

# Reward Versus Punishment In Proverbs

Intro: At creation God established a general principle for all time.

## I. SOWING AND REAPING

### A. Biologically it is the Law of Biogenesis

1. Biogenesis means life beginnings.
2. It is seen in Genesis 1 that everything would produce “after their kind.”
3. When 2 animals cohabit, their offspring will be what they are.
4. 2 monkeys will not produce a giraffe or a human, they will produce another monkey.
5. Watermelon seed will not produce corn or peaches or anything other than a watermelon.

### B. The Holy Spirit often uses this principle in the form of sowing and reaping.

1. Gal. 6:7-8 “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”
2. Whatever seed a person sows that is the type of seed he will reap.
3. Paul here applies it to the way a person lives.
  - a. When man lives according to God’s Word, he will receive the blessings of God.
  - b. When a man lives contrary to the Scriptures, he will reap corruption.

### C. Solomon uses this principle in Proverbs.

1. Pro. 26:10 “The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.”
2. Pro. 11:18 “The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.”

### D. Proverbs is a poetical book.

1. Biblical poetry is parallelism (sometimes called thought-rhyme).
2. There are 2 basic types that affect our study.
  - a. Synonymous: 2 lines say the same thing in different words.
  - b. Antithetic: 2 lines give the opposite thoughts or contrast each other.
3. In discussing reward and punishment, Solomon often uses these types of parallelism
  - a. He uses Antithetic more than Synonymous.
  - b. Pro. 2:21-22 “For the upright shall dwell in the land, and the perfect shall remain in it. <sup>22</sup>But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.”
    - (1) “Dwell in the land” and “cut off from the earth” are saying the same thing from an opposite standpoint.
    - (2) Thus, what we see is that whatever blessings the righteous receive, the wicked will not receive them.

### E. There are 2 different aspect of both reward and punishment.

1. Earthly or temporal rewards and punishments
2. Eternal reward and punishment.

## II. TWO CLASSES

### A. There are only 2 classes of people in the world.

**B. Examples from the beginning of time.**

1. Adam and Eve.
  - a. They first lived according to God's commands.
  - b. They turned from doing God's will to do Satan's bidding.
  - c. Prior to sin, they had fellowship with God, after sinning that fellowship was broken and they were separated from Him.
2. Cain and Able.
  - a. Able offered an acceptable sacrifice to God.
  - b. Cain did not offer acceptable sacrifice to God.
  - c. God said to Cain; Gen. 4:7 "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him."
  - d. Instead of doing well, Cain sinned and murdered his brother.
3. These two classes could be illustrated all through the history of man.

**C. Christ summation:**

1. Mat. 12:30 "He that is not with me is against me; and he that gathereth not with me scattereth abroad."
  - a. Those who are with God and Christ.
  - b. Those who ware against God and Christ.
2. There are various terms which describe each class.
  - a. Those with God: good, righteous, just, wise, upright, holy, faithful, trust in the Lord, and those who fear God.
  - b. Those against God: wicked, evil, unrighteous, unjust, sinners, transgressors, fool, froward, backslider, workers of iniquity, proud in heart, scorers, and sows iniquity.
3. Sometimes instead of describing the person, the action which places him in a particular category is described.

**III. PUNISHMENT OF THE WICKED****A. Those who do not live according to God's Word will be punished.**

1. Adam and Eve
  - a. Gen. 2:17 "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."
  - b. By eating of the tree of the knowledge of good and evil, they died.
    - (1) Spiritually
      - (a) They were separated from God.
      - (b) Death is separation; Jam. 2:26 "For as the body without the spirit is dead, so faith without works is dead also."
    - (2) Physically: they no longer had access to the tree of life.
2. Cain
  - a. God did not have respect (He turned away from) for his offering
  - b. Cain murdered Able and God punished him.
  - c. Gen. 4:11-16 "And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; <sup>12</sup>When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. <sup>13</sup>And Cain said unto the LORD, My punishment *is* greater than I can bear. <sup>14</sup>Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me. <sup>15</sup>And the LORD said unto him, Therefore whosoever slayeth

Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. <sup>16</sup>And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.”

