

## 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

##### 10. Studying Proverbs 12:6-14

###### 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 thus focus on each one to draw out its deeper insight that Proverbs 1:5-6 implies exists (as follows):

###### II. Studying Proverbs 12:6-14.

- A. Proverbs 12:6 claims the words of the wicked lie in wait for or ambush (*arab*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 70) [innocent] blood (*dam*, Ibid., p. 196-197), but the mouth [speech] (*peh*, Ibid., p. 804-805; Kittel, Biblia Hebraica, p. 1168) of the upright (*yashar*, Ibid., B. D. B., p. 449) deliver, snatch them away [from death] (*nasal*, Ibid., p. 664-665; Ibid., Kittel). Spoken words produce big consequences for hearers for better or for worse depending on if they arise from upright or wicked hearts respectively.
- B. Proverbs 12:7 asserts wicked men are overthrown (*hapak*, Ibid., B. D. B., p. 245-246) and exist no more (*ayn + am* 3 m. p. suffix; Ibid., Kittel; Ibid., B. D. B., p. 34-35), but the house of the righteous remains standing (*amad*, Ibid., Kittel; Ibid., B. D. B., p. 763-765). Righteousness keeps one firmly founded as God limits the threat of one's foes where the wicked are overthrown and exist no more due to judgment.
- C. Proverbs 12:8 teaches a nobleman (*ish*, Ibid., Kittel; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) is praised according to (NIV) his prudence, insight (*sekel*, Ibid., B. D. B., p. 968), but perverted, twisted men (*avah*, Ibid., p. 730) are objects of contempt (*buz*, Ibid., p. 100). Leaders must not be perverted, but upright and sensible if they would be praised versus being despised by others.
- D. Proverbs 12:9 claims it is more wholesome (*tob*, Ibid., Kittel, p. 2 [Gen. 1:31], 1169) to be lightly honored and have a servant than to make one's self appear greatly honored (Hithpael stem of *kabed*, Ibid., B. D. B., p. 457-458) and lack bread [food]. It is preferable to be unknown and yet be in an honorable position than to boast one is important when he cannot put food on his table, Ibid., Bib. Kno. Com., O. T., p. 931.
- E. Proverbs 12:10 asserts a righteous man has regard for (*yada'*, Ibid., Kittel; Ibid., B. D. B., p. 393-395) the life of his animal where the compassions (*rahamim*, Ibid., p. 933) of the wicked are cruel (*akizari*, Ibid., p. 470). The righteous truly care not only for other people, but even for animals where the compassions of the wicked are cruel to both man and beast. Righteousness and love acutely contrast with evil and cruelty.
- F. Proverbs 12:11 teaches he who works his ground (*adamah*, Ibid., p. 9-10; Ibid., Kittel) will have his fill (*sabe'*, Ibid.; Ibid., B. D. B., p. 959) of bread [food], but he who pursues (*radap*, Ibid., p. 922-923; Ibid., Kittel) vain, unprofitable things (*req*, Ibid., p. 938) lacks judgment (NIV). It is financially better humbly to choose to make a living by tried and true, regular activities versus chasing vain endeavors of grandeur.
- G. Proverbs 12:12 asserts the wicked selfishly desire, covet (*hamad*, Ibid., p. 326) the hunting implements (*malod*, Ibid., p. 844-845) of evildoers, but the root of the righteous yields (*natan*, Ibid., p. 678-681; Ibid., Kittel) produce. The wicked covet what other evil men use to gain by evil methods, so their capacity for a livelihood is insecure where the righteous flourishes via his secure roots. The security of keeping what one financially gains is aligned to his degree of righteousness since righteousness is rewarded by God.
- H. Proverbs 12:13 claims an evil man's transgressing, rebellious (*pesha'*, Ibid., B. D. B., p. 833; Ibid., Kittel) speech is a snare, but the righteous escapes from narrow straits of trouble (*sarah*, Ibid., B. D. B., p. 865; Ibid., Kittel). A rebellious man's words land him in trouble with civil rulers, but an upright man's lawful conduct not only fails thus to entrap him, but it rescues him out of the narrow straits of trouble with rulers!
- I. Proverbs 12:14 teaches that by the fruit of a nobleman's (*ish*, Ibid., Kittel; Ibid., Girdlestone) mouth he is satiated (*sabe'*, Ibid., B. D. B., p. 959; Ibid., Kittel) with wholesome (*tob*, Ibid.; see II, D) things, and the recompense (*gemul*, Ibid., B. D. B., p. 168) of the hands of the common man (*adam*, Ibid., Kittel; Ibid., Girdlestone) return to him. Noblemen earn a livelihood chiefly by using good words, so good words by them are as important for their livelihood as is the common man's good manual labor for his livelihood.

**Lesson Application: May we align with God's fixed moral order in each of these realms for blessing.**