

Proverbs 3:5

***Trust in the LORD with all
your heart and lean not on
your own understanding***



**70 Types of People in
Proverbs Expressed by
Solomon**

This Outline Gives Insights about:

A Cruel and Violent Person

A Study Prepared By:

Edsel Charles

Unless noted, biblical scripture references are from the King James version

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INSIGHTS FROM PROVERBS

A Cruel & Violent Person

70 TYPES OF PEOPLE IN PROVERBS EXPRESSED BY SOLOMON

1. Simple Person
2. Wise Person
3. Man of Understanding
4. Fool
5. Innocent
6. Scorner
7. Evil Person
8. Froward Person
9. Wicked
10. Strange Woman
11. Upright
12. Transgressor
13. **CRUEL PERSON**
14. Sluggard
15. Naughty Person
16. False Witness
17. Whorish woman
18. Adulteress
19. Thief
20. Harlot
21. Poor Person
22. Diligent Person
23. Rich Person
24. Unjust
25. Hypocrite
26. Talebearer
27. Faithful Person
28. Gracious Person
29. Brutish Person
30. Virtuous Person
31. Perverse Person
32. Vain Person
33. Prudent Person
34. Slothful Person
35. Backslider
36. Angry Person
37. Deceiver
38. Hasty of Spirit
39. Envious Person
40. Wrathful Person
41. Proud Person
42. Pure Person
43. Prideful Person
44. Haughty Person
45. Humble Person
46. Lowly Person
47. Whisperer
48. **VIOLENT PERSON**
49. Liar
50. Waster
51. Brother
52. Ungodly
53. Mocker
54. Brawling Woman
55. Contentious Person
56. Furious Person
57. Riotous Eaters of Flesh
58. Drunkard
59. Glutton
60. Mischievous Person
61. Reprover
62. Unfaithful Person
63. Backbiter
64. Conceited Person
65. Flatterer
66. Destroyer
67. Bloodthirsty
68. Odious Woman
69. Greedy Person
70. Borrower, Buyer, Lender

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Each study for the 70 types of people presented in “Solomon” has a corresponding short verbal introduction page. Likewise a full **Hebrew** and **Greek** study will follow.

Genesis 49:7

Cursed be their anger, for it was fierce; and their wrath, **for it was cruel**: I will divide them in Jacob, and scatter them in Israel.

Deuteronomy 32:33

Their wine is the poison of dragons, and the **cruel venom of asps**.

Psalms 11:5

The LORD trieth the righteous: **but the wicked and him that loveth violence** his soul hateth.

Psalms 27:12

Deliver me not over unto the will of mine enemies: **for false witnesses are risen up against me, and such as breathe out cruelty**.

Psalms 95:8

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

Proverbs 3:31

Envy thou not the oppressor, and choose none of his ways.

Proverbs 5:9

Lest thou give thine honour unto others, and thy years unto the cruel:

Proverbs 11:17

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

Proverbs 12:10

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

Proverbs 17:11

An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

Proverbs 21:24

Proud and haughty **scorner** is his name, who dealeth in **proud wrath**.

Proverbs 27:4

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

Proverbs 29:1

He, that being often reprov'd **hardeneth his neck**, shall suddenly be destroyed, and that without remedy.

Isaiah 48:4

Because I knew that thou art **obstinate**, and thy neck is an iron sinew, and thy brow brass;

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AN EXPLANATION BEFORE **YOU** GET INTO THIS STUDY

This teaching began looking at and studying the word cruel. It unlocked insights in so many more areas of study. The following explanation addresses a progressive growth of a person that becomes and is cruel.

At the end of this teaching, we have included “parts” of other teachings for your use.

- **Study - Wrathful Person**
- **Study - Wicked Person**
- **Study - Scorners**

Although this study began looking at a cruel person, it quickly expanded to include a violent person. Now that you are fully confused let us walk through the process of growth.

The Hebrew word **chamets** has been rendered 6 times in all the old testament: 3 times leavened, once cruel, once dyed, and once, “was grieved”. **The process of becoming caught in all this is as leaven. It grows over time.**

In its early stages the person (at generally a younger age) struggles with stubbornness (early stages of leaven) over time they feel life is about them. They get to the place that when they are threatened with their possessions or position or power they react. (They develop a reactionary spirit.)

This reaction grows into the stages of being wrathful. The person in this growth could get saved or not. There are some pastors with a serious advanced stage of being wrathful. There are many businessmen with this problem in various degrees of intensity (leaven).

The problem with stubbornness is it can grow to the Hebrew definition of stiff neck or to have iron in the neck and brass in the forehead. The problem is some think anger and wrath are the same. They are not. When a **wrathful** man feels harassed or threatened in the area of power, position, or possessions they react and close off their hearing. Their reaction is **cruel** in actions and words. As they grow in wrath and do not repent but justify their actions, they can make believe they are religious and take on wickedness.

Psalms 71:4

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and **cruel** man.

Proverbs 27:4

Wrath is **cruel**, and anger is outrageous; but who is able to stand before envy?

Proverbs 12:10

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are **cruel**.

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Left unchecked (i.e., not repentant) this can grow into a scorner.

Proverbs 21:24

Proud and haughty scorner is his name, who dealeth in proud **wrath**.

The end is a violent man.

Psalms 11:5

The LORD trieth the righteous: but the wicked and him that loveth **violence** his soul hateth.

Psalms 25:19

Consider mine enemies; for they are many; and they hate me with **cruel** hatred.

Psalms 140:1

Deliver me, O LORD , from the evil man: preserve me from the **violent** man;

Psalms 140:4

Keep me, O LORD , from the hands of the wicked; preserve me from the **violent** man; who have purposed to overthrow my goings.

Psalms 140:11

Let not an evil speaker be established in the earth: evil shall hunt the **violent** man to overthrow him.

Proverbs 4:17

For they eat the bread of wickedness, and drink the wine of **violence**.

Proverbs 10:6

Blessings are upon the head of the just: but **violence** covereth the mouth of the wicked.

Proverbs 10:11

The mouth of a righteous man is a well of life: but **violence** covereth the mouth of the wicked.

Proverbs 16:29

A **violent** man enticeth his neighbour, and leadeth him into the way that is not good.

Micah 6:12

For the rich men thereof are full of **violence**, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

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In these teachings on people in Proverbs, I have purposed to stay with giving the reader the means to study on their own. Included are many comments on the scripture with some as insights but mostly I refrain from personal opinion. This time however, out of years of business and ministry, I can tell you I have seen this cruelty in numerous cases of saved and not saved men, of pastors and business and helpers and workers. It is in degrees (leaven). It resides in political office to professionals to people in general. The pain is beyond measure (cruel). If there ever was a teaching for you to study it is this one with its parts attached at the end.

Malachi 2:16

For the LORD, the God of Israel, saith that he hateth putting away: for one covereth **violence** with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

Proverbs 28:14

Happy is the man that feareth alway: **but he that hardeneth** his heart shall fall into mischief.

Proverbs 29:1

He, that being often reprov'd **hardeneth** his neck, shall suddenly be destroyed, and that without remedy.

A violent person can start out as being nice to you to trap you into a deal. However there is almost no level of violence he will use to gain control – Awful person.

