

The Book of Proverbs

Chapter 25

More Proverbs from Solomon

In **chapter 25** the second collection of proverbs begins -- those copied by the men of Hezekiah. (*Prov 25-29*).

Proverbs 25:1

(Pro 25:1 ISV*) Here are some more proverbs by Solomon, which the men of Hezekiah, king of Judah, transcribed.

(Pro 25:1 KJV+) These^{H428} are also^{H1571} proverbs^{H4912} of Solomon,^{H8010} which^{H834} the men^{H376} of Hezekiah^{H2396} king^{H4428} of Judah^{H3063} copied out.^{H6275}

(Pro 25:1 NASB) These also are proverbs of Solomon which the men of Hezekiah, king of Judah, transcribed.

(Pro 25:1 NIV) These are more proverbs of Solomon, copied by the men of Hezekiah king of Judah:

[men of Hezekiah] Here is another section of proverbs by Solomon copied by men under King Hezekiah

The word "also" makes it clear that the preceding proverbs are Solomon's.

Proverbs 25:1

(Pro 25:1 NASB) These also are proverbs of Solomon which the men of Hezekiah, king of Judah, transcribed.

The "men of Hezekiah" were perhaps Isaiah, Shebna, and others (*Isa 1:1; 22:15; 36:3; 37:2; 2 Kings 18:18; 19:2*).

These were no doubt employed by Hezekiah in the work of editing the O.T. books, about 275 years after Solomon.

There is some evidence that Isaiah was the editor-in-chief of this work.

At the end of the books are Hebrew letters: Cheth — H, Zayin — Z, and Koph — K, which are the consonants of Hezekiah, and the sign used to identify work done under his supervision.

These letters are found in all MSS and printed editions, from *Job to 2 Kings*.

Proverbs 25:2

(Pro 25:2 ISV*) ¶ It is the glory of God to conceal a matter, and the glory of kings to investigate a matter.

(Pro 25:2 KJV+) It is the glory^{H3519} of God^{H430} to conceal^{H5641} a thing:^{H1697} but the honour^{H3519} of kings^{H4428} is to search out^{H2713} a matter.^{H1697}

(Pro 25:2 NASB) It is the glory of God to conceal a matter, But the glory of kings is to search out a matter.

(Pro 25:2 NIV) It is the glory of God to conceal a matter; to search out a matter is the glory of kings.

(Pro 25:2 RSV*) It is the glory of God to conceal things, but the glory of kings is to search things out.

Proverbs 25:2

(Pro 25:2 NASB) It is the glory of God to conceal a matter, But the glory of kings is to search out a matter.

If you want to have a royal experience, start searching out things that God has concealed in his Word and in His creation.

God gets glory by not exposing the acts of man,

God gets glory by revealing his hidden things to his 'kings' as they search them out.

Kings get glory from exposing them.

This verse has no reference to God making His revelation a mystery, for then it would not be a revelation.

The "secret things" of **Deut 29:29** are those which God has not revealed; but those things which are revealed belong to man and he should know them.

To be just, God cannot judge man for not knowing something that He Himself has hidden.

8/10/2013

5

Proverbs 25:3

(Pro 25:3 NASB) As the heavens for height and the earth for depth, So the heart of kings is unsearchable.

The average subjects of a king can no more understand all the workings of the heart of their king than they can understand the height of heaven and the depth of the earth.

A king and those in positions of authority above us just might know and be privy to info we are not.

Their actions are based on what they know and their hearts, not ours. Be careful how you judge...

8/10/2013

7

Proverbs 25:3

(Pro 25:3 ISV*) ¶ Just as the heavens are high and earth is deep, so the heart of a king is unfathomable.

(Pro 25:3 KJV+) The heaven^{H8064} for height,^{H7312} and the earth^{H776} for depth,^{H6011} and the heart^{H3820} of kings^{H4428} is unsearchable.^{H369 H2714}

(Pro 25:3 NASB) As the heavens for height and the earth for depth, So the heart of kings is unsearchable.

