

Turn to Proverbs

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## Understanding Moral Character and Its Descent

### The Use of "Fool" in the Book of Proverbs

From the first 3 chapters of the book of Romans, we have been studying sin, our human sin nature that has been passed on to all people since the Fall, and how it infects every area of life. God reveals this reality to us so we can trust His ways more, keep from sinful pride, make needed corrections in our lives, help others and see God's greatness more. This will help us better understand, better help people and better overcome obstacles in the days ahead. This week we are going to step back and see something of the progression that repeated sinful actions and attitudes can lead to – in our own lives, the lives of others and in cultures.

You may have seen some of those short video clips on-line of how Fathers play with their kids differently than mothers do. You may also have seen some of those short video clips on-line of the dare-devil things guys do that is labeled, "Why women live longer" ☺. And of course, because of my love of fishing, a number of you send me video clips of the crazy things that people do fishing – like falling out of the boat or losing a pole because they weren't paying attention when a big fish hit or someone starts the motor. In America, we think someone is "a fool" if they are act awkwardly in public or they don't understand something we think is simple. And we personally feel like a fool when we do something that feels embarrassing in public. Part of that comes from the fact that the Old English definitions of "fool" do include "being slow to understand things or mentally deficient".

That is NOT the focus of the Bible when it uses this word "fool". READ Proverbs 1:7. The book of Proverbs is all about wisdom as the first 7 verses of chapter 1 show. And we will tackle some of the book of Proverbs in adult Sunday School this summer. In the book of Proverbs, "the Fool" and "foolishness" are presented as the opposite of the wise and wisdom. The "fear of the Lord" is not important, or real, to a Biblical fool. They don't listen to Godly wisdom and are not interesting in improving their lives through God's discipline. A fool, in the Bible, is a person who lives their life as if there were no God or follows false gods or believes God will just agree with all that they do as long as they feel it is fine.

This is not just me saying this. So important is this distinction between how Americans think when they hear the word "fool" and what it actually means in the Old Testament, that my NIV Bible translation has a footnote here. "The Hebrew words [note plural] rendered fool in Proverbs and often elsewhere in the Old Testament, denote one who is morally deficient." In simple terms, A Biblical fool is someone who is acting different from God's morals & God's ways. A Biblical fool has nothing to do with social awkwardness, mental ability or silly actions.

And as the footnote said, there is more than one Hebrew word for "fool". There are three in v 22 alone. READ – the simple, the mocker (or more often translated "scoffer") and the fool. The Hebrew words, behind each of these words, is translated "fool" in some translation. There are at least 7 words for "fool" in the Old Testament – we will look at 5 key ones that are found in the book of Proverbs.

**PROPOSITION:** It is “foolish” to live by any other value system than the one found in the Bible. The book of Proverbs shows us 4 stages of descent that can happen when we start going by our own feelings.

I. The Naïve Fool

Hebrew = pethi (pe-THEE)

A. Easily enticed (morally gullible)

Prov 14:15; (Pictured in Prov 7)

**Turn to Proverbs 14:15.** The first level of fool is the **Naïve Fool** and it is the Hebrew word **pethi**. Sometimes it is translated as the simple one, simple man, or simpleton. It refers to a person **who doesn't bother to think about the consequences of their actions**. It was often applied to young people because they hadn't lived long enough to gain some of the practical wisdom of life. The naïve fool, young or old, is gullible in moral & spiritual areas – believing false teaching, wrong cultural messages and following inner feelings which lead them the opposite of God's way. Everyone in this room does “pethi” level actions. We do things wrong in God's sight simply because it looks good at the moment – we don't think any deeper than that.

