

The Book of Proverbs

Chapter 16

Wisdom's Blessings

8/7/2013

The Book of Proverbs

1

Proverbs 16:1

Wisdom's Blessings

(Pro 16:1 ISV*) ¶ People do the planning, [Lit. Preparations of the heart belong to human beings]

but the end result [Or the response of the tongue] is from the LORD.

(Pro 16:1 KJV+) The preparations^{H4633} of the heart^{H3820} in man,^{H120}

and the answer^{H4617} of the tongue,^{H3956} is from the LORD.^{H4480 H3068}

(Pro 16:1 NASB) The plans of the heart belong to man,
But the answer of the tongue is from the LORD.

(Pro 16:1 NIV) To man belong the plans of the heart,
but from the LORD comes the reply of the tongue.

God prepares the plans in the heart of a righteous man and
inspires the answer of his tongue.

The Book of Proverbs

8/7/2013

2

Proverbs 16:2

(Pro 16:2 ISV*) ¶ Everything a person does seems pure
in his own opinion,
but the LORD weighs intentions.

(Pro 16:2 KJV+) All^{H3605} the ways^{H1870} of a man^{H376} are
clean^{H2134} in his own eyes;^{H5869}
but the LORD^{H3068} weigheth^{H8505} the spirits.^{H7307}

(Pro 16:2 NASB) All the ways of a man are clean in his
own sight,
But the LORD weighs the motives.

(Pro 16:2 NIV) All a man's ways seem innocent to him,
but motives are weighed by the LORD.

The Book of Proverbs

8/7/2013

3

Proverbs 16:2

(Pro 16:2 NASB) All the ways of a man are clean in his
own sight,
But the LORD weighs the motives.

The ways of a self-righteous man are clean to himself,
but the Lord judges the true motives of the spirit.

Three examples of being clean in own eyes:

1. Jehu (**2 Kings 10:16,31**)
2. The Pharisee (**Luke 18:11-14**)
3. Paul (**Acts 26:9; cp. Prov 9:4**)

The Book of Proverbs

8/7/2013

4

Proverbs 16:3

(Pro 16:3 ISV*) ¶ Entrust your work to the LORD,
and your planning will succeed.

(Pro 16:3 KJV+) Commit^{H1556} thy works^{H4639} unto^{H413} the
LORD,^{H3068}
and thy thoughts^{H4284} shall be established.^{H3559}

(Pro 16:3 NASB) Commit your works to the LORD
And your plans will be established.

(Pro 16:3 NIV) Commit to the LORD whatever you do,
and your plans will succeed.

Proverbs 16:3

(Pro 16:3 NASB) Commit your works to the LORD
And your plans will be established.

Take God into partnership and your plans will succeed.

Five examples of plans being established:

1. Jacob (*Gen 32:24-30; 46:1-6*)
2. David (*1 Sam 17:45; 30:8-19*)
3. Ezra (*Ezra 8:21-32*)
4. Esther (*Est 4:14-17; 8:15-17*)
5. Daniel (*Dan 6:10*)

Proverbs 16:4

(Pro 16:4 ISV*) ¶ The LORD made everything
answerable to him,
including the wicked at the time of trouble. [Lit. evil]

(Pro 16:4 KJV+) The LORD^{H3068} hath made^{H6466} all^{H3605}
things for himself:^{H4617}
yea, even^{H1571} the wicked^{H7563} for the day^{H3117} of
evil.^{H7451}

(Pro 16:4 NASB) The LORD has made everything for
its own purpose,
Even the wicked for the day of evil.

(Pro 16:4 NIV) The LORD works out everything for his
own ends
— even the wicked for a day of disaster.

Proverbs 16:4

(Pro 16:4 NASB) The LORD has made everything for
its own purpose,
Even the wicked for the day of evil.

[The LORD hath made all things for himself]
Col 1:15-18; Rev 4:11.

He has reserved the wicked for the day when he shall
receive his well-deserved punishment (*Rom 1:18; 2:5;*
2 Peter 1:9).

Proverbs 16:5

(Pro 16:5 ISV*) ¶ The LORD detests those who are proud;
truly they will not go unpunished.

(Pro 16:5 KJV+) Every one^{H3605} *that is* proud^{H1362} in heart^{H3820} *is* an abomination^{H8441} to the LORD:^{H3068} *though* hand^{H3027} *join* in hand,^{H3027} he shall not^{H3808} be unpunished.^{H5352}

(Pro 16:5 NASB) Everyone who is proud in heart is an abomination to the LORD;
Assuredly, he will not be unpunished.

(Pro 16:5 NIV) The LORD detests all the proud of heart.
Be sure of this: They will not go unpunished.

