

## TEXT — 28:1-9

1. The wicked flee when no man pursueth;  
But the righteous are bold as a lion.
2. For the transgression of a land many are the princes thereof;  
But by men of understanding and knowledge the state thereof shall be prolonged.
3. A needy man that oppresseth the poor  
Is like a sweeping rain which leaveth no food.
4. They that forsake the law praise the wicked;  
But such as keep the law contend with them.
5. Evil men understand not justice;  
But they that seek Jehovah understand all things.
6. Better is the poor that walketh in his integrity,  
Than he that is perverse in his ways, though he be rich.
7. Whoso keepeth the law is a wise son;  
But he that is a companion of gluttons shameth his father.
8. He that augmenteth his substance by interest and increase,  
Gathereth it for him that hath pity on the poor.
9. He that turneth away his ear from hearing the law,  
Even his prayer is an abomination.

## STUDY QUESTIONS OVER 28:1-9

1. Cite outstanding Bible examples of righteous men who were as bold as lions (v. 1).
2. What is the meaning of "for" in v. 2?
3. What is the implied contrast in v. 2?
4. Comment upon the comparison in v. 3.
5. Who praise the wicked (v. 4)?
6. What do the obedient do to the wicked (v. 4)?
7. Do evil men ever get into the field of judging (v. 5)?
8. V. 6 contrasts the honest ..... with the perverse .....
9. What is the implied contrast in v. 7?
10. What was God's law to Israel about usury (v. 8)?
11. What would be a modern example of one turning away his ear from hearing God's law (v. 9)?

## PARAPHRASE OF 28:1-9

1. The wicked flee when no one is chasing them! But the godly are bold as lions!
2. When there is moral rot within a nation, its government topples easily; but with honest, sensible leaders there is stability.
3. When a poor man oppresses those even poorer, he is like an unexpected flood sweeping away their last hope.
4. To complain about the law is to praise wickedness. To obey the law is to fight evil.
5. Evil men don't understand the importance of justice, but those who follow the Lord are much concerned about it.
6. Better to be poor and honest than rich and a cheater.
7. Young men who are wise obey the law; a son who is a member of a lawless gang is a shame to his father.
8. Income from exploiting the poor will end up in the hands of someone who pities them.
9. God doesn't listen to the prayers of men who flout the law.

## COMMENTS ON 28:1-9

V. 1. Mischievous children and evil adults will often drop the wrong they are doing to run when they hear some sound even though it is not somebody pursuing them. House robbers seldom try to break into a home where there is a light on even though they recognize that probably nobody is there--there just might be. See Lev. 26:17 and Psa. 53:5 for fleeing when no man pursues. On the other hand (by way of contrast) the righteous have nothing to be ashamed of, and their courage causes them to stand right where they are. Noah was bold in a world of iniquity, for he was a preacher of righteousness in it (II Pet. 2:5) as well as an ark-builder (Heb. 11:7). Elijah was bold on Mt. Carmel (I Kings 18:17-40). The apostles were bold when encountered by the authorities (Acts 5:27-29).

V. 2. When a nation was wicked, God brought an unrest that produced many turnovers in leadership (nobody remained in power for long), and in time the whole government collapsed and passed out of existence. The last clause shows that the opposite was true where men of understanding and knowledge were in power. "Clarke": "Nations, as nations, cannot be judged in a future world; therefore, God judges them here."

V. 3. The needy man of this verse picks on the man who is poorer than himself, and when he takes the only thing of value that this poorer man has, there is nothing left. On a "sweeping rain": "These are frequent in the East; and sometimes carry flocks, crops, and houses, away with them" ("Clarke").

V. 4. Other passages on the disobedient praising the wicked: Psa. 10:3; Rom. 1:32. They praise the wicked because they are their kind; "If ye were of the world, the world would love its own" (John 15:19). An old saying: "Birds of a feather flock together." Elijah said to the sinning nation, "How long go ye limping between the two sides?" (I Kings 18:21). Micaiah always contended with wicked King Ahab (I Kings 22:8). Malachi contended with the sinning nation of his day (Mal. 3:5-9). John the Baptist contended with the wicked Pharisees and Sadducees (Matt. 3:7). When Paul saw the wholesale idolatry of Athens, he contended with them (Acts 17:16,17). We are told not to have fellowship with the unfruitful works of darkness but to reprove them (Eph. 5:11).

