

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

4. Studying Proverbs 16:28-17:3

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 16:28-17:3.

- A. Proverbs 16:28 teaches that a perverse (*tahpukah*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 246) nobleman (*ish*, Kittel, Bib. Heb., p. 1174; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) lets loose (*shalah*, Ibid., B. D. B., p. 1018-1019; Piel stem = intensive) strife, contention (*madon*, Ibid., p. 193), and a [malicious] whisperer, backbiter (*ragan*, Ibid., p. 920) causes to divide, separate (*parad*, Ibid., p. 825; Hiphil stem = causative) intimate friends (*alup*, Ibid., p. 48). Truly upright leaders totally avoid undermining speech even in private as it exposes evil in themselves and causes great division and strife.
- B. Proverbs 16:29 claims a nobleman (*ish*, Ibid., Kittel, p. 1174; see Pr. 16:28) of violence (*hamas*, Ibid., B. D. B., p. 329) entices (*patah*, Ibid., p. 834; Piel = intensive) his neighbor, and leads, brings (*halak*, Ibid., p. 229-237; Hiphil = causative) him in a path that is not wholesome (*tob*, Ibid., Kittel, p. 1174 and p. 2 where *tob* is used of God's newly created "wholesome" universe). Upright leaders avoid manipulating others as it leads them into paths that harm them. Leaders should let subjects freely choose their own paths.
- C. Proverbs 16:30 asserts he who shuts [winks, NIV, ESV] (*asah*, Ibid., B. D. B., p. 781) his eyes devises (*hashab*, Ibid., p. 362-363) perversity (*tahpukah*, Ibid., p. 246); he who pinches [compresses] (*qaras*, Ibid., p. 902) his lips is determined (*kalah*, Ibid., p. 477-478; Piel = intensive) [to do] evil. Unusual or excessive body language signals a party is only bent on doing wickedness. We must not heed such folk.
- D. Proverbs 16:31 teaches a gray haired head (*sibah*, Ibid., p. 966) is a crown of glory, honor (*tip'arah*, Ibid., p. 802); it is found, attained (*masa'*, Ibid., Kittel, p. 1174; Ibid., B. D. B., p. 592-594) in the way of righteousness. Righteousness produces a long life, so gray-haired people signal [a degree of] uprightness.
- E. Proverbs 16:32 claims more wholesome (*tob*, Ibid., Kittel; see Pr. 16:29) is the long [slow] (*arek*, Ibid., B. D. B., p. 74) to anger (*ap*, Ibid., p. 60) than the mighty (*gibor*, Ibid., Kittel; Ibid., B. D. B., p. 150); he who rules his spirit [attitude] (*ruah*, Ibid., Kittel; Ibid., B. D. B., p. 924-926) [is more wholesome than] he who captures (*lakad*, Ibid., Kittel; Ibid., B. D. B., p. 539-540) a city. Control of one's own attitude leads to greater leadership blessings than conquering a city without self-control. (Think of Alexander the Great.)
- F. Proverbs 16:33 asserts that the lot for decision-making (*goral*, Ibid., Kittel; Ibid., B. D. B., p. 174) is cast into the lap, but from Jahweh is its every judicial sentence, verdict, decision (*mishpat*, Ibid., Kittel; Ibid., B. D. B., p. 1048-1049). God is sovereign over man's judicial proceedings, so we should submit to them, the sole exception, of course, being proceedings that suggest we disobey God, cf. Acts 5:29!
- G. Proverbs 17:1 teaches more wholesome (*tob*, Ibid., Kittel, p. 1175; see Pr. 16:29) is a dry (*horeb*, Ibid., p. 351) fragment of bread (*pat*, Ibid., B. D. B., p. 837) and quietness, ease (*shalev*, Ibid., p. 1017) with it than a house full of sacrificial meat feasting (*male'*, Ibid., p. 570-571; NIV ftn.; ESV ftn.) with strife (*rib*, Ibid., Kittel; Ibid., B. D. B., p. 936-937). It is mentally, emotionally, spiritually and physically healthier to eat a dry crust of bread in quietness and ease than to feast on lavish food in a worship setting filled with strife!
- H. Proverbs 17:2 claims a slave (*ebed*, Ibid., Kittel; Ibid., B. D. B., p. 713-714) who acts prudently (*sakal*, Ibid., Kittel; Ibid., B. D. B., p. 968) will rule over a son who causes shame (*bosh*, Ibid., p. 101-102; Hiphil ptc. = causative), and will share the inheritance as one of the brothers (NIV, ESV). It is always worth being prudent and not causing shame: the former raises our role and function while the latter lowers them!
- I. Proverbs 17:3 asserts that the crucible is for silver and the furnace is for gold, and that Jahweh examines, tests (*bahan*, Ibid., p. 103) the hearts [of men]. God uses painful trials to test and purify us as the crucible and furnace purify silver and gold, so we should treat harsh trials as learning and purifying events in life!

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