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J. N. Andrews Honors Program
Andrews University

Honors Thesis
HONS 497

HUMILITY IN THE PROVERBS

Jatniel Rodriguez

April 16, 2018

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ABSTRACT

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Title: HUMILITY IN THE PROVERBS

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Advisor: Dr. A. Rahel Wells

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This project utilizes thematic and exegetical methods to develop a practical definition of humility in Proverbs that fits within the greater framework of the book. Four verses in Proverbs explicitly use words translated “humility” in English (11:2; 15:33; 18:12; 22:4). The literary and theological connections between the Hebrew words in these four verses and the same Hebrew words in the rest of the Old Testament indicate that humility is multifaceted, consisting of both internal and external characteristics. The three themes demonstrated by humility include: an attitude of the heart, a physical state of affliction, and the lasting outcomes of humility.

HUMILITY IN THE PROVERBS

Introduction

The book of Proverbs is part of the *ketubim*, the last section of the Hebrew Scriptures which is also known as the Writings. The *ketubim* consists of eleven books with Job, Ecclesiastes, Proverbs, and Song of Solomon particularly known as the Wisdom books. For Proverbs specifically there is no widespread agreement pertaining to issues of authorship, dating, or structure.¹ However, there are multiple theories concerning each of these areas. When considering authorship of Proverbs, Solomon is thought to have contributed to the collection, but there are also sections that refer to other kings such as Lemuel, and still other sections added by Hezekiah's men.²

There is similarity between Proverbs and other ancient Near Eastern traditions of wisdom developed in Egypt and Mesopotamia.³ Despite similarity to other traditions, the concepts in Proverbs must be understood in the context of the Hebrew theistic worldview. This is distinct from western philosophical tradition, which favors isolated components of a concept, since Proverbs leans more towards viewing a concept within its context.⁴ Some scholars argue that the

¹ J. Robert Wright, *Proverbs, Ecclesiastes, Song of Solomon* (Downers Grove: IVP Academic, 2014), xli. See also Bruce K. Waltke, "The Book of Proverbs and Ancient Wisdom Literature," *Bibliotheca Sacra* 136 (1979): 221-238.

² Michael Carasik, "Who Were the 'Men of Hezekiah' (Proverbs xxv 1)," *Vetus Testamentum* 44 (1994): 289-300. See also Nili Samet, "The Lexical Enigma of חֲזַק and the Problem of Dating the Hezekian Collection," *Zeitschrift für die Alttestamentliche Wissenschaft* 128 (2016): 419-432; Alan Moss, "Proverbs with Solomon: A Critical Revision of the Pre-critical Commentary Tradition in the Light of a Biblical Intertextual Study," *Heythrop Journal* 43 (2002): 199-211.

³ Kenneth A. Kitchen considers the structural similarity and development between various Near Eastern wisdom books such as the Egyptian Instruction of Amenemope, and Mesopotamian wisdom literature ("Proverbs and Wisdom Books of the Ancient Near East: The Factual History of a Literary Form," *Tyndale Bulletin* 28 [1977]: 69-114). Proverbs offers its wisdom in a context that gives glory to the God of Israel, additionally it also states that the overlap of traditions is due to the pagans observing patterns in God's world (John Walton, ed., *The Zondervan Illustrated Bible Backgrounds Commentary* [Grand Rapids, MI: Zondervan, 2009], 5:466).

⁴ Ronald Wells, *History Through the Eyes of Faith: Western Civilization and the Kingdom of God* (San Francisco: Harper, 1992), 15-27.

Proverbs and other Israelite literature assume theological presuppositions and were subject to increasingly radical questioning over time.⁵ Additionally, though Proverbs has been thought by some to be too simplistic to represent wisdom and to offer helpful and practical guidance, others have argued for its complexity and ability to provide moral education that can inform modern ethics.⁶

The structure of Proverbs consists of various sections. The most easily identified are those based on styles of writing and authors identified within the text itself: Prov 1-9, 10-24, 25-29, and 30-31. Proverbs 1-9 is characterized by instructions from a father to his son and heavily uses the motif of the two ways, the way of wisdom and the way of folly. Some scholars regard Prov 1-9 as the introductory context of Prov 10-24, which is the section where the most direct references to humility are found.⁷ Other scholars attribute a cluster or pair structure to this particular section.⁸

Not many have focused specifically on humility in Proverbs, but some have explored the concept of humility in the Old Testament and considered humility from a philosophical perspective.⁹ In addition, there is a wealth of material explaining the structure of Proverbs, and

⁵ Alan W. Jenks argues that the books of Job and Ecclesiastes are evidence of the radical questioning the Wisdom books were subject to over time ("Theological Presuppositions of Israel's Wisdom Literature," *Horizons in Biblical Theology* 7 [1985]: 43-75).

⁶ Vincent P. Branick argues for the usefulness of the conflicting positions of Israelite wisdom literature to teach an attitude of the heart appropriate for business ("Wisdom, Pessimism, and 'Mirth': Reflections on the Contribution of Biblical Wisdom," *Journal of Religious Ethics* 34 [2006]: 69-87).

⁷ For more on the two ways see Daniel P. Bricker, "The Doctrine of the 'Two Ways' in Proverbs," *Journal of the Evangelical Theological Society* 38 (1995): 501-517; Katharine J. Dell, "Proverbs 1-9: Issues of Social and Theological Context," *Interpretation* 63 (2009): 229-240; Richard J. Clifford, "Reading Proverbs 10-22," *Interpretation* 63 (2009): 242-253.

⁸ Theodore A. Hildebrandt explores five different types of pairs, including semantically cohesive pairs, syntactically cohesive pairs, non-catchword pairs, positionally cohesive pairs and thematically/syntactically tight pairs ("Proverbial Pairs: Compositional Units in Proverbs 10-29," *Journal of Biblical Literature* 107 [1988]: 207-224). See also Zóltan Schwáb, "The Sayings Clusters in Proverbs: Towards an Associative Reading Strategy," *Journal for the Study of the Old Testament* 38 (2013): 59-79.

⁹ John P. Dickson and Brian S. Rosner, "Humility as Social Virtue in the Hebrew Bible?" *Vetus Testamentum* 54 (2004): 459-479; Daniel M. Nelson, "The Virtue of Humility in Judaism: A Critique of Rationalist

concepts with close proximity to humility, such as the fear of the Lord, wisdom, discipline, and honor.¹⁰ *The New International Dictionary of Old Testament Theology and Exegesis* offers a starting working definition by analyzing these Hebrew words of interest: עָנָה, עֲנָה, אָדוּן, מוֹסֵר, and קְבוֹד.

This project examines humility and its definition within the book of Proverbs by utilizing thematic and exegetical methods to develop a practical definition that fits within the greater framework of the book. There are four verses in Proverbs that explicitly address the concept of humility, most utilizing the word or a derivative of the word עָנָה for humility (Prov 11:2; 15:33; 18:12; 22:4). The literary and theological connections between the Hebrew words in these four verses and the same Hebrew words in the rest of the Old Testament indicate that humility is multifaceted, consisting of an internal disposition that flows out into external actions. Humility is denoted by a teachable disposition of the heart, revealed at times through affliction, and bears lasting consequences.

Methodology

The methodology of this project is Hebrew exegesis, heavily dependent on connections from word studies. The following are the specific steps, based on Douglas Stuart's *Old Testament Exegesis*, undertaken for the completion of this project.¹¹ First, I compiled biblical material and gathered all of the texts in Proverbs that mention humility. Second, to provide greater clarity to the definition, I gathered texts that express similar ideas to humility, and texts

Hermeneutics," *Journal of Religious Ethics* 13 (1985): 298-311; Michael S. J. Pavulraj, "Loco por Cristo en Tres Maneras de Humildad (Fool for Christ in Three Kinds of Humility) – An Exegetical Reading," *Ignaziana: Rivista di Ricerca Teologica* 20 (2015): 120-135.

¹⁰ Zoltan Schwáb, "Is Fear of the Lord the Source of Wisdom or Vice Versa?" *Vetus Testamentum* 63 (2013): 652-662.

¹¹ Douglas K. Stuart, *Old Testament Exegesis: A Handbook for Students and Pastors* (Louisville, KY: Westminster John Knox, 2009).

that express pride as opposed to humility. Additionally, I examined couplet texts that contain similar phrases but have a different perspective. Once all these proverbial texts were gathered, I created a chart that organized these texts sequentially and by Hebrew word (see appendices A and D). Next, I created my own translation of the four verses that specifically mention humility to aid my understanding of the Hebrew words within the passage (see appendix B). I also searched for the use of key Hebrew words in the text elsewhere in Proverbs. These first five steps helped build a deeper understanding of the meaning of the texts.

Sixth, I highlighted the biblical context of each passage by considering its relationship to other portions of the Old Testament. Seventh, I identified overarching and pertinent theological themes of the passages and synthesized a working definition of the principle of humility in Proverbs.

One of the major weaknesses of the project is scope. The context of humility would be better described if the scope was broadened to consider the books of Deuteronomy and the major and minor prophets.¹² The prophets and Deuteronomy deal strongly with concepts of oppression, humility, and turning back to God. Understanding humility in these contexts would enrich the allusions and connections each proverb brings to remembrance.

Themes

My analysis of humility in Proverbs has pointed to three specific overarching themes in regards to lexical connections with the rest of the Old Testament. The most important aspect of humility is the attitude of the heart, which has an internal focus that extends into external action

¹² Paul Overland argues that there are evident connections between Deuteronomy and Proverbs and this can be specifically seen in Proverbs 3 (“Did the Sage Draw from the Shema?: A Study of Proverbs 3:1-12,” *The Catholic Biblical Quarterly* 62 [2000]: 424-440).

and is exhibited in obedience to God’s commands. This is revealed in Prov 15:33: “when pride comes, then comes disgrace, but with humility comes wisdom.”¹³ Pride and humility, primarily manifested internally, have external results that are designated as disgrace or wisdom. The Lord first rebukes sin, which manifests itself as pride. The responses to these teachings of humility affect the development of the other two aspects.

The heart attitude prescribes how one responds to the second aspect of humility, which is a description of being in a physical impoverished state. At times the external condition is also representative of God’s rebuke and discipline. For example, some proverbs state:

<p>If God scorns scorners, to the afflicted He shows favor. (Prov 3:34)</p>	<p>Better a lowly spirit with the afflicted than spoils dealt among the proud. (Prov 16:19)</p>	<p>Discipline is vicious to anyone who forsakes the way; the one who hates reproof will die. (Prov 15:10)</p>	<p>Listen to counsel and accept discipline, so that at the end you will be wise. (Prov 19:20)</p>
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These texts show the importance of being humble or lowly in spirit, as opposed to the accumulation of riches. Additionally, they also show that God’s favor is ultimately with the afflicted. Although from a human perspective, it would seem better to have wealth as described in Prov 16:19, or scornful dominance as described in Prov 3:34, it is actually better to be lowly in spirit and counted with the afflicted because of God’s favor.

The third exegetical theme concerning humility in Proverbs involves the eternal results of a humble or prideful disposition. The choice is between life and death, which comes down to obedience or disobedience of God’s precepts. The following proverbs exemplify this concept:

¹³ All translations are those of the author, unless otherwise noted.

