

The Book of Proverbs

Chapter 17

More Words of Wisdom

8/7/2013

The Book of Proverbs

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Proverbs 17:1

(Pro 17:1 ISV*) Dry crumbs in peace [Lit. *quiet*] are better than a full meal [Lit. *house full of meat*] with strife.

(Pro 17:1 KJV+) Better^{H2896} is a dry^{H2720} morsel,^{H6595} and quietness^{H7962} therewith, than an house^{H4480 H1004} full^{H4392} of sacrifices^{H2077} with strife.^{H7379}

(Pro 17:1 NASB) Better is a dry morsel and quietness with it

Than a house full of feasting with strife.

(Pro 17:1 NIV) Better a dry crust with peace and quiet than a house full of feasting, with strife.

Poverty with peace and contentment is better than plenty with strife.

[Better things]

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Proverbs 17:2

(Pro 17:2 ISV*) ¶ A prudent servant will rule in place of a disgraceful son

and will share in the inheritance among brothers.

(Pro 17:2 KJV+) A wise^{H7919} servant^{H5650} shall have rule^{H4910} over a son^{H1121} that causeth shame,^{H954} and shall have part^{H2505} of the inheritance^{H5159} among^{H8432} the brethren.^{H251}

(Pro 17:2 NASB) A servant who acts wisely will rule over a son who acts shamefully,

And will share in the inheritance among brothers.

(Pro 17:2 NIV) A wise servant will rule over a disgraceful son,

and will share the inheritance as one of the brothers.

Wisdom in servants is better than folly in sons.

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Proverbs 17:3

(Pro 17:3 ISV*) ¶ The crucible is for silver and the furnace for gold—

but the LORD assays hearts.

(Pro 17:3 KJV+) The fining pot^{H4715} is for silver,^{H3701} and the furnace^{H3564} for gold.^{H2091}

but the LORD^{H3068} trieth^{H974} the hearts.^{H3826}

(Pro 17:3 NASB) The refining pot is for silver and the furnace for gold,

But the LORD tests hearts.

(Pro 17:3 NIV) The crucible for silver and the furnace for gold,

but the LORD tests the heart.

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Proverbs 17:3

(Pro 17:3 NASB) The refining pot is for silver and the furnace for gold,
But the LORD tests hearts.

Just as silver and gold are purified by fire, so the Lord purifies the hearts of men by fiery trials (**James 1:2,12; 1 Peter 1:7; 4:12; Rev 3:18**).

Six examples of being tested:

1. Abraham (**Gen 22**)
2. Israel (**Deut 8:2**)
3. Hezekiah (**2 Chron 32:31**)
4. Mary and Martha (**John 11:5-6**)
5. Rich young ruler (**Matt 19:16-22**)
6. The Syrophenician woman (**Matt 15:23-28**)

Proverbs 17:4

(Pro 17:4 NASB) An evildoer listens to wicked lips;
A liar pays attention to a destructive tongue.

Four great sins:

1. Lying (**Prov 17:4**)
2. Deceit
3. Mockery (**Prov 17:5**)
4. Gloating

Proverbs 17:4

(Pro 17:4 ISV*) ¶ Whoever practices evil pays attention to wicked speech,
and the liar listens to malicious talk.

(Pro 17:4 KJV+) A wicked doer^{H7489} giveth heed^{H7181} to^{H5921} false^{H205} lips;^{H8193}
and a liar^{H8267} giveth ear^{H238} to^{H5921} a naughty^{H1942} tongue.^{H3956}

(Pro 17:4 NASB) An evildoer listens to wicked lips;
A liar pays attention to a destructive tongue.

(Pro 17:4 NIV) A wicked man listens to evil lips;
a liar pays attention to a malicious tongue.

Proverbs 17:5

(Pro 17:5 ISV*) ¶ Whoever mocks the poor shows contempt for their maker,
and whoever is happy about disaster will not go unpunished.

(Pro 17:5 KJV+) Whoso mocketh^{H3932} the poor^{H7326} reproacheth^{H2778} his Maker:^{H6213}
and he that is glad^{H8056} at calamities^{H343} shall not^{H3808} be unpunished.^{H5352}

(Pro 17:5 NASB) He who mocks the poor taunts his Maker;
He who rejoices at calamity will not go unpunished.

(Pro 17:5 NIV) He who mocks the poor shows contempt for their Maker;
whoever gloats over disaster will not go unpunished.

