

# The Book of Proverbs

## Chapter 26 *On Fools*

Helpful words about troublesome people in general.

Verses 3 through 12 there is on fools and how to handle them.

Verses 13 through 16 tell what to do about sluggards and what is wrong with lay people.

Verses 17 through 23 concern meddlers and how to handle them.

Then, verse 24 to the end of the chapter is about the loveless -- those who hate.

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## Proverbs 26:1

**(Pro 26:1 ISV\*) ¶ Like snowfall in summer or rain at harvest time, so honor is inappropriate for a fool.**

**(Pro 26:1 KJV+) As snow<sup>H7950</sup> in summer,<sup>H7019</sup> and as rain<sup>H4306</sup> in harvest,<sup>H7105</sup> so<sup>H3651</sup> honour<sup>H3519</sup> is not<sup>H3808</sup> seemly<sup>H5000</sup> for a fool.<sup>H3684</sup>**

**(Pro 26:1 NASB) Like snow in summer and like rain in harvest, So honor is not fitting for a fool.**

**(Pro 26:1 NIV) Like snow in summer or rain in harvest, honor is not fitting for a fool.**

Snow in summer / rain in harvest are as rare as honor to a fool.

According to Jerome rain is an unheard of thing during harvest time in Palestine.

**1Sa 12:17** a thunderstorm appears as a miracle from God.

In ordinary years no rain falls at all from the end of the spring showers to October or November.

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## Proverbs 26:2

**(Pro 26:2 ISV\*) ¶ Like a fluttering sparrow or a swallow in flight, a curse without cause will not alight.**

**(Pro 26:2 KJV+) As the bird<sup>H6833</sup> by wandering,<sup>H5110</sup> as the swallow<sup>H1866</sup> by flying,<sup>H5774</sup> so<sup>H3651</sup> the curse<sup>H7045</sup> causeless<sup>H2600</sup> shall not<sup>H3808</sup> come.<sup>H935</sup>**

**(Pro 26:2 NASB) Like a sparrow in its flitting, like a swallow in its flying, So a curse without cause does not alight.**

**(Pro 26:2 NIV) Like a fluttering sparrow or a darting swallow, an undeserved curse does not come to rest.**

**(Pro 26:2 RSV) Like a sparrow in its flitting, like a swallow in its flying, a curse that is causeless does not alight.**

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## Proverbs 26:2

**(Pro 26:2 NASB) Like a sparrow in its flitting, like a swallow in its flying, So a curse without cause does not alight.**

As the sparrow flies around the house and the swallow migrates to strange countries, so an undeserved curse being pronounced may flutter about the neighborhood for a season and then disappear.

The curse uttered against an innocent person will have no effect. It will return to those who uttered it. If somebody says something nasty about you and it is not true, don't worry about it.

Nobody will believe it. Those who do are not important.

### **Three examples of failing curses:**

1. Balaam's on Israel (**Neh 13:2**)
2. Goliath's on David (**1 Sam 17:43**)
3. Shimei's on David (**2 Sam 16:5,12**)

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## Proverbs 26:3

**(Pro 26:3 ISV\*) ¶ A whip is for the horses, a bridle is for the donkey, a rod is for the back of fools.**

**(Pro 26:3 KJV+) A whip<sup>H7752</sup> for the horse,<sup>H5483</sup> a bridle<sup>H4964</sup> for the ass,<sup>H2543</sup> and a rod<sup>H7626</sup> for the fool's<sup>H3684</sup> back.<sup>H1460</sup>**