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Word Study Index – Cruel & Violent

Hebrew	Word	Word	Page
Word	Pronunciation	Definition	#
qashah	(kaw-shaw')	properly, to be dense, i.e. tough or severe (in various applications): be cruel, be fiercer, make grievous, be ([ask a], be in, have, seem, would) hard (-en, [labour], -ly, thing), be sore, (be, make) stiff (-en, [-necked]).	8
qasheh	(kaw-sheh')	severe (in various applications): churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([necked]), stubborn, + in trouble.	12
'akzar	(ak-zawr')	(apparently meaning to act harshly); violent; by implication deadly; also (in a good sense) brave: cruel, fierce.	16
'akzariy	(ak-zawr-ree')	Terrible, cruel (one).	17
'akzeriyuwth	(ak-ze-ree-ooth')	fierceness: - cruel.	19
chamac	(khaw-mawce')	violence; by implication, wrong; by meton. unjust gain: - cruel (-ty), damage, false, injustice, x oppressor, unrighteous, violence (against, done), violent (dealing), wrong.	20
chamets	(khaw-mates')	to be pungent; i.e. in taste (sour, i.e. literally fermented, or figuratively, harsh), in color (dazzling): - cruel (man), dyed, be grieved, leavened.	27
`ariyts	(aw-reets')	fearful, i.e. powerful or tyrannical: KJV - mighty, oppressor, in great power, strong, terrible, violent.	29
gezel	(ghe'-zel)	plunder, i.e. violence: KJV - violence, violent perverting.	32

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Word Study Index – Cruel & Violent

Greek	Word	Word	Page
Word	Pronunciation	Definition	#
biastes	(bee-as-tace')	a forcer, i.e. (figuratively) energetic:KJV - violent.	33
empaigmos	(emp-aheeg-mos')	derision: - mocking.	34

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Visible Signs of a <i>Cruel</i> Person				
“Thoughts” that lead to actions of a <i>Cruel</i> person	Hebrew or Greek word	Insights into that word or tense of that word	Visible signs of a <i>Cruel</i> person	Visible signs of a <i>non-Cruel</i> person
Genesis 49:7 Cursed be their anger, for it was fierce; and their wrath, for <i>it was cruel</i> : I will divide them in Jacob, and scatter them in Israel.	qashah (kaw-shaw') properly, to be dense, i.e., tough or severe (in various applications): be cruel, be fiercer, make grievous,	The “personal” deciding to be terribly stubborn	Proverbs 29:1 He, that being often reprov'd <i>hardeneth</i> his neck, shall suddenly be destroyed, and that without remedy.	Psalms 95:8 <i>Harden</i> not your heart, as in the provocation, and as in the day of temptation in the wilderness:
Proverbs 28:14 Happy is the man that feareth alway: <i>but he that hardeneth</i> his heart shall fall into mischief.	Exodus 7:3 And I <i>will harden</i> Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.	Deuteronomy 10:16 Circumcise therefore the foreskin of your heart, and be no more <i>stiffnecked</i> .	Jeremiah 19:15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because <i>they have hardened</i> their necks, that they might not hear my words.	Job 9:4 He is wise in heart, and mighty in strength: who <i>hath hardened</i> himself against him, and hath prospered?

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A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

qashah (kaw-shaw'); properly, to be dense, i.e., tough or severe (in various applications):

KJV - be cruel, be fiercer, make grievous, be ([ask a], be in, have, seem, would) hard (-en, [labour], -ly, thing), be sore, (be, make) stiff (-en, [-necked]).

The “person” deciding to be terribly stubborn.

Genesis 35:16-17

And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, *and she had hard* labour. ¹⁷ And it came to pass, *when she was in hard* labour, that the midwife said unto her, Fear not; thou shalt have this son also.

Genesis 49:7

Cursed be their anger, for it was fierce; and their wrath, for *it was cruel*: I will divide them in Jacob and scatter them in Israel.

Exodus 7:3

And I *will harden* Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

Exodus 13:15

And it came to pass, when Pharaoh *would hardly* let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

Deuteronomy 1:17

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is *too hard* for you, bring it unto me, and I will hear it.

Deuteronomy 2:30

But Sihon king of Heshbon would not let us pass by him: for the LORD thy God *hardened* his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

Deuteronomy 10:16

Circumcise therefore the foreskin of your heart, and be no more *stiffnecked*.

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Deuteronomy 15:18

It shall not *seem hard* unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

I Samuel 5:7

And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand *is sore* upon us, and upon Dagon our god.

II Samuel 19:43

And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? *And* the words of the men of Judah *were fiercer* than the words of the men of Israel.

I Kings 12:4

Thy father *made* our yoke *grievous*: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

II Kings 2:10

And he said, Thou hast asked *a hard thing*: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

II Kings 17:14

Notwithstanding they would not hear, *but hardened* their necks, like to the neck of their fathers, that did not believe in the LORD their God.

II Chronicles 10:4

Thy father *made* our yoke *grievous*: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

II Chronicles 30:8

Now *be ye* not *stiffnecked*, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

II Chronicles 36:13

And he also rebelled against king Nebuchadnezzar, who had made him swear by God: *but he stiffened* his neck, and hardened his heart from turning unto the LORD God of Israel.

Nehemiah 9:16-17

But they and our fathers dealt proudly, *and hardened* their necks, and hearkened not to thy commandments, ¹⁷ And refused to obey, neither were mindful of thy wonders that thou didst among them; *but hardened* their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

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Nehemiah 9:29

And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, **and hardened** their neck, and would not hear.

Job 9:4

He is wise in heart, and mighty in strength: who **hath hardened** himself against him, and hath prospered?

Psalms 95:8

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

Proverbs 28:14

Happy is the man that feareth alway: **but he that hardeneth** his heart shall fall into mischief.

Proverbs 29:1

He, that being often reprov'd **hardeneth** his neck, shall suddenly be destroyed, and that without remedy.

Isaiah 8:21

And they shall pass through it, **hardly bestead** and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

Jeremiah 7:26

Yet they hearkened not unto me, nor inclined their ear, **but hardened** their neck: they did worse than their fathers.

Jeremiah 17:23

But they obeyed not, neither inclined their ear, **but made** their neck **stiff**, that they might not hear, nor receive instruction.

Jeremiah 19:15

Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because **they have hardened** their necks, that they might not hear my words.

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Visible Signs of a <i>Cruel</i> Person				
“Thoughts” that lead to actions of a <i>Cruel</i> person	Hebrew or Greek word	Insights into that word or tense of that word	Visible signs of a <i>Cruel</i> person	Visible signs of a <i>non-Cruel</i> person
<p>Deuteronomy 31:27 For I know thy rebellion, and thy <i>stiff</i> neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD ; and how much more after my death?</p>	<p>qasheh (kaw-sheh') severe (in various applications): churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([necked]), stubborn, + in trouble.</p>	<p>The result or implication of serious stubbornness.</p>	<p>Psalms 60:3 Thou hast shewed thy people <i>hard things</i>: thou hast made us to drink the wine of astonishment.</p>	<p>Isaiah 14:3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from <i>the hard</i> bondage wherein thou wast made to serve,</p>
<p>Isaiah 48:4 Because I knew that thou art <i>obstinate</i>, and thy neck is an iron sinew, and thy brow brass;</p>	<p>II Samuel 3:39 And I am this day weak, though anointed king; and these men the sons of Zeruah be <i>too hard</i> for me: the LORD shall reward the doer of evil according to his wickedness.</p>	<p>Isaiah 19:4 And the Egyptians will I give over into the hand of a <i>cruel</i> lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.</p>	<p>Song of Solomon 8:6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is <i>cruel</i> as the grave: the coals thereof are coals of fire, which hath a most vehement flame.</p>	

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A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

qasheh (kaw-sheh'); severe (in various applications):

KJV - churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([necked]), stubborn, + in trouble.

The result or implication of serious stubbornness.

Genesis 42:7

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake *roughly* unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

Genesis 42:30

The man, who is the lord of the land, spake *roughly* to us, and took us for spies of the country.

