

Wisdom – Part 23

For a Prince
and a King

A good name

Proverbs for Solomon

That at the name of Jesus
every knee should bow

19:20-27 Call to hear

19:28-21:1 Personal Conduct

21:2-22:16 Personal Character

A Study in Wisdom

By Wayne Stewart



Chapter 22

σοφία, ας, ή

Proverbs: A STUDY IN WISDOM PART 23

WAYNE STEWART



חכמה



Last time

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.

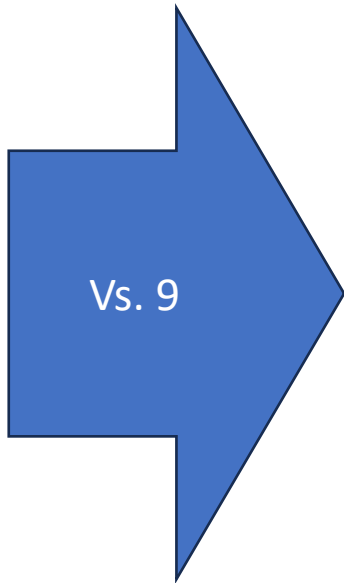
9 It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.1

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.

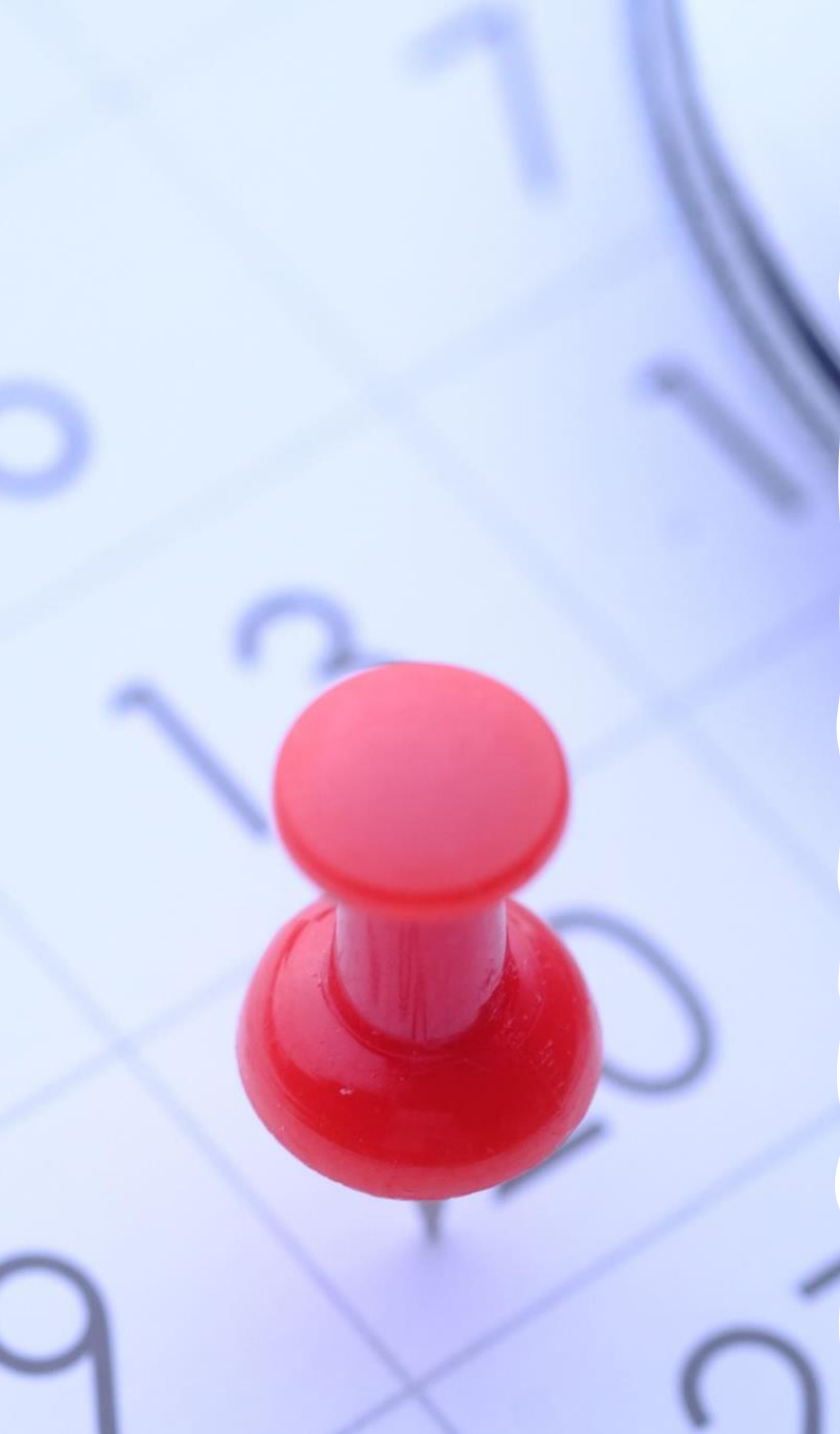
27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?¹