(Pro 25:3 NIV) As the heavens are high and the earth is deep, so the hearts of kings are unsearchable.

8/10/2013

6

Proverbs 25:4

(Pro 25:4 ISV*) ¶ Purge the dross from the silver, and material for [The Heb. lacks *material for*] a vessel comes forth for the silversmith.

(Pro 25:4 KJV+) Take away^{H1898} the dross^{H5509} from the silver,^{H4480 H3701} and there shall come forth^{H3318} a vessel^{H3627} for the finer.^{H6884}

(Pro 25:4 NASB) Take away the dross from the silver, And there comes out a vessel for the smith;

(Pro 25:4 NIV) Remove the dross from the silver, and out comes material for the silversmith;

[Taken away the dross from the silver ...] Men cannot have pure metal until the dross is taken out;

8/10/2013

8

Proverbs 25:5

(Pro 25:5 ISV*) ¶ Purge the wicked from the king's presence, and his throne will be established in righteousness.

(Pro 25:5 KJV+) Take away^{H1898} the wicked^{H7563} from before^{H6440} the king,^{H4428} and his throne^{H3678} shall be established^{H3559} in righteousness.^{H6664}

(Pro 25:5 NASB) Take away the wicked before the king, And his throne will be established in righteousness.

(Pro 25:5 NIV) remove the wicked from the king's presence, and his throne will be established through righteousness.

No nation can have a king that is blameless until the wicked counselors are banished from the court and the throne is established in righteousness.

8/10/2013

9

Proverbs 25:7

(Pro 25:7 ISV*) ¶ for it is better that it be told you, "Come up here," than for you to be placed lower in the presence of an official. What you've seen with your own eyes,

(Pro 25:7 KJV+) For^{H3588} better^{H2896} *it is* that it be said^{H559} unto thee, Come up^{H5927} hither;^{H2008} than that thou shouldst be put lower^{H4480} ^{H8213} in the presence^{H6440} of the prince^{H5081} whom^{H834} thine eyes^{H5869} have seen.^{H7200}

(Pro 25:7 NASB) For it is better that it be said to you, "Come up here," Than for you to be placed lower in the presence of the prince, Whom your eyes have seen.

(Pro 25:7 NIV) it is better for him to say to you, "Come up here," than for him to humiliate you before a nobleman. What you have seen with your eyes

[For better it is that it be said unto thee]

"Better" Things in Proverbs

8/10/2013

11

Proverbs 25:6

(Pro 25:6 ISV*) ¶ Don't magnify yourself in the presence of a king, and don't pretend to be in the company of famous men,

(Pro 25:6 KJV+) Put not forth thyself^{H408} ^{H1921} in the presence^{H6440} of the king,^{H4428} and stand^{H5975} not^{H408} in the place^{H4725} of great^{H1419} *men*:

(Pro 25:6 NASB) Do not claim honor in the presence of the king, And do not stand in the place of great men;

(Pro 25:6 NIV) Do not exalt yourself in the king's presence, and do not claim a place among great men;

Do not be haughty or too bold in the presence of kings and their nobles. (*Luke 18:9-14*).

It is better that great men exalt you, instead of humbling you (*Luke 14:7-14*).

8/10/2013

10

Proverbs 25:8

(Pro 25:8 ISV*) ¶ don't be in a hurry to argue in court. Otherwise, what will you do later on when your neighbor humiliates you?

(Pro 25:8 KJV+) Go not forth^{H3318} ^{H408} hastily^{H4118} to strive,^{H7378} lest^{H6435} *thou know not* what^{H4100} to do^{H6213} in the end^{H319} thereof, when thy neighbour^{H7453} hath put thee to shame.^{H3637} (^{H853})

(Pro 25:8 NASB) Do not go out hastily to argue *your* case; Otherwise, what will you do in the end, When your neighbor humiliates you?

