

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

7. Studying Proverbs 17:22-18:2

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 17:22-18:2.

- A. Proverbs 17:22 teaches that a merry (*sameha*, B. D. B., A Hebr.-Engl. Lex. of the O. T., p. 970) heart makes good (*yatab*, Kittel, Biblia Hebraica, p. 1175; *Ibid.*, B. D. B., p. 405-406; Hiphil = causative) a cure, healing (*gehab*, *Ibid.*, p. 155), but a smitten, scourged (*nake'*, *Ibid.*, p. 644) spirit makes dry (*yabesh*, *Ibid.*, p. 386; Piel = intensive) the bones (representing the whole body, Z. P. E. B., v. I, p. 637). The inner man must be nurtured and not abused for one's general health. (cf. Proverbs 4:23)
- B. Proverbs 17:23 claims that an evil man takes, accepts (*laqah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 542-544) a bribe in the bosom [in secret] (*hes*, *Ibid.*, B. D. B., p. 300) to pervert, thrust aside (*natah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 639-641; Hiphil = causative) the paths (*oreh*, *Ibid.*, p. 73) of justice. Secretly yielding to wrong for personal gain contributes toward the distortion of the paths of justice for society in general.
- C. Proverbs 17:24 asserts one with understanding (*bin*, *Ibid.*, p. 106-107; Hiphil = causative) is close by the face [is focused] (*et-pene*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 816) of [on] wisdom, but the eyes of the dull, close-minded (*kesil*, *Ibid.*, Kittel; Bib. Know. Com., O. T., p. 908) [are focused] on the ends (*b + qaseh*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 892) of the earth. Understanding folk are focused on wisdom where dull, close-minded folk indiscriminately look to everything the world offers for insight to their eventual failure.
- D. Proverbs 17:25 teaches a dull, close-minded (*kesil*, cf. Prov. 17:24) son is a vexation (*na'am*, *Ibid.*, p. 495) to his father, and bitterness (*memer*, *Ibid.*, p. 601) to her who bore him. We need to stay teachable.
- E. Proverbs 17:26 claims, "Yea [surely] (*gam*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 168-169) it is not wholesome (*tob*, *Ibid.*, Kittel, p. 1176 and 2 in referring to Genesis 1:31 on God's "wholesome" universe) to fine (*anash*, *Ibid.*, B. D. B., p. 778-779) a righteous man, nor to smite [flog] (*nakah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 645-646) the noble in mind, character (*nadib*, *Ibid.*, p. 622) for [their] uprightness (*yosher*, *Ibid.*, p. 449). Wrongly punishing the upright who under gird society's institutions harms society in general.
- F. Proverbs 17:27 asserts he who restrains (*hasak*, *Ibid.*, p. 362) his words knows knowledge, discernment (*da'at*, *Ibid.*, p. 395-396), and he who is cool (*qar*, *Ibid.*, p. 903) of temperament (*ruah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 924-926) is a nobleman (*ish*, *Ibid.*, Kittel; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) of understanding (*tebunah*, *Ibid.*, B. D. B., p. 108). Self-restraint in word and attitude is the mark of an understanding person of noble character, so we must strive for self-restraint in such realms.
- G. Proverbs 17:28 teaches, "Yea [even] (*gam*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 168-169) an arrogant, flippant man (*ewil*, *Ibid.*, Kittel; *Ibid.*, B. K. C., O. T.) who keeps himself silent (*hamesh*, *Ibid.*, B. D. B., p. 361; Hiphil = causative) is regarded (*hashab*, *Ibid.*, p. 362-363; Niphal = passive) wise; shutting (*otem*, *Ibid.*, p. 31-32) his speech (*sapah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 973-974) [he is considered] discerning (*bin*, *Ibid.*, p. 106-107; Niphal = passive). Restraining one's words and attitude also benefits one's own self!
- H. Proverbs 18:1 claims he who separates himself (*parad*, *Ibid.*, p. 825) seeks (*baqash*, *Ibid.*, p. 134-135) his own selfish desire (*ta'awe'h*, *Ibid.*, p. 16); he breaks out in contention (*gala'*, *Ibid.*, p. 166; Hithpael = intensive reflexive) against all sound wisdom (*tushiyah*, *Ibid.*, p. 444). Those who habitually separate from others are selfish and contentious where the wise habitually try to be cooperative, cf. Romans 12:18.
- I. Proverbs 18:2 asserts that a dull, close-minded man (*kesil*, *Ibid.*, Kittel; cf. Pr. 17:25) does not delight in (*hapes*, *Ibid.*, B. D. B., p. 342-343) understanding (*tebunah*, *Ibid.*, p. 108), but only (*ki im-*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 474-475) that his heart may reveal itself (*galah*, *Ibid.*, p. 162-163; Hithpael = intensive reflexive). People who delight only to air own their opinions are not wise versus those who are teachable.

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