Exodus 1:14

And they made their lives bitter with *hard* bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Exodus 6:9

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for *cruel* bondage.

Exodus 18:26

And they judged the people at all seasons: *the hard* causes they brought unto Moses, but every small matter they judged themselves.

Deuteronomy 26:6

And the Egyptians evil entreated us, and afflicted us, and laid upon us *hard* bondage:

Deuteronomy 31:27

For I know thy rebellion, and thy *stiff* neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD ; and how much more after my death?

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Judges 2:19

And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their *stubborn* way.

Judges 4:24

And the hand of the children of Israel prospered, *and prevailed* against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

I Samuel 1:15

And Hannah answered and said, No, my lord, I am a woman of *a sorrowful* spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD .

I Samuel 20:10

Then said David to Jonathan, Who shall tell me? or what if thy father answer thee *roughly*?

I Samuel 25:3

Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was *churlish* and evil in his doings; and he was of the house of Caleb.

II Samuel 2:17

And there was a very *sore* battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

II Samuel 3:39

And I am this day weak, though anointed king; and these men the sons of Zeruiah be *too hard* for me: the LORD shall reward the doer of evil according to his wickedness.

I Kings 12:4

Thy father made our yoke grievous: now therefore make thou *the grievous* service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

I Kings 12:13

And the king answered the people *roughly*, and forsook the old men's counsel that they gave him;

I Kings 14:6

And it was so, when Ahijah heard the sound of her feet as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with *heavy* tidings.

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II Chronicles 10:4

Thy father made our yoke grievous: now therefore ease thou somewhat *the grievous* servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

II Chronicles 10:13

And the king answered them *roughly*; and king Rehoboam forsook the counsel of the old men,

Psalms 60:3

Thou hast shewed thy people *hard things*: thou hast made us to drink the wine of astonishment.

Song of Solomon 8:6

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is *cruel* as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

Isaiah 14:3

And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from *the hard* bondage wherein thou wast made to serve,

Isaiah 19:4

And the Egyptians will I give over into the hand of a *cruel* lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

Isaiah 21:2

A *grievous* vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

Isaiah 27:1

In that day the LORD with *his sore* and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

Isaiah 27:8

In measure, when it shooteth forth, thou wilt debate with it: he stayeth *his rough* wind in the day of the east wind.

Isaiah 48:4

Because I knew that thou art *obstinate*, and thy neck is an iron sinew, and thy brow brass;

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Deuteronomy 32:33 Their wine is the poison of dragons, and the <i>cruel</i> venom of asps.	'akzar (ak-zawr') apparently meaning to act harshly; violent; by implication deadly; also (in a good sense) brave: cruel, fierce.	This is the actual "pain" in cruel.	Job 30:21 Thou art become <i>cruel</i> to me: with thy strong hand thou opposest thyself against me.	Job 41:10 None is so <i>fierce</i> that dare stir him up: who then is able to stand before me?
	Lamentations 4:3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become <i>cruel</i> , like the ostriches in the wilderness.			

A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

'akzar (ak-zawr'); apparently meaning to act harshly; violent; by implication deadly; also (in a good sense) brave: *KJV* - cruel, fierce.

The pain; the process; the person: This is the actual "pain" in cruel.

Deuteronomy 32:33

Their wine is the poison of dragons, and the *cruel* venom of asps.

Job 30:21

Thou art become *cruel* to me: with thy strong hand thou opposest thyself against me.

Job 41:10

None is so *fierce* that dare stir him up: who then is able to stand before me?

Lamentations 4:3

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“Thoughts” that lead to actions of a <i>Cruel</i> person	Hebrew or Greek word	Insights into that word or tense of that word	Visible signs of a <i>Cruel</i> person	Visible signs of a <i>non-Cruel</i> person
Proverbs 11:17 The merciful man doeth good to his own soul: but he that is <i>cruel</i> troubleth his own flesh.	'akzariy (ak-zawr-ree') Terrible, cruel (one).	This is the act or “process” of cruel.	Proverbs 5:9 Lest thou give thine honour unto others, and thy years <i>unto the cruel</i> :	Proverbs 12:10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are <i>cruel</i> .
	Isaiah 13:9 Behold, the day of the LORD cometh, <i>cruel</i> both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.	Jeremiah 50:42 They shall hold the bow and the lance: they are <i>cruel</i> , and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.	Proverbs 17:11 An evil man seeketh only rebellion: therefore a <i>cruel</i> messenger shall be sent against him.	

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

'akzariy (ak-zawr-ree'); terrible:
KJV - cruel (one).

This is the act or “process” of cruel.

Proverbs 5:9

Lest thou give thine honour unto others, and thy years *unto the cruel*:

Proverbs 11:17

The merciful man doeth good to his own soul: but he that is *cruel* troubleth his own flesh.

Proverbs 12:10

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are *cruel*.

Proverbs 17:11

An evil man seeketh only rebellion: therefore a *cruel* messenger shall be sent against him.

Isaiah 13:9

Behold, the day of the LORD cometh, *cruel* both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Jeremiah 6:23

They shall lay hold on bow and spear; they are *cruel*, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

Jeremiah 30:14

All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of *a cruel one*, for the multitude of thine iniquity; because thy sins were increased.

Jeremiah 50:42

They shall hold the bow and the lance: they are *cruel*, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Visible Signs of a <i>Cruel</i> Person				
“Thoughts” that lead to actions of a <i>Cruel</i> person	Hebrew or Greek word	Insights into that word or tense of that word	Visible signs of a <i>Cruel</i> person	Visible signs of a <i>non-Cruel</i> person
	'akzeriyuwth ak-ze-ree-ooth' fierceness: - cruel	The person's action of wrath.	Proverbs 27:4 Wrath is <i>cruel</i> , and anger is outrageous; but who is able to stand before envy?	

A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

'akzeriyuwth (ak-ze-ree-ooth'); fierceness:
KJV - cruel.

The “personal” action of wrath.

Proverbs 27:4

Wrath is *cruel*, and anger is outrageous; but who is able to stand before envy?

Proverbs 21:24

Proud and haughty *scorner* is his name, who dealeth in proud wrath.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Visible Signs of a <i>Cruel</i> Person				
"Thoughts" that lead to actions of a <i>Cruel</i> person	Hebrew or Greek word	Insights into that word or tense of that word	Visible signs of a <i>Cruel</i> person	Visible signs of a <i>non-Cruel</i> person
<p>Psalms 27:12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out <i>cruelty</i>.</p>	<p>Chamac khaw-mawce' violence; by implication, wrong; by meton. unjust gain: - cruel,damage, false, injustice,</p>	<p>The Action and end results of a wicked and wrathful person using violent words and actions</p>	<p>Proverbs 13:2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat <i>violence</i>.</p>	<p>Job 16:17 Not for any <i>injustice</i> in mine hands: also my prayer is pure.</p>
<p>Proverbs 16:29 A <i>violent</i> man enticeth his neighbour, and leadeth him into the way that is not good.</p>	<p>Genesis 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with <i>violence</i> through them; and, behold, I will destroy them with the earth.</p>	<p>Psalms 7:16 His mischief shall return upon his own head, and <i>his violent dealing</i> shall come down upon his own pate.</p>	<p>Proverbs 4:17 For they eat the bread of wickedness, and drink the wine of <i>violence</i>.</p>	<p>Psalms 25:19 Consider mine enemies; for they are many; and they hate me with <i>cruel</i> hatred.</p>
<p>Proverbs 26:6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh <i>damage</i>.</p>	<p>Proverbs 3:31 Envy thou not <i>the oppressor</i>, and choose none of his ways.</p>	<p>Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no <i>violence</i>, neither was any deceit in his mouth.</p>	<p>Micah 6:12 For the rich men thereof are full of <i>violence</i>, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.</p>	<p>Psalms 18:48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the <i>violent</i> man.</p>

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

chamac (khaw-mawce'); violence; by implication, wrong; by meton. unjust gain:
KJV - cruel (-ty), damage, false, injustice, ^X oppressor, unrighteous, violence
(against, done), violent (dealing), wrong.

