

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 Perverse Person**

A Study Prepared By:
Edsel Charles

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

Word studies throughout this study were used to communicate from
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INSIGHTS FROM PROVERBS

Perverse 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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Perverse Person



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.

Numbers 22:32

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy way* is *perverse* before me: How God sees iniquity

Psalms 18:26

With the pure thou wilt shew thyself pure; and with *the froward* thou wilt shew thyself froward.

Psalms 101:4

A *froward* heart shall depart from me: I will not know a wicked person.

Psalms 106:6

We have sinned with our fathers, we have **committed iniquity**, we *have done wickedly*.

Proverbs 2:15

Whose **ways** are *crooked*, and they froward in their paths:

Proverbs 8:8

All the **words** of my mouth are in righteousness; there is nothing froward or *perverse* in them

Proverbs 10:9

He that walketh uprightly walketh surely: *but he that perverteth* his **ways** shall be known.

Proverbs 17:20

He that hath a *froward* heart **findeth no good**: and he that hath a *perverse* tongue falleth into mischief

Proverbs 19:1

Better is the **poor** that walketh in his integrity, than he that is *perverse* in his **lips**, and is a fool.

Proverbs 22:5

Thorns and snares are in the way of *the froward*: he that doth keep his soul shall be far from them.

Proverbs 28:6

Better is the poor that walketh in his uprightness, than he that is *perverse* in his **ways**, though he be rich.

Daniel 9:5

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Acts 20:30

Also of your own selves shall men arise, speaking *perverse things*, to draw away disciples after them.

I Timothy 6:5

Perverse disputings of men of corrupt minds, and destitute of the truth, **supposing that gain is godliness**: from such withdraw thyself.

INSIGHTS FROM PROVERBS

Perverse Person

Word Study Index – Perverse

Hebrew	Word	Word	Page
Word	Pronunciation	Definition	#
Yarat	yaw-rat'	to precipitate or hurl (rush) headlong; (intransitively) to be rash: be precipitate, push headlong, drive recklessly KJV-be perverse, turn over	5
Iqqesh	ik-kashe'	distorted; hence, false: KJV - crooked, perverse, perverted	6
Avah	aw-vaw	to crook, literally or figuratively (as follows): KJV - do amiss, bow down, make crooked, commit iniquity, pervert, (do) perverse (-ly), trouble, turn, do wickedly, do wrong.	9
Havvah	hav-vaw'	(in the sense of eagerly coveting and rushing upon; by implication, of falling); desire; also ruin: KJV - calamity, iniquity, mischief, mischievous (thing), naughtiness, naughty, noisome, perverse thing, substance, very wickedness.	12
Aqash	aw-kash'	to knot or distort; figuratively, to pervert (act or declare perverse): KJV - make crooked, (prove, that is) perverse (-rt).	15
Lezuwth	lez-ooth'	perverseness: KJV - perverse	17
Luwz	looz	to turn aside, i.e. (literally) to depart, (figuratively) be perverse: KJV - depart, froward, perverse (-ness).	18
Haphak	haw-fak'	to turn about or over; by implication, to change, overturn, return, pervert:	20
Tahpukah	tah-poo-kaw'	a perversity or fraud: KJV - (very) froward (-ness, thing), perverse thing.	23
Av-eh	av-eh'	perversity - KJV - perverse	25

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Word Study Index – Perverse

Greek	Word	Word	Page
Word	Pronunciation	Definition	#
Diastrepho	dee-as-tref'-o	to distort, i.e., (figuratively) misinterpret, or (morally) corrupt: KJV- perverse (-rt), turn away	26
Paradiatribe	par-ad-ee-at-ree-bay'	misemployment, i.e., meddlesomeness KJV - perverse disputing	28

INSIGHTS FROM PROVERBS

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Visible Signs of a <i>Perverse</i> Person				
“Thoughts” that lead to actions of a <i>Perverse</i> person	Hebrew Word	Insights into that word or tense of that word	Visible signs of a <i>Perverse</i> person	Visible signs of a <i>non-Perverse</i> person
It is to have a perverse way about a person that is at the place he is pushed into trouble as a way to help or judge the person	yâraṭ	to precipitate, be precipitate, push headlong, drive recklessly	Numbers 22:32 “And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because <i>thy</i> way is <i>perverse</i> before me:”	Job 16:11 “God hath delivered me to the ungodly, and <i>turned me over</i> into the hands of the wicked.”

A *perverse* person has visible signs as to how they think:

Hebrew word study

yâraṭ - to precipitate or hurl (rush) headlong; (intransitively) to be rash: be precipitate, push headlong, drive recklessly

KJV-be perverse, turn over

Numbers 22:32

“And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is *perverse* before me:”

Job 16:11

“God hath delivered me to the ungodly, and ***turned me over*** into the hands of the wicked.”