The fear of the Lord adds
lengths days, but the years of
the wicked will be shortened.
(Prov 10:27)

When pride comes, dishonor
comes but with humility there
is wisdom.
(Prov 11:2)

The man that hardens his-
neck after many rebukes
will suddenly be broken—
beyond healing.
(Prov 29:1)

Fools that refuse correction are those possessing pride. They will not succeed when their pride places them in direct opposition to the purposes of God. Their pride is a major obstacle, and though the Lord is patient, pride resists rebuke and eventually they drive themselves to their own destruction. Whatever the outcome, God will proceed in justice and the fruit of the heart will be reaped.

The following diagram visualizes the relationship between the three themes and organizes the verses pertaining to each theme. These will be further explored in the subsequent sections.

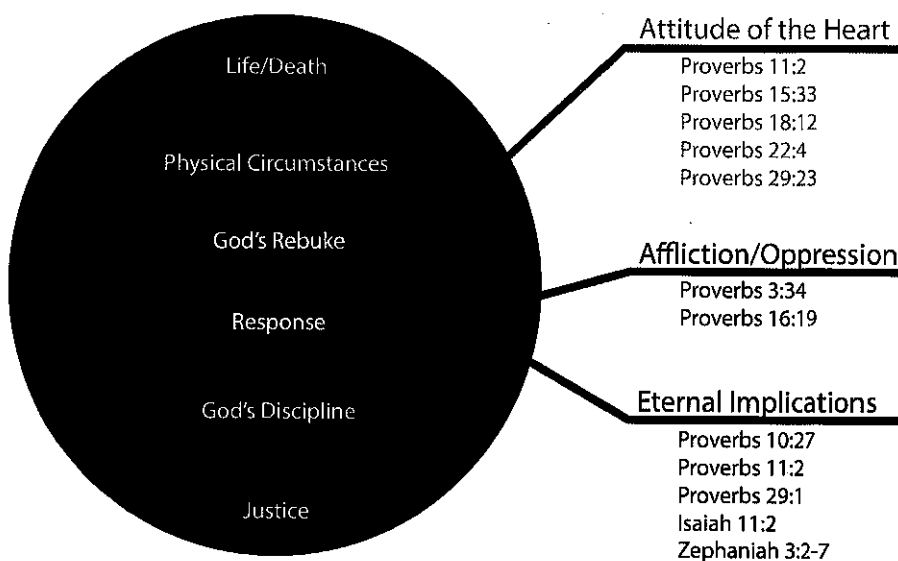


Figure 1: Diagram Describing Relationship between the Themes

An attitude of the heart describes our posture towards God and the principles He seeks to teach us. Additionally, it is an internal acknowledgement of God’s commands and the order of creation; God is sovereign and under his rule are humans and animals. This posture affects outlook and perspective, influences responses to God’s rebukes, and accepts God’s sovereignty. The most evident theme of humility in Proverbs is the heart attitude, which is revealed through the associations of humility with the fear of the Lord and wisdom (חָקְמָה).¹⁴ In this context, wisdom comes from God and is worth more than any possession.¹⁵ The following texts are the

¹⁴ For a sample of the definition of *hoc'mah* (חָקְמָה) from the Hebrew, see these passages: 2 Chr 1:10-11; Job 28:18, 28; Ps 51:6; 111:10; Prov 17:16; 17:24; 21:30; 24:14; 30:3; Isa 11:2; Ezek 28:12. This is the nominal form of the root word for wisdom and can refer to technical skill aptitude, experience, and good sense (Gerald H. Wilson, “חָקְמָה”, NIDOTTE 2:130-134).

¹⁵ Derek Michael McNamara considers the theological significance of the relationship between God, wisdom, and the law. He also examines the connections between Christ and wisdom in the New Testament (“A Theology of Wisdom as the Imago Dei: A Response to When God Talks Back,” *The Evangelical Quarterly* 87 (2015): 151-168).

primary texts of this study and the foundation for understanding humility and how it flows to the other two themes.

Primary Texts

When pride comes, dishonor comes but with humility there is wisdom. (Prov 11:2)	בְּאִזְדוֹן וַיִּכָּא קִלְיוֹן וְאֵת־צְנוּעִים חֵכְמָה:
Before being broken man's heart is self-exultant, but humility comes before glory. (Prov 18:12)	לִפְנֵי־אֲשֶׁר יִגְבֶּה לִב־אִישׁ וְלִפְנֵי כְבוֹד עֲנוּה:

These texts clearly show a direct connection between humility and wisdom.¹⁶ They also reveal a similar connection between pride and dishonor.¹⁷ The Hebrew word for “dishonor” or “disgrace” (קִלְיוֹן) in Prov 11:2 is also found in Prov 3:35, Ps 83:17, and Hos 4:18. These texts associate disgrace with shame, perishing, and sin. The evident connection between pride, disgrace, and sin suggests that there is also a connection between humility and righteousness. The second text highlights impending doom as a result of haughtiness. The word that is translated as being self-exultant literally refers to height or loftiness. The text intentionally constructs an image of perceived height and the resulting fall. In Prov 16:18, a haughty spirit is described as bearing this same outcome: a fall or destruction. In contrast, the alternative path to pride, which is that of humility, leads to imminent honor.¹⁸

¹⁶ The Hebrew עֲנוּה is a nominal form meaning humility and comes from the word עָנָו which means humble, needy, afflicted, poor (W. J. Dumbrell, “עֲנוּה”, NIDOTTE, 3:454-464).

¹⁷ The Hebrew זָדוֹן is a nominal form meaning presumptuousness and insolence, derived from the root זָדַן which means to act presumptuously and be arrogant (Gary V. Smith, “זָדוֹן”, NIDOTTE, 1:1094-1096).

¹⁸ The Hebrew כְּבוֹד is derived from the word כָּבַד meaning “to be heavy, unresponsive, and honor” (C. John Collins, “כְּבוֹד”, NIDOTTE, 2:577-587). See also Exod 40:34-35; Prov 21:21; 29:23.

The fear of the Lord is wisdom's discipline and humility is before glory. (Prov 15:33)

יראת יהוה מוסר חכמה ולפני קבוד ענוה:

The fear of the Lord is the beginning of a path of wisdom just as the beginning of a path of honor is humility.¹⁹ The second portion of Prov 15:33 is directly complimentary to Prov 18:12: “humility comes or is before glory.” Proverbs 15:33 possesses the same ending but begins with a focus on the fear of the Lord and wisdom, as opposed to man and pride. The divergent trajectories are clear; humility through its association with the fear of the Lord and glory will lead to an upward movement, while pride will lead to downward movement and destruction. The immediate context of the verse also offers additional insight into the meaning. The two preceding verses explain the difference between those that regard and listen to discipline and those that do not. Those who listen will be found to be wise, whereas those who disregard discipline despise themselves. Rejecting instruction that originates from a fear of the Lord is hurtful toward one's own being (Prov 13:1, 8, 24).²⁰ Evidently, discipline and fear of the Lord are part of a lifetime of growth that move us closer to God.²¹ These concepts are applied first in the heart and will also manifest in external actions.

Humility is the consequence of the fear of God and brings riches, glory, and life. (Prov 22:4)

עקב ענוה יראת יהוה עשר וקבוד נחיים:

¹⁹ The fear of the Lord is defined as hating evil, additionally pride and arrogance are associated with evil in Prov 8:13. Also see Job 28:28; Ps 19:9; 34:11; 111:10; Isa 33:6.

²⁰ Schwáb, “Is Fear of the Lord the Source of Wisdom?” 652-662.

²¹ “The path of the righteous is like the morning sun, in contrast to the path of the wicked which is darkness” (Prov 4:18).

The combination of the fear of the Lord and humility is restated in Prov 22:4. However, now the result extends beyond just honor into riches and life. In the context of the previous verse, wisdom is already associated with the fear of the Lord, and humility is associated with honor. These two concepts together lead to honor, riches, and life. This triplet is associated with a good judgment at the end of the narrative description of the lives of Israelite kings, as well as a comparison between two men in Ecclesiastes.²² Additionally, it introduces traces of God's justice and judgment in these situations. Though there are circumstances in which a person lives according to God's principles and yet is not rich or honored, the consequences of these principles will hold true when God ultimately destroys sin.

The theme of affliction or oppression describes people in poverty, as well as people afflicted by evil. Discipline (מִיָּסָר) is the term most closely associated with this theme.²³ The theme of affliction builds on the preliminary level of humility as an attitude of the heart, by revealing a response to external circumstances and God's discipline.²⁴ The scope of this theme is mostly external, dealing with unfavorable and unjust circumstances; it is to be in a physical state of humility. Those who are afflicted are not necessarily directly stricken by God, but in their response to the present circumstances they reveal the state of their heart before God. Though afflicted, God's people know that He will ultimately bring justice and are willing to depend on Him.

²² See 1 Kgs 3:10-14; 1 Chr 29:28; 2 Chr 1:10-11; 17:5; 18:1; 32:27; Eccl 5:12,18. Also see Clive Beed and Cara Beed, "The Contemporary Relevance of Biblical Explanations for the Rich," *Evangelical Quarterly* 88 (2016): 37-55.

²³ *Musar* (מִיָּסָר) is a nominal form meaning "correction, chastisement, and discipline," which is from the word יָסַר which means to admonish (E. H. Merrill, "יָסַר," NIDOTTE 2:479-482). Also see the following texts: Ps 50:17; Prov 13:1; 15:10, 32; Isa 53:5; Jer 7:28.

²⁴ Discipline is evil to those who leave the path and those who despise correction will die (cf. Prov 5:23; 15:10, 12).

It is possible to be in a humble state physically and not internally; Proverbs emphasizes the rich and proud, but it does not reject the possibility of being poor and proud. When God disciplines, He instructs against all evil and sin while seeking to keep his followers on the straight way. Accepting God's instruction is a sign of wisdom, and God seeks to instruct unto *shalom*, which can be peace and wholeness.²⁵ The responses to God's discipline because of sin, or the present circumstances as a result of evil, reveal two groups of people. There are the scorners, which are referred to as fools, and there are the afflicted or lowly. Scorners are those who mock God, his people, and sin.²⁶ The prideful nations, which oppress Israel and are condemned for their pride, have unashamedly mocked God and his people.²⁷ Their pride is evident in their taunting, but also in their rejection of God's way of humility.

If God scorns scorners, to the afflicted He shows favor. (Prov 3:34)	אִם-לְלֹצִים הָיָא-לִיץ וְלַעֲנִיִּים יִתְרַחַם:
Better a lowly spirit with the afflicted than spoils dealt among the proud. (Prov 16:19)	טוֹב שְׁפַל-רוּחַ אֶת-עֲנִיִּים מִחֶלֶק שְׁלָל אֶת-גִּבּוֹרִים
A prideful man will be brought low, but a lowly spirit grasps glory. (Prov 29:23)	גָּאֹנֵת אָדָם מִשְׁפִּילָנּוּ וְשְׁפַל-רוּחַ יִתְקַמֵּה כְבוֹד:

These texts further reveal the distinction between the humble and proud. The first text exhibits a type of word play, by stating that the Lord mocks the mockers.²⁸ Additionally, the text

²⁵ In Isa 53 and Ps 84, the Lord instructs the Messiah to bring peace and withholds no good thing from His people.

