

The Book of Proverbs

Chapter 21

Thoughts on the sovereignty of God

8/9/2013

The Book of Proverbs

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Proverbs 21:1

(Pro 21:1 ISV*) A king's heart is a water stream that the LORD controls;
he directs it wherever he pleases.

(Pro 21:1 KJV+) The king's^{H4428} heart^{H3820} is in the hand^{H3027} of the LORD,^{H3068} as the rivers^{H6388} of water:^{H4325}
he turneth^{H5186} it whithersoever^{H5921 H3605 H834} he will.^{H2654}

(Pro 21:1 NASB) The king's heart is *like* channels of water in the hand of the LORD;
He turns it wherever He wishes.

(Pro 21:1 NIV) The king's heart is in the hand of the LORD;
he directs it like a watercourse wherever he pleases.

Proverbs 21:1

(Pro 21:1 NASB) The king's heart is *like* channels of water in the hand of the LORD;
He turns it wherever He wishes.

A good king's heart is as pliable in the hands of God as the small irrigation channels are controlled by the gardener.

[the rivers of water] *Ps 1:3.*

Seven examples of kings obeying God:

1. David (*1 Sam 13:14*)
2. Solomon (*1 Kings 3:9-12*)
3. Ahasuerus (*Est 6; Neh 2*)
4. Nebuchadnezzar (*Ezek 29:18; Dan 4*)
5. Cyrus (*Ezra 1:1; Isa 44:28; 45:1*)
6. Darius (*Ezra 6:22*)
7. Augustus (*Luke 2:1-7*)

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Proverbs 21:2

(Pro 21:2 ISV*) ¶ Every man's lifestyle is proper in his own view,
but the LORD weighs the heart.

(Pro 21:2 KJV+) Every^{H3605} way^{H1870} of a man^{H376} is right^{H3477} in his own eyes:^{H5869}
but the LORD^{H3068} pondereth^{H8505} the hearts.^{H3826}

(Pro 21:2 NASB) Every man's way is right in his own eyes,
But the LORD weighs the hearts.

(Pro 21:2 NIV) All a man's ways seem right to him,
but the LORD weighs the heart.

Proverbs 21:2

(Pro 21:2 NASB) Every man's way is right in his own eyes,

But the LORD weighs the hearts.

Every man has a good opinion of himself and his own ways, but he should always remember that God weighs and tests the heart.

[pondereth] Hebrew: **takan** (OT:8505), to balance, measure, regulate.

Translated

- weigh (**1 Sam 2:3; Job 28:25; Prov 16:2**);
- told (**2 Kings 12:11**);
- bear up (**Ps 75:3**);
- ponder (**Prov 21:2; 24:12**);
- meted out (**Isa 40:12**); and
- directed (**Isa 40:13**).

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Proverbs 21:4

(Pro 21:4 ISV*) ¶ A proud attitude, [Lit. heart] accompanied by [Lit. proud heart and] a haughty look, is sin; they reveal [Lit. sin; the lamp of] wicked people.

(Pro 21:4 KJV+) An high^{H7312} look,^{H5869} and a proud^{H7342} heart,^{H3820} and the plowing^{H5215} of the wicked,^{H7563} is sin.^{H2403}

(Pro 21:4 NASB) Haughty eyes and a proud heart, The lamp of the wicked, is sin.

(Pro 21:4 NIV) Haughty eyes and a proud heart, the lamp of the wicked, are sin!

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Proverbs 21:3

(Pro 21:3 ISV*) ¶ To do what is right and just is more acceptable to the LORD than sacrifice.

(Pro 21:3 KJV+) To do^{H6213} justice^{H6666} and judgment^{H4941} is more acceptable^{H977} to the LORD^{H3068} than sacrifice.^{H4480 H2077}

(Pro 21:3 NASB) To do righteousness and justice Is desired by the LORD more than sacrifice.

(Pro 21:3 NIV) To do what is right and just is more acceptable to the LORD than sacrifice.