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<p>Proverbs 2:15 “Whose ways are <i>crooked</i>, and they froward in their paths.”</p>	<p>‘iqqêsh</p>	<p><i>twisted, distorted, crooked, perverse, perverted</i></p>	<p>Proverbs 11:20 “They that are of a <i>froward</i> heart are abomination to the LORD: but such as are upright in their way are his delight.”</p>	<p>Proverbs 8:8 “All the words of my mouth are in righteousness; there is nothing froward or <i>perverse</i> in them”</p>
<p>Psalms 101:4 “A <i>froward</i> heart shall depart from me: I will not know a wicked person.”</p>	<p>Proverbs 19:1 “Better is the poor that walketh in his integrity, than he that is <i>perverse</i> in his lips, and is a fool.”</p>		<p>Psalms 18:26 “With the pure thou wilt shew thyself pure; and with <i>the froward</i> thou wilt shew thyself froward.”</p>	<p>Proverbs 28:6 “Better is the poor that walketh in his uprightness, than he that is <i>perverse</i> in his ways, though he be rich.”</p>
<p>Proverbs 17:20 “He that hath a <i>froward</i> heart findeth no good: and he that hath a perverse tongue falleth into mischief”</p>			<p>Proverbs 22:5 “Thorns and snares are in the way of <i>the froward</i>: he that doth keep his soul shall be far from them.”</p>	

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A *perverse* person has visible signs as to how they think:

Hebrew word study

'iqqêsh – distorted; hence, false:

KJV - crooked, perverse, perverted

Deuteronomy 32:5

“They have corrupted themselves, their spot is not *the spot* of his children: *they are a perverse* and crooked generation.”

II Samuel 22:27

“With the pure thou wilt shew thyself pure; and with *the froward* thou wilt shew thyself unsavoury.”

Psalms 18:26

“With the pure thou wilt shew thyself pure; and with *the froward* thou wilt shew thyself froward.”

Psalms 101:4

“A *froward* heart shall depart from me: I will not know a wicked person.”

Proverbs 2:15

“Whose ways are *crooked*, and they froward in their paths:”

Proverbs 8:8

“All the words of my mouth are in righteousness; there is nothing froward or *perverse* in them”

Proverbs 11:20

“They that are of a *froward* heart are abomination to the LORD: but such as are upright in their way are his delight.”

Proverbs 17:20

“He that hath a *froward* heart findeth no good: and he that hath a perverse tongue falleth into mischief”

INSIGHTS FROM PROVERBS

Perverse Person

Proverbs 19:1

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Proverbs 22:5

“Thorns and snares are in the way of *the froward*: he that doth keep his soul shall be far from them.”

Proverbs 28:6

“Better is the poor that walketh in his uprightness, than he that is *perverse* in his ways, though he be rich.”

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<p>Proverbs 12:8 “A man shall be commended according to his wisdom: but he that is of a <i>perverse</i> heart shall be despised.”</p> <p>Psalm 106:6 “We have sinned with our fathers, we have committed iniquity, we <i>have done wickedly</i>.”</p>	<p>‘âvâh aw-vaw</p>	<p>to crook, literally or figuratively (as follows): <i>KJV - do amiss, bow down, make crooked, commit iniquity, pervert, (do) perverse (-ly), trouble, turn, do wickedly, do wrong.</i></p> <p>II Samuel 7:14 “I will be his father, and he shall be my son. If <i>he commit iniquity</i>, I will chasten him with the rod of men, and with the stripes of the children of men:”</p>	<p>Jeremiah 9:5 “And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves <i>to commit iniquity</i>”</p> <p>Daniel 9:5 “We have sinned, and <i>have committed iniquity</i>, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:”</p>	<p>Job 33:27 “He looketh upon men, and if any say, I have sinned, and <i>perverted</i> that which was right, and it profited me not;”</p> <p>Psalm 38:6 “<i>I am troubled</i>; I am bowed down greatly; I go mourning all the day long.”</p>

INSIGHTS FROM PROVERBS

Perverse Person

A *perverse* person has visible signs as to how they think:

Hebrew word study

'âvâh – aw-vaw - to crook, literally or figuratively (as follows):

KJV - do amiss, bow down, make crooked, commit iniquity, pervert, (do) perverse (-ly), trouble, turn, do wickedly, do wrong.

I Samuel 20:30

“Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the *perverse* rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?”

II Samuel 7:14

“I will be his father, and he shall be my son. If *he commit iniquity*, I will chasten him with the rod of men, and with the stripes of the children of men:”

II Samuel 19:19

“And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant *did perversely* the day that my lord the king went out of Jerusalem, that the king should take it to his heart.”

II Samuel 24:17

“And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I *have done wickedly*: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.”

I Kings 8:47

“Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and *have done perversely*, we have committed wickedness;”

II 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 done amiss*, and have dealt wickedly;”

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Esther 1:16

“And Memucan answered before the king and the princes, Vashti the queen hath not *done wrong* to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.”

Job 33:27

“He looketh upon men, and if any say, I have sinned, and *perverted* that which was right, and it profited me not;”

Psalms 38:6

“*I am troubled*; I am bowed down greatly; I go mourning all the day long.”

Psalms 106:6

“We have sinned with our fathers, we have committed iniquity, we *have done wickedly*.”

Proverbs 12:8

“A man shall be commended according to his wisdom: but he that is of a *perverse* heart shall be despised.”

Isaiah 21:3

“Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: *I was bowed down at* the hearing of it; I was dismayed at the seeing of it.”

Isaiah 24:1

“Behold, the LORD maketh the earth empty, and maketh it waste, *and turneth it* upside down, and scattereth abroad the inhabitants thereof.”