²⁶ See Prov 1:7; 13:1; 14:6, 7, 9; 17:24; 19:28, 29 on scorners and mockers.

²⁷ References to nations that oppress God's people include Ps 83, Zeph 3, and Joel 3.

²⁸ The Hebrew form of mocker or scorners is based on word לִיץ. For more examples considering Hebrew wordplay and puns, see Gary A. Rendsburg, "Bilingual Wordplay in the Bible," *Vetus Testamentum* 38 (1988): 354-

contrasts God's response to the disposition of these groups. He will favor the humble and oppressed, and He will be their defender and vindicator. The second text offers a relative value and addresses the state of being proud and rich in opposition to poor and lowly.²⁹ It asserts that the latter is a more desirable state than the former. The text argues that the trajectory of the pride of the rich outweighs the benefit of their wealth. A lowly spirit lends itself to being instructed by God and is better than riches.³⁰

When pride comes, dishonor comes, but with
humility there is wisdom. (Prov 11:2)

כִּי-אֲדָוָה וְיִבְאָה קִלְיוֹן וְאֶת-צְנוּעִים תִּקְרָה:

The third principle of humility is its permanence; it is lasting because it is the foundation for honor (כְּבוֹד), which is before God and man. Multiple cases in Proverbs assert the eternal consequences of choosing to live a life of humility or a life of pride.³¹ Whoever crushes the poor, afflicted, and humble will have to own up to their actions before the Lord, since He is the defender of the humble and will judge those who oppress them. In addition, according to Prov 21:30, "There is no wisdom, no insight, no plan that can succeed against the Lord." Therefore, one who ignores God's discipline will not find lasting success. The ways of the Lord are

357; Eugene J. Fisher, "Divine Comedy: Humor in the Bible," *Religious Education* 72 (1977): 571-579. Bruce Waltke asserts that the repetition is to imply a principle of *lex talionis* in that God will give them what they give to others; he also adds that the word עָנִי designates exploitation, the noun for the afflicted or oppressed designates underserved poverty, and the Lord refers to these as "my people" (*The Book of Proverbs* [Grand Rapids, MI: Eerdmans, 2005], 273).

²⁹ Tremper Longman III adds that from a human perspective one might consider the mockers strong and the needy weak, but as the mockers are critical of the needy so God will be critical of them (*Proverbs*, Baker Commentary on the Old Testament Wisdom and Psalms [Grand Rapids, MI: Baker, 2006], 144).

³⁰ Ernest Lucas states that "the key difference between the proud and the humble is their teachability. The humble are ready to learn from advice and from their mistakes, thereby they gain wisdom and esteem in their community. The proud are not and so are doomed to repeat their errors and end up in disgrace" (*Proverbs* [Grand Rapids, MI: Eerdmans, 2015], 185).

³¹ Paul Koptak states that pride points to the folly and arrogance of those who believe they can abuse others and not be brought into account, whereas wisdom knows that an answer must be given for our actions and has a greater sense of boundaries (*Proverbs*, NIV Application Commentary [Grand Rapids, MI: Zondervan, 2003], 317).

paramount, and humbly acknowledging this is the first requirement for obtaining lasting honor and wisdom. The enduring impression of humility values the internal and external, which is being right with God and pursuing his kingdom over material things. It also establishes God as most important; outside of Him there is no wisdom and no understanding, and definitely no humility.

Conclusions

My findings on the concept of humility in the book of Proverbs are consistent with various definitions of the Hebrew word for humility, אָנָּה. There is evidence that humility is an integral part of being ready to be taught by God and being obedient to his commands. The following three themes are found in the text and the meanings of the word for humility: attitude of the heart, affliction or oppression, and lasting blessing. Though primarily referring to an acknowledgement of God as a source of wisdom and an essential part of living with purpose, the principle of humility in the heart radiates to the external and gives serious ultimate consequences.

Furthermore, these themes interconnect and are fully revealed in the Messiah. In Isa 11, the Messiah is described as having the Spirit of the Lord resting upon Him and this Spirit is portrayed as “the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord” (Isa 11:2). His mission concerns judging the needy and giving decisions concerning the poor (Isa 11:4). Within this text, when referring to the poor, the Hebrew utilizes a form similar to אָנָּה.³² The Messiah has the Spirit of the Lord including wisdom, understanding, and the fear of the Lord, all of which are central to Proverbs.

³² The Hebrew is אָנָּה.

Additionally, the association of humility with these terms in Proverbs reveals the humble nature of the Messiah while he also defends the poor and humble.

The subsequent verses and the rest of the chapter speak about the righteousness and justice of the Messiah in dealing with the needy. Injustice and undeserved affliction are not forgotten by God, and He will deliver the humble in spirit and status. He will be the banner for all nations and he will provide the mountain where all the scattered remnant of God will be gathered; the unrepentant nations and the unrepentant ones of Jerusalem are chastened and the humble restored (cf. Obad 1; Zeph 3:2-10). It is astounding that from a humble God salvation will come for his people. The Messiah will bring forth justice; his way is humble before God and he carries a burden of affliction (Isa 42:2-3). He does not draw people to himself by position or earthly power, but instead through humility he brings the realization of all three aspects of humility to all people.

Applications and Further Research

Application begins with an acknowledgement that God is sovereign; humanity and creation are beneath his jurisdiction. The recognition of this reality allows for a humility that manifests itself internally and affects one's conduct externally. This foundational aspect of humility is of the utmost importance because it affects one's openness to instruction, as well as one's understanding of the second aspect of humility. Despite the plethora of associations between pride and wealth in Proverbs, this does not mean that pride necessitates wealth, or that it is not possible to be prideful and poor. The attitude of the heart can exhibit pride or humility, no matter the circumstance, because the attitude exhibited begins with human choice.

The aspect of humility that describes affliction is an acknowledgment of the present circumstances and contains a hope that God will defend the oppressed. There are many times in

Earth's history when the humble and oppressed have been exploited because of their apparent weakness. In these moments God is the hope of the afflicted people. Though it seems like a hopeless situation, their hope in God will not be disappointed.

The aspect of humility that has eternal implications is a sobering reminder that all actions have ultimate consequences. They will bear fruit according to their conduct. Those who are willing to learn truth from God in humility will ultimately find honor, riches, and life that will not pass away, even if they currently find themselves in a physically humble state.

Further research could involve considering the discrepancies between the nuances of humility in the Old Testament in comparison with the definitions in the New Testament. It would be intriguing to analyze the sociological impact on how humility is understood. Though there should not be discrepancy in principle, there may be differences in description and proximate terms.

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APPENDIX A

Table of Texts Referenced by Hebrew Word, Important Texts, and Questions

Word	Texts	Important Texts	Questions
Fear יִרְאַת	Gen 20:11; 2 Sam 1:14; 23:3; Neh 5:15; Job 28:28; Ps 19:19; 34; 111:10; Prov 1:7; 2:5; 8:13; 9:10; 10:27; 14:27; 15:33; 19:23; 31:30; Isa 7:25; 33:6	Job 28:28; Ps 34; Isa 33:6	What is the fear of the Lord? How does it relate to wisdom and instruction?
Humility עֲנָה	Prov 15:33; 18:12; 22:4; Zeph 2:3	Zeph 2:3; Prov 15:33; 18:12	What is humility? Who possesses it?
Riches עֲשָׂר	1 Sam 17:25; 1 Kgs 3:11; 3:13; 1 Chr 29:28; 2 Chr 1:11; 17:5; 18:1; 32:27; Esth 1:4; Prov 3:16; 8:18; 11:16; Eccl 4:8; 5:12; 5:18; 6:2; 9:11; Jer 17:11; Dan 11:2	Eccl 5:18; 6:2; Prov 8:18	What are the associations of riches? Is there a good connotation for it and a bad connotation?
Honor/glory כְּבוֹד	Exod 40:34; 40:35; Num 14:10; 1 Chr 29:28; 2 Chr 1:11; 1:12; 7:1; 7:3; 17:5; 18:1; 32:27, 33; Ps 8:6; 84:12; 145:12; Prov 3:16; 8:18; 21:21; 22:4; Eccl 6:2; Isa 10:18; 60:1; Ezek 9:3; 10:19; 11:22; 43:4	Prov 21:21	How does the glory or favor that results from wisdom and humility relate to God's glory?
Pride גָּדוֹן	Prov 21:24; Jer 49:16; 50:31; Obad 1:3	Prov 21:24, Jer 49:16; 50:31; 50:32, Obad 1:3	Are there other forms of pride besides exalting one's self? What is the ultimate end of pride?

Shame קלון	Job 10:15; Ps 83:17; Prov 3:35; 9:7; 12:16; 18:3, Isa 22:18; Hos 4:18; Hab 2:16	Prov 12:16	What are the associations of shame? Is it associated with a downfall or ultimate destruction?
Wisdom חכמה	Exod 28:3; 31:6; 36:1-2; Deut 34:9; 2 Sam 14:2; 20:16; 1 Kgs 5:9, 26; 10:7; 2 Chr 1:10, 11; Job 11:6; 12:2, 12, 13; 15:8; 26:3; 28:18, 28; 32:7, 12; 33:33; 38:36; 39:17; Ps 37:30; 51:8; 90:12, 111:10; Prov 1:2, 7; 2:6, 10; 3:13; 4:5, 7, 11; 8:1, 11, 12; 9:10; 10:13, 31; 14:6, 33; 15:33; 17:16, 24; 18:4; 21:30; 23:23; 24:14; 29:3; 29:15; 30:3; Eccl 1:16, 17, 18; 2:12, 26; 7:11, 25; 8:16; 9:13, 16, 18, 10:10; Isa 11:2; Jer 49:7; Ezek 28:12; Dan 1:4; Zech 9:2	2 Chr 1:10-11; Job 28:18; Ps 51:6; Ps 111:10; Prov 17:16; 17:24; 21:30; 24:14; 30:3; Isa 11:2; Ezek 28:12	What is considered wisdom in the Bible? Is there a distinction between human wisdom and divine wisdom?
Correction, Discipline מוסר	Deut 11:2; Job 12:18, 20:3; Ps 50:17; Prov 1:3, 8; 3:11; 4:1; 5:12, 23; 6:23; 7:22; 8:33; 10:17; 12:1; 13:1, 18, 24; 15:5, 10, 32, 33; 19:20, 27; 22:15; 23:13; 24:32; Isa 17:1; 53:5; Jer 5:3; 7:28; 10:18; 17:23; 30:14; 32:33; 35:13; Ezek 5:15; Hos 5:2; Zeph 3:2, 7	Ps 50:17; Prov 13:1; Prov 15:10, 32; Isa 53:5; Jer 7:28	What is the purpose of the Lord's discipline? Does the definition of discipline go beyond disciplining a child?