V. 5. "An evil man's moral conception is perverted; he cannot distinguish between right and wrong; the light that was in him has become darkness (Prov. 29:7" ("Pulpit Commentary"). Compare Matt. 6:23: "If therefore the light that is in thee be darkness how great is the darkness!" On the righteous knowing discernment; "If any man willeth to do his will, he shall know..." (John 7:17). While "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged," "the spiritual judgeth all things" (I Cor. 2:14,15). The righteous "by reason of use have their senses exercised to discern good and evil" (Heb. 5:14). Paul prayed for the Philippians to have this discernment: "And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent" (Phil. 1:9,10). That God's enlightened people possess discernment, John affirmed, "Ye have an anointing from the Holy One, and ye know all things" (I John 2:20).

V. 6. The comparison is between a poor man who is honest and a rich man who is perverting his way. Prov. 16:8 affirms the same: "Better is a little, with righteousness, Than great revenues with injustice." In other words righteousness and justice are more important in the sight of God than riches,

even great riches. We are to seek righteousness first and foremost (Matt. 6:33). Prov. 19:1 also speaks of the poor who walk in their integrity (and praises them for it) and of those who pervert their ways. So does Prov. 28:18.

V. 7. This verse reflects that which is seen so often throughout the Bible; namely, that though all people live in the same world and are more or less exposed to the same things, some live right, and some don't. This is even true of one's offspring: a son may be a "wise" son, or he may be a "companion of gluttons". This same contrast is seen in Prov. 29:3: "Whoso loveth wisdom rejoiceth his father; But he that keepeth company with harlots wasteth his substance" (like the Prodigal Son).

V. 8. Of the wicked oppressing the poor to increase their own substance, "Clarke" exclaims, "Oh, that the names of all those unfeeling, hard-hearted, consummate villains in the nation, who thus take advantage of their neighbour's necessities to enrich themselves, were published at every market cross; and then the delinquents all sent to their brother savages in New Zealand!" Other passages bearing out that such ill-gotten gain will in time get back where it belongs: "Though he heap up silver as the dust, And prepare raiment as the clay; He may prepare it, but the just shall put it on, And the innocent shall divide the silver" (Job 27:16,17); "The wealth of the sinner is laid up for the righteous" (Prov. 13:22); "To the man that pleaseth him God giveth wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that pleaseth God" (Eccl. 2:26).

V. 9. Of those who turn away their ears from hearing God's Word, Zech. 7:11 says, "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they might not hear." God refused to hear the prayers of many in Isaiah's day because of their disobedience: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. 1:15). The curse of God is upon all who turn their ears from His Word: "Whosoever shall not receive you, nor hear your words...it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matt. 10:14,15). All religious acts by the disobedient are obnoxious to God: "The sacrifice of the wicked is an abomination to Jehovah" (Prov. 15:8).

## TEST QUESTIONS OVER 28:1-9

1. Give Bible examples of righteous people who were bold (v. 1).
2. Why does God judge nations here (v. 2)?
3. Comment upon "sweeping rain" from their weather pattern (v. 3).
4. Why do those who forsake the law "praise the wicked" (v. 4)?
5. Give Bible examples of the obedient contending with the wicked (v. 4).
6. Comment upon those who seek Jehovah understanding all things (v. 5).
7. The comparison in v. 6 is between what two classes?
8. Show from v. 7 that all people do not react the same.
9. Where does the wealth of the rich sometimes come from (v. 8)?
10. Comment upon turning away one's ears from God's law (v. 9).