Jeremiah 3:21

“A voice was heard upon the high places, weeping and supplications of the children of Israel: for they *have perverted* their way, and they have forgotten the LORD their God.”

Jeremiah 9:5

“And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves *to commit iniquity*”

Lamentations 3:9

“He hath inclosed my ways with hewn stone, *he hath made* my paths *crooked*.”

Daniel 9:5

“We have sinned, and *have committed iniquity*, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:”

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"Thoughts" that lead to actions of a <i>Perverse</i> person	Hebrew Word	Insights into that word or tense of that word	Visible signs of a <i>Perverse</i> person	Visible signs of a <i>non-Perverse</i> person
<p>Psalm 5:9 "For there is no faithfulness in their mouth; their inward part is <i>very wickedness</i>; their throat is an open sepulchre; they flatter with their tongue."</p> <p>Psalm 38:12 "They also that seek after my life lay snares for me: and they that seek my hurt speak <i>mischievous things</i>, and imagine deceits all the day long."</p> <p>Psalm 52:2 "Thy tongue deviseth <i>mischiefs</i>; like a sharp razor, working deceitfully."</p>	<p>havvâh hav-vaw'</p> <p>Job 6:30 "Is there iniquity in my tongue? cannot my taste discern <i>perverse things</i>?"</p> <p>Psalm 52:7 "Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself <i>in his wickedness</i>."</p> <p>Psalm 55:11 "<i>Wickedness</i> is in the midst thereof: deceit and guile depart not from her streets."</p>	<p>in the sense of eagerly coveting and rushing upon; by implication, of falling; desire; also ruin:</p> <p>KJV - calamity, iniquity, mischief, mischievous (thing), naughtiness, naughty, noisome, perverse thing, substance, very wickedness.</p> <p>Psalm 91:3 "Surely he shall deliver thee from the snare of the fowler, and from the <i>noisome</i> pestilence."</p>	<p>Proverbs 11:6 "The righteousness of the upright shall deliver them: but transgressors shall be taken <i>in their own naughtiness</i>."</p> <p>Proverbs 17:4 "A wicked doer giveth heed to false lips; and a liar giveth ear to a <i>naughty</i> tongue."</p> <p>Proverbs 19:13 "A foolish son is <i>the calamity</i> of his father: and the contentions of a wife are a continual dropping."</p>	<p>Proverbs 10:3 "The LORD will not suffer the soul of the righteous to famish: <i>but</i> he casteth away <i>the substance of</i> the wicked."</p>

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Perverse Person

A *perverse* person has visible signs as to how they think:

Hebrew word study

havvah (hav-vaw'); (in the sense of eagerly coveting and rushing upon; by implication, of falling); desire; also ruin:

KJV - calamity, iniquity, mischief, mischievous (thing), naughtiness, naughty, noisome, perverse thing, substance, very wickedness.

Job 6:2

"Oh that my grief were thoroughly weighed, *and my calamity* laid in the balances together!"

Job 6:30

"Is there iniquity in my tongue? cannot my taste discern *perverse things*?"

Job 30:13

"They mar my path, they set forward *my calamity*, they have no helper."

Psalm 5:9

"For there is no faithfulness in their mouth; their inward part is *very wickedness*; their throat is an open sepulchre; they flatter with their tongue."

Psalms 38:12

"They also that seek after my life lay snares for me: and they that seek my hurt speak *mischievous things*, and imagine deceits all the day long."

Psalms 52:2

"Thy tongue deviseth *mischiefs*; like a sharp razor, working deceitfully."

Psalms 52:7

"Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself *in his wickedness*."

Psalms 55:11

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“*Wickedness* is in the midst thereof: deceit and guile depart not from her streets.”

Psalms 57:1

“Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, *until these calamities* be overpast.”

Psalms 91:3

“Surely he shall deliver thee from the snare of the fowler, and from the *noisome* pestilence.”

Psalms 94:20

“Shall the throne of *iniquity* have fellowship with thee, which frameth mischief by a law?”

Proverbs 10:3

“The LORD will not suffer the soul of the righteous to famish: *but* he casteth away *the substance of* the wicked.”

Proverbs 11:6

“The righteousness of the upright shall deliver them: but transgressors shall be taken *in their own naughtiness.*”

Proverbs 17:4

“A wicked doer giveth heed to false lips; and a liar giveth ear to a *naughty* tongue.”

Proverbs 19:13

“A foolish son is *the calamity* of his father: and the contentions of a wife are a continual dropping.”

Micah 7:3

“That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his *mischievous* desire: so they wrap it up.”