<p>Destroyed, corn, grain, breaking fracture, crushing שָׁרַר</p>	<p>Gen 42:1, 2, 19; Exod 9:25; Lev 21:19; 24:20; 1 Kgs 13:28; 1 Chr 2:48; 2 Chr 34:4; Neh 10:32; Ps 10:15; 29:5; 76:4; 105:16; 107:16; Prov 15:4; 16:18; 17:19; 18:12; Isa 14:5; 21:9; 30:26; Jer 4:20; 6:14; 8:11; 8:21; 14:17; 48:5; 49:35; Lam 2:11; 3:4; 3:48; Ezek 4:16; Amos 6:6; 8:5</p>	<p>Prov 16:18; Isa 30:26</p>	<p>What is the destruction that awaits a fool or someone who rejects rebuke?</p>
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APPENDIX B

Personal Translations from the Hebrew

Proverbs Text (Hebrew, NIV, Personal Translation)	
<p>Prov 3:34</p> <p>אם-ללצים הוא-יליץ ולעניים יתו-חן:</p> <p>He mocks proud mockers but shows favor to the humble and oppressed.</p> <p>If God scorns scorners to the afflicted He shows favor.</p>	
<p>Prov 11:2</p> <p>בא-גדון ויבא קלון ואת-צניעים חכמה:</p> <p>When pride comes, then comes disgrace, but with humility comes wisdom.</p> <p>When pride comes, dishonor comes, but with humility there is wisdom.</p>	
<p>Prov 15:33</p> <p>יראת יהוה מוסר חכמה ולפני כבוד ענוה:</p> <p>Wisdom's instruction is to fear the Lord, and humility comes before honor.</p> <p>The fear of the Lord is Wisdom's discipline, and humility is before glory.</p>	
<p>Prov 16:19</p> <p>טוב שפל-רוח את-עניים מחלק שָׁלַל את-גֹּאִים</p> <p>Better to be lowly in spirit along with the oppressed than to share plunder with the proud.</p> <p>Better a lowly spirit with the afflicted than spoils dealt among the proud.</p>	
<p>Prov 18:12</p> <p>לפני-שֹׁכֵר יגבה לב-איש ולפני כבוד ענוה:</p> <p>Before a downfall the heart is haughty, but humility comes before honor.</p> <p>Before being broken man's heart is self-exultant, but humility comes before glory.</p>	

Prov 22:4

עֲקֹב צַנְוּהָ יִרְאַת יְהוָה עֲשֶׂר וְכָבוֹד וְחַיִּים:

Humility is the fear of the Lord; its wages are riches and honor and life.

Humility is the consequence of the fear of God and brings riches, glory, and life.

Prov 29:23

גָּאֹת אָדָם מִשְׁפִּילָנּוּ וְשׁוֹפְלֵי-רוּחַ יִתְמָדוּ כְבוֹד:

Pride brings a person low, but the lowly in spirit gain honor.

A prideful man will be brought low, but a lowly spirit grasps glory.

APPENDIX C

Table of Preliminary Questions

Text	Questions
Prov 3:34	Who is considered a mocker? How do they contrast with the humble and the oppressed? What are the mockers mocking?
Prov 22:4	What is it about humility and the fear of the Lord that leads to riches, honor, and life? Are there other places in Scripture that state this triplet?
Prov 11:2	What is the connection of pride and disgrace? How does that relate to the connection between humility and wisdom? What is the relationship between pride and sin? Humility and righteousness?
Prov 15:33	How does wisdom discipline unto fear of the Lord? What is discipline? Does Jesus teach us the fear of the Lord?
Prov 18:12	What is the connotation of a downfall? Is a contrast between our natural inclinations to raise ourselves up?
Prov 16:19	Who are these oppressed, what is their characterization in Scripture? Connections to the meek and those mentioned in the beatitudes?
Prov 29:23	Is this a type of literary structure that emphasizes word play like Proverbs 3:34?

APPENDIX D

Texts Reviewed³³

Text	Notes on Key Words
Prov 3:34 (Prov 14:21; 15:15; 16:19; 22:22; 30:14; 31:5; 31:9; 31:20)	Humble, Afflicted, Poor (אָנָה)
Prov 14:21	Usage of similar word from same root <i>anah</i> —except in this case the poor
Prov 15:15	All the days of the afflicted are evil contrasted with a good heart—possible contrast between external circumstances and internal state
Prov 16:19	Better to be of a humble spirit—seems to be addressing wealth or possessions but again an internal vs external picture
Prov 22:22	The poor mentioned with the afflicted, text seeks to protect them at the individual and societal level.
Prov 30:14	A generation, time, or group that oppresses the poor and seeks to destroy them. Emphasizes mouth and teeth, maybe the humble/afflicted are slandered.
Prov 31:5	Kings were advised against drink so they do not change the judgments of the afflicted.
Prov 31:9	It is the mark of a righteous judge to plead the cases of the poor/afflicted and needy
Prov 31:20	Woman of virtue extends her hand to the poor. Is willing to help the poor. Look through Isa/ Ps/Job—Something about injustice—Could affliction be an injustice whether spiritual or physical—Is there a connection to Isaiah 53?

³³ *Designate texts considered important to my understanding of humility

Text	Notes on Key Words
Prov 3:34 (Prov 3:4; 4:9; 5:19; 11:16; 13:15; 17:8; 22:1; 22:11; 28:23)	Grace, Favor (חן)
Prov 3:4	Favor and grace with God and with man
Prov 4:9	Grace is an ornament to adorn your head
Prov 5:19	Addressing the wife of youth she is a graceful doe .
Prov 11:16	Describing another woman who retains honor
Prov 13:15	Understanding brings grace
Prov 17:8	The word is used to describe a stone that is compared to a gift
Prov 22:1	Good favor is better then silver and gold
Prov 22:11	Grace of the lips
Prov 28:23	Rebuking a man brings more favor than flattery

Text	Notes on Key Words
Prov 22:4 (Gen 3:15; 22:18; 26:5; 49:19)	End of, or, footprint, because, result (עקב)
Gen 3:15	The word is translated as heel so maybe there is a connection between consequences and heels in Hebrew
Gen 22:18	As a consequence, or because part of narrative where God promises blessing to the nations through Abraham
Gen 26:5	As a result of Abraham obeying God's voice
Gen 49:19	In this case to surpass or overcome

Text	Notes on Key Words
Prov 22:4 (Prov 15:33; 18:12; Zeph 2:3)	Humility (עָנָוָה)
Zeph 2:3(10)	Verse in Zeph lists requirements for the hiding from the day of the Lord's anger Could it be that affliction deals with or addresses an injustice that God will correct in his final judgment? A call for Judah to repent of their shamefulfulness and seek the Lord—still seems to be a form of <i>anah</i> —it is a call to seek righteousness and humility and to be hid in the day of the Lord's wrath/anger (revisit 76:9—Lord rises to judgment in defense of meek)

Text	Notes on Key Words
Prov 15:33 (Gen 20:11, 2 Sam 1:14, 23:3 Neh 5:15, Job 28:28, Ps 19:10, 34:12, 111:10, Pro 1:7; 2:5; 8:13; 9:10; 10:27; 14:27; 15:33; 19:23; 31:30; Isa 7:25)	Fear (תַּיֵּשֶׁר)
Gen 20:11	Abraham is referring to the fear of the Lord in the land of Abimelech
2 Sam 1:14	No fear in destroying the Lord's anointed
*2 Sam 23:3	God states the requirement that whoever rules must be (just/righteous). To rule in the fear of the Lord is to rule righteously/justly. David was told this by the Spirit of God. The one who rules with fear of the Lord will be like the morning of a new day whereas those who do not will be consumed by fire.
Neh 5:15	The fear of the Lord prevents Nehemiah from taking advantage of his position as governor of Jerusalem. It also keeps him from committing injustices in the face of the people.
**Job 28:28	The fear of the Lord is wisdom and to shun evil is understanding! (definition of understanding)

*Ps 19:9	Could it be that the fear of the Lord is acknowledging the eternal aspect of his acts and judgments—seeing the order
**Ps 34 (11)	Come and I will teach you the fear of the Lord—the whole Psalm is about how it is good to seek the Lord and how he is close to His people
Ps 111:10	Fear of the Lord is the beginning of wisdom and those who keep his commands have good understanding—the beginning of wisdom is fear of the Lord and the end of humility is reward? (just an idea) The word <i>shekel</i> is used for prudence/insight or understanding.
Prov 1:7	Restatement of Ps 111:10 however the last sentence acknowledges fools as despising wisdom and instruction—despising the fear of the Lord and His judgments or precepts?
Prov 2:5	If wisdom and understanding are sought the fear of the Lord will be understood/ knowledge of God found
Prov 8:13	The fear of the Lord is defined in hatred of evil and the evil way
Prov 9:10	Restatement of the fear of the Lord along with knowledge of the holy as understanding—knowledge of the holy/sacred/set apart makes sense in context that understanding is to shun evil
Prov 10:27	Fear of the Lord increases days but wicked days will be shorted—in an ultimate context this makes perfect sense because God will give eternity to his people, the wicked in comparison will have short days
Prov 14:27	The fear of the Lord is a living fountain which turns away from the snare/trap of death
Prov 15:33	Fear of the Lord is discipline unto wisdom and humility (<i>anah</i>) is before honor
Prov 19:23	The fear of the Lord leads to life, satisfaction, no visiting of evil
Prov 31:30	Woman that fears Lord shall be praised (<i>halal</i>)—vestiges of boasting/ glory (Ps 34:2, Isaiah 41:16)
Isa 7:25	No more fear of briars and thorns?

**Isa 33:6	The Lord is the stability, wisdom, knowledge, salvation... Fear of the Lord is his treasure. (Deut 28:12, Jer 50:25) Is the fear of the Lord a treasure house/armory/storage? The Lord will be the foundation for His people, sinners are terrified but those who acknowledge God are protected
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Text	Notes on Key Words
Prov 22:4 (1 Sam 17:25; 1 Kgs 3:11; 1 Kgs 3:13; 1 Chr 29:28; 2 Chr 1:11; 17:5; 18:1; 32:27; Esth 1:4; Prov 3:16; 8:18; 11:16; Eccl 4:8; 5:12; 5:18; 6:2; 9:11; Jer 17:11; Dan 11:2)	Riches (רָעַשׁ)
1 Sam 17:25	Material riches Saul will give to whoever slays goliath
1 Kgs 3:11-13	Solomon's request from God acknowledging he did not ask for riches and God's giving of those riches
*1 Chr 29:28	David dies with riches and honor
2 Chr 1:11	Restating of Solomon's riches
2 Chr 17:5, 18:1	Jehoshaphat's riches and honor
2 Chon 32:27	Hezekiah has exceeding much riches and honor
Esth 1:4	Artaxerxes showing of his great riches
Prov 3:16	Wisdom holds length of days in her right hand and riches and honor in her left
Prov 8:18	Wisdom's connection to riches and honor however <i>athek</i> is added meaning surpassing, valuable, or enduring riches and righteousness/judgment
Prov 11:16	An awe-inspiring, terror-striking man retains or attains riches; however, the adjective describing this man is usually used to describe evil people in authority

Eccl 4:8	Description of a man living seemingly without anyone and his labor and riches do not satisfy him
Eccl 5:12	Riches being hoarded by people to their detriment is a grievous evil
*Eccl 5:18	Description of man blessed by God and given riches, wealth, and power however it goes beyond and describes power; to take his portion and rejoice in his labors. There seems to be a satisfaction and contentment
*Eccl 6:2	Describes another man who has been blessed with riches but does not get to enjoy them; instead a stranger enjoys them that is vanity
Eccl 9:11	Verse addresses how life doesn't always bring what is seemingly deserved/ "time and chance happen to all"
Jer 17:11	A man who unjustly comes to riches is compared to a partridge that sits on eggs it has not laid, in the end they will be considered a fool
Dan 11:2	A fourth king that is richer than all the rest (other three) rises against the realm of Grecia

Text	Notes on Key Words
Proverbs 22:4 (Exod 40:34; Num 14:10; 1 Chr 29:28; 2 Chr 1:11-12; 7:1-3; 17:5; 18:1; 32:27; 32:33; Ps 8:6; 84:12; 145:12; Prov 3:16; 8:18; 21:21; 22:4; Eccl 6:2; Isa 10:18; 60:1; Ezek 9:3; 10:19; 11:22; 43:4)	Honor (כבוד)
Exod 40:34	The glory of the Lord fills the temple and even prevents Moses from entering the tent of congregation
Num 14:10	Glory of the Lord appears at the tabernacle
1 Chr 29:28	David's death is described as full of days, riches, and honor.
2 Chr 1:11-12	Solomon asking for wisdom and not asking for riches, wealth, or honor.

