

## 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

##### 12. Studying Proverbs 12:24-13:4

###### 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 12:24-13:4.

- A. Proverbs 12:24 claims the hand of the diligent (*harus*, B. D. B., *A Heb. and Eng. Lex. of the O. T.*, p. 358) will rule, but he who is lax (*remiyah*, Ibid., p. 941) will be put to forced labor (ESV). Diligence yields leadership and liberty where slackness yields subjection and forced labor, very contrasting results!
- B. Proverbs 12:25 asserts that anxious care (*de'agah*, Ibid., p. 178) in a nobleman's (*ish*, Kittel, *Biblia Hebraica*, p. 1169; Robert B. Girdlestone, *Synonyms of the O. T.*, 1973, p. 45-50) heart bows it down [depresses it] (*shahah*, Ibid., B. D. B., p. 1005), but a wholesome (*tob*, Ibid., Kittel, p. 1169 and 2 where Genesis 1:31 uses *tob* to describe the creation as wholesome) word makes it exult (Ibid., p. 970). There are great, uplifting effects of an upright, healing word even as it affects the hearts of upper class people!
- C. Proverbs 12:26 holds a righteous man investigates (*tur*, Ibid., p. 1064) his companion, friend (*mere*, Ibid., p. 946), but the way of the wicked leads them astray (*ta'ah*, Ibid., p. 1073; *Ryrie Study Bible, KJV*, 1978, fn. to Prov. 12:26). The upright research their associates to be sure they are not evil, for evil men lead others harmfully astray, but the ungodly fail to do such research, and leave themselves open to problems.
- D. Proverbs 12:27 claims a lax, slack man (*remiyah*, cf. Prov. 12:24) does not roast his captured game (NIV), but the common man (*adam*, Ibid., Kittel; Ibid., Girdlestone) who is diligent (*harus*, cf. Prov. 12:24) views what he already possesses (*hor*, Ibid., B. D. B., p. 223) as precious (*yaqar*, Ibid., p. 429-430). The lax fail to value the possessions they have or even gain, and suffer tragic loss for it where even a common man who is diligent highly values what little he may already possesses and makes profitable use of it.
- E. Proverbs 12:28 asserts that in the **course** (*arah*, Ibid., Kittel; Ibid., Girdlestone, p. 209) of righteousness is life, and in the **road** (*derek*, Ibid., Kittel; Ibid., Girdlestone) of its **pathway** (*netibah*, Ibid., B. D. B., p. 677) there is no death. The multiple terms used for life's paths, steps or courses mean that righteousness **in every way and realm of experience** guards one from an early death.
- F. Proverbs 13:1 teaches a wise son heeds his father's corrective discipline (*musar*, Ibid., p. 416), but a scoffer (*lis*, Ibid., p. 539) does not heed a rebuke (*ge'arah*, Ibid., p. 172). A rebuke is stronger than a corrective discipline, so a wise son immensely values his need for his father's correction opposite a scoffer, so wisdom greatly helps and scoffing greatly hurts a maturing young adult attain success in life.
- G. Proverbs 13:2 claims from the fruit [product] of his mouth [speech] a nobleman (*ish*, see Prov. 12:25) eats what is wholesome (*tob*, see Pr. 12:25), but the life principle (*nephesh*, Ibid., Kittel, p. 1169 and 3 where Genesis 2:7 uses it of physical, emotional, mental, spiritual life) of the treacherous (ESV) [crave] violence (*hamam*, Ibid., B. D. B., p. 329). Upright noblemen richly have their cravings met due to their good words while the treacherous use words that leave them craving in unmet need and facing reprisals.
- H. Proverbs 13:3 asserts he who watches over, keeps (*nasar*, Ibid., p. 665-666) his mouth [speech] guards (*shamar*, Ibid., p. 1036-1037) his life principle (*nephesh*, Ibid., Kittel; cf. Prov. 13:2), but he who opens wide (*pasaq*, Ibid., B. D. B., p. 832) his lips [as talkative], terror, destruction and ruin (*mehitah*, Ibid., p. 369-370) will come to him. It is critical to our personal welfare that we be careful of what we say!
- I. Proverbs 13:4 teaches that the life principle (*nephesh*, Ibid., Kittel, p. 1170; cf. Prov. 13:2) of the sluggard craves (*avah*, Ibid., B. D. B., p. 16) but gets nothing, but the life principle (*nephesh*, Ibid., Kittel; cf. Prov. 13:2) of the diligent ones (*harus*, cf. Prov. 12:24) are made to grow very fat (*dahen*, Ibid., B. D. B., p. 206 [Pual verbal stem = passive intensive force]). Diligence yields abundant success where sloth at its best produces utter failure! We **must** be diligent, not slothful, to succeed and not fail in life's endeavors!

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