

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

7. Studying Proverbs 11:10-18

I. Introduction

- A. Solomon's actual proverbs hop from one subject to another, likely "to force readers to grapple with and meditate on the thoughts 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 11:10-18.

- A. Proverbs 11:10 asserts that when the righteous are blessed the city rejoices, and when the wicked perish the city expresses a ringing cry of joy (*rinah*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 943). Righteous people bring with them blessings that positively affect their community, and wicked people bring just the opposite -- great oppression that, when relieved by their demise, leads the community greatly to rejoice.
- B. Proverbs 11:11 claims that with the (verbal in the context) blessing of the upright a city is exalted (NIV, ESV), but with the mouth of the wicked it is thrown down by an invasion (*haras*, Ibid., p. 248) of very angry foes. This proverb expands the idea presented in Proverbs 11:10 to show the righteous and wicked not only dramatically affect their immediate community, but just their speech greatly affects their community's relationships with peoples or nations outside the community! It is imperative that we watch that our hearts be upright as it affects our speech, and that has huge ripple effects with other people.
- C. Proverbs 11:12 teaches that he who belittles (ESV) his neighbor lacks sense, but a man of understanding keeps silent (*haresh*, Ibid., p. 361). One's neighbor may indeed have a very negative attribute about him, but to belittle him for it only incites retaliation from that neighbor where a man of understanding realizes it is in his best interests to keep silent about the neighbor's negative attributes to avoid a negative reaction.
- D. Proverbs 11:13 holds that he who goes about in slander (*rakil*, Ibid., p. 940) as a gossip (Ibid., Bible Know. Com., O. T., p. 929) betrays (NIV) secret counsel (*sod*, Ibid., p. 691), but he who is trustworthy in spirit keeps a matter covered. (ESV) An upright, wise person knows how to keep a secret especially if it regards a negative truth about his neighbor where an evil person maligns another in gossip. This helps show the very contrasting effects of how upright and wicked parties use their mouths in Proverbs 11:11.
- E. Proverbs 11:14 claims that where there is no guidance the people fall in violent death (*napal*, Kittel, Biblia Hebraica, p. 1167; Ibid., B. D. B., p. 656-657), but in many counselors there is (city or national) deliverance (*teshu'ah*, Ibid., p. 448). Heeding lots of good advice is invaluable even for groups of people.
- F. Proverbs 11:15 asserts that one will surely suffer harm if he puts up collateral on a loan for a stranger, but that he who hates striking hands in making such pledges is secure (*batah*, Ibid., p. 105). Wisdom dictates that one keep his financial welfare unexposed to another who takes out a loan above his own ability to repay, for such a borrower is (often) either a poor money manager or he cannot control his lusts for goods!
- G. Proverbs 11:16 claims a gracious woman gains honor, but that terror-striking men (*aris*, Ibid., p. 792) gain [only] riches. A woman who is not equipped to gain riches or honor by force, but who wins respect by her graciousness is more effective than a horde of terror-striking men who gain only riches by force, showing the great advantage upright graciousness provides over wickedness in relating to other people.
- H. Proverbs 11:17 teaches a man of loyal love (*hesed*, Ibid., Kittel, p. 1168) benefits (*gamal*, Ibid., B. D. B., p. 168) his life principle (*nephesh* = physical, mental, spiritual, emotional being, cf. Gen. 2:7; Ibid., Kittel, p. 3, 1168), but a cruel man (*akzari*, Ibid., B. D. B., p. 470) troubles his flesh (*she'ero*, Ibid., p. 984-985). Righteousness leads to comprehensive nurture of the whole being where wickedness not only lacks this nurture, but leads to disastrous physical affects where other people retaliate to the wicked man's cruelty.
- I. Proverbs 11:18 asserts the wicked earn wages of deceit, fraud (*sheqer*, Ibid., p. 1055), but he who sows righteousness earns a sure reward. (NIV, ESV) Gain from working for hire is harder than gain from just sowing seed, for seeds grow on their own, meaning that even the mere side effects of righteousness in life yields a sure reward where the hard work of the wicked yields only deceitful, problematic gain.

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