**The action and end result of a wicked and wrathful person using
violent words and actions.**

Genesis 6:11

The earth also was corrupt before God, and the earth was filled with *violence*.

Genesis 6:13

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with *violence* through them; and, behold, I will destroy them with the earth.

Genesis 16:5

And Sarai said unto Abram, *My wrong* be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

Genesis 49:5

Simeon and Levi are brethren; instruments of *cruelty* are in their habitations.

Exodus 23:1

Thou shalt not raise a false report: put not thine hand with the wicked to be an *unrighteous* witness.

Deuteronomy 19:16

If a *false* witness rise up against any man to testify against him that which is wrong;

Judges 9:24

That *the cruelty done to* the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

I Chronicles 12:17

And David went out to meet them, and answered and said unto them, If ye become peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no **wrong** in mine hands, the God of our fathers look thereon, and rebuke it.

Job 16:17

Not for any **injustice** in mine hands: also my prayer is pure.

Job 19:7

Behold, I cry out of **wrong**, but I am not heard: I cry aloud, but there is no judgment.

Psalms 7:16

His mischief shall return upon his own head, and **his violent dealing** shall come down upon his own pate.

Psalms 11:5

The LORD trieth the righteous: but the wicked and him that loveth **violence** his soul hateth.

Psalms 18:48

He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the **violent** man.

Psalms 25:19

Consider mine enemies; for they are many; and they hate me with **cruel** hatred.

Psalms 27:12

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out **cruelty**.

Psalms 35:11

False witnesses did rise up; they laid to my charge things that I knew not.

Psalms 55:9

Destroy, O Lord, and divide their tongues: for I have seen **violence** and strife in the city.

Psalms 58:2

Yea, in heart ye work wickedness; ye weigh **the violence of** your hands in the earth.

Psalms 72:14

He shall redeem their soul from deceit **and violence**: and precious shall their blood be in his sight.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Psalms 73:6

Therefore pride compasseth them about as a chain; *violence* covereth them as a garment.

Psalms 74:20

Have respect unto the covenant: for the dark places of the earth are full of the habitations of *cruelty*.

Psalms 140:1

Deliver me, O LORD , from the evil man: preserve me from the *violent* man;

Psalms 140:4

Keep me, O LORD , from the hands of the wicked; preserve me from the *violent* man; who have purposed to overthrow my goings.

Psalms 140:11

Let not an evil speaker be established in the earth: evil shall hunt the *violent* man to overthrow him.

Proverbs 3:31

Envy thou not *the oppressor*, and choose none of his ways.

Proverbs 4:17

For they eat the bread of wickedness, and drink the wine of *violence*.

Proverbs 10:6

Blessings are upon the head of the just: but *violence* covereth the mouth of the wicked.

Proverbs 10:11

The mouth of a righteous man is a well of life: but *violence* covereth the mouth of the wicked.

Proverbs 13:2

A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat *violence*.

Proverbs 16:29

A *violent* man enticeth his neighbour, and leadeth him into the way that is not good.

Proverbs 26:6

He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh *damage*.

Isaiah 53:9

And he made his grave with the wicked, and with the rich in his death; because he had done no *violence*, neither was any deceit in his mouth.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Isaiah 59:6

Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of **violence** is in their hands.

Isaiah 60:18

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

Jeremiah 6:7

As a fountain casteth out her waters, so she casteth out her wickedness: **violence** and spoil is heard in her; before me continually is grief and wounds.

Jeremiah 20:8

For since I spake, I cried out, I cried **violence** and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

Jeremiah 51:35

The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

Jeremiah 51:46

And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, **and violence** in the land, ruler against ruler.

Ezekiel 7:11

Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.

Ezekiel 7:23

Make a chain: for the land is full of bloody crimes, and the city is full of **violence**.

Ezekiel 8:17

Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with **violence**, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Ezekiel 12:19

And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, *because of the violence of* all them that dwell therein.

Ezekiel 28:16

By the multitude of thy merchandise they have filled the midst of thee with *violence*, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Ezekiel 45:9

Thus saith the Lord GOD ; Let it suffice you, O princes of Israel: remove *violence* and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD .

Joel 3:19

Egypt shall be a desolation, and Edom shall be a desolate wilderness, *for the violence* against the children of Judah, because they have shed innocent blood in their land.

Amos 3:10

For they know not to do right, saith the LORD , who store up *violence* and robbery in their palaces.

Amos 6:3

Ye that put far away the evil day, and cause the seat of *violence* to come near;

Obadiah 10

For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off forever.

Jonah 3:8

But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn everyone from his evil way, and from *the violence* that is in their hands.

Micah 6:12

For the rich men thereof are full of *violence*, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

Habakkuk 1:2-3

O LORD , how long shall I cry, and thou wilt not hear! even cry out unto thee of *violence*, and thou wilt not save! ³ Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling *and violence* are before me: and there are that raise up strife and contention.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Habakkuk 1:9

They shall come all *for violence*: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

Habakkuk 2:8

Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, *and for the violence of* the land, of the city, and of all that dwell therein.

Habakkuk 2:17

For *the violence of* Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

Zephaniah 1:9

In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with *violence* and deceit.

Malachi 2:16

For the LORD, the God of Israel, saith that he hateth putting away: for one covereth *violence* with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Visible Signs of a <i>Cruel</i> Person				
“Thoughts” that lead to actions of a <i>Cruel</i> person	Hebrew or Greek word	Insights into that word or tense of that word	Visible signs of a <i>Cruel</i> person	Visible signs of a <i>non-Cruel</i> person
<p>Psalms 73:21 Thus my heart <i>was grieved</i>, and I was pricked in my reins.</p>	<p>chamets khaw-mates' to be pungent; i.e., in taste (sour, i.e., literally fermented, or figuratively, harsh), in color (dazzling): - cruel (man), dyed, be grieved, leavened.</p>	<p>The “man” the maturing (leaven) of wickedness is a cruel man.</p>	<p>Hosea 7:4 They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until <i>it be leavened</i>.</p>	

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

chamets (khaw-mates'); to be pungent; i.e. in taste (sour, i.e. literally fermented, or figuratively, harsh), in color (dazzling):
KJV - cruel (man), dyed, be grieved, leavened.

The “man” the maturing (leaven) of wickedness is a cruel man.

Exodus 12:34

And the people took their dough before *it was leavened*, their kneading troughs being bound up in their clothes upon their shoulders.

Exodus 12:39

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for *it was not leavened*; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Psalms 71:4

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous *and cruel man*.

Psalms 73:21

Thus my heart *was grieved*, and I was pricked in my reins.