**(Pro 26:3 NASB) A whip is for the horse, a bridle for the donkey, And a rod for the back of fools.**

**(Pro 26:3 NIV) A whip for the horse, a halter for the donkey, and a rod for the backs of fools!**

## Proverbs 26:3 Ten Proverbs about Fools

6. As it is folly to bind a stone to the sling if one wants to throw the stone, so it is folly to give honor to a fool (**Prov 26:8**).
7. As a drunkard is insensible to the prick of a thorn, so are fools in uttering parables (**Prov 26:9**).
8. There is no word for "God" in **Prov 26:10** in Hebrew, so "great" could refer either to the great God or a great man.  
If it refers to God it means that He has created all things and will equally reward fools and transgressors according to their works.  
If it refers to a great man it can be rendered, "A master workman forms all things correctly; but he who hires a fool hires a transgressor who will spoil the work."
9. Fools repeat their own folly like a dog returning to his own vomit (**Prov 26:11; 2 Peter 2:20-22**).  
Here it is not that fools merely make the same foolish assertions, but that they fall into the same course of action after brief efforts at improving their own lives.
10. There is more hope for a fool than for men who are wise in their own eyes (**Prov 26:12**).

## Proverbs 26:3 Ten Proverbs about Fools

1. A rod on the back of fools is as suitable as a whip for a horse or a bridle for a donkey (**Prov 26:3**).
2. Do not answer a fool like a fool, lest you be considered one (**Prov 26:4**).
3. Answer a fool wisely to refute his folly and expose his senselessness, lest he be wise in his own eyes (**Prov 26:5**).
4. He who chooses a fool to be his messenger or to transact his business has to suffer the consequences of the fool's misconduct (**Prov 26:6**).  
He experiences a lot of self-devised injury and prevents himself from achieving his goals (**Prov 10:26; 25:18**).
5. **Prov 26:7** is rendered several ways: "as the legs of the lame are not equal, so fools are not capable of uttering parables"; "as the legs of the lame are useless, so are parables in the mouths of fools"; "as a lame man exposes his lameness, so fools expose their folly in expounding parables."

## Proverbs 26:4

**(Pro 26:4 ISV\*) ¶ Don't answer a fool according to his foolishness, or you will be just like him.**

**(Pro 26:4 KJV+) Answer<sup>H6030</sup> not<sup>H408</sup> a fool<sup>H3684</sup> according to his folly,<sup>H200</sup> lest<sup>H6435</sup> thou<sup>H859</sup> also<sup>H1571</sup> be like<sup>H7737</sup> unto him.**

**(Pro 26:4 NASB) Do not answer a fool according to his folly, Or you will also be like him.**

**(Pro 26:4 NIV) Do not answer a fool according to his folly, or you will be like him yourself.**

You cannot reason with a fool, because you would have to reason with him on his own level and this would force you to become a fool yourself.

If you don't answer him according to his folly, he thinks he is as wise as you are.

If you do answer according to his own folly, he thinks you are a fool as he is, so your reasoning is defeated.

The only hope in such a case is the rod of **Prov 26:3**.

## Proverbs 26:5

(Pro 26:5 ISV\*) ¶ Answer a fool according to his foolishness, or he will think himself to be wise.

(Pro 26:5 KJV+) Answer<sup>H6030</sup> a fool<sup>H3684</sup> according to his folly,<sup>H200</sup> lest<sup>H6435</sup> he be<sup>H1961</sup> wise<sup>H2450</sup> in his own conceit.<sup>H5869</sup>

(Pro 26:5 NASB) Answer a fool as his folly *deserves*, That he not be wise in his own eyes.

(Pro 26:5 NIV) Answer a fool according to his folly, or he will be wise in his own eyes.

## Proverbs 26:7

(Pro 26:7 ISV\*) ¶ Useless legs to the lame — that's what a proverb quoted by a fool is.

(Pro 26:7 KJV+) The legs<sup>H7785</sup> of the lame<sup>H4480</sup> <sup>H6455</sup> are not equal:<sup>H1809</sup> so *is* a parable<sup>H4912</sup> in the mouth<sup>H6310</sup> of fools.<sup>H3684</sup>

(Pro 26:7 NASB) *Like* the legs *which* are useless to the lame, So is a proverb in the mouth of fools.

(Pro 26:7 NIV) Like a lame man's legs that hang limp is a proverb in the mouth of a fool.

