

Wisdom – Part 13

The Pious
and Ungodly

Proverbs by
Solomon

With references
to Domestic and
Public vocations

Reproof:

תוֹכַחַת

'aven comes to
mean *vanity*

A Study in Wisdom

By Wayne Stewart



Chapter 12

σοφία, ας, ή

Proverbs: A STUDY IN WISDOM PART 13

WAYNE STEWART



חכמה



Last time

The “But” replies

- ☑ Pro 11:1 A false balance is abomination to the LORD: but a just weight is his delight.
- ☑ Pro 11:2 When pride cometh, then cometh shame: but with the lowly is wisdom.
- ☑ Pro 11:3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
- ☑ Pro 11:4 Riches profit not in the day of wrath: but righteousness delivereth from death.
- ☑ Pro 11:5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
- ☑ Pro 11:6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.
- ☑ Pro 11:9 An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.
- ☑ Pro 11:11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
- ☑ Pro 11:12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.
- ☑ Pro 11:13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
- ☑ Pro 11:14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.
- ☑ Pro 11:17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.
- ☑ Pro 11:18 The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.
- ☑ Pro 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.
- ☑ Pro 11:21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.
- ☑ Pro 11:23 The desire of the righteous is only good: but the expectation of the wicked is wrath.
- ☑ Pro 11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.
- ☑ Pro 11:26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.
- ☑ Pro 11:27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.
- ☑ Pro 11:28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

The “and” verses – some continuation of thought

- ✓ Pro 11:7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.
- ✓ Pro 11:8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
- ✓ Pro 11:10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.
- ✓ Pro 11:15 He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.
- ✓ Pro 11:16 A gracious woman retaineth honour: and strong men retain riches.
- ✓ Pro 11:24 *2 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.
- ✓ Pro 11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.
- ✓ Pro 11:29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.
- ✓ Pro 11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.
- ✓ Pro 11:31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

Psalm 73 as an example

Matt. 23:16-17, 21, 35; 26:61; 27:5, 40, 51; Mk. 14:58; 15:29, 38; Lk. 1:9, 21-22; 23:45; Jn. 2:19-21; Acts 7:48; 17:24; 19:24; Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:21; 2 Thess. 2:4; Rev. 3:12; 7:15; 11:1-2, 19; 14:15, 17; 15:5-6, 8; 16:1, 17; 21:22

7 When a ⁵wicked °man dieth, *his* °expecta-
tion shall perish:
And the hope of unjust *men* perisheth.
8 °The righteous is °delivered out of trouble,
And ⁵the wicked cometh in his stead.

7 man. Heb. 'ādām. Ap. 14. I.
expectation shall perish. Illustrations: Balaam's (Num. 23. 10; 31. 8); Absalom's (2 Sam. 18. Cp. Prov. 20. 20). Cp. also Job 21. 7-13 and Ps. 73. 19. Luke 12. 16-20.

expectation. Heb. *kāvah*. See note on 10. 28.

73—89 (C, p. 720). THE THIRD OR LEVITICUS BOOK *
THE SANCTUARY.

(Division.)

- C | **A**¹ | 73—83. THE SANCTUARY IN RELATION TO MAN.
| **A**² | 84—89. THE SANCTUARY IN RELATION TO JEHOVAH.

73—83 † (**A**¹, above). THE SANCTUARY IN RELATION TO MAN.
(Extended Alternation.)

- A**¹ | **B** | 73. THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART
| WITH OTHERS, AND CONSEQUENT DISTRACTION.
| **C** | 74. THE ENEMY IN THE SANCTUARY.
| **D** | 75. GOD'S ANOINTED IN THE SANCTUARY.
| **E** | 76. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.
B | 77 (**B**¹), 78 (**B**²). THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION
| OF HEART WITH SELF, AND CONSEQUENT MISERY. 78 IS INSTRUCTION
| (MASCHIL †) AS TO 73 AND 77, SHOWING HOW JEHOVAH FORSOOK "SHILOH" (v. 60),
| AND CHOSE NOT JOSEPH (v. 67): BUT CHOSE ZION (vv 68, 69), AND CHOSE DAVID (vv. 70—72).
| **C** | 79. THE ENEMY IN THE SANCTUARY.
| **D** | 80 (**D**¹), 81 (**D**²), 82 (**D**³). GOD IN THE SANCTUARY.
| **E** | 83. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

84—89 § (**A**², above). THE SANCTUARY IN RELATION TO JEHOVAH.
(Repeated Alternation.)