Isaiah 63:1

Who is this that cometh from Edom, with *dyed* garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Hosea 7:4

They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until *it be leavened*.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Visible Signs of a <i>Violent</i> Person				
"Thoughts" that lead to actions of a <i>Violent</i> person	Hebrew or Greek word	Insights into that word or tense of that word	Visible signs of a <i>Violent</i> person	Visible signs of a <i>non- Violent</i> person
<p>Psalms 37:35 I have seen the wicked in <i>great power</i>, and spreading himself like a green bay tree.</p>	<p>`ariyts (aw-reeets');</p>	<p>Proverbs 11:16 A gracious woman retaineth honour: <i>and strong</i> men retain riches.</p>	<p>Psalms 54:3 For strangers are risen up against me, <i>and oppressors</i> seek after my soul: they have not set God before them. Selah.</p>	<p>Psalms 86:14 O God, the proud are risen against me, and the assemblies of <i>violent</i> men have sought after my soul; and have not set thee before them.</p>
<p>Job 6:23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of <i>the mighty</i>?</p>	<p>Job 27:13 This is the portion of a wicked man with God, and the heritage of <i>oppressors</i>, which they shall receive of the Almighty.</p>	<p>Job 15:20 The wicked man travaileth with pain all his days, and the number of years is hidden <i>to the oppressor</i>.</p>	<p>Isaiah 29:5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of <i>the terrible ones</i> shall be as chaff that passeth away: yea, it shall be at an instant suddenly.</p>	<p>Isaiah 29:20 For <i>the terrible one</i> is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:</p>
<p>Jeremiah 15:21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of <i>the terrible</i>.</p>	<p>Ezekiel 30:11 He and his people with him, <i>the terrible of</i> the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.</p>	<p>Ezekiel 28:7 Behold, therefore I will bring strangers upon thee, <i>the terrible of</i> the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.</p>	<p>Jeremiah 20:11 But the LORD is with me as a mighty <i>terrible</i> one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.</p>	<p>Ezekiel 32:12 By the swords of the mighty will I cause thy multitude to fall, <i>the terrible of</i> the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.</p>

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

`ariyts (aw-reets'); fearful, i.e., powerful, or tyrannical:
KJV - mighty, oppressor, in great power, strong, terrible, violent.

Job 6:23

Or, Deliver me from the enemy's hand? or, Redeem me from the hand of *the mighty*?

Job 15:20

The wicked man travaileth with pain all his days, and the number of years is hidden *to the oppressor*.

Job 27:13

This is the portion of a wicked man with God, and the heritage of *oppressors*, which they shall receive of the Almighty.

Psalms 37:35

I have seen the wicked in *great power*, and spreading himself like a green bay tree.

Psalms 54:3

For strangers are risen up against me, *and oppressors* seek after my soul: they have not set God before them. Selah.

Psalms 86:14

O God, the proud are risen against me, and the assemblies of *violent* men have sought after my soul; and have not set thee before them.

Proverbs 11:16

A gracious woman retaineth honour: *and strong* men retain riches.

Isaiah 13:11

And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of *the terrible*.

Isaiah 25:3-5

Therefore shall the strong people glorify thee, the city of the *terrible* nations shall fear thee. 4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of *the terrible ones* is as a storm against the wall. 5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of *the terrible ones* shall be brought low.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Isaiah 29:5

Moreover the multitude of thy strangers shall be like small dust, and the multitude of *the terrible ones* shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

Isaiah 29:20

For *the terrible one* is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

Isaiah 49:24-25

Shall the prey be taken from the mighty, or *the lawful* captive delivered? **25** But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of *the terrible* shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

Jeremiah 15:21

And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of *the terrible*.

Jeremiah 20:11

But the LORD is with me as a mighty *terrible* one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

Ezekiel 28:7

Behold, therefore I will bring strangers upon thee, *the terrible of* the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

Ezekiel 30:11

He and his people with him, *the terrible of* the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

Ezekiel 31:12

And strangers, *the terrible of* the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

Ezekiel 32:12

By the swords of the mighty will I cause thy multitude to fall, *the terrible of* the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Visible Signs of a <i>Violent</i> Person				
“Thoughts” that lead to actions of a <i>Violent</i> person	Hebrew or Greek word	Insights into that word or tense of that word	Visible signs of a <i>Violent</i> person	Visible signs of a <i>non- Violent</i> person
Ecclesiastes 5:8 If thou seest the oppression of the poor, <i>and violent</i> perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.	gezel ghe'-zel		Ezekiel 18:18 As for his father, because he cruelly oppressed, spoiled his brother <i>by violence</i> , and did that which is not good among his people, lo, even he shall die in his iniquity.	

A *Cruel & Violent* person has visible signs as to how they think:

Hebrew Word Study

gezel (ghe'-zel); plunder, i.e., violence:
KJV - violence, violent perverting.

Ecclesiastes 5:8

If thou seest the oppression of the poor, *and violent* perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

Ezekiel 18:18

As for his father, because he cruelly oppressed, spoiled his brother *by violence*, and did that which is not good among his people, lo, even he shall die in his iniquity.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Visible Signs of a <i>Violent</i> Person				
“Thoughts” that lead to actions of a <i>Violent</i> person	Hebrew or <i>Greek</i> word	Insights into that word or tense of that word	Visible signs of a <i>Violent</i> person	Visible signs of a <i>non-Violent</i> person
	biastes bee-as-tace'		Matthew 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the <i>violent</i> take it by force.	

A *Cruel & Violent* person has visible signs as to how they think:

Greek Word Study

**biastes (bee-as-tace'); a forcer, i.e. (figuratively) energetic:
KJV - violent.**

Matthew 11:12

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the *violent* take it by force.

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Visible Signs of a <i>Violent</i> Person				
“Thoughts” that lead to actions of a <i>Violent</i> person	Hebrew or <i>Greek</i> word	Insights into that word or tense of that word	Visible signs of a <i>Violent</i> person	Visible signs of a <i>non- Violent</i> person
	empaigmos emp-aheeg-mos' derision: - mocking	Injustice towards Christians can be cruel.	Hebrews 11:36 And others had trial of <i>cruel mockings</i> and scourgings, yea, moreover of bonds and imprisonment:	

A *Cruel & Violent* person has visible signs as to how they think:

Greek Word Study

empaigmos (emp-aheeg-mos'); derision:
KJV - mocking.

Injustice towards Christians can be cruel.

Hebrews 11:36

And others had trial of *cruel mockings* and scourgings, yea, moreover of bonds and imprisonment:

INSIGHTS FROM PROVERBS

A Cruel & Violent Person

Vine's Expository Dictionary of Biblical Words

Cruel & Violent - Hebrew

CRUEL; CRUELTY

(kroo'-el), (kroo'-el-ti) 'akhzar, "harsh," "fierce," chamac, "violence"): There are various uses of the word "cruel" in the Old Testament: (a) "the cruel (deadly) venom of asps" (Deuteronomy 32:33); (b) spoken of men of relentless hate: "They hate me with cruel hatred" (Psalms 25:19; compare Proverbs 5:9; 11:17; 12:10; Jeremiah 6:23; 50:42); (c) Job speaks of God's dealings with him as "cruel" and arbitrary: "Thou art turned to be cruel to me" (Job 30:21); conscious of his virtue, yet holding God to be the author of his sufferings, Job is driven to the conclusion that God has become his enemy and is bent upon destroying him; (d) the "day of Yahweh" - a prophetic phrase to denote the time of God's manifestation in judgment-is described as coming, "cruel, with wrath and fierce anger" (Isaiah 13:9). The word "cruelty" has nearly disappeared from the Bible. In the Revised Version (British and American) it occurs only in Psalms 27:12. the King James Version has it in Genesis 49:5; Psalms 74:20 (the Revised Version (British and American) "violence"); Ezekiel 34:4 (perekh, "crushing," the Revised Version (British and American) "rigor").

