

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

21. Studying Proverbs 15:17-25

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 15:17-25.

- A. Proverbs 15:17 teaches more wholesome (*tob*, Kittel, Biblia Hebraica, p. 1173 and 2 where *tob* describes God's "wholesome" universe, Gen. 1:31) is a slender meal (*arukah*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 73) of herbs (*yaraq*, Ibid., p. 438) and love there than (*min* comparative, Ibid., Kittel, p. 1173) a fattened calf (*mishur abum*, Ibid., Kittel) and hatred with it. Wealth is no match for love in relationships.
- B. Proverbs 15:18 claims a hot-tempered (*hemah*, Ibid., Kittel; Ibid., B. D. B., p. 404-405) nobleman (*ish*, Ibid., Kittel; Robert B. Girdlestone, Syns. of the O. T., 1973, p. 45-50) stirs up (*garah*, Ibid., B. D. B., p. 173; Piel = intensive) contention (*madon*, Ibid., p. 193), but one who is long [slow] (*arek*, Ibid., p. 74) of anger (*af*, Ibid., Kittel; Ibid., B. D. B., p. 60) causes great quietness (*shaqat*, Ibid., p. 1052-1053; Hiphil = causative). As leaders (noblemen) stir up strife if they are short-tempered, but greatly calm others down if they are slow to get angry, for the good of their subordinates, leaders must be slow to become angry!
- C. Proverbs 15:19 asserts the way of the lazy, slothful (*asel*, Ibid., Kittel; Ibid., B. D. B., p. 782) is like a hedge (*mesukah*, Ibid., p. 962) of briars (*hedeq*, Ibid., p. 293), but the path (*oreh*, Ibid., p. 73) of the upright is a highway (NIV, ESV). The unrighteous fail to be responsible and work, so their own way in life is made difficult like one who neglects to clear briars from his path where the upright who are diligent see their diligence make life much easier much as one who diligently keeps his path clear of brier bushes!
- D. Proverbs 15:20 teaches a wise son makes his father rejoice (*samah*, Ibid., Kittel; Ibid., B. D. B., p. 970), but a common man (*adam*, Ibid., Kittel; Ibid., Girdlestone) of a dull, closed mind (*kesil*, Ibid., Kittel; B. K. C., O. T., p. 908) regards his mother with contempt (*bazah*, Ibid., B. D. B., p. 102). A teachable and so wise son makes him consider his parents and thus live in a way that brings them joy, but an unteachable son regards even his mother with contempt! A teachable mind is necessary even for basic relationships.
- E. Proverbs 15:21 claims folly is a joy to those who lack (*haser*, Ibid., p. 341) heart [sense], but a nobleman (*ish*, see Pr. 15:18) of understanding (*tebunah*, Ibid., p. 108) goes straightforward (*yashar*, Ibid., p. 448; Piel = intensive active). People of understanding stick to the good course in life where those who lack sense turn aside from it, allowing themselves to be distracted by all sorts of foolish, harmful pursuits.
- F. Proverbs 15:22 asserts plans (*mahashabah*, Ibid., p. 364) are made ineffective, fail (*parar*, Ibid., p. 830) when there is no counsel, but with many advisers (*ya'as*, Ibid., p. 419-420 [ptc. used as a substantive]) they are established, succeed (*qum*, Ibid., p. 877-879). It is always profitable to seek much good counsel.
- G. Proverbs 15:23 teaches giving an apt answer (NIV, ESV) is a joy for a nobleman (*ish*, see Pr. 15:18), and a word spoken in its time [in season], how wholesome (*tob*, see Pr. 15:17) it is! It is good for a person of influence to know the facts, but even better for all he impacts to know the right time to voice them!
- H. Proverbs 15:24 claims the path of life leads upward for the prudent (*sakal*, Ibid., B. D. B., p. 968) in order that (*lema'an*, Ibid., Kittel; Ibid., B. D. B., p. 775) he might avoid (*sur*, Ibid., Kittel; Ibid., B. D. B., p. 693-694) going downwards (*mattah*, Ibid., p. 641) to the grave (*sheol*, Ibid., Kittel). Prudence provides a strong buffer for the wise person against his experiencing an untimely death.
- I. Proverbs 15:25 asserts the house of the proud (*ge'eh*, Ibid., B. D. B., p. 144) Jahweh will tear down (*nadah*, Ibid., p. 650), but He establishes (*nasab*, Ibid., p. 662; Hiphil = causative) the border, boundary, territory (*gebul*, Ibid., Kittel; Ibid., B. D. B., p. 147-148) of the widow (*almanah*, Ibid., p. 48). God will destroy the very house of the proud, but He not only protects the house, but also the territory, boundary and border markers of the humble widow! One **must** be *humble* to be protected versus punished by God!

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