## TEXT — 28:10-18

10. Whoso causeth the upright to go astray in an evil way,  
He shall fall himself into his own pit;  
But the perfect shall inherit good.
11. The rich man is wise in his own conceit;  
But the poor that hath understanding searcheth him out.
12. When the righteous triumph, there is great glory;  
But when the wicked rise, men hide themselves.
13. He that covereth his transgressions shall not prosper;  
But whoso confesseth and forsaketh them shall obtain mercy.
14. Happy is the man that feareth alway;  
But he that hardeneth his heart shall fall into mischief.
15. As a roaring lion, and a ranging bear,  
So is a wicked ruler over a poor people.
16. The prince that lacketh understanding is also a great oppressor;  
But he that hateth covetousness shall prolong his days.
17. A man that is laden with the blood of any person  
Shall flee unto the pit; let no man stay him.
18. Whoso walketh uprightly shall be delivered;  
But he that is perverse in his ways shall fall at once.

## STUDY QUESTIONS OVER 28:10-18

1. Who might cause the righteous to go astray (v. 10)?
2. Are all poor men ignorant men (v. 11)?
3. Is v. 12 referring primarily to rulers?
4. Cite a Bible example of one who tried to cover his transgression but did not prosper (v. 13).
5. Cite a Bible example of one who confessed and forsook sin and obtained mercy (v. 13).
6. In what sense is "fear" used in v. 14?
7. What would a wicked ruler do to his people (v. 15)?
8. Whom does his covetousness oppress (v. 16)?
9. Is v. 17 a "capital punishment" verse?
10. Is v. 18 another contrasting verse?

## PARAPHRASE OF 28:10-18

10. A curse on those who lead astray the godly. But men who encourage the upright to do good shall be given a worthwhile reward.
11. Rich men are conceited, but their real poverty is evident to the poor.
12. When the godly are successful, everyone is glad. When the wicked succeed, everyone is sad.
13. A man who refuses to admit his mistakes can never be successful. But if he confesses and forsakes them, he gets another chance.
14. Blessed is the man who reveres God, but the man who doesn't care is headed for serious trouble.
15. A wicked ruler is as dangerous to the poor as a lion or bear attacking them.
16. Only a stupid prince will oppress his people, but a king will have a long reign if he hates dishonesty and bribes.
17. A murderer's conscience will drive him into hell. Don't stop him!
18. Good men will be rescued from harm, but cheaters will be destroyed.

## COMMENTS ON 28:10-18

V. 10. "Clarke": "He who strives to pervert one really converted to God in order that he may pour contempt on religion shall fall into that hell to which he has endeavored to lead the other." Satan is out to cause the upright to go astray (I

Pet. 2:8; II Cor. 2:11). It is no wonder that those who are all-out for Satan cause many to stumble if they can: "They think it strange that ye run not with them into the same excess of riot, speaking evil of you" (I Pet. 4:4). About falling into one's own pit see Prov. 26:27. While the plotter falls into his own pit, the perfect (whose downfall he sought) will inherit good. David could say, "Thou preparest a table before me in the presence of mine enemies: Thou hast anointed my head with oil; My cup runneth over" (Psa. 23:5). Did you notice that our verse has three lines instead of the customary two?

V. 11. Because wealth and great earthly possessions often bring conceit to the rich, I Tim. 6:17 warns, "Charge them that are rich in this present world, that they be not highminded." because he is out to get more money, he may be plotting new schemes and moves to increase his wealth, but in so doing he may not fool some of the poor people. Some poor man of understanding may face him with what he is up to, to the rich man's embarrassment. Not all poor people are ignorant people.

V. 12. Judah knew what it was to have both good and bad kings. When men like Hezekiah and Josiah were on the throne, it was a glorious time for the nation. Prov. 11:10 says, "When it goeth well with the righteous, the city rejoiceth." Prov. 11:11: "By the blessing of the upright the city is exalted." But when wicked rulers like Ahaz and Manasseh came to power, there was fear. V. 28 also says, "When the wicked rise, men hide themselves," and "when the wicked perish there is shouting" (Prov. 11:11), and "the righteous increase" (Prov. 28:28). Because Archelaus was ruling in Judea, Joseph was afraid to settle there with his family. (Matt. 2:22,23).