## Proverbs 26:6

(Pro 26:6 ISV\*) ¶ Whoever sends a message by the hand of a fool cuts off his own <sup>[The Heb. lacks *his own*]</sup> feet and drinks violence.

(Pro 26:6 KJV+) He that sendeth<sup>H7971</sup> a message<sup>H1697</sup> by the hand<sup>H3027</sup> of a fool<sup>H3684</sup> cutteth off<sup>H7096</sup> the feet,<sup>H7272</sup> and drinketh<sup>H8354</sup> damage.<sup>H2555</sup>

(Pro 26:6 NASB) He cuts off *his own* feet *and* drinks violence Who sends a message by the hand of a fool.

(Pro 26:6 NIV) Like cutting off one's feet or drinking violence is the sending of a message by the hand of a fool.

## Proverbs 26:8

(Pro 26:8 ISV\*) ¶ Tying a stone to a sling — that's what giving honor to a fool is.

(Pro 26:8 KJV+) As he that bindeth<sup>H6887</sup> a stone<sup>H68</sup> in a sling,<sup>H4773</sup> so<sup>H3651</sup> *is* he that giveth<sup>H5414</sup> honour<sup>H3519</sup> to a fool.<sup>H3684</sup>

(Pro 26:8 NASB) Like one who binds a stone in a sling, So is he who gives honor to a fool.

(Pro 26:8 NIV) Like tying a stone in a sling is the giving of honor to a fool.

## Proverbs 26:9

(Pro 26:9 ISV\*) ¶ A thorn in the hand of a drunkard — that's what a proverb quoted by a fool is.

(Pro 26:9 KJV+) As a thorn<sup>H2336</sup> goeth up<sup>H5927</sup> into the hand<sup>H3027</sup> of a drunkard,<sup>H7910</sup> so is a parable<sup>H4912</sup> in the mouth<sup>H6310</sup> of fools.<sup>H3684</sup>

(Pro 26:9 NASB) *Like* a thorn *which* falls into the hand of a drunkard, So is a proverb in the mouth of fools.

(Pro 26:9 NIV) Like a thornbush in a drunkard's hand is a proverb in the mouth of a fool.

## Proverbs 26:11

(Pro 26:11 ISV\*) ¶ A dog that returns to its vomit is like a fool who reverts to his folly.

(Pro 26:11 KJV+) As a dog<sup>H3611</sup> returneth<sup>H7725</sup> to<sup>H5921</sup> his vomit,<sup>H6892</sup> so a fool<sup>H3684</sup> returneth<sup>H8138</sup> to his folly.<sup>H200</sup>

(Pro 26:11 NASB) Like a dog that returns to its vomit is a fool who repeats his folly.

(Pro 26:11 NIV) As a dog returns to its vomit, so a fool repeats his folly.

This verse is quoted in **2 Peter 2:22** where it refers to backsliders going back into sin.

## Proverbs 26:10

(Pro 26:10 ISV\*) ¶ An archer who shoots at anyone — is like someone who hires a fool or anyone who passes by.

(Pro 26:10 KJV+) The great<sup>H7227</sup> God that formed<sup>H2342</sup> all<sup>H3605</sup> things both rewardeth<sup>H7936</sup> the fool,<sup>H3684</sup> and rewardeth<sup>H7936</sup> transgressors.<sup>H5674</sup>

(Pro 26:10 NASB) *Like* an archer who wounds everyone, So is he who hires a fool or who hires those who pass by.

(Pro 26:10 NIV) Like an archer who wounds at random is he who hires a fool or any passer-by.