Four examples of being more acceptable:

1. Saul (**1 Sam 13:10-13; 15:22**)
2. Israel (**Jer 7:22-23; Amos 5:21-24**)
3. Judah (**Isa 1:11-17**)
4. Pharisees (**Matt 9:13**)

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Proverbs 21:4

(Pro 21:4 NASB) Haughty eyes and a proud heart, The lamp of the wicked, is sin.

Three common sinful things:

1. A high (haughty) look (cp. **Prov 6:17; Ps 101:5**)
2. A proud heart (cp. **Ps 101:5**)
3. Tilling (works) of the wicked

[sin] Hebrew: **chata'ath** (OT:2401), sin offering.

One rendering is, "A lofty look and a proud heart, which is the field of the lawless,

It is more acceptable to them than a sin offering."

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Proverbs 21:5

(Pro 21:5 ISV*) ¶ Plans of the persistent surely lead to productivity,
but all who are hasty will surely become poor.

(Pro 21:5 KJV+) The thoughts^{H4284} of the diligent^{H2742} *tend* only^{H389} to plenteousness,^{H4195}
but of every one^{H3605} *that is hasty*^{H213} only^{H389} to want.^{H4270}

(Pro 21:5 NASB) The plans of the diligent *lead* surely to advantage,
But everyone who is hasty *comes* surely to poverty.

(Pro 21:5 NIV) The plans of the diligent lead to profit
as surely as haste leads to poverty.

The counsels, reckonings, and calculations of the diligent increase his abundance; but he who is hasty, impatient, and restless in his pursuit of gain will not succeed.

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Proverbs 21:7

(Pro 21:7 ISV*) ¶ Devastation caused by the wicked will drag them away
because they refuse to do what is just.

(Pro 21:7 KJV+) The robbery^{H7701} of the wicked^{H7563} shall destroy^{H1641} them;
because^{H3588} they refuse^{H3985} to do^{H6213} judgment.^{H4941}

(Pro 21:7 NASB) The violence of the wicked will drag them away,
Because they refuse to act with justice.

(Pro 21:7 NIV) The violence of the wicked will drag them away,
for they refuse to do what is right.

Because the wicked refuse righteousness they will be destroyed by the methods they used to destroy others.

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Proverbs 21:6

(Pro 21:6 ISV*) ¶ A fortune gained by deceit [Lit. *by a lying tongue*]
is a fleeting vapor and a deadly snare. [So MT; LXX reads *is pursuing worthlessness into deadly snares*]

(Pro 21:6 KJV+) The getting^{H6467} of treasures^{H214} by a lying^{H8267} tongue^{H3956}
is a vanity^{H1892} tossed to and fro^{H5086} of them that seek^{H1245} death.^{H4194}

(Pro 21:6 NASB) The acquisition of treasures by a lying tongue
Is a fleeting vapor, the pursuit of death.

(Pro 21:6 NIV) A fortune made by a lying tongue
is a fleeting vapor and a deadly snare.

He who gets rich by a lying tongue reaps vanity and is ensnared by death.

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Proverbs 21:8

(Pro 21:8 ISV*) ¶ The conduct [Lit. *way*] of a guilty man is perverse,
but the behavior of the pure is upright.

(Pro 21:8 KJV+) The way^{H1870} of man^{H376} *is froward*^{H2019} and strange:^{H2054}
but as *for* the pure,^{H2134} his work^{H6467} *is right*.^{H3477}

(Pro 21:8 NASB) The way of a guilty man is crooked,
But as for the pure, his conduct is upright.

(Pro 21:8 NIV) The way of the guilty is devious,
but the conduct of the innocent is upright.

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Proverbs 21:9

(Pro 21:9 ISV*) ¶ It's better to live in a corner on the roof than to share a house with a contentious woman.

