

## 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

#### B. Proverbs With Directions On Righteous Living, Proverbs 16:1-22:16

#### 1. Studying Proverbs 16:1-9

##### I. Introduction

- A. Where Proverbs 10:1-15:33 contrasts wise, upright lives with foolish, wicked lives, Proverbs 16:1-22:16 focuses mainly on the upright life, guiding us on how to live righteously in many realms of experience.
- B. We focus on each one to draw out its deeper insight that Proverbs 1:5-6 implies exists (as follows):

##### II. Studying Proverbs 16:1-9.

- A. Proverbs 16:1 teaches that to a common man (*adam*, Kittel, Bib. Hebr., p. 1173; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) belong the arrangements (*ma'arak*, B. D. B., A Hebr.-Eng. Lex. of the O. T., p. 790) of the heart, but from Jahweh is the answer (*ma'aneh*, Ibid., p. 775) of the tongue. The complexities of human relations amid the angelic conflict (Eph. 6:10-12) make it impossible for us to plan adequately to converse well with others, so we should let God lead in conversations. (Matt. 10:18-20)
- B. Proverbs 16:2 asserts that all the ways of a nobleman (*ish*, Ibid., Kittel; Ibid., Girdlestone) are pure (*rak*, Ibid., B. D. B., p. 269) in his [own] eyes, but Jahweh measures, weighs out in the balances (*takan*, Ibid., p. 1067) [his] motives (*ruah*, Ibid., Kittel; Ibid., B. D. B., p. 924-926). We cannot adequately appraise ourselves as we are unable objectively to weigh our motives, so we must trust God's evaluations of them.
- C. Proverbs 16:3 claims that we should roll away (*galal*, Ibid., p. 164) unto Jahweh our endeavor, our work (*ma'aseh*, Ibid., Kittel; Ibid., B. D. B., p. 795-796) and our thoughts, plans (*mahashbah*, Ibid., p. 364) will be firmly established (*kun*, Ibid., p. 465-466; Niphal = passive). We cannot predict the future results of our work, so we should yield to God's leading to make our current plans regarding our work effective.
- D. Proverbs 16:4 teaches that Jahweh makes (*pa'al*, Ibid., Kittel; Ibid., B. D. B., p. 821) everything for its purpose [lit., that for which it answers] (*ma'aneh*, Ibid., p. 775), even (*gam*, Ibid., Kittel; Ibid., B. D. B., p. 168-169) the wicked for the day of destruction. We need not fret for the sin in evildoers, for God will glorify Himself by judging them for their evil. We must therefore also be sure we ourselves are not evil!
- E. Proverbs 16:5 asserts that all who are exalted (*gaboh*, Ibid., p. 147) in heart [proud in heart], literally "hand-to-hand," that is, "be sure of this" -- they will not go free (*naqah*, Ibid., p. 667; Niphal = passive) [of punishment]. We must not fret over the proud, for they will be judged, and we must thus be humble!
- F. Proverbs 16:6 claims that with [God's] loyal love (*hesed*, Ibid., Kittel) and faithfulness (*emet*, Ibid.) perversions caused by evildoing (*avon*, Ibid., Kittel; Ibid., Girdlestone, p. 78) are atoned for, but by the fear of Jahweh, one turns away (*sur*, Ibid., Kittel; Ibid., B. D. B., p. 693-694) from evil. Though we can count on God's loyal love [grace] and faithfulness to forgive our perversions caused by our sin, revering the Lord will cause us to avoid sin in the first place, and avoid sin's resulting debilitating perversions!
- G. Proverbs 16:7 teaches that when the ways of a nobleman (*ish*, Ibid., Kittel, p. 1174; Ibid., Girdlestone, p. 45-50) are pleasing (*rasah*, Ibid., B. D. B., p. 953) to Jahweh, He causes even (*gam*, see Pr. 16:4) his enemies to be at peace (*shalem*, Ibid., Kittel; Ibid., B. D. B., p. 1022; Hiphil = causative) with him. A man in oversight (nobleman) must please the Lord as doing so will lead to the Lord's causing even his foes that human leadership activity inevitably creates to live at peace with him.
- H. Proverbs 16:8 asserts that more wholesome (*tob*, Ibid., Kittel, p. 1174 and 2 where Gen. 1:31 uses *tob* of the "wholesome" universe) is a little (*me'at*, Ibid., Kittel; Ibid., B. D. B., p. 589-590) with righteousness than great income (*tebu'ah*, Ibid., p. 100) by injustice. It is more wholesome for the earner to gain a little justly and keep the peace with others versus gaining much by injustice and fueling ongoing repercussions.
- I. Proverbs 16:9 claims the heart of the common man (*adam*, Ibid., Kittel, p. 1174; Ibid., Girdlestone, p. 45-50) plans (*hashab*, Ibid., Kittel; Ibid., B. D. B., p. 362-363) his way, but Jahweh firmly causes to establish (*kun*, see Pr. 16:3, but here in the Hiphil stem = causative) his steps (*sa'ad*, Ibid., p. 857). Our ignorance of the future and God's will in it keeps us from planning adequately, so we must keep our plans open to God's alterations since He will adjust their implementation for our good and His will in our lives.

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