

TEXT — 16:1-11

1. The plans of the heart belong to man;
But the answer of the tongue is from Jehovah.
2. All the ways of a man are clean in his own eyes;
But Jehovah weigheth the spirits.
3. Commit thy works unto Jehovah,
And thy purposes shall be established.
4. Jehovah hath made everything for its own end;
Yea, even the wicked for the day of evil.
5. Every one that is proud in heart is an abomination to Jehovah:
6. By mercy and truth iniquity is atoned for;
And by the fear of Jehovah men depart from evil.
7. When a man's ways please Jehovah,
He maketh even his enemies to be at peace with him.
8. Better is a little, with righteousness,
Than great revenues with injustice.
9. A man's heart deviseth his way;
But Jehovah directeth his steps.
10. A divine sentence is in the lips of the king;
His mouth shall not transgress in judgment.
11. A just balance and scales are Jehovah's;
All the weights of the bag are his work.

STUDY QUESTIONS OVER 16:1-11

1. In view of v. 1 are all answers of the tongue from Jehovah?
2. What is the implication or insinuation in v. 2?
3. What does "purposes" mean in v. 3?
4. Is "its own end" of the text or "his own purpose" of the footnote the real reading in v. 4?
5. Why does God deplore man's pride so much (v. 5)?
6. What is meant by hand joining in hand in v. 5?
7. How do mercy and truth atone for iniquity (v. 6)?
8. Why do some people not depart from evil (v. 6)?
9. How does Jehovah make even a person's enemies to be at peace with a godly person (v. 7)?
10. If v. 7 be true, how could there ever be any martyrs?
11. What other passages resemble v. 8?
12. What previous verse in this chapter resembles v. 9?

13. Was (and is) a divine sentence in the lips of all kings (v. 10)?
14. What were "weights of the bag" (v. 11)?

PARAPHRASE OF 16:1-11

1. We can make our plans, but the final outcome is in God's hands.
2. We can always "prove" that we are right, but is the Lord convinced?
3. Commit your work to the Lord, then it will succeed.
4. The Lord has made everything for His own purposes--even the wicked, for punishment.
5. Pride disgusts the Lord. Take my word for it--proud men shall be punished.
6. Iniquity is atoned for by mercy and truth; being good comes from reverence for God.
7. When a man is trying to please God, He makes even his worst enemies to be at peace with him.
8. A little, gained honestly, is better than great wealth gotten by dishonest means.
9. We should make plans--counting on God to direct us.
10. God will help the king to judge the people fairly; there need be no mistakes.
11. The Lord demands fairness in every business deal. He established this principle.

COMMENTS ON 16:1-11

V. 1. These first seven verses are all "religious" maxims, for they all contain the name "Jehovah". The "answer of the tongue" appears to be set over against the "plans of the heart". If so, the saying would refer to those times when a person's plans become altered by providence so that he ends up doing something else. There is a marvelous teaching here for those who believe in God's providential leadership. See v. 9 also. When we pray, "Thy will, not mine, be done," God may alter our thoughts either in a minor or a major way. Your writer can testify to this as he had personal well-laid vocational plans in life, and yet he believed that it was God's will for him to say, "Lord, I will devote my life to preaching your Word."

V. 2. Prov. 21:2 is very similar. The heart can be so deceptive (Jer. 17:9) that it often deceives the person himself into

thinking he is right when he is wrong (Prov. 30:12). Laodicea had its own estimation of itself, but Christ weighed them and found them wanting (Rev. 3:17,18). If we practice self-justification in the eyes of people (Luke 16:15), in time we may come to deceive ourselves into thinking we are all right even though we have not obeyed God's commandments (Jas. 1:22).

V. 3. This verse is very similar to Psa. 37:5: "Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass." The promise of Psa. 37:4 is: "Delight thyself also in Jehovah: And he will give thee the desires of thy heart." God does not always overrule our purposes (He wouldn't unless they are wrong or unless He had some special plan for us), but it is His blessing that makes our plans and purposes come to pass.