(Pro 21:9 KJV+) *It is better*^{H2896} to dwell^{H3427} in^{H5921} a corner^{H6438} of the housetop,^{H1406} than with a brawling^{H4079} woman^{H4480 H802} in a wide^{H2267} house.^{H1004}

(Pro 21:9 NASB) It is better to live in a corner of a roof Than in a house shared with a contentious woman.

(Pro 21:9 NIV) Better to live on a corner of the roof than share a house with a quarrelsome wife.

(Pro 21:9 RSV) It is better to live in a corner of the housetop than in a house shared with a contentious woman.

[better] **"Better" Things**

It is better to dwell in a shed on the flat roof, than in a large apartment with a brawling woman (*Prv 25:24; Prv 19:13; 27:15*).¹³

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Proverbs 21:10

(Pro 21:10 ISV*) ¶ The soul of the wicked craves evil; he extends no mercy to his neighbor.

(Pro 21:10 KJV+) The soul^{H5315} of the wicked^{H7563} desireth^{H183} evil:^{H7451} his neighbour^{H7453} findeth no^{H3808} favour^{H2603} in his eyes.^{H5869}

(Pro 21:10 NASB) The soul of the wicked desires evil; His neighbor finds no favor in his eyes.

(Pro 21:10 NIV) The wicked man craves evil; his neighbor gets no mercy from him.

Because of the violent wickedness of the wicked, his neighbor receives no sympathy from him.

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Proverbs 21:11

(Pro 21:11 ISV*) ¶ When a mocker is punished, the fool gains wisdom; but when the wise is instructed, he receives knowledge.

(Pro 21:11 KJV+) When the scorner^{H3887} is punished,^{H6064} the simple^{H6612} is made wise:^{H2449} and when the wise^{H2450} is instructed,^{H7919} he receiveth^{H3947} knowledge.^{H1847}

(Pro 21:11 NASB) When the scoffer is punished, the naive becomes wise; But when the wise is instructed, he receives knowledge.

(Pro 21:11 NIV) When a mocker is punished, the simple gain wisdom; when a wise man is instructed, he gets knowledge.

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Proverbs 21:11

(Pro 21:11 NASB) When the scoffer is punished, the naive becomes wise; But when the wise is instructed, he receives knowledge.

When the mocker is punished, the simple are made wise, and are no longer in danger of being led astray by the acts and doctrines of the wicked.

When the righteous wise man prospers he will gain knowledge.

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Proverbs 21:12

(Pro 21:12 ISV*) ¶ The righteous God ^[The Heb. lacks God] considers the house of the wicked, bringing the wicked to ruin.

(Pro 21:12 KJV+) The righteous^{H6662} man wisely considereth^{H7919} the house^{H1004} of the wicked:^{H7563} but God overthroweth^{H5557} the wicked^{H7563} for their wickedness.^{H7451}

(Pro 21:12 NASB) The righteous one considers the house of the wicked, Turning the wicked to ruin.

(Pro 21:12 NIV) The Righteous One takes note of the house of the wicked and brings the wicked to ruin.

The righteous have sympathy for the wicked, but God must judge them for their wickedness.

This attitude of the righteous is the opposite of that of the wicked in **Prov 21:10**.

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Proverbs 21:13

(Pro 21:13 ISV*) ¶ Whoever refuses to hear the cry of the poor will also cry himself, but he won't be answered.

(Pro 21:13 KJV+) Whoso stoppeth^{H331} his ears^{H241} at the cry^{H4480 H2201} of the poor,^{H1800} he also^{H1571} shall cry^{H7121} himself,^{H1931} but shall not^{H3808} be heard.^{H6030}

(Pro 21:13 NASB) He who shuts his ear to the cry of the poor Will also cry himself and not be answered.

(Pro 21:13 NIV) If a man shuts his ears to the cry of the poor, he too will cry out and not be answered.

The man who hardens his heart to the poor will reap what he sows (**Gal 6:7-8; Matt 25:41; Luke 11:13**).