**READ v 15.** This first level fool believes anything (or anything in a particular area of weakness). Remember this just refers to the moral and spiritual realms, not the intellectual – you cannot sell them the Brooklyn Bridge or make them think the world is flat. So when the movies show marital unfaithfulness in a sympathetic way there is nothing in this person's mind that connects what they are seeing to the real life consequences of adultery where families are destroyed, kids' lives are messed up and this new “love for life” cheats on them years later. They simply accept the powerful, godless message that all that is important is that you feel good right now. The pethi – or naïve fool – is going to do what feels good at the moment. Proverbs chapter 7 is an in-depth look at the Pethi, or naïve fool

B. Won't honestly consider consequences

Prov 22:3 (27:12)

**Turn to Prov 22:3. READ.** The wise look at the situation and realistically consider the consequences in light of God's character and His values (not what they can get) – but not so the naïve fool. The pethi, the naïve fool, is **NOT going to honestly consider future consequences**. If there is a clear danger sign, it won't stop them because they don't believe it will happen to them.

When we read in the paper about an area teen dying because of speeding or alcohol, we often think, “**What were they thinking? Didn't they consider the consequences?**” And the answer is usually, “**No they didn't**” – it just seemed like a fun thing to do at the moment. Remember we all do really stupid things at times – all of us are sinners. When we were younger our parents asked “**Why did you do that?**” and we honestly didn't have an answer, because we didn't think deeply about it ahead of time. The actions of the first level fool are not rational. They are more emotive.

Sometimes

of pethi

at some point in our lives  
Just read Proverbs  
Progress during vacation - even as a strong believer  
Christian & Hopeful are enticed to go the wrong way!

C. Often requires pain to change

Prov 9:6; 21:11(19:25)

What do we do to help? Proverbs 9:6 says **“Leave your simple ways and you will live; walk in the way of understanding.”** The very first thing we can do is be clear about God’s expectations, the negative consequences of those and the positive long term value of following God’s ways. We want to remind them that **sin feels good at first but the aftertaste is awful.** Then we want to be a living example of people who are willing to sacrifice to follow Jesus & live a life of thankfulness.

The root verb for **simple** means to **“be open, spacious and wide”**. The Biblical fool considers themselves **“open-minded”** but they are actually open to many temptations to do what is wrong in God’s sight. So in calling them to **leave simple ways**, we are challenging the person that living by feelings, or just doing what the crowd does, or going against God’s clear commands brings negative consequences.

Unfortunately, words and warnings often <sup>that's a deeper level of fool.</sup> don't get through. But pain will help many. Proverbs 21:11 says **“When a mocker is punished, the simple gain wisdom.”** If we honestly look at our own lives, many of our biggest positive changes came because of pain. At the level of the pethi – that pain can either be personally felt OR seen in the lives of someone who is going opposite of God’s way. I don’t like hearing about the death of any teen because they foolishly violated God’s way, but I have clearly observed that it has a more profound effect in the lives of fellow young people than any school class or ad campaign ever has.

So one of the worst things people could do is protect the pethi – or naïve fool – from pain and think more words will be effective. But that is what many contemporary parents are doing supposedly out of love. That just drives pethi to a deeper level of foolishness which is much harder to overcome. If we are honest with ourselves, many of the biggest changes in our life has come because of pain. For parents, somewhere between 10 & 12 we need to start allowing natural consequences to do more of the “anti-fool” training. Equally unhelpful is the parent who is constantly warning a teen – nagging never gets through because the person dysfunctionally relies on their parents <sup>or spouse or friend</sup> instead of developing that inner sense to think about future consequences naturally.

D. Leads to deeper sin

in a god-honoring way  
Prov 14:18; 1:32

Because God will ultimately bring justice to our broken world – anyone who violates God’s moral and religious law is going to feel pain or loss at some time. That means the naïve fool cannot remain at this level – pain, the Holy Spirit & God’s blessing on the wise prompt the naïve fool to either move towards obedience to Jesus or to greater foolishness in that area. Unfortunately, the natural inclination of a naïve fool is towards more sin. As Proverbs 14:18 says **“The simple inherit folly.”** That is, greater foolishness comes naturally to them like an inheritance. This is why real repentance, not just being sorry we got caught or something bad happened, is so powerful and important. It breaks this first level of foolishness, frees God & others to pour out blessing and returns some of the right **“fear of God”** in that area.

