

Proverbs 20 - The Dangers of Intoxication; The Sayings of the Wise Men

III. Solomon's Proverbs (Prov 10:1—22:16)

(2) Proverbs promoting Godly living (Prov 16:1—22:16)

(C) Wise and wicked conduct (Prov 16:16—22:16)

- (aa) Folly (20:1-4)
- (bb) Counseling (20:5)
- (cc) Integrity (20:6-12)
- (dd) Laziness (20:13)
- (ee) Integrity (20:14-17)
- (ff) Speech (20:18-20)
- (gg) Patience (20:21-22)
- (hh) Integrity (20:23)
- (ii) Path of the righteous (20:24)
- (jj) Haste (20:25)
- (kk) Justice (20:26-27)
- (ll) Fortitude (20:28-29)
- (mm) Punishment (20:30)

Proverbs 20

- (aa) Folly (20:1-4)

1 Wine is a mocker, **intoxicating** drink a brawler, And whoever is intoxicated by it is not wise.

1 Wine is a mocker, strong drink a brawler, And whoever is intoxicated by it is not wise.

1 Wine causes mocking, and beer causes fights; everyone led astray by them lacks wisdom.

1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

— “Wine” - *yayin*, most common word for wine, usually referred to as fermented grape juice

— Grape juice has a natural way of preserving itself through fermentation

— “...intoxicating drink” - *shekar*, referred to drinks made from barley, dates, or pomegranates, not grapes

Intoxication

- Intoxication was forbidden for...

- Priests (Lev 10:9)
- Nazirites (Num 6:1-3)
- Others (Is 5:11)
- Other passages that condemn drunkenness (Prov 23:20-21,29-35; 31:4-5)
- Many cultures drink a lot of wine but never see intoxication; it's a matter of moderation
- Clearly in Proverbs (here; Prov 23), intoxication is prohibited
- The abuse of wine is a trap...the argument against wine is that it's a doorway to alcoholism
 - 88% of inmates are incarcerated with alcohol or drugs involved
 - 50%+ of highway accidents come from impaired driving

2 The terror of a king is like the roaring of a lion; One who provokes him to anger forfeits his own life.

2 The terror of a king is like the growling of a lion; He who provokes him to anger forfeits his own life.

2 A king's anger is like a lion's roar; anyone who angers him forfeits his life.

2 The fear of a king is as the roaring of a lion: whoso provokes him to anger sins against his own soul.

3 Avoiding strife is an honor for a person, But any fool will quarrel.

3 Keeping away from strife is an honor for a man, But any fool will quarrel.

3 Avoiding strife brings a man honor, but every fool is quarrelsome.

3 It is an honor for a man to cease from strife: but every fool will be meddling.

- Make a note about how many times 'avoiding strife' is mentioned in Proverbs

- The idea is never about who's right and who's wrong...it's always to avoid strife altogether

4 The lazy one does not plow after the autumn, So he begs during the harvest and has nothing.

4 The sluggard does not plow after the autumn, So he begs during the harvest and has nothing.

4 A lazy person doesn't plow in the proper season; he looks for a harvest, but there is nothing.

4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.

(bb) Counseling (20:5)

- 5 A plan in the heart of a person is *like* deep water, But a person of understanding draws it out.
- 5 A plan in the heart of a man is *like* deep water, But a man of understanding draws it out.
- 5 The intentions of a person's heart are deep waters, but a discerning person reveals them.
- 5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

(cc) Integrity (20:6-12)

- 6 Many a person proclaims his own loyalty, But who can find a trustworthy person?
- 6 Many a man proclaims his own loyalty, But who can find a trustworthy man?
- 6 Many claim "I'm a loyal person!" but who can find someone who truly is?
- 6 Most men will proclaim every one his own goodness: but a faithful man who can find?

- 7 A righteous person who walks in his integrity— How blessed are his sons after him.
- 7 A righteous man who walks in his integrity— How blessed are his sons after him.
- 7 The righteous person lives a life of integrity; happy are his children who follow him!
- 7 The just man walks in his integrity: his children are blessed after him.

- 8 A king who sits on the throne of justice Disperses all evil with his eyes.
- 8 A king who sits on the throne of justice Disperses all evil with his eyes.
- 8 A king sits on a throne of justice, sifting out all sorts of evil with his glance.
- 8 A king that sits in the throne of judgment scatters away all evil with his eyes.

- 9 Who can say, "I have cleansed my heart, I am pure from my sin"?
- 9 Who can say, "I have cleansed my heart, I am pure from my sin"?
- 9 Who can say, "My intentions are pure; I am clean from any sin"?
- 9 Who can say, I have made my heart clean, I am pure from my sin?

- 10 Differing weights and differing measures, Both of them are abominable to the LORD.
- 10 Differing weights and differing measures, Both of them are abominable to the LORD.
- 10 False weights and measures— the LORD surely detests both of them.
- 10 Divers weights, and divers measures, both of them are alike abomination to the LORD.

- 11 It is by his deeds that a boy distinguishes himself, If his conduct is pure and right.
- 11 It is by his deeds that a lad distinguishes himself If his conduct is pure and right.
- 11 Even a child is known by his actions, whether his deeds are pure and right.
- 11 Even a child is known by his doings, whether his work be pure, and whether it be right.

12 The hearing ear and the seeing eye, The LORD has made both of them.
12 The hearing ear and the seeing eye, The LORD has made both of them.
12 The ear that hears and the eye that sees— the LORD surely made them both.
12 The hearing ear, and the seeing eye, the LORD has made even both of them.

