

Wisdom – Part 22

For a Prince
and a King

19:20-27 Call to hear

19:28-21:1 Personal Conduct

21:2-22:16 Personal Character

Personal Conduct (Continued)

Proverbs for Solomon

My Son:
Thou, Thee,
Thy, Thine,
Thyself

A Study in Wisdom

By Wayne Stewart



Chapter 21

σοφία, ας, ή

Proverbs: A STUDY IN WISDOM PART 22

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חכמה



Last time

Companion
Bible
STRUCTURE

19. 20—24. 34 (**D**, p. 864). PROVERBS FOR SOLOMON (22. 17; 24. 23); **FOR A PRINCE AND A KING** (20. 2, 8, 26; 21. 1). **SECOND PERSON**. (See below.) (*Repeated and Extended Alternation.*)

D | A¹ | 19. 20-27. Call to hear.
 | B¹ | 19. 28—21. 1. Personal conduct.
 | C¹ | 21. 2—22. 16. Personal character.
A² | 22. 17-21. Call to hear.
 | B² | 22. 22-29. Personal conduct.
 | C² | 23. 1-21. Personal character.
A³ | 23. 22-25. Call to hear.
 | B³ | 23. 26-35. Personal conduct.
 | C³ | 24. 1-20. Personal character.
A⁴ | 24. 21, 22. Call to hear.
 | B⁴ | 24. 23-29. Personal conduct.
 | C⁴ | 24. 30-34. Personal character.

D is addressed to "MY SON" (19. 27; 23. 15, 19, 26; 24. 13, 21); and is all in the Second Person: "THOU" (19. 20; 22. 24, 25, 26, 27; 23. 1, 5, 6, 13, 14, 19, 31, 34; 24. 1, 10, 11, 12); "THEE" (22. 19, 20, 21, 27; 23. 7); "THY" (22. 18; 23. 16, 22, 25; 24. 10, 27, 34); "THINE" (23. 12, 15, 17, 18, 19, 33); "THYSELF" (24. 27).



Wine.

This Is Appendix 27 From The Companion Bible.

There are *eight* Hebrew words translated wine. A careful observation of their use will tell us all that there is to be known on the subject.

I. *Yayin*, from the root *yayan*, to *ferment*, used of every sort of wine. The word occurs 142 times, and includes fermented wine of all kinds.

The first occurrence is :

Genesis 9:21. "Noah planted a vineyard and drank *yayin* and was drunken."

Genesis 14:18. "Melchizedek... brought forth bread and wine."

1 Samuel 25:36, 37. Nabal drank *yayin* and "was very drunken."

Isaiah 28:1. "The drunkards of Ephraim ... are overcome (that is to say, knocked down) with *yayin*."

Jeremiah 23:9. "I am like a drunken man, and like a man whom *yayin* hath overcome".

It is perfectly certain, therefore, from these passages, that *yayin* was fermented, and was intoxicating.

Yayin was also used for sacred purposes and for blessing :

Genesis 49:12. "His (Judah's) eyes shall be red with *yayin*, and his teeth white with milk."

Amos 9:13. "I will bring again the captivity of my people, and they shall plant vineyards and drink the *yayin* thereof." (verse 14 is No. V.)

WINE in proverbs

Prov. 3:10; 4:17; 9:2, 5; 20:1;
21:17; 23:30-31; 31:4, 6

KJV Proverbs 20:1 Wine is a
mocker, strong drink is raging:
and whosoever is deceived
thereby is not wise. (Prov.
20:1 KJV)

17 He that loveth pleasure
shall be a poor man: he that
loveth wine and oil shall not
be rich.¹ (Prov. 21:17 KJV)

30 They that tarry long at
the wine; they that go to
seek mixed wine.

31 Look not thou upon the
wine when it is red, when it
giveth his colour in the cup,
when it moveth itself aright.

32 At the last it biteth like a
serpent, and stingeth like an
adder.¹

(Prov. 23:30-32 KJV)

31 Look not thou
upon the wine
when it is red, when
it giveth his colour
in the cup, when it
moveth itself aright.

32 At the last it
biteth like a serpent,
and stingeth like an
adder.¹

(Prov. 23:31-32 KJV)

WINE ...

4 It is not for kings, O Lemuel, it is not for kings to drink wine;
nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment
of any of the afflicted.¹

6 Give strong drink unto him that is ready to perish, and wine
unto those that be of heavy hearts.¹

7 Let him drink, and forget his poverty, and remember his
misery no more.

8 Open thy mouth for the dumb in the cause of all such as are
appointed to destruction.¹ (Prov. 31:4-8 KJV)

6 Give strong drink unto him that is ready to perish, and wine
unto those that be of heavy hearts.¹

7 Let him drink, and forget his poverty, and remember his
misery no more. (Prov. 31:6-7 KJV)

Paul and WINE

KJV Rom. 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

KJV 1 Tim. 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

KJV 1 Tim. 3:8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

KJV 1 Tim. 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

KJV Tit. 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

KJV Tit. 2:3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Examples

20. 1 Wine. Heb. *yayin*. See Ap. 27. I.