2 Chr 7:1-3	The glory of the Lord fills the temple after Solomon's prayer of dedication.
2 Chr 17:5	Jehoshaphat is given riches, honor, and abundance by the Lord.
2 Chr 18:1	Jehoshaphat has riches, honor, and abundance and joins with Ahab.
2 Chr 32:27	Hezekiah had abundance of riches and honor
2 Chr 32:33	Hezekiah is honored in his death
Ps 8:6	God has made man a little lower than the angels crowned with glory/splendor and honor
*Ps 84:11	God gives grace and glory and does not withhold any good thing (completeness?) If I do not have something that I deem good, does that mean it is bad and God is withholding it?
Ps 145:12	The faithful people of God make known God's mighty acts and glory of His Magnificent Kingdom
Prov 3:16	Wisdom holds riches and honor
Prov 8:18	Wisdom has riches and honor
*Prov 21:21	Whoever pursues <i>tsedaqah</i> and <i>hesed</i> finds life, righteousness, and honor
Isa 10:18	The glory of the forests of Assyria shall be destroyed by the Lord
Isa 60:1	The glory of the Lord has risen
Ezek 9:3	The glory of God

Text	Notes on Key Words
Prov 22:4 (Job 3:20; Prov 18:21; 27:27)	Life (חַיִּים)
Job 3:20	Why is life given to the miserable
Prov 18:18	Death and Life are in the power of the tongue, those who love it (tongue?) shall eat its fruit
Prov 27:27	Goats milk and food and life for your maidens (Revisit 27:23-27)

Text	Notes on Key Words
Prov 11:2 (Prov 21:24, Jer 49:16; 50:31; 50:32, Obad 1:3)	Pride (גִּבּוֹרִים)
Prov 21:24	Those who are proud and haughty are scorers and make overflowing arrogance/ wrath/ fury
Jer 49:16	Speaks about the pride of Edom and how God will bring them down regardless of how high they climb. It describes them as living in the rocks and being high up
Jer 50:31-32	God alludes to the day that he will come and visit Babylon and He is against them because they are the most proud. They will fall and have no one to raise them up. This is in stark contrast to the righteous who though they fall seven times will raise again.
Obad 1:3	The chapter speaks about Edom and describes them in a similar way to Isaiah. The pride in their heart and their high habitation has given them confidence in themselves. The rest of the chapter speaks about their being reduced to stubble. Jacob will be a fire and Joseph a flame. Nevertheless, towards the end of the chapter, it seems to take a universal perspective. The day of the Lord is near for all nations and the last line of the chapter states, the kingdom will be the Lords.

Text	Notes on Key Words
Prov 11:2 (Job 10:15, Ps 83:17, Prov 3:35; 9:7; 12:16; 18:3; Isa 22:18; Hos 4:18; Hab 2:16)	Disgrace (תָּבִיחַ)
Job 10:15	Whether he is wicked or righteous at this moment, he is in shame and affliction. Same root word as humility? It seems he does not want to fight for justice because his shame and affliction steals his energies. Job is lamenting his birth and existence while also and perhaps unjustly attributing all his misfortune to God. Job challenges God's sense of justice and seems to make his actions of no consequence. God has chosen how he will be towards him.
Ps 83:16	The Psalm requests that the enemies of Israel or of God be punished and their faces covered in shame so that they may seek the name of God. There is also a mention of a flame like in Obadiah. Yet the next verse states for them to be destroyed forever. I am confused by the apparent contradiction. There are a lot of enemies mentioned in verses 3-12. Is there a case for shame to be connected with destruction?
Prov 3:35	The wise will inherit/ possess <i>kabod</i> while shame will be the rising of fools. Is there a connection between shame and destruction, justice? Is the purpose of the shame to bring to God or is this an option for what to do with shame, since wisdom does tell those who are simple to come and learn? Must we all start as fools and be trained in the ways of wisdom and glory?
Prov 9:7	Those who discipline a fool receive shame and to correct a wise man is to receive insults. I am confused by this text. Isn't wisdom attempting to rebuke fools by calling the simple to listen? Yet it echoes of the text "let him who is righteous be righteous still". The subsequent verses seem to allude to the characteristic of wisdom and folly being more than just disposition. Verse 12 also seems to connect wisdom with a sort of social reward because it contrasts that reward with lonely suffering of the mockers. There is a definite prideful arrogance to the fools because they hate those who rebuke them. God rebukes all because he loves, yet because he rebukes fools hate. Is this similar to my dislike for criticism? I must be careful to not hate those who seek to instruct me.

*Prov 12:16	Interesting because I do not see man in the original Hebrew. Possibly foolishness is made in anger but craftiness (cleverness) covers shame? Perhaps it is referring to tact.
Prov 18:3	What is the difference between reproach and rebuke? The wicked come and bring contempt which seems to be associated with scorn or mockery. It would seem a skewed reality, but additionally in this case shame brings reproach or disgrace. Is disgrace a more intense form of shame? Also of interest is 18:5 which states it is not good to be partial to the wicked and deprive the righteous of justice. There could be a connection with the previous verse from Zephaniah.
Isa 22:18	The Lord is addressing a man named Shebna, a palace administrator. What he is proud of which are his chariots, will become the disgrace or shame of his master's house. The Lord will place another in his place. I must follow up on who Shebna and Eliakim are...
Hos 4:18	The rulers of Israel whore themselves continuously even when they are not drunk. They consciously choose ways of shame and by extension the ways of fools. Which are the ways of pride and mockery of God and sin. The passage is also about sacrifices and unfaithfulness which leads to shame.
Hab 2:16	There is no glory left but shame. The one who pours drink to his neighbors (previous verse) will also uncover his own nakedness. Shame will overcome his glory.

Text	Notes on Key Words
<p>Prov 11:2 (Exod 28:3; 31:6; 36:1-2; Deut 34:9; 2 Sam 14:2; 20:16; 1Kgs 5:9,26; 10:7; 2 Chr 1:10,11; Job 11:6; 12:2, 12, 13; 15:8; 26:3; 28:18, 28; 32:7,12; 33:33; 38:36; 39:17; Ps 37:30; 51:8; 90:12, 111:10, Prov 1:2,7; 2:6,10; 3:13; 4:5,7,11; 8:1,11,12; 9:10; 10:13,31; 14:6,33; 15:33; 17:16,24; 18:4; 21:30; 23:23; 24:14; 29:3; 29:15; 30:3; Eccl 1:16,17,18; 2:12,26; 7:11,25; 8:16; 9:13,16,18, 10:10; Isa 11:2; Jer 49:7; Ezek 28:12; Daniel 1:4; Zech 9:2)</p>	<p>Wisdom (חָכְמָה)</p>
<p>Exod 28:3</p>	<p>Describes whom God has given a wise spirit pertaining to the making of Aaron's garments. Crazy idea but the wisdom of God makes the garments of righteousness for His people. Wisdom is something God gives and in this case it is a skill to make garments.</p>
<p>Exod 31:6</p>	<p>God puts wisdom in the hearts of those who are wise hearts and enables them to carry out the construction of the tabernacle.</p>
<p>Exod 36:2</p>	<p>God places wisdom in the heart of Bezalel and others to build the tabernacle. This text specifically mentions Yahweh. Additionally, could there be parallels between our bodies being the tabernacle of God and God giving us wisdom or new habits to build?</p>
<p>Deut 34:9</p>	<p>Joshua is full of the spirit of wisdom because Moses had laid hands on him as God had commanded. The spirit of wisdom is conferred by the Lord and by the laying of hands. Although it seems that the laying of hands is secondary to the Lord. It is a physical confirmation of what God has already decided.</p>
<p>2 Sam 14:2</p>	<p>Joab presents a case before David in a clever guise utilizing a wise woman. It seems the purpose is to bring Absalom into the King's presence.</p>

2 Sam 20:16	Another wise woman and Joab, except in this case the wise woman convinces the city to turn on Sheba who has persuaded some to turn against David. The head of Sheba is thrown to Joab over the wall.
1 Kgs 4:20 (5:9)	God gives Solomon wisdom, understanding, and largeness of heart, even as the sand on the sea shore. It seems to me to be wisdom, understanding, and empathy. The ability to learn many things, practically understand them and empathize with those around him.
1 Kgs 5:26	The Lord gave Solomon wisdom as promised and it seems like as a result there was peace between Hiram and Solomon. Could the case be made that the way of wisdom is the way of peace and not violence?
1 Kgs 10:7	The queen of Sheba comments on how Solomon's wisdom exceeds what had been reported to her. Possibly in a similar way, in the end the wisdom of God will exceed whatever we have heard or seen.
**2 Chr 1:10-11	Solomon requests wisdom and knowledge and God rewards him with more than he asks because he had the foresight (humility?) to ask for wisdom instead of riches, wealth, honor, the life of his enemies, or a long life. These things sound very familiar to what is associated to some of the humility verses. Maybe in humility we seek wisdom and God gives more than what we asked. The blessing of wisdom is more than what we initially see it as or understand it to be.
(I) Job 11:6	The secrets of God's wisdom are deeper than riches and what is physical. Though our iniquity deserves full punishment, God's wisdom and mercy do not crush us.
Job 12:2	A slightly confusing verse in response to the challenge of his friends, Job declares wisdom will die with them. Is this a wisdom from God or is it more like their advice or way of life will die with them? Job declares that he is not inferior to his in the following verse. Is he declaring that they have the same level of human wisdom?