V. 4. Jehovah had something definite in mind for everything He created, and if men do not fulfill His loving will, He will use them in another sense as recipients of His just wrath because of their sins. God was as glorified in His overthrow of Pharaoh as He was in His deliverance of Israel (Exo. 9:16). God is as glorified in the "vessels of wrath" as He is in the "vessels of mercy" (Rom. 9:22,23), only in a different way. Yes, He would much rather be glorified by showing mercy, but if man will not so glorify God, He will be glorified in His just wrath.

V. 5. Again we have a saying showing God's abomination for pride. In comparison to God and His works, man is nothing (Psa. 8:3,4; 39:4,5). Even whole nations of the earth are "nothing" in comparison with Him (Isa. 40:15,17). What each of us has, we should not boast of it, for we have received it (I Cor. 4:7). Regardless of the area of our lives that we might be considering, before God "boasting is excluded" (Rom. 3:27). Other passages against pride: Prov. 6:16,17; Luke 18:11-14; I Pet. 5:5; I John 2:16). The last part of our present verse is found in Prov. 11:21 also, meaning that no matter how many alliances proud man may make, God can overthrow them all. Nor is there safety in "numbers" when God arises to punish the multitude of the wicked.

V. 6. God is in both parts of man's salvation: His fear causes man to depart from evil, and His mercy and truth atone for the sin that has been dropped. "Mercy" is that attribute of God that exhibits itself in our forgiveness; "truth" stands for the way that He has set up for us to come to Him for His forgiveness. "Fear" is a deterrent to sin, to crime, and to misbehavior (Prov. 14:16).

V. 7. It is not normal for enemies to be at peace with those whom they hate. There have been instances where God has so blessed individuals that his enemies so respected him or so feared him that they caused him no trouble. Such was true of Israel in Solomon's days (I Kings 4:20,21,24,25). Such caused the Gibeonites to seek peace with Joshua and Israel (Josh. 9:9-11). Such caused Abimilech and the men of Gerar to seek Isaac's peace (Gen. 26:26-29).

V. 8. This should be a great passage to keep in mind when one is tempted to take a high-paying job or to get into a lucrative business that is not right. We know that taverns, theaters, gambling casinos, and other businesses connected with evil can make their owners or operators sizable sums, but it is better to work at something else that makes less money. Compare this verse with Psa. 37:16 and Prov. 15:16. Christians are commanded to work at divinely-approved jobs (Eph. 4:28; Tit. 3:8--especially the marginal note on the latter). Remember, too, that "righteousness" is to be sought before even the earthly necessities of food, drink, and clothing (Matt. 6:33).

V. 9. This is but one of several passages that bear out the thought that "man proposes, but God disposes." See v. 1; Prov. 19:21; Psa. 37:23; Prov. 20:24; Jer. 10:23. These verses emphasize a most precious truth: the providence and leadership of God in our lives. The song writer has tried to put into words both the belief and the feeling of our hearts when he wrote, "He leadeth me; Oh, blessed thought! Oh, words with heavenly comfort fraught!" We should pray for this leadership, follow it, and thank God for it constantly. It is one of the Christian's greatest treasures.

V. 10. God has both instituted government (Rom. 13:1-7) and commanded that they rule justly (II Sam. 23:3; Deut. 16:18-20; v. 12 of this chapter). When a king does his duty properly, man is being ruled governmentally as God intends, and man should submit to his government's decrees as he would to God (I Pet. 2:13,14). The latter statement of the verse must be understood in this context; namely, that if he is wisely and righteously doing his kingly duty, his verdicts will be true verdicts.

V. 11. God commanded just measurements in business (Lev. 19:36) and declares that He is pleased with just weights and highly displeased with false ones (Prov. 11:1). To be right with God one must be honest in business.