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<p>Proverbs 10:9 “He that walketh uprightly walketh surely: <i>but he that perverteth</i> his ways shall be known.”</p>	<p>’âqash aw-kash’</p> <p>Job 9:20 “If I justify myself, mine own mouth shall condemn me: <i>if I say, I am perfect, it shall also prove me perverse.</i>”</p>	<p>’aqash (aw-kash’); to knot or distort; figuratively, to pervert (act or declare perverse): KJV - make crooked, (prove, that is) perverse (-rt).</p> <p>Isaiah 59:8 “The way of peace they know not; and there is no judgment in their goings: <i>they have made them crooked</i> paths: whosoever goeth therein shall not know peace.”</p>	<p>Proverbs 28:18 “Whoso walketh uprightly shall be saved: but he that is <i>perverse</i> in his ways shall fall at once.”</p>	<p>Micah 3:9 “Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and <i>pervert</i> all equity.”</p>

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A *perverse* person has visible signs as to how they think:

Hebrew word study

ʿaqash (aw-kash'); to knot or distort; figuratively, to pervert (act or declare perverse):

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Job 9:20

"If I justify myself, mine own mouth shall condemn me: *if I say, I am perfect, it shall also prove me *perverse*.*"

Proverbs 10:9

"He that walketh uprightly walketh surely: *but he that perverteth* his ways shall be known."

Proverbs 28:18

"Whoso walketh uprightly shall be saved: but he that is *perverse* in his ways shall fall at once."

Isaiah 59:8

"The way of peace they know not; and there is no judgment in their goings: *they have made* them *crooked* paths: whosoever goeth therein shall not know peace."

Micah 3:9

"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and *pervert* all equity."

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Proverbs 4:24 “Put away from thee a froward mouth , and <i>perverse lips</i> put far from thee.”	lezuwth lez-ooth'	perverseness: <i>KJV - perverse.</i>	-	-
		Example: Body: Lips Soul: Mouth Spirit: Tongue	Froward mouth is an unreasonable mouth	Perverse lips are the basic nature of man’s weak desires being expressed

A *perverse* person has visible signs as to how they think:

Hebrew word study

lezuwth (lez-ooth'); perverseness:
KJV - perverse.

Proverbs 4:24

“Put away from thee a froward mouth, and *perverse* lips put far from thee.”

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Proverbs 2:15 “Whose ways are crooked, <i>and they froward</i> in their paths:”	luwz looz	to turn aside, i.e. (literally) to depart, (figuratively) be perverse: KJV - depart, froward, perverse (-ness).		Proverbs 3:21 “My son, <i>let</i> not <i>them depart</i> from thine eyes: keep sound wisdom and discretion:”
	Proverbs 3:32 “For <i>the froward</i> is abomination to the LORD: but his secret is with the righteous.”	Isaiah 30:12 “Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and <i>perverseness</i> , and stay thereon:”	Proverbs 14:2 “He that walketh in his uprightness feareth the Lord: but he that is <i>perverse</i> in his ways despiseth him.”	Proverbs 4:21 “ <i>Let them</i> not <i>depart</i> from thine eyes; keep them in the midst of thine heart.”

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A *perverse* person has visible signs as to how they think:

Hebrew word study

luwz (looZ); to turn aside, i.e. (literally) to depart, (figuratively) be perverse:
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Proverbs 2:15

“Whose ways are crooked, *and they froward* in their paths:”

Proverbs 3:21

“My son, *let* not *them depart* from thine eyes: keep sound wisdom and discretion:”

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“For *the froward* is abomination to the LORD: but his secret is with the righteous.”

Proverbs 4:21

“*Let them* not *depart* from thine eyes; keep them in the midst of thine heart.”

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Visible Signs of a <i>Perverse</i> Person				
“Thoughts” that lead to actions of a <i>Perverse</i> person	Hebrew Word	Insights into that word or tense of that word	Visible signs of a <i>Perverse</i> person	Visible signs of a <i>non-Perverse</i> person
<p>Proverbs 17:20 “He that hath a froward heart findeth no good: and he that hath a <i>perverse</i> tongue falleth into mischief.”</p>	<p>hâphak haw-fak'</p>	<p>to turn about or over; by implication, to change, overturn, return, pervert:</p> <p>KJV - become, change, come, be converted, give, make [a bed], overthrow (-turn), perverse, retire, tumble, turn (again, aside, back, to the contrary, every way).</p>		

INSIGHTS FROM PROVERBS

Perverse Person

A *perverse* person has visible signs as to how they think:

Hebrew word study

haphak (haw-fak'); to turn about or over; by implication, to change, overturn, return, pervert:

KJV - become, change, come, be converted, give, make [a bed], overthrow (-turn), perverse, retire, tumble, turn (again, aside, back, to the contrary, every way).

Psalms 30:11

"*Thou hast turned* for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;"

Psalms 32:4

"For day and night thy hand was heavy upon me: my moisture *is turned* into the drought of summer. Selah."

Psalms 41:3

"The LORD will strengthen him upon the bed of languishing: *thou wilt make* all his bed in his sickness."

Psalms 66:6

"*He turned* the sea into dry land: they went through the flood on foot: there did we rejoice in him."

Psalms 78:9

"The children of Ephraim, being armed, and carrying bows, *turned back* in the day of battle."

Psalms 78:44

"*And had turned* their rivers into blood; and their floods, that they could not drink."

Psalms 78:57

"But turned back, and dealt unfaithfully like their fathers: *they were turned aside* like a deceitful bow."

Psalms 105:25

"*He turned* their heart to hate his people, to deal subtilly with his servants."

INSIGHTS FROM PROVERBS

Perverse Person

Psalms 105:29

“**He turned** their waters into blood, and slew their fish.”

Psalms 114:8

“**Which turned** the rock into a standing water, the flint into a fountain of waters.”