(dd) Laziness (20:13)

13 Do not love sleep, or you will become poor; Open your eyes, *and you will* be satisfied with food.
13 Do not love sleep, or you will become poor; Open your eyes, *and you will* be satisfied with food.
13 Do not love sleep or you'll become poor, keep your eyes open and you'll have plenty of food.
13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

(ee) Integrity (20:14-17)

14 "Bad, bad," says the buyer, But when he goes his way, then he boasts.
14 "Bad, bad," says the buyer, But when he goes his way, then he boasts.
14 "This is bad, bad," says whoever is buying— but then he brags as he walks away after the sale.
14 It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasts.

15 There is gold, and an abundance of jewels; But lips of knowledge are a *more* precious thing.
15 There is gold, and an abundance of jewels; But the lips of knowledge are a more precious thing.
15 There is an abundance of gold and precious stones, but lips of knowledge are a rare jewel.
15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

16 Take his garment when he becomes guarantor for a stranger; And for foreigners, seize a pledge from him.
16 Take his garment when he becomes surety for a stranger; And for foreigners, hold him in pledge.
16 Take the garment of anyone who puts up collateral for a stranger; hold it in pledge if he does it for an unfamiliar woman.

16 Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

17 Bread *obtained by a lie* is sweet to a person, But afterward his mouth will be filled with gravel.

17 Bread obtained by falsehood is sweet to a man, But afterward his mouth will be filled with gravel.

17 Bread gained by deceit is sweet to a man, but later his mouth will be full of gravel.

17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

(ff) Speech (20:18-20)

18 Prepare plans by consultation, And make war by wise guidance.

18 Prepare plans by consultation, And make war by wise guidance.

18 Make plans by seeking advice; make war by obtaining guidance.

18 Every purpose is established by counsel: and with good advice make war.

19 One who goes about as a slanderer reveals secrets; Therefore do not associate with a gossip.

19 He who goes about as a slanderer reveals secrets, Therefore do not associate with a gossip.

19 Whoever spreads gossip betrays confidences; so don't get involved with someone who talks too much.

19 He that goes about as a talebearer reveals secrets: therefore meddle not with him that flatters with his lips.

20 He who curses his father or his mother, His lamp will go out in time of darkness.

20 He who curses his father or his mother, His lamp will go out in time of darkness.

20 Whoever curses his father or mother, his lamp will be extinguished in the deepest darkness.

20 Whoso curses his father or his mother, his lamp shall be put out in obscure darkness.

(gg) Patience (20:21-22)

21 An inheritance gained in a hurry at the beginning Will not be blessed in the end.

21 An inheritance gained hurriedly at the beginning Will not be blessed in the end.

21 An inheritance quickly obtained at the beginning will not be blessed at the end.

21 An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

[Luke 15:11-20]

22 Do not say, "I will repay evil"; Wait for the LORD, and He will save you.
22 Do not say, "I will repay evil"; Wait for the LORD, and He will save you.
22 Don't say "I'll avenge that wrong!" Wait on the LORD and he will deliver you.
22 Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.
[Prov 17:13; 24:29; Deut 32:35; Rom 12:19]

(hh) Integrity (20:23)

23 Differing weights are an abomination to the LORD, And a false scale is not good.
23 Differing weights are an abomination to the LORD, And a false scale is not good.
23 The LORD detests differing weights, and dishonest scales are not good.
23 Divers weights are an abomination unto the LORD; and a false balance is not good.

(ii) Path of the righteous (20:24)

24 A man's steps are *ordained* by the LORD; How then can a person understand his way?
24 Man's steps are *ordained* by the LORD, How then can man understand his way?
24 A man's steps are directed by the LORD; how then can anyone understand his own way?
24 Man's goings are of the LORD; how can a man then understand his own way?

(jj) Haste (20:25)

25 It is a trap for a person to say carelessly, "It is holy!" And after the vows to make inquiry.
25 It is a trap for a man to say rashly, "It is holy!" And after the vows to make inquiry.
25 It is a trap for a person to declare quickly, "This is sacred," and only later to have second thoughts about the vows.
25 It is a snare to the man who devours that which is holy, and after vows to make enquiry.

(kk) Justice (20:26-27)

26 A wise king scatters the wicked, And drives a *threshing* wheel over them.
26 A wise king winnows the wicked, And drives the *threshing* wheel over them.
26 A wise king sifts the wicked, crushing them with the threshing wheel.
26 A wise king scatters the wicked, and brings the wheel over them.

27 The spirit of a person is the lamp of the LORD, Searching all the innermost parts of his being.
27 The spirit of man is the lamp of the LORD, Searching all the innermost parts of his being.
27 A person's spirit is the lamp of the LORD; it searches throughout one's innermost being.

27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

(II) Fortitude (20:28-29)

28 Loyalty and truth watch over the king, And he upholds his throne by loyalty.

28 Loyalty and truth preserve the king, And he upholds his throne by righteousness.

28 Gracious love and truth preserve a king; through love his throne is made secure.

28 Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men is their strength, And the honor of old men is their gray hair.

29 The glory of young men is their strength, And the honor of old men is their gray hair.

29 The glory of young men is their strength; and the splendor of elders is their gray hair.

29 The glory of young men is their strength: and the beauty of old men is the grey head.

(mm) Punishment (20:30)

30 Bruising wounds clean away evil, And blows *cleanse* the innermost parts.

30 Stripes that wound scour away evil, And strokes *reach* the innermost parts.

30 Blows that wound clean away evil; such beatings cleanse the innermost being.

30 The blueness of a wound cleanses away evil: so do stripes the inward parts of the belly.