of harvest, 25 : 13
So is a faithful messenger to them that send him ;
 For he refresheth the soul of his masters.

4. THE PEOPLE.

a *Bearing in the presence of rulers.*

When thou sittest to eat with a ruler, 23 : 1
 Consider diligently him that is before thee ;
 And put a knife to thy throat, 23 : 2
 If thou be a man given to appetite.
 Be not desirous of his dainties ; 23 : 3
 Seeing they are deceitful meat.
 Put not thyself forward in the presence of the king, 25 : 6
 And stand not in the place of great men :
 For better is it that it be said unto thee, Come up 25 : 7
 hither ;
 Than that thou shouldest be put lower in the pres-
 ence of the prince,
 Whom thine eyes have seen.

b *The value of forbearance before a ruler.*

By long forbearing is a ruler persuaded, 25 : 15
 And a soft tongue breaketh the bone.

c *Loyalty to the king.*

My son, fear thou the LORD and the king : 24 : 21
And meddle not with them that are given to
 change :
 For their calamity shall rise suddenly ; 24 : 22
 And who knoweth the end of their years ?

d *The diplomatic use of a gift.*

A man's gift maketh room for him, 18 : 16
 And bringeth him before great men.
 A gift in secret pacifieth anger, 21 : 14
 And a present in the bosom strong wrath.

A gift is *as* a precious stone in the eyes of him that
hath it: 17: 8

Whithersoever it turneth, it prospereth.

e Importance of the people.

In the multitude of people is the king's glory: 14: 28
But in the want of people is the destruction of the
prince.

f What citizens confer upon their country.

Scornful men set a city in a flame: 29: 8
But wise men turn away wrath.

When it goeth well with the righteous, the city
rejoiceth: 11: 10

And when the wicked perish, there is shouting.
By the blessing of the upright the city is exalted: 11: 11
But it is overthrown by the mouth of the wicked.

Where no wise guidance is, the people falleth: 11: 14
But in the multitude of counselors there is safety.

5. LOVE OF COUNTRY.

As a bird that wandereth from her nest, 27: 8
So is a man that wandereth from his place.

6. CARRYING ON WAR.

Every purpose is established by counsel: 20: 18
And by wise guidance make thou war.

A wise man is strong; 24: 5
Yea, a man of knowledge increaseth might.

For by wise guidance thou shalt make thy war: 24: 6
And in the multitude of counselors there is safety.

CHAPTER III.

THE ETHICAL AND RELIGIOUS DUTIES OF MAN.

I. Man's Duty to Animals.

A RIGHTEOUS man regardeth the life of his beast : 12 : 10
But the tender mercies of the wicked are cruel.

II. Man's Duty to Himself.

1. TO BE TEMPERATE IN SLEEPING.

Love not sleep, lest thou come to poverty ; 20 : 13
Open thine eyes, *and* thou shalt be satisfied with
bread.

2. TO BE TEMPERATE IN EATING.

Hast thou found honey? eat so much as is suffi- 25 : 16
cient for thee ;
Lest thou be filled therewith, and vomit it.
The full soul loatheth an honeycomb : 27 : 7
But to the hungry soul every bitter thing is sweet.
Whoso keepeth the law is a wise son : 28 : 7
But he that is a companion of gluttonous men
shameth his father.

3. TO BE TEMPERATE IN DRINKING.

He that loveth pleasure shall be a poor man : 21 : 17
He that loveth wine and oil shall not be rich.
Wine is a mocker, strong drink a brawler ; 20 : 1
And whosoever erreth thereby is not wise.
Who hath woe? who hath sorrow? who hath con- 23 : 29
tentions?
Who hath complaining? who hath wounds without
cause?
Who hath dimness of eyes?

They that tarry long at the wine ;	23 : 30
They that go to seek out mixed wine.	
Look not thou upon the wine when it is red,	23 : 31
When it giveth its color in the cup,	
When it goeth down smoothly :	
At the last it biteth like a serpent,	23 : 32
And stingeth like an adder.	
Thine eyes shall behold strange things,	23 : 33
And thine heart shall utter froward things.	
Yea, thou shalt be as he that lieth down in the	23 : 34
midst of the sea,	
Or as he that lieth upon the top of a mast.	
They have stricken me, <i>shalt thou say</i> , and I was	23 : 35
not hurt ;	
They have beaten me, and I felt it not :	
When shall I awake? I will seek it yet again.	

4. TO BE TEMPERATE IN THE USE OF WORDS.

Death and life are in the power of the tongue ;	18 : 21
And they that love it shall eat the fruit thereof.	
In the mouth of the foolish is a rod of pride :	14 : 3
But the lips of the wise shall preserve them.	
In the transgression of the lips is an evil snare :	12 : 13
But the righteous shall come out of trouble.	
It is a snare to a man rashly to say, <i>It is holy</i> ,	20 : 25
And after vows to make inquiry.	
He that giveth answer before he heareth,	18 : 13
It is folly and shame unto him.	
Seest thou a man that is hasty in his words?	29 : 20
There is more hope of a fool than of him.	
A man hath joy in the answer of his mouth :	15 : 23
And a word in due season, how good is it !	
Even a fool, when he holdeth his peace, is counted	17 : 28
wise :	
When he shutteth his lips, he is <i>esteemed as</i>	
prudent.	

He that spareth his words hath knowledge : 17 : 27
 And he that is of a cool spirit is a man of understanding.

He that guardeth his mouth keepeth his life : 13 : 3
But he that openeth wide his lips shall have destruction.

Whoso keepeth his mouth and his tongue 21 : 23
 Keepeth his soul from troubles.

In the multitude of words there wanteth not transgression : 10 : 19

But he that refraineth his lips doeth wisely.

Put away from thee a froward mouth, 4 : 24
 And perverse lips put far from thee.

5. TO RESTRAIN THE TEMPER.

He whose spirit is without restraint 25 : 28
 Is *like* a city that is broken down and hath no wall.

He that is soon angry will deal foolishly : 14 : 17
 And a man of wicked devices is hated.

A fool uttereth all his anger : 29 : 11
 But a wise man keepeth it back and stilleth it.

The discretion of a man maketh him slow to anger ; 19 : 11
 And it is his glory to pass over a transgression.

He that is slow to anger is of great understanding : 14 : 29
 But he that is hasty of spirit exalteth folly.

He that is slow to anger is better than the mighty ; 16 : 32
 And he that ruleth his spirit than he that taketh a city.

6. TO RESTRAIN JEALOUSY.

A tranquil heart is the life of the flesh : 14 : 30
 But jealousy is the rottenness of the bones.

7. TO RESTRAIN THE SENSUAL PASSIONS.

Whoso loveth wisdom rejoiceth his father : 29 : 3
 But he that keepeth company with harlots wasteth *his* substance.

Give not thy strength unto women, Nor thy ways to them that destroy kings.	31 : 3
My son, give me thine heart, And let thine eyes delight in my ways.	23 : 26
For a whore is a deep ditch ; And a strange woman is a narrow pit.	23 : 27
Yea, she lieth in wait as a robber, And increaseth the treacherous among men.	23 : 28
The mouth of strange women is a deep pit : He that is abhorred of the LORD shall fall therein.	22 : 14
My son, attend unto my wisdom ; Incline thine ear to my understanding :	5 : 1
That thou mayest preserve discretion, And that thy lips may keep knowledge.	5 : 2
For the lips of a strange woman drop honey, And her mouth is smoother than oil :	5 : 3
But her latter end is bitter as wormwood, Sharp as a two-edged sword.	5 : 4
Her feet go down to death ; And her steps take hold on Sheol ;	5 : 5
So that she findeth not the level path of life : Her ways are unstable <i>and</i> she knoweth it not.	5 : 6
Now therefore, <i>my</i> sons, hearken unto me, And depart not from the words of my mouth.	5 : 7
Remove thy way far from her, And come not nigh the door of her house :	5 : 8
Lest thou give thine honor unto others, And thy years unto the cruel :	5 : 9
Lest strangers be filled with thy strength ; And thy labors <i>be</i> in the house of an alien ;	5 : 10
And thou groan at thy latter end, When thy flesh and thy body are consumed,	5 : 11
And say, How have I hated instruction, And my heart despised reproof ;	5 : 12
Neither have I obeyed the voice of my teachers, Nor inclined mine ear to them that instructed me !	5 : 13
I was well nigh in all evil In the midst of the congregation and assembly.	5 : 14

- My son, keep the commandment of thy father, 6 : 20
 And forsake not the teaching of thy mother :
 Bind them continually upon thine heart, 6 : 21
 Tie them about thy neck.
 When thou walkest, it shall lead thee ; 6 : 22
 When thou liest down, it shall watch over thee ;
 And when thou awakest, it shall talk with thee.
 For their commandment is a lamp ; and their 6 : 23
 teaching is light ;
 And reproofs of instruction are the way of life :
 To keep thee from the evil woman, 6 : 24
 From the flattery of the stranger's tongue.
 Lust not after her beauty in thine heart ; 6 : 25
 Neither let her take thee with her eyelids.
 For on account of a whorish woman *a man is* 6 : 26
brought to a piece of bread :
 And the adulteress hunteth for the precious life.
 Can a man take fire in his bosom, 6 : 27
 And his clothes not be burned ?
 Or can one walk upon hot coals, 6 : 28
 And his feet not be scorched ?
 So is he that goeth in to his neighbor's wife ; 6 : 29
 Whosoever toucheth her shall not be unpunished.
 Men do not despise a thief, if he steal 6 : 30
 To satisfy his soul when he is hungry :
 But if he be found, he shall restore sevenfold ; 6 : 31
 He shall give all the substance of his house.
 He that committeth adultery with a woman is void 6 : 32
 of understanding :
 He doeth it that would destroy his own soul.
 Wounds and dishonor shall he get ; 6 : 33
 And his reproach shall not be wiped away.
 For jealousy is the rage of a man ; 6 : 34
 And he will not spare in the day of vengeance.
 He will not regard any ransom ; 6 : 35
 Neither will he rest content, though thou givest
 many gifts.
 My son, keep my words, 7 : 1
 And lay up my commandments with thee.

Keep my commandments and live ;	7 : 2
And my teaching as the apple of thine eye.	
Bind them upon thy fingers ;	7 : 3
Write them upon the table of thine heart.	
Say unto wisdom, Thou art my sister ;	7 : 4
And call understanding <i>thy</i> familiar friend.	
That they may keep thee from the strange woman,	7 : 5
From the stranger which flattereth with her words.	
For at the window of my house	7 : 6
I looked forth through my lattice ;	
And I beheld among the simple ones,	7 : 7
I discerned among the youths,	
A young man void of understanding,	
Passing through the street near her corner,	7 : 8
And he went the way to her house ;	
In the twilight, in the evening of the day,	7 : 9
In the blackness of night and the darkness.	
And, behold, there met him a woman	7 : 10
With the attire of an harlot, and guarded of heart.	
She is restless and wilful ;	7 : 11
Her feet abide not in her house :	
Now she is in the streets, now in the broad places,	7 : 12
And lieth in wait at every corner.	
So she caught him, and kissed him,	7 : 13
<i>And</i> with an impudent face she said unto him :	
Sacrifices of peace offerings are with me ;	7 : 14
This day I have paid my vows.	
Therefore I came forth to meet thee,	7 : 15
Diligently to seek thy face, and I have found thee.	
I have spread my couch with tapestries,	7 : 16
With striped cloths of the yarn of Egypt.	
I have sprinkled my bed	7 : 17
With myrrh, aloes, and cinnamon.	
Come, let us take our fill of love until the morning ;	7 : 18
Let us solace ourselves with loves.	
For the goodman is not at home,	7 : 19
He is gone a long journey :	
He hath taken a bag of money with him ;	7 : 20
He will come home at the full moon.	

With her much fair speech she causeth him to yield,	7 : 21
With the flattering of her lips she forceth him away.	
He goeth after her straightway,	7 : 22
As an ox goeth to the slaughter,	
Or as one in <i>fetters</i> to the correction of the fool ;	
Till an arrow strike through his liver ;	7 : 23
As a bird hasteth to the snare,	
And knoweth not that it is for his life.	
Now therefore, <i>my</i> sons, hearken unto me,	7 : 24
And attend to the words of my mouth.	
Let not thine heart decline to her ways,	7 : 25
Go not astray in her paths.	
For she hath cast down many wounded :	7 : 26
Yea, all her slain are a mighty host.	
Her house is the way to Sheol,	7 : 27
Going down to the chambers of death.	

8. TO AVOID TEMPTATION.

Happy is the man that feareth alway :	28 : 14
But he that hardeneth his heart shall fall into mischief.	
A prudent man seeth the evil, <i>and</i> hideth himself.	27 : 12
<i>But</i> the simple pass on, <i>and</i> suffer for it.	
A wise man feareth, and departeth from evil :	14 : 16
But the fool beareth himself insolently, and is confident.	
A wicked man hardeneth his face :	21 : 29
But as for the upright, he ordereth his ways.	
Let thine eyes look right on,	4 : 25
And let thine eyelids look straight before thee.	
Make level the path of thy feet,	4 : 26
And let all thy ways be ordered aright.	
Turn not to the right hand nor to the left :	4 : 27
Remove thy foot from evil.	
Be not thou envious against evil men,	24 : 1
Neither desire to be with them :	

- For their heart studieth oppression, 24: 2
 And their lips talk of mischief.
- The beginning of strife is *as* when one lets out water : 17: 14
 Therefore leave off quarrelling before showing the
 teeth.

9. TO RESIST TEMPTATION.

- My son, if sinners entice thee, 1: 10
 Consent thou not.
- Enter not into the path of the wicked, 4: 14
 And walk not in the way of evil men.
- Avoid it, pass not by it ; 4: 15
 Turn from it, and pass on.
- For they sleep not, except they have done mischief ; 4: 16
 And their sleep is taken away, unless they cause
 some to fall.
- For they eat the bread of wickedness, 4: 17
 And drink the wine of violence.
- Eat thou not the bread of him that hath an evil eye, 23: 6
 Neither desire thou his dainties :
- For as he reckoneth within himself, so is he : 23: 7
 Eat and drink, saith he to thee ;
 But his heart is not with thee.
- The morsel which thou hast eaten shalt thou 23: 8
 vomit up,
 And lose thy sweet words.
- An evil-doer giveth heed to wicked lips ; 17: 4
And a liar giveth ear to a mischievous tongue.
- As* a troubled fountain, and a corrupted spring, 25: 26
So is a righteous man that giveth way before the
 wicked.

10. TO BE PRUDENT.

- As* a ring of gold in a swine's snout, 11: 22
So is a fair woman which is without discretion.
- The wisdom of the prudent is to understand his 14: 8
 way :
 But the folly of fools is deceit.