Job 12:12-13	Wisdom is found with age, and long days are with understanding. This phrase is a piece in a longer discourse about God's hand in the life of his creation. It elaborates by saying that with God there is wisdom, power, counsel and understanding. Furthermore, examples of God's placement and removal of leaders are given.
Job 15:8	Eliphaz questions whether Job has listened in on the counsels of God and holds wisdom himself? It sounds like he is asking Job if he is God, or at least at an elevated mortal, "the first man". His argument seems to be, you do not know more than us, or God. This highlights the divine characteristic of wisdom for me in that Eliphaz's question on wisdom is definitely a description of God's restraining of wisdom.
(I) Job 26:3	Hard to understand from the Hebrew, possibly literary structure. How have you advised the one with no wisdom? I wonder if there is a reference to those with no wisdom elsewhere, possibly in the call of Wisdom to the simple in Prov 9.
***Job 28:18 (13, 21-28)	The chapter considers where wisdom is found, and what it is worth. This verse declares wisdom is above rubies and other precious stones mentioned in the chapter such as gold, crystal, Ophir, onyx, and lapis lazuli. The end of the chapter alludes to creation and specifically mentions earth, heavens, waters, rain, and storms. In verse 27 God sees wisdom, counts it, and searches it. Only after this does he turn to man and say Behold! The fear of the Lord is wisdom and to turn from evil is understanding.
Job 32:7,13,33	Elihu addresses Job after acknowledging his youth and says he thought that advanced years should teach wisdom, but goes on to declare it is the spirit (ruah) of man and the breath of God that gives understanding. The source of wisdom is more from God than it is from experience. Although it seems like he acknowledges experience by stating the spirit of man. Could the spirit of man also be more a capacity to learn? What is the difference between wisdom and understanding?
Job 32:13	Judgment comes from God, not man
Job 38:36	God is speaking to Job about how He is the one who has given wisdom to the mind and wisdom to the inner parts
Job 39:17	God has not given the ostrich wisdom, yet the chapter seems to highlight the uniqueness of these animals and the wisdom of God.

Ps 37:30	Wisdom is spoken through the mouth of the righteous and the tongue of the righteous, speaks justice. Also the rest of the chapter is of interest because it compares the wicked and the righteous. Verse 32 sounds like the verses about the wicked searching for innocent blood in Prov 1.
** Ps 51:6	Interesting connections with possibilities, supports the idea that God gives wisdom and gives his creation the ability to learn and understand.
*Ps 90:12	The paragraph is about the wrath of God and how he knows our secret sins and iniquities. Verse 12 speaks about counting our days or numbering them. This reminds me of Daniel 5 and Belshazzar's days being numbered. There is a connection to David numbering the men of Israel against the will of God. Yet, it seems in this case this is about reflecting on our days, recognizing their brevity, and applying ourselves to obtain wisdom because it is worth more than anything else we could obtain. It would seem that wisdom is a characteristic of the heart/mind.
**Ps 111:10	This verse repeats the fear of the Lord as the beginning of wisdom that is found in Proverbs. It adds that all those who do (translations add his commandments, but could it be all those who fear the lord have prudence). The verse ends with His praise endures forever. Perhaps this is a testament to the unchanging aspect of God's character. His praise and wisdom and justice will endure forever because He is unchanging and thus it will never be obsolete or out of place. Furthermore, maybe this is another reason why the fear of the Lord is the beginning because of its eternal nature.
Prov 1:2, 7	Part of the introduction to Proverbs, it states the purpose of the book and included in the purpose is to know Wisdom and instruction. The fear of the Lord is the beginning of knowledge (תְּעוּת) in this case. However, it is contrasted by the conduct of fools who despise and probably mock at wisdom and instruction. (מִדְּבָרִים).
Prov 2:6, 10	The Lord gives wisdom, and knowledge and understanding are from his mouth. The Lord is the source of all three of these aspects of discipline/learning. There is a judicial aspect to these concepts and a pleasantness that accompanies knowledge.

Prov 3:13	The man who finds wisdom and understanding is blessed. She is more precious than any material thing and anything that can be desired.
Prov 4:5 ,7,11	Wisdom and understanding: do not forget them or ignore them. The beginning of wisdom is to get wisdom in anyway possible and get understanding. Could this possibly be a seeking to show that wisdom is the most valuable thing anyone could acquire and the first thing is to realize the value of wisdom? Could it possibly be that wisdom also multiplies itself sacrificing for wisdom leads to more wisdom?
Prov 8:1	Wisdom raises her voice and calls along the road to all that pass by. This could be highlighting that wisdom is eager to teach and offer her paths to any that will listen to her call. It would seem that the alternative way also makes a plea.
Prov 8:11	Wisdom is better than rubies (word could also be corals?) and every delight or pleasure. Possibly a connection to Ecclesiastes where the preacher experiences pleasures, wisdom, and folly. Though they both meet the same fate, (the wise and the fool), death, it is still better to walk in the light than the darkness. Wisdom is better than material things or any delight, pleasure. Could this possibly be another reference to the eternal component of wisdom? Material things and pleasures are fleeting but God's wisdom is eternal. Yet this would be in contrast with Eccl where everything is like a breath.
Prov 8:12	Wisdom dwells with prudence, knowledge, and discretion or purpose. I would expect wisdom to be related to these concepts or bring forth these concepts as an extension of it. It would seem wisdom dwells with prudence and finds or leads to knowledge and discretion. I am intrigued by this word for prudence, not actually sure of its meaning. Has a connection to a heap (Hag 2:16, Jer 50:26) but also craftiness or shrewdness.
Prov 9:10	The fear of the Lord is the beginning of wisdom. I am beginning to think that this fear of the Lord is an acknowledgment that God is Lord and the originator of all wisdom, eternal wisdom. Side note, it would seem that human wisdom does not last forever because it is dynamic and changes as we continue to discover more or test, however, God's wisdom is always just and true. It may seem to be obscured by our lack of understanding yet it still stands. Remembering the previous verse from Psalms to gain knowledge of the Holy one is to shun evil.

Prov 10:13	In discerning lips wisdom is found, but a rod is for him that lacks mind/heart? Although the translation says understanding I do not see understanding in the Hebrew. I see heart or mind. It would then seem that the discerning or wise mind would also have wise lips where is those that lack wisdom get the rod.
Prov 10:31	The mouth of the just or the righteous bears the fruit of wisdom but the perverse tongue will be destroyed. The connection between righteousness and wisdom is apparent here. The mouth of the righteous bears the fruit of wisdom.
Prov 13:10	Surely pride gives strife/contention but those well advised have wisdom. It would seem that those who are prideful do not take advice but actually cause arguments or division. There is also an interesting connection between unleavened bread and strife. The word would seem to bear some similarities. (Lev 2:5, 8:26, Numbers 6:19). Perhaps, there is a deeper connection to Jesus' comments on the yeast of the Pharisees.
Prov 14:6	The return of the scorner; it would seem the scorner cannot find wisdom because they mock God the giver of wisdom and those who pursue righteousness. If understanding in this case is the same as in the Psalms and the previous Proverb then the one who has understanding is one who shuns evil and has knowledge of the Holy one (Prov 9:10)
Prov 14:33	Not sure what the meaning of this Proverb is but perhaps wisdom resides in the mind/heart of the wise, it is hidden there but is revealed in the midst of fools. Again, perhaps because fools are doing what is not wise and the wisdom of him that understands is more apparent. Sticks out like a sore thumb?
Prov 15:33	Perhaps the fear of the Lord instructs unto wisdom and before glory comes humility. Same humility with the root suffering or poor. Could it be suffering to learn as in academics, or suffering to learn as in spiritual things? The battle against evil.
Prov 16:16	Wisdom is better than gold and understanding better than silver. Once again, the case is made for the value of wisdom and understanding that surpasses that of physical riches. Are there images that these Proverbs would have conjured up from history or common sayings?

*Prov 17:16	How can a fool have the price in the hand to gain wisdom if he has nothing in his mind or heart? Some translations say no sense or no heart for wisdom. Though the fool has the ability to access wisdom and purchase it for a good price, there are other things that are more valuable to the fool. I say a good price because since wisdom is more valuable than anything else whatever is traded for it is not a just payment. Nevertheless, it can be gained/bought. However, unlike other things that can be bought, the one who seeks wisdom must set their hearts on it. Perhaps there is an elusive component to wisdom or a limit to human understanding which prevents the ultimate grasp of wisdom.
*Prov 17:24	A discerning person keeps wisdom in view but a fool's eyes wander to the ends of the earth. It is evident that wisdom is of true value above anything else that could be in the earth. The wise person maintains the fear of the Lord, humility, and shuns evil. I would assume a fool like the scorner mocks at God and sin, allowing themselves to chase after whatever they deem worthy of their pursuit. Possible connection to 1 John 1:16,17 which describes everything in the world and declares the will of God lives forever. Is wisdom connected to the will of God?
Prov 18:4	The words of a man's mouth are deep waters. What does the text mean by deep waters? Could it be that it is hard to discern exactly what those words mean? Though wisdom is on the lips of the wise and foolishness on those of fools, it may be hard to discern man's heart. Yet, as time continues wisdom will continue to flow, whereas the alternative is a broken cistern. Jer 2:13 speaks about forsaking living waters and creating broken cisterns. Prov 14:27 says the fear of the Lord is a fountain of life. It seems that the word fountain implies an ever flowing or continuous outpouring. Also see Prov 13:19 (Prov 13:14—law of wise is a fountain of life, Prov 10:11—mouth of the righteous is a well of life which is contrasted with violence for the wicked—word for violence is <i>hamas</i> חַמָּס also meaning wrong)
*Prov 21:30	There is no wisdom, understanding or counsel against the Lord, or opposing the Lord. This verse testifies to the transience of any of these things without the Lord. Additionally, it clarifies the righteous aspect of these concepts in Proverbs. The ways of the Lord are paramount and the first requirement for the true representation of these concepts.

Prov 23:23	Part of saying 17 out of 30 from Prov 22-24. The saying counsels the son to listen to his parents and not despise them as they age. Verse 23 commands him to buy truth/faithfulness and do not sell it! Also acquire wisdom, discipline, and understanding. Saying 17 closes declaring the joy a righteous and wise child brings to their parents. It would seem that wisdom, truth etc. are worthy of our pursuit on their own but they also bring joy to others, in this case the parents. It would seem that in contrast a fool brings the opposite of joy or blessing (distress and curses?).
*Prov 24:14	Part of saying 26, compares wisdom to honey flowing from a honeycomb. At the end of wisdom your hope will not be disappointed but will be fulfilled. What is the meaning of hope in this particular case? Is this hope unto salvation or eternity or the promises of God and wisdom to deliver from evil? At least it can be stated that wisdom will not disappoint but will complete the hope or give its just reward at its end.
Prov 29:3	The one who loves wisdom brings joy to his father but the one keeps company with harlots squanders wealth. Could the harlot here be a reference to the harlot in Prov 1-9; thereby also being a reference to the choosing of the way of righteousness as opposed to the way of sin?
Prov 29:13-15	The rod and correction bring discipline but a child, or anyone for that matter, left to himself brings shame (to his mother). Connection to God's "those whom I love I rebuke or chasten." God chastens us unto wisdom, righteousness, eternity, and salvation. If he were to leave us to our own devices we would end in shame, which by extension could end in death.
*Prov 30:3	The words of Agur, an utterance to Ithiel. It would seem that Agur is depressed; he states he has not learned wisdom or attained the knowledge of the Holy One. Sounds similar to Prov 9:10. Could also be stretched to include Prov 1:2,7. It would seem Agur is referring to himself as a fool. Additionally, it would appear Agur is considering himself a fool in the light of the knowledge and wisdom of God. He states things that amaze him and requests that the Lord not give him too much or too little. He is acknowledging God as the source of wisdom.

