

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

13. Studying Proverbs 13:5-13

I. Introduction

- A. Solomon's actual proverbs hop from one subject to another, likely "to force readers to grapple with and meditate on the thought 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 13:5-13.

- A. Proverbs 13:5 claims the righteous hates anything (*dabar*, B. D. B., A Hebr.-Eng. Lex. of the O. T., p. 182-184 [the lit. term "word" here fig. means "anything"]) false or fraudulent (*sheqer*, Kittel, Bib. Hebr., p. 1170; *Ibid.*, B. D. B., p. 1055), but the wicked emit a foul odour (*ba'ash*, *Ibid.*, B. D. B., p. 92-93) and cause shame (*haper*, *Ibid.*, p. 344 [Hiphil stem = causative]). Getting involved in false, fraudulent efforts makes one become overtly offensive to others, causing great shame, so the righteous avoid false entities.
- B. Proverbs 13:6 asserts righteousness guards one with integrity (*tom*, *Ibid.*, p. 1070) in his way (*derek*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 202-204), but sin overturns (*salap*, *Ibid.*, p. 701) the wicked. Keeping a clear conscience before others guards one from reprisals, but sinning hurts others, so they destructively retaliate.
- C. Proverbs 13:7 says there is one who makes himself seem rich (*ashar*, *Ibid.*, p. 799 [Hithpael verbal stem = intensive reflexive]) but has nothing, and there is one who makes himself seem poor (*rush*, *Ibid.*, p. 930 [Hithpolel stem = intensive reflexive]) but has great wealth (*wahon rab*, *Ibid.*, Kittel). Often those who flaunt their wealth are poor in some way, and truly wealthy people who are wise do not broadcast what they own since doing so can cause others to be jealous and relate deceptively and harmfully with the rich.
- D. Proverbs 13:8 claims the ransom of the life (NIV, ESV) of a nobleman (*ish*, *Ibid.*, Kittel; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) is his wealth, but the impoverished one does not hear a threat (NIV, ESV). Along with Proverbs 13:7, this teaches that wealth can attract greedy abusers where the poor are not objects of such greed, so it pays not to flaunt one's wealth, but to present a modest front.
- E. Proverbs 13:9 asserts the light of the righteous rejoices (*shamah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 970), but the lamp (*ner*, *Ibid.*, p. 632) of the wicked will be put out. (ESV) Righteousness produces a lasting joy where the wicked see what joy they have extinguished due to the effects of their wickedness.
- F. Proverbs 13:10 teaches that insolent pride (*zadon*, *Ibid.*, p. 268) produces only (*raq*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 956) strife, contention (*masah*, *Ibid.*, p. 663), but wisdom is with those who take counsel, or accept advice (*ya'as*, *Ibid.*, p. 419-420 [Niphal stem = passive]). Proud insolence always produces costly strife where the wise swallow their pride to get advice or listen to good counsel and so avoid costly strife.
- G. Proverbs 13:11 claims wealth gained by vanity (not by solid toil) (*hebel*, *Ibid.*, p. 210-211) will diminish (*ma'at*, *Ibid.*, p. 589), but he who collects it (*qabas*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 867) by hand (*al-yad*, i. e., slowly or surely, *Ibid.*, p. 391) increases it (*rabah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 915-916). Taking care to gain wealth by sure, careful means leaves one rich versus utilizing unsure means of gaining wealth.
- H. Proverbs 13:12 asserts that hope long drawn out or postponed (*mashak*, *Ibid.*, p. 604 [Pual verbal stem = intensive passive]) makes sick (*halah*, *Ibid.*, p. 317-318 [Hiphil verbal stem = causative active]) the heart (inner man), but a wish, desire (*ta'avah*, *Ibid.*, p. 16) come in, fulfilled (*bo'*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 97-99) is a tree (source) of life. Both in relating to others who are hoping for us to fulfill a promise or duty, or for our own hopes, it is best to address these sooner than later to edify all involved. Regarding our own hopes, it is best to set realistic, attainable hopes or goals to avoid getting unnecessarily depressed.
- I. Proverbs 13:13 teaches that he who despises (*buz*, *Ibid.*, p. 100) the word (*dabar*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 182-184) will be ruined (*habal*, *Ibid.*, p. 287), but he who reveres the commandment (*misvah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 846), he (emphatic pronoun) will be well rewarded (*shalem*, *Ibid.*, p. 1022 [Pual verbal stem = intensive passive]). There is a big contrast in effect over either respecting or disrespecting those in authority over us, with the better effects coming from respecting and heeding authority figures.

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