Proverbs 17:5

(Pro 17:5 NASB) He who mocks the poor taunts his Maker;
He who rejoices at calamity will not go unpunished.

Two examples of mocking the poor:

1. Princes of Judah (*Isa 3:14-15; 10:2*)
2. The rich (*James 5:4*)

[Maker] See note *Prov 14:31*.

Two examples of being punished:

1. The Tyrians (*Ezek 26:2-6*)
2. The Edomites (*Obad 10-15*)

[unpunished] That is, shall not be guiltless.

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Proverbs 17:6

(Pro 17:6 ISV*) ¶ Grandchildren are the crown of the aged,
and the pride of children is their parents.

(Pro 17:6 KJV+) Children's^{H1121} children^{H1121} are the crown^{H5850} of old men;^{H2205}
and the glory^{H8597} of children^{H1121} are their fathers.^{H1}

(Pro 17:6 NASB) Grandchildren are the crown of old men,
And the glory of sons is their fathers.

(Pro 17:6 NIV) Children's children are a crown to the aged,
and parents are the pride of their children.

Grandchildren are the rejoicing of old men, and parents are the glory of children.

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Proverbs 17:7

(Pro 17:7 ISV*) Appropriate speech is inconsistent with the fool;
how much more are deceitful statements [Lit. lips] with a prince!

(Pro 17:7 KJV+) Excellent^{H3499} speech^{H8193} becometh^{H5000} not^{H3808} a fool;^{H5036}
much less^{H637 H3588} do lying^{H8267} lips^{H8193} a prince.^{H5081}

(Pro 17:7 NASB) Excellent speech is not fitting for a fool,
Much less are lying lips to a prince.

(Pro 17:7 NIV) Arrogant lips are unsuited to a fool
— how much worse lying lips to a ruler!

Refinement and eloquent speech are as unbecoming to a vulgar man as lying is to princes.

[fool] Hebrew: **nabal** (OT:5036) refers to a vile and vulgar person.

Used 3 times in Proverbs (*Pro 17:7,21; 30:22; Ps 14:1; 53:1*).

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Proverbs 17:8

(Pro 17:8 ISV*) ¶ A bribe works wonders [Lit. A gift is a stone of favor] in the eyes of its giver;

wherever he turns he prospers.

(Pro 17:8 KJV+) A gift^{H7810} is as a precious^{H2580} stone^{H68} in the eyes^{H5869} of him that hath^{H1167} it:
whithersoever^{H4113 H3605 H834} it turneth,^{H6437} it prospereth.^{H7919}

(Pro 17:8 NASB) A bribe is a charm in the sight of its owner;
Wherever he turns, he prospers.

(Pro 17:8 NIV) A bribe is a charm to the one who gives it;
wherever he turns, he succeeds.

A gift is like a precious stone that sparkles wherever it turns.

The receiver of a gift loves to look at it and keep it for show.

[it prospereth] It sparkles or is shown to others.

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Proverbs 17:9

(Pro 17:9 ISV*) ¶ Anyone who overlooks ^[Lit. covers] an offense promotes love,

but someone who gossips separates close friends.

(Pro 17:9 KJV+) He that covereth^{H3680} a transgression^{H6588} seeketh^{H1245} love;^{H160}

but he that repeateth^{H8138} a matter^{H1697} separateth^{H6504} very friends.^{H441}

(Pro 17:9 NASB) He who conceals a transgression seeks love, But he who repeats a matter separates intimate friends.

(Pro 17:9 NIV) He who covers over an offense promotes love, but whoever repeats the matter separates close friends.

He who hides the faults and sins of a friend from others seeks his peace and love, but he who exposes them brings bitterness, hatred, and enmity between the best of friends.

Proverbs 17:10

(Pro 17:10 ISV*) ¶ A rebuke is more effective with a man of understanding than a hundred lashes to a fool.

(Pro 17:10 KJV+) A reproof^{H1606} entereth more^{H5181} into a wise^{H995} man than an hundred^{H3967} stripes^{H4480 H5221} into a fool.^{H3684}

(Pro 17:10 NASB) A rebuke goes deeper into one who has understanding Than a hundred blows into a fool.

(Pro 17:10 NIV) A rebuke impresses a man of discernment more than a hundred lashes a fool.

Proverbs 17:10

(Pro 17:10 NASB) A rebuke goes deeper into one who has understanding

Than a hundred blows into a fool.

A rebuke does more good to a wise man than a hundred stripes to a dense or stupid man.

