



# Spanking the Paddle

# By the Way:

Prov 23:13-14

13 אֶל-תִּמְנַע מִנַּעַר מוֹסֵר כִּי-תִכְנֹן בְּשִׁבְטְךָ לֹא יָמוּת:

14 אַתָּה בְּשִׁבְטְךָ תִכְנֹן וְיִנְפְּשׂוּ מִשְׁאֵל תַּצִּיל:

NAS 13 Do not hold back discipline from the child,  
Although you strike him with the rod, he will not die.  
14 You shall strike him with the rod And rescue his  
soul from Sheol.

# Other Worthy Interpretive Translations

## KJV

<sup>13</sup> Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. <sup>14</sup> Thou shalt beat him with the rod, and shalt deliver his soul from hell.

## NKJV

<sup>13</sup> Do not withhold correction from a child,  
For if you beat him with a rod, he will not die.

<sup>14</sup> You shall beat him with a rod,  
And deliver his soul from hell.

# DJRV

13 Do not withhold from a child any necessary educational correction (MUSAR)!

For (example) *if* you strike (NAKAH) him with a rod (SHEBET) he will not die (MAVET)!

14 **You** with the rod strike him

And his soul from Sheol will be saved!

# DJRV

13 Do not withhold from a child any necessary educational correction (MUSAR)!

For (example) *if you strike (NAKAH) him with a rod (SHEBET) he will not die (MAVET)!*

14 You with the rod strike him

And *as a result his soul from Sheol will be saved!*



# SPANKING

Sometimes nothing else will do the job.

# Spanking the “Paddle”

Woe to Assyria: Is 10:5-34

# Woe to Assyria!

<sup>5</sup>Woe (HOY) to Asshur (Assyria), the rod (SHEVET) of my wrath (APH = nostril)

And the staff **it** in their hand, **my indignation**

<sup>6</sup>Into a godless (CHANEPH) nation (GOY) I am sending them

And upon a people (AM) of my fury (ABRAH) I am commissioning them

In order to capture (SHALAL) booty (SHALIL) and in order to plunder (BAZAZ) plunder (BAZ)

And in order to establish it as a trampled land like mud on the road.



# Woe to Assyria!

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And **the staff** **it** in their hand, **my indignation**

<sup>6</sup>Into a godless nation **I am sending them**

And upon a people of my fury **I am commissioning**  
**them**

In order to capture booty and in order to plunder  
plunder

And in order to establish it as a trampled land like  
mud on the road.

# Arrogance = Misunderstanding

<sup>7</sup>But he does not thusly compare (DAMAH)

And his heart does not thusly weave (CHASAB)

For to exterminate is in his heart

And to thoroughly cutoff nations not a few

<sup>8</sup>For he says, “Are not my princes at the same time  
kings?”

<sup>9</sup>”Is not like Karkemiysh Kalno,

Certainly like Arpad is Hamath!

Certainly like Dammeseq is Shomron!

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# Thinking as Comparison

- Here the task of evaluating history is defined as a process of the comparison of causes and effects.
- The Assyrian engages in this task here.
- His comparisons seem to take into account the essentials of historical events.
- But they miss the number one factor of historical observation.
- The reason his reconstruction does not describe a pattern that can predict future outcomes is he has a false reconstruction.

## So Close...yet so far

<sup>10</sup>Just as my hand found the kingdoms of the  
vain deities,

And their carved images were greater than  
Yerushalam and Shomron,

<sup>11</sup>Will not just as I did to Shomron and to her  
vain deities,

Likewise I do to Yerushalam and to her idols?”

# Keep Your Eye on Kingdoms and Deities

<sup>10</sup>Just as **my hand found**  
the **kingdoms** of the vain deities,  
And  
their carved images were greater than **Yerushalam and Shomron**,

<sup>11</sup>Will not just as **I did**  
**to Shomron**  
and  
to her vain deities,

Likewise **I do**  
**to Yerushalam**  
and  
to her idols?”

# What's Missing from the Calculation of the Assyrian?

1. He has himself, the nations, and their idols in view.
2. He misses the invisible reality of the God of Creation.
3. We observe arrogance AND misunderstanding.
4. While the text does not link arrogance and misunderstanding here....
5. The Bible demands the correlation in defining WISDOM.
6. The “FEAR OF THE LORD” is the missing ingredient in the cognition of the Assyrian.