V. 13. When one has done wrong, he can go one of two ways: either seek to cover or conceal his transgress (like Achan--Josh. 7:1,16-26) or confess the transgression and forsake it (like I John 1:9 teaches us to do: "If we confess our sins, he is faithful and righteous to forgive us our sins"). The Prodigal Son is a good example of the latter (Luke 15:21-24). When one tries to conceal sin when he should confess and forsake it, things are not going to go right. It is like keeping a thorn in one's hand that ought to be removed, like keeping a bad tooth in one's mouth that ought to be extracted, like driving a car that is badly out of time, etc. Not until one removes the bad and gets things fixed will things be like they ought to be. Nathan did King David a great favor when he dealt with him about his

sin (II Sam. 12:1-13). After David's sin was all over, after God had uncovered it, and after God had forgiven it, he could write, "Blessed is he whose transgression is forgiven, Whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, And in whose spirit there is no guile"--no dishonesty in attempting to cover it up (Psa. 32:1,2). And then as he looked back at his own covering up attempt, he said, "When I kept silence, my bones wasted away through my groaning all the day long. For day and night thy hand was heavy upon me: My moisture was changed as with the drought of summer" (Psa. 32:3,4). Then Nathan came, and now David could say, "I acknowledged my sin unto thee, And mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; And thou forgavest the iniquity of my sin" (Psa. 32:5).

V. 14. One's attitude toward God is under consideration. He will either fear God (the reverence and godly fear mentioned in Heb. 12:28 and Eccl. 12:13) and depart from evil (Prov. 16:6), or he will harden his heart so he won't fear, and he will continue in his sins. Rom. 2:5 speaks of this "hardness" and "impenitent heart," and they do go together. Prov. 23:13 says we should not envy sinners (that leads to sinning) but to be in the fear of Jehovah all day long.

V. 15. The next two verses have to do with "kings" as do a number of verses in Proverbs. The Hebrews' own history contained a classic example of a "wicked ruler" (Pharaoh) over a "poor people" (when he had them in Egyptian bondage). First the Egyptians "made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor" (Exo. 1:14). But that wasn't enough, so Pharaoh said to the Egyptian midwives, "When ye do the office of a midwife to the Hebrew women, and see them upon the birth-stool; if it be a son, then ye shall kill him" (Exo. 1:16). And when he saw that that wasn't working, he issued this order to the Hebrew people themselves: "Every son that is born ye shall cast into the river" (Exo. 1:22). Wicked King Herod, who killed at will throughout his reign, was like a roaring lion and a ranging bear when he "sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under" (Matt. 2:16).

V. 16. Greedy tyrants (like Hitler) want more and more territory, and they become great oppressors (such as he did of



Poland, France, England, Russia, and others). This verse says such a ruler lacks understanding: he does not have the welfare of his people at heart as many of them fall in his battles, and he finally bites off more than he can handle and is finally defeated (as Hitler was). "Bloodthirsty and deceitful men shall not live out half their days" (Psa. 55:23). In contrast the ruler who is not greedy ("hateth covetousness") shall prolong his days. The contrast of this verse is reflected in Psa. 37: "Evildoers shall be cut off; But those that wait for Jehovah, they shall inherit the land. For yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, And shall delight themselves in the abundance of peace...The wicked have drawn out the sword, and have bent their bow, To cast down the poor and needy, To slay such as are upright in the way. Their sword shall enter into their own heart, And their bows shall be broken...I have seen the wicked in great power, And spreading himself like a green tree in its native soil. But one passed by, and, lo, he was not" (vs. 9-36).

V. 17. "Clarke": "He who...slays the innocent...may flee to hide himself: but let none given him protection. The law demands his life, because he is a murderer; and let none deprive justice of its claim. Murder is the most horrid crime." What law did "Clarke" have in mind? "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6); "He that smiteth a man, so that he dieth, shall surely be put to death" (Exo. 21:14); "Whoso killeth any person, the murderer shall be slain...Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death...Blood, it polluteth the land; and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it" (Num. 35:30-33).