TEST QUESTIONS OVER 16:1-11

1. What word is found in the first seven verses of this chapter?
2. How is the leadership of God shown in v. 1?
3. Cite an example of some who were wrong but thought they were right (v. 2).
4. What wonderful promise is contained in v. 3?
5. How would you explain v. 4 to someone?
6. Why is a proud person so abominable to God (v. 5)?
7. What is meant by hand joining in hand (v. 5)?
8. Comment upon mercy's relationship to atonement (v. 6).
9. Comment upon truth's relationship to it (v. 6).
10. Comment upon fear's relationship to man's departure from evil (v. 6).
11. Cite two Biblical examples of v. 7.
12. What does God say is better than "great revenues with injustice" (v. 8)?
13. "Man proposes, but God"
14. In what sense is a "divine sentence" in the lips of a king (v. 10)?
15. What does God say about just and unjust weights (v. 11)?

TEXT — 16:12-22

12. It is an abomination to kings to commit wickedness;
For the throne is established by righteousness.
13. Righteous lips are the delight of kings;
And they love him that speaketh right.
14. The wrath of a king is as messengers of death;
But a wise man will pacify it.
15. In the light of the king's countenance is life;
And his favor is as a cloud of the latter rain.
16. How much better is it to get wisdom than gold!
Yea, to get understanding is rather to be chosen than silver.
17. The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.
18. Pride goeth before destruction,
And a haughty spirit before a fall.
19. Better it is to be of a lowly spirit with the poor,
Than to divide the spoil with the proud.

20. He that giveth heed unto the word shall find good;
And whoso trusteth in Jehovah, happy is he.
21. The wise in heart shall be called prudent;
And the sweetness of the lips increaseth learning.
22. Understanding is a wellspring of life unto him that hath it;
But the correction of fools is their folly.

STUDY QUESTIONS OVER 16:12-22

1. Why is it such an abomination for kings to commit wickedness (v. 12)?
2. Why do kings love those who speak truth (v. 13)?
3. Show from v. 14 that the will and the rights of a king were supreme.
4. What is meant by the "light of the king's countenance" (v. 15)?
5. Who asked God for "wisdom" rather than riches (v. 16)?
6. What verse in chapter 15 speaks of the way of the upright being a "highway"?
7. Give a Bible example of one's pride leading to his destruction (v. 18).
8. Why is it better to be lowly and poor than rich and proud (v. 19)?
9. What "word" is meant in v. 20?
10. How does the "sweetness of the lips" increase learning (v. 21)?
11. What is meant by understanding being a "wellspring of life" (v. 22)?

PARAPHRASE OF 16:12-22

12. It is a horrible thing for a king to do evil. His right to rule depends upon his fairness.
13. The king rejoices when his people are truthful and fair.
14. The anger of the king is a messenger of death and a wise man will appease it.
15. Many favors are showered on those who please the king.
16. How much better is wisdom than gold, and understanding than silver!
17. The path of the godly leads away from evil; he who follows that path is safe.
18. Pride goes before destruction and haughtiness before a

- fall.
19. Better poor and humble than proud and rich.
 20. God blesses those who obey Him; happy the man who trusts in the Lord.
 21. The wise man is known by his common sense, and a pleasant teacher is the best.
 22. Wisdom is a fountain of life on those possessing it, but a fool's burden is his folly.

COMMENTS ON 16:12-22

V. 12. Another saying concerning kings. "Pulpit Commentary": "When a ruler acts justly and wisely, punishes the unruly, rewards the virtuous, acts as God's vicegerent, and himself sets the example of the character which becomes so high a position, he wins the affection of his people...Law-makers should not be law-breakers." A ruler should desire the success of his nation; then he should lead it into righteousness: "Righteousness exalteth a nation; But sin is a reproach to any people" (Prov. 14:34). A king's rule upon his throne and the power passing to his sons is brought about by a righteous rule upon his and their parts. (Prov. 25:5; 29:14).

V. 13. A ruler is concerned about how things are going in his kingdom. For much of this knowledge he is dependent upon the information of others. Inaccurate reporting on their part can be his undoing. So he loves the person who speaks right. In Bible times a king not only ruled but served much like a high judge today (I Kings 3:16-28). In passing judgment he likewise depended upon the information that he heard from the "witnesses". He had a special appreciation for those who spoke the truth. Every ruler knows, though, that he must sort out the information he hears into true, false, partly true, partly false, etc. Is it any wonder that when Jesus said to the ruler Pilate, "To this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37), that Pilate remarked, "What is truth?" (John 18:38).