is. Fig. *Metaphor*. Ap. 6. mocker = scoffer.

strong drink. Heb. *shēkār*. Ap. 27. IV

raging = a brawler.

is deceived = erreth. Heb. *shāgah* = to go astray. See note on 11. 18. Not the same word as in v. 17.

is not wise. Illustrations : Noah (Gen. 7. 1. Cp. 9. 20, 21); Nabal (1 Sam. 25. 36); Elah (1 Kings 16. 8-10); Ben-hadad (1 Kings 20. 16-21); Ephraim (Isa. 28. 7); Belshazzar, &c. (Dan. 5. Jer. 51. 39, 57); Nineveh (Nah. 1. 10); and probably Nadab and Abihu (Lev. 10. 8, 9).

Salient verses

- It is an honour for a man to cease from strife: but every fool will be meddling. (Prov. 20:3 KJV)

Effects on others

- 5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.
- 6 Most men will proclaim every one his own goodness: but a faithful man who can find?1
- 7 The just man walketh in his integrity: his children are blessed after him. (Prov. 20:5-7 KJV)

Justice and our need are clear

- 9 Who can say, I have made my heart clean, I am pure from my sin?
- 10 Divers weights, and divers measures, both of them are alike abomination to the LORD.1
- 11 Even a child is known by his doings, whether his work be pure, and whether it be right.
- (Prov. 20:9-11 KJV)



Genitive of origin

- 17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.¹ (Prov. 20:17 KJV)

Out of the mouth ...

15,19

- 17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.¹
- 18 Every purpose is established by counsel: and with good advice make war.
- 19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.¹
- 20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.¹
- (Prov. 20:17-20 KJV)



A romantic photograph of a bride and groom. The bride is on the left, wearing a white wedding dress and a crown of white baby's breath flowers. She has long, wavy hair and is looking down. The groom is on the right, wearing a plaid shirt, and is kissing her on the cheek. The background is bright and out of focus.