V. 18. A double contrast: "whoso walketh uprightly" vs. "he that is perverse in his ways" and "shall be delivered" vs. "shall fall at once". Prov. 10:9 is similar: "He that walketh uprightly walketh surely; But he that perverteth his ways shall be known." The right way to live proves to be the best way to live!

#### TEST QUESTIONS OVER 28:10-18

1. Comment upon the wicked causing the righteous to go astray (v. 10).
2. Describe a situation as you visualize one from v. 11.

3. Who were some of the good kings and then some of the bad ones of Judah's history (v. 12)?
4. What will happen if one tries to cover his transgression (v. 13)?
5. What will happen if he confesses and forsakes his transgression (v. 13)?
6. Comment upon the difference between fearing and hardening one's heart (v. 16).
7. Connect Pharaoh and Israel with the truth of v. 15.
8. How did Hitler exemplify v. 16?
9. What verse or verses of the Bible command capital punishment (v. 17)?
10. What is the double contrast in v. 18?

## TEXT — 28:19-28

19. He that tilleth his land shall have plenty of bread;  
But he that followeth after vain persons shall have poverty enough.
20. A faithful man shall abound with blessings;  
But he that maketh haste to be rich shall not be unpunished.
21. To have respect of persons is not good;  
Neither that a man should transgress for a piece of bread.
22. He that hath an evil eye hasteth after riches,  
And knoweth not that want shall come upon him.
23. He that rebuketh a man shall afterward find more favor  
Than he that flattereth with the tongue.
24. Whoso robbeth his father or his mother, and saith, It is no transgression,  
The same is the companion of a destroyer.
25. He that is of a greedy spirit stirreth up strife;  
But he that putteth his trust in Jehovah shall be made fat.
26. He that trusteth in his own heart is a fool;  
But whoso walketh wisely, he shall be delivered.
27. He that giveth unto the poor shall not lack;  
But he that hideth his eyes shall have many a curse.
28. When the wicked rise, men hide themselves;  
But when they perish, the righteous increase.

## STUDY QUESTIONS OVER 28:19-28

1. Describe one who is following vain persons (v. 19).
2. Why will the man seeking to be rich hastily suffer punishment (v. 20)?
3. What does a "piece of bread" in v. 21 imply?
4. Connect "evil eye" of v. 22 with "lust of the eye" of I John 2:16.
5. Who believes and who does not believe the statement in v. 23?
6. How perverse is one described in v. 24?
7. Why would the greedy stir up strife (v. 25)?
8. Cite a contrast between statements in vs. 25,26.
9. What wonderful promise does v. 27 contain?
10. Rise where (v. 28)?

## PARAPHRASE OF 28:19-28

19. Hard work brings prosperity; playing around brings poverty.
20. The man who wants to do right will get a rich reward. But the man who wants to get rich quick will quickly fail.
21. Giving preferred treatment to rich people is a clear case of selling one's soul for a piece of bread.
22. Trying to get rich quick is evil and leads to poverty.
23. In the end, people appreciate frankness more than flattery.
24. A man who robs his parents and says, "What's wrong with that?" is no better than a murderer.
25. Greed causes fighting; trusting God leads to prosperity.
26. A man is a fool to trust himself! But those who use God's wisdom are safe.
27. If you give to the poor, your needs will be supplied! But a curse upon those who close their eyes to poverty.
28. When the wicked prosper, good men go away; when the wicked meet disaster, good men return.

## COMMENTS ON 28:19-28

V. 19. Prov. 12:11 is very similar: "He that tilleth his land shall have plenty of bread; But he that followeth after vain persons is void of understanding." A double contrast: "he that tilleth his land" vs. "he that followeth after vain persons" and

“shall have plenty of bread” vs. “shall have poverty enough”. The normal and expected reward of honest labor is to be supplied from it (“bread”). Thus, Prov. 14:23 says, “In all labor there is profit.” Getting in with the non-working bunch, with the play-around group, with the no-good element is a good way to have “poverty enough” instead of “plenty of bread”. One’s companionships will often affect his working-outlook.