## II. The Self-Confident Fool (obstinate)

Hebrew = kesil (ke-SEEL)

**Turn to Prov 13:19.** The second stage of moral corruption is the SELF-CONFIDENT fool. It is the Hebrew word Kesil (ke-SEEL). Proverbs has the most to say about this person. The naïveté about sin has now turned to a self-confidence – they are sure their actions are not wrong even though the Bible or others disapprove. They are sure no bad consequences will come. This makes sense because they originally sinned because the sin looked good in some way. Don't forget: We humans choose our actions first, then come up with our excuses. A number who look like they are at the naïve fool on the outside, actually have already become convinced deep inside that what they want to do must be right. Time is what reveals this on the outside.

### A. Stubborn; do what they want

Prov 13:19; 10:23

**READ Prov 13:19.** The kesil, this second level moral fool, detest turning from evil – in other words, they don't think their action, thinking or attitude is wrong. They now understand or have experienced some of the negation of the consequences, but are unwilling to change. You may be able to force some outward change, but inside they are convinced they are right. When you strip away the fine sounding excuses, which are just excuses, you will find a stubbornness and obstinacy. Prov 10:23 adds “A fool takes pleasure in evil conduct” – they aren't doing this because of outward excuses but because that is what they have determined to do. Sadly social media, like Facebook, has become a place where the kesil – or self-confident fool – can actually bolster their wrong thinking. You'll regularly see posts of people saying their feelings were hurt when someone disagreed with what makes them happy – then lots of people jump in saying how awful that is AND how anything is fine if it makes them happy.

### B. Unchecked mouth

Prov 18:6-7; 15:2

**Turn to Prov 18:6.** One place the kesil comes out is their mouth. **READ Proverbs 18:6-7.** Because of their inner commitment to go the opposite way of God in a certain area, their words become unfiltered at times. In fact when you've been working with a friend to help them overcome some bad habits – and the person heads back to the sin – you will wisely give them a warning, “hey you don't want to go back there” – if they lash out at you, you know their heart is at this stage of kesil, not the pethi.

### C. Challenge but don't expect to get through

Prov 26:4-5

So what should we do? **Turn to Prov 26:4-5.** These are two of the most helpful instructions in Proverbs for our current age. **READ.** These verses seem contradictory, *is the Bible in error?* – not at all – rather God is telling us something super-profound here. V 4 is telling us that when we encounter a kesil or self-confident fool – we should not be naïve to think we can say some profound words which will suddenly cause the person to repent, wake up morally and return to Jesus. That only happens in the movies and novels. “Don't answer a fool according to his folly.” On the other hand, we are not to stay silent – which is what v 5 is saying. We aren't to get in an argument or prolonged discussion as v 4 warns, but we can make just a simple phrase or simple statement that challenges the fool's false perspective so they don't take our

silence as agreement. Don't expect it to convince them and don't get mad at others if their words don't convince a person you love who is going astray. There are NO magic words or single actions, that turn a kesil, or second level fool. (By the way, if you constantly <sup>stripping away</sup> challenge the same person's wrong action, that is called 'nagging' and that is actually counter-productive. If someone knows CLEARLY where you stand because you have had an in-depth discussion with them, then nagging will actually hinder what you want). The counsel of Proverbs 26:4-5, will help you immensely as the world around us becomes more ungodly. It's going to take greater pain from our Lord to wake them up, but our job is to simply disagree, but not nag – that's how we can best join God in His transformational work.

### III. The Committed Fool (insolent)

Hebrew = evil (eh-VEEL); Variation "foolish" Hebrew = ivveleth which is from same root as "evil"

**Turn to Prov 12:15.** In time, if the self-confident fool does NOT respond to God's mercy or conviction in their lives or the natural pain that comes from morally wrong actions, then they can easily proceed to the third level of fool - **the committed fool**. The committed fool not only believes the sin is OK deep inside but now they are committed to try to get other people to believe it. They strongly advocate that the particular sin is good, helpful and right. The Hebrew word for this fool is "**evil**", pronounced eh-VEEL – and the common word for *foolishness* is ivVEELeth. Now that should wake us up!

