

## 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

##### 17. Studying Proverbs 14:16-24

#### 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 14:16-24.

- A. Proverbs 14:16 claims that a wise man fears and turns away (*sur*, Kittel, Biblia Hebraica, p. 1171; B. D. B., A Hebrew-English Lexicon of the O. T., p. 693-694) from evil, but the closed and dull minded man (*kesil*, Ibid., Kittel; Bib. Know. Com., O. T., p. 908) is arrogantly furious (*abar*, Ibid., B. D. B., p. 720; Hithpael = intensive reflexive) and recklessly confident (*batah*, Ibid., B. D. B., p. 105). The wise respect God and fear negative reactions from others were they to be arrogantly furious and recklessly confident, for they are teachable and thus wise where those of closed, dull minds do the opposite to their great harm.
- B. Proverbs 14:17 asserts a quick-tempered man does foolish things (NIV, ESV), and a nobleman (*ish*, Ibid., Kittel; Robert B. Girdlestone, Synonymns of the O. T., 1973, p. 45-50) of evil devices, schemes (*mezimot*, Ibid., B. D. B., p. 273) is hated. Society tolerates lack of self-control more than scheming to harm others, and sin in common men more than evil in nobles. The higher we climb in social rank and leadership, the more we must not only practice self-control, but become truly loving and righteous toward other people!
- C. Proverbs 14:18 teaches the naive, untaught (*peti*, Ibid., Kittel; Ibid., B. K. C., O. T., p. 907) inherit folly (NIV, ESV), but the shrewd, crafty, sensible (*arum*, Ibid., B. D. B., p. 791) make knowledge their crown. Since the wise make knowledge a priority, they gain far more wealth, honor and influence than the naive.
- D. Proverbs 14:19 claims evil men bow before good men (*tob*, Kittel, p. 1171 and 2 where Gen. 1:31 states the universe was wholesome), and the wicked [bow] at the gates (place of rule, Z. P. E. B., vol. Two, p. 655-656) of the righteous. Righteousness gives one more opportunity for success the more sin in others abounds around him, so we must not compromise with sin and sinners especially if they abound about us!
- E. Proverbs 14:20 asserts the poor man is disliked (*sane'*, Ibid., Kittel; Ibid., B. D. B., p. 971) even by his neighbor, but the friends of the rich are many (NIV, ESV). It is a fact that poverty leaves one disliked by the world where wealth leaves him liked, so one should try to avoid poverty and be financially secure!
- F. Proverbs 14:21 teaches he who despises his neighbor sins (NIV, ESV), but blessed is he who directs favor [in giving alms] to (*hanan*, B. D. B., p. 335-336; Po'el verbal stem = intensive active nuance) the poor, needy (*ani*, Ibid., p. 776-777). God still expects us believers not to despise the poor like the world does in Proverbs 14:20, for that is sin, so we must rather relieve his poverty by contributing to meet his needs.
- G. Proverbs 14:22 asks, "Do not those who plot evil go astray?" (NIV, ESV), and adds, "But loyal love (*hesed*, Ibid., Kittel; Ibid., B. D. B., p. 338-339) and faithfulness (*emet*, Ibid., p. 54) are to those who plot wholesomeness." (*tob*, Ibid., Kittel; cf. Prov. 14:19 above) We must work to make even the plans of our heart upright, for God sees those plans, and responds by rewarding loyal love and faithful support to us if we foster upright plans in our hearts, but He judges us if we foster evil plans.
- H. Proverbs 14:23 claims that with all toilsome labor (*eseb*, Ibid., B. D. B., p. 780) there will be (impf. form of *hayah*, , Ibid., p. 224-228) abundance, plenty (*motar*, Ibid., p. 452), but a word of the lips [mere words] surely (*ap*, Ibid., p. 64-65; Ibid., Kittel) leads to poverty (NIV, ESV). Mere talk does not profit, so one must get active and work hard in business endeavors to be assured of making an abundant profit.
- I. Proverbs 14:24 asserts that the crown of the wise is their riches (*oser*, Ibid., B. D. B., p. 799), but the folly of those of closed, dull minds (*kesil*, Ibid., Kittel; cf. Prov. 14:16 above) [yields] folly. (NIV, ESV) The teachable who thus become wise gain wealth as a result of applying their wisdom in life, and wealth is their crown of blessing, honor and influence; conversely, those who are unteachable do not thus become wise and then do not live wisely, and that produces poverty, and a lack of blessing, honor and influence.

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