V. 20. This is one of several verses dealing with getting-rich-quick: see v. 22; v. 25. Another double contrast: “a faithful man” vs. “he that maketh haste to be rich” and “shall abound with blessings” vs. “shall not be unpunished”. Notice in Deut. 28:1-14 the promises that God made to Israel if they were faithful. “Abound” is related to “abundant”. God will punish--not bless--one who hastens to be rich, for he has the wrong goal in mind, and he will likely sin in pursuing his goal: “They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows” (I Tim. 6:9,10).

V. 21. The first statement is found in Prov. 18:5 also. We should not have respect of persons when it comes to right and wrong, truth and error. Wrong is wrong even if our best friend does it, and right is right even if somebody does it who doesn’t like us personally. God will not save those who have not obeyed the gospel even if they are our relatives or friends. He has no respect of men’s persons (Rom. 2:11). The second statement of our verse is probably mentioning another thing that should not be done; namely, transgressing for a paltry gain. Of course, the two statements might be related as when a judge would show respect for persons for a small bribe.

V. 22. Hastening after riches is also mentioned in v. 20. “Lust of the eyes” in I John 2:16 is desiring something that we should not have: it might be to desire one who is not our mate or to desire earthly gain at the expense of one’s spirituality. This is an “evil eye” for it leads one into sin. Jesus mentions “evil eye” in Mark 7:22 and says it is one of the things that proceed from within man. We know that the eye feeds the heart, and the wicked heart prompts the eye to be evil—a vicious circle! Our verse is warning against getting-rich-quick, saying that such a one will in time lose it (“want shall

come upon him”).

V. 23. Prov. 27:5,6 praises “open rebuke” as “better” than “love that is hidden”. Such “wounds of a friend” are said to be “faithful”. Our verse says that one that rebukes a man will later find more favor than those who flattered the man when they should have been rebuking him. If a preacher believes this, he will be more faithful to God’s Word and will not let the people be lost without saying something about their sins. The “smooth talkers” who never say anything about the sins of the people will really do the people no good. In time to come (sometimes years later) people will look back and have more respect for the honest, outspoken, plain-spoken man than for the coward who was full of good words and fair speeches.

V. 24. Why would somebody rob his father and mother? First of all, it would be easy to do as compared to robbing anybody else, for he would know where everything was, he would be present in the house at times when they weren’t, etc. Or, he might think they would be more lenient upon him than upon somebody else, if what he did was ever found out. Or, he might salve his conscience by saying, “It’s all going to belong to us children in time anyway.” This last thought could account for his saying to himself, “It is no transgression.” But as long as one’s parents live, it is still theirs, and to take from them is robbing, and the “whoso” of our verse shows that it doesn’t matter who does it, it is still robbing. How perverse to rob the very ones who gave him life, provisions, and rearing! He is a “companion of a destroyer” because he is destroying their financial holdings. A similar expression (“brother to him that is a destroyer”) is said of a lazy person (Prov. 18:9).

V. 25. “He that is of a greedy spirit” is put over against “he that putteth his trust in Jehovah”. Most people who have lived on the earth could have used more than they had, especially at times. Some have been able to content themselves with the bare necessities (“having food and covering we shall be therewith content”—I Tim. 6:8), trusting the Lord to take care of them through the situation. But others of a greedy spirit will not thus content themselves. They fret under their situation and will do anything to get their hands on more, and their greediness usually results in trouble (“stirreth up strife”), for in order for him to get more, it usually means that somebody else has less. He usually outwits somebody else, and hard feelings result. But in the long run, who ends up better? The one who

trusts in Jehovah "shall be made fat" (be prosperous).