Proverbs 16:5

(Pro 16:5 NASB) Everyone who is proud in heart is an abomination to the LORD;
Assuredly, he will not be unpunished.

The 11th prophecy in Proverbs (**Prov 16:5-7**, being fulfilled in hell and on earth continually). Next, **Prov 21:16**

By mercy and truth iniquity is purged: and by the fear of the LORD man depart from evil.

When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

[abomination to the LORD] See note, **Prov 11:21**.

Proverbs 16:6

(Pro 16:6 ISV*) ¶ Iniquity is atoned for by gracious love and truth,
and through fear of the LORD people ^[The Heb. lacks *people*] turn from evil.

(Pro 16:6 KJV+) By mercy^{H2617} and truth^{H571} iniquity^{H5771} is purged:^{H3722}
and by the fear^{H3374} of the LORD^{H3068} *men* depart^{H5493} from evil.^{H4480 H7451}

(Pro 16:6 NASB) By lovingkindness and truth iniquity is atoned for,
And by the fear of the LORD one keeps away from evil.

(Pro 16:6 NIV) Through love and faithfulness sin is atoned for;
through the fear of the LORD a man avoids evil.

By the mercy and truth of God atonement for sin is made and iniquity is purged; through fear of Him men depart from sin

(**John 16:6; Titus 3:5**).

Proverbs 16:7

(Pro 16:7 ISV*) ¶ When a person's ways please the LORD,
even his enemies will be at peace with him.

(Pro 16:7 KJV+) When a man's^{H376} ways^{H1870} please^{H7521} the LORD,^{H3068}
he maketh even^{H1571} his enemies^{H341} to be at peace^{H7999} with^{H854} him.

(Pro 16:7 NASB) When a man's ways are pleasing to the LORD,
He makes even his enemies to be at peace with him.

(Pro 16:7 NIV) When a man's ways are pleasing to the LORD,
he makes even his enemies live at peace with him.

God raises up friends for those who serve Him and do His will.

Proverbs 16:8

(Pro 16:8 ISV*) ¶ A little gain [The Heb. lacks gain] with righteousness is better than great income without justice.

(Pro 16:8 KJV+) Better^{H2896} is a little^{H4592} with righteousness^{H6666} than great^{H4480 H7230} revenues^{H8393} without^{H3808} right.^{H4941}

(Pro 16:8 NASB) Better is a little with righteousness Than great income with injustice.

(Pro 16:8 NIV) Better a little with righteousness than much gain with injustice.

It is better to be poor and righteous than to be rich and wicked.

See Seventeen "Better" Things in Proverbs .

8/7/2013

13

Seventeen "Better" Things in Proverbs

10. An honest poor man is better than a fool with perverse lips (Prov 19:1).
11. A poor man is better than a liar (Prov 19:22).
12. It is better to dwell alone in a small place than in a large one with a brawling woman (Prov 21:9; 25:24).
13. It is better to dwell in the wilderness than with an angry and contentious woman (Prov 21:19).
14. It is better to be exalted than to be abased before men (Prov 25:7).
15. An open rebuke is better than secret love (Prov 27:5).
16. A near neighbor is better than a far-off brother (Prov 27:10).
17. A righteous poor man is better than a wicked rich man (Prov 28:6).

8/7/2013

15

Seventeen "Better" Things in Proverbs

1. Wisdom is better than gold (Prov 3:14; 8:19).
2. Wisdom is better than silver (Prov 3:14; 8:19).
3. Wisdom is better than rubies (Prov 3:15; 8:11).
4. A despised man is better than one who honors himself (Prov 12:9).
5. A little with the fear of God is better than treasures with trouble (Prov 15:16).
6. A dinner of herbs with love is better than a feast where hatred is (Prov 15:17).
7. A man slow to anger is better than a hot tempered mighty man (Prov 16:32).
8. A man who rules his spirit is better than an intemperate hero (Prov 16:32).
9. A morsel of bread with quietness is better than a feast with strife (Prov 17:1).

8/7/2013

14

Proverbs 16:9

(Pro 16:9 ISV*) ¶ A person plans his way, but the LORD directs his steps.

(Pro 16:9 KJV+) A man's^{H120} heart^{H3820} deviseth^{H2803} his way:^{H1870} but the LORD^{H3068} directeth^{H3559} his steps.^{H6806}

(Pro 16:9 NASB) The mind of man plans his way, But the LORD directs his steps.

(Pro 16:9 NIV) In his heart a man plans his course, but the LORD determines his steps.

8/7/2013

16

Proverbs 16:9

**(Pro 16:9 NASB) The mind of man plans his way,
But the LORD directs his steps.**

A righteous man's heart has many plans, but the Lord directs his steps.