A prudent man seeth the evil, and hideth himself:	22 : 3
But the simple pass on, and suffer for it.	
The simple believeth every word :	14 : 15
But the prudent man looketh well to his going.	
Also, that the soul be without knowledge is not good ;	19 : 2
And he that hasteth with his feet erreth.	
<i>As</i> an archer that woundeth all,	26 : 10
So is he that hireth the fool and he that hireth them that pass by.	

11. TO USE TACT IN ANSWERING A FOOL.

Answer not a fool according to his folly,	26 : 4
Lest thou also be like unto him.	

12. TO RECEIVE CORRECTION.

The ear that hearkeneth to the reproof of life	15 : 31
Shall abide among the wise.	

13. TO CHOOSE GOOD ASSOCIATES.

He that walketh with wise men shall be wise ;	13 : 20
But the companion of fools shall smart for it.	

14. TO CHERISH RIGHT DESIRES.

The soul of the wicked desireth evil :	21 : 10
His neighbor findeth no favor in his eyes.	
The desire of the righteous is only good :	11 : 23
<i>But</i> the expectation of the wicked is wrath.	
He that diligently seeketh good seeketh favor :	11 : 27
But he that searcheth after mischief, it shall come unto him.	

15. TO BE MEEK.

The proud and haughty man, scorner is his name,	21 : 24
He worketh in the arrogance of pride.	

It is not good to eat much honey :	25 : 27
So <i>for men</i> to search out their own glory is <i>not</i> glory.	
An high look, and a proud heart,	21 : 4
<i>Even</i> the lamp of the wicked, is sin.	
Seest thou a man wise in his own conceit?	26 : 12
There is more hope of a fool than of him.	
Pride <i>goeth</i> before destruction,	16 : 18
And an haughty spirit before a fall.	
Before destruction the heart of man is haughty,	18 : 12
And before honor <i>goeth</i> humility.	
When pride cometh, then cometh shame :	11 : 2
But with the lowly is wisdom.	
Better is he that is lightly esteemed, and tills for himself,	12 : 9
Than he that honoreth himself, and lacketh bread.	
A man's pride shall bring him low :	29 : 23
But he that is of a lowly spirit shall obtain honor.	
Let another man praise thee, and not thine own mouth ;	27 : 2
A stranger, and not thine own lips.	

16. TO BE PURE IN HEART.

Thorns <i>and</i> snares are in the way of the froward :	22 : 5
He that keepeth his soul shall be far from them.	
The way of him that is laden with guilt is exceed- ing crooked :	21 : 8
But as for the pure, his work is right.	
He that loveth pureness of heart,	22 : 11
<i>For</i> the grace of his lips the king shall be his friend.	
Keep thy heart above all that thou guardest ;	4 : 23
For out of it are the issues of life.	

17. TO BE RIGHTEOUS.

The righteousness of the perfect shall make straight his way :	11 : 5
But the wicked shall fall by his own wickedness.	

The righteousness of the upright shall deliver them :	11 : 6
But they that deal treacherously shall be taken in their own mischief.	
Righteousness guardeth him that is upright in the way :	13 : 6
But wickedness overthroweth the sinner.	
A man shall not be established by wickedness :	12 : 3
But the root of the righteous shall never be moved.	
The high way of the upright is to depart from evil :	16 : 17
He that keepeth his way preserveth his soul.	

III. Man's Duties to Others.

I. TO AVOID :

a *Indolence.*

As vinegar to the teeth, and as smoke to the eyes,	10 : 26
So is the sluggard to them that send him.	

b *Disdainfulness.*

He that despiseth his neighbor is void of wisdom :	11 : 12
But a man of understanding holdeth his peace.	

c *Greed.*

He that augmenteth his substance by usury and increase,	28 : 8
Gathereth it for him that hath pity on the poor.	
He that is of a greedy spirit stirreth up strife :	28 : 25
But he that putteth his trust in the LORD shall be made fat.	

d *Hatred.*

Hatred stirreth up strifes :	10 : 12
But love covereth all transgressions.	

e *Anger.*

An angry man stirreth up strife,	29 : 22
And a wrathful man aboundeth in transgression.	

A wrathful man stirreth up contention : 15 : 18
 But he that is slow to anger appeaseth strife.

f *Jealousy.*

Wrath is cruel, and anger is overwhelming ; 27 : 4
 But who is able to stand before jealousy ?

g *Revenge.*

Rejoice not when thine enemy falleth, 24 : 17
 And let not thine heart be glad when he is over-
 thrown :
 Lest the LORD see it, and it displease him, 24 : 18
 And he turn away his wrath from him.
 Say not, I will recompense evil : 20 : 22
 Wait on the LORD, and he shall save thee.

h *Ingratitude.*

Whoso rewardeth evil for good, 17 : 13
 Evil shall not depart from his house.

i *Contention.*

Strive not with a man without cause, 3 : 30
 If he have done thee no harm.
 If thou hast done foolishly in lifting up thyself, 30 : 32
 Or if thou hast thought evil,
 Lay thine hand upon thy mouth.
 For as the churning of milk bringeth forth butter, 30 : 33
 And the wringing of the nose bringeth forth blood :
 So the forcing of wrath bringeth forth strife.
 It is an honor for a man to keep aloof from strife : 20 : 3
 But every fool shows his teeth.
 He that vexeth himself with strife that does not 26 : 17
 belong to him,
 Is like one that taketh a passing dog by the ears.
 He loveth transgression who loveth strife : 17 : 19
 He that raiseth high his gate seeketh destruction.
 Cast out the scorner, and contention shall go out ; 22 : 10
 Yea, strife and ignominy shall cease.

A fool's lips bring contention, And his mouth calleth for stripes	18: 6
As coals are to the hot embers, and wood to fire ; So is a contentious man to inflame strife.	26: 21
The beginning of strife is as when one letteth out water, Therefore leave off quarrelling before showing the teeth.	17: 14
Better is a dry morsel and quietness therewith, Than an house full of feasting with strife.	17: 1

j *Flattery.*

The words of a whisperer are as dainty morsels, And they go down into the innermost parts of the body.	18: 8
He that blesseth his friend with a loud voice, rising early in the morning, It shall be counted a curse to him.	27: 14
A man that flattereth his neighbor Spreadeth a net for his steps.	29: 5
A lying tongue hateth those whom it hath wounded : And a flattering mouth worketh ruin.	26: 28
He that rebuketh a man shall afterward find more favor Than he that flattereth with the tongue.	28: 23

k *Dissimulation.*

Fervent lips and a wicked heart Are <i>like</i> an earthen vessel overlaid with silver dross.	26: 23
He that hateth dissembleth with his lips, But layeth up deceit within him :	26: 24
When he speaketh fair, believe him not ; For there are seven abominations in his heart ;	26: 25
Though <i>his</i> hatred cover itself with guile, His wickedness shall be openly showed before the congregation.	26: 26

Whoso diggeth a pit shall fall therein : 26:27
 And he that rolleth a stone, it shall return upon
 him.

l *Lying.*

A faithful witness will not lie ; 14: 5
 But a false witness uttereth lies.

A righteous man hateth lying : 13: 5
 But a wicked man causeth shame and bringeth
 reproach.

The lip of truth shall be established forever : 12: 19
 But a lying tongue is but for a moment.

As clouds and wind without rain, 25: 14
 So is he that boasteth himself of his gifts falsely.

Bread of falsehood is sweet to a man ; 20: 17
 But afterwards his mouth shall be filled with
 gravel.

A lying tongue hateth those whom it hath crushed ; 26: 28
 And a flattering mouth worketh ruin.

m *Breach of confidence.*

He that goeth about as a talebearer revealeth 11: 13
 secrets :

But he that is of a faithful spirit concealeth the
 matter.

He that goeth about as a talebearer revealeth 20: 19
 secrets :

Therefore meddle not with him that openeth wide
 his lips.

n *Treachery.*

As a madman who casteth firebrands, 26: 18
 Arrows, and death ;

So is the man that deceiveth his neighbor, 26: 19
 And saith, Am not I in sport ?

A man shall eat good by the fruit of his mouth : 13: 2
 But the desire of the treacherous is violence.

o *Slander.*

With his mouth the godless man destroyeth his neighbor :	11 : 9
But through knowledge shall the righteous be delivered.	
The north wind bringeth forth rain :	25 : 23
So doth a backbiting tongue an angry countenance.	
For lack of wood the fire goeth out :	26 : 20
And where there is no whisperer, contention ceaseth.	
A froward man scattereth abroad strife :	16 : 28
And a whisperer separateth trusted friends.	
He that hideth hatred is of lying lips ;	10 : 18
And he that uttereth a slander is a fool.	

p *Evil machinations.*

Devise not evil against thy neighbor, Seeing he dwelleth securely by thee.	3 : 29
A worthless man deviseth mischief : And in his lips there is a scorching fire.	16 : 27
He that shutteth his eyes to devise froward things, And compresseth his lips, bringeth evil to pass.	16 : 30
He that winketh with the eye causeth sorrow : But a prating fool shall fall.	10 : 10
A worthless person, a man of iniquity ;	6 : 12
He walketh with a froward mouth ;	
He winketh with his eyes, he shuffleth with his feet,	6 : 13
He maketh signs with his fingers ;	
Frowardness is in his heart, he deviseth evil continually ;	6 : 14
He letteth loose discord.	
Therefore shall his calamity come suddenly ;	6 : 15
On a sudden shall he be broken, and that without remedy.	
He that deviseth to do evil,	24 : 8
Men shall call him a mischievous person.	

Evil devices are an abomination to the LORD : 15 : 26
 But pleasant words are pure.

q *Oppression of the poor.*

Rob not the poor, for he is poor, 22 : 22
 Neither crush the afflicted in the gate :
 For the LORD will plead their cause, 22 : 23
 And despoil of life those that despoil them.

r *Stealing land*

Remove not the ancient landmark, 22 : 28
 Which thy fathers have set.
 Remove not the ancient landmark ; 23 : 10
 And enter not into the fields of the fatherless :
 For their redeemer is strong : 23 : 11
 He shall plead their cause against thee.

s *Deeds of violence.*

The words of the wicked are a lying in wait for
 blood : 12 : 6
 But the mouth of the upright shall deliver them.
 A man of violence enticeth his neighbor, 16 : 29
 And leadeth him in a way that is not good.
 The bloodthirsty hate him that is perfect : 29 : 10
 But the upright care for his soul.
 When the wicked rise, men hide themselves : 28 : 28
 But when they perish the righteous increase.
 Envy thou not the man of violence, 3 : 31
 And choose none of his ways.
 For the perverse is an abomination to the LORD : 3 : 32
 But his secret is with the upright.
 If they say, Come with us, 1 : 11
 Let us lay wait for blood,
 Let us lurk privily for the innocent without
 cause ;
 Let us swallow them up alive as Sheol, 1 : 12
 And whole as they that go down into the pit ;

We shall find all precious substance,	1 : 13
We shall fill our houses with spoil ;	
Thou shalt cast thy lot among us ;	1 : 14
We will all have one purse :	
My son, walk not thou in the way with them ;	1 : 15
Refrain thy foot from their path :	
For their feet run to evil,	1 : 16
And they make haste to shed blood.	
For in vain is the net spread,	1 : 17
In the eyes of any bird :	
And these lay wait for their own blood,	1 : 18
They lurk privily for their own lives.	
So are the ways of every one that is greedy of	1 : 19
gain ;	
It taketh away the life of the owners thereof.	

2. TO CHERISH.

a *Strict justice.*

It is joy to the righteous to do judgment ;	21 : 15
But it is a destruction to the workers of iniquity.	
To do justice and judgment	21 : 3
Is more acceptable to the LORD than sacrifice.	

b *Uprightness.*

An unjust man is an abomination to the righteous :	29 : 27
And he that is upright in the way is an abomina- tion to the wicked.	
The lips of the righteous know what is acceptable :	10 : 32
But the mouth of the wicked is frowardness.	
The mouth of the righteous is a fountain of life :	10 : 11
But the mouth of the wicked covereth violence.	
The tongue of the righteous is as choice silver :	10 : 20
The heart of the wicked is little worth.	
The lips of the righteous feed many :	10 : 21
But the foolish die for lack of understanding.	
The thoughts of the righteous are judgment :	12 : 5
But the counsels of the wicked are deceit.	

The heart of the righteous studieth to answer : 15 : 28
 But the mouth of the wicked poureth out evil
 things.

The fruit of the righteous is a tree of life ; 11 : 30
 And he that is wise winneth souls.

The wicked desireth the prey of evil men : 12 : 12
 But the root of the righteous yieldeth *fruit*.

When the righteous triumph, there is great glory : 28 : 12
 But when the wicked rise, men hide themselves.

c *Fidelity in friendship.*

Thine own friend and thy father's friend 27 : 10
 Forsake not.

Confidence in an unfaithful man in time of trouble 25 : 19
 Is *like* a broken tooth, and a foot out of joint.

A friend loveth at all times, 17 : 17
 And a brother is born for adversity.

d *Courage in delivering the innocent.*

If thou faint in the day of adversity, 24 : 10
 Thy strength is small.

Deliver them that are carried away unto death, 24 : 11
 And those that are tottering to the slaughter see
 that thou hold back.

If thou sayest, Behold, we knew not this : 24 : 12
 Doth not he that weigheth the hearts consider it ?
 And he that keepeth thy soul, doth not he know it ?
 And shall he not render to every man according to
 his work ?

e *Charity towards another's faults.*

He that covereth a transgression seeketh love : 17 : 9
 But he that harpeth on a matter separateth trust
 friends.

f *Consideration for another's feelings.*

As one that taketh off a garment in cold weather, 25 : 20
and as vinegar upon a wound,
 So is he that singeth songs to a heavy heart.

g *Wisdom in treating with a fool.*

Speak not in the hearing of a fool ;	23 : 9
For he will despise the wisdom of thy words.	
Answer a fool according to his folly,	26 : 5
Lest he be wise in his own eyes.	
As snow in summer, and as rain in harvest,	26 : 1
So honor is not seemly for a fool.	
As one that bindeth fast a stone in a sling,	26 : 8
So is he that giveth honor to a fool.	

h *Tact in speaking.*

A word fitly spoken	25 : 11
Is <i>like</i> apples of gold in chased work of silver.	
He kisseth the lips	24 : 26
That giveth a right answer.	
The healing tongue is a tree of life :	15 : 4
But perverseness therein is a breaking of the spirit.	
The wise in heart shall be called prudent :	16 : 21
And the sweetness of the lips increaseth learning.	

i *Kind words.*

There is that which speaketh rashly like the pierc- ings of a sword :	12 : 18
But the tongue of the wise is health.	
A soft answer turneth away wrath :	15 : 1
But a grievous word stirreth up anger.	
Pleasant words are <i>as</i> an honeycomb,	16 : 24
Sweet to the soul, and health to the bones.	

j *Helpfulness.*

The righteous is a guide to his neighbor :	12 : 26
But the way of the wicked causeth them to err.	

k *Liberality.*

Withhold not good from them to whom it is due,	3 : 27
When it is in the power of thine hand to do it.	