[fool] Hebrew: **keciyl** (OT:3684) means dense or stupid, manifesting itself in impiety and irreverence.

Used 49 times in Proverbs (*Prov 1:22,32; 3:35; 8:5; 10:1,18,23; 12:23; 13:16,19-20; 14:7-8,16,24,33; 15:2,7,14,20; 17:10,12,16,21,24-25; 18:2,6-7; 19:1,10,13,29; 21:20; 23:9; 26:1,3-12; 28:26; 29:11,20*).

Proverbs 17:11

(Pro 17:11 ISV*) ¶ A rebellious person seeks evil; a cruel emissary will be sent to oppose him.

(Pro 17:11 KJV+) An evil^{H7451} man seeketh^{H1245} only^{H389} rebellion:^{H4805} therefore a cruel^{H394} messenger^{H4397} shall be sent^{H7971} against him.

(Pro 17:11 NASB) A rebellious man seeks only evil, So a cruel messenger will be sent against him.

(Pro 17:11 NIV) An evil man is bent only on rebellion; a merciless official will be sent against him.

A wicked man stirs up rebellion, so he must be executed to keep peace.

Proverbs 17:12

(Pro 17:12 ISV*) ¶ It's better to meet a mother bear who has lost her cubs than a fool in his stupidity.

(Pro 17:12 KJV+) Let a bear^{H1677} robbed^{H7909} of her whelps meet^{H6298} a man,^{H376} rather^{H408} than a fool^{H3684} in his folly.^{H200}

(Pro 17:12 NASB) Let a man meet a bear robbed of her cubs,
Rather than a fool in his folly.

(Pro 17:12 NIV) Better to meet a bear robbed of her cubs than a fool in his folly.

A bear robbed of her cubs is exceedingly fierce, but she is less dangerous than a fool in his folly.

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Proverbs 17:13

(Pro 17:13 ISV*) ¶ The person who repays good with evil will never see [The Heb. lacks *will see*] evil leave his home.

(Pro 17:13 KJV+) Whoso rewardeth^{H7725} evil^{H7451} for^{H8478} good,^{H2896} evil^{H7451} shall not^{H3808} depart^{H4185} from his house.^{H4480}
^{H1004}

(Pro 17:13 NASB) He who returns evil for good,
Evil will not depart from his house.

(Pro 17:13 NIV) If a man pays back evil for good,
evil will never leave his house.

The man who pays evil for good, unkindness for kindness, and lives in ingratitude shall reap what he sows all the days of his life.

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Proverbs 17:14

(Pro 17:14 ISV*) ¶ Starting a quarrel is like spilling water—
so drop the dispute before it escalates.

(Pro 17:14 KJV+) The beginning^{H7225} of strife^{H4066} is as when one letteth out^{H6362} water:^{H4325}
therefore leave off^{H5203} contention,^{H7379} before^{H6440} it be meddled with.^{H1566}

(Pro 17:14 NASB) The beginning of strife is *like* letting out water,
So abandon the quarrel before it breaks out.

(Pro 17:14 NIV) Starting a quarrel is like breaching a dam;
so drop the matter before a dispute breaks out.

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Proverbs 17:14

(Pro 17:14 NASB) The beginning of strife is *like* letting out water,
So abandon the quarrel before it breaks out.

[one letteth out water] When one makes a break in a dam.

As water presses toward the smallest break in a dam until it becomes too great to hold, so it is hard to hold back contention and strife when they begin.

Four examples of beginning strife:

1. The Ephraimites (*Judg 12:1-6*)
2. Abner (*2 Sam 2:14-17*)
3. Rehoboam (*2 Chron 10:1-16*)
4. Jeroboam (*2 Chron 13:17*)

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Proverbs 17:15

(Pro 17:15 ISV*) ¶ Exonerating the wicked and condemning the righteous are both detestable to the LORD.

(Pro 17:15 KJV+) He that justifieth^{H6663} the wicked,^{H7563} and he that condemneth^{H7561} the just,^{H6662} even^{H1571} they both^{H8147} are abomination^{H8441} to the LORD.^{H3068}

(Pro 17:15 NASB) He who justifies the wicked and he who condemns the righteous, Both of them alike are an abomination to the LORD.

(Pro 17:15 NIV) Acquitting the guilty and condemning the innocent — the LORD detests them both.

(Pro 17:15 RSV) He who justifies the wicked and he who condemns the righteous are both alike an abomination to the Lord.