Eight examples of being directed by God:

1. Joseph's brethren (**Gen 37:18-28; 45:5**)
2. Pharaoh's daughter (**Ex 2:5**)
3. Saul (**1 Sam 9:3-16; 23:26-28**)
4. Jesse (**1 Sam 16:8-11; 17:23,53**)
5. Syrians (**2 Kings 5:2**)
6. Zacchaeus (**Luke 19:1-10**)
7. The Samaritan woman (**John 4:7**)
8. Saul (**Acts 9:1-18**)

8/7/2013

17

Proverbs 16:10

**(Pro 16:10 ISV*) ¶¶ When a king is ready to speak
officially, [Lit. king speaks an oracle]
what he says should not err with respect to justice.**

**(Pro 16:10 KJV+) A divine sentence^{H7081} is in^{H5921} the
lips^{H8193} of the king:^{H4428}
his mouth^{H6310} transgresseth^{H4603} not^{H3808} in
judgment.^{H4941}**

**(Pro 16:10 NASB) A divine decision is in the lips of the
king;
His mouth should not err in judgment.**

**(Pro 16:10 NIV) The lips of a king speak as an oracle,
and his mouth should not betray justice.**

The law of God or the divine oracle is for the king to use in judgment. He must not be unfaithful in executing it.

8/7/2013

18

Proverbs 16:11

**(Pro 16:11 ISV*) ¶¶ Honest scales and balances are from
the LORD;
he made all the weights in the bag.**

**(Pro 16:11 KJV+) A just^{H4941} weight^{H6425} and balance^{H3976}
are the LORD'S:^{H3068}
all^{H3605} the weights^{H68} of the bag^{H3599} are his work.^{H4639}**

**(Pro 16:11 NASB) A just balance and scales belong to the
LORD;
All the weights of the bag are His concern.**

**(Pro 16:11 NIV) Honest scales and balances are from the
LORD;
all the weights in the bag are of his making.**

8/7/2013

19

Proverbs 16:11

**(Pro 16:11 NASB) A just balance and scales belong to
the LORD;
All the weights of the bag are His concern.**

Just weights and scales are an ordinance of God (**Prov 11:1; Lev 19:36**).

This refers to the weights in the bag in the sanctuary by which all weights in the land were to be measured to ascertain their accuracy.

It may also refer to the weights carried about by merchants in their girdles by which they weighed the money taken in exchange for their merchandise.

8/7/2013

20

Proverbs 16:12

(Pro 16:12 ISV*) ¶ Kings detest wrong-doing,
for through righteousness the throne is established.

(Pro 16:12 KJV+) *It is an abomination*^{H8441} *to kings*^{H4428}
to commit^{H6213} *wickedness*^{H7562}
for^{H3588} *the throne*^{H3678} *is established*^{H3559} *by*
righteousness^{H6666}.

(Pro 16:12 NASB) It is an abomination for kings to
commit wicked acts,
For a throne is established on righteousness.

(Pro 16:12 NIV) Kings detest wrongdoing,
for a throne is established through righteousness.

[to kings] In all proverbs the monarchical form of
government rightly administered is referred to; the
proverbs on this subject are very plain, as here (**Prov
16:12-15**).

8/7/2013

21

Proverbs 16:13

(Pro 16:13 ISV*) ¶ Kings take pleasure in righteous
speech;

they treasure a person who speaks what is upright.

(Pro 16:13 KJV+) Righteous^{H6664} lips^{H8193} *are the*
delight^{H7522} *of kings*^{H4428}

and they love^{H157} *him that speaketh*^{H1696} *right*^{H3477}.

(Pro 16:13 NASB) Righteous lips are the delight of kings,
And he who speaks right is loved.

(Pro 16:13 NIV) Kings take pleasure in honest lips;
they value a man who speaks the truth.

(Prov 16:13 RSV) Righteous lips are the delight of a king,
and he loves him who speaks what is right.

There are other verses in Proverbs about a king.

Remember that God looks at every man as a king;
therefore, this is about you.

8/7/2013

23

Fifteen Facts about Kings (Prov 16:12)

1. They are to rule in justice (**Prov 16:10; 29:14; 31:5,8-9**)
2. They are to be righteous (**Prov 16:12**).
3. They are to stand for righteousness (**Prov 16:12; 25:5**).
4. They are to delight in truth (**Prov 16:13**).
5. They are to love the righteous (**Prov 16:13; 20:26**).
6. They have the power of death (**Prov 16:14**).
7. They can be pacified (**Prov 16:14**).
8. Their favor is a blessing (**Prov 16:15**).
9. They must not be provoked (**Prov 20:2**).
10. They are to be feared by the wicked (**Prov 20:8**).
11. They are preserved by mercy and truth (**Prov 20:28**).
12. They are to be respected (**Prov 24:21**).
13. They are a stabilizing influence to a people (**Prov 29:4**).
14. They are to be virtuous and sober (**Prov 31:1-4**).
15. They are to obey the law (**Prov 31:5**).