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)



Today





WISDEST MAN IN THE ANCIENT WORLD (SEE 1 KINGS 4: 29-35)

PROVERBS

— A GUIDE FOR LIVING WELL IN GOD'S WORLD —

BIBLICAL WISDOM LITERATURE

- EXPLORING HOW TO LIVE WELL IN GOD'S WORLD
- WISDOM IS NOT...
 - LAWS (THOU SHALT... **THOU SHALT NOT...**)
 - PROPHECY (THUS SAITH THE LORD)
- WISDOM IS... THE ACCUMULATED INSIGHT OF GOD'S PEOPLE THROUGH GENERATIONS

1-9

AN INTRODUCTION TO PROVERBS 1:1-9

PROVERBS OF SOLOMON

FOR GAINING WISDOM

HEBREW: KHOKHMAH

SKILL, APPLIED KNOWLEDGE (SEE EXODUS 31:1-3)



THE FEAR OF THE LORD

- REVERENCE & AWE
- A MORAL MINDSET
- HUMBLE ONESELF BEFORE GOD

TEN SPEECHES FROM A FATHER TO A SON



LISTEN MY SON TO YOUR FATHER'S INSTRUCTIONS (1:8)

THE MORAL LOGIC OF PROVERBS



APPLY WISDOM IN THE FEAR OF THE LORD

10-29

HUNDREDS OF ANCIENT PROVERBS

MARRIAGE
ALCOHOL
JUSTICE
SPEECH
CHARACTER
FAMILY
GENEROUSITY
POVERTY
DERT
WORK
FRIENDSHIP
FORGIVENESS



THE FEAR OF THE LORD PROLONGS YOUR LIFE, BUT THE YEARS OF THE CICKEN ARE CUT SHORT (10:27)

TRAIN UP A CHILD IN THE WAY THEY SHOULD GO, AND WHEN THEY'RE OLD THEY WON'T TURN FROM IT (22:6)

30 AGUR

I AM A BRUTE AND HAVE NO WISDOM (30:2-3)



MODEL READER OF PROVERBS



GOD'S WISDOM

31 LEMUEL

HERE'S WHAT MY MOTHER TAUGHT ME:

GUIDANCE FOR WISE LEADERSHIP (31:1-9)
ALPHABET POEM ABOUT THE WISE WOMAN (31:10-31)



FOUR POEMS OF LADY WISDOM 1:20-33 3:13-20 CH8 CH9



• A POETIC WAY OF CLAIMING THAT WE LIVE IN A MORAL UNIVERSE
• FEAR OF THE LORD & WISDOM = LIVING ALONG THE GRAIN OF THE UNIVERSE