Say not unto thy neighbor, Go, and come again, And to-morrow I will give; When thou hast it by thee.	3 : 28
There is that coveteth greedily all the day long : But the righteous giveth and withholdeth not.	21 : 26
Many will intreat the favor of the liberal man : And every man is a friend to him that giveth gifts.	19 : 6
The liberal soul shall be made fat : And he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him :	11 : 25 11 : 26
But blessing shall be upon the head of him that selleth it.	

1 *Mercy.*

He that despiseth his neighbor sinneth : But he that hath pity on the poor, happy is he.	14 : 21
He that hath pity upon the poor lendeth unto the LORD, And his good deed will he pay him again.	19 : 17
Whoso mocketh the poor reproacheth his Maker : <i>And</i> he that is glad at calamity shall not be un- punished.	17 : 5
The merciful man doeth good to his own soul : But he that is cruel troubleth his own flesh.	11 : 17
Give strong drink unto him that is ready to perish, And wine unto the bitter in soul :	31 : 6
Let him drink, and forget his poverty, And remember his misery no more.	31 : 7
Let not mercy and truth forsake thee : Bind them about thy neck ; Write them upon the table of thine heart :	3 : 3
So shalt thou find favor and good understanding In the sight of God and man.	3 : 4

m *Love.*

Hatred stirreth up strifes : But love covereth all transgressions.	10 : 12
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Better is a portion of herbs where love is, 15: 17
 Than a stalled ox and hatred therewith.

n *Kindness toward an enemy.*

Say not, I will do so to him as he hath done to me; 24: 29
 I will render to the man according to his work.

If thine enemy be hungry, give him bread to eat; 25: 21
 And if he be thirsty, give him water to drink:
 For thou shalt heap coals of fire upon his head,
 And the LORD shall reward thee.

IV. Man's Duties toward God.

I. REVERENCE.

a *What it is.*

The fear of the LORD is the beginning of wisdom: 9: 10
 And the knowledge of the Holy One is understanding.

The fear of the LORD is the instruction of wisdom: 15: 33
 And before honor *goeth* humility.

He that walketh in his uprightness feareth the LORD: 14: 2
 But he that is perverse in his ways despiseth him.

b *Its rewards.*

My son, if thine heart be wise, 23: 15
 My heart shall be glad, even mine:

Yea, my reins shall rejoice, 23: 16
 When thy lips speak right things.

Let not thine heart envy sinners: 23: 17
 But *be thou* in the fear of the LORD all the day long:

For surely there is a reward: 23: 18
 And thy hope shall not be cut off.

Hear thou, my son, and be wise, 23: 19
 And guide thine heart in the way.

In the fear of the LORD is strong confidence: 14: 26
 And his children shall have a place of refuge.

The fear of the LORD is a fountain of life, To depart from the snares of death.	14 : 27
The fear of the LORD prolongeth days : But the years of the wicked shall be shortened.	10 : 27
The fear of the LORD <i>tendeth</i> to life : And he <i>that hath it</i> shall abide satisfied ; He shall not be visited with evil.	19 : 23
Be not wise in thine own eyes ; Fear the LORD, and depart from evil :	3 : 7
It shall be health to thy navel, And refreshment to thy bones.	3 : 8
The reward of humility and the fear of the LORD, Is riches and honor and life.	22 : 4

2. SUBMISSION.

The foolishness of a man perverteth his way ; And his heart fretteth against the LORD.	19 : 3
My son, despise not the discipline of the LORD : Neither be weary of his reproof :	3 : 11
For whom the LORD loveth he reproveth ; Even as a father the son in whom he delighteth.	3 : 12

3. REGARD FOR THE PROPHETIC WORD.

Where there is no vision, the people cast off restraint :	29 : 18
But he that keepeth the teaching, happy is he.	
Whoso despiseth the word maketh himself a debtor thereto.	13 : 13
But he that feareth the commandment shall be rewarded.	

4. HONOR.

Honor the LORD with thy substance, And with the first-fruits of all thine increase :	3 : 9
So shall thy barns be filled with plenty, And thy vats shall overflow with new wine.	3 : 10

5. TRUST.

The fear of man bringeth a snare :	29 : 25
But whoso putteth his trust in the LORD shall be protected.	
He that giveth heed unto the word shall find good :	16 : 20
And whoso trusteth in the LORD, happy is he.	
He that is of a greedy spirit stirreth up strife	28 : 25
But he that putteth his trust in the LORD shall be made fat.	
He that trusteth in his own heart is a fool :	28 : 26
But whoso walketh wisely, he shall be delivered.	
Trust in the LORD with all thine heart,	3 : 5
And lean not upon thine own understanding :	
In all thy ways acknowledge him,	3 : 6
And he shall make plain thy path.	

CHAPTER IV.

THE REWARDS OF HUMAN CONDUCT.

I. Whatsoever a Man soweth that shall he also reap.

BEHOLD, the righteous shall be recompensed in the earth :	11 : 31
How much more the wicked and the sinner !	
A man shall be satisfied with good by the fruit of his mouth :	12 : 14
And the doings of a man's hands shall be rendered unto him.	
The wicked earneth deceitful wages :	11 : 18
But he that soweth righteousness <i>hath</i> a sure reward.	
He that soweth iniquity shall reap vanity :	22 : 8
And the rod of his wrath shall fail.	
His own iniquities shall take the wicked,	5 : 22
And he shall be holden with the cords of his sin.	
He shall die for lack of instruction ;	5 : 23
And in the greatness of his folly he shall go astray.	
A man's belly shall be filled with the fruit of his mouth ;	18 : 20
With the increase of his lips shall he be satisfied.	
Whoso causeth the upright to go astray in an evil way,	28 : 10
He shall fall himself into his own pit :	
But the perfect shall inherit good.	
The integrity of the upright shall guide them :	11 : 3
But the perverseness of the treacherous shall destroy them.	
The backslider in heart shall be filled with his own ways :	14 : 14
And a good man <i>shall be satisfied</i> from himself.	

II. Recompense for Right or Wrong Conduct shall be:

I. HOPE OR HOPELESSNESS.

The wicked is thrust down in his evil-doing:	14: 32
But the righteous hath a refuge in his death.	
The light of the righteous rejoiceth:	13: 9
But the lamp of the wicked shall be put out.	
The hope of the righteous <i>shall be</i> gladness:	10: 28
But the expectation of the wicked shall perish.	
Fret not thyself because of evil-doers;	24: 19
Neither be thou envious at the wicked:	
For there shall be no reward to the evil man;	24: 20
The lamp of the wicked shall be put out.	

2. MORAL COURAGE OR COWARDICE.

The wicked flee when no man pursueth:	28: 1
But the righteous are bold as a lion.	
The way of the wicked is as darkness:	4: 19
They know not at what they stumble.	
But the path of the righteous is as the light of dawn,	4: 18
That shineth more and more unto the perfect day.	

3. MORAL PERCEPTION OR BLINDNESS.

Evil men understand not judgment:	28: 5
But they that seek the Lord understand all things.	

4. TRUTH OR ERROR.

Do they not err that devise evil?	14: 22
But mercy and truth <i>shall be to</i> them that devise good.	

5. HONOR OR HUMILIATION.

The evil bow before the good;	14: 19
And the wicked at the gates of the righteous.	

When the wicked cometh, there cometh also contempt, And with ignominy <i>cometh</i> reproach.	18: 3
A man shall be commended according to his wisdom: But he that is of a perverse heart shall be despised.	12: 8

6. REMEMBRANCE OR OBLIVION.

The memory of the just is blessed: But the name of the wicked shall rot.	10: 7
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7. BLESSEDNESS OR VIOLENCE.

Blessings are upon the head of the righteous: But the mouth of the wicked covereth violence.	10: 6
The violence of the wicked shall sweep them away; Because they refuse to do judgment.	21: 7
A man shall eat good by the fruit of his mouth: But the soul of transgressors shall eat violence.	13: 2

8. QUIET SECURITY OR UNENVIABLE PUBLICITY.

He that walketh uprightly walketh surely: But he that perverteth his ways shall be known.	10: 9
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9. DELIVERANCE OR MISFORTUNE.

There shall no mischief happen to the righteous: But the wicked shall be filled with evil.	12: 21
As the sparrow in her wandering, as the swallow in her flying, So the curse, that is causeless, lighteth not.	26: 2
My hand upon it. the evil man shall not be punished: But the seed of the righteous shall be delivered.	11: 21
Whoso walketh uprightly shall be delivered: But he that is perverse in <i>his</i> ways shall fall at once.	28: 18

10. PROSPERITY OR CALAMITY.

The house of the wicked shall be overthrown :	14 : 11
But the tent of the upright shall flourish.	
When the wicked are increased, transgression increaseth :	29 : 16
But the righteous shall look upon their fall.	
The righteous man considereth the house of the wicked ;	21 : 12
<i>How</i> the wicked are overthrown to <i>their</i> ruin.	
Evil pursueth sinners :	13 : 21
But the righteous shall be recompensed with good.	
He that hath a froward heart findeth no good :	17 : 20
And he that hath a perverse tongue falleth into mischief.	

11. RICHES OR TROUBLE.

In the house of the righteous is much treasure :	15 : 6
But in the revenues of the wicked is trouble.	

12. PLENTY OR WANT.

The righteous eateth to the satisfying of his soul :	13 : 25
But the belly of the wicked shall want.	

13. JOY OR EVIL.

Deceit is in the heart of them that devise evil :	12 : 20
But to the counselors of peace is joy.	
In the transgression of an evil man there is a snare :	29 : 6
But the righteous doth sing and rejoice.	

14. STABILITY OR INSECURITY.

When the whirlwind passeth, the wicked is no more :	10 : 25
But the righteous is an everlasting foundation.	
Lay not wait, O wicked man, against the habitation of the righteous ;	24 : 15
Spoil not his resting place :	

For a righteous man falleth seven times and riseth up again :	24 : 16
But the wicked are overthrown by calamity.	
The righteous shall never be removed :	10 : 30
But the wicked shall not dwell in the land.	
The wicked are overthrown, and are not :	12 : 7
But the house of the righteous shall stand.	
For the upright shall dwell in the land.	2 : 21
And the perfect shall remain in it.	
But the wicked shall be cut off from the land,	2 : 22
And they that deal treacherously shall be rooted out of it.	

15. FULFILLMENT OF DESIRES OR FEARS.

The LORD will not suffer the soul of the righteous to famish :	10 : 3
But he thrusteth away the desire of the wicked.	
The fear of the wicked, it shall come upon him :	10 : 24
And the desire of the righteous shall be granted.	

16. LIFE OR DEATH.

He that is stedfast in righteousness <i>shall attain</i> unto life :	11 : 19
And he that pursueth evil <i>doeth it</i> to his own death.	
The labor of the righteous <i>tendeth</i> to life ;	10 : 16
The increase of the wicked to sin.	
In the way of righteousness is life ;	12 : 28
And in the pathway thereof there is no death.	
The mouth of the righteous bringeth forth wisdom :	10 : 31
But the froward tongue shall be cut off.	
A man that is laden with the blood of any person	28 : 17
Shall flee unto the pit ; let no man stay him.	
Treasures of wickedness profit nothing :	10 : 2
But righteousness delivereth from death.	

17. DIVINE FAVOR OR CONDEMNATION.

A good man shall obtain favor of the LORD :	12 : 2
But a man of wicked devices will he condemn.	

Judgments are prepared for scorers, 19 : 29
 And stripes for the back of fools.

III. The Wicked shall be a Ransom for the Righteous.

The righteous is delivered out of trouble, 11 : 8
 And the wicked cometh in his stead.

The wicked is a ransom for the righteous ; 21 : 18
 And the treacherous *cometh* in the stead of the
 upright.

IV. Righteousness its Own Reward.

Righteousness keepeth him that is upright in the 13 : 6
 way :

But wickedness overthroweth the sinner.

The backslider in heart shall be filled with his own 14 : 14
 ways :

And a good man shall be satisfied from himself.

He that followeth after righteousness and mercy 21 : 21
 Findeth life, righteousness, and honor.

CHAPTER V.

GOD.

I. The Cry of a Questioning Soul: "What can Man know respecting God?"

THE utterance of the strong man: I have wearied myself, O God,	30: 1
I have wearied myself, O God, and have not prevailed;	
For I am more stupid than an ordinary man,	30: 2
And have not human understanding:	
And I have not learned wisdom,	30: 3
Neither have I the knowledge of the Holy One.	
Who hath ascended up into heaven, and descended?	30: 4
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?	

II. The Nature of God.

1. OMNIPOTENT.

The king's heart is in the hand of the LORD as the watercourses:	21: 1
He turneth it whithersoever he will.	
There is no wisdom nor understanding	21: 30
Nor counsel against the LORD.	

2. OMNISCIENT.

If thou sayest, Behold we knew not this:	24: 12
Doth not he that weigheth the hearts consider it?	
And shall he not render to every man according to his work?	

Sheol and Abaddon are before the LORD: 15 : 11
 How much more then the hearts of the children of
 men!

The eyes of the LORD are in every place, 15 : 3
 Keeping watch upon the evil and the good.

For the ways of man are before the eyes of the 5 : 21
 LORD,
 And he maketh level all his paths.

3. UNCHANGEABLE.

There are many devices in a man's heart ; 19 : 21
 But the counsel of the LORD, that shall stand.

4. UNSEARCHABLE.

It is the glory of God to conceal a thing : 25 : 2
 But the glory of kings is to search out a matter.

5. JUST.

A just balance and scales are the LORD'S : 16 : 11
 All the weights of the bag are his work.
 To do justice and judgment 21 : 3
 Is more acceptable to the LORD than sacrifice.

6. LOVING.

The way of the wicked is an abomination to the 15 : 9
 LORD :
 But he loveth him that followeth after righteous-
 ness.

My son, despise not the chastening of the LORD ; 3 : 11
 Neither be weary of his reproof :
 For whom the LORD loveth, he reproveth ; 3 : 12
 Even as a father the son in whom he delighteth.

III. Creator.

The LORD by wisdom founded the earth : 3 : 19
 By understanding he established the heavens.
 By his knowledge the depths are broken up, 3 : 20
 And the skies drop down the dew.

