

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

20. Studying Proverbs 15:8-16

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 15:8-16.

- A. Proverbs 15:8 teaches the ritual sacrifice (*zebah*, Kittel, Biblia Hebraica, p. 1172; B. D. B., A Heb.-Eng. Lex. of the O. T., p. 257-258) of the wicked is an abomination to Jahweh, but the prayer (*tepillah*, Ibid., Kittel; Ibid., B. D. B., p. 813) of the upright is His delight (*rason*, Ibid., p. 953). Righteousness in heart is what God really values in our worship even if it is meager (a mere prayer) versus extensive (a sacrifice).
- B. Proverbs 15:9 claims the way of the wicked is an abomination to Jahweh, but He loves him who is an ardent pursuer (*radaf*, Ibid., Kittel; Ibid., B. D. B., p. 922-923; Piel part. = intensive, as a substantive) of righteousness. God loves one who truly seeks righteousness where He does not tolerate the willfully evil.
- C. Proverbs 15:10 asserts that calamitous (*ra'*, Ibid., Kittel; Ibid., B. D. B., p. 922-923) discipline (*musar*, Ibid., p. 416) is for him who forsakes (*azab*, Ibid., Kittel; Ibid., B. D. B., p. 736-737) the path (*orah*, Ibid., p. 73), but he who hates reproof (*tokahat*, Ibid., p. 407) will die. Forsaking the right path leads to severe divine discipline, but hating reproof after leaving the path leads to God's judgment in death. God's discipline only gets worse the more we head into sin, so, the sooner we repent, the better it will be for us!
- D. Proverbs 15:11 teaches hell and destruction [in hell] (*sheol* and *abaddon*, Ibid., Kittel; R. B. Girdlestone, Synonyms of the O. T., 1973, p. 274) are in front of the eyes of Jahweh (*neged*, Ibid., Kittel; Ibid., B. D. B., p. 617), how much more (*af-ki*, Ibid., Kittel; Ibid., B. D. B., p. 65) the hearts of the sons of men. We must **truly** trust in Christ to be saved, for God easily reads our hearts, and will select our eternal destiny.
- E. Proverbs 15:12 claims a scoffer does not love being corrected (*yakah*, Ibid., Kittel; Ibid., B. D. B., p. 406-407); he will not go to the wise. Wise people are a corrective influence, so scoffers who do not like being corrected will avoid them, a move only hurting the scoffer at it results in their lack of blessing.
- F. Proverbs 15:13 asserts that a glad, joyful (*sameha*, Ibid., p. 970) heart makes a face rejoice (*yatab*, Ibid., p. 405-406), but with pain, injury (*asebet*, Ibid., p. 781) of heart, the spirit is stricken (*nake'*, Ibid., p. 644). We must nurture the heart, for its welfare affects both external behavior and one's human spirit.
- G. Proverbs 15:14 teaches the heart of him who has understanding, is discerning, discreet, intelligent (*nabon*, Ibid., p. 106-107; Niphal participle = passive) seeks to gain (*baqash*, Ibid., p. 134-135; Piel = intensive active) knowledge, but the mouth of those of a dull, closed mind (*kesil*, Ibid., Kittel; Ibid., B. K. C., O. T., p. 908) graze as animals (*ra'ah*, Ibid., Kittel; Ibid., B. D. B., p. 944-945) on folly. Unteachable folk end up content to dwell on cheap, coarse bits of knowledge like grazing animals where really discerning, discreet, understanding, intelligent people keep on seeking to gain effective, productive, quality insight.
- H. Proverbs 15:15 claims all the days of the poor, afflicted, needy (*ani*, Ibid., p. 776-777) are bad (*ra'*, Ibid., Kittel, p. 1173; Ibid., B. D. B., p. 948), but the wholesome (*tob*, Ibid., Kittel, p. 1173 and 2 that cites Gen. 1:31 where God created the universe very *tob*, "wholesome") of heart have a banquet (*mishteh*, Ibid., B. D. B., p. 1059) continuously (*tamid*, Ibid., p. 556). Though one is outwardly afflicted, a wholesome heart [that fears God, see Prov.15:16 below] offsets his outward state with an ongoing feast of his inner man.
- I. Proverbs 15:16 asserts more wholesome (*tob*, see Prov. 15:15) is a little (*me'at*, Ibid., Kittel, p. 1173; Ibid., B. D. B., p. 589-590) with the fear of Jahweh than (*min* comparative; Ibid., Kittel; J. Weingreen, A Prac. Gram. for Class. Heb., 1969, p. 136) great treasures (*osar*, Ibid., B. D. B., p. 69-70) and tumult, disturbance, confusion (*mehumah*, Ibid., p. 223) with it. With Proverbs 15:15, this claims the fear of God gives wholesomeness in heart and an ongoing feast of the soul that great riches without reverence for God can possibly provide, for such irreverence is accompanied by various troubles due to accompanying sin.

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