V. 14. The king's wrath is compared to the rage of a roaring lion in Prov. 19:12; 20:2. Various men in Bible times found this to be true: Agag (I Sam. 15:33); the Amalekite who claimed he had mercifully killed Saul (IISam. 1:14,15); Shemei (I Kings 2:39-46); and many others. "None but a fool will excite the monarch's resentment" ("Pulpit Commentary"). Prov. 15:1 says

wrath can be pacified with a "soft answer".

V. 15. Prov. 19:12 likens the king's favor to "dew upon the grass". "The former rain in Palestine falls about the end of October or the beginning of November, when the seed is sown; the latter rain comes in March or April, and is absolutely necessary for the due swelling and ripening of the grain. It is accompanied, of course, with cloud, which tempers the heat, while it brings fertility and vigour" ("Pulpit Commentary"). Queen Esther obtained favor in the sight of King Ahasuerus (Esth. 4:11; 5:1,2). Likewise did Jehoiachin obtain the favor of Evil-merodach, king of Babylon (Jer. 52:31-34).

V. 16. Prov. 8:11,19 contains statements to the same effect. Wisdom builds the man, gold his holdings. One who gets wisdom may get riches as a result. For those who take a deeper look into this passage, there seems to be an additional comparison; namely, that "wisdom" is actually better than "understanding" as "gold" is greater than "silver": "An intimation of the superiority of wisdom over intelligence, the former being the guide of life and including the practice of religion, the latter denoting discernment, the faculty of distinguishing between one thing and another" ("Pulpit Commentary").

V. 17. Prov. 15:19 shows that the path of the upright is a highway and not a place of thorns as is the way of the sluggard. A "highway" leads from one place to another place. The highway of the upright leaves or goes away from evil, making it a the "way of holiness" (Isa. 35:8). And one who stays in this way preserves his soul.

V. 18. Pride is when a person is puffed up (I Cor. 13:4), when one's spirit is unduly lifted up within him (Hab. 2:4), when one is conceited and thinks more highly of himself than he ought to think (Rom. 12:16). Haman (Esth. 5:11,12; 7:3-10) and Nebuchadnezzar (Dan. 4:30-33) are good examples of Prov. 17:19 ("He that raiseth high his gate seeketh destruction") and Prov. 18:12 ("Before destruction the heart of man is haughty"), causing the warning of I Cor. 10:12 to be timely ("Let him that thinketh he standeth take heed lest he fall"). "Herodotus": "Artabanus warned the arrogant Xerxes, 'Seest thou how God strikes with the thunder animals which overtop others, and suffers them not to vaunt themselves, but the small irritate him not? And seest thou how he hurls his bolts always against the mightiest buildings and the loftiest trees? For God is wont to cut short whatever is too highly exalted.'"

V. 19. "Better" in two senses: One is more righteous to be lowly than proud, and when destruction hits the proud and reduces him to nothing, it is surely ultimately better.

V. 20. The "word" is the Word of God as the last statement of the verse indicates. To give heed is to pay attention to the Word, to respond properly to the Word. This is to believe its facts, obey its commands, accept its promises, and heed its warnings. Heeding what God says reflects a trust in God, which is the happy, blessed way to live (Psa. 34:8; 125:1; Jer. 17:7). "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey."

V. 21. One usually deserves the reputation he acquires; thus, the wise are called "prudent". People look to those for leadership and advice whose wisdom they respect and admire. "People listen to instruction at the mouth of one who speaks well and winningly" ("Pulpit Commentary"). The "sweetness" of pleasantness of a person's speech enables him to impart his knowledge to others who willingly listen.

V. 22. The person whose understanding in v. 21 blesses others also has it for his own blessing (this verse). One's understanding is like an ever-flowing spring (well) from which he can ever drink. But over and over again is the foolish person corrected by his own folly. He is going to "show them" only to be shown up. Oh, the usual conceit of an ignorant person!