The rich and the poor meet together : 22 : 2
 The LORD is maker of them all.
 The hearing ear, and the seeing eye, 20 : 12
 The LORD hath made even both of them.

IV. Regulator of :

1. SPEECH.

The preparations of the heart belong to man : 16 : 1
 But the answer of the tongue is from the LORD.

2. MAN'S FORTUNES.

A man's goings are of the LORD ; 20 : 24
 How then can man understand his way?
 A man's heart deviseth his way : 16 : 9
 But the LORD directeth his steps.

3. THE LOT.

The lot is cast into the lap ; 16 : 33
 But the whole disposing thereof is of the LORD.

4. VICTORY.

The horse is prepared against the day of battle : 21 : 31
 But victory is of the LORD.

5. ALL THINGS.

The LORD hath made every thing for its own end : 16 : 4
 Yea, even the wicked for the day of evil.

V. Defender of the Righteous.

For the LORD shall be thy confidence 3 : 26
 And shall keep thy foot from being taken.
 Say not thou, I will recompense evil. 20 : 22
 Wait on the LORD, and he will save thee.
 The name of the LORD is a strong tower ; 18 : 10
 The righteous runneth into it, and is safe.

VI. Judge of Human Actions.

All the ways of a man are clean in his own eyes :	16 : 2
But the LORD weigheth the spirits.	
Every way of a man is right in his own eyes :	21 : 2
But the LORD weigheth the hearts.	
Many seek the ruler's favor :	29 : 26
But a man's judgment <i>cometh</i> from the LORD.	
The fining pot is for silver, and the furnace for gold :	17 : 3
But the LORD trieth the hearts.	

VII. Rewarder of Conduct.

If thou sayest, Behold, we knew not this :	24 : 12
Doth not he that weigheth the hearts consider it ?	
And he that keepeth the soul, doth not he know it ?	
And shall not he render to every man according to his work ?	
A good man shall obtain favor of the LORD :	12 : 2
But a man of wicked devices will he condemn.	
The LORD will not suffer the soul of the righteous to famish :	10 : 3
But he thrusteth away the desire of the wicked.	
The way of the LORD is a stronghold to the upright ;	10 : 29
But it is a destruction to the workers of iniquity.	
If thine enemy be hungry, give him bread to eat ;	25 : 21
And if he be thirsty, give him water to drink :	
For thou shalt heap coals of fire upon his head,	25 : 22
And the LORD shall reward thee.	
The blessing of the LORD, it maketh <i>rich</i> ,	10 : 22
And toil addeth nothing thereto.	
When a man's ways please the LORD,	16 : 7
He maketh even his enemies to be at peace with him.	

VIII. One who abominates :

1. PRIDE.

Every one that is proud in heart is an abomination 16 : 5
to the LORD :

My hand upon it, he shall not be unpunished.

The LORD will root up the house of the proud : 15 : 25
But he will established the border of the widow.

2. WICKEDNESS.

The curse of the LORD is in the house of the 3 : 33
wicked ;

But he blesseth the habitation of the righteous.

Surely he scorneth the scorers, 3 : 34
But he giveth grace unto the lowly.

3. UNJUST MEASURES.

Divers weights, and divers measures, 20 : 10
Both of them alike are an abomination to the LORD.

A false balance is an abomination to the LORD : 11 : 1
But a just weight is his delight.

4. LYING.

Lying lips are an abomination to the LORD : 12 : 22
But they that deal truly are his delight.

5. EVIL DEVICES.

Evil devices are an abomination to the LORD : 15 : 26
But pleasant words are pure.

6. THE SACRIFICE OF THE WICKED.

The sacrifice of the wicked is an abomination to 15 : 8
the LORD :

But the prayer of the upright is his delight.

7. PERVERSENESS.

They that are perverse in heart are an abomination 11 : 20
to the LORD :

But such as are perfect in *their* way are his delight.

For the perverse is an abomination to the Lord : 3 : 32
 But his secret is with the upright.
 The LORD is far from the wicked : 15 : 29
 But he heareth the prayer of the righteous.

8. UNJUST DECISIONS.

He that justifieth the wicked, and he that condemneth the righteous, 17 : 15
 Both of them alike are an abomination to the LORD.

9. SEVEN HATEFUL SINS.

There be six things which the LORD hateth ; 6 : 16
 Yea, seven which are an abomination unto him :
 Haughty eyes, a lying tongue, 6 : 17
 And hands that shed innocent blood ;
 An heart that deviseth wicked imaginations, 6 : 18
 Feet that be swift in running to mischief ;
 A false witness that uttereth lies, 6 : 19
 And he that soweth discord among brethren.

IX. Champion of :

1. THE WIDOW.

The LORD will root up the house of the proud : 15 : 25
 But he will establish the border of the widow.

2. THE POOR.

Rob not the poor because they are poor, 22 : 22
 Neither oppress the afflicted in the gate :
 For the LORD will plead their cause, 22 : 23
 And despoil of life those that despoil them.

3. THE WISE.

The eyes of the LORD preserve *him that hath* 22 : 12
 knowledge,
 But he overthroweth the words of the treacherous
 man.

4. THE RIGHTEOUS.

The name of the LORD is a strong tower : 18 : 10
 The righteous runneth into it, and is safe.

5. THOSE WHO TRUST HIM.

Commit thy works unto the LORD,	16: 3
And thy purposes shall be established.	
Every word of God is tried :	30: 5
He is a shield unto them that trust in him.	
Add thou not unto his words,	30: 6
Lest he reprove thee, and thou be found a liar.	

CHAPTER VI.

DOCTRINAL PROVERBS.

I. Sin.

An example.

AN high look and a proud heart, 21 : 4
Even the lamp of the wicked is sin.

1. ITS EFFECTS.

a *Upon the righteous.*

As a troubled fountain and a corrupted spring, 25 : 26
So is the righteous man that giveth way before the
wicked.

b *Upon a nation.*

Righteousness exalteth a nation : 14 : 34
But sin is a reproach to any people.

c *Upon the sinner.*

The way of him that is laden with guilt is exceed- 21 : 8
ingly crooked :
But as for the pure, his work is right.

2. NO MAN CAN CLEANSE HIMSELF.

Who can say, I have made my heart clean, 20 : 9
I am pure from my sin?

3. THE VALUE OF CONFESSION.

The foolish make a mock at guilt : 14 : 9
But among the upright there is good will.
He that covereth his transgressions shall not 28 : 13
prosper :
But whoso confesseth and forsaketh them shall
obtain mercy.

4. THAT WHICH CAN CLEANSE.

By mercy and truth iniquity is purged : 16 : 6
 And by the fear of the LORD men depart from evil.

II. Sacrifice.

The sacrifice of the wicked is an abomination to 15 : 8
 the LORD,

But the prayer of the upright is his delight.

The sacrifice of the wicked is an abomination : 21 : 27
 How much more, when he bringeth it with a wicked
 mind!

To do justice and judgment 21 : 3
 Is more acceptable to the LORD than sacrifice.

III. Prayer.

He that turneth away his ear from hearing the law, 28 : 9
 Even his prayer is an abomination.

The sacrifice of the wicked is an abomination to 15 : 8
 the LORD,

But the prayer of the upright is his delight.

The LORD is far from the wicked, 15 : 29
 But he heareth the prayer of the righteous.

IV. The Future Life.

I. FOR THE WICKED.

When a wicked man dieth, *his* expectation shall 11 : 7
 perish :

And the hope of worthless men perisheth.

The man that wandereth out of the way of under- 21 : 16
 standing,

Shall rest in the congregation of the dead.

2. FOR THE WISE AND UPRIGHT.

To the wise the way of life *goeth* upward, 15 : 24
 That he may depart from Sheol beneath.

The wicked is thrust down in his evil doing ; 14 : 32
 But the righteous hath a refuge in his death.

V. Sheol.

I. KNOWN TO GOD.

Sheol and Abaddon are before the LORD : 15 : 11
 How much more then the hearts of the children of
 men.

2. SWALLOWS UP THE LIVING.

My son, if sinners entice thee, 1 : 10
 Consent thou not.
 If they say, Come with us, 1 : 11
 Let us lay wait for blood,
 Let us lurk privily for the innocent without cause,
 Let us swallow them up alive as Sheol, 1 : 12
 And whole as those who go down into the pit.

3. INSATIABLE.

Sheol and Abaddon are never satisfied ; 27 : 20
 And the eyes of man are never satisfied.

CHAPTER VII.

NUMERICAL ENIGMAS.

I. Four Things that are never satisfied.

THE horseleach hath two daughters, <i>crying</i> , Give, give.	30 : 15
There are three things that are never satisfied, <i>Yea</i> , four that say not, Enough :	
Sheol ; and the barren womb ;	30 : 16
The earth that is not satisfied with water ; And the fire that never saith, Enough.	

II. Four Things that leave no Trace behind.

There be three things which are too wonderful for me,	30 : 18
Yea, four which I know not :	
The way of an eagle in the air ;	30 : 19
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 maid.	
So is the way of an adulterous woman ;	30 : 20
She eateth, and wipeth her mouth, And saith, I have done no wickedness.	

III. Four Things that are Intolerable.

Under three things the earth doth tremble,	30 : 21
And for four, <i>which</i> it cannot bear :	
For a servant when he is king ;	30 : 22
And a fool when he is filled with meat ;	
For an odious woman when she is married ;	30 : 23
And an handmaid that is heir to her mistress.	

IV. Four Things which, though Small, yet manifest Great Foresight.

There be four things which are little upon the earth,	30 : 24
But they are exceeding wise :	
The ants are a people not strong,	30 : 25
Yet they provide their meat in the summer ;	
The conies are but a feeble folk,	30 : 26
Yet make they their houses in the rocks ;	
The locusts have no king,	30 : 27
Yet go they forth all of them by bands ;	
The lizard thou canst seize with thy hands,	30 : 28
Yet is she in kings' palaces.	

V. Four Things which are Stately in their Going.

There be three things which are stately in their march,	30 : 29
Yea, four which are stately in going :	
The lion, which is mightiest among beasts,	30 : 30
And turneth not away for any ;	
The war-horse, the he-goat also ;	30 : 31
And the king, when his army is with him.	

VI. Seven Things which are Hateful to the Lord.

There be six things which the LORD hateth ;	6 : 16
Yea, seven which are an abomination unto him	
Haughty eyes, a lying tongue,	6 : 17
And hands that shed innocent blood ;	
An heart that deviseth wicked imaginations,	6 : 18
Feet that be swift in running to mischief ;	
A false witness that uttereth lies,	16 : 19
And he that soweth discord among brethren.	

PART III.

SUPPLEMENTARY STUDIES.



CHAPTER I.

SOCIAL TEACHINGS OF THE BOOK OF PROVERBS.

SOCIAL SCIENCE and the knotty problems with which it endeavors to grapple are no new product peculiar to the present age. The terms and the scientific spirit of which the former are the expression, alone are modern. The conditions and the inevitably resulting problems are as old as humanity. They arose the moment that man came into relations with his fellow-men. In the ancient Hebrew state, social questions were not only present, but also vital and insistent, as the fervid sermons of the prophets demonstrate. The wise also, in following the various interests of the individual, were led perforce to turn social teachers. The result is that they have presented conclusions, preserved in the Proverbs, which are to-day as applicable to the problems of society as they were when first enunciated.

The contributions of the Proverbs to Social Science are of a twofold character: (1) facts respecting the conditions in ancient Israel, (2) principles and laws governing the relations of men in society.

I. Social Conditions in Old Israel as reflected in the Proverbs.

I. MAN IN THE FAMILY.

The unit of society in the Hebrew commonwealth was the family. The duty of the individual within the home, therefore, was one of the first and most important subjects considered by the sages. Thoroughly conversant with life as they there found it, they unconsciously, but for this reason all the more faithfully, reflect conditions as they actually existed. The glimpses which one catches of the domestic life of the ancient Hebrews through the Proverbs reveal a thoroughly Oriental atmosphere. The chief figures are the parents and sons. Daughters are passed by with a silence which is significant. Even the male slave seems to have been regarded as more important. It is only when the daughter leaves the ancestral roof to become a wife that she emerges into prominence. Even then she may continue a silent member of the household. But from the moment that she becomes the mother of sons she is a puissant force in the family. This is illustrated by the command to the son not only to hear the instruction of the father but also not to forsake the teaching of the mother (1 : 8). The mother is likewise mentioned as participating equally in the honor or shame which results from the conduct of the sons :

A foolish son is a grief to his father ;
 And bitterness to her that bare him (17 : 25).
 Let thy father and mother be glad,
 And let her that bare thee rejoice (23 : 25).

However, the presence of the lamentable tendency to hold the mother in lighter esteem is suggested in the exhortation which was calculated to counteract this :

Hearken unto thy father that begat thee,
 And despise not thy mother when she is old (23 : 22).

While the wife enjoyed the veneration and obedience of her children, she was nevertheless regarded as the property of her husband whom she ever knew as her "Baal" (master). If prudent and virtuous, she proved of far greater value to him than houses or rubies (19 : 14 ; 31 : 10). A prudent wife was regarded as a gift from the Lord. But even the author of the beautiful description of the ideal housewife (31 : 10-31) sighs, "A virtuous woman who can find?" The difficulty which many of the Hebrews of the olden time found in managing these possessions when they did not come "from the Lord" is laconically presented in certain proverbs which tell their own tale :

A continual dropping in a very rainy day,
 And a contentious woman are alike :
 He that would restrain her restraineth the wind,
 And his right hand encountereth oil (27 : 15, 16).
 It is better to dwell in the corner of the housetop,
 Than with a contentious woman in a wide house (25 : 24).

The author of 21 : 19 even prefers to dwell in a desert land than with a contentious and fretful woman. These maxims, based upon bitter experience, graphically portray the domestic infelicity which inevitably followed as the fruit of alliances where marriage was made merely a matter of barter and the wishes of the bride were totally ignored.

But on the whole the photographs of the Hebrew wife are attractive. Prov. 31 : 10-31 introduces us to her in her home, or at least it shows us the type of wife which the Hebrew husband wished to find there. She is industrious, prudent, provident for the needs of her family, and ever loyal to the interests of her lord. To these virtues she adds that of charity toward the poor and needy. Within her realm, which is by no means a narrow one, she reigns supreme. She even buys real estate in her own right. However, the separation of her own interests from those of her husband is to her unthinkable. Her highest aspiration is to bring honor to him, and comfort and happiness

to her family. The reward with which she is well contented is the genuine gratitude of her children, and the hearty praise of her husband. As a finishing touch, the sage fittingly adds that the secret of all that is commendable in her character is a deep and true reverence for the Lord.

