

A Commentary on Proverbs



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Recommendation

My spiritual teacher, Dr. Yune Sun Park (1905 -1988) was the example of reformed theology and puritan devotional life in my ministry, through God led me to Him in my seminary time at South Korea, Chong Shin Bible College (BA) and Hapdong Theological Seminary in South Korea (M.Div.) and Westminster California Seminary (D. Min 1906), After that, my heart longs for resembling him to serve God's mission. Now also in Cambodia missionary time I want to resemble him in my ministry, because I love his faithful heart to only the Scripture. But I always think that I cannot arrive to the standard of his serving the Lord actually.

According to the stream of my heart, I wants to share the wonderful grace and amazing truth to my co-workers and my mission field, Cambodia church. So first, I translated *Biblical Theology* into English and also I translated 68 sermons in his *A Commentary of Revelation of John* into English to prepare to translate into Khmer version for Cambodia church by my translation team.

During I translated his sermons; I saw the passion that my teacher loved the Word of God, the Scripture wholeheartedly. For my major subject is Expository Preaching, I could make sure his spiritual dimension to treat the truth. And also I felt that his sermons are like the treasure of the truth.

I have a project to share his teaching in Cambodia church concretely. It is to take teaching time about Jung Am Seminar, Calvin's Institute Seminar, and Pilgrim's Progress Seminar etc. in Cambodia Church pastors and church leaders.

In the grace of God, I finished the preparation to share them by finishing the translation of his books, His Autobiography, *The Scripture and my Life*,

Reformed Dogmatic, Biblical Theology, A Commentary of Revelation of John, A Commentary of Romans and also recently I have finished the translation of *A Commentary of the Proverbs*. And also among them two books, *his autobiography and Commentary of Revelation of John* were translated into the Khmer.

Especially, *The Proverbs* is a book that I had loved to know the actual life of the gospel for the long time by understanding the world of the Proverbs. During 6 months I could enjoy the world by interpreting every verse by Dr. Jung Am, Yune Sun Park, Biblically, spiritually, and academically in comparing with the moral principles of the oriental world. I praise the Lord for seeing the world of his understanding truth in detail. Moreover I appreciate God for getting an assignment, making sure the relationship between the evangelical life and the reaching of Proverbs and revealing the restoration of God's image points to the life of Proverbs, as the revelation of redemptive life of his people.

May the grace of God be with the readers to enter into the Jung Am's godliness and understanding through reviewing the world of the Proverbs .

In Christ

Dr. White Young Jeon, president of CRFI

Preface

Until I published this Proverbs commentary I had experienced my small living environment. It was to return to America August at the last year (1971 year) I felt the urgent necessity. As I stayed at that place I had been helped to write the commentary of the proverbs. That is, for 10 months in staying for 10 months I got several felt points there in my meditating on the Proverbs by seeing the unique points in the society and its moral and listening to them . Not only that, I was glad for I borrowed some references that I cannot meet in South Korea and could review them . Above of all, I gives thanksgiving to God firstly for using the library in Westminster Theological Seminary and also I appreciate Librarian (Rev. Arthur W. Kuschike Jr.) who cooperated for convenience of usage.

This commentary was written by the principle of Calvinism. Especially this commentary quoted lots of oriental moral, and I revealed the excellent points in the Proverbs in the Scripture by criticizing them.

The analysis of the contents of this proverbs were limited to only until chapter nine, because the contents of remained parts consist of some independent proverbs without connecting the context.

For writing of this commentary as I stayed at America, I appreciate the American Koreans brothers to help me with financial issue. And I give the thankful heart to the all saints to cooperate the ministry of commentary by praying continuously.

In conclusion, what I request the understanding of the readers please pardon me if the meaning of this commentary are changed for mistaking of this commentary.

October 5 1972

In Seoul

The author.

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A Commentary of Proverbs

Introduction

I. The authoritative theory of Proverbs

The majority of this book's writings made it clear that Solomon was the author, as evidenced by the writings' topic.

1. Solomon

The words "the proverb of Solomon" were used to start three separate passages in Solomon 1:1-9:18, 10:1-24:22, and 25:1-29:27, indicating that these passages were undoubtedly written by Solomon.

2. The other authors

- (1) The wise man. at the preface of the part, 24:23-34 says, “the word of the wise man”, the word, the wise men”(חִכְמָנִים) is the plural noun. So they were the others except Solomon.
- (2) Agur. 30:1-33 is the writing of Agur. Verse 1 said, “the proverb of Agur, the son of Jakeh”.
- (3) Lemuel, 31:1-31 is “the word of a king, Lemuel, He wrote the proverbs that he listened to out of his mother.
- (4) We do not know the way of contents of the writing in detail about the above writers. But because they wrote by receiving the inspiration of God, the writings were included in the cannon.

I. The process of creating proverbs

The researcher C. Toy opened that the book was published by following the day that people were imprisoned. He claimed that rather than portraying Israel's national identity, the book shows the character of the country of Judah at the period of great dispersal. Proverbs, Introduction, The International Critical Commentary, C. Toy, pp. 21–22. For instance, he asserted that the emphasis on monogamy in the book pertained to the practice following the prisoner's day. (The Introduction to the Same Book, p. 22) But his observation as such thing was wrong. The monogamy was the standard of the early time of the revelation of the Old Testament. (Gen 2:24, Mt 19:4-8) But it is not little that the some important saints before the prisoned day broke out the principle of monogamy. But it is the sin to break out the standard of God. It is natural that the author of the proverb inspired by the Holy Spirit said the principle of monogamy as the standard. According to the claim of C. Toy, he said that the proverb has no the color of Judah society but it came out of the fact that he did not observe the contents of proverb considerably. As it came several time out of the this book, the word, “Do not move the ancient landmark that your fathers have set.” (Prov 22:28, 23:10) said the rules of Jewish society. (Duet 19:14, 27:17)

Therefore we think that the Proverb was written at the day of kingship dynasty.

III. The canonical character on proverb

The canonic character of the proverb was established in the criteria of the quotation of New Testament.

1. The fact Jesus revealed the thought of proverb

Lk 14:7-9 said that the one was invited to participate into the banquet should not choose the high seat. It is similar to the word of Prov 25:6-7. And at the prayer sentence he taught he revealed to seek a daily food, (Mt 6:11), the word is similar to the contents of Prov 30:8. And also as Jesus said, Luke 7:35 , “Yet wisdom is justified by all her children.” makes us imaged the relationship between the wisdom and his children revealed in the Proverb sometimes.

2. The fact that the authors of the New Testament quoted the proverbs.

(1) Paul quoted Prov 25:21 at Rom 12:20. And he had said that Christ said as the meaning of wisdom, (I Cor 1:24, 30), Such word is related to the wisdom of proverb. Especially what Prov 8:22-31 prophesied might point to Christ.

(2) The author of the book of Hebrew quoted Prov 3:11-12 at Heb 12:5-6.

(3) James 4:6 quoted Prov 3:34.

(4) Peter reflected Prov 24:21 at I Pet 2:17. Prov 10:12 at I Pet 4:18, Prov 11:31 at I Pet 4:18. And II Pet 2:22 quoted Prov 26:11.

IV. The thought of coming world revealed on Proverbs

It is true that the Proverb focuses mostly on contemporary themes that pertain to real-life situations. Therefore, it is only normal that the statements about the future world do not immediately reveal. However, because the author had hope in the future, his beliefs are evident in the text.

1. "The wicked is overthrown through his evildoing, but the righteous finds refuge in his death.."(14:32)

In this context, what does it mean to say that "the righteous finds refuge in his death"? This is a portent of things to come, according to even Dathe, a critic of Germany. Thus, "This word surprisingly testifies the faith of saints in the Old Testament." In 1968, Charles Bridges published *A Commentary on Proverbs* with the tagline "Truth Trust," on page 193. Additionally, D. Hermann Strack, a German commentator, read 14:32 as meaning the following. This means that "the godly saints are strong, just as the house was constructed on the rock by relying on God. He cannot be destroyed by a flood or a plague. He believes that despite enormous suffering.

There are chapters and poems about eternal life in the proverb. They are 4:18, 5:6, 11:7, 10:2, 28, 11:4, 12:28, 24:14, and 19 below, among other verses.

2. "The path of life leads upward for the prudent, that he may turn away from Sheol beneath." (15:24)

Charles Bridges stated in reference to this word, "This is the light of one eternal life shone in the day of the Old Testament." A Commentary on Proverbs, The Banner of Truth Trust, 1968, p. 214 (Another flash of light and immortality shines here upon the Old Testament dispensation) Delitzsch also added that 15:24 indicates the path leading to eternal life. In his words, "This word is the new great thought of the eternal life." Additionally, 12:28 refers to eternal life. (Commentaries on The Old Testament, Proverbs, I, Eerdmans, 1950, p. 329)

3. The words that teach the life in coming world indirectly.

The proverbs reveal many words , Jehovah” And it claims that only Jehovah is the salvation of the righteous (believer). (10:27, 14:27, 18:10) The proverbs claims that the wrath and blessing of the man are depended on only God. (3:6) Therefore the condition that the soul of the man become well is depended by him. (3:21-22) This is the thought of all Old Testament.

The eternal life means living in the eternal blessing, which belongs to God, but the man cannot accomplish it by himself. What we accept God as our God is our eternal life. As Jesus discussed the eternal life, he said in the criteria of the fact that God is the God of Abraham. The word, “ God of Abraham” in Lk 20:37-38 means that Abraham is alive. Therefore he said, “ God is not God of the dead”. Here the word “ the dead” means to be the dead spiritually. At the other place Jesus (Mt 8:22) used the word, “the dead”, that is, it was the word that the Lord

said that after the funeral of his father he shall follow the Lord, “And Jesus said to him, “Follow me, and leave the dead to bury their own dead.” Therefore “the death” does not say non-being but the one under the wrath. Then whose God is God? He is not the one under the wrath that is, “God of the living one”. As we think of it there is happened some issue again. It was the fact that when Abraham became a living man? Surely it became that he was the object of covenant. In other word, as God became his God he became a living one. The covenant that God shall become God of a certain man is not temporary but eternal. God resurrects the man eternally according to the covenant of God and He makes him received the eternal effective of his covenant. Therefore the life of the eternal life is God himself. Accordingly Lk 20:38 b, “Now he is not God of the dead, but of the living, for all live to him.” (πάντες γὰρ αὐτῷ ζῶσιν) is followed to it. As we translate this phrase rightly, it is like following. That is, “because all people lives by him.” In other word, The relationship that God is Abraham’s God means that Abraham was alive, why does it say so? Because it means that all men are resurrected by God. Just like that Jesus stressed that God is just life, the resurrection, and also stressed that to have God means to have resurrection.

In living issue (until the blessed life of coming life and the resurrection) we are good enough to have only God. Therefore the Old Testament has the word, God instead of coming world so much. Such expression is the character of truth of the revelation of the Old Testament. That is,

the record also became in the center of God in order not to find out the blessed life except God out of the others. If we accept only God, the eternal life (after the man left the world to live eternally and the resurrection of coming world) is included in it. The theory of the eternal life in the center of God is different to the theory of immortality of the soul in the pagan philosopher. Socrates considered deeply at the dead time, thought deeply and he argued the eternal life of soul as four things. One among them discussed the eternal life of soul as we see the simplicity of soul (the character not to have separation and melting) it was the discussion of the eternal life in soul. Platon also illustrated so But for their thought is to discuss the eternal life of human autonomous, it is wrong. They did not know the fact that the death of the man is punishment. Moreover they did not know that human true life belongs to only God. The Scripture always says that no death belongs to only God. (I Tim 6:16)

Therefore the holy name, “Jehovah” itself said the eternal life (or, the life in coming world). The believers to have Him are participated into the eternal life.

V. The proverbs of Israel and the wisdom literature of Egypt

Amen-em-ope, the wisdom literature of Egypt has no little wisdom words. (W.O. E. Oesterley, The Wisdom of Egypt and the Old Testament, New York: Macmillian Co., 1927) Therefore there are

some scholars to affirm that many words in the Proverb are influenced by the above. G. Von Rad said that the activity of Joseph in Egypt is the novel reflected the thought of Egyptian wisdom literature, he said just like the old Israel respected the wisdom literature of Egypt. (Die Josephgeschichte ist durch und durch novelistisch, ihr Erzhangsstof ermangelt durchaus solcher genuiner Bin dungen an locale Haftpunkte – Supplements To Vetus Testamentum, Leiden, 1953, p. 120).

He again said, “ If the literature of Egyptian wisdom influenced to the contemporary literature afar obviously, We cannot say that Israel also was influenced by it.” (Wenn in Agypten der Einfluss der Weisheit auf das weite Feld der Literature in bedeutender war, so musste man sich wundern, wenn in Israel die Dinge anders gelaufen waren, - ZSpplements To Vetus Testamentum, Leiden, 1953, p. 126). He claims that he pointed several passages and then the words is related to the activity of Joseph. The passages can be introduced as following. He quoeted the words, (1) Prov 22:29 said, “Do you see a man skillful in his work? He will stand before kings; he will not stand before obscure men.” and (2) Prov 19:21 “Many are the plans in the mind of a man, but it is the purpose of the LORD that will stand.” and also he compared the phrase, “what the man thinks is different” in the literature of Egyptian wisdom (Amen-em-ope, 29:16) . (same book p125). Just like that, the main point in the theory of G. Von Rad, the literature of Egyptian wisdom is reflected by the history of Joseph, and some

passages of our proverbs were reflected. That is, the thought of Israel's wisdom was influenced by the literature of Egyptian wisdom. He concluded as following. That is, Speaking totally, the history of Joseph was the discourse that teaches the education of wisdom. The story is subjected by the educational concept out of Egypt and essential theological thought.” (same book p 127)

G. Von Rad despised here the uniqueness of the religion in the Old Testament. The author of the Proverb said the wisdom by the inspiration of Holy Spirit.(I Ki 3:12, 4:29-34) G. Ch. Aaldes who was a great Dutch scholar of the Old Testament said as following about the result to study the similar points between the literature of Egyptian wisdom and our Proverb. That is, “ These two books are independent. In some thought and in the method of expression, although there are some similar points in them, it is the result in relationship to the history and also it shall be explained (Beide boeken zijn volkomenonafhankelijk van elkaar ontstaan. Toch is er onmiskenbaar zekere overeenkomst tuschen beide in bepaalde gedachten en zelfs in enkele zegswijzen,... Een ++++++). In other word, the heart of the mankind has common character in any nations. For this one in same issues, even the other nations can say some similar word in a degree. In the oriental proverb, the word, “the plan of work comes out of the man, its accomplishment comes out of God.” was existed before

the Christianity came into our country out of the old time. But it is similar to the contents of Prov 19:21.

The wisdom literature of Egypt and the Proverb of the Scripture are different in the essential thought each other. The literature of Egyptian wisdom was in the criteria of Polytheism but the Proverb in criteria of monotheism.

VI. The ethic of the proverbs and the oriental ethic

We see many similar points between the morality of Proverb and the oriental ethic in external aspect. Especially many similar points in the canon of Confucianism are found. In this point I stressed to be different in both each other, in essential quality at the beginning. That is, the morality of the Proverb is theism but the oriental ethic is humanism. First of all, the similar points between the morality of Proverb and the oriental ethic are revealed at following.

1. Irresistible presupposition of Retribution for good and evil

The Proverbs say much in the fact that the one not to be right shall receive the disaster but the other to do rightly shall receive the blessing. As the first one is revealed the examples, the word that the idles man become poverty (6:9-11), the one fallen into the prostitute shall be destroyed (7:6-23), the word that the one to abandon the discipline

shall be fallen down fault (10:17), the arrogant one shall be met the insult (11:2) , the word that the wicked one shall be slipped by evil. (11:5) The word that the one to pay goodness with evil always shall be paid by plague. (17:13), the one to gather materials with the false word is to seek the death. (21:6) etc. Then at this point what we keep on in our mind is the fact that such retribution shall be established by irresistible law, that is, the moral law. The moral law belongs to the general revelation, which God controls directly. The believers should get more power as they believe in God by seeing this one. (22:19) Even the one not to know God understand the law. Because this law does not belong to the special revelation to relate to the spiritual salvation but belong to the general revelation to relate to the present day. Although they know this law, they do not know God who is the sovereignty Lord but attributes the source to the power without having volition and emotion. For example, the philosophical thought of Juyuk in oriental world follows to it.

In contemporary day it is very rare to study the Juyuk. As we see it, it is easy that the contemporary people has no the thought of Juyuk in their heart. But the thought of Juyuk is planted in the heart marrow deeply in oriental people, at the same time, and it controls over all areas of their lives. For example the quality of the oriental people are influenced by the thought of Juyuk essentially.

The reason to become so is for they have lived in the thought of Juyuk. For example, the opportunism revealed in their habitual lives, the fatalistic fate, egoism etc. Not only that, the fortune telling revealed in their society also is given by the corrupted influence of Juhyk thought, which was non-truth. Therefore the Christian should know the philosophy of the oriental people and the principle of conduct of life rightly and should study the thought of Juyuk and criticize it to correct them. As the Christian did so, they shall feel how much precious their gospel is deeply in proclaiming the gospel to them. If whoever does not know the thought of the oriental people rightly, for he does not know their disease, it is short to correct them in his knowledge.

According to the commentary of Kongankuk, as the time of king Bokhesi, Youngma bore the pictures and brought about them, the king saw it and drew 8 Guy () And at the time of king Woo a turtle brought about the letters, he used them to make the thought of Juyuk. But we think that they were a kind of myth. Anyway, what the ancient oriental wise man revealed by applying the heavenly theory is just the thought of Juhyuk. Therefore Juza said, “ To draw Whec on the Guy in Juhyuk does not come out of the making of the man but the men only found out what to becomes naturally.” And Soja said, “ before the whec was drawn, Yuk (in the natural world) was existed, which is trueword but no vanity.” But what they saw the nature rightly is the

main issue. Therefore it belongs to the our criticized issue. Juhyuk consists of 64 Guy.

Guy points to six lines to draw in the meaning to adapt all things in heaven and earth. What the line is cut off in the center is called for yinwhyk and not cut part is called for Yangwhyk. Yang whyk reveals greatness, intelligence, health, wealth, man, wise man etc. and Yin whyuk, darkness and brightness, foolishness, weakness emptiness, poverty, female, small man etc.

The philosophy of Juyuk saw that the cosmos, so is called for, is the product that came out of the egoistic moving of the power of Yin Yang to come out of Taeguk. This is effusionism and egoistic fatalism. And Juhyk called the image of all things for mixed image of yin yang and then they were drawn as Guys. But it cannot be called for the truth.

Juhuyk has many similar lessons like the teaching of proverb as the lessons of moral and how to life. We can introduce several things at following part representatively. That is, Gun Guy (), the high dragon is dangerous. That is, as he stays at high position, if he is arrogant, it is dangerous, Gon Guy, “he binds the entrance of bag is closed, there is no plague and no honor.” That is, it is benefit that as they do not boast of his talent and they keep on sincerity., Kyum guy, “as the high mountain stays in the land, it is humility.” That is, the one to have high position, as he stays in the ground points humility,

Bok guy, “sometime although he commits some fault , but as that time he often comes back to the right way.”

The lesson of the life style of the above are right at some degree.

Juhyuk has more lessons of life style. But Juhyuk does not know that the reason to be well for right attitude belongs to God but attributes to the moving of natural principle. This is different to the life style of the Proverb to admit God at all circumscisions. (Prov 3:6) The one to believe the dependence on without volition and without emotion and the one to believe in living God are different each other. The different point is the life and the death.

The thought of Juhyk includes mainly following mistakes. Those are,
(1) Because in drawing Guy he attaches by observing the thing and attaches the meaning of yin yang, how can he observe all things exactly? It is too paradoxical. For the man does not know his heat also how can he observe all things in the world?

(2) Juhuk is a kind of the philosophy of life and takes the balance as main point. But it is not the ethic in the center of the essence of love but points to the progressive egoism to aim on success and honor.

(3) The life style of Juyuk does not the man taken the power to occupy to the cosmos by excluding God who controls on all things, and presents in all beings but makes the man submitted to the hand of theory without volition and emotion.

(4) The philosophy of life style in Juyuk does not treat the issue of sin sufficiently to the object of God. The greatest issue in the life style is the sin that the man commits before God. But the philosophy of Juhyuk teaches the strategic escape and progressive success.

2. The present character of Proverb and the oriental thought

The teaching of Proverb treats mainly the present life. But it is the fact that sanctifies the present life as the people of God but is not secularism. It reveals that the present life of the man also should live in the center of God. God is not the Lord of heaven and he should be glorified through our actual life. The man of wisdom to know truth admits him and obeys it in all things in the earth. (3:6) God does not ignore the complicated present society/ His eyes observe the wicked man and the good man with his sight (15:9) and he claims the issues about poverty and wealth and the issue of personal enemy by himself. (16:7, 22:2, 24:17-18) the proverb reveals that our actual life is the chance to serve God well. The Proverb teaches that in any areas of our actual life we should admit the sovereignty Lordship. The word of God reveals the above of present world (coming world) and proposes that the actual world is the only good chance to serve God. Especially the Proverb said so. Just like the view of the present world warns to special oriental people. Among the oriental people there are many people to escape the present situation and to ignore it. It can say that it is the influence of Buddhism especially. Buddhism stands up on the foundation of the

theory of same body between matter and self and establishes up the ethic of family and the ethic of society. But because the philosophy takes the color of pessimism, it informs the thought of pessimism.

At this point the pessimism of Buddhism is reviewed as following.

1) The ontological pessimism. The pessimism of Buddhism is ontological always. In other word, according to Buddhism it is fact that all being that the man understand is vanity. Accordingly the trouble of the man his suffering comes out of being itself. So yualban is to release out of being. But it is not easy for the man to release out of being. Because as the man is died, the man is born into the other by the principle of transmigration. Therefore in order to escape out of transgression so it is called, many Buddhists devote themselves to study the karma against actual life.

In this point we can find how much the Buddhism say about transgression. For example in Biyoo cannon, a disciple of Buddah went to a place ther was a beautiful virgin. He asked to the virgin,” What did you do before your present life for you are son beautiful?” Then the woman answered “ I put on lamp for the temple of Buddah was dark, for it I became a beautiful woman in this world. The fact that the present living people also became the present persons through much transgression of the past is the thought of Buddhism. The times of transgression of a present living man in the past is infinitive. Until

now if the bones of transgressed people are broken out and are hathered on one place, all the world shall be filled with them. And if the milk to receive out of the mothers might be gathered at one lace, it might be the greater sea than four seas. And for the parents may be born as his descendants, the forefathers may be born as descendant. The reason the Buddhism do not east flesh food also is for his forefather s may be their forefather. (the word of yubnung kakyung)

Then How fearful punishment is the word, transgression? According to the teaching of Buddhism one thing of a man's thought may be born as a body at the latter time by receiving the karma. In one day several thousand thousand thought come and go, every one shall be born as the bodies by receiving karma. The Cho bock boung kyung said that to be rich man in the world come out of many alms in before living, the good face the man has comes out of enduring the mocked things well at his before living. The reason that the man has good clear voice is for he read the prayer much, the reason that the has ugly bad face is for he frown his face and appeared much angry, And the reason that the man in this world is dumb is for in his before living he blamed the men much, The fact that the man become a great snake in this world is for he fooled around the men with trickery much in his before living, his diseases in this world comes out of the fact that he like to hit the others in his before world.. And Ubbo chsbulkung said that the reason the man is died shortly is for he killed much in his before living, the reason

that the man get trouble in this world is for he got much thieves in his before living.

The fact that the above transgression theory is so imaginative and strange shall be [roved by the readers themselves more.

2) Intellectual pessimism The Buddhism clams that all things should be admitted as a mirage. Kisinnon said, “All laws should be distinguished by depending on the no image. If only one no image is removed ther is no any border line. “ The thought that all thing in the eyes of the men is like a mirage appeared in the summer is stressed in the Rangkabatara kyung much. (pp 90-96) therefore the Buddhists devote themselves to study the karma to deliver out of the vain world-view.

According to the teaching of Buddhism, to remove the mirage in their hearts through studying true karma and to return to the essential state is the state to return to the home. Such thing does not get the metaphysical speculation. That is, it is not the human psychological progress. In studying the karma the logical psychological speculation rather blocks enlightenment. And then Buddhism character of the one to do karma does not come out of the outside but comes out of himself. As we see it, Buddhism belongs to the autonomous always. At this point it is revealed the opposed one to the Christianity completely. The importance in studying the karma is the train to remove miscellaneous thoughts through mental unification. One of the method is to strait up

the attitude of head and body, in sitting down in quiet and concentrating the power of whole body on the lower abdomen and making the breath softly. As we see it, Buddhism reveals that to take the mental unification by his power arrives to the religious purpose. The mental unification means arriving to remove the image. Buddhism see that removing image is the ideal state of the man's heart. The removing image is the state of mind to escape both the positive and the negative. To see the removing image we can find in Kumgang kung. At the issue of lams Kumgang kung said as following. That is, Dasi suboria! Busal should be taken care of so surely, he should not concentrate on image. “ () Such word of Buddah can be compared with the Scripture, Mt 6:3-4. There it said, “ “. But these two things are different each other. The word of Kumkangkung is the autonomous for his enlightenment but the word of Matthew is to serve God. Then what is the purpose of studying the karma? Of course it is to arrive to Nirvana by the human institute. What id nirvana? Inssen said, “ Nirvana is the extinction of the flame of the “ I process”. And he said, “ That is the way we believe that nirvana does not bring about the dehumanization of the human, but confirms the Plentitude of its accomplishment, - Living Zen, the Macmillian Company , New York, 1960, p 139). In the oriental world the great name of karma is called for Yukjodaesa. He was a man in Dang dynasty, which his name was Hui-neng (AD 638-713) He remained Teaching book and is called for Tan Ching. As thought of Lujo out of Bubbo dankung it mainly is

removing image. For example, 1) the word, “the little thing is reduced, the thought is reduced, faithfulness is reduced, and the vanity is reduced, he can see the character of Buddha. (Buddhankung p 108) 2) the word, “If you want to find the god of law, he should reduce all image of the law and cleans the heart.” (the same book p 121) 3) As the woman monk holds the Buddha canon and asked the letter he replied, the word, “the mysterious theory of all Buddha is not related to the letter.” (p124) 4) The word, “for the worldly man is reduced out of outside, the image is good, it is reduced inside, it is good to vanity, if on the image the image is reduced and it is reduced vanity to vanity, that is it is not reduced to this inside and that outside.” 5)” the word, “ as it has no thought, the thought is just right, but it has thought the thought shall be wicked.” (same book p138) 6) the word, “happening cleaning is all destroyed activity, keeping on staying is not calming down. “ (same book p148) 7) The word, “Did you see the empty space take image, or, not? A monk, Jisang replied, “Your essential character is like empty space, finally you cannot see anything is called for the name, the right opinion and finally you cannot see anything well is called for true knowledge.” (same book p 151) 8)The word, “ you see the essential character in yourself but do not concentrate into the image of outside law.” 9) The word, “When it is a standard that the monk to be called for Jisung sat down always but not be lied down on the seat for mastering the way, he replied, “As the heart stays and sees it in quiet is a disease., but not true karma, in

sitting down on a seat and oppressing his body, what benefit shall come on him in a theory?" (same book p 184) etc.

The theory of Lukjodeasa introduced on the above treats all knowledge by the concept of the man attributes to the mistaken. He admitted only understanding heart (human heart itself). Just like that, it is wrong that the activity of knowledge admits that the human heart is the authority to judge the truth. Human heart is false than all things and was corrupted extremely. (Jer 17:9) Only the word of God is only authority to judge the truth.

3) The difference between Christianity and Buddhism

(1) The Buddhism denies the creator to all things but The Christianity claims it. The Buddhists said that if God felt to create all things, such God is not the absolute one. But it is not the word to misunderstand the Christianity. The fact that God creates all things is not filled his short part with something. Although he has no all things he is self-sufficient one. The purpose he created all things is only for the mankind.

(2) The Buddhism does not believe in the redeemer and the doctrine of redemption but aims on finding out himself. In the other hand, the Christianity always treats the man as the sinner and it believes that the fact to save out of it is established by the heteronomy (the method God provides)

(3) The Buddhist criticizes to the Christianity that the view of salvation in the Christianity is only the spiritual imperialism. The reason to criticize so is for the fact that the salvation of the man is established by the authority of God. As the Buddhists say, Buddhist always wants to release the people in peace out of all false thought. But it is wrong word. Because it is obvious that the man cannot be saved for himself, rather he should like to obey the authority. It is the faith. And to the word, “remember me by executing this one” when Jesus was taken the Passover feast, the Buddhist criticize as followings. That is, “Can a true godly person request that all people should remember himself?” The remembrance gives the stumbling block to the spiritual development.” But this is the word to come out of the ignorance the fact that the man is the creature and a sinner and the fact that Jesus is God and also the truth itself. As the man remembers Jesus he can understand the truth and get the freedom and salvation.

VII. References

In writing this commentary following books to use or, to criticize are used.

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A Commentary on Proverbs

Chapter 1

The analysis of contents

1. Introduction (1–7)
2. Advice not to associate with evil people (8–19)
3. Lamenting carelessness in light of the wisdom's calling (20–33)

Interpretation

1-7. The preamble of all proverbs is supposed to contain this section. Here are two items that, obviously, identify the book's author (verse 1) and its goal. (2-7)

1 The proverbs of Solomon, son of David, king of Israel:

We can examine Solomon's comprehensive statement, who wrote this book. that is, the terms "son of David" and "king of Israel" In a similar vein, the Bible has a historical feel to it. Solomon specifically used prayer to receive God's knowledge. II Chronicles 1:7–12 I Ki 3:28, 4:34, and Ps 72:1 are cited. As we can see, it is evident that humans can obtain spiritual insight via the same process. The wisdom of Solomon has the authority of Good's word at this time, so bear that in mind. (Prov 16:10)

The Proverbs' translation of the Hebrew word (חָכְמָה) points to a brief statement that expresses the overarching idea. According to Delitzsch, it is revealed to be more than just a metaphor in some circumstances and to be a parallel phrase or opposing term in others.

2 To know wisdom and instruction, to understand words of insight, "Wisdom" (חָכְמָה) is a strong phrase that refers to the understanding that we can understand the common theory underlying the existence of everything and its fundamental nature. Additionally, "instruction" (בִּינָה) refers to discipline. Insight (מוֹסֵר) directs the discerned force toward the righteous and the evil. (Delitzsch) These three words treat the belief that God is at the center of them. They don't really differ from one another at this point. Therefore, the "wisdom" that the proverb refers to is not secular wisdom but rather spiritual insight that leads to redemption for those who believe in it. Ti 2:11–12, II Tim 3:15–17

The wisdom, in addition to how enigmatic the wisdom is to further benefit a man's soul, is what benefits the man's physical body. Our Lord and Savior also bears the name of wisdom in this sense. (I Cor 1:30; Lk 7:35) He was more significant than Solomon. (Mt 12:42) Of course, many of the ideas that the world teaches are found in the Proverbs. Words in 6:1–11, 11:14, 14:28, 34, 20:18, and 28:23–27 are a few examples of representative things. The goal of the writings is to help believers carry out the commandments correctly so that they can gain indirect advantages in their spiritual lives. For instance, being

lazy can injure one's soul. The believer ought to act wisely in matters of the world. As a result, the believer must also act in accordance with worldly understanding. The worldly wisdom that the proverbs impart therefore also tries to ensure that his spiritual life improves.(to have faith in God and to obey him)

Both the New Testament and the Old Testament place emphasis on the believers' receipt of such spiritual understanding. The first gift listed in I Corinthians 12:8–11 is the gift of wisdom. The wisdom that is found in the heart of God is not a broad one. According to Jam 3:17, holiness comes first in the wisdom that results from the foregoing. In other words, God's knowledge is holiness, which is to trust in and submit to Him.

3 to receive instruction in wise dealing, in righteousness, justice, and equity;

Since the word "wisdom" is used first in this context, it is clear that spiritual wisdom is the foundation for righteousness, justice, and honesty. That is to say, as the man gained spiritual insight, he was forced to live a virtuous, just, and honest life in front of God.

In this context, "righteousness, justice, and equity" refer not only to social justice but also to religious ethics, or holiness.

The "wisdom" that proverbs provide emphasizes religious ethics and the need to believe in God over technical science. The men of today disdain religious ethics, but they are more concerned with the mechanical and

scientific civilizations. As a result, they abandon righteousness and are cast into the throne of the beast without the virtue standard. They combine the art of wheeling and dealing with a philosophy of life. Such modern men, in my opinion, flee into the wreckage.

The verb "to receive instruction" This emphasizes the men's inherent submission to the authority of God's word. This leads to becoming extremely autonomous, which is a word that modern men who desire complete and unrestricted independence detest hearing. They do not wish to follow the directive. Their mentality is that (1) they reject the notion that they are wholly excellent and complete, which derives from the conceit that they are identical to God. It is silly of them to be so cocky at the same time. Why do they not recognize their sinfulness? Think of Romans 3:10. Why do they assert that they are the men to have perfect freedom like God even when they do not fully understand their own future? They are unaware that their life is a cloud of mist. Please read Jm 4:13–16.

4-6 to give prudence to the simple, knowledge and discretion to the youth—Let the wise hear and increase in learning, and the one who understands obtain guidance, to understand a proverb and a saying, the words of the wise and their riddles.

Here, it makes clear the rationale for the Proverbs' instruction. It goes like this. (1) "The foolish one" (פְּתוּיִם), also known as "turning the opened one into "the wise man." It is simple for someone who lacks

moral principles to be treated arbitrarily by others. As a result, they must correctly distinguish between good and wrong and take a stand by imparting God's wisdom to them. (2) To impart knowledge and sobriety to young people. The young person attacks without much caution since he lacks experience. As a result, the young men must be fortified like the elderly men by absorbing God's wisdom. Psalm 119:100 stated, "How can a young man keep his way pure? By guarding it according to your word." (3) "Let the wise hear and increase in learning". Men who have received the wisdom of God need even more wisdom because it is something that everyone needs. The wise man need more wisdom because he assumes greater responsibilities. He should therefore constantly learn about God's knowledge. The person who has it receives more from God. Please see Mt 25:29.

7The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

The central verse of all the Proverbs is crucial, notwithstanding how frequently it is called for. "The fear of the Lord" refers to the Old Testament belief in Jehovah. This suggests that we should be scared of God with love as well as dread. The phrase "the foundation of knowledge" (רִאשִׁית דָּעַת) refers to the knowledge's underlying assumptions or its head or basis. In other words, God is the basis upon which all true wisdom is built.

“despise wisdom and instruction.” To hate the wisdom of knowing God is what it entails. The author of Proverbs claims that all wisdom and knowledge point to the spiritual insight at the heart of God. Observe Ecc. 12:13. Despite his extensive scientific understanding, he cannot avoid the foolish guy if he does not know God. Jer 8:9 and 14:1.

Modern males increasingly become servants of the machine because they disregard the fear of God and place their attention on mechanic advancement. It is difficult for people to live in a nation where a mechanical culture has arisen, to have the essential mental downtime, and then it is tough for them to be forced to follow the machine in all aspects of their daily lives. They are automated because they need to focus on their occupation's next step toward mechanization. They continuously use stress as a slave to the machine.

8-9 Hear, my son, your father’s instruction, and forsake not your mother’s teaching, for they are a graceful garland for your head and pendants for your neck.

What does "father's instruction" and "mother's teaching" mean in this context? We might say that these two things show that parents instruct their children in the faith-based teaching of God's truth. These two expressions also show that God's instructions are given to His people in a firm yet loving manner, much like a father would. Because of this, the males who read the entire book should accept as true what their parents have taught them and adopt an attitude of submission.

The New Testament makes numerous references to the idea that when servants of God who have the spiritual authority to proclaim and teach the word of God regard the people of God as their children. To his followers, Jesus referred to them as "children" in John 21:5, describing His teaching as "the wisdom" and requesting "children" of men to receive it. (Lk 7:35) According to our interpretation, both the New Testament and the Old Testament place a higher value on the spiritual family than the biological family. A true family is made up of all the males who have a common belief in the Bible. Jesus consequently said, "For whoever does the will of God, he is my brother and sister and mother." Paul referred to Timothy and Titus as assen, which also had the same meaning as in Mk 3:35. Tim 1:1, Tim 2:1, and Ti 1:1

"Hear, and do not desert. This word emphasizes submission. The autonomous in the present moment shall not accept this word. They merely assert their freedom, disliking obedience. It is, however, their controversy. Why do they adhere to scientific law when they assert the liberty to reject religious ethical activity? The religious ethic has the law if the scientific law applies. This legislation requires that all people obey it. One who disobeys the truth will be ruined. Refer to 13:8.

The phrases "a graceful garland" and "pendants for your neck" both refer to the splendor. Observe Dan 5:7. Actually, the man is made to continue glorifying himself by the Bible. Daniel was lifted up as a result of it (Dan 2:46; 6:25–27); Joseph was likewise lifted up. (gen 39:8-10, 41:39-43). First and foremost, the soul of the person who keeps God's

word is to do good. Cite Jn 14:21, 23, Act 20:32, I Pet 1:8-9, 22-23, and III Jn 1:2-4 for further information. It is apparent that the Christians' spirits and bodies improve as they continue to study God's Word. However, many of the males among them fail to grasp this reality. They must think about these matters quietly. That is, it is an inquiry to oneself, "If I do not continue in God's word, what shall I now become?" They will realize that I may have already been destroyed if I had not remained true to God's word.

10 My son, if sinners entice you, do not consent. "my son". This could be the phrase that Solomon executed when teaching his actual kid. However, this is also the goal for all of humanity, or the spiritual offspring. The Proverbs serves more than just household education. All of humanity, as seen through the prophet of God, is the object. He called him for my son because he thought of him as the fatherly, forgiving patron. Here, he made sure that his son wouldn't follow "the wicked man" (Delitzsch). The phrase "the wicked man" in this context refers to a very bad person who practices immorality to the extreme. Who are the most severe bad people, then? They are so arrogant and so audacious in claiming the wicked conduct for frequent activity of the evil, as the lines below (verses 11–14) show. The evil act creates the demonic personality.

"Do not consent" Shouldn't the man approach the miserable person and show mercy to him? By cohabitating, shouldn't they set an example for

one another in choosing the right path? Paul also saved the guys through the gospel; did he not use a number of figures to bring them together in a conversation? (I Cor 9:19-23) However, the treatment he received did not entail giving up the core of the gospel in the debate over the gospel and ethics. Paul and the other Apostles only allowed the evil to participate in the fellowship. Act 8:18–23; II Corinthians 6:14–18; II John 1:10–11. The Old Testament saints carried out this action. (Ps 1:1) Additionally, males should abandon the bad individual in order to preserve the dignity of faith. Particularly, it is kept in mind in our text.

11-14 If they say, “Come with us, let us lie in wait for blood; let us ambush the innocent without reason; like Sheol let us swallow them alive, and whole, like those who go down to the pit; we shall find all precious goods, we shall fill our houses with plunder; throw in your lot among us; we will all have one purse”—

This section details the behavior of the wicked man (the really wicked man) mentioned in the section above. The activity's personality is similar to that of the devil. (1) It is demonic to make the threat to hurt a sinless man without justification (verse 11). " a murderer from the beginning" that is, the devil (Jn 8:44) enticed Adam and Eve to commit sin and succeeded in doing so. (2) He is evil in his cruelty. They said, "like Sheol let us swallow them alive" (verse 12). The devil is the one who should concentrate on consuming the man. (Rev 9:1,11) (3) The

devil's trick is revealed in verse 13 when he makes the promise of false happiness. When Eve first encountered the devil, he offered her a tempting proposition: "For God knows that when you eat of it (the fruit of the tree to know good and evil), your eyes will be opened, and you will be like God, knowing good and evil." (Gen 3:5) And he added, "All these (all the nations and the glory) I will give you, if you will fall down and worship me," the devil tempts Jesus. (Mt 4:9)

"Put your lot in with us" Verses 14a To be more accurate, "throw in your lot" () should read "you should throw your lot and put it into the other." This indicates that he is being enticed to follow his destiny. D. G. Wilderboer, who also used the term "toy," agreed. That is, engaging in such immoral conduct entails going on an adventure with others. Marti, Hand-Commentar, Die Spruche, 1899, Freiburg I. B. Leipzig und Tübingen, s. 4, "Das schlechte Werk soll auf gemeinschaftliches Risiko unternommen werden – Marti, Hand-Commentar, Die Spruche, 1899, Freiburg I. B. Leipzig und Tübingen, s. 4)

."Each of us will carry a purse" (Verse 14 b) It implies that we should turn the stolen property into a common ownership and use it on a regular basis.

This is the word they were tempted by. This is comparable to the present claim of the communion. The communion established this

assertion and seized humanity's freedom. What gain would mankind derive from losing freedom, which is as priceless as life?

15-16 my son, do not walk in the way with them; hold back your foot from their paths, for their feet run to evil, and they make haste to shed blood.

"My son". See the explanation of the same word in verses 8–9 for further information. The word "" means to abstain from engaging in the sinful behavior. This verse also encourages us to avoid accepting the broad fellowship whenever possible. They do it fervently and in order to appease the evil. The word " "indicates this. Instead of committing the transgression out of need, they flee to do evil. It is to encourage evil and carry it out carelessly. Because the sin has hardened them, they suffer the same consequences as the sin. As a result, the person who offers fellowship to such a person is unable to restrain their evil deed and instead becomes complicit in it. Anyone who associates with them will remain in a hazardous situation, so they should be avoided. The way to get over sin is to avoid it. For instance, Joseph overcame the sin in this manner. (I Tim 6:11). Additionally, it advised avoiding youth-era desires. (II Tim 2:22) Paul urged the Corinthian church to abstain from idolatry as well. (I Cor 10:14) As we encounter temptation, God provides the escape route, according to II Corinthians 10:13.

17For in vain is a net spread in the sight of any bird,

There are two components to the interpretation of this text. (1) A bird might think that creating the net was in vain because the birds were foolish enough to be securely suspended in it. (2) As the bird sees the net being made. This reading is accurate. Because the wicked are materially blind, they are worse than birds. They engage in such terrible behavior because they are unaware that taking another person's belongings is an act of self-destruction. Strack, Nowack, and Schultens **18- 19 but these men lie in wait for their own blood; they set an ambush for their own lives. Such are the ways of everyone who is greedy for unjust gain;it takes away the life of its possessors, they know how to avoid it.**

The message in this section illustrates the crucial lesson that whomever does hurt to another will ultimately cause pain to himself. God will intervene to stop the extreme evil from harming himself since he is alive and judges by justice. Psalm 9:15 stated, "The nations have sunk in the pit that they made; in the net that they hid, their own foot has been caught." God's conduct in this manner is the clear judgment that the wicked are aware of. Such was the significance of Psalm 9:16's continual " The LORD has made himself known; he has executed judgment; the wicked are snared in the work of their own hands. Higgsaion. Selah". Observe Ps. 7:15–16. According to the Bible, King Ahab and Queen Isabella were destroyed as a result of killing the innocent Nabob (I Kings 21:4–24)., Hamaan used a craft to kill Morcei, but he was actually dead. (7) Esther And Judah Iscariot, who had sold

his teacher, assisted in his own suicide. (Mt 27:3-5) Given the man's tremendous wickedness and injury to the other, it is evident that God must have punished him personally. Unbelievers are aware of this fact as well. According to an old writing, "what comes out of you returns to you."(Mencius)

20-21 Wisdom cries aloud in the street, in the markets she raises her voice; at the head of the noisy streets she cries out; at the entrance of the city gates she speaks:

It bemoans the men's refusal to submit to the wisdom from verses 20 through verse 32. Here, the knowledge of God was personalized and stated by designating the teller. Thus, "the wisdom" is able to use the pronoun of God's son in this context. Observe 7:35. Consequently, "what does it mean"? The process of God's son and natural revelation being revealed is how we come to know God. This discovery is spreading throughout the world and is global in nature; it is not only restricted to a few con artists. The words " the street " the markets " " the head of the noisy streets ", "entrance of the city gates, "in the city", etc. are employed at this point in the meaning. Such a statement emphasizes the revelation's global applicability. The identical words are used in Psalm 19:3–4, “There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun,” Despite this, mankind's sin and corruption are to blame for the fact that they do not know God. (Rom 1:18-23) As a result, one does

not come to know God via intellectual study alone but rather through faith in the Scripture, obedience, and repentance of sin. They cannot avoid the fact that they are the arrogant men who think they know best and the foolish men who do not know God if they do not repent. (Prov 1:22) Even though he lacks science and is illiterate, if he repents of his sin, he can know God. However, even though he is a scholar who has read every book written, as long as he does not repent, he cannot know God. The ability to know God requires religious ethical knowledge rather than sensitive knowledge (science knowledge). It is the knowledge that it will be opened as soon as a man recognizes his sin in light of God's Word and repents. The sensitive information (the scientific knowledge) is mechanical and solely used to address material-related issues. Animals have more sophisticated knowledge than humans in several areas. In other words, military canines are better than humans at identifying the adversary. California had earthquakes in the year 1974. The rats migrated into the opposite district before the earthquake even occurred because they were already aware of it. Then Is it possible to argue that a rat is worth more than a person? We shouldn't measure the worth of a person or an animal using sensitive knowledge standards. Man evolved into a useful entity in terms of the potential for religious ethical understanding. The knowledge of the aspect is revealed if he repents of the sin. It is the ability to comprehend God in his ultimate realm. Despite having a great deal of

sensory knowledge, he cannot rise above the level of a lesser animal since he lacks such knowledge.

22“How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?

This illustrates the nature of the men who reject the wisdom of God's calling. Three things are revealed by it. First, "the foolish man" (פְּתוּלָה). It refers to the common man. More than the arrogant and hypocritical folks, the simple men have a better chance of hearing the word of God. But because they are unable to distinguish between good and wrong and lack a firm point of view, they may also come together in a perilous situation. They are easily drawn into wicked movements. The men involved in such movement are highlighted in our text. (2) "The scoffer man" (לְצַיִם). These men are incredibly evil and disdain God's knowledge. Thirdly, "the fool man" (פְּתוּלָה). This is not the case with the ignorant individual described above, who has been morally damaged and hardened by evil.

The three men mentioned above don't have much hope. It is only natural to criticize them for their sinful status. They never have a heart of regret for their sins, as seen by their love of foolishness. They are "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" in the same way. (Is 5:20) Sin is not something people do voluntarily; instead, it is a sign of a hardened heart. due of their sin.

Despite this, God's wisdom counsels them. The admonition is not only kept going permanently by God's long-suffering, as stated in verse 23a. The word, "How long" in our text makes it clear. In a similar manner, sinners who God has long tolerated and urged will ultimately face judgment. Even when they are condemned, they cannot complain. Think of Romans 2:4-5.

23 If you turn at my reproof, behold, I will pour out my spirit to you; I will make my words known to you. In this verse, God promises to bless the men who repent. Despite the fact that they lived a long period in sin. Now, if they pay attention to God's correction and turn from their sin, God gives them grace and will abundantly supply. The meaning is contained in the word " I will make my words known to you "(verse 23 b). The gift of the Holy Spirit is the greatest grace we may experience. Jesus stated in the context that the Holy Spirit is the greatest grace among the graces received by the praying man, " If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Lk 11:13). The Holy Spirit, which God gives to us, helps us understand his message. Receiving the Holy Spirit means receiving the grace of the word. In light of this, "I will make my words known to you "(verse 23 b) Holy Spirit's work is not God's work if the truth (the word) is not there. The Holy Spirit is the Word of Truth. (Jn 14:17) Our hearts are cut and stabbed by the revelation of the word at work. "For the word of God is living and active, sharper than any two-edged sword,

piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account." according to Heb 4:12–13. This illustrates the role of the written word, which the Holy Spirit helps us understand. Observe II Cor. 7:11. When Luther realized what the verse in Romans 1:17 meant, it struck him like thunder in the heart. In addition to being sinners, the great servants of the Lord were also sinners when they first began to hear and obey God's word.

Understanding the Bible is more important to him than information because he actually believes it when the Holy Spirit works in his heart. Greater understanding is gained via the work of the Holy Spirit in helping a person properly understand the Bible than is available through academic study. It is true that the person who receives this grace repents (returned - verse 23a), but it is also true that the more he repents, the more grace he can receive.

24-25 Because I have called and you refused to listen, have stretched out my hand and no one has heeded, because you have ignored all my counsel and would have none of my reproof,

They regret their lack of response to God's understanding in this situation, despite his ardent and urgent exhortations. They should be embracing the word of God, but instead they hate it. (Prov 1:22, 24, 25, 29, 30) They approach it in a rebellious manner. Why are they so

adamantly rebelling? (1) The denial of an invisible God is ignorance. They are stupid guys because they favor material possessions while rejecting immaterial ones. But the invisible part is more important. II Cor 4:18 states that "as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal." (2) Their evil thinking justifies their wickedness. (Rom 1:18) Although they are aware that some people benefit from the suffering of others (Proverbs 1:11–14), the Bible teaches the exact opposite. (Prov 1:15-19) By scorning God's word in the same way that they reject to seek God's word for forgiveness, they back up their claim that they justified their sin. They claim that the Bible should be disregarded. Never repenting is a mindset that despises the reality. (3) The term is liberalism. They want to make their fantasies a reality. They feel uneasy being told to acknowledge a higher authority than themselves. They are gullible men who don't realize that a man is not the highest form of existence. (Prov 1:23). Why do they change from being the most liberated man in the world to being the guy like the mist (Jm 4:14)?

26-32 I also will laugh at your calamity; I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you. Then they will call upon me, but I will not answer; they will seek me diligently but will not find me. Because they hated knowledge

and did not choose the fear of the LORD, would have none of my counsel and despised all my reproof, therefore they shall eat the fruit of their way, and have their fill of their own devices. For the simple are killed by their turning away, and the complacency of fools destroys them;

The rebellious men who disobeyed the calling of God's wisdom were said to endure judgment all the way to the end in this passage. In the future, God will entirely dismiss them on the day of their judgment. The words "I also will laugh" and "I will not answer", respectively, in verses 26 and 28 make meaning-pointing claims. The essence of God's judgment is reflected in his viewpoint. He never feels sorrow for those he judges; rather, he always administers justice in accordance with his tenderness and compassion. As a result, judgment never feels violent and always comes from a place of naturalness. Similar to how darkness disappears before light, the destruction of the sinner at the time of judgment follows this reasoning. This is how the phrase "they shall eat the fruit of their way, and have their fill of their own devices. For the simple are killed by their turning away, and the complacency of fools destroys them"(31-32) reveals the nature of the judgment. To put it another way, their damage does not receive the same rationale as hair damage because it is so naturally occurring. The expression "" depicts their departure by pitting their love against God's love. Their acts ultimately lead to their own destruction. Since they gather resources

and ensure their safety through sinful deeds, "it" means that they are destroyed as a result of the curse laid upon them. Similar to this, their destruction generates itself. God's judgment of them therefore makes perfect sense; there won't be any violent elements. They kick an awl with their heels, which exposes them to the sickness.

33but whoever listens to me will dwell secure and will be at ease, without dread of disaster.”

Here, we can assert that Jesus Christ is referred to as "I" in the New Testament. A person's soul is granted solid stability in him if they continue to accept and uphold the gospel of Christ. (Mt 7:24-25, Rom 8:1)

Chapter 2

The analysis of contents

1. How to acquire intelligence (1–9) 2. The wisdom's positive effects (10–22) (1) delivering the wicked from power (10–15) (2) Deliverance from the wicked lady (16–19) (3) Pointing us in the direction of righteousness (20–22)

Interpretation

1-3 My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; yes, if you call out for insight and raise your voice for understanding,

Here, as the man seeks the wisdom, he reveals the concrete attitude to have to take. That is, he should seek with his heart (לֵב heart) in his mind, that is, in his hot love, and he should incline to make your ear attentive and to lift up his voice externally.

“Making your ear attentive “and “raise your voice” means to pray. (Is 51:4, 55:3) Charles Bridge explained as following of this point. That is, “The wisdom of this world can get by the science. But the wisdom of heaven gets out of the prayer. The Science can make a Biblical scholar but the prayer makes a spiritual Christian.... We should seek God’s grace and his inspiration. We need our prayer to understand all words of

the Scripture. David. David prayed to understand the word of God. (Ps 119:18), Solomon also did so. (I Ki 3:9-12), as a mature believer pray to get the spiritual wisdom. (Act 1:17-19) (A commentary on Proverbs, The Banner of Truth, Trust, 1968, pp 14-15)

Job said in the meaning that the spiritual wisdom comes out of God as following, “From where, then, does wisdom come? And where is the place of understanding? It is hidden from the eyes of all living and concealed from the birds of the air. Abaddon and Death say, “we have heard a rumor of it with our ears.’ “God understands the way to it, and he knows its place. For he looks to the ends of the earth and sees everything under the heavens. When he gave to the wind its weight and apportioned the waters by measure, when he made a decree for the rain and a way for the lightning of the thunder, then he saw it and declared it; he established it, and searched it out. And he said to man, ‘Behold, the fear of the Lord, that is wisdom, and to turn away from evil is understanding.”(Job 28:20-28). Therefore the one to seek tis wisdom should approach to God and seek it. We read the Scripture with the others but sometimes we should search for God in the secret place toward God to seek the truth of the Scripture. Whoever does not know the Scripture rightly may walk to the wrong way without having conceiving although he claimed in the criteria of the Scripture.

4 if you seek it like silver and search for it as for hidden treasures,

Here, as the man seeks the wisdom he should treat it precious like the one to seek the treasure. When the men seek the wisdom they do not save much sacrifice until to get it. (Job 28:1-11) Much more if the one who wants to know the word of God (Job 28:12-19) treats it without having carefulness, Shall God make him understood so precious thing? To study the word of God is the holy work to receive the teaching of God. The one who does not take carefulness cannot receive the help of God. Mt 7:6 said, “Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.” The thought that what God is holy (his word, his gospel and his power) treats precious are not treated worse than the silver and the gold is the perishable thinking. It is precious that the wisdom of God that we arrives at the salvation (II Tim 3:15, I Cor 1:30) cannot be compared to the silver and the gold. (I Pet 1:18-19) Despite it is so, the fact that our text (Prov 2:4) said to treat “like the silver and the gold” means that the men not to know the value of God’s wisdom but treats the silver (the treasure of the world) so precious should seek the wisdom of God (The wisdom to know God) with his greatest sincerity and his passion.

5 then you will understand the fear of the LORD and find the knowledge of God.

Here, it reveals what the wisdom (verse 2) obviously is, in the same time; it is warranted that the one to seek it sincerely must be understood. The wisdom that the proverbs said so much does not mean the other but the fear of God (to know God). Why is to know God and the fear of God the wisdom? We can say the reason in the views of several aspects. Among them for some examples, (1) because to know God is the knowledge without failure. The fact that we know God comes out of the Holy Spirit. (I Cor 2:6-16). Refer to Me Cor 12:3. The knowledge to come out of the Holy Spirit has no the failure and the mistake. (2) Because to know God is the foundation of the knowledge. (Prov 1:7) If it is wonderful thing to know the scientific knowledge by studying this world and knowing it, to know the creator of all creatures is more surprised thing it is the special wisdom. (3) As the man knows God and takes the fear of God he shall leave the sin. (Prov 3:7) The fact that the man commits sin enters into the death and is the foolish activity (Ps 14:1, 5) button leave out of it is the wisdom. Refer to Ezk 18:30-32. (4) Because the man get the eternal life by knowing God. (Jn 17:3) What the man arrives at the salvation is the wisdom in the special meaning. (II Tim 3:15)

The contemporary men believe in the almighty power of the science but despise the fear of God. It is likewise but foolish activity. Accordingly the contemporary world is filled with sin and anxiety and was settled before destruction.

6 For the LORD gives wisdom; from his mouth come knowledge and understanding;

Here, a conjunction of reason, because (וְ) comes and explains the reason that the believer (the one to seek the spiritual wisdom) understands the wisdom. It means that Jehovah is the provider of the wisdom. What come out of him are only the wisdom and the truth. What seems to be foolish by God (as the man sees) is to be wiser than the man. (I Cor 1:25) In the meaning to reveal the wisdom and truth, there is the word that the Scripture points to him as the light. (Is 60:20) Therefore only the men who take the fear of God understand the secret of God (the wisdom) so much. (Ps 25:4, Prov 3:32 Am 3:7) David understood the world of God much and said, “How precious to me are your thoughts, O God! How vast is the sum of them! If I would count them, they are more than the sand. I awake, and I am still with you.”(Ps 139:17-18) Is that all? The wisdom that God does not reveal yet belongs to the infinitive secret. Therefore Rom 11:33-34 said, “Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! “For who has known the mind of the Lord, or who has been his counselor?”

Duet 29:29 said that the mysterious thing belongs to our God.

7-9 he stores up sound wisdom for the upright; he is a shield to those who walk in integrity, guarding the paths of justice and

watching over the way of his saints. Then you will understand righteousness and justice and equity, every good path;

Here it said the qualification that the one to understand the wisdom of God should take. The man to understand the wisdom of God is trustful that is, faithful and executes it. Here, what it is called for, the word, “the upright” said the qualification. God does not reveal the depth of his word to the deceiver and the hypocrite. The one to know the word of God and execute so directly (as he does not execute it, the man who repents it lamentably) is the one to have justice to the truth (the upright) for he is to obey the truth really, he understands it. Moody said, “Obedience is the school to understand the truth.”

10-12 for wisdom will come into your heart, and knowledge will be pleasant to your soul; discretion will watch over you, understanding will guard you, delivering you from the way of evil, from men of perverted speech,

This word reveals how blessed is the life of the wisdom that is, the one to understand the truth. (1) The one to understand the truth of God takes the peace in the deep heart. (Verse 10) The fact to understand the truth of God does not stop in the brain, it makes him transformed in his heart, and that is, there is the delight in his heart. (I Cor 13:6) This is different to the knowledge of the world. Because the living God works with the word. (2) The one to understand the truth of God was protected by keeping on the word. (11-12) the word, “discretion will

watch over you, understanding will guard you,” (verse 11) reveals the meaning. In other word, the one who understands the word of God truly is not participated into the way of the wicked. (Verse 12). As the one who understands the word of God lives to practice what he understands cast himself to the truth, he shall receive until the power of God.

Devotion is the guider of sanctification. The one to be devoted himself to God cannot be sanctified. Only the one who is controlled by the hand of God receives the grace of Sinification. Therefore Paul exhorted the sanctification of the believer and then first of all he demands the devotion, Rom 12:1-2 reveals such theory to us. It said, “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” As we see the word after devotion the transformation comes. As I gives a metaphor, as the fish is buried into the salt it is not rotten, as the believer is protected by devoting himself to God, he can avoid the harm of the sin.

13-15 who forsake the paths of uprightness to walk in the ways of darkness, who rejoice in doing evil and delight in the perverseness of evil, men whose paths are crooked, and who are devious in their ways.

This word expresses the activity of the multitude that the believer should not communicate deeply in detail. (1) They walk on the dark way (verse 13). Here, “the ways of darkness,” points to the deed of deceit for it contrasts to the honest way (refer to the above passage). Their lives are not bright and right but always sneaky. (Job 24:13-16 Jn 3:19-20) this is the principle of devil’s activity. The devil is the deceiver and the father of false. (Jn 8:44). The one to walk this way shall be deceived by himself and also deceives the other. (II Tim 3:13) The way of life was guised in them. (II Cor 4:3-4) Because they themselves live in false and make the other deceived, they treat the word of God as false word. The one to belong to the false misunderstood true word as a false. Therefore they do not receive the gospel until the end sincerely then his end must be destruction. (II Cor 4:3)

(2) They please the evil and are corrupted. (14-15) To please the evil is different to committing sin reluctantly. It is the hardened mind of committing sin. It is the devilish mind to execute the sin without regretting and hesitating. Refer to Rom 1:32. The corruption that the man is dropped so does not come out of one time. As he despises the conviction of his conscience habitually, finally to commit sin become hard-faced. To despise the conviction of conscience one or two times is so dangerous for he stands up directly before dehumanization.

The man should take the heart of repentance to keep on his heart softly like flesh (Ezk 36:26).

16-19 So you will be delivered from the forbidden woman, from the adulteress with her smooth words, who forsakes the companion of her youth and forgets the covenant of her God; for her house sinks down to death, and her paths to the departed; none who go to her come back, nor do they regain the paths of life.

Here, it reveals that the one to receive the wisdom of God shall be delivered out of the temptation of adulteress. In some theory, the word, “adulteress” remarked here is an allegory to point to the heresy. But majority commentators opposed such interpretation. The Hebrew language of the word, “adulteress” means the pagan woman”. A certain scholars claim that the adulteresses of the time were the Canaanite women but this theory is not natural. At the contemporary time it was happened that the Jewish women became into the adulteresses. (I Ki 3:16)

The statement that the adulteress is horrible is revealed by two things in this part. (16-19) (1) they tempt the man with her word (verse 16). Prov 5:3-4 said, “For the lips of a forbidden woman drip honey, and her speech is smoother than oil, but in the end she is bitter as wormwood, sharp as a two-edged sword.” They tempt the men with sweet talk and lead them into the death place. It points to the smooth words. The one to recognize her words as sweet word is not tempted by it. As the one recognizes that as he follows to them, he shall be

destroyed in the future he shall reject to the death. The activity of Joseph to overcome the temptation of the adulteress came out of the heart that he recognized the fact that the present like honey shall become the future like two-edged sword. His activity is revealed by the decision of his understanding and his volition. To reject the requiting of the woman (Gen 39:8), He did not be with her. (Gen 39:10), he escaped out of her; (Gen 39:13) came out of his decisive volitional activity.

(2) There is no virtue (verse 17) this also is the violent character of the adulteress for she throw away her husband, it is the hard-faced that she does not know the fear of God and despise the covenant of God. (Mal 2:14). The one who does not take the fear of God shall be committed sin between the male and female naturally. The one to follow the adulteress should be destroyed surely. (18-19) Refer to Eph 5:5, Rev 21:8, 22:15. The one to see such ending shall follow to the temptation of the adulteress. Ecc 7:26 said, “And I find something more bitterly than death: the woman whose heart is snares and nets, and whose hands are fetters. He who pleases God escapes her, but the sinner is taken by her.” For the adulteress is so dangerous, the oriental philosophers that did not know God also warned it and taught it. Confucius said, “As the man is young time, he should warn the adulteress.” (), and Myung Sim Bo gam said, “To avoid the adulteress should be avoided like the enemy.”

20 So you will walk in the way of the good and keep to the paths of the righteous.

It is difficult thing that the corrupted men walk on the good way. But the one to receive the wisdom of God deeply in his heart (verse 10) can walk on the way. The one to become so has the only way of his delight. (Is 1:1-2) The reason that it becomes so is not to stop at the concept, or, letter, or, system, but to work by the power of God. (I Thess 1:5).

Therefore Job said, “I have not departed from the commandment of his lips; I have treasured the words of his mouth more than my portion of food. “ (Job 23:12) Refer to Job 31:5-40. Unlike this, all pagan morals control the men only externally. This is revealed by Myung Sim Bo Gam of Confucianism well. It said, “The heart of the man is like the water. As the water inclines into the one direction, it cannot be restored, as his character is inclined one time. It cannot be returned, as the one to controls the water controls it by the bank, the one to control his character should be controlled by the laws of manner surely. “Although it is precious that the character of the man is led by the external control, but his heart and his personality are transformed by the power of Holy Spirit is more precious innately. This can come out of only Christ.

21 For the upright will inhabit the land, and those with integrity will remain in it, but the wicked will be cut off from the land, and the treacherous will be rooted out of it.

The righteous men can meet the affairs to be deprived the life and the

property by the temporary persecution. But God finally gives him his identity. The men who enter into the new earth also belong to it. (II Pet 3:13) There is the affair that the wicked influences the power on the earth. Refer to Ps 17:14, 73:3-12. But finally they were destroyed on the earth by the wage of their sins, the Scripture teaches (Ps 37:35-36). Because their destruction is established at a brief space we cannot see it in our sight. But the history that reveals for long time, relatively it has been proved obviously. For example, the Canaanite that took the extreme wicked had been perished finally on the earth. Therefore the Scripture reveal that the wicked men were prosperous on the earth and also they were perished on it. Their prosperity was the economy of God to make the righteous trained, but their destruction is to receive their portion. Therefore Ps 37:1-10 said, “Fret not you because of evildoers; be not envious of wrongdoers! For they will soon fade like the grass and wither like the green herb. Trust in the LORD, and do good; dwell in the land and befriend faithfulness. Delight yourself in the LORD, and he will give you the desires of your heart. Commit your way to the LORD; trust in him, and he will act. He will bring forth your righteousness as the light, and your justice as the noonday. Be still before the LORD and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices! Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil. For the evildoers shall be cut off, but those who wait for

the LORD shall inherit the land. In just a little while, the wicked will be no more; though you look carefully at his place, he will not be there.”

Chapter 3

The analysis of contents

1. We are happy by keeping on the teaching of the wisdom (1-4) 2. Depending on God is the way to be led by God. (5-6) 3. The fear of God is the way to be health. (7-8) 4. The way to become the wealth is to serve God. (9-10) 5. Enduring suffering is the way to become the benefit. (11-12) 6. The happiness of the one to get the wisdom (13-20) 7. The way of the man to get the wisdom is prosperous. (21-26) 8. Whoever does the good devotedly is blessed. (27-35)

Interpretation

1-4 My son, do not forget my teaching, but let your heart keep my commandments, 2for length of days and years of life and peace they will add to you. 3Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. 4So you will find favor and good success in the sight of God and man.

Here, the author said that the men should keep o the word of God (“commandment”), the word; “the command of God” is exchanged into “the love and truth”. (Verse 3) The word of God ids to inform the love of God in whatever and also it is the absolute truth.

Here, so it is called for, the words, “do not forget”, “let your heart keep”, “write them on the tablet of your heart” do not mean that we should keep on the word of God as only the thought in his heart. Rather it is the word to stress the practice. As whoever keeps on the word of God in his heart, it shall be kept on. The one to have hypocrisy in the life of faith actually he does not offer his heart to God. (Is 29:13, Mk 7:6) God wants the faithfulness in our heart. (Ps 51:6)

The word of God should be executed with the faithfulness in our heart.

(1) Because it is the religious authority. The religious authority means the divine authority. As it comes on us it is depended on our invisible heart and works. Moreover the authority happens our obedience in our innate part. Because the true man searches for his authority that he can obey. He has the depended heart that wants to believe in greater one and lives with him. How can a patient who cannot do this not refer to an authoritative doctor?

In the text “the word, “my son” came on so authoritatively. This is the authority that the advocator of God’s wisdom calls for the men to receive the word (that are the disciples of the wisdom) and teach them. It reveals the divine authorities attitude.

(2) Because the word of God gives the benefit of the long life to the one to keep on it, we can keep on the word of God with all our heart. As the man trusts on God and keep on the word of God, we can enjoy the peace in our heart and shall be taken the disease. Lots of diseases are happened by not keeping on the word of God. The diluteness, hatless,

jealousy and anxiety in the unbelieving heart are activated. They are harm to the life of the man. The most of stomach diseases came out of the anxiety and worry. I overcome my insomnia by keeping on the word of God. Someday I did not take sleep and tried to do it and then I sat down on the bed and prayed to God, “Lord, I do not sleep because I long for loving the others except God with a lot of hot love. For me long for the others more than God, it seems to be the sin to worship the idol. Forgive me for it. I shall live in the center of God. ” And then as I was lied down and then I was taken into the sleep. The man of faith, Gorge Muller said in the meaning that the secret of his long life is to love the word of the Scripture. Jesus who walks with the father- God always never was taken any disease. But the world has the special facts except it, it should be treated specially. 1) The believers are persecuted for the righteousness and are martyred. 2) God permits to make some believers taken suffering by some diseases to train them. (3) Sometimes God takes the righteous at early time (Is 57:1-2).

5-10 Trust in the LORD with all your heart, and do not lean on your own understanding. 6In all your ways acknowledge him, and he will make straight your paths. 7Be not wise in your own eyes; fear the LORD, and turn away from evil. 8It will be healing to your flesh and refreshment to your bones. 9Honor the LORD with your wealth and with the firstfruits of all your produce; 10then your

barns will be filled with plenty, and your vats will be bursting with wine.

Here, it reveals that the man should take the right relationship to God surely. I replace the interpretation of this word as this sermon.

Sermon 1 Of believing Jehovah (Prov 3:5-10)

The man is weak. Job 4:19 said, “Who are crushed like the moth.” The worm, “the moth” is called for a kind of insect of Arabia, it put her eggs in the water. Then if the man does not know it and drinks the water, he is died. The man actually is died for a small worm and the gem not to see with his eyes. Such weak man should believe in God our text reveals the three elements of the faith, those are, “trust” (verse 5), “acknowledge” (verse 6), and “fear” (verse 7).

1. We should trust God with our whole heart. (Verse 5)
What does it mean to “with your all heart”? This means to depend on independently without trusting the others. Such dependent heart is called for childish confidence. God leases such childish defense. For it the beginning of the prayer of Lord reveals the word, “Heavenly our father”. It reveals that the believer believes in God and should take the dependent heart like childish heart. We should believe in Christ 9 God) wholeheartedly. Because he gave us himself. He was died until

shedding his blood and again he was resurrected and was ascended into the heaven with his body. It means to help us. Therefore the word of the New Testament said that he provided himself to us. (Jn 3:16)

Trusting God without having whole heart is not to sever God as God. In order to depend on the Lord wholeheartedly, we should not trust in the insight of ourselves. Therefore our text stressed that “do not lean on your own understanding. “ As much as the man depends on himself, he does not believe in God. The insight of the man is mixed with the arrogance. . (I Cor 8:1) “Now concerning food offered to idols: we know that “all of us possess knowledge.” This “knowledge” puffs up, but love builds up. “(Prov 16:18) Despite it is so the man trust in his insight for his affection.

2. We should admit Jehovah (verse 6)

What does the word, “in all your way acknowledge him.” mean concretely? Prov 16:1-4 reveals it well. Those ate, (1) it means to think that the success belongs to God. (Verse 1) (2) It means that he judge himself in the standard of God and admits himself as a sinner always. (Verse 2) (3) It means that in all activity he depends on the power of the Lord, (verse 3) (4) It means that he judge the others rightly, (verse 4)(We should know that all the others belong to the hand of the Lord.

3. We should take the fear to God and leave the sin. (Verse 7)

The sin contrasts to the faith. For the man possesses the sin, the conscience is sick and the faith loses the power. Faith is established in only the good heart. Paul said, “They must hold the mystery of the faith

with a clear conscience. “ (I Tim 3:9). And he said again “holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, “. (I Tim 1:19) As the man takes the fear to the Lord with the good conscience, his body shall be health. (Verse 8) Neh 8:10 said, “Then he said to them, “For the joy of the LORD is your strength.” The life of faith is expressed by the fear of Jehovah. As we say with our heart to be fear to trust God, The fear of God has the joy and the joy has fear heart.

4. We should offer our materials to God. (9-10)

Offering our materials is the important activity in the life of our faith. It is the matter that should be accompanied absolutely in the Old Testament and the New Testament. The end of Ex 34:20 said, “And none shall appear before me empty-handed.”, the end of Duet 16:16 said, “They shall not appear before the LORD empty-handed. “ The material as the result of our sacrifice is precious, we should be offered to God. The Scripture said that God loves the one to offer it delightfully. (II Cor 9:7) Because we should offer our life to God without offering our material to Him, what shall we do?

11-12 My son, do not despise the LORD’s discipline or be weary of his reproof, for the LORD reproves him whom he loves, as a father the son in whom he delights.

Here, it said that it is benefit that he receives the Lord’s discipline and his reproof. In this point, David was the one to execute as an example

by the word of God. He accepted the curse of Symuy also that God permits it for him. (II Sam 16:5-14) Confucius said, “The one who says my fault is my teacher. “ (). Of course, the value of this word does not arrive at the standard of the word of the Scripture. Here (in the Proverb) it means that the one who received the reproof and the discipline knows to come out of God and should receive it sweetly. The motive of the obedience is extreme noble and he receives the blessing as the result of obedience. Job 5:17-19 said, “Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. For he wounds, but he winds up; he shatters, but his hands heal. He will deliver you from six troubles; in seven no evil shall touch you.” Heb 12:8 said, “If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.” Refer to Hos 6:1-3.

13-18 Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed.

This part discusses the value of the wisdom to know God. (1) It is better than the treasures of this world, the silver and the gold. (14-15) the treasure of silver and gold have the benefits of some degree, but it is limited to the one who lives in the center of world. The one who is not so is harmed for it finally. That is, because of the silver and gold the fact not to believe in God is the most misery. Job said, “If you lay gold in the dust, and gold of Ophir among the stones of the torrent-bed, then the Almighty will be your gold and your precious silver. For then you will delight yourself in the Almighty and lift up your face to God.” (Job 22:24-25) Because the true believer lives in the center of God in the world, he does not become their slave, although they used silver and gold but uses them for God. (2) The wisdom to know God warrants the wisdom to know God. (16-18) the words, “long life”, “wealth”, “pleasure”, “peace” and the tree of the life warrants this fact. The word, “long life” said the fact that the present life shall be long, and also it makes us thought the eternal life. If the man possesses the entire world but do not possess the salvation of coming world, it shall be void. (Mt 16:26) Therefore the happiness in the New Testament and the Old Testament are related to the blessed life of coming world than he present one mainly. The Apostle Paul said, “If in Christ we have hope in this life only, we are of all people most to be pitied.” (I Cor 15:19) Refer to I Cor 15:19, Rom 8:18 II Cor 4:17-18) The word, “wealth” seems to do well in the world as we see a glance. But in the true meaning, the wealth said the blessing of future.

Essentially, God created the man and gave the wealth to possess all things, (Gen 1:28-31) the man lost it for his sin. (Gen 3:18) But Christ comes and substituted his sin and finally gave all things as grace. (Rom 8:32) In other word, the one to receive the salvation is blessed to become the heir of the world. (Rom 4:13) Therefore I Cor 3:21 said, “So let no one boast in men. For all things are yours”. At the meaning Paul continually said, “whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours” (I Cor 3:22) Therefore in the true meaning the wealth belongs to coming world. True thing of “pleasure” and “peace” also belong to the salvation of coming world. In this meaning our text points to the wisdom and said, “The tree of life”. “The tree of life “is a metaphor to the tree of life. (Gen 3:22-24).

19-20 The LORD by wisdom founded the earth; by understanding he established the heavens; by his knowledge the deeps broke open, and the clouds drop down the dew.

Here, it said the greatness of the life of God. The wisdom of God is the wisdom to create the heaven and the earth. It is wonderful thing that the man cannot imagine. The wisdom of the man is stopped at the scientific knowledge that is, the degree to use the essential materials. But the wisdom of God is the mysterious immeasurable thing that God has made it existed. The word (יָדָן) “founded the earth” in our text means to create the earth, the word, “established” (כִּוְּן) means to be set

up, which means the creation he made the heaven and the earth existed. This is impossible in the world of man. Despite it is so, the contemporary men treats the scientific knowledge importantly but do not praise the wisdom of the creation of the heaven and the earth by God. This seems not to look at the tree although the pig feed the nut of the oak tree. Therefore the scientific activity not to glorify God is a representative of the sinful activity to rebel God.

We know that the wisdom of the creation of the heaven and the earth by God belongs to only God, but we ourselves cannot know it by learning it. Therefore as we get the benefits of wisdom, there is only the way to take the fear of God. Just this benefit of this wisdom can save us. Ps 121:1-2 said, “I lift up my eyes to the hills. From where does my help come? My help comes from the LORD, who made heaven and earth.” Our text, verse 20 praises the power of God and said, “The deeps broke open, and the clouds drop down the dew.” The ocean above the global controls the temperature well. And the word, “the clouds drop down the dew” means the benefit of rain and dew. Such things are happened at the area that is settled at as the living place of the living things. These also reveal the mercy of God and his wisdom. The world of moon without having the living things has no the rain and the dew.

21My son, do not lose sight of these—keep sound wisdom and discretion,

From here to verse 26 said the benefits that the one to have the fear of God (the one to keep on the wisdom and the sincerity) receives. The right way to keep on the wisdom, as this verse said obviously, means to make them “do not lose sight of these”. It points that the believer should not leave God but serves always as he can see in his sight and follow him. Among the believers although some believe in the Lord, sometimes there are many men to stop his faith life.

Because of it they do not take the effective of faith. Therefore Jesus told his disciples, “So Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples,” (Jn 8:31) And he took a metaphor of the relationship between the vine and its branch and stressed with the word, “abide me” Here, the word, “abide in” means “to stay” and then in this metaphor the same words come seven times. (Jn 15:1-7) The faithfulness of the faith life is proved by the persistence. Therefore Jesus said that the believers should pray always and should not be frustrated in encouraging the prayer. (Lk 18:1) The blessed thing that gives the salvation is not to finish by our one time activity but should do until the ending. (Mt 24:13) Therefore the Apostle Paul said, “Grace is with all who love our Lord Jesus Christ with love incorruptible.” (Eph 6:24)

22-26 and they will be life for your soul and adornment for your neck. Then you will walk on your way securely, and your foot will

not stumble. If you lie down, you will not be afraid; when you lie down, your sleep will be sweet. Do not be afraid of sudden terror or of the ruin of the wicked, when it comes, for the LORD will be your confidence and will keep your foot from being caught.

This word reveals what the blessing that the true believer (the one to keep the wisdom and the sincerity- verse 21) receives is.

(1) His soul gets the life (verse 22 b) our soul gets the life out of only the word of God (the wisdom to fear God) and gets the salvation. (II Tim 3:15), The Apostle Paul said, “And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.” (Act 20:32). And Peter also said, “since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God “(I Pet 1:23) the reason that the word of God bring about the work of salvation is for the Holy Spirit uses it. (I Thess 1:6)

We should treat the life of soul more important than the life of body. It is what Jesus stressed. He said, “And he told them a parable, saying, “The land of a rich man produced plentifully, and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.”’ But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they

be?’ So is the one who lays up treasure for himself and is not rich toward God.” (Lk 12:16-21) And he said it in the word of a rich man and Lazarus. (Lk 16:19-31) Among the contemporary men there are many people to concentrate on the physical life but does not think of the salvation of the soul. At this point they are like the men before Noah. (Mt 24:38-39)

(2) The one to fear God becomes beautiful. (Verse 22 b) The word, “adornment for your neck.” means to become beautiful. If the sinner repents and returned to the Lord and will be saved actually they shall be making newly. (II Cor 5:17) At this meaning, Ps 149:4 said, “For the LORD takes pleasure in his people; he adorns the humble with salvation.” Refer to Ps 16:3. Therefore the Scripture points to the church (the saints) to be saved completely and he gave a metaphor of the brides clothed by cleaned pure fine. (Rev 19:7-8) Of course, the beauty of the saints (the beautiful decoration) is not say the physical beauty but the beauty of holiness that is, the spiritual beauty. Refer to Rom 10:15, Prov 31:30. After Adam and Eve committed sin, they felt shame fullness of their bodies and then they made a garment with the leaves of the fig tree. (Gen 3:7) The beauty of holiness of believers is restored in Christ. Ecc 8:1 said, the word, “A man’s wisdom (the wisdom to fear God) makes his face shine” also takes the beauty of such meaning. Daniel and his three friends were passed through the trial by faith their faces became more beautiful. (Dan 1:8-15) A

mother to have a certain wicked son had prayed always for long time after his son left his home. After that his mother searched for him and met him, his son said, “the face of mother became more beautiful.”

(3) He enjoys the peace of all activities (verse 22) the one to fear God also is met the tribulation by the necessity of God’s will (Job 5:17). But God took the power to make him become peaceful. (Job 5:18-26), As Augustine walked toward to a direction, he went to the other direction by mistaking. But after it was so in the providence of God, he knew it. That is, they who tried to kill him were hidden on the way that he tried to walk.

(4) He can sleep in peace. (verse 24) The fact that the believer slept in peace comes out of his realization of God’s protection. (Ps 127:2) Therefore Peter also was slept deeply in the bound state with chain supervised among two soldiers. (Act 12:6) A martyr, Ridley was killed at the night time, and told to his brother visited for comfort, he said, “Come back to your home, I will sleep in peace.”

(5) Before the tribulation that God send to punish the wicked he (the one to take the fear of God) does not take fear. (verse 25)

The one to fear God received the warning of judgment already. (Prov 3:31 b) Not only that, he receives the promise of God that he shall not be judged for the condemnation that he will punish the wicked. (Ps

91:1-3, Prov 14:26, Is 26:1-20) Therefore he is able not to be afraid of the tribulation by faith. Noah took the security by God in the flood that the wicked was punished, and Roth did so in the plague to destroy Sodom. (II Pet 2:5-9) When Luther also was surrounded by the enemies and was threatened, he made a hymn, “My Lord s the strong fortress” and sang it. Especially the believers are not afraid of the judgment to destroy the multitude of anti- Christ but rather they should take hope. (Lk 21:28, II Thess 1:7-10) (Charles Bridge)

27-31 Do not withhold good from those to whom it is due, when it is in your power to do it. Do not say to your neighbor, “Go, and come again, tomorrow I will give it”—when you have it with you. Do not plan evil against your neighbor, who dwells trustingly beside you. Do not contend with a man for no reason, when he has done you no harm. Do not envy a man of violence and do not choose any of his ways,

Here, it states something that the one to fear God should do.

(1) He should help rapidly to the misery man with his delightful heart. (27-28) “Those to whom it is due” points to the one dropped down into the difficult place, it is nature that the one have space helps him. Because the purpose God gives the space is to help the other. “Do not say to your neighbor, “Go, and come again, tomorrow I will give it”, and that is, to postpone helping the poor to take the urgent time is a cruel activity. For the one to request the aid is dropped into the misery

state. Therefore as the salary of a worker is not given and is postponed d is a great sin. (Jam 5:4) Therefore the Scripture teaches us that as we do good work we should do out of necessity but execute in preparing it. (Tit 3:1) Refer to I Tim 6:18.

(2) He should not harm the neighbor without reason.(29-30)

The men of the world have many affairs to harm the others. As we think in glance the believer seem to commit such sin. But the men to have short the wisdom to fear God. But as their faith is weak the one to have short faith to the fear of God or, as he harms to the other without carefulness, or, he takes the attitude to contrast the other. Such all things are the sin before God. Especially the believers to believe in well also sometimes harms the other by the temptation of covet. We can find out such sin in the life of David. How much great believer was he become? Despite it is so, he deprived the wife of Uriah with extreme wicked method. (II Sam 11:2-27) Therefore I Cor 10:12 said, “Therefore let anyone who thinks that he stands take heed lest he fall.”

(3) He should not envy a man of violence. (Verse 31) In the world the man of violence may be prosperous temporarily. For it is easy that the believers to be in the state of distress receive the temptation for his poverty state. But the violent men take the time of God’s judgment finally. Therefore the believer should not need to be envious them. In the point he should read Ps 37:1-28 in detail.

32-35 for the devious person is an abomination to the LORD,

but the upright are in his confidence. The LORD's curse is on the house of the wicked, but he blesses the dwelling of the righteous. Toward the scorners he is scornful, but to the humble he gives favor. The wise will inherit honor, but fools get disgrace.

These part reveal the reason to execute the above four things (27-31).

They are (1) because he has the communication with God (verse 32) (2) because his house has the blessing (verse 33) (3) because they have the grace of God (verse 34) (4) because he has the inheritance of glory.

(Verse 35)

Chapter 4

The analysis of contents

1. Exhorting to get the wisdom to be fear of God (1-13) 2. Saying to unite with the wicked one. (14-19) 3. Exhorting to receive the fruit of the wisdom (20-27)

Interpretation

1-5 in this part the author again commits to get the wisdom to his disciples. He had taken an exhortation to devote himself to get the wisdom out of the father. (3-9) when he has the experience of himself and teaches the other, more effective shall be revealed.

1-2 Hear, O sons, a father's instruction, and be attentive, that you may gain insight, for I give you good precepts; do not forsake my teaching.

"O sons." There is a reason why he refers to his followers as "sons" as well. Jesus referred to his followers as "children" as well. (Jn 21:5, Mk 10:24) Observe Lk 7:35. The authority to educate belongs to the teacher who chose his followers as his sons. Actually, the proverb's writer, Solomon, possessed the power of God's defender. (I Ki 3:12, 28, and 4:29-34) We have the will to follow by referring to his followers as his "sons" in his calling. It was out of teacher love.

In reality, a teacher's authority is established by his love for the student's soul. The aspect establishes the parent's power over his offspring. And true teachers have the same authority. (I Thess. 2:18–21)

One argument holds that because Solomon used the word "sons" in this context, it implied that he was thinking of his own real offspring. This view made sense as well. He directly taught his own sons a lesson that applies to all of mankind. Solomon taught the word of God because it had both a special and a wide character. "I give you wise counsel." The word "because (כי)" can be seen in the Hebrew original text at the beginning of this term. It explains the meaning of the previous word. (Verse 1) That is, Solomon's lesson should be heard because it is worthwhile. Theism's goodness is what it means to be good in the Scripture. True goodness cannot exist apart from God. "To fear Jehovah" (faith) is to turn away from evil, but virtue. (Prov 3:7 b)

Instead of saying that goodness comes from God, we should state that goodness comes from God. (Mt 19:17) Therefore, rather than saying that something is good because God said it, we should say that it is good because God said it. Even though what God says initially looks to be bad, we should genuinely think that it is beneficial since God said so. Man is not the benchmark of goodness; rather, it is God. Only God has the power to establish goodness. Consequently, in its truest sense, to possess kindness is to possess God, the source of life. As a result, we should yearn for it when we are hungry and thirsty. (Mt 5:6, Is 42:1)

According to an ancient eastern literature, "Even the good little thing, we should execute it." Once more, it urged people not to pause when they saw something wonderful or when they heard something bad. And once more he continued, "As you hear the evil thing, you should do like a deaf person. As you see a nice thing, you should not hesitate it as you see the water in your thirst. Such teachings from old oriental writings do not adhere to the biblical lesson for humanism, but they do contain some excellent advice from our consciences about doing the right thing. "Do not neglect my instruction." Regarding this term, see the explanation of 3:21 above.

3 When I was a son with my father, tender, the only one in the sight of my mother,

That is, it means that the young men that have no the immature experience of life need much teaching. The word, "tender son" points the meaning. (I Chron 29:1) Whoever the young men are of course has no little experience. In knowing what the man is experience than science gives experimental knowledge. Moreover the teaching with both the science and experience has the authority. Therefore the young men should accept the teaching of the teacher like their parents.

Because Rehoboam, who was the son of Solomon did not listen to the word of the old man rather but listened to the boys brought the woe to divide the nation into the northern area and southern area. (I Ki 12:6-20)

In the contemporary day the young generation that take the destroying activity into the one way of liberalism, go with their own will like the one without their parents, and despise any tradition even the right one. This is their destroyed activity. Why is not some right tradition? How can the man make himself been absolute being? For “I” in present is the son of the parent in past obviously, both cannot stop the human relationship of two parts. What they destroy the heritage in past means to destroy the present life. Therefore “I” living in present should learn the tradition, the tradition, the heritage in past. We also are the sons of our fathers we are feeble sons in the view of our mothers.

The Hebrew text, (יָחִיד) translated into “the only son” has a unique meaning. , LXX translated this one into the beloved one (ἀγαπώμενος) Solomon was not the only son. (I Chr 3:5)

4-5 he taught me and said to me, “Let your heart hold fast my words; keep my commandments, and live. Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth.

Here, the words, “my word”, “my command” (verse 4) are same contents of “wisdom” and “insight” etc. (verse 5), which points to the way to fear God. And for “heart” (לֵב) is the organ of affection that is expressed the heart in the personality, if the wisdom of the fear of God belongs to it, it has the power to move the personality. “Keep”. This stresses again by the words, “get”, “do not forget”,

“Do not turn away” which come out of below. The degree that obeys the word of God temporarily is not able to say the admitted faith. The faithfulness of faith is proved by keeping faith. And the promise of God’s blessing should reveal the effective to only the faithful believer. God wants the faithfulness of our heart. (Ps 51:6)

“And live”. That is, it means that as living God gives the blessing of life to him, he shall live in it, but it does not mean that the command itself of God makes him lived. The one who makes him lived is only God but the laws of non-personality and its command. The sovereignty Lordship belongs to only God. (I Sam 2:6) Therefore the word in our text is same to the word, “Seek the LORD and live, lest he break out like fire in the house of Joseph, and it devour, with none to quench it for Bethel,”(Amos 5:6).

Therefore the one to keep on the command of God also should keep on the command of God also in the meaning of accepting God. This is the different point to the religious life of the pagan. The pagan claims that they arrive on the goal by keeping on some rules, by receiving self-train and having development of self-power. It is not the true salvation.

6-9 Do not forsake her, and she will keep you; love her, and she will guard you. The beginning of wisdom is this: Get wisdom, and whatever you get, get insight. Prize her highly, and she will exalt you; she will honor you if you embrace her. She will place on your head a graceful garland; she will bestow on you a beautiful crown.”

The teacher of wisdom says the blessing that shall receive by the wisdom. Here, by making the wisdom personalized, it says that it reveals by the work of living Christ. In other word, the one to possess the wisdom to fear God shall receive the grace by Christ Himself. The work are stated here as few things in followings, those are, (1) he protects the one to possess the grace. (Verse 6 b) (2) He keeps on him (verse 6 b) (3) He lifts up him. (Verse 8 a) (4) He glorifies him. (Verses 8 b -9) etc. Then we have what we should keep in our mind. That is, it is true that the attitude of the one to receive the four recorded blessing on the above should take is special, those are, they are like not to abandon it, to love, to lift it up, to embrace it. These attitudes are taken out of the same contents of verse 7, that is, for he knows the wisdom firstly, he offers his all property and takes it. This is like the attitude of the believer to God and the believer. As we see it, it is obvious that the word, the wisdom points to Christ. Jesus said to his disciples, “So therefore, any one of you who does not renounce all that he has cannot be my disciple.” (Lk 14:33) Refer to Mt 13:44-46, Lk 14:26-27. Jesus had said that he pointed to himself and he is the wisdom. (Lk 7:35) Paul also said in the meaning that Jesus is “the wisdom”. (I Cor 1:30, Col 2:3) Especially, in the point that the word, “wisdom” in the below of verse 8:22 was personalized (personalization) H Bavinck affirmed that the wisdom is, that is, the Christ of the New Testament. The one who we offer our all possession and search for is only Christ. For only Christ is the absolute one and more precious than our all things, we

should follow him with devoted sacrifice and our faith and our live. Before we did so we do not receive the blessing to accept him in us. The fact to do so is the evidence that he is alive. Although we do not treat him precious and search for him with hypocrisy, if we can meet him anytime, we cannot say that he is the living judger. He throws out the arrogant but gives the grace to the humble. (Jm 4:6).

The ethic of the Scripture is not separated the seat of true virtue of God. If the man possesses true virtue he should possess Christ (God). The virtue that is depended out of God is only human artificial work without having the life. The concept of virtue like so is not truth for dualism. But the Christian have truth, wisdom, righteousness, holiness, redemption in Christ. (Jn 14:6 I Cor 1:30, Phil 3:9) Therefore the one to seek this one should seek living Christ himself. Paul throws away all things to get righteousness but found out Christ. (Phil 3:7-9)

10-13 This part reveals the blessings that the one of wisdom, to fear God should enjoy again. (1) To have long life (verse 10) (2) His all activities have no failure. (11-12) (3) to get the life (verse 13) etc. The one to live by God's wisdom receives the blessing for God be with him.

10 Hear, my son, and accept my words, that the years of your life may be many.

The fact that the relationship between teacher and his disciple is like the

relationship between the parent and children should be referred to the interpretation of the same word.

The word, “accept (ἁποδεχόμενος)” is like actually the word, “to believe in”. To receive the teaching can accept it by depending on the teacher. It is the activity to believe even the difficult work not to accept directly. It is the activity that can take only before the authority of God’s prophet. Then the only heart to accept the word of God unconditionally has to be activated by the spiritual life. The contemporary theologians that do not accept the word of God directly but used to criticize it cannot take it. “The years of your life may be many” This promise is like the promise of the eternal life in the New Testament. The eternal life is the present of God that the one to receive the word of God is given. (Jn 12:49-50) The word of God is the food of life to give eternal life. Refer to Mt 4:4 Jn 6:63; I Pet 1:23-24.

11-12 I have taught you the way of wisdom; I have led you in the paths of uprightness. When you walk, your step will not be hampered, and if you run, you will not stumble.

In this word, “the way of wisdom” and “the paths of uprightness” are not different each other. These two things are same meaning. That is, “the way of wisdom” (to do honestly) is, that is, the way of honest (to do honestly). Because as the man executed whatever rightly, firstly it is revealed like the narrow and tough way, latter he shall be prosperous. Honesty is the best policy. As the merchants do not deceive the other

and provided good things to the supplier faithful and good character until the end, he himself shall success in his business. But they provided good commerce to them, but latter, as he replaces the not good one, he himself is lost his credit out of the consumer and then he shall be failed. Therefore to deceive the other is not wisdom but foolishness. Of course, the word, “paths of uprightness” is not used only by the activities of some business but this one is related to the issue of the life in the essential issue of the life. The life should not despise the revealed God (Refer to Rom 1:18) and should admit conscientiously and frankly. It is the important honest and wisdom essentially. The one to possess such wisdom (that is uprightness) executes in all other activities wisely (honestly). The fear of Jehovah is the foundation of wisdom. (Prov 1:7) “will not be hampered, and ... you will not stumble”. Not to be hampered and not to be stumble are not benefit to get at the way itself. Such benefit is given only by God himself. The above word, “the paths (way) of uprightness” may be the narrow and tough way. Accordingly the one to walk to the way may be trouble. However the one to walk on the way shall be with God (Ps 23:1-6) the right thing shall get the fruit as he does it until the end. (Gal 6:9 Mt 24:13) Therefore the following word (verse 13), “Keep hold of instruction; do not let go; guard her, for she is your life.” shall support it.

13 Keep hold of instruction; do not let go; guard her, for she is your life.

Although an evil thing is executed by only one time, it shall become a great thing swiftly. But as we execute the righteousness until the end we receive the blessing of God. But to do the righteousness is not afflicted. To do righteousness it is the award, and the joy. Because the process of righteous is walked with God. Contrarily on the way to execute the evil, there are egoism, hatred and devil together. There, anxiety, lamentation and destruction are followed.

“For she is your life.” For the word of God proclaims the life of heaven, it becomes the life to us. Here, the word, “life” points to the power of life to include the life of coming world. But the pagan cannot touch the issue of life. As Confucius was asked of the affair of after death, he replied, “We do not know even the present life, how can we know the things after death?”

14- 17 Do not enter the path of the wicked, and do not walk in the way of the evil. Avoid it; do not go on it; turn away from it and pass on. For they cannot sleep unless they have done wrong; they are robbed of sleep unless they have made someone stumble. For they eat the bread of wickedness and drink the wine of violence.

The word, “the wicked” in Hebrew (רָשָׁעִים) means the wicked, which are the hardened men with the extreme evil. (16-17). the believer can contact them to need to proclaim the word of God but should not unite with them and compromise with them. What our text prohibits is just that one. Refer to Ps 1:1. Majority of teenager like their friends more

than is parents. It is easy that as they follow the bad guys and cannot returned, they may be dropped into the bad state in their whole life. There are many young men in that situation. So the teaching of our text is absolute right. Therefore the important secret to lead the teenagers is the education of delicate society to pick out the wicked leader among them and controls them and replace them with the good leaders. This can be executed by the effort of the faithful Christians to know the teaching of this text. Today in our society there is some ministries for teen agers. Then God wants that many lives shall be delivered by more effective through development of this movement. Who can devote himself to this work and serve sacrificially?

18But the path of the righteous is like the light of dawn, which shines brighter and brighter until full day.

The light comes out of Christ, it compared to “goodness, righteousness and faithfulness” (Eph 5:9). This opposes to the movement to harm the other (4:14-17) contractedly. The one to have this light is to arrive to this life by himself. (Eph 5:14) The light of Christ is the life. (Jn 1:4, I Jn 1:5-7 2:8-11)

In our text the word, the way of the believer is like the sun of sunrise, shines gradually, and is noticed by us. It reveals the growth of his holiness. His holiness is not completed temporarily, but gradually it grows up toward completion. (1) The holiness of the believer is completed at once opposes to the fact. I Jn 1:8 said, “If we say we have

no sin, we deceive ourselves, and the truth is not in us.” Because we are incomplete in this world we cannot be arrogant. (2) The fact that the believer grow up in holiness is the evidence that he has the life. Life is the method of growth. Refer to Eph 4:13, II Pet 2:1-2. The fact that our faith life is grown up and of course God realizes it. He makes us grown up by eating his words sweetly. (I Pet 2:1-2). Refer to Heb 5:11-14.

19The way of the wicked is like deep darkness; they do not know over what they stumble.

According to the Scripture, not to know God is darkness but he makes us known is compared to the light. Refer to Jn 1:4-5, 3:18-21, 8:12. Although a scientist knows all facts under the heaven, if he does not know God he belongs to the darkness. The foolish man said that “there is no God.” (Ps 14:1) Just like that the word, the way of the one to belong to the darkness likes “darkness” means that his future is vague, no hope but only destruction. The whole life of the one not to know God has no true delight. Although he takes the pleasure of good food and good clothe by his many property but his heart is arrested by anxiety always, after that he should be dropped down into the bottomless pit. (The hole without bottom) In the contemporary the greatest rich man in the United States of America is escaped into England and lives with a dog. And another rich man in America is hidden always and lives. They do not believe in God and but believe in

only material and then he always trembles in anxiety of darkness. Refer to Jer 13:15-16. The one to belong to the darkness does not understand even the cause of his darkness. Jesus said to the Pharisees, “Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.” (Jn 9:41) The word, “If you were blind” here, is like the meaning, “you might know that you are a blind man” They were the blind men that do not know even that they were the blind men. The fact they did so came out of unknowing God in the true meaning.

20- 27 My son, be attentive to my words; incline your ear to my sayings. Let them not escape from your sight; keep them within your heart. For they are life to those who find them, and healing to all their flesh. Keep your heart with all vigilance, for from it flow the springs of life. Put away from you crooked speech, and put devious talk far from you. Let your eyes look directly forward, and your gaze be straight before you. Ponder the path of your feet; then all your ways will be sure. Do not swerve to the right or to the left; turn your foot away from evil.

I replace the interpretation of this part with following sermon.

Sermon 2 Four Virtues (Prov 4:20-27)

Preface. First. It is important to listen to the word of God with our eyes. (Verse 20). Faith comes out of listening to. (Rom 10:17). It is difficult to understand the Word of God rightly. Therefore God used the special person. We should listen to the word of the man that God established. Second. It is important that we see the writing of God's word and read it and study it. Verse 21 in our text points to this meaning. As we did so our faith shall be strengthened. (Act 17:11-12) Third, we should keep on the word of God in our heart. (Verse 21 b) To keep on the word of God in our heart means to long for it and love it and hold it. The man that loves the word of God weeps as he sees the man does not keep on it. (Ps 119:136) The life of the man to learn the word of God, that is, the life to learn the wisdom should live like following.

1. Keeping his heart. (verse 23)

Here, the Hebrew of the word, "heart" (לֵב) points to the heart. The issue we should think is to relate to the love. That is, the thing we love with our heart is the essential issue of the life. As the man loves wrongly he shall be destroyed. Mt 6:24 said, "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money". Then the man does not love God but love the others. Therefore Jer 17:9 said, "The heart is deceitful above all things, and desperately sick; ". In this case the hope is the power to come out of the outside. That is, as Jesus Christ enters into his heart he becomes the

one to love God. Therefore we open out heart and should believe in Christ wholeheartedly.

2. Keeping on the mouth (verse 24)

Our text said, “Put away from you crooked speech, and put devious talk far from you. “. Here, the word, “crooked speech “should be translated into “corruption”. It is same to the below word, “devious talk “. This does not mean to say with love but with hate. There are several words to say with love. (1) The double-tongued, that is, unfaithful word. (2) The false straight words (Rom 1:31) this is the soft word. (3) The dirty word. Rom 1:29 said, “Do not be gossips, “. (4) The small talk. This means the word to interfere the thing of the other. Prove 26:17 said, “Whoever meddles in a quarrel not his own is like one who takes a passing dog by the ears. “ (5) closed mouth, this means not to say what he should say. Is 56:10-12 said, “His watchmen are blind; they are all without knowledge; they are all silent dogs; they cannot bark, dreaming, lying down, loving to slumber. The dogs have a mighty appetite; they never have enough. “ (6) the boasting word, Ps 12:3 says “May the LORD cut off all flattering lips, the tongue that makes great boasts, “. As we arranged on the above, as the man says corruptibly, he does not only help to give benefit to the other but makes his soul been wicked. Prov 3:32 says, “for the devious person is an abomination to the LORD,” Prov 17:20 says, “A man of crooked heart does not discover good, and one with a dishonest tongue falls into calamity.“ God contrasts to the

corrupted person with his counter action. (Ps 18:26) Prov 22:5 said, “Thorns and snares are in the way of the crooked”.

3. Keeping the eyes (verse 25)

Our text said, “Let your eyes look directly forward, and your gaze be straight before you. “. Here, the word, “look directly forward, and your gaze is straight before “means to go his own way simply. This means that the eyes of his souls should look at only God and should progress forward only in the future. The word, Jesus said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of God.” (Lk 9:62) points to this meaning. If Eve looked at only God she should be looked at the fruit of three to know the goodness and the wickedness. (Gen 2:16-17, 3:6) If the wife of Rot followed the lead of the angel, she should not be returned behind. (Gen 19:17, 26) To the man that does not look at only God, Prov 17:24 said, “The discerning sets his face toward wisdom,

But the eyes of a fool are on the ends of the earth. “, Not only that, Prov 6:13 said that such man takes the sign of eyes. Such man does not take the assurance to God and takes the sign of eyes for no fairness and no justice.