<p>Eccl 1:16-18</p>	<p>The preacher is almost boasting about the wisdom that he has accumulated. Assuming that this is Solomon, I would not consider it boasting since he was given wisdom by God and therefore his assessment of himself would be accurate. Having already experienced much wisdom and knowledge, he then sets his heart to understand wisdom and foolishness. He finds that these are a chasing after the wind, that they do not provide ultimate purpose for life. Although I would make the case that this wisdom is not the same as the one in Prov because the writer only acknowledges wisdom coming from his experiences in verse 16. The more wisdom the more sorrow, and more knowledge the more grief. Why is that? How could it be that to grow in principle and obtain more knowledge leads to grief? Perhaps this is another reference to the transience of knowledge and wisdom without God, because an increase in wisdom would increase the awareness of its lack of ability to fulfill ultimate purpose, and the transience of other things that are sought after.</p>
<p>Eccl 2:12</p>	<p>The King had accomplished much in projects, amassing riches, and experiencing pleasure. Nevertheless, he declares that turning to consider wisdom and folly (according to his experience it would seem) he does not see how his works could be surpassed. Despite this he acknowledges that wisdom is better than folly, because the wise person walks in light though both have the same fate. I am beginning to think that the writer's perspective is too small, it encompasses just himself and his experiences and does not acknowledge a continuity of progressive history. Additionally, I would disagree with his observation that the fate is the same for both, if the wise are ascribing to Divine wisdom. The fate will not ultimately be the same.</p>
<p>Eccl 2:26</p>	<p>This verse evidently contrasts the righteous man with the sinner. The Lord gives wisdom, knowledge, and joy to the righteous while the sinner gathers to give to the righteous. This verse acknowledges that these three things (wisdom, knowledge, and joy) come from God. The mention of joy is an addition to the usual wisdom, knowledge, and understanding. In Isaiah 51:3,11, Joy is coupled with thanksgiving and singing and contrasted with sorrow and mourning. Again, this seems to be in contrast to the wisdom that increases sorrow in Eccl 1:18. (Isa 35:10, Isa 22:13—tomorrow we shall die, Ps 51:10—make me to hear joy and gladness that the bones you have broken may rejoice) What is the meaning of bones in Scripture? (bone, substance, essence) Bones being fat and flourishing (Isa 58:11, 66:14, Prov 15:30) this in contrast to rotting bones. (Prov 14:30, 12:4)</p>

Ecc1 7:11	It would seem that the author is acknowledging the combination of wisdom and riches. It is good to live with a combination of wisdom and riches, I would assume in contrast to riches without wisdom. Furthermore, it sounds like careful care for finances which increase the probability of maintaining and increases what one possesses. Do the principles of finances in this regard also apply to knowledge and wisdom? In my mind, care and be faithful with what you have been given and you will be given more (parable of the talents).
Ecc1 7:25	This text sounds like Ecc1 2:12 and seems whenever the author writes it, there is a conclusion afterward. The conclusion here is that a woman who is a snare is worse than death, but a man that pleases God will escape her. It would be implied that a man that pleases God escapes death and that which is worse than death. He also describes the rarity of upright men and women though God originally created humanity in this state.
Ecc1 8:16	The Preacher applies his mind to wisdom, this time to the exclusion of folly and madness. He declares that the wise cannot understand the works of God. It is elusive even to the wise who thinks he knows it. It reminds me of God's answer to Job, which was about His power, understanding, and creative right to direct the events of the universe. In other words, to attempt to understand the purpose and reason of God's choosing a particular path versus another is futile. God's understanding is simply beyond. Yet, I do not think God casts aside our questions, but we must humbly acknowledge His place on the throne and endless everlasting wisdom.
Ecc1 9:13, 16, 18	The Preacher offers an example of wisdom in the context of society. A wise, poor man saves a city by wisdom in contrast to weapons of war. Nevertheless, over time his wisdom is despised and forgotten. The quiet words of wisdom are better than words of a ruler or words of fools. Yet, a sinner ignores the counsel of wisdom and as a result nullifies its blessing or misses its blessing. Though wisdom should be heeded more, it is commonly thought that power is more important.
Ecc1 10:10	More strength must be exerted if an axe is dull and not sharpened; skill or wisdom will bring success. Sounds like the old adage "work smarter not harder." Additionally, could it be said that wisdom coupled with strength or exertion accomplishes more than just strength.

<p>***Isa 11:2</p>	<p>Prophesizes about the coming of the Branch from the stump of Jesse: he will have the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and fear of the Lord. The subsequent verses and the rest of the chapter speak about his righteousness and justice in dealing with the needy. There is also a connection to Obadiah with the banner for all nations and the mountain where all the scattered remnant of God will be gathered.</p>
<p>Jer 49:7</p>	<p>The prophet declares God's judgment of Edom. Wisdom seems to be no more and to have disappeared from Edom. God will care for their widows and children but their pride has deceived them and they will be brought down. They will become an object of horror, all will be appalled, and scoff because of its wounds.</p>
<p>Ezek 28:12</p>	<p>God tells Ezekiel to give a lamentation concerning the King of Tyrus. This is the passage that describes Lucifer before the fall, full of wisdom and perfect in beauty. Possibly the external and internal perfection being described. The King of Tyre is also described as perfect in beauty in Ezekiel 27:3. Perhaps this is the opposite of Christ's description given in Isaiah 11:2 (Look at corrupted in 17, and decay).</p>
<p>Dan 1:4</p>	<p>Daniel and his three friends are described as showing intelligence in wisdom, having understanding, and discerning knowledge. Daniel as a type of Christ?</p>
<p>Zech 9:2</p>	<p>The Lord will judge Tyre and Sidon; though they be wise and skillful the Lord will destroy their power and possessions. Later in the chapter the King of Zion comes and the Lord appears. He will free the prisoners by the blood of His covenant and save his people as a shepherd saves his flock.</p>

Text	Notes on Key Words
<p>Prov 15:33 (Deut 11:2, Job 12:18, 20:3; Ps 50:17; Prov 1:3,8; 3:11; 4:1; 5:12,23; 6:23; 7:22; 8:33; 10:17; 12:1; 13:1,18,24; 15:5,10,32,33; 19:20,27; 22:15; 23:13; 24:32; Isa 17:1; 53:5, Jer 5:3; 7:28; 10:18; 17:23; 30:14; 32:33; 35:13; Ezek 5:15; Hos 5:2; Zeph 3:2,7)</p>	<p>Correction, Discipline, Instruction (מִוֶּסֶר)</p>
<p>Deut 11:2</p>	<p>The discipline of the Lord is connected with God's requirements, decrees, and laws. In addition, it is connected to the deliverance the Lord brought to the Israelites. Is the discipline of the Lord experienced in deliverance from oppression?</p>
<p>Job 12:18</p>	<p>In this text it seems to be translated as shackles or bonds. I am a little confused about the meaning of this verse. The Lord controls the discipline of kings?</p>
<p>Job 20:3</p>	<p>Zophar speaks of a rebuke that has insulted him, which causes him to develop deeper understanding in order to answer or give a reply that that answers the rebuke. I would say I see that a rebuke can be insulting or edifying.</p>
<p>*Ps 50:17</p>	<p>The Psalm describes Zion as the place of God's dwelling. It continues to describe his actions. The Lord testifies against Israel. The text challenges the idea of sacrifices and cuts to the heart of the matter in verse 16. God is testifying against the evil person. This person ignores God's discipline and casts God's words behind. As a result, the Lord will bring ultimate justice on them because he is not like them. Yet he will show salvation to his blameless.</p>
<p>Prov 1:3</p>	<p>This verse seems to use discipline as learning or a class. Proverbs is for receiving the discipline of wisdom, justice, judgment, and uprightness.</p>
<p>Prov 1:8</p>	<p>The text bids the son to hear the correction or discipline of the father. It also adds the mother's direction or teaching.</p>

Prov 3:11	The father counsils his son to not despise the correction of the Lord. Those who reject God's teaching or correction will ultimately be destroyed. My question becomes how does the Lord teach and how can we be sure to listen to Him? It would seem evident that the Lord's discipline brings wisdom and that that is the most valuable material anyone can obtain, according to verse 14. There is a contrast to being wise in your own eyes in verse 7.
Prov 4:1	Discipline leads to understanding. It would seem according to verse 4 that the understanding that is found is according to the words given and life giving commands. It would also seem that this part of the passage is a quote and I would not be surprised if it is a direct allusion to God's commands. The beginning of wisdom is to get wisdom though it cost all you have. Evidently discipline leads to wisdom and understanding but it is a specific discipline according to words and commands.
Prov 5:12	The father describes one that has turned aside from the path. They have spurned correction and discipline but now regret their deaf ears which have caused them to be in trouble in the assembly of God.
Prov 5:23	The verse describes the wicked and their evil deeds. Their lack of discipline or correction leads them to death. It is their own abundance of foolishness that leads them astray. Could this be an allusion to the lack of ability to forsake sin and live in the discipline and wisdom of God?
Prov 6:23	Again, the familiar counsel to not forsake a father's command or mother's teaching... verse 21 sounds like chapter 3. Nevertheless, commands and teachings are light and they aid in the correction and discipline of life. They will keep you from your neighbor's wife.
Prov 7:22	The second part of this verse is not easily apparent. Something about the discipline of a fool and an anklet, possibly shackles. Is it referring to the prison or restraint by chains which would be the eventual discipline given to a fool?
Prov 8:33	Listening to instruction brings wisdom, life, and favor from the Lord. However, those who reject instruction, reject life and therefore love death.

Prov 10:17	Those who heed discipline show the way to life but those who reject it or ignore it go astray.
Prov 12:1	The one who loves instruction loves knowledge but one who hates correction/reproof is a brute/stupid.
*Prov 13:1	A wise son listens to or takes a father's discipline while a scoffer ignores rebuke. The scoffer was also present in Prov 3:34 and mocks God and sin. Which I would take to mean God's commands and the reward of sin, which is death. Therefore, a scoffer ignores the corrections of a parent and those of God through His commands. This conduct also shows itself in our conduct of life.
Prov 13:8	Poverty and shame are the reward of those who refuse discipline. The one who listens to it is honored or glorified. Their reward will be the opposite of poverty and shame because they will pursue wisdom unto life and their hope will not be disappointed.
Prov 13:24	Whoever spares the rod hates their children. Probably a reference to earlier when the text stated all who hate me love death? The one who loves his son disciplines him unto life.
Prov 15:5	A fool despises his father's discipline. But the one who heeds it is prudent/shrewd, has an understanding of how to get ahead in life.
*Prov 15:10	Discipline is evil to those who leave the path. It would seem that reproof and discipline are consistently coupled together. This text also clarifies the manner of discipline and how it can be evil to some but a blessing to others.
*Prov 15:32	Part of the verses before 33 which states the fear of the Lord and humility. It would seem that verses 31 and 32 explain the difference between those that regard and listen to discipline and those that do not. Those who listen will be found to be wise whereas those who disregard it despise themselves. Additionally, it must be that rejecting discipline is hurtful toward one's own being.
Prov 15:33	Fear of the Lord is the discipline of wisdom and humility is before honor.

