

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

9. Studying Proverbs 18:12-20

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 18:12-20.

- A. Proverbs 18:12 teaches in the face of [before] crashing (*sheber*, B. D. B., A Heb.-Engl. Lex. of the O. T., p. 991), the heart of a nobleman (*ish*, Kittel, Biblia Hebraica, p. 1176; Robert B. Girdlestone, Synonyms of the O. T., 1973, p. 45-50) is haughty (*gabah*, Ibid., B. D. B., p. 146-147), but in the face of [before] honor (*kabod*, Ibid., p. 458-459) is humility (*anawah*, Ibid., p. 776). Even established overseers cannot afford to be arrogant, but must remain humble in spirit to avoid humiliation and attain unto honor.
- B. Proverbs 18:13 claims that bringing back (*shub*, Ibid., p. 996-100; Hiphil ptc. = causative) a word [in answer] before one hears, *it* (emphatic pronoun *hi'*, Ibid., Kittel) is a folly (*iwelet*, Ibid., B. D. B., p. 17) and a reproach (*kelimah*, Ibid., p. 484) to him. We need to hear a party's full point of view before responding to it lest we pay a high price in humiliation for answering it foolishly out of partial knowledge.
- C. Proverbs 18:14 asserts the spirit of a nobleman (*ish*, Ibid., Kittel; Ibid., Girdlestone) will endure (*kul*, Ibid., B. D. B., p. 465; Pilpel = intensive) his sickness, disease (*mahaleh*, Ibid., p. 318), but a stricken (*nake'*, Ibid., p. 644) spirit, who can bear (*nasa'*, Ibid., Kittel; Ibid., B. D. B., p. 669-672) it? (*nah*, Ibid., Kittel; 3rd pers. sing. fem. suffix). If we let our inner man get abused by others, we will be defeated in life, but if we can protect our emotions and mental welfare, we can handle even dire illnesses!
- D. Proverbs 18:15 teaches the heart of the discreet, discerning, intelligent (*bin*, Ibid., B. D. B., p. 106-107; Niphal ptc. = passive) acquires (*qanah*, Ibid., Kittel; Ibid., B. D. B., p. 888-889) knowledge, and the ear of the wise seeks (*baqash*, Ibid., p. 134-135) knowledge. Discreet, discerning, intelligent, wise people all strive for a grasp of the facts in life as they know they must have them to think, decide and plan well.
- E. Proverbs 18:16 claims gifts (*matan*, Ibid., p. 682 (collective noun)) of a common man (*adam*, Ibid., Kittel; Ibid., Girdlestone) make room (*rahab*, Ibid., B. D. B., p. 931; Hiphil = causative) for him, and they lead (*nahah*, Ibid., p. 634-635) him into the presence of those who are great. Being generous pays well!
- F. Proverbs 18:17 asserts he who is the first (*ri'shon*, Ibid., Kittel; Ibid., B. D. B., p. 911-912) with his legal case, dispute (*rib*, Ibid., Kittel; Ibid., B. D. B., p. 936-937) [seems] righteous [until] another party comes and thoroughly examines [cross-examines] (*haqar*, Ibid., p. 350) him. We must hear all the witnesses in a matter before deciding an issue as one who has a dispute is motivated to be very biased in his viewpoint.
- G. Proverbs 18:18 teaches the lot [for decision-making] (*goral*, Ibid., Kittel; Ibid., B. D. B., p. 174) causes to cease (*shabat*, Ibid., Kittel; Ibid., B. D. B., p. 991-992; Hiphil = causative) from contention (*madon*, Ibid., p. 193), and between (*bin*, Ibid., Kittel; Ibid., B. D. B., p. 107-108) the mighty (*asum*, Ibid., p. 783) makes a division [in deciding a matter] (*parad*, Ibid., p. 825). Seeking God's insight on contentious issues solves great conflicts between even mighty parties, so we best seek His view early in facing strife.
- H. Proverbs 18:19 claims a brother offended (*pasha'*, Ibid., p. 833; Niphal = passive) is more unyielding than a strong city, and disputes (*madon*, Ibid., p. 193) are like the bars (*beriha*, Ibid., p. 138) of a citadel (*armon*, Ibid., p. 74). People close to us are emotionally and mentally vulnerable to us, so offending them makes them very defensive, and arguing against them only makes reconciliation that much more difficult, so we must be very careful not to wrong and contend against those close to us!
- I. Proverbs 18:20 asserts from the fruit of a nobleman's (*ish*, Ibid., Kittel; Ibid., Girdlestone) mouth is his stomach satiated (*saba'*, Ibid., Kittel; Ibid., B. D. B., p. 959), he is satiated (*saba'* again) with the income, revenue, yield (*tebu'ah*, Ibid., p. 100) of his lips. The words of good and wise leaders produce great income for them, so the higher we rise in position, the more careful we need be with our words.

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