3. Man’s entire history is when man sins, punishment follows (the principle of sowing and reaping).

**B. Solomon uses this principle throughout Proverbs.**

1. Often he does not give details of the punishment just that punishment will come.
2. The use of “not be unpunished”
  - a. the wicked; Pro. 11:21 “*Though hand join in hand*, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.”
  - b. proud in heart; Pro. 16:5 “Every one *that is* proud in heart *is* an abomination to the LORD: *though hand join in hand*, he shall not be unpunished.”
  - c. one who is glad at calamities; Pro. 17:5 “Whoso mocketh the poor reproacheth his Maker: *and he that is glad at calamities shall not be unpunished.*”
  - d. a false witness; Pro. 19:5, 9 “A false witness shall not be unpunished, and *he that speaketh lies shall not escape....*<sup>9</sup>A false witness shall not be unpunished, and *he that speaketh lies shall perish.*”

**C. Those who are wicked.**

1. *Wicked* is one who is guilty of sin whether it be against God or man.
2. They will be cut off from the earth
  - a. Pro. 2:22 “But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.”
  - b. Not inhabit the earth; Pro. 10:30 “The righteous shall never be removed: but the wicked shall not inhabit the earth.”
3. Cursed by Jehovah
  - a. Pro. 3:33 “The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.”
  - b. *Cursed* is “the content of what is spoken to injure another.”
  - c. God would be speaking to the wicked’s injury, whether physically or eternally.
4. Calamity will come upon him.
  - a. Pro. 6:15 “Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.”
  - b. *Calamity* is defined as distress, burden, or disaster.
5. Wickedness in Proverbs 10.
  - a. Delitzsch says there are “a series of proverbs which place possessions and goods under a moral-religious point of view.”
  - b. He will profit nothing; Pro. 10:2 “Treasures of wickedness profit nothing: but righteousness delivereth from death.”
  - c. God will cast away his substance
    - (1) Pro. 10:3 “The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.”
    - (2) Delitzsch says of this phrase “The desire of the wicked He does not suffer to be accomplished; it may appear for a long time as if that which was aimed at was realized, but in the end God pushes it back, so that it remains at a distance, because contrary to Him.”
  - d. Violence covers their mouth
    - (1) Pro. 10:6 “Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.”

- (2) Matthew Henry says this means, “Their mouths shall be stopped with shame for the violence which they have done; they shall not have a word to say in excuse for themselves (Job 5:16); their breath shall be stopped with the violence that shall be done to them, when their violent dealings shall return on their heads, shall be returned to their teeth.”
- e. Their name shall rot
- (1) Pro. 10:7 “The memory of the just *is* blessed: but the name of the wicked shall rot.”
- (2) Think of some of the loathsome names of the past (Judas, Benedict Arnold, Hitler, etc.).
- f. Their fruit is to sin
- (1) Pro. 10:16 “The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.”
- (2) It ruins his life and produces sin with its wages of death
- (a) Rom. 6:23 “For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.”
- (b) Jam. 1:15 “Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”
- g. Fear comes upon him
- (1) Pro. 10:24 “The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.”
- (2) Clarke writes, “The wicked is full of fears and alarms; and all that he has dreaded and more than he has dreaded, shall come upon him.”
- (3) Consider a man who commits a crime with the fear of being caught.
- (4) This shows that not only fear comes upon him but even worse ones will occur.
- h. They are like the whirlwind that passes
- (1) Pro. 10:25 “As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.”
- (2) This can mean that as a tornado sweeps away everything in its path the wicked likewise will be swept away.
- (3) It can mean that as a tornado is here but then dissipates and is gone so the wicked will soon cease to exist and all will be quiet; Pro. 12:7 “The wicked are overthrown, and *are* not: but the house of the righteous shall stand.”
- i. His years shortened
- (1) Pro. 10:27 “The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.”
- (2) Their lifestyle is not conducive to a long life.
- (3) Pro. 10:28 “The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.”
6. Their expectation is wrath; Pro. 11:23 “The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.”
7. They will be overthrown; Pro. 12:7 “The wicked are overthrown, and *are* not: but the house of the righteous shall stand.”