Prov 19:20	To hear counsel and receive discipline or correction leads to being wise in the end. Note: the word translated as instruction many times is the word for discipline or chastening.
Prov 19:27	*Do not listen to discipline/correction/chastening, that causes straying from the words of knowledge. I would like to have a more concrete understanding of what is meant by knowledge in this case. Possibly knowledge of God as in Prov 2:5; 3:20; 9:10; 14:6. It would seem that wisdom leads to God, understanding is the knowledge of the holy and shunning of evil, while knowledge is the imparting of wisdom to others?
Prov 22:15	Foolishness is found in the heart of a child but the rod of correction shall remove it or drive it away. It would seem to be acknowledging the point of origin for humanity since the fall. The standard is to be against God's commands and to think oneself wise in one's own eyes.
Prov 23:13	The foolishness found in the heart of a child will lead to their death if not corrected (not necessarily by the rod), removed and taught the ways of life.
Prov 24:32	The writer of Proverbs makes a similar statement to those found frequently in Ecclesiastes. "I applied my heart": this phrase usually comes just before a conclusion or lesson pertaining to the preceding information is offered. As the author reflected he received the discipline/correction/chastening/instruction.
**Isa 53:5	The discipline for our peace was laid upon Christ. He went through his wounds and bruising so that we could be made whole. Can I also make the case that discipline serves to make people more at peace? Could it be that wisdom brings peace too?
Jer 2:30	It would seem that sometimes discipline can include punishment, according to divine judgment; however, it would seem that God is specifically calling them out because of their mistreatment of the poor and their lack of ability to recognize that as sin. (34,35)

Jer 5:3	It would seem that evil is consuming and has robbed the Lord of his people. God has been patient but they have refused his discipline/correction. God gives multiple opportunities to listen to his rebuke or correction and it would seem that in the end he does not give up but people move beyond where they would utilize their free will to follow God. They are ultimately corrupted unto foolishness. Nobody knows the way of the Lord though some still talk of him like a myth.
*Jer 7:28	The Lord's discipline or correction brings the truth or is imbued with truth. One who lacks discipline or refuses discipline chooses the inclinations of their own heart over the commands of God. (23, 24,29) The Lord has left them to the foolishness in their hearts.
Jer 10:8	The worshiping or making of idols is a discipline of vapor that will not last. In comparison to the true God it is nothing. The Lord councils his people to not be like those nations around them.
Jer 17:23	Sounds like Prov 21:9, also similar to Jer 7:26. The text refers to carrying a load through the gate on the Sabbath day. I would assume that this action was associated with some kind of business or exchange of money on the Sabbath day. The people did not respond and disregarded God's discipline concerning the Sabbath. This passage reminds me of the covenant curses and blessings because God is telling them what will happen if they obey him and what will happen if they do not.
Jer 30:14	The lovers of Israel have forgotten them because the Lord has brought great chastisement due to their multitude of iniquities. Does this mean that the discipline is harsher or softer according to the offense?
Jer 32:33	Discipline entails a teaching, learning, and doing of exercises in a certain area. This text illustrates the Lord's patience and persistence in disciplining his people. Yet, time and time again his people chase after idols or other images. There is also a phrase about rising early and teaching.
Jer 35:13	The Lord asks if the people of Judah will not receive his instructions and listen to his words. He compares them to the Rekabites that listen to their forefathers. It is strange that these people can listen to their ancestors but Israel cannot listen to God.

Ezek 5:15	This verse is an interesting case because discipline/chastisement is interpreted as a warning. Possibly a lesson to the surrounding nations. The Lord will make His people an object of horror to the nations because they did not obey.
Hos 5:2	The Lord knows the rebels and will discipline them. The rest of the chapter addresses Ephraim and Israel. The Lord acknowledges their corruption and their spirit of prostitution in their hearts. They refuse to acknowledge the Lord and pursue idols.
Zeph 3:2	Identifies those who refuse to receive correction as oppressors, rebellious, and defiled. The total opposite of humble. The people do not trust God or draw near to him. The leadership is full of lions and evening wolves. Nevertheless, God's judgment is dispensed morning by morning. I do not see how this is possible because it would seem that the complete opposite is happening. Perhaps this is a reference to God's unchanging justice morning by morning.
Zeph 3:7	The Lord wished for his people to receive instruction and fear Him so that their dwelling would not be cut off, nevertheless, there is a rising early and a corruption in all their works. The Lord will remove the haughty and leave the meek and humble as the remnant of the Lord. They will trust in the name of the Lord.

Text	Notes on Key Words
Prov 18:12 (Gen 42:1,2,19; Exod 9:25; Lev 21:19; 24:20; 1 Kgs 13:28; 1 Chr 2:48; 2 Chr 34:4; Neh 10:32; Ps 10:15;29:5; 76:4; 105:16; 107:16; Prov 15:4; 16:18; 17:19; 18:12; Isa 14:5; 21:9; 30:26; Jer 4:20; 6:14; 8:11; 8:21; 14:17; 48:5; 49:35; Lam 2:11; 3:4; 3:48; Ezek 4:16; Amos 6:6; 8:5)	Destroyed, corn, grain, breaking fracture, crushing (שָׁרַר)
Gen 42:1-2	The word used in Proverbs for downfall or destruction can also mean corn or grain. That is the case in Genesis. Jacob is asking his sons about the grain in Egypt and implying that they should go get some.
Gen 42:19	Same as previous two verses about corn
Exod 9:25	The hail that was part of the plagues fell and crushed the trees of the field. In contrast, the herb of the field was smitten. It is possible that the downfall in Proverbs is also associated with a breaking or a crushing of hopes or overestimation of oneself.
Lev 21:19	Refers to the Lord's command that no one who has any defect may offer food of his God. The particular verse is referring to a broken hand and foot.
Lev 24:20	Stating of principle known nowadays as <i>lex talionis</i> , the usage of the word of interest in this case means breaking. As one has injured another so it will be done to him. This could have an interesting implication for Proverbs. The heart is haughty till it is brought low, perhaps by a similar situation that that one has used to oppress another.
1 Kgs 13:28	The story of the prophet God sent and told not to remain in the city. Yet a prophet lied and told him that God had told him that he should come and eat with him. The prophet ends up dead but the lion did not crush his body or that of his ass.
2 Chr 34:4	Different word from the same root? Josiah breaks the idols and pagan altars. The word is he broke them into pieces. Could this imply that the proud mind/ heart will be humbled by being broken into pieces? I also wonder if there will be any pottery references?

Neh 10:32	Considering if any people bring food or do business on the Sabbath. This verse could probably be coupled with the previous verse about coming through the gate on a Sabbath. The people are committing to follow the reforms of Nehemiah.
Ps 10:15	The Psalm addresses God seeming to be nonexistent in the times of trouble when the wicked man is full of pride and has no space for God. Additionally, the wicked man ambushes his victims and crushes them. This verse calls for the breaking of the arm of the evil man. Could the arm also be a sign of strength? Therefore, the Psalmist is asking for the breaking of the strength of the wicked?
Ps 29:5	This Psalm is about God's glory and power. It emphasizes God's voice and how he is able to break cedars with it and strike with flashes of lightning.
Ps 76:3	The Lord breaks the weapons of arrows that might come against Him. He dwells in Salem and it is there he destroys the weapons of war.
Ps 105:16	There are many references about crushing food or grain. In this case, the Lord destroyed the grain by calling for famine.
Ps 107:16	The Lord breaks the gates of brass and bars of iron. The words used in this passage can sometimes mean lust, harlotry, harshness, and oppression. Nevertheless, the word of interest is breaking and, in this case, God causes the breaking of the gate.
Prov 15:4	A wholesome tongue is a tree of life but a crooked tongue is crushing/breaking/destructive to the spirit.
Prov 16:18	*Pride goes before <i>destruction</i> . Pride goes before being crushed like the hails of Egypt or the breaking of gates of brass and iron. A point of interest here may be who does the breaking? Does God always do the breaking of pride or will corruption lead to destruction on its own? Is it both? How about this: the destruction of pride is a part of God's discipline that attempts to make us whole? Our response could be to attempt to try to climb up to the crags in the rocks again or let God bring us up through wisdom and fear of Him. (Also see Prov 16:8)

Prov 17:19	He that raises/exalts his gate seeks <i>destruction</i> . I am beginning to see the frequent coupling of pride, destruction, and a haughty spirit. Are they synonymous? Additionally, in this verse strife/contention is mentioned. Transgression brings strife as raising one's gate brings destruction. What is the significance of the gate/door in Scripture?
Prov 18:12	Contrast between what comes before destruction and what comes before honor. Is the connection to God's glory intentional? Because if it is, it could mean that the proud will be destroyed while the humble are honored by God, perhaps foreshadowing salvation.
Isa 14:5	The Lord breaks the staff and scepter of rulers. The Lord's liberated people will proclaim this on the day the Lord relieves them from their suffering turmoil at the hand of Babylon.
Isa 15:5	A cry of destruction will come out of Moab.
Isa 21:9	The Babylonian idols are destroyed. Their destruction is accompanied with a proclamation of Babylon's fall.
*Isa 30:26	Sounds like the passage describes the day of the Lord or at least the coming of the Lord. It's interesting to see the sunlight becoming seven times brighter and the Lord binding up the wounds and breaking of his people.
Jer 4:20	Destruction is declared on Jerusalem because they do not listen to God. Verse 22 adds that they are fools, with no understanding and skilled in doing evil. There also seems to be an interesting reversal of creation in the subsequent verses.
Jer 6:14	They heal the breaking or destroying of God's people by proclaiming a false peace. However, the judgment seems to be over God's people, so who are the people referred to in this chapter? Could it be that it is referring to the leaders misleading the people?
Jer 8:11	It is an identical copy of the Jer 4:20 except for the addition of the word daughter.
Jer 14:17	The Lord is grieved at the crushing of his virgin daughter. When His people are crushed He is also crushed. He wishes to make us whole.

Jer 48:5	Another declaration concerning the destruction of Moab. The cry of destruction will be from their enemies.
Jer 49:35	The text addresses the breaking of a bow. What is the meaning of the bow? I would assume it is a sign of strength. (1 Sam 2:4, 2 Sam 22:35, Ps 46:10)
Lam 2:11	The heart of Jeremiah is tormented by the destruction of God's people and his liver is poured on the earth.
Lam 3:4	Jeremiah's bones have been broken or crushed.
Lam 3:48	Jeremiah proclaims that his eyes will run rivers of water till the Lord sees the ruin and destruction.
Ezek 4:16	The Lord will break the staff of Bread. Perhaps the reference to the staff is something that the people depend on. So, in this case, the food the people depend on will be taken away. In the end all bows and staffs will be broken except the one belonging to the Lord.
Amos 6:6	The passage describes people who are complacent with their luxury and ignore coming destruction. Instead of grieving and becoming distressed over the fall of Joseph.
Amos 8:5	The passage identifies those who trample the needy and do away with the poor. The Lord will not forget their evil deeds. (The word for destruction is corn here)