Proverbs 12:7

“The wicked **are overthrown**, and are not: but the house of the righteous shall stand.”

Proverbs 17:20

“He that hath a froward heart findeth no good: and he that hath a **perverse** tongue falleth into mischief.”

INSIGHTS FROM PROVERBS

Perverse Person

Visible Signs of a <i>Perverse</i> Person				
“Thoughts” that lead to actions of a <i>Perverse</i> person	Hebrew Word	Insights into that word or tense of that word	Visible signs of a <i>Perverse</i> person	Visible signs of a <i>non-Perverse</i> person
Proverbs 23:33 “Thine eyes shall behold strange women, and thine heart shall utter <i>perverse</i> things.”	tahpûkâh tah-poo-kaw'	a perversity or fraud: <i>KJV - (very) froward (-ness, thing), perverse thing.</i>	Proverbs 16:28 “A <i>froward</i> man soweth strife: and a whisperer separateth chief friends.”	Proverbs 8:13 “The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the <i>froward</i> mouth, do I hate.”
Proverbs 6:14 “ <i>Frowardness</i> is in his heart, he deviseth mischief continually; he soweth discord.”	Proverbs 2:12 “To deliver thee from the way of the evil man, from the man that speaketh <i>froward things</i> ; Proverbs 2:14 “Who rejoice to do evil, and delight <i>in the frowardness</i> of the wicked;”		Proverbs 16:30 “He shutteth his eyes to devise <i>froward things</i> : moving his lips he bringeth evil to pass.”	Proverbs 10:31-32 “31The mouth of the just bringeth forth wisdom: but the <i>froward</i> tongue shall be cut out. 32The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh <i>frowardness</i> .”

INSIGHTS FROM PROVERBS

Perverse Person

A *perverse* person has visible signs as to how they think:

Hebrew word study

tahpukah (tah-poo-kaw') a perversity or fraud:

KJV - (very) froward (-ness, thing), perverse thing.

Deuteronomy 32:20

"And he said, I will hide my face from them, I will see what their end shall be: for they are a *very froward* generation, children in whom is no faith."

Proverbs 2:12

"To deliver thee from the way of the evil man, from the man that speaketh *froward things*;"

Proverbs 2:14

"Who rejoice to do evil, and delight *in the frowardness* of the wicked;"

Proverbs 6:14

"*Frowardness* is in his heart, he deviseth mischief continually; he soweth discord."

Proverbs 8:13

"The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the *froward* mouth, do I hate."

Proverbs 10:31-32

"31The mouth of the just bringeth forth wisdom: but the *froward* tongue shall be cut out. 32The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh *frowardness*."

Proverbs 16:28

"A *froward* man soweth strife: and a whisperer separateth chief friends."

Proverbs 16:30

"He shutteth his eyes to devise *froward things*: moving his lips he bringeth evil to pass."

Proverbs 23:33

"Thine eyes shall behold strange women, and thine heart shall utter *perverse* things."

INSIGHTS FROM PROVERBS

Perverse Person

Visible Signs of a <i>Perverse</i> Person				
“Thoughts” that lead to actions of a <i>Perverse</i> person	Hebrew Word	Insights into that word or tense of that word	Visible signs of a <i>Perverse</i> person	Visible signs of a <i>non-Perverse</i> person
-	'av'eh av-eh'	perversity: KJV - perverse	Isaiah 19:14 “The LORD hath mingled a <i>perverse</i> spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken <i>man</i> staggereth in his vomit.”	-

A *perverse* person has visible signs as to how they think:

Hebrew word study

'av`eh (av-eh') perversity

KJV - perverse

Isaiah 19:14

“The LORD hath mingled a *perverse* spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.”

INSIGHTS FROM PROVERBS

Perverse Person

Visible Signs of a <i>Perverse</i> Person				
“Thoughts” that lead to actions of a <i>Perverse</i> person	Greek Word	Insights into that word or tense of that word	Visible signs of a <i>Perverse</i> person	Visible signs of a <i>non-Perverse</i> person
<p>Acts 20:30 “Also of your own selves shall men arise, speaking <i>perverse things</i>, to draw away disciples after them.”</p>	<p>diastrephō <i>dee-as-tref'-o</i></p> <p>Matthew 17:17 “Then Jesus answered and said, O faithless and <i>perverse</i> generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.”</p>	<p><i>to distort, that is, (figuratively) misinterpret, or (morally) corrupt: -perverse (-rt), turn away.</i></p> <p>Acts 13:10 “And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease <i>to pervert</i> the right ways of the Lord?”</p>	<p>Acts 13:8 “But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking <i>to turn away</i> the deputy from the faith.”</p>	<p>Luke 9:41 “And Jesus answering said, O faithless and <i>perverse</i> generation, how long shall I be with you, and suffer you? Bring thy son hither.”</p>

INSIGHTS FROM PROVERBS

Perverse Person

A *perverse* person has visible signs as to how they think:

Greek Word Study

diastrephō - *dee-as-tref'-o* - to *distort*, i.e., (figuratively) *misinterpret*, or (morally) *corrupt*:

KJV- *perverse* (-rt), turn away

Matthew 17:17

“Then Jesus answered and said, O faithless and *perverse* generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.”

