

The Book of Proverbs

Chapter 18 *How Fools Talk*

Proverbs 18:2

(Pro 18:2 ISV*) ¶ A fool finds no satisfaction in trying to understand,
for he would rather express his own opinion.

(Pro 18:2 KJV+) A fool^{H3684} hath no^{H3808} delight^{H2654} in understanding,^{H8394}
but^{H3588 H518} that his heart^{H3820} may discover itself.^{H1540}

(Pro 18:2 NASB) A fool does not delight in understanding,
But only in revealing his own mind.

(Pro 18:2 NIV) A fool finds no pleasure in understanding
but delights in airing his own opinions.

Proverbs 18:1

(Pro 18:1 ISV*) ¶ Whoever isolates himself pursues selfish ends;
he resists all sound advice.

(Pro 18:1 KJV+) Through desire^{H8378} a man, having separated himself,^{H6504}
seeketh^{H1245} and intermeddleth^{H1566} with all^{H3605}
wisdom.^{H8454}

(Pro 18:1 NASB) He who separates himself seeks *his own* desire,
He quarrels against all sound wisdom.

(Pro 18:1 NIV) An unfriendly man pursues selfish ends;
he defies all sound judgment.

A man seeking wisdom and knowledge will separate himself from all other pursuits so he can devote himself to his investigations.

He becomes a voluntary recluse for the sake of his desires.

Proverbs 18:2

(Pro 18:2 NASB) A fool does not delight in understanding,
But only in revealing his own mind.

The Hebrew: *keciyl* (OT:3684) means dense or stupid, manifesting itself in impiety and irreverence.

Used 49 times in Proverbs (*Prov 1:22,32; 3:35; 8:5; 10:1,18,23; 12:23; 13:16,19-20; 14:7-8,16,24,33; 15:2,7,14,20; 17:10,12,16,21,24-25; 18:2,6-7; 19:1,10,13,29; 21:20; 23:9; 26:1,3-12; 28:26; 29:11,20*).

The wise man will consider himself well paid if he finds the knowledge he seeks for, even though he pays a great price; but the fool does not appreciate it though it comes to him without toil or expense.

Proverbs 18:3

(Pro 18:3 ISV*) ¶ When an evil person comes, contempt also comes,
along with dishonor and disgrace.

(Pro 18:3 KJV+) When the wicked^{H7563} cometh,^{H935} *then* cometh^{H935}
also^{H1571} contempt,^{H937} and with^{H5973} ignominy^{H7036} reproach.^{H2781}

(Pro 18:3 NASB) When a wicked man comes, contempt also comes,
And with dishonor *comes* scorn.

(Pro 18:3 NIV) When wickedness comes, so does contempt,
and with shame comes disgrace.

Even the wicked have contempt for their own kind; much more do the righteous despise them, and with disgrace come shame and reproach.

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Proverbs 18:5

(Pro 18:5 ISV*) ¶ It's not good to be partial towards an evil person,
thereby depriving the righteous of justice.

(Pro 18:5 KJV+) *It is not*^{H3808} good^{H2896} to accept^{H5375} the person^{H6440} of the wicked,^{H7563}
to overthrow^{H5186} the righteous^{H6662} in judgment.^{H4941}

(Pro 18:5 NASB) To show partiality to the wicked is not good,
Nor to thrust aside the righteous in judgment.

(Pro 18:5 NIV) It is not good to be partial to the wicked
or to deprive the innocent of justice.

It is not good to permit the riches, influence, friends, or offices of a wicked man to pervert the justice of the poor and the righteous man in judgment.

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Proverbs 18:4

(Pro 18:4 ISV*) ¶ The words a man says are as deep waters—
a fountain of wisdom is an overflowing stream.

(Pro 18:4 KJV+) The words^{H1697} of a man's^{H376} mouth^{H6310} *are* as deep^{H6013} waters,^{H4325}
and the wellspring^{H4726} of wisdom^{H2451} as a flowing^{H5042} brook.^{H5158}

(Pro 18:4 NASB) The words of a man's mouth are deep waters;
The fountain of wisdom is a bubbling brook.

(Pro 18:4 NIV) The words of a man's mouth are deep waters,
but the fountain of wisdom is a bubbling brook.

The sayings of a wise man are like deep waters and his wellspring of wisdom is like a gushing torrent that never runs dry.

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Proverbs 18:6

(Pro 18:6 ISV*) ¶ A fool's words [Lit. *lips*] bring strife,
and his mouth invites fighting.