## Twelve Examples of Returning to Sin

1. Aaron and Israel (**Deut 32:16-18; Ex 32:32-33; 1 Cor 10:1-11; Jude 5**)
2. Nadab and Abihu (**Lev 10**)
3. Korah and company (**Num 16**)
4. King Saul (**1 Sam 10:13-24; 16:12-23; 1 Chron 10:13-14**)
5. Many disciples of Jesus (**John 6:66**)
6. David (**2 Sam 11-12; Ps 51**)
7. Judas (**Ps 41:9; 55:12-14; 69:25-28; 109:8; Matt 26:24; John 13:18; Acts 1**)
8. Ananias and Sapphira (**Acts 5:1-14**)
9. Many Galatians (**Gal 1:6-9; 5:4; 6:7-8**)
10. Many early Christians (**1Ti 1:19-20; 5:8-20; 6; 2Ti 2:18-21**)
11. Demas (**2 Tim 4:10**)
12. Whole churches (**Rev 2-3**)

## Proverbs 26:12

(Pro 26:12 ISV\*) ¶ Do you see a man who is wise in his own opinion? There's more hope for a fool than for him.

(Pro 26:12 KJV+) Seest<sup>H7200</sup> thou a man<sup>H376</sup> wise<sup>H2450</sup> in his own conceit?<sup>H5869</sup> *there is more hope*<sup>H8615</sup> of a fool<sup>H3684</sup> than of<sup>H4480</sup> him.

(Pro 26:12 NASB) Do you see a man wise in his own eyes? There is more hope for a fool than for him.

(Pro 26:12 NIV) Do you see a man wise in his own eyes? There is more hope for a fool than for him.

Question 35. Next, **Prov 26:19**.

This is a lesson on self-conceit, self-importance, and self-exaltation.

Man should never overestimate himself for it closes the gate to real wisdom which gives a true evaluation of self (**Prov 19:20**).

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## Proverbs 26:13 *On Laziness*

(Pro 26:13 ISV\*) ¶ The lazy person claims, "There is a lion in the road! There's a lion in the streets!"

(Pro 26:13 KJV+) The slothful<sup>H6102</sup> man saith,<sup>H559</sup> *There is a lion*<sup>H7826</sup> in the way;<sup>H1870</sup> a lion<sup>H738</sup> is in<sup>H996</sup> the streets.<sup>H7339</sup>

(Pro 26:13 NASB) The sluggard says, "There is a lion in the road! A lion is in the open square!"

(Pro 26:13 NIV) The sluggard says, "There is a lion in the road, a fierce lion roaming the streets!"

**Prov 26:13-16** give four proverbs against laziness.

**Prov 26:13** is almost identical with **Prov 22:13**.

The lazy man uses this as an excuse for his laziness, that there is a lion in the street so he must stay inside or be killed.

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## Proverbs 26:14

(Pro 26:14 ISV\*) ¶ The door turns on its hinges — as does the lazy person on his bed.

(Pro 26:14 KJV+) As the door<sup>H1817</sup> turneth<sup>H5437</sup> upon<sup>H5921</sup> his hinges,<sup>H6735</sup> so *doth* the slothful<sup>H6102</sup> upon<sup>H5921</sup> his bed.<sup>H4296</sup>

(Pro 26:14 NASB) As the door turns on its hinges, So does the sluggard on his bed.

(Pro 26:14 NIV) As a door turns on its hinges, so a sluggard turns on his bed.

As the door stays on its hinges and never goes any place, so the lazy man never moves from his bed to fill a useful place in life (**Prov 6:10; 24:33**).

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## Proverbs 26:15

(Pro 26:15 ISV\*) ¶ The lazy person buries his hand in the dish, but he's too tired to bring it to his mouth again.

(Pro 26:15 KJV+) The slothful<sup>H6102</sup> hideth<sup>H2934</sup> his hand<sup>H3027</sup> in his bosom;<sup>H6747</sup> it grieveth<sup>H3811</sup> him to bring it again<sup>H7725</sup> to<sup>H4113</sup> his mouth.<sup>H6310</sup>

(Pro 26:15 NASB) The sluggard buries his hand in the dish; He is weary of bringing it to his mouth again.

(Pro 26:15 NIV) The sluggard buries his hand in the dish; he is too lazy to bring it back to his mouth.