One element which we to-day regard as the most essential is lacking. This is furnished by another wise man, who in the Song of Songs pictures in rich Oriental colors a glowing, unquenchable love which remains true although tested by all the temptations which the age could adduce.

The scholar who thinks of the Hebrew woman only in the light of the debased and debasing conditions which now obtain in the Orient is far afield of the facts. She enjoyed much more freedom than her sisters in the same lands to-day. The veil had not yet begun to exercise its tyranny. She moved and mingled freely with all classes. The harem, with all its repressing influences, was just beginning to be introduced by the kings of Israel. Their example was also probably followed by the more powerful nobles who had the desire, and could afford the enormous expense involved. But it was most emphatically un-Hebrew, merely an aping of the customs which obtained in the neighboring courts. The prophets eyed it askance, and pointed out the dangers which it introduced into the Hebrew state. The proverb writers tacitly condemn polygamy, for they nowhere suggest the possibility that a man could have more than one wife. Monogamy is a primary assumption upon which their teachings rest.

From every husband they demanded fidelity to the wife of his youth (5 : 15-20). This is the one obligation which they laid upon the husband, but this they insist upon most strenuously. It may be a new idea, but it is a significant fact, that the wise who studied its life most closely and who were the great moralists of Israel, never sanctioned polygamy. Even their most prominent patriarchal character, Job, had only one wife. Furthermore, they not only condemn polygamy by taking monogamy for

granted, but one of their most important books, the Song of Songs, points out graphically the evils of the harem. It presents the true love for one triumphing over the allurements of the brilliant but polygamous King Solomon, and therefore is a most effective protest against that most implacable foe of the peace and purity of the home. The Hebrew parents demanded and exacted the strictest obedience and the deepest reverence from their sons. The proverbs :

Whoso curseth his father or his mother,
His lamp shall be put out in the blackest darkness (20 : 20),
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 (30 : 17),

echo the stern law in Deuteronomy, which commanded that the disobedient son be punished by stoning. Conversely, the wise classify filial obedience among the most important fruits of true wisdom (13 : 1).

On the other hand, these frequently recurring injunctions indicate that the sons of the ancient Hebrews were not always obedient, and that the bad boy was even then no rarity, for the practical sages never set up straw men for the sake of casting them down again. In addition to the simple sin of disobedience, cursing (20 : 20), mocking (30 : 17), robbing (28 : 24) and maltreating parents (19 : 26) are mentioned. Absalom evidently had many followers in succeeding generations.

The broad difference which now exists in content and application between the words "slave" and "servant" is the result of definition and usage rather than derivation. The Latin word "servus," from which our term "servant" is derived, was used to designate the bond as well as the hired laborer. Even so the Hebrew has but one term for both. The broad distinction which we make was unknown. In the Hebrew mind the one

who hired himself out to another, even though it were but for a day, became during that time the slave of the employer. Therefore the kind of treatment received by the laborer depended more upon whether he was a Hebrew or an alien than upon any distinctions between servant and slave.

While the Hebrew laws did not abolish slavery, they did much to mitigate its hardships. Consequently the position of the slave in Israel was much like that of the family servant to-day. The translators of the Proverbs have done well to consistently employ the term "servant" rather than "slave," since the latter, in the sense in which it is employed in the present age, would be misleading. Remembering, therefore, the real meaning of the term, we learn from the Proverbs that the position of the Hebrew slave was neither unbearable nor hopeless. Disobedient slaves, like disobedient children, were a common result of too great leniency or fondness on the part of the master (29 : 19, 21). So intimate and confidential was the relation between the master and slave that the sage utters a warning against attempting to destroy this feeling of mutual confidence, lest the meddler suffer for his pains (30 : 10). Another proverb (19 : 10) suggests that it was not uncommon for a slave to become the virtual ruler in the family and even in the state. Historical illustrations might be cited. On the whole, however, this is regarded as dangerous, although 17 : 2 asserts very justly that :

A servant that dealeth wisely should have rule over the son that
doeth shamefully,
And should have a part in the inheritance among the brethren.

2. MAN IN SOCIETY.

Thus with a few fresco strokes the wise have presented a clear-cut portrait of the chief characters in the Hebrew family, and have also shown them in their true relations to each other. In a similar manner they have preserved the peculiarities of that ancient society.

Abundant references are found to the three distinct industrial stages through which the Hebrew people passed. In the gnomic essay preserved in 27: 23-27 we are introduced into the patriarchal household. Riches consist of flocks of sheep and goats. These provide for the simple needs of that primitive stage. Diligence and care are the virtues enjoined.

In another series of proverbs the central figure is the farmer, and the background is entirely agricultural :

Where no oxen are, the crib is clean :

But much increase is by the strength of the ox (14 : 4).

He that gathereth in summer is a wise son :

But he that sleepeth in harvest is a son that causeth shame (10 : 5).

Certain other maxims indicate that that commercial spirit which to-day characterizes the descendants of the ancient Hebrews had already appeared.

The rich ruleth over the poor,

And the borrower is servant to the lender (22 : 7).

“Bad, bad,” saith the buyer :

But when he is gone his way, then he boasteth (20 : 14).

These references to the three stages, the pastoral, agricultural, and commercial, do not necessarily indicate that each in turn yielded to the succeeding, and that therefore those under the first head are the earliest, and that those under the last are the latest. If this were the case, the proverbs treating of the pastoral life would have been cast aside as useless by the later age. Instead, their presence indicates that each of the three industrial stages were in existence side by side in the Hebrew commonwealth at the period when the proverbs were collected. Consequently three distinct lines of occupation opened before the Hebrew youth. He might be a shepherd, farmer, or merchant, according as his circumstances, training and tastes dictated.

Within each of these industrial groups he would find wealth, defined in the possessions peculiar to that particular stage, a

much desired prize. The protests of the sages against the inclination to sacrifice all else to attain this indicate how strong was the passion for acquisition. There was then as now the same rush for wealth :

An inheritance may be gotten hastily at the beginning :
 But the end thereof shall not be blessed (20 : 21).
 A bountiful man shall abound with blessings :
 But he that maketh haste to be rich shall not be unpunished
 (28 : 20).

In this rush some forged ahead and some fell behind. Consequently the simplicity of the earlier ages when every free man stood on nearly the same round in the social ladder had almost disappeared. Social inequalities had become glaring. Not only were there the two classes, the rich and the poor, but the former had become the oppressor, and the latter was the victim.

The poor man and the oppressor meet together :
 The LORD lighteth the eyes of them both (29 : 13).
 A needy man that oppreseth the poor
 Is like a rain that sweepeth away and gives no bread (28 : 3).

As classes crystallized, and the chasm between them grew wider and wider, men began to forget that they were brothers. Thus the strongest bonds that can bind society together were being rapidly loosened, and the strength of the state was being destroyed. Side by side with the sin of oppression was its twin sister, iniquitous taxation, fostered by legal injustice. It is darkly hinted at in the proverb :

The newly plowed land of the poor yields much food :
 But there is that which destroyeth by reason of injustice (13 : 23).

Society was evidently suffering from the same fatal diseases which have always proved the worst menace to its true health and progress. The wise as well as the prophets were correct in their diagnosis of the case. The prescriptions of the former

constitute some of the most valuable teachings in the book of Proverbs.

II. The Duties of Man in Society as taught by the Wise.

The wise, as has been so often illustrated, fixed their attention exclusively on the individual. Consequently they approached social questions only indirectly. Their first and final question always was, "What is wise, what is best for man?" It is probably because they constantly confined their attention to the immediate and practical interests of the individual that there has arisen a popular and wide-spread impression that their teachings were exceedingly utilitarian and almost base. This, like many other popular concepts concerning the Old Testament, is born of ignorance and begotten by a failure to appreciate how far down into the bed rock of truth the answer to the question "What is wisest for the individual?" took them.

I. DOMESTIC OBLIGATIONS.

While the Proverbs are sometimes silent, when the more highly developed ethical systems of to-day speak distinctly, yet they have a most valuable and important message for humanity respecting its domestic duties. Never before perhaps, were the exhortations to filial obedience and true reverence more apropos. Certainly no other moral teachers have presented these obligations so clearly and forcibly, as the Proverb writers.

In accenting the truth that the glory and shame of parents is intimately and inseparably connected with the character and acts of their children, they emphasize not only the duty of the offspring to thus honor those who bore them, but also the sacred obligations of the parents to develop a noble personality in those whom they have begotten. To-day an earnest endeavor is being made to define these duties of the parent to the child.

It is interesting to note that the old sages were beginning dimly to conceive of them :

A good man leaveth an inheritance to his children's children,
And the glory of children are their fathers (17 : 6).
A just man that walketh in his integrity,
Blessed are his children after him (20 : 7).

In these days, when woman's sphere of activity and influence is being so widely extended, the picture of the ideal wife is felt to be not quite complete. However, it is to be hoped that the traits which are accented—industry, prudence, providence, fidelity to the interests of her family, charity, and a genuine piety—will never go out of fashion. Although homely virtues, they are not merely adapted but absolutely necessary to the wear and tear of the domestic life. When any of them are lacking in the wife the home is in just so far incomplete. The ideal of the old sages is now being broadened, but none of the elements which they emphasize can yet or ever be set aside as unessential. When one recalls the debased, popular conceptions and the lower practice which prevailed in the age and in the atmosphere out of the midst of which these wise men spoke, the wonder grows, not only because of the truth and beauty of what they presented, but even more because of what they left unsaid. The harem, polygamy, nothing which would tend to drag down woman from her exalted throne and corrupt the purity of the home-sanctuary, are for a moment countenanced by these enlightened teachers of a benighted age. Simplicity, chastity, and fidelity are the royal garments with which this queen is attired. To-day we put into her hands the scepter of love, and her sway becomes absolute.

2. THE PROPER ATTITUDE TOWARD POVERTY AND WEALTH.

Since man's relations and actions toward other men in society were so fundamentally influenced by the attitude which he assumed towards wealth, it will perhaps be best first to inquire what were the teachings of the sages upon this per-

sistent question. The possession of much or little of worldly goods was even more in the old Hebrew state than in the present that which distinguished classes. The one constituted the rich ; the other, the poor. Both were relative terms, varying in the different industrial stages, and according to the education and antecedent environment of the individual. Both, therefore, then as now, were practically outside the realm of clear definition. Poverty in the Proverbs represents the lack, and riches the excess, of those material possessions which are necessary to the physical, mental, and spiritual well-being of the individual.

a. *Causes and Disadvantages of Poverty.*

Although the wise did not regard poverty as in itself a sin, they did realize clearly that it was ordinarily the result of intemperance, dissolute friendships, laziness, failure to follow wise advice, and kindred weaknesses in character. Consequently they seemed to have viewed it a little askance. They recognized, however, that the rule was by no means universal. They plainly declared that :

Better is the poor that walketh in his integrity
Than he that is perverse in his lips and is a fool (19 : 1).
And a poor man is better than a liar (19 : 22b).

Honest poverty is considered to be unquestionably preferable to dishonest wealth. But nowhere do the wise claim that it is something desirable. Their testimony is quite the opposite. Their keen observation led them to point out the trials and disadvantages inevitably attendant upon it.

The destruction of the poor is their poverty (10 : 15b).
The poor man is hated even of his own neighbor (14 : 20a).
All the brethren of the poor do hate him :
How much more do all his friends go far from him !
He pursueth them with words, but they are gone (19 : 7).
The poor useth entreaties,
But the rich answereth roughly (18 : 23).

Therefore, clearly apprehending the disadvantages which accompanied poverty, the sages regarded it as something to be strenuously avoided.

b. *Is Wealth a Worthy Goal for which to strive?*

Since they assumed such an attitude toward poverty, it might be expected on *a priori* grounds that the wise would unqualifiedly commend the opposite extreme. Certain proverbs at first glance seem to confirm this conclusion :

The rich man's wealth is his strong city:
 The destruction of the poor is his poverty (10 : 15).
 The poor man is hated even of his own neighbor :
 But the rich hath many friends (14 : 20).
 Wealth addeth many friends :
 But the poor is separated from his friend (19 : 4).

A closer study of these proverbs, however, shows that they are by no means exhortations to acquire wealth, but instead only keen observations, such as are so often found in the mouth of the wise. Of kindred nature is the apothegm :

The poor man useth entreaties :
 But the rich man answereth roughly (18 : 23).

No one would think of adducing this as evidence that the wise commended wealth. The aim of the writer is merely to contrast the different effects in character and action of the two extremes, poverty and riches. Upon the first proverb there is also an interesting commentary in 18 : 11 :

The rich man's wealth is his strong city,
 And as a high wall in his own imagination.

With even more cutting sarcasm they speak of those friends who love only in the time of prosperity. Therefore the advantages which they concede to wealth are, to say the least, exceedingly questionable.

The wise hold up a variety of rewards before those who will heed and follow their prudent counsels. Among these are found honor, the gratitude of mankind, immunity from evil, joy and long life ; but nowhere are material riches promised as a reward for righteous action. True, they proclaim :

The LORD will not suffer the soul of the righteous to famish :
But he thrusteth away the desire of the wicked (10 : 3).
A good man leaveth an inheritance to his children's children :
And the wealth of the sinner is laid up for the righteous (13 : 22).

But even here only a competence is promised. Immunity from actual want and the privilege of leaving an inheritance to one's descendants by no means signify that the one thus favored is rich in the sense in which the word is ordinarily employed. The wise speak of Wisdom as having riches to confer (3 : 16), but they are careful to define the exact sense in which they use this term :

Riches and honor are with me :
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold :
And my revenue than choice silver (8 : 18, 19).

"Durable riches," something far more valuable than the most coveted material possessions, silver and gold, are the gifts which Wisdom has to confer. Consistent with its usage in every other instance, "riches" in the proverb,

The reward of humility and the fear of the LORD
Is riches, and honor, and life (22 : 4),

has a far deeper and broader application than that which would restrict it merely to the abundance of silver and gold and to only that which they can buy. Even if in this one case it be maintained that temporal riches are held up as a reward for right action, it is the exception that proves the rule. The persistency with which the Hebrew proverb-makers refused to present as a goal for which to strive, that which the

masses whom they sought to reach, were the most eager to secure, is as surprising as it is significant.

They did not, however, overlook the popular craving for wealth. Instead, they endeavored to deliver men from its allurements by pointing out those objects which were more worthy of effort to attain. Character and reputation they placed on a far higher plane :

A good name is rather to be chosen than great riches,
 And favor is better than silver and gold (22 : 1).
 Better is the poor that walketh in integrity,
 Than he that is perverse in his ways, though he be rich (28 : 6).