4. Keeping on the feet. (verse26)

Our text says, “Ponder the path of your feet; then all your ways will be sure. “ Here, the Hebrew word, “To Ponder” means “to measure”. This word means that as we execute some things, we should consider whether it is dangerous or not. Because this world is the sinful and

dangerous, we should be careful our all activity. What we are careful of always, should be established by fear of God. The man put on the land with his feet and walks in looking up the upper with his head. This means that reveals that he should overcome the world like putting his step on the earth and he should look up God and he should be afraid of him. Prov 19:2 said, “Whoever makes haste with his feet misses his way.”

Chapter 5

The analysis of contents

1. The exhortation to obey the wisdom (1-2) 2. The dangerous character of the life tempted by the prostitute (3-14) 3. The secret not to be dropped into the prostitute (15-23) (1) to love my wife (15-20) (2) To be fear God (verse 21) (3) to know that the future of the wicked man is dangerous. (22-23)

Interpretation

1-2 My son, be attentive to my wisdom; incline your ear to my understanding, that you may keep discretion, and your lips may guard knowledge.

Here, “wisdom”, “uprightness”, “sincerity”, “knowledge” etc. says the spiritual truth in the center of God, which does not know only by understanding of brain but can know by only the illumination of Holy Spirit. The one to know these takes the fear of God. (Prov 2:5) We should keep in our minds out of these two verses. (1) The great emphasis of the author to the wisdom. The author stresses to his disciples to receive the wisdom repeatedly. He said that the things are vanity to man but only fear of Jehovah has eternal value. (Prov 3:13-18,

Ecc 12:13 -14) Confucius said, “If we understand the way in the morning, it is good to die on the evening.” “The way” in his thought of course, is different to the wisdom of Proverb (to know God and to fear Him) He did not know God and was the moral philosopher. But it is the fact that he also thought that the value of life does not put on the life of material but on the essential solution of life issue. (2) The positive emphasis to the education of children. The author said “ my son” over and over again (Prov 1:10, 2:1, 3:1, 4:1, 10, 5:1, 6:1, 7:1) and stressed the education of family. The word, “my son” of course points to all mankind generally. Because the word of Proverb is the revelation of God, it is not limited to the family of Solomon. But we cannot despise the fact that the word, “my son” pointed to the sons in his family. Solomon devoted himself to educate the children positively. To devote the education of children is biblical. Refer to Ex 12:26, Duet 6:7, Ps 78:4, and Eph 6:4 II Tim 1:5 3:15.

At the old writing of Confucianism also stressed the education of children, and said, “Without in inside, the great brothers and in outside, the stern teacher and his friends, it is rare to become a right man. (). And also it said, “ if the man is not taught, after he grow up and should be failed absolutely and will be foolish, if the woman is not taught, after he grow up and then surely she should be tough.” The contents of family education that the Scripture of Christianity stressed are the center of God and to arrive to the salvation, the one of Confucianism said only the courtesy of humanism. But they are accord each other in

the point that to correct the man rightly it is important to educate at young time.

The reason that in contemporary day they are many hippy youth groups (the man to throw away religious faith and morality) in the British and America, (1) It is one of reasons that for their parents keep on their occupation and are arrested by such life, they have no little time to contact to their children warmly, and then they took the rebellious heart against old generation. They indulged in liberty and lived like the beasts. (2) Another reason is their complain to social life. The cultural instruments with western mechanized and economical system made the men become the slave of machine finally. They keep in the tension without having space of their heart and were dropped down into by the oppression of economy to fix to the step of machine. Therefore Hippis returned to the naturalism to escape out of this one. But it is not the method to true solution. As they returned to the Christian faith, they can receive the solution. However for they do not receive the education of true faith in their families they do not know God. For the western Christianity almost was corrupted into neo theology, they are not gracious Christianity. Because the leader of the churches throws away the supernaturalism of the Scripture, their teaching became the lecture of humanistic liberal arts. This was to tasteless salt. For the parents to receive the teaching had no the power to overcome the materialism the children had no the power to lead them into the Christian faith.

The Scripture put the essence of the mankind society on the family. But the communism removed the system of family. Not only that for the secular liberalism also made the extreme individualism they reduced the authority of parents to the children. The family to become so cannot practice the dignified education. But the freedom by the gospel of Christ is freedom to serve to make God and man pleased but it never be indulged. Refer to Gal 5:13.

3-4 For the lips of a forbidden woman drip honey, and her speech is smoother than oil, but in the end she is bitter as wormwood, sharp as a two-edged sword.

According to the interpretation of the Jews, here, “a forbidden woman” is the metaphor of the heresy. According to the church father, Origen it is metaphor of “foolishness”. But it is difficult to say that such interpretations are surely right. The word, “a forbidden woman means the prostitute literally.

“Drip honey” compared to charming of craft word to provide the pleasure. “Is smoother than oil” points to the skill to speak the flattered word. Two things of the above lead the men into the destruction by her charm. All sin leads the men as such means into the destruction. John Bunyan points to that this world is Euclyptland. And also Madam Bubble. Although this world is looked at good place it cannot be trusted for like madam bubble. The one to follow it should be failed. India has a good well at some area. Then around the well all is slough,

as a thirsty man went to the well closely, he shall be fallen down into the slough and shall be died there. It is like a prostitute to make the man dropped into the destruction.

“But in the end she is bitter as wormwood, sharp as a two-edged sword.” It means that after a while it is changed. The sweet thing like honey is changed into the bitter one like work wood is apostasy.

Always, the pleasure to have the stimulated character is temporary and latter it brings about shame, lamentation, and unhappiness destruction. Especially the pleasure to belong to debauchery (to come out of vermilion) belongs to it. The man should leave the narcotic pleasure from the beginning. Above of all he should control the lust in his body. Because it is the object to come out of the outside world. As he was tempted and worked in it he always shall be reckless. If he attracted the sexuality, his heart become dark and left the truth of God and then he cannot take self-control as the man is not tempted at anything and keep on the normal heart by following the order of creation, he can live rightly. If the mankind, Adam’s descendants to be corrupted by committing sin lives so, they should be redeemed by Jesus Christ and should be controlled by his word. Therefore we first of all, should hit ourselves (I Cor 9:27) and also we should kill the parts of the earth (Col 3:5)

5 Her feet go down to death; her steps follow the path to Sheol;

Here also, it states how horrible result the temptation of the prostitute brings about. It brings the man into the destruction (death and hades). (1) “Death” points to the spiritual death. Because here, the word, “go down to death” points to the thing of the contemporary time that he commits sin. Really the one to indulge into the pleasure tempted by the prostitute leaves God. It is the death. I Tim 5:6 said, “But she who is self-indulgent is dead even while she lives”. (2) “Sheol” (שְׁאוֹל) points to the eternal destruction. There is an abyss not to go and come between the unrepentant one and God. The place to leave God eternally is Hades that is, Sheol (שְׁאוֹל) (Lk 16:26) It makes the men left God so far. The one to love the pleasure is tempted there and loves it more than God. (II Tim 3:4)

[Special Essay]

Of the hades, that is, Sheol (שְׁאוֹל)

The word, “hades (αἵδης) points to the horrible place that the no repented should enter into in the New Testament. (Lk 16:23, Act 2:27), In the Old Testament, it is the word, “hades” (שְׁאוֹל), which means the state of physical death that is, the tomb, but the place that the no repented soul should be entered into. But sometimes it is expressed like the place that the good man and wicked man should be entered into. (Gen 37:35, Is 14:9-10) Then the issue is happened how can both the

good and the wicked enter into there at the same time? It is not proper to the thought of the New Testament and of course, to the Old Testament. (Ps 16:10, 17:15 Lk 16:22-23) This issue can be solved as following. That is, the meaning of Sheol that both the good and the wicked can enter into, (1) is simply the tomb , (2) Although it points to the world after death but of the character of the world, not included yet the auspicious fortune but simply the concept of the coming world. (Gen 37:35) L. Boettner said same meaning as following, “The Old Testament said that both the righteous and the wicked shall be entered into Sheol at some place, and then we cannot say that the word, “Sheol” has the meaning of the concept of the reward and punishment.” Then our text (5:5 b) what does the Sheol (hades) mean? Here, it points to the horrible place that the soul of the sinner not to repent shall be entered after his departure.

6 she does not ponder the path of life; her ways wander, and she does not know it.

This phrase was not translated by the Hebrew text. The right translation of this original text (אָרַחַ חַיִּים פֶּן־תִּפְלֹס נָעוּ מַעְגְּלֶיָהָ לֹא תִדְעַ:) is following. That is, “You shall not find out the prosperous way of the life as the way (the woman) is changed, you cannot know it.” That is, because her skill to tempt the man is changed by several means (7:21) the one to attract from her cannot assume it. Accordingly he (the tempted one in

one time from her) has no the space of his heart to search for the way of life by pulling continuously to this one.

As the above said, the temptation of the prostitute leads the men into the labyrinth of endless destruction. How much dangerous is it?

Therefore the wise man escapes the prostitute in the beginning time. In the old time, a certain island in Greece there was the prostitutes that sang some beautiful songs and tempted the sailors passed through and led them and made them destroyed. Then some passengers in some ship passed through the place in the state to cover their ears with cotton. It is informed that the venomous snake also covers its ears not to be led by the flute sound of predication. (Ps 58:4-5) Why are some, among the mankind tempted like the one who does not know the happened destruction as he is led by the prostitute?

7-8 And now, O sons, listen to me, and do not depart from the words of my mouth. Keep your way far from her, and do not go near the door of her house,

Here, the words, “keep your way far”, “do not go near” are the emphasis style that is, paradoxical style. This is the word to stress the fact that he should practice it literally. Because the sexual temptation has charming power as whoever escapes it he can overcome it. The Apostle Paul said, “So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.” (II Tim 2:22), and “Flee from sexual immorality. Every

other sin^e a person commits is outside the body, but the sexually immoral person sins against his own body” (I Cor 6:18) as Joseph also finally escape the temptation of prostitute, he could overcome it. (Gen 39:10-12)

In contemporary time, for the developed nations in the western civilization flows into the extreme liberalism, by leaving the word of God, they opened the sexual issue so much until the disorder state. So nude dance and nude cinema etc. also are opened. As the men watch out them with their freedom, Can be the curiosity of sexual issue reduced or, the sexual sin reduced? It is no. As they watch out them rather they may concentrate on it. Actually they are used as A kind of aphrodisiac. In other word, they stimulate latent lust in the man and makes it enjoyed the maximum sexual lust. Such movemet harms to the mankind so much. For the lust has strong temptation, although it is not developed so, it rules over the human mind. What belongs to the noble dimension of man (For example, the righteousness of true faith) is destroyed by it and is broken. Therefore the man should despise it and take self-control. (I Cor 7:29) The word of God said, “Put to death therefore what is earthly in you:” (Col 3:5)

In the sexual issue that the descendant of Adam corrupted should control the sexual desire they should make the harmony of the order of creation. Paul said “natural relation” by pointing the harmony of the order of creation. (Rom 1:26,) Refer to Rom 1:24-27. To grow up

sexual desire and to develop it is the wicked activity against God. Therefore the Scripture treats controlling the human lust seriously. Prov 5:8, “Keep your way far from her, and do not go near the door of her house,” it said, “Abstain from every form of evil.” (I Thess 5:22) means it. Except it, it said, “Abstain from every form of evil.” (I Thess 5:22). As a Christian believer he should proclaim the gospel to the sinners, but there is the word that he should hate their sin extremely. (Jud 1:23) Refer to 1:1. The ancient writing not to know God also said, “A gentleman does not contact to lewd music and wicked attitude in his heart.”, and “If it is not the courtesy, we should not see it, not to listen to it, not to say it, and not to move.” (Same book p 87)

And the Confucianism taught to the pregnant women to be careful of seeing, listening, that is, “she should not see the wicked light with her eyes, should not listen to the adultery voice with her ears, and she should close eyes in the night and memorize the pome and should say right words.” (). This is reasonable words But the Scripture in the Christianity teaches that whoever should live before God godlily. When the man listens to what comes out of the outside and sees it received the influence to his personality severely. Therefore the man needs to take control in seeing, listening to. Although we do not accept the words of the Confucianism scholars directly, we think the common grace by the conscience and experience that God provides at some part in the issue of standard of ethic and morality. Of course in the essential issue, knowing them is separated of the word of God. The courtesy

they said depended on humanism but the courtesy of Christian Scripture is depended on the Theism. They contrast to the Christianity in the essential issue of truth. At this point the Christian cannot compromise them.

9-14 This part reveals how much misery the one fallen down into the prostitute is (1) losing his honor (verse 9 a) (2) spending the time of youth age (verse9 b) (3) losing the property and income. (Verse 10) (4) Breaking the health (verse 11) (5) Latter he was afflicted in his conscience naturally. (12-14) etc.

9 lest you give your honor to others and your years to the merciless,

Here, the word, “honor” points to glory. But for it is connected to the word, “years”, a certain man interpreted it as “honorable year.”

But in grammatical state it is natural to choose the first one.

The honor that the word of God encourage is of course not the applaud to receive before God but lifting up by God. God hates that the man is applauded. “And he said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.”(Lk 16:15) Therefore “A good name is better than precious ointment, and the day of death than the day of birth.” (Ecc 7:1) means what the man is applauded by God is more precious than the others. True compliment comes out of only God. (Rom 2:29)

But the thing that the one to follow the sexual morality receive the harm of his honor comes out of the punishment of God directly. David was harmed permanently for his adultery sin. Although he misused his kingship to conceal his sin, finally his sin was informed in the world obviously. (II Sam 11:2-12:15) Not only that, God

10 lest strangers take their fill of your strength, and your labors go to the house of a foreigner,

Here, the Hebrew text (זָרִים) of the word, “strangers” means the pagan stranger. The author of Proverb called the prostitute for such name, and points to her dangerous character. (Being that cannot be taken fellowship in relief). The name, “the stranger” (נָכְרִי) means the foreigner and points to the one who does not give his heart to anybody for the different character. Therefore it means the one that misunderstood the prostitute as his lovely partner and inclined her property is foolish. She always has the other desire like a foreigner and deprives the property of the men. Refer to the interpretation of verse 9. The man should offer his whole property to God surely. Because the one who created him and saved him is just God. Therefore Jesus, the son of God (God) said, “So therefore, any one of you who does not renounce all that he has cannot be my disciple.” (Lk 14:33) Refer to 21:1-4) to throw away all property means that all property is offered to God. What we offer our property to God means to install it in heaven

really, which is the method that exchanged the rotten matter (material) into the non-rotten treasure. (Mt 6:20, 19:21)

But the one who gives the material to the prostitute is the one who does not serve God with the matter but serve his carnal desire with it. He is the one like Herod. Herod said that he saw the dance that the daughter of Herodias took at his birthday party and shall give even the half of his nation to her. (Mk 6:21-29) The one who is dropped in sexuality is a great sinner that loves it more than God. (II Tim 3:4)

11 and at the end of your life you groan, when your flesh and body are consumed, is the man to make it unclean.

The body of man was not created for the sexual morality but for God. (I Cor 6:13) For it is the sanctuary of God (I Cor 3:16, 6:19) the one to have sexual morality. (I Cor 6:18) And the one to make this sanctuary been unclean received surely the retribution. (Rom 1:27, I Cor 3:17)

The fact that the one who enters into the house of the prostitute and gets venereal disease and his body become weak is happened in the contemporary day too. “You groan”. The men reflect themselves as they received the physical suffering. As he commits sin he claims that the evil is the good and also has the stick neck but as he got suffering his power is broken out. Therefore suffering is good medicine to make them been humble. Suffering is needed to the men in this world absolutely. Ps 119:67 said, “Before I was afflicted I went astray, but

now I keep your word.” Ps 119:71 said, “It is good for me that I was afflicted, that I might learn your statutes.”

12-14 and you say, “How I hated discipline, and my heart despised reproof! I did not listen to the voice of my teachers or incline my ear to my instructors. I am at the brink of utter ruin in the assembled congregation.”

His painful lamentation expressed here comes out of the sorry fact that at his early time he hated the lesson of the leader and his rebuking. Here, the word, “discipline”, “reproof”, “the voice of the teacher”, “instructors” mean that he stresses and paradoxes by several teaching of the leader are exchanged into the other expression. It is important that the young men need the knowledge and the leader to have special experience like the life. Because the young man has little experience of the life. And also the teaching with authority and life is the teaching of the man that takes both knowledge and experience. Despite it is so, the contemporary young group is tended, it is called so, claims the freedom but despise the teaching of forerunner. It is like just a silly activity as the one to over cross the deep stream, that breaks out the bridge that the old generation crossed. Only the men that always like to learn and to obey the right direction well are the men of personality to lead the others. The qualification of leadership of J. Washington was completed by his mother that made him learnt obedience. Obedience better than Offering (I Sam 15:22) Obedience is better than miracle. “(Luther)

“I am at the brink of utter ruin in the assembled congregation.” (Verse 14) means that he commits sin much in the state that he belongs to the assembly of Israel and committed much sin unscrupulously. The fact that he stays in the environment taught by the teachers supports this interpretation. (2-13) the sin of the one who learn the truth much but contrast to it brings about more punishment. (Lk 12:47-48)

15-17 Drink water from your own cistern, flowing water from your own well. Should your springs be scattered abroad, streams of water in the streets? Let them be for yourself alone, and not for strangers with you.

This part said a metaphor, “Drink water from your own cistern, flowing water from your own well.” in the meaning that every man should enjoy the love of wife. And the word, “Should your springs be scattered abroad, streams of water in the streets?” Is metaphor to throw away his wife? The one love his own wife and does not throw away her does not go to the house of prostitute. The Christian Scripture prohibits the divorce sternly. But the moral of Confucianism in oriental world does not say so at this point. Confucius teaches, “There are conditions to throwaway his wife, that is, she does not obey his parent, she has no her children, the case of adultery, the case of jealousy, the case to have worst disease, the case to have much saying. And the case of stealing. “We can guess that as we see how freely the morality of Confucianism makes the man thrown away his wife. Under such condition the wrong males can throw away his wife easily with any excuse. The society to

receive such corrupted thought should bring about the system of prostitute and also the sin of concubine should be developed.

18-20 Let your fountain be blessed, and rejoice in the wife of your youth, a lovely deer, a graceful doe. Let her breasts fill you at all times with delight; be intoxicated always in her love. Why should you be intoxicated, my son, with a forbidden woman and embrace the bosom of an adulteress?

Here, the word, “fountain” is the metaphor of wife. For a wife that a male takes at his young time is the wife God gives, it is blessed. (Mal 2:14),

“A lovely deer, a graceful doe”. This word does not mean that the wife he took has the beautiful external figure absolutely. Refer to Prov 31:30. This is the metaphor of the beauty of her virtue. Although the prostitute has external beauty her heart has the wicked cruel character. So it called the prostitute for “the merciless”. (Prov 5:9) In such meaning the prostitute is like the beast. But for the wife that he took at his young time loves in her pure heart always, her heart is always no lie, gentle and lovely like the female deer and “the graceful doe”. To her husband.

Whoever has complained to his wife he should submit himself as followings. (1) My wife was given to me by God (Mal 2:14). Whatever God gives is benefit. (2) I myself chose my wife. The man should take responsibility with sweet heart to his own choosing activity. (3) I

should not concentrate to receive the love of wife, but rather I should devote myself to love my wife. The man to live before God is overflowed by joy in loving the other more than loving himself. Because he always takes contents for the infinitive love of Lord and tries to please the Lord. On the way that Dr. B. B. Warfield had finished his wedding and returned with his wife, for his horses were surprised and were jumped up highly suddenly, his wife was dropped out of his cargo and was harmed severely. After that event, his wife had been in the paralyzed state in her whole life but she received much love. That is, As Warfield lived in the Seminary professor, whenever he attended at school, he rode his wife on the hand cargo and pulled it by his hands and walked with her and gave his comfort.

21-23 For a man's ways are before the eyes of the LORD, and he ponders all his paths. The iniquities of the wicked ensnare him, and he is held fast in the cords of his sin. He dies for lack of discipline, and because of his great folly he is led astray.

Here, the one who throw away his wife and goes to the prostitute receives the discipline of God. Because God is alive and observes (the revised word of “to ponders all his paths”) all activities of the wicked. All secret activities of the wicked also are known by God. Is 18:4 said, “For thus the LORD said to me: “I will quietly look from my dwelling like clear heat in sunshine”, Jer 23:23-24 said, “Am I a God at hand, declares the LORD, and not a God far away? Can a man hide himself

in secret places so that I cannot see him? the Lord declares. Do I not fill heaven and earth? declares the LORD.” The oriental philosophers did not know God indeed. But their some words are the conclusion of their conscience and their experience that God gave to them. Of course, although it did not arrive to the standard of the scripture word, they belong to the common grace. Some among them said, “the heaven to listen to personal word of the man also is like thunder, to the eyes of god to the heart to deceive in the dark room is like lightening.”

()

“The iniquities of the wicked ensnare him” (verse 22 a) God sometimes shows his judgment obviously to reveal his living fact. It means that for the work the wicked man executed, he himself is destroyed. The wicked aims on his success and executes the evil, finally he is fallen down into the own destruction. Ps 9:15-16 said, “The nations have sunk in the pit that they made; in the net that they hid, their own foot has been caught. The LORD has made himself known; he has executed judgment; the wicked are snared in the work of their own hands. “The ancient writing of the oriental world said, “What goes out from you should return to yourself. “ () (Mencius) The philosopher also that said such thing did not know God in his darkness, the irresistible event revealed in the society of mankind, that is, he got some understood points in his conscience and his experience of the punishment the wicked receives.

Chapter 6

The analysis of contents

1. Prohibiting the guaranty (1-5) 2. Saying no slothfulness (6-11)
3. Warning the activity of the hellion (12-15) 4. The wicked activity God hates (16-19) 5. Warning the fornication (20-35)

Interpretation

1-5 My son, if you have put up security for your neighbor, have given your pledge for a stranger, if you are snared in the words of your mouth, caught in the words of your mouth, then do this, my son, and save yourself, for you have come into the hand of your neighbor: go, hasten, and plead urgently with your neighbor. Give your eyes no sleep and your eyelids no slumber; save yourself like a gazelle from the hand of the hunter, like a bird from the hand of the fowler.

It is difficult that this part (1-5) is interpreted. In one thing in matters that we help the other, as the other meets troubles in economic issue, should not we become a guarantor? Then why does our text say that like the guaranty is wrong, he should request to cancel it? But it has no any problems in it. Here it is a warning to as the accident is happened, actually, the guarantor (or, to become a guarantor in deceiving) or, the guarantor that cannot take responsibility without financial power. Here,

the author said the issue of responsibility of warrantor over again over again and stressed, that is, the word, “you are snared in the words of your mouth”, the word, “caught in the words of your mouth”, (verse2), the word, “you have come into the hand of your neighbor” (verse 3). Such stress points to the responsibility of guarantor, not to prepare some cases. Our text teaches that if whoever becomes the guarantor of the other without consciousness of some responsibility; he should beg to cancel the guaranty to the creditor or, the one to get the benefit of guaranty. This warns the financial adventure. It is a wrong adventure whoever takes responsibility of dealing the money without the financial power. Moreover the Christian believer become the guarantor of the other with such adventure makes self and other failed and also moreover returns some mock to God.

Today our society also has many people that took such financial adventure and finally were failed finally. Without having the financial power, borrowing great money that he cannot pay, to establish up the great business also is the one to take such similar adventure. As he borrows the money of the other, the bond of debt has also the character of warranty. Moreover it is so dangerous that as a Christian believer to employ such great business by such method. Because, (1) what they takes such adventure is the assuring arrogance that the future affair can be accomplished by his power. (Jm 4:13-17) (2) It becomes the sin to tempt God easily. That is, as after he started the financial adventure and some difficult issue was happened, what he commits it God I a kind of

sin to tempt God. Therefore the word of Proverbs to prohibit the financial adventure is the necessary absolute warning to the financial dealing of men. Through all things in our lives only to obey the word of God is the prosperous way receives the warranty of our safety.

What we have to remember here, are the cases that Judah who became a guarantor to an important thing (Gen 43:8-9, 44:32-33), and Paul to help a weak brother. (Philemon 1:18). They took same responsibility with true love. In the activity of such guaranty also the most complete one is only Jesus Christ. He became an atoned sacrifice by himself for us by receiving the suffering that the sinner cannot think of it. He not only to be died on the cross but also he was resurrected and became our eternal advocator. (Heb 7:22) Refer to I Jn 2:1-2.

6 Go to the ant, O sluggard; consider her ways, and be wise.

From this verse to verse 11 it warns the idleness. The Scripture said many lessons that the man should learn some examples of the other living thing, For some examples In Jesus' words, there are the words, "Look at the birds of the air:" (Mt 6:26), "so be wise as serpents and innocent as doves." (Mt 10:16). All creatures God created are the expression of his wisdom we have to the lessons that we should search for. Therefore, the word, "Go to the ant, and be wise" is the severe rebuke of God by the natural revelation of God revealed through the life of ants. The word that the idle man should go to the ants and learn means that they are worse than the ants, an insect. The idle man has

non-responsibility, in orderly and he does not try to do righteousness. They give off only a musty smell in their heart and their body.

7-8 without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest.

Here, it reveals two things to learn out of the ants, (1) although the ants has no the supervisor, he works voluntarily differently. (Verse 7) (2) What the ants prepare the future already. (Verse 8) The region of Palestine has the harvest time at summer. Then the ants gather in the summer for eating some in the winter.

But for among the man the lazy person has the idle thought in his thought, he has no space to think only the present time but has no space to think of the future. He lives this way and that way in the present time, but he never think of coming world that the man should pursue surely. Although he is not lazy in the work of world, he hates to have the issue of life that is, the tension of life, death, and sin in his heart. What he does not awake such important issue is idleness fallen down into coma. Actually such one is slept spiritually. The lazy man enjoys sleep. (Prov 6:9-10) The men who know only the present world but does not know the coming world is the sleeping men and the lazy men.

9How long will you lay there, O sluggard? When will you arise from your sleep?

The reason he laments in this instance is that the time was wasted by the

slothful man. However, this is also meant to chastise the person who consistently chooses to sleep while being caught in a dark pattern of behavior. The man's tendency to sin and to continue in it stems from both his lazy character and his heart's laziness. Because he is like someone who is asleep, he has no awakening, despises making decisions, and refuses to be regenerated. The sleeping states are also compared to the life of the person who has been drawn into this world and its sin in another section of the Bible. Refer to Rom 13:11-14, I Cor 16:13, Eph 5:7-14 I Thess 5:4-8. The conviction is required for the paralyzed person. Man can awaken after being reprimanded in this manner. (Eph 5:13-14), However, it is true that rebuke like that comes from the Holy Spirit and is effective when it does so with power, love, and wisdom. Such belief is expressed in our text (verse 9). The sinner is rebuked by God's Holy Spirit, yet is unable to repent and be refreshed as a result. Zechariah 4:6 stated, "Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts ". However, those who are pagans and lack the activity of the Holy Spirit are unaware of such hope. When Confucius noticed that Jeyeo, one of his disciples, was napping, he declared, "A rotten wood cannot be engraved, and the wall made of clay cannot be corrected." ()

10-11 A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.

A sluggish man said, “A little one” and like to postpone only little, we can find out some contents among such words. (1) Such word is his trickery. Although he said to take little slumber, it means to sleep more for a while but makes his slumber postponed for long time by such word. The criminal does not commit sin momentarily but walks toward the evil direction for a while and finally the great event is happened finally. (2) Such word does not take the necessary sleep but the preparation for his pleasure. He prepares the power (3) such word is the attitude to hate good activity. He does not know the effort for good work and the value of suffering. God said in the meaning that the life like life is accomplished by effort and sacrifice, which is the word, “By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” (Gen 3:19) And the son of God, Jesus Christ also said, “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.” (Mt 6:34) This word means that we should not take anxiety because we commit the future of the afflicted one to God, to take responsibility day by day. Refer to Ps 68:19.

12-15 A worthless person, a wicked man, goes about with crooked speech, winks with his eyes, signals with his feet, points with his finger, with perverted heart devises evil, continually sowing discord; therefore calamity will come upon him suddenly; in a moment he will be broken beyond healing.

Here, so it is called for, the word, “a worthless person and a wicked man” (פְּלִיטָא) points to the apostate (anti- Christ) to leave out of God far. He belongs to the multitude of anti- Christ and has no the hope to repent. Among the people there are such persons. His wickedness is filled with evil, is revealed by his all parts of his body (mouth, eyes, foot, hand) (verse 14) and is the opposed activity to God’s children.

God’s children have a feature to try to take peace, (Mt 5:9) the multitude of anti-Christ take the feature of militancy.

“Calamity will come upon him suddenly” He is the one to despise the chance of repentance long time ago and is strengthened by evil.

Therefore God does not exhort the repentance but abandoned him.

Accordingly he committed sin arrogantly he knows a god to punish himself. But the hand of God to punish him should be revealed suddenly. Therefore here so it is called for, the word, “calamity will come upon him suddenly” is not saying the sudden character of plague itself. This word points to the fact that the one to have hardened character of anti-Christ shall be destroyed by the special method. That is, it is the extra event with surprising thing to his arrogant heart.

As the Scripture wrote, the wicked men to have the harden character of anti- Christ (The men to commit harden sin) is destroyed by receiving the punishment of righteousness (in the contrast of the thought that there is no gods to punish himself, God's judgment come on) The multitude of Pharaoh (Ex 14:4, 23) that can say to have the character of anti-Christ were not afraid of the punishment of God, Then they thought that they could do it like Israel and then they walked cross the red sea like the land arrogantly and then all they were died in the water. (Ex 14:27-28)

Heb 11:29 said, "By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned." The fact that they tempted this one means to walk cross the red sea in their test because they thought that they might walk cross it like Israel without the faith to depend on God. But they were failed and experienced that God is alive, suddenly they were destroyed. The result that Nabal, who was hardened and wicked (I Sam 25:3), despised David, the anointed servant of God (I Sam 25:36-38), his body became as a rock and he was died. (I Sam 25:35-38) And also as strong hardened Nebuchadnezzar boasted the city of Babylon, his destruction was declared by God (Dan 4:28-33) The king of Babylon, Belshazzar despised God intensely and drank the wine with instruments of the Jerusalem temple and then praised the idols, his destruction was declared (Dan 5:1-5), Herod Antipas to commit sin in harden to have

the character of anti-Christ was addressed and was died in taking address by the punishment of God. (Act 12:1-2 20-23)

16-19 There are six things that the LORD hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, And one who sows discord among brothers.

The word of this part reveals the reason that the harden wicked men that the above verse said (12-15), shall be destroyed. That is, it means that for God hates the sin they commits, they shall be destroyed. As this part states, the list of sin that God hates include the sins of eyes, mouth hands, foot and heart and division, which they are like the sin list of the harden wicked men stated in verses 12-15

The sin list recorded in verse 16-19 has the character of the sin that the devil has. That is, arrogance is the deed of devil to rebel God. (II Tim 2:25-26, Jud 1:6), liar and murder also came out of that guy. (Jn 8:44) And what the heart plans the evil (verse 18) is different to commit sin for his weakness. It is the activity of the one to take severe evil.

Running activity to commit more sins too belongs to this one. (Verse 18 b) “Sows discord among brothers” also is the character of devil. (I Tim 5:13 Rev 12:10) The one who commits sin by following the character of devil is a harden sinner. Refer to the interpretation in the above verse 12-15.

God hates the other sins except the statement sins here. But for God hate these sins more, the author of Proverb stressed as “that the LORD hates, seven that are an abomination to him”. Our Lord hates not only theses sins but also hates them out of his heart, “that are an abomination to him” is for the fact that he himself opposes to the sin essentially. He is the opposition of arrogance as the source of humility (Mt 11:29) the opposition of deceit, as the source of truth (Jn 14:6), the source of love in oppose of killing the other unfairly, (I Jn 4:8), the source of goodness in oppose of viciousness

(Ps 25:8, 34:8, 73:1, 86:5, 100:5, 119:68, 145:9 Jer 33:11) , the passion of salvation in oppose of the wicked passion (running into evil swiftly) (Is 9:7 b) and the source of peace in oppose of division. (Is 9:6 Eph 2:14) The man can possess several virtues recorded on the above in human standard by believing in absolute complete God.

This is like the fact that small water drop is revealed as seven colors by receiving the ray of the sun.

Especially the believer should hate the sins that God hate in his heart he can communicate to God. God is with the one to hate the sin. Refer to Ps 5:4. The corrupted Christian believers in the contemporary time approaches to the sins written on this part. (16-19)

20-21 My son, keep your father’s commandment, and forsake not your mother’s teaching. Bind them on your heart always; tie them around your neck.

Of the point that the author of Proverb called the disciple for “sons” Refer to the interpretation of 4:3. The command of the author of Proverb and the laws has the authority of God’s word. It is the word of revelation inspired by Holy Spirit. Such important words should be accepted in the heart (רוּחַ = the spirit as the source of affection) deeply. In other word, the believers should love it like life hotly. And it always should be remembered into his intellect. The word, “tie them around your neck.” means it.

22When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you.

The expression of this phrase is of course, poetic which stresses the meaning of the writing. That is, it stresses the meaning that as the man keeps on the word of God, the work of the word should be revealed surely. The word of God is not the lifeless rule, the theory without beauty and taste but the sword of Holy Spirit to work in the life. (Eph 6:17) and also it is the food of soul. (I Pet 2:2). In other word, It is the knife of truth to discern all things (Heb 4:12), the spirit to resurrect the dead (the word the Holy Spirit uses). (Jn 6:63) Just like that the word can judge absolute exactly and can save them by living Holy Spirit. The work is like living stream. Because of it, our text states that the word of God works personally in living state. Accordingly the one keep the word of God takes delight with truth. (I Cor 13:6)

Herman Babinski said as following, that is, “The word of man ... by the distance of place and time in the word between man and man, less and more of the effective are depended.... But the word of God is not so. It always is his word. God always presents with his word, He always has his omniscient ability and almighty power, and he presents with the power of his word. ... God’s word is not separated of God himself, he is not separated by Christ and Holy Spirit. The Scripture itself is inspired by Holy Spirit, continuously it is sustained by Holy Spirit, and for its power the part of the word also accepted and proclaimed by it also has it. “(Gereformeerde Dogmatiek IV Kampen, JH Kok 1911 pp 502-503)

In church history, all great leaders had experienced the word of God that lives and work. (1) The word of God works with life as it comes into the men. To some it work like loud voice, (Rev 10:3) to another it works in quiet and the impression to melt his heart and his soul, (I Theses 1:5) the heart of Jeremiah was like burning frame by the word of God. (Jer 20:9) Refer to 24:32. (2) God’s word accomplished the work of life by its accomplishment. It means that the believers should be accomplished exactly by the contents of promise. Such exact accomplishment of the promise gives insight like the activity of personality with intellect. The character of accomplished work never is accident event and meaningless event. It makes us realized God’s presence that lives as omnipotent omnipresent God and works.

23For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life,

Here, the word, for (יְ) reveals the reason of the above word (20-22), that is, for the word of God is like the lamp of the one walked in darkness and it is the way of life, we should keep on it. (Verse 20)

There are many men that blasphemy the laws (the command of God, the laws and the conviction) in the world. They said that there is no the unchanged laws in the world. But such word is deviated from common sense too. Does not the character of many materials also change?

Moreover in the laws true one (what became by the revelation of God) are not changed. Today, so it is called for” the situation ethic denies the immutability of the laws of true morality (what become by God’s revelation). The situation ethic to say so belongs to the subjectivism. It does not see the man as the settled being but as the possibility of being.

Situation

Ethic sees the present as the ending, and it teaches that he listens to God’s voice at the present and takes only love as it motive and then he should execute it. Accordingly it is called for the eschatological ethic. This does not encounter the norm of objective norm and laws existed. This criticize that the conservative Christian ethic as the wrong ethic of ant humanist. So called for, new ethic treats the personality more primarily than the laws. But it is wrong claim. Love is the accomplishment of the laws, (Rom 13:9-10), Why are laws and love contrasted? The man can take the case not to hate listening to human

command and rebuke. But they should know the complete truth that God's command and his rebuke are not changed eternally and always should accept it in delight. It is like the light and I the way of life. The one to walk the way in dark night thinks the lamp in light and depends on it. Just like that we should accept the word of God in delight and should depend on it. Moreover the word is the way of life we should accept it as joy, love and faith. Job said, "I have not departed from the commandment of his lips; I have treasured the words of his mouth more than my portion of food." (Job 23:12)

The modern men claims wrongly that the word of God as the type of settled tradition does not exist. Today the thought of the men to follow the situation ethics is so. They said that we cannot say that the changing world should not follow the old settled tradition (the word of the Scripture) directly. This is the stream of contemporary thought to hate the tradition. But such claim has conflict that the criteria of faith should be changed by the change of the day. The fact that what does not stay as settled type always is changed, cannot be believed in. It is not the truth.

24-26 to preserve you from the evil woman, from the smooth tongue of the adulteress. Do not desire her beauty in your heart, and do not let her capture you with her eyelashes; for the price of a prostitute is only a loaf of bread, but a married woman hunts down a precious life.

This is the continuation of the word about God's laws and his command (verse 23). The laws and command of course, is to control the sin of man. The modern men are not corrupted by only the neglect in the case of laws. But in moral case they try to leave the settled line of ethic. The Western society has the tendency to neglect the personal deed to the person in ethic matter. In such society, as whoever executes some activity, if he does not harm to the others directly, he does not interfere his deed. Of course, there is the merit to respect the freedom of the other, for such extreme freedom, the custom of the society are ordered and indirectly country and nation shall bring the loss. For example, some countries have the towns to live in nudity, which are so strange ugly custom. It is not right that in the meaning to respect human freedom; even such strange custom is ignored. The man should be controlled for he is not God and his freedom also should be controlled. The man demands the law of religious moral law, teaching, rebuke (verse 23) absolutely. He should learn only obedience the time that America is enjoyed true freedom and they happiness, was the day to obey the gospel well. The national forefathers of the country in the happy time were Gorge Washington who had learnt obedience by his mother.

The man can be holy by only obeying the word of God (law, teaching, rebuking) (Prov 6:23-24) the word makes the youth not fallen down into the prostitute ("adulteress"). (Ps 119:9) The method is like followings.

(1) The word of God makes him known the sin. (Eph 5:11-14)

If the man is not revealed by God's word, how can he discern the sin? The ultimate condemnation cannot execute by the man but by only God, the creator and lawgiver. As the man controls the man he cannot help himself but to be contrasted, by the word "what do you care?" through the other. But whoever cannot contrast to the creator. (Dan 4:35) Is 45:9 said, "Woe to him who strives with him who formed him, a pot among earthen pots! Does the clay say to him who forms it, 'What are you making?' or 'Your work has no handles'?"?

(2) The word of God makes him become flesh. (Eph 5:26, Jn 15:3)

If whoever studies the word of God conscientiously, he can believe in it by the grace of God, as he believes in it, he can be renewed by Holy Spirit. Ps 19:7-11 said, "The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb."

"Do not desire her beauty in your heart, and do not let her capture you with her eyelashes." (Verse 25) Here, the Hebrew text (הֶחָזֵק) as "that

beautiful color” should be revised into “her beauty”. “Eyelashes” means is the word to express her lewd glance. Refer to Gen 39:7, Is 3:16 II Pet 2:14.

“For the price of a prostitute is only a loaf of bread, but a married woman hunts down a precious life.” (Verse 26) For Hebrews text has the word, “because (כִּי)” before the verse, it reveals the reason of the above word. That is, the reason that the youth should not seek the sexual desire is for the fact that they are tempted by the prostitute is destroyed finally and then finally his life shall be lost. (Verse 26 b)

The man should not sacrifice his life and his property to enjoy the actual pleasure. In the issue of human value he almost does not need the pleasure. As the man is dropped into the sexual pleasure, for his heart loses his noble vision in his numbness, his faith and his morality and of course, his physical life shall be crushed. Therefore the movement that encourages the pleasure as the first one is so foolish and wicked. It itself is to lead to destruction.

27-35 Can a man carry fire next to his chest and his clothes not be burned? Or can one walk on hot coals and his feet not be scorched? So is he who goes in to his neighbor’s wife; none who touches her will go unpunished. People do not despise a thief if he steals to satisfy his appetite when he is hungry, but if he is caught, he will pay sevenfold; he will give all the goods of his house. He who commits adultery lacks sense; he who does it destroys himself.

He will get wounds and dishonor, and his disgrace will not be wiped away. For jealousy makes a man furious, and he will not spare when he takes revenge. He will accept no compensation; he will refuse though you multiply gifts.

This word points that the adultery with the married woman is a horrible sin. The reason that the sin is dangerous is stated here as following. (1) In the meaning that the punishment to the sin should be come absolutely, the man put his foot on the charcoal, he should be burnt surely just like that. (Verse 27) (2) It is dangerous to touch the wife of the other. (Verse 27) (3) The sin is greater than the one of stealing. (30-32) (4) He shall be harmed and shamed. (5) Her husband shall avenge unlimitedly. (34-35) etc.

We can think of the case of King David at this point. He took the wife of Uriah that was his faithful servant for him. (II Sam 11:2-27) He was suffered much tribulation for the wage of sin, which was the attitude of God to punish such sin surely. (I Thess 4:2-6) To the sin of David, God (1) rebuked him by the prophet, Nathan and made him prophesied that his house shall be come the plague of God. (II am 12:1-15) (2) According to his prophesy, the house of David had the confused sin among his children, he was taken tribulation greatly, (II Sam 13:1-39). And, the rebellion of his son Absalom was a great tribulation to him. (II Sam 14:1-18:33) David had the permanent fault point, his fornication sin in the world. Refer to I Ki 15:5, Mt 1:6.

Chapter 7

The analysis of contents

1. Saying to keep on wisdom (1-4) 2. The effective to keep on it (verse 5) 3. The foolish boy to follow the prostitute (6-9) 4. Habit of the prostitute (10-12) 5. The word that the prostitute tempts (13-21) 6. The ending of the boy to follow the prostitute (22-23) 7. The last warning not to follow the prostitute (24-27)

Interpretation

1-4 My son, keep my words and treasure up my commandments with you; keep my commandments and live; keep my teaching as the apple of your eye; bind them on your fingers; write them on the tablet of your heart. Say to wisdom, “You are my sister,” and call insight your intimate friend,

Of the word, “my son”. Refer to the interpretation of above verse 4:3. The author of the Proverbs said his disciples to keep on the wisdom of God and also to reveal some methods to keep it obviously, that is, (1) he should live as wisdom. (Verse 2 a) the fact that we keep on the Word of God does not mean to memorize it but to love them like the food of life and to obey them. Whoever obeys the word of his lover? (2) He should keep on it as the apple of his eye. (Verse 2 b) Because the apple of eyes is precious so but so soft, it should be protected so carefully. So the

eyebrow and the eyelid keep on it that any tiny dust cannot be come into it. As we keep on the word of God, as we may not take caution for a while and then it is easy to get out of there. (3) It should be bound in his finger (verse 3 a) Of course, it is a metaphor word, which means that all things executed by his hand should be realized by the word.

Because it was the word to save us, as we keep on them shall not it make us tired? (4) The word should be written on the board of his heart (verse 3 b - 4). The word, “heart (לֵב)” means the center, the source of affection. We should possess the word of God forcedly, but should keep it in our affection in hot with joy. It is the cheerful devotion to treat the Word of God like “my sister” and “my kinship”.

As we see the above statement, we can know that keeping on the word of God is so simple. “keep the words directly”, “live it directly”, “keep it by concentrating as the apple of your eye”, “bind them on your fingers”, “write them on the tablet of your heart”, “Say it like your sister” are the expression are the exhortation that the believer should love only one. It is the life to concentrate on only oneness. Jesus also stressed that the life to love God should be simple and faithful. He said, “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.” (Mt 6:24) Noja, who was an oriental philosopher not to know God, also stressed that the man should take the simplicity. He said, “Chi should be concentrated on oneness and be

harmonized and then he should become pure like an infant.” This word of Noja is not same to the contents of our Proverbs. But the fact that it is quoted here means that we only refer to his teaching that the man should live in simplicity as a man.

5 to keep you from the forbidden woman, from the adulteress with her smooth words.

The author of the Proverbs warns that the youth men should not enter into the prostitute (adulteress) in several times. Because the young person receive much temptation of lust especially. The Apostle Paul said to young person, Timothy, “So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.”(II Tim 2:22) The secret that the young man avoids the list of young man is to learn the word of God. (Ps 119:9) Because (1) the man can discern the good and the evil only by the word of God. (Ps 19:11-12) It is like the role that the sight of the blind man shall be opened brightly, which can be dropped down into a pit. (2) Because he does not follow to the lust for the delight to get out of the word of God. As the man lives by the Word of God, the delight cannot be compared to the pleasure of the world. Ps 4:7 said, “You have put more joy in my heart than they have when their grain and wine abound.” David said the word of God, “sweeter also than honey and drippings of the honeycomb. Moreover, by them is your servant warned; in keeping them there is great reward.” (Ps 19:10-11) If whoever does not want to

be led by false pleasure in the world, he should be captured by true delight in the word of God. Therefore Apostle Paul also prohibited the drunkard that is one of secular pleasure but said, “Receive the fullness of Holy Spirit.” (Eph 5:18)

(3) Not only that, because living God is with the man who enjoys the word of God, he can overcome the lust. At this point certain may think that “to enjoy such spiritual joy belongs to the special leaders to have only high level faith.” But really it is not so. The joy God provides can be enjoyed to the simple men like the infant. (Mt 11:25) Refer to I Cor 1:26-29. Refer to the interpretation of Prov 6:24.

6 For at the window of my house I have looked out through my lattice,

The fact that he looked out through his lattice at the window of his house means the secret observation extremely. The young man to go to the prostitute walks in secret to conceal his activity out of the others. But finally it shall be revealed. The wicked man mistakes that he can do continuously his secret activity. But in the world, the activity of lewdness should not be concealed but be revealed surely. Because (1) the one fallen down into the sin shall be found by the other surely for his habit. As the man steps his foot on the slide ice, he should be slipped down on the down. Just like that it is difficult that the one to love the sexual sin to have strong temptation comes out of it. Therefore the author of Proverbs points to the danger of the sin and warns it. (2) To

only that for God hates the sin of fornication extremely, he reveals the unrighteousness of the sinner sooner or later. I Tim 5:24-25 said, “The sins of some people are conspicuous, going before them to judgment, but the sins of others appear later. So also good works are conspicuous, and even those that are not cannot remain hidden.” Refer to Lk 12:2-3. David concealed his fornication event by his kingship but God revealed it obviously. II Sam 11:2-12:15. Refer to 1:6.

7-9 and I have seen among the simple, I have perceived among the youths, a young man lacking sense, passing along the street near her corner, taking the road to her house in the twilight, in the evening, at the time of night and darkness.

What the author of the proverbs looked out through his lattice of the window of house was a foolish man. Here, the word, “the foolish man” (פְּתָאִים) points to the opened one. He does not know his danger and opens his heart and walks without caution. Accordingly this word can be paraphrased into the word, “the silly man”. He should be called for “a foolish man”. (1) Because he is a boy (or, a young man”. The Hebrew word (נָעַר) is translated into “boy” means a youth. Youth is the foundation of the life. Therefore he did not experienced twists and turns in his life happened surely. Especially he does not know that the sin brings so more bitter fruit realistically. Accordingly he cannot escape out of the silly man. (2) Because he went to the house of prostitute. The house of prostitute said, “For her house sinks down to

death, and her paths to the departed; none who go to her come back, nor do they regain the paths of life.” (Prov 2:18-19) (3) Because he chooses the dark time as his good chance. Refer to Job 24:15. The one to execute the evil hates the light and does not come to it, for he is afraid of the fact that his deed shall be revealed directly. (Jn 3:20) The thought that his sin is concealed by darkness belongs to the silly one. Although the people around the men committed sin sometimes do not know his sinful activity God stays on the sinner and watches out their all things. Ps 139:11-12 said, “Moreover, by them is your servant warned; in keeping them there is great reward. Who can discern his errors? Declare me innocent from hidden faults.”

The old writing said, “As we go out of the door, we should think that a great custom comes to us, as we enter into the room, we should think as the attitude that the man stays in it.” Such words are the misery thing to come out of being afraid of the man but not to arrive to the fear of God. To take fear of God is true wisdom. (Job 28:28, Prov 1:7)

10And behold, the woman meets him, dressed as a prostitute, wily of heart. She is loud and wayward; her feet do not stay at home; now in the street, now in the market, and at every corner she lies in wait.

Here, it states the general activity of the prostitute. (1) She was craft that is, she gets the tempted charm. (verse10) Refer to Prove 23:27. Judge 16:4-7 reveals that the activity of Derail that tempted Samson

was the representative of the activity of prostitute. It revealed the figure to love Samson highly by pondering intention to destroy Samson. (Judg 16:15, 19) The craft like such thing makes the man tempted and fallen down into it. So Rev 17:2 compared it with “the vine wine of fornication” The one that was fallen down by her temptation does not take some issue to become misery for his fornication but are fallen down into herself. Therefore the wise man makes the block of defense out of the temptation of heterosexuality. The reason that David was fallen into the fornication was for receiving temptation in his heart because he concentrated on beauty of Batheba. (II Sam 11:2) In the other hand, Job said, “I have made a covenant with my eyes; how then could I gaze at a virgin? What would be my portion from God above and my heritage from the Almighty on high? Is not calamity for the unrighteous, and disaster for the workers of iniquity? Does not he see my ways and number all my steps?” (Job 31:1-4)

(3) She was loud and wayward; she walks around. (11-12) this is the horrible character, and then she informs without shame and walks around to lead the men and snatches their possession. The virtue of woman should be quietness (I Cor 14:34, I Tim 2:11-12 I Pet 3:4) and should have shame. (I Tim 2:9) Then he can be called for woman like lovely female deer. But in the other hand, the prostitutes are loud and wayward and walk around. They walk around and review at street and at the every corner. (Verse 12) the one to know their identity shall feel

the horrible sense in their thought. Despite it is, the one to follow the prostitute is so foolish. Figuratively he is like the one to want to live with lion and tiger.

13-21 This part remarks the word of the prostitute and her deed. They all consist of hypocrisy.

13She seizes him and kisses him, and with bold face she says to him,

Kissing of mouth is the activity that the men to have closed intimate relationship can do. It is the expression of love. But kissing of the prostitute to a young man is not a love but a means to tempt him. It reveals her horrible identity at soon. The one to feel the contents and delight for the activity of the prostitute is real foolish man. (Verse 7) If he feels the horror of her kissing, he might escape out of her.

“And with bold face she says to him”, that is, although she takes hypocrisy, it means that he does not feel the rebuke of his conscience. If a man is oppressed by his conscience for his sin, latter, he is dropped down into the misery seat of a numb conscience. This is a conscience that is burned. II Tim 4:2 points to the false teacher and said, “ “. Such conscience is dead conscience. And the dead of conscience is dehumanized and demonized. For the prostitutes has the habitual attitude of hypocrisy, he is demonized without the shadow of conscience. Therefore if the young man arrested by the devil realizes

her demonized fact even now, he shall have creepy feeling and should throw away her and leave out of her voluntarily.

14-15 “I had to offer sacrifices, and today I have paid my vows; so now I have come out to meet you, to seek you eagerly, and I have found you.

This word of the prostitute also shall be revealed the contents of her life without knowing shame. She gets unscrupulous thought religiously. She showed two religious unscrupulous thought, (1) How could she, that has the identity of prostitute, approach to God and offer the offering to Him? Does she despise the teaching of Deut 23:16? It said, “You shall not bring the fee of a prostitute or the wages of a dog into the house of the LORD your God in payment for any vow, for both of these are an abomination to the LORD your God.” Then, although she does not keep on the word of God actual life, sometimes she takes sufficiency of her religious activity. This is the model of all hypocrite religious men. They can be admitted as the one like the prostitute before God. (2) Her religious wretch is proved that for her devotion to repay her pledge to God, she met the young man. (Verse 15) She thought wrongly that God helps even her fortunate occupation. The wicked pursues on his benefit by using the holy religion wrongly. They do not hesitate the fact that under the shadow of religion, the power of sin grows up. Absalom took the activity of rebellion to his father David in his heart and went to Hebron; he said that he went to serving God. (II Sam 15:7-9)

The contemporary church is corrupted by the unbelieving thought. They said to serve God but throw away the supernaturalism but replace the naturalism. Accordingly their directed church removes the faith of God but become the training community of humanism.

16-17 I have spread my couch with coverings, colored linens from Egyptian linen; I have perfumed my bed with myrrh, aloes, and cinnamon.

Because Israel needed the symbolic revelation in the day of development of revelation movement, God stressed the simplicity and purity in materials to make clothe for Israel. (Lev 19:19) Then as it is recorded the decoration of the bed of the prostitute is not pure. Here, “colored linens” points to the bed decorated by flower symbol. Although it is beautiful, it does not permit to Israel in the Old Testament. Colored linens are compared with pagan custom. (Jeer 12:9)

This fact is proved by the word, “colored linens from Egyptian linen”. This pagan custom is fornicated. Therefore the author of proverbs pointed to the prostitute and then said, “The forbidden woman”. (Verse 5) We, in this point, can compare calling for “blue color” the pure bed of coupe in the songs of song. Because the blue color is color of heaven is symbol of holiness. (SOG 1:16) The prostitute made the young man reminded her beautiful prepared bed and bed instrument in order to tempt the young man. Just like that it is the evil plan of information to make him happened more sin.

The wise man (the man to fear God) does not attract to charming of external figure in whatever. But the foolish is attracted by it. Why is he so foolish? Because he has vanity as the man lighter than his breath (Ps 62:9) and he has no faith in his heart. As the man does not have Jesus Christ and keeps on empty state, he cannot help but to be tempted. Lk 11:23-26 said, “Whoever is not with me is against me, and whoever does not gather with me scatters. “When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house swept and put in order. Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first.”

18-20 Come, let us take our fill of love till morning; let us delight ourselves with love. For my husband is not at home; he has gone on a long journey; he took a bag of money with him; at full moon he will come home.”

Hebrew text (שׂוֹאֵף) of the word, “points to” the man”. It is obvious the fact that she called her husband for the man points that her heart left out of her husband. Her mind is the evil activity that she loves other sex temporarily but rejects him. This is like so-called, the companion marriage that the contemporary corrupted young male and female lived together and are separated each other. This is the sin committed the law of God that God appointed the system of couple. The Scripture said,

“Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth.” (Mal 2:15) Companion marriage is called for that a male and a female live together for testing temporarily but they are scattered without taking wedding march. The fact that many men make many females been dirty is the corrupted stream of contemporary day. Just like that the wicked custom brings about the social misery result by breaking out God’s law. Not only are that, many illegitimate child happened by such sin. Does not their unhappiness bring about sexual relationship without responsibility? In contemporary day, because that the sexual relationship before the marriage of male and female is to take immoral activity without uniting of normal couple, it is the sin to commit the seventh commandment. Marriage needs public credit of the union between one male and one female before God and social community. As such established couple gets the devotional children and receive the blessing of God. (Mal 2:15)

21-22a With much seductive speech she persuades him; with her smooth talk she compels him. All at once he follows her,

Refer to the interpretation of above verse 5, Many leaders have taught out of the old time by this word. That is, whoever should reject the temptation to lead him into the sexual lust and should not yield it. That is after he yields the first step of temptation, no warrior can overcome it.

Because the character of temptation that the second step is stronger than the first step. As the man is begun to be dropped down into the temptation of sexual lust, he cannot control his personality and is anesthetized and is reckless. Charles Bridges said, “The fact that the one not to be afraid of the temptation is fallen down into is the fair judgment. The one to avoid the slipped danger should be avoided the temptation of sin. If his board line of his caution, the door of his heart to imagine his sinful pleasure is opened. For he yields the temptation by his self- volition he enters into the pit of destruction. The man is corrupted out of the faith by depending on his own power.” (A commentary on Proverbs, The Banner of Truth Trust, 1968 p 70). Therefore Apostle Paul said, “Therefore let anyone who thinks that he stands take heed lest he fall”. (I Cor 10:12)

22 b- 23 as an ox goes to the slaughter, or as a stag is caught fast till an arrow pierces its liver; as a bird rushes into a snare; he does not know that it will cost him his life.

This is the word of the necessary destruction that the one to follow the prostitute shall receive. In the meaning that he cannot avoid his received destruction, here the truth is stressed into fourfold, That is, (1) it means that the destruction is sure that like the ox enters into the slaughter. (Verse 22 a) (2) It means that a foolish man was bound with the iron chain and then he should be punished surely. (Verse 22 b) (3) It

means that he should receive the tribulation like an arrow picks into the liver. (Verse 23 a) (4)

24-27 And now, O sons, listen to me, and be attentive to the words of my mouth. Let not your heart turn aside to her ways; do not stray into her paths, for many a victim has she laid low, and all her slain are a mighty throng. Her house is the way to Sheol, going down to the chambers of death.

Here, the author requests again to his disciples that his teaching wisdom (the fear of Jehovah) should be obeyed and be kept on them Because it is historical fact to follow to the prostitute and to be destroyed for it. (Verse 26)

Chapter 8

The analysis of contents

1. The place that the wisdom shouts out (1-3) 2. Saying to listen to the wisdom (4-5) 3. The contents of the wisdom (6-9) 4. The wisdom is more precious than gold, silver and treasure. (10-11) 5. The place of wisdom (12-14) 6. The benefit that the men receive out of this wisdom. (15-21) 7. The wisdom to be participated into creation of all things (22-31) 8. The necessity to get the wisdom (32-36)

Interpretation

**1-3 Does not wisdom call? Does not understanding raise her voice?
On the heights beside the way, at the crossroads she takes her stand;
beside the gates in front of the town, at the entrance of the portals
she cries aloud:**

“Wisdom” said here does not belong to the body (science) but the spiritual wisdom, that is, to know God and to take fear of God. In one phrase, “Does not wisdom call?” the question style, “Do not call?” is important. It includes as a kind of lamentation to treat the unbelief of mankind strangely. . That is, the wisdom

To inform God into the mankind is filled of in all universes, it is lamentation not to know God.

The expression, “beside the way”, “at the crossroads”, “in front of the town”, “beside the gates”, and “the entrance of the portals” are the representative words that many people pass by. That is, the wisdom to inform God to the man was revealed in all creatures in the world. The Scripture has many words to have same meaning. David said in Ps 19:1-4, “The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth and their words to the end of the world.” In them he has set a tent for the sun, Paul interpreted it as the proclamation of wisdom to know God. (Rom 10:18) In the meaning that David praises the wisdom that makes them known God is revealed in the entire universe immeasurably, Ps 139:17-18 also said, “How precious to me are your thoughts, O God! How vast is the sum of them! If I would count them, they are more than the sand. I awake, and I am still with you.” Just like that, in the Old Testament also, the one who proclaims the thought to make God known God widely and immeasurably actually is logos (λόγος) that is, the Word, Christ. Although he made men known God father, there is little to know the fact. Therefore Jn 1:5 said, “The light shines in the darkness, and the darkness has not overcome it.” He, in the New Testament was clothed by the human character, came on the world and he himself proclaimed this wisdom to the world. (Jn 1:11, 3:32, 12:37) But because the mankind was dark for sin, there are many not to believe

in him yet. Faith does not belong to all people. (II Thess 3:2) It is his present to the man that God wants to give. (Eph 2:8) As Moody was at his young time he worked at a shoe repair shop, he received grace by the evangelism of Kimbal, Lord's Day teacher and was awakened by Holy Spirit, and on the way that he came out of there all what he saw and listened to give him delight and assurance. Really All things were changed into new heaven and new earth to make God in all things. R A Torray stayed in a room and he was awakened and he said, "Glorify God, Glorify God" suddenly, and praised several times, he himself could not be stopped the praising out of him. His experience also was the result to receive the wisdom to know God The wisdom to know God is filled with in the universe.

4-5 "To you, O men, I call, and my cry is to the children of man.

O simple ones, learn prudence; O fools, learn sense.

The word, "men" (אֲנָשִׁים) here points to high men, the word, and "the children of men" (בְּנֵי אָדָם) points to low men. (J. W. Nutt). The reason that it is expressed as two kinds is for the fact that crying of wisdom is to the object of all mankind. The expression, "simple one", "fools" are like the word, the one not to know God. The Scripture said that the one not to know God is foolish. (Ps 14:1) Although the wisdom to make us known God is filled of in the all creatures of the universe. (Refer to the interpretation of verses 1-3), for the men do not know it; it may be the

representative of all foolish things. So foolish men are foolish like that the one is died by thirsty near the well.

They are like the men that knows only the tree but do not know the root, and knows only the present but despises the future, and solves only the issue of present life but ignore the issue of death, and also treats only the body importantly but despise the soul to sustain eternally as nothing, and devotes himself to commit sin but is not worry about judgment and punishment, and worship only the scientific knowledge but despise the creator of the Science, and as they have safety, without meaning they are arrogant but they do not think of the time of tribulation. Not only that, They know only the knowledge of low sensitive level but make many sinners repented, but they do not know the inspiration that give the courage of martyrdom to many saints, and make many evangelists proclaimed the gospel in assurance.

6-9 Hear, for I will speak noble things, and from my lips will come what is right, for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them. They are all straight to him who understands, and right to those who find knowledge.

Here, “noble things” (נְּיִיִּם) points to the religious ethical goodness. The words revealed below it, “right” (verse 6 b), “truth” (the meaning of faithfulness) (verse 7), “righteous” (verse 8) mean the religious ethical goodness and then explains what “the most goodness” is. The

wisdom of God, that is, his word is not the knowledge of material to appeal to our sense. It comes as religious ethic to pierce into our conscience. It stings into our conscience by saying, “why do you believe in God to create you? Why do you commit sin without executing goodness in the meaning of serving God? And why do not you believe in Jesus Christ, the son of God, who is the man of atonement?” It is the just word of God, that is, the teaching of the Scripture. When the men read the Scripture, for they treat it as only their brain but do not treat it as their conscience, they do not receive the power. We should contact to the word to come as the religious ethic with our conscience, our organ of religious ethic.

“They are all straight to him who understands, and right to those who find knowledge.” Here, the word, “to him who understands” and the word, “to those who find knowledge” do not mean the men to have good brain and to have much scientific knowledge. Although he has good brain, there are many men to have no concern to religious teaching. Such men cannot understand the word of God (“wisdom”). Charles Bridge said to such men as following, that is, “They believe in their own wisdom (Prov 3:5, I Cor 1:20, 3:18), take concern to the science more than the sanctification, do not understand the word of God for they take covet to the fruit of the tree to know the good and the evil more than the fruit of the tree of life.” (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 73) Then who is “the one who

understand” and “the one who find knowledge”? He is the man to have awakening spiritually and sincerely. Although such man has little to the knowledge of brain (scientific knowledge), he awakens his spiritual theory and longs for it passionately. Jesus compared such man of “children” (Mt 11:25 Ps 8:2), and “the one to have” (it is able to mean the man to have awakening) (Mt 25:29) the man to understand the Word of Good well are such men. The difficult issues in the Scripture also are believed well and understood to this man. It is informed that Gorge Muller, who was the great believer, read the Scripture in kneeling state for 100 times. He had the sincere heart and awakening heart to long for the word of God.

10-11 Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her.

Here, “silver”, “gold”, “pearl” are evaluated as the most precious things in the world. But they are only materials. Materials cannot save the soul of the man. The one to save the soul of the man is only God; the one that makes the mankind known him is wisdom (the spiritual wisdom). Therefore this wisdom is better than all things in the world. Here, the word, “all that you may desire (כָּל־חֲפָצֶיךָ)” means all he is wanted.

The men have the materials to be the representative treasure like silver and gold as their idols in the world. For it, they have no some space

thinking of God. They devote themselves to get the materials totally by offering life, energy, time and the other. This is the life figure in his whole life.

The purpose that the author of Proverbs discussed here the treasure of the treasure, like silver and gold, is to take the fear of God instead of them (silver and gold). Only serving God is the valuable work that we should be devoted ourselves to offer our totality. (Ecc 12:13). To serve God so is the teaching of the Old Testament (Duet 6:5), and also the teaching of Jesus. He said, “So therefore, any one of you who does not renounce all that he has cannot be my disciple.” (Lk 14:33, 25-27) Here to throw away all property includes the meaning that as their owner he should not claim that they are mine but claim them as God’s possession. And accordingly he should use them to glory of God. As he did so he installs the treasure in the heaven. (Mt 6:20) Job 22:24-25 said, “if you lay gold in the dust, and gold of Ophir among the stones of the torrent-bed, then the Almighty will be your gold and your precious silver.”

For to treat the material is important thing in our lives the believers should do it in faith. That is, they should serve God as the property that he himself treats it precious.

12- 13 “I, wisdom, dwell with prudence, and I find knowledge and discretion. The fear of the LORD is hatred of evil. Pride and arrogance and the way of evil and perverted speech I hate.

Wisdom” that is, Christ is with the worthy believer in religious ethical (Theistic ethic) and also he search for such believers. (“the meaning to search for and to get” - the end – verse 12). He, in the order of movement of salvation, treats by religious ethical thing than by physical thing as their main point. So the terms stated here (“prudence”, “knowledge”, “discretion”) were used by relating to the religious ethic. That is, (1) Hebrew (עֲרֻכָּה), translated into the word, “prudence” means “shrewdness” which points to the wisdom not to commit religious ethical sin. (2) The word translated into “knowledge and discretion” (דַּעַת וְחָכְמָה) should be revised into “the knowledge of judgment”, which is not the knowledge of general secular wisdom, but is the knowledge to discern the good and evil of religious ethic. Christ (wisdom is that is, Christ) loves the believer that is careful of not to commit sin and is with them and also search for them. (The end of verse 12). In this meaning, he said at Jn 14:21, “Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” Refer to Jn 14:23. Christ is not with the sin together. (Ps 5:4) He takes the fear of Jehovah and hates all sins. Here, the contents of verse 13 in our text mean it. Holiness that hates the spiritual sin truly belongs to only Trinity God (Father-God, Son-God, and Holy Spirit- God) but the man has no it. What does not believe in Christ is the important sin (Jn 16:9), but the man does not know even the fact that it is sin. So how can he hate the spiritual sin? Refer to Rom 8:7-8. God not only hates our sin, but also

sent his begotten son also without regret to the death in order to remove it. (Jn 3:16) What hates the son so was the work that Christ himself executed. It is the movement of salvation to put enmity between the man and the sin (serpent) (Gen 3:15) after the man is saved, indeed he begins to hate the sin.

God hates all sin, among them especially “pride and arrogance” (גָּאֹהַ וְנִאָּצוֹן) more. Therefore the sins were recorded at the preface. Here.

“Arrogance” (נִאָּצוֹן) points to “blasphemy” that is, it is the activity to overflow. God throw away the arrogant but gives the grace to the humble. (Jm 4:6) “Pride goes before destruction” (Prov 16:18) He hates “the way of evil and perverted speech”. Here the word, “evil behavior” (דֶּרֶךְ רָע) means the way of evil, which does not take the fault accidentally but execute the evil habitually. And “perverted speech” (פִּי תַהֲפֻכוֹת) means “upturned mouth”, that is, the mouth to take the wicked blame to blasphemy the personality. This also does not mean the accident failure but the habitual mouth to say always so. The man has short knowledge how God hates the wicked word. The Scripture said that the wrong word of the man shall be condemned. (Ps 12:3, Mt 12:36)

14-16 I have counsel and sound wisdom; I have insight; I have strength. By me kings reign, and rulers decree what is just; by me princes rule, and nobles, all who govern justly.

This word means that the politics in the world also rules over the country by receiving the wisdom out of God. This fact was proved in the history of mankind. For example, it was the political influence to understand the absolute sovereignty Lordship of God and his predestination rightly.

[Special Essay]

The wisdom to know God and its Politic.

Calvinism is the thought to understand the Scripture most rightly and to believe in them, that is true wisdom. As we say the feature of Calvinism, it is to believe that all Scriptures are the word of God and also especially, it is the historical fact that the sovereignty Lordship of God and the doctrine of predestination gave the strong faith. Fraud said, “The reformers took the systematical arrangement and the severe theological attitude. The dark day that it was difficult to break out needed the strong thinkers. They believed the sovereignty Lordship and the doctrine of predestination. “We think that the reformed movement is just like Augustans. The faith to the predestination, in the corrupted day of the church they could break out all superstition thought.

(1) We remember that the protesters of British (the reformed believers), in the persecuted day of the queen Mary, were exiled into

Geneva and learnt the theology from Calvin after that at the queen Elizabeth they became the leaders of the church. The Scott's reformers and British puritans were the guards of the truth in that day. Macaulay said, "The puritans were the most wonderful multitude in the people that the world begot." And Bancroft proclaimed, "British people became the people of mission for the puritans." Cromwell was the Calvinistic soldier to believe in the doctrine of predestination, and then he trained his military with Calvinistic thought. As the result the military was sincerer and courage that they could not see at the early time. This puritan military did not give up until they occupied the other and they destroyed the object that protested against them absolutely. This military was not listened to the vowed saying, had no drunkard and gambling and then as for their occupied areas, the property of the citizens and the women were respected precious. Therefore a certain scholars said as followings, "In the 17th century the political issues of all the mankind was depended on the British issue. If then the puritan did not exist, in the world the political freedom might not be seen." Although the British offered the crowns at the three times to Cromwell, he rejected it. The thought of the puritans' faith was the system of John Calvin's theological thought obviously. Through them the freedom in the British was sustained. Fiske said, "The mankind has been taken great debts by Calvin."

(2) At Scotland also the sovereignty Lordship and the doctrine of predestination executed the great role. The great historians said, "Before

the Calvinism entered into the Scotland the country was dark. Then the Scott people were the slaves to Roman church without purpose. The used tools of the fathers, in the body, in the heart and in the moral, they were ignorance, corruption and stayed in the low level.” A scholar, Bunckle said, “Then the scotch people were dirty poor and misery in their personality and their homes, and they were ignorant and superstition.” But then John Knox believed in Calvinism and was happened. He, who was above four years old than Calvin, was a greatest one, who was learnt under Calvin at Geneva for 5 years. He was like the sun that was raised in the night. He made Calvinism as the Scotland religion. As the result the moral standard of the country became the example of the world. The place that Calvinism exists was revealed the evaluation that the power of sin was wreaked.” Carlyle, who was the famous writer said, “The work that Knox did for his country was to establish the resurrection out of the death.” And also Frouds said, “Without having John Knox, the Scotland that the contemporary knows did not remained.”

(3) Next we can think of the history of Calvinism of France. The Calvinists of France were called for the Huguenots. The Huguenots are informed in the world well. Their moral purity and their heroism was admired by their enemies and their friends Encyclopedia Britannica said “ The history of the Huguenots always was the wonderful fact not to disappeared and the powerful expression to be reveal in religious assurance.” Miserably on August 24 1572, the St. Bartholomew's Day

massacre made the great number of the death of Huguenots. Then the number of the death of the Huguenots was about 60000 persons or, 50000 persons, but Schaff, who was a great church historian, said 30000 persons. Through this killing France was lost greatly. Macaulay, who was a British historian said, "The Huguenots who were exiled out of the British were above the general people than the other Europeans in intellect and in moral, Lecky who was a great historian was a cold humanist but, to the Huguenots, said as followings, "the killing of the Huguenots means to delete the starts of the country that had the most faithful, most sound, the most virtuous men and the brightest men. Through this the way of the corruption without escaping in France was opened. If she had no this killing event, the thought of Huguenots might break out the power of skepticism that made the France religion and politics corrupted. "We remember this point in the reformation of the France. The result of the reformation of France made all mankind returned to humanism out of theism, and dropped down into the materialism to despise the coming world, truth and religion but to love the materialism. Accordingly the mankind of the world was spread into the materialism and despised moral, righteousness, authority and religion and threw away the theism and made them returned to the humanism and finally was corrupted into the revolution of Communism. The revolution of France and the revolution of communism were connected to each other. France was deprived by they killed the Huguenots that was the only power of the truth and the only proceed of

Theism. Today the pictures to reveal the depravity of the arts world comes out of Paris and the confused custom also to come out of it are not little.

(4) As we think the history of Calvinism in Dutch, we remember the fact that the country had many martyrs executed by in the fire, or, in the pot, or, under the edge of the sword or, on the *. Alva killed many Christian believers. But the oppression of Spain to the Dutch Protestants was destroyed by the fighting of faith of Calvinistic heroism finally. Then if then they had no Calvinistic mind, they could not overcome the trouble issues, the historians said. The most of martyrs in this day were the Calvinists. The few of Lutheran believers and the Arminius party were martyred. The professor, Fruin said, “In Swiss, in France, in Scotland, in British, in Dutch any place were located on the edge of the sword. Among them Calvinism took the important role. “Especially we cannot forget the connection between the puritanism and the Dutch. The pilgrimages that escaped into America out of the British arrived into the Dutch first of all and contacted to Calvinism theology. Especially, Clifton, Brewster etc. who were the heroes of Cambridge University had been at Dutch. They were the strong leaders that hold the interpretative principle of Calvin in strengthens at Geneva.

(5) Finally, what history does the United States of America have? Calvinism is the faith of the puritans that rode on the ship of May

Flower and exiled. They entered into America and revealed to begin all things by the faith. They mainly were settled at the Stern area of America. The eastern area of America is the most prosperous area in the culture of America. Today the western America is lower than the eastern area in the cultural level and the human culture are admitted by everybody. Now we try to review the history of the activities of Calvinists at the early time of America's establishment. William Penn belongs to the line of faith of Euro He was a great man to pioneer the United States of America. The people said that among 300 million Americans, 900000 persons came out of Scott line that received the Calvinistic thought of John Knox and 600000 persons came out of British Puritans and also 400000 belonged to Calvinists in the line of Dutch and Gemini. And also among them the Methodists also had the creed 39 articles to receive the much impression of Calves. As we see the population of 2/3 in the contemporary got the Calvinistic thought. And in the warfare of American independence, the Presbyterians that were founded obey Calvinism executed the important role. So the British land called the American independent warfare for The Presbyterian Rebellion a criticized it. A man who was faithful to the king, British, George III, sent his letter as following; I transferred the responsibility to the Presbyterians for an accident issue. They were used to the movement like the fiery situation and always they executed against the government (British government).”

Taint who, was a French historian, not to have a religious faith, but he said to the faith of Calvinists as followings, “These are the true heroes of America, although Steward kingship line were corrupted, they established the British by the power to practice the responsibility, the practice of the justice, the strengthened labor, the protest to the righteousness, the rebellion to the oppression and the power to oppress the sin”. They established Scotland and the United States of America.” (The quotation out of the Predestination of Calvinism written by L. Boettner)

17 I love those who love me, and those who seek me diligently find me.

Here, it reveals the qualification loved by God’s wisdom (the word of revelation, or, Christ, Logos) It is the wisdom of God that is, the one to long for the word and longs for it. The word, to love is the word that the person uses to the person. God’s word is not dead theory, not concept and not rules. It is the word inspired by living God. Therefore the one to the word should treat it in the godly heart to see God. The one not to have trustful heart and discretion (that is, the one not to love it) cannot receive the grace that holy God makes him understood. God keeps on his treasure (word) and gives only the one that he wants to give. Refer to Mt 7:6.

In searching for God as he has sincere heart, he receives his answer. Refer to Ps 5:3, 63:1. 119:147 Is 26:9 Hos 5:15 Mt 7:7-8 Lk 11:8 18:1-8.

What God demands that the mankind should love him is for the salvation of mankind purely. As the mankind knows the love of God they believe in him, as he believe in him, he shall be given the gift of salvation. The one who does not love God closes his own door to God. He does not know that the source of life is precious and also does not love it. Therefore the Apostle Paul said, "If anyone has no love for the Lord, let him be accursed. Our Lord, come!" (I Cor 16:22)

18-21 Riches and honor are with me, enduring wealth and righteousness. My fruit is better than gold, even fine gold, and my yield than choice silver. I walk in the way of righteousness, in the paths of justice, granting an inheritance to those who love me, and filling their treasuries.

As these phrases e revised as following, the meaning is more obvious. That is, "the abundant nobility is to me, the eternal wealth and righteousness also are so. My fruit is better than gold and fine gold and my earning is better than purified silver. I lead into the way of righteousness and the way of fair, that the one to love me may get the actual heritage, I shall fill their warehouse." As we see this word the wisdom of God 9 that is Christ) does not mean that he shall give abundant materials of the world abundantly, but he shall give better one than the material of world (gold and silver) (verse 19) For it is the everlasting wealth (verse 18) it belongs to heaven as well as to eternal

coming world. It is not the price of human sacrifice but the heritage to receive in grace without price. (Verse 21)

Wealth and honor remarked here (verse 18 a) is what as the man possesses God, he can enjoy it. After God created the man essentially, God gave it to him (to the man) what he commits all things to him and made him ruled over them, it is the richness and nobility. (Gen 1:28) It is “the heir of world” which Paul said (Rom 4:13); the heir of world means to receive the all things in the universe and to enjoy them. Essentially the man received the richness and nobility, but after he commits sin he lost it. But latter, for the wisdom of Good that is, for Christ, Logos (= Word) atoned the man, he can get all things again as their inheritance. Because Christ received the authority of heir to all things (Jn 3:35, 13:3, Heb 1:2), he accomplished our salvation and made us become his heir. (Rom 8:17) Therefore all things are given to the saints finally. (I Cor 3:22-23)

22-31 “The LORD possessed me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, before he had made the earth with its fields, or the first of the dust of the world. When he established the heavens, I was there; when he drew a circle on the face of the deep, when he made firm the

skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the children of man.

The word of this part says that “the wisdom” that is, the word of God states of his authority. The authority is the one of the creator.

Therefore the men should obey before the authority and follow his word.

The one who does not submit the essence of the order of creation and rebels to him is foolish man to cut off his root. Then here “wisdom” is the teller, Does the “wisdom”, the attribute of God becomes personalized in pome? Or. Here is the wisdom, the teller Christ, logos (λόγος = the word)? This needs the right interpretation in us. Herman Ridderbos said as following, that is, “The wisdom in Proverbs chapter 8 was the expression of artificial person but actually is not the personality. “(Paraphrase). (Hierby komt dan voorts nog, dat figuur van de Wijsheid in Spr. 8 duidelijk het karakter draagt van een half-abstracte persoonificatie, niet van een person. – Paulus En Jezus, J. H. Kok N. V. Kampen, 1952, p 124)

But H. Bavinck said that “wisdom” in Proverbs chapter 8 points to Christ in the day of the New Testament. (Geref. Dog. II, J.K Kok, p 171) as we see Lk 7:35, “Yet wisdom is justified by all her children.” Here,

it is obvious that Jesus said in thinking that the word, the wisdom points to him. Not only that as we read our text in detail, the contents makes us reminded Jn 1:1-5 to point to Jesus Christ. Here, our text (Prov 8:22-31) stresses that the wisdom is with God in the beginning together, (Refer to at the end of verse 27, at the beginning of verse 30) In the primary part of the gospel of John (especially 1:1-2) also says so of Logos (Christ). In our text, the word, “I was set up” (the end of verse 23) (קָנָה) and the word, “I was brought forth”(the end of verse 24) (הוֹלָלָתִי) do not fix to Christ who preexists eternally, I think. But such expressions cannot say to point to the beginning of Christ’s being absolutely. The expressions reveal that in the work of Christ, only Christ was subordinated Father-God. In Ps 2:7 also, God told to Christ, “You are my Son; today I have begotten you.” This prophesies the resurrection of Chris and also means that his work was appointed by Father- God. This word is used to Christ several times in the New Testament. (Act 13:33, Heb 1:5)

“The first of the dust of the world” (verse 28 b). It means “the head of the dust of the world.” Which points to the fertile land to be able to cultivate?

“Was brought forth” (verse 27 b) points to the horizontal line of the sea. This part (22-31) has many expression of poetry. The horizontal line gives the feeling that the sea is surrounded by the heaven veil. It also reveals the majestic beauty of the order of God’s creation. The men

who journey around the sea appreciate this one the author of the proverbs praise the power of God's creation in this point.

“He made firm the skies above,” (verse 28 a) Here the word, “heaven” (רָקִיעַ) means the firmament. Essentially, for the firmament is filled with the water, there was no the firmament like now. But for God arranged the world of the water (Gen 1:6), the world of air was revealed. The firmament established like this one is not confused again, and it shall be lasted by his created figure until the end. Just like that in the meaning not to be changed the author expressed it as the word, “he made firm the skies above”. “When he established the fountains of the deep, “when he marked out the foundations of the earth

Delighting in the children of man. (Verse 31 b) That is, Christ love the man and please s them. Refer to Jer 31:3. He also took contents to receive the suffering of atonement to substitute the sin of the son of man (the men). (Is 53: 10-11, Mt 20:28) Refer to I Tim 2:4 Tit 3:4.

32-36 “And now, O sons, listen to me: blessed are those who keep my ways. Hear instruction and be wise, and do not neglect it. Blessed is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me finds life and obtains favor from the LORD, but he who fails to find me injures himself; all who hate me love death.”

Here again the wisdom requests to listen to the word to his disciples. The attitude that the men listen to the word of God effectively is to accept it with discretion and trust. The attitude, “watching daily at my gates, waiting beside my doors.” (Verse 34) is so. The attitude is like the figure of the one to beg. If whoever receive the grace through the word of God, he should not take the high attitude before it. He should know that the issue of life and death are his encountered issue and approach to God and he should request with the trusting heart. Delitzsch said as following to the word, “waiting beside my doors” that is, “This points to the word to serve the king at the palace, it means that the one to seek the word of God should keep on humility and sincerity so much.

Chapter 9

The analysis of contents

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2. One principle of the methods to cultivate spiritual knowledge for the men (7-9) (1) Ignore the arrogant (verse 7-8 a) (2) Teach the man of wisdom (verse 8 b-9)
3. The meaning of wisdom and its important character (10-12) (1) Wisdom is the fear of God (verse 10) (2) To get the eternal life as we accept the wisdom (verses 11-12a) (3) The one not to accept the wisdom must be destroyed (verse 12 b)
4. The foolish activity of proclamation that a silly woman executes (13-18) (1) The place of proclamation (verse 14) (2) the object of proclamation (15-16) (3) The contents of proclamation (verse 17) (4) The destruction of the men that was led by the contents of proclamation (verse 18)

Interpretation

1 Wisdom has built her house; she has hewn her seven pillars.

Here, so it is called for, “house” compares the church of God. (Mt 16:18, Eph 2:20-22, I Tim 3:15 Heb 3:3-4) The reason that it states the church as such metaphor is for that church is the rest place of soul. After the man works sacrificially for six days, as he needs the rest of one day, he needs the place that should be taught the eternal things and the spiritual thing and the things of coming world. And the place of prayer. His soul can be taken the peace here. The word that the church of God is constructed by “seven pillars” is the metaphor that the church has complete character of seven number does not mean seven things literally, but simply the metaphor of completeness. Like Jesus Christ said, the power of hades also cannot overcome his church. (Mt 16:18) Because (1) God built his church with his own power, the movement of gospel in the New Testament is the work of power that he came on the earth and executed it. (Act 1:8), (2) God built up the church with his faithfulness. The salvation of atonement of Jesus Christ, the head of church accomplishing the promise of the Old Testament. (II Cor 1:20) (3) God was established by the sacrifice of God Himself, the church of God is the church bought by God’s blood. (Jer 20:28)

2 She has slaughtered her beasts; she has mixed her wine; she has also set her table.

This is the word to point the preparation of a great banquet, which means the movement of Christ’s kingdom through the church. (Mt 22:1-14) Banquet aims on not to stop the thirsty of the men but on the

abundant enjoying satisfying and delicious. Christ's gospel accomplishes such purpose. The men to believe in the gospel do not take thirsty and shall rake contents. (Jn 4:14, 7:38) Refer to Is 55:1-2, 65:17-25, Rev 22:17.

3 She has sent out her young women to call from the highest places in the town,

Because it is the truth that whoever should listen to and believe in, the place to proclaim it is the highest places. The death that Jesus Christ was died on the cross also is the death hanged on the high place. The place that he was hanged over on cross was the hill of Golgotha, and by the great way. His death so is the gospel that should proclaim to all people under the heaven. (Mt 24:14) Therefore (1) This gospel should be proclaimed to the entire world (Mt 28:19 Act 1:8) (2) it should be proclaimed at all seasons and not all seasons. Always. (II Tim 4:2) (3) It should be proclaimed at the time the man listens to it or not. (Ezk 2:7) This is the true blessed perfect and only absolute one word. Refer to Mt 10:26-27.

4“Whoever is simple, let him turn in here!” To him who lacks sense she says,

Here, the word, “foolish man” (פְּתָאִים) points to the opened men that is, the men not to have definitive claim. The word, “him who lacks sense” also here points to such man. God chooses such foolish men and makes

them believed in the gospel than the men to think that he himself know some. (I Cor 1:27-29) Refer to Mt 11:25.

The believers that already accepts the gospel and believes in it and grows up also should not think that he himself is stood up, but always he should think himself as a little baby and is careful of it by himself. (I Cor 10:12) The Apostle Paul said “Not that we dare to classify or compare ourselves with some of those who are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding.” (II Cor 10:12) The power of God stays on the man that treats himself as the weak person, and admits that he himself should receive suffering and despise naturally.(II Cor 12:9)

5-6 “Come, eat of my bread and drink of the wine I have mixed. Leave your simple ways, and live, and walk in the way of insight.”

This word reveals the method of faith life of the Christian believer. (1) To believe in Christ is like to eating the food. (Verse 5) (2) Like the method of the above, the one to believe in Christ is to throw away sin and get the eternal life. (Verse 6 a) (3) The one to get the eternal life should execute the goodness to get sanctification. (Verse 6 b).

“Eat of my bread and drink of the wine I have mixed.” To believe in Christ is like eating and drinking is what Christ himself taught. (Jan 6:53-56) (1) The faith life is not the center of theory. It is to treat the life of man and his death. It is the decision to cast himself to Christ

actually like the fact that the thirsty one takes the food. (2) As all people take the food they treat it faithfully. There is no the man to take the hypocrisy as he takes the food. As the man takes the food he absorbs it deeply in him. He takes it within him and mixes it with his flesh and his blood. The faith that the man believes in Christ should be faithful so.

7-8 a Whoever corrects a scoffer gets himself abuse, and he who reproves a wicked man incurs injury. Do not reprove a scoffer, or he will hate you;

Here so it is called for, “a scoffer” means the one to the ridiculer to the lesson of truth. As the one listens to the lesson, he becomes to be hardened one more. Therefore God said to throw away such man. Refer to Mt 7:6. Only God can rule over the extreme arrogant one. He has the time to receive the punishment to come out of God. Prov 29:1 said, “He who is often reprovved, yet stiffens his neck, will suddenly be broken beyond healing.” The one to take the qualification that is able to control over him is only God. Therefore the weak man does not need to attack it like he can take him and rule over him.

At this point we have one thing to think of it. That is, it is what an issue that the arrogant one does not receive the advice but rather resists to him is. The reason he resists to him so is for (1) he thinks that he himself does not know the truth but what he execute is right. (2) Always for he has, it is called for, the strong self-esteem; he admits that

the one to give the advice and conviction is the man to be humble. But it is called for self-esteem, it is sin. The word of Scripture said that we should treat the other as better than ourselves. (Phil 2:3)

8b- 9 reprove a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will increase in learning.

So called here, the word, “a wise man” said the one to take the fear of God. (Verse 10) and points to “a righteous man” (verse 9 b) Therefore it is the word that we keep on in our mind, the right attitude in our heart than the insight of our brain. Because such man is afraid of God he tries to learn the truth in his humility and wants the growth of devotional life sincerely. Therefore he receives the rebuke of the righteous man sweetly. (Ps 141:5) The one to receive the conviction sweetly receive the new grace. Although David committed sin temporarily he received the rebuke of Nathan sweetly (II Sam 12:1-15), the horrible curse of Shimei also was admitted by him as the permission of God. (II Sam 16:5-13) The Syrophenician woman in the New Testament seeks his grace in front of cold test of Jesus without retreating until the end. (Mt 15:21-28) The eunuch of Kush queen read the word of God on the cargo that he rode and longs for it and then he receive the grace. (Act 8:26-38) Refer to Ps 42:1. The one who chooses longing person as the object of his education has the effective of his education. This is the principle of spiritual education of Jesus. He provides more grace to the

one to have longing heart and obeying heart. (Mt 25:29) As we see it, the religious education cannot become by faceable means, but by the foundation of passion of the learnt. Therefore the preacher should cultivate awakening of the spiritual things, concern and desire etc. The fact that the learnt should cultivate the passion is the golden rule in the general education.

The oriental old writing, Mong kway in Juyek (The book of changes) said following word. That is, “the method to teach the students is to be led the students in order to learn by him out of the students.” For Juyek was made by the experience of the mankind, it has no the religious authority. But for the method of attitude in the teaching is benefit, it is needed to review it in our thought.

10-12 The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life. If you are wise, you are wise for yourself; if you scoff, you alone will bear it.

The believer fears Jehovah for his holy attribute. (Verse 10 b) Although the believer is not sanctified yet completely, he cannot fear him as the attitude to know the holy one. Like the dust in the room is revealed by the light of the Sun, the believer executed before holy God finds out his much sin. So he is afraid of God. . But at this point we should remember the fact that the fear of God is not the horror of salve. The fear of God includes the heart to enjoy God and to love Him. Ps 2:11

said, “Serve the LORD with fear, and rejoice with trembling.” Jehovah is holy at the same time his love is everlasting (Ps 136 :) the remission of sin belongs to only him, (Ps 130:3-4) and the salvation also belongs to only Him. (Ps 121 Rev 7:10)

Then it said “and the knowledge of the Holy One is insight”, (verse 10 b) what is the reason? Because it is for that the one to fear Jehovah gets the eternal life. The word, “me your days will be multiplied” and the word, “and years will be added to your life.” means actually the eternal life. If the man takes the fear of Jehovah (by believing) and has the wisdom, he gets the eternal life, but if he is arrogant and does not believe in him he himself shall be met the loss. (Verse 12)

13-18 The woman Folly is loud; she is seductive and knows nothing. She sits at the door of her house; she takes a seat on the highest places of the town, calling to those who pass by, who are going straight on their way, “Whoever is simple, let him turn in here!” And to him who lacks sense she says, “Stolen water is sweet, and bread eaten in secret is pleasant.” But he does not know that the dead are there, that her guests are in the depths of Sheol.

This word is about the movement of temptation the prostitute executes. Like the above recorded the mankind has the invitation of salvation by God, at the other hand, the movement of temptation by the angels of devil also comes out powerfully.

“Loud” (verse 13) refer to the interpretation to 7:11. “On the highest places of the town”. The movement of devil temptation also enlarges the proclamation in the world. “Those who pass by, who are going straight on their way”. (Verse 15) Devil executes the movement to tempt even elected person. (Mt 24:24, I Pet 5:8) Therefore the one who thinks to stand up should be careful of slipping down. (I Cor 10:12) “Whoever is simple, let him turn in here!” (Verse 16) Here, “simple man” means to open the door of his heart. For he does not know the truth it is easy to be dropped down into temptation. ““Stolen water is sweet, and bread eaten in secret is pleasant.” (Verse 17) For the activity of the one to commit sin is different to the activity of the righteous, it is not fairness and justice. Job 24:13-16 said, “There are those who rebel against the light, who are not acquainted with its ways, and do not stay in its paths. The murderer rises before it is light, that he may kill the poor and needy, and in the night he is like a thief. The eye of the adulterer also waits for the twilight, saying, ‘No eye will see me’; and he veils his face. In the dark they dig through houses; by day they shut themselves up; they do not know the light.” Refer to Jn 3:19-20. The word of the simple woman quoted at verse 17 is the temptation in contrast of the lesson of 5:15 (the lesson to enjoy your each wife). That is this is the wicked word to treat the fornication as good thing. Devil always opposes to God. (Gen 3:4) “But he does not know that the dead are there, that her guests are in the depths of Sheol.” (Verse 18) This means that the one tempted by the

prostitute, does not know that her place is the one to kill the men and to them into the hades. Refer to the special reference in page 84* of the hades”.

Chapter 10

Interpretation

1 A wise son makes a glad father, but a foolish son is a sorrow to his mother.

Solomon, who was a high king in Israel received the wisdom out of God and said 3000 proverbs, His songs are 1500. (I Ki 4:32) “The wise son” that he said points to the one to know God firstly and discern the good and the evil well and obey him, and “the foolish son” is contrast of it. At this contrast point, the main point is to obey or not. To know it but not to obey it is not wisdom. The fact that the children please the parent of their body is the moral of family revealed by the Scripture. It comes out of the background of religious principle that they should honor their parents. Therefore these two things are connected to one phrase and are recorded. (Lev 19:32) To rebel the parent is the activity against the natural law. How can the branch despise the root? Paul treated that the honor of parent is “the promised first commandment importantly. (Eph 6:2) The mankind knows this truth by their conscience in some degree, the word of Chung JA in Confucius is this one. That is, As a children, “if the parent love them, they is delightful and remember it, as the parent hate them they should be afraid of them not blame them if the parent has the fault they should inform itbu should not oppose against them.” (1967, p 42)

2 Treasures gained by wickedness do not profit, but righteousness delivers from death.

The materials of unrighteousness seem to give some temporary benefit to him, finally it becomes woe. Charles Bridges said as following that is, “Although the king Ahab took covet to the vineyard of Naboth and stole it, did not it make the curse to him? (I Ki 21:17-24) Judah sold Jesus and got silver 30 but it made him destroyed. (Mt 27:5) Except that, the Scripture reveal many facts that the fruit of covet are shame and destruction. (Josh 7:20-26 II Ki 5:26-27 Jer 17:11) “(A Commentary on Proverbs, The Banner of Truth Trust, 1968 p 91) Refer to Jm 5:1-5)

“Fidelity” points to “Righteousness” that points to the love to gives mercy to the other, and some interpreters said that it points to the love to compensate the other.” Delitzsch said, “The root of righteousness is faith and the life of righteousness is love.” But here, I think that it means that the right life to keep on the commandment of God.

“Righteousness delivers from the death.” What does it mean? It means that as the man keeps on the righteousness, though he gets some suffering, for keeping on it, finally he gets good fruit. For Joseph kept on righteousness in the house of Photibar, (Gen 39:7-12) rather, he got temporary tribulation. (Gen 39:13-20) But finally God delivered him out of the prison and made him become the primary minister in Egypt. (Gen 41:38-45)

3 The LORD does not let the righteous go hungry, but he thwarts the craving of the wicked.

The righteous also has the trouble time for clothe, food and housing, (in the case oppressed for righteousness), then he receives the train of his personality. Therefore his soul is not thirsty. Generally the true righteous men never have some issues in the food life. Because although the women of world are wicked, among them the men to accept the righteous were not cut off. On the other hand, despite the wicked takes the covet by saving their property, finally their materials makes their snares. The reason to be so is for God judges them.

4-5 A slack hand causes poverty, but the hand of the diligent makes rich. He who gathers in summer is a prudent son, but he who sleeps in harvest is a son who brings shame.

These two phrases are the words to rebuke the neglect person. To gather “in summer” is said by the season of Jewish country, the nation takes the harvest in summer. All things have the time to accomplish them. (Ecc 3:1) Therefore the reason that the one to work diligently without losing chance shall be succeed is for the fact that God is with them and he blesses him. Refer to Gal 6:9-10. Moses met the Lord at the place he took his sheep, (Ex 3:1-2) Gideon met the Lord at harvesting place. (Judg 6:11-12)

6 Blessings are on the head of the righteous, but the mouth of the wicked conceals violence.

That is, the way of the righteous also has less or more the trouble time but finally his way is prosperous. The word, “blessings are “on the head” of the righteous” means it. To be “on the head” means the fact that it shall come out of the above. (I Pet 4:14) The blessing of God to come down out of the above cannot be blocked by the man. The righteous surrounded by his enemy also cannot block it. Refer to Ps 23:5.

Therefore as a certain saint arrived the wrecked state and said, enjoyed peace and said, “Although my doors are closed around him, the door of heaven is opened!” At the other side, the wicked takes the temporary prosperity but boasted of it, finally he shall be failed and meet the time to close his door. The word, “the mouth of the wicked conceals violence.” means it.

7 The memory of the righteous is a blessing, but the name of the wicked will rot.

That is, it means that the step that the wicked walked can receive true compliment but the step of the wicked is like rotten thing.

This word does not mean that the compliment to the departed man gives some benefits to himself but means only to give some benefit to the living future generation people. The word of Heb 13:7

“Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.” To

think the step of the departed saint means this one. In the other hand, the step of the departed wicked man is not beautiful and did not give some benefit to the future generation; the Scripture does not mention the word that we should remember them. It should be rotten and then shall be thrown away in the rotten state. The word, “the name of the wicked will rot.” means it.

8 The wise of heart will receive commandments, but a babbling fool will come to ruin.

“The wise of heart “not only has the intellect to discern the right and wrong, but also practices it according to right thing. Therefore the wise man receives right word well. The contemporary youth men welcome the western liberalism unconditionally and then ignore responsibility and duty but claim only liberty and right. This is the tendency of foolish thought. They hate to accept the command of their loved parent for they hate to receive the command. Such attitude is the destroyed thought that there is none one except him. True liberty is to obey the truth well but is not opposite the truth. The one to opposite truth finally is the one that is dropped down into trap and snare. Although he said, “freedom, freedom”, he made himself as the slave of sin. The one to have sincere knowledge receives the command of truth sweetly. Refer II Cor 13:8.

“A babbling fool will come to ruin” This means that the one to have foolish mouth shall be harmed for he says his word without caution.

9 Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out.

The one who lives the righteous life has peace for his conscience has no conviction, although he has the end of trouble, he shall get peace for the blessing of God shall follow him. The wisdom to come out of the above is first holiness, second, peace. (Jam 3:17) But “the narrow way”, that is, the one to walk to the way of sin should be revealed finally the deed not to be right, although he concealed it. Although he took the unrighteous property in secret, it shall be revealed like it shouted out (Hab 2:11) Refer to I Tim 5:24-25. So the ending of the way that he walks is dark and also is unsafely. (Jer 13:15-16)

10 Whoever winks the eye causes trouble, and a babbling fool will come to ruin.

“Winks” means to communicate insidiously each other. Actually it is to say password. The word, “winks” in Prov 6:13 comes with the word, “to reveal his will with his foot,” (it means to say with the password of his foot), it is obvious that it (wink) is the expression of some opinion with password. Therefore to wink is the proper activity to request the help of his companion to execute evil. The activity of the wicked is not bright, right but is insidious. The men to make division in some groups give great harm (anxiety) to it. The men that gather together so and commit sin do not commit sin

Inevitably but commit habitually. The men to commit such sin do not receive the inheritance in the kingdom of God. Refer to Rom 2:8, Gal 5:20-21. Look at the ending of Korah party. Refer to Num chapter 16. Therefore the saints use his eyes brightly and rightly. What Prov 4:25 said, “Let your eyes look directly forward, and your gaze is straight before you.” is the meaning of this one? This is opposed word that the wink included lies and conspiracies. Jm 3:16 said, “For where jealousy and selfish ambition exist, there will be disorder and every vile practice.” Here, the phrase of James point to tongue as the world of unrighteousness” it is informed that tongue is so dangerous and it executes great role.

11 The mouth of the righteous is a fountain of life, but the mouth of the wicked conceals violence.

Here, “the righteous” means the one to take the fear of Jehovah. His word teaches the fear of God to the people. Therefore his word is life (I Tim 4:8) the word, “the mouth of the wicked conceals violence. (חִסְיוֹת עֲוֹנוֹתָא) should be revised into “hide’s violence”. This means that the word of the wicked is the means to conceal the sin in him. Really the wicked concentrates on concealing his fault and identifying himself. In Mat 23:37, Jesus said, “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing?” Who does not break out this word?

Although among the people he receives the most complemented one, in his word, there is no one to reveal his faults directly. Rather he reveals it through concealing. Therefore we should know that we ourselves are the sinners and should be humble before this word and should keep on silence.

12 Hatred stirs up strife, but love covers all offenses.

Because the heart of hatred has prejudice to the other, it makes him think that there are faults that are not there. Therefore such heart happens the quarrel. But for the heart of love treats the personality of the other it does not treat the faults appeared in his activity as some issues. Refer to Prov 17:9, I Cor 13:7 Jam 5:20, I Pet 4:8. This is practiced in the world that treats soul more precious than the body. Jesus said that the sin of the other should be forgiven for seventy seven times. (Mt 18:22)

As the man remembers the fault of the other he always hates, firstly his soul itself should be dropped down into death. Refer to I Jn 3:14-15. Therefore the way that the man makes himself been alive is to forgive the sin of the other.

13 On the lips of him who has understanding, wisdom is found, but a rod is for the back of him who lacks sense.

Here also, “understanding” and “wisdom” are not secular wisdom, but the religious wisdom, that is, the wisdom to make us known true God. The secret to understand truth is to obey the word of the Scripture and

lives so actually. (Jn 7:17) The word of Scripture is not understood by the one not to obey it. For the one to know God takes the moving of life, only he himself does not want to know it but he devote himself to make the other known it. He wants to teach it in time or out of time (II Tim 4:2) and for he received it he always want to give it to the others freely. (Mt 10:8)

And if he does not inform it to the others, he thinks until the fact that he may receive the curse. (I Cor 9:16) But the one not to understand truth stays in the seat that he himself receives the punishment. Rehoboam was different to his wise father so he was so foolish. He himself called for the curse by his foolish word (I Ki 12:13-14). The word, “a rod” in the text means punishment.

14 The wise lay up knowledge, but the mouth of a fool brings ruin near.

Here, so-called, “the wise” points to the one to take the fear of Jehovah. And “lay up knowledge” means to understand the truth to fear God and conceal it (ἔκρυψε). The fact that the man conceals the truth he understood comes out of think that it is precious. After he found out the treasure concealed in the field, he is like the man concealed it and delightful and returned to his house and sell his all property and then buy it. (Mt 13:44) Therefore he got hotness that he can realize the truth in his life. He lives as to truth. It is wisdom. Not only had that, (1) He knows that after he listens to truth and does not execute it is deceived himself. (Jm

1:22) (2) He also knows the will of God that the one to receive much things searches for much. (Lk 12:48) It is his wisdom. But the foolish man has no truth in his heart he says only the word to harm the other. It is the dangerous activity to arrive to destruction.

