

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

8. Studying Proverbs 18:3-11

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 18:3-11.

- A. Proverbs 18:3 teaches that when evil comes, contempt (*buz*, B. D. B., A Heb.-Eng. Lex. of the O. T., p. 100) comes, and with (*im*, Kittel, Biblia Hebraica, p. 1176; *Ibid.*, B. D. B., p. 767-769) disgrace [fueled by contempt] (*qalon*, *Ibid.*, p. 885-886) [comes] scorn (*herpah*, *Ibid.*, p. 357-358). Evil yields escalating relationship problems of contempt, then disgrace and finally scorn, so, to protect relationships, avoid evil.
- B. Proverbs 18:4 claims the mouth [words] of a nobleman (*ish*, *Ibid.*, Kittel; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) are deep, unfathomable (*ameq*, *Ibid.*, B. D. B., p. 771) waters; a spring, fountain (*maqor*, *Ibid.*, p. 881) of torrents of rushing water (*nahal*, *Ibid.*, p. 636) that is bubbling up, flowing (*naba'*, *Ibid.*, p. 615-616) is wisdom. We can discern between even an outwardly impressive nobleman's false wisdom and true wisdom, for true wisdom is very life-giving and easily understood like a fresh, bubbling spring where false wisdom is hard to understand and is stale like deep, settled waters.
- C. Proverbs 18:5 asserts that to lift up the face of [to show favor to] (*nasa'*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 669-672) the wicked is not wholesome (*tob*, *Ibid.*, Kittel, p. 1176 and 2 citing Gen. 1:31 where the universe was called "wholesome" with *tob*), nor to thrust aside (*natah*, *Ibid.*, B. D. B., p. 639-641; Hiphil = causative) justice for the righteous. Society is hurt if injustice is done regarding either evil or good men.
- D. Proverbs 18:6 teaches the lips of the dull, close-minded (*kesil*, *Ibid.*, Kittel, p. 1176; Bible Know. Com., O. T., p. 908) come with strife, disputes (*rib*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 936-937), and his mouth summons, invites (*qara'*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 894-896) strokes, blows (*mahalumot*, *Ibid.*, p. 240) [in a beating]. One cannot afford to be unteachable lest his words bring him strife and punishment!
- E. Proverbs 18:7 claims the mouth of the dull, close-minded (*kesil*, cf. Pr. 18:6) is his ruin (*mehitah*, *Ibid.*, B. D. B., p. 369-370), and his lips are a snare (*moqesh*, *Ibid.*, p. 430) to his life principle (*nepesh*, *Ibid.*, Kittel, p. 1176 and 3 with Gen. 2:7 where God made man a living *nepesh* with physical, mental, spiritual and emotional life). Being unteachable leads one to speak words that bring him a wide variety of troubles.
- F. Proverbs 18:8 asserts that the words of a slanderer (*ragan*, *Ibid.*, B. D. B., p. 920) are like bits of greedily swallowed food; dainties (*lahem*, *Ibid.*, p. 529-530; Hithpael = intensive reflexive), for they (emphatic pron. *hem*, *Ibid.*, Kittel, p. 1176) go down [into the] (innermost) chambers (*heder*, *Ibid.*, B. D. B., p. 293) of the body, belly [soul] (*beten*, *Ibid.*, p. 105-106). Slander, even if false, latches onto the hearer's mind, profoundly, negatively distorting his view of the one slandered, so we must totally avoid slander.
- G. Proverbs 18:9 teaches, "Yea [surely] (*gam*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 168-169), he who shows himself slack (*rapah*, *Ibid.*, p. 951-952; Hithpael = intensive reflexive) in his work (*mela'kah*, *Ibid.*, p. 521-522), he (emphatic pron. *hu'*, *Ibid.*, Kittel) is brother to the master (*ba'al*, *Ibid.*, Kittel; Z. P. E. B., v. One, p. 431) of destroying (*shahat*, *Ibid.*, B. D. B., p. 1007-1008)." Lack of diligence on the job is as bad as being a master destroyer there, for it leads to a poor reputation that is disastrous in the marketplace!
- H. Proverbs 18:10 claims the Name of Jahweh is a tower of strength (*migdol-oz*, *Ibid.*, Kittel); the righteous run (*rus*, *Ibid.*, B. D. B., p. 930) into it and are safely set on high (*sagab*, *Ibid.*, p. 960; Niphal = passive).
- I. Along with this, Proverbs 18:11 asserts the wealth (*hon*, *Ibid.*, p. 223) of the rich (*asir*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 799) is their city (*qiryah*, *Ibid.*, p. 900) of strength (*oz*, *Ibid.*, p. 738-739); like a wall (*homah*, *Ibid.*, Kittel; *Ibid.*, B. D. B., p. 327) that is inaccessibly high (*sagab*, *Ibid.*, p. 960; Niphal = passive) [is it] in their imagination (*maskit*, *Ibid.*, p. 967). (With Pr. 18:10) The rich often make their wealth their source of protection instead of God as do the righteous, so one must rely hard on the Lord if his wealth increases!

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