8. Their house will be overthrown by God
  - a. Pro. 14:11 “The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.”
  - b. Pro. 21:12 “The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.”
9. Their lamp will be put out; Pro. 13:9 “The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.”
10. They will be driven away; Pro. 14:32 “The wicked is driven away in his wickedness: but the righteous hath hope in his death.”
11. Their revenues will be trouble; Pro. 15:6 “In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.”
12. God made the wicked for the day of evil
  - a. Pro. 16:4 “The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.”
  - b. God did not create man wicked, but when man chooses to live wickedly, God will punish him eternally.
13. When the wicked come, contempt comes; Pro. 18:3 “When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.”
14. They will fall into mischief; Pro. 24:16 “For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.”
15. The righteous will see them fall; Pro. 29:16 “When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.”
16. Their lamp will fall out; Pro. 13:9 “The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.”
17. Their candle will be put out; Pro. 24:20 “For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.”

**D. Iniquity**

1. Destruction will come upon the workers of iniquity; Pro. 10:29 “The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.”
2. Those who sow iniquity; Pro. 22:8 “He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.”
  - a. Reap vanity
  - b. Fail (footnote says they will be consumed).

**E. Those who are evil.**

1. Those who pursue evil do so to their own death; Pro. 11:19 “As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.”
2. They have no reward; Pro 24:20 “For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.”
3. Evil man who seeks rebellion, a cruel messenger will be sent against him; Pro. 17:11 “An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.”
4. His evil will be a snare; Pro. 29:6 “In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.”

**F. Way of the transgressor is hard; Pro. 13:15** “Good understanding giveth favour: but the way of transgressors *is* hard.”**G. Pro. 13:21** “Evil pursueth sinners: but to the righteous good shall be repayed.”**H. The perverse man will fall at once; Pro. 28:18** “Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.”**I. The one who rewards evil for good**

1. Evil will not depart from his house; Pro. 17:13 “Whoso rewardeth evil for good, evil shall not depart from his house.”

2. God will continue to bring calamity upon him and his posterity.
- J. Fools**
1. Shame; Pro. 3:35 “The wise shall inherit glory: but shame shall be the promotion of fools.”
  2. Stripes; Pro. 19:29 “Judgments are prepared for scorers, and stripes for the back of fools.”
  3. Remain in the congregation of the dead; Pro. 21:16 “The man that wandereth out of the way of understanding shall remain in the congregation of the dead.”
- K. The proud are an abomination to God; Pro. 16:5** “Every one *that is* proud in heart is an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.”
- L. Pro. 19:29** “Judgments are prepared for scorers, and stripes for the back of fools.”
- M. Reproach comes upon the ignominy**
1. Pro. 18:3 “When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.”
  2. Swanson says of ignominy, “shame, disgrace, i.e., a state of dishonor and ignominy (infamy) and so have low status and public disgrace, with associated feelings of shame.”
- N. Those who speak lies**
1. Will not escape; Pro. 19:5 “A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.”
  2. Will perish; Pro. 19:9 “A false witness shall not be unpunished, and *he that* speaketh lies shall perish.”
- O. Those given to change**
1. Pro. 24:21-22 “My son, fear thou the LORD and the king: *and* meddle not with them that are given to change: <sup>22</sup>For their calamity shall rise suddenly; and who knoweth the ruin of them both?”
  2. Those who try to change the Lord’s church today should take note.
- P. Practical observations:**
1. Pro. 26:27 “Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.”
    - a. One who digs a pit will fall into it; Pro. 28:10 “Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.”
    - b. One who rolls a stone will have it return upon him
  2. Hurrying to be rich will cause one not to be innocent (unpunished—ASV); Pro 28 20 “A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.”
- Q. Punishment will come upon those who do not live according to God’s Word.**
1. It might be he is punished in this world (having evil come upon him in some way).
  2. It will be that he will suffer eternal punishment.