15 A rich man's wealth is his strong city; the poverty of the poor is their ruin.

“A rich man's wealth is his strong city”, that is, the rich man treats his property as his strong city.” (Prov 18:11) The man takes the disease so to depend on the materials more than God. Refer to Ps 49:6-10, 62:10, Jer 9:23, I Tim 6:17-18. Therefore it is difficult that the rich man keeps on the faith life. Jesus said that a camel enters into the ear of a needle is easier than a rich man enters into the kingdom of God. (Mt 19:24)

Therefore the Apostle Paul said as the meaning that the believer should not depend on the possession. (I Cor 7:29-31)

“The poverty of the poor is their ruin.” That is, because the poor sees his poverty as destruction \, it is the chance to depend on God.

Therefore rather, poverty is able to be benefit to him. Jm 1:9 said, “Let the lowly brother boast in his exaltation”.

16 The wage of the righteous leads to life, the gain of the wicked to sin.

“The righteous” points to the one to fear God truly, which he does not sacrifice for himself but for God. Therefore his sacrifice is not vain and makes himself enjoyed the eternal life. But the wicked does not live for

God but works for himself for his whole life, the result is install sin. As the man does not love God but executes for himself, always it becomes sin. (I Cor 16:22) Because the man was created for serve God. The Scripture said, “Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary of doing good, for in due season we will reap, if we do not give up”. (Gal 6:7-9)

17 Whoever heeds instruction is on the path to life, but he who rejects reproof leads others astray.

Here so called for, “instruction” means the reproof to receive for sin and fault or, its discipline. As whoever receives the discipline for his committed fault, he should be punished sweetly. Job 5:17-18 said, “Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. For he wounds, but he binds up; he shatters, but his hands heal.” Refer to Hos 6:1-3. As he does so he should receive the comfort of God and his blessing. Rome emperor, Theodosius was disciplined by bishop, Ambrose for his sin, and cried out in the palace for 8 months and repented. As he was passed away, he died in the arms of Ambrose.

18-21 The one who conceals hatred has lying lips, and whoever utters slander is a fool. When words are many, transgression is not lacking, but whoever restrains his lips is prudent. The tongue of the righteous is choice silver; the heart of the wicked is of little worth. The lips of the righteous feed many, but fools die for lack of sense.

What here it teaches is about language. (1) The false language to conceal the lie (verse 18a) this pretends to seem to love like the fact that for Saul wanted to kill David, he intensely made David as his son-in-laws. (I Sam 18:21-22, 29) (2) The accusing language (verse 18 b) this is the language to blasphemy the other and words of alienation. The one to use such word himself shall be blasphemed finally. Therefore, it said, “Judge not, that you be not judged. ²for with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.” (Mt 7:1-2) Despite it is, it is foolish activity that the believer uses such language. (3) Saying much language. (Verse 19 a) The reason the man said much is not for he has much truth but he does so for he has nothing in him. The man of substance is cautious and talks less. As he says much he shall lose much only. In the other hand, if he has no words it is difficult to keep on harmony. Therefore he says properly he can establish up the virtue, so, it said, “A word fitly spoken is like apples of gold in a setting of silver.” (Prov 25:11). (4) The word of the righteous (verse 20 a) It is like pure silver, That is, it means that the righteous says only benefit word. As the righteous teaches the others the lesson is absorbed to them and makes them been benefit.

Therefore the Scripture said, “And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever.” (Dan 12:3) And also it said, “The integrity of the upright guides them, but the crookedness of the treacherous destroys them.” (Prov 11:30)

22The blessing of the LORD makes rich, and he adds no sorrow with it.

As the man installs his property with the unrighteous means, finally he shall take much anxiety things in his heart. The Scripture said, “But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction.” (I Tim 6:9) But the material taken by the blessing of God is different. Whatever God gives us should be blessing to us. Except the materials what the man gets by the blessing of God should be blessed to him. Because God is with him to receive it.

23Doing wrong is like a joke to a fool, but wisdom is pleasure to a man of understanding.

Because “a fool” claims that there is no God (Ps 14:1) his conscience was thumbed. For it he committed sin without hesitating. Prov 14:9 said that the foolish man admits the sin seriously. The one to treat the sin seriously enjoys committing sin finally. For Nero emperor was cruel he killed his mother and his wife, and he transferred the

responsibility to burn greatly the city of Rome to the Christian and then he slaughtered many Christians. He himself who lived wickedly was suicide finally. On the other hand, “a man of understanding” enjoys the truth.

I Cor 13:6 said that love is “it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, and endures all things.” The word, “wisdom” points out the wisdom to make him known God. It is delightful thing. As a man knows God he gets the eternal life. (Jn 17:3)

24-25 What the wicked dreads will come upon him, but the desire of the righteous will be granted. When the tempest passes, the wicked is no more, but the righteous is established forever.

Here, it contrasts the ending of the wicked to the one of the good man.

(1) To the wicked what he is afraid of shall come on him. (Verse 24)

What is “what the wicked dreads”? It is the judgment of destruction.

And it said that as the whirlwind is passed away, he should be removed.

(Verse 25 a) On the other hand before God’s judgment he cannot endure it. The wicked is like the chaff filed by the wind. (Ps 1:4) (2)

The righteous sees the accomplishment of his desire. (Verse 24 b) On the other hand, he should be enjoyed the salvation he looked at in his whole life completely. After that he does not shake eternally. (Verse 25 b) And also the New Testament said, “And the world is passing away

along with its desires, but whoever does the will of God abides forever.”
(I Jn 2:17) It must mean that this is the eternal life.

26 Like vinegar to the teeth and smoke to the eyes, so is the sluggard to those who send him.

“The sluggard” is the hotbed of all corruption. Therefore a maxim also said, “Devil stays in the heart of sluggard.” Because the sluggard does not fight against sin, the sin itself occupies it completely. “Like vinegar to the teeth and smoke to the eyes” what does the word mean? It means that the sluggard man is being that the owner hates. Such man must receive the condemnation by his owner and shall be driven out by him. In the metaphor of Jesus because the one to take one talent does not work for his idleness, the owner said that he should be driven out the outside. (Mt 25:24-30)

27-30 The fear of the LORD prolongs life, but the years of the wicked will be short. The hope of the righteous brings joy, but the expectation of the wicked will perish. The way of the LORD is a stronghold to the blameless, but destruction to evildoers. The righteous will never be removed, but the wicked will not dwell in the land.

Here, again it contrasts the ending of “the righteous (the one to fear Jehovah)” and the one of “the wicked” (1) the righteous has long life (verse 27 a). Here, “long life” is the symbol of the eternal life. The

eternal life is given to only the one to fear God. (2) The ending of the righteous brings up the amusement (verse 28 a) His joy comes out of living with God. True joy belongs to only God. Ps 16:11 said that there is full joy before God. Ps 43:4 called for God of paradise (3) the righteous enjoys the warrant of eternal safety as the result to follow God's truth. (29-30). the word, "a stronghold" (verse 29) and the word, "will never be removed" (verse 30) mean it.

On the other hand, the ending of the wicked (the one not to fear Jehovah) is misery. (1) His life becomes short. (Verse 27 b) According to the providence of God, the wicked may take long life. But here especially it is to keep the fact that the wicked shall be punished for his sin and be perished in his mind. For Herod was arrogant and was punished from heaven and was passed away through eating of worm. (Act 12:23) (2) The wicked has no future hope. (Verse 28 b). The wicked without repentance is misery eternally for God does not accept him. An atheist, as Boltaire was passed away, he shouted out "I go into the hell" and was died. (3) The wicked does not dwell at the land. (Verse 30 b) This is the word that he keeps to meets a tragedy in his mind as he shall be judged. At the World War II, Aiheman who killed 100 million the Jews was exiled into Southern Africa, but finally he was arrested by secret police of Israel and was killed. As the wicked controls the power they took positive action permanently continually, God judges them.

31-32 The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut off. The lips of the righteous know what is acceptable, but the mouth of the wicked, what is perverse.

Here again it said the word of the man, Saying is so important. For the righteous said the wisdom, it means that it makes them said the blessed saying to know God. Such word pleased their souls. (Verse 32 a) In the other hand, the word of the wicked opposed the truth (for their disobedience) it is natural that their tongues are cut off. In other word, the one to say the wicked word should receive the judgment of God. Despite the saying has the important character the men said without caution. Refer to Mt 12:36-37.

Chapter 11

Interpretation

1 A false balance is an abomination to the LORD, but a just weight is his delight.

As we see this word, it claims that God does not exist at only worship place and also he controls blessing and disaster in the world of commerce and business. Because of it, as the nations not to know God also keep on faithfulness in all activities of business, they receive blessing in economic revival. God repays fairly to the one to live by his word in harmony. God especially hates lie. Lie is the hotbed to produce all sin. It is the character of devil. (Jn 8:44)

2 When pride comes, then comes disgrace, but with the humble is wisdom.

The word that the arrogant shall be come disgrace means that the arrogant should be failed. Arrogance is leader of destruction. (Prov 16:18) How arrogant men are in today church to think they can handle themselves on their own? They like that they reveal themselves before many people.

They make some movement to get church position and flatter to the men to get human heart. So if he does not get church position, he takes role like thorn to church and happens rebellion to the church. First of

all such men should be perished in their faith lives. The heart is filled with heroism to lift up himself in replace of Christ. Accordingly they do not experience living Christ who dwells in only the humble heart.

In the other hand, humility can be called for wisdom. (Verse 2 b) The reason is as followings. That is, humility is not to bow down his neck unconditionally, but the activity that the man knows his position rightly (Rom 12:3) and executes it. In other word, it is humility (wisdom) that the man knows that he himself is sinner and execute so. That is, I am the creature of God which was nothing essentially. As I remember this fact how can I be arrogant? Not only that I am a dead sinner before God as all the others, how can be I arrogant? Therefore humility is called for wisdom. For Holy Spirit stays in the humble heart, although he does not inform too many people, the power is revealed in him. He works true ministry to save many people.

Noja said as followings at chapter 8 in his book, DoDuk kyung. That is, “the best goodness is like the water. Water gives benefit to all living things but it is not quarreled. It stays in low place that all people hate. For it, the water almost is closed to the way. Just like that Noja saw that humility is the best goodness and it is closed to the way. Of course, the humility he said is to follow the example, the center of the silent vanity, naturalism. He did not treat the even moral rule importantly. At the other point it is different to the teaching of Christian Scripture. So his claim that the man should reject himself and keeps on low seat is so vague but necessary and then we may refer to it.

3 The integrity of the upright guides them, but the crookedness of the treacherous destroys them.

Here, the word, “integrity” (תָּמַת) means the righteousness in the heart. The way that the man arrives to the life always is longing for righteousness with true heart. As we do not know how to do, we should take righteousness as its standard and choose the way. Therefore Eph 6:14 said, “Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness,” It means also to go ahead with righteousness. But “crookedness” (תִּלְכָּךְ), that is, the unrighteous treason destroys him for it rebels righteousness. The judgment of future to receive as the result of sin is horrible but the sin itself is called for the judgment for it breaks out the personality.

4 Riches do not profit in the day of wrath, but righteousness delivers from death.

As the judgment of God comes on him, his possession cannot protect him. Then the men throw away treasures and property. The prophet Ezekiel said, in warfare, “The men they cast their silver into the streets, and their gold is like an unclean thing. Their silver and gold are not able to deliver them in the day of the wrath of the LORD. They cannot satisfy their hunger or fill their stomachs with it. For it was the stumbling block of their iniquity.” (Ezek 7:19) But to man righteousness is precious. True righteousness means that the man trust in God and keeps on the word like Joseph (Gen 39:7-12) the man to

keep on righteousness strongly and to struggle until the end receives the award of God finally. Generally sometimes such man can escape the tribulation in the world by the will of God.

5-8 The righteousness of the blameless keeps his way straight, but the wicked falls by his own wickedness. The righteousness of the upright delivers them, but the treacherous are taken captive by their lust. When the wicked dies, his hope will perish, and the expectation of wealth perishes too. The righteous is delivered from trouble, and the wicked walks into it instead.

Here also the righteous and the wicked are contrasted each other. (1) The righteous has the way without block and is saved but the wicked shall be destroyed, (5-6) “keeps his way straight” (verse 5 a) means that the way shall be prosperous. Of course, the righteous meets much suffering and troubles. But rather his personality is trained and then finally he is prosperous. In the other hand, the wicked was slipped by stumbling over evil. The word, “falls by his own wickedness” (verse 6 b) is horrible truly. Ps 9:15 said that the wicked shall be dropped down into the pit he makes and shall be stumbled in the net he makes. (2) Especially as they met the last day of their lives, both portions (the righteous and the wicked) are different each other. (7-8) That is, before the death and tribulation the righteous has hope and salvation but the wicked has no such happiness. The hope and salvation of the righteous is just God himself. He has the only desire to serve God in his whole

life (Ps 27:4) and also really he lives with God. God wants that he is with him in his death and his tribulation. (Ps 23:4-5) Refer to Ps 50:15.

9-11 with his mouth the godless man would destroy his neighbor, but by knowledge the righteous are delivered. When it goes well with the righteous, the city rejoices, and when the wicked perish there are shouts of gladness. By the blessing of the upright a city is exalted, but by the mouth of the wicked it is overthrown.

Here it reveals the social influence of the righteous and the wicked. In a short word, the righteous gives benefits to the society but the wicked makes it destroyed. This part is divided as two parts in analyzing. (1) The godless man (the one like a false prophet) tempted the people and made them destroyed. (Verse 9) In such time also only the one to have the knowledge of truth (that is, the spiritual knowledge of God) is not tempted by it and gets the salvation. Charles Bridges said that here, in the meaning of knowledge is not only theoretical knowledge but the knowledge of truth by the impression of Holy Spirit, it is “the lively knowledge of God’s word”. Indeed it is the deep interpretation to have spiritual experience. In the aspect that the author of proverbs states the wicked movement, the fact that he states the salvation of the one to have the knowledge of truth reveals how much important the knowledge of truth.

12-13 Whoever belittles his neighbor lacks sense, but a man of understanding remains silent. Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered.

Here, again it warns the man about saying. The one to say to the other in order to despise the other has no wisdom, finally he harms himself.

Prov 14:21 said, “Whoever despises his neighbor is a sinner, but blessed is he who is generous to the poor.” The one to commit sin receives the wage of his sin surely.

For “a man of understanding remains silent”, It is the word to encourage the silence. The one to keep on silence to the fault of the other makes him been benefit. A maxim said, “Speech is silver, silence is gold.”

“Whoever goes about slandering reveals secrets“(verse 13 a), the one to execute this evil first of all is idle. I Tim 5:13 said, “Besides that, they learn to be idlers, going about from house to house, and not only idlers, but also gossips and busybodies, saying what they should not.” Not only that, such man is a cruel man to harm the other with his word. On the other hand, for “he who is trustworthy in spirit” hides the fault of the other, he receives the credit of the other. As the man does not say the fault of the other and cover the fault of the other, the men believe in him.

14 Where there is no guidance, a people falls, but in an abundance of counselors there is safety.

As the man ignores whatever, he should be failed. Therefore ignorance is the misery thing to close to the sin. Much sin is produced by ignorance. Just like that ignorance is dangerous. The one to rule over the nation should take wisdom to make peace in the nation. Despite David and Solomon have much wisdom they appointed the wise men. (II Sam 8:15-18, I King 12:6)

15 Whoever puts up security for a stranger will surely suffer harm, but he who hates striking hands in pledge is secure.

This word is not to prohibit security consistently. This means that the man should not take security that cannot take responsibility with his power. Without having the power to warrant, for the one to take security is the one to execute vanity, it should be prohibited.

If we have the power to help the other, it is good thing to take credit.

Jesus bore the burden of sin and become credit before God. (Heb 7:22)

Refer to the interpretation of Prov 6:1-5.

16 A gracious woman gets honor, and violent men get riches.

Here, the word, “a gracious woman” means the woman to take the fear of God. Prov 31:30 said, “Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised.” As we are applauded rightly, it is benefit. Receiving the compliment rightly means the fact

that the one to receive the compliment does not enjoy it for himself but return to God. Many works of the virtuous woman are recorded in the Scripture. For example, the records to Ruth (Ruth 3:11), Deborah (Judg 4:4, 5:7) Esther (Es 4:16), Sarah (I Pet 3:6), Hannah (I Sam 1:11), Lois and Eunice (II Tim 1:5), Phoebe (Rom 16:2), Dorcas (Act 9:36) etc.

The word, “ “reveals the fact that here especially, diligence is related to wealth. Because the diligent man works much it is obvious that much harvest shall be followed to him. Diligence is secret to get such wealth. Not only that the Scripture said that diligence should be respected at the other angle, that is, it is treated as the beautiful virtue. (Prov 31:29) Here also it includes the meaning without saying. Indeed, laziness is the sin to oppose the command of God to work, at the other hand, diligence is the virtue to obey the word of God.

17A man who is kind benefits himself, but a cruel man hurts himself.

“A man who is kind” should receive the mercy of God. Ps 18:25 said, “With the merciful you show yourself merciful; with the blameless man you show yourself blameless;” Mt 5:7 said, “Blessed are the merciful, for they shall receive mercy.” Jm 2:13 said, “For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.” In the other hand, a cruel man makes himself harmed finally. The one to harm the others makes firstly his soul been wicked. Not only that the

one to harm the others should be given his judgment. The judgment that Ahab and Isabella received is like it. (I King 22:38, II King 9:36-37) Refer to Mt 18:34-35 Jm 5:1-3, then they harm themselves before he harms the others.

18-21 The wicked earns deceptive wages, but one who sows righteousness gets a sure reward. Whoever is steadfast in righteousness will live, but he who pursues evil will die. Those of crooked heart are an abomination to the LORD, but those of blameless ways are his delight. Be assured, an evil person will not go unpunished, but the offspring of the righteous will be delivered. Here, it contrasts the end of the wicked and the one of the righteous each other. (1) The end of the wicked is vanity (verse 18 a), arrives to the death (verse 19 b), but he was hated by God (vrse 20 a) and he cannot be escaped the punishment. (verse 21 a) As we see it , we can know how much dangerous the one to run on the evil way stays. Although they are prosperous temporarily, here it does not treat it as some issue, but only their end shuld be misery. Actually the end than the present is main point of the huan issues. (2)

22 Like a gold ring in a pig's snout is a beautiful woman without discretion.

As her face is beautiful but her life is self-indulgent, these two things are not harmonized. It is like the fact that the face of dead body is made up. Actually it is ugly. The word, “without discretion” means the dirty in moral and unscrupulous thing. Our text stresses her virtue to be life in a woman.

As the Scripture said the true beauty of woman points to her devotion. Ecc 8:1 said, “A man’s wisdom (to fear God) makes his face shine, and the hardness of his face is changed.” Therefore I Pet 3:3-5 said, “Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God’s sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands,”

23The desire of the righteous ends only in good, the expectation of the wicked in wrath.

Here, the word, “only” (78) is so important, That is, it means that the righteous concentrates on only goodness in his life. Goodness is not the other but the fear of God. David lived so. Ps 27:4 said, “One thing have I asked of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in his temple.” The true saints that lived so

rightly took the simplicity to seek only oneness (to seek God) and executed it. A man cannot serve two owners. (Mt 6:24)

As it said “the expectation of the wicked in wrath. What is the reason to do so? Because it means that the wicked does not look at only God but likes only the rotten things in the world and concentrates on it. Because such life installs only sin, he cannot avoid the wrath of God.

24-26 One gives freely, yet grows all the richer; another withholds what he should give, and only suffers want. Whoever brings blessing will be enriched, and one who waters will himself be watered. The people curse him who holds back grain, but a blessing is on the head of him who sells it.

Here it stresses that the man gives freely, God’s blessing should be given. The word, “gives freely” means to execute the alms generously. “Holds back grain” points to monopolize to raise his price. Refer to Amo 8:4-8. The one that pursues on only his benefit with the grain becomes the object of curse by the people.

Sermon 3 The one who gives is blessed (Prov 11: 24-26)

Like it says so here, “One gives freely” said that alms should be executed passionately. The one, who takes the alms like this, becomes richer and more prosperous, abundant and the blessing comes on the head. What is the reason that the one to give is blessed?

1. Because we should repay the debit that we take.

He received all things out of God. First of all e received the soul out of Him. The soul of a person is more precious than the entire world. Not only that, we

Are atoned by the precious blood of Jesus Christ, as we believe in it, we get the eternal life. Not only that, God gave also all things to us.

Because we received all things without the price out of God, we are the one who should offer our all things to God. Not only that, do not we bear the debit to the other? The being, “I” cannot be established alone in the world. Until I myself survive in the world, there were many people who pioneered the violent environment in the world. With their cooperation, first of all I may not live safely in the world. Therefore I should take the consciousness of debit to our neighbor. Because the Apostle Paul lived with the consciousness of debit we should live for the others with even his life. He said, “I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. “ (Rom 1:14) And he said, “Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. “(Rom 13:8) That is, it means that we should repay the debit to the other. Despite it is so, among the people some does not take the responsibility. Such their activity is the deep corruption to lose the qualification of the man. Although the dog lives the owner, as it eats the food, it reveals the violent sound without thanksgiving to its owner to approach. The thing

that does not repay to the giver is just the animal. The one who takes ingratitude is like an animal. Like a certain man shames his parent as the children, some believer says to believe in Jesus Christ, but shames to bring about the Scripture.

2. Because to help the others is to take care of me mostly.

Egoism makes me been narrowed but the thong to love the other makes ourselves been great. As the water is gathered in a lace but does not flow into the other, it shall be corrupted and also the salty character is happened but become the bad water. For the lake of Galilee in Judah is flown into the Jordan River, it become the good water, there are lots of fish in the lake. It is a metaphor to the one who takes much sacrifice to the other. But the Dead Sea not to be flown has no the living fish.

As I love God, it is the activity to develop myself until the heaven. Whoever does not love God it is the corrupted activity that drops into the seat of devil.

Therefore the one to have wisdom devotes himself to offer his materials to God. In Lk 21:2-4, a certain widow put her offering of her all live expense into the offering pot. Jesus applauded her and said, “Jesus looked up and saw the rich putting their gifts into the offering box, 2and he saw a poor widow put in two small copper coins. “. And also the Macedonia church did offer to God. The Scripture said to their offering, “for in a severe test of affliction, their abundance of joy and

their extreme poverty have overflowed in a wealth of generosity on their part. 3For they gave according to their means, as I can testify, and beyond their means, of their own accord, begging us earnestly for the favor of taking part in the relief of the saints— and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. “(II Cor 8:2-5) the one who offers voluntarily shall be blessed by God.

Then Among the people to offer voluntarily who is the one to be blessed? He should review the life of offering according to the scripture. Refer to II Cor 9:5-7 Mt 6:3-4.

27 Whoever diligently seeks well seeks favor, but evil comes to him who searches for it.

As we see the word, in executing good work as he execute it generally he cannot get the fruit, but only “the one requests it” (שֹׁחֵר יִבְקֶשׁ) passionately can bring the effective. As we do not try to do good work passionately, the evil occupies us. And the one to do the evil does not do generally but to pursue it passionately (searching for it) he should be taken fury, because he to pursue the evil so become wicked extremely. This word does not mean that the one to do evil generally does not receive the misery things. What here points out is the meaning that the one to concentrate on evil should be punished distinguishably.

28Whoever trusts in his riches will fall, but the righteous will flourish like a green leaf.

It is easy that the man depends on the materials. The materials tempt the man with charming character. But the one to depend on the materials shall be revealed all sins by committing fault that treats the materials more importantly than God. Therefore Jesus pointed that the one to depend on the material is a foolish man and said, “But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’” (Lk 12:20) I Tim 6:10 said, “For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.” The pagan world also said that as the man takes the materials wrongly he should be perished. But such teaching is not related to true faith. In other word, the pagan does not arrive to religious teaching for what the man to depend on God, trusts in the materials is sin. For example, Noja said, “As he is arrogant for he has wealth he himself bring up fury. “ Such thought of Noja does not say the obvious truth that as the rich man is arrogant; he receives fury out of God.

“The righteous will flourish like a green leaf.” “A green leaf” is not lived for itself but it is attached to the tree. Just like that the righteous should take eternal life for depend on God. (Ps 1:1-3, Act 17:7-8)

29 Whoever troubles his own household will inherit the wind, and the fool will be servant to the wise of heart.

“Whoever troubles his own household” (1) executes without self-controlling by his violence and afflicts the family, (2) Because the extreme anxiety about the family and the saving the material, he does not give proper life expense to his family, but he only rebukes them. Such man does not keep on the peace of the family. Accordingly the family finally is desolated. The word, “will inherit the wind” means it. The family can become well as it has peace together. (Prov 17:1) Because it is revealed generally, whoever can know it in common grace. Therefore the old writing of oriental world said, “As the family takes peace, all things shall be accomplished.”

“The fool will be servant to the wise of heart.” Refer to the interpretation of Prov 21:22.

30 The fruit of the righteous is a tree of life, and whoever captures souls is wise.

Here, the word, “the righteous” and the word, “the wise soul” point to the same man. The word, “a tree of life” is the metaphor that transfers the wisdom to become life to the others. Such man possesses truth and in proclaims it he reveals wisdom and makes the man impressed. Especially he has wisdom in the actual life to communicate with the men. As Jesus meets the Samaritan woman he began with dialogue and led him into the truth finally. Apostle Paul always keeps on truth and

took the accountability to communicate with all men. Paul said, “For though I am free from all, I have made myself a servant to all that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people that by all means I might save some.” (I Cor 9:19-22)

31 If the righteous is repaid on earth, how much more the wicked and the sinner!

Even the righteous has the thing to receive suffering in the world. But it is the love of God to correct their fault by them. In other words, it is blessed discipline, and then it makes them escape the ultimate judgment. (Job 5:17-18) But the wicked man not to repent until the end shall be destroyed at the ultimate judgment. (I Pet 4:18) Jesus said of the tribulation of the righteous and the one of the wicked, “For if they do these things when the wood is green, what will happen when it is dry?” (Lk 23:31)

Here (Prov 11:31), whom does “the righteous” point to? It points to the repented one that believes in Jehovah and devotes himself to live

rightly always. Jesus said, “I have not come to call the righteous but sinners to repentance.”(Lk 5:32)

Chapter 12

Interpretation

1 Whoever loves discipline loves knowledge, but he who hates reproof is stupid.

Here, the word, “knowledge” means the necessary knowledge in attitude. Sometimes we meet some difficult issue to solve. Then it is easy that the man keeps on his stubborn as to his own benefit. But they should welcome the advice and rebuke of the other naturally. And also he should obey it directly. Despite it, how many people despise the advices of their friends and keep on their stubborn and then finally are failed? At this point they are like foolish animals. Discipline is love (Heb 12:5) why did they contrast to it? Refer to Ps 73:22. In the old time the tyrant appointed the treacherous rather ostracized them to keep on his stubborn. For they executed wrong attitude, finally themselves and their countries were destroyed.

2 A good man obtains favor from the LORD, but a man of evil devices he condemns.

“A good man” does not mean the physiological good man. As we know truly, there is no physiological good man. (Rom 3:10) Therefore, so-called “a good man” is the one who is born again by Holy Spirit,

believes in Jehovah and devotes himself to obey his word. Then he receives the grace of God. Joseph in the Scripture lived as a servant in the foreign area and did not commit sin by taking the fear of God. (Gen chapter 39) Therefore he latter receive the blessing of God and become a primary minister in Egypt!

But “a man of evil devices” is not to work evil in his mistake but to take it as his habitual attitude without shame. Such man must receive the heaven punishment absolutely. The word, “he condemns” means it.

3No one is established by wickedness, but the root of the righteous will never be moved.

Among the people there are many men do evil to get prosperity, many high officials execute evil to keep on his position. But such things are foolish activity like the thing that he climbs up on the tree to catch fish. In the old Israel time, a wicked king, Ahab had 70 sons. Therefore at first glance the succession of his kingship seemed to be successful. But his all sons were killed. (II King 10:7) In other word, Despite 70 successors of Ahab were there; all were destroyed for the wage of his sin.

In the other hand, the foundation of the righteous is not shaken. (Ps 125:1-2) because he depends on God to create heaven and earth (in criteria of God) is stood up in strengthened. Whoever wants to enjoy the word of God and to obey it directly does not shake as that. Jesus

said, “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. **25**and the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock.” (Mt 7:24-25), Jeer 17:8 said, the one to depends on God, “He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit.”, Ps 1:2-3 said, “Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.”

4An excellent wife is the crown of her husband, but she who brings shame is like rottenness in his bones.

Here, so-called, what virtue does “an excellent wife” has? Prove 31:30 said, “Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised.” Such woman has the beauty of labor especially (30:12-27) above of all; the Scripture claims the beauty of devotion and also applauds the beauty of labor. What is, “she who brings shame”? He is the one to quarrel with her husband well. Prov 27:15-16 said, “A continual dripping on a rainy day and a quarrelsome wife are alike; to restrain her is to restrain the wind or to grasp oil in

one's right hand.", and Prov 21:9 said, "It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife."

5-7 The thoughts of the righteous are just; the counsels of the wicked are deceitful. The words of the wicked lie in wait for blood, but the mouth of the upright delivers them. The wicked are overthrown and are no more, but the house of the righteous will stand.

Here, again it reveals the contrast of the righteous and the wicked. That is, (1) both are different from their thought each other. The righteous finds out the righteousness (public honest) but the wicked makes deceit in his thought. Of course, the righteous also may take evil thought not intensely. But he does not stay in it. In a maxim said, "A crow can be passed over my head, but I do not accept that it sit down on my head." If we fight to the evil in our thought only, we are not the wicked to make deceit. Really the one to make deceit stand up in the side of sin and contrast to righteousness. Such one is the wretch in doing evil. In the history of mankind, such one should be punished. (2) The wicked harmed the other but the righteous saves the other by their word. Just like that, both (the righteous and the wicked) are revealed their feature each other. The word of the wicked is revealed by backbiting and slander, which come out of the hate to kill the other. But the righteous executes the word to care the men and help them. They come out of the love to help the others. The word of man is so important. Therefore Jm

3:2 said, “For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body.” (3) The wicked should be perished finally but the righteous should be saved. The righteous also is suffered the tribulation in this world. But he is warranted the eternal salvation.

8 A man is commended according to his good sense, but one of twisted mind is despised.

“Wisdom” means that a man knows the moral issue by believing true God as well as practicing it. If a man says only word but does not practice it he cannot be applauded by the people. Of course for the men persecute the righteous but it is exception. The persecuted activity of the men is the deed to oppress their conscience and to take it. Indeed the conscience of the men always applauds the righteous. Therefore Apostle Paul wanted to inform himself to God and also next, it informs to the conscience of the men. (II Cor 5:11)

“One of twisted mind”, that is, the one to contrast to righteousness is despised in the world of conscience. Or, although the flatterer applauds him with his mouth but despises him with his conscience.

9 Better to be lowly and have a servant than to play the great man and lack bread.

Here, it contrasts realism and vanity. “To be lowly” points to the state of low life that the man does not admit. The man to stay at such state

has the workers although they enjoy the glory of world, but for they have the power of life. Therefore he is better than the one to covet honor in his poor life. A certain man covets power and honor and always his heart is lifted up but his life is poverty so extremely. Such man covets the thing except his portion and tries to do vain effort. Our country reveals such men at the time of elections for members of parliament.

10 Whoever is righteous has regard for the life of his beast, but the mercy of the wicked is cruel.

That is, the righteous take serious attitude to mercy for taking care of animal life. Does not the one to take care of animal life take care of the life of man? The mercy to take care of the life of animal is God's virtue. (Jon 4:11) God said, "You shall not muzzle an ox when it is treading out the grain." (Duet 25:4) The righteous knows that the virtue of mercy is God's virtue and follows to it. For the virtue of mercy is great, the one to possess it overcomes the judgment. (Jm 2:13)

On the other hand, the wicked has no mercy. It said, "The mercy of the wicked is cruel." What does it mean? This means that although the activity of the wicked itself to treat mercy to the men, even it is executed for himself in his other aspect but it is the cruel kind of deed.

11 Whoever works his land will have plenty of bread, but he who follows worthless pursuits lacks sense.

This word is to praise the virtue of diligence. The law of God said that the one to take sweat on his forehead shall eat it... (Gen 3:19) Despite it is, the one not to keep on this law is to commit the rebellious sin against God. However the one to keep on this law makes God pleased and soon he receive his blessing. Although the nation to serve the idols is misery in religion, as they work diligently, they may take the prosperous materials. God is fair.

On the other hand, “he who follows worthless” shall be poor. Here the word, “worthless” points the vanity man that is; “lazy man” and then the idle man by following such man must be poor finally. The word “lacks sense “means it.

12 Whoever is wicked covets the spoil of evildoers, but the root of the righteous bear’s fruit.

The translation of this word is different by the scholars. Bottcher translated as followings, that is, “the refuge of the wicked is quag and the root of the righteous is strengthened.” But Delitzsche translated as our Korean version. The meaning of this translation is that the wicked tries to get it in unrighteousness more than to get the materials by his effort. Prov 21:6 said, “The getting of treasures by a lying tongue is a fleeting vapor and a snare of death.” On the other hand the righteous brings about sufficient fruit by God like the root that he lives by depending on (Rom 15:12, Rev 5:5, 22:16) The root he depends on is not seen by his eyes (like the root of tree is not seen, it always is

strengthened. Heb 13:8 said, “Jesus Christ is the same yesterday and today and forever.”

13 An evil man is ensnared by the transgression of his lips, but the righteous escapes from trouble.

As the man often mistakes to say, he is suffered by the word. For example, the one who reported David that he killed Saul with his own hands, rather, he himself was killed by his word. (II Sam 1:14-16) Because David did not please such report. (II Sam 1:1-13) Refer to I Sam 31:3-5. According to Jesus’s word, the man to receive one muna (the measure of silver and gold) was condemned by the word he reported to his owner. (Lk 19:22-23) Mt 12:36-37 said, “I tell you, on the Day of Judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned.” On the other hand, the righteous man is saved by his own word. Because Joshua and Caleb said by his faith with threat of life, he gets the grace of God and finally he entered into Canaan finally. (Num 14:6-10, 24) Prov 18:21 said, “Death and life are in the power of the tongue, and those who love it will eat its fruits.”

14 From the fruit of his mouth a man is satisfied with good, and the work of a man’s hand comes back to him.

The one who teaches the word of God receives the material salary for he proclaims the life to the people. The one who blesses is God to

receive it. The physical work is valuable but the mindful work is more. For more noble one than the physical work is the spiritual work, is to proclaim the word of God. It is the movement to save the soul of man. Therefore it is nature that the men to work at this area should receive the material treatment well. Refer to Mt 10:10, I Cor 9:11, Gal 6:6. Ps 128:2 said, “You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you.”

15 The way of a fool is right in his own eyes, but a wise man listens to advice.

The man should know that he himself is a sinner before God and follow only him. Whoever knows that he becomes for himself deceives him. (Gal 6:3) Therefore I Cor 10:12 said, “Therefore let anyone who thinks that he stands take heed lest he fall.” The one who thinks by himself that he is right. Is arrested by vain feeling of safety. Duet 29:19 said, “One who, when he hears the words of this sworn covenant, blesses himself in his heart, saying, ‘I shall be safe, though I walk in the stubbornness of my heart.’ This will lead to the sweeping away of moist and dry alike.” That is, God cares that as God destroys the righteous and the wicked (the wet and the dry) without distinguishing, the wicked man thinks that he has safety.

But the wise man listens to the exhortation well. An old writing also said, “Do not shame to ask to the low man.” Moreover the Scripture stresses such teaching actually, that is, it is the word, “Do nothing from

selfish ambition or conceit, but in humility count others more significant than you.”(Philip 2:3)

16 The vexation of a fool is known at once, but the prudent ignores an insult.

Although the man has right thing, as he reveal it in his angry, the value of right thing is not revealed. Therefore Jm 1:20 said, “Or the anger of man does not produce the righteousness of God.” The word of the Scripture commits to reveal angry slowly. (Jm 1:19) The word to be angry slowly means not to be angry. The one to be gentle by faith endures the angry well. For Bonnaventura is gentle his teacher said, “ As I see Bonaventura, I think that the forefather of mankind seemed not to commit sin.” And Malacky, who was a man in the medieval time also was so gentle greatly, His teacher, Bernard said, “Malacky is alive but is died.”

17-19 Whoever speaks the truth gives honest evidence, but a false witness utters deceit. There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing. Truthful lips endure forever, but a lying tongue is but for a moment.

Here, it contrasts the right lips to the lips not to be right. Right lips (1) reveals righteousness (verse 17 a). For right lips say truth it reveals righteousness. Truth and righteousness is accord. The one to say truth does not please unrighteousness. (I Cor 13:6) (2)

Is like healing medicine, because right lips give the advice fully, it heals the spiritual diseases of the people and for he says with love, he comforts the harmed man in his heart. In such meaning, right lips is like good medicine. (3) The word shall be sustained. (Verse 19 a) Because right lips say about the word of God, the word reveals eternal effective. (Ps 19:9) True word is superior to the miracle. The Baptist John did not execute miracles but his ministry brought out abundant fruit for his word is faithful. (Jn 10:40-42)

In the other hand, the lips not to be right (1) says non-truth. (Verse 17 b) the lesson of false teachers is not truth they lead to the destruction. (2) It gives the wound to the others. (Verse 18 a) Because the wicked word gushes out the poison of murder, it makes the heart of people been painful. In the meaning, the Scripture said that the tongue is like fire. (Jm 3:6), and also it said, “But no human being can tame the tongue. It is a restless evil, full of deadly poison. With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers, these things ought not to be so.” (Jm 3:8-10) (3) It makes us deceived the men temporarily (verse 19 b) Gehasy execute the deceit momentarily by using the name of his teacher, but finally he did not escape the horrible punishment of God. (II Kig 5:25-27)

20 Deceit is in the heart of those who devise evil, but those who plan peace have joy.

The one to harm the other always devises deceit. Essentially devil did so. (Gen 3:4-5) Refer to Jn 8:44. As the evil simulates into goodness, it tempt the man, fault is the protector of evil and its hotbed.

“Those who plan peace” He points to the one to say to make peace.

Such man has no to harm the other but has only the thought to help the other, (Mt 5:9) he has delight. True delight is possessed in only the one to love the others. In the other hand, the one to hate the other loses delight in himself firstly.

21 No ill befalls the righteous, but the wicked are filled with trouble.

This word does not mean that the righteous has no temporary tribulation.

God gives suffering to the righteous to train him. (Job23:10, I Pet 1:7)

But any plague cannot destroy him. Rom 8:31 said, “What then shall we say to these things? If God is for us, who can be against us?” Refer to

8:32-39. In the other hand the wicked should be followed by the trouble.

Because his heart becomes more evil for the plagued to come to him.

22 Lying lips are an abomination to the LORD, but those who act faithfully are his delight.

God is the living personal and truth itself; lie is the enemy to his essence. Therefore he hates the lie so much. Lie is the character of devil.

(Jn 8:44) Faithful believer also received the Spirit of God he pleases with the truth (I Cor 13:6) and hates the fault. Spurgeon said, “We live rather among the lions better than we live among the lying persons”.

God pleases the faithful person. (Ps 51:6) He is the spirit of truth. (Jn 14:17)

23 A prudent man conceals knowledge, but the heart of fools proclaims folly.

“Conceals knowledge” means to believe in it deeply in his heart, and does not treat it easily in proclaiming it to the other. Jesus said, “Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.” (Mt 7:6) In the other hand, the foolish men say what they know without hesitating. Actually their saying reveals only their foolishness. It is not the fact that their word understands the truth and lives so and proclaims it to the other, but they only boast themselves to them. Boasting always is foolish. Confucius also said, “Listening to the way on the way and saying it on that way is to abandon the virtue.” (). This word of Confucius means to prohibit the fact that listens to the way and says it without practicing easy externally.

“The way” that Confucius said of course does not point the word of God but the philosophy of human moral. But in the point that he also says the serious issue connected to the human issue externally, we should concentrate on it. The Kwonhak part of Soonja also warns that it is “the science to have the ears and the mouth are cousin each other.” That is, the man listens to it with his ears; soon say it to the other with

his mouth is so misery science. Because the distance between the ears and mouth is four cm, it is misery. ()

24 The hand of the diligent will rule, while the slothful will be put to forced labor.

“The diligent” always progresses. So he can lead the other. Refer to Rom 12:8. This truth is informed to the mankind by the common grace of God. The old writing of oriental world also said, “Diligence is the treasure that cannot measure the value.”()

Because the idle man is corrupted morally gradually he should become a servant of sin... Therefore he always set the position that should be ruled by the other.” As a man is idle, he is failed in only his business, but shall be corrupted morally. Therefore God treats laziness as a great sin. (Mt 25:26)

25 Anxiety in a man’s heart weighs him down, but a good word makes him glad.

For the man is a sinner before God essentially he has anxiety. Not only that, he has the anxiety of world. (Mt 13:22) But “good word “that is, the gospel of God by remitting and saving consoles them and also makes them pleased. The word, “a good word” points to the promise of God. (I Kig 8:56) The promise of God is accomplished by Christ’s gospel in the New Testament. We can say that the feature that is saved by gospel is the delight. The Apostle Paul was prisoned for the gospel

and exhorted the believers, “rejoices” (Phil 4:4) I Pet 1:8-9 said, “Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls.”

26 One who is righteous is a guide to his neighbor, but the way of the wicked leads them astray.

“The righteous” is not the other but not to believe in himself but to believe in God. So he follows the truth without failing (the word of God) with single-minded. The life is strong and true and finally overcomes it. So he stands up at the position of leader. Finally they judges even angels finally. (I Cor 6:3)

In the other hand the activity of the wicked is evil, it leaves the truth. Despite it is he identifies his activity and walks directly. Accordingly he gradually leaves out of the truth and then become dark. Just like that he shall be dropped down into the temptation. As the man does not repent his sin but identifies it he shall bring up the dangerous result.

27 Whoever is slothful will not roast his game, but the diligent man will get precious wealth.

A slothful man does not fight toward the hope. For the time that the man does not fight he should be dropped down into corruption, depravity and destruction. Then for the slothful man does not hunt also

even the thing he catches up, his corruption is so serious without saying. The man understands that the slothful man has no hope in common grace too. Confucius also told to Jayea, his slothful disciple as following, that is, “The rotten tree cannot be engraved and the wall made by clay cannot be applied.” Confucius compared the slothful man with the rotten tree and the wall made with clay. Just lie that, a slothful man cannot be need and had no hope. But in the view of Christian gospel, the slothful man revealed as the person without hope also believe in Christ and repent their sin, he can become a new man. The gospel of Christ is the power to resurrect the dead man. (Eph 2:1) “The diligent man will get precious wealth.” The interpretation of Septuagint (LXX) to this word is “precious possession is the pure man” (κτῆμα δὲ τίμιον ἀνὴρ καθαρός) but in the context I think that Korean version is right. This is the word that the diligence of man is the source of all precious possession.

28 In the path of righteousness is life, and in its pathway there is no death.

Here what is “righteousness” in the word? It said that it is the life to keep on the command of God. And “life” points to the spiritual life to accept God. The reason that the mankind is died (left out of God) was the fact that Adam, their forefather broke out the commandment of God and committed sin and then lost the righteousness. Therefore now the

way to get the life is only Christ that is righteousness to the believer.

(Jn 14:6) Refer to Rom 3:21-24, 5:18-19.

The way of faith that the man gets righteousness through Christ has no death. At this point, Charles Bridge explained as following. That is, to the man, “the first death was passed away (Rom 5:21), the second death does not harm (Rev 2:11, 20:6), his body is died for sin (Rom 5:12, 8:10) it is nor death. (Act 7:60, I Thess 4:14)”. (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 149). Only the ultimate station he walked has the life as well as only on the way he walks there is the life. (Matthew Henry) Of this way Is 35:8-9 explains well.

Proverbs sometimes reveals the optimistic words of the death to have the hope in coming world. 10:2 said, “Treasures gained by wickedness do not profit, but righteousness delivers from death.” 14:32 said, “The wicked is overthrown through his evildoing, but the righteous finds refuge in his death.”, 15:24 said, “The path of life leads upward for the prudent, that he may turn away from Sheol beneath.” What we can see here is the fact that the solution of death is “righteousness” or, “wisdom. “The righteousness” in Proverbs means that the man relates to God’s righteousness by faith, but is not human righteousness. And “wisdom” also is established on the fear of Jehovah essentially. (2:5-6)

We should not put our hope on this world but take the hope to coming world. But such faith cannot be taken out of the others but get out of the word of God. Act 20:32 said, “And now I commend you to

God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified “. I Pet 1:24-25 said, “For “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever.”

And this word is the good news that was preached to you. “Really the word of God gives faith, the life and also hopes to us. As I was afflicted in my disease, I could not find out some good thing and no hope. But as I thought of the Scripture, Then I got power and get faith sand hope. We should not believe in our heart. We should believe in only the word of God. So, Prov 28:26 said, “Whoever trusts in his own mind is a fool, but he who walks in wisdom will be delivered.”

Chapter 13

Interpretation

1 A wise son hears his father's instruction, but a scoffer does not listen to rebuke.

Here, the Hebrew phrase, (בֶּן תָּכֵם מוֹסֵר אָב) of the word, “a wise son hears his father's instruction” should be translated into the phrase, “a wise son is the discipline of father.” That is, it means that a wise son is the result of the discipline of father. As a son obeys the discipline of father well, he becomes into the wise son. Jesus, Son of God also revealed an example by obeying his parent at his family. (Lk 2:51) Of course, he obeyed Father- God. Heb 5:8-9 said, “Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him,” As the children obey his parent he should obey his rebuke also. The reason that he should obey his parent is as following, (1) Because he received the greatest love out of his parent. Not to obey his parent is to reject his love, which is the great sin. Prov 17:13 said, “If anyone returns evil for good, evil will not depart from his house.” (2) Because to obey his parent is the command of God. There is no higher thing than God's commandment Ignorant man says that there is no God, it is the word to deny his being. If the being of man was not created by God, how can it be established? Because God created all things in the heaven

and the earth and the man, the man also can be existed. (Gen 1:27)

How can the created man break out the command of God? Refer to Ex 20:12 Eph 6:1-3.

2 From the fruit of his mouth a man eats what is good, but the desire of the treacherous is for violence.

That is, by receiving the wisdom of God and teaching the word of life to the other, he himself receives the reward of God. (Gal 6:6) That is, the wise man makes the other given benefit, at the same time; he himself receives the blessing of God. (Die Spruche Salmos, Nordlingen 1888, s 344) The one who can proclaim the word of God to save the soul of man directly is happy indeed. Such precious thing comes out of only Holy Spirit. The Apostle Paul to proclaim the word of God powerfully said, "And my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, so that your faith might not rest in the wisdom of men but in the power of God." (I Cor 2:4-5)

In other hand, for the committed one (the one to have deceiving heart) executes the violent activity, he himself should be met the violent things. The man gets what he planted, Gal 6:7-8 said, "Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life."

3 Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin.

Here, Hebrew text translated into “life” should be translated into the word, “soul”. (Delitzsch) As the man does not care of his word, he can do the wicked word habitually. Then he makes his soul been dirty with his wicked words and also he shall be destroyed. (Mt 15:11) Therefore the man, above of all, should keep on his mouth especially. Ps 141:3 said, “Set a guard, O LORD, over my mouth; keep watch over the door of my lips!” The word, “opens wide his lips” means to say much without caution. Of the danger of tongue, Jm 3:1-12 records in detail.

4 The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied.

Because that “the sluggard” wants the success but does not do effort, how shall he achieve his purpose? As God gives something to the man he please to see his effort and to give it to him. Or the man without effort may get some great thing. But to get so should be disappeared easily. Prov 20:21 said, “An inheritance gained hastily in the beginning will not be blessed in the end.” Therefore it is said that the wise woman does not eat the food to get by laziness. (Prov 31:27) God blesses to the diligent man to get the abundant gain. God wants that our hidden power shall be revealed by our diligent activity. The talent (ability) that the man has does not aim to wrap it in the towel. (Lk 19:20)

5 The righteous hates falsehood, but the wicked brings shame and disgrace.

Because “the righteous” was born again and was renewed into the image of God, he hates the fault out of his heart. To hate fault is the character of God. Num 23:19 said, “God is not man, that he should lie, or a son of man, that he should change his mind.” David, the king of Israel hated the fault especially. He said, “I hate and abhor falsehood, but I love your law.” (Ps 119:163)

In the other hand, the wicked has the evil deed. Here, the word, “disgrace” (שׁוֹנֵא) means to reveal the evil smell. What is the activity to reveal wicked smell? It is all activities in contrast of holiness. Here especially it keeps on false activity in his mind. Such activity of the wicked seems to be prosperous temporarily he must be failed (shame) finally.

6 Righteousness guards him whose way is blameless, but sin overthrows the wicked.

The righteous receives God’s protection. Because God stays in the side of righteousness. Ps 5:4 said, “For you are not a God who delights in wickedness; evil may not dwell with you.” Therefore Paul said with a metaphor, that righteousness is like the blast of armor. (Eph 6:14) Just like that righteousness protects the man but makes the wicked man

destroyed. Ps 56:7 said, “For their crime will they escape? In wrath cast down the peoples, O God!” And the moral of oriental world taught that as the man has righteousness, he should be prosperous. Especially, the kings in the Chinese higher period received such teaching. A servant, Joki told to the king Kjong of Sang nation, “first of all, after you execute the role of king rightly, you can do rightly; as the heaven watches out the low people you can claim the righteousness.” Here, so called for, the righteousness is not complete as the Scripture teaches, but it must be the sure voice of conscience to seek what the right is.

7-8 One pretends to be rich, yet has nothing; another pretends to be poor, yet has great wealth. The ransom of a man’s life is his wealth, but a poor man hears no threat.

D. G. Wildeboer said that the teaching of this word means that the man should not be judged by the external figure. (Gehe nicht auf das Aussere. – K. Marti, Hand- Commentar V, Die Spriche, 1897, s. 40)

This part treats two kinds of false men. (1) The one taken to be the poor like a rich man, the fault thing of such man thinks his attitude as an insufficient seat but reveals himself as the figure of a rich man. (2) The one taken to be the rich like a poor man. Such man is the one to treat himself as a poor man not to give his much property to the others. If he lives to give his property to the others, the identity of his richness shall be happy. Despite it is so, he does not do so but deceives the others like he seems to be poor. This also is the fault activity against

God. If whoever, whether the rich and the poor lives in faith in his present situation, it is benefit to himself. The rich can take the case to escape the danger (to receive the oppression) for his material, but the poor has no the threat of the thief. All men can live to give thanksgiving to God at any cases. Because they have some aspect of benefit.

9 The light of the righteous rejoices, but the lamp of the wicked will be put out.

What is “the light of the righteous”? It points to the good work of the righteous. (Mt 5:16) Good behavior is not the other but the activity to lead the others into the right things. (Dan 12:3)

The meaning of Hebrew of “the light of the righteous shines brightly” (אור-צדיקים יִשָּׁמַח) should be revised into “the light of the righteous rejoices.” Actually the one to live for the other meets the suffering but much joy stays in his heart. Accordingly his face is shone. Stephen took the face of angel because he proclaimed the gospel by devoting himself to it before the persecution of his enemy. (Act 6:15)

In the other hand the wicked man has no true joy in his heart because he does not do for the others but for only himself and finally the destruction comes on him. The word, “the lamp of the wicked will be put out” means it.

10 By insolence comes nothing but strife, but with those who take advice is wisdom.

What is the cause to fight in the society that arrogant men live? (1) It is the quarrel happened for despising the others each other. (2) They take the quarrel each other for not for the glory of God but for the right and benefit of themselves. Some of any groups seek for the glory of God they do not yield their claim. Accordingly there peace is able to exist. But the other group grows up always in the division. Refer to Prov 11:2, 12:15, 19:20.

On the other hand, there are the men to listen to right exhortation. Here, so-called for, the word, “those who take advice” (נוֹעֲצִים) points to the one to yield to accept the opinion of the other. The men to listen to right advice well makes their society become well and also they themselves make the society become prosperous. Therefore such men are able to call for the wise man. The wise men listen to the right exhortation of the other well. Naaman, the general of Aramic military listened to the advice of a girl that was arrested out of Israel and also listened to the advice of his servant and obey it, his leprosy was healed. (II King 5:1-14) But the arrogant leaders do not listen to his exhortation but kept on his claim until the end. Finally such men were destroyed. The king Ju in Sang nation in the old China took violent ruling. The man, Bigan exhorted the reflection of the king, he did not listen to the advice rather he killed Bigan.

11 Wealth gained hastily will dwindle, but whoever gathers little by little will increase it.

Here, the word, “hastily” (סְהֵרָה) means “vain and improper method”.

The reason that the property to get by such method cannot keep on for long time is for God does not please the vain activity of man. Therefore

Prov 21:6 said, “The getting of treasures by a lying tongue

is a fleeting vapor and a snare of death”, Jer 17:11 said, “Like the

partridge that gathers a brood that she did not hatch, so is he who gets

riches but not by justice; in the midst of his days they will leave him,

and at his end he will be a fool.” “Gathers little by little” means to

gather by effort. God commands to the man “by the sweat of your face

you shall eat bread, till you return to the ground, for out of it you were

taken; for you are dust, and to dust you shall return.” (Gen 3:19)

Therefore the property to get by his effort shall increase in the blessing of God.

12 Hope deferred makes the heart sick, but a desire fulfilled is a tree of life.

“Hope deferred” has reason. It is to wait for long time in degree of frustration by us. As hope shall be accomplished swiftly, the life cannot

treat it preciousy. We have more rejoice by waiting for long time and

seeing the accomplishment. Then what it is accomplished shall be felt

like the tree of life preciousy. Therefore God works that the hope shall

be accomplished slowly. Is 30:18 said, “Therefore the LORD waits to

be gracious to you, and therefore he exalts himself to show mercy to

you. For the LORD is a God of justice; blessed are all those who wait for him.” God generally holds the time for long time and accomplishes good thing. If he created all things newly and established new heaven and new earth, he can do it momentarily. But he did not do so in making the deprived mankind repented and makes them become his children, in accomplishing the issue he endures for long time and waits for it. Therefore the people also should wait for and take the effort by following the method of God and waiting for long time diligently.

13 Whoever despises the word brings destruction on him, but he who reveres the commandment will be rewarded.

The one to despise the word of God is to despise God. Such man is the one like kicking an awl with his heel. Such man should be perished finally.

In other hand the one to fear God’s command is the one to fear God. It is obvious that such man receives the grace of God. What we should keep on one thing in our mind at this point, is the fact that we take the fear to God as well as, we have love to God in our heart obviously. To love God and to fear God is true devotion. (Ps 2:11) God does not demand the horror of slave by us. And also love is strong like death (Song 8:6) we can keep on the command of God by the strong power truly. Dan 9:4 said, “We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.” Jesus said, “Jesus answered him, “If

anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him”. (Jn 14:23)

14 The teaching of the wise is a fountain of life, that one may turn away from the snares of death.

In the world there is the snare and the pit to destroy the man. (II Tim 2:26) Therefore the wise teaching to make us dropped down into them is called for the well of life. “Life” the Scripture says does not mean the life of the world but means the spiritual life. In other word, it is the life to be with God. Jesus said that the one to have only the life of world is called for the dead one. (Mt 8:22) Ten the spiritual; life comes out of the teaching of wise man. What comes out of teaching of the wise is to make us known Jehovah, (Prov 1:7 Job 28:28) which is established by the inspiration. (I King 4:29) It comes to us as the word of life today. The word of Scripture works as life to the one to long for it and to believe in it in the old time and new time. A great pastor in China, Nee to Sheng made little flock Movement and was arrested by communion party and was prisoned in suffering. At the early time, pastor Nee worried that he did not believe the word of Rom 6:6, “We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.” He worried “how can I reckon that I was died with Christ?” “And took fasting. He at one morning understood that that he himself was died with Christ at his upstairs studying room. He got the life and

praised him and one more time, he got certain disease and was suffered in lying down and painfully, he thought the word of healing in the Scripture and also believed in the word. But the fever was raised up more. Therefore he began to doubt the word of God (the word of healing). But the word of God, “Sanctify them in the truth; your word is truth.”(Jn 17:17) was reminded in his mind. So he believed the word and estimated that all symptoms of his diseases (rising fever, suffering, no sleeping) are false. He declared that “headache is false, high fever is false and insomnia is false” After that he was slept within 5 minutes and next day he was recovered his health completely. We cannot say that the heart to estimate that the thought that pastor Nee To Sheng estimated as the symptoms of the disease are false, should be the standard that whoever should take. But it is sure that he believed in the word of God as truth.

15 Good sense wins favor, but the way of the treacherous is their ruin.

Here, so-called for, the word, “good sense” (שְׂכָל-טוֹב) should be revised into “good understanding”. This means the goodness in courtesy and attitude related to the others. (Crawford H. Toy, A Critical and Exegetical Commentary on The Book of Proverbs, Charles Scribner’s sons, 1916, p. 271). Delitzsch also said as same meaning as following, that is, “this is what is called for culture, to have deep ethical meaning.” (Proverbs, I. Eerdmans, 1950 p 279) Such good personality influences

to the others. Then from where does such true culture come? Solomon does not say the secular culture like the example of Confucianism but teaches the courtesy to come out of God-centered love (I Cor 13:5) the teaching of wisdom that he received is established by inspiration. Jesus also received love out of God and the man for executing gracefully at his childhood by his wisdom. (Lk 2:52) In the religion of truth (Christianity) faith is essence and courtesy is its branch. But this (courtesy) should be treated importantly in the view of social life. At this point we should keep on one thing in our mind. It is the fact that we cannot despise the courtesy in our faith life. The Scripture teaches that the one not to love visible man cannot love invisible God. (I Jn 4:10-21) Of course, the courtesy through loving God (loving man) is only theistic courtesy the Scripture says.

The humanistic courtesy of Confucianism does not arrive to the above of world and present state.

“The way of the treacherous is their ruin.” What does it mean? “The treacherous” is not the one to say lie in temporary failure but the one that have the habit of liar. Then such man has no repentance and never to be changed into the good side. Here, so-called for the way of deceiver is “ruin” (תָּבַח) means that he is not changed for he always stays. Actually it means to be strengthened. This points that the heart of the wicked has no same sense and mercy to the other and the future of him also shall be ruined. The one to strengthen in rebelling the truth must make his way been horrible. All atheists are finished as misery.

For an atheist, Voltare has no rejoice he lamented, “It might be better that I was not born” and then he finished his life, an atheist, Gardiner felt his misery and then sometimes missed the dog. (Charles Bridges)

16 Every prudent man acts with knowledge, but a fool flaunts his folly.

As we see this word, it is important the foundation of their personality than all deed to reveal to the others. The deed of the men in goodness and evil comes out of their heart. Therefore

Mt 7:18 said, “A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit.” Therefore as the mankind corrupted out of the forefather should be changed out of the foundation of his personality, he can become the wise man to bring about good fruit. Refer to Rom 12:2, II Cor 5:17.

“Acts with knowledge” (verse 16 a) and “a fool flaunts his folly” (verse 16 b) are contrasted each other. The wise man concentrates on his activity but the folly man says only the word. (DH Strack, Der Kluge handelt, der Thhor redet) At this point the word, the folly man “flaunts his folly” should be interpreted carefully. That is, the word, “flaunts” () means to have and to boast it and then again to spread it arrogantly. Then, what does it mean, “acts with knowledge”? It is the fear of Jehovah (Prov 1:7) in the essential motive of all activities and all attitudes. Accordingly the method of activity follows the word of God. Although the activity not to fear Jehovah is revealed cleverly to the man

(to be like developing the science), It is foolish to the author to write the Proverbs. Because the deed not to fear Jehovah finally harms the doer. There is no foolish deed like the man harms himself. For example, despite the Scripture said not to take drunkard of wine but to become the fullness of Holy Spirit and to fear Christ (Eph 5:18, 21) whoever drinks wine finally becomes the alcoholic. It is to break his body. It is the foolish activity more foolish than animal. The animals also do not break out his body by itself.

17 A wicked messenger falls into trouble, but a faithful envoy brings healing.

“A wicked messenger” is the man like the servant of Elisa. He took the activity like Elisa’s thought. (II King 5:20-25) Therefore he became a leper. (II King 5:27) As the servants of God also executes against the will of God, they should receive the plague surely. Because Eli priest did not obey the will of God he received punishment. (I Sam 2:29-34, 4:10-22)

But the faithful messenger like the healing to the owner. Hebrew word of healing (מְרַפֵּא) means refreshment here (Delitzsch). Because the faithful servant solves the difficult issues in the house of his owner, it makes the owner refreshed. Prov 25:13 said, “Like the cold of snow in the time of harvest is a faithful messenger to those who send him; he refreshes the soul of his masters.” For example, Elieser, the servant of Abraham executed so. (Gen chapter 24) And also the servants to be

faithful to the gospel of God work hard to proclaim the whole word of God, (Act 20:27) Before God (Gal 1:10 Ii Cor 2:17) he works to be admitted in his conscience of the people. (II Cor 2:17) Therefore they becomes the rejoice of God (refreshment).

18 Poverty and disgrace come to him who ignores instruction, but whoever heeds reproof is honored.

“him who ignores instruction” first of all is the arrogant. Arrogance is the leader of destruction. (Prov 16:18) God throws away the arrogant. (Jm 4:6). For the arrogant does not obey right teaching, he cannot become the right man. but finally he cannot help but to be a animal. Ps 49:20 said, “Man in his pomp yet without understanding is like the beasts that perish.” Suchman first of all meets poverty spiritually. About the one to be arrogant by throwing away the rebuke, Rev 3:17-18 said, “Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed.” In the other hand, if whoever obeys right obedience, he cannot help but to be prosperous. Because God gives his discipline to the loved by God Therefore Job 5:17-18 said, ““Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. For he wounds, but he binds up; he shatters, but his hands heal.” Refer to Hos 6:1-3. Not only that the one to obey the discipline is the humble man. Humility is the leader of honor. (Prov 15:33)

19 A desire fulfilled is sweet to the soul, but to turn away from evil is an abomination to fools.

That is, As the believer takes right desire to God, it is accomplished, he gets great joy. In this meaning, Jesus said, “Ask, and you will receive, that your joy may be full.” (Jn 16:24 b). The rejoice is, above of all, the joy that finds out living God to work. God is more precious good than all the world. As right desire is accomplished also is delight thing, the fact God is my God is more delightful thing. Such blessing cannot be expected by the foolish. Because he hates the evil, the prerequisite condition of this event. (D. G. Wilderboer, Auf solchen Segen Konnen die Thoren nicht rechnen, weil sie vor Erfullung der ersten Bedingung dazu, namlich “ Weichen vom Bosen”, einen Abscheu haben. – Die Spruche, 1897, s 41) In other word, the foolish man does not take therighteous desire before God. Because he loves to stay in sin. Jn 3:19-21 said, “And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.”

20 Whoever walks with the wise becomes wise, but the companion of fools will suffer harm.

Here, the word, “the wise” of course points the one to honor God. “walks with” does not mean to walk on the way together but to take fellowship and intimacy. The man receives the influence of friends so much. David wanted to take fellowship with the righteous man and said, “Let a righteous man strike me—it is a kindness; let him rebuke me—it is oil for my head; let my head not refuse it. Yet my prayer is continually against their evil deeds.” (Ps 141:5) At the other hand, fools, that is, the one to take fellowship with the atheist (Ps 14:1) become the atheist easily. It is a great loss that he himself drops into destruction. Therefore, the wise that is, the blessed man does not follow the craft of the wicked, does not stand up on the way of sinner and does not sit down into the seat of the arrogant. (Ps 1:1)

Confucius in Confucianism also said, “ As three men (included myself) execute, surely there is my teacher , I chooses the good man among them and follow him, I see the bad person among them and thinks of my fault and corrects it.”

21 Disasterh pursues sinners, but the righteous are rewarded with good.

Here, the word, “pursues”is important. It points that it is fact that the sinner receives soon the wage of sin. Although the sinner tries to escape it he should meet it. If he does not receive it after several hundred he should meet it surely. After the Amalekite tribe committed sin they received it after several hundred years. (Ex 17:14, I Sam 15:2-

9) At the day of II World War Aihiman who killed 600 million Jewish people escaped after ending of war and wanted to live in hidden state at Argentina, South America, finally he was arrested there and pulled into Israel and then he received the death penalty. Because it is so sure that as the world is filled with sin, they should receive the punishment of heaven. The statement to this one comes out of the pagan writing. That is, “The word is filled with bad heart, the heaven should cut off it. Surely.”

22 A good man leaves an inheritance to his children’s children, but the sinner’s wealth is laid up for the righteous.

Here, so-called for, “a good man” points the one to take the fear of God (the believer), For the good man stays in the case of poverty, this does not say the general principle. This is the word limited to some special case (Some righteous man to receive the material).

But here is the word we should keep on. This does not mean that although the descendant of a good man are unrighteous, they can enjoy the benefit of the material of their forefather. Although a good man gives his property to his descendant, as they (his descendant) are unrighteous, he cannot enjoy it and should be destroyed. Therefore the descendant of a good man remarked here means not the descendant of blood hood but the good spiritual successor. A good successor keeps on the heritage of his forefather. This is like the word of Ps 37:25, “I have been young, and now am old, yet I have not seen the righteous

forsaken or his children begging for bread.” Here also, “the descendant of the righteous” is the blooded descendant and also the successor of righteous life.

“the sinner’s wealth is laid up for the righteous” This word said that it becomes the process by the historical judgment of God. The historical judgment of God does not inform always to the men. The judgment should come on the history of sin installed for long time. Therefore the people can be died without seeing the fact of judgment of the wicked in his contemporary day. Some stars are not showed by our sight for they stays at long distance out of the global. But can we say that the stars do not exist? The Canaanite tribes were deprived by Israel. But Abraham received the promise out of God about that thing, but he did not see the accomplishment of the promise by his eyes.

23 The fallow ground of the poor would yield much food, but it is swept away through injustice.

Here so-called for, Hebrew text of the phrase, “The fallow ground of the poor”(גֵּר רֵאשִׁים) should be revised into “The poor man’s fresh land,” (Delitzsch). This phrase means the poor man to be afraid of God means the field taken by much effort. God blesses the godly man to work with much effort to work faithfully with much effort. The effort that the man works much for his industry is the virtue to obey the command of God.(Gen 3:19) “By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you

are dust, and to dust you shall return.” Because the Egypt overcame the famine for diligent effort of Joseph, out of poverty. (Gen 41:33-36, 54)

In the spiritual life the one to take effort diligently receives the much grace. The one to take not effort was like the one that after received one talent does not apply it but install it directly. (Mt 25:24-26)

The phrase, “it is swept away through injustice.” Should be revised into following, that is, “the rich man should be perished for unrighteousness.”

In other word, it means that although the man is rich as he does not use the property rightly finally the property should be disappeared. Such man makes the means of sin with the property. He does not believe in God but believe in his property and become arrogant and despise God. God deprives his property. He treats the object to depend on what he depends on the other except God. As we see Is 3:1, God said that he shall remove what Jerusalem and Judah depends on. Refer to Is 3:2-3. Therefore Prov 16:8 said, “Better is a little with righteousness than great revenues with injustice.” Ps 37:16 said, “Better is the little that the righteous has than the abundance of many wicked.” Prov 28:6 said, “Better is a poor man who walks in his integrity than a rich man who is crooked in his ways.” Refer to Prov 19:1, 22.

24 Whoever spares the rod hates his son, but he who loves him is diligent to discipline him.

We should not misunderstand the meaning of this phrase. This does mean that the parent should treat his children only sternly. This means

that the parent only should discipline it without hesitating to the fault that the children should receive. Then the issue is the word, “the rod”. Should we treat the fault of our children with rod surely in each time? Is it proper that hitting is the means of education?

To this issue we interpret as following, that is, the word, “the rod” is not surely hitting but is a metaphor of general discipline. Paul also used the metaphor to general discipline. (I Cor 4:21) In taking discipline that the parent gives discipline to his wrong children, he does not give hitting but can choose the other method. For example it is to set him in the limited room. In this case the parent with discipline warns firstly to wrong children, he should inform that if he will take wrong, he should be disciplined latter to him. Then the child should take a chance to regret it with free opinion. If he commits the fault again, he himself chooses his free discipline. Always the educator should not break out the free will of the educated. Breaking out the free will is like breaking out his personality.

The word, “diligent” (דָּלִיגָה) in our text means “early”. This points the morning of life that the youth time. The time to rule over the children by discipline is limited with the youth time. For the children to enter into teen age has the rebellious mind it is hard to get the effective of discipline. In this time they should be led by his impression.

25 The righteous has enough to satisfy his appetite, but the belly of the wicked suffers want.

Here, the word, “has enough to satisfy his appetite” (אֵכֵל לְשַׂבֵּעַ נַפְשׁוֹ) Should be revised into the word, “although he eats that his soul may be satisfied”. This does not mean that in eating and drinking, his covet shall be filled with. This points that the righteous, in his eating and drinking, he must be satisfied by his righteous desire (the desire to take self-control). For example, At the time of king Ahab, all people were dropped down into the famine state, Elijah could escape his hungry by eating meat and bread brought by the crane. Not only that, he could spend enough by serving of a Canaanite widow through the blessing of God. (I Ki 17:1-16) Daniel also took more beautiful face and more sound flesh by his self-control and satisfying with water and vegetable. (Dan 1:8, 15) For the righteous is taken self-control to desire to the food but he accepted God in his heart he enjoys satisfaction. (Ps 23:1) Refer Is 65:13-14. He has the life in the center of God. I Tim 6:6-8 said, “But godliness with contentment is great gain, **7**for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content.” Here, so-called, the word, “ “means that it is benefit that the man to know satisfaction by only God can enjoy. The one not to accept God got all worlds in him there is no satisfaction. The word, “but the belly of the wicked suffers want.”(Verse 25 b) Although Ahab stayed on the kingship throne, he was not satisfied and snatched the vineyard of Naboth (I Ki 21:1-16), although the emperor Nero lived in the golden house, he was unsatisfactory and then finally he was suicide.

Because the truth revealed in verse 25 is so sure and is realized historically often there are similar writing like such thing. It is following contents. That is, “to know satisfaction is amusing, as he tries to covet, the anxiety cannot be finished.” (), “the one to satisfy enjoys the delight even poverty state also, the one not to satisfy takes the anxiety even his wealth state.” () “ As he know self – sufficient state if he always is enough , in his whole life he cannot met the harm, And as he know stopped point and always he is stopped, he cannot be met shame in his whole life.”(), “As he keep the self-control with peaceful heart, his body does not meet shame, and as he know the foundation, his heart itself keep on peace. Although the one to do so lives in the world of man, rather he is naked in the human world.”(). Such words in MyungSimbogam teach that it is possible that without serving God, self-sufficient life for himself. Although the ideal is good but the man not to have devotion to take the fear of God cannot arrive there. In the other hand, Christian Scripture teaches that self- sufficient life comes out of the life in the center of God. (Ps 23:1)

Chapter 14

Interpretation

1The wisest of women builds her house, but folly with her own hands tears it down.

This word said that what the family does well is depended on the hand of wife. Here, so-called, the word, “wisest” means the spiritual wisdom, (Prov 1:7, 2:5-6) The woman to have the wisdom Especially, (1) devotes to herself to the faith life (Prov 31:30), (2) is diligent to her business (Prov 31:13-19, 22-37) (3) devote herself to educate her children (Prov 31:26) and she teaches them as her good example.

The woman in above remarked area, the woman can do free activity. This is the sphere sovereignty in the areas to establish by the truth of Scripture. In the activity of women recorded in Scripture the wise women are not little. For example, after Ruth lost her husband and then she did not leave her family and served Jehovah and gathered grain on the field and served her mother-in-law. (Ruth 1:16-18, 2:3, 11-12, 23) The mother of Samson helped the weak point of her husband (Judg 13:21-23) Priscilla executed at the attitude that might go ahead than her husband in faith. (Act 18:26, Rom 16:3-4).

Despite it, the old oriental moral despises the authority of woman and then tended to be dropped down into tendency to treat the female as a

slave. The contents are introduced as following. Confucius said, “The wife is the one to be oppressed before the people.” () And also he said, “Because it is difficult to handle only female and small man, as we close to them they shall be arrogant but as we are far to them they blame us.” For Confucius did not say what the woman executes goodness but said so, it is obvious that he got the thought of predominance of men over women. There are both man and woman can take their duties well or not. There are both foolish female and foolish male. They, both female and male perish their family. They have no the faith to take the fear of Jehovah. For example, the wife of Roth came out of Sodom and broke out the command of God (Gen 19:26), The wife of Job did not help him in tribulation rather, she said the word to destroy his faith, that is, “Then his wife said to him, “Do you still hold fast your integrity? Curse God and die.”(Job 2:9) And Ahab and his wife, Isabella accepted many idols out of the foreign area and made Israel committed sin religiously, greatly. (I Ki 16:30-33, 18:4, 13, 19, 19:1-2)

2 Whoever walks in uprightness fears the LORD, but he who is devious in his ways despises him.

The word, “walks in uprightness” points that the man practices by his word before the sight of living God. Or although he takes fault, if he repents before God and offers himself to God again, it also is one of activities to do honestly before God. God pleases that the sinner repents and returns to him. (Ish 2:18) Refer to Mt 9:12-13.

What does “the fear of Jehovah” mean? The fact that the man takes the fear of Jehovah is not established by finding out that at some urgent time he seek God by his awakening mind. The fear of Jehovah is established by (1) taking fear of God in his general things not to commit sin. (2) Taking godly life by awakening and praying state in secret. (3) Not committing sin in his heart (4) as he stays in peace rather he is afraid of leaving the Lord and taking caution. (5) As he is trouble time it is established that he does not escape it but to keep on the righteousness.

“He who is devious” is to do according to his desire. What he despises God is revealed as several things. 91) He loves pleasure more than loving God. (II Tim 3:4) (2) He does execute by his human corruption directly and does not repent but does not believe God (Jud 1:10) (3) because God endures for long time, he does not punish rapidly and repeatedly, rather he despises God and claim that God does not exist. (Rom 2:4) (4) He is not afraid of the word of God. (Prov 3:13) (5) He does not glorify God but glorify himself. In other word, he acts recklessly. Refer to Jn 5:44 Act 12:20-23. (3) He does not pray to God It means that he despises the promise of God (Mt 7:7-11) that the one to seek shall receive by God. (7) As he worships God he does not have sincerity. This is to gather together as holy assembly but to commit sin. (Is 1:13 b) Such worship is not true service but like makes to mock God.

2 By the mouth of a fool comes a rod for his back, but the lips of the wise will preserve them.

For “a fool” always is arrogant he treats the others as the lower one than himself. Because all men were made in the image of God (Gen 1:27, Jm 3:9) the one to despise the other is to despise himself. He is a foolish man. Such man despises the fact and truth and then vomits the word to despise the other. They said, “Those who say, “With our tongue we will prevail, our lips are with us; who are master over us?” (Ps 12:4) They receives the punishment (discipline) finally as the result of their arrogance, Arrogance is the leader of destruction. (Prov 16:18) Refer to 64:8.

“The wise” says as he should say and as he keeps on the silence he keeps on his mouth to give some benefit to the other. Therefore he himself gets some benefits. Refer to Prov 12:6 14, 18, 13:3, 18: 20. (1) The wise man does not blame the other rather he covers him for he loves the other. (I Pet 4:8) Therefore the other also protects him by their word. Prov 17:9 said, “Whoever covers an offense seeks love, but he who repeats a matter separates close friends.” Not only that, (2) the wise man is the one to have fear of Jehovah always he proclaims the word of God to make the others known Jehovah. Because he is the one to testimony the word of God, God feeds him (Prov 18:20, Rom 15:27, Gal 6:6 I Tim 5:18) and he protects and makes him overcome the craft of devil. (II Tim 4:17 Rev 12:11) He shall be protected forever. Dan

12:3 said, “And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever.”

3 Where there are no oxen, the manger is clean, but abundant crops come by the strength of the ox.

This is the word to stress the effort. “Ox” is the symbol of fidelity and effort. As the man is neglect, his heart takes the corruption and sin and then finally he shall be perished. The spiritual blessing also is given to the man of effort. (Mt 11:12) God discussed especially the cow among the animals to teach the effort to the man. He said, “You shall not muzzle an ox when it is treading out the grain.” (Duet 25:4) Ecc 5:12 said, “Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.” The man should work diligently as a cow. God wants that the man devotes himself to the good work. To work until the sweat is flown on his face is God’s commandment. (Gen 3:19) Therefore Ecc 9:10 said, “Whatever your hand finds to do, do it with you might, for there is no work or thought or knowledge or wisdom in Sheol, to which you are going.”

Sermon 4 Believer! Work as the Ox (Prov 14:4)

The man aims on not living in the world but glorifying God. Eph 2:10 said, “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. “

1. He should center to the Lord.

Keeping on his job also aims on the glory of the Lord. (I Cor 10:31). Therefore he feels the meaning of his work. The one who works for the Lord cannot help but to enjoy his own work. Because to do for the Lord is the too great blessing. As Paul devoted himself to proclaim the gospel, he works with his hands diligently and gave much sacrifice to help the co-workers. (Act 20:34) We sometimes take the severe tension for our lives extremely. Accordingly we devote ourselves to do the life passionately. But the thing that we are interesting in it is to help the others in the meaning to do for the Lord.

2. He should do his best in the work.

What degree shall we work for the Lord? It is to be faithful until our death. As the man always looked at the death that is approached, he used to take the great decision. Proverb 9:10 b also commands that the man should work by looking at the day of his death. If we die, we should die after to complete the mission that God gave us. Only the thing that we complete the work of God and offer it to God shall make us regretted our lives. Just like that, the work of God is precious. Then how many work of God are existed in the world? The work shall not be finished until the end of the earth. Because the work is so lot and our life is short, it is the big issue. But the things God provides to us do not work by ourselves but God make them accomplished. Therefore it is

enough that after we accomplish our responsibility in the will of God, and we shall be died. As we are faithful to the will of God worthy, after our death God is glorified by it. God revealed his power to rise the dead through the bone of the prophet, Elisa that after he was faithful and was died. (II King 13:20-21)

5 A faithful witness does not lie, but a false witness breathes out lies.

“A faithful witness” is the one to have faithfulness in his heart. (Ps 51:6) Therefore he does not change his faithful testimony for bribe or, threat. Such man does not change his vow although he gets some harm. (Ps 15:4) God uses the man as his servant.

Faithfulness is so important in the business of world also like the life. So “honesty is the best policy. At the world of industry also as the products are made in trustworthy until the end, true development shall be happened. As it lost the credit in process, the business should be destroyed. If the business in this world also shall be succeeding by the center of credit, does not God’s work need more? For the kingdom of God cannot be seen by our sight the witnesses should be more faithful to make them believed in it. The faithfulness of gospel witness makes the men believed the kingdom of God more than the miracles. Although the Baptist John did not execute the miracle the faithfulness of his word made many people believed Jesus Christ. (Jn 10:40-42)

In the other hand, the false witness says much lies. The word “breathes out lies” means that the lie is come out of like breathing out (נִפְּחָה). This means that the lie is comes out habitually. The liar comes out of several areas. (1) He testimonies wrongly for he does not know the fact. (2) He knows it as the contrasted word to the fact but he claims it intensely to knock down the other in deceives. (3) He says again much lies to make the lie as true word. (4) He talks exaggeratedly. When talking about a fact in enlarged state, it also is lie. Especially as we boast, it is easy to enlarge it and also to blame the other. (5) Breaking out the promise. This cannot be executed intensely. But it also becomes the lie as the result. (6) Behaving dishonorably For example, although he reveals the great board, it has no the contents to relate to it. The book of Judah compared this man as “waterless clouds”. (Verse 12) (7) Hypocrisy, that is, although his external area is revealed godliness but his innate heart is filled of all dirty false things. (Mt 23:27) Such false things are very wicked and dangerous. Moreover the witness of gospel should leave out of such lies.

6 A scoffer seeks wisdom in vain, but knowledge is easy for a man of understanding.

Here, “A scoffer” means the one not to seek God, and “wisdom” means the spiritual wisdom that is, the wisdom to know God than the general scientific knowledge. Even the arrogant one can take wisdom to

understand scientific knowledge. But he cannot know God. God drive out the arrogant. (Jm 4:6) Refer to Jn 9:39-41.

He informs himself to the humble one like an infant. Therefore Jesus said, “At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children;”. (Mt 11:25) Just like that the one who is humble and believe in the word of God and obey it is “a man of understanding”. Because he gives up his autonomous before the authority of God (Jn 17:7) but his attitude to obey humbly is already the attitude of understanding. For he already take the wisdom of the method to know God he received grace of God at this area. The one to have God’s grace receives God’s grace more. As God said, the one to have some shall be given more means it. (Refer to Mt 25:28-29, Mk 4:25) The word, “knowledge is easy” means it.

7Leave the presence of a fool, for there you do not meet words of knowledge.

Here, so called for, “a fool” does not mean the ignorant man or, the one not to have leaning. These points to the one to despise God (Ps 14:1) for his arrogance. Such one cannot be the object of lesson. As the believer closes to such one, rather he shall be harmed. Refer to Mt 7:23 II Cor 6:17 Ps 1:1. It is the general lesson that to the one to harm the other by the pollution of wicked thought without hope of repentance wildly should be isolated as the believer.

Ps 1:1 said, “Blessed is the man neither who ...nor sits in the seat of scoffers. (The one to say that God does not exist wildly)” Refer to Mt 7:6, Rom 16:17 I Cor 5:13, Rev 18:4. Of the one to belong to the heresy, the Scripture said, “As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him,” (Titus 3:10). We should read the word, “one or, two times” carefully. It does not mean that we always should close such man and exhort him. Although we exhort him, it is only, “one or, two times. Because such man claims that his fault is right wildly and informs the pollution to the others positively. Just like that, because such believers has the sincere reason that he should leave the hardened wicked man (Especially the one to claim the atheism and heresy strongly) far, and the wicked one does not receive the teaching of the believer but rather he harms to him. Here what we keep on in our mind the believers should take the merciful heart to him although they leave him far (they should not take wicked heart to him), as our heart is wicked, our heart become wicked and received the loss spiritually. Jud 1:23 said, “save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.”

8 The wisdom of the prudent is to discern his way, but the folly of fools is deceiving.

The man knows, first of all, should know the way he should go (his work to be worthy to God’s will) rightly and should execute it. (I Cor

7:17), as he executes so he can do role of service to the others. Refer to Gal 6:4-5 I Cor 12:7 17-21. Then to discern the will of God rightly we should execute it by the wisdom God gives. The wisdom is given to only the one of simple heart to leave covet, unrighteousness and hatred and to serve only God. 9 Mt 6:21-24) Simple heart points to the simple character to serve only God. It does not mean that in seeking the spiritual knowledge, he should study only the Scripture but does not need to pray and to obey and to repent, and also it means that he should pray only (or, to devote himself to obey only) but he does not need to learn the Scripture. To serve God rightly he should learn all things to know God rightly and should live so. (II Pet 1:5-7)

“The folly of fools is deceiving”. “The folly”, that is, the silly thought to despise God deceives self and the others although it seems to be right. (II Tim 3:13) The wisdom of world to despise God is so. Although the men to slander faithful Daniel to God, have the wisdom that they could do so well (Dan 6:4-8) finally in their snare they themselves get caught, (Dan 6:4-8) and they were killed.(Dan 6:24) Refer to I Cor 3:18-20. And also Ananias and Shpphira despised the omniscience of God and his omnipotent and deceived the Apostles to get the honor before the people but they were destroyed. (Act 5:1-11) Whatever activity that does not fear God is foolish and deceives the other and him.

9 Fools mock at the guilt offering, but the upright enjoy acceptance.

What is “fools”? Of the fools, the Proverbs summarized in short as following, That is, Prov 10:23 said, “Doing wrong is like a joke to a fool, but wisdom is pleasure to a man of understanding.” The reason that he enjoys evil activity is for he does not know truth. Truth is not the other but the word of God the Scripture revealed. The one to ignore the Scripture does not know the sin as sin but rather enjoy it. Prov 14:16 said that the foolish believes by himself for his self-indulgent. Here, “the foolish” is kesil (כֶּסֶל) in Hebrew, which should be translated into “fools”. “Fools” has no the activity to keep on truth for he has no obvious line of life. He is infinitive wanderer in his heart without needing the discernment of goodness and evil. So he does not need to care the issue of sin. Prov 28:26 said that the fool believes in his heart. Jer 17:9 said, “The heart is deceitful above all things, and desperately sick; who can understand it?”

To believe in his heart without believing in God is to believe in sin finally.

As we see all the above words the fools are not the others but do not know God. Therefore Ps 14:1 said, “The fool says in his heart, “There is no God.” They are corrupt, they do abominable deeds; there is none who does well.” Why is the one to say that God does not exist foolish? It is as following. That is, the one to deny God tries to know God by scientific knowledge. Scientific knowledge is the childish one as we think of its ultimate goal. It is only a mechanical knowledge. Accordingly it is impossible that we cannot take the material knowledge

as well as the knowledge of invisible world. Because God is the spirit we cannot know him by mechanical method. God is not the material. We can know God by only the inspiration. The fool does not know the inspiration, accordingly he cannot know Him.

“Mock at the guilt offering” This foolish activity of the fool first of all opposes God. God treats the sin seriously. God’s son, Jesus Christ shed his blood and his sweat and prayed at the garden of Gethemaneth for the sin of the other, and was died on cross at Calvary. (Charles Bridges) The one to know what the sin is and repent it does not mock the sin even momentarily.

“The upright enjoy acceptance” That is, because only the honest one repents, there is the grace of God in them. “Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.” (Lk 15:7) Prov 28:13 said, “Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.” The servants of the Lord that in the church history takes abundant grace were the men to repent their sin in detail. The purpose that Jesus Christ came, was not to call for the righteous but to call for the sinner and to make him repented. (Lk 5:32) God established his people as the repented one essentially. Because in the true meaning there is no the righteous. (Rom 3:10) Ps 130:3-4 said, “If you, O LORD, should mark iniquities, O Lord, who could stand? But with you there is forgiveness, that you may be feared.”

Despite it is, many people do not repent their sin frankly, (1) they identified their sin, which is not the attitude of honest before truth, (2) It is the attitude without responsibility of his sin for he excuses his sin to this way and that way, (3) For the others has such sin his own attitude also is not bad, because it is not right judgment (dishonest thing) not to admit that he himself is the object of judgment. (Ps 51:6) The faithful man in him repents his sin.

10 The heart knows its own bitterness, and no stranger shares its joy.

This word belongs to the true man. The man does not know the contents of suffering and delight in the heart of the other. But Christ Jesus to experience the man knows it. So he is only the qualified one to save the man. To experience the man means that he is God and also he himself became a man and knew all diseases of the man (Is 53:4) he bore all burden of the man (Is 53:5) and he is with the man eternally. (Mt 28:20) As he took low seat to experience the man deeply God lifted up him with his power. (Phil 2:6-11) As the Apostle Paul took low seat through the tribulation as his servant to help the other, God gave comfort to him with his power. So he could comfort the other and could hold them. (II Cor 1:3-7) The servants of God follow the example of the Lord and as experienced the other, he can know their suffering and their delight, and he can contact to their heart with the power of gospel deeply and then he can success. Not only that the

general believers also should inform one another in the invisible world of their heart (I Cor 2:11) should open (Phil 2:1-4) to get the development of his own spiritual world. The realization of such things also is accomplished by their experience each other. Therefore he in the church life he should rejoice with the men to rejoice and should weep with weeping persons. (Rom 12:15)

11 The house of the wicked will be destroyed, but the tent of the upright will flourish.

This word does not teach only the present issue but includes till the ultimate judgment. In this world, the wicked seems to be flourished temporarily. (Ps 17:14) But they in coming world (or, the present world) should be judged. Refer to Ecc 12:14. The word, “the upright” confessed his sin faithfully and believes in the Lord and to receive his righteousness.

The word, “the tent” (טֶבֶט) is meaningful. It is different to the house and shakes and also it shall be crushed. The author reveals subtly the life of coming world of “the upright”. The upright knows that the life of this world is temporarily (II Cor 5:1) and moves in the center of coming world. Because of it, he lives the frugal life like the misery tent life and concentrates the alms with his own materials. Not only that he shouts out repentance to the present people for he lives in the center of coming world, and was persecuted and can stay in the misery life like the life of tent. So the thought of coming world rules over him. He believes in

the word of the Apostle Paul, that is, “If in Christ we have hope in this life only, we are of all people most to be pitied.” (I Cor 15:19), and executes it. Because of it, God pleases to become his God, coming world belongs to him (Heb 11:6, 16) the word; “the tent of the upright will flourish.” means it.

All true saints are strong to the thought of coming world. Because Abraham longed for coming world at the land of Canaan, he was sufficient in the life of tent also to wander to and fro. (Heb 11:9-10), David endured the persecution by the men of present world and did not envy their property and only longed for coming world and boasted it. He said, “From men by your hand, O LORD, from men of the world whose portion is in this life. You fill their womb with treasure; they are satisfied with children, and they leave their abundance to their infants. As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.” (Ps 17:14-15) According to the word of Jesus Lazarus had lived in the center of coming world and finally he was glorified in coming world. (Lk 16:22, 25) Prov 14:32 said, “The wicked is overthrown through his evil-doing, but the righteous finds refuge in his death.” Refer to II Cor 4:16-18.

At this point we have what we should keep on in our mind. It is the fact to happen the thing to receive the judgment in good and evil. That is,

the upright also has the present honor of present world. (Ps 37:34-40)
But the complete judgment should be happened at the end of the world.

12 There is a way that seems right to a man, but its end is the way to death.

(1) The man claims that the way to achieve his desire is the right way easily. But because the way to achieve his desire to oppose the will of God is evil, it is the way of destruction. (2) The way of evil deceives the man by covering the mask of goodness. As the man follows the way he should be perished. (3) The men know that the way to commit great sin is destruction but mistakes that to commit small sin continuously is free. But because the activity that commits small sin continuously for long time also installs the wrath of God, finally he should be perished. (Rom 2:4-5) The man is the one to depend on God but is not the one to do by him. In other word it is obvious that he is not the creator of universal all things but a sinner as a creature. So as he follows the word of God and the lead of Holy Spirit, he gets the life. Prov 28:26 said, “Whoever trusts in his own mind is a fool, but he who walks in wisdom will be delivered.”

13 Even in laughter the heart may ache, and the end of joy may be grief.

This word points that the pleasure to belong to this world is not pure and long. The pleasure to belong to this world, that is, after the

physical delight the sorrow is followed to it. If the man has no the delight of salvation, his joy is external the result of such joy brings up the plague. As the king, Besazar enjoyed with his officials together at his feast, what was it happened finally? (Dan 5:1-6) We can think of the pleasure of a foolish rich man, which Jesus said as a metaphor. That is, “And he told them a parable, saying, “The land of a rich man produced plentifully, and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.”’ But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’” (Lk 12:16-20)

But the source of the joy of salvation is infinitive. Despite it is, the believer cannot keep on the joy continuously. Therefore Paul exhorts to keep on it to the believer continuously. We should try to keep on the delight of salvation continuously. The effort is as followings. (1) As we fight with all sins we should overcome it especially we should overcome the sin of unbelief, Unbelief makes the men not kept on the delight of salvation. (2) We should devote ourselves to pray. The prayer of victory brings the joy of salvation. (3) We should hate to the others. The one to hate the other happens the unpleasant sense in his heart and he loses the joy. (4) We should not be dropped into temptation. As we are tempted once, and we leave out of the Lord, it is hard to recover the

spiritual joy. (5) We should devote ourselves to the Lord indeed and live for him. Because the one to devote himself to the Lord truly is walked by God, he rejoices always. God has always full joy. (Ps 16:11)

(6) We should remember the received salvation already and always reveal praise and thanksgiving. When we commit our lives to our situation we cannot keep on delight. Because the situation always may be changed. We should discern the truth intellectually and keep on the attitude of our lives into the direction of truth as we think of by the truth how much delightful it is! Above of all, we try to give thanksgiving and to praise. Then, our joy should be abundant.

14 The backslider in heart will be filled with the fruit of his ways, and a good man will be filled with the fruit of his ways.

Because the men do not know the retribution of the good and the evil, the author here stresses that the retribution should become fully, that is, the one to corrupt and to leave God has the day of retribution to his wicked activity, but in the other hand, it means that the faithful believer (the good man), first of all, takes contents by the work of God to be accomplished in himself. As we say these two facts in detail, (1) the one to leave God should be retaliated against completely (contents) at the state of judgment by his deed. Such thought of retribution come much in the Scripture. After the man commits sin without repenting it he can cover it for some duration. But as it shouts out the day to arrest him comes on. (Jm 5:4, Gen 4:10) In other word, the sinner himself

catches out it voluntarily and repent it should be solved. If he does not do it and ignores it the sin follows he and then it should be retaliated. (2) The faithful believer (a good man) gets the contents It is informed to us by interpreting “with the fruit of his ways” in the text rightly, Hebrews term (מַעֲלָיו) of this word should be translated into “ from himself”, but what does the phrase, “will be filled with the fruit of his ways ” mean? This points that the faithful believer takes contents by the work of God’s salvation accomplished in his heart. This is like the word that Jesus said, “but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life” (Jn 4:14). Paul, in the meaning to enjoy such contents, said, “For to me to live be Christ and to die is gain.” (Phil 1:21) In such meaning the pride of the faithful believer stays in himself. (Gal 6:4) This pride does not boast himself, but the work of God’s salvation in him. Refer to Jn 3:21.

15 The simple believes everything, but the prudent gives thought to his steps.

This word said what the faith of Christianity is. The Christian faith is not established by the foundation of the character of the one that believes in whatever without caution. The faith of Christianity is the operation of holy heart that does not believe except the word of God. In other hand, the heart to believe in all things follows the superstition and also cannot help but to shake continuously. Because human faith is

important to control the eternal future, he should believe in only God and obeys him and takes hope. (Ps 39:7) For Adam and Eve believed in the word of devil, they brought the death into all mankind. (Gen 3:1-6, 19)

“The prudent” is indeed believed in only the Lord and executes his will. He takes care of not to break out the word of God.

Then verse 15 a said of faith, and then why does the parallel passage, verse 15 b say about the activity? It is solved as we know the relationship between faith and work rightly. That is, faith and work are not separated of each other.

(1) For faith means to believe in the good God, it itself is good. As we receive the faith to believe in the Lord, First of all, all thought in our heart are disappeared. Therefore the good behaviors come out of it. Accordingly faith and work cannot be separated each other.

(2) As we do not work goodness, faith should be weak. Figuratively, the root of tree is like faith and the tree is like good work. The root is important to the tree. But as the tree is cut off the root also is died. Although faith and work are thought logically, actually both things cannot be separated each other. Then the contemporary believers to hate good work teach wrongly and inform it, like the fact that faith and work can exist separately by analyzing faith and work theatrically.

(3) The good behavior itself is the detailed aspect of faith. We take our activity by the method to believe in the Lord. Work is not the merit of salvation, but it is a part of faith. (Faith itself is not the merit of

salvation) James said that faith without work itself is the dyed faith.
(Jam 2:17)

16 One who is wise is cautious and turns away from evil, but a fool is reckless and careless.

Cautious to be stressed here means to fear God. The fact that the believer leaves the evil is the work taken by the fear of God. (Prov 16:6, 17, 28:14, Ps 37:27, 28, Phil 2:12, 13) The reason that it is called for the wise behavior is for s the believer did so he stands on the hand of God and also receives the blessing of God. But the one not to know the word of God (the foolish man) does not know the fear but believe in himself. The activity to believe in himself as a man is the derailment. That is, (1) it is the foolish activity. The man has no the power to create all things of heaven and earth and also does not create it. He cannot make himself been well according to his desire. He meets innumerable things that he himself cannot do. He cannot save himself also. (2) To believe in himself commits arrogant sin, the greatest sin. At this point, Jm 4:13-16 said, “Come now, you who say, “Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit”— yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, “If the Lord wills, we will live and do this or that.” As it is, you boast in your arrogance. All such boasting is evil. So whoever knows the right thing to do and fails to do it, for him it is sin. “. (3) It is an extreme misery state. As the man has the

object of faith there is joy and hope. But the fact that he believes in what he cannot believe in is great misery state to run away into the pit of failure and destruction powerfully. God is the creator of all things in heaven and the earth, and the sovereignty Lord, and gave the begotten son; Jesus Christ to save the sinner by substitution, the one to believe in him has the greatest blessing. Despite it is, the man does not believe in Jesus Christ but believe in himself is the misery to bring the greatest woe by himself.

17 A man of quick temper acts foolishly, and a man of evil devices is hated.

Here, the word, “quick temper” points the anger of temper. The fact that temper makes foolish things is able to be interpreted as following. (1) As the man takes temper (moreover rapid temper) his heart becomes dark and does not discern the right and the wrong rightly. Accordingly he executes several reckless behaviors. The activity of Namaan (II King 5:11-13) is an example. (2) The man firstly takes temper for his weakness, as he does not solve it rapidly the hardened evil should be strengthened. Refer to Eph 4:26-27. The beginning to quarrel is like water leaks from the shaft. (3) Angry is the poison to kill the other, as it kills the one to take tempering his soul and also it is spread into the outside. Refer to I Jn 3:15.

Then what are the reason that the man takes temper and the secret to overcome it? (1) Because his character is short temper, he cannot

endure little thing and take temper. As such man also knows that he himself should be died as a sinner and always hit himself into obedience, he can block his temper. Pastor Hyun Bong Kim who testimonies to reveal the temper easily for his rapid character devoted himself to control his heart always by keeping on his weak point in his mind. He said that he did not neglect to block the temper always in his heart at the early time. He who took care of himself to give much caution, finally after 20 years overcame the sin. He fought against the sin until the end; finally he was succeeded as good pastor.

(2) As the man not to have swift temper is met the immeasurable unrighteousness unspeakably, he can take temper. Although David was the worthy man to the heart of God (Act 13:22) he had taken the temper for the issue of the attitude of Nabal that paid the goodness with evil. (I Sam 25:9-13) But at that time he should not take temper. It was good thing that after moment as he listened to the advice of Abigail (the wife of Nabal) and returned. (I Sam 25:23-25) The extreme sin to pay the goodness with evil should be punished by God himself. (I Sam 25:36-38)

“a man of evil devices is hated.” That is, although a certain man does not reveal his temper externally, he plans the craft to harm the other in his heart. God hates such man. Because his wicked activity is not temporary accident but intensely. (Prov 6:16-19) Refer to Ps 36:2-4, 64:3-6 Jer 5:26.

18 The simple inherit folly, but the prudent are crowned with knowledge.

“The simple inherit folly (darkness to despise God)” means to receive it as tradition out of the time of his forefather. (IPet 1:18 a)

The man received the ignorance not to know God as his tradition before whoever is born again and have it. He plans by it and boasts it, So it is impossible that he returns to God with his innate heart. He should come back to God and also should regenerate by the renewed work of Holy Spirit. All men are the sinners and foolish. But if he repent his foolishness, he becomes “the wise man” (verse 18 b) He become finally a overcomer by the knowledge through repentance (to be known God). That is, he overcomes world, sin and death in Christ. (I Jn 5:4). It is the contents of the word, “ crown”. How great the fact that a sinner repents and receives the the knowledge of gospel and believes in God is! He is the man to put on the crown and that is, the priest like the king. (I Pet 2:9) If we calls the scientist to bring the present civilization for great, the one to know God is greater than them as the difference between heaven and earth. The believers should be proud of their knowledge of God by knowing it as a great glory. The Scripture said, “Let the one who boasts, boast in the Lord.” (Jer 9:24, I Cor 1:31, II Cor 10:17) This boasting is not of course the arrogant pride, but the assured pride to know the blessing of salvation he received (the blessing to know God) as the glory without price. That is, the activity to be proud of God in the same time, it is attitude to

low himself extremely. Because he has such assurance he goes to the end of the earth and becomes the witness of Christ. Therefore Paul like a sinner was clubbed and said boldly before Agrippa and governor Bethdo, “And Paul said, “Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains.” (Act 26:29)

19 The evil bow down before the good, the wicked at the gates of the righteous.

In contemporary day such thing is not happened always, but such thing is established by the interference of God. before Joseph, his brothers were oppressed (Gen 42:6) , Egyptian king Pharaoh and his people were oppressed before Moses (Ex 8:28, 9:27, 12:31-33) were the examples. Such thing is happened in the case that the activity of the wicked opposed to the righteous is not different to oppose God. His brothers to take jealousy to Joseph’s lifting is same to oppose God actually. Because lifting of Joseph was the decree of God. (Gen 37:5-11, 19-28) The fact that Pharaoh, Egyptian king opposed Exodus movement of Moses was executed was like to oppose God. because Exodus movement was the work God executed directly. (Gen 15:12-16 Ex 3:7-8) as in the past time the movement of worshiping Japanese god, pastor Ki Sun Lee was prisoned at Pyung Yang prison for 5 years. Japan was destroyed and Korea was released, pastor Lee was come out of the prison. The Japan inspector that interrogates pastor Lee was

prisoned in the same room. Just like that the severe wicked men persecuted the righteous temporarily the situation was exchanged by the judgment of God. but such thing does not happen always, but God reveals an example sometimes

20 The poor is disliked even by his neighbor, but the rich has many friends.

This says how violent human heart in the society is. The people cannot give mercy to the poor to depend on himself rather they hate and leave them so far. Just like that, the men were corrupted as the cruel heart. They does not give mercy to the poor (the miserable person) rather the him. This is sin. (Prov 14:2, 31, 17:5)

On the other hand, God considers the poor more mercifully. (1) He makes them been abundant in their faith. (Jm 2:5) (2) Especially he proclaims the gospel to them. (Lk 4:18, I Cor 1:28) (3) He gets the one time to lift up them. (I Sam 2:8) (4) He protects them (Prov 14:31, 19:17) (5) He makes the great leaders out of poverty state. . Moses, David, and all prophets were poor. And Jesus, the savior of mankind has no the seat that he put his head. (Mt 8:20) Therefore to consider the poor mercifully is God's will.