PROVERBS ≠ GOOD ADVICE...
PROVERBS = GOD'S INVITATION TO LEARN WISDOM FROM PREVIOUS GENERATIONS

PROVERBS = PROBABILITIES



PROVERBS ≠ PROMISES



PROVERBS FOCUS ON



THE GENERAL RULE vs EXCEPTIONS
LIFE IS TOO COMPLEX FOR FORMULAS, WE NEED ALL THE WISDOM BOOKS TOGETHER

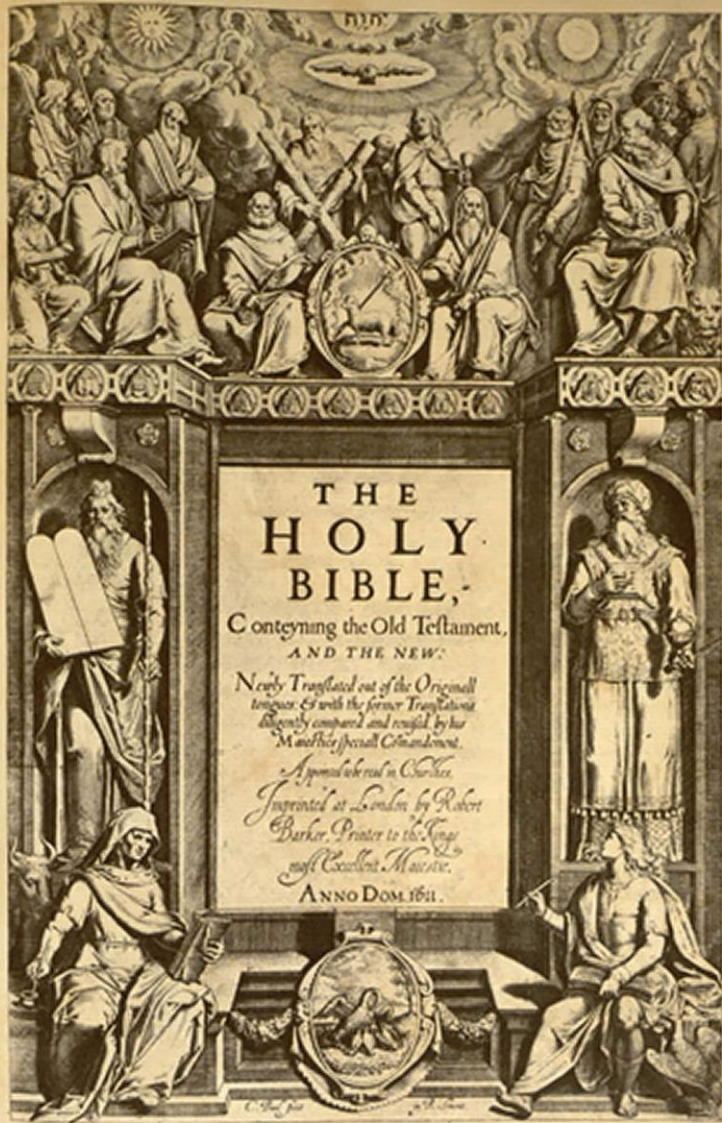
Prov. 22:1-3


KJV Proverbs 22:1 **A good name is rather to be chosen than great riches**, and loving favour rather than silver and gold. 2 The rich and poor meet together: the LORD is the maker of them all. 3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. (Prov. 22:1 KJV)

KJV Ps. 85:10 Mercy and truth are met together; righteousness and peace have kissed each other.

KJV Prov. 22:2 The rich and poor meet together: the LORD is the maker of them all.

