

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

2. Studying Proverbs 16:10-18

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 thus view each proverb in this section to draw out its deeper insight that Proverbs 1:5-6 implies exists:

II. Studying Proverbs 16:10-18.

- A. Proverbs 16:10 teaches an "oracle" (*qesem*, B. D. B., A Heb. and Eng. Lex. of the O. T., p. 890; the word elsewhere means "a word of divination," so here it figuratively means the king's edict is very influential) is on the lips of a king, so his mouth should not act treacherously (*ma'al*, Ibid., p. 591) against justice. A leader watch must that his decrees are just, for his position causes them to affect his subordinates deeply.
- B. Proverbs 16:11 asserts that just scales and balances [used in marketplace financial transactions] are from Jahweh; all the weights in the bag [for use on the scales and balances] are of His making. God is behind all fair business dealings, so, if we identify a fair dealer in business, we must highly value him.
- C. Proverbs 16:12 claims that it is an abomination for kings to practice evil, for through righteousness is a throne firmly established (*kun*, Ibid., p. 465-467). Leaders must not tolerate evil in their own actions, for their leadership is firmly established only by righteousness, so evil in them only undermines their roles.
- D. Proverbs 16:13 teaches righteous lips are a delight to kings, that they love him who speaks right things (*yashar*, Ibid., p. 449). If a leader's role is firmly established by righteousness, a truth a good leader will know, then the subordinate of a good leader should adhere to righteousness in deed and word since such a leader understands the value of righteousness, and will promote a subject who exhibits it.
- E. Proverbs 16:14 asserts the wrath of a king is a messenger of death, and a nobleman (*ish*, Kittel, Biblia Hebraica, p. 1174; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) who is wise will pacify (*kiper*, Ibid., B. D. B., p. 497-498) it. Ancient Near Eastern kings had the power of death over subjects, so wise noblemen who knew his wrath resulted in executions would try to pacify it to save even their own lives. No subordinate gains by angering a leader, so he is best trying to pacify the leader's anger.
- F. Proverbs 16:15 claims in the light [brightening] of the king's face is life, and his favor is like a dark [rain] cloud (*ab*, Ibid., Kittel; Ibid., B. D. B., p. 728) of the latter [spring] rain (*malqosh*, Ibid., p. 545). Latter spring (April-May) rains are very important to Israel's farmers since they "increase yields for every day the rains are prolonged" (Z. P. E. B., vol. Five, p. 27-28), so a subordinate should try to win his overseer's favor as it can only greatly enhance his own productivity much like latter rain dark clouds help farmers.
- G. Proverbs 16:16 teaches how much more wholesome (*tob*, Ibid., Kittel, p. 1174 and 3 that cites Gen. 1:31 that uses *tob* to describe God's created universe as "wholesome") it is to acquire wisdom than gold, and the gaining of understanding (*binah*, Ibid., B. D. B., p. 108) is to be chosen above silver. Though gold and silver equip one to buy goods and services, wisdom and understanding equip him to be able to acquire gold and silver, and to use them in ways that build relationships for increased gains of gold and silver.
- H. Proverbs 16:17 asserts the highway of the upright turns from evil; he who guards (*nasar*, Ibid., p. 665-666) his way [from evil] preserves (*shamar*, Ibid., Kittel, p. 1174; Ibid., B. D. B., p. 1036-1037) his life principle (*nepesh*, Ibid., Kittel, p. 1174 and p. 3 that cites Gen. 2:7 where man was created a living *nepesh* with physical, spiritual, mental and emotional life). Guarding one's self from evil preserves his physical, spiritual, mental and emotional realms of experience, so he should take pains to avoid all evil.
- I. Proverbs 16:18 claims that "to the front of" [before] shattering (*sheber*, Ibid., p. 991) is pride (*ga'on*, Ibid., p. 144-145), and "to the front of" [before] stumbling (*kishalon*, Ibid., p. 506) is a haughty (*gobah*, Ibid., p. 147) spirit, disposition (*ruah*, Ibid., Kittel; Ibid., B. D. B., p. 924-926). To the degree we harbor a haughty attitude or express outright arrogance will we face a stumbling or even a destructive result. Thus, if we want to be secure in life, we must totally avoid harboring pride or even a haughty attitude!

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