#### A. Haughty (arrogant, disrespectful)

Prov 12:15-16

**READ Prov 12:15-16.** Like the confident fool, the committed fool is convinced of the rightness of their actions, they don't seek out counsel (*unless they know the person already agrees*) and they get upset at anyone who disagrees. The difference from the kesil is that they now are publicly standing for that wrong. As Proverbs 19:3 says, "**A man's own folly ruins his life, yet his heart rages against the Lord.**" Pain from sin has come, but they won't listen. Instead it's always someone else's fault. The evil, or committed fool, is at war with wisdom, with God and His ways. These are the people who call Christians narrow-minded, bigoted, idiots. Most pastors who consider themselves Christians, but do not believe in the straight-forward reading of the Bible are in this group, which is why the New Testament is so strong against "**false teachers**" – all of which considered themselves Christians. The committed fool, or **evil**, also develops bitterness and greater arrogance inside. As Proverbs 14:9 adds, "**Fools (evil) mock at making amends for sin.**" Even when wrong, its not their fault.

We can state the progression of moral and spiritual decline this way

- The pethi, the naïve fool doesn't genuinely realize sin has consequences
- The kesil, the self-confident fool doesn't believe <sup>their</sup> that sin has consequences
- The evil, the committed fool doesn't care that sin has consequences

#### B. At war with wisdom

Prov 19:3, 14:9

Before we go further, you may wonder – how can I tell the difference between an evil fool and a kesil fool – our translation doesn't tell us. This is where our traditional

@ end of sermon notes

concordances can help. **Look at page 3 in your bulletin.** In a concordance you look up the English word you are interested in. In this case the word “fool”. With Strong’s and Young’s concordances you need to know the King James Version word – no problem here it is still fool. In the Strong’s concordance, it lists every verse that uses the word “fool” then at the end of the entry it gives a number. These numbers represent the original Hebrew or Greek word. When the numbers are different that means the original words were different. In this case, 191 means evil. The back of the Strong’s concordance explains each number. So you can know the original word without knowing any Hebrew. The Young’s concordance works in a similar way, except it divides up the different original word under EACH English word. So you will notice that Evil, Kesil, Nabal and Pethi are all translated “foolish” somewhere in the King James translation. What’s great about Young’s is that you can go the other way – You can find all the places a certain Hebrew or Greek word is used in the Bible. You simply look up the Englized version of the word in the back – note the different English words used for it (4 for Pethi) and then look up those words. That’s for the highly motivated here. To help all of you understand Proverbs chapter 14 which we read in our worship service, I’ve done the work for you at the end of our sermon outline on page 2 of the bulletin.

without knowing Greek OR Hebrew

C. Reform impossible (miraculous conversion needed) Prov 27:22

**Turn to Proverbs 27:22.** By this level of evil, or the committed fool, sinful pride and self-focus are so strong that reform is impossible – only a miraculous conversion will turn things around. As Prov 27:22 says, **Though you grind a fool in a mortar** – those white ceramic bowls chemists and pharmacists used to grind solid things into a powder. **READ verse.** Trials, problem and pain can grind an evil-type person into a powder where they cry out for help and say they are willing to change everything, still they won’t let go of their faulty thinking. Reform is not going to come from any actions we can do. We cannot punish an evil, or third level fool, into true repentance, godliness or deep change. Reform is impossible – miraculous conversion is needed!

D. Shameless fool; Hebrew = nabal (nah-BAHL) Prov 17:21; Ps 14:1

There is another Hebrew word that also describes the committed fool and that is the word Nabal – sometimes called **the shameless fool** because their words and actions are so committed to ways that are opposite God’s. It is only used twice in Proverbs but is much more common in other Old Testament books. Prov 17:21 says “**...there is no joy for the father of a fool, a nabal.**” The most common Old Testament quote on a nabal is Ps 14:1 “**The fool says in his heart, “There is no God.”**” We sometimes mis-apply and mis-quote this verse because we are unaware of the different words for fool. It is the committed fool – the one who is going their own way and encouraging others to do the same, who is really saying in their hearts, “**There is no God**”. The Bible is not saying this about the Pethi or the Kesil.