22

Proverbs 16:14

(Pro 16:14 ISV*) ¶ The king's wrath results in a death
sentence,
but whoever is wise will appease him.

(Pro 16:14 KJV+) The wrath^{H2534} of a king^{H4428} *is as*
messengers^{H4397} *of death*^{H4194}
but a wise^{H2450} *man*^{H376} *will pacify*^{H3722} *it*.

(Pro 16:14 NASB) The fury of a king is *like* messengers
of death,
But a wise man will appease it.

(Pro 16:14 NIV) A king's wrath is a messenger of death,
but a wise man will appease it.

8/7/2013

24

Proverbs 16:15

(Pro 16:15 ISV*) ¶ When a king is pleased, [Lit. *a king's face lightens*] there is life,
and his favor is like a cloud that brings spring rain.

(Pro 16:15 KJV+) In the light^{H216} of the king's^{H4428} countenance^{H6440} *is* life;^{H2416}
and his favour^{H7522} *is* as a cloud^{H5645} of the latter rain.^{H4456}

(Pro 16:15 NASB) In the light of a king's face is life,
And his favor is like a cloud with the spring rain.

(Pro 16:15 NIV) When a king's face brightens, it means life;
his favor is like a rain cloud in spring.

8/7/2013

25

Proverbs 16:16

(Pro 16:16 ISV*) ¶ How much better than gaining gold is the acquisition of wisdom,
the attainment of wisdom better than silver!

(Pro 16:16 KJV+) How much^{H4100} better^{H2896} *is it to get*^{H7069} wisdom^{H2451} than gold!^{H4480 H2742}
and to get^{H7069} understanding^{H998} rather to be chosen^{H977} than silver!^{H4480 H3701}

(Pro 16:16 NASB) How much better it is to get wisdom than gold!
And to get understanding is to be chosen above silver.

(Pro 16:16 NIV) How much better to get wisdom than gold, to choose understanding rather than silver!

Few people believe this, judging by their relative search for wisdom and gold.

8/7/2013

26

Proverbs 16:17

(Pro 16:17 ISV*) ¶ The road of the upright circumvents evil, and whoever watches how he lives [Lit. *watches his path*] preserves his life.

(Pro 16:17 KJV+) The highway^{H4546} of the upright^{H3477} *is* to depart^{H5493} from evil;^{H4480 H7451}
he that keepeth^{H5341} his way^{H1870} preserveth^{H8104} his soul.^{H5315}

(Pro 16:17 NASB) The highway of the upright is to depart from evil;
He who watches his way preserves his life.

(Pro 16:17 NIV) The highway of the upright avoids evil; he who guards his way guards his life.

The righteous man is ever departing from evil to preserve his soul.

8/7/2013

27

Proverbs 16:18

Most Hebrew Bibles say that this verse is the middle of the book and the first clause is the middle of the words in Proverbs.

(Pro 16:18 ISV*) ¶ Pride precedes destruction;
an arrogant spirit appears before a fall.

(Pro 16:18 KJV+) Pride^{H1347} *goeth* before^{H6440} destruction,^{H7667}
and an haughty^{H1363} spirit^{H7307} before^{H6440} a fall.^{H3783}

(Pro 16:18 NASB) Pride goes before destruction,
And a haughty spirit before stumbling.

(Pro 16:18 NIV) Pride goes before destruction, a haughty spirit before a fall.

8/7/2013

28

Proverbs 16:18

**(Pro 16:18 NASB) Pride goes before destruction,
And a haughty spirit before stumbling.**

Seven examples of pride before destruction:

1. Asahel (**2 Sam 2:18-23**)
2. Benhadad (**1 Kings 20:3,11,32**)
3. Babylon (**Isa 47:10-11**)
4. Azariah (**Jer 43:2-11**)
5. Nebuchadnezzar (**Dan 4:30-31**)
6. Edom (**Obad 3-4**)
7. Herod Agrippa (**Acts 12:21-23**)

Proverbs 16:19

**(Pro 16:19 ISV*) ¶ Better to be humble among the poor,
than to share what is stolen with the proud.**

**(Pro 16:19 KJV+) Better^{H2896} it is to be of an humble^{H8217}
spirit^{H7307} with^{H854} the lowly,^{H6035}
than to divide^{H4480 H2505} the spoil^{H7998} with^{H854} the
proud.^{H1343}**

**(Pro 16:19 NASB) It is better to be humble in spirit with
the lowly**

Than to divide the spoil with the proud.