“the rich has many friends.” This word point to the sin of world people. (1) The men to have fellowship with the rich man are flatters. They become his friends to get something. (2) they are false men. At the day that the rich man is destroyed his many friends leave out of him.

The rich men to know such friends also has sin. It is the sin to accept the one to flatter himself (the boasting men) Naturally he should know the man to point his sin as his friend. But as he does not do so and accepts the flatters , finally he should be harmed by the friends. (Prov 18:24)

21 Whoever despises his neighbor is a sinner, but blessed is he who is generous to the poor.

Here, the word, “neighbor” points to the same level in personal right but is not the word, the one to be nearby in place absolutely. Therefore Jesus points to the relationship of neighbor between the Jews and their hostile, the Samaritan. (Lk 10:29-37) Then the relationship of neighbor is not the same national relationship or, the same tribe relationship also. It is established by the fact that all men are created in the image of God (Jm 3:9) Therefore if whoever despises him because of the external appearance of the others, it is the great sin. The national discrimination and the gender discrimination belong to this sin. God told to Israel to give mercy to the gentiles (the strangers) habitants in their land, like the widow and the orphan. (Duet 14:29, 16:11, 14, 26:12, 13, 27:19 Jer 7:6 22:3)

To espies the neighbor that is, the other (to belong to some nations and some tribes) is same to despise God in the other aspect. (1) The one to despise the others is the arrogant for he lifts up himself. (2) He is the

ignorant man for he does not know the fact that the other also is same level because they were created in the image of God. (Prov 11:12) He is a dark man for he sees the external figure of the other but does not see the soul in them. If he despises the other because he see their external misery figure only but he cannot see the soul in them, it is the sin to break out the laws. (Jm 2:9) Prov 17:5 said, “Whoever mocks the poor insults his Maker; he who is glad at calamity will not go unpunished.” The reason to say “blessed is he who is generous to the poor.” is for giving mercy to the poor is to respect the Lord. (Prov 14:31). Refer Prov 19:17. Ps 14:1-3 said, “The fool says in his heart, “There is no God.” They are corrupt, they do abominable deeds; there is none who does good. The LORD looks down from heaven on the children of man, to see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; there is none who does good, not even one.”

22 Do they not go astray who devise evil? Those who devise good meet steadfast love and faithfulness.

“who devise evil” is not to do the evil temporarily but continuously. Just like that his heart become dark for he stained with evil. Accordingly his walking way is different to his expectation and also is led into the destruction. In the meaning of pointing this fact powerfully

the author stresses as the questioned word (Do they not go astray who devise evil?).

In the other hand, God takes care of “those who devise good) “ with his mercy and his truth (that is, the faithfulness of accomplishing of promise). Continuously the fact that the one to do goodness (those who devise good) receives the reward of God in the world is informed to the unbelievers obviously. Therefore in the old writing also said, “The one to do good thing shall be blessed by heaven” and “ he plants the seed of cucumber he shall get cucumber, he plants bean he should get the bean.”. Just like that although the thought of Confucianism does not arrive to the level of the word of God (Prov 14:22 b), which the living personal God shall repay in present world and coming world by his covenant, it said that any good behavior should be paid . It is what the mankind understands through common grace of God .

In the point, what we should concentrate on is the word, “ device” (חָרַשׁ) . The word has the meaning of “crafting, cultivating, crafting” This does not mean to do good work accidently but to do with many preparation without stopping passionately. The one to do good thing temporarily does not arrive at the seat God admits. God is the covenantal God and his covenant should be accomplished to only the faithful man to keep on his word.

23 In all toil there is profit, but mere talk tends only to poverty.

Here, the word, “all toil” points true sacrifice except the effort to commit sin. The fact to work with sweating is the command of God to give to the man to commit sin (Gen 3:19) The fact that the man works with sacrifice gives benefit for his physical life as well as it itself is the religious ethical beautiful virtue. God teaches the man as a sacrificial animal among animals. (Prov 6:7-11, 14:4 Duet 25:4) In the spiritual work, the one to take effort receives the grace of God and his award. (Mt 11:12 Phil 2:12 Rev 2:10)

In the other hand, “mere talk” (דְּבַר נִפְתִּימִים) that is, the one only to say without practice (Job 11:12, Phil 2:12, Rev 2:10) (1) his physical life become poverty. Because the one only to say and to wander is slothful man. Refer I Tim 5:13. Because the idles man breaks out the command of God to work with sacrifice (Gen 3:19) he become poverty by God’s punishment. (2) Spiritual life also become poverty. The one only to say the spiritual things but does not live as to the word of God is the one to commit sin to call for the name of God with blasphemy attitude. (Ex 20:7) God does not give grace to such one. The heart of such man, especially among the leaders of church become dry. Especially among the leaders of church (1) Many men only speaks much to teach the other but they themselves do not obey it faithfully. God does not give grace to such men Accordingly their spirit has great thirsty. Because they are rich by themselves, they pretend not to have short, but church members under their direction meet unspeakable thirsty. The word of Amos

revealed on their day, that is, ““Behold, the days are coming,” declares the Lord GOD, “when I will send a famine on the land— not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of the LORD, but they shall not find it. “In that day the lovely virgins and the young men shall faint for thirst.” (Am 8:11-13) (2) And they (the corrupted leaders of Christianity) do not receive the grace of God but makes the figure of devotion to keep on their honor with the word installed in the mouth. They takes hypocrite attitude like the old scholars of Confucianism took the attitude noble man. Jangja criticized the old scholar of Confucianism and said, “To keep on the life by suffering to keep on the honor and does not eat well is like the thing that does not die by chronicle disease.” We think that the philosophy of Jang Ja is not good. But his word points the disease of the honorist well.

24 The crown of the wise is their wealth, but the folly of fools brings folly.

“the wise” in the Proverbs points to know God. (Prov 1:7) Such man uses the materials rightly. Accordingly it reveals his wisdom higher. The word, “the folly” means the one to despise God. The word, “wealth” in the text” means the one to despise God. The word, “wealth” in the text is not revealed in the Hebrew text, instead of it it has the

word, “folly”(תִּלְוָה). Therefore the verse b of tis phrase should be revised like following. That is, “The folly of fools is left in his folly.” Then what does it mean? Moses Stuart said “Here, the word, “folly” (תִּלְוָה) is able to mean “power” or, “lifting up” etymologically. In this case, this sentence, this sentence means that the power in the hand of fools makes them appeared more foolishly.”. But Delitzsch did not interprete that he put the word, “ folly” (תִּלְוָה) itself there. And he translated this verse b as the thing, “the folly of fools is left in his folly”. The reason that the folly receives the name of fools is for he does not correct his fault and left directly in it. Although the man has any fault, as he repents and corrects he is not the foolish. The thing not to correct his fault is the feature of the fools. Prov 27:22 said, “Crush a fool in a mortar with a pestle along with crushed grain, yet his folly will not depart from him.”

25 A truthful witness saves lives, but one who breathes out lies is deceitful.

“a trustful witness” testimonies the truth and he lives as to the truth and proclaimes it to the others. Truth is the gospel of Christ, the one to live by the truth is the one to receive Holy Spirit. (I Cor 12:3 Act 1:8) The gospel is truth but as the one to proclaim it does not proclaim it faithfully rather the light of gospel should be covered.

(1) How many does the reason that the Christian believer does not be faithful? [1] Because his character is craft. Such man is not worthy

to holy position. As such man becomes the holy official man , although he treats all thing so powerfully, in the other hand he harms the church. The man, Jojo in the old China was a craft hero, the evaluation of world to him is, “ He is the able servant to rule over the world, and the craft hero to confuse the world.” And also he compared to hawk, “ As he is hungry he attaches to the man and as he is abundant he flies up.” [2] The one to have craft in his character cannot keep on the faithful character as he is short knowledge and he has no spiritual power, he cannot keep on faithfulness. As he serves the work of the Lord without power, he says much words not to be worthy to the truth without his essential will, And also without his essential will, he appears gesture too. Therefore the true witness of the gospel should take the spiritual power.

(2) Then What is the areas that the witness of truth should keep on the truth? [1] He should be faithful before God. As he is not so God does not use him. He should execute directly what that he decided before God in the secret state that the other do not know, according to the word of God. [2] He should be honest before truth. In other word, he should understand the word of the Scripture rightly and proclaim it directly. The one to misunderstand the truth and introduces it wrongly also is not faithful. [3] He should be honest before his conscience. If he does not execute by his good conscience, he feels by himself shame and does not take boldness. Refer to II Cor 4:2, 5:11, II Tim 2:15. [4]

He should be faithful before the people. As he is not so the people do not give credit to him.

The word, “breathes out lies” (יָפֹה־כְּזָבִים) means to say the lie without hesitating. Such man deceives the other. Here, the word, “deceitful” (מְרַמֶּה) means the lie. Then the one to say lie (it is not to say lie by some mistake) is same like that he himself says lie. Such man is so dangerous.

26-27 In the fear of the LORD one has strong confidence, and his children will have a refuge. The fear of the LORD is a fountain of life, that one may turn away from the snares of death.

Here, the word, “In the one to fear the LORD” should be revised, “in the fear of the LORD”. This points to the heart to fear Jehovah but does not point the man to fear the Lord. The heart to fear Jehovah is not trouble heart. It is established by worship and love so rather it keeps on safe heart. This is different to the heart to fear the man. Prov 29:25 said, “The fear of man lays a snare, but whoever trusts in the LORD is safe.” Refer to I Jn 4:18.

Here, the word, “his children” points to the children of God. (zduet 14:1) Their refuge is God himself. God reveals himself at the place of revelation, his word in the world, and makes the people believed in and makes them given peace. It is just the refuge of the believers. Despite it is so, the people misunderstands sometimes that the place has no freedom like the prison. But the fact is to establish the refuge by

taking fear of Jehovah and believing in him. Of this issue, the interpretation of Charles Bridges is summarized as following. That is,, “ For us the work of Christ’s redemption, his reconciliation, his justification, his intercession is the stronger refuge than the death and the hades to us to believe in the fear of Jehovah. It is just the refuge that we demands (Ps 46:1, 48:3) As he was attacked strongly by his enemy (Ps 56:1-4, Is 25:2) as all ways are blocked and cannot be do until the end, it is our refuge. Really all moving of our faith increases the safety of refuge more. (Prov 1:33, 18:10, Is 32:18-19) “ (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 188)

28 In a multitude of people is the glory of a king, but without people a prince is ruined.

This is not the word that encourages to pursue the center of great nation. This teaches that the sovereignty Lord does not lose the heart of man but he should take care of harmony of man. As the leader holds the heart of the leaded, he can lead them. Then the leader does not get the heart of the people by doing good thing unconditionally. As he takes the fear of God and holds the righteousness strongly, he can control many people. (Prov 25:5, Ps 101:1-8) Chunwhoadongin Kwey in that occupies the manin part in oriental world also reveals the principle of dominion to get the heart of the people. Ther it said, “ At the common field, to seek the company widely out of the world, it shall be developed .” and also it said, “ As he seek the company out of his nest,

he is biased and has no fair. The above lesson means that as the king transcends party and picked out the able men widely and seek the company, the mass people shall be united. “. Here, is the important principle of unification, but for it comes out of the thought of humanism, it has no the strong foundation. But the contents of Prov 14:28 the kingship of the king to fear living God. (Prov 16:10, 21:1) It is difficult that the king not to know God has wide heart, and also although he has some degree in him, it is easy to drop down into the weakness. Only the generosity of a king to take the fear of God has the wide generosity. (Prov 20:28, 29:4)

Not only that, he does not dropped down into weakness but punished the wicked. (Prov 16:12, 20:8, 26, 25:5)

29 Whoever is slow to anger has great understanding, but he who has a hasty temper exalts folly.

Here, so-called for, “anger” does not point the righteous angry but the fiery temper. The fiery temper has no love and is with evil oison. What benefit does the man get? “for the anger of man does not produce the righteousness of God.” (Jm 1:20) not only that, For the man appears the fiery temper the heart become dark and then he cannot make sense, so he takes reckless. Therefore the one not to have the fiery of temper is able to be the man of understanding. Here, the word, “slow” (אָרְךָ) is pulled by our notice. This does not mean that although the man take angry, he should do slowly. This means that he never should appear the

fury temper. Because as the man takes angry, without appearing the angry soon and endures it, the angry is reduced. All hasty activity are harm, (Prov 19:2, 21:5 b 29:20) especially hasty temper brings great harm to us. As we summarize what Charles Bridges said about this point it is as following, that is, “ Angry makes a chance by devil (Eph 4:26-27) , it makes Holy Spirit taken anxiety (Eph 4:30) and opposed to the heart of Christ. (Mt 11:29, Phil 2:3-5) “ (A Commentary on Proverbs, The Banner of Truth Trust, 1968)

Then the one to have hasty heart reveals the angry temper swiftly. This is foolish activity. It is the destroyed activity to go into self- destruction.

30A tranquil heart gives life to the flesh, but envy makes the bones rot.

Here, the word, “ a tranquil heart” (לֵב מְרֵפָא) means the safety heart, and the healing heart (For the safety heart really takes the power of peace is the healing heart,) as the result that a believer accepts God in his heart, which is the heart to feel the anxiety and to deny shaking himself and to please that the other do well. Accordingly the man to possess such heart has much pleased things. He leaves violence, anxiety, impatient, tension etc, but enjoys the peace in the Lord. Such heart helps the health of the body.

Then how does the safety heart come out of? A certain man seems to arrive the step to have the safety heart through the train of his mind. The Buddhist pursues on the safety heart through the train of Sena (Zen)

(the train of mind concentration), but it is to be establish by self- power of man. A story was informed that an certain Buddhist sat down without shaking and in closing eyes quietly when an earthquake was happened at Tokyo in Japan.

But this one is the habit to get through the train of mind concentration but is not peace to accept God in his heart. And it is informed that the one to follow the philosophy of Noja got the peace of heart through natural mysticism. The natural mysticism is not the other thing, but the center of secret vanity Noja taught. That is, it commits his heart to the natural laws of all things and to take his contents by the center of quietness. As we read the writing of Janja to belong to Noja, it recored as following. That is, the man Wang tea of Noh nation was a handicap person not to have a foot. But his disciple has more disciples of Confucius. Because he was the one without shaking with the safety heart. He did not deprive his heart for to listen to it and to see but only looked at that all things is oneness. but he does not keep on his mind about loss and benefit. So he kept on safety whether he had his feet or not and he treated to throw away his one foot as the clod of soil as the general state.

However this one also was the result that a unique person trained his mind for himself, but it is not the result by accepting the Lord to get peace in his heart. The scholar of Conficius also gets safety of heart through self- power. It comes out of the method of Gerkyung. Gerkyung also is the effort that the man united his heart with the laws

of the cosmos. As the philosopher, Ichun Chung who was trained by this method met the storm wave, he stayed in the ship without shaking in calming. But such things come out of the train of mind concentration by some special men and is the result to get through some Psychological meditation.

But although such things may be safety of mind that we can take in the contemporary time but is not the peace of eternal salvation through God. The peace of eternal salvation is the fact that all men get without distinguishing. (Act 2:39, Rom 3:22, 10:11-12 I Cor 1:26-31 Eph 2:17 Col 3:10-11)

31 Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.

Here, so-called for, what activity does the word, “oppresses a poor man” keep on in his mind? It shall be thought as following activity. (1) To the poor worker he does not give his salary exactly and at the promised time. Jm 5:4 rebuked the unrighteous rich man, and said, “Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts.”, Duet 24:15 said, “You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to the LORD, and you be guilty of sin.” (2) It is receiving his duty so cruelly out of the poor. At this issue the word not to treat it cruelly come in Duet 24:10-13. The

contents to teach there are in the case that the creditor receives mortgage out of the debtor, he should not enter into the house and should take it at the outside, and at the sunset he should return it to him. (3) Depriving the belongs of the poor. Ahab and his wife Isbella killed Naboth and deprived his vineyard. (I King 21:1-6) Just like that the wicked behavior made God been angry extremely. Prov 22:22 said, “Do not rob the poor, because he is poor, or crush the afflicted at the gate,” Refer to Am 5:11. The reason to treat that the unrighteous and cruel activity is same to despise Jehovahare, (1) Because the poor was created in the image of God. (Jm 3:9) (2) God pleases the love more than offering, (Hos 6:6) and he experiences mercy to the situation of the poor. Refer to Mt 25:41.

Because the activity of the rich man to persecute the poor is extreme wicked in the face of man also, they feel that they should be punished surely. Several years ago, a certain old rich woman in our town saw a poor baby lived at her neighbor and said, “after you grow up and then it is good that you become a coachman in our house.” How much such miserable word harm to the heart of poor! It is easy to be dropped down into the fault that the pastors to work for God’s gospel also despises the poor and stands up in the side of rich man. As it is so, does not it execute the wicked thing with his beautiful name to do holy business? The pastor should not distinguish the poverty and richness and should treat the church members fairly.

32 The wicked is overthrown through his evildoing, but the righteous finds refuge in his death.

Here the word, “the wicked” (רָשָׁע) points to the evil man not to repent his sin until the end. The word, “is overthrown” (יִדָּחָה) means to driven away, which means to be pulled up forcibly. Then the one not to believe in the Lord is swallowed by the present tribulation finally. On the other hand the believer (the righteous) is saved out of death, the ultimate point of tribulation. Hebrew text (בְּמוֹתוֹ) translated into “in his death” means the word, “his death”, which our Korean version does not include the word, “also” Therefore this phrase includes the meaning that rather the death of the righteous is hope to him. As we see it, to the righteous that is, faithful believer, the death means rather the happiness. Because he enters into God through his death. (Ecc 12:7) As we see Lk 16:22, Lazarus was died and was accepted by the angels and entered into the breast of Abraham. Therefore the revivalist of faith, Moody said at his death time, said, that as he is died, he should be participated into true life. Paul said as the meaning that even the death is a precious possession of the Christian, he said, “whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours,”(I Cor 3:22) Refer to Ps 17:15, Phil 1:21. “For to me to live is Christ, and to die is gain.” Really it means to get the refuge. This points to get the blessed life after his death and only does not mean the extension of physical life. As the proverbs teaches, the life that the word of God gives points to blessed spiritual life than

the physical life. (4:22, 6:23, 8:35, 10:11, 17, 11:19, 12:28, 13:14, 14:27)

Sermon 5 Blessing that the righteous receives (Prov 14:32)

1. What he is called for the righteous also is blessing.

Rom 3:10 said, “as it is written:“ None is righteous, no, not one;”

So what does the word of “the righteous” that the Scripture expressed many mean? This is what we should think of it deeply. Can the man not say that he is justified by himself? God condemned the one who he claims to be justified for himself. (Lk 18:9) Because it is right that we see the following facts. (1) The one takes confidence to be the righteous for the fact to keep on the commandment rightly. But it is the dark thought. The righteousness is not established by keeping on some commandment. After all commandments are kept on as he commits the one sin, it is like he commits all sins. (Jm 2:10) (2) As the man tries to keep gentleness, he can be feasible to be weak. (3) He devotes himself to love but he is erasable to lose the love. (4) Although he has no the great spot, he can have the small spot. (5) The man, above of all takes the fault in believing in God devotedly, (6) although he loves the other, he commits the sin to love himself more than the other. (7) Although he seems to have no any fault, he meets the tribulation and temptation and commits fault. Just like that it is like the fact that as we see the gathered water as the clear water, but as we stirs in it, dirty muddy

water comes out of it. Therefore the Scripture said that there is no righteous.

2. He receives the blessing that his soul is saved.

Our text verse 32 b said “What does it mean? Does it mean that the people applaud him, after the righteous was died? Or, does it mean that his descendant shall receive many materials as the blessing of God.

After he was died? Two above things are not able to be biblical. Here, as the righteous is died he gets obvious hope in himself. Russell denies the salvation of soul that the Scripture said as the wrong theory. He said, “The power of the human memory may be deleted as his brain is harmed, or as the bright child has no the little element, the iodine, he become a foolish one. Therefore we can say that after the body of the man is destroyed, there is something that the man understands.” In the meaning he denied the soul that shall be survived continuously. (Why I am not A Christian, 1957 pp89-90)

But such theory of Russell is so misery extremely in his theory of knowledge. All knowledge is not understood by the observation of the physical sight or, by studying the principle. The physical insight and the intellect execute the role to understand the mechanical principle. God and the soul of the man cannot be seen by the physical sight and by the human knowledge. God and the human souls are understood by only the revelation of God. The contents of this revelation are just the word of the Scripture. The Scripture say many things about the soul of

the man. For example in the Old Testament obviously, Ecc 12:7 said, “and the dust returns to the earth as it was, and the spirit returns to God who gave it. “And the New testament for the other example. II Cor 5:8 said, “Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.” Paul said, “We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. “ (I Cor 15:19) As the scholars in 1950 year researched for the man and published it, the price of the elements that the man is established was 98 cents, which is counted into 400 won by contemporary current rate. Then as the life of the man is the end of this life in the world, the value of the man takes nothing. Indeed. Only the value of the man is the fact that the soul God gives to know God and to enjoy the eternal life with God eternally.

33 Wisdom rests in the heart of a man of understanding, but it makes itself known even in the midst of fools.

A representative of the people who made the word of Lord stayed in his heart was Mary, the mother of Jesus. (Lk 2:19, 51) The man of understanding keep on his understanding truth in his deep heart and live as to it. The kingdom of God does not belong to the world but only the power. (I Cor 4:20) In other hand the foolish man reveals only what he has in his heart as a word. He has no the deep confidence to the truth but only foolishness. Prov 17:27-28 said, “Whoever restrains

his words has knowledge, and he who has a cool spirit is a man of understanding. Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent.”

“wisdom” that the Proverb says points to the way to fear God that is, the word of God. Then what is the one who stays the word of God in him? (1) He is the one to love wisdom. He enjoys it and meditates it. (Ps 1:2) (2) He is the one to keep on it. He has the hot heart to it and assures the victory. Accordingly he executes it directly by overcoming all troubles. (3) The one who stay the word of God in his heart enjoys happiness. He gets true freedom (Jn 8:22) and God responses his prayer. (Jn 15:7)

34 Righteousness exalts a nation, but sin is a reproach to any people.

The word, “glorifies” (תְּרוֹמֵם) means to exalt. This means that God exalts the righteous nation. By what other thing can the nation God exalts make low? The secret to exalt so is just righteousness. Then among the secular politicians there are many persons to take intrigue to exalt themselves. But the result makes himself and his nation destroyed. Rome is corrupted in her moral extremely. (Rom 1:22-32) Therefore the nation was destroyed.

The word, “a reproach” (מְקַדֵּשׁ) comes out of the Aramaic style.

Hebrews of it means mercy. Then what does the word, to be reproach mean? It points to lack or, trouble. As the people has much sin the life become to be trouble.

35 A servant who deals wisely has the king's favor, but his wrath falls on one who acts shamefully.

This word is the standard of moral that the king and his servant should keep on. This reveals the present direction and the right way that the believer should keep on. The servant should help his king well wisely and the king should offer commendation but should not punish the wrong servant. The country that appoints the treacherous should be destroyed. In this point, we may think the activity of David, a wise king. Refer to Ps 101:3-8. When the country is consisted of the good king and good servants, it shall be prosperous. The wicked servants flatter the king and makes him taken wicked politic. The tyranny that was called for emperor Si at Jin dynasty of China in the old time executed the wicked ruling by the word of the treacherous. But the king, Hyunduck Yoo, the king of Latter Han Dynasty was humble and then visited to the tent of Zhuge Liang for three times and appointed him and then he was prosperous.

“A servant who deals wisely” does not have only the knowledge power but takes the fear of God. The politician to take the fear of God does not accept the unrighteousness but says right words before the king. Jojo who avoids the direct words and filled only his personal covet was able man but treacherous. Therefore the men said to him that he was like a hawk, “As he was hungry, he attached to the man but as he was full, he leaves.”

Chapter 15

Interpretation

1-2 A soft answer turns away wrath, but a harsh word stirs up anger. The tongue of the wise commends knowledge, but the mouths of fools pour out folly.

Here, it points the different point of the result by contrasting soft word and violent word. Charles Bridge reveals each example to the above two words and are like followings. (1) The soft word are like the word that Jacob told Esau (Gen 32:3-5, 17-18, 33:8-14), the word that Aaron told Moses (Lev 10:16-20), the word that Gideon told to Ephraim (Judg 8:1-3), the word that David told Saul (I Sam 24:9-15, 26:22-24), the word that Abigail told David (I Sam 25:23-31), and (2) the harsh word are like the word of Saul (I Sam 20:30-31), the word of Nabal (I Sam 25:10-11), the word of Rehoboam (I King 12:13-14) and the word of the Apostles (Act 15:39) (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 196 foot note) Charles Bridges again said, “The wise man claims his own tongue, the foolish man is controlled by his tongue.”(The wise commands his tongue, The fool – his tongue commands him – same book, p 197)

“Commends knowledge” means to say the word of God well. As the speaker always meditates the word of God in the Scripture (Ps 1:2) he shall say sincerely and softly. I Pet 4:11 said, “Whoever speaks, as one

who speaks oracles of God;” And “the mouths of fools pour out folly” points the fact that the man say much without thinking. Because the word of truth in the Scripture to arrive the salvation, as the man does not meditate the Scripture and say it directly, the foolish word have no choice but to be poured out of it.

3 The eyes of the LORD are in every place, keeping watch on the evil and the good.

God sees the wicked in any place. Therefore he said ““Am I a God at hand, declares the LORD, and not a God far away? Can a man hide himself in secret places so that I cannot see him? Declares the LORD. Do I not fill heaven and earth? The Lord declares.” (Jer 23:23-24)

Therefore the sin of the wicked should be received retribution. The unbeliever philosophers also understood it. An old writing said, “A melon is planted, it should be harvested, or, a bean is planted, it should be harvested.” (Myungsimbogam)

God observes the good too. He watches out the suffering that the believer meets, consoles him and also pays him. Especially he closes them in their tribulation. (Ps 50:15) Refer to Is 49:15-16 Mt 10:29-31. We meet one trouble thing in this point. It is the fact that in this world the retribution of God seems to be not revealed. As the men live in such day but they do not admit God but live by themselves. But the judgment of God does not come down on them but their evil seems to overcome. But the Scripture has the solution of this issue. That is, (1)

they seem to be prosperous by their evil, but it is not well indeed. They receive their portion only in this world. Refer to Ps 17:1-28. (2)

Sometime God seems not to interfere the wicked activity of the worldly man by ignoring them. At that time they think even the thing that God does not exist and attacks him. That day that Psalms chapter 17 said points to this time. God has the day to inform his living to the men (Ps 14:5) but the other day not to reveal him. Jesus points to such time and called for “the power of darkness”. Lk 22:52-53 said, “Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.”(I Thess 2:15-16) The men to execute with the power of darkness have the Day of Judgment.

4 A gentle tongue is a tree of life, but perverseness in it breaks the spirit.

Here, the word, “a gentle tongue” (מִרְפָּא לְשׁוֹן) should be called for “a healing tongue. (1) It is faithful and peaceful tongue, which save the one to listen to it and makes him taken hope. Col 4:6 said, of such word, “Let your speech always be gracious, and seasoned with salt, so that you may know how you ought to answer each person.” Refer to Mk 9:50. Jesus’ word belongs to such word (healing word) in the meaning of most complete word. Really it can be called for the tree of life to

produce the fruit of life. A metaphor that the word of Jesus is the tree of life comes at Rev 22:2. There the leaves makes all nation revived. Refer to Ezekiel 47:12. The prophet, Isaiah prophesied that the world people like desert shall be healed and get the life by the gospel. (Ish chapter 35)

“Perverseness” (רָצוֹן) points to the fact that the word is not true as well as afflicts the listener. Every man should know the fact that his tongue is dangerous (Jm 3:6, 8) and then he should keep on it well. (Mich 7:5, Ps 141:3)

5 A fool despises his father’s instruction, but whoever heeds reproof is prudent.

The authority of father is the one of love. That is, for he loves his children truly he teaches them, so if they do not obey it they are foolish. In the other hand as they obey it, he cannot help but to do well for he received true love. In the social moral in western world the children are educated not to depend on his parents from young time. Just like that the train has the merit to grow up independent personality, it is sorry that as the result, they do not treat the teaching of parent importantly but flows into individualism. Such activity is not biblical. For in the society the relationship between parent and children is not intimacy, it should be corrected. The social system in the center of family is biblical, which blocks the individualism to despise the Scripture.

Sermon 6 Of disobedience to the parent (Prov 15:5)

1. Disobedience the parent has the several kinds of sin.

(1) It is the conflict to break out the natural law. The fact that the children should honor his parent shall be concluded by the natural foundation of the man. The branch cannot help but to ignore the root. The cannon of Confucius stress the filial piety so much in the all moral. As the man breaks out the natural law shall receive the mechanical retribution to it. What is the mechanical retribution? For example as the man is dropped down out of the high place his body got the wound. The activity to break out his parent is to live without his parent. It harms to his normal development of his personality. The personality not to receive the love of the parent is abnormal.

(2) The thing not to obey the parent is he sin to despise the authority. The thing not to obey the parent is the sin to despise the authority. Because the parent is higher than his children, it is controversy that to contrast to the parent as the children. Is 10:15 said, “Shall the axe boast over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood! “Refer to Is 45:9-10.

(3) Not to obey the parent is the sin of ingratitude.

The Sikung in Confucius said, “The father begets me, the mother feed me... The grace is endless like the heaven.” The sin of ingratitude is extreme wicked. The prophet Isaiah lamented in the meaning that the

one to commit such sin is worse than the animal. He said, “Hear, O heavens, and give ear, O earth; for the LORD has spoken: “Children have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the donkey its master’s crib, but Israel does not know, my people do not understand.”(Is 1:2-3)

(4) It is the sin to break out the command of God. Among 10 commandments God gave to the man, the fifth commandment, “honor your father and your mother”. (Ex 20:12) This is the first commandment that in the six commandments (the fifth commandment to the tenth commandment) to keep on in the relationship to the people. Therefore Eph 6:2 said, “Honor your father and mother” (this is the first commandment with a promise), “Refer to I Jn 4:20.

2. The retribution of the one not to obey the parent.

Prov 30:17 said, “The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures. “. What does it mean? It means that the unfilial child is failed as a man also in his life and is wandered and finally is died at the cold land, and then the eyes in his dead body are picked out by crane and the eagle. In other word, for the unfilial child rebel his parent that loved him so much he shall do the others more over more. Therefore he has no the place that his feet put on in the society like Cain, and never accept the credit. Who can help him? Therefore he is wandering in the

society for not to welcome by them and he cannot help but become the misery one. Therefore the crane and the eagle shall pick out his eyes.

6 In the house of the righteous there is much treasure, but trouble befalls the income of the wicked.

Although the income of the righteous is little sometimes, he considers that it is sufficient to him. Therefore it is felt as much one to him. (Ps 37:16) Sometimes God blesses with many materials to him. Refer to Gen 13:2. On the other hand, “the wicked” installs many materials with the unrighteous method. Accordingly rather, it becomes the suffered matter. Prov 20:21 said, “An inheritance gained hastily in the beginning will not be blessed in the end.” Prov 21:4 said, “Haughty eyes and a proud heart, the lamp of the wicked, are sin.” Prov 21:6 said, “The getting of treasures by a lying tongue is a fleeting vapor and a snare of death.” As Achan broke out the word of God and took the matters in the time that Israel attacked the city Jericho, he was destroyed for it. (Josh 7:1-26) Ahab snatched the vineyard of Naboth and then finally for the sin he was destroyed at the time of his son. (I Ki chapter 21) Refer to Jm 5:1-6.

7 The lips of the wise spread knowledge; not so the hearts of fools.

Already as I interpreted several time, the word, “the wise” points to the one to believe in God. (Dan 12:3) Because the word of God is burning in his heart (Jer 20:9) he proclaims it. He proclaims it in persecution

and brings about the fruit; the persecution he received itself becomes the channel to proclaim it (the word of God). At the early church, the believers were persecuted and were scattered out to each area, by them the gospel also proclaimed the gospel with them there. (Act 8; 4)

The word, “not so” (לֹא־כֵן) can be translated into the word, “does not so” (Latin Vulgate). But LXX translated into the word, “is not sure (οὐκ ἀσφαλεῖς)” which is similar to the present our Korean version. The heart without settling is the heart not to have assurance it has no power to proclaim the word of God. Refer to Prov 26:6-7.

As the man leave the word of God he cannot take the assurance of truth. (II Tim 3:14-15) The reasons come out of following sermons.

Sermon 7 Where does the assurance come out of? (Prov 15:7)

The philosophy cannot give assurance to us. The philosophy is only the history of the anxiety in the mankind out of the old time. Although it tries to seek the origin (Tea Won) of all things, finally they did not find out it and arrives to today. In the Western philosophy there are two persons, Platon and Kant. The most ideal style of Platon also is not God; the reality of Kant also is not “God”. And the representatives of in the Eastern philosophy Noja and Confucius. Then the wise one (Hyunvin) of Noja is not God, and also the heaven (Chun) of Confucius is not “God”. The book of changes (Juyek) that is called for the source of oriental philosophy is not the word of God, but it is only the theory to teach the art of living that the man made. Therefore all the

philosophy of the western Philosophy and the oriental philosophy belong to the autonomous (The wrong thought of the human self) and it cannot give assurance to the man.

All mystic religions also cannot give true assurance to the mankind. As the men use the word, “the religion”, they applied to the wide areas.

Therefore the religion called for in the meaning, the mystic religions are the objects of the critic. All autonomous religion (the mystic religion that the manmade) are superstition.

Only the Christian Scripture gives the assurance to the man. Because the knowledge of the Scripture is true authority. The authority of the Scripture is informed as followings.

1. The supernaturalism

Especially the accomplishment of prophecy is one of basic thing of the supernaturalism. Here simply let's say only them. The fact that God said already is accomplished after few hundreds of years and thousands of years surely belongs to the Christian Scripture. God said and proclaimed it to all people through the record is the challenge of the world in order to reveal the faithful character of his word... Really the Christianity is the religion that the accomplishment of God's prophecy that the accomplishment of covenant. This gives true assurance to all mankind.

2. The ethical character

The Scripture concentrates on the solution of the sin of the mankind. The reason that we should pursue on the ethic, is the fact that God gives it to us. Because it has the divine authority, it gives the absolute assurance to us. So called for, the situation ethic of the contemporary day is anti- Christianity. It is the subjectivism. It does not see the man as settled being but a possibility of being. The situation ethic sees the present in the present and listens to the voice of God in the present, takes that only love is the motive and teaches to do it. Accordingly it is called for the eschatological ethic. This does not encounter to the existential objective rule and the law. This criticizes the old Christian ethic as the anti-humanist ethic. This new ethic treats the personality more primary than the law.

But the love is the accomplishment of the law, (Rom 13:9-18) why does it contrast the love to the law?

3. The system of atonement

The system of atonement exists in only the Scripture. For the man is sinners they cannot help but to be destroyed eternally. But God sent his begotten son and substituted their sin and then whoever believe in the fact receive the eternal life. (Jn 3:16) The truth of atonement is revealed by the blood of sacrifice in the Old Testament (the blood of the animal) as the shadow; In the New Testament it was accomplished by the blood of Jesus Christ as a reality. The reality and the shadow are

two witnesses to affirm the truth. We have the assurance of the relationship between the Old Testament and the New Testament.

**8 The sacrifice of the wicked is an abomination to the LORD,
But the prayer of the upright is acceptable to him.**

Here, the wicked points to the man not to repent. Among the mankind there is no the righteous, (Rom 3:10) only the man to repent and to believe in the Lord is admitted as the righteous before God. “Sacrifice” in the Old Testament is practiced as the activity of prayer of Christian believer in the New Testament.

Crawford Toy contrasts the word “sacrifice” to the word, “prayer”. That is, the wicked can offer the sacrifice to be finished as the external ritualism but he cannot offer the prayer to be executed with faithful heart. (The International Critical Commentary, Proverbs, Charles Scribner’s Sons, 1969, p 306) To the sacrifice to be offered by the hypocrisy without faith God used the words to hate it sometimes. (Ps 50:9-13, Is 1:11-17, 66:2-4)

Sermon 8 The prayer of the honest one (Prov 15:8)

The word, “the one to be honest” is Jesharim (יֶשָׁרִים)”in Hebrew, which points to the righteous one.

1. The desire of the righteous man is loneliness.

For God is righteous, he knows the righteous petition of the chosen people. The righteous desire of this chosen people is not what he fills his personal desire but is not to do so because he laments that fact that the name of God is mocked in the world. Although God created all things and the mankind used them as much he used fully, they confess that there is no God. Where is such unfair thing? The mankind to do so is actually the thieves. Not only that, God sent his begotten son and cast him to be crucified on the cross to the mankind. Although it is so, they do not believe in the cross but laugh it.

Moreover it is the thing to make God resented. God was resented so. The chosen people accept the resent of God as his one. Therefore their petition is righteous for it means to solve his resent. Among the petition that the Lord taught, the word, "Pray then like this: "Our Father in heaven, hallowed is your name. Your kingdom come, your will be done, on earth as it is in heaven. "(Mt 6:9-10) is like to supplicate to solve his resent. God listens to such righteous petition and accomplish them finally.

2. The man that is able to offer the right prayer.

He devotes himself to make the name of God been holy until the end.

(1) He is not complete man because of the man, he devote himself to long for the righteousness until the end. (2) He does not conceal his fault not rightly but repents honesty. (3) He prays until the end to

accomplish the righteous desire and keep on his dignity consistently. He is not influenced by the corrupted environment and receives the answer of the Lord by praying until the end. His so prayer is able to say the indomitable righteousness. Ps 40:1 says, “I waited patiently for the LORD; he inclined to me and heard my cry. “ And Prov 20:22 says, “Do not say, “I will repay evil”; wait for the LORD, and he will deliver you. “ Ps 25:9 said, “Argue your case with your neighbor himself, and do not reveal another’s secret, “ Is 26:8 said, “In the path of your judgments, O LORD, we wait for you; your name and remembrance are the desire of our soul. “ Refer to 62:5, Is 8:17 33:2 Mich 7:7.

9 The way of the wicked is an abomination to the LORD, but he loves him who pursues righteousness.

This phrase should be translated by the order of phrase differently. That is, “What Jehovah hates is the way of the wicked, he loves the one to follow righteousness.” As it is translated by the original text of Hebrew, “an abomination to the Lord” came out firstly in the order of phrase and was stressed. That is, an abomination of Jehovah is concentrated on the activity of the wicked. He does not hate the man but his wicked activity. Refer to Rev 2:6. And he loves the righteous (the one to execute righteousness) more than righteousness itself to the righteous. “Pursues righteousness” (עֲזָב) does not mean to do righteousness temporarily but to do righteousness continuously, passionately.

**10 There is severe discipline for him who forsakes the way;
whoever hates reproof will die.**

This phrase is not to say the same contents two times with some different style repeatedly. The first part of the verse does not mean that the one to commit fault continuously shall be disciplined, and the last part of the verse reveals the result that does not accept it as the one to receive the discipline.

Here, the word, (נִזְנֶה) “he whom forsakes” and the word, (שׂוֹנֵא), “whoever hates reproof point to the one to execute not good activity continuously. Prov 29:1 said, “He who is often reprov’d, yet stiffens his neck, will suddenly be broken beyond healing.” Therefore before the believer is punished, he should accept the discipline of love thankfully. Job 5:17-18 said, “Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. For he wounds, but he binds up; he shatters, but his hands heal.” “Refer to Hos 6:1-3. We should not seek to stop the discipline during the discipline of God but we should seek that we ourselves should be holy. (Charles bridges)

**11 Sheol and Abaddon lie open before the LORD; how much more
the hearts of the children of man!**

Here, the word, “Sheol” (שְׁאוֹל) should be translated into the “destruction”. It has the same meaning of “hades”. The meaning of this verse is connected to the above verse (verse 10). That is, for God

knows all things in the heart of the man takes discipline and gives punishment. The fact that he knows the heart of man is the qualification of judge. Refer to 17:10, Rev 2:23.

12 A scoffer does not like to be reproved; he will not go to the wise.

This phrase also is connected to verse 10 on the above the one to hate the rebuke is the arrogant one, he should be judged. For God throw away the arrogant (Jm 4:6), arrogance is the lead of destruction. (Prov 16:18).

13 A glad heart makes a cheerful face, but by sorrow of heart the spirit is crushed.

This word should be revised as following. That is, “A glad heart makes a good face and his heart should be oppressed by the anxiety of heart”.

What the face of a man becomes good means actually what his personality becomes good. What is the joy that the face of man becomes good? (1) True joy produced by faith to believe in Christ and Holy Spirit should be stayed in it. Stephan took the face like an angel in the persecution. (At 6:15) Refer to 61:3. On the other hand, the man dropped down into the anxiety of world stays in the state of “oppressed heart” that is, the sates of frustration. The anxiety of world accomplishes death. (The last part of II Cor 7:10) Therefore the Scripture encourages the joy through faith. Paul said, “Rejoice always” (I Thess 4:16) the joy of gospel is indeed powerful. This joy is benefit

to us for our good health by making peace in our body. Above of all, for it makes us been well in personality, it is like the good medicine to our souls. (2) The benefit joy to shine our face also is brought about by righteous life. (Mt 13:43) The thing to deprive out joy in a man is just the sin. Sin makes the man felt the , horror, weak, unsafely, hatred and frustration. But the righteous one takes the safety feeling that God belongs to me and the confidence that the conscience of men belong to me. And also he felt that he gets the brightness of his future. Not only that, God is with him therefore he gets joy.

**14 The heart of him who has understanding seeks knowledge,
But the mouths of fools feed on folly.**

This phrase should be revised into following. That is, “the heart of him who has understanding” seek the knowledge and the heart of the fool eat the foolish things.” “Him who has understanding” is the one to have spiritual intellect to know God in the Proverbs. He has thirsty to seek always the spiritual knowledge for he longs for God always. (Ps 42:1) Charles Bridges reveals the examples of the man in Scripture, that is, always David to seek lesson of God (Ps 119:98-100), Sheba queen to vest out of the end of the earth to get the wisdom of Solomon (Inking 10:1, Mt 12:42) Nicodemus to come in night time to seek the lesson of Jesus (Jn 3:1-2), Mary to listen to the word at the feet of Jesus (Lk 10:39), Ethiopia Eunuch who visited into till Jerusalem to worship and returned and read the Scripture (Act 8:28) and also Cornelius who

longed for the word of God and then brought Peter who stayed at Joppa (Act 10:33) and the Berean people to study for the Scripture daily. (Act 17:11) etc. (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 206)

In the other hand, “the fools” (the one to despise God) enjoys the thing not to be truth and takes it like eating food. Here, the word, “feed” (הִרְעִיף) is the manner of metaphor. They like the word not to be pure more than the pure word. Just like that it is like a pig takes the unclean thing more than the clean thing. Refer to II Pet 2:22.

15All the days of the afflicted are evil, but the cheerful of heart has a continual feast.

This phrase should be revised as followings. That is, “all days of afflicted man are violent but the one to have good heart always takes continual feast.” Here, the word, “the afflicted” points the one not to have joy in his heart for sin. The one not to repent sin is afflicted like the state that the one to have the bullet in deeply in his body is afflicted always. Ps 32:3-4 said, “For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah”. In the other hand, “the cheerful of heart”, that is, the one to repent and to accept the Lord always keeps on joy. He can sing in the prison also. (Act 16:25) Although he loses all property he can keep on joy. (Job 1:21) The spiritual joy is benefit in his body and

especially in the personality of faith. He overcomes the sin with his delight and executes the righteousness and then removes the doubt.

16 Better is a little with the fear of the LORD than great treasure and trouble with it.

“A little property” and “the fear of the Lord” have tendency to be accompanied each other. (1) The poor takes the fear of God (Jm 2:5). For the poor has no the object to believe in he seek God. As the man takes peace for his abundant property, and then he is arrogant by himself or, become idle, he does not seek the savior that is, God. (2) The one to take the fear of God stays in poverty. Although he spend much materials for the others but he lives in poverty. He thinks that using materials for his eating life is little value, the one to concentrate on eating and to live so is so foolish. (Lk 12:19-20)

Why does the rich afflict? He believes in materials more than God. (1) He cannot escape the affliction of mind happened for sin. (I Tim 6:10), (2) because he did not meet the affliction to serve the other in the Lord, he does not receive the spiritual comfort. (II Cor 1:3-7), (3) because soon he wants to become the rich man, (I Tim 6:9-10) he has not contents. (4) Because he has anxiety to keep on his property he has no peace. (Mt 13:22)

Therefore the one who is poor but takes the fear of God is better than the one who is rich but afflicts. Because the benefit of devotion is so great. Of how much the benefit of devotion is I Tim 4:8-10 reveals

obviously. It said, “For while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. The saying is trustworthy and deserving of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.” Refer to I Tim 6:6-8.

17Better is a dinner of herbs where love is than a fattened ox and hatred with it.

This phrase should be revised into following. That is, “As he lives by eating with vegetable continuously but he has love, is better than the state that he lives by eating the meat of fatten ox and hating each other.” As it says here, because the poor in degree to eat vegetable (1) helps the others much to practice love and gives sacrificial service, he become into poverty. But they please God by such activity. Accordingly they love each other. (2) Not only that they take the attitude of humility and help one another and take union.

In the other hand, as our text think, the one to eat the fatten meat is individualist and the covetous one. Because if they eat at the same table and hate each other and fight.

Then why is the one better than the other? Because they that eat vegetable and love each other take to fear God, their lives are not vanity. Although all things are vain, but the fear of Jehovah has eternal value. (Ecc 12:13-14) In the other hand, they to eat fatten ox and to hate each

other are like the rich man to enjoy pleasure and luxury. (Lk 16:19) For they bite each other and break out them, they should be perished. (Gal 5:15)

Sermon 9 The more happy Life (Prov 15:16-17)

Ecc 4:6 said, “Better is a handful of quietness than two hands full of toil and a striving after wind. “, Ecc 5:12 said, “Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep. “ The rich man (1) takes the anxiety for the covet of materials, (2) he are worry of losing the matter. Paul Getty, who was the greatest rich man in America, did not live at his native country but escaped to England. (3) And because the rich man is arrogant, he gets trouble always to be higher. As the man is arrogant he tries to occupy the seat that he cannot control. Despite the man is together even before God, he wants to have the higher seat, which he is fallen down into the arrogant seat unknowingly. Because he tries to lift up the higher place his heart cannot have peace. Not only that, because God does not walk with him, his heart always cannot help but to be afflicted.

Our true peace is only God. The one who receives much spiritual grace also can be called for the rich man. He also is erasable to be arrogant.

The arrogant sin in spiritual things is wicked than the one in the material. Because he used the nobler spiritual things wickedly than the material.

Therefore the more blessed man than the rich man is the one to fear Jehovah even he has little property. Rather he offers the material to God and uses it to the others, he has little usage among his property. He is sufficient by accepting God. Therefore although he get any adversity his heart enjoys always. The life that he eats the vegetable but loves each other is executed here. Because they take the contents for only God, he has the space to love one another. If he cannot love only God they also claim their desire and shall hate one another.

18 A hot-tempered man stirs up strife, but he who is slow to anger quiets contention.

Her, the word, “A hot-tempered man” (הַמְּדִבֵּן) points the one to become hot. Septuagint (LXX) also was translated into this one. (ἀνὴρ θυμώδης) Actually, much blood rises up the head of a hot-tempered man, and there it becomes hot state. By such thing he does not discern the right and the wrong rightly and although he is wrong, he admits it as right thing and also he speaks much noising and fights to the others. On the other hand, the one who is slow to anger follows the character of God to endure long time. Because we are saved by the virtue of God to endure for long time (II Pet 3:15) we ourselves should treat the long-endurance preciously. It is able to be the mark of God’s children. Such man accomplishes the harmony. (Mt 5:9) Because (1) as such man happens the angry, he does not reveal angry and is peaceful the people

to watch out the virtue are impressed. There is no the one not to be impressed before his generous personality. He has hotter concern to God more than the present issue. He is sufficient to only God. Such man is like a big bird in pome of Paljangbu written by Juja, “The big bird lifts up until thousand meters but she does not eat small grain.” Just like that a big bird does not fight to eat small grain; she keeps on her will nobly and excellently. (2) Because God is with such man, as he contacts to, there is the work of Holy Spirit. Therefore the quarrel issue also is solved well by his mediating. Refer to I Cor 14:33, Gal 5:25-26, Jm 3:17-18.

19 The way of a sluggard is like a hedge of thorns, but the path of the upright is a level highway.

The cause that the way of a sluggard is tough are followings, (1) Sometimes the way is not tough but for his heart is so weak, he has no courage to walk through general trouble. (Charles Bridges) (2) He put his works still without solving it and also they are gathered and make the mountain.

On the other hand, “the path of the upright” is a level highway. Here, the word, “the upright” (יִשְׁרָיִם) means the man to execute his responsibility faithfully (or, frankly) He believes in the word of God frankly and devotes himself to obey it directly. He believes in God but he devotes himself to believe in God and obeys Him that helps the one who strives. This is the right faith and right life.

What is the reason that the way of the one to believe in God and obeys him shall be prosperous? (1) Because his way is the fact that he is be with God. The mountain before the Lord is plain and the valleys shall be filled. (Lk 3:4-6) (2) Of his salvation for Christ himself becomes his great way. (Jn 14:6) This is the contents of accomplishment that prophet Isaiah prophesied in detail. (Isa 35:8) (3) For he keeps on his level and walks rightly. He does not take the unrighteous activity out of proportion. Accordingly he does not slipped down by something.

Sermon 10 Contrasting two things (Prov 15:18-19)

1. Contrasting to be reveal the angry easily and to be slow to be anger (verse 18)

The text said, “A hot-tempered man stirs up strife, but he who is slow to anger quiets contention. “. The heart to be slow to anger is the character of God. (Ps 103:8) Therefore Tippet 3:15 said, “And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him”. If the Lord had no the character to be endure for long time, we already must be destroyed. Therefore we also are the children of God; we should be slow to anger by following his example. Refer to Mt 5:5.

The reason that the man reveals anger easily, (1) is to get the cool state in his heart, but after his anger his heart is dropped into the anxiety because of his shame and his sorry thought. (2) Is to return his unfair

thing, he reveals the anger easily. But the anger stimulates to the other and then used to make fighting. Accordingly as the thing inclines into wrong state, the situation cannot help but to be confused. (3) Is to reveal the anger for the depression environment of the other rules over us, But it is foolish that such activity is not personal but essential. (4) Is to reveal the anger for his strong stubborn to get some fault out of the word of the other with meaninglessness. He himself destroyed his personality by himself. Such man does not know to be concentrated by the consciousness to lift up God but to lift up himself he become the servant of pride.

We can compare the anger with fire. To put off the fire we should pour the water on it. Then there is no in the man like the water. Isaiah said, “For you shall be like an oak whose leaf withers, and like a garden without water. “ (Is 1:30). The grace like the water belongs to only God. Therefore we receive much grace of God we should become the watered garden. (Jer 31:12)

2. Contrasting lazy to righteous (verse 19)

Our text says, “The way of a sluggard is like a hedge of thorns, but the path of the upright is a level highway. “. “A sluggard” is the man not to go the right way by being controlled by human corruption. Prov 26:13-14 said, “The sluggard says, “There is a lion in the road! There is a lion in the streets!” As a door turns on its hinges, so does a sluggard on his

bed. “The one who become a slave of human corruption cannot progress toward the hope. But “ the upright” that is, the one who does not believe himself but God move faith, hope and love and then occupy the world with God. To Zerubbabel who received the mission of reconstruction of the temple Zechariah 4:6-7 said, “Then he said to me, “This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts. 7Who are you, O Great Mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of ‘Grace, grace to it!’”

20 A wise son makes a glad father, but a foolish man despises his mother.

Here, so-called for, the “wise” thing points to fear God. (1:7, 2:5-6)
The fear of God and the honor of the parent walk together. (Lev 19:32)
As the children respects the authority of parent and obeys it, he pleases God. Parent is the root and children are branches. Just like that, who can despise the natural laws? Is 45:9-10 said, ““Woe to him who strives with him who formed him, a pot among earthen pots! Does the clay say to him who forms it, ‘What are you making?’ or ‘Your work has no handles’? Woe to him who says to a father, ‘What are you begetting?’ or to a woman, ‘With what are you in labor?’”. This means that as we see the natural law we should respect the parents. Not only that, the fact that the children should respect their parents is the special

word of God's special revelation. (Ex 20:12-13 Eph 6:1-3) Refer to the interpretation of verse 5 on the above.

21 Folly is a joy to him who lacks sense, but a man of understanding walks straight ahead.

Here, so-called for, the word, “folly” (חָסֵר-לֵב) means the one to have short heart. Then here, “heart” (לֵב) points to understand the truth (the wisdom to know God) passionately with love. The one to possess this one affects the truth emotionally, not intellectually. But the one to have short rather enjoy the folly (the thing to despise God). Although he commits sin, he does not stay at the degree to commit sin by temptation but to enjoy the sin and without commit sin he stays in the degree that he cannot sleep. (Prov 4:16) Just like that he strengthened with evil Proverbs points that such man is “the ignorant man” or, “the folly”. The word, “a man of understanding” (אִישׁ תְּבוּנָה) (1) does not point the one not to understand theoretically. This is the possessor to understand by executing of the activity. (2) And the contents of understanding that this word points is not scientific knowledge but religious ethical knowledge of God and eternity. Understanding to be the theme of the Scripture has such eternal value.

“Walks straight ahead” This points the actual life to do rightly. The heart to love truth has the power in his actual life.

22 Without counsel plans fail, but with many advisers they succeed.

Here, the word, “counsel” (סוּחַ) means meeting. Our counsel is especially Jesus Christ. (Is 9:6) Above of all, we know the truth by praying to Him and know our way to walk. (Jn 14:6). Next, we should seek the direction of brothers to believe well. The meeting in the early church followed to it. (Act 15:6-30) To respect the opinion of the other and to learn it rather is the qualification of leader. Although the other rebukes me, if it is right I should accept it in thanksgiving heart. (Ps 141:5)

We can block several wrong states by taking the order of discussion.

(1) Blocking the failure by our stubborn. Without accepting the advice of leaders there are much failure by keeping on his own stubborn. Such leaders are like the tyranny in the old time. The tyranny does not listen to the advice of the faithful men and executes with his own desire. They lost the sovereignty soon or, destroyed his nation.

(2) Blocking the wrong attitude by temporary exiting. As the man takes excessed stress and the severe emotion he has the wrong attitude rapidly. What he thinks as right thing can be found out as wrong thing after passing the time. Such failure can be blocked by listening to the opinion of the other before. Because as he takes the proper time to listen to the opinion of the others, the mind that he takes exciting can be calmed down. Not only that, the opinion of many men is better than personal thought. The word of the Scripture, “Do nothing from selfish ambition or conceit, but in humility count others more significant than you.” (Phil 2:3) is applied to this case.

23 To make an apt answer is a joy to a man, and a word in season, how good it is!

This points the joy of good result that as the man teaches with good word rightly he brings. Charles Bridges points the example of the Scripture and said as following. That is, “the answer of Manoa’s wife helped the faith of her husband and brought good result (Judg 13:23), the word of Abigail changed the heart of David to come to kill her husband (I Sam 25:23-33), the servants of Namaan led him into the way of faith. (II King 5:13-14). (II King 5:13-14) (A Commentary on Proverbs, The Banner of Truth trust, 1968, p 214)

24 The path of life leads upward for the prudent, that he may turn away from Sheol beneath.

The word of this phrase cannot be revised as followings. That is, it is “The way of life on the above is for the wise man, which he shall leave the hades below it.” “The way of life on the above” points to the way to go to heaven. Just like that, the contrast of above world and below world is not revealed in the Old Testament much but here it is revealed obviously especially. This is like the thought of the gospel of John in the New Testament. (Jn 8:23) The place God stays is the world of life on the above, which the saved saints rise into. The Old Testament indirectly said much of this world. (Gen 11:5, 21:17, 22:11, 28:12, 13, Ex 19:11, 18, 20 Duet 4:36, I Kig 8:27, 30, 32, 36, 39, 43, 45, 49)

Crawford H. Toy said that the word, “the upward life” in this phrase does not mean the life of heaven than the earth actually it points to the long life in the world. (). But such interpretation is not natural. The interpretation of Toy comes out of the reason that the Old Testament has short thought of coming world. But the Old Testament has much thought of coming world. First of all, does not the ascending event of Enoch written at Gen 5:24 point out? Except it, the obvious thought of coming world comes out of the Old Testament. Of course, for the Old Testament has the type of seed of revelation but its fruit, some doctrine, in comparing to the New Testament should be revealed brightly. But the Old Testament presupposes after the death of life also his soul should be existed and gives all lessons. ()

In our text, as we see that the word, “The path of life leads upward” is contrasted to the word, “Sheol beneath”, which means that it points to the place God dwells.

Sermon 11 The Way of the Life towards the Above (Prov 15:24)

Which one is the way of the life on the above? This is the way to go to the place God is. This word states the attitude of the soul of the believer and its activity. We lives in the body at the same time we live in regenerated soul.

1. The soul of the believer

The unbelievers do not know their souls. Before we believe in Jesus we are like so. I did not know what the caecum is until 20 years old. Before we believe in Jesus we did not know the wonderful truth of the scripture and the facts. But after we believe in Jesus as we earn the Scripture and believe in the truth, we know the greatness of the Scripture and that the greatness of the truth. The truth of the Scripture does not come on us only intellectually. It gives the peace (makes us cool like the water) like water and melt our sin like fire by the inspiration of Holy Spirit. The reason that the men do not know the soul is to ignore of God. If they firstly know God the wisdom to receive out of God is like light they can know themselves. (Souls) As we stay in darkness, we do not know whatever is before us completely. But the light shines to us all things are revealed. Just like that as the light shines to us we know God we can know ourselves (our souls) The fact God's word shines on us it mean the experience of the word like the degree that we ourselves become the light. This is the regeneration. Eph 5:13 said, "But when anything is exposed by the light, it becomes visible". Before the man was born again his soul is dead state how can he recognize it?

2. Of the fact that the soul walks toward the way of life on the above.

(1) The fact to go toward the above means that the believer walks to God with his good conscience. (I Pet 3:21) It points to do only the

life that God lifts up. The man should not lift up for himself it means the fact that he himself become like God. It is to go to the way of devil. For the devil claims that he himself is God at his seat, it should be dropped into the bottomless pit. (rev 20:2-3) What we want to lift up all are not fault. Rather we should do it. But if we lift up by ourselves. We should want to be lifted up. If we want to be lifted up, we should work only the things that God pleases. Then we can experience the lifted state (heaven) in the low place. Therefore the prophet, Habakkuk said, “Though the fig tree should not blossom,
Nor fruit is on the vines, the produce of the olive fail and the field’s yield no food, the flock is cut off from the fold and there be no herd in the stalls, yet I will rejoice in the LORD; I will take joy in the God of my salvation. GOD, the Lord, is my strength; he makes my feet like the deer’s; he makes me tread on my high places. “(Hab 3:17-19 a)

(2) To live with resurrected Christ is the life to have the life. Col 3:1-4 said, “Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father. We always thank God, the Father of our Lord Jesus Christ, when we pray for you, 4since we heard of your faith in Christ Jesus and of the love that you have for all the saints,” This word reveals what the way of the life to go to the above is to us well. Paul said, “For to me to live is Christ, and to die is gain.” (Phil 1:21)

25 The LORD tears down the house of the proud but maintains the widow's boundaries.

God judges the arrogant, because the arrogant lifts up him before all people. The fact that lifts up him on all people is the reckless behavior that claims by himself like God. The one to be lifted up on the people is only God. Always God does not deprive his own glory to the people. Is 48:11 said, "For my own sake, for my own sake, I do it, for how my name should be profaned? My glory I will not give to another." And he solves the unfair of the oppressed. (II King 4:1-7) Accordingly he interferes as the orphan, the widow and the stranger that is, the righteous meet unfair issue. (Duet 10:18, Is 1:17, Ezek 22:7, 14, Zech 7:10) Although such unfair of the people are revealed before the sight of the man rapidly, it is sure to accomplish momentarily.

26 The thoughts of the wicked are an abomination to the LORD, but gracious words are pure.

Before the wicked thought of man is not revealed by the word, it already becomes the object of God's judgment. God uses their thought as the matter of his judgment, in treating the men as God treats to the man accordingly as the Scripture says the qualification of judgment, he points in the center of his omnipotent to human thought. (Rev 2:23 Jer 11:20 17:10, 20:12) Therefore as the believer communicates with God he should take holiness out of his heart. (Mt 5:8) The state of human heart rules over his personality. Therefore Prov 23:7 said, "For he is

like one who is inwardly calculating. “Eat and drink!” he says to you, but his heart is not with you.”

And “gracious words” (אֶמְרֵי נֶעֱמִים) is rejoice kind word. (Prov 16:24) It should be arrived as the clean offering of God. As Abraham accepts the stranger, he said very kindly. (Gen 18:19) God treats this fact precious and remember it permanently. (Heb 13:2) The word, “are pure” (טְהוֹרִים) is used to the offering (D. G. Wilderboer, eigentlich ein Mehr kultischer Begriff), it points that God accepts the good word as the cleaned offering.

27 Whoever is greedy for unjust gain troubles his own household, but he who hates bribes will live.

Charles Bridges attached the precious explanation like following that is, Covet is idolatry (Col 3:5), makes the people been poverty (Prov 28:22) and the root of all kinds of evil. (I Tim 6:9-10) As the Scripture records, several men to be destroyed for covet are revealed as following, Roth (Gen 13:10-11, 19:14-28), Acan (Josh 7:1 15, 24-26), Saul (I Sam 15:19-26), Ahab (I King 21:1-14, 19-22 II King 9:24-26, Gehasi (II King 5:20-27) etc.

However the one to keep on righteousness for God’s glory hates the bribe. They rather, treat the mock to receive for Christ more precious than much offering. (Heb 11:26) Abraham does not receive the present of Sodom king, (Gen 14:22-23), Elisa rejects the present of Namaan (II King 5:15-16) Peter did not accept the money of magician Simon (Act

8:18-20) (A Commentary m Proverbs, The Banner of Truth Trust, 1968, p 217).

28The heart of the righteous ponders how to answer, but the mouth of the wicked pours out evil things.

Before “the righteous” states, he thinks whether his word is the glory of God or, the benefit to the other. Not only that, he tries to say his natural word to establish virtue by following the lead of Holy Spirit. (I Pet 4:11) He says slowly for he says so. (Jm 1:19) We should not do in a hurry whatever, and especially we should not say in a hurry. The believer gets the eternal life; he received the eternal time as his portion. Then the believer takes the space of the eternal time. He should say slowly and execute slowly. The word, “slowly” that I uses is only the word to oppose the hurry character, but it does not mean to praise the sluggard and the non- responsibility. As he says the word rightly, what he does not say rightly is virtue rather. In the case that after he takes thinking time and says it at the proper time for losing some chance, the true believer can take benefit by it. The believers to love God takes all things work together for good. (Rom 8:28)

But “the wicked” says the wicked word without hesitating like the poured water. (1) He does not know the importance of saying and using it without caution; he makes his word been unvalued. As much word is happened, the foolish voice is revealed. (Ecc 5:3) The invaluable word is not finally benefit and becomes evil. I should be

condemned (Mt 12:36) (2) He vomits harmed word to the others without knowing the danger. But how much horrible is the word? “Tongue is that is, fire” James said. (Jm 3:6)

29The LORD is far from the wicked, but he hears the prayer of the righteous.

God does not dwell with evil together. (Ps 5:4) Therefore he does not listen to the prayer of the wicked that wants to leave the sin. But if the wicked repents truly he listens to his prayer. Is 55:7 said, “Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon.” Refer to Is 1:18. In the text what Jehovah listens to “the prayer of the righteous” points to listen to the prayer of the one to depend on Christ by repenting? Prove 28:13 said, “Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.” After Jam 5:16 b- 17 said “The prayer of a righteous person has great power as it is working. Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth.” it revealed an example, the answer of Elijah’s prayer. Then the text said, “Elijah was a man with a nature like ours”, Elijah also was a sinner in his essence, it means that he was a righteous in the meaning of his true repentance.

As we pray truly, we should believe that it should be answered and also should wait for it. Sometimes until the prayer shall be answered it should be taken some duration. Is 30:18 said, “Therefore the LORD waits to be gracious to you, and therefore he exalts himself to show mercy to you. For the LORD is a God of justice; blessed are all those who wait for him.”

30The light of the eyes rejoices the heart, and good news refreshes the bones.

Here, so-called for, “the light of the eyes” points that the eyes of heart are bright by the word of God. As the eyes of heart are bright, his heart has delight. (Ps 19:8) Then what is the reason to have delight in his heart? Because by the eyes of heart to be bright is pure (or, cleaned) he sees God. (Mt 5:8) God is God of great delightfulness. (Ps 43:4) And here so-called for, “the good news” points the gospel as the most complete thing. As we receives the gospel we enjoy the peace like our bone has refreshment. Refer to Ps 89:15 Mt 5:10-12 I Thess 1:6.

31-33 The ear that listens to life-giving reproof will dwell among the wise. Whoever ignores instruction despises himself, but he who listens to reproof gains intelligence. The fear of the LORD is instruction in wisdom, and humility comes before honor.

This part stresses that the man should be taught by reproof humbly. Here, “reproof” is explained as “The fear of the LORD is instruction in wisdom”. (Verse 33 a) (1) For the reproof is depended on life and death of soul, which is called for “warning of life” (verse 31 a) (2) For God lifts up the one to obey it humbly, it is called for “humility comes before honor.” (Verse 33 b)

Chapter 16

Interpretation

1-4 This phrases say the sovereignty of God. That is, I says that (1) God who claims the management of man by his will and accomplishes it (verse 1) (2) God to judge the state of man's heart rightly (verse 3) (3) God who accomplishes the work of management by faith. (Verse 3) (4) God who is the sovereignty Lord (verse 4). Here among 4 verses the holy name, "Jehovah" come four times.

1 The plans of the heart belong to man, but the answer of the tongue is from the LORD.

Here, a certain interpreter claims that the word, "plans" means surely "right plan". (A.B Ehrlich, Randglossen Zur Hebraischen Bibel, Sechster Band, 1968, s. 88) But than this one it is reasonable that it includes even wrong plan of man for it is proper to the contents of 19:21. It said, "Many are the plans in the mind of a man, but it is the purpose of the LORD that will stand." Refer to Prov 16:9, 33, 20:24, 21:1.

2 All the ways of a man are pure in his own eyes, but the LORD weighs the spirit.

The man does not see only his external aspect but does not see his innate aspect. Not only that he does not forgive the sin of the others but in remembering it forgets his fault and has the prejudice to overpass his fault easily. Therefore he sometimes thinks that he himself is righteous. But God treats their heart importantly especially and watches out it deeply. (I Sam 2:3, 16:7, II Chron 16:9, Ps 7:10, 139:23 Prov 21:2, 24:12 Jer 17:10 I Cor 4:4)

Therefore he sees the one who receives the applaud of men hatefully. (Lk 16:15) Because the man who has no the qualification to receive the applaud accepts it sweetly and covet the honor. All men are sinners. (Rom 3:10). Is 64:6 said, “We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away.” Jer 17:9 said, “The heart is deceitful above all things, and desperately sick; who can understand it?” We are saved by his righteousness of Christ through believing in Christ. (Rom 3:21-22)

3 Commit your work to the LORD, and your plans will be established.

The way to calm down the heart of man is faith. (Ps 57:1, 7, 112:7, Is 26:3) Faith is the heart and activity that takes rest in God’s love, his wisdom, his faithfulness and his power. God loves such believer and gives the rest. “It is in vain that you rise up early and go late to rest,

eating the bread of anxious toil; for he gives to his beloved sleep.” (Ps 127:2) points to the meaning. The sleeping one takes true peace.

Hebrew text (לָא) of the word, “commit” means “to roll”. As the man rolls something it means not to take care of it but to get it out of his hand. We should not seek our anxiety after we commits it to the Lord as we rolls it to him. But we should not give up good purpose by the heart of the way, “be as it is”. Then we should devote ourselves to pray and we should contrast to the sin in suffering. I Pet 5:7-9 said, “Casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world”. Ps 37:5.

4 The LORD has made everything for its purpose, even the wicked for the day of trouble.

God created all things as to his purpose. All things in universe there is not no meaninglessness. Accordingly they are not the product of chance. The word that all things come out of chance is wrong. “Four livings” to be representative of all creatures have the full eyes in front side and behind side. (Rev 4:6). It is truth that all creatures are not the blind fact. That’s right. All creatures are knowledge to inform God to the people. And “eyes”. If the man is atoned by the blood of Christ

they see all creatures and can know God. All things surely glorify God.
(Ps 8:1-2, 6-9, 19:1)

“Even the wicked for the day of trouble.” What does it mean? God did not make any evil. He hates the evil. (Ps 5:4) The fact that makes the wicked been evil should be taken responsibility by him. But is it sure that He abandons the fact that inclines into evil. Here also there is his holy will, it reveals his virtue to wait for the repentance of the wicked for long time and also finally the light of justice to punish the wicked. (Rom 2:4-5, 9:17) Ps 76:10 said, “Surely the wrath of man shall praise you; the remnant of wrath you will put on like a belt.”

Sermon 12 Let's live at the Standard of God (Prov 16:1-4)

When God created the man he created him in his image. (Gen 1:26)
The purpose to create the man so aims on living by following God.
Therefore the purpose of the man is God.

1. We should receive the answer of our prayer according to the standard of God (verse 1)

“The plans of the heart belong to man, but the answer of the tongue is from the LORD. “ (Verse 1) If the answer of prayer becomes by our desire, we shall be destroyed by the answer of payer. Jm 1:15 said, “Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. “We God answered our prayer he accomplishes it by his holy method. Is 55:9 said, ““For as the rain and

the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, “. Our prayer must be answered by the method of God absolutely. Mt 21:22 said, “And whatever you ask in prayer, you will receive, if you have faith.” Although we prayed some in our whole life, there is the case that we do not receive the answer, we can leave the world. But in this case we should think that the answer of God shall happened by his mysterious method.

In Philadelphia a woman had a wicked son. Although he grew up at the children Lord’s Day school, his youth time was corrupted and then he became a sailor to take a ship. His mother tried to meet him but he could not meet him. At one day his mother was awakened in her sleep, she took anxiety in her heart for her son. The result that she prayed for three hours she got the peace in her heart, and again she slept. After several months as she listened to knocking sound and then she opened the door, her waiting son returned to her. The son in joyful face said, “Mother, I was saved “. His mother listened to his word and then it is following. That is, as he met the storm on the deep sea, then he with the other sailors cursed God. Just the moment, the great wave swept the deck, and then the son was drowned into the water. He knew that he will be died and also thought; “I was destroyed eternally” he reminded a hymn that he leader at his youth time in his heart. It was, “There is life in look at the crucified One; There is life at this moment for thee; Then look, sinner, look unto Him and be saved; Unto Him who was nailed to

the tree. Then he cried out in his heart, “Oh God I look, I look to Jesus.” Just the moment, the great wave pulled him put himself on the deck again. Of course then he was lost his consciousness then he was saved by artificial respiration by the sailors, his first word was “God, Thank you, I was saved” Just like the time it was the time that is mother prayed in the night time at that day. As we see the fact, the answer of the prayer by God is accomplished by the immeasurable event.

2. We should judge ourselves by the standard of God. (verse 2)

The man does not know himself especially among his ignorance. As every one received some advice of his fault he does not take delight. It comes out of the heart not to admit his fault. As much the man sees himself as a cleaned being. Therefore our text said, “All the ways of a man are pure in his own eyes, but the LORD weighs the spirit. “ For God sees our heart he sees the corruption of our heart, to be the source of the sin. The sins to reveal through our deed, are actually the pieces of the sin, the corruption of our heart is source of sin. Therefore John Bunyan said, “The wicked activity of the man is like his foam.” As much he sees the sin in the standard of God. Rom 3:10 said, “as it is written:

“None is righteous, no, not one; “. Therefore Paul said, “Wretched man that I am! Who will deliver me from this body of death? “. (Rom 7:24) We get the salvation out of only Jesus Christ. We give the thanksgiving to only him.

3. Let's solve our worry issues by the power of God. (verse 3)

“Commit your work to the LORD,

And your plans will be established. “(Verse 3) we should commit the events we cannot solve to God. Of such worry issues if we do not commit them to God it is the arrogance that we do not believe in God for we think that he is worse than us. The things that we cannot do can be solved by God by himself. As God created all creatures did he discuss with the man? We should commit the difficult things in our business to God; we should do them rightly by faith. In employing the business the man uses the craft of deceit sometimes because of small income. But it is not the method of the safety that the difficult issue is solved by God's power. In our issue of our holiness we do not need extreme anxiety. The fact that we do not commit to the Lord is the arrogant attitude that we ourselves become the redeemer. It is like the extreme activity of Ussa, that is, Ussa was worry about the thing that the ark is dropped down out of cargo, and as he hold it rather he was punished and was died. Although Ussa tried to do well in his view, for his activity invaded the official of priest, God did not please it. The ark should be treated by only priests. (II Sam 6:6-7) We should commit our children to the Lord and should pray them to God.

4. We should see the man by the standard of God. (verse 4)

When we treat the man, we should not be arrogant and despise him. We as the worker of God makes the other rightly we should proclaim the truth. We should not judge the other and disappoint by ourselves. To the person God has hotter concern than ours. As God sent the man to the world for he made them by his standard, we should not despise the standard. Our text (verse 4) said, “The LORD has made everything for its purpose, even the wicked for the day of trouble. “ God permits yet until devil in his created world. He sometimes uses the activity of devil also. Calvin said, “Although the devil is so wicked, the one that put the curb in his mouth and controls it is just God.”

5 Everyone who is arrogant in heart is an abomination to the LORD; be assured, he will not go unpunished.

For “arrogance” revealed in the man is dishonorable, it is hateful in our sight. And “arrogance” hidden in the heart of man is also craft; it is hateful in our sight. It is difficult that because the reality of this arrogance is not revealed at the outside, the one he to have it recognize it. Especially it is easy that the external good man has such arrogance. Because they have faith, virtue and power better than the others, it is easy to become arrogant in his heart. Therefore they gives thanksgiving to God for his received grace as well as he think of sorry he should trembles before the others and also he should be more humble. Because they received such grace out of the Lord despite the others are same sinner.

“Be assured” points to unite with them one another. The multitude to be arrogant to build the tower of Babel unite with together they were failed. Their united fat is proved by their word. That is, among their words in Genesis 11:1-4, the word, “Let’s” came two times (3, 4).

6 By steadfast love and faithfulness iniquity is atoned for, and by the fear of the LORD one turns away from evil.

Here, the word, “love and faithfulness” points the activity of God’s redemption. That is, it means that he receives the benefit of the atonement system (truth) by the blood of sacrifice through him (the blood of the substituted one) by his mercy to the people in his loving nature. But Delitzsch admits that the word, “love and faithfulness” is the moral that the man should practice. Then he said that his interpretation of this phrase does not except the substituted system of God. (Keil & Delitsch, Commentaries on The Old Testament, Proverbs I, Eerdmans, 1950, p 338) As the reason that he claims so, only the man to get the merit of God’s substitution executes love and truth (faithfulness) finally, necessarily. Refer to Is 27:9, Jer 7:22-23, Dan 4:27, Mi 6:6-8 Lk 7:47.

“By the fear of the LORD one turns away from evil.” This word reveals also the feature of true religion in the center of God. If the man receive the grace of God (verse 6 a) by the atonement (that is, to give the wage of sin and to remit it) and then he takes the fear of God.

Therefore Ps 130:3-4 said, “But with you there is forgiveness, that you may be feared. I wait for the LORD, my soul waits, and in his word I hope;” And the one to take the fear of Jehovah leaves the sin necessarily.

In the other hand, the humanistic religion teaches wrongly by the man can leave the sin for himself. Buddhism teaches wrongly, “what the water left is heart but to cleanup completely also is water. Just like that the commit sin is heart, to clean up the sin also is heart. “(A metaphor of Buddhakosha, Rakun edition p 175) But the Christian Scripture always, “and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” (Rev 7:10) Therefore we believe in the substituted Christ and obey him only.

7 When a man’s ways please the LORD, he makes even his enemies to be at peace with him.

The believers have sometimes to break out the commandment of God to get the heart of the unbeliever to persecute them. In the word, they compromise to the wrong thought of the enemies. But it is not the way of peace and safety. It is to choose the way of destruction with the unbeliever together. The believer should keep on consistently although the persecution comes on him, if it is the way to please God directly. As God is with my side the all contrasted activities of the men can be solved. As the result Jacob prayed beyond the river Jabbok the heart of Esau, his enemy was melted and then he sent him in peace. (Gen

27:41, 33:1-4) This is the miraculous solution. Why do not we only confess the faith to God's miracle but take activity to believe his miracle? The contemporary theoretical Christians treat first, two gifts (wisdom and knowledge) among several gifts importantly but faith and power to follow behind it is not related to his actual life. Accordingly they are secularized and are deprived into unable seat. (I Cor 4:20).

8 Better is a little with righteousness than great revenues with injustice.

As the man possesses righteousness he has no abundant material. Because he takes the fear of God (Prov 15:16) but he used much in his income to help the other but does not install it. He tries to live in luxury. But he enjoys the contents and happiness in such life. Because God is with him.

Confucianism tries to enjoy the way by safety in poor life. Confucius had applauded his disciple, Anyeun to live so. () But in the thought of Confucianism like that, the way is called for moral philosophy but not true God.

At the verse 8 b of our text, the word, "great revenues with injustice" is the word to keep on the unrighteous rich man in mind. The unrighteous rich man, (1) for he is to gather material with his covet his conscience has always affliction (I Tim 6:10), (2) for he loves the material more than God his heart always dark and has affliction (Mt 6:23-24) It is right that the man has material by the result of his effort.

(Ps 128:2) But he does not offer his material for the Lord, does not take alms for the poor but only to install them is unrighteous thing. (Jm 5:1-5)

9 The heart of man plans his way, but the LORD establishes his steps.

That is, although the man does this one or that one according to his thought God has the other affair God executes through it. (Ps 128:2) This comes out of the sovereignty Lordship of God. For example, the sons of Jacob took activity to sell Joseph to Egypt. But God made Joseph become the primary minister of Egypt, (Gen 37:26-28, 45:5-8) by such activity, finally He made all family of Jacob made descended into Egypt. It finally accomplished the promise of God to give Abraham. (Gen 15:12-16) And the wicked Jews took craft to arrest Jesus and to kill him with their plan and crucified Him on the cross. But God accomplished the work of his salvation that made his son (Jesus Christ) offered sacrifice by this event. (Act 2:36, 3:13-15, 4:25-28, 10:39-40) We, except them also can see many cases in the Scripture. As we believe in the sovereignty God we can take peace anytime any place absolutely. He always accomplishes his good will. The believer believes in the promise to warrant this thing. That is, “And we know that for those who love God all things work together for good, for those who are called according to his purpose.” (Rom 8:28) What the goodness of God is accomplished is the benefit for the believer himself. The non-chosen people do not think that God’s goodness is not giving the benefit to them.

10-15 An oracle is on the lips of a king; his mouth does not sin in judgment. A just balance and scales are the LORD's; all the weights in the bag are his work. It is an abomination to kings to do evil, for the throne is established by righteousness. Righteous lips are the delight of a king, and he loves him who speaks what is right. A king's wrath is a messenger of death, and a wise man will appease it. In the light of a king's face there is life, and his favor is like the clouds that bring the spring rain.

This word is related to the good king.

(1) The good king rules over the nation by God's word. (10-12)

As we see Duet 17:18-19, it said that the king should keep on the book of God's law. All laws of justice used by the nations not to know God also come out of God essentially. Therefore the kings to rule over the nations also in this aspect can be called for the men to execute by the word of God. They according to the common grace of God can keep on the righteous social order of God.

"Just balance, scales, and the weights in the bag" etc. are the kinds of measurer to adjust light and heavy exactly and compare with the standard of general social definition. Such standard can be taken by the nations not to know God in common grace. They also belong to the regulation of God. (God's Word) Therefore to the pagan nation, the Apostle Paul said, "Let every person be subject to the governing authorities. For there is no authority except from God, and those that

exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers is not a terror to good conduct, but too bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience"(Rom 13:1-5) Here, Especially Paul stressed that in the aspect practicing goodness and righteousness, the political authority serve as the role of the delegate of God.

(2) The good king receives the advice of the faithful man well. (13-15) among the men to hold power it is easy that a certain one also depends on the power and commit fault. But as he also receives the advice of the close associates well, he can overcome the failure. Therefore they should welcome the righteous lips" that is, the direct advice of the servants.

As he executes so, he can escape the violent politic not intently, that is, the situation like "the agents of slaughter" and can start to practice mercifully. (14-15)

In the oriental world also, the good kings welcome the word that the faithful servants advised.

16 How much better to get wisdom than gold! To get understanding is to be chosen rather than silver.

We can say as following. (1) Gold and silver, in other word, the money are needed in protecting the physical life and keeping on it some but the wisdom to fear God made the soul saved. (I Pet 1:7-9) (2) The money is not needed in the body in the emergency case but the fear of Jehovah saves us out of the death. (Prov 14:27) (3) To love the money is a root of all kinds of evil, but the fear of Jehovah makes us left the sin. (Prov 16:6) (4) Among the people to gather money, many men do not gather although they try to do it for their whole life. But the men to get the wisdom to fear Jehovah seek it with his power he gets all. (Lk 11:9-13)

17 The highway of the upright turns aside from evil; whoever guards his way preserves his life.

Here, so-called for, the word, “high way” means the opened way at the same time, the way to have no the stumbling block and the way to have no snare, that is points to the way to have safe security. It is the opposed one of “the way of lazy one” that is, “the way like thorn fence”. The honest believer that is, a faithful believer walks with God by leaving the evil. It securities the salvation of soul. For Joseph left the evil his way was prosperous, (Gen 39:9-10) David did not leave the evil and then was fallen down into there, he met much tribulation. (II Sam 12:10-18:33)

To leave the evil is the brave activity that the man is not dropped down into there but leave the temptation of the sin. God gives the glory to the one to do so. Jm 1:12 said, “Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.” And Ps 34:12-14 said, “What man is there who desires life and loves many days, that he may see well? Keep your tongue from evil and your lips from speaking deceit. Turn away from evil and do good; seek peace and pursue it.”

18-19 Pride goes before destruction and a haughty spirit before a fall. It is better to be of a lowly spirit with the poor than to divide the spoil with the proud.

Charles Bridges interpreted of this phrase as following. That is, “The arrogant man does not review the way he walks but looks up the high place devotedly. So he used to stumble. Not only has that God removed his objects to treat as his boasting things. So he is failed. As David boasted of his many people God sent his plague to the nation and then reduced the people. (II Sam 24:10-15) As Hezekiah boasted of the treasure of palace and took arrogance God finally permitted to move the treasures by the hand of Babylonian. (Is 39:1-7). Because the sin that the women of Jerusalem were arrogant and boasted with their makeup God said to make them been the shameful figure. (Is 3:24) (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 238)

To be low the heart with the humble is trouble temporarily and has no delight. But it is the activity of safe security, and then in the near future he should be blessed by God. In the other hand, the arrogant enjoys the delight temporarily but it should not stay for long time. Refer to 18:7, 8, 21-23.

20 Whoever gives thought to the word will discover good, and blessed is he who trusts in the LORD.

Here, Hebrew word, dabal (דָּבַל), “the word” can be translated into “matter” but as our Korean version “the word” is right. Because the word of this phrase is contrasted to Prov 13:13. (Keil & Delitzsch) Ter, dabal (דָּבַל) means the word (the word of God) obviously.

“gives thought” (מִשְׁכָּל) to the word” points to discern it rightly and to obey it. The fact that the man walks so is to respect the authority of God and fear and sweet heart. This is faith. In such meaning, it is important for us to meditate the Scripture and to study it and also it is more important to believe in it and obey it to know it rightly.

“Will discover good” does not mean to get some by the power of man but to receive the spiritual thing or, material thing out of his hand to accomplish the promise of God. Luther said, “I had many things in my hand but I lost all. But whatever I am protected by the hand of God, I possess whatever.”(Charles Bridges) That is, what he looks at God means the fact that he possesses me permanently.

“Blessed is he who trusts in the LORD” This is the other expression of the same meaning of the word of above verse. “To trust in the Lord”

does not mean the other, but respect the authority of his word and review it well and follow it. (The above verse) Although the people believe in the Lord, if they do not take careful of obeying his word (Scripture) what shall they become? John Bunyan said that to break out the one word of the Scripture is more horrible than military.

21-23 this part say several expression of the virtue of the wise man in detail.

21 The wise of heart is called discerning, and sweetness of speech increases persuasiveness.

The word, “the wise of heart” is not theoretical wisdom, the actual wisdom in the present life. The wise man in actual life does not say by his word but by his practice. As he says only the word without practice he feels anxiety for his guilt as he says a lie. Therefore he does not receive the word, “For the kingdom of God does not consist in talk but in power.” (I Cor 4:20) the heavy yoke but receive delightful gospel. Such man is admitted as “discerning” (wise) man obviously. The word, “is called” means it.

The word, “good mouth” () should be revised into the sweetness of speech” (מְתִיק שְׂפָתָיו) the ignorant man harms the other with the word, that is, the word, “The wise of heart is called discerning”(the verse 21 a) means to be gracious. The wise man heals the frustrated one with his word and he should be raised.

The word, “the knowledge of the other” (תְּדָעָה) should be translated into persuasiveness (W. H. Gispen) This word (sweetness of speech increases persuasiveness” does not mean to applaud the talent of eloquence, but evaluates the gracious word of the wise man (the man to fear Jehovah) highly. Augustine was impressed by gracious preaching of Ambrose, who was the bishop of Milan church and his personality was transformed. (Reformer’s note).

22 Good sense is a fountain of life to him who has it, but the instruction of fools is folly.

“Good sense” is not different to “the wise man” greatly. This also is the word to fear God. (Prov 2:5-6) He is not the one to know the theoretical theology but actually he is impressed by the Word of God deeply and received the lead of Holy Spirit. Accordingly his heart is not dry and drinks the well of life. For he get the well of life the men surrounded him are escaped the spiritual thirsty. (Charles Bridges) In the other hand, “fools” that is, the foolish deed not to accept god in his heart is the punishment (discipline) for himself. Among the leaders there are such many men. Such men lead him and the other into the pot of destruction. (Mt 15:14) All leaders to treat the religion as the concept and does not live as to the word of God bring about such tragedy into the church.

23The heart of the wise makes his speech judicious and adds persuasiveness to his lips.

Here, the word, “the wise” points the godly man in his heart. He is not the theoretical man but the one ruled over by spiritual impression in his heart. Accordingly his heart is the storage of the power. His argumentation does not imitate the terms of theologians and their logic but the thing to come out of his heart powerfully. Our text, “persuasiveness to his lips” means it. According to such reason his lips always reveal much knowledge newly.

In other hand, many people do not review the state of his heart but says only word and stays in only the word. As it is so, their life does not contact to the world of deep life, like lifeless scarecrow moves by the secular stream.

Charles Bridges said as following. That is, “the human religion begins with the head; the religion of God begins with his heart. We should discern that we live in some environment and under some teaching.

The theological theory leads me into cold frozen world but the experimental faith life brings about me into the light of gospel and its burning.” (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 244)

24Gracious words are like a honeycomb, sweetness to the soul and health to the body.

“gracious words”(אֶמְרֵי-נֶעֱמִים) is the word that he keep on the merciful word, and the encouraging word in his mind The frustrated person listens to the word of comfort and got the power again. At such meaning, such word is like the good medicine. But moreover here, “gracious word” points the word of God. The word of God cures the soul of the man s several areas. Read Ps 19:7-10 in detail. God says many things as meaning that he heals the sinners by his word. Refer to Ps 41:4, 103:3, 147:3, Prov 4:22 Hos 6:1. The word of God does not say not only the comfort and encourage but also warning and conviction. But for the word comes on by God’s authority and inspiration the one to receive it sweetly gets delight rather and receives grace. Therefore Job said, “I have not departed from the commandment of his lips; I have treasured the words of his mouth more than my portion of food.” (Job 23:12) Jeremiah said, “Your words were found, and I ate them, and your words became to me a joy and the delight of my heart,” (Jer 15:16) Suhkyung in the oriental world said, “ the good medicine is bitter in his mouth , its healing is effective, the faithful word is trouble in his ears but his activity is benefit.” Although it does not arrive to the standard of God’s word, it is right word that God gives it as general revelation to come out of the conscience and experience.

25There is a way that seems right to a man, but its end is the way to death.

At this point, we point to three right ways that the man see as following, that is, (1) The way of disobedience (2) The way of the Pharisee (3) the way of scholars that say the orthodoxy in their mouth but do not live so. They treat only the theory without spiritual life and know to believe in it by themselves well. They eat the ash like the prophesy of Isaiah. (Is 44:20) (Charles Bridges, A Commentary on Proverbs, The Banner of Truth Trust, 1968, pp. 245-246) Refer to the Interpretation of Prov 14:12.

Crawford H. Toy said that the word of this phrase is the deceived character of only immoral life. (The International Critical Commentary, Proverbs, 1916, Chaes Sceibner's sons p 289) But this is a wrong interpretation to treat the word of God religious ethical word of God with only the teaching of ethical issue.

As the man treats some with extreme affection he cannot judge the good and the evil wrongly. (I Tim 6:10) And also as he hates some extremely, he can justify his prejudice. (I Jn 2:11) Not only have that, the man justified the sin for his extreme stress in his heart. For example, as he is controlled by his temper, he may take the sinful danger to misunderstand that it is justified the deed he hit him or, to kill him.

26 A worker's appetite works for him; his mouth urges him on.

This word shows the principle of labor. Here, the word, "appetite" (אִתְּ) is revised directly is "for himself". Of course, this word is to keep on one of purposes of labor in his mind. The workers to serve the others

sacrificially, here especially, it treats human labor for his eating issue as the theme. The man eats as the price of labor. (Ps 128:2) It is the law of God. (Gen 3:19) Therefore the Scripture says that the man without labor is the man to have no regulation. (II Thess 3:11) And it said, “For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat.” (II Thess 3:10) It is reasonable that such regulation was established for the mankind commuted sin. Because as the man only eats and plays, the heart should be filled with evil thought. (Gen 6:5) Accordingly his activity should be violent crazily. A maxim, “The devil makes its nest in the lazy heart.” Therefore the man should work diligently on the earth and the heaven he takes everlasting rest. (Charles Bridges)

The Scripture says that as the man works and lives gives more contents than playing life of rich man. Ecc 5:10-12 said, “He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity. When goods increase, they increase who eat them, and what advantage has their owner but to see them with his eyes? Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.”

27-30 these phrases state the several evil activity of the wicked the one who read this word should reflect himself.

27A worthless man plots evil and his speech is like a scorching fire.

Such man has the character of anti-Christ.

Here, the word, “worthless man” (אִישׁ בְּלִיעַל) points to the man not to have moral. (Keil & Delitzsch, wickedness, I.e. want of all moral character) “Plots evil” (פָּרַה רָעָה) means to dig round the evil which means to make evil craft like digging the snare to make him slipped. His sin is not committing sin for temporary failure by for intently and in business, which is the deed of the apostate. (Heb 10:26)

“His speech is like a scorching fire” This is the evil word to harm the other. For it has the cruelty of crush and extinction it disparages the other without hesitating. (Jm 3:6-8, Ps 52:1-4, 57:4) The activity to destroy the other by the word is the feature of the wicked. They (1) say the word to bite the other for his whole life (2) hates without reason and criticizes them. Just like that their tongue is cruel like fire. The reason that their word become evil so is for not glorify God but for themselves. They sacrifice the benefit of church for their honor, power and benefit. The Ecclesiasts are like this one. Their mouth admits God but they are not afraid of God. (Tit 1:6)

28A dishonest man spreads strife, and a whisperer separates close friends.

Here, the word, “dishonest man” (אִישׁ תְּהַפְּכוֹת) means “the lair” (Keil & Delitzsch) the lair spread the good word by saying badly. Therefore the people harmed by his word quarrels with him. (I Tim 5:13) As the

man says much word without caution, and many lie and exaggerated word. Therefore the faithful ne says little, silence is better than eloquence. Refer to Prov 17:28.

“A whisperer separates close friends.” This expresses as some different word of the above verse and explains again. Here, the word, “a wispper” (זִנְיָן) points one who is whispering that is, backbiter. Such one says much word of course, and says many lie. The one to say without loving the other says behind and does not say unfairly. Accordingly it is easy that the word mixed with much lies (exaggeration, the word by onside observation, the word to interpret the fact wrongly). In other hand the children of God should possess both holiness and peace together. We should reject the secular to keep on the holiness of doctrine and the holiness of life. And we should not lose the grace of love (peace) to come out of the heart. Jam 3:17-18 said, “But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace.”

29 A man of violence entices his neighbor and leads him in a way that is not good.

“A man of violence” is the wicked to harm the other. He tempts the other and leads into “a way that is not good.”, that is, the way of destruction. Refer to Prov 1:10-19. It is the habit of the one to receive the spirit of devil. The devil prowls around like a roaring lion, seeking

someone to devour. (I Pet 5:8) As we see Job 1:7, 2:2, the devil “from going to and fro on the earth” to destroy many people. Jesus said to the Pharisees to receive the spirit of devil (Jn 8:44), “Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.” (Mt 23:15) The secret that the man overcomes the evil movement is the faith to believe in Christ faithfully. (IJn 5:4) Refer to I Jn 2:14.

30 Whoever winks his eyes plans dishonest things; he who purses his lips brings evil to pass.

The activity “to wink the eyes” of the wicked is to seek the evil plan here. To meditate the word of God the one to close the eyes is blessed. (Ps 1:1-2) The one to close his eyes to reveal the evil cannot help but to receive the woe. Such man is the contrasted one to the goodness. Is 5:20 said of the wick, “Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!” The thing that they purse his lips is the figure to execute the evil plan decisively and powerfully. It is same the word, “Blessings are on the head of the righteous, but the mouth of the wicked conceals violence.” (Prov 10:6) He closes the eyes and closes the mouth is to have no any joy but has trouble affliction. Prove 13:15 also said, “Good sense wins favor, but the way of the treacherous is their ruin”. The way to walk into the hades has more suffering so. The

way has no the promise of heaven to hold and to console at the suffering times. And the ending point of the way is the eternal death.
(Charles Bridges)

31 Gray hair is a crown of glory; it is gained in a righteous life.

The award of long life is promised for the righteous. (Prov 3:1-2, 16, 4:10, 9:11, 10:27) But this is the word not to know the long life of the wicked. Refer to Ps 73:1-16.

As the man lives in Christ and is righteous, he enjoys the peace of heaven. (Prov 3:7-8, 14:27, 19:23) Not only that He enjoys with God word, (I Cor 13:6) his heart and his body is peaceful. Accordingly he in the life of body, he cannot help but to have good health and to take the long life. The word of this phrase is not to deny the thing that God brings the life of the righteous. (Is 57:1-2) The thing that God does is not mechanical but is accomplished by his economy of his holy will. Therefore he makes him lived for long life but for some special reason, there is the case that he does not do so.

Then, the word, “a crown of glory” means that the long life of a man is respectable event. Lev 19:32, the “word” means it. Not to respect the old person is the sin to break out the fifth commandment (the word, “parent” include other old man and respectable elders) the result is destruction. (I King 12:12-20). The old oriental writing said, “One thing of good politic is the fact that the noble men in the nation respect the old men. Then general people can respect the noble elders.” The

respectable thought of the old men in oriental world comes out of the humanism in the background of conscience and experience. But the respectable thought to the old person in the Christianity focuses on the fear of God to make the life been long. (Ex 20:20)

32Whoever is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city.

Some quotation out of the commentary of Ch. Bridges is as following That is, heart is the continuous battle. The desire to come out of the heart is the strong enemies, which can be overcome by the power of God. David went to destroy the house of Nabal; rather it was executed good to control his temper and to stop his plan. (I Sam 25:33).

Confucius, the moralist of the oriental world said, “The man overcome himself and recover the courtesy is goodness.” So Confucius thinks that the man can overcome his own desire with his power. But the Scripture said that only as we depend on the power of God, we can overcome the desire, and then it claims the faith to believe in Good. (I Jn 5:4) Refer to II Tim 2:22.

33The lot is cast into the lap, but its every decision is from the LORD.

At the old time, there was the lottery system to treat the important event of holy people. Through it the work was happened. (Num 26:55, Josh 7:16, 18:8, I Sam 14:41, Jon 1:7) But after the Scripture were

accomplished, the day of church does not reveal the will of God continuously. In our day only the word of Scripture become the light to lead us. (Ps 119:105) At the day to know God's will by lottery system, although the man takes the lot, the true settlement is accomplished by God. In other word, whatever should not be settled by man's will but should be settled by God's will. All things in the world seem to be established by the hands of men like this and that. But latter the fact that the hand of absolute sovereignty lordship of God works shall be revealed in them. Charles Bridges said following examples, (1) as Joseph was cast into the pit Ishmaelite merchants to go down to Egypt passed away the pit. Then the one to lead the Ishmaelite there was just God. (Gen 37:25) (2) As Moses was cast into the reed field in Neil river, the one that led the daughter of Pharaoh there was just God. (Ex 2:3-5) (3) As Jonah was cast into the sea, the one who prepared a big fish there also was just God. (Jon 1:17) (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 253) For this one the believers should believe that God knows it and interferes it although he meets any things. And we should enjoy peace in his hand. Mt 10:28-31 said, "And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows."

Chapter 17

Interpretation

1 Better is a dry morsel with quiet than a house full of feasting with strife.

This phrase can be revised as following. That is, “Although there is a dry bread but it keeps quietness is better than in the house the sacrifice offering are filled of, but to have strife”. Although the family lives in poverty to keep on peace one another comes out of their contents. In other word, for they is sufficient for only God. Ps 23:1 said, “The LORD is my shepherd; I shall not want.” I Tim 6:6-8 said, “But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world. But if we have food and clothing, with these we will be content.” At this point refer to Gen 13:8-9.

“A house full of feasting with strife” reflects the life of Israel in the old time. Then the remained things of the sacrifice that they offered to God eat by sharing it for family. (Lev 7:16, 19:6, I Sam 9:24) Even at the place that they offer the sacrifice and eat in joy, the quarrelling family has severe complaint. For example, it is like the family that Hannah, the mother of Samuel lived. (ISam 1:7) The reason of fighting in such family forgets God and but loves the world. For the one to love

the world always has no contents. They themselves are the matter of envy and jealousy like the fire.

2 A servant who deals wisely will rule over a son who acts shamefully and will share the inheritance as one of the brothers.

This, in God's law, means that faithfulness itself is better than the class and the position. God gives the award absolutely to the faithful one.

Joseph was a servant in the house of Potiball, but for he was faithful, he received the blessing of God, he controls it as the chief of the home, (Gen 39:4-5) Finally God lifted up him as the primary minister of Egypt. (Gen 41:41-43) Refer to Mt 25:21, 23.

In the ministry of church, this truth is alive and works especially. (1) The men to have the holy position are arrogant and do not serve with the fear before God, finally they are corrupted and are lost the heritage of the heaven. (2) By using the doctrine of orthodoxy and by only saying the Assembly of God's elder son, the denominations not to be faithful by the truth shall be dropped down out of the line of holy assembly. Only the men to be humble and to serve by the word of God enjoy the heritage of God. In the kingdom of God position, honor and external channels are not important. Rom 2:26-29 said, "So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. For no one is

a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.”

3 The crucible is for silver, and the furnace is for gold and the LORD tests hearts.

The crucible and the furnace remove the impurities out of silver and gold with fire. Just like that God gives tribulation and suffering to the man and remove the hidden sin of the man. The hidden sin is not informed by him but God knows it. Refer to I Chron 29:17, Ps 7:9, 17:3, 66:10, Prov 15:11, 21:2 24:12, 27:21 Jer 17:10 Zech 13:9 Mal 3:3 I Pet 1:7.

Therefore although the believers are afflicted by the temptation and tribulation they should know that God train them and should endure them well in wisdom. As they are trained and their faith is strengthened and also their virtue is shone. (Rom 5:3-4) The tree on the top of mountain is hit by much wind; the root is planted down deeply. Job 23:10 said, “But he knows the way that I take; when he has tried me, I shall come out as gold.” Refer to Is 32:9, Jer 9:7. Is 1:25 said, “I will turn my hand against you and will smelt away your dross as with lye and remove your entire alloy.” The fact that the believer takes much tribulation is the evidence elected by God. (Is 48:10) Refer to Heb 12:7-13. Therefore the old true saints received such tribulation to have the

meaning of trial sweetly. Jeremiah said in the meaning to want to have tribulation, “Correct me, O LORD, but in justice; not in your anger, lest you bring me to nothing.” (Jer 10:24) In this point we have one thought. It is our attitude to the saints to take tribulation and suffering. That is, we should entertain the believer to overcome the tribulation well. And among them failed believers also (if they repent) we should love them. They were trained by such method in the tribulation. Because they received much wound for the failure but now they also can be stood up in strengthen. The Apostle Peter also throws away Christ temporarily in tribulation but he knew himself obviously and then latter he was stood up rightly. (Jn 21:15-17)

4 An evildoer listens to wicked lips, and a liar gives ear to a mischievous tongue.

This word reveals the fact that the wicked and the liar communicate each other well. Really both belong to the same nature essentially. There is no the wicked without having false, and he cannot take the lie without having the evil. Charles Bridges said proposed four important examples at this point. That is, the fact that Ammon, the son of David followed the word of false Jonadab and committed sin, (II Sam 13:1-4) the fact that Ahab, a wicked king listened to the word of his wife, Isabella well. (I King 21:4-7), the fact that the Jews listen to the false prophet well (Is 30:9-11 Jer 38:1-6), the fact that the one to condemn Jesus accepted the word of false witness, (Mt 26:59-62) etc. (A

Commentary on Proverbs, The Banner of Truth Trust, 1968, pp 256-257)

As we read the oriental history, the emperor Si in nation Jin in the old time as the tyrant, listened to wrong word of Esa servant and burnt the books of the scholars and buried 464 scholars in the pot. And the emperor HoWhey , the son of Emperor Si of Jin listened to the word of cunning servant, Choko and killed all meritorious servant and the rebellious event at each area, the nation Jin was destroyed (BC 207) (). Just like that nation Jin had the cunning servants to flatter by following the evil desire of the king not say directly. They answered yes and followed it directly, as the king said a deer as a horse. The tyrant filled his desire with the cunning servants and finally the nation was destroyed.

