

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

22. Studying Proverbs 15:26-33

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 15:26-33.

- A. Proverbs 15:26 teaches evil (*ra'*, Kittel, Biblia Hebraica, p. 1173; B. D. B., A Hebrew-English Lexicon of the O. T., p. 948) thoughts, devices (*mahashabah*, Ibid., p. 364) are an abomination to Jahweh, but words of pleasantness (*no'am*, Ibid., p. 653) are pure (*tahur*, Ibid., p. 373) [to Him]. Even mere thoughts that devise wrongs are abominable to God in contrast to the thoughts and words that are pleasant [and so edify]. For God's blessing, we must watch not only what we say and how we say it, but what we think!
- B. Proverbs 15:27 claims trouble, disturbance (*akar*, Ibid., p. 747) will be to the house [family] of him who is greedy (*basa'*, Ibid., p. 130) of unjust gain (*besa'*, Ibid.), but he who hates bribes (*matakah*, Ibid., p. 682) will live. Greed leads to dealing with evil parties (taking bribes) that will trouble both the greedy man and his family, but avoiding such dealings with evil people prolongs one's physical life.
- C. Proverbs 15:28 asserts the heart of the righteous meditates (*hagah*, Ibid., p. 211) to give an answer, but the mouth of the wicked belches forth (*naba'*, Ibid., p. 615-616; Hiphil = causative) evils, injuries (*ra'ah*, Ibid., Kittel; Ibid., B. D. B., p. 949 [plural]). The righteous know that what and how they answer can be sinful and greatly harm, so they think to answer carefully while the wicked pour out words of sin and hurt.
- D. Proverbs 15:29 teaches Jahweh is distant (*rahoq*, Ibid., p. 935) from the wicked, but hears the prayers of the righteous. God is spiritually distant from the wicked, but though the righteous are physically distant from His temple, He is spiritually close to them to hear their prayers, 1 Kings 8:44-50. Sin alienates one from God's fellowship, but righteousness keeps one intimate with God regardless of his physical location.
- E. Proverbs 15:30 claims the luminary (*ma'or*, Ibid., p. 22 ["the eyes as a lamp"]) of the eyes is joy to the heart, and a wholesome (*tob*, Ibid., Kittel, p. 1173 and 2 where Gen. 1:31 describes God's universe as "wholesome" via *tob*) report (*shemu'ah*, Ibid., B. D. B., p. 1035) makes fat [healthy] (*dashen*, Ibid., p. 206; Piel = intensive active) the bones [here figuratively used of the "deepest feelings, affections and affiliations" of a person, cf. J. D. Douglas, ed., The New Bible Dictionary, 1973, p. 163] (*esem*, Ibid., Kittel, p. 1173; Ibid., B. D. B., p. 782-783). Good news produces comprehensive benefits to a person affected by it, so we should seek to be bearers of wholesome news to others if we would edify them.
- F. Proverbs 15:31 asserts the ear that listens to a life-giving disciplinary rebuke (*tokahat*, Ibid., p. 407) will remain, abide (*lin*, Ibid., p. 533) among the wise ones. Heeding painful rebukes that are yet life-giving in the long-term makes one not only wise, but a companion of wise men who have to heed the same thing! In other words, we all need and at times get painfully rebuked, but the wise make themselves heed them!
- G. Proverbs 15:32 teaches he who ignores, neglects (*para'*, Ibid., p. 828-829) corrective discipline (*musar*, Ibid., p. 416) despises (*ma'am*, Ibid., p. 549) his own physical, emotional, mental and spiritual life principle (*nephesh*, Ibid., Kittel, p. 1173 and 3 where Gen. 2:7 refers to God made man a living *nephesh*), but he who hears a disciplinary rebuke (*tokahat*, see Pr. 15:31) acquires (*qanah*, Ibid., Kittel, p. 1173; Ibid., B. D. B., p. 888-889) heart [intelligence, understanding] (*leb*, Ibid., Kittel, p. 1173; Ibid., B. D. B., p. 524-525). Heeding correction and rebukes versus not heeding them bears greatly contrasting effects on one's entire person either for the good (in heeding them) or for the bad (in not heeding them).
- H. Proverbs 15:33 claims the fear of Jahweh is corrective discipline (*musar*, see Pr. 15:32) unto wisdom, and in front of [before] (*lipne*, Ibid., Kittel; Ibid., B. D. B., p. 816-817) honor, glory (*cabod*, Ibid., p. 458-459) is humility (*anavah*, Ibid., p. 776). Humbly revering God's corrective discipline produces wisdom, and being thus humble is an absolutely necessary prerequisite to being honored.

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