(Pro 25:8 NIV) do not bring hastily to court, for what will you do in the end if your neighbor puts you to shame?

8/10/2013

12

Proverbs 25:8

(Pro 25:8 NASB) Do not go out hastily to argue your case; Otherwise, what will you do in the end, When your neighbor humiliates you?

Six examples of going forth to strive:

1. Gaal (**Judg 9:26-40**)
2. The ten tribes (**Josh 22:12-34**)
3. Abner (**2 Sam 2:14-17**)
4. Asahel (**2 Sam 2:18-23**)
5. Amaziah (**2 Kings 14:8-14**)
6. Josiah (**2 Chron 35:20-24**)

Proverbs 25:9

(Pro 25:9 NASB) Argue your case with your neighbor, And do not reveal the secret of another,

Settle your differences with your neighbor out of court, if at all possible; and don't betray his secrets to another.

The one who hears you betray your neighbor will rebuke and put you to shame.

You will always have a reputation of being an untrustworthy man.

Proverbs 25:9

(Pro 25:9 ISV*) ¶ Instead, take up the matter with your neighbor, and don't betray another person's confidence.

(Pro 25:9 KJV+) Debate^{H7378} thy cause^{H7379} with^{H854} thy neighbour^{H7453} *himself*; and discover^{H1540} not^{H408} a secret^{H5475} to another:^{H312}

(Pro 25:9 NASB) Argue your case with your neighbor, And do not reveal the secret of another,

(Pro 25:9 NIV) If you argue your case with a neighbor, do not betray another man's confidence,

Proverbs 25:10

(Pro 25:10 ISV*) ¶ Otherwise, anyone who hears will make you ashamed, and your bad reputation will never leave you.

(Pro 25:10 KJV+) Lest^{H6435} he that heareth^{H8085} *it* put thee to shame,^{H2616} and thine infamy^{H1681} turn not away.^{H3808 H7725}

(Pro 25:10 NASB) Or he who hears *it* will reproach you, And the evil report about you will not pass away.

(Pro 25:10 NIV) or he who hears it may shame you and you will never lose your bad reputation.

Lest you lose your case and men rebuke you.

Even just causes are often lost due to prejudices and wrong influences upon the judge and jury, or to some minor technicality of law.

Proverbs 25:10

(Pro 25:10 NASB) Or he who hears *it* will reproach you, And the evil report about you will not pass away.

Six things necessary to win a case:

1. A good cause
2. A good purse (money)
3. Good evidence
4. A skillful attorney
5. An upright judge
6. An intelligent jury

Proverbs 25:11

(Pro 25:11 NASB) *Like apples of gold in settings of silver* Is a word spoken in right circumstances.

[fitly spoken] Timely or appropriately spoken.

[apples] Hebrew: **tappuwach** (OT:8598), a fruit of the pome order, as the apple, pear, quince, orange, pomegranate, etc. (*Prov 25:11; Song 2:3,5; 7:8; 8:5; Joel 1:12*).

All these varieties were grown in Palestine and any one of them on a background of carved silver work or in a filigree basket of silver would be beautiful.

[pictures] Hebrew: **maskiyth** (OT:4906), used 6 times.

Translated:

- pictures (*Prov 25:11; Num 33:52*);
- could wish (*Ps 73:7*);
- conceit (*Prov 18:11*);
- image (*Lev 26:1*); and
- imagery (*Ezek 8:12*).

Proverbs 25:11

(Pro 25:11 ISV*) ¶ Like golden apples set in silver is a word spoken at the right time.

(Pro 25:11 KJV+) A word^{H1697} fitly^{H5921 H655} spoken^{H1696} is like apples^{H8598} of gold^{H2091} in pictures^{H4906} of silver.^{H3701}

(Pro 25:11 NASB) *Like apples of gold in settings of silver* Is a word spoken in right circumstances.

