

## 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

#### 6. Studying Proverbs 17:13-21

##### 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 17:13-21.

- A. Proverbs 17:13 teaches that he who causes to return (*shub*, Kittel, Biblia Hebraica, p. 1175; B. D. B., A Heb. and Eng. Lex. of the O. T., p. 996-1000; Hiphil = causative) evil instead of (*tahat*, Ibid., Kittel; Ibid., B. D. B., p. 1065-1066) bounty (*tobah*, Ibid., p. 375), evil will not depart (*mish*, Ibid., p. 559) from his house. When others extend good to us, they give of themselves with it, so we must return good for such heartfelt good lest we be seen by them as rejecting them, and pay a big price in broken relations for it!
- B. Proverbs 17:14 asserts that the start of contention (*madon*, Ibid., p. 193) is like letting out (*patar*, Ibid., p. 809) water [from a dam], so abandon (*natash*, Ibid., p. 643-644) a dispute (*rib*, Ibid., p. 936) in front of [before] (*lipne*, Ibid., p. 816-817) it breaks out (*gala'*, Ibid., p. 166; Hithpael = intensive reflexive). Contention only opens the door for escalating relationship issues, so we best abandon a dispute to keep the peace before a whole dam of relationship trouble is breached, creating disaster in our relationships.
- C. Proverbs 17:15 claims he who makes righteous, justifies (*sadeq*, Ibid., p. 842-843; Hiphil = causative) the wicked and he who condemns (*rasa'*, Ibid., p. 957; Hiphil = causative) the righteous, yea (*gam*, Ibid., Kittel; Ibid., B. D. B., p. 168-169) they both are an abomination to Jahweh. This is self-explanatory!
- D. Proverbs 17:16 asks, "Why this? A price, hire [money] (*mehir*, Ibid., p. 564) in the hand of a dull, closed-minded man (*kesil*, Ibid., Kittel; B. K. C., O. T., p. 908) since there is no heart [desire] in him to acquire wisdom?!" If we would expect otherwise people and the Lord to offer or supply us good jobs and gifts, we best seek to gain wisdom in how to use it wisely or continue to lack such provisions.
- E. Proverbs 17:17 teaches that a friend loves at all times, and a brother is born for adversity [narrow straits of distress] (*sarah*, Ibid., Kittel; Ibid., B. D. B., p. 865). One can tell who his true friends are by how they relate to him in his times of need. Similarly, to be a true friend, we must be fully committed to other people at all times in all circumstances.
- F. Proverbs 17:18 asserts a common man (*adam*, Ibid., Kittel; Robert B. Girdlestone, Synonyms of the O.T., 1973, p. 45-50) lacking in heart [judgment] strikes hands giving in pledge (*arab*, Ibid., B. D. B., p. 786) and item of pledge (*arubah*, Ibid., p. 786) [collateral, security] in the presence of [here, in behalf of] (*lipne*, Ibid., p. 816-817) his neighbor. Putting up collateral leaves one's financial welfare at the mercy of another, and that is a bad state. We must always seek to be in full control our own financial state.
- G. Proverbs 17:19 claims he who loves contention, strife (*masah*, Ibid., p. 663) loves [rebellious] transgression (*pesha'*, Ibid., p. 833); he who causes to make high (*gabah*, Ibid., p. 146-147; Hiphil = causative) his doorway [and its door, gate] (*petah*, Ibid., p. 835-836) seeks, requests (*baqash*, Ibid., p. 134-135) shattering destruction (*sheber*, Ibid., p. 991). We must not be contentious as it can only invite conflict, and so in time disaster; rather, we should try our best to cooperate with others, Romans 12:18.
- H. Proverbs 17:20 teaches a man of twisted, perverted (*iqesh*, Ibid., p. 786) heart does not find wholesome good (*tob*, Ibid., Kittel, p. 1175 and 2 in citing Gen. 1:31 re: God's "wholesome" universe); he who is of a perverse, deceitful (*hapak*, Ibid., B. D. B., p. 245-246; Niphil = passive) tongue [in speech] will fall into distress, misery (*ra'ah*, Ibid., p. 949). A perverted heart leads to no good, but a perverted tongue that is the result of a perverted heart leads to great trouble, so, we should seek to be totally upright!
- I. Proverbs 17:21 asserts that siring a dull, closed-minded son (*kesil*, Ibid., Kittel, p. 1175; Ibid., B. K. C., O. T.) is a grief to a man; there will be no rejoicing for the father of a senseless son (*nabal*, Ibid., B. D. B., p. 614-615). We fathers must guide our sons to heed instruction and be sensible or suffer grief ourselves.

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