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Proverbs 21:14

(Pro 21:14 ISV*) ¶ Privately given gifts pacify wrath, and payments made secretly ^[Lit. made under the cloak] appease ^[The Heb. lacks appease] great anger.

(Pro 21:14 KJV+) A gift^{H4976} in secret^{H5643} pacieth^{H3711} anger:^{H639} and a reward^{H7810} in the bosom^{H2436} strong^{H5794} wrath.^{H2534}

(Pro 21:14 NASB) A gift in secret subdues anger, And a bribe in the bosom, strong wrath.

(Pro 21:14 NIV) A gift given in secret soothes anger, and a bribe concealed in the cloak pacifies great wrath.

Gifts and bribes pacify anger and strong wrath in man (cp. **Prov 17:23**).

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Proverbs 21:15

(Pro 21:15 ISV*) ¶ Administering justice brings joy to the righteous, but terror to those who practice iniquity.

(Pro 21:15 KJV+) It is joy^{H8057} to the just^{H6662} to do^{H6213} judgment:^{H4941} but destruction^{H4288} shall be to the workers^{H6466} of iniquity.^{H205}

(Pro 21:15 NASB) The exercise of justice is joy for the righteous, But is terror to the workers of iniquity.

(Pro 21:15 NIV) When justice is done, it brings joy to the righteous but terror to evildoers.

It is joy to the righteous to do justice, but the wicked consider acts of justice their destruction for they know they deserve such.

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Proverbs 21:16

(Pro 21:16 ISV*) ¶ Whoever wanders from the path of understanding will end up where the dead ^[Lit. the departed spirits] are gathered.

(Pro 21:16 KJV+) The man^{H120} that wandereth^{H8582} out of the way^{H4480 H1870} of understanding^{H7919} shall remain^{H5117} in the congregation^{H6951} of the dead.^{H7496}

(Pro 21:16 NASB) A man who wanders from the way of understanding Will rest in the assembly of the dead.

(Pro 21:16 NIV) A man who strays from the path of understanding comes to rest in the company of the dead.

The 12th and last prophecy in Proverbs (*Prov 21:16*).
Some old versions read, "The man that errs from the way of doctrine, in fellowship of giants shall remain."

Proverbs 21:16

(Pro 21:16 NASB) A man who wanders from the way of understanding Will rest in the assembly of the dead.

Congregation of the Rephaim (*Prov 21:16*)

The man once enlightened and in the way of righteousness who goes astray will incur the death penalty (the second death) and then remain with the congregation of the Rephaim.

The Hebrew word for dead in this verse is rapha, referring to the Rephaim, one of the names of the giant races who are never to be resurrected

These giants will never be restored to divine favor.

The backslider who dies in his sins will also remain in disfavor with God and be among the Rephaim.

This verse teaches that the Rephaim are in a state of conscious existence.

Proverbs 21:16

(Pro 21:16 NASB) A man who wanders from the way of understanding Will rest in the assembly of the dead.

One must meet certain conditions and remain in the way of righteousness to be saved

(Ex 32:32-33; Lev 26; Deut 28; 1 Kings 2:3-4; Ezek 3:18-21; 18:4-32; 33:11-20; Matt 6:24; John 8:32-36; 15:1-8; Rom 1:18-32; 6:16-23; 8:1-13; 11:14-32; 1 Cor 3:16-17; 6:9-11; 9:27; 2 Cor 11:3-4; Gal 1:6-9; 5:4,16-26; 6:7-8; Col 1:23; 2:6-7; 1 Thess 3:8; 1 Tim 1:19; 4:1-8; 5:11-15; 6:19-21; 2 Tim 2:12-18; 4:10; Heb 3:6,11-14; 4:1-11; 6:4-12; 10:26-38; 12:14-15; James 5:19-20; 1 Peter 1:5,9,13; 2 Peter 1:3-10; 3:17-18; 1 John 2:24; 2 John 9-10; Rev 3:5; 22:18-19).

Proverbs 21:17

(Pro 21:17 ISV*) ¶ Pleasure lovers become poor; loving wine and oil doesn't bring riches.