Luke 9:41

“And Jesus answering said, O faithless and *perverse* generation, how long shall I be with you, and suffer you? Bring thy son hither.”

Luke 23:2

“And they began to accuse him, saying, We found this fellow *perverting* the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.”

Acts 13:8

“But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking *to turn away* the deputy from the faith.”

Acts 13:10

“And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease *to pervert* the right ways of the Lord?”

Acts 20:30

“Also of your own selves shall men arise, speaking *perverse things*, to draw away disciples after them.”

Philippians 2:15

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and *perverse* nation, among whom ye shine as lights in the world;”

INSIGHTS FROM PROVERBS

Perverse Person

Visible Signs of a <i>Perverse</i> Person				
“Thoughts” that lead to actions of a <i>Perverse</i> person	Greek Word	Insights into that word or tense of that word	Visible signs of a <i>Perverse</i> person	Visible signs of a <i>non-Perverse</i> person
-	paradiatribē par-ad-ee-at-ree-bay'	<i>misemployment that is, meddlesomenes</i> <i>s: - perverse disputing.</i>	I Timothy 6:5 <i>“Perverse</i> disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”	-

A *perverse* person has visible signs as to how they think:

Greek Word Study

paradiatribe (par-ad-ee-at-ree-bay') misemployment, i.e., meddlesomeness

KJV - perverse disputing

I Timothy 6:5

“Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”

INSIGHTS FROM PROVERBS

Perverse Person

Vine's Expository Dictionary of Biblical Words

PERVERSE – Hebrew

'awah "to do iniquity." This verb appears in the Bible 17 times. In Arabic this verb appears with the meaning "to bend" or "to deviate from the way." **'Awah** is often used as a synonym of **chata'**, "to sin," as in Ps 106:6: "We have sinned [**chata'** with our fathers, we have committed iniquity [**'awah**], we have done wickedly [**rasha'**]."

B. Nouns.

'awon "iniquity; guilt; punishment." This noun, which appears 231 times in the Old Testament, is limited to Hebrew and biblical Aramaic. The prophetic and poetic books employ **'awon** with frequency. The Pentateuch as a whole employs the word about 50 times. In addition to these, the historical books infrequently use **'awon**. The first use of **'awon** comes from Cain's lips, where the word takes the special meaning of "punishment": "And Cain said unto the Lord, My punishment is greater than I can bear" Gen 4:13.

The most basic meaning of **'awon** is "iniquity." The word signifies an offense, intentional or not, against God's law. This meaning is also most basic to the word **chatta't**, "sin," in the Old Testament, and for this reason the words **chatta't** and **'awon** are virtually synonymous; "Lo, this [the live coal] hath touched thy [Isaiah's] lips; and thine iniquity [**'awon**] is taken away, and thy sin [**chatta't**] purged" Isa 6:7.

"Iniquity" as an offense to God's holiness is punishable. The individual is warned that the Lord punishes man's transgression: "But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge" Jer 31:30. There is also a collective sense in that the one is responsible for the many: "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" Ex 20:5. No generation, however, was to think that it bore God's judgment for the "iniquity" of another generation: "Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" Ezek 18:19-20.

Israel went into captivity for the sin of their fathers and for their own sins: "And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword" Ezek 39:23.

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Serious as "iniquity" is in the covenantal relationship between the Lord and His people, the people are reminded that He is a living God who willingly forgives "iniquity": "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" Ex 34:7. God expects confession of sin: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" Ps 32:5, and a trusting, believing heart which expresses the humble prayer: "Wash me thoroughly from mine iniquity, and cleanse me from my sin" Ps 51:2.

Isa 53 teaches that God put upon Jesus Christ our "iniquities" v. 6, that He having been bruised for our "iniquities" v. 5 might justify those who believe on Him: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" Isa 53:11.

The usage of **'awon** includes the whole area of sin, judgment, and "punishment" for sin. The Old Testament teaches that God's forgiveness of "iniquity" extends to the actual sin, the guilt of sin, God's judgment upon that sin, and God's punishment of the sin. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" Ps 32:2.

In the Septuagint the word has the following renderings: *adikia* ("wrongdoing; unrighteousness; wickedness"); *hamartia* ("sin; error"); and *anomia* ("lawlessness"). In the English versions the translation "iniquity" is fairly uniform. The RSV and NIV give at a few places the more specialized rendering "guilt" or the more general translation "sin."

'awen "iniquity; misfortune." This noun is derived from a root meaning "to be strong," found only in the Northwest Semitic languages. The word occurs about 80 times and almost exclusively in poetic-prophetic language. The usage is particularly frequent in the poetical books. Isaiah's use stands out among the prophets. The first occurrence is in Num 23:21: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them."

The meaning of "misfortune" comes to expression in the devices of the wicked against the righteous. The psalmist expected "misfortune" to come upon him: "And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it" Ps 41:6. **'Awen** in this sense is synonymous with **'ed**, "disaster" Job 18:12. In a real sense **'awen** is part of human existence, and as such the word is identical with **'amal**, "toil," as in Ps 90:10: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

'Awen in a deeper sense characterizes the way of life of those who are without God: "For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry,

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and he will cause the drink of the thirsty to fail" Isa 32:6. The being of man is corrupted by "iniquity." Though all of mankind is subject to 'awen ("toil"), there are those who delight in causing difficulties and "misfortunes" for others by scheming, lying, and acting deceptively. The psalmist **puts** internalized wickedness this way: "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood" Ps 7:14; cf. Job 15:35.