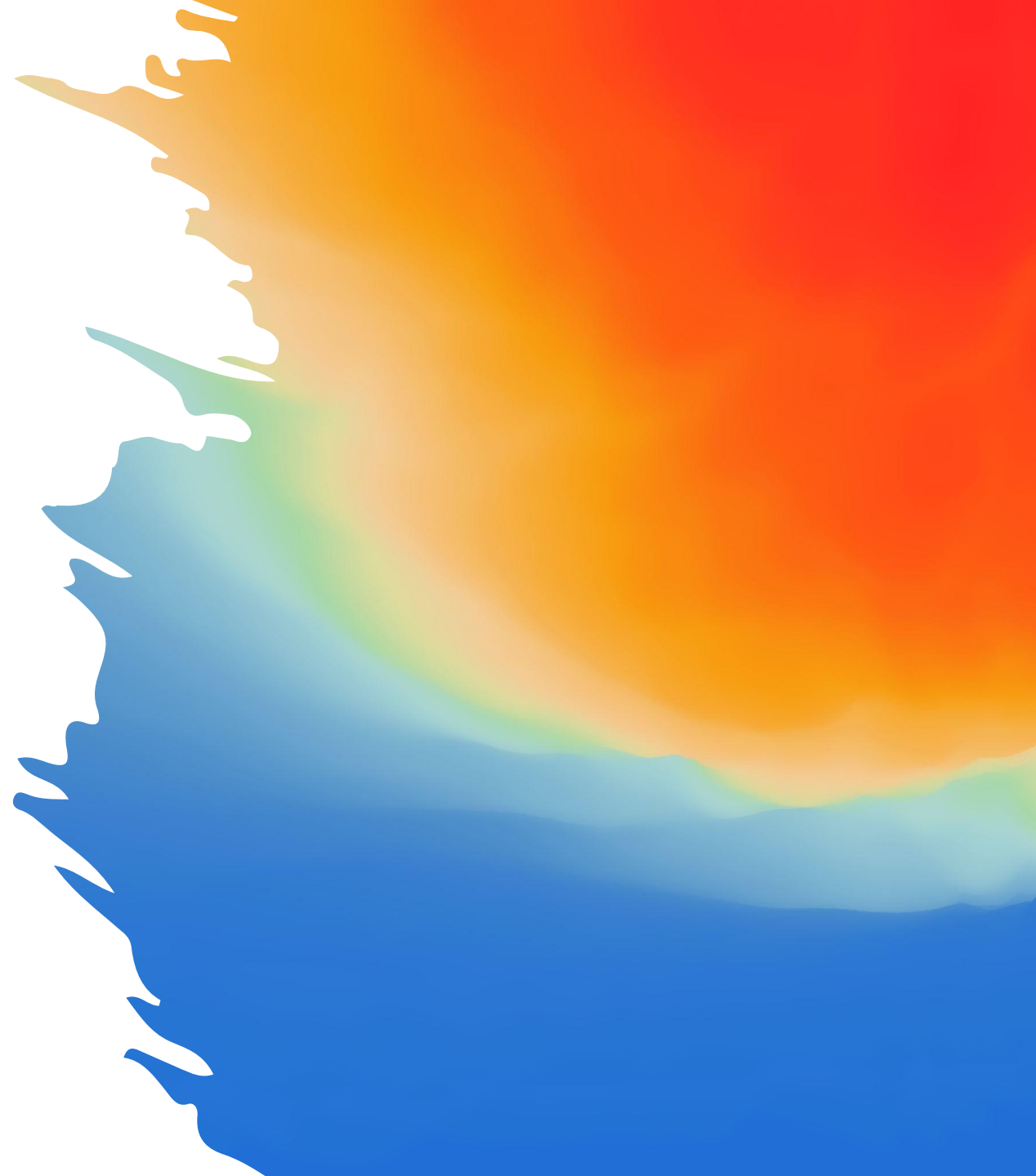
KJV Prov. 29:13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.



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- KJV Philippians 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; (Phil. 2:10 KJV)

Matt. 23:37

- **TBT Matthew 23:37** Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
- **KJV Matthew 23:37** O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!



A portrait of a man with a full grey beard and a dark, textured cap. He is looking slightly to the right. The background is a textured, olive-green color.