(Pro 18:6 KJV+) A fool's^{H3684} lips^{H8193} enter^{H935} into contention,^{H7379}
and his mouth^{H6310} calleth^{H7121} for strokes.^{H4112}

(Pro 18:6 NASB) A fool's lips bring strife,
And his mouth calls for blows.

(Pro 18:6 NIV) A fool's lips bring him strife,
and his mouth invites a beating.

A fool will quickly enter into a brawl that will call for punishment.

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Proverbs 18:7

(Pro 18:7 ISV*) ¶ A fool's mouth is his unraveling, and his lips entrap himself.

(Pro 18:7 KJV+) A fool's^{H3684} mouth^{H6310} is his destruction,^{H4288} and his lips^{H8193} are the snare^{H4170} of his soul.^{H5315}

(Pro 18:7 NASB) A fool's mouth is his ruin, And his lips are the snare of his soul.

(Pro 18:7 NIV) A fool's mouth is his undoing, and his lips are a snare to his soul.

A fool's tongue will bring him destruction and snare his soul.

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Proverbs 18:8

(Pro 18:8 NASB) The words of a whisperer are like dainty morsels, And they go down into the innermost parts of the body.

There is the explanation of why we love to gossip.

What sweet morsels these are.

How we love to sink our teeth into the reputation of another;
how good it tastes, and yet how evil to do.

The words of a slanderer are like poison in dainty morsels that are quickly swallowed but cause destruction to the receiver (**Prov 26:22**)

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Proverbs 18:8

(Pro 18:8 ISV*) ¶ The words of a gossip are like choice morsels as they descend to the innermost parts of the body.

(Pro 18:8 KJV+) The words^{H1697} of a talebearer^{H5372} are as wounds,^{H3859} and they^{H1992} go down^{H3381} into the innermost parts^{H2315} of the belly.^{H990}

(Pro 18:8 NASB) The words of a whisperer are like dainty morsels,

And they go down into the innermost parts of the body.

(Pro 18:8 NIV) The words of a gossip are like choice morsels; they go down to a man's inmost parts.

(Prov 18:8 RSV) The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.

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Proverbs 18:9

Avoiding Fools and Their Foolishness

(Pro 18:9 ISV*) ¶ Whoever is lazy regarding his work is also a brother to the master of destruction.

(Pro 18:9 KJV+) He^{H1931} also^{H1571} that is slothful^{H7503} in his work^{H4399} is brother^{H251} to him that is a great^{H1167} waster.^{H4889}

(Pro 18:9 NASB) He also who is slack in his work Is brother to him who destroys.

(Pro 18:9 NIV) One who is slack in his work is brother to one who destroys.

A lazy man neglects his work and the materials go to ruin. He is brother to the waster who destroys the materials.

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Proverbs 18:10

(Pro 18:10 ISV*) ¶ The name of the LORD is a strong tower;
a righteous person rushes to it and is lifted up above the danger. [The Heb. lacks *above the danger*]

(Pro 18:10 KJV+) The name^{H8034} of the LORD^{H3068} is a strong^{H5797} tower:^{H4026}
the righteous^{H6662} runneth^{H7323} into it, and is safe.^{H7682}

(Pro 18:10 NASB) The name of the LORD is a strong tower;
The righteous runs into it and is safe.

(Pro 18:10 NIV) The name of the LORD is a strong tower;
the righteous run to it and are safe.

Proverbs 18:11

(Pro 18:11 ISV*) ¶ The wealth of a rich person is his fortified city;
in his own imagination, it is like a high wall.

(Pro 18:11 KJV+) The rich man's^{H6223} wealth^{H1952} is his strong^{H5797} city,^{H7151} and as an high^{H7682} wall^{H2346}
in his own conceit.^{H4906}

(Pro 18:11 NASB) A rich man's wealth is his strong city,
And like a high wall
in his own imagination.

(Pro 18:11 NIV) The wealth of the rich is their fortified city;
they imagine it an unscalable wall.

The possessions of the rich are their trust and as a high wall of protection to them in their own imagination.

Proverbs 18:10

(Pro 18:10 NASB) The name of the LORD is a strong tower;
The righteous runs into it and is safe.

The name of the Lord is a place of complete safety to all who trust in Him.

See note *Ps 20:1*.

Five examples of trust in God's name:

1. Job (*Job 19:25-26*)
2. Habakkuk (*Hab 3:17-19*)
3. Asa (*2 Chron 14:11*)
4. Hezekiah (*2 Kings 19:14-35; Isa 38*)
5. The early church (*Acts 4:24-33*)

Proverbs 18:12

(Pro 18:12 ISV*) ¶ Before a man's downfall, his mind [Lit. *heart*] is arrogant,
but humility precedes honor.