The Old Testament records many acts on the part of chosen individuals and the elect nation which are marked by gross cruelty, particularly when measured by the standards of our own age. Some of these acts are sanctioned by Scripture or even presented as commanded by God, as, for example, the sacrifice of Isaac, the extermination of the Canaanites, the authorization of the avenger of blood and of human slavery, and of retaliation for evil. Some of the deeds performed by Divinely appointed leaders of Israel are characterized by inhumanity. Samuel "hewed Agag in pieces" (1 Samuel 15:33). David massacred the Ammonites with great barbarity (2 Samuel 12:31). Elijah slew the prophets of Baal (1 Kings 18:40; compare 2 Kings 1:10; 10:25). Some of the utterances of the Psalmists breathe spirit of hate and revenge, as in the so-called imprecatory psalms (Psalms 137:8-9; 139:21 f). This has often been a matter of great perplexity to the devout student of the Bible.

He has found it difficult to reconcile such practices, which bear the stamp of Divine approval, with the highest standards of Christian morality. It is sometimes urged in justification that these deeds are permitted, but not commanded by God. But this answer hardly meets the facts of the case. We shall arrive at a truer answer if we recognize the fact, which Jesus emphasizes, that the Old Testament religion is a self-accommodation to the low moral standard of those whom it was designed to instruct. This He reiterates in the Sermon on the Mount (Matthew 5:22,28,34), and affirms in His reference to the hardness of the ancestral Jewish heart (Matthew 19:8). In the Old Testament we are dealing with the childhood of the world, in which revelation is compelled to limit itself to

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the comprehension of its subjects. It must speak so that they can understand. It must start with them where it finds them. It must lead them along lines in which they of their own volition can walk, that character may grow step by step.

A gradual development of spiritual and ethical ideals may clearly be traced in the sacred records. We must therefore read the Old Testament narratives and interpret their teaching, not according to the standards of our own age, but in the light of the age to which these narratives belong. The spirit of Elijah may not be the spirit of Christ (Luke 9:55). While many of the acts of cruelty and barbarity recorded in the Old Testament are indicative of an age of a low type of morality, yet we must at the same time recognize the fact, that Israel's religion by emphasizing holy living and righteous conduct created an atmosphere favorable for the growth of high ethical ideals. Wherever this religion is seen at its best, as in the teachings of the prophets, it is the mark of the righteous man to treat human life as sacred and to refrain scrupulously from inflicting unnecessary pain. Even the Gentiles shall be brought to judgment for their barbarities and inhuman practices (Amos 1:2 f; 2 Kings 25:7). Among the blessings of the Messianic kingdom, predicted by the prophets, is the cessation of war with all of its attendant cruelties and horrors. The Law of Israel also reflected this tendency toward humanity, and many of its ordinances, while seemingly inhuman, really tended to mitigate prevailing barbarity. Instances of such ordinances are those referring to the maltreatment of slaves (Exodus 21:20), to the Cities of Refuge (Numbers 35:19 ff; compare Joshua 20), to rules of warfare (Deuteronomy 20:10 f), etc. The extermination of the Canaanites is represented as a Divine judgment upon a morally corrupt civilization (Genesis 15:16; Deuteronomy 12:30). It is declared necessary in order to guard the Hebrews from contamination by the sins of the Canaanites (Exodus 23:32). It is not so far back, that many of the practices that are condemned by the most enlightened Christianity of our day, prevailed universally and were not thought incompatible with Christian civilization. Even our own time needs to secure a more widespread practical recognition of the principles of humanity, kindness and justice, which are professedly the law of the Christian life.

WRATH

A. Noun.

chemah "wrath; heat; rage; anger." This noun occurs in Semitic languages with the meanings "heat, wrath, poison, venom." The noun, as well as the verb yacham, denotes a strong emotional state. The noun is used 120 times, predominantly in the poetic and prophetic literature, especially Ezekiel.

The first usage of chemah takes place in the story of Esau and Jacob. Jacob is advised to go to Haran with the hope that Esau's "anger" will dissipate: "And tarry with him a few days, until thy brother's fury turn away" Genesis 27:44.

The word indicates a state of anger. Most of the usage involves God's "anger." His "wrath" is expressed against Israel's sin in the wilderness: "For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you" Deuteronomy 9:19. The psalmist prayed for God's mercy in the hour of God's "anger": "O

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Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure" Psalms 6:1. God's "anger" against Israel was ultimately expressed in the exile of the Judeans to Babylon: "The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof" Lamentations 4:11.

The metaphor "cup" denotes the judgment of God upon His people. His "wrath" is poured out: "Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart" Isaiah 42:25; and the "cup of wrath" is drunk: "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling..." Isaiah 51:17.

Thus, God as the Almighty Potentate is angered by the sins and the pride of His people, as they are an insult to His holiness. In a derived sense, the rulers on earth are also described as those who are angered, but their "anger" is aroused from circumstances over which they have no control. Naaman was angry with Elisha's advice 2 Kings 5:11-12; Ahasuerus became enraged with Vashti's refusal to display her beauty before the men Esther 1:12.

Chemah also denotes man's reaction to everyday circumstances. Man's "rage" is a dangerous expression of his emotional state, as it inflames everybody who comes close to the person in rage. "Wrath" may arise for many reasons. Proverbs speaks strongly against chemah, as jealousy 6:34; cf. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Proverbs 27:4; cf. Ezekiel 16:38. The man in rage may be culpable of crime and be condemned: "Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment" Job 19:29. The wise response to "rage" is a soft answer: "A soft answer turneth away wrath: but grievous words stir up anger" Proverbs 15:1.

Chemah is associated with qin'ah, "jealousy," and also with naqam, "vengeance," as the angered person intends to save his name or avenge himself on the person who provoked him. In God's dealing with Israel He was jealous of His Holy name, for which reason He had to deal justly with idolatrous Israel by avenging Himself: "That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered" Ezekiel 24:8; but He also avenges His people against their enemies: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies" Nahum 1:2. Other synonyms of chemah are 'ap, "anger," and qetsep, "wrath," as in Deuteronomy 29:27 and Jeremiah 21:5.

There are two special meanings of chemah. One is "heat," as in "the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me" Ezekiel 3:14. The other is "poison," or "venom," as in Deuteronomy 32:33: "Their wine is the poison of dragons, and the cruel venom of asps."

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The Septuagint gives the following translations: orge ("anger; indignation; wrath") and thumos ("passion; anger; wrath; rage"). The KJV gives these senses: "fury; wrath; poison."

B. Verb.

yacham "to be fiery, be hot." This verb, which occurs only 10 times in biblical Hebrew, is the root of the noun chemah.

In Deuteronomy 19:6 yacham means "to be hot": "Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him...."

WICKED

A. Nouns.

rasha` "wicked; ungodly; guilty." Rasha` occurs only in Hebrew and late Aramaic. The word occurs about 260 times as a noun or an adjective and especially in the poetic literature of the Old Testament. It is rare in the Pentateuch and in the historical books. Its frequency increases in the prophetic books.

The narrow meaning of rasha` lies in the concept of "wrongdoing" or "being in the wrong." It is a legal term. The person who has sinned against the law is guilty: "They that forsake the law praise the wicked: but such as keep the law contend with them" Proverbs 28:4. When in Israel's history justice did not prevail, the "guilty" were acquitted: "...when the wicked beareth rule, the people mourn" Proverbs 29:2; cf. 2 Chronicles 6:23.