IV. The Scoffer/Mocker – The Terminal Stage

Hebrew = luts (rhymes with “boots”)

A. Contemptuous (scoff, mock, scorn)

Prov 21:24

**Turn to Prov 21.** The final stage in this descent of moral and religious foolishness is the Scoffer or Mocker. It is the Hebrew word **luts**, which rhymes with “**boots**”.

**READ v 24.** This person is called “**Mocker**” because they mock God and His ways. They are full of sinful pride and arrogance. Modern translations generally use three words to describe this person: **scoffer (the most popular)**, Mocker or one who scorns.

<sup>luts</sup> Some are like evangelists for **immorality** like Hugh Hefner or purveyors of pornography, while others mock God, Christianity and the Bible, like Richard Dawkins who says “**Faith is the great cop-out, the great excuse to evade the need to think and evaluate evidence.**” And he calls Jesus’ death on the cross for us, “**cosmic child abuse**” by God the Father.

B. Morally un-teachable

Prov 15:12; 9:7-8

Now don’t let any of that worry or rattle you. Scoffing, mocking and scorning simply identify what is **actually** happening in their hearts. Ad hominem arguments, where someone attacks you personally in a discussion, are actually a sign of logical weakness. Proverbs does remind us they are morally unteachable from the outside because of the sinful pride and arrogance inside. Prov 15:12 reminds us that “**a mocker resents correction, he will not consult the wise.**” In fact, Richard Dawkins refuses to publicly debate any of the finest minds in the Christian faith – he has no desire deep down to know the truth. Prov 9:7 says “**whoever corrects a mocker invites insult.**” The Holy Spirit has been giving them evidence of Jesus’ divine reality but that just invites insult, which are hurled at us, His followers.

C. End is judgment

Prov 19:29; 21:11; 22:10

But what about young people who go to college or a different city and lose their faith isn’t it because of the awful things <sup>Mockers or</sup> scoffers say? On the backside of page 3 I have a whole page describing some research in that area. **By their own account, the disbelief of young people started long before they went to college.** The attacks of the scoffers is not what turned them off to Jesus – wimpy stands for Jesus and leaders unwilling to talk about the difficult problems of life were a definite turn-off.

There are many other thoughts, applications and implications of what we’ve been sharing – discuss these with others here in the church. **Re-read or listen to this teaching on our website to encourage and challenge you to better overcome in the power of Jesus.** And don’t get freaked out if someone shares their doubts. It is all part of the personal growth the true God is working in my life and yours! **Don’t fear the future, instead let’s grow in our faith in Jesus and His way.**

**Use of “fool” in Proverbs 14:** v 1 (ivveleth which is a form of evil); v 2 (luts); V 3 (evil); v 6 (luts); v 7 (kesil); v 8 (ivveleth, kesil); v 9 (evil); v 15 (pethi); v 16 (kesil); v 17 (ivveleth); v 18 (pethi, ivveleth); v 24 (ivveleth, kesil, ivveleth); v 29 (ivveleth); v 33 (kesil)

# YOUNG'S

## Concordance

(Pasta Neal's favorite)