TEST QUESTIONS OVER 16:12-22

1. How many of these verses deal with kings?
2. What establishes a king and his family upon a throne (v. 12)?
3. Why and when would kings appreciate truthful words (v. 13)?
4. What is a king's wrath compared to in other proverbs (v. 14)?
5. What does Prov. 15:1 say can pacify wrath?
6. What if one did not have the favor of the king (v. 15)?
7. V. 16 says is better than gold and than silver.
8. What is the sense of "highway" in v. 17?
9. Name two Bible characters whose pride preceded their fall (v. 18).
10. In what two ways is it better to be lowly and poor than rich and proud (v. 19)?

11. How do we know that "word" in v. 20 is the Word of God?
12. What do we do when we give "heed" to God's Word (v. 20)?
13. How does a wise person help others (v. 21)?
14. How does he help himself (v. 22)?
15. How is a fool's folly his downfall (v. 22)?

TEXT — 16:23-33

23. The heart of the wise instructeth his mouth,
And addeth learning to his lips.
24. Pleasant words are as a honeycomb,
Sweet to the soul, and health to the bones.
25. There is a way which seemeth right unto a man,
But the end thereof are the ways of death.
26. The appetite of the laboring man laboreth for him;
For his mouth urgeth him thereto.
27. A worthless man deviseth mischief;
And in his lips there is as a scorching fire.
28. A perverse man scattereth abroad strife;
And a whisperer separateth chief friends.
29. A man of violence enticeth his neighbor,
And leadeth him in a way that is not good.
30. He that shutteth his eyes, it is to devise perverse things:
He that compresseth his lips bringeth evil to pass.
31. The hoary head is a crown of glory;
It shall be found in the way of righteousness.
32. He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city.
33. The lot is cast into the lap;
But the whole disposing thereof is of Jehovah.

STUDY QUESTIONS OVER 16:23-33

1. How does the heart instruct the mouth (v. 23)?
3. What two qualities of honey are brought out in v. 24?
3. What earlier verse in Proverbs is exactly like v. 25?
4. How does one's appetite labor for him (v. 26)?
5. Show from v. 27 that mischief is worthless.
6. What kind of man is v. 28's "perverse" man?
7. What might v. 28's enticements include?
8. What is meant by shutting the eyes and compressing the

lips in v. 30?

9. What is the "hoary head" of v. 31?
10. What virtue or virtues is v. 32 extolling?
11. What is meant by the lot being cast into the lap (v. 33)?

PARAPHRASE OF 16:23-33

23. From a wise mind comes careful and persuasive speech.
24. Kind words are like honey--enjoyable and healthful.
25. Before every man there lies a wide and pleasant road he thinks is right, but it ends in death.
26. Hunger is good--if it makes you work to satisfy it!
27. Idle hands are the devil's workshop; idle lips are his mouthpiece.
28. An evil man sows strife; gossip separates the best of friends.
29. Wickedness loves company--and leads others into sin.
30. The wicked man stares into space with pursed lips, deep in thought, planning his evil deeds.
31. White hair is a crown of glory and is seen most among the godly.
32. It is better to be slow-tempered than famous; it is better to have self-control than to control an army.
33. We toss the coin, but it is the Lord who controls its decision.

COMMENTS ON 16:23-33

V. 23. The wise person thinks before he speaks, instructing himself as to what to say, how to say it, when to say it, to whom to say it, and even whether to say it. It is this thinking that adds "learning" to his lips that he would not otherwise have. He "studieth to answer" (Prov. 15:28) and is sometimes "slow to speak" (Jas. 1:19). Speaking of the heart and the lips of the good man, Matt. 12:35 beautifully says, "The good man out of his good treasure bringeth forth good things."

V. 24. Another proverb on speech. The ancients' sweetening was from the honey. Pleasant words are "pure" words (Prov. 15:26) and "sweet" words (this verse). Pleasant words come from a "sweet" soul and one who is blessed with a healthy outlook, and they bring sweetness to the soul of the hearer and health to him too. Nothing can destroy this sweetness of soul and the consequent health of the body more than angry,

hateful, and untrue words.