Rasha` also denotes the category of people who have done wrong, are still living in sin, and are intent on continuing with wrongdoing. This is the more general meaning of the word. The first psalm exhorts the godly not to imitate the deeds and behavior of the ungodly, wicked people. The "wicked" does not seek God Psalms 10:4; he challenges God Psalms 10:13. In his way of life the "wicked" loves violence Psalms 11:5, oppresses the righteous Psalms 17:9, does not repay his debts Psalms 37:21, and lays a snare to trap the righteous Psalms 119:110. Psalms 37 gives a vivid description of the acts of the "wicked" and also of God's judgment upon them. Facing the terrible force of the "wicked," the righteous prayed for God's deliverance and for His judgment upon them. This theme of judgment has already been anticipated in Psalms 1:6: "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." The expectation of the righteous includes God's judgment on the "wicked" in this life that they might be ashamed Psalms 31:17, be overcome by sorrows Psalms 32:10, fall by their devices Psalms 141:10, and die a premature death Proverbs 10:27, and that their remembrance will be no more Proverbs 10:7. It is expected that at the time of their death there will be great shouting: "When it goeth well with the righteous, the city rejoiceth: when the wicked perish, there is shouting" Proverbs 11:10.

The judgment upon the "wicked" is particularly strong in Proverbs, where the authors contrast the advantages of wisdom and righteousness and the disadvantages of the "wicked" (cf. 2:22: "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it"). In Job another theme finds expression: why are the "wicked" not cut off? "Wherefore do the wicked live, become old, yea, are mighty in power?" 21:7. There is no clear

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answer to this question in the Old Testament. Malachi predicts a new age in which the distinction of the righteous and the "wicked" will be clear and where the righteous will triumph: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that seNeth him not" Malachi 3:18.

Two other related nouns occur in the Old Testament. Resha`, which is found about 30 times, usually means "wickedness": "Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin" Deuteronomy 9:27. Rish`ah, which appears about 15 times, refers to "wickedness" or "guilt": "For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee" Deuteronomy 9:4.

B. Adjective.

rasha` "wicked; guilty." This word may also be used as an adjective. In some cases a person is so guilty that he deserves death: "...if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face... by a certain number" Deuteronomy 25:2. The characteristics of a "wicked" person qualify him as a godless, impious man: "How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?" 2 Samuel 4:11; cf. Ezekiel 3:18-19.

C. Verb.

rasha` "to be wicked, act wickedly." This verb is derived from the noun rasa`. There is a similar root in Ethiopic and Arabic, with the respective meanings "to forget" and "to be loose." This verb appears in 2 Chronicles 6:37: "Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have

VIOLENCE

A. Noun.

chamas "violence; wrong; maliciousness." This word appears about 60 times and in all periods of biblical Hebrew.

Basically chamas connotes the disruption of the divinely established order of things. It has a wide range of nuances within this legal sphere. The expression "a witness in the case of violent wrongdoing" means someone who bears witness in a case having to do with such an offense (cf. Deuteronomy 19:16). In this context the truthfulness of the witness is not established except upon further investigation Deuteronomy 19:18. Once he was established as a false witness, the penalty for the crime concerning which he bore false witness was to be executed against the lair (cf. Deuteronomy 19:19). In Exodus 23:1 Israel is admonished: "...put not thine hand with the wicked to be an unrighteous witness," i. e., a witness who in accusing someone of a violent crime intends to see the accused punished severely.

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Chamas perhaps connotes a "violent wrongdoing" which has not been righted, the guilt of which lies on an entire area (its inhabitants) disrupting their relationship with God and thereby interfering with His blessings.

It is this latter sense which appears in the phrase "the earth was full of violent wrongdoing": "The earth also was corrupt before God, and the earth was filled with violence" Genesis 6:11 — the first occurrence of the word. Thus, in Genesis 16:5 Sarai summons God to judge between Abram and herself because he has not acted properly toward her keeping Hagar in submission: "My wrong [done me] be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee." Abram as God's judge (in God's stead) accepts the correctness of her case and commits Hagar to Sarai's care to be dealt with properly.

B. Verb.

Hamas means "to treat violently." This verb, which occurs 7 times in biblical Hebrew, has cognates in Aramaic, Akkadian, and Arabic. This verb appears in Jeremiah 22:3 with the meaning of "to do no violence": "...and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place."

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Vine's Expository Dictionary of Biblical Words

Cruel & Violent - Greek

WICKED

1. *poneros* for which see BAD, No. 2, EVIL, A and B, No. 2, is translated "wicked" in the KJV and RV in Matthew 13:49; 18:32; 25:26; Luke 19:22; Acts 18:14; 1 Corinthians 5:13; in the following the RV substitutes "evil" for KJV, "wicked": Matthew 12:45 (twice); 13:19; 16:4; 11:26; 1:21; 3:2; and in the following, where Satan is mentioned as "the (or that) evil one": Matthew 13:38; Ephesians 6:16; 1 John 2:13,14; 3:12 (1 st part); 5:18; in v. 19 for KV, "wickedness"; he is so called also in KJV and RV in John 17:15; 2 Thessalonians 3:3; KJV only in Luke 11:4; in 3 John 10, KJV, the word is translated "malicious," RV, "wicked."

2. *athesmos* "lawless" (a, negative, *thesmos*, "law, custom"), "wicked," occurs in 2 Peter 2:7; 3:17. An instance of the use of the word is found in the papyri, where a father breaks off his daughter's engagement because he learnt that her fiance was giving himself over to lawless deeds (Moulton and Milligan, Vocab.).

Notes: (1) In Matthew 21:41, KJV, *kakos* (for which see BAD, No. 1, EVIL, A, No. 1), is translated "wicked" (RV, "miserable"). (2) In Acts 2:23 and 2 Thessalonians 2:8, KJV, *anomos*, "lawless" (RV), is translated "wicked."

WRATH

The personal manifestation of God's holy, moral character in judgment against sin. Wrath is neither an impersonal process nor is it irrational and fitful like anger. It is in no way vindictive or malicious. It is holy indignation-God's anger directed against sin.

God's wrath is an expression of His holy love. If God is not a God of wrath, His love is no more than frail, worthless sentimentality; the concept of mercy is meaningless; and the Cross was a cruel and unnecessary experience for His Son.

The Bible declares that all people are "by nature children of wrath" (Ephesians 2:3) and that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness" (Romans 1:18). Since Christians have been "justified by His blood, we shall be saved from wrath through Him" (Romans 5:9). The magnitude of God's love is manifested in the Cross, where God's only Son experienced wrath on our behalf.

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WRATH

1. orge see ANGER and Notes (1) and (2).

2. thumos "hot anger, passion," for which see ANGER, Notes (1) and (2), is translated "wrath" in Luke 4:28; Acts 19:28; Romans 2:8, RV; Galatians 5:20; Ephesians 4:31; Colossians 3:8; Hebrews 11:27; Revelation 12:12; 14:8,10,19; 15:1,7; 16:1; 18:3; "wraths" in 2 Corinthians 12:20; "fierceness" in Revelation 16:19; 19:15 (followed by No. 1).

3. parorgismos occurs in Ephesians 4:26: see ANGER, A, Note (2).

Note: For the verb parorgizo, "to provoke to wrath," Ephesians 6:4, KJV, see ANGER, B, No. 2.

MOCK, MOCKER, MOCKING

A. Verbs.

1. empaizo a compound of paizo, "to play like a child" (pais), "to sport, jest," prefixed by en, "in" or "at," is used only in the Synoptists, and, in every instance, of the "mockery" of Christ, except in Matthew 2:16 (there in the sense of deluding, or deceiving, of Herod by the wise men) and in Luke 14:29, of ridicule cast upon the one who after laying a foundation of a tower is unable to finish it. The word is used (a) prophetically by the Lord, of His impending sufferings, Matthew 20:19; Mark 10:34; Luke 18:32; (b) of the actual insults inflicted upon Him by the men who had taken Him from Gethsemane, Luke 22:63; by Herod and his soldiers, Luke 23:11; by the soldiers of the governor, Matthew 27:29,31; Mark 15:20; Luke 23:36; by the chief priests, Matthew 27:41; Mark 15:31.