#### IV. REWARD OF THE RIGHTEOUS

- A. Those who live according to God’s Word will be rewarded.**
1. Cain
    - a. When he sinned in his offering, God sets forth punishment but also reward for doing well.
    - b. Gen. 4:7 “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.”
  2. Solomon knew the need for both aspects: reward and punishment.
    - a. If there is only punishment, then there is no real motivation to live for God.
    - b. Man needs reward.
    - c. Solomon sets forth reward for the righteous.

**B. Righteous.**

1. Those who are righteous.
  - a. 1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”
  - b. Righteousness is defined
    - (1) God’s commands; Psa. 119:172 “My tongue shall speak of thy word: for all thy commandments *are* righteousness.”
    - (2) the gospel; Rom. 1:16-17 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. <sup>17</sup>For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”
  - c. Thus, the one who does or obeys the gospel or God’s commands is the man who is righteous.
2. Will be delivered from death; Pro. 10:2 “Treasures of wickedness profit nothing: but righteousness delivereth from death.”
3. In its pathway is no death; Pro. 12:28 “In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.”
4. They tend to life
  - a. Pro. 10:16 “The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.”
  - b. Pro. 11:19 “As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.”
  - c. They are living a life that is conducive to long life.
  - d. But a spiritual application is also seen.
    - (1) Pro. 14:32 “The wicked is driven away in his wickedness: but the righteous hath hope in his death.”
    - (2) He has lived in such a way as to obtain eternal life with God.
5. Righteousness in Proverbs 10, plus other terms.
  - a. Not suffer famish
    - (1) Pro. 10:3 “The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.”
    - (2) God feeds his soul spiritually.
    - (3) God will also provide physical food for him.
  - b. They are blessed
    - (1) Pro. 10:6 “Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.”
    - (2) Their memory is blessed; Pro. 10:7 “The memory of the just *is* blessed: but the name of the wicked shall rot.”
    - (3) Their habitation is blessed; Pro. 3:33 “The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.”
    - (4) He will abound with blessings; Pro. 28:20 “A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.”
    - (5) *Blessed* is to be in a right relationship with God and thus receive the benefits God gives to His children.
  - c. It tends to life
    - (1) Pro. 10:16 “The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.”
    - (2) The abundant life now and eternal life with God.
  - d. It makes one rich
    - (1) Pro. 10:22 “The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.”

- (2) There is much treasure; Pro. 15:6 “In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.”
- (3) He has true riches
  - (a) He might not have a lot of money.
  - (b) He has peace and harmony in his life for he is in a right relationship with God
- e. God adds no sorrow to his life
  - (1) Pro. 10:22 “The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.”
  - (2) He can rejoice; Phi. 4:4 “Rejoice in the Lord alway: *and* again I say, Rejoice.”
- f. His desires granted
  - (1) Pro. 10:24 “The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.”
  - (2) He has the avenue of prayer to ask what he wills and it will be granted.
    - (a) Jam. 5:16 “Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”
    - (b) 1 John 3:22 “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”
- g. A sure foundation
  - (1) Pro. 10:25 “As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.”
  - (2) They are built upon the Rock of Ages
    - (a) Mat. 7:24-25 “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: <sup>25</sup>And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”
    - (b) 1 Cor. 3:11 “For other foundation can no man lay than that is laid, which is Jesus Christ.”
  - (3) Thus he shall never be moved; Pro 10:30 “The righteous shall never be removed: but the wicked shall not inhabit the earth.”
- h. Lord’s way is strength to the upright; Pro. 10:29 “The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.”
- i. Those who fear the Lord will have their days prolonged; Pro. 10:27 “The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.”
- j. Their hope is gladness; Pro. 10:28 “The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.”
- 6. His seed will be delivered
  - a. Pro. 11:21 “*Though hand join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.”
  - b. Matthew Henry states, “Sometimes *the seed of the righteous*, though they are not themselves righteous, are delivered for the sake of their godly ancestors, as Israel often, and the seed of David.”
  - c. His house will stand; Pro. 12:7 “The wicked are overthrown, and *are* not: but the house of the righteous shall stand.”
- 7. He can rejoice; Pro. 13:9 “The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.”

