

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

14. Studying Proverbs 13:14-22

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 13:14-22.

- A. Proverbs 13:14 teaches the instruction (*torat*, B. D. B., *A Hebr.-Engl. Lex. of the O. T.*, p. 435-436) of the wise is a fountain (*maqor*, Ibid., p. 881) of life, to turn one aside (*sur*, Ibid., p. 693-694) from the bait or lure in a fowler's net (*moqesh*, Ibid., p. 430) of death. Thus, the instruction of the wise is a source of life as it keeps one from being lured by visibly good but actually lethal lures unto things that lead to death.
- B. Proverbs 13:15 asserts that good sense, understanding (*sekel*, Ibid., p. 1968) gives favor, but the way of the treacherous (*bagad*, Ibid., p. 93; Kittel, *Biblia Hebraica*, p. 1170) is an ever-enduring (*eytan*, Ibid., B. D. B., p. 450-451) [rut]! Understanding produced by wisdom keeps one from being treacherous, yielding favor from others, but treacherous folk lack good sense, and stay in a treacherous rut, unloved by others!
- C. Proverbs 13:16 claims every shrewd, sensible (*arum*, Ibid., p. 791) man acts with knowledge, but a dull, closed minded (*kesil*, Ibid., Kittel; Ibid., *B. K. C., O. T.*, p. 908) man spreads out, displays (*paras*, Ibid., p. 831) his folly (*iwelet*, Ibid., p. 17; Ibid., Kittel). Being of a closed, dull mind hinders one from learning the facts necessary to act so as to succeed and be honored, so one does well to remain teachable!
- D. Proverbs 13:17 teaches an evil messenger (*mal'ak*, Ibid., B. D. B., p. 521; Ibid., Kittel) falls into (*napal*, Ibid., B. D. B., p. 656-657; Ibid., Kittel) evil, calamity (*ra'*, Ibid., Kittel; Ibid., B. D. B., p. 948-949), but an ambassador (*sir*, Ibid., p. 851) of faithfulness (*emun*, Ibid., p. 53) is healing, cure, health (*marpe'*, Ibid., p. 951). Faithfulness to one's call as an overseer's representative keeps him from sin that leads to harming himself and his overseer, and makes him heal, cure and preserve his and his overseer's health!
- E. Proverbs 13:18 asserts poverty and disgrace (NIV, ESV) comes to him who ignores, neglects (*para'*, Ibid., p. 828-829) corrective discipline (*musar*, Ibid., p. 416), but he who follows the dictates (*shamar*, Ibid., p. 1036-1037; Ibid., Kittel) of a rebuking reproof (*tokahat*, Ibid., p. 407) will be greatly honored (*cabed*, Ibid., p. 457-458 [Pual stem = intensive passive]). The more open versus the more closed minded we are to correction, the greater the degree of wealth and honor we gain versus facing poverty and disgrace!
- F. Proverbs 13:19 claims a wish fulfilled is sweet, pleasing (*arab*, Ibid., p. 787) to the life principle (*nephesh*, Ibid., Kittel, p. 1170 and 3 with Gen. 2:7 re: physical, emotional, mental, spiritual life), but it is an abomination (ESV, KJV) to those of dull, closed minds (*kesil*, Ibid., Kittel, p. 1170 [see Pr. 13:16]) to turn from evil. Turning from evil takes a teachable mind, and leads to fulfilled wishes, but a closed, dull mind keeps one from wanting to turn from appealing sinful activities, leading one to face unmet wishes!
- G. Proverbs 13:20 teaches he who walks with the wise will become wise, but the companion (ESV, NIV) of those with dull, closed minds (*kesil*, Ibid., Kittel [see Pr. 13:16]) will suffer harm (NIV, ESV). Mingling with teachable, wise folks makes one teachable, and so wise and escaping harm where being of a dull, unteachable mind keeps one from walking with the wise and learning their ways that avoid such harm.
- H. Proverbs 13:21 asserts misery, distress, injury (*ra'ah*, Ibid., B. D. B., p. 949; Ibid., Kittel) pursues sinners, but wholesome good (*tob*, Ibid., Kittel, p. 1170 and 2 with Gen. 1:31 of the wholesome universe) will be paid back (*shalem*, Ibid., B. D. B., p. 1022; Ibid., Kittel, p. 1170) to the righteous. Sin and righteousness produce contrasting reactions from other people -- negative misery, distress and injury in the case of sin, and wholesome goodness in the case of righteousness! Here is another reason to avoid sin and be upright.
- I. Proverbs 13:22 claims a good (*tob*, Ibid., Kittel [Pr. 13:21]) man gives an inheritance to his grandsons, and the wealth of sinners is stored up (*sapan*, Ibid., B. D. B., p. 860) for the righteous. Righteousness makes one wholesome unto getting wealthy where sin makes one lose what he treasures up to the upright!

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