2. mukterizo from mukter, "the nose," hence, "to turn up the nose at, sneer at, treat with contempt," is used in the passive voice in Galatians 6:7, where the statement "God is not mocked" does not mean that men do not mock Him (see Proverbs 1:30, where the Sept. has the same verb); the apostle vividly contrasts the essential difference between God and man. It is impossible to impose upon Him who discerns the thoughts and intents of the heart.

3. chleuazo "to jest, mock, jeer at" (from chleue, "a jest"), is said of the ridicule of some of the Athenian philosophers at the apostle's testimony concerning the resurrection of the dead, Acts 17:32.

4. diachleuazo, an intensive form of No. 3, "to scoff at," whether by gesture or word, is said of those who jeered at the testimony given on the Day of Pentecost, Acts 2:13 (some mss. have No. 3).

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B. Nouns.

1. empaiktes "a mocker" (akin to A, No. 1), is used in 2 Peter 3:3, RV, "mockers". (KJV, "scoffers"); Jude 18, RV and KJV, "mockers." In the Sept., Isaiah 3:4.
2. empaimos the act of the empaiktes, "a mocking," is used in Hebrews 11:36, "mockings." In the Sept., Psalms 38:7; Ezekiel 22:4.
3. empaimone an abstract noun, "mockery," is used in 2 Peter 3:3

VIOLENCE, VIOLENT, VIOLENTLY

A. Nouns.

1. bia denotes "force, violence," said of men, Acts 5:26; 21:35; 24:7; of waves, 27:41.
2. hormema, "a rush" (akin to hormao, "to urge on, to rush"), is used of the fall of Babylon, Revelation 18:21, KJV, "violence," RV, "mighty fall."
3. biastes, "a forceful or violent man," is used in Matthew 11:12. See FORCE, B, No. 1, Note. Note: In Hebrews 11:34, KJV, dunamis, "power" (RV), is rendered "violence."

B. Verbs.

1. diaseio, "to shake violently," is used in Luke 3:14, "do violence," including intimidation. In the Sept., Job 4:14.
2. biazō, in the passive voice, is rendered "suffereth violence" in Matthew 11:12; see FORCE, B, Nos. 1 and 2. Some, e. g., Cremer (Lexicon) and Dalman (Words of Jesus, pp. 139,ff.), hold that the reference is to the antagonism of the enemies of the kingdom, but Luke 16:16 (middle voice: RV, "entereth violently") indicates the meaning as referring to those who make an effort to enter the kingdom in spite of violent opposition: see PRESS, A, No. 3.

SCORN

(skorn): Fox Talbot connects this English word with the Danish skarn, "dirt," "ordure" "mud," "mire." As distinguished from such words as "mock," "deride," "scoff," all of which refer specifically to the various ways in which scorn finds outward expression, scorn itself denotes a subjective state or reaction.

Further, this state or reaction is not simple but complex. It includes a sense of superiority, resentment, and aversion. This reaction occurs when one is confronted with a person or a proposition that by challenging certain things for itself evokes a vivid sense of one's own superiority and awakens mingled resentment, repulsion and contempt by the hollowness of its claims and its intrinsic inferiority or worse. Scorn is a hotter, fiercer

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emotion than disdain or contempt. It is obvious that scorn may-indeed, it not uncommonly does-arise in connection with an ungrounded, arrogant sense of self-esteem.

The word, outside of the phrase "laugh to scorn," is found only in the Old Testament, and then only 4 times (Esther 3:6; King James Version, Psalms 44:13; 79:4; Habakkuk 1:10), and it represents three different Hebrew words for none of which it is a suitable rendering. The two words "thought scorn" in Esther 3:6 represent but one in Hebrew, namely, bazah, for which "disdain" would be a nearer equivalent. In Habakkuk 1:10 (the King James Version) the word translated "scorn" is micchaq, "an object of laughter," "laughing-stock." In Psalms 44:13; 79:4 the Hebrew word is la`agh from a root, probably meaning "to stutter," "stammer," for which "mocking" is a better English equivalent. In the King James Version Job 34:7; Psalms 123:4, la`agh is rendered "scorning". (the rendering given in Prop 1:22 to latson, a word from a totally different root and one much more nearly approximating the fundamental idea of the English word "Scorn." In Proverbs 29:8 and Isaiah 28:14 latson is rendered "scornful").

As a verb the word is the translation given to la`agh, "to mock" (2 Kings 19:21 parallel Isa 37:22 Job 22:19; Neh 2:19; Ps 22:7, "all laugh to scorn"); qalas = "to scoff" (Ezekiel 16:31, margin "Greek: scoffeth," but text still "scorneth"); for the noun tsechoq, "laughter" (Ezekiel 23:32); sachaq = to laugh, "laugh at" (Job 39:7,18; 2 Chronicles 30:10), with the noun sechoq, "laugh to scorn" (the Revised Version (British and American) "laughing-stock," Job 12:4); luts = "to scoff" (as used in ethical and religious connections) (Job 16:20; Proverbs 3:34; 9:12, all "scoff" in the Revised Version (British and American)); in Proverbs 19:28 the Revised Version (British and American), not happily, "mock at." the Revised Version (British and American) is warranted in substituting "scoff" for "scorn" because the context indicates some form of outward expression of the scorn.

The Revised Version (British and American) always (except Job 12:4; Sir 6:4; 1 Macc 10:70) retains "laugh to scorn" (2 Kings 19:21; 2 Chronicles 30:10; Nehemiah 2:19; Job 22:19; Psalms 22:7; Isaiah 37:22; Ezekiel 16:31; 23:32; 2 Esd 2:21; Jth 12:12; Wisd 4:18; Sir 7:11; 13:7; 20:17; Matthew 9:24; Mark 5:40; Luke 8:53). The verb in Apocrypha and the New Testament is usually katagelao, but in Wisd 4:1 ekgelao; in Sir 13:7 katamokomai; and in 2 Esd 2:21 inrideo. In addition "scorn" is retained in Esther 3:6; Job 39:7,18; 2 Esd 8:56 (contemno). In Proverbs 19:28 "scorn" is changed to "mock at" but elsewhere invariably to "scoff."

Scorner is the translation of the participle of luts and once of the participle of latsats. For "scorner" the Revised Version (British and American) everywhere substitutes properly - "scoffer." Outside of Proverbs (and Hosea 7:5) the word is to be found only in Psalms 1:2. The force of the word has been well indicated by Cheyne, who says that the "scorner (scoffer) is one who despises that which is holy and avoids the company of the noble 'wise men,' but yet in his own vain way seeks for truth; his character is marked by arrogance as that of the wise is characterized by devout caution."

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LAUGH, LAUGH TO SCORN

1. gelao "to laugh," is found in Luke 6:21,25. This signifies loud laughter in contrast to demonstrative weeping.

2. katagelao denotes "to laugh scornfully at," more emphatic than No. 1 (kata, "down," used intensively, and No. 1), and signifies derisive laughter, Matthew 9:24; Mark 5:40; Luke 8:53. Cf. ekmukterizo, "to deride."

Mockery, ridicule, or contempt. This concept appears in several passages in the Bible. Among the more significant is Psalms 22:7, where Jesus Christ is prophesied as One who will become the object of scorn. This is because of the seeming contradiction between His claims and His death in suffering and disgrace. In the same way, those who continue to follow the Lord in the midst of adverse circumstances are scorned by others (Psalms 44:13; 79:4). Nevertheless, the righteous will be vindicated as Christ was in His resurrection. Therefore, God's blessing rests on those who refuse to join with the scornful (Psalms 1:1).