**(Pro 21:17 KJV+) He that loveth^{H157} pleasure^{H8057} shall be a poor^{H4270} man:^{H376}
he that loveth^{H157} wine^{H3196} and oil^{H8081} shall not^{H3808} be rich.^{H6238}**

(Pro 21:17 NASB) He who loves pleasure will become a poor man; He who loves wine and oil will not become rich.

(Pro 21:17 NIV) He who loves pleasure will become poor; whoever loves wine and oil will never be rich.

Proverbs 21:17

(Pro 21:17 NASB) He who loves pleasure *will become a poor man;*

He who loves wine and oil will not become rich.

The man who loves pleasure and drunkenness, following them when he should be providing for himself, shall be a poor man.

Pleasure, wine, and oil (perfume) are listed here as symbols of social festivity

(Prov 27:9; Ps 104:15; Amos 6:6).

You will either own and control your pleasures or they will own and control you ...

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Proverbs 21:18

(Pro 21:18 ISV*) ¶ The wicked are ransom for the righteous, and the unfaithful for the upright.

(Pro 21:18 KJV+) The wicked^{H7563} *shall be* a ransom^{H3724} for the righteous,^{H6662} and the transgressor^{H898} for^{H8478} the upright.^{H3477}

(Pro 21:18 NASB) The wicked is a ransom for the righteous, And the treacherous is in the place of the upright.

(Pro 21:18 NIV) The wicked become a ransom for the righteous, and the unfaithful for the upright.

The wicked shall be cut off by God's judgments in order to preserve the righteous (cp. **Gen 6-8; Ex 7-12; Isa 43:3**).

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Proverbs 21:19

(Pro 21:19 ISV*) ¶ It's better to live in the wilderness than to live with a contentious and irritable woman.

(Pro 21:19 KJV+) *It is better*^{H2896} to dwell^{H3427} in the wilderness,^{H776 H4057} than with a contentious^{H4079} and an angry^{H3708} woman.^{H4480 H802}

(Pro 21:19 NASB) It is better to live in a desert land Than with a contentious and vexing woman.

(Pro 21:19 NIV) Better to live in a desert than with a quarrelsome and ill-tempered wife.

It is better to be alone in the world than to dwell with a contentious and angry woman (**Prov 21:9; 19:13; 25:24**).

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Proverbs 21:20

(Pro 21:20 ISV*) ¶ Precious treasures and oil are found [So MT; LXX reads *A desirable treasure will rest*] where the wise live, but a foolish man devours them.

(Pro 21:20 KJV+) *There is treasure*^{H214} to be desired^{H2530} and oil^{H8081} in the dwelling^{H5116} of the wise,^{H2450} but a foolish^{H3684} man^{H120} spendeth it up.^{H1104}

(Pro 21:20 NASB) There is precious treasure and oil in the dwelling of the wise, But a foolish man swallows it up.

(Pro 21:20 NIV) In the house of the wise are stores of choice food and oil, but a foolish man devours all he has.

The wise one has precious treasures and oil in his dwelling, but the fool spends everything he gets.

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Proverbs 21:21

(Pro 21:21 ISV*) ¶ Whoever pursues righteousness and gracious love finds life, righteousness, and honor.

(Pro 21:21 KJV+) He that followeth^{H7291} after righteousness^{H6666} and mercy^{H2617} findeth^{H4672} life,^{H2416} righteousness,^{H6666} and honour.^{H3519}

(Pro 21:21 NASB) He who pursues righteousness and loyalty Finds life, righteousness and honor.

(Pro 21:21 NIV) He who pursues righteousness and love finds life, prosperity and honor.

Three blessings of righteousness and mercy:

1. Eternal life (*Rom 2:7-8*)
2. Righteousness (*Rom 3:24-4:25*)
3. Honor (*John 12:26*)

Proverbs 21:23

(Pro 21:23 ISV*) ¶ Whoever watches his mouth and tongue keeps himself from trouble.

