

## 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

###### 18. Studying Proverbs 14:25-33

###### 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 14:25-33.

- A. Proverbs 14:25 teaches a true witness delivers, rescues (*nasal*, B. D. B., A Hebr.-Eng. Lex. of the O. T., p. 664-665; Hiphil stem = causative active) lives (NIV, ESV), but he who breathes out (*puah*, Ibid., p. 806; Hiphil stem) falsehoods, deceptive things (*cazab*, Ibid., p. 469) [practices] treachery (*mirmah*, Ibid., p. 941). Truth versus falsehood in a witness has very contrasting effects on others, so as a witness, we must be very honest, and as jurists in a court, we must closely evaluate the truthfulness of the witnesses!
- B. Proverbs 14:26 claims the fear of Jahweh is a strong (*az*, Ibid., p. 738-739) state of confidence (*mibtah*, Ibid., p. 105), and that it will be a refuge, shelter (*mahseh*, Ibid., p. 340) for his children. We must revere the Lord if we want to protect our children from calamity, for that reverence affects our influence of them to revere the Lord and thus to depart from evil in their own lives for their own blessing, cf. Exodus 20:20.
- C. Proverbs 14:27 asserts the fear of Jahweh is a fountain (*magor*, Ibid., p. 881), or an ongoing source of life, to keep turning one aside (*sur*, Ibid., p. 693-694; Kittel, Biblia Hebraica, p. 1172) from the bait, lure (*moqesh*, Ibid., B. D. B., p. 430) of death. Revering God constantly guards one from pursuing what to his human view seems wholesome and desirable, but which in reality is but a bait in a lethal trap.
- D. Proverbs 14:28 teaches that in a multitude of people is the splendor (*hadarah*, Ibid., p. 214) of a king, but without (*be'epem*, Ibid., p. 67) a race [of subjects] (*le'om*, Ibid., p. 522; R. B. Girdlestone, Syn. of the O. T., 1973, p. 257) a sovereign (*razon*, Ibid., B. D. B., p. 931) is ruined, terrified, destroyed (*mehitah*, Ibid., p. 369-370). Rulers must nurture their subjects to retain power, or lose a following and be terribly ruined.
- E. Proverbs 14:29 claims he who is long [slow] (*arak*, Ibid., p. 73) of anger (*af*, Ibid., p. 60) is of great understanding (*tebunah*, Ibid., p. 108), but he who is short [quick] of spirit [temper] exalts (*rum*, Ibid., p. 926-927; Hiphil = causative active) folly (*iwelet*, Ibid., p. 17; Kittel). We must control our anger, for doing so greatly enhances our blessing where failing to do so leads to folly and its ruinous effects.
- F. Proverbs 14:30 asserts that a heart that is composed, healthy (*marpe'*, Ibid., B. D. B., p. 951) is life to the flesh, but jealousy (*qin'ah*, Ibid., p. 888) is rotteness of the bones. It greatly hurts our health to envy, but it greatly helps our health to be content, so may we be content with what we have and not be jealous.
- G. Proverbs 14:31 teaches that he who oppresses the low, weak, poor (*dal*, Ibid., p. 195) taunts, scorns (*haraf*, Ibid., p. 357) his Maker, but he honors his Maker who is generous (*hanan*, Ibid., p. 335-336) to the poor, needy (*ebyon*, Ibid., p. 2). We must not oppress, but give generously to low, weak, poor, needy people to enjoy God's blessing, for He puts a high value on them as they exist in His image, Gen . 1:26-27.
- H. Proverbs 14:32 claims that in his wickedness the wicked is thrust down (*dahah*, Ibid., p. 190-191; Niphal stem = passive), but in his death the righteous seeks refuge (*hasah*, Ibid., p. 340) [in Jahweh]. Faith in and obedience to the Lord brings refuge from trauma even in facing death, but unbelief in God and disobedience to Him leads one to terrible trauma in death.
- I. Proverbs 14:33 asserts that in the heart of the understanding man (*bin*, Ibid., p. 106-107) rests (*nuah*, Ibid., p. 628-629) wisdom, and [even] in the midst of those of dull, closed minds (*kesil*, Ibid., Kittel; Ibid., B. K. C. O. T., p. 908) it makes itself known. God's wisdom, or alignment to His fixed moral order, is not hard to acquire, for it not only rests in the heart of understanding people, but its presence is so pervasive in human experience, it makes itself known even among those not open to being taught! If one then lacks wisdom, he must have sometime rejected it, so there is no excuse for lacking God's wisdom!

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