Those who are involved in the ways of darkness are the "workers of iniquity," the doers of evil or the creators of "misfortune" and disaster. Synonyms for 'awen with this sense are **ra'**, "evil," and **rasha'**, "wicked," opposed to "righteousness" and "justice." They seek the downfall of the just Ps 141:9. Between Ps 5:5 and 141:9 there are as many as 16 references to the workers of evil (cf. "The foolish shall not stand in thy sight: thou hatest all workers of iniquity" — Ps. 5:5>). In the context of Ps 5, the evil spoken of is falsehood, bloodshed, and deceit v. 6. The qualitative aspect of the word comes to the best expression in the verbs with 'awen. The wicked work, speak, beget, think, devise, gather, reap, and plow 'awen, and it is revealed ("comes forth") by the misfortune that comes upon the righteous. Ultimately when Israel's religious festivals Isa 1:13 and legislation Isa 10:1 were affected by their apostate way of life, they had reduced themselves to the Gentile practices and way of life. The prophetic hope lay in the period after the purification of Israel, when the messianic king would introduce a period of justice and righteousness Isa 32 and the evil men would be shown up for their folly and ungodliness.

The Septuagint has several translations: *anomia* ("lawlessness"); *kopos* ("work; labor; toil"); *mataios* ("empty; fruitless; useless; powerless"); *poneria* ("wickedness; maliciousness; sinfulness"); and *adikia* ("unrighteousness; wickedness; injustice"). The KJV has these translations: "iniquity; vanity; wickedness."

hapak "to turn, overturn, change, transform, turn back." A common word throughout the various periods of Hebrew, this term occurs in other Semitic languages, including ancient Akkadian. It is found almost 100 times in biblical Hebrew. Used for the first time in the biblical text in Gen 3:24, the Hebrew verb form there indicates reflexive action: "...a flaming sword which turned every way [NAB, "revolving"; NEB, "whirling"]..."

In its simplest meaning, **hapak** expresses the turning from one side to another, such as "turning" one's back Josh 7:8, or "as a man wipeth a dish, wiping it, and turning it upside down" 2 Kings 21:13. Similarly, Hosea refers to Israel as being "a cake not turned" Hos 7:8. The meaning of "transformation" or "change" is vividly illustrated in the story of Saul's encounter with the Spirit of God. Samuel promised that Saul would "be changed into another man" 1 Sam 10:6, JB, and when the Spirit came on him, "God changed his heart" 1 Sam 10:9, JB. Other examples of change are the "changing" of Pharaoh's mind Ex 14:5; literally, "the heart of Pharaoh... was turned"; the "turning" of Aaron's rod into a serpent Ex 7:15; dancing "turned" to mourning Lam 5:14; water "turned" into blood Ex 7:17; and the sun "turned" to darkness and the moon to blood Joel 2:31. Ps 41:3 presents a difficult translation problem in its use of **hapak**. Literally, it reads: "All his bed you [Yahweh] change in his sickness." In view

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of the poetic parallelism involved, restoration of health must be meant. Thus, the RSV translates: "In his sickness thou healest all his infirmities." Perhaps only a refreshing of the bed is meant, so the NEB translates: "He turns his bed when he is ill."

The KJV rendering of Isa 60:5 sounds strange to our modern ears: "The abundance of the sea shall be converted unto thee...." A slight improvement is given by the RSV, which reads: "The abundance of the sea shall be turned to you." The meaning is best captured by the JB: "The riches of the sea shall be lavished upon you."

cabab "to turn, go around, turn around (change direction)." This verb occurs only in Hebrew (including post-biblical Hebrew) and Ugaritic. Nouns using these radicals appear in Arabic and Akkadian. Biblical Hebrew attests the word in all periods and about 160 times.

Basically this verb represents a circular movement — "to take a turning." First, it refers to such movement in general. The first occurrence of **cabab** having this emphasis is in Gen 42:24, where Joseph "turned himself about" from his brothers and wept. Here the verb does not tell the precise direction of his departure, only that he left their presence. Similarly, when Samuel was told that Saul went to Carmel and "is gone about, and passed on, and gone down to Gilgal" 1 Sam 15:12, we are not told that he reversed direction in order to get from his origin to Carmel and Gilgal. God led Israel out of the way (by an out-of-the-way route) when He took them into the Promised Land. He wanted to avoid having them face war with the Philistines, an event that was unavoidable if they proceeded directly north from Egypt to Palestine. Therefore, He led them through the wilderness — a back route into the land: "But God led the people about, through the way of the wilderness of the Red Sea..." Ex 13:18. Perhaps one of the passages where this meaning is clearest is Prov 26:14, which speaks of the "turning" of a door on its hinges. An extension of this meaning occurs in 1 Sam 5:8-9, "to remove, to take away": "And they answered, Let the ark of the God of Israel be carried about [taken away] unto Gath. And they carried the ark of the God of Israel about thither" (cf. 2 Kings 16:18).

