

Key Words used in Proverbs

That are marked with Strong's Ref. Numbers in the text of this series of studies on Proverbs.

Wisdom and Understanding

[Ref. 995] “*Biyn*” – referring to discernment, to stand aside, to be separate from [as a result to be able to make a sound judgement on a matter, without personal emotional influence].

[Ref. 2451] “*Chokmâh*” – skilfulness [of a workman] dexterity, to be able to use the knowledge we have acquired [as a result to be able to rule well, ourselves and other people].

[Ref. 1847] “*Da'ath*” – cunning, awareness, understanding, to attend, to turn our mind to [i.e. use our mind, not be unthinking or day-dreaming], prudent [careful of consequences], foreseeing the outcome, ability to teach.

[Ref. 7918] “*Sâkal*” – to be circumspect, hence intelligent, to attend, to turn our mind to [i.e. use our mind, not be unthinking or day-dreaming] prudent [careful of consequences].

[Ref. 6195] “*Ormâh*” – be prudent – craftiness [in good or bad sense], to be aware, to have a stratagem.

[Ref. 8454] “*Tûshyâr*” – to substantiate support and by implication ability – sound working enterprise.

[Ref. 3820] “*Leb*” – the heart – the driving force of our live – the centre of our feelings and intellect, our understanding.

[Ref. 6098] “*Êtsâh*” – advice, plan, purpose, prudence.

Instruction, Discipline and Law

[Ref. 4148] “*Mûwcâr*” – reproof, warning, chastisement, rebuke.

[Ref. 8451] “*Tôrâh*” – statutes and precepts to point out the right way to live our lives.

[Ref. 8433] “*Tôwkachath*” – reasoning, correction, argument, reproof.

[Ref. 7725] “*Shûwb*” – to turn back, reconsider our attitudes and actions.

Foolishness

[Ref. 191] “*Ëvîyl*” – meaning perverse, persistently acting in a silly manner.

[Ref. 3684] “*Kecîyl*” – from a root word that means fat. In modern language, “*thick headed*”, not taking life seriously.

[Ref. 5036] “*Nâbâl*” – impious, ungodly, abandoned wickedness.

[Ref. 5530] “*Câkâl*” – sottish, acting like a drunk person, not fully in control of their actions.

[Ref. 6612] “*Pethîy*” – silly, seducible, foolish.

Sin, Wicked or Evil

[Ref. 2154] “*Zammâh*” – to plan, devise or imagine evil, to plot or think evil, especially sex sins.

[Ref. 2398] “*Châtâ*” – to miss the mark – to come short of what is desirable – not necessarily wilful – refers to an act, thought, word or deed not a general condition.

[Ref. 7451] “*Ra*” – wicked, injurious, a nature that breaks up all that is good and desirable – injurious to all other people, good for nothing, worthless. [Depicts the complete mind and purpose of Satan].

[Ref. 7563] “*Rasha*” – wickedness in the sense of the restless activity of a fallen nature, lawlessness.

[Ref. 205] “*Aven*” – bad conduct flowing from wrong desires – literally to pant after, usually in vain – influenced by the power of something we idolise – the product of misdirected toil – acts as a midwife to vanity [**Job 15:35**].

[Ref. 7489] “*Ra’a*” – prime root of “*Ra*” with similar meaning.

[Ref. 6584] “*Pasha*” – revolt – to break away from just authority – apostatize [to forsake one’s principles, faith or party] – rebel, offend, quarrel.

[Ref. 817] “*Asham*” – to sin through error, ignorance but when shown, if we repent God will accept us and forgive.

[Ref. 4209] “*Mezimmâh*” – lewdness, evil planning, wicked devices.

[Ref. 1100] “*Belÿmâh*” – worthless – destructive wickedness – ungodly, destroying relationships.

[Ref. 4878] “*Meshûwbâh*” – back sliding, apostasy, turning away.