**(Pro 16:19 NIV) Better to be lowly in spirit and among the
oppressed**

than to share plunder with the proud.

It is better to be humble and associate with the lowly than to
make friends with the proud.

Proverbs 16:20

**(Pro 16:20 ISV*) ¶ Whoever listens to a word of instruction
prosper,
and anyone who trusts in the LORD is blessed.**

**(Pro 16:20 KJV+) He that handleth a matter wisely^{H7919 H5921}
^{H1697} shall find^{H4672} good:^{H2896}
and whoso trusteth^{H982} in the LORD,^{H3068} happy^{H835} is he.**

**(Pro 16:20 NASB) He who gives attention to the word will
find good,
And blessed is he who trusts in the LORD.**

**(Pro 16:20 NIV) Whoever gives heed to instruction
prosper,
and blessed is he who trusts in the LORD.**

**(Prov 16:20 RSV) He who gives heed to the word will
prosper,
and happy is he who trusts in the Lord.**

Proverbs 16:20

**(Pro 16:20 NASB) He who gives attention to the word
will find good,
And blessed is he who trusts in the LORD.**

God sees you as a king over the kingdom of your life.

If you read with this perspective, these words on rulership
and kingship will be of great profit to you.

Proverbs 16:20

(Pro 16:20 NASB) He who gives attention to the word will find good,
And blessed is he who trusts in the LORD.

Eight fundamental principles of life:

1. Handle matters wisely (*Prov 16:20*).
2. Trust in the Lord.
3. Be wise and prudent (*Prov 16:21*).
4. Increase knowledge.
5. Be sympathetic and understanding (*Prov 16:22*).
6. Reject folly and be open to instruction and education.
7. Speak always in wisdom (*Prov 16:23*).
8. Be pleasant and kind (*Prov 16:24*).

Proverbs 16:21

(Pro 16:21 ISV*) ¶ *The wise-hearted person is told to be discerning,
and that pleasant speech promotes instruction.*

(Pro 16:21 KJV+) *The wise^{H2450} in heart^{H3820} shall be called^{H7121} prudent.^{H995}
and the sweetness^{H4986} of the lips^{H8193}
increaseth^{H3254} learning.^{H3948}*

(Pro 16:21 NASB) *The wise in heart will be called understanding,
And sweetness of speech increases persuasiveness.*

(Pro 16:21 NIV) *The wise in heart are called discerning,
and pleasant words promote instruction.*

Proverbs 16:22

(Pro 16:22 ISV*) ¶ Anyone who has understanding is a fountain of life,
but foolishness brings punishment to fools.

(Pro 16:22 KJV+) *Understanding^{H7922} is a wellspring^{H4726} of life^{H2416} unto him that hath^{H1167} it:
but the instruction^{H4148} of fools^{H191} is folly.^{H200}*

(Pro 16:22 NASB) *Understanding is a fountain of life to one who has it,
But the discipline of fools is folly.*

(Pro 16:22 NIV) *Understanding is a fountain of life to those who have it,
but folly brings punishment to fools.*

(Pro 16:22 RSV) *Wisdom is a fountain of life to him who has it,
but folly is the chastisement of fools.*

It is stated in verse 20,

"He who gives heed to the word shall prosper."

Proverbs 16:23

(Pro 16:23 ISV*) ¶ A wise person's thoughts [Lit. heart] control his words,
and his speech promotes instruction.

(Pro 16:23 KJV+) *The heart^{H3820} of the wise^{H2450} teacheth^{H7919} his mouth,^{H6310}
and addeth^{H3254} learning^{H3948} to^{H5921} his lips.^{H8193}*

(Pro 16:23 NASB) *The heart of the wise instructs his mouth
And adds persuasiveness to his lips.*

(Pro 16:23 NIV) *A wise man's heart guides his mouth,
and his lips promote instruction.*

Proverbs 16:23

(Pro 16:23 NASB) The heart of the wise instructs his mouth

And adds persuasiveness to his lips.

Five examples of wise hearts:

1. Eleazar (*Gen 24:34-49*)
2. Jacob (*Gen 47:9*)
3. Jesus Christ (*Matt 22:46; Luke 2:40-52*)
4. Peter (*Acts 3:12*)
5. Paul (*Acts 13:16-21; 14:17; 17:28; 24:25; 26:2-27; 1 Tim 1:12-16*)

Proverbs 16:25

Advice to the Wise

(Pro 16:25 ISV*) ¶ There is a road that seems right for a man to travel, [The Heb. lacks to travel] but in the end it's the road to death.

