

## Lesson VIII.

## THE CURSE OF STRONG DRINK

November 22, 1903

## World's Temperance Lesson

Prov. 20 : 1 ; 23 : 20, 21, 29-35.

Commit to memory 23 : 29-32.

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

Ch. 23 : 20 Be not among winebibbers ; among riotous eaters of flesh :

21 For the drunkard and the glutton shall come to poverty : and drowsiness shall clothe a man with rags.

29 Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

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

**Revised Version**—1 a brawler ; 2 erreth ; 3 complaining ; 4 seek out ; 5 goeth down smoothly ; 6 strange things ; 7 froward ; 8 hurt.

## EXPLANATION.

**Connection**—The Book of Proverbs consists of "observations relative to human life and character, expressed in a short, pointed form." The book is called the Proverbs of Solomon, because most of his sayings were collected and a great many of them were written by him.

1. **Wine**: the fermented juice of the grape. **Mocker**. Wine is represented as mocking the misery which it has brought on its victim. **Strong drink**. It was intoxicating (Isa. 28 : 7) ; it was forbidden to the priests (Lev. 10 : 9) ; and was not used by the Nazirites (Num. 6 : 3) ; nor by the Rechabites, Jer. ch. 35. **Raging** (Rev. Ver. "a brawler") ; a common name for wine, because it made those who used it quarrelsome. **Is deceived** ; led astray. Wine is here compared to an evil companion, drawing men out of the right path.

Ch. 23 : 20, 21. **Winebibbers** ; those who drink wine to excess. **Riotous eaters** ; gluttonous eaters.



An Egyptian Wine Press

There may be intemperance in the use of food as well as of drink.

ing"). The drunken man quarrels and gets into trouble, and hence complains. **Wounds without cause**. There is no good reason for the quarrels of drunken men, and therefore none for the hurts resulting from them. **Redness of eyes**. These show that the man has been indulging in drink, and has thus unfitted himself for work. **Tarry long**. Compare Isa. 5 : 11. **Seek**. The drunkard searches as diligently for his drink, as if it were the chief thing on earth. **Mixed** ; with spices, to heighten its flavor and increase its strength, ch. 9 : 2 ; Isa. 5 : 22. It is, indeed, "the cup of a costly death."

31, 32. **Look not**. It is dangerous to place ourselves in the way of temptation. **Giveth his colour in the cup** ; sparkles or bubbles when it is shaken or poured out, a sign of the quality and strength of the liquor. **Moveth itself aright** (Rev. Ver. "goeth down smoothly"). This describes the enjoyable taste and pleasant effect immediately following the taking of wine. **Biteth like a serpent** ; the other side of the picture. There may be enjoyment at first in the use of strong drink, but the final result is very terrible. **Adder** ; another name for serpent. Drink is like a treacherous, poisonous snake. "Adder" is said to be the cerastes, or horned snake. It is exceedingly venomous. It lurks in the sand, coiled up, perhaps, in a camel's footprint ready to dart at any passing animal. Poisonous reptiles of all kinds are very common in the East."

30-35. **Strange things** (Rev. Ver.). The eye of the drunkard is haunted by strange visions. **Perverse things**. Strong drink affects the speech, causing the drunkard to utter foolish and wicked words. **In the midst of the sea** ; as if it were a safe resting-place. The drunken man is quite careless about danger. **Lieth upon the top of a mast** ; a most foolish thing to do, but not more foolish than many of the things which drunkards do. **I was not sick** (Rev. Ver., "hurt") ; I felt it not ; the foolish speech of the drunkard. **Seek it yet again**. So strong a hold does the appetite for drink acquire, that the drunkard's first thought on awaking from sleep, is to repeat his fault.

**Drowsiness** ; a sleepy-headedness, which is caused by too much eating and drinking. **With rags** ; a vivid description of the wretched drunkard. Drunkenness always tends to produce poverty. Comfort and plenty are the usual rewards of the sober and industrious man.

29-30. **Who hath woe ? Who hath sorrow ?** Literally, "Who has Oh ? Who has Alas ?" These are cries uttered by the drunkard because of his pains of body and mind. **Babbling** (Rev. Ver. "complaining").