

## 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

##### 15. Studying Proverbs 13:23-14:6

#### 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 13:23-14:6.

- A. Proverbs 13:23 claims much food (*okel*, B. D. B., A Heb. and Eng. Lex. of the O. T., p. 38) is in the plowed ground (*nir*, Kittel, Biblia Hebraica, p. 1170; Anal. Heb. and Chaldee Lex., 1972, p. 548) of the poor (*ra'shim*, Ibid., B. D. B., p. 930), but with no justice (*mishpat*, Ibid., Kittel; Ibid., B. D. B., p. 1048f) it is swept away (*sapah*, Ibid., p. 705). Unjust rulers are the cause for economic ruin in a society.
- B. Proverbs 13:24 asserts that he who refrains, withholds (*hasak*, Ibid., p. 362) his rod [for smiting] (*shebet*, Ibid., Kittel; Ibid., B. D. B., p. 986-987) hates his son, but he who loves him seeks him early, diligently (*shahar*, Ibid., p. 1007) for discipline (*musar*, B. D. B., p. 416). A parent who does not even spank his child [for flagrant rebellion] hates him in not leading him to be upright and blessed, but a loving parent addresses his child's wrongs early and diligently enough to avoid letting them become hard to correct.
- C. Proverbs 13:25 teaches the righteous eats (*akel*, Ibid., Kittel; Ibid., B. D. B., p. 37-38) to satiate (*saba'*, Ibid., Kittel; Ibid., B. D. B., p. 959) his soul (*nepesh*, Ibid., Kittel, p. 1170 and 3 where *nepesh* in Gen. 2:7 means man's physical, emotional, mental and spiritual life), but the belly (*beten*, Ibid., B. D. B., p. 105f) of the wicked lack (*haser*, Ibid., p. 341) [any food]. Upright folk have enough food to fill their bellies and to feel comfortably secure about their welfare where the wicked lack even food for their stomach, not to mention the resulting emotional, mental and spiritual pain rising from their ongoing state of hunger.
- D. Proverbs 14:1 claims the wise woman builds her house, but [lady] folly (*ivelet*, Ibid., p. 17) who is arrogant and flippant (see the related word *ewil*, Pr. 14:3 below) tears it down with her own hands (NIV). Even the best actions of an arrogant, flippant woman ruins her household, so a woman must be humble and careful to be able to build up her household and not to tear it down by even her ordinary functions.
- E. Proverbs 14:2 asserts that he whose walk is upright (NIV) reveres Jahweh, but he whose ways are devious despises Him (NIV, ESV). True respect for God is reflected in complete honesty in one's life.
- F. Proverbs 14:3 teaches that by the mouth (speech) of an arrogant, flippant fool (*ewil*, Ibid., Kittel, p. 1171; Bible Know. Com., O. T., p. 908) comes a rod of discipline for his back (NIV, ESV), but the lips (speech) of the wise protect (*shamar*, Ibid., Kittel; Ibid., B. D. B., p. 1036-1037) him. Proud, careless speech leads to sin that ends in discipline where humble, careful speech keeps one from sin and its resulting discipline.
- G. Proverbs 14:4 claims that where there are no cattle (*elef*, Ibid., p. 48) the feeding-trough (*ebum*, Ibid., p. 7) is pure of filth (*bar*, Ibid, p. 141) [manure], but much produce (*tebu'ah*, Ibid., p. 100) comes by the ability (*koha*, Ibid., p. 470) of the ox (*shor*, Ibid., Kittel; Ibid., B. D. B., p. 1004). We must allow for some undesired conditions (manure in the feeding-trough in trying to feed an ox) to make a good profit.
- H. Proverbs 14:5 asserts that a faithful (*aman*, Ibid., Kittel; Ibid., B. D. B., p. 52-53) witness does not tell a lie (*kazab*, Ibid., p. 469), but a deceptive (*sheqer*, Ibid., Kittel; Ibid., B. D. B., p. 1055) witness breathes out (*puha*, Ibid., p. 806) lies (*kazab*, see above). Proverbs 12:17 states he who "breathes out" faithfulness declares righteousness, where this proverb shows he who "breathes out" lies is a deceptive witness. One does not generally sometimes tell the truth or sometimes lie, but he **habitually** does one **or** the other, so we can discern whether a witness tells the truth in court by studying his life outside the courtroom!
- I. Proverbs 14:6 teaches that a mocker seeks wisdom, but there is none (*ayin*, Ibid., Kittel; Ibid., B. D. B., p. 34-35) [he finds none], but knowledge to an understanding (*bin*, Ibid., p. 106-107) man is easy (*qalal*, Ibid., Kittel; Ibid., B. D. B., p. 886). Mockers via their mocking are insensitive to insight and wisdom, but understanding men respect others, and that sensitizes them to discern and learn knowledge and be wise.

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