

## 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

##### 16. Studying Proverbs 14:7-15

###### 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 14:7-15.

- A. Proverbs 14:7 teaches we should go from the presence of a nobleman (*ish*, Kittel, Biblia Hebr., p. 1171; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) who is of a dull, closed mind (*kesil*, Ibid., Kittel; Bible Know. Com., O. T., p. 908), for you will not know lips of knowledge [there] (ESV, NIV). Anyone, even a nobleman, who himself is not teachable, is unprofitable for another to use as his teacher!
- B. Proverbs 14:8 claims the wisdom of the shrewd, sensible (*arum*, B. D. B., A Hebrew-English Lexicon of the O. T., p. 791) man is to discern, understand (*bin*, Ibid., p. 106-107) his way, but the folly of those of dull, closed minds (*kesil*, see Pr. 14:7 above) is deceit, treachery (*mirmah*, Ibid., B. D. B., p. 941). Shrewd people evaluate and correct their ways to improve their welfare and relationships where those of unteachable minds only take advantage of others for quick gain and thus face long-term relationship ruin.
- C. Proverbs 14:9 asserts the arrogant and flippant (*ewil*, Ibid., Kittel; Ibid., B. K. C., O. T.) mock the guilt offering (*asham*, Ibid., Kittel; Ibid., B. D. B., p. 79-80) [making amends for wrongs], but among the upright (NIV, ESV) there is favor, goodwill (*raason*, Ibid., p. 953). Arrogant, flippant men mock making amends for their wrongs toward others, and so suffer relationship ruin, but the upright make amends for their wrongs and experience mutual trust and its resulting goodwill.
- D. Proverbs 14:10 teaches the heart knows the bitterness (*mar*, Ibid., Kittel; Ibid., B. D. B., p. 600) of its life principle (*nephesh*, Ibid., Kittel, p. 1171, 3 where Gen. 2:7 speaks of man's physical, mental, emotional and spiritual life), and with its joy (*simhah*, Ibid., Kittel; Ibid., B. D. B., p. 970) no other (a stranger [*zur*, Ibid., p. 266] to that heart) can share (*arab*, Ibid., p. 786 [Hithpael stem = intensive reflexive]). No one can fully understand another party's joy or grief, so we must acknowledge that fact to relate well to others.
- E. Proverbs 14:11 claims the house of the wicked will be exterminated (*shamar*, Ibid., Kittel, p. 1171; Ibid., B. D. B., p. 1029), but the tent of the upright will cause to spout or bud (Hiphil = causative active of *parah*, Ibid., p. 827). There is a huge contrast between the tendency of ruin in relationships by the wicked (where others exterminate his house) and the building of lasting, productive relationships by the upright.
- F. Proverbs 14:12 asserts there is a way that is right, smooth, straight in the estimation (*lipne*, Ibid., p. 817; Ibid., Kittel) of a nobleman (*ish*, see Pr. 14:7 above), but its end are the ways of death. Even the views of nobleman can dangerously err, so, ultimately, we must rely on God's view for success, cf. Proverbs 3:5-6.
- G. Proverbs 14:13 teaches even in laughter the heart may be in [mental] pain (*ka'ab*, Ibid., B. D. B., p. 456), and its end of joy (*simhah*, Ibid., Kittel; Ibid., B. D. B., p. 970) be grief (*tugah*, Ibid., p. 387). Laughter and joy may temporarily help, but they can not alleviate underlying severe grief, so one must eventually face his severe grief and deal with it effectively in order to overcome its debilitating effects.
- H. Proverbs 14:14 claims from his [own] ways will the heart that backslides [from Jahweh (via usage)] (*sug*, Ibid., p. 690-691) have its fill (*saba'*, Ibid., p. 959), and a wholesome (*tob*, Ibid., Kittel, p. 1171 and 2 where Gen. 1:31 has *tob* describing the universe's wholesomeness) nobleman (*ish*, see Pr. 14:7 above) will be filled from his ways. Turning from God yields great failure and grief where adhering to the Lord keeps one wholesome, and partaking of the abundant success of his wholesome demeanor and actions.
- I. Proverbs 14:15 asserts the naive (*peti*, Ibid., Kittel; Ibid., B. K. C., O. T.) man believes everything, but the shrewd, sensible (*arum*, see Pr. 14:8 above) man pays attention, thought (*bin*, Ibid., B. D. B., p. 106-107; Ibid., Kittel) to his step (*ashur*, Ibid., p. 81). Where the naive believes everything, the shrewd evaluates everyone else and even his own steps, for he knows that no man has perfect knowledge! (Proverbs 3:5-6)

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