

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

11. Studying Proverbs 12:15-23

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 12:15-23.

- A. Proverbs 12:15 asserts that the way of an arrogant, flippant man (*ewil*, Kittel, Biblia Hebraica, p. 1169; Ibid., B. K. C., O. T., p. 908) is right in his own eyes (NIV, ESV, KJV), but a wise man hears with a view to obey (Ryrie Study Bible, KJV, 1978, fn. to Prov. 12:15; *sema'*, Ibid., Kittel; B. D. B., A Hebr.-Engl. Lex. of the O. T., p. 1033-1034) good counsel (*esah*, Ibid., p. 420). Truly upright, wise people realize they do not know everything, that they thus do well to gain outside, good advice opposite what fools do.
- B. Proverbs 12:16 claims a flippant, arrogant man (*ewil*, see Prov. 12:15 above) immediately makes known his vexation, anger (*ka'am*, Ibid., B. D. B., p. 495), but a shrewd, sensible man (*arum*, Ibid., p. 791) covers over (*kasah*, Ibid., p. 491) dishonor (*qalon*, Ibid., p. 885-886). Sensible people know there may be destructive reactions even to their expressing just concerns, so they control what they say, and when.
- C. Proverbs 12:17 teaches he who breathes out (*puh*, Ibid., p. 806) faithfulness (*emunah*, Ibid., p. 53) declares (*nagad*, Ibid., Kittel; Ibid., B. D. B., p. 616-617) righteousness, but a false (*sheqarim*, Ibid., p. 1055) witness [declares] deceit, treachery (*mirmah*, Ibid., p. 941). The quality of the testimony of a party in a court of law is discernible by the general, overall conduct and demeanor of the party.
- D. Proverbs 12:18 claims there is one who speaks rashly (*batah*, Ibid., p. 104) like the thrusts of a sword, but the tongue of the wise is healing, cure, health (*marpe'*, Ibid., p. 951). Unwise, ungodly people hurt others by thoughtless words where wise, upright folk choose their words carefully to heal, cure and edify others.
- E. Proverbs 12:19 asserts that truthful lips endure forever (NIV, ESV), but a lying tongue (*sheqer*, Ibid., p. 1055) is but for a moment (*raga'*, Ibid., p. 920). People quickly learn to view those who tell the truth as reliable sources of reality, ensuring the longevity of their roles as productive truth tellers in society, but liars are soon ignored by others as unreliable, resulting in their soon losing productive roles in society.
- F. Proverbs 12:20 claims that deceit, treachery (*mirmah*, Ibid., p. 941) is in the heart of those who devise evil (ESV), but those who counsel (*ya'as*, Ibid., p. 419-420) peace know gladness (*simhah*, Ibid., p. 970) [in their heart]. There is a strong relation between practicing deceitful treachery and ending up unhappy, and between promoting peace and ending up happy. How we treat other people affects how they treat us.
- G. Proverbs 12:21 teaches no harm befalls the righteous (NIV, ESV), but the wicked are full of calamity (*ra'*, Ibid., Kittel; Ibid., B. D. B., p. 948-949). Due to God's judgment and the inherent handicaps of sin versus the inherent benefits of righteousness, sin and harm go together, and uprightness and welfare go together.
- H. Proverbs 12:22 asserts that Jahweh detests (NIV, ESV) deceitful, treacherous (*sheqer*, Ibid., p. 1055) lips, but those who practice faithfulness (*emunah*, Ibid., p. 53) are His delight (*rason*, Ibid., p. 953). We must watch that we speak truthfully to others versus speaking deceitfully and treacherously to take advantage of others for gain, for God watches over our speech and will judge us accordingly. (Matthew 12:36)
- I. Proverbs 12:23 claims a shrewd, sensible (*arum*, Ibid., p. 791) common man (*adam*, Ibid., Kittel; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) conceals [his] knowledge [to himself] (NIV), but the heart of those with dull, closed minds (*kesil*, Ibid., Kittel; Ibid., B. K. C., O. T., p. 908) proclaim what is arrogant, flippant (*iwelet*, Ibid., B. D. B., p. 17; Ibid., B. K. C., O. T.). Even the lowly common man who keeps his knowledge to himself versus flippantly sharing all he knows is crafty, shrewd and sensible versus [even] a nobleman who arrogantly, flippantly proclaims all he knows, showing he is dull and closed in mind! The wise know no one knows all the facts, including themselves, so they sensibly keep what they know to themselves and stay teachable where fools think they know it all and display otherwise.

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