(Pro 21:23 KJV+) Whoso keepeth^{H8104} his mouth^{H6310} and his tongue^{H3956} keepeth^{H8104} his soul^{H5315} from troubles.^{H4480 H6869}

(Pro 21:23 NASB) He who guards his mouth and his tongue, Guards his soul from troubles.

(Pro 21:23 NIV) He who guards his mouth and his tongue keeps himself from calamity.

Guarding the tongue is the secret of peace and contentment (*Prov 13:3; 1 Peter 3:10-11*).

Proverbs 21:22

(Pro 21:22 ISV*) ¶ A wise man attacks the city of the mighty, bringing down the fortress in which they trust.

(Pro 21:22 KJV+) A wise^{H2450} man scaleth^{H5927} the city^{H5892} of the mighty,^{H1368} and casteth down^{H3381} the strength^{H5797} of the confidence^{H4009} thereof.

(Pro 21:22 NASB) A wise man scales the city of the mighty And brings down the stronghold in which they trust.

(Pro 21:22 NIV) A wise man attacks the city of the mighty and pulls down the stronghold in which they trust.

Wisdom is better than might in war or peace.

Wisdom wins the battle in taking a city or in defending it (*Prov 24:5; Eccl 9:15*).

Two examples of casting down confidence:

1. Joshua (*Josh 6:3-21; 8:4-8*)
2. A wise woman (*2 Sam 20:16-22*)

Twelve Things about the Tongue (James 3)

1. A little member (v. 5)
2. Boasts great things (v. 5)
3. Is a fire (v. 6)
4. A world of iniquity (v. 6)
5. It defiles the whole body (v. 6)
6. Sets on fire the course of nature (v. 6)
7. It is untameable (vv. 7-8)
8. An unruly evil (v. 8)
9. Full of deadly poison (v. 8)
10. Used to bless God and curse men (v. 9)
11. Capable of good conversation (v. 13)
12. Capable of bitter strife (v. 14)

Proverbs 21:24

(Pro 21:24 ISV*) ¶ The names “Proud,” “Arrogant,” and “Mocker”

fit whoever acts with presumptuous conceit.

(Pro 21:24 KJV+) Proud^{H2086} and haughty^{H3093} scorner^{H3887} is his name,^{H8034} who dealeth^{H6213} in proud^{H2087} wrath.^{H5678}

(Pro 21:24 NASB) "Proud," "Haughty," "Scoffer," are his names,

Who acts with insolent pride.

(Pro 21:24 NIV) The proud and arrogant man—“Mocker” is his name; he behaves with overweening pride.

Proverbs 21:24

(Pro 21:24 NASB) "Proud," "Haughty," "Scoffer," are his names, Who acts with insolent pride.

Six common classes:

1. The infidel or scoffer (**Prov 21:24**). He is arrogant, proud, haughty, and conceited.
2. The slothful (**Prov 21:25**).
He wants to eat, drink, and be clothed, but he refuses to work.
He covets greedily all day long.
Hence, he lives and dies with his desires unsatisfied, envying those who have plenty because they work hard.
3. The righteous (**Prov 21:26**). He gives and does not hold back from doing good.
4. The wicked (**Prov 21:27,29**). His sacrifice is an abomination to God; how much more is it abominable for him to offer to God with evil intent (cp. **Ps 26:10; 119:150**).
5. The liar (**Prov 21:28**)
6. The upright (**Prov 21:28-29**)

Eighteen Facts about the Slothful (Prov 19:24)