- A**² | **F**¹ | 84 (**F**¹), 85 (**F**¹). THE BLESSEDNESS OF APPROACHERS TO THE SANCTUARY.
| **G**¹ | 86. PRAYER BEFORE GOD (IN THE SANCTUARY). MESSIAH'S HUMILIATION
| THE SECRET AND SOURCE OF THE BLESSING.
| **F**² | 87. THE BLESSEDNESS OF DWELLERS IN ZION.
| **G**² | 88. PRAYER BEFORE GOD. INSTRUCTION (MASCHIL †) AS TO MESSIAH'S HUMILIA-
| TION, AS THE SECRET AND SOURCE OF THE BLESSING.
| **F**³ | 89. THE BLESSEDNESS OF THOSE WHO "KNOW THE JOYFUL SOUND" (v. 13).
| GOD IN THE ASSEMBLY OF HIS SAINTS (v. 7). INSTRUCTION † AS TO GOD'S DEAL-
| INGS IN HIS SANCTUARY, AND AS TO THE WHOLE BOOK.

* LEVITICUS is the title which man has given to the third book of the Pentateuch, because of its subject-matter: viz. the ordinances, &c., pertaining to the Levites. The title in the Hebrew Canon is נְבִיאֵי לֵוִי (Nəbyā'ē lēwī) ("AND HE CALLED." It is emphatically the Book of the SANCTUARY. It tells how God is to be approached; and teaches us that none can worship except such as are "called" (65. 4), and whom "the Father seeks to worship Him" (John 4. 23, 24). In Lev. 1. 1, 2, we see the exemplification of the words: "Blessed is the man whom Thou chooseth, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple" (65. 4). The types in Leviticus are types of the Sanctuary: i. e. of Access and Worship.

In this Leviticus-Book of the Psalms we find the corresponding thought. Its teaching is Dispensational, as in the other books; but, in this, the counsels of God are seen, not in relation to Man (as in Genesis), not in relation to the Nation (as in Exodus), but in relation to the SANCTUARY, which is mentioned or referred to in nearly every Psalm of this third book. The Sanctuary is seen from its ruin, to its establishment in the fullness of blessing.

In the first Division (73—83, **A**¹) Elohim (Ap. 4. I) occurs sixty-five times (twice with Jehovah); and Jehovah only fifteen times. In the second Division (84—89, **A**²) Jehovah occurs fifty times, and Elohim only twenty-eight times (four of which are with Jehovah). El (Ap. 4. IV) occurs five times.

† All the Psalms in the first Division (**A**¹) are Psalms of Asaph.

‡ Maschil. See Ap. 65. XI.

§ All the Psalms (except 86 and 89) in the second Division (**A**²) are Psalms of the sons of Korah.



14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:1

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

(Eph. 2:14-3:1 KJV)



Today



Chapter 12

11. 1—15. 33 (W², p. 877). **THE PIOUS AND UNGODLY. THEIR ADVANTAGES AND DIS-ADVANTAGES.** (*Division.*)

| | | |
|----------------|----------------|--|
| W ² | X ¹ | 11. 1-31. With reference to one's Neighbours. |
| | X ² | 12. 1-28. With reference to Domestic and Public vocations. |
| | X ³ | 13. 1-25. With reference to Temporal and Eternal good. |
| | X ⁴ | 14. 1-35. With reference to Wise and Foolish; Rich and Poor; Masters and Servants. |
| | X ⁵ | 15. 1-33. With reference to other relations in the religious sphere. |