V. 25. This same statement is found in Prov. 14:12. It is probably included twice in the book not by error but for emphasis. In life it is possible to think you are right when you are "dead-wrong." Many errors occur this way both in religion and in the everyday things of life. This is why we should always be pleased to recheck our conclusions. Even before pulling onto a highway, take one more look after you are sure it is clear--there may be a car coming after all!

V. 26. A laboring man has an appetite. He needs food for strength and for health. He "goes" on food just as an engine does on fuel and a fire on wood. But when people don't work, their food goes to fat, which hinders health. We are told by health authorities to eat more for breakfast and less at night so that we burn up what we eat with work during the day rather than let it go to fat while we sleep at night.

V. 27. Somebody is the originator or deviser (cause) of everything that comes to pass. Prompted and empowered by the devil, such a wicked deviser is here said to be "worthless," and he is as worthless and as destructive with his "lips" as a fire can be to property (Jas. 3:6). Both a "fire" and the "lips" have many useful purposes (fire: heat, cooking, industrial purposes, etc.; the lips: conversation, business, singing, preaching, prayer, etc.); but a person who turns these to wicked, mischievous ends is "worthless" both to God and society. We can get along without them, and God will separate them from himself and from the saved forever.

V. 28. Here is the person of v. 27 in action. He is "perverse" because he is perverting his time and powers to destructive from constructive possibilities. He is creating and scattering strife abroad, which is contrary to the will and desire of God (Prov. 6:14; 15:18; 26:21; 29:22). One of his chief ways of proceeding is to work secretly ("whisperer"). This way he can work quietly, be less detected, and appears to be confiding information to those whom he is approaching. And, oh, the power for evil that this approach has: it separates "chief friends." Quite an accomplishment, wouldn't you say! Prov. 17:9 says that he that "harpeth" on a matter can also separate chief friends.

V. 29. Another proverb on misusing one's power for the harm of others. This time he is inviting his neighbor to join him ("enticeth" him, as if it is a good thing to do). If he joins him, he

is being led into a way that is not good; actually he is "misled". It was this very thing that Prov. 1:10 was warning against ("If sinners entice thee, consent thou not"). Notice the "violence" that was planned (1:11-14); it was a program of gain by wrong means. We are told in 1:15: "Walk not thou in the way with them; Refrain thy foot from their path."

V. 30. As you behold one sitting with closed eyes and closed mouth, he does not look like the "factory of evil" that he is. While he looks like he is resting and "taking it easy," he is actually devising "perverse things" and working to bring "evil" to pass.

V. 31. The "hoary" head refers to the white hair of old age. It is said here to be a "crown of glory" (compare Prov. 20:29). White hair, then, is not something to be ashamed of, for it should be a mark of distinction (Lev. 19:32). The latter statement of our verse bears out the fact that many are more righteous in old age than in younger years (especially if they have been given religious training in childhood). Some who are wild and utterly neglectful of God settle down to the serious side of life later. A "Gallup Poll" found that the largest group of Bible-readers were 55 years old and older.

V. 32. A person who is "slow to anger" is a person of good judgment, one who exhausts his ability to overlook and explain the possible "why's" and "wherefore's" of another's displeasing action who finally faces the downright evil that the other person has done. This virtue is praised (Prov. 19:11) and commanded (Jas. 1:19), and one is disqualified from being an elder in the church without it (Tit. 1:7). Such rules his own "spirit"; and some who can take cities (conquerors) and do all kinds of physical feats of power (like Samson) cannot rule themselves successfully. "Clarke": "It is much easier to subdue the enemy without than the one within...Alexander, who conquered the world, was a slave to intemperate anger, and in a fit of it slew Clytus, the best and most intimate of all his friends."

V. 33. "Pulpit Commentary": "It is not quite clear what articles the Jews used in their divinations by lot. Probably they employed stones, differing in shape or color or having some distinguishing mark...The Jew...did not feel justified in resorting to this practice on every trivial occasion...The lot was employed religiously in cases where other means of decision were not suitable." The soldiers who crucified Jesus cast lots to determine who got what piece of His clothing (Mark 15:24; John 19:23,24).