1. They are unteachable, careless, and indifferent (**Prov 6:6-9**).
2. They love excessive sleep (**Prov 9:9; 19:15; 24:33**).
3. They are irritating to others (**Prov 10:26**).
4. They are servants to others (**Prov 12:24**).
5. They are too lazy to cook food (**Prov 12:27**).
6. They are wishful thinkers (**Prov 13:4; 24:34**).
7. They have a life full of troubles (**Prov 15:19**).
8. They are great wasters (**Prov 18:9**).
9. They are lazy (**Prov 19:24; 24:30-34; 26:14-15**).
10. They refuse to work (**Prov 20:4; 21:25**).
11. They make the most senseless excuses for their laziness (**Prov 22:13; 26:13**).
12. They are void of understanding (**Prov 24:30**).
13. They permit property to ruin (**Prov 24:31-34; Eccl 10:18**).
14. They are too lazy to move themselves (**Prov 26:14**).
15. They are conceited (**Prov 26:16**).
16. They are unfaithful to trust (**Matt 25:26**).
17. They are unbelievers (**Heb 6:12**).
18. They lack business ability (**Rom 12:11**).

Proverbs 21:25

(Pro 21:25 ISV*) ¶ What the lazy person craves will kill him,

because his hands refuse to work.

(Pro 21:25 KJV+) The desire^{H8378} of the slothful^{H6102} killeth^{H4191} him; for^{H3588} his hands^{H3027} refuse^{H3985} to labour.^{H6213}

(Pro 21:25 NASB) The desire of the sluggard puts him to death,

For his hands refuse to work;

(Pro 21:25 NIV) The sluggard's craving will be the death of him, because his hands refuse to work.

Proverbs 21:26

(Pro 21:26 ISV*) ¶ All day long he continues to crave,
while the righteous person gives without holding
back.

(Pro 21:26 KJV+) He coveteth^{H183} greedily^{H8378} all^{H3605}
the day^{H3117} long:
but the righteous^{H6662} giveth^{H5414} and spareth^{H2820}
not.^{H3808}

(Pro 21:26 NASB) All day long he is craving,
While the righteous gives and does not hold back.

(Pro 21:26 NIV) All day long he craves for more,
but the righteous give without sparing.

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Proverbs 21:27

(Pro 21:27 NASB) The sacrifice of the wicked is an
abomination,
How much more when he brings it with evil intent!

[abomination]

[how much more, when he bringeth it with a wicked mind?]

Question 18. Next, *Prov 22:20-21*.

If sacrifices which God requires are an abomination when
offered by the wicked, how much more abominable are the
sacrifices the wicked offers with evil intent or those he gets
through sin.

Any sacrifice stolen or obtained through sin is not acceptable
with God.

Sacrifices offered to God must be the proper kind, obtained
through lawful means, and offered with the right motives by
the right persons and for the right reason.

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Proverbs 21:27

(Pro 21:27 ISV*) ¶ What the wicked person sacrifices is
detestable—
how much more when he offers it with vile
motives!

(Pro 21:27 KJV+) The sacrifice^{H2077} of the wicked^{H7563} is
abomination.^{H8441}
how much more,^{H637 H3588} when he bringeth^{H935} it with
a wicked mind?^{H2154}

(Pro 21:27 NASB) The sacrifice of the wicked is an
abomination,
How much more when he brings it with evil intent!

(Pro 21:27 NIV) The sacrifice of the wicked is detestable
— how much more so when brought with evil intent!

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Proverbs 21:28

(Pro 21:28 ISV*) ¶ A false witness will perish,
but whoever listens will testify successfully. [Lit. *testify*
forever]

(Pro 21:28 KJV+) A false^{H3577} witness^{H5707} shall perish:^{H6}
but the man^{H376} that heareth^{H8085} speaketh^{H1696}
constantly.^{H5331}

(Pro 21:28 NASB) A false witness will perish,
But the man who listens *to the truth* will speak
forever..

(Pro 21:28 NIV) A false witness will perish,
and whoever listens to him will be destroyed forever.

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Proverbs 21:28

**(Pro 21:28 NASB) A false witness will perish,
But the man who listens *to the truth* will speak forever.**

A false witness shall soon be discovered and punished as a perjurer and forced to quit testifying,
but a reliable man will speak truth that will live forever.

