

## 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

##### 19. Studying Proverbs 14:34-15:7

#### 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 14:34-15:7.

- A. Proverbs 14:34 teaches righteousness exalts (*rum*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 926-927) a nation viewed from the outside (*goy*, Kittel, Biblia Hebraica, p. 1172; R. B. Girdlestone, Syns. of the O. T., 1973, p. 257), but sin is a shame (*hesed*, Ibid., B. D. B., p. 340) to peoples viewed from within (*am*, Ibid., Kittel; Ibid., Girdlestone). Righteousness will exalt all in a nation before even outsiders not usually supportive of it where sin in a people shames even those in the people group most usually supportive of it! Righteousness is enormously beneficial and sin is enormously detrimental even in the realm of politics!
- B. Proverbs 14:35 asserts the delight of a king is for a servant to act prudently (*sakal*, Ibid., B. D. B., p. 968), but his fury will be toward one who causes shame (*bosh*, Ibid., p. 101-102; Hiphil = causative active). Shrewd conduct greatly improves a superior's view of a subordinate where foolish action really hurts it!
- C. Proverbs 15:1 claims a mild, gentle (*rak*, Ibid., p. 940) reply, answer turns back (*shub*, Ibid., Kittel; Ibid., B. D. B., p. 996-1000) rage (*hemah*, Ibid., Kittel; Ibid., B. D. B., p. 404-405), but painful, hurtful (*eseb*, Ibid., p. 780) words stir up (*alah*, Ibid., p. 748-750; Hiphil) anger (*af*, Ibid., Kittel; Ibid., B. D. B., p. 60). One avoids another's rage by reacting to it gently, or he inflames it by use of painful, hurtful words.
- D. Proverbs 15:2 teaches the tongue [speech] of the wise knows well (*yatab*, Ibid., B. D. B., p. 405-406), but the mouth of those of closed, dull minds (*kesil*, Ibid., Kittel; Bible Know. Com., O. T., p. 908) pours forth (*naba'*, Ibid., B. D. B., p. 615-616) folly. Wise people are perpetual learners, so they understand people and circumstances around them, and so make their words fitting and productive where those of closed, dull minds unwittingly speak folly that is harmful to them and others.
- E. Proverbs 15:3 asserts the eyes of Jahweh are in every place, spying, keeping watch (*sapah*, Ibid., p. 859) on evil and good people. On the one hand, we can trust God to deal with unseen evil being planned against us, but we are also accountable to this omniscient God, so we ourselves must be good and not evil.
- F. Proverbs 15:4 claims that a healing tongue [speech] is a tree [source] of life, but a crooked (*selef*, Ibid., p. 701) tongue [speech] with it [brings] a breaking, crushing (*sheber*, Ibid., p. 991) of the spirit. To heal, we must speak the truth, even if it seems initially painful, for crookedness will only break and crush the spirit.
- G. Proverbs 15:5 teaches that an arrogant, flippant person (*ewil*, Ibid., Kittel; Ibid., B. K. C., O. T.) spurns (*na'as*, Ibid., B. D. B., p. 610-611) the chastening correction (*musar*, Ibid., p. 416) of his father, but he who keeps, preserves (*shamar*, Ibid., Kittel; Ibid., B. D. B., p. 1036-1037) rebuke (*tokehah*, Ibid., p. 407) becomes shrewd (*arom*, Ibid., p. 791; Hiphil = causative active). To the degree we treasure so as to heed a parent's correction, no matter how painful the experience, we become shrewd to our own big advantage.
- H. Proverbs 15:6 asserts the house of the righteous has much wealth, treasure (*hosen*, Ibid., p. 340), but with the income, produce (*tebu'ah*, Ibid., p. 100) of the wicked is disturbance, calamity (*akar*, Ibid., p. 747; Niphal participle = passive). Righteousness brings peace not only in the process of accumulating wealth, but in maintaining its collection in one's home where wickedness produces disturbance, calamity even in making an income before it can be collected to form wealth, curtailing one's chances for financial welfare.
- I. Proverbs 15:7 claims the lips [speech] of the wise disperse, scatter (*zarah*, Ibid., p. 279-280) knowledge; not thus, so (*lo'-ken*, Ibid., Kittel) the heart of those of closed, dull minds (*kesil*, Ibid., Kittel; Ibid., B. K. C., O. T.). The wise with teachable minds gain so much knowledge, they scatter it widely among others who see the value of their great insight, but those of closed, dull minds who are not teachable do not even know enough to possess insight within their own hearts so they can share any valuable insight with others.

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