V. 26. This may or may not be connected with v. 25. If it is, it talks of the greedy one trusting in his own schemes rather than in God, and the one who walks wisely is the one who trusts in God. Likely, though, it is not connected but is another saying all by itself. If so, what does it mean? Always should one trust God and what He says. When one's heart says to do something but God says not to, we should do what He says. This is walking wisely, and he will end up blessed ("he shall be delivered"). But oh, how many will go "their" way instead of "God's"! That is why God said, "My thoughts are not your thoughts, neither are your ways my ways" (Isa. 55:8). He calls upon those thus living to "forsake his way, and...his thoughts; and...return to Jehovah" (Isa. 55:7). Jeremiah knew the human heart when he said, "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23); and, "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9).

V. 27. Jesus said there will always be some poor among us (Mark 14:7), and He went on to say, "Whosoever ye will ye can do them good" (same verse). As we have opportunity, therefore, to give to the poor and needy, we are to do so (Gal. 6:10; I John 3:17). Deut. 15:7 says, "If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart, not shut thy hand from thy poor brother." Prov. 22:9 also says a man shall be blessed who "giveth of his bread to the poor". God will repay all that we give to the poor (Prov. 19:17). Our verse talks about hiding one's eyes from the poor. This is what many do as they merrily go on their own way or busily pursue their business interests. Listen to Prov. 29:7: "The righteous taketh knowledge of the cause of the poor; The wicked hath not understanding to know it." So Jesus made a helpful Samaritan the hero of His parable and the heartless Jewish priest and Levite the goats (Luke 10:30-37). The ultimate blessing and curse to come upon us for our dealings with the poor will be at the Judgment (Matt. 25:34-46).

V. 28. "Rise to power is the thought. How tragic that in the world's history there have been so many wicked as rulers! This may be partly due to the humility of the godly, causing them to be meek among men, not seeking places of eminence even though they be places of service to mankind. But the

wicked are often graspy, covetousness, and proud, and they by nature seek such places of prominence. The first statement of our verse is also found in v. 12. Prov. 29: 2 says, "When a wicked man beareth rule, the people sigh." Israel probably liked the first years of Solomon's reign, when he was seeking to do God's will, better than his latter years, when he was idolatrous. They demanded a more civil rule from his son Rehoboam (I Kings 12:4). Our verse shows that when the wicked leadership passes, righteousness increases to the true exaltation of the nation (Prov. 14:34). "Pulpit Commentary": "The overthrow of the ungodly adds to the prosperity of the righteous...promotes their advancement in influence and numbers."

### TEST QUESTIONS OVER 28:19-28

1. What word or thought is emphatic in v. 19?
2. What about getting in with the non-working, play-around group (v. 19)?
3. According to the contrast in v. 20, one hastening to be rich is probably not a ..... man.
4. What New Testament passage shows the dangers of desiring to be rich (v. 20)?
5. Should we put "persons" before "principle" (v. 21)?
6. What vicious circle was discussed under v. 22?
7. What are the "wounds of a friend" (v. 23)?
8. In what sense is "companion" used in v. 24?
9. Comment upon v. 25.
10. Does v. 26 show that our thoughts are sometimes wrong?
11. What is the double contrast in v. 27?
12. Why have so many rulers been wicked men (v. 28)?

### NOTICEABLE GROUPINGS IN CHAPTER 28

#### "Wicked"--

"The wicked flee when no man pursueth" (v. 1).

"They that forsake the law praise the wicked" (v. 4).

"Evil men understand not justice" (v. 5).

"Better is the poor that walketh in his integrity, Than he that is perverse in his ways, though he be rich" (v. 6).

"When the wicked rise, men hide themselves" (vs. 12,28).

"He that is perverse in his ways shall fall at once" (v. 18).

#### "Poor"--

"A needy man that oppresseth the poor Is like a sweeping

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rain which leaveth no food" (v. 3).

"Better is the poor that walketh in his integrity, Than he that is perverse in his ways, though he be rich" (v. 6).

"He that augmenteth his substance by interest and increase, Gathereth it for him that hath pity on the poor" (v. 8).

"The poor that hath understanding searcheth him out" (v. 11).

"As a roaring lion, and a ranging bear, So is a wicked ruler over a poor people" (v. 15).

"He that giveth unto the poor shall not lack; But he that hideth his eyes shall have many a curse" (v. 27).