The lazy man puts his hand in his bosom, or in the dish, and he is too lazy to lift it to his mouth to eat (**Prov 19:24**).

In both these proverbs the idea is eating from a dish, not the bosom. **Prov 12:27; 19:24**.

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## Proverbs 26:16

(Pro 26:16 ISV\*) ¶ The lazy person is wiser in his own opinion than seven men who can give an appropriate response.

(Pro 26:16 KJV+) The sluggard<sup>H6102</sup> *is* wiser<sup>H2450</sup> in his own conceit<sup>H5869</sup> than seven<sup>H4480 H7651</sup> men that can render<sup>H7725</sup> a reason.<sup>H2940</sup>

(Pro 26:16 NASB) The sluggard is wiser in his own eyes Than seven men who can give a discreet answer.

(Pro 26:16 NIV) The sluggard is wiser in his own eyes than seven men who answer discreetly.

A lazy man is more self-conceited and wise in his own eyes than seven reputable wise men who can truly solve problems.

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## Proverbs 26:18

(Pro 26:18 ISV\*) ¶ Like the maniac who shoots fiery darts and deadly arrows —

(Pro 26:18 KJV+) As a mad<sup>H3856</sup> *man* who casteth<sup>H3384</sup> firebrands,<sup>H2131</sup> arrows,<sup>H2671</sup> and death,<sup>H4194</sup>

(Pro 26:18 NASB) Like a madman who throws Firebrands, arrows and death,

(Pro 26:18 NIV) Like a madman shooting firebrands or deadly arrows

The man who deceives his neighbor, slandering him while pretending to do so in jest, is like an insane man casting fiery darts, arrows, and death (**Prov 26:18-19**).

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## Proverbs 26:17

(Pro 26:17 ISV\*) ¶ Picking up a dog by the ears — that's what someone is like who [Lit. who, as he is passing by,] meddles in another's fight.

(Pro 26:17 KJV+) He that passeth by,<sup>H5674</sup> *and* meddleth<sup>H5674</sup> with<sup>H5921</sup> strife<sup>H7379</sup> *belonging* not<sup>H3808</sup> to him, *is like* one that taketh<sup>H2388</sup> a dog<sup>H3611</sup> by the ears.<sup>H241</sup>

(Pro 26:17 NASB) *Like* one who takes a dog by the ears *is* he who passes by *and* meddles with strife not belonging to him.

(Pro 26:17 NIV) Like one who seizes a dog by the ears is a passer-by who meddles in a quarrel not his own.

A stranger who delights in strife and willful provocation and who enters into strife that does not concern him is like one who takes a dog by the ears.

He gets into trouble with all people through his meddling.

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## Proverbs 26:19

(Pro 26:19 ISV\*) ¶ that's what someone is like who lies to his neighbor and then says, "I was joking, wasn't I?"

(Pro 26:19 KJV+) So<sup>H3651</sup> *is* the man<sup>H376</sup> *that* deceiveth<sup>H7411 (H853)</sup> his neighbour,<sup>H7453</sup> and saith,<sup>H559</sup> Am not<sup>H3808</sup> I<sup>H589</sup> in sport?<sup>H7832</sup>

(Pro 26:19 NASB) So is the man who deceives his neighbor, And says, "Was I not joking?"

(Pro 26:19 NIV) is a man who deceives his neighbor and says, "I was only joking!"

Question 36. Next, **Prov 27:4**.

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## Proverbs 26:20 *On Gossip and Backbiting*

(Pro 26:20 ISV\*) ¶ Without wood, the fire goes out.  
Without a gossip, contention stops.

(Pro 26:20 KJV+) Where no<sup>H657</sup> wood<sup>H6086</sup> is, *there* the fire<sup>H784</sup> goeth out:<sup>H3518</sup> so where *there is* no<sup>H369</sup> talebearer,<sup>H5372</sup> the strife<sup>H4066</sup> ceaseth.<sup>H8367</sup>

(Pro 26:20 NASB) For lack of wood the fire goes out, And where there is no whisperer, contention quiets down.