(Pro 16:25 KJV+) There is^{H3426} a way^{H1870} that seemeth^{H6440} right^{H3477} unto a man,^{H376} but the end^{H319} thereof are the ways^{H1870} of death.^{H4194}

(Pro 16:25 NASB) There is a way *which seems* right to a man, But its end is the way of death.

(Pro 16:25 NIV) There is a way that seems right to a man, but in the end it leads to death.

This is the same as in *Prov 14:12*.

Proverbs 16:24

(Pro 16:24 ISV*) ¶ Pleasant words are honey from a honeycomb—

sweet to the soul and healing for the body. [Lit. bone]

(Pro 16:24 KJV+) Pleasant^{H5278} words^{H561} are as an honeycomb,^{H6688 H1706}

sweet^{H4966} to the soul,^{H5315} and health^{H4832} to the bones.^{H6106}

(Pro 16:24 NASB) Pleasant words are a honeycomb, Sweet to the soul and healing to the bones.

(Pro 16:24 NIV) Pleasant words are a honeycomb, sweet to the soul and healing to the bones.

As honey is nourishing and refreshing, so pleasant words refresh the soul.

Proverbs 16:26

(Pro 16:26 ISV*) ¶ The appetite of the laborer motivates him; indeed, his hunger drives him on.

(Pro 16:26 KJV+) He^{H5315} that laboreth^{H6001} laboreth^{H5998} for himself; for^{H3588} his mouth^{H6310} craveth^{H404} it of^{H5921} him.

(Pro 16:26 NASB) A worker's appetite works for him, For his hunger urges him on.

(Pro 16:26 NIV) The laborer's appetite works for him; his hunger drives him on.

Proverbs 16:26

**(Pro 16:26 NASB) A worker's appetite works for him,
For his hunger urges him on.**

Six common classes:

1. The laboring man (*Prov 16:26*)
2. The ungodly man (*Prov 16:27*)
3. The perverse man (*Prov 16:28*)
4. The whisperer (*Prov 16:28*)
5. The violent man (*Prov 16:29*)
6. The older men (*Prov 16:31*)

Very little labor is for anyone but self.

There are cases of devoted parents or children who labor for their loved ones, but in general every man lives for himself.

[for his mouth craveth it of him] This gives the main reason for labor — to satisfy some appetite or meet some need in life.

8/7/2013

41

Proverbs 16:28

**(Pro 16:28 ISV*) ¶ A deceitful man stirs dissension,
and anyone who gossips separates friends.**

**(Pro 16:28 KJV+) A froward^{H8419} man^{H376} soweth^{H7971}
strife:^{H4066}
and a whisperer^{H5372} separateth^{H6504} chief friends.^{H441}**

**(Pro 16:28 NASB) A perverse man spreads strife,
And a slanderer separates intimate friends.**

**(Pro 16:28 NIV) A perverse man stirs up dissension,
and a gossip separates close friends.**

8/7/2013

43

Proverbs 16:27

**(Pro 16:27 ISV*) ¶ A worthless person concocts evil
gossip [The Heb. lacks *gossip*] —
his lips are like a burning fire.**

**(Pro 16:27 KJV+) An ungodly^{H1100} man^{H376} diggeth
up^{H3738} evil:^{H7451} and in^{H5921}
his lips^{H8193} there is as a burning^{H6867} fire.^{H784}**

**(Pro 16:27 NASB) A worthless man digs up evil,
While
his words are like scorching fire.**

**(Pro 16:27 NIV) A scoundrel plots evil,
and his speech is like a scorching fire.**

The ungodly man works as hard to dig up evil and set men against each other as a laboring man does to make a living.

8/7/2013

42

Proverbs 16:28

**(Pro 16:28 NASB) A perverse man spreads strife,
And a slanderer separates intimate friends.**

A perverse man spreads strife; a backbiter separates friends.

Four examples of sowing strife:

1. Princes of Ammon (*2 Sam 10:3*)
2. Ziba (*2 Sam 16:3*)
3. The Chaldeans (*Dan 3:8-13*)
4. Herodias (*Mark 6:19-20*)

8/7/2013

44

Proverbs 16:29

(Pro 16:29 ISV*) ¶ A violent man entices his companion and leads him on a path that is not good.

(Pro 16:29 KJV+) A violent^{H2555} man^{H376} enticeth^{H6601} his neighbour,^{H7453} and leadeth^{H1980} him into the way^{H1870} *that is not*^{H3808} good.^{H2896}

(Pro 16:29 NASB) A man of violence entices his neighbor And leads him in a way that is not good.

(Pro 16:29 NIV) A violent man entices his neighbor and leads him down a path that is not good.

A violent man leads his neighbor away from ways of righteousness.

