

Woodland Baptist Church
 Wednesday, July 2, 2014
 Seeking Wisdom Together - Proverbs 18:1-12

1) READ PROVERBS 18:1-12

- a) **1 Whoever isolates himself seeks his own desire; he breaks out against all sound judgment. 2 A fool takes no pleasure in understanding, but only in expressing his opinion.**
- i) Such a one takes no pleasure in the wisdom of others. He is self-opinionated. He does not desire to possess the ability of distinguishing between the true and the false. His only desire is to disclose his own mind and air his personal opinions, although these are based on nothing else than his stupidity. His own dogmatic views are unquestionably correct. By such he thinks he is showing himself superior to others, and benefiting the world at large.
- b) **3 When wickedness comes, contempt comes also, and with dishonor comes disgrace.**
- i) The wicked fool brings the "contempt" of his community on himself by his wickedness, and his contempt for the godly results in his suffering shame and "dishonor." Most people disrespect ("scorn") those who are wicked, who have no respect for the godly. Sometimes the Lord judges these people by making them a reproach (cf. Jer. 24:9; 29:18; Ezek. 5:14; Hos. 12:14). Jeremiah announced that Pashhur would die in captivity for this wickedness (Jer. 20:1-6).¹
- c) **4 The words of a man's mouth are deep waters; the fountain of wisdom is a bubbling brook.**
- i) "This sentence expresses the depth, the abundance, the clearness, and the force of the counsels of the wise man." When a person has immersed himself in wisdom, his words are in themselves deep waters, and as they are spoken they become as fruitful as a bubbling brook. His wisdom is a fountain that

¹ Constable

“sends up full brooks that are ready to overflow their banks. So plentiful is he in good discourse and wholesome counsel.”²

d) 5 It is not good to be partial to the wicked or to deprive the righteous of justice.

i) This justly condemns those who, being employed in the administration of justice, pervert judgment,

(1) 1. By conniving at men’s crimes, and protecting and countenancing them in oppression and violence, because of their dignity, or wealth, or some personal kindness they have for them. Whatever excuses men may make for it, certainly it is not good thus to accept the person of the wicked; it is an offense to God, an affront to justice, a wrong to mankind, and a real service done to the kingdom of sin and Satan. The merits of the cause must be regarded, not the person.

(2) 2. By giving a cause against justice and equity, because the person is poor and low in the world, or not of the same party or persuasion, or a stranger of another country. This is overthrowing the righteous in judgment, who ought to be supported, and whom God will make to stand.³

e) 6 A fool's lips walk into a fight, and his mouth invites a beating. 7 A fool's mouth is his ruin, and his lips are a snare to his soul.

i) Not only do a fool's words cause trouble (v. 6), but they also cause the fool trouble, and can lead to "ruin." People who do not respect the Lord's ways often resort to lies to advance their purposes. But lies have a way of returning to roost and bringing shame, contempt, and judgment on those who tell them. Ananias and Sapphira lied to Peter, and to the Holy Spirit, and suffered death for it (Acts 5:1-11). Even if the fool does not lie, his words usually cause him or her trouble, because the fool does not live and speak in the sphere of God's Word, which is ultimate reality. "This verse is a drastic and dramatic description of the price the fool will have to pay for his unbridled speech: it is a deadly trap; see also vv 20-21."⁴

² Bridges

³ Matthew Henry

⁴ Constable

f) 8 The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.

- i) A “whisperer” (nirgan) is a gossip. The juicy tidbits of gossip are eagerly devoured by persons disposed to listen to them, as a glutton helps himself freely to tempting food. The slanderous words do not make a superficial impression, but penetrate into the innermost recesses of the listener where they are thoroughly digested. They are treasured up in memory to be used as occasion may offer.⁵

g) 9 Whoever is slack in his work is a brother to him who destroys.

- i) Observe the affinity of the different principles and workings of corruption. The sluggard and the prodigal belong to the same family. The man who hid the Lord’s talent was equally unfaithful as the person who squandered his good (Matthew 25:25, Luke 16:1). He is like the lord of a large estate who, instead of improving it and looking after it, destroys it with extravagance and folly.⁶

(1) **1 Timothy 5:22** - 22 Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure.

h) 10 The name of the Lord is a strong tower; the righteous man runs into it and is safe. 11 A rich man's wealth is his strong city, and like a high wall in his imagination.

- i) Verses 10–12 discuss true and false security. The refuge of the righteous is stated in verse 10, and the refuge of the rich is mentioned in verse 11. The righteous turn to the name of the Lord, that is, to His revealed character. By putting their trust in Him they are as safe (cf. 29:25) as a person hiding from the enemy in a strong tower.
- ii) Though wealth is more desirable than poverty and does help keep a person from disaster (cf. 10:15 where the first line is identical with the first line of 18:11), money cannot replace the Lord as a base of security. The wealthy think (imagine) that their wealth can protect them from harm as a high city wall

⁵ Wisdom literature and psalms, Smith

⁶ Bridges

used to protect from enemy troops, but the wealthy are wrong. Money simply cannot shield people from many problems.⁷

i) 12 Before destruction a man's heart is haughty, but humility comes before honor.

- i) This proverb connects with the preceding one about the rich person who trusts in his or her riches (cf. 16:18a; 15:33b). A "haughty" heart, whether it is trusting in money or anything else but the Lord, is headed for "humility" and a fall. Conversely, those who have a realistic perception of their place in the scheme of things will be exalted. Having too-high expectations results in disappointment, but having realistic expectations leads to encouragement. King Uzziah had too high of an opinion of himself, and the Lord humbled him (2 Chron. 26:16). In contrast, his son King Jotham became mighty because he humbled himself before the Lord (2 Chron. 17:6).⁸

2) CLOSE

⁷ Bible Knowledge Commentary

⁸ Constable