Proverbs 17:15

(Pro 17:15 NASB) He who justifies the wicked and he who condemns the righteous, Both of them alike are an abomination to the LORD.

How often we fall into that error -- justifying the wicked and making excuses for people who do wrong, condemning the righteous and finding fault with them.

Four examples of condemning the just:

1. The counselors (***Ezra 4:1-16***)
2. Ahab and Jezebel (***1 Kings 21:5-24***)
3. The Jews (***Matt 27:11-50***)
4. Tertullus (***Acts 24:1-9***)

[abomination to the LORD]

Proverbs 17:16

(Pro 17:16 ISV*) ¶ What is this? A fool has enough money to buy wisdom, but is senseless? [Lit. *but has no heart*]

(Pro 17:16 KJV+) Wherefore^{H4100} ^{H2088} *is there* a price^{H4242} in the hand^{H3027} of a fool^{H3684} to get^{H7069} wisdom,^{H2451} seeing *he hath* no^{H369} heart^{H3820} to it?

(Pro 17:16 NASB) Why is there a price in the hand of a fool to buy wisdom, When he has no sense?

(Pro 17:16 NIV) Of what use is money in the hand of a fool, since he has no desire to get wisdom?

Proverbs 17:16

(Pro 17:16 NASB) Why is there a price in the hand of a fool to buy wisdom, When he has no sense?

Question 12. Next, ***Prov 18:14***.

Why give a fool money to get wisdom when he has no sense to apply it?

Seven examples of lack of wisdom:

1. Israel (***2 Chron 30:10***)
2. The Jews (***Luke 4:28***)
3. Herod Antipas (***Luke 23:11***)
4. The Jews (***John 5:40; 8:45***)
5. Athenians (***Acts 17:32-33***)
6. Felix (***Acts 24:25-27***)
7. Herod Agrippa (***Acts 26:28***)

Proverbs 17:17

(Pro 17:17 ISV*) ¶ A friend loves at all times,
and a brother is there [Lit. born] for times of trouble.

(Pro 17:17 KJV+) A friend^{H7453} loveth^{H157} at all^{H3605}
times,^{H6256}
and a brother^{H251} is born^{H3205} for adversity.^{H6869}

(Pro 17:17 NASB) A friend loves at all times,
And a brother is born for adversity.

(Pro 17:17 NIV) A friend loves at all times,
and a brother is born for adversity.

A friend loves in adversity or prosperity, and a brother is
born to support and comfort a brother in distress.

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Proverbs 17:17

(Pro 17:17 NASB) A friend loves at all times,
And a brother is born for adversity.

Ten Examples of Lasting Friendship

1. Abraham (*Gen 14:14*)
2. Joseph (*Gen 45:5; 50:2*)
3. Moses (*Ex 32:11-13; Deut 9:18-29*)
4. Jonathan (*1 Sam 20:33*)
5. Barzillai (*2 Sam 19:32*)
6. Ahikam (*Jer 26:24*)
7. Ebed-melech (*Jer 38:7*)
8. Paul (*Philem 12,20*)
9. Barnabas (*Acts 9:27*)
10. Epaphroditus (*Phil 2:26*)

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Proverbs 17:18

(Pro 17:18 ISV*) ¶ A man who lacks sense [Lit. hear] cosigns
a loan, [Lit. sense strikes the palm]

becoming a guarantor for his neighbor.

(Pro 17:18 KJV+) A man^{H120} void^{H2638} of understanding^{H3820}
strike^{H8628} hands,^{H3709}
and becometh^{H6148} surety^{H6161} in the presence^{H6440} of his
friend.^{H7453}

(Pro 17:18 NASB) A man lacking in sense pledges And
becomes guarantor in the presence of his neighbor.

(Pro 17:18 NIV) A man lacking in judgment strikes hands
in pledge
and puts up security for his neighbor.

A man who quickly concludes a contract and becomes surety
in the presence of a friend proves he is void of understanding.

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Proverbs 17:19

(Pro 17:19 ISV*) ¶ The person who loves transgression
loves strife;
the person who builds a high gate invites
destruction.

(Pro 17:19 KJV+) He loveth^{H157} transgression^{H6588} that
loveth^{H157} strife.^{H4683}
and he that exalteth^{H1361} his gate^{H6607} seeketh^{H1245}
destruction.^{H7667}

(Pro 17:19 NASB) He who loves transgression loves
strife;
He who raises his door seeks destruction.