1) LOOK UP THE ENGLISH WORD

### FOOLISH

#### FOOLISH -

1. Fool, foolish, <sup>בְּנֵי עוֹלִים</sup> evil.
  - Job 5: 2 wrath killeth the foolish man, and envy
  - 5: 3 I have seen the foolish taking root: but
  - Prov 10: 24 the mouth of the foolish (is) near destru.
  - 14: 3 In the mouth of the foolish (is) a rod of
  - 29: 9 a wise man contendeth with a foolish man
  - Jer. 4: 22 my people (is) foolish, they have not kn.
2. Foolish, <sup>בְּנֵי עוֹלִים</sup> evil.
  - Zeoh 11: 25 the instruments of a foolish shepherd
3. Brutish, <sup>בְּנֵי עוֹלִים</sup> baar.
  - Esa. 73: 22 So foolish (was) I, and ignorant: I was
4. To boast, <sup>בְּנֵי עוֹלִים</sup> halal.
  - Esa. 5: 5 The foolish shall not stand in thy sight
  - 73: 3 For I was envious at the foolish, (when)
5. Self confident, <sup>בְּנֵי עוֹלִים</sup> kesil.
  - Prov 10: 1 but a foolish son (is) the heaviness of his
  - 14: 7 Go from the presence of a foolish man
  - 15: 7 the heart of the foolish (doeth) not so
  - 15: 20 but a foolish man despiseth his mother
  - 17: 25 A foolish son (is) a grief to his father, and
  - 19: 13 foolish son (is) the calamity of his father
  - 21: 20 but a foolish man spendeth it up
  - Ecc. 4: 13 an old and foolish king, who will no more
  - 10: 15 The labour of the foolish wearieth every
6. Self confidence, <sup>בְּנֵי עוֹלִים</sup> kesiluth.
  - Prov. 9: 13 foolish woman (is) clamorous; (she is) st.
7. Empty, foolish, <sup>בְּנֵי עוֹלִים</sup> nabal.
  - Deut 32: 6 O foolish people and unwise! (is) not he
  - 32: 21 provoke them to anger with a foolish na.
  - Esa. 39: 8 make me not the reproach of the foolish
  - 74: 18 foolish people have blasphemed thy name
  - 74: 22 the foolish man reproacheth thee daily
  - Eze. 13: 3 Woe unto the foolish prophets, that
8. Thickheaded, <sup>בְּנֵי עוֹלִים</sup> sakal.
  - Ecc. 7: 17 neither be thou foolish: why shouldst
  - Jer. 5: 21 Hear now this, O foolish people, and
9. Simple, <sup>בְּנֵי עוֹלִים</sup> pethi.
  - Prov. 9: 6 forsake the foolish, and live; and go in

- Evil

- Kesil

- Nabal

- Petki

Young's divides each English word into groups based on the original word. THIS ALLOWS YOU TO FIND ALL THE OCCURRENCES OF A GREEK OR HEBREW WORD WITHOUT KNOWING THE LANGUAGE

TURN TO HEBREW WORD IN BACK

|  |   |   |
|--|---|---|
| <b>KESIL</b> <sup>בְּנֵי עוֹלִים</sup><br>constellation:<br>fool 6:<br>foolish 8<br>Orion 3. | <b>PETHI</b> <sup>בְּנֵי עוֹלִים</sup><br>foolish 1:<br>simple 15<br>simplicity 1:<br>simple one 2. | <b>EVEL = AVEL</b><br><b>EVIL</b> <sup>בְּנֵי עוֹלִים</sup><br>fool 20<br>foolish 5<br>foolish man 1. |
| <b>KESILUTH</b> <sup>בְּנֵי עוֹלִים</sup><br>foolish 2.                                      |   | <b>EVILI</b> <sup>בְּנֵי עוֹלִים</sup><br>foolish 1.  |

By looking up all the English words used for a Hebrew word, you can find all the uses of that Hebrew word in the Bible!