5Whoever mocks the poor insults his Maker; he who is glad at calamity will not go unpunished.

Here, what is the reason that it is sin to mock the poor is to mock the creator? To this one some interpreters said that Because God took the providence the poverty of the poor. (Keil & Delitzsch, Charles Bridges, C. H. Toy) But I think that such interpretation is not good. Therefore I think as following. That is, it means that for God gives mercy to the poor seriously, as to mock he is treated as to mock himself (God himself). Refer to Jm 2:5.

The oriental moral has such similar ethical word. For example, “To see the handicap of other’s body and its weak points and to mock is sin.” (Shin-sin-luh II p 44) This is the word of Doka; of course Do kou is a dark religion but said such word. As we see, how much great sin is to mock the misery of the other? To despise the one that should be treated mercifully is rather the positive rebellious activity to the truth. Refer to Lev 19:14.

The word, “will not go unpunished” means that of course he should be punished finally. The thought that the extreme wicked should be punished from the heaven comes out of Confucianism. Myngsimbogam said, “As the evil heart is filled, the heaven should cut off it surely. () Although the view of god of Confucianism is not right, it is sure that the thought of the Confucianism scholars expressed the heaven punishment by their conscience and their experience as moving of dumb mouth.

We, of course, should keep on the fact that “heaven” of Confucianism is vague view of god in our mind. What Confucianism worship the heaven is not the theism of monotheism but belongs to worship the things or, belongs to the theory of Yin Yang. Confucius said of the god, “the virtue of devil is good. Although as we try to see it but it is invisible and as we listen to it but it is not listened to, but for it stays I the substance of all things, all things cannot ignore it. Among this word of Confucius, the word, “for the devil for it stays I the substance of all things, all things cannot ignore it” point to the operation of two power

of yin yang. Such theory is wrong for making god and energy confused. The god that Confucius said of course is not true God, but for god has the personality with self-consciousness, how can it be treated to the same of non-personal energy? It cannot do so.

6 Grandchildren are the crown of the aged, and the glory of children is their fathers.

Here, Hebrew text of the word, “grandchildren” (בְּנֵי בָנִים) should be translated into “the descendant of descendants” So it points to many descendant. Here, the word of the above verse means that as the children live rightly by the word of God it is the glory to his father. The children not to be right returns to shame to his forefathers. Abel was like crown to his parent, but Cain was their shame. (Gen 4:1-12) Joel and Abiah were shame to their father Samuel (I Sam 8:1-3); Ammon and Absalom became shame to King David. (II Sam 13:1-18:18) But the children obey the lesson receive by the parent well it is the glory to this parent. Especially young parent has much time to teach and to lead them. Therefore Ps 127:4 said, “Like arrows in the hand of a warrior are the children of one’s youth.” What we should keep on in our mind although the parent teach their children well their obedience come out of the grace of God. But the parent should teach their children well. The fact that the grain grows up well are depended on the blessing of God but the man should cultivate the land and plant the seed on it.

And the verse 6 b says that as the parent lives before God rightly, it says the blessing their children shall receive. The fact that Mubiboseth received special blessing for Jonathan is a proper example. (II Sam 9:6-13) The promise of God that the descendant receives the blessing of God because their forefathers live rightly before God comes out of ex 20:6, that is, “but showing steadfast love to thousands of those who love me and keep my commandments.” We should understand the meaning rightly. This does not mean that every descendant of the righteous receive the blessing of God personally. Until the thousand generation. This means that God does not forget until the thousand generation of the descendant of the righteous and shall bless to some of the descendant. Among them. Although Abraham is the forefather of faith, his all physical descendant did not receive the blessing. Among the descendants the men like Esau came out of them. But among his descendant many blessed persons came out for long time. Therefore the believers should live rightly for his descendants.

7 Fine speech is not becoming to a fool; still less is false speech to a prince.

Here, Hebrew text of “fine speech” (שִׁפְתֵי־חָכָם) is “overflowing word”. This is the case to belong to the truth and to say noble word as “a fool”. The fact that a fool says such noble word is only a play, which is to call for the name of God in blasphemy. Charles Bridges said, at this point, “extreme word” like the confession of devil to Christ. (A Commentary

on Proverbs, The Banner of Truth Trust, 1968, p 259) Paul also did not like saying the truth of devil it and rejected it. (Act 16:16-18) If among the men, the man to keep on the sinful life socially testimonies the gospel, it rather brings the adverse effect. Prov 26:7 said, "Like a lame man's legs, which hang useless, is a proverb in the mouth of fools." "A prince" points to the leader. (Prov 8:16) As he is a leader he received credit and respect of many people. So his faithfulness is the most important qualified person. Despite it is so, if he is corrupted down and said lie, it is to break out what many people expect. For it many people shall be slipped down. Moreover the church leaders than the social leaders are called for "a prince". The holy position they received the credential historically for many people commit on their souls. Despite it is so, sometimes majority of them are corrupted in the secular and lead the church without the spiritual life power and deep knowledge of truth. The men to have no power lead the church by using necessary false things. Their direction of pastoral ministry is humanism and cannot help but to claim the mean politic method. When they did so they makes the church corrupted as well as makes the non- believers left the gospel so far. Refer to Mt 23:13. "They profess to know God, but they deny him by their works. They are detestable, disobedient, and unfit for any good work." (Titus 1:16) It is the movement of corruption. The center of corruption really is practical atheism. The men to follow the center of corruption make the men corrupted by their wrong activity.

8 A bribe is like a magic stone in the eyes of the one who gives it; wherever he turns he prospers.

This does not applaud to use the bribe and to receive it but points out the danger of bribe. The Scripture prohibits the bribe. (Ex 23:8 I Sam 12:3 Job 5:34) Refer to I Sam 8:3 Ps 26:10-11 Am 5:12.

Here, the word, “the one who gives it” points to the one who to receive the bribe. The officials to receive the bribe permit the unrighteous things legally. Their nation cannot be established on the righteousness rather, the unrighteousness rules over it. The reason is as following. (1) As the one to commit the laws of nation used the bribe for he is safe, in the future he uses the unrighteousness continuously. (2) The one who does not use the bribe is taken the unfair thing although he is righteous, he does not feel the meaning of righteousness. Therefore he does not try to keep on righteousness. (3) Because the officials to receive the bribe have the habit to receive the bribe, the thing not to receive the bribe, although it is important, does not treat it rapidly. The nation to activate unrighteousness cannot help but to destroy. How does the nation not to have righteousness prosperous? Prov 14:34 said, “Righteousness exalts a nation, but sin is a reproach to any people.”

Here, the word, “treasure” (אֲכֹלֶתֶיךָ) is “a fortune stone” that is, “a magic stone”, CH Toy said. But as Toy himself admits it, this word in the other part of Scripture does not use as such meaning. Therefore this means only the precious treasure to happen the covet. The bribe is like

just such treasure, for it makes the heart to receive it been pleasant, he tries to accomplish what he is committed by the giver. “Wherever he turns he prospers” means it. The word, “prosper” (פָּרַח) means to make it achieved with all wisdom. (W. H. Gispen, Korte Verklaring Der Heilige Sch rift, Spreuken, J. H. Kok, Kampen, 1954, p. 34)

The unbelievers also know the danger of the bribe. Philip in Macedonia said, “Although it is the strong fortress, if we bring the cargo of donkey to bear the gold, we can deprive it.” (Charles Bridges) In other word, it means that the bribe can occupy the strong fortress. Therefore the righteous rulers prohibit the bribe and always they established the justice. (Ps 101:1-8)

9 Whoever covers an offense seeks love, but he who repeats a matter separates close friends.

“Whoever covers an offense seeks love” This does not mean that as the result that anybody covers the fault of some receive his love. The thought that he should execute goodness to the man to receive the love of man is not biblical. This word means, “The one to cover the fault of the other means to love the other.” Prov 10:12 also “Hatred stirs up strife, but love covers all offenses.” The first great issue that the man has is sin. We can say that the problem of the man is the issue of sin. The only purpose that Christ came into this world is to substitute the sin of the mankind and for them to be remitted.

It is the love of God. Then how much thanksgiving the remission is! God gave all things to us. (I Cor 3:21) Not only that, He gave Christ to us to give the grace of remission to us. (Jn 3:16) Christ is greater than all things. Refer to Jn 3:31, 35. Therefore the believers to become the children of God follow the love of God (I Jn 4:9-11) and know that love is the first (I Cor 13:1-3) he should practice in the center of love devotedly. The word, “the one to seek” in the text means “the one to devote himself to”

In the other hand, whoever says repeatedly the fault of the other is the cruel activity to pick out the painful place of the other. Indeed, the man is harmed by receiving to mock on his personality more than by harming on his body. Because of it he, the harmed one leaves so far out of the attacker. The old writing said, “The word to make the man been benefit is warm like the cotton, and the word to harm the man is like the thousand gold in the weight and the word to pain the man is like cutting off by a knife.” ().

He points to the fact that the men not to know God also should not harm the other by his experience and his conscience. Augustine sometimes invited many co-workers and ate on the same table with them together. He attached the following letter on the seat as following, that is, “Here, do not say the fault of the other.”

10 A rebuke goes deeper into a man of understanding than a hundred blows into a fool.

The meaning of this phrase is that the man of understanding receives the advice but the fool rejects it. Here, so-called for, “a man of insight” (מְבִינִי) points to a man of understanding”, which means the sensitive in his activity more than intellectual aspect. Although the advice is right, there are many men not to follow it directly, they are foolish men like they kick an awl with a heel. Charles Bridges quoted good examples out of the scriptures. That is, “David received a piece of advice of the prophet Nathan sweetly and repented, (II Sam 12:1-7, 13 Ps 51 :) Peter repented by a glance of Jesus. (Lk 22:61-62)

Confucius said in the meaning to receive his advice sweetly, “The one to say my god is a thief to me and the one to say my evil is my teacher.” It is fact that the word of Confucius is nearby the truth. Of course this is worthy to the above phrase in format. But the standard of goodness that Confucius thinks is different to the one of the Proverbs. The standard of the goodness in the Proverbs is the fear of God (Prov 1:7) but the center of Confucius is this world. Of course, both things are limited to common grace and it has the matching face in the ethical point. In the area of common grace, the Christianity can take common step with the Confucianism scholars together.

What does “a hundred blows into a fool” mean? This is a metaphor to give the suffering of some format to give discipline for the fault one as the means of tribulation and suffering. As the man is suffered there are many cases that the man corrects rightly. Therefore Ps 119:67 said, “Before I was afflicted I went astray, but now I keep your word.” At

the same time, this means that the one to have the authority of discipline can mean to hit the harden rebellious man legally. For example, it is like the fact that the parent rules over the disobeyed children with the proper rod. I, here, use the “proper” word as the meaning as following.

(1) Generally taking the rod is effective for the children under 2-3 years old. (2) As the children took fault, firstly in giving the chance of returning by advice of the word and he should warn to them, as he takes again the fault, they should be punished. This

Is respect the freedom of his will. After that as the children is fault he should be punished as to be warning. As he takes discipline to him, the parent does not break out his personality. (3) And as he makes the parts like his * and arm been painful and gives the lesson but should not be careful not to reveal the temper. Refer to Jm 1:20.

11-13 An evil man seeks only rebellion, and a cruel messenger will be sent against him. Let a man meet a she-bear robbed of her cubs rather than a fool in his folly. If anyone returns evil for good, evil will not depart from his house.

This word points to “an evil man” that rebels only (or, of the goodness of God) God. (1) He surely meet the plague (verse 11) (2) He is a dangerous man only to harm the other. (Verse 12), (3) he meets the plague in family. (Verse 13).

“To return evil for good” (verse 13) is the feature of the rebellious. The one to execute such activity is worse than the cow and donkey. (Is 1:3)

Such one really is lifted up his heel toward the owner. (Ps 41:9, Jn 13:18) Refer to II Tim 3:4. For this sin is evil extremely the punishment is so great. That is, it said, “evil (it means the plague) will not depart from his house.” Of course this plague is sent to the wicked men. “A cruel messenger will be sent against him.”(Verse 11) Here, “messenger” means the one to practice the plague as the messenger of God. He word that such messenger shall be sent and the word, “evil will not depart from his house.”(Verse 13) reveals the fact that the one to send the plague is God. As we see it, the rebellious sin makes God happened extreme wrath. The punishment Korah (Num chapter 16), Absalom (II Sam 18:9-15), Judah (Mt 27:3-5) that committed such sin proves this fact.

14The beginning of strife is like letting out water, so quit before the quarrel breaks out.

This means that strife is begun from a little matter and enlarged gradually and also finally the great thing shall become worse.

Therefore strife is like a fire. Like the fact that the fire is spread to the other side, it cannot be stopped; little strife shall be started and is spread into the other side. Therefore the people should be careful of little strife not to dispute. Or, although the dispute is started they should yield firstly by standing up at any side, in order for the strife not to be enlarged. A great accident may be happened out of a little event often. The fire that a cow hit a lamp in stall of a home house at the city

Chicago and is happened brought the great fire burnt the half of the city (1871 year), The I world war was begun by the event that the conspirator of Serbia killed the prince. (1914 year)

15He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD.

This is the word that the unrighteous trial makes God happened wrath. Especially God seek for the righteousness in work of the church. But he wants s justice and practice in the social order. Because he wants that his will shall be accomplished at the earth too (Mt 6:10) He wants that even the bell of horse shall be holy. (Zech 14:20-21) Because the judgment, “He who justifies the wicked and he who condemns the righteous” is the activity to encourage the evil positively, it is extreme wicked and devilish activity. The evil to attain the extreme state breaks out God extremely it is the lesson of the Scripture that God’s sudden judgment should be come on them. Of this the word of Scripture reveals as the majesty to declare the woe. (Is 5:20)

The unrighteous judgment, “He who justifies the wicked and he who condemns the righteous” is the judgment of Jesus that is treated as the wicked things in the world. (Charles Bridges) At the judgment, Barabbas (murder thief) was released and Jesus was sentenced to death. (Mt 27:26) At this point Jesus was judged the greatest unfair thing. The unrighteous judgment, “to justify the wicked and to condemn the righteous” is especially the wicked sin. Therefore the one to commit

this sin should be perished. Ahab drove out Naboth as a sinner and killed him and deprived his vineyard. Because of this sin his whole family in the day of his descendant was judged by God and was destroyed. (II Sam 21:1-24) As the government of a nation commits such sin it should be perished not far. The king Jeovahkim in the ending day of Judah persecuted the righteous Jeremiah and killed Urriah. (Jer 26:22-24) The king Zidkiah persecuted Jeremiah (38:5-6) Therefore we can say that it is the leader of destruction. Such sin is committed by the one to receive the bribe (Ex 23:7-8) and the one not to discern the good and evil for their arrogance and their darkness.

16Why should a fool have money in his hand to buy wisdom when he has no sense?

This phrase should be revised as following. That is, “Why should “a fool” buy the wisdom without the heart, and with the price in his hand?” Here the word, “without the heart” (לֵב-אֵין) means that his heart does not want with his heart. Hebrew word of “heart” (לֵב) points to the mind to have the hot affection. The men take the figure to find out God (the figure to seek the wisdom). Then their heart has no hot desire. Therefore they are called for “a fool”. Why does he seek true treasure with hypocrisy? Pilate said like advocating Jesus but finally he transferred Jesus to them to crucify him. (Lk 23:4, 14, 20, 22, 24 Jn 19:15-16) Belix wanted to listen to the gospel of Paul but has no his hot desire in his heart; finally he did not accept it. (Act 24:25) Among

the contemporary Christian believers there are many men that do not long for living God out of his heart but externally execute the role of the believers. As the man believes in Christ with his heart he got salvation. (Rom 10:9-10) Heart is not brain but the affection expressed by the heart. It is the center of our personality. The Lord wants to have our hot heart. Therefore as he healed a 38 years- patient lied down on the place nearby the lake, Bethesda, the question that he asked firstly, do you want to be healed? And checked up the fact that he has the hot desire in his heart.

17 A friend loves at all times, and a brother is born for adversity.

Delitzsch translated this verse as following. That is, “True friend always loves, who he begot for the trouble time as the brother.” But our Korean version is more natural and grammatical. This verse includes the word to the friends at the same time and the word to the brother.

Here, Hebrew text of the word, “friend” (חֵרֵף) is word style that the article (רֵף) is added to friend (ח). Delitzsch seek the meaning of special friend (that is, the friend to be called for the friend). So he translated this word into “the right friend”.

Always it is not easy that we have the friend that we love continuously. Jonathan helped David that was met in the tribulation continuously, especially as his father hates David, he did not take blind obedience, but helped David until the end. , It is indeed great. Jonathan followed the righteousness more than the lineage. Refer to I Sam 18:3, 19:2, 23:16.

The fellowship of David and Jonathan is the fruit to believe in Jehovah. The faith of David cannot be needed saying and Jonathan also was the man of faith. (I Sam 20:12) Among the non-believers not to know God, sometimes there is the one to keep on fellowship with the friend rightly by the conscience God gives. In the old China day, the fellowship of Kwanjoong and Posook in the Whankong time of Je nation is an example of latter generation. As two took selling together and shared the income each other, Kwanjoong occupied more. Then Posook understood Kwanjoong with his good heart, and said, "He did so because Kwanjoong is too poor." After that, As Kwanjoong executed the warfare and was defeated and escaped him, Posook did not say that he was a coward but said well, "The reason that Kwanjoong was defeated in the warfare and was escaped is for he had his mother and should serve his old other." ()

The oriental moral also respect the unchangeable love. Confucius applauded Pyung Joong Anh, who was a good politician in the time of Kyunggong as following. That is, "Pyung joong Anh takes the fellowship of men well for he respected for long time." (). Such word of Confucius is similar to the word of Proverbs in the teaching of the principle of fellowship. The only different point of both things is the relationship of the background. Confucius said simply in the view of humanism, but the author of Proverbs said in the view of theism. Then what is the secret to keep on the fellowship for long time? It, like the Scripture said, the word to cover the sin of the other (I Pet 4:8) and

the word to love the enemy (Mt 5:44-48) Refer to Ps 109:4-5. We should not take fellowship with the other to get something. Such fellowship should be broken as it does not reach to the expectation. But the one to love his enemy overcome such troubles. The Confucius also has the lessons to teach as the secret to keep on the friendship continuously. It is to have pure heart in friendship. At the meaning, MyungSimbogam said, “The fellowship of the noble man is like the purity of the water, the fellowship of little men is sweet like sweet wine.” This means that in fellowship of friends, we should not flatter to please the other like the sweet wine and should do in purity. This is so important lesson it does not arrive to the standard of the word of the Scripture to stress the forgiveness of sin and the love to the enemy. “A brother is born for adversity” Of this word, Delitzsch claims the translation, “As the brother was born for plague”. That is, true friend is like the brother to help in the plague. But such translation is not natural in grammar. This word says of the brother as the different distinguished thing remarked in the friend. That is, the brothers to belong to one lineage cooperate each other voluntarily. It says the things to become in the world directly. Sykyung in Confucianism also said, “For brightness, living cherry flower is blossomed to be full of light, among the world men, there is no like brother. As we meet the dead valley, the brothers consider it, the place that the dead body is filled of, the brother searches for it, as the grandmother bird in the wilderness is so busy, the brother saves form difficult place swiftly.

Although we have good friend, at that time we buy only the lamentation. The brothers quarrel each other in the home, in the outside they take the despising hand and protect him. Although we have good friend, at that time they do not help us. The phrase of above pome said the situation of family ethic life executed by the life of family by their lineage directly. This is what the world-men can understand by their experience. This belongs to the natural revelation but is not inspired things.

18 One who lacks sense gives a pledge and puts up security in the presence of his neighbor.

This does not mean that any warranty activity should be stopped. The right warrant helps the other. The Good Samaritan man told the warranty word to the inn keeper for the one to meet the thief. (Lk 10:35) Paul did so for Onesimo. (Mon 1:18) Jesus became warranty for our salvation. (Heb 7:22)

The word of verse 18 teaches only that whoever should not warrant without having responsibility. It is not worthy that the man cannot warrant without having responsibility for two reasons. That is, (1) because it is for his honor to help the other, which is the vanities. (2) For the activity that he knows to have the financial power in the future and takes so, which is the financial adventure? It is easy that the person and the community to take financial adventure should be perished. Today the reason of bankruptcy of many businesses in South Korea

belongs to this one. . Therefore Prov 28:6 said, “Better is a poor man who walks in his integrity than a rich man who is crooked in his ways.”

The word, “gives a pledge” (תָּקַע כֶּפֶץ) in the text means simply “to hit the palm”. So Septuagint (LXX) and Virgate (Latin version) saw only the activity to please this one. (C. H. Toy) But Job 17:3 mean that to hit the palm points to warranty.

19 Whoever loves transgression loves strife; he who makes his door high seeks destruction.

Here, so called for, “Whoever loves transgression loves strife “(19a) is same person of “he who makes his door high seeks destruction.”

(The arrogant man) in verse 19 b. Among the people there are the men to get involved in trouble reluctantly. But there is the one to like the quarrel, such man is an arrogant man. As he always despises the others they harm the right of the others. Accordingly all unrighteous activity comes out of there. (Prov 29:22-23) Because he loves the sin, he is filled with the sin extremely. Such arrogant one (the one makes his door high) is destroyed finally.

In this verse what we should look at, are both the word, “to love” (אָהַב) and the word, “to seek” (בָּקַשׁ). Such expression points to the foolishness of the arrogant allegorically. Although he likes the quarrel for himself, it does not come out of the sense of justice but out of the impulsion of sin. As a man generally not to quarrel with the others for himself belongs to the part of righteousness. Love does not seek his

own benefit. (I Cor 13:5) Refer to I Cor 10:33 Phil 2:21. But for the arrogant loves to quarrel for himself, it is similar to like the sin (Hebrew text says to love sin) and it is similar to seeking destruction of himself. Therefore he must be a foolish man obviously.

Suk kyung in the oriental old writings said, “for virtue moves the sky, there is no the things not to arrive to it, the fact that arrogance calls for loss but humility receives benefit is the way of heaven. “ () As we see this word, I reveal that because of the judgment of heaven, the arrogant must be destroyed. Then what does the heaven in Suh kyung mean? The view of god in Suh kyung is vague. It is not worthy to the Theism. Suh kyung said sometimes that the ruler of universe is heaven. But the word that the heaven ordered , what the book said so, points to only the format of the best preposition, but it does not remark the revelation to have positive contents. And at the other time, the book expresses the co-existent producers of both the god of heaven and the god of earth. For example, it is “heaven and earth is parent but the man is the spirit of all things.” (Hyunaksa 1970, TaKey p 211)

Then what should we evaluate the thought of the meaning that the arrogant shall be judged by heaven? We can say that it is the sound of conscience by common grace although the mankind is corrupted.

Although it does not reach to the authority of God’s word written by the impression of Holy Spirit, it is natural that what we should keep on in our mind, at this point, common grace is given by God, we should respect it.

20 A man of crooked heart does not discover good, and one with a dishonest tongue falls into calamity.

Here, it says two things that the men ignore always. Generally the men take careful of their activity in some degree, b in control their heart.

Not only that, they do not take caution to say also. But the word of the Scripture treat two things importantly (Duet 6:5, Rom 10:9-10, Jm 3:2 Mt 12:36) we, above of all, should keep on these two things. In these two things what we should keep on is faithfulness.

In the text, “crooked” (שֶׁקֶר) means false and also “dishonest” (רִמְיָה) points to false. The one to have false heart does not believe in the truth of God. Because false and faith are contrasted each other completely. (Ps 51:6) And as the word of the man is false it means the suicide of his personality. Because the value of human word settles the value of his personality. Whoever cannot work with the lair together and cannot live together. Moreover such man can communicate with God. He belongs to the devil. (Jn 8:44)

21 He who sires a fool gets himself sorrow, and the father of a fool has no joy.

The Proverbs reveal the similar many words like that. (10:1, 15:20, 17:25, 19:13) The foolishness of his children came out of birth, so it is not able to do with human power. Because among the children to be borne by a parent, the good smart one and foolish ignorant one are

mixed together. Not only that, because among the children of the one to have great faith, there is the foolish.

22 A joyful hearts is good medicine, but a crushed spirit dries up the bones.

Charles Bridges said that here, “joyful” is not the physical joy (the delight of the carnal desire in the world) but to be the spiritual thing (delight by Holy Spirit) because Solomon treated the physical joy as a crazy symptom. (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 272)

Actually, the physical joy of the man can become the medicine to make his body become healthy. The men to enjoy the physical pleasure cannot help but to have much regret and much psychological suffering that the other does not know. How much trouble did the emperor Nero to live in the golden house take in some degree to execute the suicide? For the one to pursue the pleasure is weak, he has no the power to fight to the trouble of the outside. But because the delight to get by Holy Spirit is true without regret, our body also become healthy and our soul also is strengthened. The ne to have the delight praise in all outside delight also and walks in endurance. He sees the rainbow in the cloud. (Charles Bridges)

“A crushed spirit” said the anxiety for the things of this world. It is to kill the souls. (Mt 13:22) The word “dries up the bones.” means to reduce the structure of personality more than the structure of body. In

other word, the body and the soul are reduced together. The anxiety of this world is unbelief (Mt 6:34) And for it is harmful Jesus taught the believers that they should not take anxiety at the attitude not to have clothe and food too. (Mt 6:25) and also they should not anxiety the tomorrow things. (Mt 6:34)

Confucius said, “The noble man does not have anxiety and also is not afraid of.” and also he said, “If the noble man reviews the heart and has no the fault, why is he worry and why is he afraid of?” It means that if the man has no the fault before the other, he does not need to be worry. But this cannot solve the essential issue of the man and the issue of his anxiety. The essential anxiety of the man is religious. He should be able to take the peace to the object of God by receiving the solution. The solution is given by only faith. Whoever knows that he himself is the sinner and approaches to Christ and believe God as his father should be disappeared anxiety and horror. Jesus gave them the way that the sinners overcome the anxiety and horror and enjoy the peace. He claims the way of faith. (Heb 12:2)

23 The wicked accepts a bribe in secret to pervert the ways of justice.

Refer to Is 33:15-16. For here, the official to receive a bribe is the wicked; it is informed to receive a bribe is a great sin. God hates the attitude of the men that ignores the justice extremely. Refer to the interpretation of above verse 8.

The politic moral of Confucianism also treats that receiving bribe is a great sin. Suhkyung said, “Following the bribe without reviewing the personality makes his official seat bee dirty, not respecting a king is so great, so I will punish you.” () The thought of Confucianism like that cannot be called for the inspired word of God. Bur it comes out of the conscience given by God, which we can say that it belongs to the general revelation of God.

24 The discerning sets his face toward wisdom, but the eyes of a fool are on the ends of the earth.

The fact that the wisdom set “his face toward wisdom”, (1) It means that the discerning follows only the wisdom itself. In other words, he does not think of the others except the fear of Jehovah (wisdom). He does not serve two owners (Mt 6:24), he longs for only Jehovah (in the day of New Testament Jesus Christ). (Ps 27:4) Read the Psalms of David (62:1-12) to say to look at only God in detail. There the word, “only” comes out of four times (1, 2, 5, 6) David is sufficient as only Jehovah. (Ps 23:1) (2) The discerning is nearby the wisdom. As the proverbs say the word, “the discerning” does not point the one to have the wisdom in this world, but the one to have the spiritual wisdom. God does not stay so far for him because he received the grace of spiritual intellect he feels that God stays there anywhere. Refer to Ps 139:1-18, Rom 10:8 Act 17:24-27.

In the other hand, a fool concentrates on all things to seek all things on the earth. It is the figure to be pulled by vanityism and covet. It means the word, “but the eyes of a fool are on the ends of the earth.” He does not success to get all things by seeking them; accordingly he has no contents too. As the man accepts only God, he takes contents. (Ecc 3:11) The way to go to God is only Jesus Christ. (Jn 14:6) Therefore he should see only Jesus. (Heb 12:2)

25 A foolish son is a grief to his father and bitterness to her who bore him.

This phrase is the word of warning to every parent and every child.

(1) Warning the children. That is, they should not give anxiety and affliction to their parent. The men to become their children should please their parent by obeying well. (Eph 6:1) The children should know that obedience is the most precious thing of filial. This obedience is not really blind obedience but the activity to receive love by obeying the love of the parent. Because the parent loves his children they do not command harmful things but commit only benefits. Confucianism teaches many things about respecting the will of parent and pleasing them. Jeung ja said as following, that is, “The filial man takes care of his parent is to please the heart of his parent and does not break out their will.” And he said, “The filial one loves what the parent loves, and he respects what his parent respects.”

And he said again, “As the parent love me I should not forget for pleasing it, as the parent hates me, I am afraid of them and then I should not complain them, as the parent has some fault, I should request it and should not break out them.

The lesson of the above JeugJa is a part of natural revelation of God revealed in the experience of the man and his conscience. Although it is not the inspired writing, it reveals the right knowledge about the filial.

(2) Warning the parents. That is, the parent impresses his children and also by teaching, they should make the children been foolish. The educational environment that young children should receive the education is the family, or, street. If they get the delight in his family, finally they go into the street. The Street is dangerous for it has much dirty sin. Therefore young children should be given the delight in the family. Although they have stern law, rather it should have much love. The scarified service and hoy godliness should be moved powerfully. The education of home may not reveal the effective. But for the prayer is not vain, as the parent pray for their children until the end, as the time arrives the fruit shall be harvested. Ecc 11:1 said, “Cast your bread upon the waters, for you will find it after many days.” And Gal 6:9 said, “And let us not grow weary of doing good, for in due season we will reap, if we do not give up.” For Monica prayed in tears for his corrupted son, Augustine, always was not vain, Augustine finally repented and became the great leader of the Christianity.

26 To impose a fine on a righteous man is not good, nor to strike the noble for their uprightness.

The government exists to encourage the goodness (Rom 13:1-3) then a certain time there is the government to punish the righteous. It commits sin to use the government wrongly the government to do such thing is punished by God and shall be destroyed no far. In the old time, nation Sang was destroyed by the oppression of king Ju, Nation Jin was destroyed by the oppression of emperor Si. Except this one there are many examples in history.

27-28 whoever restrains his words has knowledge, and he who has a cool spirit is a man of understanding. Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent.

Here so called for, the word, “a cool spirit” (קָר רִיחַ) points to the coolness of his character (composure). And the word, “he who has a cool spirit” (אִישׁ תְּבִינָה) should be translated into “he is a man of understanding.” This phrase encourages that the man should keep on calmness and should have little word. For the deed is more precious than speaking. The believer should do little word but concentrate to do good work. As Jesus was met the most unfair thing, he rather kept on silence. (Lk 23:9, Mt 26:59-63, 27:14) Refer to Jm 1:19.

Confucius said, “A gentleman says slowly but executes swiftly.”

() Although it is not a spiritual word, for it was understood by

human experience and his conscience, it is the light to belong to common grace.

Chapter 18

Interpretation

1-2 Whoever isolates himself seeks his own desire; he breaks out against all sound judgment. A fool takes no pleasure in understanding, but only in expressing his opinion.

The interpretation of Charles Bridges to the word, “Whoever isolates himself” is not right. He said that this points to the man to leave the complex society and search for an isolated place for his training and his prayer. (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 280). But in the context the interpretation is not right. “He breaks out against all sound judgment” (verse 1 b) may be right the man to go to an isolated place and to pray. (Verse 1 a). Not only that The Hebrew text (נָפַד) of the word, “Whoever isolates himself” points to the one to have stubborn and to withdraw voluntarily. (Keil & Delitzsch) This word points to the fact that the separatist is separated of the group and stays in it. He wants to separate of the group passionately. So he keeps on his stubborn and accomplish it he throws away truth. The word, “takes pleasure only in expressing his opinion” means it. The one to make the heresy religious party belongs to this one. They claim that they themselves are like the men of wisdom but actually they are foolish. (Verse 2) Always stubborn is harmful to himself and his

society. It is not to keep on truth but the claim of self. The Scripture sometimes reveals the word to prohibit the sin. (Tit 1:7 II Pet 2:10)
Good leaders always obey the truth. I Sam 15:22 said that obedience is better than offering. And they compromise well to make harmony to the issue of no truth. (I Cor 9:19-23)

3 When wickedness comes, contempt comes also, and with dishonor comes disgrace.

That is, it means that the wicked receives despise and insult. For the men mistake and thinks that evil deed is easy, they walk into the way. But finally they receive despise and insult for it. Indeed it is the difficult figure to endure it. Because the man is not worm and animal the cannot live in despise and insult.

The man should take the conscience that does not execute shame thing. Confucianism taught courtesy to the men not to escape shame.

Confucius said “If the courtesy controls the people, the shameful heart is trained in them and also shall become goodness. “ ()

This is only politic in the center of virtue. But the Christianity treats the human essential issue more than it. This is the way of eternal life, that is, after the man committed sin the misery they punished soon is the shame before God. (Gen 3:7-8) But God put the clothe of Christ’s righteousness on the believers. (Rom 1:17, 3:23-24, 8:1, 13:14)

4 The words of a man's mouth are deep waters; the fountain of wisdom is a bubbling brook.

Here so called for, the word, “a wise man”, like the other said, he is the leader inspired by God through taking the fear of God. For the word of such leader is provided the word of God continuously, it is essential (it means depth) and has life and is abundant. “The fountain of wisdom” is metaphor of life, it is like “a bubbling brook” compares to abundance of the life. The preacher to have grace and life continuously indeed is a blessed man. Such man is the one that John 7:38 says. There, it said, “Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’” The reason that the believer has such abundance does not come out of his own talent but come out of the fact that the word of Jesus he accepts is so abundant and inexhaustible. The Apostle John said, “Now there are also many other things that Jesus did. Where every one of them to be written, I suppose that the world itself could not contain the books that would be written.” (Jn 21:25) The one to accept Jesus cannot help but to come the word of life like fountain. Isaiah said, “The Lord GOD has given me the tongue of those who are taught, that I may know how to sustain with a word him who is weary. Morning by morning he awakens; he awakens my ear to hear as those who are taught.” (50:4) in the world there are many preachers to teach and to preach occupationally without the fear of God. The well of truth is stopped to such men. Their teaching can be right doctrinally. But their word has no the oil of Holy Spirit and also has no lack matters.

5 It is not good to be partial to the wicked or to deprive the righteous of justice.

The similar word of this verse comes out of Prov 17:15, 26. Read the interpretation of the phrase. Lots of objective examples that the man makes the righteous been unfair judgment are written in the Scripture. The judgment to Naboth (I Ki 21:13), the treatment to Paul (Act 24:27), the judgment to Jesus (Mk15:15 Lk 23:24-25) etc.

Fair judgment can be executed by only the one to fear God. (II Sam 23:3) God hates the unfair judgment extremely. Refer to Ex 23:3, Lev 19:15, Duet 1:17, 10:17, 16:19, II Chron 19:7, Ps 82:2, Is 1:23, Jer 22:3, Exek 22:12, Am 5:12, Mal 2:9.

6-8 A fool's lips walk into a fight, and his mouth invites a beating. A fool's mouth is his ruin, and his lips are a snare to his soul. The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.

Here, the danger of wrong saying is revealed as several manners. (1) The mouth of the foolish happened the quarrel. (Verse 6 a), the foolish man does not make the others harmonized but makes them broken out their union. So the result of his saying is quarrel. Accordingly he himself is harmed. (Verse 6 b) As the other takes peace, I am at peace too. (2) The mouth of the foolish makes him destroyed (verse 7) Charles Bridges said to this point, "We do not need to make snare to destroy the foolish man. Because he himself should be dropped down

into his snare.” (3) The word of punter is like special food. (Verse 8) In other word, the others except true Christian believers are corrupted like to listen to the secret words of the others. Such words are digested by them like savor food. Here, the word, “delicious morsels” (מִתְּלַחֲמִים) is translated into the word, “wound (beaten wound)”, so this phrase means that the criticized word gives the deep wound to the criticized one.

9 Whoever is slack in his work is a brother to him who destroys.

That is, it means that the slack and the prodigal son are same. Because the one to receive gold one talent did not work as to the word of the owner, latter he was deprived even his remained one talent. (Mt 25:26) And the prodigal son lost all property to receive out of his father. (Lk 15:16) Then these two persons became same state finally. God rebukes the idle man so much He said that the idle man is wicked. (Mt 25:26) Although he likes the orthodoxies and belongs to conservative line, if he does not live by the orthodoxy doctrine, he cannot escape the idleness. Although he says “Lord”, “Lord” with his mouth, but why does he obey the word of Lord? Such man should be wrecked spiritually. Jesus said, ““Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven” (Mt 7:21) what we believe in the Lord should be established with our faithfulness. The word to believe in itself includes faithfulness in our word; Greek (πίστος) also means faithfulness.

10-11 The name of the LORD is a strong tower; the righteous man runs into it and is safe. A rich man's wealth is his strong city, and like a high wall in his imagination.

The word, “the name of the Lord” points the character of Jehovah and his authority. For Jehovah works with the name, the righteous to know the name believes in his name and depends on it. The activity he believes in Jehovah is so passionate and concretely. The word “run into it and is safe” means it. His faith is not conceptual view but concretely. He had the operated faith. Because he knows the name of God experimentally, his life before his name works. On the other hands, the rich man believes that the strongest defense to protect him is the matter. Accordingly he becomes the grubber. The righteous to depend on God and the rich man not to believe in God are contrasted each other. Noja said, “The way is mystery to include all things. It is the treasure to a good man but to the wicked man is protection.” This word of Noja is the conflict word that both the righteous and the wicked co-exist without receiving judgment. This is the conceptual view of effusion-philosophy that the way is the source of all things (the good and the wicked). But here, the word of the Proverbs that God protects the righteous is not the conceptual view. But the historical statement that protect the righteous by his volitional activity. God revealed in the Scripture is not the god to take effusion but the personal God to create all things volitionally.

12 Before destruction a man's heart is haughty, but humility comes before honor.

The believers should keep on the humility until his death. What is the humility? (1) Humility is the having the attitude of his being rightly. Refer to 15:33. The man should keep on the fact that he himself is a creature and a sinner in his mind. Accordingly he should believe in only God to be the creator and the redeemer. It is the right attitude of his being. (2) Humility is the fact that I treat the other more precious than me. (Philip 2:3) Jm 3:1 said, "Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness." God seeks much things out of the one is given much things. (Lk 12:48) J. Washington who was the first president on the United States of America as his servant greeted him, responded him to put off his hat. Then the general Lafayette in France was surprised and asked the reason to him, and then he replied, "I am afraid of the fact that he shall become a greater person than me." In other word, it means that the one who lifts up the other become the higher person finally before the Lord. Indeed, he was the saint that looked at the time that the Lord lifts up.

J. Bunyan compared the virtue of humility of a valley. It means that the thing in the valley is not revealed well. The men like that he himself shall be revealed and also reveal it. They has the pride sense by comparing to the others well How much dangerous is it! The one to reveal him is the one to destroy him. Refer to Jm 4:6.

13 If one gives an answer before he hears, it is his folly and shame.

It is easy that “one gives an answer before he hears” commits fault as following. (1) He reveals the temper for he says hastily. The word of God said, “Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger;” (Jm 1:19) Always the hasty thing is followed by failure (2) He misunderstands. At the public place at whoever misunderstand the other and said to him and then he cannot persuade the other, (3) He is arrogant. Before the one listens to the thought of the other the attitude to answer firstly is the arrogant activity to despise the other. (4) He is met sham thing. The fact to misunderstand the other and to judge reveals his weak point finally. For among the scholars said that Amen-em-ope, the literature of Egyptian wisdom has such similar word, the Proverbs were influenced by the literature of Egyptian wisdom. The fact that the literature of Egyptian wisdom said this point is “Before seeing him, we should not attack to him to encounter him”. (XXII XXII. 22 –XX III. I) but we can say that it is like Prov 18:13. Or, although this word is similar to it in some degree it never has the reason to prove the relationship of both.

14 A man’s spirit will endure sickness, but a crushed spirit who can bear?

Here, so-called for, the word, “spirit” (רוּחַ) said the spirit itself God created essentially. Because it itself has power to transcend the world

of matter and accepted God it can overcome the disease. Because of it, God established the man as the one to occupy all things at the beginning. (Gen 1:28) Then the mankind are committed sin their heart was harmed and also lost the power. Therefore it cannot be stood up for itself. Here, so-called for, the word, “crushed” (הִכָּזָה) means “dejected. Then, here, “” a crushed spirit” points to be frustrated and to be powerless before the trouble. This is the result the man left God. If he repents now and depends on God wholeheartedly, the heart gets power. David got the power in his tribulation by depending on God, (I Sam 30:6), and also Job got the power in the great plague, and praised God. (Job 1:21) Paul also rejoiced rather among the tribulation. (II Cor 12:10) The text does not say that the heart of the man can overcome the tribulation and trouble by the autonomous power; by the fact that the spirit gets the power in God he has the occupying power. Among the Americans recently, some evaluate Ze and Buddhism highly in claiming the power of human heart. Croswell Bowen recorded an example in his book (Zen showed me the way) to announce Zen and Buddhism. The contents are like following. On 1923, at the area of Tokyo, there was an earthquake. Then a professor, Eugene Herrigel that visited to it out of Europe was talking to Japanese at a hotel room. Because of shaking of the earthquake the people shouted out and came out of into the entrance. Despite it is so the Japanese did not take surprising attitude but sat down at the seat in the state of the closed eyes directly. The professor Hrrigel was surprised at seeing the figure of the

Japanese without shaking. , which latter he knew that he was Buddhist to believe in Zen. From that time the professor Herrigel took the interest of Zen from that time, he himself worshipped Zen. (). This “Zen” is only the skill of mind- concentration that tries to develop the power of the heart itself of the man without having relationship with God. Of course, if the one is trained on concentrating of his mind, the power of his mind may be strengthened. Although the one gets some convenience in the life of this world, it cannot solve the issue of his salvation. The fact that the man repents and returns to God (believing) is the method to get salvation; salvation belongs to only God and Christ. The believers to get this salvation do not need such mind-concentration.

15 An intelligent heart acquires knowledge, and the ear of the wise seeks knowledge.

Here, the word, “an intelligent” is same the word, “the wise man” which points the one to take the fear of God. To know God is the first understanding. The one to have this wisdom gets the knowledge (the knowledge to know God) and get more and then shall be growing up surely. (1) Because the one to understand this word become humble and longs for such same understanding more over more. At the meaning, Jesus said, “For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away.” (Mt 25:29) (2) The one to understand it does not treat it with cold brain but treat it with his heart that is, the organ of

affection that points the heart as its representative thing. Concentrate on the word, “heart” of verse 15 a. As the man knows God with his heart that is, his heart, his activity shall be followed. Heart is hot and the organ to burn the fire of love. He takes the fear of God in his actual life. For he really obeys the word of God, he is like the one that receives five gold talent and executed selling work and as the result five talent is remained by obeying according to the command of the owner. At this point the word, “the ear of the wise seeks knowledge”

Is so important. This has the meaning of obedience. The word to listen to what the Scripture used means always obedience.

As the above says, “heart” and “ears” are important in the life of faith. Rom 10:10 said, “For with the heart one believes and is justified, and with the mouth one confesses and is saved.” And also Rom 10:17 said, “So faith comes from hearing, and hearing through the word of Christ.” To believe in with heart is not to believe with his concept, but means to believe in with heart, the generate power of personality. And the fact that faith come out of listening also is not happened by listening to the word voice of evangelism externally. It means that faith comes out of activating listening positively

16 A man’s gift makes room for him and brings him before the great.

Here, the Hebrew word of “gift” (תָּבַח) is different to the word, the bribe (שֹׁחַד) completely. Charles Bridges said that it means a tribute of

respect simply, and mentioned examples, the gift that Eliezel gave to the family of Rebecca (Gen 24:53), the gift of Jacob that gives to Esau (Gen 33:8-11), The gift of Abigail to give to David (I Sam 25:18-27) etc. (A Commentary on Proverbs, The banner of Truth Trust, 1968, p 295)

But I think that the word, “gift” should not be interpreted so but should be interpreted as followings. That is, who gives some gift to the other, but he does not expect any salary but to give it to him with the motive of pure respect and the motive of love. As the result that Shunem woman respected Elisa and entertained him much she received much grace. (I Ki 4:8-13, 14-17), Phoebe in the church of Cangrea loved the saints and entertained much and then latter she received much. (Rom 16:1-2) The one who likes to give the other finally shall be paid. Ecc 11:1 said, “Cast your bread upon the waters, for you will find it after many days.” (Act 20:35)

17 The one who states his case first seems right, until the other comes and examines him.

This word should be revised as following. That is, “The man to come out firstly is right in his defense, but the other come to him and examines him concretely.” (Keil & Delitzsch) The word means that the man thinks by himself thinks rightly, latter as he listens to the opinion of the other it shall be revealed as wrong point. That is, because the man does not know his weak point, it becomes so. For the man has the

prejudice to treat him extreme importantly, he evaluates his good activity extreme greatly but evaluates his faulted so little?

Therefore, the believers should take right attitude. (1) In case that the believer meets the unfair thing, he should admit his short point before God, but should not admit his righteousness by himself. Job said as following. That is, “Truly I know that it is so: But how can a man be in the right before God? If one wished to contend with him, one could not answer him once in a thousand times.”(Job 9:2-3). Although the believer can say his necessary excuse in any case, but he should not think that it is natural but makes it as the center. The word, “The one who states his case first” (הָרֹאשׁוֹן) in the text points to the one to go ahead for his excuse (the one to make it primary); the verse b said that he shall be failed. The believer should live quietly to receive his agreement. (2) The believer should treat the cold critic of the other to the issues of his personality and his activity. Sometimes the critic of the others to me is right. Because their critic I myself become humility and if I correct some part, rather I can be treated mercifully. (Prov 28:13) (3) Of the issue of truth, as he argues some, he should not claim hastily what he knows more. It is wise that first of all, to listen to what the others understand. As I listen to what I understood, my ignorance shall be corrected and new understanding what I did not understand until now can be brought about in my heart newly.

18 The lot puts an end to quarrels and decides between powerful contenders.

Refer to the interpretation of Prov 16:33. The activity to pick up the lot is taken by only the men to do the will of God. Two parties to remark here are the strong persons. Despite it is so, they do not treat the issue at the court. Therefore as both parties picked up the lot, the result can stop the quarrel in their heart. Therefore the attitude of their heart is worthy before God.

The men to want to obey by the will of God cannot help but to receive the blessing of God, the portion (or, non-benefit result) to occupy as the result of picking up the lot. Because the heart itself that they already want to do the will of God is the blessed heart. Despite they are “the powerful contenders”; they do not want the contest of their power until the end but want to obey God’s will. Under the authority of God. The fact to do so was one of the methods that in the Old Testament, God’s people obeyed.

Because the believers in the New Testament have complete, they should have the heart to obey the word of the Scripture joyfully. Because the word of Scripture is the word of God. The attitude not to obey the will of God is to break out God’s will, there is not any blessing of God.

John Bunyan was afraid of breaking out one verse of the Scripture more than attacking of a military.

19A brother offended is more unyielding than a strong city, and quarreling is like the bars of a castle.

That is, the intimacy relationship are harmed by some compulsion it is difficult to make the peace. Charles Bridges in this point mentioned an example. That is, in the British nation, there was the long quarreling between the family of York and the family of Lancaster by contrasting each other. As the Christian believers start quarreling for the long time each other, it is like the relationship shall be leave far for long time.

The author of the Proverbs does not justify the continuous contrast but makes it only as the issue of lamentation. As the men received the wound out of intimacy relationship, they should remember the close relationship and should try to make peace. Despite it is so, to leave continuously also is the essence of corrupted mankind. Why did they remember the conflicted issue happened in failure of one time, permanently? And do they remember it as well as take the activity of avenge in his whole life? Just like the activity is the wicked one to harm the faith.

In this point, we should follow the Joseph. He received the hate to kill him by his brothers, finally he was sold to the Ishmaelite and went to the land of Egypt, and he was met the great suffering. (Gen 37:18-28, 39:1-20). But after that as he became the primary minister of Egypt he did not avenge his brothers rather he consoled them (Gen 45:3-8)

20-21 From the fruit of a man's mouth his stomach is satisfied; he is satisfied by the yield of his lips. Death and life are in the power of the tongue, and those who love it will eat its fruits.

This does not mean to treat the eloquence importantly. The Scripture is not the book to encourage some skill, but it is the book to encourage true religious ethic rightly. This phrase treats the contents of the word than the format of the word more importantly. That is, the contents of the word is truth, it means that for it the sufficiency and the happiness comes to him. Especially the one who teaches the gospel well makes his spirit and his body activated by the effective of the word. (Gal 6:6 Rom 1:11-12) Rom 10:17 said, "So faith comes from hearing, and hearing through the word of Christ." it is natural that the one to proclaim the word of God, receives the entertainment of matter that the men may listen to it well. (Mt 10:10) Then we have one thing that we should keep on in mind at this point. It is true that as the man proclaims the word of God, he should do it after he becomes the qualified person. But as he works as the motive to receive the price as an evangelist, he has no qualification. He, in the meaning of the word of the Lord, "Heal the sick, raise the dead, and cleanse lepers, cast out demons. You received without paying; give without pay." (Mt 10:8) should receive suffering and sacrifice sweetly and should proclaim the word of God. He knows that if he does not proclaim the word of God, the woe shall come to him, and proclaim it. Refer to Rom 1:14 I Cor 9:16.

“Death and life are in the power of the tongue” This word points that the influence power of the tongue is great. That is, it means that as the man used the tongue rightly, he and the other are activated, but as they use it wrongly, the he and the other shall be perished. The examples to use the tongue rightly come much in the Scripture. Especially the word to make peace bring about the beautiful fruit. A woman, Abigail made the ruryheart of David calmed down and escaped the destruction of her house. (I Sam 25:24-31) For Banaba solved the doubt of the Apostles of Jerusalem about Paul, he made the great Apostle (Paul) proclaimed the gospel to the world. Here the event that was established in the secular history is mentioned as a fereference. It is that in the old china, the day of ten nations, Sojin who was Anyang man in Jo nation searched for 5 nations and pursued their union, they escaped the invasion of Jin nation. And he himself became the primary minister in 6 nations. Because the tongue has the important role so the Scripture sees it greatly as “the world” (Jm 3:6)

Therefore as the man uses the tongue wrongly, he may be died. Mt 12:36 said, “I tell you, on the day of judgment people will give account for every careless word they speak,” The prophet Isaiah repented in the center of uncleaning of his lips than the other sin, (Is 6:5) David said, “Set a guard, O LORD, over my mouth; keep watch over the door of my lips!” (Ps 141:3) Chrysostom said that keeping your tongue should be kept on more than keeping on your eyeball. (Charles Bridges, A Commentary on Proverbs, the Banner of Truth Trust, 1968, p 299)

Some scholars interpreted that the word, “and those who love it” (verse 21 b) is the same meaning of the word to love Jehovah. (Keil & Delitzsch) But the literary meaning of the text is not so, but the one to use his tongue anyway (in the good and evil) shall bring the result. Therefore the man should be careful of the word surely.

22 He who finds a wife finds a good thing and obtains favor from the LORD.

Here, the word, “wife” means of course, a good wife. (Keil; & Delitzsch) The old versions (LXX, Syr, Targ, and Vulgate) were translated into the word, wife, to have an adjective, good. Good wife is the blessing God gave. The given blessing indifferent to each man. Manoa got his wife to have good faith, which was his given blessing. (Judg 13:21-23) Despite Job was a great faithful man his wife was not good. (Job 2:9-10) What we keep in our mind, the reality that the man gets his own blessing is related to follow God’s word to get it and to the passion to seek it sincerely. The word of God is above of all the organ of blessing to the man. Like that to catch fish we should go to the Water, to get the blessing of God we should keep on the word of God. Of course it is true to keep on his word also comes out of the grace of God. The grace of God encourages the effort of the man. Therefore in conclusion, we should say that to get a good wife must be a blessing and is established by receiving the grace of Jehovah (verse 22 b). Isaac

devoted himself to seek God to get his good wife. As Eliezer brought Rebecca, he prayed on the field and meditated. (Gen 24:63-64)

Now what the one to take effort to get a good wife should keep on in his mind is to know who the good wife is. The good wife is the one to take the fear of Jehovah. (Prov 31:29-30) The one to choose a wife should follow the standard of faith. Therefore he keeps on the word that he should not walk with the unbeliever (II Cor 6:14) and should choose the man of faithful faith. Refer to Gen 6:1-3. To our text (18:22), Charles Bridge said as the meaning that the house to get marriage to follow the secular desire shall be cursed.

The modern Christian youth group also chooses their wife; they incline into the tendency to focus on only physical beauty of a woman but not to take concern their faith and their virtues. Such stream is the sin of last day to bring the destruction. As we see Prov 31:10-31 the beauty of a wise woman is the beauty of her work (13-27) and the one of her faith (verse 30 b) “Charm is deceitful, and beauty is vain” is the word of God. (Verse 30 a) Despite it the contemporary youth group chooses the physical beauty firstly. This is to follow the false thing and vain thing. Which is the activity of vanities?

Then why did it say that a good wife become a blessing? (1) Because it is that the woman executes good work to her husband, (Prov 31:12) (2) Because in family also he brings the revival of business. (Prov 31:13-27) (3) Because the most important thing is the fact that he fears Jehovah. (Prov 31:30 b)

23 The poor use entreaties, but the rich answer roughly.

As the man is poor, he becomes humility and in requesting what he needs, he become sincere. This is better than arrogance and coldness. Such man is more nearby the heaven. Jam 2:5 said, “Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him?” Jesus proclaimed the gospel to the poor. (Mt 11:5, Lk 4:18) It does not mean that he did not proclaim the gospel to the rich man. It means that for the poor feels the thirsty of man and seeks sincerely the solution of the issue the gospel is proclaimed well to them. The poverty always is not bad Prov 19:1 said, “Better is a poor person who walks in his integrity than one who is crooked in speech and is a fool.”, Prov 28:6 said, “Better is a poor man who walks in his integrity than a rich man who is crooked in his ways.”, Prov 16:8 said, “Better is a little with righteousness than great revenues with injustice.” Therefore the fact that the society of mankind has the poor is not always controversy. The mixture of the poverty and the rich is the economy of God. (Prov 22:2) The communion that tries to remove the difference between the poverty and the richness flows into materialism and destroys the human freedom more precious than materials. “The rich answer roughly” This is his coldness to the bagging of the poor. This seems to the attitude of arrogant rich man not to open his eyes to the request of the rich man. (Lk 16:19-21) Many cases that the one to take noble courtesy also, reject in rude and heartless are

happened in the world. His culture is only making up of egoism. (Charles Bridges, His good breeding indeed is often only the polish of selfishness, - A Commentary on Proverbs, The Banner of Truth Trust, 1968, p. 301) The cold attitude of the rich is dangerous activity actually. Prov 14:31 said, "Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.", Prov 17:5 said, "Whoever mocks the poor insults his Maker; he who is glad at calamity will not go unpunished.", Prov 21:13 said, "Whoever closes his ear to the cry of the poor will himself call out and not be answered.", Prov 22:16 said, "Whoever oppresses the poor to increase his own wealth, or gives to the rich, will only come to poverty."

24 A man of many companions may come to ruin, but there is a friend who sticks closer than a brother.

The one to get friends executes finally for getting his benefit. Although the man gets many friends in the center of himself such friends should be cut off at the moment. The one to seek his benefit should be failed. Who shall be remained until the end for personal benefits of the others? The one to take intimacy to the other should be taken as friend to love him. It is the mind of Jesus. He made the sinners as his friends. (Jn 15:15) The friend made by such mind can be intimated more than his brothers. As Confucius made a friend, he said that we should not take friendship to harmful friend (the friend to give harm). In his word what is harmful friend? He said, "There are three harmful friends, the

prejudiced friend, the friend without righteousness of friendship by flattering and the friend to put the word before but to have no fruits.”

(). But the word of Confucius could not escape out of the encouragement of friendship in egoism. Mencius also said, “To make friend is to take friendship to see the virtue of the other. “ (). In the friendship, the teaching of Mencius also means to take friendship only for our benefit. Of course although the word of Confucius and Mencius may be applied to our contemporary situation, they did not reach to the moral standard of Jesus.

The mind of Christ that makes the sinner as his friends actually it makes the more intimate friends than their brothers. A martyr, Cranmer practiced Christ’s mind to make the men to contrast himself as his friends but the Christianity has many persons like him historically. To die for his enemy is the mind of Christ. (Jn 15:13-15 Rom 5:10). How much was this one noble? Or, some body may ask, “Because the believer is difficult to do the moral standard so, but is the moral standard necessary actually?”

But we can see that such question comes out of ignorance. Many Christian believers try to live by Jesus’ mind and bring about the fruit of their sacrifice. And although the one not to execute the standard of Jesus, if he is a true believer at least he may take the guilt feeling not to execute it in lamentation. What he takes such guilt feeling itself is the great fruit that realizes the ethic of Christianity. Because of such guilt feeling he become humble and also he takes the spiritual attitude of

repentance before God. His personality is the difference of heaven and earth to the one to condemn the other and despise him out of his heart.

Chapter 19

Interpretation

1 Better is a poor person who walks in his integrity than one who is crooked in speech and is a fool.

Hebrews text of this phrase should be revised into following. That is, “The poor to do faithfully is better than the foolish one to have false in his mouth.” Here, mainly faithfulness (אֱמֻנָה) and “false (שֶׁקֶר)” are contrasted each other. Here, the word, “integrity” points to the accord of external part and internal part, which is the feature of life before God. The life to live before God brings the attitude of heart and its deed. (Georg Fohrer, Stets bedeutet... die rechte).

And Hebrew text (שֶׁקֶר) translated into “bent” means “crooked” (Prov 10:9) which points that his saying is not expressed by the fact but to distort it. Refer to verse 22. The one who does not say the fact does not know God to know the heart of man. Accordingly he is a foolish man. (Ps 14:1) Refer to 139:1-12 Rev 2:23.

The standard of comparison of two parts is just God. Although he is poor, if he has God he is happier than the one to have the world. The word of the Scripture admits the richness of faith as happier above of all. (Jm 2:5) On the other hand the one not to have God is misery even he is a rich man. (Lk 12:16-21)

“A poor person who walks in his integrity” treats the fact that his soul (himself) is worthy before God as more importance. It is the right evaluation to the fact. Although he is poor, he does not want to get the property by his lie. Because it shall lead him to the destruction to get property by his lie. It is true that soul is more precious than property. Refer to Mt 10:28. “One who is crooked” is fool for he does not know this truth.

2 Desire without knowledge is not good, and whoever makes haste with his feet misses his way.

As Hebrew text of this part is revised, it is as followings. That is, “the foolishness of a man destroys his way and his heart goes against Jehovah and he takes his anger out.” Here, the word, “and (וְ)” is the expression to point out the more severe trouble of the foolish. (Charles Bridges) The word, “soul” (נֶפֶשׁ) that here is remarked can be translated into “life” that is the innate being in contrast of the body. But as it is used to the man, generally it is said generally in keeping on the essence of life and its value in mind. The essence and its value are eternal. (Mt 10:28). The knowledge that the soul should take is the spiritual knowledge that is, God-centered knowledge. Charles Bridges points out five misery knowledge of soul not to have spiritual knowledge, which we can refer to them. , That is, (1) the soul not to have spiritual knowledge does not know true direction of the life. (Man has no directory for his ways.) In other word, he does not live for God

but for himself. (2) He does not know the method to treat the sin. (He has no remedy for his ways) In other word, He does not know the truth of substitution of Christ, faith repentance etc. (3) He does not know the way to receive help through tribulation. (He has no support in his trouble.) That is, Tribulation is able to be the love of God, by it the man can be humble and in tribulation he can step the process of sanctification he does not know it. (4) He does not know what the power to execute responsibility is. (He has no strength for his duties. He does not know only his own power. But human power is actually is not power but weakness. He does not know the fact those he strengths in the Lord. Refer to 4:13. (5) He does not know true hope. (He has no hope in his end.) All things are only uncertain to him. He does not know the faithfulness of God's promise completely. (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 305)

The word "makes haste with his feet" points out the deed that acts hastily to whatever. That is, it means the activity to follow the compulsion of his own mind without knowing the will of God and praying his prayer. Such failure is easy to the godly man the believers should make them obeyed by hitting themselves. The one to think that he himself is stood up should be careful of slipping down. (I Cor 10:12) According to Charles Bridges as such failure of the representatives of godly men in the Scripture are arranged as following. Those are, (1) The failure of Joshua (Josh 9:14-15) (2) The failure of God's man to arrive at Bethel out of Judah. (I Kig 13:18-19) (3) Jehoshaphat, Judah

king settled rapidly to attack to Ramoth Gilead with Ahab Israelite king. (II Chron 18:1-3 19:2) (4) The failure of Saul king. Etc. He wanted to wait for the king Saul but he did not wait for until the end. (I Sam 13:12) As his impatience he lost his kingship. The believer should move in the important thing to discern the will of God naturally, before knowing it clearly.

3 When a man's folly brings his way to ruin, his heart rages against the LORD.

Hebrew text of this phrase should be revised as following. That is, “the foolishness of the man ruins his own way, his heart vents his anger against Jehovah.” After the man commits sin, to complain God is descended out of Adam, the ancestor of sin. He complained God because his sin to eat the fruit of good and evil tree came out of the woman God gave to him.(Gen 4:9 b , 13) The complaint to God is the horrible sin to quarrel with omnipotent and omnipresent God.(Is 45:9) Just this is foolish activity to hit the heel with an awl.(Act 26:14)

The one to keep on the conscience, among the people to ignore God, In some degree, execute with understanding to be closely nearby the conscience. Confucius of Confucianism said, as the thing is failed, “the noble man convicts himself but the small man searches for the reason out of the others. “ () And he lamented for few person admitted himself and does not complain the heaven and the men but he

said to concentrate on studying and he said that the heaven knows himself.” ()

As the above the word of Confucius is compared with the truth of text (Prov 19:3) it is not right in the view of God. The God that the author of the Proverbs believes in is Jehovah but the god that Confucius believes in is heaven. Jehovah created all things in heaven and the earth and also is the God of revelation to say to all mankind. But Heaven that Confucius said is not personal God but theoretical law not to have the word. But what we refer to here is the fact that the philosophy of the art of living in Confucius also does not complain and force to self-reflection. Then we can know that so-called for, the believer complains God and does not take care of himself is so stupid.

Then What is the fact to complain Jehovah to mean in the text?

The fact that for the man is dropped down into the trouble by his fault, he says God directly and complains Him may be happened. But for the indirect thing is included here, it is not to accept his actual trouble but rather the resisting attitude. For the trouble that the man meets is generally the discipline of righteous providence of God, he should accept it sweetly. If the dog bites the rod that the owner holds in his hand, it is same to rebel the owner. In the old time true saints accepted the trouble that came for their fault sweetly. Among them David was an example. (II Sam 12:15-23, 16:5-14)

4 Wealth brings many new friends, but a poor man is deserted by his friend.

The revision of Hebrew text of this phrase is as following. That is, “Wealth increases many friends but the poor shall be separated of his friends. “ Here, “a poor man” () points to the one to be dropped down in financial state as well as in the social environment. (Georg Fohrer). Therefore the Septuagint (LXX) translated this one as “the one that cannot do some” ().

Here, it discusses the value of unfaithful friend. Such friends actually are harm, (Prov 18:24) the friends to visit for seeing the wealth is not true friends, they are flatters to get some benefit by coming to him and attaching to him. Therefore the believers to know the truth do not please for them. And as he is poor, the friends throw away him and left him, he does not need sorry heart and anxiety. Because they reveal the fact that they are not his true friends at that time. They are like two daughters of the leech to say “Give and Give”. (Prov 30:15) The fact that now they left is cheerful thing. Such friends are harmful friends.

The believers should not think the fact that they depend on the men absolutely. He should take contents only God, he should not think the isolation as his problem. Then shall the believer ignore the men not to be true friend? Shall he, in contacting the people, take friendship by searching for only true friends? He cannot do so. Although he does not bear his burden on the shoulder of the people not to be true friends and

depends on him, he helps them and makes them as his friends. He should do like a good Samaritan. (Lk 10:30-35) This activity is just the love of Jesus Christ. Jesus knew that his disciples shall be scattered out, and said, “Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me.” (Jn 16:32). He did not expect the help of men and he did not depend on them (Jn 2:24-25) But he loved the sinners and made them as his friends (Mt 11:19), He was died in instead of them. (Jn 15:13-14) Refer to Rom 5:6-10. Cranmer that was the bishop of Canterbury had the high virtue to make his opposed persons become his friends.

5 A false witness will not go unpunished, and he who breathes out lies will not escape.

The revision of this phrase is as following. That is, “The witnesses of the lie shall be escaped the punishment and the one breathes out the lie shall not be saved.” This phrase does not mean the one that say the lie without indent. Because such man can repent, God forgives him. But the witnesses of the lies (שֶׁקָרִים) make much lies to establish their lies (what it is not true). Therefore the conscience of such men is paralyzed by getting burned. (I Tim 4:2), and they have no the hope of repentance for his hardened conscience. Accordingly he cannot escape the punishment of God.

“He who breathes (פָּנָיו) out lies” (יָפִיחַ) also is same. The fact, “breaths out” means breathes out much lies without hesitating. The one to do so also has hardened heart. This man loses the rebuke of his conscience. For such man lost the chance of repentance for temporary duration (Rom 2:4) now even his lie activity he does not feel the guilt of his conscience. He cannot be saved (יִמָּלֵךְ = cannot be escaped).

The figure of activity that he says the lie so shamelessly is recorded in the Scripture. For few examples, the lie of bad persons bought by the craft plot of Isabella, the wife of King Ahab condemned the innocent Naboth. (I King 21:1-16), The figure of illegal court of high priests and the council to find out false evidence to condemn Jesus and to put him to death (Mt 26:59) The figure of two false witnesses to treat Jesus as the rebellious man by distorting the word of Jesus (Jn 2:19) and changed into the other meaning (Mt 26:60-61) and the figure of false witnesses that made Stephen, who was faithful to God until the spot of his death, (Act 6:12-14) into the rebellious person, which all things were the shameless activity to tread on the truth and the fact. In contemporary day, the men that despise the word of God and does not proclaim directly belong to the category of false witnesses, if they repent their sin, they are not saved and receive the judgment of God. (Rev 19:20, 21, 21:8 27, 22:15) At this point, what we remember is the fact that general church members do not know the truth they deceives the others and deceives himself. (II Tim 3:6-13) Such men also are the

kinds of false witnesses. Such men also shall be judged like false prophets. To say lie is so dangerous. If the man does not repent his lie finally he say more lies to escape it. Just like that his lie increases greater gradually and not far he shall become a liar by his conscience is hardened. Finally he should receive the woe of false witness.

6-7 Many seek the favor of a generous man, and everyone is a friend to a man who gives gifts. All a poor man's brothers hate him; how much more do his friends go far from him! He pursues them with words, but does not have them.

This part describes the wicked character of the man directly. That is, they want to receive only the help out of the others but escape the misery man not to help him. This is like the activity of the priest and the Levi that only saw the person hit by the thief and almost is died (Lk 10:31-32) Why did they escape the misery one without helping? As the man follows the impulse of devil and carnal desire and oppresses his conscience, finally his conscience is hardened and does not operate.

Then he is ruled over by the thought to oppose the truth. He from now is deceived. (Jm 1:22). (1) By deceiving by himself he does not consider the miserable man mercifully, rather dislikes (hates) him and leaves him. (2) By deceiving by himself he feels the commandment of God, to love the other as heavy burden. Actually the commandment is not heavy burden. (I Jn 5:3) Commandment is like the wings of an eagle. Although the wings of eagle seem to be heavy it makes the

eagles flied highly. As the man keep on the commandment of God he is more closely to God. (Jn 14:26) (3) He does not know that to give to the other is more blessed than receiving some by the other. He only receives some out of the other he does not take care of the poor. (Verse b) But actually to give some is blessed than to receive sit to the other. (Act 20:35) God is blessed; he only gives the good things of all things to the men. We received so good things much out of God. We received the soul from him. The soul of a man is more precious than all worlds. (Mt 16:26) Not only that we received out bodies from him too. How much precious are our bodies? Without comparing to all animals on the earth it is made preciously. Not only that, we received the atonement by precious blood of Jesus Christ. By his atonement we got the eternal life. We receive such all things freely from God. Therefore we should try to give the best one to them without price. (Mt 10:8) Therefore we follow God as our example and we are participated into his blessing.

8 Whoever gets sense loves his own soul; he who keeps understanding will discover good.

The revision of Hebrew text of this phrase is as following. That is, “to one to get heart loves his soul and the one to keep on understanding seek the blessing and shall meet it.” Here the word, heart (לֵב) is used in instead of the word, the wisdom. The word (לֵב) translated into wisdom in Job 12:12 is same term, the word (לֵב) translated into

“intellect” is same. For just like that the word, “wisdom” is expressed as the word, the heart, because the wisdom (the fear of Jehovah) is the source of affection , that is, to be with heart but it is not cold knowledge.

Today the wisdom to arrive to the salvation in us is the faith to believe in Jesus Christ (II Tim 10:9), which is with our heart but is not cold knowledge. Therefore Rom 10:9 said, “Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” “To believe in our heart is precious. Greek term of the word, “heart” (לֵב) is the source of environment and love like the word of heart (לֵב) in Hebrew in the personality, emotion and love are precious. Brain only discern the truth but does not love. Although we have good gifts in us without love it is unworthy. (I Cor 13:1-3) And our faith without love is worthless. We should believe by Jesus’ love.

As the children believe in their mother, they believe in her with love. Because he believe in their mother so, as their mother is not there, they cries and she is appeared they rejoice. As only the brain discerns the truth is not hold the truth. To hold truth is established by love (heart). The faith to hold Jesus is faith to move with love. Therefore Paul said, “If anyone has no love for the Lord, let him be accursed. Our Lord, come!” (I Cor 16:22)

We should love what takes the value to love. Who is Jesus? He replaced our sin and was died for our sin but he was resurrected. We

should follow him eternally that was resurrected at the dead world and makes even us resurrected. Because the men love his children, the blood of their heart is pumped in their whole life. But the men to love the Lord serve their children. It is the idolatry.

Let's remember the fact that as we love the Lord, our children shall be blessed! "But showing steadfast love to thousands of those who love me and keep my commandments." (Ex 20:6) "And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life." (Mt 19:29) , "there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life." (Mk 10:29-30)

"He who understands will discover good". Here, the word, "understanding" (תְּבִינָה) is almost same to the contents of above "wisdom." That is, it is the contents, "the fear of Jehovah" which is same the faith to Christ in the New Testament (it includes the fear of Christ, - Eph 5:1) Then it is important that we do not lose it and to keep on it. The fact that we love the world more than we love the Lord is easy. Refer to Me Jn 2:15-17. At the moment we do so we lose the faith (In the day of Old Testament mainly it says the fear of Jehovah.) therefore Paul kept on his faith as that he run on the running contest

field. (II Tim 4:7) Refer to I Cor 9:24-27, Heb 2:1, 12:1-3. We should give effort to keep on faith in the world as warfare. Heb 12:4 said we should contrast to the sin until shedding our blood.

9 A false witness will not go unpunished, and he who breathes out lies will perish.

The word of same contents of this phrase comes out at above verse 5. Refer to the commentary. Here, what is the reason repeated the contents here? Because God is faithful, true and in contrast of the lie, he stressed so to make the men left the lie so far extremely. To say repeatedly means literary style to stress the contents of the word. The one to work by lie he is like the one to make clothe with spider web, (Is 59:5-6) and like the one to eat the wind. (Hos 12:1) Such activity is connected to the destruction directly, because God punishes the false activity of the man. (1) For the nation that false politicians rules over has no righteousness, as God judges the nation, they (false politicians) shall be destroyed together. Refer to Prov 14:34. (2) The pastors to say the lie well are already the enemies to God; they shall be cursed not far future. (Jer 23:32, 40) Refer to Prov 21:28. (3) Because the false merchant does not receive the blessing of God, after a while he shall be failed for their goods are not sold. Prov 12:19 said, "Truthful lips endure forever, but a lying tongue is but for a moment." And except them whatever they treat it falsely he shall be destroyed because God loves faithfulness (Ps 51:6) and hates the false. (Prov 6:17)

10 It is not fitting for a fool to live in luxury, much less for a slave to rule over princes.

The revision of Hebrew text of this phrase is as following. That is, “It is not worthy that the foolish one pleases and the servant rules over the kings are not worthy more.” The word, “a fool” in the proverbs (לִפְּטוֹל) means the extreme corrupted person. Such one should be hit the whip until he repents. (Prov 10:13, 26:3) Then such men enjoy the pleasure in the world and have many cases to please it. The reason that their delight is not worthy is (1) for as the fool takes peace, he shall be destroyed for it. (Prov 1:32) Why does he enjoy for peace? Refer to Prov 3:35. (2) For he enjoy pleasure for his evil, it is not worthy. (Prov 10:23, 24:9) (3) For the fool, the parent has no pleasure but rather he pleases, which it is not worthy. (Prov 17:21) (4) For God says that God is not in the world that God created but he eats the thing of God and enjoys, it is not worthy. (Ps 14:1). (5) Although at some moment as he is died does not touch out of his possession completely, why does he enjoy his possession? Refer to Lk 12:16-21.

Except this one the reason that his delight is not worthy are there. Because he has executed only the affair to receive the condemnation in his whole life. So if he pleases it, it is not worthy. Prov 19:29 said, “Condemnation is ready for scoffers, and beating for the backs of fools”. “Much less for a slave to rule over princes.” The fact that the servant rules over the kings is not thing that he cannot overcome. The fact that

the thing is established so is abnormal and the punishment of God. (Ish 3:4-5) Bi Kwy in Juyek (the book of changes) reveals the similar principles of this one that is; the principle of Bi Kwy reveals that the small persons control the government but the nobles men are driven out. But this is the dialectical cycle of fate by observing the theory of natural law of yin and yang. But the lesson of Prov 19:10 b is the judgment of living God's providence. The work as to rule over the kings may be happened by permission of God. But To do so as the servant is not worthy. God stresses that the men should keep on his own mission (I Cor 7:24) and should not be overpassed. (Jer 45:5) Refer to Ps 131:1-3.

11 Good sense makes one slow to anger, and it is his glory to overlook an offense.

The revision of Hebrew text of this phrase is as following. That is, "the wisdom of the man makes his wrath been slowly, his glory forgives his fault." Here, the word, "sense" (שֵׂכֶל) points put the sincere discernment. And "makes one slow to anger" does not mean that he installs the wrath in secret to avenge with the wrath. This means that it is to overcome by oppressing the anger (temper) raised in burning and by enduring for long time. Only the wise man to discern it sincerely can do so. Above of all we should observe wisely the temper raised in us. As we are not taking caution to the anger, it comes out unconsciously swiftly. And we

should keep on the fact that reveals the anger in short temper in our mind is foolish so already.

As the man does not live in the center of God but lives in the center of him, he complains and reveals the anger easily. Because all things in the world does not become well for only one person. But to be anger easily is not foolish but is not wisdom. How can all things of this world return to only him? Naturally he should interpret all things with the wisdom in the center of God. Because Jonah saw often the treatment of God to the Nineveh city not in the center of God but in the center of himself, he revealed often complain and anger. (John 4:1, 8-9)

“It is his glory to overlook an offense.” This means that he himself possesses the brilliance of personality by forgiving the false of the other. Of course, this brilliance (1) means that it is beautiful as God looks at it. But then he is beautiful as the men see. (2) The fact that God endures the sinners for long time and forgives them is his main virtue. (Ex 34:6, Num 14:18, Ps 86:15, 130:4 Jer 15:15 John 4:2 Mi 7:18-20 Mt 9:13 I Tim 2:4) Therefore the one to forgive the fault of the other receive the love of God and his blessing. For they resemble God. This fact is the great honor (glory) above of all. Refer to Mt 6:15.

12 A king's wrath is like the growling of a lion, but his favor is like dew on the grass.

This is not the word that he keep on the dictator in his mind, rather points the administration of the ideal king. The author of the proverbs

says about the king, he said the ideal king in principle. Refer to Prov 16:10-15, 21:1.

This word reveals two things, love and righteousness that the dominion of king needs. Here, “A king’s wrath” does not point to the wrath of the tyranny as Charles Bridges said wrongly, this means that the righteous king hates the sin of the kingdom and take wrath. (Prov 16:12) All rulers should take the dignity to punish the sin. The holy king of Israel David had it. (Ps 101:1-8) Because God has the dignity to punish the sin the wicked group cannot be stood up before Him. (Rev 6:15-16)

And the rulers should have love and mercy to the below men. The word, “is like dew on the grass” is the meaning. Grass is the metaphor o general people which is so weak and have on name. So the king does not come by his majesty but comes by quietness like dew soft merciful love to them. He does not receive only the service of his people but he loves them and respects them. It is his righteousness. The men to receive the tax out of the people lives in luxury and gives the only command has no the qualification of the ruler. True ruler loves the people and the servants and keeps on his righteousness. Such righteousness can be kept on by the one to take the fear of God.

At this point, let’s think of David’s activity of good king as our example. It is recorded at II Sam 23:13-17, which it is the fact that he repaid the righteousness of his three warriors to sacrifice for himself.

What is the righteousness of three warriors? It is as following. As Israel fought with the Palestine, at nearby of Adulam

Thirsty the king David for he had no the water wanted to drink the water. Then three warriors brought about the well water nearby Bethlehem by fighting with the Palestine military to provide the water to David. (II Sam 23:13-16) They knew David is true leader (II Sam 21:17) and they believed in the word of God that Israel nation belong to David. (I Chron 12:23) Therefore their adventure activity can be said as the example for God. What does the righteousness of David? He poured out the water, which three warriors devoted them to bring the water by offering with their lives, on the land in the meaning to offer it to God. It was his righteousness to think that it should be offered to God by admitting the water as the blood of three warriors that is, as their life. The method of such thought also belongs to the righteousness of faith.

The king to keep on the righteousness so gives the impression like the dew to the people of the nation and also gives the benefit to him. For the reason that he kept on the righteousness is for that he himself receives the impression of God's word and receive the grace. The word of God is like the dew and the thin raining. (Duet 32:1-2).

13 A foolish son is ruin to his father, and a wife's quarreling is a continual dripping of rain.

The revision of Hebrews text of this phrase is as followings. That is, “A foolish son” is the plague to his father; a wife’s quarreling is the continual dripping of rain.” Here, the word, “a foolish son” points that do not take the fear of God and does not obey the parent as well as, and always execute the evil. He of course, is not the one not to repent. “Is ruin to his father” is interpreted as following. That is, Hebrew word of “ruin” (תָּרַח) is the misfortune, the cause of the lamentation. (E. Dhorme, A Commentary on the book of Job, 1967, Leidenn, p 75)

The reason that the foolish son is the plague to his father (1) because the suffering that the parent received by his son cannot be escaped by human power but shall meet without reason. (2) Because he loses in his honor and in his property, (3) because such good thing comes on the good man too. The plague comes on all mankind commonly. The family of Adam has Cain, (Gen 4:1-14), the family of Noah has Ham, (Gen 9:20-22, 25) the family of Jacob has Ruben. (Gen 49:3-4) The family of Aaron has Nadab and Abihu, (Rev 10:1-2), The family of Eli has two bad guys, Hobny and Binhas (I Sam 2:12-36) The family of Samuel has unrighteous sons, Joel and Abia. (I Sam 8:1-3) The family of David had the unrighteous sons, Amnon and Absalom. (II Sam 13:1-14, 18:1-15, 33)

Therefore the parents to have righteous and innocent children cannot help but to be afraid of it, because the foolish among their children may come out. Among the sons of Esse, he had no the foolish children, but

the most righteous son David had foolish grandsons. There are many cases that the men left God to enjoy peace of family and its pleasure so far. Therefore that God send the plague suddenly is his economy. Therefore whoever should believe in God more and should love him more. Jesus says, “And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold and will inherit eternal life.” (Mt 19:29) Refer to Mt 10:37-38 Elk 14:25-26, 33.

“A wife’s quarreling is a continual dripping of rain.” Using the plural noun, “quarrels” points too many fighting. Therefore it is obvious that here says the wife to take the habit to quarrel to her husband. Because the wicked wife to have quarreling habit with her husband has no peaceful days, she fights with her husband sometimes, and also as the quarrel is started she does not stop her saying like a continual dripping of rain. Accordingly the quarrel is easy to continue for several days. Just like that the family to quarrel always with the couple meets sorrow like the fact that they themselves and also their children cannot commit. They live in anxiety as the house that the rain is dripping down without stopping. Refer to Prov 21:9, 19, 25:2, 27:15.

14 House and wealth are inherited from fathers, but a prudent wife is from the LORD.

This word does not despise the fact that the property also was received through the forefather by God. Refer to I Cor 4:7, Jm 1:17. The

heritage of forefather was not lost but sustained, and be inherited by descendants are the award of God generally to the goodness of their forefathers. (Although it was special case) Refer to Prov 13:21-23. As we see it, the issue of goodness and wickedness influence on the descendants greatly. Ps 37:25 said, “I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread.” As the righteous forefathers gave their property to the poor, God repays to their descendants. (Ecc 11:1) The above theory does not deny the fact that the wicked man also transfers their property to their descendants in some degree according to common grace. (Ps 17:14). Only the grace of God to offer award to the other is abundant to their descendant. Refer to Ex 20:6.

“A prudent wife is from the LORD.” That is, it means that to meet a prudent wife does not come out of the heritage of forefathers, but it is God’s blessing to come out of Him personally. The one to receive the blessing of God should take his natural responsibility.

(1) In meeting a prudent wife to receive God’s blessing, he should choose the wife that the word of God teaches worthily. At this point, he should not do by himself. It is necessary that he should know the personality of the object and review her personal history well absolutely. He should discern the knowledge about personality of the object according to the Scripture, above of all. Among the word of the Scripture especially Prov 31:10-31 is so important at this issue. There are main virtuous points that the woman should be equipped, that is, (1)

the virtue of diligence (13-27) (2) the virtue of godliness (verse 30) (Refer to I Tim 2:9-15, IPet 3:1-6). The physical beauty of a woman is not only considered as so important condition but also the physical beauty is false. (Verse 30). Because For an example, in case that a woman to have only one thing is short in her personality, rather she harms to him. (Prov 11:22)

(2) The one who seeks the prudent wife should pray to God. In the important thing, as the believer does not pray it to God and takes impatiently, he may be failed. (Prov 19:2) Eliezer who was a servant of Abraham to go the other to choose a wife of Isaac prayed to God on the way. (Gen 24:12-14)

15 Slothfulness casts into a deep sleep, and an idle person will suffer hunger.

Hebrew text revised this part is as following. That is, “slothfulness makes us dropped down into deep sleeping; the idle souls shall be hunger.” Here the word, “Slothfulness casts into a deep sleep” compares to the fact, (1) the slothful man points to sleep the nap for his body is so tired of by his corrupted life. The one to hate the work tends to be dropped into the corrupted seat so much. And (2) This compared to the fact that the man spends the time without thinking and throws away his talent, his power and his chance without using them properly. When the man does not use his talent, his power and his chance they should seem to be sleeping finally. His business always cannot help but

to be reduced. Moreover in the spiritual area, such fact is so miserable. That is, if the believer does not pray, does not repent and not try faithfully like putting on the clothe of Christ, they seem to be slept and has no awakening. Refer to Rom 13:11-14, I Cor 16:13-14 Eph 5:8-14 I Thess 5:5-8.

“An idle person will suffer hunger.” Here, the word, “soul (נַפְשׁוֹ)” can be translated into “man” like the Korean version but here, for it points to the center of life inner man, I revise it as “soul”. “Will suffer hunger”. Of his hunger state I replace it as following short sermon.

Sermon 13 Labor and the Life (Prov 19:15)

1. The labor is moral

(1) Labor is the virtue activity God established. Gen 2:15 said, “The LORD God took the man and put him in the garden of Eden to work it and keep it.” Then the garden of Eden was so pleasant place. But God did not say ant thing that the man eat well and enjoyed recreation This is the different point to the paganism. The paganism expressed the day that the human first golden place was the time that the people can play well. Jesus worked as the degree that had no eating time. (Mk 3:20) God remembers the working animal among them. He said, “You shall not muzzle an ox when it is treading out the grain.” (Duet 25:4) Prov 14:4 said, “Where there are no oxen, the manger is clean, but abundant crops come by the strength of the ox.” Because the work is precious virtue, God commanded that we should

work for 6 days diligently. (Ex 20:9) because the labor is the good virtue god provides as the man obey the responsibility of labor well he can take deep sleep. Therefore Ecc 5:12 said, “So I turned to consider wisdom and madness and folly. For what can the man do who comes after the king? Only what has already been done. “

(2) The labor is the virtue of the obedience to command of God that after sacrifice you should eat. The committed man should eat after sacrifice. God said, “By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” (Gen 3:19) The committed sinful man is controlled his sinful character by work, and the virtue to receive the salary rightly is nurtured. I Thess 4:11-12 said, “and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly before outsiders and be dependent on no one. “ Eph 4:28 said, “Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. “ Because of it the Apostle Paul said, “For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat.”(II Thess 3:10). Therefore the man can be escaped out of the sin before God by eating by work. Despite it is so, Some body saved the property and they played and eat, and for each kinds of covet he has no the peace in the heart. Ecc 5:10 said, “He who loves money will not

be satisfied with money, nor he who loves wealth with his income; this also is vanity.”

2. The lazy is the sin

Every man should choose the occupation according to his talent. And he should not work temporarily but as he works regularly he can get the purpose. The ancient custom in Korea treated that no work eating is the best one. The song of destruction, “play, play let’s play in youth time if we are old, we cannot play.” Should be departed out of the country. The word of the Scripture condemned the lazy. Prov 6:6 said, “Go to the ant, O sluggard; consider her ways, and be wise.”, Prov 6:7-11 said, “Without having any chief, officer, or ruler, she prepares her bread in summer and gathers her food in harvest. How long will you lie there, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.” And, “with perverted heart devises evil, continually sowing discord; therefore calamity will come upon him suddenly; in a moment he will be broken beyond healing. There are six things that the LORD hates, seven that are an abomination to him:” (Prov 26:14-16) “A slack hand causes poverty, but the hand of the diligent makes rich.” (Prov 10:4) Jesus pointed to the one who hates the work and said, “wicked and lazy servant” (Mt 25:46)

16 Whoever keeps the commandment keeps his life; he who despises his ways will die.

The Hebrew text of this phrase is revised as following. That is, “The one to keep on the commandment is to keep on his soul and the one to despise his way should be died.” Here, the word, “commandment” (מִצְוָה) points of course to the commandment of God. Then does this point to only the laws, the law of work? Or, does it include the law and the promise (gospel)? Moses had used this word as the contents of the other. (Duet 30:11-14, Rom 10:6-11) Jesus said that the fact that Jesus told to the men to believe in himself (Jesus himself) (Jn 12:44-48) is just the command of God (commandment) and this is the eternal life.

This means that to believe in Christ is just to keep on the commandment. Therefore IJn 3:23 said, “And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.” As we see the above word, as the command is used as the meaning that the commandment gives salvation, it is obvious that it includes the command of gospel to believe in God’s promise. Refer to Rom 4:13-16.

“Keeps his life” Here, the author of the Proverbs points to the fact that keeping on the commandment of God is so important. It means that it is same to keep on the soul. Because the commandment of God is just the way of salvation. Refer to the interpretation of the above verse a. Therefore the saints should not keep the commandment of God forcedly and should keep it with joy and love. Job said, “I have not departed

from the commandment of his lips; I have treasured the words of his mouth more than my portion of food.” (Job 23:12) Refer to Ps 119:16, 24, 97, 136, 162.

As we keep on the commandment of God (his command to believe in Christ and the command to love each other – IJn 3:23) we become his children and gets the eternal life. And to obey his commandment as his children is the privilege to receive out of God. Because obedience is only the way to receive the love of God. This fact was realized by Jesus. Jesus received all love of Father transferred to himself by obeying Father God. Refer to Jn 10:17. Therefore the attitude of his obedience is able to be called for his authority received by Father (Jn 10:18 b) The Scripture says that because this obedience is so precious he learnt this one through his suffering. That is, Heb 5:8-9 said, “Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him,” Many people see that obedience is the moral of the weak. But obeying God is obeying the truth, for obeying the power it is power. Luther said, “Obedience is better than miracle.” Jesus received the love of father by obeying the commandment to receive out of Father (the commandment to die and the one to resurrect). (Jn 10:17) Because the love of father the son received is his obedience. And God’s love to his son establishes the union of himself and his son. Jn 3:35 said, “The Father loves the Son and has given all things into his hand.”

“He who despises his ways will die.” That is, it means that as the man is not careful of his deed, he shall be destroyed. This is to warn the destruction of the man to oppose to the word of above part.

17 Whoever is generous to the poor lends to the LORD, and he will repay him for his deed.

Hebrew text of this part is revised as following. That is, “The one to give mercy to the poor is to lend to Jehovah, and He (God) shall repay what he gave to him. Here, the word, “generous” is important. The one to have the generous heart indeed is taken the concrete deed for alms. His merciful heart makes him given effort to help the poor (I Thess 1:3), and it makes him sacrificed effort. A Good Samaritan took as the first order, his mercy heart in saving the robbery. (Lk 10:33) On the other hand, the activity of alms without loving is the hypocrite deed without life and is only the mechanical activity. God does not please the serving without life. God evaluates such merciful activity of the believer serving highly. Therefore he treats it as his (God) own entertainment directly. The word, “lends to the LORD” means it. Refer to Mt 25:34-40. And it says that God himself shall repay it to him. His repaying must be sure. (Prov 11:24-25, 28:37) and also he gives better thing to him. (Mt 6:3-4) It does not repaying with the worldly thing but heavenly thing. Jesus, the son of God wanted that the merciful deed of the believer shall be repaid by worldly thing but the things of coming world. (Lk 14:12-14) Refer to Mt 6:1.

18 Discipline your son, for there is hope; do not set your heart on putting him to death.

The revision of Hebrew text of this phrase is as following. That is, “As you take discipline, does it at him have hope. But do not your heart on putting to death.” Many words that as the children take fault, the parent should punish them come out in the Proverbs. Then the word, “there is hope” is so important the hope is only God. Then in discipline of children the parent should take discipline them with love and righteousness. For the fact not to do so flows into the wicked activity it makes the others rebelled in his heart. It is what the word of God prohibits. (Eph 6:4)

“Do not set your heart on putting him to death” This is like the word that as the parent takes discipline to his children he takes temper and he should not hate him. Refer to Eph 6:4. The hating heart is the mind of murder. (I Jn 3:15) And such wicked heart is expressed by extreme angry, wicked word, curse.

In the oriental world, the family education of Confucius was stern extremely. An old writing said, “The stern father grows up the filial man and the stern mother grows up the female filial. “And also it said, “The rod should be given to beauty children, the rice should be given to hated children.” (). Such word is right but the Confucianism is not the center of God. But in the center of parent, and it is wrong that the parent takes stern position in degree to despise the personal right of his children. For example, the word “As the parent stays, if the children

take itching, the fact that they should not scratch it, was polite. But the Scripture of Christianity teaches that although the parent takes discipline the fault of children, they should follow reasonably and should not crush their freewill. For example, the word, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord” (Eph 6:4) belongs to it.

19A man of great wrath will pay the penalty, for if you deliver him, you will only have to do it again.

That is, although the man to take the habitual violent temper is exhorted (to be delivered), it is not corrected. Therefore it means that he is disciplined finally. But I revise this phrase as following. That is, “the great wrath should be punished, if you avoid it (anger), you shall increase it more.” This is through the above word in context. That is, “As you discipline your son, you should not set your heart on putting him to death (extreme temper), Extreme temper should be punished. If you escape the extreme temper your temper shall be increased gradually, then it is dangerous.

The word of verse 19 reveals the danger of temper. As the man does not escape the temper swiftly, and have it in him, the devil attack to it and can make the great sorry thing not to be recovered in his whole life. Therefore Eph 4:26-27 said, “Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.” The temper begun with a tiny thing can include the danger to bring about the

tragedy. Here what we should keep on in mind especially is the word that God punish the temper at the above verse. The lesson of Confucianism said, “As you discipline the temper, you should seem to put off the fire.” (). But this does not say in the motive to be afraid of God and it is only teach that temper is harm to the man. In this meaning there is the word, “the severe temper makes the power harmed.”

20-21 Listen to advice and accept instruction, that you may gain wisdom in the future. Many are the plans in the mind of a man, but it is the purpose of the LORD that will stand.

Hebrew text of this phrase is revised as following, that is, “you listen to the plan, receive the discipline. You shall be wise at your ending time. Although the heart of the men has many plots, only the plan of Jehovah itself shall be established eternally.” Here we should be careful of the word, “the future” (אֶחָדָה) This is the meaning of the ultimate end, which points to the ending of the man. The end of man means his old time and death. The man should prepare his ending at his beginning time. It is the train to accept the plan of God and his discipline. The man should not take contents in only the present life and should prepare by taking anxiety of the ending time. Pointing to the rich man that establishes the plan of present life. (Lk 12:20) God said, “But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’” (Lk 12:20) Therefore Ecc

12:7 said, “And the dust returns to the earth as it was, and the spirit returns to God who gave it.”

It is so important that above of all, the man already prepares the ending time. (Am 4:12) Because this world is short and vanity and only Jehovah is our hope. Then the preparation is not established by the other but by only plan and discipline God gives. Because although the man has much thought, it is vain but only the word of God is true and is not changed. (Verse 21) Therefore we should accept it like honey sweetly and should obey it. Therefore David said, “Set a guard, O LORD, over my mouth; keep watch over the door of my lips!”(Ps 141:3).

22 What is desired in a man is steadfast love, and a poor man is better than a liar.

The revision of Hebrew text of this phrase is as following. That is, “For the desire of the man is his kindness, the poor is better than the lair.”

The meaning of this word the desire that the man executes goodness (love) takes strong passion in his heart the poor to have such desire is better than the rich not to have such heart. This is the evaluation of God that wants the faithfulness in the human heart. (Ps 51:6) God pleases the little matter that the poor offers with his sincerely more than much offering of the hypocrite. (Mk 12:41-44)

“A poor man is better than a liar”. We need to think of this word in detail. Of course, here, “the poor” is the man not to lie although he is

poor. So the text compares him to “a lair. We can say that the poor is better than a lair at some points. (1) The poor man stated here is faithful; he stays on the side of God. (Rom 3:4), A lair stays on the side of devil. (N 8:44) (2) The faithful “poor man” has peaceful conscience, in the other hand, the lair his conscience has anxiety in his conscience. (3) The poor has the wealth of his faith (Jm 2:5) the lair denies Christ. (I Jn 2:22). (4) The faithful poor man executes all virtue in the center of humility, but the lair always installs the sin to harm the other. (5) The faithful poor man stays the happiness to devote himself to the labor, (Ecc 5:12) the lair tries to get the material by the lie. “The getting of treasures by a lying tongue is a fleeting vapor and a snare of death.” (Prov 21:6)

It means that the word of the text does not mean that all the poor are happy, but only although he is poor, only the faithful man is happy. And also the thought of Confucianism has the thought to take poverty as peace, and to enjoy the way. Confucius said, “The poverty is delight.” And “To enjoy wealth with unrighteousness is like the moving cloud to him.” Because he enjoys the way does not treat the poverty as some problem. But so-called for, “way” is only the ethical philosophy of humanism. Although he had short understanding but he was sufficient and said, “As we listen to the way in the morning it is good to die in the evening. “ So how much sufficient the believers to know true God should be stayed!

23 The fear of the LORD leads to life, and whoever has it rests satisfied; he will not be visited by harm.

At this word, Charles Bridges pointed out three fruit, that is, life and sufficiency and safe security. (Threefold fruit is here set before us – life –satisfaction –security. – A Commentary on Proverbs. The Banner of Truth Trust, 1968, p 327)

(1) In the issue of our living (blessed life in coming world and until resurrection) only God is good enough. (verse 23 a) Therefore the Old Testament reveals many word of God. Such expression is rather the character of truth in the Old Testament. That the men may not seek the blessed life out of the other except God, the record (record of the Old Testament) also makes in the center of God. At the present time f we accepts only God the eternal life (to live eternally by leaving the world and the resurrection of coming world) is included completely in it. The view of eternal life in the center of God is different to the view to immortality of soul. Socrates considered the eternal life of soul deeply at his dead time and demonstrated four things. One of them as he reviews the simplicity of soul (the character not to be disintegrated and not to be dissolved), he demonstrated the eternal life of soul. Platon also demonstrates so. But it is wrong for their thought discusses the eternal life of the human autonomous, they did not know the fact that the human death is punishment. Moreover they did not know that true life of the man belongs to only God. The Scripture always says that no death belongs to only God, (I Tim 6:16)

(2) God gives us his contents. (Verse 23 b) For all things of this world are passed away the one to take them as their hope finally shall be frustrated. Refer to I Jn 2:16-17. But for God is not changed he gives the eternal contents to him. Ps 23:1-6 said, “The LORD is my shepherd; I shall not want. He makes me lie down in green pastures.

He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for his name’s sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.”

(3) God gives the safe security to the true believer. (Verse 23 b) Rather, the tribulation also does not cut off the saints out of the love of God rather it only makes them to approach to God more closely. (Rom 8:35-39) Refer to Ps 91:1-16, 121: 1-8. Therefore our text reveals the word, “he will not be visited by harm”. That is, True believers get some benefit out of even the plague finally but it is not concluded as harmful things. Refer to Rom 8:28.

24 The sluggard buries his hand in the dish and will not even bring it back to his mouth.

This word states the metaphor of the activity of the sluggard. The

reason that this is a metaphor is for as the sluggard eats on the divining table, rather he is diligent. Then this metaphor teaches two elements as followings, (1) the sluggard hates even he needs to do now truly. How much necessary is the one to sit down on the diving table brings the food and put in his mouth by himself? The sluggard does not do it although it is actual necessary thing. The fact not to execute the salvation that the men need for themselves is so idle activity. (2) The sluggard hates even the effort also to receive what the other prepared. The spiritual sluggard also is same. Although Christ prepares infinitive grace of salvation for the mankind and gives them, among the mankind many people do not take the effort to receive it. They are foolish as the man that stays in abundant crop warehouse is died for starving. The salvation we receive is established by the grace of God but we can enjoy the grace as we try to receive it. The grace of God only makes us taken effort, but make us become idleness. Therefore the one who uses grace, the one to pursue the idleness is the one not to know the word of God. Charles Bridges said, “The religion not to have the truth of sacrifice and effort does not open the door of heaven. “ (A Commentary on Proverbs, the banner Truth Trust, 1968, p 328)

The Christian Scripture claims the grace of God as the first one in the salvation issue. It is the sovereignty grace. But the sovereignty grace makes the mankind died by fault and sin (Eph 2:1) resurrected them and makes them become the men of effort. The kingdom of God is deprived by the man of effort. (Mt 11:12, Phil 2:12 ICor 15:58).

25 Strike a scoffer, and the simple will learn prudence; reprove a man of understanding, and he will gain knowledge.

Here, so-called for, the word, “strike” points to rule over with the power in the law, religiously it is the discipline. As this discipline is not executed by the man, it shall be practiced by God himself. The purpose to treat the arrogant so is first of all to keep on the order. That is, the foolish (the men not to discern the right and wrong for their opened heart) looks at such discipline and stand up at the right side in awaken. (I Tim 5:20) The leaders should treat the man of understanding specially. The man of understanding is failed without intend, as he was rebuked soon he returns. Because the man of understanding is humble.

26-29 He who does violence to his father and chases away his mother is a son who brings shame and reproach. Cease to hear instruction, my son, and you will stray from the words of knowledge. A worthless witness mocks at justice, and the mouth of the wicked devours iniquity. Condemnation is ready for scoffers, and beating for the backs of fools.

Here it states three activities of the wicked. That is, the activity of wicked unfilial child (verse 26), the teaching of false teacher (verse 27), the activity of false witness (verse 28) etc. Because they are the extreme wicked man should receive judgment (God’s judgment) and whip (the violent control by the laws and God’s discipline). (Verse 29)

Because an unfilial child is a great rebellious sinner and he should be rebelled surely and the false teacher is the wolf to put on the clothe of sheep and steal, (Mt 7:15) are the objects of condemnation and the false witness treats the sin (liar) like eating food sweetly (verse 28 b), it should be also judged surely.

Chapter 20

Interpretation

1 Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise.

As The Hebrew text in this phrase is revised into it is as following. That is, “Wine makes an arrogance, strong drinks makes quarrel, whoever deceived by it has no wisdom.” These points to the wrong activity of a drunkard man. It is wicked that arrogance of the drunkard and his fighting are wicked. It is not worthy to the kingdom of God. (I Cor 6:10) Therefore the drunkard is the one deceived by it. Therefore the time of Old Testament the priests were prohibited not to drink wine. (Lev 10:9) The New Testament prohibited that all believers should be prohibited the drunkard. (Eph 5:18) The reason that the Word of God prohibits the drunkard is (1) for the man cannot discern the holy truth rightly. (2) For it is easy that by drunkard he commits more sin. And (3) for he was addicted by wine, he loves the pleasure of wine more than loving God. (II Tim 3:4) The fact that the men were attracted to the pleasure of drunkard of wine and then are destroyed in this world is proved by the higher period of mankind history. A king, Junggang, of Ha country of China Ancient day punished the minister of region, Whiwhoa because Whiwhoa was dropped down into the drunkard and

then made the administration confused. () And also a king, Kuel enjoyed was dropped down into wine and enjoy the pleasure and then finally the country was destroyed. After that there were many cases in oriental thought. Refer to Prov 31:4-5. In contemporary day there are many men that become drunkard and then his family is destroyed in his whole life. As the man is drunkard takes much failure of his speaking. MyungSinbogam which says some part of the wisdom of world said, “The failure of saying for many words comes out of wine. (). Refer to the interpretation of verse 29-35 behind it.