8/7/2013

45

Proverbs 16:30

(Pro 16:30 ISV*) ¶ Whoever winks knowingly [Lit. *with his eyes*] is plotting [So MT; LXX Syr Targ Vg read *winks with his eyes considers*] deceit; anyone who purses his lips is bent towards evil.

(Pro 16:30 KJV+) He shutteth^{H6095} his eyes^{H5869} to devise^{H2803} froward things:^{H8419} moving^{H7169} his lips^{H8193} he bringeth evil to pass.^{H3615 H7451}

(Pro 16:30 NASB) He who winks his eyes *does so* to devise perverse things; He who compresses his lips brings evil to pass.

(Pro 16:30 NIV) He who winks with his eye is plotting perversity; he who purses his lips is bent on evil.

He (violent man of *Prov 16:29*) meditates deeply on how to commit sin.

8/7/2013

46

Proverbs 16:31

(Pro 16:31 ISV*) ¶ Gray hair is a crown of glory; it is obtained by following [The Heb. lacks *following*] a righteous path.

(Pro 16:31 KJV+) The hoary^{H7872} head *is* a crown^{H5850} of glory,^{H8597} *if* it be found^{H4672} in the way^{H1870} of righteousness.^{H6666}

(Pro 16:31 NASB) A gray head is a crown of glory; It is found in the way of righteousness.

(Pro 16:31 NIV) Gray hair is a crown of splendor; it is attained by a righteous life.

8/7/2013

47

Proverbs 16:31

(Pro 16:31 NASB) A gray head is a crown of glory; It is found in the way of righteousness.

The gray hair of old age is only a crown of glory among the righteous.

Many old sinners have gray hair.

Five examples of righteous hoary heads:

1. Jacob (*Gen 47:9; 48:1*)
2. Samuel (*1 Sam 12:2-4*)
3. Barzillai (*2 Sam 19:32-37*)
4. Elisha (*2 Kings 13:14*)
5. Jehoida (*2 Chron 24:15-16*)

8/7/2013

48

Proverbs 16:32

(Pro 16:32 ISV*) ¶ Whoever controls his temper is better than a warrior,
and anyone who has control of his spirit is better than someone who captures a city.

(Pro 16:32 KJV+) *He that is slow*^{H750} *to anger*^{H639} *is better*^{H2896} *than the mighty*^{H4480 H1368} *and he that ruleth*^{H4910} *his spirit*^{H7307} *than he that taketh*^{H4480 H3920} *a city*^{H5892}.

(Pro 16:32 NASB) He who is slow to anger is better than the mighty,
And he who rules his spirit, than he who captures a city.

(Pro 16:32 NIV) Better a patient man than a warrior,
a man who controls his temper than one who takes a city.

8/7/2013

49

Proverbs 16:33

(Pro 16:33 ISV*) ¶ The dice is cast into someone's lap,
but the outcome is from the LORD.

(Pro 16:33 KJV+) ^(H853) The lot^{H1486} is cast^{H2904} into the lap;^{H2436}
but the whole^{H3605} disposing^{H4941} thereof is of the LORD.^{H4480 H3068}

(Pro 16:33 NASB) The lot is cast into the lap,
But its every decision is from the LORD.

(Pro 16:33 NIV) The lot is cast into the lap,
but its every decision is from the LORD.

The reference is to the bag of the ephod which held the Urim and Thummim, used in casting lots.

The stone drawn out after prayer and meditation would be God's decision, yes or no.

See.

8/7/2013

50

Urim and Thummim (Ex 28:30) Proverbs 16:33

Hebrew: **uwriym** (OT:224) (plural of **uwr** (OT:217): light; flame; fire) is from the root **owr** (OT:215), to be or make luminous; break of day; give or show light; be enlightened; shine; set on fire.

'Uwriym (0224) literally means lights.

Hebrew: **Tummiym** (OT:8550) (plural of **tom** (OT:8537): completeness; innocence; integrity; uprightness) is from the root word **tamam** (OT:8552), to complete in a good or bad sense; be perfect.

Tummiym (OT:8550) literally means perfections or complete truth.

The two words are used together only five times in Scripture (**Ex 28:30; Lev 8:8; Deut 33:8; Ezra 2:63; Neh 7:65**).

The word uwriym is used twice by itself (**Num 27:21; 1 Sam 28:6**).

The words are translated various ways in different versions as: Lights and Perfections, Light and Truth, Manifestation and Truth, and the sacred lots.