(Pro 25:11 NIV) A word aptly spoken is like apples of gold in settings of silver.

Five Kinds of Words

1. **Appropriate words** — words that come naturally, that run smoothly as if upon wheels, that are not forced, and that are without design to hurt are like apples of gold upon carvings of silver (*Prov 25:11*)
2. **Reproving words** — words of a wise reprover to an obedient ear are like the most beautiful and cherished ornaments of fine gold to a refined and beautiful woman (*Prov 25:12*)
3. **Refreshing words** — words of a faithful messenger are as refreshing and satisfying as a drink cooled by the snow in the heat of the harvest labor (*Prov 25:13*)
4. **Vain words** — words of the boaster are as disappointing as clouds without rain (*Prov 25:14*)
5. **Kind words** — by words of kindness, understanding, and longsuffering a judge is persuaded — as easily as a soft answer overcomes obstinacy in others (*Prov 25:15*)

Proverbs 25:12

(Pro 25:12 ISV*) ¶ Like a gold earring and a necklace of pure gold is a wise reprove to a listening ear.

(Pro 25:12 KJV+) As an earring^{H5141} of gold,^{H2091} and an ornament^{H2481} of fine gold,^{H3800} so is a wise^{H2450} reprove^{H3198} upon^{H5921} an obedient^{H8085} ear.^{H241}

(Pro 25:12 NASB) Like an earring of gold and an ornament of fine gold is a wise reprove to a listening ear.

(Pro 25:12 NIV) Like an earring of gold or an ornament of fine gold is a wise man's rebuke to a listening ear.

[earring] Hebrew: **nezem** (OT:5141), a ring for the ear or nose (*Prov 25:12; Gen 24:22,30,47; 35:4; Ex 32:2-3; 35:22; Judg 8:24-26; Job 42:11; Hos 2:13*).

8/10/2013

21

Proverbs 25:14

(Pro 25:14 ISV*) ¶ Like clouds and winds without rain is the man who brags about gifts he never gave.

(Pro 25:14 KJV+) Whoso^{H376} boasteth himself^{H1984} of a false^{H8267} gift^{H4991} is like clouds^{H5387} and wind^{H7307} without^{H369} rain.^{H1653}

(Pro 25:14 NASB) Like clouds and wind without rain is a man who boasts of his gifts falsely.

(Pro 25:14 NIV) Like clouds and wind without rain is a man who boasts of gifts he does not give.

Some men boast of gifts which they never give.

They promise much but deliver nothing (**2 Peter 2:17; Jude 12**).

8/10/2013

23

Proverbs 25:13

(Pro 25:13 ISV*) ¶ Like cold snow during harvest time is a faithful messenger to those who send him; he refreshes his masters.

(Pro 25:13 KJV+) As the cold^{H6793} of snow^{H7950} in the time^{H3117} of harvest,^{H7105} so is a faithful^{H539} messenger^{H6735} to them that send^{H7971} him: for he refresheth^{H7725} the soul^{H5315} of his masters.^{H113}

(Pro 25:13 NASB) Like the cold of snow in the time of harvest is a faithful messenger to those who send him, For he refreshes the soul of his masters.

(Pro 25:13 NIV) Like the coolness of snow at harvest time is a trustworthy messenger to those who send him; he refreshes the spirit of his masters.

[cold of snow] Snow was frequent in Judea. In some places it was stored for future use in caves or holes dug in the ground.

8/10/2013

22

Proverbs 25:15

(Pro 25:15 ISV*) ¶ Through patience a ruler may be persuaded; a gentle word [Lit. *tongue*] can break a bone.

(Pro 25:15 KJV+) By long^{H753} forbearing^{H639} is a prince^{H7101} persuaded,^{H6601} and a soft^{H7390} tongue^{H3956} breaketh^{H7665} the bone.^{H1634}

(Pro 25:15 NASB) By forbearance a ruler may be persuaded, And a soft tongue breaks the bone.

