

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

3. Studying Proverbs 16:19-27

I. Introduction

- A. Where Proverbs 10:1-15:33 contrasts wise, upright lives with foolish, wicked ones, 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 16:19-27.

- A. Proverbs 16:19 teaches that more wholesome (*tob*, Kittel, Biblia Hebraica, p. 1174 and 2 where Gen. 1:31 describes the "wholesome" universe) [is it to be] lowly (*shapal*, B. D. B., A Hebrew and English Lexicon of the Old Testament, p. 1050) of spirit among the poor, afflicted, humble, meek (*anaw*, Ibid., p. 776) than to divide, share (*halaq*, Ibid., p. 323-324; Piel stem = active intensive) the plunder (*shalal*, Ibid., p. 1021-1022) with the proud (*ge'eh*, Ibid., p. 144). It is more wholesome for one to dwell among those of humble and modest possessions than to acquire great wealth by evil methods and dwell among the proud.
- B. Proverbs 16:20 asserts that he who gives attention to (*sakal*, Ibid., p. 968) the word, matter (*dabar*, Ibid., Kittel, p. 1174; ESV ftn.) will find (*masa'*, Ibid., Kittel; Ibid., B. D. B., p. 592-594) wholesome good (*tob*, see Pr. 16:19), and he who (literally) throws himself down to lie extended upon [to trust in] (*batah*, Ibid., p. 105) Jahweh will be blessed. Paying attention to our surroundings and advice and wholeheartedly trusting the Lord leads to a life where one experiences wholesome good and God's blessing.
- C. Proverbs 16:21 claims the wise in heart are called discerning (*bin*, Ibid., p. 106-107; Niphal stem = simple reflexive), and sweetness (*meteq*, Ibid., p. 608) of speech (*sapah*, Ibid., Kittel; Ibid., B. D. B., p. 973-974) increases persuasiveness (*leqah*, Ibid., p. 544). Wisdom leads to respect for discernment, and that results in pleasant speech that increases one's persuasiveness! Our relationships are greatly helped by wisdom!
- D. Proverbs 16:22 teaches that a spring, fountain (*maqor*, Ibid., p. 881) of life is insight, understanding (*sekel*, Ibid., p. 968) to him who has it (NIV, ESV), but that the discipline, chastening (*musar*, Ibid., B. D. B., p. 416) of fools is folly. One who is teachable gains understanding that is a source of life to him, but it is vain even to try to discipline a morally inept fool as he is not teachable, so he faces an untimely death.
- E. Proverbs 16:23 asserts the heart of the wise causes his mouth to act circumspectly (*sakal*, see Pr. 16:20), and upon his lips adds persuasiveness (*leqah*, see Pr. 16:21). Wisdom even causes one to control his speech so that he adds persuasiveness to it for his great advantage in relationships with others.
- F. Proverbs 16:24 claims a honeycomb that exudes honey (*sup-debash*, Ibid., p. 847) are pleasant (*no'am*, Ibid., p. 653) words, sweet (*matoq*, Ibid., p. 608-609) to the life principle (*nepesh*, Ibid., Kittel, p. 1174 and 3 where in Gen. 2:7 man is created an emotionally, mentally, spiritually and physically living being) and healing to the bones. How pleasant are the words we use makes a big difference in the effect we have on the mind, heart and even physical well-being of other people, all to the benefit of our relationships!
- G. Proverbs 16:25 teaches there is a way that, to the face [that is, the mental view] (*lipne*, Ibid., p. 816-817) of a nobleman (*ish*, Ibid., Kittel; R. B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50), seems right (*yashar*, Ibid., B. D. B., p. 449), but its end is the way of death. We must look beyond the viewpoint of even human leaders to God for our ultimate view of reality, for human leaders can badly, lethally err.
- H. Proverbs 16:26 asserts that the life principle (*nepesh*, see Pr. 16:24) of the laborer (*amel*, Ibid., B. D. B., p. 766) labors for him, for his mouth [hunger] urges (*akap*, Ibid., p. 38) upon him [Ibid., "his hunger impels him to work"]. One's own needs drive him to have them met by working, so we should disciple others to address their unmet needs by working, and we ourselves must work to meet our needs!
- I. Proverbs 16:27 claims a worthless (*beliya'al*, Ibid., p. 116) nobleman (*ish*, see Pr. 16:25) plots (*karah*, Ibid., p. 500) evil, and his speech is like a scorching (*sarab*, Ibid., p. 863) fire. Opposite the proverbs on wise, understanding folk with pleasant speech, an unwise, unteachable nobleman plots evil, and a sign he is evil is his speech that violently destroys his hearer's welfare opposite Proverbs 16:21 and 16:23-24!

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