(Pro 17:19 NIV) He who loves a quarrel loves sin;
he who builds a high gate invites destruction.

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Proverbs 17:19

(Pro 17:19 NASB) He who loves transgression loves strife;

He who raises his door seeks destruction.

He that loves sin loves strife, and he that builds high his gate to show his wealth invites destruction.

Such gates were markers for robbers and invaders (**2 Kings 25:9**).

In some parts of Palestine the gates were made about 3 feet high.

These gave no pretense to wealth and yet kept the Arabs, who scarcely ever left horseback to plunder, from riding into the courts and houses.

Proverbs 17:20

**(Pro 17:20 ISV*) ¶ The person whose mind [Lit. heart] is perverse does not find good,
and anyone with perverted speech falls into trouble.**

**(Pro 17:20 KJV+) He that hath a froward^{H6141} heart^{H3820} findeth^{H4672} no^{H3808} good:^{H2896}
and he that hath a perverse^{H2015} tongue^{H3956} falleth^{H5307} into mischief.^{H7451}**

(Pro 17:20 NASB) He who has a crooked mind finds no good,

And he who is perverted in his language falls into evil.

**(Pro 17:20 NIV) A man of perverse heart does not prosper;
he whose tongue is deceitful falls into trouble.**

He that has a stubborn heart finds no good, and he that has a deceitful and unmanageable tongue falls into evil.

Proverbs 17:21

**(Pro 17:21 ISV*) ¶ The man who fathers a fool does so to his sorrow—
the father of a fool has no joy.**

**(Pro 17:21 KJV+) He that begetteth^{H3205} a fool^{H3684} doeth it to his sorrow:^{H8424}
and the father^{H1} of a fool^{H5036} hath no^{H3808} joy.^{H8055}**

**(Pro 17:21 NASB) He who sires a fool does so to his sorrow,
And the father of a fool has no joy.**

**(Pro 17:21 NIV) To have a fool for a son brings grief;
there is no joy for the father of a fool.**

Proverbs 17:21

**(Pro 17:21 NASB) He who sires a fool does so to his sorrow,
And the father of a fool has no joy.**

The father of a vulgar man has many sorrows and no joy because he is ashamed of his son.

[fool doeth] Hebrew: **keciyl** (OT:3684) means dense or stupid, manifesting itself in impiety and irreverence.

Used 49 times in Proverbs (**Prov 1:22,32; 3:35; 8:5; 10:1,18,23; 12:23; 13:16,19-20; 14:7-8,16,24,33; 15:2,7,14,20; 17:10,12,16,21,24-25; 18:2,6-7; 19:1,10,13,29; 21:20; 23:9; 26:1,3-12; 28:26; 29:11,20**).

Proverbs 17:22

(Pro 17:22 ISV*) ¶ A joyful heart is good medicine,
but a broken spirit drains one's strength. [Lit. *spirit*
dries the bones]

(Pro 17:22 KJV+) A merry^{H8056} heart^{H3820} doeth
good^{H3190} *like* a medicine.^{H1456}
but a broken^{H5218} spirit^{H7307} drieth^{H3001} the bones.^{H1634}

(Pro 17:22 NASB) A joyful heart is good medicine,
But a broken spirit dries up the bones.

(Pro 17:22 NIV) A cheerful heart is good medicine,
but a crushed spirit dries up the bones.

Proverbs 17:22

(Pro 17:22 NASB) A joyful heart is good medicine,
But a broken spirit dries up the bones.

A merry heart is healthful, but one completely broken in
spirit and dejected will develop many physical illnesses.

Nothing ruins health more than grief, continual worry,
anxiety, fretfulness, bad tempers, hatred, and malice.

The end of these things is death.

We should rid ourselves of these destructive things.

Proverbs 17:23

(Pro 17:23 ISV*) ¶ The wicked man takes a bribe in secret
in order to pervert the course of justice.

(Pro 17:23 KJV+) A wicked^{H7563} man taketh^{H3947} a gift^{H7810}
out of the bosom^{H4480 H2436}
to pervert^{H5186} the ways^{H734} of judgment.^{H4941}

(Pro 17:23 NASB) A wicked man receives a bribe from
the bosom

To pervert the ways of justice.

(Pro 17:23 NIV) A wicked man accepts a bribe in secret
to pervert the course of justice.

A wicked man will accept a bribe and pervert judgment.
[bosom] Easterners carry their purses in their bosoms
above the girdles.