The apostles used it in determining who would succeed Judas (Acts 1:26). No more often than we read of this in the Bible (though handy it would have been to use often), we conclude that it was not commonplace even then. This was evidently something that God arranged for His Old Testament people that we do not read about in the New Testament. If we lack wisdom, we are not taught to "draw straws" or use some other method of casting lots but to pray and trust that God's leadership will be had (Jas. 1:5).

TEST QUESTIONS OVER 16:23-33

1. What all does a wise person consider before he speaks (v. 23)?
2. What are two blessings of pleasant words (v. 24)?
3. Why should we recheck our conclusions (v. 25)?
4. Comment on the laboring man and his appetite (v. 26).
5. What does v. 27 call a deviser of mischief?
6. Why does a whisperer often succeed with his whispering (v. 28)?
7. How does v. 29 tie up with Prov. 1:10-15?
8. How does the man of v. 30 fool people?
9. At what stage of life do people read the Bible the most (v. 31)?
10. What did Alexander the Great once do in a fit of rage (v. 32)?
11. What did you learn about lot-using from the comments on v. 33?

NOTICEABLE GROUPINGS IN CHAPTER 16

"Jehovah"--

"The plans of the heart belong to man: But the answer of the tongue is from Jehovah" (v. 1).

"All the ways of a man are clean in his own eyes: But Jehovah weigheth the spirits" (v. 2).

"Commit they works unto Jehovah, And thy purposes shall be established" (v. 3).

"Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil" (v. 4).

"Every one that is proud in heart is an abomination to Jehovah" (v. 5).

"By the fear of Jehovah men depart from evil" (v. 6).

"When a man's ways please Jehovah, He maketh even his

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enemies to be at peace with him" (v. 7).

"A man's heart deviseth his way; But Jehovah directeth his steps" (v. 9).

"A just balance and scales are Jehovah's; All the weights of the bag are his work" (v. 11).

"The lot is cast into the lap; But the whole disposing thereof is of Jehovah" (v.33).

"Better"--

"Better is a little, with righteousness, Than great revenues with injustice" (v. 8).

"How much better is it to get wisdom than gold! Yea, to get understanding is rather to be chosen than silver" (v. 16).

"Better it is to be of a lowly spirit with the poor, Than to divide the spoil with the proud" (v. 19).

"He that is slow to anger is better than the mighty; And he that ruleth his spirit, than he that taketh a city" (v. 32).

"Pride"--

"Every one that is proud in heart is an abomination to Jehovah" (v. 5).

"Pride goeth before destruction, And a haughty spirit before a fall" (v. 18).

"Better it is to be of a lowly spirit with the poor, Than to divide the spoil with the proud" (v. 19).

"King"--

"A divine sentence is in the lips of the king; His mouth shall not transgress in judgment" (v. 10).

"It is an abomination to kings to commit wickedness; For the throne is established by righteousness" (v. 12).

"Righteous lips are the delight to kings; And they love him that speaketh right" (v. 13).

"The wrath of a king is as messengers of death; But a wise man will pacify it" (v. 14).

"In the light of the king's countenance is life; And his favor is as a cloud of the latter rain" (v. 15).

"Speech"--

"The answer of the tongue is from Jehovah" (v. 1).

"A divine sentence is in the lips of the king; His mouth shall not transgress in judgment" (v. 10).

"Righteous lips are the delight of kings; And they love him that speaketh right" (v. 13).

PONDERING THE PROVERBS

“The sweetness of the lips increaseth learning” (v. 21).

“The heart of the wise instructeth his mouth, And addeth learning to his lips” (v. 23).

“Pleasant words are as a honeycomb, Sweet to the soul, and health to the bones” (v. 24).

“In his lips there is a scorching fire” (v. 27).

“A whisperer separateth chief friends” (v. 28).

“He that compresseth his lips bringeth evil to pass” (v. 30).

“Righteous”--

“Better is a little, with righteousness, Than great revenues with injustice” (v. 8).

“The throne is established by righteousness” (v. 12).

“Righteous lips are the delight of kings” (v. 13).

“The hoary head is a crown of glory; It shall be found in the way of righteousness” (v. 31).