# What We Can Do With Historical Reconstruction

1. No one has all the facts but God.
2. Therefore historical models are only approximations of what has happened in the past.
3. This is true because of invisible processes that are known only to God.
  - Ex. Thoughts and intents of the hearts of men
  - Workings of God behind the scenes to bring about His plan in human history
4. Therefore with the eyes of faith we can be sure only of those historical patterns presented in God's self-revelation.
5. These patterns provide us with principles for how God deals with people and nations.



6. Sometimes we can see His hand working through these principles, and sometimes we have no idea how He's doing what He has promised.
7. Part of our task in life this side of the eternal state is a **consistency of faith** in the God Who's **past** works give us certainty of the **future** while being ignorant of His specific workings in the **present**.
  - Ex. Past fulfillment of promises prophesied beforehand.
  - Ex. Past promises that have not yet been fulfilled, while present circumstances seem to contrary to those promises
8. Many people go too far in certainty regarding God's present workings in history by over-applying principles observed from His past works.
9. This is why we have promises regarding the present and future:  
**TRUST IN THE PROMISE, BUT DON'T TRUST IN YOUR CONJECTURE ABOUT HOW HE'S BRINGING IT ABOUT.**
  - Ex. Romans 8:28 means \_\_\_\_\_ will happen because that's the only way I can imagine all things working together for good.”

10. Our certainty is in the LORD and His Essence, and by extension His promises, not our conjectures about how He will apply His essence to history or fulfill His promises.

# The Master Speaks

<sup>12</sup>And so it will be when He shall bring to completion (BATSA), the Master (Adonai), all his works in Mount Tsion and in Yerushalam, “I will visit upon the fruit of the greatness of heart of the king of Assyria and upon the glory of the height (RUM) of his eyes.

# The Master Speaks about Comparisons

<sup>12</sup>And so it will be **when He shall bring to completion (BATSA)**, the Master (Adonai), all his works in Mount Tsion and in Yerushalam,

“**I will visit upon the fruit of the greatness of heart** of the king of Assyria

and

**upon the glory of the height of his eyes.**

Spanking the Paddle









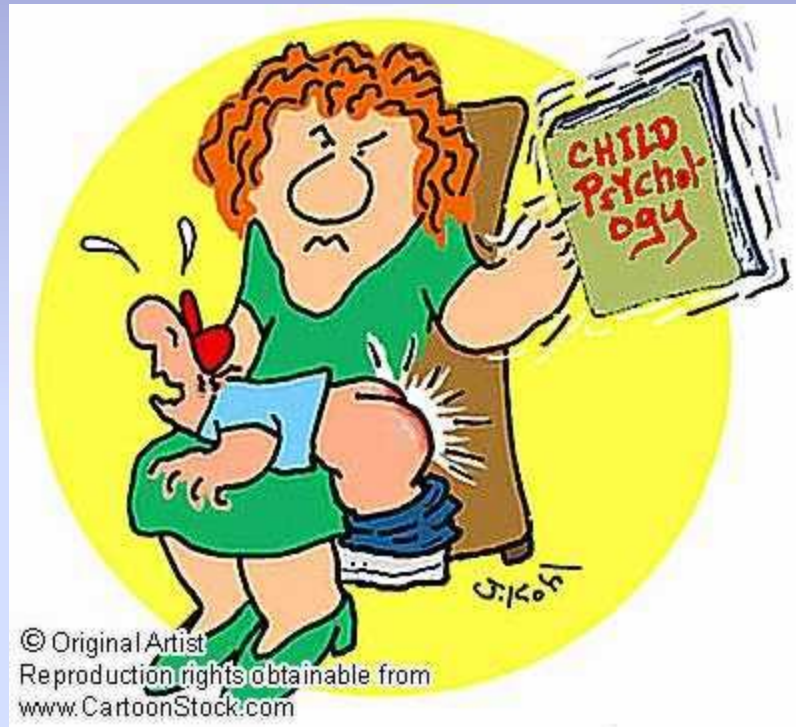






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