### *"Obedient"--*

"Such as keep the law contend with them" (v. 4).

"Whoso keepeth the law is a wise son" (v. 7).

"The perfect shall inherit good" (v. 10).

### *"Ruler"--*

"For the transgression of a land many are the princes thereof" (v. 2).

"As a roaring lion, and a ranging bear, So is a wicked ruler over a poor people" (v. 15).

"The prince that lacketh understanding is also a great oppressor; But he that hateth covetousness shall prolong his days" (v. 16).

### *"Pit"--*

"Whoso causeth the upright to go astray in an evil way, He shall fall himself into his own pit" (v. 10).

"A man that is laden with the blood of any person Shall flee unto the pit" (v. 17).

### *"Bad associates"--*

"He that is a companion of gluttons shameth his father" (v. 7).

"He that followeth vain persons shall have poverty enough" (v. 19).

### *"Riches"--*

"Better is the poor that walketh in his integrity, Than he that is perverse in his ways though he be rich" (v. 6).

"He that augmenteth his substance by interest and increase, Gathereth it for him that hath pity on the poor" (v. 8).



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"The rich man is wise in his own conceit" (v. 11).

"He that maketh haste to be rich shall not be unpunished" (v. 20).

"He that hath an evil eye hasteth after riches, And knoweth not that want shall come upon him" (v. 22).

"He that is of a greedy spirit stirreth up strife" (v. 25).

### *"Righteous--*

"The righteous are bold as a lion" (v. 1).

"When the righteous triumph, there is great glory" (v. 12).

### *"Children"--*

"Whoso keepeth the law is a wise son; But he that is a companion of gluttons shameth his father" (v. 7).

"Whoso robbeth his father or his mother, and saith, It is no transgression, The same is the companion of a destroyer" (v. 24).

### *"Understanding"--*

"By men of understanding and knowledge the state thereof shall be prolonged" (v. 2).

"Evil men understand not justice; But they that seek Jehovah understand all things" (v. 5).

"The poor that hath understanding searcheth him out" (v. 11).

"The prince that lacketh understanding is also a great oppressor" (v. 16).

### *"Oppression"--*

"A needy man that oppresseth the poor Is like a sweeping rain which leaveth no food" (v. 3).

"The prince that lacketh understanding is also a great oppressor" (v. 16).

"A man that is laden with the blood of any person Shall flee unto the pit" (v. 17).

### *Transgress"--*

"For the transgression of a land many are the princes thereof" (v. 2).

"He that covereth his transgressions shall not prosper" (v. 13).

"Whoso robbeth his father or his mother, and saith, It is no transgression, The same is the companion of a destroyer" (v. 24).

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### *"Hide"*--

"When the wicked rise, men hide themselves" (vs. 12,28).

"He that covereth his transgressions shall not prosper" (v. 13).

"He that hideth his eyes shall have many a curse" (v. 27).

### *"Law"*--

"They that forsake the law praise the wicked; But such as keep the law contend with them" (v. 4).

"Whoso keepeth the law is a wise son" (v. 7).

"He that turneth away his ear from hearing the law, Even his prayer is an abomination" (v. 9).

## FOOLS THINK IT IS SMART TO SIN

"It is as sport to a fool to do mischief" (10:23). They think it is smart to cuss somebody out. Some think it is smart to smoke more cigarettes or drink more beers than others. One fool will brag to another fool about how many women he has had. Proverbs has well pin-pointed such people when it calls them fools.

We can surely see the truth of 14:9, "Fools make a mock at sin."

You try to get a fool to repent of his sinful ways, and he will make fun of you and laugh about sin. He is not about to give up his crowd and his fun. Nothing would be more miserable to him to settle down and live the Christian life. To him, nothing would be more miserable; therefore, to him, nothing is more unthinkable. 13:19 says, "It is abomination to fools to depart from evil." He doesn't think any evil is going to come upon him because of the way he is living. 14:16 puts it like this, "A wise man feareth and departeth from evil: but the fool rageth, and is confident."