# STRONG'S

## Concordance

1) LOOK UP ENGLISH WORD

2) Each number refers to a different original word

FOOL  
PROV

to the correction of the stocks: 191  
 9 commandments: but a prating f. 191  
 10 sorrow: but a prating f. shall fall. 191  
 18 he that uttereth a slander, is a f. 3684  
 23 It is as sport to a f. to do mischief: 191  
 11: 29 f. shall be servant to the wise 191  
 12: 16 of a f. is right in his own eyes: 3684  
 13: 16 but a f. layeth open his folly. 3684  
 24: 16 but the f. rageth, and is confident. 191  
 15: 6 f. despiseth his father's instruction: 191  
 17: 7 speech becometh not a f.'s: 5036  
 10 than an hundred stripes into a f. 3684  
 12 rather than a f. in his folly. 191  
 16 in the hand of a f. to get wisdom. 191  
 21 He that begetteth a f. begetteth to his 5036  
 21 and the father of a f. hath no joy. 5036  
 24 the eyes of a f. are in the ends of 3684  
 28 a f. when he holdeth his peace, 191  
 18: 2 A f. hath no delight in 3684  
 19: 1 is perverse in his lips, and is a f. 191  
 10 Delight is not seemly for a f.: 191  
 23: 3 but every f. will be meddling. 191  
 23: 9 Speak not in the ears of a f.: 3684  
 24: 7 Wisdom is too high for a f.: 191  
 28: 1 So honour is not seemly for a f. 3684  
 4 Answer not a f. according to his 191  
 5 Answer a f. according to his folly, 191  
 6 a message by the hand of a f. 191  
 8 so is he that giveth honour to a f. 191  
 10 rewardeth the f., and rewardeth 191  
 11 so a f. returneth to his folly. 191  
 12 is more hope of a f. than of him. 191  
 27: 22 Though thou shouldst bray a f. in 191  
 28: 28 trusteth in his own heart is a f.: 3684  
 28: 11 A f. uttereth all his mind: 191  
 20 is more hope of a f. than of him. 191  
 30: 22 a f. when he is filled with meat: 5036  
 2: 14 but the f. walketh in darkness: 3684  
 15 As it happeneth to the f., so it 191  
 16 of the wise more than of the f. 191  
 18 how dieth the wise man? as the f. 191  
 19 he shall be a wise man or a f.? 5036  
 4: 5 The f. foldeth his hands together. 3684  
 6: 8 hath the wise more than the f.? 191  
 7: 6 so is the laughter of the f. 191  
 10: 8 he that is a f. walketh by the way. 5036  
 8 he saith to every one that he is a f. 191  
 12 but the lips of a f. will swallow up 3684  
 14 A f. also is full of words: 5036  
 17: 11 and at his end shall be a f. 5036  
 9: 7 the prophet is a f., the spiritual 191  
 5: 22 but whosoever shall say, Thou f. 3674  
 12: 20 Thou f., this night thy soul shall 375  
 8: 248 become a f., that he may be wise. 3674  
 15: 38 Thou f., what which thou sowest 375  
 11: 16 Let no man think me a f.: 191  
 18 yet as a f. receive me. 191  
 23 [I speak as a f.] I am more: 3674  
 12: 6 I shall not be a f. for I will say 375  
 11 I am become a f. in glorying: 191

So if the # is different it is a different original word.  
 191 - Evil  
 3684 - Kesil  
 5036 - Nabal  
 6612 - Petki  
 (Usually simple in KJV in Proverbs)

3) Look up the number in the back to learn the original word & definition.

(You can not go the other direction without a computer or different book)

# Learning from Young Atheists – What Turned Them off Christianity

By: Eric Metaxas; Published: August 20, 2013

It's something most Christian parents worry about: You send your kids off to college and when they come back, you find they've lost their faith. The prospect of this happening is why many parents nudge their kids towards Christian colleges, or at least schools with a strong Christian presence on campus.

But in many ways, the damage has been done long before our children set foot on campus. That's the message from a recent article in the Atlantic Monthly. My friend Larry Taunton of the Fixed Point Foundation set out to find out why so many young Christians lose their faith in college. He did this by employing a method I don't recall being used before: He asked them.

The Fixed Point Foundation asked members of the Secular Students Associations on campuses around the nation to tell them about their "journey to unbelief." Taunton was not only surprised by the level of response but, more importantly, about the stories he and his colleagues heard.

Instead of would-be Richard Dawkins', the typical respondent was more like Phil, a student Taunton interviewed. Phil had grown up in church; he had even been the president of his youth group. What drove Phil away wasn't the lure of secular materialism or even Christian moral teaching. And he was specifically upset when his church changed youth pastors.

Whereas his old youth pastor "knew the Bible" and made Phil "feel smart" about his faith even when he didn't have all the answers, the new youth pastor taught less and played more. Phil's loss of faith coincided with his church's attempt to ingratiate itself to him instead of challenging him. According to Taunton, Phil's story "was on the whole typical of the stories we would hear from students across the country."