(Pro 25:15 NIV) Through patience a ruler can be persuaded, and a gentle tongue can break a bone.

[prince] Hebrew: **qatsiyn** (OT:7101), a decider, judge, magistrate; one who decides matters (*Prov 25:15; Dan 11:18; Mic 3:1,9*).

Not the word for "prince" in *Prov 14:28; 17:7; 19:6; 25:7*.

[soft tongue breaketh the bone] A soft tongue subdues the most obstinate resistance, or turns away wrath (*Prov 15:1*).

8/10/2013

24

Proverbs 25:16

(Pro 25:16 ISV*) ¶ If you find some honey, eat only what you need. Take too much, and you'll vomit.

(Pro 25:16 KJV+) Hast thou found^{H4672} honey?^{H1706} eat^{H398} so much as is sufficient^{H1767} for thee, lest^{H6435} thou be filled^{H7646} therewith, and vomit^{H6958} it.

(Pro 25:16 NASB) Have you found honey? Eat *only* what you need, That you not have it in excess and vomit it.

(Pro 25:16 NIV) If you find honey, eat just enough— too much of it, and you will vomit.

Question 34. Next, **Prov 26:12**.

[eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it] This teaches moderation in all things of life — in food, work, pleasure, etc.

8/10/2013

25

Proverbs 25:18

(Pro 25:18 ISV*) ¶ A club, a sword, and a sharp arrow — that's what a man is who lies about his neighbor.

(Pro 25:18 KJV+) A man^{H376} that beareth^{H6030} false^{H8267} witness^{H5707} against his neighbour^{H7453} is a maul,^{H4650} and a sword,^{H2719} and a sharp^{H8150} arrow.^{H2671}

(Pro 25:18 NASB) *Like* a club and a sword and a sharp arrow is a man who bears false witness against his neighbor.

(Pro 25:18 NIV) Like a club or a sword or a sharp arrow is the man who gives false testimony against his neighbor.

A liar is like a maul (large wooden hammer or war club, **Jer 51:20; Ezek 9:2; Nah 2:2**), a sword, and a sharp arrow — all weapons of destruction.

Other comparisons of a sharp tongue (**Ps 52:4; 57:4; 64:3; 120:4**)

Other rebukes of false testimony (**Prov 6:19; 12:17; 19:5,9; 21:28**)

8/10/2013

Proverbs 25:19

(Pro 25:19 ISV*) ¶ A bad tooth and an unsteady foot — that's what confidence in an unreliable man is like in a time of trouble.

(Pro 25:19 KJV+) Confidence^{H4009} in an unfaithful man^{H898} in time^{H3117} of trouble^{H6869} is like a broken^{H7465} tooth,^{H8127} and a foot^{H7272} out of joint.^{H4154}

(Pro 25:19 NASB) *Like* a bad tooth and an unsteady foot is confidence in a faithless man in time of trouble.

(Pro 25:19 NIV) Like a bad tooth or a lame foot is reliance on the unfaithful in times of trouble.

A treacherous man is like a broken tooth and a foot out of joint.

8/10/2013

28

Proverbs 25:17

(Pro 25:17 ISV*) ¶ Seldom set foot in your neighbor's home; otherwise, he'll grow weary and hate you.

(Pro 25:17 KJV+) Withdraw^{H3365} thy foot^{H7272} from thy neighbour's^{H7453} house,^{H4480 H1004} lest^{H6435} he be weary^{H7646} of thee, and so hate^{H8130} thee.

(Pro 25:17 NASB) Let your foot rarely be in your neighbor's house, Or he will become weary of you and hate you.

(Pro 25:17 NIV) Seldom set foot in your neighbor's house — too much of you, and he will hate you.

(Pro 25:17 RSV) Let your foot be seldom in your neighbor's house, lest he become weary of you and hate you.

Too much familiarity breeds contempt.