Five examples false witnesses perishing:

1. Pashur (**Jer 20:4-6**)
2. Hananiah (**Jer 28**)
3. False prophets (**Jer 29:21**)
4. Shemaiah (**Jer 29:31-32**)
5. Amaziah (**Amos 7:10-17**)

Proverbs 21:29

**(Pro 21:29 ISV*) ¶ The wicked man puts up a bold appearance,
but the upright thinks about what he is doing.** [Lit. *about his ways*]

**(Pro 21:29 KJV+) A wicked^{H7563} man^{H376} hardeneth^{H5810} his
face:^{H6440}
but as for the upright,^{H3477} he^{H1931} directeth^{H995} his way.^{H1870}**

**(Pro 21:29 NASB) A wicked man displays a bold face,
But as for the upright, he makes his way sure.**

**(Pro 21:29 NIV) A wicked man puts up a bold front,
but an upright man gives thought to his ways.**

A wicked man steels his face to hide the guilt of his crimes, but an upright man directs his way in righteousness.

Proverbs 21:30

**(Pro 21:30 ISV*) ¶ No wisdom, insight, or counsel
can prevail** [The Heb. lacks *can prevail*] **against the LORD.**

**(Pro 21:30 KJV+) There is no^{H369} wisdom^{H2451} nor^{H369}
understanding^{H8394} nor^{H369} counsel^{H6098}
against^{H5048} the LORD.^{H3068}**

**(Pro 21:30 NASB) There is no wisdom and no
understanding
And no counsel against the LORD.**

**(Pro 21:30 NIV) There is no wisdom, no insight, no plan
that can succeed against the LORD.**

**(Pro 21:30 RSV) No wisdom, no understanding, no
counsel,
can avail against the Lord**

Proverbs 21:30

**(Pro 21:30 NASB) There is no wisdom and no understanding
And no counsel against the LORD.**

God overrules.

Someone once said to Napoleon, "Man proposes but God disposes."

Napoleon, in his arrogant ignorance, replied, "No, Napoleon proposes and Napoleon disposes."

That was before the battle of Waterloo.

No human wisdom, understanding, or counsel can stand in opposition to God.

Five examples of this:

1. Pharaoh (**Ex 1:10; 7:1-12:51**)
2. Balak (**Num 24:10**)
3. Ahaziah (**2 Kings 1:9-17**)
4. Sennacherib (**2 Chron 32:21; Isa 30:31**)
5. Haman (**Est 5:11-13; 7:10**)

Proverbs 21:31

(Pro 21:31 ISV*) ¶ The horse may be prepared for the day of battle,
but to the LORD goes the victory.

(Pro 21:31 KJV+) The horse^{H5483} is prepared^{H3559} against the day^{H3117} of battle:^{H4421}
but safety^{H8668} is of the LORD.^{H3068}

(Pro 21:31 NASB) The horse is prepared for the day of battle,
But victory belongs to the LORD.

(Pro 21:31 NIV) The horse is made ready for the day of battle,
but victory rests with the LORD.

(Pro 21:31 RSV) The horse is made ready for the day of battle,
but the victory belongs to the Lord.

Proverbs 21:31

(Pro 21:31 NASB) The horse is prepared for the day of battle,
But victory belongs to the LORD.

A horse is futile to trust for safety, compared to the Lord (*Ps 33:17*).

Horses were not used among the Jews until Solomon (*1 Kings 10:29*).

There was a command against them, lest Israel trust in them for safety (*Deut 17:16*).

Asians first used the horse for war (*Ex 14:9-28; 1Sa 13:5; Jer 8:6*);

oxen for plowing and for the cart (*Num 7:3-88; 1 Sa 11:7; 14:14*);
donkeys and camels for loads (*Gen 24:10-63; 44:13; 1 Chr 12:40*);

mules and horses for riding (*Ex 15:1; Est 8:10,14; Ezek 27:14*).

Later, camels, donkeys, mules, and horses were used interchangeably for riding and for loads.