(Pro 26:20 NIV) Without wood a fire goes out; without gossip a quarrel dies down.

## Proverbs 26:20

(Pro 26:20 NASB) For lack of wood the fire goes out, And where there is no whisperer, contention quiets down.

It is as impossible for strife to begin and continue where there is no talebearer as it is for a fire to be kindled and kept going where there is no fuel.

The talebearer and those who listen to his gossip are the agents of strife.

If no man receives a slander it will automatically die.

Hence, the receiver is as guilty as the talebearer.

## Proverbs 26:21

(Pro 26:21 ISV\*) ¶ Charcoal is to hot coals as wood is to fire; so also a quarrelsome man fuels strife.

(Pro 26:21 KJV+) As coals<sup>H6352</sup> are to burning coals,<sup>H1513</sup> and wood<sup>H6086</sup> to fire;<sup>H784</sup> so is a contentious<sup>H4079</sup> man<sup>H376</sup> to kindle<sup>H2787</sup> strife.<sup>H7379</sup>

(Pro 26:21 NASB) Like charcoal to hot embers and wood to fire, So is a contentious man to kindle strife.

(Pro 26:21 NIV) As charcoal to embers and as wood to fire, so is a quarrelsome man for kindling strife.

It is as impossible for contention to start where there is no contentious person as it is for fire to start and continue without coals of fire and fuel.

## Proverbs 26:22

(Pro 26:22 ISV\*) ¶ The words of a gossip are like delicate morsels; they sink down deep within.

(Pro 26:22 KJV+) The words<sup>H1697</sup> of a talebearer<sup>H5372</sup> are as wounds,<sup>H3859</sup> and they<sup>H1992</sup> go down<sup>H3381</sup> into the innermost parts<sup>H2315</sup> of the belly.<sup>H990</sup>

(Pro 26:22 NASB) The words of a whisperer are like dainty morsels, And they go down into the innermost parts of the body.

(Pro 26:22 NIV) The words of a gossip are like choice morsels; they go down to a man's inmost parts.

The words of a slanderer are like poison to dainty morsels which are quickly swallowed but cause destruction to those who receive them (*Prov 18:8*).



## Proverbs 26:23

(Pro 26:23 ISV\*) ¶ A clay vessel plated with a thin veneer of silver — that's what smooth <sup>[So LXX; MT reads *burning*]</sup> lips with a wicked heart are.

(Pro 26:23 KJV+) Burning<sup>H1814</sup> lips<sup>H8193</sup> and a wicked<sup>H7451</sup> heart<sup>H3820</sup> are like a potsherd<sup>H2789</sup> covered<sup>H6823</sup> with silver<sup>H3701</sup> dross.<sup>H5509</sup>

(Pro 26:23 NASB) Like an earthen vessel overlaid with silver dross Are burning lips and a wicked heart.

(Pro 26:23 NIV) Like a coating of glaze over earthenware are fervent lips with an evil heart.

Great professions of friendship and warm kisses with a wicked heart are like a piece of broken pottery covered over with the dross of silver.

As such they demonstrate hypocrisy and are without moral worth, but with a pure heart they demonstrate true love.

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## Proverbs 26:24

(Pro 26:24 ISV\*) ¶ Someone who hates hides behind his words, harboring deceit within himself.

(Pro 26:24 KJV+) He that hateth<sup>H8130</sup> dissembleth<sup>H5234</sup> with his lips,<sup>H8193</sup> and layeth up<sup>H7896</sup> deceit<sup>H4820</sup> within<sup>H7130</sup> him;

(Pro 26:24 NASB) He who hates disguises *it* with his lips, But he lays up deceit in his heart.

(Pro 26:24 NIV) A malicious man disguises himself with his lips, but in his heart he harbors deceit.