8/10/2013

26

Proverbs 25:20

(Pro 25:20 ISV*) ¶ Taking your coat off when it's cold or pouring vinegar on soda — that's what singing songs does to a heavy heart.

(Pro 25:20 KJV+) As he that taketh away^{H5710} a garment^{H899} in cold^{H7135} weather,^{H3117} and as vinegar^{H2558} upon^{H5921} nitre,^{H5427} so is he that singeth^{H7891} songs^{H7892} to^{H5921} an heavy^{H7451} heart.^{H3820}

(Pro 25:20 NASB) Like one who takes off a garment on a cold day, or like vinegar on soda, is he who sings songs to a troubled heart.

(Pro 25:20 NIV) Like one who takes away a garment on a cold day, or like vinegar poured on soda, is one who sings songs to a heavy heart.

8/10/2013

29

Proverbs 25:20

(Pro 25:20 NASB) Like one who takes off a garment on a cold day, or like vinegar on soda, is he who sings songs to a troubled heart.

As he that lays aside warm clothing in cold weather, caring more for appearance than health; and as vinegar poured upon carbonate of soda produces immediate strong fermentation, so singing to a heavy heart is senseless.

Carbonate of soda was known to the ancients as nitre.

8/10/2013

30

Proverbs 25:21

(Pro 25:21 ISV*) ¶ If your enemy hungers, give him food to eat; and if he thirsts, give him water to drink.

(Pro 25:21 KJV+) If^{H518} thine enemy^{H8130} be hungry,^{H7457} give him bread^{H3899} to eat;^{H398} and if^{H518} he be thirsty,^{H6771} give him water^{H4325} to drink.^{H8248}

(Pro 25:21 NASB) If your enemy is hungry, give him food to eat; And if he is thirsty, give him water to drink;

(Pro 25:21 NIV) If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink.

Quoted in *Rom 12:20*.

Two examples of good for evil:

1. Azariah (*2 Chron 28:12-15*)
2. Elisha (*2 Kings 6:19-23*)

8/10/2013

31

Proverbs 25:22

(Pro 25:22 ISV*) ¶ For you'll be piling burning coals of shame ^[The Heb. lacks of shame] on his head and the LORD will reward you.

(Pro 25:22 KJV+) For^{H3588} thou^{H859} shalt heap^{H2846} coals of fire^{H1513} upon^{H5921} his head,^{H7218} and the LORD^{H3068} shall reward^{H7999} thee.

(Pro 25:22 NASB) For you will heap burning coals on his head, And the LORD will reward you.

(Pro 25:22 NIV) In doing this, you will heap burning coals on his head, and the LORD will reward you.

8/10/2013

32

Proverbs 25:22

(Pro 25:22 NASB) For you will heap burning coals on his head, And the LORD will reward you.

This means to pile up or do one good deed after another for an enemy so as to give him a burning sense of shame for rewarding you evil for good, and to make him feel deep pangs of repentance so that he will make peace and be kind himself (**Rom 12:19-21**).

A deep, true shame is among the first elements of true repentance (**2 Cor 2:7; 7:8-12**).

[and the LORD shall reward thee] If one will return good for evil, the Lord will reward him (**Matt 10:42**).

The motive is the restoration and repentance of the wrong doer, not revenge or retribution for the wronged.

8/10/2013

33

Proverbs 25:23

(Pro 25:23 ISV*) ¶ The north wind brings rain, and a backbiting tongue an angry look.

(Pro 25:23 KJV+) The north^{H6828} wind^{H7307} driveth away^{H2342} rain:^{H1653} so doth an angry^{H2194} countenance^{H6440} a backbiting^{H5643} tongue.^{H3956}

(Pro 25:23 NASB) The north wind brings forth rain, And a backbiting tongue, an angry countenance.

(Pro 25:23 NIV) As a north wind brings rain, so a sly tongue brings angry looks.

The Arabic version reads, "south wind."

This harmonizes with Jesus in **Luke 12:55**.

