

lesson, "Look not upon the wine." The Bible endorses the teaching of common sense, that "it is foolish to play with fire." "No drunkard shall inherit the kingdom of God." Note the sins with which drunkenness is classed, 1 Cor. 6: 10; Gal. 5: 19-22.

LESSON PLAN. I. Sorrow in the Cup. vs. 29, 30. II. Poison in the Cup. vs. 31, 32. III. Delirium in the Cup. vs. 33-35.

I. SORROW IN THE CUP. What six questions are asked in verse 29, and what is the one answer to all. **Woe....Sorrow**—Lit. "To whom is 'ah' and to whom 'alas'?" as in R. V. margin. Read Isa. 5: 11, 22; Hab. 2: 5; Prov. 20: 1; Eph. 5: 18, **Babbling**—R. V. "complaining," i. e. anxious care and trouble. **Wounds without cause**—the result of wanton and insensate quarrelsomeness. **Redness of the eyes**—R. V. marg. "darkness of the eyes." This would refer to the bleary dimness of vision rather than to a bloodshot appearance. In Gen. 49: 12, there can be no reference to the effects of drunkenness. So *Lange* translates the same word there by "dark gleaming" referring to eyes sparkling as with mirth. The Samaritan version, by an almost imperceptible change in one letter, reads "more beautiful," instead of "red," and this may be the correct word. Teachers should not refer to this passage without explaining its apparent commendation of wine. **Seek**—R. V. "seek out," marg. "try." The same word is used of seeking God, (Job 11: 7) and wisdom, (Prov. 25: 2.) Contrast the two classes of seekers. The Septuagint reads "those who hunt out where carousals are taking place." "To drink wine" seems to have been a common expression for a lawful merry-making,—see Job 1: 4 **Mixed wine**—(9: 5) wine whose intoxicating power has been increased by the addition of drugs and spices. "Woe," indicative of agony and distress; "Sorrow," implying poverty and misery. The drunkard brings these things not only on himself but on others. Is there a family that has not suffered in this way directly or indirectly? "Contentions," "trouble," "wounds," "impaired eyesight," only need to be mentioned. Describe a beautiful child growing up to man's estate and becoming a drunkard—the features of the child, the boy, the young man and the confirmed inebriate.

II. POISON IN THE CUP. Against what are we warned in verse 31? **Giveth his color**—R. V. "giveth its color," the neuter possessive pronoun was not used when the authorized version was made. Literally, "giveth out, or moveth its eye," either referring to the sparkling wine, or to the beads or bubbles on its surface. **Moveth itself aright**—R. V. "goeth down smoothly," lit. "goeth a straight or right way," (Song of Sol. 7: 9,) referring to the smooth flow of rich old wine as poured into the goblet, or drunk out of it. The Septuagint gives a curious variation in the text here "For if thou shouldst set thine eyes on bowls and cups, thou shalt afterwards go about more naked than a pestle," (Prov. 20: 1.) **Adder**—Marg. "cockatrice." R. V. marg. "basilisk." The same word occurs in Isa. 11: 8; 14: 29; 58: 5. According to Wood in his *Bible Animals*, this is not the *Cerastes* or horned snake, since that it is subject to charmers, which, according to Jer. 8: 17, is not the case with the serpent here mentioned. Canon Tristram suggests that it is the yellow viper, (*Dabaia xanthica*.) The cockatrice is an animal as purely legendary as the griffin, or the phoenix. But at the time our translation was made Natural Science was still in its mythological stage and the existence of such a creature was generally believed in. The name is derived from the comb, or crest, it is said to possess, and from the crownlike appearance of this, it was also called the "basilisk," or "royal" serpent. What clause of