The man who hates pretends no harm with his lips, but plots deceitful and destructive acts in his heart.

He will be exposed before all men (*Prov 26:24-26*).

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## Proverbs 26:25

(Pro 26:25 ISV\*) ¶ Though he speaks graciously, don't believe him, for there are seven detestable things in his heart.

(Pro 26:25 KJV+) When<sup>H3588</sup> he speaketh<sup>H6963</sup> fair,<sup>H2603</sup> believe<sup>H539</sup> him not:<sup>H408</sup> for<sup>H3588</sup> there are seven<sup>H7651</sup> abominations<sup>H8441</sup> in his heart.<sup>H3820</sup>

(Pro 26:25 NASB) When he speaks graciously, do not believe him, For there are seven abominations in his heart.

(Pro 26:25 NIV) Though his speech is charming, do not believe him, for seven abominations fill his heart.

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## Proverbs 26:26

(Pro 26:26 ISV\*) ¶ Though malice disguises itself with deception, its evil will be exposed publicly.

(Pro 26:26 KJV+) Whose hatred<sup>H8135</sup> is covered<sup>H3680</sup> by deceit,<sup>H4860</sup> his wickedness<sup>H7451</sup> shall be shewed<sup>H1540</sup> before the whole congregation.<sup>H6951</sup>

(Pro 26:26 NASB) Though his hatred covers itself with guile, His wickedness will be revealed before the assembly.

(Pro 26:26 NIV) His malice may be concealed by deception, but his wickedness will be exposed in the assembly.

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## Proverbs 26:27

(Pro 26:27 ISV\*) ¶ Whoever digs a pit will fall into it, and the stone will come back on whoever starts it rolling.

(Pro 26:27 KJV+) Whoso diggeth<sup>H3738</sup> a pit<sup>H7845</sup> shall fall<sup>H5307</sup> therein: and he that rolleth<sup>H1556</sup> a stone,<sup>H68</sup> it will return<sup>H7725</sup> upon<sup>H413</sup> him.

(Pro 26:27 NASB) He who digs a pit will fall into it, And he who rolls a stone, it will come back on him.

(Pro 26:27 NIV) If a man digs a pit, he will fall into it; if a man rolls a stone, it will roll back on him.

## Proverbs 26:28

(Pro 26:28 ISV\*) ¶ A lying tongue hates its victims, and a flattering mouth causes ruin.

(Pro 26:28 KJV+) A lying<sup>H8267</sup> tongue<sup>H3956</sup> hateth<sup>H8130</sup> those that are afflicted<sup>H1790</sup> by it; and a flattering<sup>H2509</sup> mouth<sup>H6310</sup> worketh<sup>H6213</sup> ruin.<sup>H4072</sup>

(Pro 26:28 NASB) A lying tongue hates those it crushes, And a flattering mouth works ruin.

(Pro 26:28 NIV) A lying tongue hates those it hurts, and a flattering mouth works ruin.

## Proverbs 26:27

(Pro 26:27 NASB) He who digs a pit will fall into it, And he who rolls a stone, it will come back on him.

### Five examples of falling into one's own pit:

1. Jacob (*Gen 27:14 with Gen 37:31-32*)
2. Saul (*1 Sam 18:11-26:2 with 1 Sam 31*)
3. David (*2 Sam 11:14-15 with 2 Sam 12:10*)
4. Haman (*Est 7:10*)
5. Accusers of Daniel (*Dan 6:4-24*)

[it will return upon him] *Ps 7:15; 9:16; Eccl 10:8.*

## Proverbs 26:28

(Pro 26:28 NASB) A lying tongue hates those it crushes, And a flattering mouth works ruin.

A lying tongue hates those who are afflicted by it.

He that injures another hates him in proportion to the injury he has done him.

The one who does the wrong seldom if ever feels kindly toward those he has hurt.

The debtor cannot bear the sight of a creditor, nor a robber those whom he has robbed. Only in Christ is this law broken.