

THRU THE BIBLE EXPOSITION

Proverbs: Motivating Teens And Adults To Align With God's Fixed Moral Order

Part III: Solomon's Proverbs Reflecting God's Fixed Moral Order For Blessing, Proverbs 10:1-22:16

A. Contrasting Wise, Righteous Living With Foolish, Wicked Living, Proverbs 10:1-15:33

4. Studying Proverbs 10:17-24

I. Introduction

- A. Solomon's actual proverbs hop from one subject to another, likely "to force readers to grapple with and meditate on the thoughts of one verse before moving on to the next," Bible Know. Com., O. T., p. 925.
- B. We then focus on each one to draw out its deeper insight that Proverbs 1:5-6 implies exists (as follows):

II. Studying Proverbs 10:17-24.

- A. Proverbs 10:17 in the Hebrew text (Kittel, Bib. Heb., p. 1166) claims he who hears correction (*musar*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 416) is on the path to life, but he who forsakes rebuke (*tokehah*, Ibid., Kittel; Ibid., B. D. B., p. 407) causes to stray (*mati'eh*, Ibid., Kittel; Ibid., B. D. B., p. 1073), ending in death. To the degree one accepts correction, be it slight (*musar*) or hard (*tokehah*), he avoids drifting off the path to a long life into an early death and influencing others to do likewise. (Matthew 15:12-14)
- B. Proverbs 10:18 ESV teaches one who conceals hatred has lying lips, and whoever speaks slander is of a dull and closed mind (*kesil*, Ibid., Kittel; Ibid., Bible Know. Com., O. T., p. 908). Hatred forces one who even tries to conceal it to lie and slander, Ibid., p. 926. We must not hate lest we be forced to sin with our lips, incurring God's loss of blessing. [The balance to this truth is in 2 Timothy 3:1-5 where we must shy away from abusive folk: we should avoid being needlessly mistreated by them, but do so without hatred.]
- C. Proverbs 10:19 claims the excessive use of words shows the speaker has a rebellious attitude against God's authority (*pasha'* = "transgression, rebellion"; Ibid., Kittel; Ibid., Robert B. Girdlestone, Synonyms of the Old Testament, 1973, p. 81), but that he who restrains his lips is prudent (*maskil*, Ibid., Kittel; Ibid., B. D. B., p. 968), knowing he will give an account to God. See also Matthew 12:35-37.
- D. Proverbs 10:20 NIV asserts that like choice silver is the tongue (speech) of the righteous, but that the heart of the wicked is of little value. What one speaks reflects his heart (Matthew 12:34-35), so the words of the righteous show that what is in his heart is valuable and worth heeding, but that the heart of the wicked is worthless, making his words vain. We can discern the value of the hearts of people by their words.
- E. Proverbs 10:21 ESV, in association with Proverbs 10:20, indicates the lips of the righteous "feed, shepherd" (*ra'ah*, Ibid., Kittel; Ibid., B. D. B., p. 945) many, but that the arrogant and flippant (*ewilim*, Ibid., Kittel; Ibid., Bib. Kno. Com., O. T., p. 908) die for lack of sense. Righteousness in the heart leaves one humble and careful so that he gains valuable insight, making his words nurture and guide many, but the wicked who are arrogant and flippant die for not gaining even basic insight. It is important that we be righteous as it greatly affects our speech, and that in turn greatly affects the welfare of those who hear us!
- F. Proverbs 10:22 claims that the Lord's blessing **itself** (the word for "it" is written in apposition to "blessing" in the Hebrew text to emphasize "blessing", Ibid., p. 927) makes one rich, and He does not add "pain, hurt or toil" with it (*eseb*, Ibid., Kittel; Ibid., B. D. B., p. 780) We can test what **appear** to be blessings in life to discern if they are God's true blessings: His blessings enhance one's welfare and leave no ill effects where "blessings" that fail to enhance our welfare or leave bad effects are not from the Lord!
- G. Proverbs 10:23 makes a play on the double meaning of *shehoq*: it translates, "As sport' (*shehoq*) to the dull, closed minded (*kesil*, Ibid., Kittel; Ibid., B. K. C., O. T., p. 908) is performing an evil plan, device (*zimah*, Ibid., B. D. B., p. 273), so acting in wisdom is joyous laughter' (*shehoq* implied) to a man of understanding." The values of those who discern due to their teachable minds edifies opposite the destructive values of those with dull, unteachable minds. We must heed instruction and gain insight if we would develop a value system that leads us truly to enjoy life and to be a blessing to other people!
- H. Proverbs 10:24 ESV claims what the wicked dread will come upon him, but what the righteous desires will be granted. God's sovereign involvement to bless the upright and punish the wicked causes this contrast. Thus, even what the wicked desires and the righteous dreads will **not** occur due to God's sovereign rule. Our vulnerability and accountability to Almighty God means we **need** to be **righteous!**

Lesson Application: May we thus align to God's fixed moral order in each of these realms for blessing!