Regardless of which wind referred to though, it scatters the clouds and drives away rain.

So does an angry countenance cause the backbiting tongue to cease.

8/10/2013

34

Proverbs 25:24

(Pro 25:24 ISV*) ¶ It's better to live in a corner on the roof than in a house with a contentious woman.

(Pro 25:24 KJV+) It is better^{H2896} to dwell^{H3427} in^{H5921} the corner^{H6438} of the housetop,^{H1406} than with a brawling woman^{H4480 H802 H4079} and in a wide^{H2267} house.^{H1004}

(Pro 25:24 NASB) It is better to live in a corner of the roof Than in a house shared with a contentious woman.

(Pro 25:24 NIV) Better to live on a corner of the roof than share a house with a quarrelsome wife.

It is better to dwell in a shed on the flat roof, than with a wrangling woman in a spacious apartment (**Prov 21:9; cp. Prov 19:13; 27:15**).

[better to dwell] Seventeen "Better" Things in Proverbs

8/10/2013

35

Proverbs 25:25

(Pro 25:25 ISV*) ¶ Cold water to someone who is thirsty [Or tired] — that's what good news from a distant land is.

(Pro 25:25 KJV+) As cold^{H7119} waters^{H4325} to^{H5921} a thirsty^{H5889} soul,^{H5315} so is good^{H2896} news^{H8052} from a far country.^{H4480 H776 H4801}

(Pro 25:25 NASB) Like cold water to a weary soul, So is good news from a distant land.

(Pro 25:25 NIV) Like cold water to a weary soul is good news from a distant land.

Good news from home when one is away is as refreshing as cool water to a thirsty soul.

Three examples of good news from afar:

1. Jacob (**Gen 45:25-28**)
2. Jesus Christ (**Matt 3:16-17; 17:5**)
3. Paul (**Col 1:3-4; Eph 1:15; Phil 1**)

8/10/2013

36

Proverbs 25:26

(Pro 25:26 ISV*) ¶ A muddied spring or a polluted well — that's what a righteous person is who compromises with the wicked.

(Pro 25:26 KJV+) A righteous^{H6662} man falling down^{H4131} before^{H6440} the wicked^{H7563} is as a troubled^{H7515} fountain,^{H4599} and a corrupt^{H7843} spring.^{H4726}

(Pro 25:26 NASB) *Like* a trampled spring and a polluted well is a righteous man who gives way before the wicked.

(Pro 25:26 NIV) Like a muddied spring or a polluted well is a righteous man who gives way to the wicked.

A righteous man falling down before the wicked is like a corrupt and poisonous spring of water.

Proverbs 25:28

(Pro 25:28 ISV*) ¶ Like a city with breached walls is a man without self-control.

(Pro 25:28 KJV+) He^{H376} that^{H834} hath no^{H369} rule over^{H4623} his own spirit^{H7307} is like a city^{H5892} that is broken down,^{H6555} and without^{H369} walls.^{H2346}

(Pro 25:28 NASB) *Like* a city that is broken into and without walls is a man who has no control over his spirit.

(Pro 25:28 NIV) Like a city whose walls are broken down is a man who lacks self-control.

He who cannot bridle his passions and emotions is like a ruined city without walls.

Proverbs 25:27

(Pro 25:27 ISV*) ¶ To eat too much honey isn't good; and neither is it honorable to seek one's own glory.

(Pro 25:27 KJV+) It is not^{H3808} good^{H2896} to eat^{H398} much^{H7235} honey:^{H1706} so for men to search^{H2714} their own glory^{H3519} is not glory.^{H3519}

(Pro 25:27 NASB) It is not good to eat much honey, nor is it glory to search out one's own glory.

(Pro 25:27 NIV) It is not good to eat too much honey, nor is it honorable to seek one's own honor.

Like eating too much honey is not good, so is the seeking of one's own glory not good (*Prov 27:2*).