Taken from the Companion Bible pg. 879

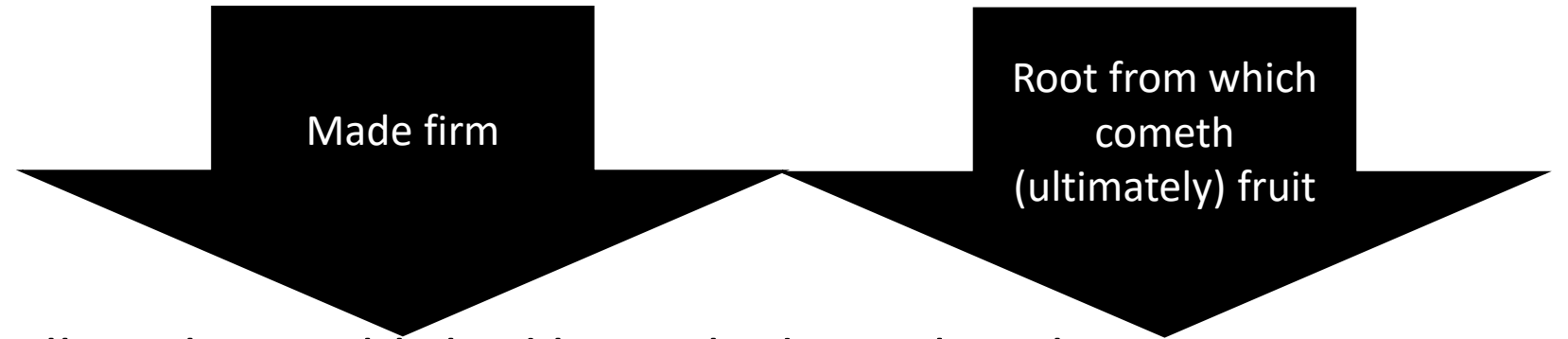
Reproof: תּוֹכַחַת

3929 תּוֹכַחַת [3930] (Hebrew) (page 407) (Strong 8433)

† תּוֹכַחַת n.f. **argument, reproof**;—ת' Pr 10:17 + 9 t.; sf. תּוֹכַחְתִּי Hb 2:1 + 5 t.; pl. תּוֹכַחוֹת Psalm 38:15 + 3 t.; cstr. תּוֹכַחוֹת Pr 6:23, Ez 25:17; תּלְחוֹת 5:15 (but latter del. Co; given by SS under תּוֹכַחָה);—**1. argument, impeachment**, spoken by lips and mouth Psalm 38:15, Jb 13:6, 23:4, Hb 2:1. **2. reproof, chiding** Pr 1:23, 27:5; || עצה 1:25, 1:30; || מוסר 3:11, 5:12, 10:17, 12:1, 13:18, 15:5, 15:10, 15:32; ת' מוסר 6:23 **reproofs for discipline**; ת' חיים 15:31 **reproof that giveth life**; 29:1 תּוֹכַחוֹת אִישׁ **man of reproofs** (who deserves them). **3. correction, rebuke** Psalm 39:12, 73:14; וְת' שְׁבֹט Pr 29:15; ת' חֲמָה Ez 5:15, 25:17.

Prov. 1:23, 25, 30; 3:11; 5:12; 6:23; 10:17; 12:1; 13:18; 15:5, 10, 31-32; 27:5; 29:1, 15

KJV Proverbs 6:23 For the commandment is a lamp; and the law is light; and **reproofs of instruction** are the way of life:1 (Prov. 6:23 KJV)



3 A man shall not be established by wickedness: but the root of the righteous shall not be moved. (Prov. 12:3 KJV)

Regardeth = knows

Soul (Nephesh)

9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.1

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

(Prov. 12:9-11 KJV)

1 Sam. 17.34,35



15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known: but a prudent man covereth shame.1

17 He that speaketh truth sheweth forth righteousness: but a false witness deceit.

(Prov. 12:15-17 KJV)



21 **There shall no evil happen to the just: but the wicked shall be filled with mischief.**

22 Lying lips are abomination to the LORD: but they that deal truly are his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. (Prov. 12:21-23 KJV)

iii. '**aven**, iniquity, specially connected with idolatry. Used because an idol is nothing and vanity (compare Hosea 4:15; 5:8; 10:5, 8. Amos 5:5, marg.). Hence, '**aven** comes to mean **vanity** (compare Job 15:35. Psalm 10:7. Proverbs 22:8, etc.). The word has many renderings, which are pointed out in the passages when it occurs. '**Aven** is rather a course of bad conduct flowing from the evil desires of fallen nature, than breaches of the law as such.

App 44.iii

27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof there is no death.

(Prov. 12:27-28 KJV)