The ignorance which leads many to seek for the proverb, "Honesty is the best policy," in the Bible is not so far from the truth after all, for this is but a condensed paraphrase of the thought of 28 : 20 :

A faithful man shall abound with blessings :
 But he that maketh haste to be rich shall not be unpunished.

Similarly, that crowning and comprehensive virtue, righteousness, even though it be attended only with poverty, is much more desirable than great revenues, secured through injustice (16 : 8). Righteousness is the most perfect fruit of wisdom. Therefore wisdom, with all that it insures, is the highest goal which man can attain. Everything else possesses a secondary value.

Wisdom is the principal thing ; therefore get wisdom :
 Yea, with all thou hast gotten get understanding (4 : 7).

In the attainment of this greatest good, wealth ordinarily proves a hindrance rather than an aid, for it inspires a feeling of pride and self-conceit which dulls the mental perception and destroys the appetite for truth :

The rich man is wise in his own conceit ;
 But the poor that hath understanding searcheth him out (28 : 11)

The wise further point out that wealth is often a positive disadvantage to man because that which spurs him on to secure it, the greed for gain, is a constant temptation to dishonesty and bribery :

He that is greedy of gain troubleth his own house (15 : 27a).

He that maketh haste to be rich shall not be unpunished (28 : 20b).

Finally, they declare that wealth must forever prove unsatisfactory, even to those who attain it, because it is so difficult to retain.

Weary not thyself to be rich :

Cease by the use of thy own understanding.

For riches certainly make themselves wings,

Like an eagle that flieth toward heaven (23 : 4, 5).

At best the pleasures which come from riches are only transient. They are a weak reed to lean upon in the crisis of a man's life :

Riches profit not in the day of judgment :

But righteousness delivereth from death (11 : 4).

This study has made it clear that although the wise recognized that the majority of the men about them were in hot pursuit of wealth, they never acknowledged it to be a worthy goal for which to strive, but that instead they earnestly pointed out its limitations and its dangers, and constantly endeavored to turn the attention to that which was higher and more satisfying.

c. *The Golden Mean.*

Since the wise declare both poverty and riches to be undesirable, it is manifest what they regard as best for man. It was, however, one of the later sages who, absorbing the thought of those who had gone before, first presented the essence of the wisdom teaching. It is found in the famous prayer of Agur :

Two things have I asked of thee ;
Deny me them not before I die :
Remove far from me vanity and lies :
Give me neither poverty nor riches ;
Feed me with the bread of my portion :
Lest I be full, and deny thee, and say, Who is the LORD?
Or lest I be poor and steal,
And use profanely the name of my God (30 : 7-9).

Both poverty and wealth are undesirable. The one because want may lead a man in desperation to theft and even blasphemy. Riches, on the other hand, beget self-satisfaction, pride, impiety, and even skepticism. The highest goal for which to strive is found between these two extremes. In the original the phrase which is translated, "Feed me with the bread of my portion," is richly expressive. The verb comes from a root meaning to "tear off"; and the word translated "portion" means literally "that which is established by law or custom." It occurs in Ezek. 16 : 27, where the Revisers have more correctly translated it by "ordinary food" or (marginal reading) "allowance." The thought of the passage therefore is : "Give me not too much nor too little of material possessions, only what is reasonable and necessary." To Jehovah the decision as to the exact amount (the breaking off of the portion) is left.

The simplest and most striking illustration of this principle, to the mind of an Israelite of later time, would be the narrative of the furnishing of the manna in the wilderness-wandering. It was Jehovah's provision. There was always just enough. To gather more was unavailing. This was the supreme illustration of Jehovah's plan. If man was to do his will, he must carry this principle into the agricultural and commercial life, and follow it in essence as strictly as the children of Israel are represented as doing during their wanderings as nomads.

Thus the most weighty religious and utilitarian reasons (which are at bottom in perfect agreement) command the individual

to shun both poverty and riches, and to choose the middle state. A competency, which will enable him to live in comfort, but simply and unostentatiously, is the greatest good that material possessions can confer. This greatest wealth was probably in the mind of the proverb-maker when he enunciated the paradoxical aphorism :

There is that scattereth and increaseth yet more ;
And there is that withholdeth more than is meet, but it tendeth only
to want (11 : 24).

It is the key also to the true interpretation of that other kindred paradox :

There is that maketh himself rich and hath nothing ;
There is that maketh himself poor and yet hath great wealth (13 : 7).

The most desirable wealth, in the mind of the sages, evidently consists of the food of a man's portion, plus those more precious possessions which are gained only through deeds of mercy. They are nothing more nor less than hearts filled with love for God and man.

He that hath pity upon the poor lendeth to Jehovah ;
And his good deed will he pay him again (19 : 17).

Those who would restrict the reward to merely material gifts, minimize its rich message. The pay is to be in kind :

The liberal soul shall itself be made fat ;
And he that watereth shall be watered also himself (11 : 25).

The sages not only hold up this high ideal of the golden mean, but they also indicate in detail the manner in which it can be attained. This is by the avoidance of the extremes. Hence diligence is exalted to a lofty virtue, since it is one of the elements in character which will deliver its possessor from poverty :

The soul of the sluggard desireth and hath nothing :
 But the soul of the diligent shall be made fat (13 : 4).
 He becometh poor that dealeth with a slack hand :
 But the hand of the diligent maketh rich (10 : 4).

For the same reason honest labor is strongly commended :

Wealth gotten by vanity shall be diminished :
 But he that gathereth by labor shall have increase (13 : 11).

Similarly the virtues of temperance and fidelity are recognized as necessary if the issue of the struggle against poverty is to be successful :

He that loveth pleasure shall be a poor man :
 He that loveth wine and oil shall not be rich (21 : 17).
 He that tilleth the land shall have plenty of bread ;
 But he that followeth after vain persons shall have poverty
 enough (28 : 19).

The opposite extreme, wealth, is not ordinarily regarded as so difficult to avoid. The danger is not objective, but subjective, the temptation being found within the human heart. Deliverance is therefore to be found through inspiring higher ideals, by making righteousness, honor, and wisdom the possessions for which men put forth their best energies. This we have seen was the constant aim of the sages. With these high ideals they endeavored to inculcate a spirit of generosity which is the antidote of greed. This was to be shown first toward the great Giver of all good :

Honor Jehovah with thy substance,
 And with the first fruits of all thine increase (3 : 9).

Then toward one's fellow-men. Three most desirable ends would thereby be realized : (1) The rich themselves would attain the golden mean ; (2) Their poorer brethren would be assisted in reaching the same goal ; (3) Those who have would discharge their duty to those who have not.

3. THE RIGHT ATTITUDE OF MAN TO MAN IN SOCIETY.

The wrongs and evils of society grow for the most part out of a false attitude of the individual toward wealth. Therefore the wise in dealing with the problem of poverty and wealth have, perhaps unconsciously to themselves, outlined the duties of man to man in society, and in so doing have suggested the true remedies for social disorders. Explicitly and forcibly they state the duties entailed by wealth :

The righteous taketh knowledge of the cause of the poor :
But the wicked hath not understanding to know it (29 : 7).
Whoso stoppeth his eyes at the cry of the poor,
He also shall cry and not be heard (21 : 13).
He that giveth unto the poor shall not lack :
But he that hideth his eyes shall have many a curse (28 : 27).

Charity is one of the first fruits of true wisdom. It is a duty which each man owes to himself as well as to his fellow-men. But the wise also make it a duty to God :

He that oppresseth the poor, reproacheth his Maker :
But he that hath mercy on the needy, honoreth him (14 : 31).

Therefore the sages sought to solve the great problem of society, not by enacting national statutes, but by an appeal (1) to the highest and best interests of the individual, and (2) to the religious instinct within man. Like the prophets, they endeavored to put an end to oppression and class wrong by inspiring noble purposes within the hearts of men ; to drive out greed, by implanting within the soul the principle of love. They worked not from without, but from within, whence all true and abiding social reform must come. Contentment with a competence, contentment with nothing less and nothing more, combined with a genuine love for humanity which finds expression in deeds, is the simple and only remedy which can permanently heal the social evils of all peoples and ages. The teachings of the wise are very simple, but they strike deep down to the very springs of life and conduct.

CHAPTER II.

USE BY JESUS OF THE BOOK OF PROVERBS.

I. The Attitude of Jesus toward Former Revelation.

THE testimony of Jesus that he came not to "destroy but to fulfill" is constantly receiving a broader and deeper interpretation. It is no longer limited, in its application, to the law and the prophets. Nothing that was good in the past falls without the pale of this comprehensive statement. We to-day are beginning to realize that the great Teacher of Galilee not only brought to earth a new revelation, but also gathered up all the scattered fragments of divine truth revealed to humanity in preceding ages, and unified and gave them full expression. As a result of this work there appeared completeness instead of incompleteness. But the former was not attained at a leap, but only through the latter. God's eternal and sacred law of development from the lower to the higher form is potent in the spiritual as well as in the physical world. Christ himself proclaimed it: "First the blade, then the ear, then the full corn in the ear." His work and teachings illustrated it. The unity and harmony of God's great plan of truth and beauty postulated it.

Hence the mission of the Son of Man was not so much to proclaim a new régime as to re-teach and live old truths, with a simplicity and force and fullness, which made them in reality a new revelation. A closer study demonstrates that there is no chasm, as is sometimes ignorantly imagined, between the Old and the New Testament. In the truest sense, they are but parts of a great whole. The New contains little that is not

found in germ in the Old. Many a supposed difference is shown to be only a difference in language and terminology. The fundamental truth is identical, although at first glance no relationship may be patent between the "blade" and the "full corn in the ear." The Christ reared his kingdom upon the foundations already laid in the Old Testament. The principles and teachings of prophet, priest, and psalmist were ever in his mind and often on his lips. He showed himself to have been a most careful student of the Hebrew legal system. Therefore, speaking as he did to humanity and by parables, the characteristic form of expression of the wise, it would be an inexplicable fact if he had not also been acquainted with their wisdom, and especially with the great repository of crystallized experience, the book of Proverbs. Even a casual comparison of his teaching, as contained in the gospels, with the Hebrew anthology gives us the history of many days at Nazareth when he was advancing in wisdom in closest communion with those of ancient Israel who taught the simple and receptive the way of life. After learning to understand and appreciate the depth and beauty of the teachings contained in the book of Proverbs, it is a loving task to go back with the Master and glean the precious grain from this productive harvest-field, and to observe how he used the pregnant truths which he found there.

II. Identification of Himself with Personified Wisdom.

Several statements in the mouth of Jesus seem clearly to indicate that he found in the Proverbs, as well as in the prophets, foreshadowings of the eternal purpose which was realized in himself. At least in the language employed in the description of personified Wisdom he found forms of expression which he adopted and modified and then used to set forth his consciousness of his own nature. His memorable words, to the Jews, "Before Abraham was I am," and again in his intercessory prayer, "And now, O Father, glorify thou me with Thine own self

with the glory which I had with thee, before the world was," certainly seem to contain echoes of Wisdom's testimony respecting herself:

I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water;
Before the hills, was I brought forth:
While as yet he had not made the earth, nor the fields;
Nor the beginning of the dust of the world (Prov. 8: 23-26)

In himself likewise he found the true answer to the almost skeptical questioning of the old sage:

Who hath ascended up into heaven, and descended? (30: 4).

for he declared, "No man hath ascended into heaven, but he that descended out of heaven, even the Son of Man" (John 3: 13).

Again, in speaking of his own character and life as contrasted with that of John, he added the significant statement, cast in epigrammatic language, "Wisdom is justified by her works" (Mt. 11: 19), or as Luke has it, "Wisdom is justified of her children" (Lk. 7: 35). Apparently here he purposely identifies himself with personified Wisdom.

The thought contained in his other words, spoken in the same connection: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes" (Mt. 11: 25), finds its first expression in Wisdom's invitation:

Who is simple, let him turn in hither:
As for him that is void of understanding, she saith to him
Come, eat ye of my bread,
And drink of the wine which I have mingled (9: 4, 5).

Even the Master's most precious promise of rest to those who accept his gracious offer, "Come unto me, all ye that labor and are heavy laden and I will give you rest"

(Mt. 11 : 28), is suggested in the description of the rewards that Wisdom will confer upon her followers :

Her ways are ways of pleasantness,
And all her paths are peace (3 : 17).
Then shalt thou walk in thy way securely,
And thy foot shall not stumble.
When thou liest down, thou shalt not be afraid :
Yea, thou shalt lie down, and thy sleep shall be sweet
(3 : 23, 24).

While we recognize the connection in the idea, we cannot fail to observe how the Saviour of men infused into these cold impersonal words the warmth of his own divine personality. So, also, in speaking of his attitude toward the seeker, "He that loveth me shall be loved of My Father, and I will love him, and will manifest myself unto him" (John 14 : 21), he seems to have appropriated and vitalized the words put by the sage of old into the mouth of Wisdom :

I love them that love me ;
And those that seek me diligently shall find me (8 : 17).

Was it not the testimony of the Christ himself that led the writer of the gospel of John in his introduction, following the suggestion contained in Prov. 1-9, to recognize in Jesus the incarnate Word?

This deliberate identification of himself with personified Wisdom in turn gives additional ground*for anticipating that the relationship between the teaching of Jesus and that of the book of Proverbs is peculiarly intimate.

III. Quotations in the New Testament from the Book of Proverbs.

The epistles contain several direct quotations from Proverbs. Most striking is the one found in Heb. 12 : 5, 6 :

My son, regard not lightly the chastening of the LORD,
Nor faint when thou art reprov'd of him ;

For whom the LORD loveth he chasteneth,
And scourgeth every son whom he receiveth.

This is cited from Prov. 3 : 11, 12, and is introduced by the interesting formula, "The exhortation which reasoneth with you as with sons," which is certainly a reference to the hortatory tone which characterizes the introductory chapters of the book of Proverbs (cf. also II. Peter 2 : 22 with Prov. 26 : 11). It is significant that in the cases where the debt to the earlier source is acknowledged the thought alone is reproduced. No attempt is made to cite the exact words. Thus the ideas contained in the proverbs seem to have been regarded as common property all the more valuable for the use of the teacher and most efficient, because already familiar to those whom he sought to reach.

Therefore it is not so surprising that there is no direct quotation in the gospels from the book of Proverbs. John 7 : 38, however, contains one notable passage: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Strangely enough the passage occurs nowhere verbatim in the Old Testament. The scripture here referred to is evidently the book of Proverbs; but the present quotation appears to be an epitome of the thought, not of one, but several proverbs:

The works of a man's mouth are a flowing brook,
A gushing torrent,* a wellspring of wisdom (18 : 4).
The mouth of the righteous is a fountain of life (10 : 11a).
The fear of the LORD is a fountain of life,
To depart from the snares of death (14 : 27).