A second emphasis of **cabab** is "to go around," in the sense of to proceed or be arranged in a circle. Joseph tells his family: "...lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf" Gen 37:7. They moved so as to surround his sheaf. This is the action pictured when Israel besieged Jericho, except with the further nuance of encircling in a processional and religious march: "And ye shall compass the city, all ye men of war, and go round about the city once" Josh 6:3. "To travel" and "to return" are used together to represent traveling a circuit. It is said of Samuel that he used to go annually "in circuit" 1 Sam 7:16. Another variation of this emphasis is "to go around" a territory in order to avoid crossing through it: "And they journeyed from mount Hor by the way of the Red Sea, to compass [go around] the land of Edom: and the soul of the people was much discouraged because of the way" Num 21:4.

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Cabab is also used of the completion of this movement, the state of literally or figuratively surrounding something or someone. The very first biblical occurrence of the word carries this force (according to many scholars): "The name of the first is Pison: that is it which compasseth [flows around] the whole land of Havilah..." Gen 2:11. Judg 16:2, where the Gazites "compassed [Samson] in, and laid wait for him all night in the gate of the city," represents another occurrence of this nuance. When David spoke of the cords (as a trap) of Sheol "surrounding" him 2 Sam 22:6, he meant that they actually touched him and held him fast. **Cabab** can be used of sitting down around a table. So Samuel told Jesse to fetch David, "for we will not sit down till he come hither" 1 Sam 16:11.

A third use of this verb is "to change direction." This can be a change of direction toward: "Neither shall the inheritance remove from one tribe to another tribe..." Num 36:9; the usual direction of passing on an inheritance is down family lines, and God's commandment that the daughters of Zelophehad marry within their father's families would make certain that this movement of things not be interrupted. This emphasis appears more clearly in 1 Sam 18:11: "And David [escaped] out of his presence twice"; it is certain that David is putting as much space between himself and Saul as possible. He is "running away or turning away" (cf. 1 Sam 22:17). **Cabab** may also refer to a change of direction, as in Num 34:4: "And your border shall turn...."

There are three special nuances under this emphasis. First, the verb may mean "to roam through" as a scout looking for water: "...and they fetched a compass [made a circuit] of seven days' journey: and there was no water for the host, and for the cattle that followed them" 2 Kings 3:9. Some scholars suggest that this is the idea expressed in Gen 2:11 that the Pison meandered through Havilah rather than flowed around it. Second, **cabab** may be used of "turning something over" to someone. So Adonijah said of Solomon: "...the kingdom was mine,... howbeit the kingdom is turned about, and is become my brother's..." 1 Kings 2:15. Third, **cabab** may be used of "changing or turning one thing into another": "And the land shall be turned as a plain from Geba to Rimmon south of Jerusalem..." Zech 14:10.

B. Nouns.

cabib "area round about; circuit." This word appears about 336 times in biblical Hebrew. The word can be used as a noun, but it usually occurs as an adverb or preposition. In 1 Chron 11:8 **cabib** refers to the "parts round about": "And he built the city round about, even from Millo round about..." The word may also be used for "circuits": "...and the wind returneth again according to his circuits" Eccl 1:6. The first biblical appearance of the word is in Gen 23:17, and it refers to "within the circuit of."

Other nouns are related to the verb **cabab**. **Cibbah** and **necibbah** both refer to "turn of affairs"; **cibbah** is found in 1 Kings 12:15 and **necibbah** in 2 Chron 10:15. **Mucab** occurs once with the meaning of "circular passage": "...for the winding about of the house went still upward round about the house..." Ezek 41:7. **Mecab** occurs 4 times, and it refers to "that which surrounds or is round." **Mecab** refers to a "round table" Song 1:12 and to "places round about" Jerusalem 2 Kings 23:5.

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Vine's Expository Dictionary of Biblical Words

PERVERSE – Greek

PERVERSE, PERVERT

diastrepho "to distort, twist" (**dia**, "through," and **strepho**), is translated "to pervert" in Luke 23:2 (cf. No. 1 in v. 14); Acts 13:10 [in v. 8, "to turn aside" (KJV, "away")]; in the perfect participle, passive voice, it is translated "perverse," lit., "turned aside, corrupted," in Matt 17:17; Luke 9:41; Acts 20:30; Phil 2:15.

Note: For "perverse disputings," 1 Tim 6:5, KJV, see DISPUTE, A, No. 3.

DISPUTE, DISPUTER, DISPUTING

A. Nouns.

diaparatribe denotes "a constant or incessant wrangling" (*dia* "through," *para*, "beside," *tribo*, "to wear out," suggesting the attrition or wearing effect of contention), 1 Tim 6:5, RV, "wranglings," KJV, "perverse disputings." Some mss. have the word *paradiatribe*, in the opposite order of the prefixed prepositions. See **WRANGLING**. **pv** denotes "a constant or incessant wrangling" (**dia** "through," **para**, "beside," **tribo**, "to wear out," suggesting the attrition or wearing effect of contention), 1 Tim 6:5, RV, "wranglings," KJV, "perverse disputings." Some mss. have the word *paradiatribe*, in the opposite order of the prefixed prepositions. See **WRANGLING**.