These kids had attended church but "the mission and message of their churches was vague," and manifested itself in offering "superficial answers to life's difficult questions." The ministers they respected were those "who took the Bible seriously," not those who sought to entertain them or be their "buddy."

Taunton also learned that, for many kids, their journey to unbelief was an emotional, not just an intellectual one.

Taunton's findings are counter-intuitive. Much of what passes for youth ministry these days is driven by a morbid fear of boring our young charges. As a result, a lot of time is spent trying to devise ways to entertain them. The rest of the time is spent worrying about whether the Christian message will turn kids off. But as Taunton found, young people, like the not-so-young, respect people with conviction—provided they know what they're talking about.

Taunton talks about his experiences with the late Christopher Hitchens, who, in their debates, refrained from attacking him. When asked why, Hitchens replied, "Because you believe it." I don't know what that says about Hitchens' other Christian debate partners, but it is a potent reminder that playing down the truth claims of the Christian faith doesn't work. People don't believe those they don't respect.

Here's something that one of the students told Larry Taunton; he said, "Christianity is something that if you really believed it, it would change your life and you would want to change [the lives] of others. I haven't seen too much of that."

Folks, that's pretty sobering. This puts the ball in our court. Are we living lives that show our children that we actually believe what we say we believe? And here's another question—do we actually believe it? I have to say, as a parent I'm taking this very seriously. If possible, join me in reading Taunton's excellent article. Come to [BreakPoint.org](http://BreakPoint.org) and we'll link you to it.

# Understanding Moral Character and Its Descent

## The Use of “Fool” in the Book of Proverbs

*PROVERBS 1:7 (plus footnote), 1:22*

**PROPOSITION:** It is “**foolish**” to live by any other value system than the one found in the Bible. The book of Proverbs shows us 4 stages of descent that can happen when we start going by our own feelings.

### I. The Naïve Fool

Hebrew = pethi (pe-THEE)

- |   |                                  |
|---|----------------------------------|
| A. Easily enticed (morally gullible)    | Prov 14:15; (Pictured in Prov 7) |
| B. Won't honestly consider consequences | Prov 22:3 (27:12)                |
| C. Often requires pain to change        | Prov 9:6; 21:11(19:25)           |
| D. Leads to deeper sin                  | Prov 14:18; 1:32                 |

### II. The Self-Confident Fool (obstinate)

Hebrew = kesil (ke-SEEL)

- |  |                   |
|--|-------------------|
| A. Stubborn; do what they want               | Prov 13:19; 10:23 |
| B. Unchecked mouth                           | Prov 18:6-7; 15:2 |
| C. Challenge but don't expect to get through | Prov 26:4-5       |

### III. The Committed Fool (insolent)

Hebrew = evil (eh-VEEL); Variation “foolish” Hebrew = ivveleth which is from same root as “evil”

- |   |                     |
|---|---------------------|
| A. Haughty (arrogant, disrespectful)                | Prov 12:15-16       |
| B. At war with wisdom                               | Prov 19:3, 14:9     |
| C. Reform impossible (miraculous conversion needed) | Prov 27:22          |
| D. Shameless fool; Hebrew = nabal (nah-BAHL)        | Prov 17:21; Ps 14:1 |

### IV. The Scoffer/Mocker – The Terminal Stage

Hebrew = luts (rhymes with “boots”)

- |                                      |                          |
|--------------------------------------|--------------------------|
| A. Contemptuous (scoff, mock, scorn) | Prov 21:24               |
| B. Morally un-teachable              | Prov 15:12; 9:7-8        |
| C. End is judgment                   | Prov 19:29; 21:11; 22:10 |

**Use of “fool” in Proverbs 14:** v 1 (ivveleth which is a form of evil); v 2 (luts); V 3 (evil); v 6 (luts); v 7 (kesil); v 8 (ivveleth, kesil); v 9 (evil); v 15 (pethi); v 16 (kesil); v 17 (ivveleth); v 18 (pethi, ivveleth); v 24 (ivveleth, kesil, ivveleth); v 29 (ivveleth); v 33 (kesil)