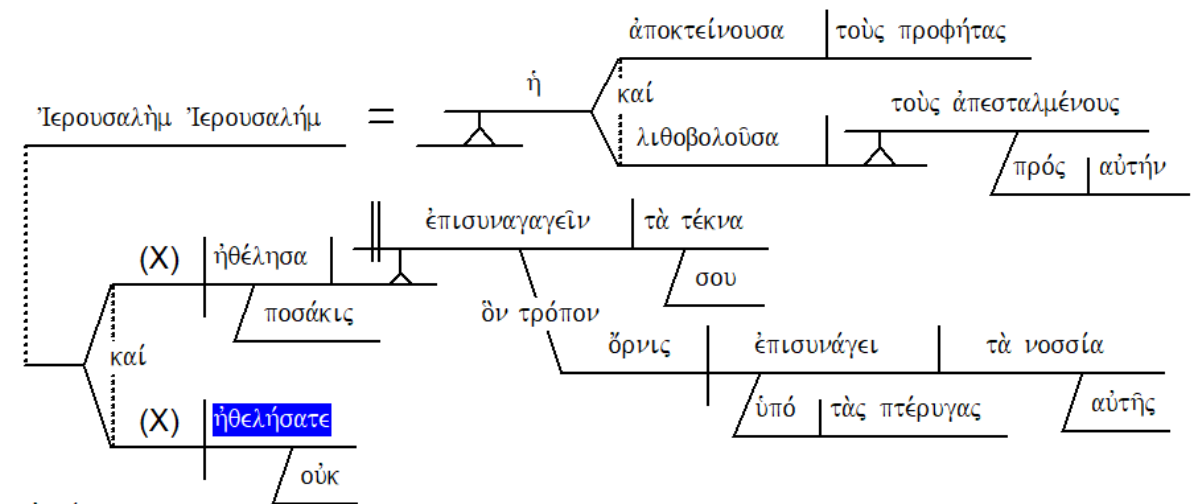
Limited Atonement
Unconditional election

- + Subject-Verb
- + + Subject-Verb-Direct Object
- + + Subject-Verb-Predicate
- Verb
- Verb-Direct Object
- Pred Nominative
- Predicate Noun/Adj.
- Complement
- Predicate Adj.
- Direct object
- Direct object, second
- Indirect Object (Dative)
- Indirect Object
- Prepositional Phrase
- Prepositional Phrase
- Prepositional Phrase (i)
- Prepositional Phrase (t)
- Prepositional Phrase, s
- Prepositional Phrase, s
- Preposition
- Adjective
- Adjective
- Adverb
- Adverb

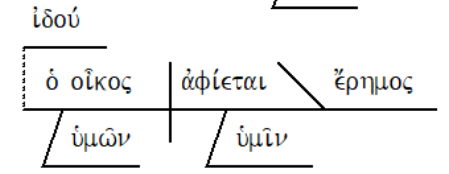
Mat 23:37 Ἰερουσαλήμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
Mat 23:38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.
Mat 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Diagram PassageNotes

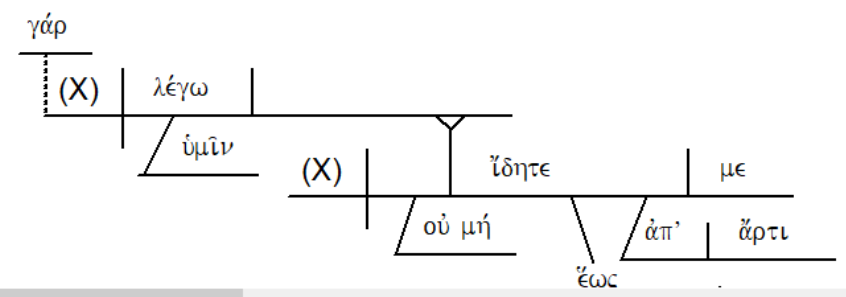
Mat 23:37



Mat 23:38



Mat 23:39



KJV Matthew 23:37 O Jerusalem, Jerusalem,
thou that killest the prophets, and stonest them
which are sent unto **thee**, how often would I
have gathered **thy** children together, even as a
hen gathereth her chickens under her wings,
and **ye** would not! (Matt. 23:37 KJV)



Who refused?



Rich and poor

KJV Proverbs 22:1 A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.1

2 The rich and poor meet together: the LORD is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

(Prov. 22:1-3 KJV)

WHEN in the Course of human Events, it becomes necessary for one People to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature's God entitle them, a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation.

We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness—That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shewn, that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these Colonies; and such is now the Necessity which constrains them to alter their former Systems of Government. The History of the present King of Great-Britain is a History of repeated Injuries and Usurpations, all having in direct Object the Establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid World.