Incidentally it is interesting to note that the passage most analogous to the one before us is found only in the Septuagint of Prov. 4 : 21 :

Son, attend to thy speech, and to my words lay thine ear;
In order that thy fountains may not fail thee, guard them in thy heart.

In this instance, Jesus takes the thought, and in part the language, of the earlier teachers, and applies them directly to himself, the great source of all spiritual life. This is the one example in which reference is made to the earlier source. It, however, illustrates the peculiarities of Jesus's use of the book of Proverbs.

The gospel passages which reflect the older book may be divided into two classes according as they reproduce the thought or the form of expression.

IV. Reproduction of the Thought of Proverbs.

To insure a systematic treatment, the order adopted in the classification of the proverbs will be followed in the process of comparison.

1. TEACHINGS CONCERNING THE CHARACTER OF MAN.

In his unerring analysis of human nature, Jesus looked beyond external deeds, into the very heart of man. "The things which proceed out of the mouth come forth out of the heart; and they defile the man" (Mt. 15: 18). "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things" (Mt. 12: 35). Within the book of Proverbs the Master found this teaching variously presented:

The thought of the foolish is sin (24: 9).
 The heart of the wise instructeth his mouth
 And addeth learning to his lips (16: 23).
 Keep thy heart with all diligence:
 For out of it are the issues of life (4: 23).

The words which Jesus employed in his scathing reply to the Pharisees, "Out of the abundance of the heart the mouth speaketh" (Mt. 12: 34), are really a condensed paraphrase of the last two proverbs.

The converse truth, which is also a fundamental doctrine, "By their fruits ye shall know them" (Mt. 7 : 16), is foreshadowed in Prov. 20 : 11 :

Even a child maketh himself known by his doing,
Whether his work be pure, and whether it be right.

As a careful observer and practical teacher of men, the Master laid great emphasis upon the importance of speech. "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words shalt thou be condemned" (Mt. 12 : 36, 37). This again he found as one of the central teachings of the Proverbs.

Whoso keepeth his mouth and tongue,
Keepeth his soul from troubles (21 : 23).
A man shall eat good from the fruit of his mouth (13 : 2).
A wholesome tongue is a tree of life,
But perverseness therein is a breaking of the spirit (15 : 4).
A man's belly shall be filled with the fruit of his mouth ;
With the increase of his lips shall he be satisfied.
Death and life are in the power of the tongue ;
And they that love it shall eat the fruit thereof (18 : 20, 21).
(Cf. also 14 : 3 ; 12 : 13 ; 20 : 25 ; 18 : 13 ; 29 : 20 ; 15 : 23.)

The last proverb cited probably originally referred, as do the others, to reward in the present life. Jesus, with the broader view of man's destiny, transferred the recompense to the future world.

2. MAN IN HIS FAMILY RELATIONS.

Conceiving of all men as brothers and children of a common Father, Jesus does not say much concerning the domestic duties of man. However, in condemning adultery in the heart as a sin (Mt. 5 : 28) he clearly states what has already been noted as a general principle in the writings of the wise,

and which is dimly suggested in Prov. 6:25, where the exhortation respecting the evil woman occurs:

Lust not after her beauty in thine heart.

3. MAN IN HIS ECONOMIC RELATIONS.

The desire to acquire and to hold is such a dominating passion within the human breast, that the old Hebrew sages, as well as the Christ, were constantly confronted by it. Their conclusion as to what should be man's attitude toward wealth is presented in the familiar proverb:

Better it is to be of a lowly spirit with the poor,
Than to divide spoil with the proud (16:19).

This Jesus reteaches in the first of the beatitudes: "Blessed are the poor in spirit." The peculiar epithet "poor in spirit" is illuminated by the corresponding expression "of a lowly spirit." Evidently the humble, those free from pride, and consequently the receptive, those who say by word and deed, "Thy will be done," are intended. Instead of retaining the comparative "better," Jesus immeasurably strengthens the form in which the truth is presented by the use of the absolute "blessed." Similarly the sages declared that:

He that putteth his trust in the LORD
Shall be made fat (28:25).

The Master proclaimed that the reward of the poor in spirit should be nothing less than the possession of the kingdom of heaven which he came to establish. In the kindred beatitude: "Blessed are the meek," he combats the utilitarianism, which finds expression in certain of the proverbs, and which must have led some to be righteous for the sake of temporal rewards, by promising the heritage of the earth to those in whose hearts greed is the rarest element. Thus by his divine alchemy the Saviour burns out all the dross of the ancient teaching and retains the pure gold unalloyed.

The attitude of the human heart toward wealth is the subject of prime importance. But the value of wealth viewed objectively is also considered. "Lay not up for yourselves treasures upon the earth . . . but in heaven" (Mt. 6 : 19, 20), was the Master's earnest advice. The worthlessness of wealth, especially if acquired by unfair means, as compared with moral and spiritual possessions, is a favorite theme in the book of Proverbs.

Better is a little with the fear of God,
 Than great treasure and trouble therewith (15 : 16).
 Better is a little with righteousness,
 Than great revenues with injustice (16 : 8).

It further asserts that :

He that trusteth in riches shall fall :
 But the righteous shall flourish as the green leaf (11 : 28).
 Riches profit not in the day of wrath :
 But righteousness delivereth from death (11 : 4).

In all these we recognize the limitations imposed by the ignorance of the proverb-writers, respecting the future life. But Jesus could not read them without looking forward into the life beyond the present. Hence to him the proverbs :

There is a treasure which does not fail :
 It is found in the house of the righteous (15 : 6),

and :

There is that maketh rich, yet hath nothing :
 There is that maketh himself poor, yet hath great wealth (13 : 7),

would at once suggest the "incorruptible treasure which does not fail" and which is laid up not on earth, but in heaven.

As Jesus pondered upon these penetrating maxims, and verified them in human life, the exclamation burst from his lips : "How hardly shall they that have riches enter into the kingdom of God" (Lk. 18 : 24 ; Mk. 10 : 24). His ironical words in Lk. 16 : 9 : "Make to yourselves friends by means of the mammon of unrighteousness ; that when it shall fail, they may

receive you into the eternal tabernacles," recall the form of Prov. 15:27, in the Chaldee Targum, with which he was doubtless then familiar: "He who gathers the mammon of unrighteousness troubleth his own house."

The Master's ideal in regard to earthly possessions is presented most simply and clearly in the prayer which he taught his disciples to use and which contains the fundamentals of his teachings. "Give us this day our daily bread." We catch here again the reflection of the thought of one of the proverbs:

Give me neither poverty nor riches:
Feed me with the bread that is needful for me (30:8).

Both the idea and the language are strikingly similar. The profound conclusion of the sage, however, is transfused with the perfect, childlike trust which is the highest heritage of the disciple of the Teacher of Galilee. The eager seeking for wealth and the wearisome discussion as to its value are alike set aside. All is left to him who knoweth best.

4. MAN'S DUTIES TO HIMSELF.

The wise of old Israel, as did the Wisest of the Wise, recognized and taught that man's first duty is to be. Right or wrong doing is but the inevitable result of right or wrong being. The proverbs teach that the spirit of pride is especially detrimental to the best interests and best development of the individual.

When pride cometh, then cometh shame:
But with the lowly is wisdom (11:2).

Upon the opposite characteristic, humility, they place the highest premium:

By humility and the fear of the LORD,
Are riches, and honor, and life (22:4).
A man's pride shall bring him low:
But honor shall uphold the humble in spirit (29:23).

The thirty-seventh Psalm, which consists of a series of religious maxims reflecting the teaching and spirit of the wise, proclaims clearly that, "the meek shall inherit the land" (Ps. 37: 11). It is more than probable that the Master had these sayings in mind when he uttered the third beatitude: "Blessed are the meek; for they shall inherit the land." The expression "inherit the land" originally referred in the Old Testament passages to the peaceful occupation of the land of promise. In the mouth of Jesus, however, it was endowed with a deeper and broader meaning, until it became in reality synonymous with the corresponding expression in the first beatitude, "to possess the kingdom of heaven."

On another occasion he illustrates and practically applies this great truth in the parable (Lk. 14: 7-11) in which he commands the guests not to seek the highest seats at the feast, but to modestly wait until called up higher. Here again he obviously had before him the homely maxims contained in Prov. 25: 6, 7:

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 shouldst be put lower in the presence of the prince,
 Whom thine eyes have seen.

The familiar words at the close of this parable (which are again found in the mouth of Jesus in Lk. 18: 14) are themselves a proverb:

Every one that exalteth himself shall be humbled:
 And he that humbleth himself shall be exalted.

In vain, however, we seek for it in the Hebrew anthology in its present form. The truth, however, which it voices is presented in many of the proverbs already cited. Prov. 18: 12 furnishes the closest analogy:

Before destruction the heart of man is haughty,
 And before honor goeth humility.

The graphic picture of the hypocrites sounding a trumpet before them in the synagogue before doing their alms, that they may have glory of men (Mt. 6 : 2), is sketched in the old proverb (20 : 6), which remarks with perfect fidelity to human nature in all ages :

Most men will proclaim every one his own kindness.

Righteousness, regarded as one of the highest goals of life, is another favorite theme with the sages. Repeatedly they proclaim that it is attainable to those who eagerly seek it.

The desire of the righteous shall be granted (10 : 24).
 He that diligently seeketh good procureth favor (11 : 27).
 The appetite of the laboring man laboreth for him ;
 For his mouth urgeth him thereto (16 : 26).

The message contained in the first two proverbs, expressed in a form suggested by the third, appears in the mouth of the great Teacher as the fourth beatitude : " Blessed are they that hunger and thirst after righteousness ; for they shall be filled."

Even the gospel promise : " Seek ye first the kingdom of God and his righteousness : and all these things (*i.e.* food, possessions, etc.) shall be added unto you " (Mt. 6 : 33), is foreshadowed in the ancient adage :

He that followeth after righteousness and mercy,
 Findeth life, righteousness, and honor (21 : 21).

Another proverb must have been before the mental eye of the Master as he laid down the fundamental law of his kingdom :

He that loveth pureness of heart,
 For the grace of his lips the king shall be his friend (22 : 11).

In those later days when the temporal Hebrew king was no more, and when the theocratic idea had become such a common possession, the idea of the spiritual king had come to take the place of the earthly ruler. Thus the transition was most natural from the old gnome to the glad proclamation : " Blessed

are the pure in heart ; for they shall see God," that is, be admitted into the presence and favor of the divine King.

The admonition of Mt. 7 : 6 is itself a proverb : " Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you." This fundamental maxim in its present form is not found in the book of Proverbs. The idea, however, is variously presented :

He that correcteth a scorner getteth to himself shame :
 And he that reproveth a wicked man
 Getteth himself a blot.
 Reprove not a scorner, lest he hate thee :
 Reprove a wise man, and he will love thee (9 : 7, 8).
 Speak not in the hearing of a fool ;
 For he will despise the wisdom of thy words (23 : 9).
 Answer not a fool according to his folly,
 Lest thou also be like unto him (26 : 4).

5. MAN'S DUTIES TO HIS FELLOW-MEN.

The Hebrew wise clearly apprehended the great truth that men are bound together by ties from which they cannot be absolved. With their practical bent they naturally proceeded to point out the obligations which grew out of this relationship. As a result, a large portion of the book of Proverbs is devoted to this theme. Along this line it contributes the most to the Christian system.

The merciful man doeth good to his soul :
 But he that is cruel troubleth his own flesh (11 : 17).

This is presented positively in 19 : 17 :

He that hath pity upon the poor lendeth unto the LORD,
 And his good deed will he pay him again.

In these luminous proverbs, one readily perceives the truths of which the fifth beatitude is the epitome : " Blessed are the merciful ; for they shall obtain mercy " (Mt. 5 : 7). This

characteristic teaching of the old wisdom, that mercy will be shown to those who are merciful to their brother men, reappears frequently in the gospels. Jesus taught his disciples to pray: "Forgive us our debts as we forgive our debtors." The parable concerning the unjust servant, who, although forgiven his debt by his master, showed no mercy in turn to his own debtors (Mt. 18:23-35), was intended to impress this same fundamental doctrine. After portraying the just punishment which fell upon this merciless servant, Jesus declares (v. 35), "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

Similarly, the essential teaching of Prov. 21:13:

Whoso stoppeth his ears at the cry of the poor,
He also shall cry, but shall not be heard,

appears with a new distinctness and force in the strong passage contained in Mt. 25:31-46: "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: . . . inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment."

Luke 6:37, 38 echoes the same, giving it a still broader application: "Judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned; release, and ye shall be released; give, and it shall be given unto you: good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

Even the germ of the sixth beatitude: "Blessed are the peacemakers; for they shall be called the children of God," is found in the storehouse of wisdom literature.

To the counselors of peace is joy (Prov. 12:20b).

No better illustration of the work of the great Teacher could be found than is furnished by a comparison of this germ of truth, with the full fruit. In the one, the subjects of reward are those who counsel peace. In the other, they are those who

bring "peace" to fruition. The term "peace" as used in the Old Testament comes from a verb meaning *to be whole, to be complete*. In this sense it was employed by Jesus. Peacemakers therefore are whole-makers, apostles of completeness and perfection, instead of incompleteness and imperfection. To such the Master promises not merely joy, — the joy that comes from beholding harmony and perfection, — but the exalted title of "sons of God." They are thus heralded as true children of the Highest, because in realizing harmony and perfection in his universe, they are in the truest sense doing his will and thereby inaugurating his kingdom.

The teachers of Israel, like the modern Oriental, put "Blessed is the liberal giver," first among their beatitudes.

He that hath a bountiful eye shall be blessed ;
For he giveth of his bread to the poor (22 : 9).

Jesus re-affirmed the old truth and clearly proclaimed a great fact, only half suggested in the proverb, when he said : "It is more blessed to give than to receive."

At another time, when he again touches upon this theme, it is more than probable that he had the words of the old precept :

Say not unto thy neighbor, go and come again,
When thou hast it with thee (3 : 28),

on his lips as he taught, "Give to him that asketh thee, and from him that would borrow of thee turn not away" (Mt. 5 : 42).

The precious and oft-quoted promise of the Master : "Who-soever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Mt. 10 : 42), is a more personal and vivid putting of the thought of the ancient wisdom :

He that hath pity upon the poor lendeth unto the LORD,
And his good deed will he pay him again (19 : 17).

The proverb writers never rose so far superior to the promptings of the natural man as to teach, "Resist not him that is evil : but whosoever smiteth thee on the right cheek, turn to him the other also" (Mt. 5 : 39), but they did proclaim that the spirit of revenge was wrong :

Say not thou, I will recompense evil :
Wait on the LORD, and he shall save thee (20 : 22).