Proverbs 17:24

(Pro 17:24 ISV*) ¶ A person with understanding has wisdom
as his objective,
but a fool looks only [The Heb. lacks *only*] to earthly goals.

(Pro 17:24 KJV+) Wisdom^{H2451} is before^{H854 H6440} him that hath
understanding;^{H995}
but the eyes^{H5869} of a fool^{H3684} are in the ends^{H7097} of the
earth.^{H776}

(Pro 17:24 NASB) Wisdom is in the presence of the one who
has understanding,

But the eyes of a fool are on the ends of the earth.

(Pro 17:24 NIV) A discerning man keeps wisdom in view,
but a fool's eyes wander to the ends of the earth.

Wisdom is within reach of every man who looks for it, but the fool
never sees it because he aims at impossible things that are out
of his reach.

Proverbs 17:25

(Pro 17:25 ISV*) ¶ A foolish son brings grief to his father
and bitterness to his mother. [Lit. *to the one who bore him*]

(Pro 17:25 KJV+) A foolish^{H3684} son^{H1121} is a grief^{H3708} to his father,^{H1}
and bitterness^{H4470} to her that bare^{H3205} him.

(Pro 17:25 NASB) A foolish son is a grief to his father
And bitterness to her who bore him.

(Pro 17:25 NIV) A foolish son brings grief to his father
and bitterness to the one who bore him.

A fool who has no sense of responsibility is a shame to
parents.

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Proverbs 17:26

(Pro 17:26 ISV*) ¶ Furthermore, it isn't good to fine the
righteous,
or to beat an official because of his uprightness.

(Pro 17:26 KJV+) Also^{H1571} to punish^{H6064} the just^{H6662} is
not^{H3808} good,^{H2896}
nor to strike^{H5221} princes^{H5081} for^{H5921} equity.^{H3476}

(Pro 17:26 NASB) It is also not good to fine the righteous,
Nor to strike the noble for *their* uprightness.

(Pro 17:26 NIV) It is not good to punish an innocent man,
or to flog officials for their integrity.

Injustice and anarchy are never good; they never promote
public prosperity and the common good.

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Proverbs 17:27

(Pro 17:27 ISV*) ¶ Whoever controls what he says is
knowledgeable;
anyone who has a calm spirit is a man of
understanding.

(Pro 17:27 KJV+) He that hath knowledge^{H3045} ^{H1847}
spareth^{H2820} his words:^{H561}
and a man^{H376} of understanding^{H8394} is of an
excellent^{H3368} spirit.^{H7307}

(Pro 17:27 NASB) He who restrains his words has
knowledge,
And he who has a cool spirit is a man of understanding.

(Pro 17:27 NIV) A man of knowledge uses words with
restraint,
and a man of understanding is even-tempered.

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Proverbs 17:27

(Pro 17:27 NASB) He who restrains his words has
knowledge,
And he who has a cool spirit is a man of
understanding.

A man of true knowledge is not a vain, empty talker; and a
man of quiet temper demonstrates that he is a man of
wisdom.

Four examples of sparing words:

1. Aaron (*Lev 10:3*)
2. Moses (*Num 16:4; 20:6*)
3. Samuel (*1 Sam 8:6-8*)
4. Christ (*1 Peter 2:23*)

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Proverbs 17:28

(Pro 17:28 ISV*) ¶ Even a fool is thought to be wise when he remains silent;

he is thought to be prudent when he keeps his mouth shut.

(Pro 17:28 KJV+) Even^{H1571} a fool,^{H191} when he holdeth his peace,^{H2790} is counted^{H2803} wise:^{H2450}

and he that shutteth^{H331} his lips^{H8193} is esteemed a man of understanding.^{H995}

(Pro 17:28 NASB) Even a fool, when he keeps silent, is considered wise;

When he closes his lips, he is *considered* prudent.

(Pro 17:28 NIV) Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue.

(Pro 17:28 RSV) Even a fool who keeps silent is considered wise;

when he closes his lips, he is deemed intelligent.

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Proverbs 17:28

(Pro 17:28 NASB) Even a fool, when he keeps silent, is considered wise;

When he closes his lips, he is *considered* prudent.

Or, as someone has well put it,

"It is much better to remain silent and let everybody think you are a fool than to open your mouth and remove all doubt."

Even a fool is considered a wise one if he knows when and where to speak; and a so-called wise man is considered a fool if he does not know when to hold his tongue.

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