2 The terror of a king is like the growling of a lion; whoever provokes him to anger forfeits his life.

“A king” stated here does not point to the tyrant. The similar word of this one comes out of 19:12, the anger of the king is like the growling of a lion, and influences much grace to the people. The word of Rom 13:2-4 supports this interpretation. It said, “Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers is not a terror to good conduct, but too bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God’s wrath on the wrongdoer.”

The administrative majesty of ruler should be like glowing of a lion in the aspect of justice. Growling of a lion is listened at any mountains that it stays. Just like that the administrative power of ruler should make the wicked in his nation been afraid of it. Prove 14:34 said, “Righteousness exalts a nation, but sin is a reproach to any people.” Refer to Prove 20:8, 29:4.

“Whoever provokes him to anger forfeits his life.” It is his order to the believer that “for God, among men, taking fear to the one that should have the fear”. (Rom 13:7)

3 It is an honor for a man to keep aloof from strife, but every fool will be quarreling.

Hebrew text of this phrase is revised as following. That is, “To stop quarrel is the glory to the man but every the foolish interferes into it.” “To keep aloof from strife” is established by yielding of one side. The word of our text means that the glory returns to the yielding party. The fact that the man receives the glory points that he is lifted by receiving the glory (receiving praise, receiving the entertainment, receiving award etc.) from the other. Then in the quarreling state, yielding it to the other, does it reduce the concessionaire himself? Finally does not it bring the glory of victory but does it deprive in retreat? At a glance, we may not be understood the word of this phrase. But as we obey the word of God (Prov 19:11) it shall be solved. That is, Prov 19:11 said, “It is his glory to overlook an offense.” As the one got unfair thing out

of the other, fights against the attacker, and then get the victory, it seems to get cheerful and to take the glory. But as the believer that lives before God and wants to be admitted by God yields and loses, it is glory. Because by practicing the love to give his things to the other (love to forgive the other) he accepts God. (I Jn 4:12) He believes in the truth that rather, the gentle man occupies the earth. (Mt 5:5) Abraham blocked the quarreling with Roth, his nephews for the property issue and yielded it and said, “Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left.” (Gen 13:9) He always yielded it. But later the one who received the blessing of God and become greater (the one to receive the glory) is just Abraham himself. And Isaac yielded his wells to the Palestine tribe several time, finally his property became widely. (Gen 26:17-22) It is the glory to him. But in the other hand the foolish makes the quarreling.

4 The sluggard does not plow in the autumn; he will seek at harvest and have nothing.

The revision of Hebrew text of this phrase is as following. That is, “The sluggard does not plow for coldness, as he picks them up, although he begs it he cannot get it.” This word describes the wrong heart of “the sluggard”. Although he has the excuse not to plow the field, it cannot be justified. He does not confess his evil character to hate the labor frankly rather he attributes his responsibility to the

climate. He claims like the fact that in the contrast of the word of God, to occupy all things (environment) (Gen 1:28) but he himself should be occupied by all things (environment, for example, coldness). Thinking in the contrast of the word of God is always to be dropped down into the temptation of devil. It is like the temptation, “The sluggard says, “There is a lion in the road! There is a lion in the streets!” (Prov 26:13). “He will seek at harvest and have nothing” Because God is merciful God makes them harvested what they planted. If they harvest what they do not plant, they shall be vanity. Then in the world there is no any order and no any righteousness.

And also in the spiritual life we harvest what we plant. Gal 6:7-9 said “Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary of doing good, for in due season we will reap, if we do not give up.” Despite it is so, the believers escape their sacrifice and their effort by much excuse in their faith life.

5 The purpose in a man’s heart is like deep water, but a man of understanding will draw it out.

The natural man (the man not to receive the special grace of God) does not know the deep heart of the other. Because of it, the old writing said, “As he draws a tiger, it is easy to draw the skin, but it is difficult to

draw the bone, as he knows a man, knowing his face is easy but he cannot know his heart.” And “he gives and takes some words by seeing the face but his heart is blocked by thousand mountains. ().

But our text (Prov 20:5) said that there is the man to know the deep purpose in the man. It is different to the word of Myung Simbogam. Then what kinds of man can do it? He is “the man of understanding”, that is, as the regenerated man to know God truly he is the man to receive God’s wisdom. (The word of the scripture). He can know the deep heart of the man by the word of the Scripture and the illumination of Holy Spirit. For example King Solomon received the wisdom of God in judging some events knew the heart of the plaintiff and the defendant. The contents of the judgment are like following. That is, “Then two prostitutes came to the king and stood before him. The one woman said, “Oh, my lord, this woman and I live in the same house, and I gave birth to a child while she was in the house. Then on the third day after I gave birth, this woman also gave birth. And we were alone. There was no one else with us in the house; only we two were in the house. And this woman’s son died in the night, because she lay on him. And she arose at midnight and took my son from beside me, while your servant slept, and laid him at her breast, and laid her dead son at my breast. When I rose in the morning to nurse my child, behold, he was dead. But when I looked at him closely in the morning, behold, he was not the child that I had borne.” But the other woman said, “No, the living child is mine,

and the dead child is yours.” The first said, “No, the dead child is yours, and the living child is mine.” Thus they spoke before the king. Then the king said, “The one says, ‘This is my son that is alive, and your son is dead’; and the other says, ‘No; but your son is dead, and my son is the living one.’” And the king said, “Bring me a sword.” So a sword was brought before the king. And the king said, “Divide the living child in two, and give half to the one and half to the other.” Then the woman whose son was alive said to the king, because her heart yearned for her son, “Oh, my lord, give her the living child, and by no means put him to death.” But the other said, “He shall be neither mine nor yours; divide him.” Then the king answered and said, “Give the living child to the first woman, and by no means put him to death; she is his mother.” And all Israel heard of the judgment that the king had rendered, and they stood in awe of the king, because they perceived that the wisdom of God was in him to do justice.”(I King 3:16-28) The Knowledge of the one to receive God’s wisdom was so excellent. The excellent knowledge that the one in the New Testament takes is to know Christ’s heart and to proclaim it. Only the one to receive the Holy Spirit of the Lord can do it. (I Cor 12:3) I Cor 2:16 said, “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.” Refer to I Cor 2:11-15. The man to believe Jesus as the savior receives already the wisdom of God (the spiritual wisdom to get by receiving the Holy Spirit). In other word, the man knows his heart through the preached word of gospel (the word of New Testament)

and accepted him as his savior. We think that it is the foundation of wisdom and boast it. (Prov 1:7 Jer 9:24, II Cor 10:17) Refer to I Cor 3:19-21. Therefore Paul said, “For I decided to know nothing among you except Jesus Christ and he crucified” (I Cor 2:2) to know Christ truly is the eternal life. (Jn 17:3) For this wisdom is deep it have the mysterious name (secret) (I Tim 3:16).

6 Many a man proclaims his own steadfast love, but a faithful man who can find?

The revision of Hebrew text of this phrase is as followings. That is, “Although many people inform their love, who can find out the faithful man?” The meaning of this word is to conceal their faults and to inform only their goodness, they are not faithful. Although they inform their goodness, really they are not so. They shall belong to the following questions. (1) Although I have no the great fault Do I have much little fault? Many little faults break out the personality greatly. As little virus are spread around much, the man is died. (2) Although I keep on the external laws, how much do I execute the love, the essential mind of the laws? If the man does not love God and to love his brothers out of his heart but boasts to keep on little laws, it is not different to the Pharisee. His external activity is like the fact that hangs the artificial flower on the dead tree. (3) Although I keep on the prohibited command of God in some degree, how much does he keep on his command that he should do? The command of God says to love your neighbor as your body.

(Mt 22:39) (4) Although you reveal the executed goodness, so-called for, does not “your goodness” also include your weak point? The man has one virtue that he does well and takes the tendency to boast it extremely. But the word of God and his commandment has the harmony related to several virtues one another? For example the man should keep on pure clearness whatever. Then he should not throw away the fellowship of love to communicate with the others. As he keeps on the pure cleaning if the activity of the principle of other activity is not sin, he should accept it and cooperate them. As he did not do so He should be dropped down into the self-righteousness and be isolated. The old writing said, “As the water is the extreme clear, there is no the fish, as the man reviews extremely there is no man to follow him.” (). This is what we can refer to

Because of the experience of the mankind. Of course, for the standard of moral in Myngsimbogam is the humanism, so we should keep on in our mind the fact that its essential mind is different to the theism of the Scripture. Anyway as we stress the virtue activity, we should not reduce the other virtue by stressing one virtue. The word of Ecc 7:16 “Be not overly righteous, and do not make yourself too wise. Why should you destroy yourself?” Warns this wrong activity too. This word is not control the righteous activity but it is warning that he thinks that in the inside to do his activity firstly and despises the other good point of the other.

“A faithful man who can find?” As the man is faithful, he should admit that he himself is total corrupted sinner and is humble and accordingly he does not believe in himself and should believe in only Christ. The one to know the fact and truth and to obey it takes the humility. Therefore the humility is called for the realism. But for arrogance is to know to be become, although he does not become so, (Gal 6:3), it is the activity tempted by false.

7 The righteous who walks in his integrity— blessed are his children after him!

The revision of Hebrew text of this phrase is like following. That is, “the righteous has pure activity his latter descendant is blessed.” Here so-called for, the word, “integrity” (תָּמִיד) means “simply” (ἀπλῶς), here, it points the internal completeness. (E. Dhorme, A Commentary on the Book of Job, 1967, EJ Brill, Leiden. P 2) as such same meaning J H Kroeze also said, “This said that it points to the internal state of godliness (), that is, “the complete and not separated and conflict devotion ()”. Georg Fohrer said that this word points to the complete relationship between the man and God, then the complete ethic toward the man also come there. (). This interpretation also said that the word verse 7 points to the internal aspect of devotion. As we see the word of the interpreters, here, the word, “ perfect”(purity) means that the internal motive is complete and pure thing and no dirty

in faith life (or, devotion) He is pure and serves only God simply and does not serve two owners (Mt 6:24), does not look back with holding the plow. (Lk 9:62) The example to do it simply is revealed in Job. (Job 1:1) In honoring God he had no the other thought, except only the motive for God. The word that Satan advocated (Job 1:9-11, 2:4-5) is not related to him. As the internal motive of his devotion he took the life in the center of God. (Job 1:21, 2:9-10)

According to our text (Prov 20:7) the descendant of the righteous “walks in the integrity” shall be blessed, what did the sons of Job to walk in the integrity? Did not they met the tribulation suddenly and were not all died? (Job 1:18-19) At this point I replay as following. That is, the event that Job’s children met tribulation and were died is not surely misery. Does not the Scripture say “The death day is better than the birth day”? (Ecc 7:1) Not only that, did not Job himself say, “And he said, “Naked I came from my mother’s womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.” (Job 1:21)? Although even if some event may be misery in a certain meaning, it is not the issue. Although Job met sudden tribulation, God permitted ten children him latter. (Job 42:13-15) Abraham also was the righteous to execute purely (the meaning of perfection) before God (Act 17:1); God promised that his descendant shall be blessed. (Gen 12:2-3, 22:16-18) But shall we think that his all descendant shall be blessed? We cannot say. It is enough that we know only the fact that the blessed lineage of his all descendants will be

happened. Blessing is not the other, but the spiritual blessing to honor God, the promise of God on the above is the contents that the men to participate into this blessing are happened much. When talking about the blessed in his descendant were Moses, David and the prophets and all true saints in the Old Testament and Jesus. And all his spiritual descendants in the News Testament belong to it. (Rom 4:16)

The word, “are his children after him!” in the text is so important. It means the fact that the latter descendant of the righteous shall be blessed than the fact that the contemporary children of the righteous are blessed. It reveals the thought that the righteous sacrifices, plant in his day and then his descendant should be taken here. In the contemporary day also, the one to believe in Christ as the pure motive faithfully is the righteous. he should be suffered by planting the righteousness by faith in his contemporary day. But after his whole life is passed away among his descendants, lots of man should be blessed spiritually.

8 -9 A king who sits on the throne of judgment winnows all evil with his eyes. Who can say, “I have made my heart pure; I am clean from my sin”?

Here, so-called for, “a king” is the ideal king like David (II Sam 8:15, I King 15:5, Ps 101:1-8) and Solomon (I King 3:28, 10:9). They do not accept the sin in their kingdom and executed the judgment with righteousness by the wisdom God gave them. Then David is the prophetic type of Christ (Ezek 37:24-25 Lk 1:32-33) and Solomon also

did so. (II Sam 7:12-13) Therefore we can see this phrases (Prov 20:8-9) as the prophesy of Christ (messiah). At this point we should keep on some important facts in our mind. (1) Christ is the king to treat the sin of the mankind. Mal 3:1-4 said, “Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap. He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years. “Refer to Rev 1:13-18. The thing to remove the sin of the mankind was accomplished by the death of Christ crucified on the cross.

(2) The mankind cannot be saved for themselves. The sin of mankind is removed by the sacrifice of Christ’s atonement, who can say the fact that left out of his sin for himself? (Verse 9) Whoever cannot redeem the sin with the power of man? (Ps 49:7-8) Therefore the fact that the man returns to Christ and depends on only him wholeheartedly is the method of salvation. (Act 4:12) Rom 3:20-22 said, “For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. But now the righteousness of God has

been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction:”

(3) For It is fact that the grace to be atoned by Christ is accomplished by the prophesy, it is sure. For the other (Christ) substituted for “me” and was died for me, the truth I am remitted is same to the Old Testament and the New Testament. In the Old Testament, the truth was taken the type (the type of Christ to come in the future) as the offering (to be died by shedding the blood) of sacrifice (the sheep and the ox), and in the New Testament is accomplished by Christ to come by the prophesy. Therefore Heb 9:22 said, “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.”

(3) Jesus Christ bought his people (the church) by his blood so (Act 20:28) and now he is their king (Rev 17:14) and he rebukes the sin of the world by the flame eyes (Rev 5:6, his eyes is the metaphor of Holy Spirit). (Jan 16:8-9). By such his work the men to take quilt believe in him and receive the remission and have the eternal life. As the Holy Spirit of the Pentecostal feast came on After Peter preached the event of Christ (Act 2:14-36) The audience 3000 felt quilt and confessed, “ what shall we do?” and believed in Jesus Christ. (Act 2:37-41)

(4) The salvation of atonement that the believer received is not shaken eternally. The fact that the man is a sinner in the religious

meaning was established before God who is the maker of laws (Ps 51:4 I Jn 3:4) the one who can condemn us indeed is only God. Accordingly also the power that can release out of our condemnation truly belongs to only him, the maker the laws. Then he really establishes his begotten son as the atoner and remits the one to believe in him. Refer to Rom 8:31-39, Jn 10:31.

(5) What attitude does the atoned one take in his heart? The grace of atonement is given to only the man to know that he is a sinner (Lk 18:13-14) the one to say “Who can say, “I have made my heart pure; I am clean from my sin?”” (Prov 20:9) does not receive the grace. Because despite there is no the righteous before the flame eyes of Christ (Rom3:10, I King 8:46 Job 4:17-19 Ps 51:5, 130:3Ecc 7:20), he himself claims that he is righteous. Jesus said, “Jesus said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.” (Jn 9:41) Refer to Mt 9:12-13

10 Unequal weights and unequal measures are both alike an abomination to the LORD.

Refer to Lev 19:35-36, Duet 25:13-15, Prov11:1, 16:11, 20:23. This word stresses that the men should be faithful in the merchant activity. It is what God hates that the seller deceives the quality of the goods and its quantity and weight. The Scripture teaches the spiritual things as well as the business of the body. In detail. The movement of the kingdom of God sanctified the area of natural grace also. As the

believer keeps on the word of God completely, his physical business also shall be prosperous.

Among the non- believers the honest man received the material blessing in physical business. But the dishonest men advertise fine goods firstly and sell it and next he offered the bad quality goods, he loses his credit. This is the self- destruction in the business.

The fact that as it is faithful he receives the blessing of God is applied to the spiritual world. Do our believers keep on faithfulness and honest in the spiritual matter? In other word, does he keep on faith faithfully? Does he keep on the prayer faithfully? Does he repent faithfully? Do they execute his responsibility faithfully in the church?

11Even a child makes himself known by his acts, by whether his conduct is pure and upright.

This means that for the children also are established as the bottom of moral education (the bottom to reveal cleaning and honest), as he is taught rightly he can grow up to the worthy personality religious ethically. Prov 22:6 said, “Train up a child in the way he should go; even when he is old he will not depart from it.” Despite it is so, for many parents do not teach faithfully, their future is filled with much anxiety. The oriental Confucianism also has concentrated to teach the children. Once upon a time, there was a story of the child time of

Mencius. One day he saw that in his town, some kill a pig and asked to his mother, “why they kill a pig?” his mother replayed without thinking, “They killed for your feeding. The mother of Mencius to say this word bought the meat and feed his child not to make her word been false. This was an example that the mother concentrate on the education of family. As we see the history of the Christianity, the faithful female saints devoted themselves to family education. That is, per every evening of Lord’s day, the mother of Spurgeon taught the Scripture, the mother of Wesley that prayed for one hour daily and taught 17 children faithfully, the mother of Augustine, Monica that repented his son by praying with her tear continuously, were the great mothers devoted in the children- education.

Among our children a certain children are bad and it is trouble to treat them. But the parents takes discipline by good method diligently (Prov 22:15) and should pray for him faithfully. Chs. Bridges said, “God is hop. Therefore although the answer of prayer is slow, it should be realized surely. We should not doubt his faithfulness.”

12 The hearing ear and the seeing eye, the LORD has made them both.

Here, so called for, the word, “hearing ears and seeing eyes” points that the spiritual ears and eyes are opened and know God and takes the fear of God. (Mt 13:6) The one to receive this grace has the assurance of the spiritual world. As a physical blind man also was opened and saw it, he

assured the Lord. He boldly said, before the Pharisees to condemn Jesus Christ as sinner, “He answered, “Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see.” (Jn 9:25)

God opens the physical eyes as well as the spiritual eyes. (II King 9:25) We should be opened our eyes spiritually and take the assurance the above to see God. As the believer claims only the theory of faith without his experience, he himself also does not live and he cannot lead the other into the life. Only God can make us listened to spiritually and make us seen. Because only he is the creator. Therefore as we go to him, he listens to and gives us his grace. Ps 94:9 said, “He who planted the ear, does he not hear? He who formed the eye, does he not see?” As we receive the answer of prayer so, we have assurance to the spiritual world.

13 Love not sleep, lest you come to poverty; open your eyes, and you will have plenty of bread.

Refer to the commentary of Prov 6:6-11, 15:19, 19:15, 24, 21:25, 22:13, 24:30-34, 26:13-16. Here, it says “Love not sleep” it means “do not love sleeping “(תִּשְׁכֹּחַ). The sluggard does not work righteous thing but is dropped down into debauchery, other sin and spends his energy. So he loves sleeping. The Proverbs reveal several times of the warning the laziness, because Laziness is the great sin than the other. For some examples, (1) As the Lord judges the word that the Lord rebuked to

the sinners not to repent was, “wicked and slothful servant” (Mt 25:26)
(2) Apostle Paul said, “For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat.”, (II Thess 3:10) This is the word of thought that laziness is great sin. (3) Jeremiah said, “Cursed is he who does the work of the LORD with slackness, and cursed is he who keeps back his sword from bloodshed.” (Jer 48:10) Laziness is the great sin above of all.

14“Bad, bad,” says the buyer, but when he goes away, then he boasts.

As the word says, when the buyer buys the goods said badly, but after he buys good thing and then after he come back he applauds it.

It is the mind of this world to live by his standard. Why does he say the same goods to say bad one? Because his own benefit is his standard.

All men in this world say according to his standard. As we think the origin of the word, conflict, it reveals the fact obviously to us too. That is. In the old time, there was the man to sell the spear and the shield. At one time as he announced with holding a spear, “This can pierce any shields.” Next, he holds the shield and announced, “This can protect out of any spears “His announcement is contradiction. Therefore from the time the word, Mo (it means spear) Soon (it means the shield) was produced. Self- standard always is the controversy to be established always. Despite it is so the people of world are dropped down into this controversy and become violent crazy by self- concentration, self-

righteous heart, self-ride, self- confidence, self- delight, self- stubborn, self- defense, self-desperation, etc. Although the believer devotes all things to God, if he does not devote himself to God, they still do not abandon his sin to live on his standard.

15There is gold and abundance of costly stones, but the lips of knowledge are a precious jewel.

Here, the word, “the lips of knowledge” means “the word of wisdom”. “The wisdom” the proverbs says points to know God and the fear of the God (to believing in God), here it is called for more precious than gold and pearl. This is to throw away the best thing in the world but accepts God. How much do the men try to get the treasure of the world? They pay the greatest effort to get it. Job chapter 28 reveals this fact well , that is, they makes hole in the ground and descends down into in it to get the treasure of silver and gold (3-4), and crush the mountain until the bottom, dig the brook in the field, and block the brook not to be entered into the soil. (9-11) in searching for the silver and the gold by paying such effort and sacrifice. If it is so, as we accepts God more precious than silver and gold how can we seek God without sincerity? The one to seek God and accept him should seek him in the center of God sincerely. Job 22:24-25 said, “if you lay gold in the dust, and gold of Ophir among the stones of the torrent-bed, then the Almighty will be your gold and your precious silver.”

16Take a man's garment when he has put up security for a stranger, and hold it in pledge when he puts up security for foreigners.

This word also warns to the failure that warrant activity of the men may bring about. There is the warning word in Prov 6:1-5, 11:15, 17:18, and 27:13. At this point, especially refer to the commentary of 6:1-5. This is not to prohibit all warrant activities, but the adventure warrant activity of the one not to have financial responsibility. Although he has no the possibility to repay his debit, to borrow much money of the other and make great business are such warrant activity. Because as he borrows such great money, he promised by claiming to have the power to repay them. Such activity is the financial adventure. As the men (especially the believers) take the financial adventure, most of all are failed generally. The reason to become so, extreme financial adventure is a kind of unbelief. Such adventure thinks that the man can control the tomorrow thing by himself but despise God. (Jm 4:13-17) Actually many believers are failed by financial adventure covered the glory of God. God does not bless the employing business without right thing.

17Bread gained by deceit is sweet to a man, but afterward his mouth will be full of gravel.

Here, "his mouth will be full of gravel." means that the food taken by him is not blessing but is woe. The men try to get much richness without effort suddenly. But it is like to seek death. Prov 21:6 said, "The getting of treasures by a lying tongue is a fleeting vapor and a

snare of death.” As the Scripture recorded, as Israel attacked the city Ai, they were failed; the reason came out of the stealing activity of Achan. (Josh 7:1) The evil activity of Achan became the woe to himself and all Israel. (Joshu 7:21-24) Gehasi also deceived Elisa and took gifts out of Namaan, which was a great criterion of his woe. (II Kin 5:20-27) The old writing in the oriental world said, “To get the thousand gold, it is not the great blessing surely the great woe should be come. “ This was the word to come through the experience of mankind but has no the same authority as the Proverbs. But this is a right word understood by their experience through the common grace.

18Plans are established by counsel; by wise guidance wage war.

Refer to Prov 11:14, 15:22, 24:6. This word points that as the mankind begins the warfare they should do sincerely. It includes the word that without counsel they should not take the warfare. Refer to Lk 14:31-32. By the mankind has such wisdom in some degree by the format God gives. At the ancient time, the military method of great Son Muja in the oriental world said, “The warfare is the important issue of a nation. The life, death and rise and destruction are depended on this one. It cannot help but to examine sincerely. And also he said, “Therefore the method of the best warfare is to break out the plan of the enemy.” Such word of Son Muja means that the plan is the first thing.”

The word of our text says especially the spiritual warfare than the warfare of nations in this world. Our faith life is a kind of warfare. It is

to fight to the one to rule over the air power, devil. (Eph 6:10-17) This fighting has no more rest time. In this warfare the counselor is Jesus Christ. (Is 9:6) The plan he makes us overcome is to put on the full armor by us. Refer to my commentary (the commentary of Pauline Epistles) to Eph 6:14-17.

19Whoever goes about slandering reveals secrets; therefore do not associate with a simple babbler.

That is, although the one to have chronicle temper violently is exhorted (Although he is delivered), he cannot be corrected. Therefore it means that he should be disciplined. But I revises this phrase as following, that is, “The violent angry is punished as you do not escape out of it (anger), you increase it more.” This is connected to the context of the above verse. That is, “as you discipline your son you should not have the heart to kill him. (Extreme angry). The extreme angry receives the punishment. If you escape your angry, your angry increases more gradually, which it is dangerous.”

The word of verse 19 reveals the danger of angry. As the man does not escape the anger rapidly, and you have it in your heart, the devil attacks in the chance, you can make the great thing to bring regrettable result in your whole life. Therefore Eph 4:26-27 said, “Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. “. The angry begun with tiny thing can include the dangerous character to bring about the tragedy. Here what we should

keep on in mind is the word of verse 19 a God punishes the angry. In the lesson of Confucianism said, “As you discipline the angry do it as putting off the fire.” But this is not to say as the motive to take the fear of God but is to teach in the view that the anger harms the men. In the meaning there is the word, “severe angry makes the energy harmed.”

20-21 If one curses his father or his mother, his lamp will be put out in utter darkness. An inheritance gained hastily in the beginning will not be blessed in the end.

These two verses say the issue that the bad guy rebels to his parent against the matter of his property. Mainly the bad guys happen the quarrel for issue of property in his family. They do not take responsibility but compel his right, and without his obeying he claims only his freedom unconditionally. Therefore they conflict to his parent and rather use the wicked word and curse. It is the thing of painful heart and lamented sin of rebellion. Because God hates such sin extremely, the day of theism nation (Israel of the Old Testament), he commanded that such men should be killed extremely. (Ex 21:15) For the New Testament is the day that God rules over the church spiritually, its treatment to the bad guy is different. But the sin of non-filial is the extreme detestable sin before God without different point as before. In this world, by the providence of God the bad guys should be destroyed. The word, “his lamp will be put out in utter darkness.” means it.

“An inheritance gained hastily in the beginning will not be blessed in the end” that is, it means that although the bad guy rebels his parent and compels his heritage and receives it, but he cannot live in blessing. In this point Charles Bridges states an example of Absalom and Adonia that deprived the nation temporarily by his rebellious activity. (I King 1:5-9, 2:25 II Sam 15:10, 18:9-17) They finally were died we can think here, the metaphor of prodigy. (Lk 15:11-16) But such rebellious repents and returns to Jesus Christ he gets the eternal life. (Lk 15:17-32)

22 Do not say, “I will repay evil”; wait for the LORD, and he will deliver you.

This is the word not to avenge. In case of my side already we should not avenge. (1) Because it is not what the children of God should do. The word of God said to love your enemy. (Mt 5:43-48, Rom 6:27-28) (2) Because he is God to repay his enemy. (Rom 12:19-21) (3) Because as we try to repay the unfair thing, we can reveal the excessed disadvantage. We are not righteous powerful judges to avenge justly. (4) Because not to avenge the enemy is one of the means to defense (5) because we do not avenge the enemy, we can make the enemy as my friend. Refer to Prov 16:7. (6) Because the one to have the avenged activity loses the grace of God. Matthew Henry said, “As we accept the mock of the enemy softly, it is like the cast stone is dropped down into the dump of cotton.” At

that case, the enemy is impressed or. His bad activity may be stopped for feeling of weariness.

Confucius said, “Repay the complaint as direct saying and pay virtue with virtue.” It means to repay the enemy with righteousness. For he knows God truly the relationship that the man treats the man cannot transgress the standard of one to one. But the Scripture of Christianity teaches the ethic in the center of God. That is, all men were created with the image of God. (Gen 1:26) Therefore the believer should keep on the ethic of high dimension to love even their enemies. Refer to Lev 19:18, Mt 5:43-48 Rom 12:17-20.

23 Unequal weights are an abomination to the LORD, and false scales are not good.

Refer to the interpretation of the above verse 10. The purpose that this word comes here is to stress it.

24 A man’s steps are from the LORD; how then can man understand his way?

Here, it says the sovereignty Lordship of God and the dependent character of the man. The man can execute like the one that he himself is as the sovereignty Lord. All things are not accomplished by his purpose. Although the man employs some things, he meets the time that God has concluded his step to be different to it. Charles Bridges offers some examples to this point. That is, (1) Rebecca went to bring the water but God made her met the servant of God by this chance.

(Gen 24:15-27) (2) As the daughter of Pharaoh went to wash in the river Nile, but God used the chance to rescue infant Moses. (Ex 2:1-5)

(3) The men to build up the tower of Babel executed not to block their scattering God worked that they may be scattered around. (Gen 11:4-9)

(A Commentary on Proverbs, The Banner of Trust Truth, 1968, p 358)

The enemies in the early church persecuted the believers to destroy the Christianity, (Act 6:8-8:3) God made the believers scattered into all nations and made the gospel proclaimed to the entire world. (Act 8:4)

Therefore the believers should seek the lead of God sincerely and should begin with it carefully. Not only that, he should not boast his achievement in accomplishing this thing and should look at the concluded accomplishment of God humbly. Refer to Job 23:14-15, Ps 23:1-6, 37:23-24, Prov 16:1, 2-4, 9, 20:24.

25It is a snare to say rashly, “It is holy,” and to reflect only after making vows.

That is, after the man declare to offer some to God once, he does not execute the vow and search for that he returns it to himself, he should receive the woe. Here, so-called for, the word, “to reflect” (בִּקֵּר) means to search for” Ecclesiastes said, “I said of laughter, “It is mad,” and of pleasure, “What use is it?”(Ecc 5:2). And it said, “I made myself gardens and parks, and planted in them all kinds of fruit trees.” (Ecc 5:5)

The believers in the faith life should be faithful in deciding whatever. Ps 15:4 said, “in whose eyes a vile person is despised, but who honors

those who fear the LORD; who swears to his own hurt and does not change;” Jacob took vow at Bethel that he went to Bathdanaram and received

The blessing of God and returned to Bethel and served God. But later for he did not execute by his vow, he received woe. (Gen chapter 34) As the believer prays they have the bad habit not to say it carefully. Today although they seek some to God, really they do not seek in accord to his word and his work. What they seek is the moment of his prayer, at the other time, the activity opposed to the contents of prayer is executed without hesitating. It is the sin to mock God. (Gal 6:7) As we pray to God we should be careful word by word. And we should reveal such sincere petition in the daily life. Hyde who was the great man of prayer in America said slowly in the meaning of carefulness. According to witness of Dr. Chapman, one time as he kneels down to pray together, he kept on silence for about 5 minutes and shouted out “O! God!” and after about 5 minutes, he prayed, his prayer came out of the center of his heart.

26A wise kings winnow the wicked and drives the wheel over them.

“Winnow the wicked” means to separate them of the righteous. As they hides like the righteous well among the innocent people. The king to know God (the wise king) knows the supernatural word of God and is led by Holy Spirit he discern the wicked out of the society of the

national society obviously. For such king is the mark of messiah, he is the ideal ruler. (David and Solomon)

“Drives the wheel over them” This means that he removed the wicked. Such king is the type of messiah as the king like David and Solomon. Such judgment is accomplished by the work of messiah (Christ). The Baptist, John said of Christ, “His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.” (Mt 3:12) The history of Jesus Christ is to remove the sin of the mankind. He removed their sin by his atoned sacrifice (Jn 1:29) and destroys the sin as the judger. (Rev 19:19-21) Only he is the conqueror to overcome the world, the sin, the death and devil. (Jn 16:32 Col 2:13-15 Rev 1:18, 17:14) Therefore we are united with him by faith and are with him and are participated into his victory.

27The spirit of man is the lamp of the LORD, searching all his innermost parts.

Wildeboer said, the word, “soul” (נֶפֶשׁ) means the living spirit (Gen 2:7) God himself put it into the man. In the meaning it is different to the breath of general other animals. Delitzsch said that it points to the power of self-consciousness.” - paraphrase (שֵׁנִי). This finally is like the soul.

“Lamp” points that the regenerated soul of the man knows the people rightly to the other by knowing God (by knowing the word of God rightly) and can lead them to God rightly. “Spirit” recorded here can be considered as the one not to born again. Because the one non-born again is compared as darkness in the Scripture. (Jn 1:5). God reveals darkness in the world through the life of the born again believers. Therefore Jesus said, “You are the light of the world. A city set on a hill cannot be hidden”. (Mt 5:14) Then what is the method to reveal this light for the purpose? It is the fact that we believe in the only Lord and loves the one truly. That is, we should live as the simple faith in the center of God to reveal the eyes of our souls. Mt 6:21-24 said, “For where your treasure is, there your heart will be also.

“The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

28Steadfast love and faithfulness preserve the king, and by steadfast love his throne is upheld.

This word says the ideal king. The ideal king keeps on his dominion with love and truth. The people have only love (mercy), but have no truth (faithfulness to keep promise, that is righteousness), they are

promiscuous but they have truth but have no love, they do not receive the impression for too strong. Therefore both (love and truth) are needed absolutely to keep on the government. But the king to possess these two things is the wise king and that is, only the king to take the fear of Jehovah truly. Such king is realized by God's son, Jesus Christ completely. Christ led us eternally and lead, rather, makes us lived as a king with him. (Rom 5:17) He is the king of kings and the Lord of all lords. (Rev 19:16)

29The glory of young men is their strength, but the splendor of old men is their gray hair.

“Young man” can do whatever tings powerfully. It is his good point. In the other hand, “the old one” is the good point to install experience. The word, “gray hair” does not point to only the grey hair externally, but is the symbol of his mature experience. Therefore in the society of the mankind as the old man and the young man work together the complete frit shall be brought.

30Blows that wound cleanse away evil; strokes make clean the innermost parts.

This is not the word of assault but the expression to compare the punishment and discipline. Punishment and discipline never be taken the effective by the violence but it is brought about by its rule. Therefore in practicing the punishment and discipline, blood and

viciousness are prohibited. Blood and viciousness broke out the regulation.

Then the contents or text said does not mean always to give only punishment. Of course it means to give necessary punishment to him. Especially In controlling the children not to obey, they need the punishment. But what we should be careful of does not mean that always we should punish only them without loving. Punishment without loving makes the children happened only rebellion. Refer to the commentary of Prov 19:18. In the practice of discipline in church also, love is its method and its purpose. (I Tim 1:5)

Chapter 21

Interpretation

1 The king's heart is a stream of water in the hand of the LORD; he turns it wherever he will.

That is, it means that God controls even the heart of a king with his will. The word, “a stream of water” (פְּלִגֵּי מַיִם) points to “the brooks”. The brooks is not the great river, the men can control it into that side or this side. The word that God can control the heart of a king provides the great power to our believers. The believers can pray God with hope even under some horrible political oppression. In the fact that God controls the heart of a king, mainly he execute with two kinds of method as followings.

(1) He claims with his special interference. This is to claim the heart of the king with the revelation like dream and spiritual impression, for example, they are like the facts that he warned Abimelec, the king of Gerar with a dream. (Gen 20:3-7), he taught Nebuchadnezzar, the king of Babylon with a dream. (Dan chapters 2 and 4) and he taught Cyrenus the king with spiritual impression. (II Chron 36:22 Esr 1:1) God prophesied of the fact that God shall use the king, Cyrenus so at long time ago through Isaiah, even his name. (Is 44:28, 45:1) Of the work

of religious reformation by king Josias at long time ago than the time, the prophet prophesied even his name. (I Kig 13:1-2)

(2) He claims with his providential interference. For example, it is the event like Caesar Augustus ordered the census to all areas. Through this thing the prophesy that messiah shall be born at Bethlehem (Mich 5:2) was accomplished. (Lk 2:1-7) And the fact that the king of Persia, Ahazuerus was not slept at a certain night was the providence of God. (Esther 6:1-14) God controls even the hearts of the wicked kings. Ps 76:10 said, “Surely the wrath of man shall praise you; the remnant of wrath you will put on like a belt.”

2 Every way of a man is right in his own eyes, but the LORD weighs the heart.

According to this word, the man does not know that he is a sinner but claims that his is right by himself because of his foolishness. The reason that the man does not see his sin is as following. (1) Because he forgets the sin of his past, (2) Because he does not see the sin committed in the future. And (3) although he feels vague wrong things to the man because he does not know how much short before God he is. (4) Because he does not know that the fact not to believe in God is the first great sin. (5) Because he himself thinks to defense his fault for his heart is false. Jer 17:9 said, “The heart is deceitful above all things, and desperately sick; who can understand it?”

The man receives God's judgment for he himself claims his righteousness. (Eph 2:35) But he confesses his sin; he receives the mercy of God. (Prov 23:13, Jn 1:8-9)

"The LORD weighs the heart." The meaning of this word is the fact that God not only examines the heart of man but also he looks into the heart of the man and knows all. God treats his heart more than the figure of the man. At this point God is different to the man. The man does not treat the sin in his heart importantly but takes the makeup his external figure beautifully. It rather is hateful before God. Therefore the man knows this fact and throws away the thought to admit by himself completely and should take the fear of God. I Cor 4:3-5 said, "But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God." Refer to Rev 2:23.

3 To do righteousness and justice is more acceptable to the LORD than sacrifice.

The believer in the time of Old Testament offered the atoned offering to God is same to the confession of faith to say, "I believe in Jesus" in the New Testament. Because the sacrifice of atonement in the day of

Old Testament was the type of Jesus Christ. Therefore the one to offer sacrifice to God in the day of Old Testament should take the religious ethical obedience (to execute the righteousness and justice) as its main purpose. Because the faith without work (without doing by the word of God but offering only sacrifice.) is the dead faith. Jm 2:17 said, “So also faith by itself, if it does not have works, is dead.” Therefore Jer 7:22-23 said, “For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command those concerning burnt offerings and sacrifices. But this command I gave them: ‘Obey my voice, and I will be your God and you shall be my people. And walk in all the way that I command you, that it may be well with you.’” Here, the word, “burnt offerings and sacrifices” should be revised into the word, “because the burnt offering and sacrifice” Therefore the meaning of this phrase in the activity of man’s offering what God demands out of them mainly is not sacrifice but their religious ethical obedience. Isaiah said that the offering without working righteousness rather, is heavy burden to God, (Is 1:10-17) Jeremiah said that if he ignore to obey the word of God and take offering points to the activity that it gives only the rest to the religious life. (Jer 7:8-10) Refer to Is 58:4-7 Mi 6:6-8 Zech 7:5-7, 9-12. Therefore Samuel said that obedience is better than offering. (I Sam 15:22)

4 Haughty eyes and a proud heart, the lamp of the wicked, are sin.

Here, it stresses that “haughty” is how much horrible sin it is. Actually the arrogant man does not receive the grace of God. God removes the arrogant but He gives grace to the humble man. (Jm 4:6) despite the arrogance is great sin, the men are arrogant, rather they mistakes like the fact that he execute well. In other word, they think the arrogance as the beautiful decoration but have no the quilt feeling completely. Ps 73:6 said, it is “arrogance is their necklace”. which it means that they do not shame rather think as the boasting issue.

“A proud heart “point that the man looks at it that the man may get more extreme thing than his degree. Because the arrogance in heart does not appear at the outside but keep on in silence in it. It is difficult to control such pride. It is the craft sin to make the inside of the man been deceived. “The prosperity of the wicked” means the prosperity of the arrogant interpreted on the above. Therefore Wilderboer explained this phrase as following, That is, deprived the others. “At the attitude that the wicked takes high eyes and pride of heart, as he is prosperous, he should be dropped down into the sin.”(Die Spuruche, s 61) The fact that the arrogant is prosperous does not come by the grace of God, but comes out of all evil activity. Therefore the result makes him committed sin more, Because of it Prov 16:18 said, “Pride goes before destruction, and a haughty spirit before a fall.”

5-6 The plans of the diligent lead surely to abundance, but everyone who is hasty comes only to poverty. The getting of treasures by a lying tongue is a fleeting vapor and a snare of death.

Here, it says the method to receive the material blessing, at the same time it say the reason of bankruptcy. (1) The way the man become a rich man of material is diligence. For the diligent man keeps on the word of God (Gen 3:19) primarily, he stands up on the hand of God. Therefore God always bless the man. As the man rebel God, he cannot receive his true blessing. Ps 127:1 said, “Unless the LORD builds the house, those who build it labor in vain. Unless the LORD watches over the city, the watchman stays awake in vain.” (2) The reason that the man takes the bankruptcy is hasty and lying. As the man has hasty he cannot keep on one thing continuously. Therefore he cannot be prosperous in his occupation.

A farmer in the Cho nation in the old time, planted the grain on the field and picked out them little for he wanted to grow up hastily. Finally they were dried and were died. The reason that the men take bankruptcy is false. (Verse 6) Because the lie is the method of devil (Jn 8:44), what is accomplished by the method shall bring about the woe. Because devil is the being to give only woe to the man.

“A fleeting mist” (הֶכָּל־נֶזֶר) means a fleeting vapor. Therefore the men to want true material blessing always try to do his business faithfully.

Wanamaker who was a great business man in America said of the secret of success, “Although you become little slowly but do it faithfully.” A

British maxim also said, “For keeping on happiness in your whole life, be honest.”

7 The violence of the wicked will sweep them away, because they refuse to do what is just.

The revision of Hebrew text of this phrase is as following. That is, “the thief- activity of the wicked destroys him, because they reject to do the righteousness.” The warning of this thought comes much in the Scripture. Hab 2:10-12 said, “You have devised shame for your house by cutting off many peoples; you have forfeited your life. For the stone will cry out from the wall, and the beam from the woodwork respond.” Prov 1:18-19 said, “But these men lie in wait for their own blood; they set an ambush for their own lives. Such are the ways of everyone who is greedy for unjust gain; it takes away the life of its possessors.” For such fact is so obvious, the old writings in the oriental world said this one. That is, Myngsim Bogam said, “As I destroys the other it is woe to myself. But as the other destroys me it become to me. “And also it says, “The man to execute the evil is like the stone to make the knife sharpened and although it is not revealed in the sight it seems to be reduced and disappeared day by day gradually.” The meaning of this word is that whenever the wicked executes evil, it harms himself and then finally he shall be destroyed. The one to harm the other is harmed finally by it. Myngsimbogam remained the lesson of such degree by the experience of mankind. There was an event in the oppressed day of

Japan. At the region of Soon an in North Korea two buglers deprived the money of the one out of the market and killed him. First of all they bought a wine bottle and after drink it they were going to share the money each other. As one of them went to buy the wine, he took desire and took the heart to kill his friend and put the poison into the wine and returned to him. Then a remained thief had the desire to take all money and killed his returned friend. And he drank the wine alone so two men to take desire were destroyed.

8 The way of the guilty is crooked, but the conduct of the pure is upright. The revision of Hebrew text of this phrase is as following.

That is, “the activity of the man to bear the sin on his shoulder is so strange and so crooked, but the activity of the cleaned one is frank.

“ Here so-called for, the word, “the man to bear the sin on his shoulder” (אִישׁ נָאָר) points to the natural man not to have regeneration. The natural man without regeneration belongs to darkness, he is deceived. (Jer 17:9) Therefore he tries to conceal his activity. It is “crooked activity what our text say. Such activity is strange as God saw it. In the other hand, “the cleaned one, that is, for the activity of the regenerated one is obvious righteous, he confesses his sin. The reason to do so is for he lives not to be afraid of the man but lives before God. The contrast contents of the above are revealed by Jn 3:19-21 well. It said, “And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For

everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.” The activity of the cleaned is frank” means that he has no the things to be concealed craftily. For he confesses his wrong things frankly he get the peace in his heart. Because he cannot stand up before God by confessing the sin. Prov 28:13 said, “Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.”

9 It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife.

The revision of Hebrew text of this phrase is as following. That is, “It is better to live in a corner of housetop than to live in a wide house with a quarreling wife.” Because the roof of the house of the Jews is plat, the man cannot reside at a corner. But it means that to live there is better than to live at the wide house shared with quarreling woman. In the quarreling should be prohibited. Charles Bridges said of the secret to remove the quarrel of couple, it is summarized as following. That is, (1) The couples should keep on in mind. That is, to express the emotion is harmful but to endure for long time has much benefit. (2) The two persons should yield each other and should not keep stubborn. As they contrast each other, they permit some chance to the devil to make the great trouble. (Eph 4:27) (3) The husband should not demand to his

wife only obedience. He should keep on in mind the fact that is the wife of the other but is not a slave. (4) What the wife keeps on in mind is the fact that as she loses the virtue of meekness and quietness she leaves his glory. Refer to I Pet 3:4.

The quarreling wife loses the heavenly position. She was created to help her husband (Gen 2:18), she does not come to control the husband. We can think the wife of Job in the quarreling wives. She mocked to his husband to keep on the faith in the tribulation, and said, “Then his wife said to him, “Do you still hold fast your integrity? Curse God and die.”(Job 2:9)

10 The soul of the wicked desires evil; his neighbor finds no mercy in his eyes.

The revision of Hebrew text of this phrase is as following. That is, “the soul of the wicked wants the evil of the other his neighbor also does not get the grace in his eyes.” That is, the wicked wants to see that the sin of the other shall be destroyed, he likes to see that his neighbor (his friends) have wrong thing. William Mckane said, “Humanity consists in the willingness to go out towards other men and to contribute towards social enrichment; the man who cannot transcend his own assertiveness is in a prison and is dehumanized. – Proverbs, 1970, p 556)

11 When a scoffer is punished, the simple becomes wise; when a wise man is instructed, he gains knowledge.

Refer to the interpretation of same word of above 19:25 “a scoffer” (רָל) is the arrogant in degree to despise God. He does not need advice but only punishment. Prov 29:1 said, “He who is often reprov'd, yet stiffens his neck, will suddenly be broken beyond healing.” King Ahab of Israel did not listen to the word of Micah, a faithful prophet until the end, rather points to him and said the prophet to say only the “horrible thing, (I King 22:8) , For he said that the king should not to go to Ramoth Gilead for warfare he put into the prison. (I King 22:8) And Ahab climbed up Ramoth Gilead and fought with Aram and was killed in the war. (I King 22:29-35) The kings to have great power rebels God and become arrogant they should be perished, are not the arrogant people dropped into so naturally?

“The simple becomes wise” here, so-called for, “wise” (חָכָם) is the one that his heart is opened and he is the one to follow the arrogant for he does not know the truth well. Such men are the one that as they are directed rightly they become rightly. Therefore merciful God punished only the arrogant and makes them returned. Just like that it is the discipline of exemplary penalty. Because God gives to the man little punishment the men do not realize his historical judgment. Refer to Rom 2:4.

“When a wise man is instructed, he gains knowledge.” “A wise man” is the one to obey the word of God well. But he also may take the failed thing. But then stern punishment is not needed to him it is enough only to rebuke to him. He receives right advice with sweet heart. For the sin that David took the wife of Uriah, he was rebuked by Prophet Nathan then he repented with sweet heart there. To the word Nathan rebuked (II Sam 12:1-2), he without hesitating and said soon, “David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “The LORD also has put away your sin; you shall not die.” (II Sam 12:13) Just like that the one to repent without hesitating is the wise man. David, the man of spiritual knowledge to write many Psalms was the man of repentance. God gives the wisdom to the one to repent to know him better.

12 The Righteous One observes the house of the wicked; he throws the wicked down to ruin.

That is, it means that after God reviews the situation of the wicked in detail, finally he shall punish him. He does not remove the wicked swiftly; he is waiting for the long time. Refer to Ps 11:4. His waiting is taken for long time. He called for Abraham out of Chaldea Ur and brought him at the land Canaan to give the land, to him, again he waited for the time that the tribe, Canaan was filled with sin. (Gen 15:12-16) Refer to Rom 2:4. Finally the tribe of Canaan was destroyed. Therefore it is difficult that the wicked discern with their short life and their

shortsightedness, the fact that the destruction of the wicked comes out of God. If whenever the wicked executes the evil, the punishment comes on them immediately, the men shall understand that it is the God's interference easily. Then the reason that God did not do so is followings, (1) because God does not please that the man is suffered and takes the anxiety. (Lam 3:33) (2) Because God does not please that the man was died in the sin. (Ezek 18:32) (3) Because He possesses the kind virtue. (Rom 2:4) (4) Because he wants that finally they arrive from faith to faith in the beginning more than they arrive to the faith after the men discern his (God's) activity intellectually. (Rom 1:17) We know in some degree that God works and should know God, but we cannot know it totally. God is in the heaven but we are at the earth. (Ecc 5:2). Although we do not know what God works so much, to believe in him is to love him. Faith, hope and love are always together. (I Cor 13:13) The issue, "Do you believe in?" at the same time is "Do you love?" The one to go through the issue is the saints. The wicked group tries to test God by the standard of their brain but they do not love Him. The one to love the Lord so should be cursed. (I Cor 16:22). Therefore the man should not know God with his small brain. In the spiritual issue, the man is dark and the craft of devil deceives him. Therefore he knows some degree the knowledge of God's revelation, now by deciding volitionally should believe in God and follow Him by believing in the word of the Scripture (by loving sacrificially). The one to love him

sacrificially knows him more and believe in him more. Refer to Jn 14:21.

13 Whoever closes his ear to the cry of the poor will himself call out and not be answered.

Refer to Mt 5:7, 18:24-35 Jm 2:13 Prov 29:7. Here, the word, “the poor” (ܡܕܝܢܐ) points to the misery one. The criminals recorded in this verse consist of several kinds. (1) The unmerciful man that does not deliver the misery one in the tribulation. Such unmerciful man does not know that he himself may meet the tribulation. (2) The unrighteous ruler that does not help the misery one under the oppression of the other. Because he does not know that his power should execute the righteousness, not so far he should be deprived it. (3) The unmerciful rich man that does not take care of the severe poor man financially. The men that although he has financial wealth but does not take care of the poor by being arrested by the covet, the luxury and the pleasure, are paralyzed in their heart. God judges their future. (Jm 5:1-5)

“Will himself calls out and not be answered.” This word reveals proportional reciprocation of God to the sin. Just like that such wonderful punishing laws are established by only the omnipotent work of God. In the other hand, the one to help the misery person is repaid by the Lord that admits to help himself. Refer to Mt 25:31-40. And also if the watchers in the spiritual world do not take care of the spiritual misery men devotionally, God does not listen to their petition.

They should feel not only the physical harmful state but also should know the harmful state of their souls and search for them, heal them and feed them spiritually. (Ezek 34:16)

14 A gift in secret averts anger, and a concealed bribe, strong wrath.

This does not mean that giving the bribe and receiving it are benefit.

Isn't the reason why it is given secretly because the bribe is dishonorable? Then the meaning of this phrase (1) it points to the habit of corrupted man to like the matter, (2) It points that the man cannot exchanged his violent angry into the contents of his misery desire. We at this point, can say the psychological conclusion.

That is, as the man stops his angry by receiving the unrighteous bribe, the believers to receive the heaven in fairness and justice should stop temper, wickedness and lust. Read Titus 3:3-7 in detail.

“Bribe” and “gift” are different. “Bribe” means the matter that certain to the authority person secretly give but “gift” is the present to give his thanksgiving and to get the favor of the other. For example, the one Jacob gave Esau (Gen 32:13-18), the one Abigail gave David, (I Sam 25:18, 23), and the one Jacob sent Pharaoh. (Gen 43:11) etc.

15 When justice is done, it is a joy to the righteous but terror to evildoers.

The revision of Hebrew text of this phrase is as following. That is, “To do righteousness is a joy, the me to do unrighteousness are perished.”

That is, it means that “The righteous does righteousness, so he executes in joy, the unrighteous one does righteousness, like they meet destruction they hate to do it and afraid of doing it. At this point, the Commentary of Charles Bridges is summarized as following. That is, the saints to believe God truly are faithful in joy for the right affair to serve the Lord. They have no the other more joyful work except the service for the Lord. They think that to become holiness before God is the greatest happiness. Actually as the believer executes holy life, God provides joy to him. Accordingly faithfulness and joy for the Lord are accompanied. This is like the fact that the fire and light are accompanied together. The fact that to do righteousness for God father become joy was found out in the life of Jesus Christ in source. (Jn 4:32-34) Refer to Ps 40:8. We in doing all righteous works, takes the joy and peace because Christ is with us.

“Terror to evildoers.” That is, the men to do unrighteousness mean that doing righteousness is the affliction like he is dropped down into the destruction. They live the fact that they commit sin as joy. (Prov 10:23, 26:19) But Among the leaders to believe in Christ and teaches the other, in doing the righteousness, many men hate the issue to do righteousness extremely, critically. Christ said, “For my yoke is easy, and my burden is light.” (Mt 11:30), they think it as only the heavy burden. Actually they do not taste the heavenly joy until now, and also do not escape the religious business man.

16 One who wanders from the way of good sense will rest in the assembly of the dead.

Here, so-called for, the word, “One who wanders from the way of good sense” points to the apostate to leave the truth of God. The Scripture records the fact that If first, the one to believe in the truth of God and is trained at the church is corrupted; he should be perished completely, so obviously. Mt 5:13 said, “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.”, Heb 6:4-6 said, “For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.” Refer to II Pet 2:20-22.

The word, “the assembly of the dead” (קְהָל רַפְּאִים) can be translated into “Assembly of dark spirit” The dark spirits means that after departure the one entered into the world of underground. Georg Fohrer translated this one into the ghosts of dark world” (Achattenwesen) (Kommentar) Refer to Is 14:9, Ps 88:11 Prov 2:18, 9:18. Then the word, “the ghosts of dark world” points to the place that the spirits not to have salvation are gathered. Refer to Jud 1:12-13 I Pet 3:19-20.

17 Whoever loves pleasure will be a poor man; he who loves wine and oil will not be rich.

The revision of Hebrew text of this phrase is as following. That is, “the one to love the pleasure becomes the man of poverty and the man to love wine and oil do not become the rich man.” Here so-called for, “whoever loves” (כִּלְאוֹ) is not the degree to love the pleasure but for he affects it, he cannot be separated of it.” As the man does so, he should be dropped down into the deep sin to love the pleasure more than God. 9 II Tim 3:4) Such man actually is alive but was died. (I Tim 5:6) That is, such man has no any noble purpose, accordingly true effort and activity is no more. He spends his body, his personality, his property and all the other for the pleasure. Therefore he cannot help but to be poor. Charles Bridges said, “The pleasure in this world is indeed vanity truly. They leave us, but the time that they leave us comes surely. We put our happy hope on them is like the fact that we build up on the water. They make us dropped into the deep frustration like wave. (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 380) If the Christian believers love the pleasure, they have no concern to prayer and do not offer their heart to God, firstly they are died spiritually. (I Tim 5:6) Therefore they should overcome the wicked character to love pleasure. Cyprian, who was a godly church politician in the old time said, “The greatest pleasure is to have conquered pleasure.” (De bono pudicitiae)

“He who loves wine and oil will not be rich.” “Wine” makes the men been debauchery and “oil” is the luxury goods of the day. Therefore the one to love the daily pleasure by using such things cannot take the wealth of his home. The Scripture prohibits that the man become rich man for the personal desire with his vain wisdom. (Prov 23:4) But as he gathers the matter rightly as the grace of God is righteous and also it is blessed to him.

18 The wicked is a ransom for the righteous, and the traitor for the upright.

The word, “a ransom” does not point to the atonement in the strict meaning. This is the word that he keeps on the fact that the wicked tries to kill the righteous but rather he was died in his mind. The Egyptian tried to destroy the Israelite but rather they were destroyed in Red sea. (Ex 14:27-28) Isaiah pointed to the fact and said, “For I am the LORD your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Cush and Seba in exchange for you.” (Is 43:3) And also Saul tried to kill David for several time as the king of Israel, rather he himself was died by fighting with the Palestine, (I Sam 31:3-4) David became the king of Israel. (II Sam 5:3). Hamaan tried to kill Moricai rather he himself was died. (Esth 6:1-7:10) Many cases that the wicked to kill the righteous were exchanged and were died come out of the history. Because the fact that the wicked tried to kill the righteous is so evil God especially interferes to it and condemns him. To express

such judgment, the Scripture said, “He makes a pit, digging it out, and falls into the hole that he has made. His mischief returns upon his own head, and on his own skull his violence descends.” (Ps 7:15-16) And also it said, “The nations have sunk in the pit that they made; in the net that they hid, their own foot has been caught.

The LORD has made himself known; he has executed judgment; the wicked are snared in the work of their own hands. Higgaion. Selah” (Ps 9:15-16)

19 It is better to live in a desert land than with a quarrelsome and fretful woman.

“To live in a desert land” has no any comfort and leaves the help of social cooperation completely. If the wife to be for comfort and help always quarrels with her husband, it gives some affliction to her husband. The reason is for she is united with him closely but afflicts him.

The author of the Proverbs about the quarrelling of the couple says only the fault of the wife. But he does not remark at this point the non-harmony of family happened for the fault of the husband. He makes the readers themselves guessed it. The quarrelling of couple is happened by several reasons, and mainly is as followings. (1) Generally they do not take moral responsibility. By understanding the weak points of the other they should take responsibility of forgiveness by long endurance. Despite it is so the couple to keep on this one takes the quarrelling each

other. (2) They have the fault of their character. Among two persons, one part has the quarrelling character the dispute of family is happened. The one to have such weak point in character should devote themselves to hit themselves and makes them obeyed, and also especially they should pray sincerely to correct it. Refer to the interpretation of the above verse 9. (3) The ignorance of the male to the female weakness. The man is the voluntary but the woman is submissive and passive. I Pet 3:7, “Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.” means it. Therefore the couple has some compulsion the husband should become the maker of peace without waiting for the active communication of his wife. Or, although the wife is the one to make the quarrel, she has not taken the courage for harmony. It is the natural character of the woman. (4) Misunderstanding of the heavenly personal mission of the woman. The right of personality is fair between the male and the female but (“they are heirs with you of the grace of life,”- I Pet 3:7) but in the heaven mission is different. That is, the male stays in the seat of leadership but the woman stays in the subordination (I Tim 2:11-14) Therefore the wives always should be careful not to escape out of the seat to serve by their heaven mission. They to become wives, in case of right thing in them and wrong thing of her husband, should explain gently but should not reveal her temper. (I Pet 3:4)

20 Precious treasure and oil are in a wise man's dwelling, but a foolish man devours it.

D.G Wilderboer said in summary, of the meaning of this phrase, “A wise man is thrifty but a foolish man is wasteful.” (Der Weise ist sparsam , der Thor verschwenderisch) (Kurzer Hand- Comentar Zum Alten Testament, Spruche, 1897, s 62)

“A wise man” is not the others but the man to fear God. He saves material not for his covet but for the Lord. Although he offers the material to the Lord generously, he does not waste it for himself. At this point he follows the Lord. After the Lord took five loaves of bread and two fish and feed above five thousand people, and ordered to collect the remaining. (Jan 6:12) The thing that we use crumbs and scraps is the activity of our thanksgiving to God given the material to us. This is the deed of the one to fear of God, that is, the man of wisdom. “A foolish man devours it”. These pints to the waste of the one not to fear God and the activity of luxury. The Scripture condemns the luxury and encourages a frugal life. (Is 3:16-24, I Tim 2:9, I Pet 3:3-4). Even the moralists not to know God also points to the fact that frugal and luxury life is wrong. Because the degree of such knowledge belongs to common grace. Noja, who was an existentialistic philosopher in the oriental world, said as following. That is, “five-colored brilliant light makes the eyes of man been a blind man, the beautiful sound of five voice make the ears of man been a deaf, the good tastes of five savor make the mouth of man been dirty, the cheerful thing to hunt by

running on a horse makes the man been crazy, the rear matters makes the man been harmful. For the reason the gentleman does not execute for his berry and for his eyes. Therefore he throws away that one (sensitive pleasure) abut takes this one (to be full).” (). Such lessons of Noja mean to reject the luxury life but to choose the thrifty life. The word that the gentleman lives for his berry points to try to keep on the trained life with the real benefit. Because we know that Noja’s view of god is not truth, we should criticize his philosophy. But he had something that we should refer to his certain lessons about this world. As the Christian believers, the men that despise the word of God and follow the pleasure and luxury should be shameful by even Noja not to know God. Jonah, who did obey the order of God and escaped into Tarshish was shameful by the pagans (the sailors boarded the same ship). (Jon 1:6-7)

21 Whoever pursues righteousness and kindness will find life, righteousness, and honor.

Here, so-called for, the word, “whoever pursues righteousness” (רָדַף) points to the one to pursue continuously. “Righteousness” means to do rightly before God, and “love” means to love the man.

If he has righteousness without love, he inclines into the strengthened thing and it is easy to have no mercy. But if he has love without righteousness, he inclines to be dropped down into weakness and disorder. Therefore these two things (righteousness and love) should be

equipped in the personality to serve God. But both of them is given to the one that prays wholeheartedly and can enjoy it by receiving God's grace. In other word, only the one to long for it sincerely and to seek it can receive it. The believers want to get the grace do not stay at the place not to frustrate and to seek it until the end. The one who does not seek it faithfully to receive the grace is not given by God. Because the one not to seek sincerely to get the grace is like the one that he wants to harvest it without planting sacrifice, he is the man to mock God (the one to despise God). Gal 6:7-9 said, "Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. And let us not grow weary of doing good, for in due season we will reap, if we do not give up."

"Whoever pursues righteousness and kindness will find life" means to possess the life. The life belongs to only God. And to get the righteousness also has the will to relate to God, that is, to get the righteousness of God. (Rom 1:17) It is salvation. (Rom 10:9-10) And the "glory" means the coming world. Refer to Rom 2:7, 10. Just like that the Scripture of New Testament and the Old Testament claim that the ending of faithful believers is to enter into the glory consistently. The one united with God, rather, has hope at his dead time. Refer to Prov 14:32.

22 A wise man scales the city of the mighty and brings down the stronghold in which they trust.

B. Geyser said, of the contents of this phrase that the wisdom is more effective than the power. (). The fact that the secret to overcome at the warfare is to put the wisdom than the power is claimed of course, in the Scripture as well as in the secular military strategy. We can see the fact that Joshua stressed the wisdom in the warfare by receiving the God's direction. He mainly used the strategy of ambush (Josh 8:12) and also the strategy of sudden attack. (Joshu 10:9, 11:7) And we have the interesting of the fact that the strategy of Gideon used the wisdom than the power. (Judg 7:9-23) The strategy of Gideon written here was the psychological strategy that made all military taken the confidence that Geidon surely overcome without hesitating. We, in the strategy of David also can see the fact that he overcame by the wisdom than the power. He took a sling stone and killed a Palestine general. It was the victory by his trained skill that he killed the bear and lion by the sling stone in taking care of sheep for long times. The trained skill belongs to the wisdom too. Refer to I Sam 17:31-49. Not only that, David overcame the Amalekite military occupied Ziglak, which it came out of his wisdom. Then he met an Egyptian escaped out of the Amalekite military and entertained he well and then he attacked suddenly the Amalekite military by his leading. (I Sam 30:1-20). Just like that it is the information technology.

In the other hand, Samson took the warfare with the Palestine military with the power without the wisdom; finally he did not get the ultimate victory. He was defeated the Palestine military used the wisdom than the power. The Palestine military investigated the secret of Samson's power through Delira, Samson's lover and made him incapacitated, and then finally Samson lost his power (Judg 16:4-21)

We see that the wisdom is primary in warfare through the military strategy written by Son Muja in ChunChu day in the oriental world.

That is before warfare the knowledge is needed firstly. He said, "As he knows the enemy and also he knows myself, hundred fighting's have no danger. And also he said, "Generally the method of warfare is the fact that to put the enemy in the complete state to overcome it is the best method. " And also he said, "To fight is the skill to deceive the enemy".

(). The words of Son Muja are the claim that, above of all, to overcome the enemy by the intellectual wisdom is primary.

We do not see as the fact that the contents of the wisdom in the word of God and the intellectual strategy that Son Muja taught are same. The wisdom that the word of God teaches presupposes the faith to believe in God. The fear of Jehovah is the foundation of wisdom. (Prov 1:7)

There is no the wise man like the man to depends to only God who is the source of all energy and all power. The one to depend on God of course receives the help of God, but his mind has the peace, the composure and boldness before the dangerous things, it is true that he shall operate powerfully. Of course it also is the grace of God. Prov

21:30-31 said, “No wisdom, no understanding, no counsel can avail against the LORD. The horse is made ready for the day of battle, but the victory belongs to the LORD.” In the other hand the method of Son Muja said only the pure human wisdom not to know God.

Our text says the secret of warfare in this world and also actually it says the method of spiritual warfare. Refer to Mt 12:29, Lk 11:21-22, 14:31. The spiritual warfare of course, brings the victory by the wisdom, but it does not become by the only power of the believer himself. In other word, the fact to overcome the devil is possible by putting on the full armor God makes (the full armor of God – Eph 6:13). The full armor is established in the center of Christ. That is, the truth of Christ (loin belt) , the righteousness of Christ (board of breast), the gospel of Christ (sandal) the faith to believe in Christ (shield) the salvation of Christ (helmet) the word of Christ (sword) etc. (Eph 6:14-17) The believer breaks the block of devil by the full armor of God. (II Cor 10:3-4)

23 Whoever keeps his mouth and his tongue keeps himself out of trouble.

The word like the work gives the great influence on the social life. Therefore we should be careful of the word. Jam 3:2 said, “For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body”, the one to keep on the mouth sustains the life, (Prov 12:13) the wicked is arrested by the fault of his lips. (Prov 12:13) David said, “Set a guard, O LORD,

over my mouth; keep watch over the door of my lips!” (Ps 141:3)

Myungsimbogam in Confucianism also said, “ “. Now we should know that the language life is so corrupted rightly and also we should correct it. In our society the corrupted language are revealed several things.

(1) The hasty word. As the man is impatient, he should be failed at all time. Therefore the great man, Moses went to God before he solves the issue of the people and prayed to God. (Ex 14:15, 15:25) Daniel Webster told to the visitor to solve the difficult issue, “Make me slept with the issue for one night”. Prov 29:20 said, “Do you see a man who is hasty in his words? There is more hope for a fool than for him.” Prov 18:13 said, “If one gives an answer before he hears, it is his folly and shame.”, And Prov 21:5 said, “The plans of the diligent lead surely to abundance, but everyone who is hasty comes only to poverty.”

(2) Gossip it is general that the men take blame about the identification of the other. This is cannot help but to say the cruel activity. The blame to the identification of the other harms his personality severely. Then can he blame the issue easily? Prov 11:13 said, “Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered.”

(3) The flattering word. From the old time the flattering activity has been condemned such group accept the word of the above man, although he points to the deer and said the horse, and flatter. They do

not say the truth and the fact directly. Such multitude destroyed the nation and broke the society. Therefore Prov 26:28 said, “A lying tongue hates its victims, and a flattering mouth works ruin”, And it is good to rebuke the other with the right word. That is, “Better is open rebuke than hidden love. Faithful are the wounds of a friend; profuse are the kisses of an enemy.” (Prov 27:5-6) A good king, David accepted the rebuke of the righteous. Sweetly. (Ps 141:5) The Confucianism teaches, “The faithful word is hateful to the ears but it is benefit for activity.”

(4) Lying word. The one to say the lie cannot help but to make the other been harmful, but also to make himself been the vain one. The vain one becomes empty piece finally. It is the destroyed personality. It is harm for the man to gather the matter in false. The Scripture said, “The getting of treasures by a lying tongue is a fleeting vapor and a snare of death.” (Prov 21:6) , “A false witness will not go unpunished, and he who breathes out lies will not escape.” (Prov 19:5) Prov 19:22 b says, “and a poor man is better than a liar.”

(5) Quarrelling of word. There are many so harmful quarreling words in the Korean society. We can see the quarrelling word in on the way of our walking, or, at the some great road, or, at home. At this point we should keep on in mind [1] There are many that the quarrelling word are happened out of little quarrel. Prov 17:14 said, “The beginning of strife is like letting out water, so quit before the quarrel breaks out.” Not only that [2] the quarrelling word are

happened by the one to take temper easily. Then it is so foolish to take temper easily. As he got angry his violent character like an animal is revealed, does not he make the other taken with wicked emotion? Prov 12:16 said, "The vexation of a fool is known at once, but the prudent ignores an insult." Prov 19:11 said, "Good sense makes one slow to anger, and it is his glory to overlook an offense."

(6) Foolish word, as the man says the right word for the justice, if he says violently or, impolitely, it is foolish. Prove 15:1 said, "A soft answer turns away wrath, but a harsh word stirs up anger." The foolish man should learn the gentleness by knowing that he has the fault of his personality in such degree.

(7) Backbiting word. This is to harm the other with his tongue. The motto of Augustine's life was "the one to sit with him should be talked about." Rom 1:29 says Do not say "gossips,"

(8) The boasting word. Whoever of the men loves to boast but his boasting always makes his personality seem mean without his consciousness. Ps 12:3 said, "May the LORD cut off all flattering lips, the tongue that makes great boasts," As we see it the one to take boasting himself continuously should be punished finally.

(9) Controlling lip. Some among the people do not say the word they should do. It is sin too. Is 56:10-11 said, "His watchmen are blind; they are all without knowledge; they are all silent dogs; they cannot bark, dreaming, lying down, loving to slumber. The dogs have a mighty appetite; they never have enough. But they are shepherds who have no

understanding; they have all turned to their own way, each to himself gain, one and all.”

24 “Scoffer” is the name of the arrogant, haughty man who acts with arrogant pride.

The revision of Hebrew text of this phrase is like following. That is, the arrogant and the blasphemed points to the mocked. he does with flowing arrogance. “ D G. Wildeboer interprets here the word, “ mocking one”(מַצְחִיק) as the meaning of “ liberalist” (24) Here so-called for, “ mocking person” is the one that lifts up himself than the revealed religion and the prophesy and follows the critic to break out the Scripture. (Delitzsch). The author of the Proverbs identified such man as “the arrogant and the blasphemed” (מַצְחִיק וְדֹבֵשׁ). The destroyed critic not to believe in the Scripture as the word of God is actually so arrogant and so blasphemed. They think that their reason is the absolute standard to discern the truth. How is the reason of man the absolute standard and omnipresent? Can the man move the mountain with the chopstick?

25-26 the desire of the sluggard kills him, for his hands refuse to labor. All day long he craves and craves, but the righteous gives and does not hold back.

The revision of Hebrew text of these verses is as following. That is, “The passionate hope of the sluggard kills him for his hand rejects to

work, he takes covet all day long but the righteous does not save and takes the alms.” The sluggard has all kinds of desire but rejects the labor, the method to achieve it. Accordingly he tries to achieve his desire with the unrighteous method. The unrighteousness is deceiving the other, stealing the possession of the other, and depending on the other etc. Refer to Eph 4:28. They are the activity of thief, which by this one his soul itself is destroyed. The devil stays in the heart of the sluggard. The

Covetous eating and the lust are working in the heart of the sluggard strongly. Because he concentrates on incline his mind and his passion not the labor but only the pleasure.

In the other way, the righteous tries to take the alms. Of course, because he lives in saving and devotes himself to the labor and gathers the materials (Prov 10:4), the activity of alms is possible. D. G. Wildeboer said in the criteria of verse 21 and verse 25 in this chapter, “that the devotional one may gather the matters, he is saving life, and also using the matters is so generous.” (Der) (Kurzer Hand- Commentar, Die Spruche, 1897, s 62) The purpose that the devotional one gathers the matters is to help the other from the first time. He executes by the word, ““it is more blessed to give than to receive.”” (Act 20:35).

27 The sacrifice of the wicked is an abomination; how much more when he brings it with evil intent.

Here, the word, “the wicked” points to the wicked no to repent. For he does not repent, he has the evil to hate God in his heart and then he offers the offering to God. It is the only the ritual offering with artificial format not to move. It is the activity that externally he pretends to obey God but internally rebels God, it is a kind of flattering. Refer to the interpretation of Prov 15:8.

“How much more when he brings it with evil intent.” That is, it means that the wicked takes the activity of offering to accomplish the evil. At this point, Charles Bridges said, “Balaam offered the sacrifice to receive the permission of God to curse Israel (Num 23:1-3, 14-15), Absalom said the reason that he goes to Hebron to offer the sacrifice to God for covering the purpose of his rebellion. (II Sam 15:7-12). The Pharisees took the format to serve God for their life and their honor. It is the wicked activity of religious businessman. They used the offering to fill their personal benefit and personal covet. If whoever wants to take personal benefit and personal covet, in the beginning time they can take personal business as to their hobby, why do they steel God’s things with wearing a mask in his whole life? Do not they know that it is the great sin to be dropped down into the destruction?

28 A false witness will perish, but the word of a man who hears will endure.

The revision of Hebrew text of this phrase is as following. That is, “The false witness should be perished but the listener works strongly

permanently.”, “The fact that the false witness testimonies with false craft is his business. He is like the one that his conscience is sealed with fire (I Tim 4:2); he does not feel guilty feeling of his lie. He feels the delight of his lie. It is the contrast life of the true saints to rejoice with the truth. (I Cor 13:6) (Charles Bridges)

The word, “a man who hears” (אִישׁ שׁוֹמֵעַ) points to the listener to hear the word of the other carefully () that is, the man to accept only the truth with sure evidence. Just like that, to say with sure evidence is the qualification of true witness. Especially the witness of gospel studies the Scripture deeply he listens to the word of God there, (II Tim 3:14) and always says powerfully. He devotes his life to the truth. (Lk 1:1-4, 10:40-42 IJn 1:1-4) Because the true word of such witness does not change eternally, this is proclaimed permanently powerfully. Refer to Heb 11:4. II Cor 4:13 said, “Since we have the same spirit of faith according to what has been written, “I believed, and so I spoke,” we also believe, and so we also speak,” Refer to Prov 12:19.

29 A wicked man puts on a bold face, but the upright gives thought to his ways.

“A wicked man puts on a bold face” means that he has no hesitation to do the evil as well as no shaking. He is hardening face to do the evil. In the other hand “the upright” (יָשָׁר) always is be careful of. He always is awakening and prays and obeys the word of God. He tries to reflect by

himself what he leaves God far, and before God he repents faithfully. He feels such danger as following and sensitively and is careful of it. That is, (1) as he devotes himself to the work then it is easy to be lazy. (2) As he takes rest probably he may be lazy. (3) As he claims love it is easy to forget the righteousness. (4) As he claims righteousness it is easy to lose the virtue of gentleness. (5) Humility is good but to be weak is not good. (6) Although he says to believe in Christ but he may spent vain days as the one not to believe in totally. (7) Although he teaches the other he does not teach himself. (8) He needs the advice to correct the fault of the others, and then he himself may be arrogant etc. Spurgeon walked on the way of London and he stopped his steps and did not move his foot into the other. Then the company asked the reason. He replayed, “I am worry for I have some feeling that the cloud covered between God and me.”

30-31 No wisdom, no understanding, no counsel can avail against the LORD. The horse is made ready for the day of battle, but the victory belongs to the LORD.

Here, the words, “wisdom”, “understanding” and “counsel” are not related to the fear of God but the pure human plan. The men sometimes try to harm the saints with human plan. But at the saint’s stand up in the side of God, their plan is accomplished. For he depends on Jehovah as he escaped to Jehovah, Jehovah protects him. The one who depends

on Jehovah wholeheartedly never be failed (Rom 10:11) Refer to Ps 11:1, 27:1-5.

The I cannot destroy the one to depend on Jehovah wholeheartedly with the military power. (Verse 31) Generally the I shake before military power. But to depend on Jehovah is better than to depend on it. We should know that the fact I depend on Jehovah is already miracle, grace and happiness. The fact to depend on him does not mean to depend on him wholeheartedly, not only the conceptually and not theoretically.

Today in the church world, there are many leaders to believe in conceptually. They come out of the intellectual group. They do not lead the church of God rather they makes the church stayed in the death of valley in vanity. Why do they hold them to lead them and do not release, although they themselves do not live faithfully?

Interpretation

1 A good name is to be chosen rather than great riches, and favor is better than silver or gold.

Here, the word, “honor” (כבוד) means “name”. This is not the applaud of the man but the name God admits. (Rom 2:29) The reason interpreted so is for the fact that the word, “is to be chosen” is explained as the little different expression, “the honor is to be chosen”. Then the word, “honor” should be interpreted into the same word, “grace” (to receive God’s love). God hates what whoever is lifted up among the people. (Lk 16:15) Refer to Gen 11:4, 8, Act 12:22-23.

The reason that the grace of God (honor) more precious than material (silver, gold, treasure) is for it (God’s grace) gives the eternal life (Lk 10:20) but silver and gold are disappeared after a while. Refer Ps 39:6-7 Prov 23:5. We can see the example of Moses’s life to choose the grace of God than the material of world. Heb 11:24-26 said, “By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.” And Christ’s Apostles also knew the fact that God admits

them properly as the first one, which they pleased the thing that they were persecuted for Christ. Refer to Act 5:41, 16:25 Phil 3:1.

2 The rich and the poor meet together; the LORD is the Maker of them all.

That is, for both the poor and the rich are the creature of God, as the rich man treats the poor, he remember this fact and should not be arrogant, rather, he should give mercy. (D. G. Wildeboer, Auch der). The poor and the rich have the common elements much each other. (1) They were born as same naked state in this world, (2) For they have same relationship they stay in his ruling and receive the lamentation, diseases, weakness and temptation, (3) As they enter into coming world, there is no the difference between poverty and wealth. Refer to Job 3:19, Ps 89:48, 145:9, 15-16, Ecc 2:16 3:20 Dan 4:35 Heb 9:27.

3The prudent sees danger and hides himself, but the simple go on and suffer for it.

Here so-called for, “sees danger” does not look at the future thing. This says what it is known by general knowledge. And the fact , “ hides himself” points that the believer takes wise attitude in the tribulation whether the believer sacrifices the life without any purpose and not to meet meaningless suffering. The believers have the case to enter into the tribulation for the righteousness. (Act 20:22-24) Our text does not oppose such case.

Our text says following three things of the believer. That is, (1) when the plague that punishes the wicked come down, the believer should escape there. As Sodom and Gomorrah received the plague to punish the wicked, Lot was not participated into it. (Gen 19: 12-28) (2) Before the proper time for the Lord (before receiving the lead of the Lord) he should not meet the dangerous thing without wisdom. Jesus also told to his disciples that they should avoid the persecution. (Mt 10:23) The Apostle Paul also had escaped the multitude of persecution. (Act 9:23-25, 13:50-51, 14:4-6. II Cor 11:32) The day of the Old Testament, David avoided Saul and was hidden (Me Sam 17:3, 19:3) (3) he should not bring the persecution by making the opposed contrasted the gospel of the Lord without caution. For God created our life, He does not want that we sacrifice vainly.

What we should keep on in mind here is although the believer has in some dangerous cases to avoid it does not mean to give up their mission. Although Apostle Paul avoided the persecution at one place but at the other lace he kept on the mission and proclaimed the gospel continuously. (Act 13:50, 14:1) The believers should proclaim the gospel in season and out of season. (II Tim 4:2) Not only that, the principle they avoided also is the center of God but is not the egoism. But as the oriental philosophy teaches the cancellation of the leader has the negative character and is the activity to give up the mission. And is the humanism, but is not the center of God. For example, Don Keuy in Juyek (The book of changes) means that as the small person that is the

wicked control the power, the noble man that is the good leader should avoid and be hidden. Is not such attitude philosophy of Juyek the one of egoism to take care of the personal safety? It is not right to keep on the righteousness at the confused day that the evil spreads, by avoiding of the leader.

“The simple go on and suffer for it.” Here, the word, “the simple” () means the opened man that is, the one not to have an established place in his heart. Such men do not discern the sin and the wicked obeys unconditionally and shall be participated into the plague of the wicked.

4 The reward for humility and fear of the LORD is riches and honor and life.

The reason that here the word, “humility” comes firstly, is for it is important. D. G. Wildeboer commented to this point, “Humility is the condition of first demand in the fear of God.”(). True believers to live in the gear of God before God think, “It is nature for me to receive the woe.” Job considered him by himself as abominable one; he repented among the dust and the ash. (Job 42:5-6), Isaiah said, “And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!”. (Ish 6:5)

“Riches and honor and life.” These do not belong to this world distinguished to God, and the heritage of coming world that the one to have God enjoys. True believer s enjoys them already from the present

world spiritually. At this point refer to the theological interpretation of 8:18-21 on the above.

5Thorns and snares are in the way of the crooked; whoever guards his soul will keep far from them.

The word, “the corrupted” said “the crooked “in his heart. He does not do by the truth of God but rather he distorts and excuses his own evil. He is not flank. Ch. Bridges said at this point as following, that is, “On the way to follow the Lord too has difficult thing. But does not the way to do the evil have it? As we treat two difficult things fairly, more difficult thing is revealed. Of course, it is the difficult thing in the way to do the evil. There is the affliction of conscience; the rebuke of God by the no prosperous providence, the frustration happened for no accomplished result by his desire, the violence of lust that cannot control etc. makes the way been difficult.” (A Commentary on Proverbs, The Banner of Truth Trust, 1968, p 401)

“Whoever guards his soul will keep far from them.” That is, the adversity and trouble are what the corrupted shall be met for his wicked activity. Therefore the one who saves his soul leaves such evil work. Prov 16:17 said, “The highway of the upright turns aside from evil; whoever guards his way preserves his life.” Whoever commits sin itself is the punishment and to possess the virtue is already is award. Then the method to keep the soul should be executed as following, that is, (1) accepting God to keep on our souls. Prov 24:12 said, “If you say,

“Behold, we did not know this,” does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work?” (2) Possessing the wisdom to fear God (faith) Prov 8:36 said, “But he who fails to find me injures himself; all who hate me love death.” Refer to Prov 19:8. (3) Keeping on the commandment of God. Prov 19:16 said, “Whoever keeps the commandment keeps his life; he who despises his ways will die.” (4) Giving mercy to the other (loving). Prov 11:17 said, “A man who is kind benefits himself, but a cruel man hurts himself.” Refer to Mt 5:7, Jm 2:13. (5) Accepting the correcting (discipline). Prov 15:32 said, “Whoever ignores instruction despises himself, but he who listens to reproof gains intelligence.” (6) Keeping his mouth Prov 21:23 said, “Whoever keeps his mouth and his tongue keeps himself out of trouble.” Refer to Jm 3:2. (7) Leaving the special sin to harm his soul, Refer to Prov 6:32, 18:7, 22:24-25, 29:24.

6Train up a child in the way he should go; even when he is old he will not depart from it.

Here, so-called for, the word, “the way he should go” (עַל-פִּי דְרָכָו) means “In conformity to child’s nature. Generally it says to teach the children to get understanding. And it is the thing that they can understand it by teaching and the teaching of religious ethic. The author of the Proverbs stresses this one. (Prov 13:24, 19:18, 23:13-14) As the parent has the wise son (the son to fear God) is the great joy (Prov 23:15, 24), to have

the foolish son (the son not to believe in God) is unspeakable sorrow.
(Prov 17:21, 25)

The word, “teach” (יְהַלֵּךְ) means the dedication to God. The purpose the believer teaches to the children actually is to make them become the man of God. (Rolland W. Schloerb) Refer to the interpretation of 19:18.

7-9 The rich rules over the poor, and the borrower is the slave of the lender. Whoever sows injustice will reap calamity, and the rod of his fury will fail. Whoever has a bountiful eye will be blessed, for he shares his bread with the poor.

This phrase reveals the context to relate to each other. That is, it is wrong that the rich man despises the poor and the lender despises the debtor. That is, it means that the one to despise the other for he has the money. (The one scatters the evil – verse 8) receive the plague, but the one helps the poor delightfully receive the blessing.

The word, “The rich rules over the poor” and the word, “the borrower is the slave of the lender” mean same each other actually. That is, the thing that the haves despises the have-nots and treats him condescendingly is sin. The matter in the world belongs to God, the rich receives it and uses it for his convenience. It is the sin of unrighteous steward. He should know that he is committed the matter as his steward and he has the responsibility to give it to the poor. Refer to Lk 12:42. The word of Jesus, “Be faithful the other’s possession”

(Lk 16:12) means the possession of God (although he get the matter through his effort) That is, it means that the rich (the one is committed God's possession) has the responsibility to share to the poor. Despite it is so, the rich man does not execute the responsibility to give the matter to the poor rather, he despise them, and it is evil. The wicked activity the rich man is rewarded not far according to the word of God (Gal 6:7-8) absolutely.

The word, "Whoever sows injustice" (זֹרֵעַ עֲוֹלָה) in verse 8 means "the one to plant the unrighteousness". As the Scripture says the laws of reward that he shall be given without breaking sometimes uses the metaphor to plant the seed. (Job 4:8, Gal 6:7-8)

The sin the haves despises the no have-nots was installed any place in the history of mankind and also was installed. God punished such installed sin in the world. As we see it we know that God is alive. And one thing that we know surely is the fact that God used Babylon as a whip to punish Israel also, finally was broken. (Jer 51:1-4, Zech 1:14-15) The day that God breaks out the atheists shall come absolutely.

In the other hand, the one to please the alms for the poor shall be blessed by God. "Whoever has a bountiful eye (טוֹב־עֵין)" (verse 9) in contrast of the one to have evil eyes (Prov 23:6, 28:22) is the one to execute the alms with delight heart. As he takes alms, he does without being stingy or forced but by enjoying. Refer to Prov 11:24-25, 14:21, 19:17, 21:26, 28:27, Is 58:7 Ezek 18:7 16-17 Mt 6:3-4.

10 Drive out a scoffer and strife will go out, and quarreling and abuse will cease.

Why is the strife happened as a scoffer stays? (1) Because the scoffer has always his proud heart strongly. (Prov 21:4) The scoffer lifts up himself in degree to despise God. He always wants to meet the one to life up himself. But he always feels insufficiency for his desire is not accomplished and tries to fight. Therefore the society to have such one is continued in quarrelling. (2)) the scoffer does not obey the word of God and is corrupted. The one not to obey the truth is the man to do by himself and to stop by himself; he cannot help but to conflict to the others around him. Prov 16:28 said, “A dishonest man spreads strife, and a whisperer separates close friends.” (3) The scoffer interferes to the affair of the others and says much because he tries to control all things by himself. If whoever says right and wrong of the works not to relate to himself, he conflicts to the others. Prov 26:20 said, “For lack of wood the fire goes out, and where there is no whisperer, quarreling ceases.” Refer to Prov 26:17. (4) The scoffer takes covet of all things in the world. He wants to have all things in the world. Because he does not know only his own contents. Prov 28:25 said, “A greedy man stirs up strife, but the one who trusts in the LORD will be enriched.”

11 He who loves purity of heart, and whose speech is gracious, will have the king as his friend.

Here, the word, “he who loves purity of heart” (אַהֲב טָהוּר־לֵב) can be translated into “The one who is purified in his heart receives the love of Jehovah” by putting the word, Jehovah (יְהוָה) like Septuagint version, Peshito version and Targum version. The scholars claim that the suppositional script as the Septuagint is original. (D. G. Wildeboer,). Anyway in this phrase the word to be treated as the main point is the word, “purity”. Because only the one to have the pure heart tells right word to the king, he is a true friend to the king. Therefore he is the one to love the king (friend). Actually the flattering one is not the friend of the king. For example, 400 the false prophets prophesied the false to court King Ahab to attack Aram to occupy the Ramoth-gilead. (II King 22:1-36) The men that say only the good word to listen makes the other died. Therefore the men to get some help out of the words of the others should want to have the advice than the good word. As we see the Scripture, it mentions that the one to receive the applaud of the other shall be hated by God. (Lk 16:15) Prov 25:27 said, “It is not good to eat much honey, nor is it glorious to seek one’s own glory”.

Supurgeon said that the sermon that does not inform the sin is like the fishing as the straight fishing tool. But we are used the character to flatter to the other so much. It is good to lift up the other but to flatter before the other is sin.

In the Old Testament for many all prophets were pure; they said right words boldly and could become the friends of the kings. But Ahab did not listen to the right word of Micaiah rather persecuted him (I King

22:19-27), the king Saul (I Sam chapter 15) , and king, Jehovahkim also (Jer chapter 36) did not obey the word of the prophet. But the holy king like David accepted the word of Prophet Nathan sweetly in his heart. (II Sam 12:1-14) As we see the history of world the good kings admitted his servants to give right word as his friends (the pure one not to have coveted) and listened to their words well. For example, in the old time, the emperor, Kozo in Junhan in China (BC 202) listened to the advice of Jang yang well and ruled over the good dominion. As he executed to discuss for award for merit servants, he listened to the advice of Jang yang well, and gave a great position to the man Oung Chi and treated him as specially. So nobody complained him. And also in the old time, Hyunduk Yoo (B C 220-265) of Chock Han in China, to pick up a good man, Jegarlang, visited to his tent but he was rejected, Again second time he visited him and then he was rejected and again he visited him third time finally he picked up him and then by listening to his advice well the Yoo king was succeed in his ruling.

12 The eyes of the LORD keep watch over knowledge, but he overthrows the words of the traitor.

The revision of Hebrew text of this phrase is as following. That is, “The eyes of Jehovah sustain the knowledge but the word of the corrupted should be perished.” Here, so-called for, the word, “knowledge” is said true knowledge that is, the truth. The reason to interpret so is because as the one, “knowledge” by the context of the below it, is expressed in the contrast of “the word of the corrupted”.

Then the phrase reveals the meaning that God sustains the knowledge of truth that is, his word by the special providence. God sustains his word generation to generation and interferes specially to transfer it, For example, many historical facts written in the Scripture are affirmed by archeological discovery of ancient remains. Not only that, God proclaims the word of God effectively through the saints. That is, God gives much inspiration to many evangelists and makes them understand the Scripture and also make them teach it strongly. Alexander Duff, a great missionary of India, went to there by riding on a ship, the Lady Holland and was wrecked at nearby sea of India on the way; his all possessions were thrown away in the sea. As he arrived at the land and looked at the water, one the Scripture was floated on the water and comes on the seashore. He delivered it out of the water and got the new power by knowing it as the present of God and then he taught the word to Indian. As the result he established up a great church there. The Scripture translated into Bruma language was the manuscript sustained in his pillow, as A Judson who went to Burma as the first missionary, was prisoned.

“He overthrows the words of the traitor.” Refer to the interpretation of Prov 12:19. It said, “Truthful lips endure forever, but a lying tongue is but for a moment.”

13The sluggard says, “There is a lion outside! I shall be killed in the streets!”

Of this phrase, Wildeboer said, “This word has the meaning to mock the sluggard.” (). Of course, although this word is expressed as a metaphor, the sluggard always means that he is afraid of before the responsibility of the work and excuses. Refer to the interpretation of Prov 26:13. Why is he afraid of the work so? Because he does not believe in the promise that God is with him to the one to do right thing (although they had the difficult condition.) and blesses him (Ps 23:3, Gen 3:19) (Ch. Bridges). The word that God is with the one and God blesses the one gives the great courage and joy to the one to believe in them. The one not to believe in it hates to work and excuses. Among twelve spies went to the land of Canaan, for ten men did not believe in, they took weak heart they executed only the wicked rebellion. They were like the liar that the lion is at the street. Num 13:31-33.

Among the men to proclaim the gospel there are many people that do not believe in the promise of God and excuse that the work of God is difficult. (Charles Bridges) They do not escape out of the state of the sluggard. Why do not they believe that the Lord is with them until the end of the world? Refer to Mt 28:19-20. Read the interpretation of 19:15 in detail.

14 The mouth of forbidden women is a deep pit; he with whom the LORD is angry will fall into it.

The word, “ a deep pit” is a metaphor to destroy the man. Then it points the man was tempted by the word of prostitute and was dropped

down into there and said, “whom the Lord is angry”. What is the reason? It is interpreted as following. (1) Despite the many facts to be able to know God are in the world, (Rom 1:19-23) for he does not serve God until the end, God throw away him. So he was dropped down into the dangerous seat (the seat that the prostitute tempted.) (Rom 1:24-26) Refer to Rom 1:18. (2) It is dangerous to droop down into the prostitute Refer to the interpretation of chapter 5 and chapter 7 on the above. The one to be taken the wrath of God comes to the seat of salvation so.

15 Folly is bound up in the heart of a child, but the rod of discipline drives it far from him.

The word, “the rod of discipline” does not say only to hit with whip but it is a metaphor to rule over by all legal punishment laws. Paul told to the Corinthian church members, “What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?” (I Cor 4:21), here, the word, “rod” also means the whip. Then it does not point to hit with whip. Moreover the literary style of the Proverbs is the literature of pome, The word does not need just the interpretation by the literary meaning. Hitting the children with the whip does not delete the legal discipline. Of course, for it is the punishment for discipline, the method to practice, temper and evil and the other not orderly things should be prohibited.

As the method of God to rule over the man, the impression of Holy Spirit is important. So he makes the mankind repented he lost his begotten son. At the same time he works through tribulation, diseases, adversity and several suffering to repent the sinner. Just like that these are treated as the metaphor. At the meaning, the matured men are controlled by the whip.

Especially as the children under ten years old, they can be corrected by the punishment used legally (or, whip) At this point refer to the interpretation of 19:18 on the above.

16 Whoever oppresses the poor to increase his own wealth, or gives to the rich, will only come to poverty.

Here, as written things, the thing to oppress the poor and to give to the rich is not general sin but the extreme activity. This is the extreme rebellion to the truth. Therefore Prov 14:31 said, “Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.”

The fact, “gives to the rich” (1) is the flattering activity to increase the arrogance of the rich and his covet. , (2) is the activity to spend the matter God gives, (3) is to lose the qualification of stewardship of God that he committed the matter. Therefore God shall deprive his matter. As the men do not use his present rightly, God pick them up. Refer to Is 3:1 Ezek 4:16-17.

17-21 Incline your ear, and hear the words of the wise, and apply your heart to my knowledge, for it will be pleasant if you keep them within you, if all of them are ready on your lips. That your trust may be in the LORD, I have made them known to you today, even to you. Have I not written for you thirty sayings of counsel and knowledge, to make you know what is right and true, that you may give a true answer to those who sent you?

D. G. Wildeboer said, “ This part is the introduction of latter coming proverbs, verse 17 is the alert, verse 18 is the criteria of alert, verse 19 is the purpose of alert, below verse 20 is recorded lessons in the early time. “ (17-21). from here (22:17) the style of sentence of the author of the Proverbs is changed more or less. Before that, it has the lesson to reveal general character. From now comparably it is changed to the personal object. Not only that until now all phrases are not connected to one another, from now comparably it is connected one another in some degree. (Charles Bridges).

At this part (22:17-21) first of all, that the author reminded the reader’s concern. As we analyses it we can think few things as following.

(1) The necessary attitude of the readers of the lesson of the author.
[1] It is “Incline your ear” to the word. (Verse 17 a) Among the people there are many not to be careful of the right word. Such men are true hardened men. [2] It is to apply the word “in the heart”. (Verse 17 b)

A certain man listens to the right word in his heart with his ears but do not receive it in his heart. The heart of such men is like the field by the way (Mt 13:4) [3] It is to keep on the word to listen in his heart. (Verse 18 a). A certain man keeps the word to listen to in his heart temporarily but do not sustain for long time. His heart is like the low stone field. (Mt 13:5) [4] It is that the word to listen to “be ready on your lips”. (Verse 18b) This says of proclaiming the truth. Although they have the word of truth in their heart, if they proclaim it with their lips is the life of the weak person. Therefore proclaiming the word of God with their lips belongs to the essence of faith. Refer to Rom 10:9-10.

(2) The purpose that the author teaches the truth. Firstly, make them trusted in Jehovah. (verse 19) All many words recorded in the Proverbs make the readers believed in Jehovah. Among all many words there are the principles of direction of physical life in the world. They are different to moral ethic of humanism it is the principles in the center of God. Therefore as we understand them rightly and keep on it, the environment of faith should be established. Secondly, make them taken assurance. (20-21) the truth God gave gives the assurance to the readers for its beauty. To be beautiful (verse 20 a) says the fact that bit is sweet taste because it gives understanding, comfort, life and joy in the heart of the readers. Refer to 19:10. Because of it gives assurance to them. (verse 21) Of course there are the problems that the believers to receive the truth of God also do not know there. But they possesses

much beautiful understanding (verse 20 a) that the men to belong to the world have no. Therefore they should remember that such understanding do not come out of the wisdom of man but come out of God and should give thanksgiving. They should know that their understanding is precious and should keep on it, and also they should not be shaken for the issues that they do not know. Because they take such assurance so, they have the answers to the questions of the men that they meet. Refer to I Pet 3:15.

22-23 Do not rob the poor, because he is poor, or crush the afflicted at the gate, for the LORD will plead their cause and rob of life those who rob them.

Here, as the man arrives to extreme place by break out the righteousness, he should be given the retribution by God absolutely. The judgment of God searches for the extreme sin. The old writing of oriental world said “the evil is filled fully in a vessel, the heaven cut off it surely.” (). Although such word is not inspired, it is the confession of conscience of the one to suffer much experience in the world matter. Here so-called for, the concept, heaven” is different to God of the Scripture of course, this phrase informs the understanding as the degree of common grace. (The vague knowledge of God) As the text says the fact that snatched the matter of “the weak man” is so extreme in breaking out the righteousness. The man helps the weak person is the principle, rather to oppress him and to rob him are the issue that

even wood and stone may be angry. “ . This means that the judger in the court should not oppress again the one afflicted by getting unfair. At the near East area in the old time, the judgment was practiced at the door of the city.

God punishes two extreme sin on the above. (Verse 23) For one or two examples by evil means, King Ahab deprived the vineyard of Naboth. As the result, he was punished by God. (I King 21:18-24) Refer to Is 33:1 Hab 2:8. Recently we saw the result of God’s judgment of such sin accomplished in history. That is, the failure of Germany proved this one. Kaiser, the emperor of Germany believed in superhuman philosophy of Nietzsche, and thought that the German tribe was more excellent than all tribes of the world. He accepted survival of the fittest in due course and tried to oppress the other tribes. I World War was happened for such thought, finally the German was destroyed.

24-27 Make no friendship with a man given to anger, nor go with a wrathful man, lest you learn his ways and entangle yourself in a snare. Be not one of those who give pledges, who put up security for debts. If you have nothing with which to pay, why should your bed be taken from under you?

Here, it said that he should not take the activity to join into no help to the other, rather to give loss to the self and the other. The first one he should take fellowship with the man of temper that is, the violent

fighting man, (verse 4) Second, without the financial power he should not warrant the debit of the other. (Verse 26) As the man communicates with the man of temper that is, the violent fighting man, brings the loss of the self and the other. Because it makes the temper of the man of angry, he can get the loss for he himself hates his enemies. And without the financial power to warrant the debit of the other gives vain comfort to the heart of the debit person, and also it brings bankruptcy to himself. So God prohibit that above two things. Refer to the interpretation of Prove 6:1-5.

28 Do not move the ancient landmark that your fathers have set.

Of course, this means that do not invade into the property of the other. Not only that this means that do not invalid into the territory of the other nation. The territory of the nation is offered by God. (Duet 32:8) Act 17:26 said, “And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place”. Therefore a nation should not invade into the territory of the other nation. If the territory God offered to the nation or, is developed belongs to the judgment of God in principle. God takes the territory of a certain nation filled with sin and divides it to the other nation. For example God gave to Israel the land of Canaan nation (Gen 15:18-21), he gave the land of Emom nation to Moabite. (Duet 2:10-12), and gave the land of Samsummim nation to Ammon nation. (Duet 2:20-21) Except such cases the principle of

activity that the men should take should take the criteria to respect the property of the other. The one to invade the possession of the other is a great sinner and should be cursed. Duet 19:14, 27:17, Prov 23:10.

29Do you see a man skillful in his work? He will stand before kings; he will not stand before obscure men.

Here, it reveals that “skillful” that is, how much important virtue diligence is. Because the one to fear God is diligent, because he is hardworking, he is meant to eat. Faith makes the men been more diligent. Because faith makes the men accepted living God and establishes the man to fill some hope to occupy all creatures. (Gen 1:28) It is the thing that pleases God. Therefore Ps 128:1-2 said, “To you, O LORD, I call; my rock, be not deaf to me, lest, if you be silent to me, I become like those who go down to the pit. Hear the voice of my pleas for mercy, when I cry to you for help, when I lift up my hands toward your most holy sanctuary.” According to Prov 31:27, the wise woman to fear God does not eat the food to get by neglecting. Refer to Prov 31:10, 30.

Chapter 23

Interpretation

1-3 When you sit down to eat with a ruler, observe carefully what is before you, and put a knife to your throat if you are given to appetite. Do not desire his delicacies, for they are deceptive food.

Here it says that the invited to eat the food by the ruler should be careful of. At that time there are several theories of what he should take careful of, but I point two things in the text.

(1) Doing not take covet of the food. (verse 2) It says to control to eat food, in warning of degree, “put a knife to your throat” (verse 3 a) It is easy that the man meets good food and has the covet and then to take much. But it is rather harm to his health but may bring the loss of virtue in personality. The heart to covet the good food breaks out the pure heart of the men to live for the truth. The false teachers not to keep on the truth take covet the food. Refer to II Pet 2:13. About harm that the man fills the covet of food, rather the general moral teaching it said so. Pythagoras said, “To serve our desire is harder than to serve the tyrant.” (Δουλεύειν πάθεσι χαλεπώτερον ἢ τυράννοιξ . – Pythag. 18, ed G.) Confucius said, “The noble man think of the way but he does not think eating.” And also the manner of eating in Confucianism teaches, “As several persons eat with together, they should not eat fully.”

(2) Being careful of the hidden craft of the one to prepare the food. “They are deceptive food”. We cannot point to what it means in one word. But for it is the deceptive food, it is the fact that the official bestows for the purpose to use him in false. There are many cases that the men to have official work sometimes put good food before them to tempt them.