Here again we behold the "blade" of which the gospel admonition is the "full corn in the ear."

Even that spirit of love toward God and man which is the essence and perfect fruitage of Christianity was already present, and had taken root and had begun to grow in that ancient Hebrew soil.

Hatred stirreth up strifes :
But love covereth all transgressions (10 : 12).

This glimpse of truth was also being practically applied.

Say not, I will do so to my neighbor as he hath done to me :
I will render to the man according to his work (24 : 29).

It required only the divine touch of the Saviour of humanity from its humanity, to convert this into the strong, positive, all-comprehensive command : "Do unto others as ye would have them do unto you." Recalling the savagery and cruelty which characterized those early days, one cannot fail to recognize clearly the direct influence of the Divine upon the human heart in the following :

Rejoice not when thine enemy falleth,
And let not thine heart be glad when he is overthrown
(24 : 17).

If thine enemy be hungry, give him bread to eat ;
If he be thirsty, give him water to drink,
For thou shalt heap coals of fire upon his head,
And the LORD shall reward thee (25 : 21, 22).

Remembering also the ancient aphorism which proclaimed the universal brotherhood of man :

The poor man and the oppressor meet together :
The LORD lighteth the eyes of them both (29 : 13),

the great Teacher gathered up the precious grains of truth contained in these maxims, and concentrating and infusing into them the spirit of the kingdom which he came to establish, gave us the sublime message : " Love your enemies, and pray for them that persecute you : that ye may be sons of your Father in heaven : for he maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust " (Mt. 5 . 44, 45).

6. MAN'S RELATION TO GOD.

Upon the prophets preëminently devolved the duty of instructing the Hebrew nation respecting the character of God and respecting the relations and duties of the people to their divine King. Therefore within this realm Jesus built upon the foundations laid by these ambassadors of the Highest. But the wise, following the varied experiences of the individual, also incidentally considered his relations to his Creator. Consequently the great Teacher also found in their reflections truths which he wove into the woof of his peerless teachings.

His ready response to the adulation of one of his auditors, " Blessed are they that hear the word of God, and keep it " (Lk. 11 : 28), suggests that he had appropriated the thought in Wisdom's words :

Blessed is the man that heareth me (8 : 34 *a*).
Blessed are they that keep my ways (8 : 32 *b*).

Another retort — this time directed to the scoffing Pharisees — " Ye are they that justify yourselves in the sight of men : but God knoweth your hearts " (Lk. 16 : 15), reflects a familiarity with the old saying :

Every way of a man is right in his own eyes :
But the LORD weigheth the hearts (21 : 2).

The keen observation preserved in Prov. 16 : 1 :

The plans of the heart belong to man :
But the answer of the tongue is from the LORD,

seems to have been in the mind of Jesus as he sent out his disciples : " Be not anxious how or what ye shall speak. . . . For it is not ye that speak, but the spirit of your Father which speaketh in you " (Mt. 10 : 19, 20).

Similarly the genesis of the rich promise : " He that seeketh findeth, and to him that knocketh it shall be opened " (Mt. 7 : 8), is probably to be found in the homely adage :

Evil men understand not judgment :
But they that seek the LORD understand all things (28 : 5).

The concise apothegm :

Commit thy works unto the LORD,
And thy purposes shall be established (16 : 3),

is amplified by the great Teacher and applied to the everyday affairs of life : " Be not anxious for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on " (Mt. 6 : 25). The loving Father, who knoweth best your wants, will provide.

V. Forms of Expression and Illustrations derived from the Book of Proverbs.

The indications that Jesus was a deep student of the book of Proverbs are not limited to those which are furnished by the remarkable analogies between the teachings of the ancient maxims and of the gospels. There is also unmistakable evidence that, in this storehouse of current wisdom, he found many a figure or suggestion as to form of expression to weave into the texture of his discourses.

I. METHOD OF CONVEYING HIS TEACHINGS.

We have noted already that the Master employed the method of teaching peculiar, not to the prophets and priests, but to the wise. Forms he relegated to their proper place. To the individual he spoke, and not to the nation. The language with which he clothed his ideas contains little that is local and temporal. This was because, like the sages of old, he sought to teach man in whatever age or nation he might be found. Therefore he very frequently employed the parable, which most simply and vividly illustrated and impressed the truth which he wished to convey. When he desired to speak directly, without the use of figure or illustration, he cast his truths into proverbial form. Many of these pointed, epigrammatic statements recall the synonymous and synthetic parallelism of the Hebrew anthology.

Give to him that asketh thee,
And from him that would borrow of thee turn not thou away
(Mt. 5 : 42).

Blessed are the pure in heart ;
For they shall see God (Mt. 5 : 8).

Even the paradox was used by the Master to communicate some of his deepest verities :

He that findeth his life shall lose it ;
And he that loseth his life for my sake shall find it (Mt. 10 : 39 ;
cf. Mt. 16 : 25).

It is interesting to observe in passing that this paradox is parallel in thought as well as in form to the ancient adage, which perhaps represents the germ of the gospel teaching :

There is that maketh himself rich, and hath nothing ;
There is that maketh himself poor, yet hath great wealth (13 : 7).

2. FIGURES OF SPEECH.

Certain of the most familiar and striking figures of speech employed by Jesus are taken from the lips of the wise. For example, that of "the way" recurs so frequently in the book of Proverbs that it becomes a mannerism :

Make level the path of thy feet,
 And let all thy ways be established (4 : 26).
 The reproofs of instruction are the way of life (6 : 23*b*).
 There is a way which seemeth right unto a man,
 But the end thereof are the ways of death (14 : 12).

This favorite figure of the sages occurs frequently in the teachings of the Master : "Enter ye in by the narrow gate ; for wide is the gate and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it" (Mt. 7 : 13, 14). Meditating especially upon those proverbs found in the mouth of that personified Wisdom with which he identified himself :

Now therefore, my sons, hearken unto me :
 For blessed are they that keep my ways (8 : 32).
 For whoso findeth me findeth life,
 And shall obtain favor of the LORD (8 : 35).
 Leave off, ye simple ones, and live ;
 And walk in the way of understanding (9 : 6),

the Saviour replied to the eager question of Thomas that, "I am the way, the truth, and the life : no one cometh unto the Father but by me" (John 14 : 6). The figure of "walking in the light" is found in Prov. 4 : 18, 19 :

The path of the righteous is as the light of dawn,
 That shineth more and more unto the perfect day.
 The way of the wicked is as darkness :
 They know not at what they stumble.

It reappears in various forms in the gospels: "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light" (John 12: 35; cf. also John 11: 10).

Recognizing in the description of Wisdom the lineaments of his own character, it is possible that Jesus drew the vivid picture of the "vine and its branches," whereby he portrayed the intimate relationship between himself and his disciples, from Prov. 3: 18:

She is a tree of life to them that lay hold upon her,
And happy is every one that retaineth her.

3. THE OUTLINES OF PARABLES.

The study thus far of the Master's use of the old Hebrew proverbs has tended to confirm the conclusion that he gathered their scattered teachings and presented them in a concise, condensed form. But some truths, which he found only partially expressed, he deemed worthy of fuller illustration. Several of the gospel parables stand in this relation to the older sayings. The familiar picture of the two houses, one — that of the foolish man — built on the sand, and the other — that of the wise man — founded upon the rock, is found in germ in several of the proverbs:

When the whirlwind passeth, the wicked is no more:
But the righteous is an everlasting foundation (10: 25).
The wicked are overthrown and are not:
But the house of the righteous shall stand (12: 7).

The connection is not so close nor the correspondence in details so striking, and yet one cannot read the proverbs:

Boast not thyself of to-morrow:
For thou knowest not what a day will bring forth (27: 1).
He that trusteth in his riches shall fall:
But the righteous shall flourish as the green leaf (11: 28),

and then turn to the parable of the rich man who planned to pull down his barn and build greater, confidently looking forward to years of selfish enjoyment (Lk. 12 : 16-21), without feeling that Jesus was endeavoring thereby to vividly impress upon mankind the well-nigh forgotten truths contained in the ancient anthology.

Certain elements in the story of the rich man and Lazarus are vivid presentations of the fact that :

The poor is hated even of his own neighbor :
But the rich hath many friends.
He that despiseth his neighbor sinneth :
But he that hath pity on the poor, happy is he (14 : 20, 21).

The central truth which this parable was intended to teach is also annunciated in Prov. 23 : 17, 18 :

Let not thine heart envy sinners,
But be thou in the fear of the LORD all the day long :
For surely there is a reward ;
And thy hope shall not be cut off.

The memory of Wisdom's famous banquet, described in Prov. 9 : 1-6, perhaps gave to Jesus the imagery which he employed in setting forth the character of the kingdom of heaven in the familiar parable of the marriage feast (Mt. 22 : 1-14 ; Lk. 14 : 16-24). In each representation the preparations are made complete, and then the invitation is sent forth. This is scornfully rejected by the self-satisfied, who are intent only upon their own interests. Ultimately the invitation in the gospel parable, as at first in the case of Wisdom's banquet, is extended to all, and especially to the needy, quite irrespective of rank.

It has been suggested that Wisdom's handmaidens (Prov. 9 : 3) are the literary prototypes of the five wise virgins of the gospel parable (Mt. 25 : 2, 3). Certainly it is not improbable that the Master had in mind the proverb :

There is precious treasure and oil in the dwelling of the wise :
But a foolish man swalloweth it up (21 : 20),

when he adduced this striking illustration of the wise virgins with oil in their lamps and the foolish with none.

In Prov. 2 : 4, 5 the wise man had proclaimed :

If thou seek for wisdom as silver,
And search for her as for hid treasures ;
Then shalt thou understand the fear of the LORD,
And find the knowledge of God,

and in 3 : 15 :

She is more precious than rubies :

And none of the things thou canst desire are to be compared with her.

It is obvious from what source the Master derived his figures, when he likened the kingdom of heaven to a treasure hidden in the field which a man found, and then in his joy went and sold all that he had to secure this priceless possession. Upon the thoughtful and intelligent of his hearers, this illustration, which vividly recalled to their minds the ancient wisdom and suggested that the one who thus used it was that perfect wisdom, could not fail to make the deepest impression.

The bit of practical experience preserved in the maxim :

By long forbearing is a ruler persuaded,
And a soft tongue breaketh the bone (25 : 15),

likewise furnishes the outlines of the picture which is presented in the story of the unjust judge who was led to act by the persistency of the plaintiff (Lk. 18 : 1-6).

Even in the parable of the prodigal son a part of the imagery is suggested by one of the proverbs :

Whoso loveth wisdom, rejoiceth his father :

But he that keepeth company with harlots wasteth his substance
(29 : 3).

Within the ancient Hebrew anthology there is found a rough fresco sketch of the famous picture of the Pharisee and the

Publican praying, with which the Master was undoubtedly acquainted:

There is a generation that are pure in their own eyes,
And yet are not washed from their filthiness.
There is a generation, oh how lofty are their eyes!
And their eyelids are lifted up (30 : 12, 13).

To this the wise also added :

Most men will proclaim every one his own kindness (20 : 6a).

By a few deft strokes, the divine Artist filled in the details of this sketch with elements presented by the conditions then before the eyes of himself and his hearers. Thus the antique fresco, heretofore almost too indistinct to be intelligible, for the first time becomes so real and clear that the simplest can understand it, and apprehend both the old and the new and greater truth which the divine Painter would have it teach.

VI. Conclusions.

The present investigation corroborates the great and important fact, which is so often overlooked, that the Old and New Testaments are a unit, indivisible, each recording parts of the same great divine plan. It has also demonstrated that Christianity is founded not alone upon the work of the priests and prophets. A very large and important portion of that foundation was laid by those quiet workers of ancient Israel, the wise. In seven out of the eight beatitudes, Jesus fulfilled — that is, brought to perfect fruition — the germ of truth contained in the Proverbs. More than half of the teachings preserved in the Sermon on the Mount bear on their face the indications of their genetic relationship to the earlier wisdom. Many of the most familiar gospel parables represent the expansion of an idea or figure, first presented in some antique saying of the sages. On more than one occasion the Master found in the portrayal of personified Wisdom language with which to de-

scribe his own nature. In almost every recorded address, he indicated his acquaintance with, and high esteem for the truths treasured up in the storehouse of his nation's experience. Exactness in quotation, however, was not sought. In fact, a study of the use of the Old Testament in the gospels shows that few citations are verbatim. Preëminently is this true in the case of the ancient maxims. Not being so closely associated, as were the law and oral prophecies, with the men who first gave them utterance, their form was usually disregarded and the idea alone appropriated. It was also because they were looked upon as a common possession that the debt incurred by the use of their thought was so rarely acknowledged. To quote literally was not necessary for the Master's purpose. He came to put both old and new truth, not in old, but in new bottles. The old, interpreted, elevated, and transformed by him, and thus made new and then presented in his own inimitable form, constitutes the doctrines of Christianity.

The Master therefore appropriated the fragments of divine truth revealed to the earlier students and teachers of mankind, and re-applied them to the situations and problems of his own time. Sometimes he amplified and illustrated them more fully. But oftener he gleaned that which was best from many proverbs, and concentrated all into a simple, vivid statement, which dazzled and still dazzles the world with its intensity and brilliancy.

The truth contained in general observations was by him transformed into commands which no one can ignore, or into promises which the simplest can understand, and all prize as their own peculiar possession. Eternal verities, which had almost been forgotten, were cast in a new mint and put again into active circulation, bearing the stamp of his own divine personality. Ideas, also, which in the book of Proverbs are just emerging into the realm of human consciousness, appear fully developed in the discourses of the Master. All are permeated and transfused and thus transformed by the great principles which dominate his teachings. Of these the first and all-

inclusive is that of love, the potent force which binds God to man, and man to God, and man to man, making all human beings brothers, sons of a common Father. Under the comprehensive law of love, each command and promise forthwith became personal and applicable to each and every member of the great household.

While the horizon was bounded in the Proverbs by the narrow span of the mortal life, in the gospels it was extended to the eternal life. Humanity entered into full possession of the heritage of immortality with all that that entailed. Future as well as present happiness at once became a goal and an incentive to hope and action. This belief in turn became one of the corner stones of Christianity.

Thus the truth, in former times partial and limited, was suddenly made complete and universal, since humanity beheld not through the half-opened eyes of prophet, priest, or sage, but with the perfect insight of the Divine. The "blade" of the Old Testament became the "full corn in the ear" of the gospels. The ancient systems of morality were at last embodied in a living, present, potent personality.

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