8. He can sing and rejoice
  - a. Pro. 29:6 “In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.”
  - b. Jam. 5:13 “Is any among you afflicted? let him pray. Is any merry? let him sing psalms.”
9. He will be repayed with good; Pro. 13:21 “Evil pursueth sinners: but to the righteous good shall be repayed.”
10. The one following mercy and righteousness will find life, righteousness, and honor; Pro. 21:21 “He that followeth after righteousness and mercy findeth life, righteousness, and honour.”
11. Will see the fall of the wicked; Pro. 29:16 “When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.”

### C. The upright

1. The upright are those who are right or correct in what they are doing, which is going God’s commands.
2. Will be saved
  - a. Pro. 28:18 “Whoso walketh uprightly shall be saved: but *he that is* perverse in his ways shall fall at once.”
  - b. *Saved* can be applied to salvation from past sins, or eternal salvation.
  - c. Here it is probably being saved in heaven.
3. They shall dwell in the land; Pro. 2:21 “For the upright shall dwell in the land, and the perfect shall remain in it.”
4. Given strength; Pro. 10:29 “The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.”
5. His tabernacle will flourish.
  - a. Pro. 14:11 “The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.”
  - b. *Tabernacle* is a nomad’s tent and represents one’s home.
6. Good things in his possession; Pro. 28:10 “Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.”

### D. The wise and related terms.

1. The fool says there is no God while the wise man lives according to God’s Word.
2. Will inherit glory; Pro. 3:35 “The wise shall inherit glory: but shame shall be the promotion of fools.”
3. His life.
  - a. Pro. 15:24 “The way of life *is* above to the wise, that he may depart from hell beneath.”
  - b. Is above (the way of holiness or the way of God).
  - c. He will depart from hell beneath.
4. Is a fountain of life to depart from the snares of death; Pro. 13:14 “The law of the wise *is* a fountain of life, to depart from the snares of death.”
5. His crown is riches; Pro. 14:24 “The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.”
6. Those who handle a matter wisely will find good; Pro. 16:20 “He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he.”
7. Those having good understanding
  - a. Will receive favor
  - b. Pro. 13:15 “Good understanding giveth favour: but the way of transgressors *is* hard.”
  - c. Swanson defines *favor* as “acts which display one’s fondness or compassion for another... grace, kindness, kindheartedness, compassion, i.e.,

acts of kindness displaying one's pleasure with an object, which benefit the object of pleasure."

8. The one who finds the knowledge of wisdom will have a reward and his expectation will not be cut off
  - a. Pro. 24:14 "So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off."
  - b. Some have reward for future.
  - c. Their reward in the future life will not be cut off, they will have eternal glory.

**E. Other terms**

1. The just man.
  - a. Even though he fall seven times he will rise up again
  - b. Pro. 24:16 "For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief."
  - c. Troubles and difficulties will come to all, but the just man has a good foundation so he will rise up and overcome them.
2. The good man.
  - a. Will be satisfied from within; Pro. 14:14 "The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself."
  - b. Has peace, harmony, and joy of the blessed life; Pro. 16:17 "The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul."
3. The one fearing God will prolong his days; Pro. 10:27 "The fear of the LORD prolongeth days: but the years of the wicked shall be shortened."

**Conclusion:** This book instructs man (probably a young man) how to live properly. Why should any man live according to these principles? Solomon gives us motivating reasons: reward and punishment. Those living acceptably with God will be rewarded with eternal life and also rewarded in this life. Those who fail to live according to God's instructions will suffer eternal punishment in hell but also punishment in this life. Let us so live as to enjoy the rewards God will give.