(3) After the man receive the entertainment for he does not want break out the emotion of the other behind, he does not say right word finally he is used for them. Therefore when the church leaders to be called for the conscience of mankind society received the entertainment by the ruler and the official, they should be careful of it. The church leaders should establish the attitude to lead the officials spiritually. Therefore they should not expect some privilege out of the officials. Then to reveal the authority of church is difficult. If she requests the special benefit in the center of the business prosperity and then she lost the spiritual power our Lord does not please it. Refer to Is 56:10-12.

4-5 Do not toil to acquire wealth; be discerning enough to desist. When your eyes light on it, it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven.

Here, it alerts that the men covet the matter with human wisdom (despising God). The pagan leaders, except the Scripture (except the word of God) also teach the thought that should not covet the matter teaches. The point that their teaching is different to the Scripture is as

following. That is, The Scripture says that the Scripture said not to love the matter to serve God (that is to love God firstly) (Mt 6:21-24) But the pagan claims that without the relating to true God only the matter does not give true happiness. Of course this claim may be some reasonable. But at this aspect the Scripture teaches it more obviously. That is, I Tim 6:9-10 said, “But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.”

At this point, one and two examples of teaching of the pagan are as following. That is, the Buddhism said, “Who is the one to make sorrow and suffering for himself?” He is the one to long for becoming the rich man.”(Phreg-wa, 42) Vishnu Sarma said, “The matter gives suffering to gather it, as it is lost, it is regret, as we have it, the man is crazy. Then how can we say that it bring the happiness to us? The rich man is afraid of his body, he is afraid of fire and the water, he is afraid of thief and he is afraid of his people. He is alive but he always stays like the dead one.”(Hitop. 1:190-193)

“Do not toil to acquire wealth; be discerning enough to desist.” Here, the word, “be discerning enough to desist” is important. (1) It is the word to prohibit gathering the matter with the false method. The other

part of the Scripture includes the other prohibited commands. Jm 4:13-16 said, “But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.” (2) Not only that, the word of God the man installs the matter not for himself but God. (Mt 6:18-24) And, (3) it reveals the truth that the man naturally should enjoy God than the matter, and (4) the thought that the matter belongs to God also is the teaching of the Scripture. Job said, “And he said, “Naked I came from my mother’s womb, and naked shall I return. He LORD gave, and the LORD has taken away; blessed be the name of the LORD.” (Job 1:21) The Scripture teaches the matter in the center of God. Refer to Ps 39:6-7.

6-8 Do not eat the bread of a man who is stingy; do not desire his delicacies, for he is like one who is inwardly calculating. “Eat and drink!” he says to you, but his heart is not with you. You will vomit up the morsels that you have eaten, and waste your pleasant words.

This part stresses that the man should not expect the help of the other (The thing like some food to be entertained by the other) without hesitating. Because the fact that the people helps someone also by the stingy heart. The fact to receive such entertainment is not joy actually. It is the case that he wants to vomit the thing that he ate. Therefore the

author of the Proverbs alerts the thought that in the center of entertainment of food, and to depend on the help of the other. The thought that the man depends on the other is harmful to him. Because (1) whoever of man has no the sacrificial thought to help the other truly but always expects some salary. (2) He himself to receive the help of the other lost the honorable attitude of independent personality.

“A man who is stingy” (verse 6 b) this means that “good eyes” (Prov 22:9) that is, the stingy one to opposed to the one to have merciful heart. “For he is like one who is inwardly calculating.” (Verse 7 a) that is, for the one to serve the food has the stingy heart, his personality also so do it. “You will vomit up the morsels that you have eaten” (verse 8 a) That is, he feels the unpleasant heart as the one that the one received the entertainment of food knows the fact latter and wants to vomit it. “Waste your pleasant words” (verse 8 b) That is, it means that the one to receive the entertainment said the thanksgiving to the served one, but the word also is not worthy to this case as he realized it latter.

9 Do not speak in the hearing of a fool, for he will despise the good sense of your words.

Here the word, “a fool” (פְּסִילִים) is different to the word, “the foolish” (פְּתָאִים), the word, the foolish (פְּתָאִים) points to the childish one to have the danger that his heart is opened and can follow any teaching. And the word, “a fool” (פְּסִילִים) means the harden and arrogant one with dark

and wicked thought. Such one despises the truth. (Verse 9 b) The word of the Scripture in the center of Jesus compares the man with a dog and a pig. The dog and the pig do not respect the precious thing and crushes it. Therefore Jesus said, “Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.” (Mt 7:6) Not only is that, after the men like dog and pig led in the truth they cast it out. II Pet 2:21-22 said, “For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.” Therefore the witness of truth has the time of silence to such one. (Ecc 3:7 Prov 26:4) Jesus also kept on the silence to the oblivious question of Herod. (Lk 23:9) The fool oblivious men keep on stubborn until the end and repent by the whip of God or, he shall be destroyed completely, the last belongs to the hand of God.

10-11 do not move an ancient landmark or enter the fields of the fatherless, for their Redeemer is strong; he will plead their case against you.

Of this phrase, refer to the interpretation of Prov 22; 28. What this part stresses especially is “Do not enter the fields of the fatherless”. The word of God stresses that God stands up at the side of the fatherless. Our text, “for their Redeemer is strong” points to it too. Ps 10:14 said,

“But you do see, for you note mischief and vexation, that you may take it into your hands; to you the helpless commits himself; you have been the helper of the fatherless.”, Ps 10:18 said, “to do justice to the fatherless and the oppressed, so that man who is of the earth may strike terror no more. “. But despite it is so the people of this world are afraid of the one to have strong power but despises the fatherless and the weak. But as we are realized, we should be afraid of the fatherless and the weak more. Because the almighty God stand up at their side. He finally not only defends them but also reveal his power through them. I Cor 1:27-29 said, “But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.”

12Apply your heart to instruction and your ear to words of knowledge.

Here, of course, the word, “instruction” and the word, “knowledge” points to the word of God. Here, as the recorded word, “Apply your heart” and “Apply your ear” come out in order rightly. As the man does not attach his heart some, he cannot incline his ears to it.

Therefore we first of all devote our heart to God. The devil to steal the man wants to occupy some parts of our heart. But God wants the complete heart of man. As the word, “Apply” he teaches to offer his

whole heart to God. Prov 3:5 said, “Trust in the LORD with all your heart,

and do not lean on your own understanding. “, Duet 6:5 said, “You shall love the LORD your God with all your heart and with all your soul and with all you might. “, II Chron 16:9a said, “For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him. You have done foolishly in this, for from now on you will have wars.” Ps 138:1 said, “O LORD, my heart is not lifted up; my eyes are not raised too high;” Jer 29:13 said, “You will seek me and find me, when you seek me with all your heart.” and Mt 6:21 said, “For where your treasure is, there your heart will be also.” This word of Jesus means to offer the treasure also to God that our heart may stay in only God wholeheartedly. It is so precious to apply the heart to God (his teaching).

13-14 do not withhold discipline from a child; if you strike him with a rod, he will not die. If you strike him with the rod, you will save his soul from Shell.

Here, the word, “strike him with a rod” does not mean the hitting without law. This means that the children of disobedience should be disciplined. The discipline is not practiced only by using rod but has several methods. That is, do not give what the children like, or put him in the limited room temporarily. As he apply the discipline to them he should not move the temper and angry. At this point refer to the interpretation of 19:18 on the above.

“You will save his soul from Sheol.” Here the word, “Sheol” refers to the interpretation of the same word of 5:5 on the above.

15-16 My son, if your heart is wise, my heart too will be glad. My inmost being will exult when your lips speak what is right.

This means that the prophet of God pleases the one to obey the word of God. Here, “heart” and “lips” point to the all personality. “Heart” (לֵב) is the center of personality, heartland. Because the heartland is the organ of love and emotion, to love God and to believe in Him there is so important. Therefore the Apostle Paul said, “For with the heart one believes and is justified,” (Rom 10:10 a)

And also it is important to say honest with our lips. It is to proclaim the truth by the external activity of personality. Such activity means that the man confesses the truth that he believes in with responsibility and also lives so. Therefore the Apostle Paul said again, “and with the mouth one confesses and is saved.” (Rom 10:10 b)

The only joy of the one to proclaim the truth is put at the fact that the men receive the truth and live so. The Apostle Paul pleased to see the faithful personality that his disciple Timothy had. (II Tim 1:3-5), pleased to think the passionate faith of Thessalonica church too (I Theses 2:19) The Apostle John said, “I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the

Father.” (II Jn 1:4) And he said, “I have no greater joy than to hear that my children are walking in the truth.” (III Jn 1:4) (Charles Bridges)

17-18 Let not your heart envy sinners, but continue in the fear of the LORD all the day. Surely there is a future, and your hope will not be cut off.

On the earth there is the case that the wicked is prosperous temporarily. The writer of Ps 73: saw such things to seem to be conflicted almost was slipped, but as he entered into the sanctuary he received the problem. (Ps 73:1-17) In other word, he solved the difficult issue by approaching God. As the man the prosperity of the world is not great happiness, but as he accepts Jehovah finally he enjoys true happiness. Therefore David also said, “Fret not you because of evildoers; be not envious of wrongdoers! For they will soon fade like the grass and wither like the green herb. Trust in the LORD, and do good; dwell in the land and befriend faithfulness. Delight yourself in the LORD, and he will give you the desires of your heart. Commit your way to the LORD; trust in him, and he will act. He will bring forth your righteousness as the light, and your justice as the noonday. Be still before the LORD and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices! Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil.” (Ps 37:1-8). And also he said “from men by your hand, O LORD, from men of the world whose portion is in this life. You fill

their womb with treasure; they are satisfied with children, and they leave their abundance to their infants. As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.”(Ps 17:14-15) Just like that the believer should be the center of God. Therefore verse 17 b in the text says, “Continue in the fear of the LORD all the day”. Here, the word, “always” (כָּל־יּוֹם= every day) is important. The fact that the believer always fears God means that his faith controls his whole life. It says the faithfulness of his faith; it establishes the reasonable worship to serve God as God. Refer to Rom 12:1. God is with the one to believe in him faithfully.

“Surely there is a future” Here so-called for, the word, “future” (אַחֲרַיִת) means the eschatology, which points to coming world. The reason we interpret this word so is for the future happiness of the believer does not belong to this world generally. The author of the proverbs stresses that the hope of the believer put on the coming world. Prove 14:32 said, “The wicked is overthrown through his evildoing, but the righteous finds refuge in his death.”, And also Prove 15:24 said, “The path of life leads upward for the prudent, that he may turn away from Sheol beneath.”

19-21 Hear, my son, and be wise, and direct your heart in the way. Be not among drunkards or among gluttonous eaters of meat, for the drunkard and the glutton will come to poverty, and slumber

will clothe them with rags.

Here, it teaches that the man should not walk on the way of debauchery. “Drunkards” and “gluttonous eaters of meat” is the life to enjoy the pleasure. Paul said, “But she who is self-indulgent is dead even while she lives.” (I Tim 5:6) This word means that he was died spiritually, for the dead man is the slave of fault and sin (Eph 2:1) and also become the sluggard. Such man should be poverty in his spirit and in his body of course. Refer to Rom 13:12-14, Eph 5:14.

What he tries devote himself firstly not to be dropped down into the corrupted seat is to walk on the right way. (The end of verse 19).

The man has true joy on the right way, and receives the blessing of God. Therefore the men to walk on this way faithfully cannot go to the corrupted way but rather he spits out to the way. Because he knows that the way God loves is like heaven honorable and blessed but the way of debauchery is unhappy like the devil.

22-23 Listen to your father who gave you life, and do not despise your mother when she is old. Buy truth, and do not sell it; buy wisdom, instruction, and understanding.

Here, the fear of God means to keep on the truth that the parent to fear God transferred. D. G. Wildeboer said, “Buying the truth means that he should evaluate the truth as the more precious one, and does not sell it means that that he should not despise it as misery thing. (). I think

that it is reasonable interpretation. But as we interpret this word, we should interpret it by the word of Is 55:1-2 and Rev 22:17 etc. The interpretation replaces as following sermon.

Sermon 14 I and the Truth (Prov 23:22-23)

Our text said that the man should obey the truth that his parent teaches well rightly. In other word, it is to request that he should receive the truth that the teacher teaches well and live as to it directly. As the man live as to the truth, the truth belongs to his possession. Therefore verse 23 said, “Buy truth, and do not sell it;

Buy wisdom, instruction, and understanding. “. The relationship between I and the truth cannot be cut off each other After God created the heaven and the earth he moves all things by his truth. Especially in the issue of the eternal life the truth of God is the key. The one not to know the truth is like the one who wanders in the night time. Then what is the truth? It is Jesus Christ. (Jn 14:6)

1. We should buy the truth

How can we buy the truth? It is to buy it “without the money, “To buy it without the money “although I pay the money, I can make the truth been mine. Actually because Jesus Christ paid the price in instead of us, we receive the truth freely. God loves us so much God permits that we used more precious things without price (without paying the price). For example, air, light, water are the so precious matters. Despite it is so,

we does not pay anything but we use them. God makes us had the eternal life by giving Christ to us. Refer to Jn 3:16.

Just like that, the truth is what we can receive the truth as my possession. But in another hand, the Scripture teaches that to buy it we should sell our whole thing. This is the other aspect to get the truth. But it is not like the dealing of the world generally. This is not contrast to receiving Christ without price by breaking out the truth. For example, Mt 13:44-46 reveal that the one to find out the treasure hidden in the field sold his all property and bought it. The one who find out the precious valuable pearl also sold her all property and bought it. Then here what is his property? It actually points to his house, his sister, his parent his children, his field and rather even his life. (Mt 19:29) If the man Christ as his possession, he should cut off his affection to the above all possession. As he does not so we cannot say that he bought Christ by paying the price. The reason is as following. That is, Christ is the eternal life to us; our possession on the earth is like the dust. How can we say that as we leave the dust, we paid some price in having Christ? Therefore the fact that we possess Christ means to receive freely literally.

Anyway in having Christ as we throw away all things but is united with him we can take the relationship with him. If we stay in our seat but does not approach to him, such precious relationship cannot be connected. Therefore the prophet Isaiah said, ““Come, everyone who

thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk

Without money and without price. “(Is 55:1) the Apostle John said, “The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price. “(Rev 22:17) Just like that to believe in Christ is compared with drinking the water, it reveals to contents emotionally that the life of faith brings out. We should not believe in Christ by the dried, no tasting concept to have dried, but we should accept him by the joy and weeping faithfully.

2. We should not sell the truth

If we accept Christ with true heart truly, we never have the heart to throw away him. We admit him precious. As we accept him truly he gave true contents and joy to us. We know that he is more precious than our life. The time of death is approached to us, how can we throw away him? But for the men are foolish, they sold Christ and his world easily. Or, he sells it for his life, or, he sells it for the pleasure of the world, or, he sold it without meaning. There are several reasons to sell it meaninglessly. Or, for he was fallen down into the temptation of devil his heart become dark and leaves Christ farther. Especially without reason he stopped the life of faith for he felt the boring of the life his spiritual activity is stopped. Or, for human lazy character he throws away the spiritual sacrifice. Or, he continues what the Lord does not

please, or, he has no concern to the tide sin and commits sin habitually. The fact that the man commits sin habitually is different from a sin committed reluctantly.

24-25 The father of the righteous will greatly rejoice; he who fathers a wise son will be glad in him. Let your father and mother be glad; let her who bore you rejoice.

Here, the righteous son pleases his parent, just this is to reveal the biblical filial as main point with a simple word. Confucianism teaches several regulations to please his parent. They have some reasonable elements, but the regulation is not the center of God, but is the center of only parent. But the filial the Scripture says in the center of God's will and his righteousness. The children should please their parent. But for the parent is a human being, for they may have the case to please what it is not right, the fact that they fill their wrong thought with wrong elements is not for the parent in the true meaning. Because of it, The Confucianism also teaches that the children have to give some advice to their fault. For example, As the parent got fault, the children, "makes their power been low, makes their face been rejoice, their voice been soft and then they have to entreat to them, but if they do not listen to and honor more and to get their heart again they requests, although they request three times, they do not accept it, follow them in weeping. " This is the good lesson and does not contrast to the word of God, to

honor the parent (Ex 20:12). But the issue is the fact that Confucianism has no the complete truth to discern what the fault of the aren't. The system of truth to discern the righteousness and unrighteousness is only the Scripture of Christianity. Not only that, among the regulation of filial in the Confucianism, some is worthy but the other is not worthy.

As right regulation of the filial teaching of Confucianism is pointed, (1) As the children come out of the house, they should tell them surely, after they return to the house they should inform before their face. (). (2) As the children receives the love of parent, they please and do not forget it in joy, but as the parent hate them, they should be afraid of them only and they should not complain and as the parent commit some fault, they should oppose to them and request to them. (). (3) The filial son makes the heart of parent amazed, and they should not break out their will, make their bedroom been peaceful and serve them with food faithfully. ().

In the other hand, there are many wrong statutes. For examples, (1) the children should not scratch your body even if it is itchy before the parent. (). (2) The children should not climb on the high place as the parent is alive, and should not enter into the deep place () (3) The children get a good wife but if the parent hates her, they should drive

out her but although they have not good wife, if their parent please her they should change it until the point of death, etc.

The filial in the center of the parent teaches to the parent both the harmful lessons and benefit lessons finally. Therefore the Scripture of the Christianity says the filial in the center of God, that is, to do the righteousness as the children makes the parent pleased in true meaning.

26-28 my son, gives me your heart, and let your eyes observe my ways. For a prostitute is a deep pit; an adulteress is a narrow well. She lies in wait like a robber and increases the traitors among mankind.

Here, the wise man reveals himself as the speaker, (). The contents of this teaching are to keeping on the good way that the men are not dropped down into the lewdness. ().

“Give me your heart” We have much conflict things, although we serve the Lord but we do not devote our heart to Him. The Lord above of all wants our heart. “Heart” is not the brain, but is the center part, the source of love and emotion. If we do not devote our heart to the Lord, out all service is vain. Of the word, “heart” (לֵב) refers to the interpretation of verse 12 on the above.

“Let your eyes observe my ways” Here the word, “eyes” said the spiritual eyes than the physical eyes mainly. If the eyes of our heart are

conceived actually to the Lord naturally we enjoy him. Because he is the source of all amazement. Because he is the origin of all rejoice. Therefore Ps 43:4 points to God and said, “My exceeding joy”. Refer to Ps 16:11. The man conceived by the Lord has no the heart to love more than the Lord in whatever in the world. He does not put his eyes on the end of the earth like the fool. Refer to Prov 17:24. Because the fool does not the Lord, he does not search for the contents out of anyplace. But concentrates on all things in the world and also claims the covet.

“For” This word (כִּי) reveals the reason of the above verse. That is, the reason to follow the wisdom (the fear of God) is for to be dropped down into the way of lewdness. This logical method is same to the word of verses 19-21.

“A prostitute is a deep pit; an adulteress is a narrow well” This means that the one to be dropped down into the prostitute should be perished completely. Refer to the interpretation of chapter 5 and chapter 7.

“Increases the traitors among mankind.” (Verse 28). In other word, the prostitute tempts many men and makes them broken the covenant of marriage. D. G. Wildeboer said, “Breaking the marriage is breaking the faithfulness. The one to break the marriage does not say his own misconduct to his wife, his children and his parent frankly. So it also is cunning.” ().

29-35 Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who tarry long over wine; those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. In the end it bites like a serpent and stings like an adder. Your eyes will see strange things, and your heart utter perverse things. You will be like one who lies down in the midst of the sea, like one who lies on the top of a mast. “They struck me,” you will say, “but I was not hurt; they beat me, but I did not feel it. When shall I awake? I must have another drink.”

For this part states another reason (firstly it protects out of fornication 27-28) that he should enjoy the wisdom (the fear of God), that is, it protects him out of the drunkard. What this part remarked for long statement are (1) the fact that drunkard is so misery is revealed. They are plague, anxiety, division, blame, the wound without reason, the redness of eyes etc. (29-30) and (2) what added to it here is the fact that if a man likes to drink wine, it is difficult to cut off it. (31-35) because [1] Wine includes poison like snake venom and the nature to take temptation. (31-32) [2] as man is drunk by the wine, he has the lewdness heart and crazing (verse 33) Here so called for, the word, “strange things” (זָרֹת) points to the prostitute. Saying “perverse things” points that the drunkard becomes crazing state. [3] He does not feel the dangerous state. (34-35 a) “Will be like one who lies down in the midst of the sea, “means that he has the feeling like lying down on the sea.

And “like one who lies on the top of a mast. “Means also that the drunkard takes the dangerous attitude as such thing. He thinks like the thing that he does not feel painful although the men hit him. [4] He cannot abstain the wine for he was addicted. (Verse 33 b) He become like the state that the dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.(II Pet 2:22)

Chapter 24

Interpretation

1-2 Be not envious of evil men, nor desire to be with them, for their hearts devise violence, and their lips talk of trouble.

Refer to the interpretation of Prov 23:17. The reason to prohibit being with the wicked is for they study how to destroy the other. The word, “their hearts devise violence” (שׁוֹד יִהְיֶה לָבָם) should be revised into “their heart study the destruction”. For to study to destroy the other is the activity of extreme evil man means to agree with his evil deed already. Therefore the believer cannot unite with them. The believer should love all men according to the word of the Scripture rather he should love until his enemy. But because they keep on the sanctification it has limitation that takes the fellowship with the harden wicked one. As they have fellowship with the others, they encourages committing the other sin, accordingly if they do not glorify God by compromising with the sin, they should not take fellowship with them. Therefore Ps 1:1 said, “Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; “, II Cor 6:14 said, “Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?” If the believer does not keep on the sanctification but compromise with the wicked, how can their ending be different to the ending of the believer? How can we prayer like David did? David

prayed this one, that is, “Do not sweep my soul away with sinners, nor my life with bloodthirsty men,” (Ps 26:9) He again said, “Do not drag me off with the wicked, with the workers of evil, who speak peace with their neighbors while evil is in their hearts.” (Ps 28:3)

3-4 By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches.

It is obvious that this word is expressed by a metaphor. The word, “a house” does not mean a personal house or, a family. Jesus compared the whole life of a man as construction of a house too. He points to the deed to do by his word and said that a wise man is like to build the house on the rock. (Mt 7:24-27) And he here means that the one to obey his word is saved in coming world is like the fact that the house built on the rock does not destroy even by attacking of flood. Refer to Mt 7:21-23. Therefore the word, “by wisdom a house is built” means that the saved life of a man is established by believing the word of God and obeying it. And the thought, “by knowledge the rooms are filled with all precious and pleasant riches” does not mean that the material is abundant. The author of the Proverbs does not think that the blessing the man receives by the wisdom (the fear of God) belongs to the abundant material. Refer to Prov 3:14-15. Therefore this word is a metaphor, the heaven treasure is prepared much for true believer. The

prophet Isaiah also in describing the happiness to obey God's lesson compared as beautiful wall. Refer to Ish 54:11-13.

5-7 A wise man is full of strength, and a man of knowledge enhances his might, for by wise guidance you can wage your war, and in abundance of counselors there is victory. Wisdom is too high for a fool; in the gate he does not open his mouth.

The word, "wisdom" is the fear of God like the fact that the author of Proverbs always means. The contents that our text points are the fact that the one to take the fear of God is strongest, which is same to the word of Prov 21:30-31. There it said, "No wisdom, no understanding, no counsel can avail against the LORD." Refer to I Sam 17:46-47.

"In abundance of counselors there is victory." (Verse 6) Refer to the interpretation of Prov 20:18. "Wisdom is too high" (verse 7) the wisdom God gives is revealed that the men may be able to understand. This is like the fact that despite the light shines on the face of a blind man it is like the thing he cannot see. Therefore Jn 1:5 said, "The light shines in the darkness, and the darkness has not overcome it." The reason they do not receive the wisdom of God is for their non-repentance (unbelief). The wisdom God provides understands after the man believes first of all. It is different to the sensitive wisdom that is, the scientific wisdom. Because the scientific wisdom can be understood by the sense of the man after the man knows it firstly, after that he

believes in it. But because the spiritual wisdom is high, only the one to believe in it understands it.

“In the gate he does not open his mouth” (verse 7 b) that is, because the unbeliever does not receive the wisdom of God, in true meaning, it means not to discern the truth and the non-truth.

8-9 Whoever plans to do evil will be called a schemer. The devising of folly is sin, and the scoffer is an abomination to mankind.

Here so-called for, “Whoever plans to do evil”, “a schemer”, “folly”, “the scoffer” etc. means the same persons. In a short word, He is the to the sin. Charles Bridges showed some persons recorded in the Scripture, that is, Balaam (Num 31:16) Abimelech (Judg chapter 9) Jeroboam (I King 12:26-33, 15:30) Isabella (I King 21:25) etc.

What the man is so hateful is appeared by not reflecting himself before God and no repenting and being corrupted gradually. Whenever he oppressed the conviction of conscience, the conscience become weak gradually finally it should be paralyzed. As the man do so what he thinks become sin. Therefore our text said, “The thought of the folly is sin”. The different point between the saints and the wicked are depended on whether repentance or not. Although he know his sin, if he does not repent it but lives in the sin always he become hard-faced that is become the wicked man. In the other hand, if the man

understands his sin and returns, and he is renewed by receiving God's grace, (Prov 28:13) he become a saints. In contemporary day many theologians teach the other but they do not have the tear of repentance really they are foolish and arrogant. They are the men that make the others become the children of hades than themselves. (Mt 23:15) John Bunyan, who can call for an example of the saints, used to be suffered for wicked thought in him.

“Is an abomination to mankind” Many wicked men may receive the love of people. But because the wicked one is not extreme evil man. Before the evil does not arrive to the extreme state, the men do not feel it as evil. Because they were corrupted and become dark. However such corrupted man also knows the extreme evil as evil. So the man should awake up at this point. That is, he should understand small evil too and should hate it. For small evil belongs to the stream of evil it is the object of hate like the great evil.

10 If you faint in the day of adversity, your strength is small.

What we understand in the word of this phrase can know our weakness as the man meet the tribulation. As the man takes peace, he is arrogant like he himself become strong but does not depend on God. Just like that the man lives in being deceived by himself. Actually the man has only weakness. David, who was a great general of Israel was met the

tribulation and had frustrated in it. Refer to I Sam 27:. But then as he received the power of God and then he was bold. (I Sam 30:6)

As the man knows his weakness it is precious. Because Then he depends on only God wholeheartedly. In such meaning Paul said, “For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.” (II Cor 12:10). We remember always that the power belongs to only God (Ps 62:11) as he depends on only God he can get the power. Is 40:28-31 said, “ “.

11-12 Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, “Behold, we did not know this,” does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work?

Here so-called for, the word, “those who are being taken away to death” and the word, “those who are stumbling to the slaughter”, according to B. Gemser, it means the sacrifice of the men to come out of the confusion of social order. () That is, they are like general false witness in the corrupted society and the harm of adultery. (Prov 14:25, 7:22, 9:18). The oppression of the weak and the poor also are described by the terms, death and slaughter in the Scripture. (Ps 64:4-6 94:3-6, 109:16, 143: Hos 4:2 Am 2:7)

“We did not know this”. The one to say so see the misery man with his eyes and passed away directly and then excuses before the men that he did not know the misery situation. His excuse includes that he reveals his goodness to the men in his heart. The priest and the Levite to see the one harmed by a thief but escaped and passed away him are the men to excuse such thing. (Lk 10:31-32) Because they executes the unmerciful activity but reveals as the merciful priest before the men. In contemporary day many pastors do not execute the mercy always reveals himself as good man. They pretend not to know the contemporary present situation.

“Does not he who weighs the heart perceive it?” Here, so-called for, the word, “he who weighs the heart” means that God knows the heart of man and knows deeply and exactly. As the man measures something with the measurer observes how direction was it inclined. Then he knows the different point of light and heavy carefully. Just like that God observes whether the thought in our heart over excess, or, short in detail. God knows the heart of a king as measuring it on the measurer and the result was revealed on the wall of the palace. (Dan 5:5) Among the word recorded in it the word, “tekul “(טֶקֶל), it means “TEKEL, you have been weighed in the balances and found wanting” (Dan 5:27). God knows moving of our thought and its tendency as he checks up our heart on the measure. That is, he knows all situations,

13-14 My son, eat honey, for it is good, and the drippings of the honeycomb are sweet to your taste. Know that wisdom is such to your soul; if you find it, there will be a future, and your hope will not be cut off.

Ringgren says, “Here, the word of honey is used like a maxim. Here, the purpose that this is quoted here is to express the character of the wisdom that we should long for actually.”() (). Here, the word, “eat honey” is a metaphor of our attitude to take to the word of God. It is sure that the word, “Know that wisdom is such to your soul” reveals that verse 13 on the above is a metaphor.

The thought to believe in the word of God like eating is revealed much in the Scripture. Jeremiah said, “Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O LORD, God of hosts.” (Jer 15:16) Peter says, “Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation” (I Pet 2:2) Refer to I Cor 3:2, Heb 5:11-14. To believe in the word of God as eating means to believe in it faithfully and in his heart deeply. The hungry man does not eat the food falsely. For he knows that as he eats the food he keeps on the life, he enjoys to eat it. Ch. Bridges said that the sweetness of the word of God takes by accepts it experimentally. (Experimental knowledge alone gives spiritual discernment.) David, to believe the word of God

experimentally said, “More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb.”(Ps 19:10) Refer to Prov 16:24. Despite it is so, the contemporary many believers and many pastors try to treat the word of God by his brain without such experience to obey it. So they do not know the sweetness of the word of God.

“There will be a future” Here, the word, “future” (אַחֲרַיִת) means the eschatology time that is, coming world. Some said, here, the word, “future” points that the one to accept the word of God sweetly like honey shall have the time that he does well in the world. But it is the theory that it cannot be established. Do the faithful believers enjoy absolutely the happiness of this world in one time? It is not. As they believe in well they are persecuted in the world. II Tim 3:12 said, “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,” Therefore the word, “ ” points that the souls of the saints shall be well in the coming world. Of course, this word does not reveal the view of coming world in the New Testament, for example, “Yes, we are of good courage, and we would rather be away from the body and at home with the Lord.”(II Cor 5:8). But we affirms that the word, “the future” (אַחֲרַיִת) of the Proverb points to coming world by the principle of thought in the Old Testament. The Old Testament is the type of seed of the revelation but it is not fruit, it has the aspect not to reveal brightly like the New Testament in some doctrines. The Old

Testament presupposes the living of soul after the death of the man and gives all lessons. ().

“Your hope will not be cut off.” Refer to the interpretation of Prov 14:32.

15-16 Lie not in wait as a wicked man against the dwelling of the righteous; do no violence to his home; for the righteous falls seven times and rises again, but the wicked stumble in times of calamity.

This treats the affair happened in the world often, that is, the issue that he wicked persecutes the good man. The unrighteousness and the righteousness always hit each other. But God always saves him by standing at the righteousness. In the world the fact that the righteous is dropped into the trouble by the wicked, is happened. In other word, they may have the time to be dropped down. As we see it in a glance, it is strange. But it is not the problem, because their slipping is not the ultimate failure, but because it is the chance to experience God’s power that makes him roused again. God protects the righteous (true believer) as himself. Therefore it said that the one to harm them means to harm the eyeball of God directly (Zech 2:8), he protects them by carving their names in his palm. (Is 49:16). Jesus said that the activity to persecute the believer is same the activity to persecute Himself. (Jn 15:18) He said to Saul (Paul) who persecuted the believers, “And falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you

persecuting me?” And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting.” (Act 9:4-5) God protects true believers so. So our text said, “The righteous falls seven times and rises again, but the wicked stumble in times of calamity”. (Verse 16) Refer to Job 5:19-20. Although true believer commits sin and receives the discipline of God temporarily God restores them with love finally. Mic 7:7-10 said, “But as for me, I will look to the LORD; I will wait for the God of my salvation; my God will hear me. Rejoice not over me, O my enemy; when I fall, I shall rise; when I sit in darkness, the LORD will be a light to me. I will bear the indignation of the LORD because I have sinned against him, until he pleads my cause and executes judgment for me. He will bring me out to the light; I shall look upon his vindication. Then my enemy will see, and shame will cover her who said to me, “Where is the LORD your God?” My eyes will look upon her; now she will be trampled down like the mire of the streets.”

17-18 Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles, lest the LORD see it and be displeased, and turn away his anger from him.

Here, it reveals how much dangerous it is to break out the commandment to love the enemy (Mt 5:44 Lk 6:27-28, Lev 19:18).

Not only that this means that what the man executes cruelly with his center is so hateful in the sight of God extremely. God punishes the

cruel man Prov 17:5 said, “Whoever mocks the poor insults his Maker; he who is glad at calamity will not go unpunished.” Therefore the one that pleases the slipping of the enemy is punished by God and then he himself shall be slipped down. “Turn away his anger from him” (verse 18) is the meaning. Ch. Bridges reveals some examples in the Scripture accomplished as to the word, that is, Edom that pleased the destruction of Israel received the woe, (Lam 4:21-22, Ezek 35:15, 36:5-7 Ob 1:8-10) , Tyro that pleased the destruction of Judah was the woe (Ezek 26:2) , Babylon that pleased the destruction of Judah, (Jer 51: 1-64) , Moab that pleased the destruction of Judah (Jer 48:26-27) Ammon that pleased the destruction of Judah (Ezek 25:1-7) and the other like that. And as the Palestine pleased that they treated Samson picked out his two eyes as a spectacle, they themselves were punished and were died. (Judg 16:21-30)

19-20 Fret not yourself because of evildoers, and be not envious of the wicked, for the evil man has no future; the lamp of the wicked will be put out.

Refer to the interpretation of Prov 23:17. Of the word, “has no future” refer to the interpretation of the above verse 14. “The lamp of the wicked will be put out.” means the destruction of the wicked.

21-22 My son, fear the LORD and the king, and do not join with those who do otherwise, for disaster will arise suddenly from them,

and who knows the ruin that will come from them both?

Here, “the king” points to the ideal king that God uses. (Prov 21:1)

The one to rebel the ideal king of course is the reckless one. To oppose the goodness is evil. Then does not this word relate to evil king completely? The fact that whoever should not deprives the kingship, as personal qualification out of even the wicked ruler is what the contents of the text teaches to us. Here are some thinking issues as following. (1) The issue of the faith conscience in the believer to the wrong government. The text prohibits personal rebellion to the wicked ruler and the unrighteous government but it does not mean the unlimited obedience of the people. Rebellion and disobedience are not same. Although it is the command of government, if it is the unrighteous demand (like the things to tempt the faith), the believer does not need the obedience. They cannot offer the belongs of God to Caesar. Refer to Mt 22:21. Then also the word of Rom 13:1-7, “Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers is not a terror to good conduct, but too bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an

avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed." does not command the fact that the people should obey unlimitedly to the government. The word also reveals that the believer should live in theism in relating to the nation. In other word, he should live as the purpose to glorify God in the national life.

(4) The attitude of the Christian believer to the unrighteous politic. As personal qualification he cannot remove the king by using violence. (Henry Stob, *The Christian Concept of Freedom* pp 24-25) But the high officials and additional officials need to protect the people, if they need; they have responsibility to remove the source of wicked dominion. Calvin said, "There is no the beautiful affair to deliver our nation out of the tyrant." (Institutes II, 10:6) What Calvin anted is not revolution, but the legal reformation.

(3) The mission of the Christian church to block the fault of government. The Christian church (It does not say the personal qualification of the Christian) does not exist for the nation directly; as they execute the responsibility they should execute it indirectly. But what we should

remember is the fact that the responsibility executed for the benefit of nation has the indirect character the influence can be excellent essentially. Because the Christianity church possesses the truth as the light of the world. H. Meeter said of the indirect role to the church as following, That is, “The church gives influence to the conscience of people and the officials; she can give the indirect impression to the nation. As the conscience of the officials and the people become as the mind of Christianity, the nation get closer to the laws of God in the religion and moral. Such indirect impression is accomplished by following method.

(1) As the church proclaims the gospel it is accomplished, that is, as the church proclaims the gospel, she teaches the principles of God’s word applied in all things of human life.

(2) The Christians should explain the principles of the Scripture to relate to the life of people. (3) The Christianity should be welcome by the general people of the word of God through all propaganda agencies and should try to impress them.” (The Biblical Ideas of Calvinism, pp. 146-147)

23-26 These also are sayings of the wise. Partiality in judging is not good. Whoever says to the wicked, “You are in the right,” will be cursed by peoples, abhorred by nations, but those who rebuke the

**wicked will have delight, and a good blessing will come upon them.
Whoever gives an honest answer kisses the lips.**

This part says the righteousness of judgment. The judger is hated by people but the righteous judger is applauded by them. () Refer to the interpretation if Prov 18:5. Judgment is to replace of righteousness of God. Therefore many words that the judgment should be kept on justice come out of the Scripture. (Lev 19:15 Duet 1:17, 16:18) Keeping on the justice say always is the fact that the conscience God always gives also says. The old writing in oriental world, Sukyung said, “rules over by righteousness.” As the heaven watches out the below people they claims the righteousness,” And king Soon said, “As it is fair it can be submitted. “. Because the righteousness is established as the foundation of universal order, without this on, no peace. The fact that God saves us by grace without our merit comes out of his fruit that he himself accomplished the righteousness by substituting our sin by his begotten son. (Rom 3:25-26) “Whom God put forward as propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.” As the ruler does not establish the righteousness, it is so sure that his people hate him. The issue that practicing the righteousness to relate to the physical life is understood by the men not to know God.

Therefore the government not to practice the righteousness of God so far shall be judged by the people. Prov 16:12 says that the kingship is established by righteousness strongly. So the ruler should not be afraid of punishing the evil.

“A good blessing will come upon them.” (Verse 25) This means that the ruler punishes the evil man in fair shall be blessed by God. God does not live only the church and also watches the actual life of the mankind and judges them. ““Whoever gives an honest answer kisses the lips” (verse 26). That is, it means that right judgment out of the judge court is sufficient to it as kissing to the righteousness. Refer to Ps 85:10.

27 Prepare your work outside; get everything ready for yourself in the field, and after that build your house.

That it means that the man establishes up family, he should prepare the financial issue firstly. This means that in whatever, he should execute to the work of preparation in order above of all. (). The things executed without full preparation should be failed. As we follow Christ, we should prepare the attitude of our sacrifice, first of all. Jesus revealed two metaphors to teach such necessity of preparation, that is, the budget of expense for building up the tower (Lk 14:28) and the preparation of military power of a king to try to start the warfare (Lk 14:31-32)

28-29 Be not a witness against your neighbor without cause, and do not deceive with your lips. Do not say, “I will do to him as he has done to me; I will pay the man back for what he has done.”

And here two lessons are revealed, (1) He should harm the other with false evidences (verse 28) (2) he should not avenge the other although he gets some loss. (Verse 29)

Of the evil to harm the other with the false witness, refer to the interpretation of 21:28 on the above. And of the word, “he should not avenge the other” also refer to the interpretation of 20:22.

30-34 I passed by the field of a sluggard, by the vineyard of a man lacking sense, and behold, it was all overgrown with thorns; the ground was covered with nettles, and its stone wall was broken down. Then I saw and considered it; I looked and received instruction. A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a robber, and want like an armed man.

Refer to the interpretation of above 6:9-11 to the meaning of this part

Chapter 25

Interpretation

1 These also are proverbs of Solomon which the men of Hezekiah king of Judah copied.

From here to chapter 29 this is the correction of special proverbs. Of course, it is the work of Solomon; under the lead of Hezekiah his servants were edited and were published. “Hezekiah” was a king of Judah that had ruled from BC 720- 692. According to I Kig 4:32 Solomon made 3000 proverbs and also 1505 songs. Of course he was written these all things by the inspiration of Holy Spirit.

2 It is the glory of God to conceal things, but the glory of kings is to search things out.

At this point, refer to Duet 29:29. It said, “The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.” We also see two things in this word. First, the fact that God and his working are hidden, that is, it is mysterious. (Verse 2 a). Second. The word of the laws that we should obey are revealed. The first of above is related to God directly, second thing should be practiced by the king.

(1) God himself and his direct working are concealed. The word of God about the hidden issue of God says many things, which come out of Is 45:15, 55:8, I King 8:12 Rom 11:33-34 etc., his name is called for the wonderful. (Judg 13:17-18) The fact that God is concealed like this one can be the object of our faith. The visible things we can see are to be rotten but invisible God is everlasting. (I Tim 6:16) The visible thing is not the essence of all things but invisible one is the foundation of all things (Heb 11:3) because the human soul was created to long for the eternity (Eco 3:11), he put his hope on the invisible eternity. (Rom 8:24)

By the king the standard of human activity is realized. What our text said, the word, “The glory of kings is to search things out.” reveals this one. The fact “to search things out” means that the idealistic king receives the revelation of God and teaches it to the people. Not only that he know the issue of the people well and approaches to God and only say the direction of God about it. Although Moses did not receive the name, the king of Israel, but it is sure that he worked as the ruler of Israel. God’s will was revealed to the detailed life areas of Israel’s people through him. Refer to Num 36:5. Solomon also knows all issues of Judah nation in detail and ruled over the people of God by receiving God’s wisdom. The idealistic king knows the actual situation of the people in detail, and the one to rule over them diligently by God’s wisdom.

In the oriental world the king soon, noble king in old China was a watched man. Although he did not serve God rightly, anyway he supervised his people deeply. Therefore Confucius applauded that he was a great wise man. Confucius said, “Soon is indeed a great wise man. Soon likes to ask something, he wanted to know of easy words in detail.” In the other hand, Noja said, “to rule the great nation is like the fact to boil small fish.” The meaning that he said so point that the king should take not hasty activity to rule over the people but he should put still. He again said, “The politic analyzes obviously and reviews all things without spare time in detail, the people has the contesting heart and shall be dropped down into the insufficiency of their desire.” This is the word that Noja applied the teaching of secret vanity to his political philosophy. In the political philosophy of China, so-called for the theory of law- statement is to make the king been an object of honor out of the state hidden him, which comes out of the political philosophy. The bad thing that the king myth zed into a god in oriental world was the result of the teaching of secret-vanity. But the political philosophy of Noja on the above came out of wrong thought to mock the people. How can the leader lead the other rightly without his activity? The Scripture teaches that the leader itself should be an example and rule over them devotedly. Rom 12:8 said, “The one who leads, with zeal...” Refer to Prov 12:24.

3 As the heavens for height, and the earth for depth, so the heart of kings is unsearchable.

The revision of Hebrew word of this phrase is as following, that is, “the heavens” belongs to height and the earth belongs to the depth and it is difficult to measure the heart of king.” The word, “like” in the Korean version is not revealed in the original text of Hebrews. Here, the author does not compare the heart of king with the height of heaven and the depth of earth. His word means that the heart of king is only deep in the mankind. This is the qualification of ideal king. For example, it points the qualification like David and Solomon that God took. For God controls the heart of ideal king, (Prov 21:1) the men swiftly cannot judge their heart.

Actually the heart to rule over many people should take the deeper wisdom than the heart of many people. Although the general rulers do not receive ruling by the revelation of God directly, they should have the deep wisdom by learning the word of the Scripture transferred out of the old time.

4-5 Take away the dross from the silver, and the smith has material for a vessel; take away the wicked from the presence of the king, and his throne will be established in righteousness.

The kings do not need to be afraid of removing the treacherous retainer. Because he is supported by the conscience of all people, his position is

strengthened more. The king to appoint the treacherous retainer only should be received the result of sin in him (king). Therefore the credit of the treacherous retainer is the activity to suicide king himself foolishly. Soon king that was called for an honorable king in the old oriental day deleted four officials to take great fault out of their seats. David also deleted the not right officials without hesitating. (Ps 101:1-8)

6-7 Do not put yourself forward in the king's presence or stand in the place of the great, for it is better to be told, "Come up here," than to be put lower in the presence of a noble. What your eyes have seen

Here, so-called for, the word, "Do not put yourself forward in the king's presence" does not mean that the one to have official should not contest to the king. This means to prohibit that the official should be lifted up among all companies. To be faithful to his position is the method to live rightly but to take high official is arrogance and harmful to himself. Because the man is the descendant of corrupted Adam he should think that he himself is sinner to be died naturally, they want only to be entertained at the high position. Then they do not take only the prosperous way before their way. The word of God said, "Humility is the leader of honor." (Prov 15:33) Jesus also gave the lesson like our text. (Lk 14:7-11)

Because it is experiential fact so obviously that a man takes humility, he himself rather becomes well, the moralists also that do not arrive to the authority of the word of God, stressed humility. The KyumKwy in Juyak (The book of changes) is the image buried in the ground, that is, it means that he is high position but as he descends into low seat and as he gets humility he should be prosperous. The image of this Kwy is put on the Konkwy and GanKwy is put below it. The mountain is high but it is put in the low earth is the symbol of humility. The commentary of Confucius about this Kwy said, "For the mountain is put in the earth it is humility." Not only that, the philosophy, Noja also stressed the humility and said, "The reason that river and sea are king's sons of all valleys is for they are put below river and sea. For it they become the sons of king of all valleys. For the reason as the noble man stand up on the people, surely they should be descended into below the people. As the noble man stand up before the people, surly he is put behind the people. For such reason as the noble man is stood up the high seat, the people do not take heavy and as he is stood before the people think that he is not bothered. For such reason the all people in the world rejoice and supports and do not hate him. Because he does not quarrel all world do not take quarrel."

The words of Confucius and Noja to humility came out of the background of their philosophical thought. Confucius said the principle of Yin Yang without life, Nona teaches only it with the thought of

secret vanity. They did not know living God. But the humility of Christianity is to be afraid of him before living God and rejoice and is established by moving of the powerful life.

8-10 do not hastily bring into court, for what will you do in the end, when your neighbor puts you to shame? Argue your case with your neighbor himself, and do not reveal another's secret, lest he who hears you bring shame upon you, and your ill repute have no end.

Here, it teaches what the quarrelsome person should be careful of. That is, what the quarrel to be ashamed is. First. As the man quarrel hastily, he shall be bring shame. (Verse 8), Second. Among the quarrel he himself to reveal the secret of the other obviously shall be ashamed. (9-10) as we explain it in detail, it, as following, drops down the honor of personality

(1) As he is participated into the quarrel hastily why does he meet shame? Because he starts it hastily already he quarrel with temper and angry. The temper and the angry shall be dropped down into the earth. Not only that, for he comes out of hastily h does not prepare the knowledge to overcome it, the weak point of his word shall be revealed.

(2) In quarrel he reveals the secret of the other why does he meet shame? Because it is principle to say only the word to solve the issue. But because to leave the issue and to say the weak point of the other

means to attack his personal personality. Anyway attacking the personal personality is not discerned the truth but a means activity. Despite the secret work of the other belongs to his private issue, it is impolite to invade to this issue. He in his whole life shall be ashamed for the word, and it is hard to escape to hate the other. Therefore as the men quarrel each other without intending he should say only the issue with good heart.

11-12 A word fitly spoken is like apples of gold in a setting of silver. Like a gold ring or an ornament of gold is a wise reprove to a listening ear.

These two phrases mean that the word of worthy advice bears the fruit. Verse 12 only explains the above phrase (verse 11) in supplementary. Here so-called for, The Hebrews (אָפֶּנִּי) of the word, “fitly” has the meaning of “wheel”. That is, it points to adjust well in the case and to turn around. Therefore Delitzsch translated into the environment. Then as the advisor teaches to the other he should consider several things well and adjust well. (1) As the advisor himself has love and peace, he should say. (2) He should not say with mocking attitude. (3) He should not say hastily (4) He should say without having polite attitude. As the other accepts such words well, it is a great entertainment to him (the advisor).

The words, “apples of gold in a setting of silver”, “a gold ring or an ornament of gold” mean the great entertainment. The one to be hungry and thirsty to long for righteousness (Mt 5:6) treats the advice of friend as the great entertainment. David said, “Let a righteous man strike me—it is a kindness; let him rebuke me—it is oil for my head; let my head not refuse it.”. (Ps 141:5)

13Like the cold of snow in the time of harvest is a faithful messenger to those who send him; he refreshes the soul of his masters.

This means that as the messenger for his owner accomplishes his mission it gives great rejoice to his owner. Here, so-called for, Hebrew text of the word, “Like the cold of snow in the time of harvest” (כְּצֶנֶת־בְּיוֹם קָצִיר (שֶׁלֶג | בְּיוֹם קָצִיר) should be revised into “at the harvest day it is cold like the snow.” In Palestine, the time of harvest is hottest. Then coldness of snow can make him been cool. The activity of the messengers to make their owners been cool is recorded so much in the Scripture. For example Elieser to bring Rebecca as the wife of Isaac (Gen chapter 24), the servants that brought Apostle Peter to the house of Cornelius, (Acts chapter 10), Timothy that gave comfort to Paul by having been to the Thessalonian church. (I Thess 3:4-10) etc. (Ch. Bridges) At this point, we have what we should keep on in our mind. It is the fact that as the men to preach the gospel executes rightly indeed it pleases God. They should try to be faithful only God because they are the servants of

Christ. (Gal 1:10) God see even the field of the faithful servants beautifully. (Rom 10:15) Refer to Is 52:7. Paul points to the faithful servant of God and said. “Christ’s fragrance before God.”(II Cor 2:15)

14 Like clouds and wind without rain is a man who boasts of a gift he does not give.

The revision of Hebrew text of this phrase is as following. That is, “The one boasts with false gift is like the fact that the cloud and the wind have no rain.” As the cloud and wind moves together it is not quiet and noisy. It seems the state that the rain comes soon despite it is so; there are many cases to have no rain. The author said such case Just like that the false teachers of church say much words to seem to give many benefits to the church soon and boasts of it. But they finally they do not give any benefit but rather they harms to the church. Jude 1:12-13 say of the false teachers. They says, “These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.” The principle of such activity of the false teachers has the devil as its source. The devil promised to the forefathers of mankind, that as they eat the fruit of good and evil tree, their eyes shall be opened and they know the good and the evil like God, (Gen 3:5) and also it promised to Jesus falsely, “And he

said to him, “All these I will give you, if you will fall down and worship me.” (Mt 4:9)

15-17 With patience a ruler may be persuaded, and a soft tongue will break a bone. If you have found honey, eat only enough for you, lest you have your fill of it and vomit it. Let your foot be seldom in your neighbor’s house, lest he have his fill of you and hate you.

Here, it says three things about abhorrence or, self-control. First. In the relationship to the official he should endure for long time. (Verse 15) Second, he should not eat much honey (verse 16) third; he should not go through the houses of his neighbor. (Verse 17) etc.

(1) He should endure for long time in the relationship to the official (verse 15) Here, the word, “official” (𐤒𐤕𐤕) points the high official like the judger. (Abdre Barucq: 𐤒𐤕𐤕 signifie pluto “chef, prince” que “juge” – Le Livre des Proverbs, 1964, p 194). The one to request the right judgment may be angry easily for the laziness of the judger. But our text means that if he keeps on the gentle attitude, the judger is impressed. Such thing like that is same to the other rulers. David keeps on the gentle attitude until the end to Saul to try to kill himself. Despite he had a chance to kill Saul at the Engedy den; he did not kill Saul After that he exhorted the repentance of Saul. He lied down on the earth and told him (I Sam 24:8), he called for Saul “ my father” (I Sam 24:11) he pointed himself and he seemed to be a dead dog or a flea.

(I Sam 24:14) The fact that he become so gentle is for he believed in Jehovah as his judger. (I Sam 24:15) Refer to Lk 18:2-5.

“a soft tongue will break a bone.” This means that to be endure softly for long time overcomes the strengthened thing. The German maxim, “patience is stronger than gold.” explains our text. Noja , the old philosopher of the oriental world also said a metaphor of water in the meaning of the doft thing overcomes. He said, “ In the word, there is no softer and weaker thing than the water. But in attacking to solid and strengthened thing, there is no better thing than the water. ... The one accepts all misery things of the nation and endures it is called for the son of a king in the world.” If Noja said such word by respecting the patience in the philosophy of secret vanity in the life, how much shall the believers to believe in living God endure? Refer to Prov 15:1

(2) He should not eat much honey (verse 16) Here, “honey” is the metaphor of the pleasure (the thing like the pleasure of family) to have at this world. We can use the pleasure of this world but we should live in the center of God without being fallen into this one extremely. The fact that loves God more than the pleasure of this world is astray out of the truth. Paul exhorted the believers that they should take the attitude like the one not to use it. (I Cor 7:29-31)

(3) He should not go through the houses of his neighbor. (verse 17) This is the word that he keeps on the weak points of the mankind in their mind. The mankind is different to God, and then they as he are not kind infinitively. If they walk around their neighbor often, it can

influence the harm to the private life of the neighbor. But as we approach to God. But as we approach to God, rather it is good not to limit it. When we approach to him and cry out to him at the day and the night, he pleases it more. (Lk 18:7) Refer to Jam 1:5. He pleases that we requests strongly too. (Lk 11:8) Refer to Eph 3:12, Heb 4:16, 10:19-20. He loves us until the end (Jn 13:1 Mt 28:20) and also he loves us eternally. (Heb 13:8)

The fact that the man goes to his neighbor house often is hated by the house has informed by the experience of mankind well. Because of it the secular literature said, “As he stays for long time, he shall be despised, the intimacy relationship may be broken out. We can know that the relationship for three or four days is different to the first day.”

18 A man who bears false witness against his neighbor is like a war club, or a sword, or a sharp arrow.

Here, so-called for, the word, “bears false witness against his neighbor” means to deceive the other by lie and to criticize him. Just like that, blaming the other with deceit, it is the sin of lie at the same time, the sin to kill the other. Blaming the personality of the other is to destroy the value of his personality; it is the wicked sin like the murder. For receiving the blame with the lie is so great wound, Jesus promised the award of heaven to the one harmed by unfair. (Mt 5:11-12) Because blaming the neighbor with lie is the cruel activity like the activity to kill the other with piecing him, the one to commit such sin is compared into

horrible weapon of murder, that is, pointing them, it said, “a club”, “a sword”, “a sharp arrow”.

Then the blasphemed one by the wicked false has the way also to receive the comfort. (1) The fact that the curse without reason do not come on. Prov 26:2 said, “Like a sparrow in its flitting, like a swallow in its flying, a curse that is causeless does not alight.” (2) The affair that his blasphemies with the lie are not accident but come out of permission of God. God permits the thing blasphemed in unfair to make the believer been humble. As we see II Sam 16:5-14 David was cursed by Simouy in unfair as the believers met such unfair thing, it is best way that he commits all things to God and keeps on it in silence.

(4) As the honor of the believer is harmed in unfair, he should think his shortness before God. He has many things to make his names been unclean not his essential heart. Therefore he should not think only the unfair thing that his name is made dirty by the unrighteous men but he should repent his past sin for he made the name of God been dirty by him in examining himself.

19 Trusting in a treacherous man in time of trouble is like a bad tooth or a foot that slips.

As the man chews the food with the broken teeth, he gets painful and has no effective. And as he walks with broken foot, also he get painful but he cannot achieve the work. What we depends on the lair is like so.

As whoever meets the difficult thing, if he expects at the false help, he cannot work and shall be afflicted because the lair surely rebel.

Our text has the spiritual meaning It means that he should not the man but only God in the much trituated world. Because as the man thinks of the ultimate thing, all are false. (Jer 17:9) Rom 3:4 said, “By no means! Let God be true though everyone were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.”

Therefore the word of Scripture said that the believer should believe in only God in the tribulation. Ps 9:9 said, “The LORD is a stronghold for the oppressed, a stronghold in times of trouble.” in Ps 50:15, God said, “and call upon me in the day of trouble; I will deliver you, and you shall glorify me.” Refer to Ps 77:2, 81:7, 86:7, and 91:15. God said a metaphor about the issue that Israel did not depends on God but depend on Egypt, it is like depending on “Behold, you are trusting now in Egypt, that broken reed of a staff, which will pierce the hand of any man who leans on it. Such is Pharaoh King of Egypt to all who trust in him.” (II King 18:21)

20 Whoever sings songs to a heavy heart is like one who takes off a garment on a cold day, and like vinegar on soda.

The man gives comfort to the harmful man by experiencing his sorrow. Therefore Rom 12:15 said, “Rejoice with those who rejoice, weep with

those who weep.” Despite it is so whoever sings delight song to the lamented person it is not the comfort to him but rather it makes him added more grief. Just like that the man is like, “one who takes off a garment on a cold day,”

If he takes off his clothe in the cold day, he shall be afflicted more by the cold.

“Like vinegar on soda”. Means that it is not any effective. Just like that, singing the delightful song to the sorrowful person does not give any comfort.

And also our text has the spiritual meaning. It is the fact that as we execute God’s truth, we should fix to the time. Although some is good, as we execute it, we should fix to proper time. So Eco 3:2-8 said 28 times, it reveals the fact that the work of the man also should be fixed to that time. Jesus executed in fixing to the time in all activities. Refer to Jn 7:6. As we reveal above two examples here, in the case that we give advice to our friends, the advice itself is precious. But we should keep on sincerity. At the proper time. And among the family there is the time that takes different opinion each other. Then it is good that they avoid quarrelling and should wait for the peaceful time and say some. Much fighting and quarreling of the men are happened by ignoring the time and attacking without caution.

21-22 If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink, for you will heap burning coals on his head, and the LORD will reward you.

To love the enemy is the lesson of this part. To love the enemy is the character of God; the believers should follow him and execute so. Refer to Mt 5:43-48. As we were his enemy, he made peace with us by his son was died. (Rom 5:10). Such noble virtue comes out of only the Scripture of the Christianity. Confucius of the oriental world said, “pay the debt with the right thing and pay the virtue with the virtue. “ Here so-called for, the word, “pay the debt with right thing” is same to the word that pay debt with righteousness, this is not the word to love the enemy and to forgive him. And what did Noja teach? He said as following in the meaning to pay the debt with virtue. That is, “the wise man has no settled heart, and he treats the heart of the people with his heart. I treat the good man with my goodness. Then they all become the good men. I believe in the one to have credit. But I believe in the one not to have credit. Then all men become the men of credit. “This lesson of Noja is very good in external view. But he solves the essential issue easily. For example, “I treat to the not good man with good will. Then all things become goodness. “This is the word that comes easily, imaginatively, without solving the issue of sin concretely. Because, in this world, although the wicked is entertained the goodness by the good man, the personality of the wicked absolutely is not changed, rather the rebellious things are happened much. Jesus did not solve the issue of

the wicked imaginatively like Nona. He loves the enemy by the fact that he bore their sin burden and solved their issue essentially. He solved the issue of sin in the mankind by the suffering of the difficult cross. As the Christian Scripture said, to love the enemy comes out the criteria, the love of great atonement. Therefore we can say as following. That is, the lesson of Noja is imaginative, and idealistic do not bring true realization, but the teaching of the Scripture is depended on the concrete fact of atonement and the accomplishment is warranted. Therefore we believe that the noble moral to love the enemy, in the true meaning, belongs to only the Scripture of Christianity.

“You will heap burning coals on his head” That is, the enemy to receive the warm love is pieced in his conscience and then he takes shameful figure. Refer to Rom 12:20.

23 The north wind brings forth rain, and a backbiting tongue, angry looks.

Because the Palestine has no raining by the Northern wind, here is a difficult issue. Therefore a certain interpreted that here the word, “The north wind” (צפון) is not simple Northern wind, but Western-Northern wind.

And a certain scholars interpreted it as Northern wind literarily, after the northern wind was passed through, good wind to bring the rain.

The word, “a backbiting tongue” (לִשׁוֹן סֵתֶר) means “secret tongue” which points to the word to harm the other and the word of the flatter. The one to listen to such word has “angry looks” comes out of the righteous heart. Many men listened to the word of the flatter directly and love it is the thing to throw away the righteousness and it is so sorrowful thing. But the righteous do not accept the word of the flatter before him. David rather was angry to the one that reported to kill king Saul, his enemy and commanded to kill him.(II Sam 1:1-6) And he commanded to kill Regab and Baina that reported to kill Isbothe, son of Saul. (II Sam 4:5-12) The attitude that David executed was written in history permanently teaches the righteousness to us. We should read these two events on the above in detail and should teach them.

24 It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife.

Of this word refer to the interpretation of 21:9 on the above. The purpose to repeat same word is to stress the teaching. Actually as the family is unsafe, all things become wrong. Therefore a maxim in the oriental world said, “The family has peace, all things are accomplished.” This is the truth that the mankind understands by common grace. The word of God is realized by right experience of the mankind.

25 Like cold water to a thirsty soul, so is good news from a far country.

Here, the word, “good information” (good news) is important. This word makes us thought of the fact that as Jesus got thirsty, he requested some water to a Samaritan woman and the fact to proclaim the gospel (joyful news) to her. The gospel is the joyful news of the kingdom of God that comes to the mankind in the seat of destruction. Because the gospel gives true sufficiency to the soul, the Scripture compares as the water. Refer to Jan 4:14, 7:37-39; Rev 22:17 Is 55:1.

What we should think at this phrase is the element of waiting for example, the man that left the family and stayed at the far place, longs for the letter of his family to come out of far his nation.

The letter, above of all, gives sufficiency to him, because he waited for it and longed for it sincerely and then received the news. We should have the attitude to wait for the grace of God, to long for it. As we did so we receive the grace and get sufficiency by the grace. Therefore the Scripture reveals many words to look at God. (Gen 49:18, Ps 25:3, 5, 21, 33:20, 27:9, 39:7, 40:1, 59:9, 62:1, 69:6, 104:27, 123:1-2, 130:5, 145:15, Is8:17, 25:9, 26:8,30:18, 33:2, 49:23, Jer14:22 Mi 7:7) Refer to Ps 27:14, 37:34, 62:5 Prov 20:22b Zub 3:8. Among the above verses the word, “to wait for” (to look up) is translated into the word, “to long for”. Finally these two things are same.

26 Like a muddied spring or a polluted fountain is a righteous man who gives way before the wicked.

“The righteous” is role-model of many people and their hope. For his teaching is the prophesy of God, It is like the well of life to them. (Prov 10:11) Then if he surrenders for the persecution of the wicked, many people are frustrated. Just like that, it is like the fact that the well and the fountain that many men pick up and drink become dirty Ch.

Bridges reveals some examples in the Scripture of this word, that is, Abraham was rebuked before the pagan king. (Gen 12:18-20), 20:9-10, 26:10), Peter surrendered before the question of a female servant. (Mt 26:69-72) etc.

27-28 It is not good to eat much honey, nor is it glorious to seek one's own glory. A man without self-control is like a city broken into and left without walls.

Here, “honey” is metaphor of “honor”. The authors of the Scripture teach one thing with one metaphor at one time and the other thing in the other time. For example the word, lion compares the messiah (Gen 49:9, Rev 5:5), and also it points to the devil. (I Pet 5:8). In Proverbs, “honey” is the metaphor of wisdom (Prov 24:13-14) and also it points to honor. (Prov 25:27)

Sermon 15 Keep on your position (Prov 25:27-28)

Jam 1:15 said, “Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. “. As we see this word, in our life the desire is so dangerous. Therefore we should control the desire surely. We should our degree one another. Although God gives us something but does not give the other, we should not possess it forcibly.

Then our text did not say “nor is it glorious to seek one’s own glory. “ It means that the man can receive material, honor, knowledge, children, power etc. as the present of God. But as he covets them in center of himself, he inclines into the vanity. David said, “One thing have I asked of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in his temple. “ (Ps 27:4) Because the people have much desire, they cannot achieve it and then he feels insufficiency in his whole life and he does not live by faith surely. But the true saints said, “O LORD, my heart is not lifted up; my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me. But I have calmed and quieted my soul, Like a weaned child with its mother; like a weaned child is my soul within me. Israel, hope in the LORD from this time forth and forevermore. “(Ps 131:1-3). Refer to Ecc 12:13.

The man seeks to the glory at the several areas. But as whoever seeks it more than God, it becomes the sin. Jesus said, ““Woe to you, when all

people speak well of you, for so their fathers did to the false prophets.

“ (Lk 6:26) And also “And he said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.” (Lk 16:15) Ps 115:1 said, “Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness! “. The glory belongs to only God. The Tyro and Sidon listened to the word of King Herod and shouted out by lifting up him, ““The voice of a god, and not of a man!” “At this time for Herod did not return to God but he himself enjoy it, the angel of the Lord hit him and then he was died by being eaten by the worm. (Act 12:22-23). “And the people were shouting, “The voice of a god, and not of a man!” Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.” (Jer 17:9) Prov 28:26 said, “Whoever trusts in his own mind is a fool, but he who walks in wisdom will be delivered. “ To do the life of our faith rightly we should overcome our heart. Luther said that the intellect of man is like an animal. It was observed rightly by the word of the Scripture. Judah 1:10 said to the unbelievers, “But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. “ Moody said, “Faith is to sacrifice ourselves before God.”

Chapter 26

Interpretation

1Like snow in summer or rain in harvest, so honor is not fitting for a fool.

Here, the word, “a fool” (פֶּסֶל) says the one does not repent for his harden heart. In the world, there is no the complete man and only all have the fault. But the people to reflect his fault and his sin and to repent their sin can believe in the noble position (“honor”) because they correct their fault well and finally they work the mission rightly. But the hardened person that is, the one not to repent commits the noble affair, for he himself is more arrogant and dark, the work always should be failed. Therefore the fact that such man is not worthy to the noble position (honor) is like the state that in summer the snow comes down and in harvest the rain comes down are harmful to farming. In the position of church (honor) also, as the men not to have the qualification are appointed they harm the church. Especially the men God does not appoint to keep on the honorable pastoral position for keeping on their lives, they harm the church in their whole lives. The improper evidence they take as the noble position are revealed by not correcting their fault for their harden heart.

2Like a sparrow in its flitting, like a swallow in its flying, a curse that is causeless does not alight.

This word means that “a curse that is causeless” that is, it means that the curse without justice should not be accomplished directly. As the Scripture was written, the righteous receives the curse of the enemy in unfair. But it is revealed in vain thing. For example, Goliath cursed David in the name of the Palestine god, (I Sam 17:43-44) but rather overcame him (I Sam 17:48-50)

And the prophet, Jeremiah also became the object of curse out of their enemies without cause. (Jer 15:10b) But the curse of the enemies did not influence to Jeremiah directly. As the Scripture says only the religious ethical curse by the authority of God is accomplished to the object directly. For example, by the sin that the corrupted children mocked the Elisa, the man of God 42 persons among them was crushed by the female bear and were died by his curse. (II King 2:23-24). At this point one thing that we should keep on in mind is the fact that God destroyed the city, Jericho city filled with sin, And in the meaning to remove it eternally, through Joshua, the one to build up the city Jericho again should be cursed, then as he build up the foundation his elder son shall be died, and as he make the door should be died, his last son shall be died. (Josh 6:26). Then after 100 years (the day of Ahab) As the man, Hiel tried to rebuild up the city Jericho again and built up the foundation , really like Jehovah cursed, his elder-son was died, to

build up the door his last son was died. (I King 16:34)n Just like that the curse declared by the religious ethical motive was realized always by the authority of God, in the contrast of it, The curse without reason always is in vain. As we see it the curse is sincere always it comes on only the man filled with the sin by the authority of God. It has the religious ethical character but is not the magical.

But the curse that the pagan often uses is magical and vain. Just that is the curse without reason. For example the curse of Buddhism belongs to it. I introduce it in briefly and criticize it. That is, the 427 incantations that Buddha declared, which whoever wrote them sand take care of them in his house in his whole life he shall not receive the harm of any poison, the plague shall be removed, So-called for, all sins that he committed at his before life are removed like melting in the boiled water. (). Such incantation have no the ethical character but only it has the magic character. The revealing of the power is not related to the good and evil of the one to have it. It is the vain superstition thought.

3 A whip for the horse, a bridle for the donkey, and a rod for the back of fools.

The horse and the donkey are the animals to control with check, which are the metaphor of the fools. (the scoffer and the hardened) man (Ps 32:9)

The word , “a rod for the back of fools” means that God rules over the scoffer and the hardened (the identity of “ the fool”) with punishment

and plague. This reveals the righteousness of God and his mercy. The reason that we think so is for God does not punish to every sinner in the world but punishes among them, the greatest sinner (the fool).

Executing the punishment so is the center of Ilberbackkyue (the principle that one punishment brings about much effective result).

This principle is revealed at Prov 19:25 obviously, which says, “Strike a scoffer, and the simple will learn prudence; reprove a man of understanding, and he will gain knowledge.” Here the word, “the foolish” (פְּסוּלִים) is different to the word, “fools” (פְּסוּלִים = the hardened arrogant) in our text (Prov 26:3), but the one not to discern the left and the right.

For God is merciful, he rules over this world by the Ilberbackktue (the principle that one punishment brings about much effective result).

Therefore the men (except the men to receive Holy Spirit) do not discern God’s punishment well. Refer to Rom 2:4-5.

4-5 Answer not a fool according to his folly, lest you be like him yourself. Answer a fool according to his folly, lest he be wise in his own eyes.

Here, two commands seem to contrast each other are actually not conflict. This reveals two kinds of wise attitude to the foolish object, that is, there is the case to keep on silence and the case to say to the fools.

(1) Keeping on silence of the fools is wise. (verse 4)

The fools are foolish and arrogant. He does not try to know the fact and the truth sincerely but treats it only curiously. It is to treat it as a kind of play game. The wise man does not answer to it. Because in case he says, he is joined into the wrong work of the other. Jesus kept on silence without answer, to the question of Herod with curiosity. (Lk 23:8-10) Dr. K. Schilder interpreted the silence of Jesus as three things. That is, firstly, it was the kingship silence. For he is the king of the kings, his victory was not a cheerful answer to a false evidence. As he did not answer to their brave and bold words, rather he revealed his majesty greater than cosmos. The crane to fly highly does not eat the millet, the food of sparrow. Secondly, it was the silence of the priest. Jesus became the sacrifice of atonement for many people. He was like the lamb to be appointed to be killed. (I Pet 2:22-23) The sacrificial one is suffered only without the word naturally. Thirdly it was the silence of prophet. Among the prophecies of the prophet some is revealed obviously, but the other is hidden. Before the time arrives to it may be as a riddle. This makes the men felt the deep fact of God. The fact that Jesus never answer to the question of Herod is the silence of the prophet. (Lk 23:9)

The old writing in oriental world said, "If the wicked rebukes the good man, the good man never should response, as he does not response, in the contrast of the fact that his heart is clear and quiet, the rebuking one has the boiled and roused mouth. Just like that as he spits out toward

the heaven, it is dropped down on his face again.” And also it said, “If I listened to the abuse, I should not response like a deaf, figuratively, the fire burbs in the vain sky and it is disappeared spontaneously without putting out. My heart is like vacuum, only his lips and his tongue are moved.” () Such words in Myngsimbogam were not inspired; it is the understanding by the human experience and common grace God gives.

(2) The case to answer to the word of the fools. The fools have the time to say foolishly for the reason of ignorance. In such case we should answer for salvation of his soul and should teach it. If he thinks that his ignorant word is right by himself (verse 5b) his soul become darker. Jesus had answered the ignorant people to teach the truth. (Jn 18:19-24, 33-37, 19:11) Refer to I Tim 6:13.

6-10 Whoever sends a message by the hand of a fool cuts off his own feet and drinks violence. Like a lame man’s legs, which hang useless, is a proverb in the mouth of fools. Like one who binds the stone in the sling is one who gives honor to a fool. Like a thorn that goes up into the hand of a drunkard is a proverb in the mouth of fools. Like an archer who wounds everyone is one who hires a passing fool or drunkard.

The word of this part means that it is not good that the man (or, the

church) replaces the foolish instead of himself. The detailed interpretation to this verse replaces following sermon.

Sermon 16 The Foolish Pastor (Prov 26:6-10)

What does “to be foolish” mean? “To be foolish” (לִפְּזֹז) means imbecile, stupid, but it belongs to the Arabian word, nasal (roughness, negligence). This said the spiritual stupid in the Scripture.

1. The one who does not know God is foolish (Ps 14:1) although the man is developed his knowledge in science, if he does not know God he yet is not able to be the retarded. Because he stays in the mechanical knowledge still. Because he is the spirit, as the man received the inspiration, he can know God. Without inspiration the pastor to think of it only in human and mechanical is stupid.

2. The one who the sin is foolish (Prov 14:9) Refer to Prov 26:11. The Scripture says that we should fight against the sin until bleeding. (Heb 12:4)

3. The one who hates to listen to the conviction is foolish (Prov 1:20-33)

The Scripture treats the conviction precious. Prov 27:5-6 said, “For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will lift me high upon a rock. “

4. The one who does not prepare for his soul (for the coming world) is foolish. (Lk 12:16-21) I Corn 15:19 said, “If in Christ we

have hope in this life only, we are of all people most to be pitied. “ The foolish man in the proverb said the object of discipline. (19:29, 26:3)

The word, “a message “(שְׁלַח דְּבָרִים בִּיד) (verse 6) means to treat to be sent by the official treatment. Therefore this is not limited word to inform the secular news. This actually is the official to execute in replace of it. Therefore verse 8 this is exchanged into the word, “honor” (כְּבוֹד) accordingly it is considered that this is the honorable prophetic official to proclaim the word of God. The work he executes is to proclaim “the proverb” (verse 7 b, verse 9 b) that is, as we see to proclaim the word of God, this interpretation is identified.

The fact that the foolish one executes as the representative of the church is so dangerous. Because the foolish one (כְּסִיל) is the man not to repent his fault, as the above interpreted already. The word of Prove 1:22 b identified this interpretation. There is said, “Fools hate knowledge “. That is, the foolish one does not mean the man to learn the righteousness and to correct his fault. Every man has the fault, but only the one to repent (to learn and to correct) have the important official. Only the one who does not repent and identified his own fault had no to charge the important official. He makes the charged things failed. This fact is stated in this text as few things. Those are,

(1) The thing that such dangerous one appointed as his replaced person is like to cut off his own feet. (verse 6 b) The one who his feet

are cut off cannot walk. It seems to be a handicap person to do nothing. To execute with the feet in the Scripture is a metaphor of deed.

(2) The teaching of truth like the leg of a lame is impossibility.

(verse 7) The one to proclaim the word of God (Proverb) should take the assurance. He should plant the truth in the congregation passionately. But if he does not long for the righteousness, the one not to repent and to have the hardened heart. that is, the foolish one is inability in proclaiming the word of God. He preaches and teaches reluctantly for the issue of his life. (Phil 2:21)

(3) It is like one who binds the stone in the sling. (verse 8) As we cast the stone, is it right to binds it in the sling? As it is binds on it, it cannot be cast. Just like that the holy official to be committed to the foolish man cannot bring about the effective. Such one does not take his responsibility for his idleness.

(4) It is like a thorn that goes up into the hand of a drunkard (verse 9) as a drunkard takes the thorn tree; he shall harm the other with it. Just like that as the foolish man charges the holy official, he shall be harm the church with it.

(5) It is like one who hires a passing fool (verse 10 b) to hire a passing one means to pick out some without knowing the qualification of the worker. It is a dangerous thing. The Hebrew of verse 10 (רַבּ (מְחֻלְלֵי-כֹל וְשֹׁכֵר כְּסִיל וְשֹׁכֵר עֲבָרִים: are translated by several scholars. Our Korean version followed the American Standard Version (ASV). Than this one following translation is better. That is, it is the translation, “the

men who sit down on the high seat make all affairs were wrongly. They use the foolish and the wander. “ (The Jewish Commentary for Bible Readers, Book of Proverbs, Union American Hebrew Congregations, 1961, p 268)

11 Like a dog that returns to his vomit is a fool who repeats his folly.

Here, the folly is revealed as a dog. Because is as following. That is, (1) Hebrew text of the word, “his folly” (לִפְטוֹ) (a childish man) is the one to take the sin as his job. In other word, he does not feel the quilt feeling in his conscience in committing sin. For he does not treat his unclean state as his issue, he is like a dog at this point. Jesus said, “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.” (Mt 7:7) it has the meaning not to know the holy things. (2) For the folly is hardened he does not leave the sin and commits sin continuously. In other word, He does not repent. He is like Pharaoh. When Pharaoh met 10 plagues he treated the attitude like repentance sometimes. (Ex 9:27, 10:16) But he sometimes had changed into the harden man. (Ex 8:19, 22, and 9:9, 34, 10:20) It is the activity like a dog that eats again what it vomits.

Then of the issue, can the one repent truly? We cannot need to disappoint. Because following phrase (verse 12) has in some degree, the hopeful word. Refer to the commentary. If such one also is the children God choses, as he arrives to the proper time, he got the hope of

repentance; the witnesses of truth are not frustrated and should exhort him until the end. Only the election of God is the motive of hope in the effort of man. As a certain says, “If he is an elected person by God, finally he shall repent, so ignore it.”, it is justified logical word. It is fault that misuses the doctrine of judgment wrongly. We say as following. That is, “For the chosen person has the hope of repentance, we should proclaim the gospel passionately.”

12Do you see a man who is wise in his own eyes? There is more hope for a fool than for him.

The revision of Hebrew text of this phrase is as following. That is, “Do you see the one that he treats himself as a wise man? Rather have more hope to the fool than him. Here, it points the state of frustration that he thinks that he himself is righteous. Such man is gentle in his figure and his deed also is revealed better than “the fool” (פְּסִיל = the one to have violent activity and harden heart) among them there are many leaders, teachers, professors and scientists. But they think themselves as the righteous and do not want to be saved and do not come out of God. They actually do not know themselves and also the men to rebel God. God see s them as the wicked than foolish sinner. In the day of Jesus the Pharisees are such men. Therefore Jesus said, “Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you.” (Mt 21:31) The priest that always

think that to keep on the religious ceremony and social ethic in some degree, and thinks that he himself is righteous, knows that it is ok, not to help the man to meet the thief. (Lk 10:31) The method of such thought is his mistake and the rebellion to God. He only know his own righteousness (Is 64:6) like an unclean clothe but he does not know that to accept God is true righteousness. Accordingly he does not long for righteousness as hungry and thirsty. (Mt 5:6) God does not give the grace and righteousness to such man. Refer to Lk 18:9-14.

13-16 The sluggard says, “There is a lion in the road! There is a lion in the streets!” As a door turns on its hinges, so does a sluggard on his bed. The sluggard buries his hand in the dish; it wears him out to bring it back to his mouth. The sluggard is wiser in his own eyes than seven men who can answer sensibly.

The author of the Proverbs said repeatedly the word to warn the sluggard with several times. (6:6-9, 10:26, 13:4, 19:15, 20:4) this is the repetition for stress and emphasis. Actually the mankind does not accomplish all righteousness for sluggard.

Sermon 17 The idleness of the man and the unbelief (Prov 26:13-14)

1. The one who is occupied by the environment is just the lazy man and the unbeliever. (verse 13)

God said to the man “rules over” all things. (Gen 1:28) Then as he committed sin and left God, he was occupied by all creature made the meaningless horrible object by saying “have dominion over “. But he now returns to the Lord he can occupy all things. He like Paul can say, “I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity.” (Phil 4:13) Peter and John said to the lame person who was sat down in front of the Beautiful door of the temple, “But Peter said, “I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk! “(Act 3:6)

As the father of a pastor, my friend was departed out of the world for losing his mind by the brain cancer, he prayed for 6 hours continuously, and he believed that the father like a dead body shall be healed by the power of God and said “Lord I believe in you”. After 30 minutes was passed through, his father was awakened and then he was alive for three years more.

2. The man to become a servant by the pleasure is just the unbeliever. (verse 14) For the man loves the pleasure, he always stay at it. It is like the thing that a door turns on its hinges. But the Scripture said, “but she who is self-indulgent is dead even while she lives.” (I Tim 5:6) Actually the peace makes the man corrupted. In the history of mankind, the power that keeps on the salvation, the life, the truth and the righteousness is just suffering. Therefore Heb 11:24-26 said, “He

considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. “He does not receive the blessing in his hand. (verse 15)

Jesus accomplished our salvation by receiving suffering of cross. He said “It has been fulfilled!” at his last time. (Jn 19:30) It is fact that we devote ourselves to be saved much. (Mt 11:12) But the fact that contrasts to the sin until shedding our blood and (Heb 12:4) is not the great thing before God but only to be faithful to the small thing. (Mt 25:21) In the thing that raised the dead Lazarus, Jesus charged responsibility to the thing independently. He told “Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, by this time there will be an odor, for he has been dead four days. “(Jn 11:39) to the surrounded people. And also he said to unbind the linen strips covered his hands and feet and his face. (Jn 11:44) Such things are a little work. The reason that as God saves us, makes us cooperated is to be fallen into the vanity. If the man gets something without any labor, he shall be false and become vain. What Jesus commands to us actually is joyful thing and is like the thing to eat. It is like the thing that we bring the food to my mouth. It is just faith (Jn 6:29)

3. The one who thinks of the man of wisdom by himself is the unbeliever. (verse 16)

The one not to believe in God actually is the man that thinks of being wiser than God. He does not take concern the Scripture that he seems not to need to find out the difficult issues in it. He for so arrogant, does not know treat such difficult issue by faith. But the Scripture teaches us that we should believe in God and follow him to the unknown issue. Heb 11:8 said, “And all these, though commended through their faith, did not receive what was promised,”

17Whoever meddles in a quarrel not his own is like one who takes a passing dog by the ears.

What we understand here, (1) we should not interfere the work of the other. Gal 6:5 said, “For each will have to bear his own load.” The activity to interfere the work of the other is the sin to despise the other. (2) We should not participate into the work of the other. As the other fight making them harmonized belongs to God (Mt 5:9, 3:18), the encourage of the fighting belongs to the devil. (Jm 3:14-16) (3) To interfere the work of the other and to participate into the work of the other brings the loss of him. As he holds the ears of the dog cannot help but to be bite by it.

The interference of the work of the other itself already is the activity of fighting. Because it is the activity to invade the other it is childish activity that he does not know the respectable board line between me and the other. The society to have many such activity, the people have

the sickness not united each other. There the people say the others and criticize the other. The society of such men cannot become well.

18-19 Like a madman who throws firebrands, arrows, and death is the man who deceives his neighbor and says, “I am only joking!”

Here, what it points out is that to deceive the other without hesitating is the crazy activity. It is like the activity of insane man that cast the dangerous matter to kill the man. Because as here it points, because the one to deceive the other deceives with the heart without mercy. If he deceive the other and he does not regret and does not lament but rather enjoys it (he mocks) why is not it cruel attitude? The fact that such attitude deceives the others is the attitude of crazy man. Because he pleases that many people are destroyed by his word. It is the mind of devil. The devil treats the activity to deceive the men and to be slipped as his job. If the man takes some same activity as the man he is devil – possessed man.

20-22 For lack of wood the fire goes out, and where there is no whisperer, quarreling ceases. As charcoal to hot embers and wood to fire, so is a quarrelsome man for kindling strife. The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.

The pun wanders around and says the other and makes with a separation (I Tim 5:13), he happens the dispute. So the word of the pun is like the

fuel of burning fire. (Jm 3:6) Not only that, for the word of the pun is listened to carefully, it is so dangerous.

God hates the word of the pun so much. Ps 52:1-5 said, “Why do you boast of evil, O mighty man? The steadfast love of God endures all the day. Your tongue plots destruction, like a sharp razor, you worker of deceit. You love evil more than good, and lying more than speaking what is right. Selah you love all words that devour O deceitful tongue. But God will break you down forever; he will snatch and tear you from your tent; he will uproot you from the land of the living. Selah”. Refer to Ps 12:2-4.

23- 28 Like the glaze covering an earthen vessel are fervent lips with an evil heart. Whoever hates disguises himself with his lips and harbors deceit in his heart; when he speaks graciously, believe him not, for there are seven abominations in his heart; though his hatred be covered with deception, his wickedness will be exposed in the assembly. Whoever digs a pit will fall into it, and a stone will come back on him who starts it rolling. A lying tongue hates its victims, and a flattering mouth works ruin.

Here, it says of the hypocrite man (or, the flatter).

(1) He is a mean man. (Verse 23) The text compares him as “Like the glaze covering an earthen vessel” Here so-called for, the word, “an earthen vessel” points to the dregs of silver. His figure is like noble actually it is false (the dregs of silver) , actually like a misery pot he

is the valueless man. The word, “fervent” (דִּלְקִים) in the text means “burning”. Although this is the hypocrite man (the flatter) says the word not to have in his heart, it points that he expresses it as the figure to have warm kindness. A maxim of oriental world said, “His mouth is the honey and his belly has sword.” The hypocrite (the flatter) does not love the other actually but flatters him with lie.

(2) The word of the hypocrite (the flatter) should not be believed (24 - 25) The Hebrew word of the word, “his hatred” (שׂוֹנֵא) in the text (24, 26) means the hating. Although often he has no the contents to hate the other, it is the fact that he only does not save the other. So he says harmful lie to the other. Therefore in result it is same to hate the other. (Verse 28) So the author of the proverbs warns that he should not trust in the word of such hypocrite one. Despite it is so, the rulers in the past listened to the word of the flatter and worked finally the nation was broken out and he himself was destroyed. All men do not like the jarring words in his ears. It is their foolishness. Why does he reject the benefit right word to him?

(3) The hypocrite (the flatter) he also is punished by God and finally he shall be destroyed. (26-28) although he conceals his hate and reveals his kindness by the hypocrisy, the day that his sin is revealed publicly. In our text, the word, “his wickedness will be exposed in the assembly.” means it. He did to destroy the other but he himself should be

destroyed for his activity. The word “Whoever digs a pit will fall into it” means it. And the word, “a stone will come back on him who starts it rolling.”(Verse 27 b) also is so.

That is it is not to roll down the rock, but it points that as he roll up the rock and the accident was happened, the head of the one to roll up is harmed. (Delitzsch: It is natural to think of the rolling as a rolling upwards; cf. Sir XXVII 25, *βάλλων λίθον εἰς ὄφρος ἐπικεφαλὴν αὐτοῦ βάλλει*, i.e. throws it on his own head).

Chapter 27

Interpretation

1-2 Do not boast about tomorrow, for you do not know what a day may bring. Let another praise you, and not your own mouth; a stranger, and not your own lips.

This is the word to prohibit boasting and arrogance. The interpretation of this word replaces to following sermon.

Sermon 18 Let's do not boast (Prov 27:1-2)

God hates the boasting person greatly. Ps 12:3 said, “May the LORD cut off all flattering lips, the tongue that makes great boasts, “. Why does he hate the boasting tongue? Because the person boasts the possession of God as his possession. The boasting man is arrogant like the fact that he himself becomes God.

1. Do not boast the tomorrow things. (verse 1)

The text verse 1 said, “Do not boast about tomorrow, for you do not know what a day may bring. “. As here it is told, the fact that we cannot know what one day shall be happened points to the fact that for one day the unhappy events can be happened. In present time although our lives are so normal state, we might to commit sin at the next time.

The sin is like horrible like death. “The sting of death is sin, and the power of sin is the law. “ (I Cor 15:56) And also although we, in present are healthy in the next time, we may be happened the disease or to be died. In this world there is no the warranty of security. We should not boast the tomorrow day, (in other words, tomorrow also should not be thought of my day. – Jm 4:13-17), Day by day we should work devotionally live by believing in only the Lord. Felix was listened the evangelism of Paul but he was not repented and postponed it at the latter day. He said in fear, “And as he reasoned about righteousness and self-control and the coming judgment, Felix was alarmed and said, “Go away for the present. When I get an opportunity I will summon you.” (Act 24:25) We should think that the day is my last day the Lord permits and should work in the point of our death. In the meaning Paul said, “I protest, brothers, by my pride in you, which I have in Christ Jesus our Lord, I die every day! “ (I Cor 15:31) We should always keep on repent and to live holy in especially the life of our faith in daily life.

2. Do not boast himself. (verse 2)

Verse 2 said, “Let praise you, and not your own mouth; a stranger, and not your own lips. “ The Baptist John confessed his invaluable being by claiming that he himself cannot execute even to lose his sandal string of Christ. (Jn 1:27) But Jesus applauded John and said, “Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of

heaven is greater than he. “(Mt 11:11). The centurion told to Jesus, “But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. “ (Mt 8:8) But Jesus applauded him and said, “(Mt 8:10) Therefore it is foolish that we applaud us by ourselves. A Germany maxim said, “The fact that the man applauds himself is the dirty activity to reveal the smell.” (Eigenlob stinkt) (1) It is beautiful that we always confess our fault; (2) We should consider the other than me more precious. (Phil 2:3) Although we have more talents than the other, if we do not achieve the responsibility to help the other, rather we stay in the seat worse than the unable person. God seek much out of person to receive much. Lk 12:48 said, “But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more. “.

3-4 A stone is heavy, and sand is weighty, but a fool’s provocation is heavier than both. Wrath is cruel, anger is overwhelming, but who can stand before jealousy?

“A fool’s provocation is heavier than both.” This means that the one to embraces the anger does not make the other amused for long time and does not make him not endured. Especially the anger of a fool man is so. Charles Bridges contrasted Absalom and David here, that is, David appeared great anger to Nabal but soon was stopped, (I Sam 25:32-33),

Absalom had continued for two years. (II Sam 13:22, 23-29) As the man embraces the anger for long time, surely he should be committed sin. Eph 4:26-27 said, “Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.” Among Christian believers, as some bears anger that temporarily takes little quarrel, he lives for his whole life without solving it. They are like Absalom. The one to have the anger has the poison of murder; his heat should be destroyed firstly. (I Jn 3:15)

“Wrath is cruel, anger is overwhelming, but who can stand before jealousy?” “Overwhelming” that is, “flood” is cruel. Anger is cruel but “jealousy is crueler. Song 8:6 said that Jealousy is cruel like hades. The reasons that this is crueler than anger are following. (1) Generally after anger is happened temporarily, it shall be calmed down. But jealousy is more persistent than anger continuously. Because it follows the other and harms him permanently. (2) The anger of man is happened for thinking to be harmed by the other, the jealousy is different. It is not to like and to make breaking by seeing the prosperity of the other. Because it is finished by seeing the destruction of the other. Refer to Prov 5:34, 14:30.

5-6 Better is open rebuke than hidden love. Faithful are the wounds of a friend; profuse are the kisses of an enemy.

The word, rebuke, so called for, (תוכחת מְגֵלָה) means the revealed reproof, which is not rebuking before the public meeting surely. This is the

good rebuke by showing it only to the other. (Mt 18:15) “Hidden love” is the weak love not to help with his activity even though he loves with some degree of his heart. But “reproof” gives great benefit to the one to accept it, it is better than hidden love. Therefore the wise men receive the reproof of the friend. (Ps 141:5) In the old writing of oriental world also said, “Lead your friend with your advice into good place, (), and Noja said, “The faithful word is not pretty but the beautiful word has no faithful.” (). That is, to rebuke the friend does not mean the beautiful word with the method of flatter. Confucius and Mencius did not teach by the inspiration of Holy Spirit. But they also could say that the friendship is established by the advice truly through the experiential knowledge of the mankind.

“Profuse are the kisses of an enemy” Here, so-called for, the word, “kisses” (נִצְתָּרוֹת) means the abundant time. “Kisses” also point to the kind activity of the other flattering. The men like the kindness but hate the rebuking. But it is the essence of corrupted mankind. For the mankind is the sinner to commit sin from their forefathers. They should accept the rebuke naturally. Peter received the rebuke of Paul but (Gal 2:11-14) until the end Peter stayed as his friend. (II Pet 3:15)

7-8 One who is full loathes honey, but to one who is hungry everything bitter is sweet. Like a bird that strays from its nest is a man who strays from his home.

This word is to warn the one that takes always complain for arrogance and likes to leave the position God gave and to wander around it. And also this is the word to warn the church leader and the pastor that is not faithful to the spiritual mission but searches for the secular things in complaining. The word, “one who is full” points to the metaphor of the arrogant, which they hates the word of God to sweet like honey. In the other hand, “one who is hungry “that is, “the humble one” receives the bitter thing sweetly. Ps 119:71 said, “It is good for me that I was afflicted, that I might learn your statutes.” This is the praise of the saints that is hungry in humility, and longs for the righteousness like the thirsty.(Mt 5:6) The phrases mistake that the human righteousness by himself is full in his stomach (Lk 18: 9-12) and rejected Christ. Just like that so-called for, many persons in the name of theologian to treat the Scripture wrongly also treat his own knowledge as his righteousness and became arrogant. (I Cor 8:1) They do not feel their hungry spiritually.

We should keep the humility as our life. Only the humble looks at all things and knows to find out the truth hidden in suffering. The humble learns with sweet heart out of anybody. A Germany maxim also explains our text. That is, “Hungry is the best cooker.” (Hunger ist der beste Koch)

“A man who strays from his home.” This is a metaphor of the one who like the above word, left his heavenly occupation and the position. Because he breaks out the will of God, he cannot get peace although

he wanders around it so much. He is like the bird that left its nest and wandered around. At this point Ch. Bridges adds the important interpretation to it. That is, (1) Always wanting to be something or somewhere different to what and where he is, he only changes imaginary for real troubles. Leaving his heavenly position without the criteria of the Scripture is like leaving God. Jonah left his mission and escaped and then he met the great tribulation in the sea. (Jonah chapter 1) We should know what we should do obviously and should do it until the end. (2) The theologians and the believers also without having assurance spiritually are like the bird left out of its nest. They do not take contents in the traditional theology transferred out of the old day and wander around in their thought. They do not receive sound doctrine and make itchy their ears and then take many teachers to pursue the personal desire. (II Tim 4:3)". (A. Commentary on Proverbs, The Banner of Truth Trust, 1968, pp 508-509) I Cor 15:58 said, "Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

9-10 Oil and perfume make the heart glad, and the sweetness of a friend comes from his earnest counsel. Do not forsake your friend and your father's friend, and do not go to your brother's house in the day of your calamity. Better is a neighbor who is near than a brother who is far away.

Here, Hebrew text of the word, “earnest counsel” (עֲצַת־נָפֶשׁ) means “the exhortation of soul”. The exhortation of true friend is not only the word but also the love to exhort with his soul. (Earnestly) The one to receive it should accept in rejoice like oil and perfume. Then many men hate it and leave it.

“Your friend and your father’s friend”. As the meaning of Hebrews in this word is explained, it is, “your friend that is, “the friend that executes faithfully to your father”. For he was admitted from the father, as a faithful man, the one to become a son should treat him precious and should not throw away him. Wildeboer also said, “the old friend” (“the friend of father) that is, in his faithfulness, the friend through testing and admitted by him is a good neighbor and is better than far relative.”(). (). The word of this part reveals the Excellency of friend in comparing the friend of brother. What it suggests is the fact that we should make the friend to intimate closely. In other words, it should be developed to the moral relationship than the relationship of lineage. For the man is not limited by lineage and is the image of God to transcend it, he should transcend the tribalism and love all people as God’s children and makes them been more closely than the tribe.

Actually the moral is closer than the lineage. Therefore the man to live morally does not depend on his brother rather he has noble life in his friends.

“Better is a neighbor who is near than a brother who is far away.”(Verse 10 b) This does not say the short or far of region rather says the short

and far of relationship each other. The moral man, the man to live in the center of God is more closely than his brothers and his relatives with the friend to have same will. Despite it is so, many people throw away the righteous life that should transcend the lineage and lives in the relationship of lineage in their whole lives. At this life more noble righteousness and faith are sacrificed. To protect such misery life the author of the Proverbs said, “Better is a neighbor who is near than a brother who is far away.”

11Be wise, my son, and make my heart glad, that I may answer him who reproaches me.

This is the word that the parent exhort to his children that they should do wisely (by taking the fear of Jehovah) to please their parent. As the children do so the parent has what they should say to the men to criticize their parent. It is like the fact that Ps 127:5 said that the parent has no shame before the enemy through the righteous children.

The word of the text exactly is not; limited to the relationship between the parent and children. The relationship between teacher ND disciples also is same. As the disciples are developed in righteousness the joy of teacher is great and also proud of it. Refer to Phil 4:1 I Thess 2:19.

12The prudent sees danger and hides himself, but the simple go on and suffer for it.

To the interpretation of this phrase refer to the interpretation of 22:3 on the above.

13Take a man's garment when he has put up security for a stranger, and hold it in pledge when he puts up security for an adulteress.

Here so-called for, the word, "Take a man's garment "and the word, "hold it in pledge" mean that the one to put up the security for the other should the bitter cup finally. Therefore the warning without having the economic power he should put up security comes here. Refer to interpretation of Prov 6:1-5.

14Whoever blesses his neighbor with a loud voice, rising early in the morning, will be counted as cursing.

Here, so-called for, the word, "blesses" points to "adulation". Why is adulation with big voice the curse at the early morning? It has two reasons like following. (1) It is to flatter with extreme passion.

Therefore it does not give benefit to the other. (2) The excessed adulation to a man not God cannot help but to bring about the wrath of God. Jesus said, "And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God." (Lk 16:15) The glory should be returned to only God. God said, "For my own sake, for my own sake, I do it, for how my name should be profaned? My glory I will not give to another." (Is 48:11). Therefore true saints are afraid of

returning glory to him for some issues. Ps 115:1 said, “Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!” For king Herod accepted the glory that should return to only God to himself, the worm eats his body and then was died. (At 12:22-23)

15-16 A continual dripping on a rainy day and a quarrelsome wife are alike; to restrain her is to restrain the wind or to grasp oil in one's right hand.

This is the word to teach the life of family. That is, it means that the word of the wife that contrasts to her husband and has the quarrel is not finished. Her contrasted word should not be controlled. This is like the fact that the man controls the wind and holds the oil. Such activity like this one is the contrast thing to meek and obedience that the woman should take. (I Tim 2:11, I Pet 3:4) Her activity like so is like the fact to rebel God who created her as a woman. But at this point, we have some to be careful of. That is, (1) it does not mean that the woman always should rebel against the unrighteousness. What it prohibits here is only to happen the quarrel with violent fury by pulling of temper in the method of rebellion. As she has contrast to the opinion of her husband, naturally she stops temporarily as a woman with the virtue of meek that the woman should keep on, and she should persuade her husband gradually. Despite it is so the wicked wife overcomes him with her word until the end. (2) We have to think another thing. That is,

the word of our text does not mean that in the non-harmony of family, the husband always has no any faults. Only at this point, it only does not say here. The Scripture reveals that the object of rebuke has the more men than the woman. Especially in the non-harmony of family, the husband should accept his wife with his good heart more. Despite it is so, There are many husbands to oppress his wife to become the vessel of weakness (I Pet 3:7). Refer to the interpretation of Prov 19:13, 21:19, 26:21.

17-22 Iron sharpens iron, and one man sharpens another. Whoever tends a fig tree will eat its fruit, and he who guards his master will be honored. As in water face reflects face, so the heart of man reflects the man. Sheol and Abaddon are never satisfied, and never satisfied are the eyes of man. The crucible is for silver, and the furnace is for gold, and a man is tested by his praise. Crush a fool in a mortar with a pestle along with crushed grain, yet his folly will not depart from him.

The interpretation of this part replaces to following sermon.

Sermon 19 The principle of the service of the church (Prov 27:17-22)

1. The principle of help one another.

The text said, “Iron sharpens iron”, it means the metaphor that the believer help one another. “And one man sharpens another. “(Verse 17

b) is the explanation of the word. If the man helps his friend, he is developed and his face is shone up. Ecc 4:9-12 said, “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken. “. We find out that among the Apostles, we observe the ministry of Paul, who worked most powerful work; he was succeeded by the cooperation of the others. That is, as he proclaimed the gospel at Damascus boldly. , the Jew tried to kill him. Then his disciples put into the basket and pull it down on the outside of the city and then he was rescued. (Act 9:23-25) He who persecuted the church was called for as the Apostle also, although he was not admitted as the Apostle of Jerusalem church, but Banaba introduced him to the church well and then their doubt was solved. (Act 9:27-30) He saw that the believers in Thessalonians church were strengthened, he confessed “For now we live, if you are standing fast in the Lord. “(I Thess 3:8).

Not only but, he almost might be wrecked on the Mediterranean and was landed at the earth and then on the way to go to Rome, he was consoled greatly by the saints who came to meet and also was taken the boldness. Therefore the thing that the believers contacts each other and consoles each other is the way to receive the grace each other. Prisca and Gaul also helped him much Therefore Paul said, “who risked their

necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. “. (Rom 16:4) Paul was the powerful servant of God but as he preceded the great affair he received the help of many people. Refer to Phil 4:10, 18, II Tim 4:9, 11, 13, 21.

Therefore as the weaker person than Paul should receive the help of the other moreover, he can do the work of the Lord well.

2. The principle to keeping on (verse 18)

The fig is the so noble fruit. We should take care of the fig tree that it may bears fruit well. As a young fig tree bears the good fruit by plowing the ground, the old fig tree is taken care of well it is not rotten. Just like that the church also keeps on truly by careful serving of the believers and bear fruit. To serve the church is soon to serve God.

What the fact that we serves God thankful thing! As the man serves devil he shall be destroyed with the devil, as he serves himself and he shall be destroyed by himself but as he serves God he shall be live eternally with God.

The text, “guards “means “to keep on” (שָׁמַר). It points to the mission of guard that the owner keeps on that the enemy does not harm to him.

Just like that we should become the guard that the glory of God may be not harmed. As we serve the Lord one or two times can we say that we are faithful to the Lord? No. We should have the virtue to keep on the faith faithfully.

1. The principle of reflection (verse 19)

In the text the word, “so the heart of man reflects the man. “ Means that as we see the heart of the other we can understand the heart of the other. Therefore we see the sin of the other we should reflect our sin. (Gal 6:1-3) The martyr, Bradford saw that a death row inmate was pulled towards the great door of his house and said, “there go Bradford” Gal 6:1 said, “I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel “.

2. The principle to prohibit the covet

Verse 20 said that the covet is dangerous. The covet (the eyes does not take contents) is like “Sheol and Abaddon “(destruction). The Sheol and Abaddon” are the place fallen down without the end, the other place of the scripture said, “The bottomless pit”. (Rev 20:3) Our text mentions the example of covet, that is it is honorable desire. “The word, “a man is tested by his praise. “ (Verse 21) it means that the man is tempted by coveting the honor easily. The heart to take the covet is so dangerous in the man. As the man gets some honor , he does not live as the true essential state of the sinner, with meaningless, he lifts up as the object of the honor and then he spend his life as being not to be himself. Just like that he desires the honor and inclined into the honor and also cannot escape out of it finally he should be destroyed. The text verse 22 said, “Crush a fool in a mortar with a pestle along with crushed grain, yet his folly will not depart from him. “. So how horrible the honor it is! It is just “Sheol “and “Abaddon” (destruction). (Verse 20).