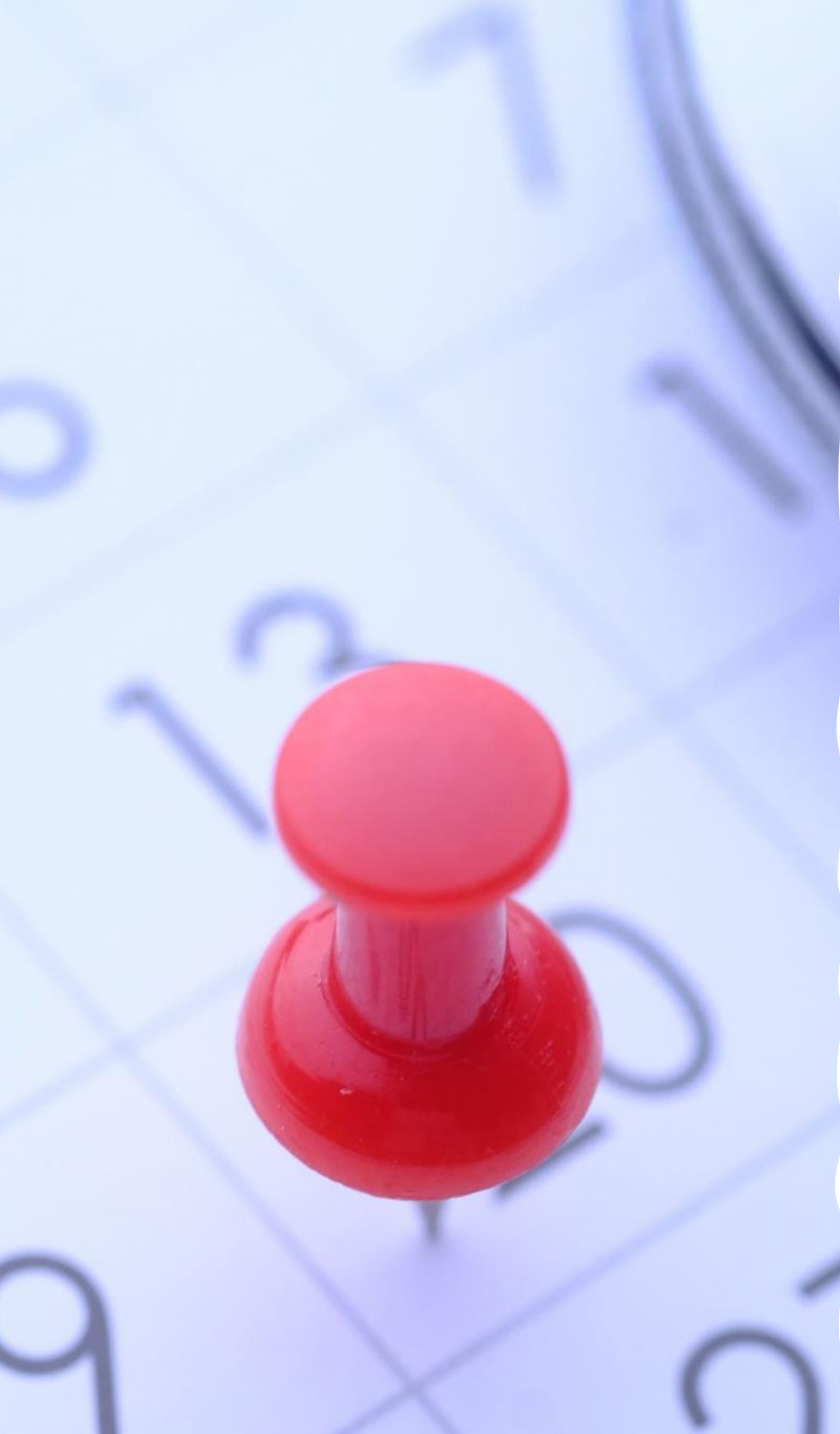
Rash promises are a trap

- 25 It is a snare to the man who devoureth that which is holy, and after vows to make enquiry. (Prov. 20:25 KJV)



Spirit of man = the candle of the LORD

- 27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.¹ (Prov. 20:27 KJV)



Today



Personal
Conduct
(Cont...)

21. 1 the LORD. Heb. Jehovah. Ap. 4. II.

the rivers of water. Heb. *palgēy mayīm* = the divisions of water [in a garden], from *palag*, to divide (Gen. 10. 25). The name given to the small channels which divide up an Eastern (walled) garden for purposes of irrigation. See note on "rivers", Ps. 1. 3. There is an Ellipsis in the second clause, and the verb must be supplied thus :

The king's heart [is] in the hand of Jehovah,

As the *palgēy mayīm* [are in the hand of the gardener].

See Ap. 74.

He turneth, &c. i. e. Jehovah directeth [the king's heart] whithersoever He will [as the gardener directeth the water with his foot] (Deut. 11. 10), not needing or deigning to use a tool; so easily is it done. Illustrations: Ahab (1 Kings 18. 10. Cp. v. 40); Ahasuerus (Est. 6. 1); Sennacherib (2 Kings 19. 27, 28, and Isa. 10. 5-7); Nebuchadnezzar (Ezek. 29. 16. Jer. 43. 10-12); the Jews (Jer. 32. 28. 2 Kings 24. 3); Cyrus (Ezra 1. 1. Isa. 45. 1); Darius (Ezra 6. 22); Augustus (Luke 2. 1-7. Cp. Mic. 5. 2).

Ponder = weigh, test

Personal Character, 21.2-22.16

- 2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.
- 3 To do justice and judgment is more acceptable to the LORD than sacrifice.
- 4 An high look, and a proud heart, and the plowing of the wicked, is **sin.1**
- 5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.
- 6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.
- 7 The robbery of the wicked shall destroy them; because they refuse to do judgment.1 (Prov. 21:2-7 KJV)

3 justice = righteousness.
more acceptable, &c. Illustrations: Saul (1 Sam. 13. 10-13; 15. 22); Israel (Jer. 7. 22, 23. Amos 5. 21-24); Judah (Isa. 1. 11-17); Pharisees (Matt. 9. 13). Note the contrast, v. 4. **4 And.** Omit this "And".
plowing: or tillage. See Ap. 74.
the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.
sin. Heb. *chātā'*. Ap. 44. i. The special word for the sin offering. Render the verse "A lofty look and a proud heart, [which is] the tillage of the lawless, [is more acceptable to them than] the sin offering." This supply of the Ellipsis (Ap. 6. III) from the preceding verse completes the sense, and shows that the two are strictly related.

תַּחֲטִיף (Prov. 21:4 WTT)

Sin offering

Equal balances



8 The way of man is froward and strange: but as for the pure, his work is right.

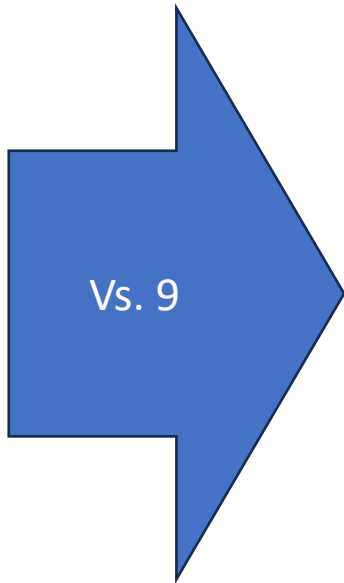
9 It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.¹

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.¹

11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. (Prov. 21:8-13 KJV)



14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.¹

18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

19 It is better to dwell in the wilderness, than with a contentious and an angry woman.¹

20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 **He that followeth after righteousness and mercy findeth life, righteousness, and honour.**

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

(Prov. 21:14-22 KJV)

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner is his name, who dealeth in proud wrath.¹

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?¹

28 A false witness shall perish: but the man that heareth speaketh constantly.¹

29 A wicked man hardeneth his face: but as for the upright, he directeth his way.¹

30 There is no wisdom nor understanding nor counsel against the LORD.

31 The horse is prepared against the day of battle: but safety is of the LORD (Prov. 21:23-31 KJV)