8/7/2013

51

10 Facts about Urim and Thummim: Ex 28:30 Pro 16:33

1. No command was given by God for Moses to make them; he was only told to put them in the pocket or pouch of judgment (**Ex 28:16,30**).
2. Moses put them in the pouch of judgment when Aaron was first clothed, so they were already made (**Lev 8:8**).
3. They may have been precious stones which were drawn from the bag or pocket of judgment to give God's judgment or message.
Some claim that one had "yes" and the other "no" so the high priest would get a direct answer.
4. Who made them (God or Moses) or whether they were used before this time is not stated.
5. Urim is used of the high priest giving counsel from God to Joshua (**Num 27:18-23**).
6. Levi was advised to have the Urim and Thummim always with the high priest for use in a crisis (**Deut 33:8**).
7. The Urim and Thummim were mentioned after the captivity to Babylon (**Ezra 2:63; Neh 7:65**).
8. They were something material, separate from the breastplate pouch and the stones in the breastplate (**Ex 28:30**).

10 Facts about Urim and Thummim: Ex 28:30 Pro 16:33

9. Obtaining an answer through Urim and Thummim is spoken of as "casting lots" (**Lev 16:8; Josh 18:6-10; 1 Sam 14:42; 1 Chron 24:31; 25:8; 26:13-14**).

Such phrases as "came up" (**Josh 18:11; 19:10**), "came forth" (**Josh 18:11; 19:1**), and "came out" (**Josh 19:24,32,40; 21:4**) are used in connection with casting lots, meaning the lot or answer came out of the pouch of decision, or pocket of the breastplate of judgment.

In **Prov 16:33** it says **"The lot is cast into the lap; but the whole disposing thereof is of he Lord."**

This means the matter was settled by the Urim and Thummim.

The same thing is referred to in **Prov 18:18**, **"The lot causeth contentions to cease, and parteth between the mighty."**

There was complete satisfaction regarding decisions of the Urim and Thummim.

10 Facts about Urim and Thummim: Ex 28:30 Pro 16:33

9. The Hebrew for lot in all these passages is **gowral** (OT:1486), a stone, a pebble, or lot because of the small stones being used for casting lots.

It is used 77 times.

Regardless of how the decision was made it was always considered the will of God.

Not only was a simple yes or no given, but sometimes whole messages were spoken by the priests who were used by God in the same way as the prophets of old.

The high priest simply took the place of Moses and continued as the mediator between God and man, receiving messages from Him before the ark of the covenant.

10 Facts about Urim and Thummim: Ex 28:30 Pro 16:33

10. They were the means of obtaining an answer from God regarding any problem which concerned Israel:

- (1) Joshua was guided by them in leading Israel into Canaan (**Num 27:18-23**).
- (2) He used them in the case of Achan (**Josh 7:14-18**), but not in the case of Gibeon (**Josh 9**).
- (3) They were used in dividing the land to the tribes (**Num 34:17; Josh 17:4**).

After being divided by a special commission, simple directions were given by God regarding who should inherit certain portions (**Josh 18:4-10**).

Each section was ever afterward referred to by lot (**Num 26:55-56; 33:54; 34:13; 36:2-3; Josh 13:6; 14:2; 15:1; 16:1; 17:1-2,14-17; 18:11,18; 19:1,10,17,24,32,40,51; 21:4-10,20,40; Judg 1:3; 20:9**)

10 Facts about Urim and Thummim: Ex 28:30 Pro 16:33

10. They were the means of obtaining an answer from God regarding any problem which concerned Israel:

- (4) They were used to choose certain cities for the Levites (**1 Chron 6:54,61-65**)
- (5) The order of the priesthood was settled by them (**1 Chron 24:5-7; 26:9**)
- (6) Israel used them to inquire of the Lord after Joshua (**Judg 1:1-2; 20:18,26-28**)
- (7) Saul was chosen through them (**1 Sam 10:20-22**)
- (8) Saul inquired of God through them in war, and received an answer (**1 Sam 14:36-46**)
- (9) God refused to answer him this way after he sinned (**1 Sam 28:6**)

10 Facts about Urim and Thummim: Ex 28:30 Pro 16:33

10. They were the means of obtaining an answer from God regarding any problem which concerned Israel:

(10) David inquired of God this way and got answers (**1 Sam 22:10-15; 30:8; 2 Sam 2:1; 5:19,23-25; 1 Chron 14:10,14-17**)

(11) On one occasion he was afraid to inquire of God (**1 Ch 21:30**)

There is no record of inquiring of God in this fashion after the days of David, although after the Babylonian captivity the question of who had the priestly right to use the Urim and Thummim was discussed (**Ezra 2:63; Neh 7:65**).

Priests were so corrupt in the days of Samuel (**1 Sam 2:12-17**) that God began to raise up prophets to take their place in speaking to men.

From Samuel's time on, prophets were used more than priests (**1 Sam 9:9; 1 Kings 22:5-8; 2 Kings 3:11; 8:8; etc.**).