

I. BEGIN WITH THE PROVERB: CASE LAW YOU CAN TRUST

- **The king doesn't start with the scroll, he starts with the saying.**
 - Proverbs 10–29 are field rulings, compact precedents from Torah-shaped judgment.
 - If the king knows the proverb, he won't misjudge the man.
- **Why this works:**
 - These sayings are not detached from Torah, they are Torah-in-action.
 - They've already passed legal inspection. They're distilled justice. They can be trusted to uphold the law.
- **Practical takeaway:**
 - Memorize the proverb, trust its judgment.
 - You don't need chapter and verse in the moment. The proverb IS the verse in action.
 - The proverb will “cut to the chase” and reveal core issues in a moment's time, allowing the king to make quick decisions in judgment.

II. USE THE STYLE: HOW THE SAYING WORKS TELLS YOU WHAT IT MEANS

- **Form shapes function. The king reads not just what is said, but how.**
 - **Antithetic** – shows contrast. Who's righteous, who's wicked.
 - **Synthetic** – builds the reasoning. Watch the consequence.
 - **Synonymous** – hammers a truth twice. Double emphasis means double weight.
 - **One-liner** – delivers a straight verdict. A ruling in miniature.
 - **Wordplay/mirror** – draws attention. Don't overlook the clever ones—they're sharpened for memory.
- **The style tells the judge how to compare.**
 - Which man standing before him fits the pattern?
 - Which party belongs on which side of the “but”?
 - What one-liner proverb seems almost written for this scenario?

III. RENDER THE JUDGMENT: MAKE THE CALL AND LET THE LAWYERS CATCH UP

- **The king's job isn't to write commentary, it's to discern character.**
 - He doesn't wait to find Torah footnotes, he applies the proverb.
 - If the proverb calls a man wicked, the king doesn't hesitate to treat him as such.
- **Three questions the king should ask:**
 1. **WHAT DOES THIS PROVERB “RULE”?** (What kind of case is it designed to judge?)
 2. **WHICH PARTY FITS THE PATTERN?** (Who's the righteous? Who's the fool?)
 3. **WHAT JUDGMENT DOES THE PROVERB DEMAND?**
- **Legal foundations come later, if needed.**
 - The lawyers and scribes can trace the ruling back to Torah.
 - The king's wisdom is shown in his ability to trust inspired precedent.

CONCLUSION: FROM PROVERB TO VERDICT

Proverbs 10–29 isn't a list of helpful sayings. It's a benchbook for the throne. A wise king doesn't consult it like a devotional—he wields it like a gavel.

He doesn't just study the Law—he embodies it.

EXAMPLES FROM PROVERBS 10-14

I. JUDGE THE PROVERB: USE THE PATTERN, NOT YOUR GUT

- **The king isn't making up wisdom—he's executing it.**
 - Every proverb is a verdict-in-waiting. It tells the king what kind of person he's dealing with.
 - The king's job is not to explain the proverb, but to act on it.
- **Why this works:**
 - These proverbs are rooted in covenant law. They are not floating moral truths or generalized advice.
 - If Torah says laziness leads to poverty, the proverb affirms it, and the king applies it.
- **Practical takeaway:**
 - You can pick up any proverb from 10–29 and use the same 3-part pattern:
 1. Know the case law (literal reading, Torah precedent).
 2. Use the style (contrast, consequence, repetition).
 3. Render the judgment (call it what it is).
 - The pattern is stable because the law is stable.

II. WALK THROUGH THE BENCHBOOK: EXAMPLES FROM 10:4 TO 14:12

- **Each proverb is a case study in applied Torah.**
 - PROVERBS 10:4 – Don't help the poor until you've checked his hands.
 - PROVERBS 10:19 – If a man won't stop talking, sin has already occurred.
 - PROVERBS 10:27 – Fear extends life, rebellion shortens it—no exceptions.
 - PROVERBS 11:1 – If a man cheats with his scales, he is an abomination.
 - PROVERBS 11:14 – No counsel, no safety. The king must multiply faithful advisors.
 - PROVERBS 12:10 – If a man abuses animals, his so-called kindness is cruelty.
 - PROVERBS 13:24 – If he withholds discipline, he hates his son. Period.
 - PROVERBS 14:12 – Sincerity doesn't save a man from judgment. Only truth does.
- **Why these examples matter:**
 - They demonstrate consistency. No exceptions are needed. Each proverb holds.
 - The king doesn't need a new ruling—he needs to trust the one already given.

III. DON'T MISUSE THE GAVEL: KNOW WHEN TO JUDGE AND WHEN TO LEARN

- **The king of Judah ruled under Torah. You do not.**
 - These are not "life hacks." They are legal judgments for a theocratic kingdom.
 - If you apply these today in a civil or religious court, you're trying to enforce law without a covenant.
- **Why this matters:**
 - Misapplying these proverbs turns them into weapons or slogans.
 - Outside of Torah governance, you're not authorized to treat these as case law.
- **Practical takeaway:**
 - Let the proverbs train your discernment, not authorize your rulings.
 - These verses show how God once ruled His people—but they are not the rulebook for the age of grace.
 - Know what they are, know what they're for, and don't pretend you're the king unless you are.