Refer to Jm 1:15. We can be escaped out of the covet by believing in only his merit and his power.

23-27 Know well the condition of your flocks, and give attention to your herds, for riches do not last forever; and does a crown endure to all generations? When the grass is gone and the new growth appears and the vegetation of the mountains is gathered, the lambs will provide your clothing, and the goats the price of a field. There will be enough goats' milk for your food, for the food of your household and maintenance for your girls.

Here, the man should not live by depending on wealth and power, but works his own business diligently and keep on his life. Among this word of course, in personal occupation the special situation of the day is reflected. It is mainly the livestock farming in that day. For this relationship there are many expressions to take care of sheep and goats. But the word does not mean to despise the occupation of that day whoever in the any day, this lesson belongs to their object.

“For riches do not last forever and does a crown endure to all generations?” (Verse 24) Here, so-called for, the word, “for (כִּי)” “has the meaning of “because”. This is the reason of the above word that is, the riches and the honor are the things that disappear after it exists for a while, he should not depend on it but devote himself to concentrate on the occupation of production. This also is the lesson of divine character

of labor. The word, “By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”(Gen 3:19) and the word, “For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat.” (II Thess 3:10) are the command of God without accepting one person, to all mankind. The Scripture condemns the one to play and to eat food without working. Ecc 5:10-12 said, “He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity. When goods increase, they increase who eat them, and what advantage has their owner but to see them with his eyes? Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.”

“When the grass is gone and the new growth appears and the vegetation of the mountains is gathered,” (verse 25) This word makes us understood the providence of God to please the labor (livestock farming in that day) of the man. That is, the fact that when the grass is gone and the new growth appears is not an accident but the secret work of God who encourages the livestock farming.

Chapter 28

Interpretation

1 The wicked flee when no one pursues, but the righteous are bold as a lion.

Here, so-called for, “the wicked” is the one not to believe in God and “the righteous” is the one to believe in God. The thing to believe in God is established by believing Christ.

Sermon 20 let's to be bold (Prov 28:1)

The boldness has two things. The one is the special boldness naturally. As the rebellious event of An Rock San the government military side had the general, Chang Heung. As he was arrested by his enemy, as he might surrender, he did not surrender and finally he was cut to death with a saw. His boldness came out of the heaven. The one is what anybody can have. , which comes out of the loving heart. For example, as the child is met the dangerous situation in his body, his mother does not take care of his life to save him. And as the man keep on the commandment it is like that he got the boldness to love God. What this preaching treat is the boldness to be like such boldness of love.

1. Sin is the mother of cowardice (verse 1 a)

Adam and Eve rebelled God and were committed sin; they were hidden among the trees of the garden. (Gen 3:8) In 3:20 said, “For whenever

our heart condemns us, God is greater than our heart, and he knows everything. “. The modern lie detector measures the pain of the conscience. That is, it is connected to the criminal and knowing how response the sound of the blood shall be revealed. As we see that the man cannot avoid the judgment of the conscience. Before the criminal obeys the conscience t he has no peace.

Here we can think of the death of Nabal. That is, As David was escaped out of the Saul and walked back and forth with his military, it was happened. As he stayed at the wilderness, he had protected the shepherds of Nabil. (I Sam 25:15-16) After that David sent some men to him and requested some food, Nabal accused David of being a traitor and rejected him. David that listened to this report and went to him with 400 military to kill Nabal. Then Abigail, who was the wife of Nabal encountered to David and requested wholeheartedly and after stopping it she returned to her house. At the next day Abigail informed the happened things to Nabal, after he becomes like the stone and then after 10 days he was died. (I Sam 25:37-38) It actually means that his heart was died and became like the rock. It means that he's scared. The reason that he became so is to commit sin. His sin was so. (1) He rejected to request the aids of David, his benefactor; (2) He drove the righteous David into a traitor. (I Sam 25:10) (3) He did not help the other and also he made the great festival and was drunk and was debauchery always. (I Sam 25:36)

2. The righteous is bold like lion

Moses was not afraid of the wrath of the king, (Heb 11:27), he was so bold. Joshua and Caleb also were not afraid of the activity that the rebellious multitude stoned to them but said boldly to enter into Canaan. (Num 14:6-10) The Apostles were bold in the persecution. (Act 5:29-32, 41-422) On the way that Paul went to Rome, before the danger that his ship might be wrecked by the storm on the sea, he exhorted 267 passengers to make peace. (Act 27:21-37) What is the cause that the Christian take boldness? (1) Because it does not come out of feeling of his strong power, but it comes out of the feeling of his weakness, that is, as he feels his weakness but believes in only God his get righteousness and God provides the power to him. In II Cor 12:9, God said, "My power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. ", and also Paul himself said, "For when I am weak, then I am strong. ". (II Cor 12:10) Because the believer knows his weakness he becomes strong because he believes in the Lord more over more. Not only that

(2) The believer becomes strong and bold because of his love to God. I Jn 4:16-17 said, "So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so that we may have confidence for the Day of Judgment, because as he is so also are we in this world. "God is with the believer to love him. (Jn 14:21, 23)

2 When a land transgresses, it has many rulers, but with a man of understanding and knowledge, its stability will long continue.

That is, the reason that the nation has many parties is the punishment of the sin that the nation already had taken. For example, as the wage of sin to worship the idols, after he was died, the nation was divided between the Southern and the Northern. (I King 11:29-36, 12:15-21). At this point also the fact that the division of the nation came out of the punishment of God were pointed two times (I King 12: 15, 24) Therefore As any nations takes the event that the civil war and the faction are happened and do not have peace, all people in the center of the king should reflect their sin deeply and repent it. In the old time was not the city Nineveh also received salvation for great repentance! Refer to Jonah chapter 3.

“With a man of understanding and knowledge, its stability will long continue.” Here, the word, “a man” (אִישׁ) cannot say that it means to the king absolutely. Because according to the word of the Scripture, the fact that the nation becomes well came out of receiving the direction of the righteous. Then the righteous is the prophet and the general people to take the fear of God. (For example Joseph helps Egypt) (Ecc 9:13-16) As the rulers accepts the lesson of the righteous God blesses the nation and then the nation are lived well. Such thinking method is the view of nation in the center of theism.

At the philosophy of Juyek (The book of changes) in oriental world, it said that as the king applied the philosophical wisdom to the politic, the nation should be prosperous. It does not keep on thinking God in his mind, but it puts the national hope on the wisdom of human. It is the view of humanistic nation. For example according to the Chunha dongin Kuy, it claims that the one of gentle and kind personality rules over the nation well by controlling civilization and strength by the principle of balance. Here, if we think that the civilization and strength are literary man and warrior, the king controls the two kinds of man by measuring them in the balancing position, and then he uses them at the proper place, as the civilization with wise intellect, and as the strength with confidential practical power each other. Then the nation has no party but establishes the unification.

But although the philosophy of Jueyk (the book of Change) may give some benefits to the nation in the standard of the man, but it cannot bring true fruit of the politic to have the life of theism to take the fear of God as its wisdom. Prov 21:30 said, “No wisdom, no understanding, no counsel can avail against the LORD.” Here so-called for, wisdom, understanding and counsel point to the wisdom of man.

3 A poor man who oppresses the poor is a beating rain that leaves no food.

That is, it means that the one to sit down the poor seat rules over and oppress them violently; he can arrive at the extreme state. The one to stay at the misery seat reminds the bitter experience in his past time, he should give mercy to the men not to have property (there may be the men to do so rightly) Then a certain man did not so but the other does in contrast of it. The reason that such thing was happened was for the mankind received the corrupted character of Adam and they committed same evil even at any situation. As the poor rules over, he reminds the poor state of his past time may incline to the extreme egoism easily. In other word, he shall use his present power extremely not to be dropped down into the poverty state. Recently the politic of communion also is inclined into the tendency so. That is, they were happened by ruling over as the proletariat to rescue the mass. But next one that they rules over them they deprived the freedom of the proletariat completely, and treat the people as machine and also as the slave of communist. Finally the communism is revealed as horrible dictatorship and despotism. As we see it out text is a kind of prophetic truth.

At the revolution of France many lower groups took activity as the high official. Then their oppression and their violence are extremely unspeakably. The fact that France was punished such tribulation comes out of God's punishment. That is, because the nation killed lots of Protestants (the Christians) that was called for the Huguenots, the France Revolution had been happened. Sometimes God permits that

the lower group rules over the nation suddenly to punish the nation. Is 3:4-6 said, “And I will make boys their princes, and infants shall rule over them. And the people will oppress one another, everyone his fellow and every one his neighbor; the youth will be insolent to the elder, and the despised to the honorable. For a man will take hold of his brother in the house of his father, saying: “You have a cloak; you shall be our leader, and this heap of ruins shall be under your rule”.

[Special Essay]

Misunderstanding of the materialist historiography

The thought of Karl Marx that makes the Proletariat been absolute thing is criticized as following.

1. According to Marx said that the thought of a generation is depended on the economical product and the exchanging method absolutely. He said, the philosophy of medieval day and its politic were the result that are and the modern view of the life produced in the criteria of the producing method of the farmers and the cotemporary view of the life are settled by the method of production by Bourgeois.

But the misunderstanding of Marxism on the above points to the following. That is, we see that the economical elements is related to the cultural development in somewhat. We think that it influences on establishing the laws, the moral, the world-view, the religions of majority people (except the only the Christianity) and the arts. But our

word that such economical elements influence on the social life of the mankind somewhat is different meaning to the claim of Marx that all things of the life of the mankind is produced by the economic life and is settled. The state of life in the mankind is depended on by the state of the economic life devotionally is a misunderstanding.

Herman Dooyeweerd, who was the Philosopher of Calvinism, evaluated the main point of Calvinism as following. That is, “It is wrong that the culture of all higher level should be settled by the economic state. The economic state has no the absolute meaning in all things. We should say that all things of in the world of time take the meaning at the place of beyond the time. That is, we should say that their meaning is established by God to create them.” (Critique of Theoretical Thought II p 38)

2. According to Marxism, coming of the ideal society of the mankind by the class warfare (The struggle between the possessing class and the proletariat) has the conclusion of the mechanical accuracy. Accordingly they devote themselves to destroy all old cultures (Except for materialistic culture) by treating them as their enemies unconditionally. They treat that all things not to proper to materialism culture and its thought as the sin. Therefore they claim that to destroy all the old society its materials is the good, the truth and the release. Therefore they admit the activity that they destroy the old society by using even any sins that the Scripture prohibits. Because they believe

that the destruction of all things except the materialism society and its culture shall bring about the utopia society. Such claim finally brings about the destruction of all moral.

3. They think that according to the criteria of Hegel's philosophy, They think that the history of the world of time belongs to the relativism and have been developed by the principle of the dialecticism continuously. It is so, Why do they believe that the unchangeable eschatological society that is, the society that Proletariat shall be overcome shall come true? This is the controversy. As their thought, if the eschatological ideal society that has no the class warfare is unchanged and become the ultimate society that cannot be developed, because it should be the absolute being, it is conflict to the principle of the philosophy of Marxism that is, the principle of the objectivism. Here, Marx said that the controversy of making his own relativism as the absolute being. That is, he said the rebellion of the relativism.

4-5 Those who forsake the law praise the wicked, but those who keep the law strive against them. Evil men do not understand justice, but those who seek the LORD understand it completely.

Here, the word, "the law" (תּוֹרָה) is the system to take the fear of God. That is, it points to the word of God. The man to throw away it finally becomes dark and applauds the wicked as the mind to think the evil as goodness (Is 5:20). For how the man cannot say, or, because the activity to do with the evil man, to applaud him and to follow are the

devilish deed. The fact that he likes the sin so is the punishment to receive out of the age of sin to leave the truth. (II Thess 2:10-12) Because he throws away the word of God, God also throws away him. The one to be thrown away by God (Rom 1:24, 26, 28) executes so. Rom 1:32 said, “Though they know God’s righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.”

“Those who keep the law strive against them.” Here, so-called for, to contrast the evil man point to zealous against them. There is no the middle place between the truth and non-truth. From the beginning of the history of mankind the men to take the fear of God had fought with unrighteousness. Enoch rebuked the corrupted men in his age. (Jud 1:14-15) Noah also did so. (Heb 11:7 II Pet 2:5)

The fact that righteous claim take peaceful; coexistence with the unrighteous claim is the mistake that goodness and evil do not belong to the antinomy principle. It is wrong that goodness and evil walks the way of compromise. Such claim is the thought of evolution that all are general in essence. It is same of the philosophical thought of NoJang that we should return to the center of secret vanity by claiming the patience and righteousness and knowing the universe is union system without quarrelling each other. Why was it empty word that the tree to bending tree in the old time is safe?” The noble man takes the heart of one union as the state of empty heart without concentration.” Noja said

that such life without contrasting each other point to the life like the infant life and encouraged the life to the other. He said, “Because the man to have abundant virtue compared like the baby, the bees and the scorpion do not shot, the snake does not bite, the wild animals does not attack and the catching bird also dos not harm.”

Danpo who was a man in Noh nation, which had lived by the philosophy lived in the rock in his whole life but did not live with the man. As he was at 70 years old he took the figure of a baby. But he met a tiger and was fed by a hungry tiger. (). Although we see this only event, the fact that the lesson of Noja is wrong was proved. The lesson of Noja came out the ignorance that he did not know the fact that the mankind is total depravity. Therefore this is fantasy theory not to fix to the fact.

The believers should hostile to the wicked spiritually. Of course it is not fight with temper, enormity and violence for it is too hostile spiritually. It is the battle that consists of prayer, proclaiming the word of Good, persecuted and goodness. (Rom 12:21)

“Evil men do not understand justice, but those who seek the LORD understand it completely “(verse 5) this word reveals the reason of verse 4. Why is different activity between the one to keep on the law and not to keep it each other? The difference comes out of the reason of dependence to understand the law. The one to throw away the

law does not understand and the one to keep on the law (the one to search for Jehovah) understands it. The secret to understand the word of God is to understand by obeying it more than by studying it. So our text says the life to search for Jehovah (the obeying life) as the method to understand the law.

6 Better is a poor man who walks in his integrity than a rich man who is crooked in his ways.

Hebrews text of this phrase should be revised into as following. That is, “The poor to be done faithfully is better than the rich man to deceive as two ways.” Here, Hebrew term, “two ways” (), D. G. Wildeboer interprets as following, that is, “To walk into two ways means to walk into the evil way but only to pretend to walk into the good way.”().

The one to be faithful and poor has some good points, (1) He has faith and moral. As the man is poor, generally he is humble and searches for God. (2) His life has sufficiency in the present world. Ecc 5:12 said, “Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.” (3) He has the heritage in coming world. For he executes “faithfully” (נאִמָּן) it is the heart of the righteous to take the fear of God. And also he is died, he has hoped. (Mt 19:24)

In the other hand, the false rich man to do with double personality has little weak point. (1) He believes in his property but does not believe in God. Refer to Lk 12:16-21. (2) He takes the covet to the property and takes anxiety and also takes anxiety to keep on it. (I Tim 6:9-10) (3) It is so difficult that he enters into the heaven. Jesus said, “Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”(Mt 19:24)

7 The one who keeps the law is a son with understanding, but a companion of gluttons shames his father.

Here, the word, “a son with understanding” is like to know God and to be the son of God. Because “wisdom “the proverbs said does not point to the general scientific wisdom but the spiritual wisdom that is, to take the fear of God. (Prov 1:7) Because the word, wisdom in the Proverbs is used so surely, the recent theologians to have different theological system interpret so too. Among them, K. Barth said, ““the wisdom in the Proverbs and the Ecclesiastes is personalized into the wise person and is stated by contrasting to the foolish man. His wisdom is actual and is to be the fear of God.” (). Christa Kayatz said, “The one to search for the wisdom written in the Proverbs find out finally the fear of Jehovah.” ().

Then what is the reason that the wise son takes the wisdom? It is to keep on the laws like the text said. The method that the man knows God is to keep on the revealed word of God a is, the laws. It is not

sufficient to read it and study it but it should be kept on it. Only to keep on it bears the fruit as the it's purpose. Jam 1:22-25 said, "But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at him and goes away and at once forgets what he was like. But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing."

Here, the word, "gluttons" (זֹלְלִים) points to the one lost his property with debauchery. (Prov 23:20-21). The son to take fellowship with such men becomes finally a debauchery son. The man is assimilated with his making friend finally. Such son of course is the one to rebel God; accordingly he gives shame to be father permanently. The sons not to obey so are called for the great plague in his family. (Prov 19:13) The plague cannot be escaped according to the heart of man. So the righteous men have the bad sons. For example, two sons of Aaron (Lev 10:1), two sons of Eli (I Sam 2:12), two sons of Samuel (I Sam 8:3), the sons of David (I Sam 13:1-14, 15:1-6). It is difficult to block the fact that the family has such bad sons with the power of man. But because the responsibility of his parent to such sons is great, their parents should pray for them to God passionately in his living duration. God can make such men repented. God can make Abraham's children with the stone.

(Mt 3:9) The grandson of great Richard Baxter were a bad man for long time, finally he repented and became a foreign missionary.

8 Whoever multiplies his wealth by interest and profit gathers it for him who is generous to the poor.

In the society of old Israel as he borrows money to the same poor tribe, he should not receive the interest (heavy rite). Refer to Ex 22:25, Lev 25:35-37, Duet 23:19 Neh 5:7 10, Ps 15:5. The one to borrow money is poor man, the one to receive the heavy interest is the one to take the covet of property and the one to depend on the property more than God. God does not commit the property to the one to take covet the material for long time. As we see are 3:1, the Most of Lord, Jehovah said to remove what Jerusalem and Judah depends on. This means that God deprives the material because they do not depend on God but depends on material. Jesus said that as the man gathers the materials and takes rest in peace, God can say to call for his soul again. The fact that the one to possess the material helps the poor is the will of God. Despite it is so, the foolish rich man said to take rest in peace by depend on it. So God judged him. Refer to Lk 12:18-21.

“And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, “Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.”’ But God said to him, ‘Fool! This night your soul

is required of you, and the things you have prepared, whose will they be?’ So is the one who lays up treasure for himself and is not rich toward God.’”’. That is, it means that the one to install the property with unrighteousness do not use it for him but finally the one to take care of the poor should be used it. As we see this word, as the man gathers the property in righteousness, it gives the benefit to himself. To gather in righteousness points that by the result of good effort he receives the property God blesses him. Or, as the men gather the property with unrighteous means, he may get windfall temporarily. But it is the fact that the mankind experiences that the windfall is not benefit to the man, but rather it is the woe. So the old writing without having spiritual impression said,” To get thousand gold without any reason is not great blessing but absolutely it is woe.”

Because he receives the great interest in exchanged for, to get great money suddenly is not appreciate thing, it itself is same to get the thousand gold.

9 If one turns away his ear from hearing the law, even his prayer is an abomination.

The word, “turns away his ear” is disobeying with the rebellious heart; it is temporary failure but the intended sin. For to obey the word of God is better than sacrifice (I Sam 15:22), to pray in rebellion is only the heinous thing before God. Refer to Ps 65:18, Is 1:11-15 Mt 15:8 Jm 2:14-26.

Praying in heinous thing does not receive the answer of God and it is sin before God (Ps 109:7), and is dangerous to make him been angry. Because of it, the men to rebel the word of God arrogantly and does not obey it should be prohibited even the prayer for them. (Jer 7:16, 11:14). Refer to the interpretation of Proverb 15:8.

10 Whoever misleads the upright into an evil way will fall into his own pit, but the blameless will have a goodly inheritance.

Here so-called for, the upright” (יִשְׁרָיִים) means the righteous. The plot to lead into the sin by them is the devilish activity. The devil always tempts the people to commit sin. The wicked to make this plan has extreme evil; he himself receives the punishment of God absolutely. The wicked himself is harmed by dropping down into the pot that he digs. Refer to Ps 7:15, 9:16. At the same time the righteous that is the object of temptation of the wicked is saved by special interfering of God absolutely. The word, “the blameless will have a goodly inheritance.” means it.

Therefore in case that the innocent man is harmed by the craft of the wicked, he cannot help but to be afraid of it. In this time he should rejoice by knowing the special interference of God. He shall receive the unique love of God in front of the enemy at the future. Refer to Ps 23:5.

11A rich men are wise in his own eyes, but a poor man who has understanding will find him out.

That is, it means that the wise poor man is better than the arrogant rich man. Before his sight the foolishness of the arrogant rich man are revealed brightly. That is, because the rich man is arrogant for many materials that he possesses, he thinks by himself, it is his foolishness. Arrogance is not wisdom.

What is the reason that “the man of understanding” discern the people so well? Because he is “the man of understanding” that is, the one to take the fear of God. (). The believer to take the fear of God knows the truth. (I Cor 2:10-16) Not only that, he experiences suffering for his poverty. Through the experience he understands the word of God (Ps 119:71) accordingly he knows the man well. (Prov 20:5)

12 When the righteous triumph, there is great glory, but when the wicked rise, people hide themselves.

Here, so-called for, the word, “triumph” (רָצָה) means “rejoice”. That is, they rejoice for God uses them. The word to have “great glory” means that the grace of God his blessing comes on the nation and the church.

The word, the wicked “rise” (קָמָה) points to the arrogance and oppressed activity.

“People hide themselves” Many righteous men in the day of Ahab were hidden (I King 17:2-3, 18:4, 19:3-4) and the other day also had such thing. (Heb 11:38) At this point, what we should keep in our mind is in the persecuted time, the saints were hidden and took their mission in it. That is, they offered their lives and prayed and proclaimed the word of God by the movement of underground. This is the feature of the one to receive the heavenly life. They proclaim the word to them in season and out of season. (II Tim 4:2)

In the Attitude of Don Kway in Juyek (The book of changes) of Confucianism also, it teaches that the power of small man are spread, the noble man should be concealed. There many necessities to be concealed are remarked. That is, (1) it is dangerous to be behind in hiding. (2) It is dangerous that for connecting to the secular relationship he cannot enter behind and is not hidden. (3) For throwing away the high position and entering into behind in his rejoice heart and should be concealed, only the noble man can do it but the small person cannot do it. (4) It is beautiful that he enters into the behind and takes the attitude concealed in it. (5) He should not be changed by taking contents and leaving behind and concealing himself.

Five explanation of Don Kye attitude of the above Juyek does not focus on the truth but focus on the personal safety. But the escaping that the Scripture teaches is the fact that although the believers escape into behind, they should proclaim the truth. Although the early church were

scattered into the other by persecution, then the gospel were proclaimed to each area. (Act 8:4) In Europe one time, the believers of Waldensians were escaped into and proclaimed the gospel to each nation.

13-14 Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy. Blessed is the one who fears the LORD always, but whoever hardens his heart will fall into calamity.

The word of this part stresses the blessing of repentance. (verse 13) such blessed repentance can be executed by only taking the fear of God (verse 14) but the hardened one does not execute it. The one not to repent walks into woe by himself. The concrete interpretation of this word is included by this following sermon.

Sermon 21 Of the repentance (Prov 28:13-14)

What is the sin? It is to ignore God and to contrast His will. The man is destroyed for the sin. Jam 1:15 said, “Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. “. In the long time ago there was a man to be died in the London Hospital. Then a Christian asked him to the dying man, “What is the work that I should do for you? “. Then he answered, “Can you release my burden?” Then the Christian proclaimed the blood of Jesus Christ and his heart of the dying person was taken the peace. When we are solved the issue of our sin, our heart must be peace.

1. The one to hide the sin is not prosperous.

The one who conceals this sin excuse several things for several reasons.

(1) He says that for the incomplete man, he cannot keep on the complete law. This is to commit sin that blames God again. (2) He says that for bad environment he commits the sin. This is the sin to contrast to the providence of God. (3) He conceals his sin and denies his conviction. This is to commit sin of lie. Such wrong attitude harms to him finally. As the man hides his sin more over mover, he is harmed by it. Therefore the sin not to commit sin of no repentance is like a splinter stuck in the body.

2. The one that confesses the sin and throw away it shall be merciful.

Although we commit any sins, we should confess to God. The word, “confess” (מָוִן) means “to admit”. And throwing away the sin is the fruit of repentance. The repentance without fruit is like it's all one. But throwing away the sin is practiced by arriving till the seat to hate the sin. There Jesus aid “If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. “. (Mt 5:29), “And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell. “(Mt5:30). This word does not mean to pick out his eyes and cut

off his hand actually but it is a metaphor, which means to cut off the sin with the strict decision although he has some loss. As Cranmer was fired, he lamented for his old sin and stretched his hand in the frame and he said, “This unworthy right hand”. An American woman reminded the fact that she did not pay the water fare 35 years ago, and then she repaid it. A certain man gathered money by his stealing at 40 years ago and he searched for the owners and repaid to them.

Then what does the word “to be merciful” mean? It points to be cleaned by the blood of Jesus. I Jan 1:9 said, “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness”.

15-16 like a roaring lion or a charging bear is a wicked ruler over a poor people. A ruler who lacks understanding is a cruel oppressor, but he who hates unjust gain will prolong his days.

This word contrasts the violent ruler (or, official) to the pure ruler. Roaring of a lion is the action to search for the things to eat for its starving. (I Pet5:8) The lion is violent and the bear also is so, but as they are hungry they take the strong activity. The intend of the author that the violent rulers compares this one with starving beast is to reveal the fact that they also become violent for covet. Of course the covet are like the desire to the material and the desire to keep on his power for long time. For example, the king Ahab killed the innocent person by taking covet to the vineyard of Naboth. (I King 21:1-16), Saul tried to

kill David several time to rule over for long time. (I Sam 18:6-19:1)
Although they took higher position than anybody and took the power and possess much material they took the covet more than anybody. Just like that as the man takes more covet, he takes the frustration and attacks like animal. Therefore what the man does rightly does not establish by filling his covet, but by killing it. Many kings to take covet were corrupted so like the animals, and did not take the power. Saul also lost his kingship and also in the secular world, the violent emperor Jinsywhong took dream to rule over for permanent years but the political power was destroyed. Although our text does not say that the ruling of the violent king is short, verse 16 b suggests it in contrast of the word, the pure ruler should be taken for long life. That is, it is obvious that the ruling duration of the ruler is short.

17 If one is burdened with the blood of another, he will be a fugitive until death; let no one help him.

The revision of Hebrew word of this phrase is as following. That is, “Because the oppressed man for the guilt feeling to shed the blood of the other escaped until he arrived at the pit, do not hold him.” Of this word, Wildereboer said as following. That is, “To know the meaning of verse 17 we should know the meaning of the end of the verse, “let no one help him” rightly. As we think that it means “do not arrest” means not to avenge him. That is, it means that the anxiety of the conscience

in the murderer makes contents to the righteousness instead of the execution. But as it is thought as the meaning of “help him”, it is the opposed interpretation of it, the murderer should be killed.” I think that the first interpretation of the above is right. Because the author of the Proverbs does not claim the principle of avenge strongly. Refer to Prov 20:22, 24:17-29, 25:21. ().

But all the interpretation of above is wrong. The meaning of this word is not that the conscience-quilt of the murderer should replace the execution, but also does not mean that he should not protect the murderer but he should be executed. Of the meaning of this phrase I think as following. That is, although the man is oppressed by his conscience by the sin to shed the blood of the others escapes; finally he should be dropped down into the snare. The word, “let no one help him” is the method of an exaggeration (Hyperbole) that is, although he does not say to arrest the murderer, he should be arrested and rather he does not need to arrest him passionately. This expression of the hyperbole does not include the meaning that the official actually does not need the effort to arrest him. The author of the Proverbs uses the method of hyperbole to stress it at some time.

What the author stressed at this phrase is the fact that the one to kill the other should be punished is the fact that he himself should be killed. And here what he included all other sin to harm the others finally should be repaid by God. Therefore after the man commits sin the one

should bear the quilt feeling and repent and then should be solved the issue before God. It is the best way that the man searches for his sin and solves it. In the case that he did not so, but escape, his committed sin follow him makes him dropped down into the pot. The fact that God said, “if you do not do well, sin is crouching at the door.” (Gen 4:7) the murderer Cain points to this one.

18 Whoever walks in integrity will be delivered, but he who is crooked in his ways will suddenly fall.

The reversion of Hebrew text of this phrase is as following. That is, “The one to do purely get the salvation but the one to deceive in double-fold should be slipped once.” Here so-called for, the word, “integrity” (אִמְרוּת) points to accept God and to de rightly faithfully out of his heart. This points that the believer does before God like Abraham. (Gen 17:1) The one to live so accept God in present world and coming world. which is the salvation. God is just salvation of the believer. To him the temporary failure also is benefit finally. He find out his darkness and his corruption and to know that only God is the object of his faith and then he strengthen the life of faith.

But the one to execute in double-personality serves two owners, he finally cannot help but to fail completely (Mt 6:24) He seems to be succeed for so long time by his deceit in the present world. The believers to see it may be slipped easily. It is the question, “Why is

the false person succeeding? (Ps 73:1-16) Because of it David, at this point warns the believes and said not to envy the prosperity of evil man. (Ps 37:1-10) Prov 24:16 said, “For by wise guidance you can wage your war, and in abundance of counselors there is victory.” That is, it means that the wicked installs the evil for long time and seems to do well; his slipping should be happened one time absolutely. The word, “one time” (ἑνὶ ᾠκτώ) in our text means it. The maxim in Tibet also said, “After the donkey to put on the skin of leopard eat all crop of the other field for one year, and then is caught by the other animal and is killed.” That is, for the donkey takes the skin of leopard, the animals mistook it as the leopard and then he was not harmed for long time. For that time, the donkey ate the crop at the field of many areas that the wild beasts live. But after that day, as the wild beasts know the identification of donkey and then finally he was eaten. This reveals that although the man seems to walk well for long time by temporary deceiving means, he shall be met one time that he destroys.

19-22 Whoever works his land will have plenty of bread, but he who follows worthless pursuits will have plenty of poverty. A faithful man will abound with blessings, but whoever hastens to be rich will not go unpunished. To show partiality is not good, but for a piece of bread a man will do wrong. A stingy man hastens after wealth and does not know that poverty will come upon him.

This phrase warns the covet. The contents of this phrase are analyzed as followings. That is, (1) as the man should devote himself to his own work, he is well, as he follows the speculative business, he should be poor. (Verse 19) Here so-called for, the thing

(1) “Whoever works his land” was the general work in that day. Therefore the word means to encourage the other industry in the other day. As the people keep on their faithful work well they has no poverty in their material. But as they concentration the speculative business they should be poor. Hebrews word of the word, “he who follows worthless” (מְרַדֵּף רִיקִים) should be revised into “the one to follow vanities” (Delitzsch). The vanity business can point to the speculative business. Therefore C. H. Toy translated this one into vain pursuits, which means the speculative business to choose that the man become rich man hastily.

(2) As the man concentrates on the business faithfully, he should be blessed in his industry. if he became rapidly to become the rich man, he should be punished surely. (verse 20) It is easy that the one to become a rich man hastily can employ the sound business as false means wrongly. He commits all sin. (I Tim 6:9-10) The one to execute so receive the punishment related to his sin.

(3) Warning the covet to break out the righteousness (verse21) for the men often sell the righteousness for the covet of materials. For example it is like that the officials received the bride and then treat

biasedly. Although the matter is precious it is nothing in comparing of the righteousness. At this meaning the author of Proverbs used the term, “a piece of bread” This is the phrase to express by the heart to compare these two things (righteousness and matter).

(4) The eyes of the man to have covet is evil (verse 22). His eyes reflect extreme passion to get the material. (2) Moreover the eyes of his heart become dark, he cannot discern the sin, accordingly by the wage of sin he commits (I Tim 6:9-10, Col 3:5) he does not see that he himself is poor. Not only that the material is God's, the people attack for they see it wrongly. But God is not snatched his possession out of the other. As the people gathered much materials and filled his personal covet, God snatches it out of them. Then the woe that receives is misery. They should say that their possession is not theirs but God's one and also they should use it in the will of God. They should give it to the other. (Act 20:35) The possession of God belongs to God after we have it also. Therefore the attitude of our heart to the material always is clear, and above of all, “But seeks first the kingdom of God and his righteousness, and all these things will be added to you.” (Mt 6:33) As God gives it to us we receive and as He does not give it to us, we should take contents without any things. (I Tim 6:7-8) Refer to Job 1:21, 2:10.

23 Whoever rebukes a man will afterward find more favor than he who flatters with his tongue.

Here, so-called for, “rebuke” means to convict with right word.

Although such rebuke is trouble in our ears, after that it is revealed as the right thing. In other hand, the word, “flattering word” is proved as the false word. Therefore the one to take the fear of God and the one of conscience thinks thanksgiving heart to the one to rebuke to him. Peter loved Paul who rebuked himself until the end. (Gal 2:11-14 II Pet 3:15) (Charles Bridges) Pitagoras who did not believe in God said, “You Choose the rebuking one more than the flattering man. You should treat the flattered one as your wicked enemy.” (S C Malan. Notes on the Proverbs III, 1893, p 487) because many men to listen to the word of the flatters well were destroyed in the world, rather also the philosophers warned it. Moreover how does the inspired word of God warn? Refer to the interpretation of Prov 27:5-6.

The corrupted man in the contemporary corrupted Christians admits the flatters as his friends but the rebuking person rather and his enemy. They cut off their love to the rebuking person and also leave him. Is this the attitude of true believer to long for righteousness and to take thirsty (Mt 5:6)? No, it is the wicked activity like Ahab. Ahab told Elijah to rebuke as “the afflicted man” (I King 18:17). True saints, David said, “Let a righteous man strike me—it is a kindness; let him rebuke me—it is oil for my head; let my head not refuse it. Yet my prayer is continually against their evil deeds.” (Ps 141:5)

24 Whoever robs his father or his mother and says, “That is no transgression,” is a companion to a man who destroys.

Stealing the possession of the parent than the possession of the other is greater sin. The children should take filial to take care of the possession of his parents, the son to steal the possession of his parent breaks out his filial. Just like that his stealing activity is to add the rebellious sin to the unrighteousness. (Charles Bridges) Despite it is so, he is hardened for he steals the possession of his parent. Such one is able to be called for the one to destroy, that is, the friend of devil.

25 A greedy man stirs up strife, but the one who trusts in the LORD will be enriched.

The man to have coveted always does not feel the contents. Because he complains in the society (Num 11:4) the quarrel shall be happened there. In other hand, the one to depend on Jehovah is sufficient by only Jehovah the peace stays in his heart. David, who accept only Jehovah as his shepherd and takes sufficiency said, “The LORD is my shepherd; I shall not want.” (Ps 23:1) Refer to Ps 4:7, 27:4, 131:1-3, Hab 3:17-19.

26 Whoever trusts in his own mind is a fool, but he who walks in wisdom will be delivered.

Because “the heart of man” is deceived and corrupted extremely than all creature, (Jeer 17:9) the one to believe in it is the foolish man. The man should naturally not receive the direction of his own heart but the direction of the word of God. Moreover, he should follow the word of God in the issue of faith and in the issue to believe in God directly, despite it is so, among the theologians, it is sorry that many men to follow the autonomous of man that is, and many men take his heart as his standard. The method of thinking in history to accept the thought of man as the standard comes as followings.

(1) Analogia entis of Thomas Aquinas. Aquinas compromised the philosophy of Aristoteles. Aristotle said that pure image is god. Because it itself does not move but moves by the matter (Like the power that the magmatic moves the metal) all things were formed. (Charles Hodge, Systematic Theology, 1 1895, p 326). Aristoteles said that pure image (that is his god) does not create all things volitionally. Therefore his god is only the crystal to be installed up by the character of creature. Aquinas who was a Roman theologian said, “the god has all characters of creature in himself the fact said the complete universal character of god.” And also Bonaventura, who was the scholar of analogical, being said, “To know the god well we need that all names should be moved into the god.” H. Bavinck informed it to us.

The theologians of analogical being compromised to the thought of Aristoteles and said, that the god is the collected system of character of creature. It is wrong thinking for God makes to close to the creature.

(2) The disciples of great Kant among the philosophers admitted God as a limited concept. The limited concept is the regulative concept in contrast of the phenomena world (scientific world). Although the concept of man develops toward it but he does not know it. This opposes the concept of format to know God as constitutive creator and interpreter of the facts of the universe. Although the men not to be sufficient in the analogy of Buttler reconstructs the position in thought of faith but it is impossible. As Kant thought that this thinking format that the scientific world is separated of the world of faith and sustained is called for phenomenalism in other word. Such thinking format does not help to believe true God. Because the regulative concept Kant made that is, noumenon = non-empirical concept is an irrational. But the character of true God in the Scripture is rationale. Of course the rationale transcends the rational of man.

Among the people there are many people not to know God because the man does not know God comes out of dark conscience for the sin of their forefathers. (I Cor 1:21) Therefore the scholar to have high intelligence does not know true God. Although he is genius, before he accepts the word of the Scripture faithfully and obey it directly and repent, he cannot know God.

In present time the man, Krause lives, who helps the policemen and found out the missing persons. Rather a certain missing child was died by accident, Krause found out even the place that he was buried and then he made the world surprised. At he was 15 year old he prophesied that his father shall be died. Then his claim is the fact that God does not exist. Although he knows what the general men do not know wonderfully, says that he does not know God, does not God exist? It is not so. Although who has the wisdom above than the general man, we cannot say that he knows God absolutely. The issue to know God does not belong to the brain of the man. Although the brain is so brilliant, for he commits sin, he cannot know God with his wisdom. The reason that the man does not know God is not for his intellect but belongs to his sin. The reason not to know God should be thought so in other dimension. Although the man knows some distinguishably, he surely is not the one to able to know God. The military uses the military dog to find out his enemy. The dogs find out well at the place that the enemy come and go, and the hidden place of the enemy. At only this point we can say that the military dogs are superior or the man. But the dogs cannot have the higher knowledge than the man. Just like that knowledge has some kinds strictly. The man is clever at some point but in the religious knowledge to know God he is so stupid. Refer to Rom 1:22.

As whoever believes in the word of the Scripture he believes in God. This is called for the presupposition principle. By this theory as we interpret all things we presuppose that “God exists” in the view of the

word of the Scripture and argues. Such logical method may be rejected for it has the authoritarian character. But the logic finally shall be revealed truly. Because the man is the creature and the sinner before God he cannot know God by his autonomous. He, in the aspect of knowledge also as he submits the supernatural word of the creator he can interpret his environment and his experience rightly. As we stay in the light of the sun we do not need using the candle. Moreover then we do not need to use the candle to prove that the sun exists more. Then the existence of the light of sun must be revealed obviously. The word of Scripture comparably, is the word of God self-obviously like the light of sun, the word reveals us God.

“He who walks in wisdom will be delivered.” That is, as the interpretation of above verse a, the one not to believe in his heart but to believe in God’s word (the word of Scripture) is saved. “The wisdom” the Proverbs remarks points to the wisdom by the word of God.

27Whoever gives to the poor will not want, but he who hides his eyes will get many a curse.

Refer to the interpretations of Prov 14:31, 19:17, 21:13.

28 When the wicked rise, people hide themselves, but when they perish, the righteous increase.

Refer to the interpretation of verse 12, the above.

Chapter 29

Interpretation

1 He who is often reproved, yet stiffens his neck, will suddenly be broken beyond healing.

“The one who stiffens his neck” said the arrogant and disobeyed man before God. What is the reason that he does not block his destruction? Because it is the fact as following. That is, for the one to stiffen his neck (the arrogant and disobeyed one) does not accept the word of God in his heart, he does not understand its fault. He receives often the rebuke (plague) but he cannot find out his fault. Accordingly he does not find out even his ultimate destruction. Therefore as he has the destruction to him it is suddenly. Refer to Dan 5:5-6 I Thess 5:2-3.

2 When the righteous increase, the people rejoice, but when the wicked rule, the people groan.

D. G. Wildeboer said that it reveals the attitude of the people to the godly man and ungodly man. (Das volk gegenuber Frommen und Gottlosen) (Kurzer Hand- Commentar Zum Alten Testament, Die Spriche, 1897, p 82)

Hebrews text of the word, “When the righteous increase” (בְּרִבּוּת צְדִיקִים) can be interpreted by “the one to have the power” These two interpretation reveal the same contents. Because as there are many righteous men, they controls them.

What is the reason that the righteous controls the power of nation, the people please? Are the people always good? It is hard to be warrant. As the people also like person get worse, they can move like a kind of rioter. Therefore the word, “the heart of people is the heart of heaven.” Cannot be established. Then as our text, when the righteous controls what is the reason to please the people? It may be think of following. That is, the righteous authorities take the fear of God but do not take the flatter to the people. Therefore they do not listen to the bad desire of people. As they did so, although the people hates in one hand, only the conscience does not oppose it. The men to rule over by the standard of conscience world always get the victory. The principle that the pastors rule over the church also is same to it. As they flatter the people, their authority cannot be established. But as they are afraid of only God and keeps on the righteousness, they receive by the support of the conscience of general church members. There, the authority of their ruling can be established the principle of the pastoral authority of Apostle Paul is like so. II Cor 5:11 said, “Therefore, knowing the fear of the Lord, we persuade others. But what we are is known to God, and I hope it is known also to your conscience.”

“When the wicked rule, the people groan.” That is, because the wicked has the power and takes the personal covet and oppress the people they lament it. Above of all for the wicked authority despises the justice obviously, they lament it. At this point, we can see that the ruling of

Samuel to control righteousness was contrast of it. He said before the people, “Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with it?”(I Sam 12:3 b)

3 He who loves wisdom makes his father glad, but a companion of prostitutes squanders his wealth.

“Wisdom” is interpreted at the other phrases, is not called for the secular wisdom but the wisdom to know god. This wisdom keeps on the men to have it, leads him and blesses him, but it is like what God he does it. It means that he himself reveals by working of God with the wisdom. (Christa Kayatz, Die Weisheit und leitet und signet den Menschen, wie jahwe es selbst tut – Studien Zu Proverbien I-9, 1966, s.66) Therefore “He who loves wisdom” finally is the man to love God. What he longs for God become the joy of his father. It is the filial piety of Scripture. It, in the center of God is different to the filial piety of Confucianism in the center of man.

“A companion of prostitutes” is the foolish man to offer his body to lewdness. He does not know the truth, ““Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body.”(I Cor 6:13). The meaning of the truth is the fact that we should devote ourselves to the Lord and the Lord works to receive our bodies and to renew our bodies again. (I Cor 6:14). The

Apostle Paul said continuously “Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.” (I Cor 6:15-20) Here, what does the word, “but the sexually immoral person sins against his own body.” mean? It means that the man of lewdness does not offer it to the Lord to resurrect his body, but offer s it to the lewdness.

“Squanders his wealth” is the result to throw away his body actually. For the one united with the prostitute is dropped his body down into it, the issue to throw away the property is not problem to him.

4 By justice a king builds up the land, but he who exacts gifts tears it down.

Family is established but bloodhood and country is established by the laws. In other word, country is established by people and by the rules that they promised to be ruled directly. As the laws are destroyed the

country is destroyed. Therefore the ruler should govern them by the laws. It is righteousness.

The Juan (The book of changes) of oriental world teaches mainly the philosophy of politic. What the book stresses is the politic to come out of Confucianism. Among them, for example, Mije Kwy said as following, that is, “For it keeps on it faithfully it is prosperous. The virtue of a gentle man shines like the Sun. For true heart is applauded by all people, it shall be prosperous. “() But this I only teaching of humanistic justice not to know God, it is external and inability.

As the above said, government is strengthened by only ruling of justice. But gifts destroy righteousness. The officials receive the gifts and help the unrighteous, the unrighteousness is prosperous but the righteousness shall be declined. For in the country that the gifts are prevalent, after the people execute unrighteousness, as they justify it, the one to choose the adversity shall be disappeared. In such country rather the one to keep on righteousness shall be dropped into the trouble. Because God finally punish the country.

5 A man who flatters his neighbor spreads a net for his feet.

Here, the word, “flatters” (מְלִיץ) means smooth thing, it is saying to listen to well by compromising to the character of sin of the other. This world has much number of flatters but small number of to say rightly. The false prophets to flatter king Ahab were 400, but only Micah said

the right word to him (IKing 22:6,8) Therefore the people listen to the word of the flatter well. But for the flattering word does not belong to the righteousness, it is deceiving thing and killing thing. It is like the net to make the other tripped over.

6 An evil man is ensnared in his transgression, but a righteous man sings and rejoices.

Here, so-called for, “an evil man” is not the one to commit general fault, but is the man to have evil thing as his occupation. In the strict meaning, all men are sinners. But here so-called for, for “an evil man” is the man of problem is the man executed especially. He executes the evil without hesitating and he does not regret and repent it. So for a while he seems to be safe and to stay well. But the time that the evil man is perished should be come surely. Then he shall be dropped down into the bottom by the snare of the sin he installed. In the old time the emperor, Nero in Rome committed sin especially and built up his house with gold and seemed to live well temporarily. But he finally took suicide, which was the total result of his all sin. Eichmann who killed 6 million Jews lived in safety in installing his sin, finally he also was arrested by the policeman of Israel and was executed miserly.

In the other hand, “a righteous man” lives in joy from now to the eternity. Here why does it say that a righteous man rejoices? Of this issue the scholars say as several things as followings. That is, (1) Because the wicked is destroyed by arresting in the snare, for the

righteous from now was released out of the threat of the wicked he rejoices. (Zockler) (2) He rejoices for the prosperity God gives (Fleischer) (3) Our text does not warrant two interpretations. What a righteous man rejoices does not come out of the external distinguished income in the present world. As he believes in God truly, for God is with Him, the joy continues in him. He can rejoice in the tribulation. (Rom 5:3)

In other word, to believe in God and to execute the righteousness is the reward in him already, and the heavenly joy shall be overflowed in him. Ps 4:7 said, “You have put more joy in my heart than they have when their grain and wine abound.”, Hab 3:17-18 said, “Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the LORD; I will take joy in the God of my salvation.”

7A righteous man knows the rights of the poor; a wicked man does not understand such knowledge.

Here so-called for, for “a righteous” knows God and believes in Him, he thinks all things at the side of God. The special mercy to the poor belongs to God. (Ps 82:3-4) Prov 14:31 said, “Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.” And Prov 19:17 said, “Whoever is generous to the poor lends to

the LORD, and he will repay him for his deed.” And Prov 21:13 said, “Whoever closes his ear to the cry of the poor will himself call out and not be answered.”

In this point Charles Bridges revealed two examples, the one is, as the martyr, Ridley was burned at the stake he requested some to queen of British that is, the poor to live in the area of his parish can live there continuously. And also the other is, as a saint, Scott was departed and gave his last will to his son, for the yearly alms for the poor he should plant the seeding continuously. (A Commentary on Proverbs, The banner of Truth Trust, 1968, P 563)

In the other hand, “the wicked” has no knowledge to know the poor. Because they do not know God.

8 Scoffers set a city aflame, but the wise turn away wrath.

Here, the word, “scoffers” (אֲשֹׁפִי לְצִיּוֹן) should be “men of derision”. They mock the word of God and despise the authority of truth. “A city” points to society of the area and its community. And the word, “set... aflame” (כִּפְּתִיחַי) by D. G. Wildeboer means “to kindle the fire” literally. (wortlich: sich blazen an, fachen an sc. Das Feuer). This means “to incite”. Of course, the result that incites the city is the anxiety to come out of the wrath of God. A certain scholars, so called for, the word, “wrath” (אֵפֶסֶת) does not point the wrath of God, but the angry of man. (Delitzsch, Toy) But for the one to incite remarked in the text is the

men to mock religiously, it mean to think that their activity incites the wrath of God.

The events of wrath to the multitude to despise the authority of God's word were recorded so much in the Scripture. For an example, the captain of the ship to be boated Paul, the ship owner and the centurion despised the exhortation of Paul, the servant of God and went ahead (Act 27:9-11) finally the group of 267 persons in the ship were dropped down into the shipwreck crisis. Then Paul got the boldness by the word of God and made the frustrated multitude calmed. He said as following. That is, "Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. For this very night there stood before me an angel of the God to whom I belong and whom I worship, and he said, 'Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.' So take heart, men, for I have faith in God that it will be exactly as I have been told." (Act 27:22-25)

9 If a wise man has an argument with a fool, the fool only rages and laughs, and there is no quiet.

This word means that as the wise man argues with the fool there is no any benefits. The word, "a wise man...only rages and laughs," (וְהִנֵּה וְהִנֵּה) should be translated into "he only rages and laughs". Therefore the fact that expresses the wise man as the subject in our Korean version is wrong. According to sound interpretation, the word, "he"

means to be kept on the fool in mind. Actually the wise man keeps on the quiet state in argumentation. (Ecc 9:17) “The fool” expresses his emotion easily; he does not accept the truth until the end for he is hardened and arrogant.

Of “the fool” in keeping on in his mind, K. Barth points as following. That is, “the fool” recorded in the proverbs. “the fool” is the man to believe in his heart (Prov 28:26), and he does not learn out of the others (Prov 12:15) So he casts himself into the wrong way. (Prov 14:16) Foolishness is rejoice in him, (Prov 15:21) he admits it as crown. (Prov 14:24) And also he proclaims foolishness. (Prov 12:23) “ ().

Then speaking concretely, then which man did the author of the Proverbs point as “the fool”? At this point K. Barth said again, “The authors of the wisdom literature said in keeping on some special persons or some groups in their mind, which they might think some persons that revealed the feature of the corrupted society in the last day of Israel.” ().

The theological system of Barth is different to ours, at this point, his interpretation is considered that some part is right. “The fool” that the author of the Proverbs keep on in his mind points to “the apostate”. The apostate is always hardened, arrogant and also he does not learn out of the other, like to know all truth of the Scripture and to throw away it.

Therefore true believer should not debate with them. Jesus said, ““Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.” (Mt 7:6)

10 Bloodthirsty men hate one who is blameless and seek the life of the upright.

Hebrew text of this phrase should be revised as following. That is, “the men to like shedding the blood hate the pure man but the righteous searches for his life.” This word means that in the contrast that the one to like to shed the blood hates the one to take the fear of God, the righteous search for him to protect him (the one to take the fear of God). The Jew tried to kill Paul Then his disciples made him escaped. (Act 9:23-25) Refer to II Cor 11:32-33.

Why does the one to like to shed the blood hate the pure one (the one to take the fear of God)? It is this one. That is, they glorify themselves but the one to take the fear of God glorify God. So the sharpen quarrel is happened between two persons. Of such quarrel Jesus said, “For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.” (Jn 3:20-21)

The man to like to shed the blood hates the pure person (the one to take the fear of God) is like to hate the righteousness in a short word. Then

it is the activity of devil. For example, Cain hated Abel, (Gen 4:4-5), Ahab and Isabella killed the prophets of God (I King 19:14) And the Jews killed Jesus Christ. (I Thess 2:15). In the other hand, the righteous searches for to save the life (souls) of the pure person. Prov 11:30 said, “The fruit of the righteous is a tree of life, and whoever captures souls is wise.” The righteous knows to save the soul (life) as his mission. Jonathan treated the life of David as his own life and protected it (ISam 19:1-5, 20:1-27, 35-42 II Sam 1:26), Prophet Obadiah, in the day of Ahab’s persecution, concealed 100 prophets in the den, fed them and protected them (I King 18:1-4) Ebemelec made Jeremiah saved out of his death place. (Jer 38:1-13) Briska and Agula took devotion to give their life to save Paul out of the dangerous seat. (Rom 16:4) (Charles Bridges. A Commentary on Proverbs, The Banner of Truth Trust, 1968, P 566) what more important than this one is the work that the worker of gospel should do. It always is to offer his life to save the soul of the men. Paul said that he devoted himself his life to it daily. (I Cor 15:31)

11A fool gives full vent to his spirit, but a wise man quietly holds it back.

The revision of Hebrew text of this phrase is as following. That is, “Although the foolish reveals his all heart, the wise man calm down it in behind.” D. G Wilderboer translated the word, “heart” (לֵב) into “the angry” (Zorn) (Kurzer Hand- Commentar Zum Alten Testament, Die

Spruche, 1897, s 82) and Delitzsch also did so. But this is the translation by onside interpretation. Hebrew text has no the word, “full vent”, what is the criteria of the translation?

Wildeboer seems to interpret the word, “heart” as “full vent” for the fact that the word, “ heart” (לֵב) of Prov 16:32 b has the broad connotation than the word, “full vent” in the verse a.

The man does not need to say what he has in his heart at that time. Because heart is false than all things and extreme corruption (Jer 17:9) he has no always benefit thought to the others. What is the purpose to have non-benefit things to the others? What to say so is not love and also honest. Honest is the thing to request, as the man has the official relationship with the others, and as he informed the related fact directly, it is established. Therefore, the righteous man does not say much word. Jm 1:19 said, “Let the lowly brother boast in his exaltation”. Therefore a maxim also said “Speech is silver, but silence is gold.” The man to know truly is the one to find out his shortness and his ignorance. Therefore he has little word. But the foolish has meaningless words, because he is arrogant, as he seems to know all things. Paul said to Corinthian church, “But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. For the kingdom of God does not consist in talk but in power.” (I Cor 4:19-20) The man always should not say what he shouldn't say. Because Samson said what he should not say, he lost the power. (Judg 16:17)

12If a ruler listens to falsehood, all his officials will be wicked.

The word, “ruler” (לְשֹׁמֵר) is the governor. The ruler is the leader of people, if he accepts the false word well, (1) His servants or his civil cannot help but to be false. Because in the nation the affair shall be solved by the means of false. Any time, as the leader stands up rightly the below people received the wicked influence they should be corrupted more. Not only that, (2) as the ruler follows the false well he should become the servant of devil. The devil is the lair, the father of lie. (Jn 8:44). Because the place to rule over by such ruler has strong activity of devil, the sin is spread out. For example the king Ahab took care of 400 false prophets. If he has the ignorant issue he asked it to them. (I King 22:6) They were used by the hand of devil. (I King 22:19-23)

The king Ahab liked the lie in degree that he persecuted only one true prophet, Micah. (I King 22:27). (3) The fact that the man believes in the lie well is the evidence to be thrown away out of God. The punishment of the man that hates to listen to the word of God is just this one. II Thess 2:9-12 said, “The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. Therefore God sends them a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in

unrighteousness. “. Among the leaders of the contemporary church many preachers to hate to preach the Scripture indeed because they does not learn the Scripture rightly, does not know that it is the word of God, and do not know that the taste of the scripture is the taste of God (I Pet 2:2-3). They read some text of the Scripture to preach it on the pulpit. But their preaching does not reveal the text obviously but inform only their human thought to them. Human thought is not the truth to save the man. If they hate to repent until the end, they also should be thrown away by God. The general believers under such leaders cannot help but to be sick.

13The poor man and the oppressor meet together; the LORD gives light to the eyes of both.

Here so –called for, the word, “the oppressor”(תַּכְּכִּים) means the one to receive heavy interest. Then we can call him for the unrighteous rich man. Prov 22:2 said, “The rich and the poor meet together; the LORD is the Maker of them all.” Like this word our text said that both the poor and the rich are the creatures of God and receive the exhortation of God. God shines the sun to the wicked and the good, the raining permit to the righteous and the unrighteous. (Mt 5:45) He wants that all men were saved and arrived to the truth. (I Tim 2:4). Jn 1:5 said, “The light shines in the darkness, and the darkness has not overcome it.” The word, “gives light to the eyes of both” (מְאִיר-עֵינַי שְׁנֵיהֶם) in our text gives that is he shines the light to the eyes of both.”

The word, “light” compares truth and life. As the Holy Spirit has truth and shines the eyes of our heart, our souls get the life. Therefore David prayed, “Consider and answer me, O LORD my God; light up my eyes, lest I sleep the sleep of death,” (Ps 13:3) God shines the eyes of heart of the unrighteous also but they are arrogant and does not obey him. (Jn 12:35-36) Refer to Jn 3:19-21. The blind man does not know the light. But the light comes on his face stay in it. Just like that the work God exhorted has always the contact to unrighteous. Only whoever repents and return to God he gets the eternal life.

14 If a king faithfully judges the poor, his throne will be established forever.

Here, the word, “appeals” (שׁוֹפֵט) means “judges”. The men in this world claims “the might is right” rather, more than “the right is might” and practices, so, the poor receives much unfair things. Therefore the ruler himself is humiliated and experiences the difficult thing of the poor and recognizes their affair rightly and should judge their events well. As the ruler takes care of the affair of the poor, it is fair politic and makes God pleased. God strengthens such dominion. Therefore Prov 29:4 said, “Y justice a king builds up the land, but he who exacts gifts tears it down.”

(1) Always what God helps the weak is the principle God works.
[1] He, in the work of gospel he works so. I Cor 1:28 aid, “God chose what is low and despised in the world, even things that are not, to bring

to nothing things that are,” [2] His providence , in the work of this world, he works so. I Sam 2:6-8 said, “The LORD kills and brings to life; he brings down to Sheol and rises up. The LORD makes poor and makes rich; he brings low and he exalts. He rises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD’s, and on them he has set the world.” (2) For Jesus Christ, who is king of kings himself became poor, our believers also became richness. (II Cor 8:9) As we see it, the rulers in the world, do not stay on the seat of his glory and by him became lowly and sacrifice and receive the suffering and experiences the people he shall reveal the effective of his help. The kings in the world should follow the example of Jesus Christ. The mankind is fallen down into the suffering as the wage of their sin; true savior to save them Jesus threw away the glory of heaven but became the savior of suffering.

15 The rod and reproof give wisdom, but a child left to him brings shame to his mother.

Here,

so-called for, “rod” is the poetic expression compared discipline. Paul also said, “What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?”(I Cor 4:21) What he said, “The rod” is a metaphor of discipline. Discipline is not established by rod but has several methods. Of course, it should be practiced as the authority of love in order. But as it is executed by confusion, violence and temper

brings the adverse effect. Then in this point let's refer to the view of Barth to be different in the theological system. He treated the rod that the author of the Proverbs said literally, and he said like the fact that the New Testament should not treat it importantly. He said, "At the early day Jesus came firstly, the duty that the parents should do for his children is to proclaim the gospel mainly but is not the laws." (). This word of Barth means that the New Testament, like the Old Testament said, should not rule over their children sternly. This is a reasonable word, so it is able to be referring to it. But the word, "rod" in the Proverbs is interpreted metaphorically, it does not mean the rod without law, Today New Testament also has no any issue. Refer to the interpretation of Prov 19:18.

"A child left to him brings shame to his mother". Here so-called for, "left" means that he does not give discipline to wrong children but throw away them, Wrong children should be corrected. For a certain man treats the freedom of the man extreme divinely, the correcting the children is not right. The claiming like it is wrong. Because (1) the freedom of man is not absolute. The man himself also is not absolute but dependable being obviously. Therefore his freedom also should be limited. (2) If he does not lead his children, they shall be controlled by the evil. For they were made in the image of God (Gen 1:26) they receives the word of God directly and lives so is his essential duty. But to lead them by the word of God is not unnatural oppression.

16 When the wicked increase, transgression increases, but the righteous will look upon their downfall.

This is the word in keeping on in mind the day filled fully with sin. Refer to Hos 4:7. Extreme wicked day should be destroyed not far. So, it means that the righteous of the day sees the destruction of the generation. Generally many men does not see the destruction of the wicked but departed this earth. Abraham also departed in the state not to see the destruction of Canaan tribes. But at some time the righteous himself looked at the destruction of the wicked. Ch. Bridges introduced a good example in our text, that is, Noah saw the destruction of the contemporary men (Gen 7:23), Abraham saw the destruction of Sodom Gomorah, (Gen 19:27-28) the people of Israel saw the destruction of Egyptian. (Ex 4:30)

Here, so-called for, “the righteous will look upon their downfall.” Teaches that in the tribulation toward the wicked the righteous shall be saved. At the extreme day the saints that evil man does not compromised into sin but keep on their purity should be escaped out of harm miraculously in the special interference of God. This is warranted by many words in the Scripture. For one or two examples, Noah was saved out of the destruction of plague to destroy by the flood, (Gen 7:1, 8:16-19) Roth was saved out of the plague of brimstone fire that came on the city, Sodom. (Gen 19:29) Refer to Rev 18:20.

17 Discipline your son, and he will give you rest; he will give delight to your heart.

Refer to the interpretation of above verse 15. The word of verse 17 the parent should take disciplines his children to get peace and joy. The purpose is not misery but noble. Because the peace and joy is the devotion of his children and their righteousness as the result of the discipline. It is the theism but egoism. Only the parent is the authoritative one to teach devotion and righteousness. Because (1) for the parent love his children mostly they has the authority for them. The true authority of education is love. (2) because the parent existed at the world before their children were born in the world, they has more wisdom and more experience. They can teach the knowledge transferred before their birth to his children. (3) The parent is the one to replace God to their children. Therefore the parent teach the word of God to their children and then makes them obeyed the word of God and proclaimed it. The discipline of the parent for their children also should depend on the God's authority and his word and should practice them.

K. Barth, who is different to us in the theological system also in this point he said with us, " Only God is the father indeed and essentially. The father of body is not creator to make the children, and the savior to save them out of the death. N other words, the father oof body is not the source of physical life and eternal life. But the father of body is the

symbol of heavenly father in the system of creature.” (first translation) ().

18 Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law.

Here , the word, “ prophetic vision” (רִיבּוֹן) points the revelation. Which means to see spiritually by Holy spirit. This is what the prophets receive before God spiritually. The day not to have the teaching of prophet is dark age. (Ps 74:9, Hos 4:6) At such time there are some persons to keep on the old laws (the word of God). They receive the blessing of God.

19 By mere words a servant is not disciplined, for though he understands, he will not respond.

Here, so-called for, “ servant” is not like Joseph that served at the Egyptian house. Joseph should obey the word of his owner well. Here so-called for, the servant is the one to execute his position under the severe supervisor barely. But the word of this phrase does not mean that the servant should be whipped. In the Proverbs the word, “ the children should be disciplined is revealed but the word to do the servant so never reveal in it. Therefore this word means that the servant should not be abandoned but they should be put under the control of supervision and regulation. In the contemporary day it has no the system of servant but there is the system of employment. According to our text it is worthy that the employer should not abandon the employee

but supervise him. As he executes so, they get some benefit each other. Without receiving the supervision it is easy that generally he shall be dropped down into neglecting of his official.

20 Do you see a man who is hasty in his words? There is more hope for a fool than for him.

Refer to Prov 26:12. As the man takes the hasty word, he makes trouble thing. The nickname of the man is called for “ the trouble maker” then he shall be estimated as the dangerous man. Rather as the foolish keeps on silence, he is better than the one. Prov 17:28 said, “Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent”. The one to have hasty word has the hasty activity in the others. , he brings many failures to him. (1) He is mocked (Prov 18:13), (2) he shall be poor (Prov 21:5) (3) revealing foolishness (Prov 14:29) (4) committing sin (Prov 19:2) Therefore whenever Moses, the great leader of Israel met difficult things, he kept on silence and first approaches to God and prayed (Ex 14:14, 32:31-32 Lev 24:12) Jam 1:19 said, “Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger;”

21 Whoever pampers his servant from childhood will in the end find him his heir.

The reversion of Hebrews text of this phrase is as following. That is, “the servant is permitted by doing by himself from his young time, after that he shall be arrogant.”. The man should not leave that his young

children do by themselves but should rule over them well. So naturally should not he do to the young servants so? The servant should be controlled by his owner and should serve him with sweet heart.

In the day of revelation as the result that mankind experienced the system of servant they understood the contents of God's word that the worker of gospel is called for "the servant of God". The servant of God should stand up at the attitude that he should obey only the will of God. The Apostle Paul stressed the fact that he himself is the servant of God. Among the contemporary pastors many pastors forget this fact and take freedom with his will, and search for his glory than the glory of God. They are the arrogant men before God.

22 A man of wrath stirs up strife, and one given to anger causes much transgression.

As Hebrew text of this phrase is revised, it is like followings. That is, "the A man of wrath makes the quarrel and the one to have hotness makes many sins. Because "the word, "A man of angry" (אִישׁ זָעִם) belong to the wrath in a case, he is the one to take angry habitually. And, "one given to anger" also points to the one to take angry habitually. In anger to have habit is like their feature. Such one makes always quarrel and commits the other sins. They commits much sin except the other, that is, (1) to make enemy (2) to do jealousy (3) to make the party, (4) to rebel, (5) to be arrogant (6) to blasphemy (7) not to solve the hostile (8) to be violent (9) to be wicked (10) to have

no mercy (11) to be cruel (12) to be cursed (13) to be hate (14) to complain (15) not to believe God (16) non- harmony (17) to murder (18) to be horrible. Refer to Rom 1:28-31, Gal 5:19-21 II Tim 3:2-5 Rev 21:8.

23 One's pride will bring him low, but he who is lowly in spirit will obtain honor.

God drove out the arrogant and gives the grace to the humble. (Jam 4:6). So the arrogant should be low and the humble should be lifted up in true meaning. Therefore James said, "Let the lowly brother boast in his exaltation," (Jam 1:9) That is, it means that the low (humble) brother can boast for he see his lifting state by the grace of God and the rich brother can boast for his low state (to be humble) from believing in Jesus. This is the word to treat the humility as the treasure because the humility is so precious, St. Ephraim pretended to be crazy in false not to receive holy position, Chrysostom escaped and was arrested by the men not to get the holy position but finally he received it inevitably. Refer to the interpretation of 25:6-7 on the above. Refer to Prov 18:12.

24 The partner of a thief hates his own life; he hears the curse, but discloses nothing.

Here, so-called for, "the partner of a thief" is to plan stealing with the thief and stand up behind it. Ahab and Isabel to plan to deprive the

vineyard of Naboth had greater sin than the men to kill them. (I King 21:1-6)

“The one to hate his own life”. That is, he takes the partnership with the thief and is hidden in the background of the event, and he did not confess the fact, his soul should be destroyed. Therefore as result he is like the one to hate his soul. Matthew Henry said about the man, “See the absurdities sinners are guilty of; they love death, than which nothing is more dreadful, and hate their own souls than which nothing is more dear. – Matthew Henry’s Commentary III Job To Song of Solomon, Flwming H, Revell, P. p 962) Ezekiel 18:31 said, “Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit! Why will you die, O house of Israel?” which this question also belongs to them.

To hear “the curse” means that at the court of Israel nation as the issue is settled, it called for suspect or witness and make them taken vow and then order to state the event of criminal. Refer to Lev 5:1 Mt 26:63.

25-26 The fear of man lays a snare, but whoever trusts in the LORD is safe. Many seek the face of a ruler, but it is from the LORD that a man gets justice.

We do not need to take the fear of man (especially the ruler). Because as we are afraid of the man rather we are dropped down into the adversity. As we afraid of God and depends on him, we receive his

protection. (Verse 25) The men are afraid of the sovereignty Lord to receive his protection. But as God helps them, true benefit follows to them. (Verse 26) Here, the word, so called for, the word, “safe” (יָשׁוּב) means “being lifted up”, that is, “receiving the protection”. (Wilderboer, Er wird erhöht d. h. geschützt) D. G Wildeboer interpreted to verse 25 a, “Because the man is afraid of the man, he do evil or, neglects to do good work.” (Man kann aus Menschenfurcht böses thun, oder gutes zu thun unterlassen. – Kurzer Hand- Commentar Zum Alten Testament, Die Sprüche, 1897, s 83) to know the meaning of this phrase more obviously refer to the following sermon in detail.

“Many seek the face of a ruler” This word, as the above verse records reveals the motive to be afraid of the men obviously. The fact they are afraid of is to the object of the ruler, it is to be protected by him. But as the above said already, true protection can be given by God. The decree of the work comes out of Jehovah. (Verse 26 b)

Sermon 22 The Attitude of the Believer (Pro 29:25-26)

1. Don't be afraid of the man.

Where is the reason that the believer is afraid of the man? Because it is ashamed of the gospel. The one who experienced that the gospel is power. Has no the reason to be shameful. We should experience the power of gospel deeply. When the blind man that had the disease in his

born time was healed by Jesus, the Pharisee criticized him with the ecclesiastic power. Then he himself proclaimed Jesus until the end, his parent did not testimony Jesus (Jn 9:22) II Tim 1:7 said, “for God gave us a spirit not of fear but of power and love and self-control. “ As the man has no the object to depend on he cannot help but to be arrested by the fear. But as he is depended by the gospel, he has no any fear.

Among the people there are the weak persons naturally. But they can have the character to depend on God more as much he is weak. Therefore as they also can overcome the threat out of persecutors, they can overcome it with his faith. Essentially how did Luther take fear? When he was youth time he prayed for horrible sound of thunder. But after that after he stood up rightly by faith he was not afraid of pope and also the emperor, Charles V. If the believer is afraid of the man than the gospel, he cannot claim the truth and does not love it. The hotness to love the gospel is the gift God provided to the believer, that is, he stood up in strengthening for it. But if he does not take suffering with the gospel, for the truth does not work of the life in his heart, he seems to be leaving the truth. Accordingly he becomes the tool of devil. To become “to lay a snare “means it.

2. Depend on Jehovah.

Depending on Jehovah is the gift of God. II Thess 3:2 said, “And that we may be delivered from wicked and evil men. For not all have faith “. But God gives the one to seek the present. We should know this

present more precious than the gold and request it to God. The one to seek the faith devote himself to seek to believe in it. God does not give his precious gift to the one that has no the consciousness of responsibility. We should devote ourselves in every area to possess the life to depend on the Lord. Luther had learnt the faith from it in feeding a bird called for Robin. He said, "I love the bird, Robin more than any preachers. As I put the small piece of bread put in it. The bird eats it and also sang a song. And it was not worry about anything. " An ambassador of British Cromwell did not sleep on the way to go to the other country. But his servant was slept well by him. At the next day the servant asked to the ambassador, "Did God rules over this world before we were born in the world? Then the ambassador answered, "of course he did it" then the servant asked to him, "After we were died shall God rule over it? " Then again the ambassador replied, "Yes, of course, he shall rule over this world." Then the servant said, "So god rules over it now. " The ambassador got the power by listening to this word.

At the II World War which was passed through, the city of London was bombed greatly. Then there was a woman that was buried at the destroyed house for 6 and half hours and was rescued. Her young daughter was died in it she was transferred into the hostile. 5 weeks after hospitalization her eyes was evaluated the complete loss of her sight. The nurse that helped her wept at her. But she consoled the nurse

and said, “My blinded state is not my issue. I have the spiritual eyes in me to see Jesus. How so precious it is! “

27An unjust man is an abomination to the righteous, but one whose way is straight is an abomination to the wicked.

“The unjust man” is the one not to believe in Jehovah, “one whose way is straight” (יֵשֶׁר־דָּרֶד) is the one to that the fear of God. The contrast of both sides came out of the beginning of history of mankind. (Gen 3:15) It is depended on the contrast of woman and devil. Jesus pointed that such contrast belonged to the spiritual background. (Jan 8:38-44) At this point the believers have some comfort. It is the fact that Jesus stand up in their side. (Jn 15:18, 16:33)

Chapter 30

Interpretation

1 The words of Agur son of Jakeh. The oracle. The man declares, I am weary, O God; I am weary, O God, and worn out.

Who are Jakeh (יָקֵחַ) and Agur (אֲגוּר) in this situation? According to L. Bertholdt, the name Jakeh, which refers to Solomon, implies collector, i.e., the one to gather the disciples. (Der name "Sammler" sei dan symbolisch aufzufassen und bezeuge sich auf keinen anderen als den Salomo selbst. – Historisch- kritische Einleitung in Sammtliche Kanonische und Apokryphische Schriften des Alten und Neuen und Testaments, 5. Theil, Erlangen 1815-1816, s. 2193)

The correct reading, however, is that "Jakeh" and "Agur" were wise individuals who undoubtedly did not inform history. "His followers are Ideel and Ugar. Although we are unaware of whom Agur is, in ancient times, the rigid tradition of Jews recognized them as wise men. Additionally, the idea that his word is the inspired word has been passed down through tradition.

2-3 surely I am too stupid to be a man. I have not the understanding of a man. I have not learned wisdom, nor have I knowledge of the Holy One.

This demonstrates Agur's humility. He is aware that he falls short of the

others' expectations. In other words, he acknowledges that he is an animal's length. God chose and utilized him as the instructor of true wisdom because of his humility. He claimed that he lacked "the knowledge to know the divine one". This indicates that he does not understand God by physical wisdom. This is the speculation that is based on the revelation and the idea that Scripture emphasizes. In I Cor 2:14 it is stated, "The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned" Please see I Cor 2:10–16. All great saints have the special both virtues so. Abraham points to himself and said "Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes." (Gen 18:27) Paul said, "Last of all, as to one untimely born, he appeared also to me." (I Cor 15:8) and, "The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost." (I Tim 1:15)

4Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name? Surely you know!

Similar to how God tested Job, this teaching strategy involved challenging the truth. There were numerous inquiries reported in Job 38:1-41:14. The enigma of everything's structure was addressed there.

Job 38:4-6, 9-11, 18, 22, and 25 in particular contain similar language to what is in our text. Man does not understand the wonder of the cosmos; only God does. The man is forced to admit his ignorance and the fact that he is nothing in comparison to him. He turns back to God while remaining humble since his mouth is shut. Modern men rely more on science to advance their understanding of everything. But did they also lessen the amount of ignorance? It is not true. According to their level of expertise, they are well informed about the future. Therefore, we cannot be haughty but instead must be humble and feel the mystery of the cosmos. Despite this, the advancement of technology has made modern men haughtier. They strike recklessly with humanism and autonomy. The church is evil and the individual faith is tainted. However, the Agur conundrum still poses difficulties for modern men (Proverbs 30:4). They are not the only ones. The inability of mankind to believe in God is due to the mystery of the cosmos. Because Agur demonstrates the power of God's message in a way that only those who have confidence in it can do.

5-6 Every word of God proves true; he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you and you be found a liar.

As stated below, the entire Bible is pure and does not contain any parts that are not pure. In other words, the word "true" (צֶרֶפָה) denotes that purity is achieved once silver and gold are melted. This implies that the

Scriptures were pure and did not contain anything that was not inspired by God. Psalm 12:6 stated, "Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith". Refer to II Timothy 3:16. The Hebrew word for this phrase, "כָּל-אִמְרַת אֱלֹהִים צְרוּפָה", should be changed to "All words of God are pure." The written word of the Bible enlightens us about God. Additionally, the fact that every person who flees to him will be protected serves as evidence that the God whom it informs is the actual God. The phrase "to hide himself" (הִסְתָּה) in our text indicates to do just that. To completely depend on God in times of difficulty and trouble implies to hide in God (or, to flee) and is taken from Psalms (Ps 2:12b 11:1). Therefore, the believer is the one to avoid and walk away from, according to Heb 6:18. When people sincerely trust in the God of the Scripture, they are saved. Though occasionally the one to believe in thus is not saved, it is undoubtedly the cause of his disbelief.

What then is he currently teaching? This one is it. That is, all people lack the wisdom to understand the holy God who resides in the middle of Agur. But according to verses 2-4, everyone who believes in God can achieve the goal (to be protected by him) if they know God through his word, the Bible. In a nutshell, the word of the genuine God and the faith to believe it are the only ways to know him. DHL Strack responded to this query by saying, "Agur related, that is, to our God we know in

some degree, 1) it comes out of his obvious true word, and second, it comes out of the work to relate to him.

It is clear from the term “Do not add to his words” that Agur spoke the written word of God in his head. Remember what it says in Rev. 22:18–19: “Whoever joins something to the word of God is to be united into the word of God with not the word of God.

7-8 Two things I ask of you; deny them not to me before I die:

Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that is needful for me,

The fact that he wanted God to grant his request before he passed away shows how long and how fervently he prayed for an answer. Before he died, he hoped to finally become the man who would exalt God. It was his only request in his entire life. 1) Vanity (שָׁוְא) and lying (דְּבַר־כָּזָב)" (verse 8 a). These are this world and the deceived carnal desire, and they are the obstacles in the way of what he desired to become. (I Jn 2:15-17) 2) the problem of materials (verse 8 b) Too many materials are a hindrance to a life of faith, and too few make it simple to succumb to temptation.

“Feed me with the food that is needful for me.” Here, so-called for, “the needful food”(לֶחֶם חֻקִּי) means the proper quantity that God settles for the men.(D. G. Wilderboer) The purpose that he requested it is for the life to glory of God like the explanation of verse 9. His prayer is the

one that God places at the center of but is not for personal desire. The elements of the prayer Jesus taught had a similar purpose to his own actually. Refer to Matthew 6:9–13.

9 lest I be full and deny you and say, “Who is the LORD?”

Or lest I be poor and steal and profane the name of my God.

People who pray in this manner are not concerned about others but rather are terrified of disobeying God. More than the satisfaction of their bodily bodies, he seeks holiness.

10 Do not slander a servant to his master, lest he curse you, and you be held guilty.

Anyone who maligns their slave in front of their master should be cut off out of respect for their master. Because the slave's life depends on his owner, he must suffer if he speaks ill of him in front of his master. Therefore, anyone who disparages their slave before their master does so in violation of both the law against slander and the law against oppressing the weak. According to Duet 23:15–16, the person who flees from the master should be safeguarded and shouldn't be subjected to abuse. (1) Because men are careless, he covers the fault of powerful authorities, but it is simple for him to magnify the minor transgressions of weak individuals and to malign them. The evil deed is done since the small one cannot compare his situation to it if he oppresses him. God detests this kind of evil. (Prov 22:22–33) (2) In addition, how

terrible is it if he disparages the other person without cause and just out of personal emotion? The person who slanders him will be punished by God; the curse without cause does not reach him (Proverbs 26:2).

11-14 This section lists the four sins. That is, (1) disrespect for the parents, (2) self-righteousness, (3) arrogance, and (4) covetousness. These four crimes are the product of a single generation (דֹּר = thus, the word "multitude" in the translation). Similar to how a pandemic disease controls an entire generation of humans. God despises these four categories of wicked people the most. Observe 6:16–19.

11 There are those who curse their fathers and do not bless their mothers.

In this context, the word "those" (דֹּר) refers to the generation. Out of the words in this section, this term appears four times. It is a serious sin to curse one's parents, and both mankind and God can be furious at it. The sins to be closed to curse the father are disrespecting the authority of the parent, treating his teaching lightly, not serving them well, and treating them miserly. This is both the rebellious and the sin of ungratefulness. (Is 45:9-10)

12 There are those who are clean in their own eyes but are not washed of their filth.

This refers to a person who, like the many Pharisees, believes in his own righteousness alone. (1) They focused on the preparation of

religious exterior make-up while omitting the condition of his heart. (Mt 23:25-27) (2) They are exalted as if to say that every aspect of their personalities—their one and two positive traits—are flawless. (Lk 18:12) (3) They discriminate against them and treat the other person worse than themselves. (Lk 18:11) (4) They lack faith in Christ, who delivers the atonement devotedly, since they are conceited and believe that they are correct. (5) They do not really believe in Christ because they believe they are right on their own. The expression "not washed of"

13 There are those—how lofty are their eyes, how high their eyelids lift!

This is the haughty man's assertion. They want to always be hoisted up and have no idea how to sit in a low seat. The phrase "how lofty are their eyes" is meant by it. Observe Psalm 101:5

14 There are those whose teeth are swords, whose fangs are knives, to devour the poor from off the earth, the needy from among mankind.

This word is comparable to their exploitation of the covetous person. While their knives and teeth are similarly terrible, their teeth are swords. They are the ecclesiastical individuals who wish to damage the devoted saints, and guys like them are shown in every age in the religious men.

Such guys are mentioned in Psalm 14:4 as "eat up my people as they eat bread".

15-16 Here the author explains the burning heart of the one who tries to fill with the covet.

15 The leech has two daughters: Give and Give. Three things are never satisfied; four never say, "Enough":

According to a certain expert, the phrase "the leech" represents Hades. However, the prevalent opinion is that it refers to an animal, the leech. "Two daughters" refers to two separated parts of the leech's tongue (Grotius), or it contrasts "give and give" when repeated twice (CB Michaelis). We find it challenging to state the meaning. However, this chapter describes two types of covet: one that demands my giving and one that does not take the goods. Covet is extremely harmful. If someone avoids destruction out of covet, their desire is suppressed and killed instead of being listened to. As we pay attention to the desire, it will become more frequent and insufficient. Observe Col. 3:5 Jm 1:15.

16 Sheol, the barren womb, the land never satisfied with water, and the fire that never says, "Enough."

The more matter that is offered, the more often "the barren womb" craves the pregnant woman, "the land" is wet with the water that is put on it, and "fire" burns it away. Although "Sheol" consumes the deceased, it does not fill the space in its stomach. It is fitting that it

makes use of the concept of depleted human desire. The reader can sense the danger of the goal, which the author employs as a metaphor for greed. According to Proverbs 28:16 (b), “The getting of treasures by a lying tongue is a fleeting vapor and a snare of death”.

17 The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures.

The interpretation of this word replace of following sermon.

Sermon 23 Of obeying the parent (Prov 30:17)

The thing to honor God is related to the thing to honor the parent. To respect the authority of the parent means to respect the representative of the God. Actually in the visible society, there is no the one higher than the parent. Therefore God used as he taught to his people, in relating to the word to honor the parent to the word to honor God. Leviticus 19:32 said, ““You shall stand up before the gray head and honor the face of an old man, and you shall fear your God: I am the LORD. “.

1. Not to honor the parent takes the several kinds of sin.

The thing that does not honor the parent is, shortly the religious sin not to obey the law of God, Refer to Ex 20:12. This sin contrasted to the law of God in the several areas.

(1) It is the conflict to break out the natural law. The natural law also is what God provides to us. The fact that the children should honor his parent shall be concluded by the natural principle of the man. The branch cannot help but to ignore the root. As the man breaks out the natural law shall receive the mechanical retribution to it. What is the mechanical retribution? For example as the man is dropped down out of the high place his body got the wound. The activity to break out his parent is to live without his parent. It harms to his normal development of his personality. The personality not to receive the love of the parent is abnormal. The government of communion tries to nurture the children by breaking out the family system and separating the children of their parents and the government organ takes care of them. But it is the heretical policy to harm the essence of the man. The children to have no their parent, bring about the fault of their character.

(2) The thing not to obey the parent is he sin to despise the authority. Jud 1:8 said, “Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones “. Because the parent is higher than his children, it is controversy that to contrast to the parent as the children. Is 10:15 said, “Woe to Assyria, the rod of my anger; the staff in their hands is my fury!”

(3) Not to obey the parent is the sin of ingratitude.

The sin of ingratitude is extreme wicked. The prophet Isaiah lamented in the meaning that the one to commit such sin is worse than the animal. He said, “The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law and the word of the LORD from Jerusalem. “(Is 1:2-3) the love of parent is the metaphor in the love of God.

Therefore the one to contrast to the love of the parent is to contrast to even the love of God some aspect. Is 49:15 said, “Can a woman forget her nursing child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. “Because the sin of ingratitude is great, Prov 17:13 said, “If anyone returns evil for good, evil will not depart from his house“. The Sikung in Confucius said, “The father begets me, the mother feed me... The grace is endless like the heaven.”

(4) The thing not to obey the parent is the greatest rebellious activity.

The parent expects many things as they take care of them. Then as the children grow up and dis obey the parent they disappointed. As the

one to receive the most love makes his parent disappointed where is the great rebellion?

2. The retribution of the one not to obey the parent.

Our text said that the eyes of the one not to obey the parent, “The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures. “ (Verse 17) what does it mean? Because he shall be failed in his life, as a man, and shall be wandered and finally he was died at the cold earth, it means that the eyes of his corpse shall be picked out by the crane and the eagle.

(1) For the unfilial child become a destroyer in the home that is called for the kingdom of parent, he cannot enjoy the heritage of parent. Accordingly he has no the object to depend in his home. The destroyer of the home always is wandered for he has no the object to depend. Did not Cain to be destroy the home follow to this way? God makes such person wandered around. (Gen 4:12)

(2) Because the unfilial person become the rebellious man to his parent to love him he execute to the other more. Therefore he has no the earth that he put his feet like Cain, and cannot get the credit. Who can help him? Therefore he is not accepted by any society and he became the one to wander and finally as he will be died, the crane and the eagle shall pick out his eyes.

In contrast of it, the one to keep on his righteousness to his parent because he get the credit out of the society he lives. , is life is so safe

and shall not be wander Ed. Therefore Ex 20:12 said, ““Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you. “.

18 Three things are too wonderful for me; four I do not understand:

Here, the term "too wonderful" refers to a debate that no one can ever comprehend. According to John 9:9, a blind man whose eyes were miraculously opened by the power of Jesus responded to the Pharisees' disbelief by saying, "It is strange." The man's behavior was pointed out as being in conflict, which is why he used the term "strange" in his response. The Proverb's originator claimed that it is surprising how skillfully men can disguise their sinful behavior. Why did they sin in order to cover it up? In other words, why did they carry out the dishonorable act? It implies that only this one is so peculiar.

19-20 here, the author of the Proverb points on concealing the stigma of committed sin blindly and states few metaphors.

19 the way of an eagle in the sky, the way of a serpent on a rock, the way of a ship on the high seas, and the way of a man with a virgin.

Hebrew translation: "the way of an eagle in the sky, the way of a serpent on a rock, the way of a ship on the high seas, and the way of a man with a virgin." The fourth item, which is the last thing, and the three things on the list above are metaphorically described as the writer's primary points (the fact that the man commits adultery with a

virgin is hopelessly disguised). The author of the proverb discusses religious moral reality rather than naturopathy or epidemiology. He reminds out that mankind commits crimes of all kinds and reveals the well-kept secret of a representative sin that the male commits: adultery with a virgin.

The Old Testament focused on adultery in particular because it is a form of idolatry or spiritual adultery. The act of loving and serving someone else more than you love and serve God was referred to as spiritual adultery in the New Testament. (Jm 4:4) Observe Col. 3:5. Many Christians—especially Christian leaders—commit sin by loving others more than God, but they nonetheless present themselves as godly even when they are not. The existence of the deity is sufficient. The whitewashed tombs, nevertheless, appear to be the cause. (Mt 23:27)

20This is the way of an adulteress: she eats and wipes her mouth and says, “I have done no wrong.”

The Hebrew term has been altered to read as follows. Specifically, "after he ate, washed his mouth, and said that I did not carry out the evil." This word merely clarifies the final line of verse 19, "the way of a man with a virgin." This line serves as the key argument in paragraph (18–20). Ch. Bridges cited Ambrose as saying that "the way of an eagle

in the sky is the metaphor of ascended Christ, the way of a snake on the rock is the metaphor of the devil tempting Christ, and so forth."

The path of the ship on the sea is a metaphor for how the church is persecuted in the world (since the church overcame the temptation there is no way), for because Christ was ascended above his tempted way was not exposed. The way of the man with the virgin, which is translated as the male in the day of the boy in the Septuagint, alludes to Christ in the day of the boy. (The Banner of Truth Trust, 1968, A Commentary on Proverbs, p. 607)

However, this was the incorrect interpretation because we looked for it outside of the context of our text. Similar to how the proverb's author used the other metaphors—the leech, Sheol, barren womb, land, and fire—to explain the one thing (the danger of covet), the author uses the other metaphors—the flight of an eagle in the sky, the crawl of a snake on a rock, and the motion of a ship on the open seas—to point out the one thing (after the man commits sin to conceal it).

21-23 Under three things the earth trembles; under four it cannot bear up: a slave when he becomes king, and a fool when he is filled with food; an unloved woman when she gets a husband, and a maidservant when she displaces her mistress.

In the human community, there are four difficulties that are tough to endure. (1) A servant destined to become a king. Without that incident,

a man of God like Joseph would have spent his youth as a slave; but, through the providence of God, he was elevated. The statement makes it clear that, despite the fact that he lacked the necessary qualifications, the nation's uncertainty allowed him to ascend to the throne. The nation is experiencing problems as it has historically done. Observe Is 3:4-5.

(2) One who is foolish enough to overeat. This illustrates the adage that the stupid becomes a rich man. He is haughtier due to the abundance of material and is thrust into the vice. (Delitzsch) (3) A wife for an unloved lady. According to one belief, the phrase "the unloved woman" (plural "the unloved woman" שְׁנֵי אִשָּׁה) refers to "the hated woman," and such a woman will eventually find her spouse. She is despised because she is not unwomanly, not gentle, good at arguing, and loves puns. When one marries in this way, her husband must face hardship.

She will also live in a violent culture. It might also suggest that a lady who was immoral was married. (4) A maid to take the mistress' place. That is, the mistress was ejected from the chair by a maidservant, yet she still sat down. The very fact that the maidservant sits at the mistress's place demonstrates her immorality.

Four of the factors mentioned above contrast with the fact that the unqualified person sat in a raised posture. This is the condition in which their order turns into an upside-down state. These four things indicate that, aside from them, other unqualified people held high

positions in a representative manner. That is to say, he holds a number of roles in the church, including those of teacher, deacon, elder, evangelist, and pastor, despite his lack of qualifications. The importance of the right place principle in hiring is due to this.

24-28 Four things on earth are small, but they are exceedingly wise: the ants are a people not strong, yet they provide their food in the summer; the rock badgers are a people not mighty, yet they make their homes in the cliffs; the locusts have no king, yet all of them march in rank; the lizard you can take in your hands, yet it is in kings' palaces.

This section makes the idea that even weak creatures can thrive because to the crucial knowledge that God has given them. The fact is that certain weak things in the world can also live by acquiring the wisdom of God, not just the strong ones like tigers and lions. Instead, the weak items are dispersed over a wide area. But the incorrect things don't happen. In its whole lifetime, a large animal like an elephant gives birth to just one child. Only a powerful nation does not exist in humanity. All of the Anak tribes were once completely wiped off, as we now know.

The weaker nations can also prosper if they live wisely. They can prosper if they work hard like the ant (verse 25), work together like the locust (verse 27), and are quick and shrewd like the lizard (verse 28).

Furthermore, it is a requirement of Christ's salvation that the weak can benefit from it. Observe I Cor 1:27–1:28. The message of Proverbs (30:24–28) is meant to uplift and encourage the weak.

The animal (שָׁנִיזָה) is known as a rock badger or cliff badger. (Delitzsch) According to one researcher, the Hebrew word for "lizard" (שָׁמַיִת) that is translated as "the spider" in English. Delitzsch, however, rendered it as the lizard.

29-31 Three things are stately in their tread; four are stately in their stride: the lion, which is mightiest among beasts and does not turn back before any; the strutting rooster, the he-goat, and a king whose army is with him.

Here are three animal examples to illustrate how a leader should be qualified. As the good point of the following three animals shows who the leader is, he should have the dignified and majestic (מַיְטִיבִי = stately) virtue. This one is indicated by the phrase "are stately in their stride". A leader's "state" and "stride" are derived from his faith and his morality, not from his appearance and physical make-up.

That is, he should be in a position of authority without resigning, but he should also be aware of his future problems freely, like a strutting rooster, and assume the role of the patron beforehand, like a he-goat. The term "king" in the final sentence of verse 31 indicates what this lesson is trying to teach. In other words, out of the three animals

mentioned above, the leader (the worker like a king) should study it. The strength of the leader is in forcefully upholding righteousness while being honorable and majestic.

32-33 If you have been foolish, exalting yourself, or if you have been devising evil, put your hand on your mouth. For pressing milk produces curds, pressing the nose produces blood, and pressing anger produces strife.

The man contemplated the idea that because he felt proud of himself, he should instantly return his heart and close his mouth in an effort to spit out the term "foolish." He always makes some sort of error when he vomits as he is being raised by himself. That is what causes conflict.

Chapter 31

Interpretation

1 The words of King Lemuel. An oracle that his mother taught him:

"The one to belong to God" is the meaning of the name "king Lemuel (לְמֵוֹעַל)". He was a son of a righteous monarch, albeit we do not know who he is. Especially his mother, who gave him the word of God as a prophetess.

2 What are you doing, my son? What are you doing, son of my womb? What are you doing, son of my vows?

The identical information is repeated here three times. Emphasized that he taught him a very important lesson. (בְּיִנְדָּרִי) denotes that the son was given after pleading with God. I Sam 1:11 (D. G. Wildeboer, Von Gott erbeteness Kind) the reality that God's will for his son is certain is taught in this text.

3 Do not give your strength to women, your ways to those who destroy kings.

It is only inevitable that as he used his authority to benefit women, he was thrust into the fault since good rulers tend to get corrupted.

Solomon and David both did this. (I King 11:11; II Sam 12:9–10) The future King's Affair was foreshadowed in Duet 17:17, "And he shall not acquire many wives for himself, lest his heart neither turn away, nor shall he acquire for himself excessive silver and gold." The one who

will be persuaded by the woman is the one who will be persuaded by his own desire. How can a weak person who is easily seduced by his own desires manage the country? All rulers and all people will succumb to want if the ruler does. In this scenario, men will overpopulate the country like animals, and they will ultimately be wiped out.

4-9 It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to take strong drink, lest they drink and forget what has been decreed and pervert the rights of all the afflicted. Give strong drink to the one who is perishing, and wine to those in bitter distress. let them drink and forget their poverty and remember their misery no more. Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously, defend the rights of the poor and needy.

This section emphasizes that a king shouldn't consume alcohol. Because the king should govern the country justly. (8–9) The king forgets the laws when he is intoxicated by wine, making it simple for him to pass unfair judgment on the underprivileged. (Verse 5) Wine should not be used to create evil, but rather to aid those who are suffering.

1) It must be applied to the person who is about to pass away. For instance, in the account of Luke 10:34, it is like the thing to treat the

one who has an urgent hurt and is on the verge of passing away. I Tim 5:23.

2) It ought to be given to the anxious person. (Verse 6b) That is, in the days of the Old Testament, folks appeared to utilize alcohol to curb their restlessness (or lack thereof). Then, we have a challenging situation. That example, was it also conceivable for a guy to consume wine to treat his worry at the time of the New Testament? We can get the answer to this problem in one of the two ways listed below. For instance, the Old Testament period was not as strict in outlawing bigamy as the New Testament period. Referring to Mt 19:3–9, the teaching of the Old Testament is not significantly different from that of the Old Testament, and it is not advised that the believer in the day of the New Testament follow the teachings like our text (verses 6–7 directly). They should continue to believe that they should conquer anxiety with greater grace (truth and the Holy Spirit) than wine since New Testament believers experienced more grace than Old Testament believers did. (Eph 5:18) As a guy of worry used to drink wine to relax, so too will he eventually become a drinker out of habit. The purpose of banning wine is not to stop the frequent drinker but rather because the substance itself is not sinful.

(1) According to our reading, the Old Testament represents the man of worry who should get the wine. The New Testament believers are permitted to do so. In other words, if someone has anxiety, they will

need to take medication for anxiety detox. Despite being wine, it is legal to use as medicine. (I Tim 5:23) Because someone who experiences frequent anxiety often suffers from insomnia, he can drink less wine and yet function normally. Today

In this part (4-9) what we should concentrate on is that the king should always not forget the misery one but he should take care of him.

Because always the one to have high position become arrogant, it is easy to forget the weak person and to postpone the issue of general misery persons for taking fellowship with the highly position. Therefore the ruler should execute to contact the poor misery civic and to help as the first order of politic. It is necessary to strengthen this nation.

Because to do so is the thing to please God. Prov 20:28 said, "Steadfast love and faithfulness preserve the king, and by steadfast love his throne is upheld. ". Refer to Prov 16:15.

10-12 An excellent wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life.

The good woman is described in these passages.

1) She's a wise woman. (Verse 10 a) The phrase "an excellent woman" (אִשָּׁת־חַיִּל) (verse 10a) literally means "the powerful woman,"

referring to a woman who has the ability to conduct with morality and politeness.

2) Finding such a wife is difficult. (Verse 10 a) The term, “who can find? (אִשָּׁת-חַיִל) does not imply that it is impossible to get it. This was the prerequisite for looking for and being able to meet her. It is difficult for someone who is solely interested in physical attractiveness. Only the one to pray to God meet such powerful woman. Such a woman is a gift of God. Proverb 18:22 said, “He who finds a wife finds a good thing and obtains favor from the LORD.” and Proverb 19:14 said, “House and wealth are inherited from fathers, but a prudent wife is from the LORD.”

3) A price is worth more than a jewel. The word, “far more precious than jewels” means that she is more precious than all jewels in the world. This never means to suggest selling the woman.

4) She gets her husband's approval (verse 11 b) because she never breaks her word or her promise, both within and outside the home. Therefore, her husband has complete faith in her. It is valuable in the same way as trusting your spouse is valuable because you are joined together as one flesh. Without trusting in each other, they will experience the suffering and will be more affected than the opponent.

5) There is no lack of profit in her sector. (Verse 11 b) The term "industry" (פֶּלֶא) refers to the crop obtained through unjust means. Additionally, the phrase “and not harm, all the days of her life.

“(לֹא יִתְחַסֵּר)” means to not ask for it. Because the woman is morally upright, she does not anticipate receiving any unjust benefits from her husband. According to MyungSimBoGam, "the wise wife makes a good husband."

6) She carries forth goodness rather than evil. (Verse 12) The woman can carry out the good, but in the opposite way, she can carry out the wicked. As an illustration, Micheal defended David's life in I Sam 19:11–17 while mistreating David. (II Sam 6:20-22)

13-19 She seeks wool and flax, and works with willing hands. She is like the ships of the merchant; she brings her food from afar. She rises while it is yet night and provides food for her household and portions for her maidens. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She dresses herself with strength and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night. She puts her hands to the distaff, and her hands hold the spindle.

This part states the work of a virtuous woman. The wife should not play at home. The virtuous wife has the beauty of the work. The one who plays and eats is treated as venomous being in any societies.

In this section (13–19), the virtuous woman employs the diligent business.

(1) She is attached to the textile product. (13, 18, 19) This makes a solid case for the cottage business. The prospective wife ought to continue her family. She should speak with every child directly, love them, and impart knowledge to them. In modern-day Western culture, spouses often leave the house and work long hours. As a result, the parent doesn't get enough chances to talk to their kids. They develop into individualists as they mature on their own. It is challenging to successfully transmit traditional truth in such a society and moral education is only achievable through the family.

(2) She makes good use of family life. (verses 14–15 in a) To purchase the high-quality materials at a low cost is the goal of moving the food out of a long, awkward location. She immediately dedicates herself to the family meal plan after that. She also provides for her family by cooking meals for them. Her family's table is lovingly set, reflecting the warmth and joy of the unit.

(3) She developed her business. (Verses 14b-19) She does not work only alone but uses the workers. Just like that it is natural that the business of a diligent person must be developed. Not only that, she bought the field and the vineyard and planted. In the word, “She considers a field and buys it”, The word, “consider”, Hebrew (זָמַן) should be revised into “to consider” As she bought the field and get some benefit in discretion. She does not buy the vineyard by borrowing

the money of the other but she bought it by his money to earn with his hand. So he has the strong self-support.

She makes an attempt to market her goods abroad and expand her company. (17-19) The moral woman has considerable financial clout. It resulted from her diligence. The word “Her lamp does not go out at night “makes this truth clear. The person who works hard is blessed by God and made successful. The realization of God's dread comes via persistent work in the holy will of God, not by remaining in the monastery in the mountain. The Koreans were influenced by Confucianism, which caused them to serve contentment for a long time and consider it as a noble endeavor. However, the sad fact is that they have not abandoned this incorrect recognition and custom.

20-24 She opens her hand to the poor and reaches out her hands to the needy. She is not afraid of snow for her household, for all her household are clothed in scarlet. She makes bed coverings for herself; her clothing is fine linen and purple. Her husband is known in the gates when he sits among the elders of the land. She makes linen garments and sells them; she delivers sashes to the merchant.

This sentence mentioned the woman's spiritual leadership. It is as seen below. She therefore (1) has the power of alms for the poor.(verse 20) It is easy that the men love the money to gather by his effort, but the virtuous woman helps mercifully with her income. The words, “opens

her hand” and “reaches out her hands” point to send the materials of alms until the persons to live so far. (Matthew Henry) Refer to Eph 4:28.

(2) His family has no the anxiety of life. (21-22) refer to I Thess 4:11-12. (3) Her husband serves the national official work for taking safety to his family. (Verse 23) In the old time, the leaders to treat the issues of the residents in the city and the other regions sat down on the seat in front of the door of the city. (Job 31:21) (4) She increased income by her home making matters. (Verse 24) Her products to take credit are welcome by several sellers.

25-29 Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household and does not eat the bread of idleness. Her children rise up and call her blessed; her husband also, and he praises her: “Many women have done excellently, but you surpass them all.”

This part said the spiritual authority of the woman. They are as followings. (1) She has the power and honor. (Verse 25) The one who obey the will of God and executes his entire mission should be with the spiritual power and honor. (2) She can teach the truth to the other powerfully. (Verse 26) If whoever does not live rightly by the will of God, he cannot have the power to lead the other to God. (3) She is an example in claiming the divinity of labor. (Verse 27) He takes care of her family affair and has the strong philosophy to keep on her family

with the result of her effort. She claims the divine character of work by practicing it by herself. (4) For her husband and her children also are impressed, they applaud her. (28-29) it is difficult that the man impresses his family actually. Refer to Mt 5:15-16)

30-31 Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

When men simply consider physical appearance when choosing a wife, it is failure. The phrase “charm is deceitful” points to this connotation in this context since it are necessary. "Beauty is vain" also refers to such a situation. Only "a woman who fears the Lord" is then accepted by the Lord and praised by men's conscience. Additionally, the lady who fears Jehovah reaps the benefits of his labor. His offering was not in vain. God is aware of his endeavor. "Let the gates praise her for her works." D. G. Wilderboer made the following remark at this time: "The woman is mentioned openly as his husband did. She is the husband's slave and on the same level as him (Verse 23). (She must behave publicly, just like her husband (Verse 23). (K. Marti, Hand - Commentar Zum Alten Testament, Die Spruche, 1897, s. 92)

[The end of the Sermons of Proverbs by Dr. Yune Sun Park]

Soli Gloria Dei