(Pro 18:12 KJV+) Before^{H6440} destruction^{H7667} the heart^{H3820} of man^{H376} is haughty,^{H1361}
and before^{H6440} honour^{H3519} is humility.^{H6038}

(Pro 18:12 NASB) Before destruction the heart of man is haughty,
But humility goes before honor.

(Pro 18:12 NIV) Before his downfall a man's heart is proud,
but humility comes before honor.

Proverbs 18:12

(Pro 18:12 NASB) Before destruction the heart of man is haughty,
But humility goes before honor.

A man's haughty spirit brings him destruction and a humble spirit brings honor.

Five examples of destruction through pride:

1. Lucifer (*Ezek 28:11-17; 1 Tim 3:6*)
2. Jezebel (*2 Kings 9:30-33*)
3. Goliath (*1 Sam 17:8-47*)
4. Nebuchadnezzar (*Dan 4*)
5. Belshazzar (*Dan 5*)

Five examples of humility before honor:

1. Joseph (*Gen 37-44*)
2. Gideon (*Judg 6*)
3. David (*1 Sam 17-18*)
4. Solomon (*1 Kings 3*)
5. Jesus Christ (*Phil 2:5-11*)

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Proverbs 18:13

(Pro 18:13 ISV*) ¶ Whoever answers before listening
is both foolish and shameful.

(Pro 18:13 KJV+) He that answereth^{H7725} a matter^{H1697}
before^{H2962} he heareth^{H8085} it,
it^{H1931} is folly^{H200} and shame^{H3639} unto him.

(Pro 18:13 NASB) He who gives an answer before he hears,
It is folly and shame to him.

(Pro 18:13 NIV) He who answers before listening
— that is his folly and his shame.

Four examples of answering before hearing:

1. David (*2 Sam 16:4; 19:24-30*)
2. Ahasuerus (*Est 3:10*)
3. Darius (*Dan 6:9*)
4. Magistrates (*Acts 16:37-39*)

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Proverbs 18:14

(Pro 18:14 ISV*) ¶ A man's spirit can sustain him during his
illness,

but who can bear a crushed spirit?

(Pro 18:14 KJV+) The spirit^{H7307} of a man^{H376} will sustain^{H3557}
his infirmity;^{H4245}

but a wounded^{H5218} spirit^{H7307} who^{H4310} can bear?^{H5375}

(Pro 18:14 NASB) The spirit of a man can endure his
sickness,

But as for a broken spirit who can bear it?

(Pro 18:14 NIV) A man's spirit sustains him in sickness,
but a crushed spirit who can bear?

Man's spirit will sustain him in his infirmities if it is not cast
down and defeated by constant trials.

Question 13. Next, *Prov 19:7*.

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Proverbs 18:14

(Pro 18:14 NASB) The spirit of a man can endure his
sickness,

But as for a broken spirit who can bear it?

Two examples of being sustained in trials:

1. Job (*Job 1:20-21; 2:8-10*)
2. Paul (*2 Cor 11:23-33*)

Seven examples of remorse hard to bear:

1. Cain (*Gen 4:13-14*)
2. Eli's daughter-in-law (*1 Sam 4:19-22*)
3. Saul (*1 Sam 28:20; 2 Sam 1:9*)
4. Ahithophel (*2 Sam 17:23*)
5. Zimri (*1 Kings 16:18*)
6. Pashur (*Jer 20:4*)
7. Judas (*Matt 27:5*)

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Proverbs 18:15

(Pro 18:15 ISV*) ¶ The mind ^[Lit. heart] of a discerning person gains knowledge, while the ears of wise people seek out knowledge.

(Pro 18:15 KJV+) The heart^{H3820} of the prudent^{H995} getteth^{H7069} knowledge;^{H1847} and the ear^{H241} of the wise^{H2450} seeketh^{H1245} knowledge.^{H1847}

(Pro 18:15 NASB) The mind of the prudent acquires knowledge, And the ear of the wise seeks knowledge.

(Pro 18:15 NIV) The heart of the discerning acquires knowledge; the ears of the wise seek it out.

The prudent hunger for knowledge, and the wise are open to it at all times.

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Proverbs 18:16

(Pro 18:16 NASB) A man's gift makes room for him And brings him before great men.

It is an ancient Eastern custom to bring gifts into the presence of great men.

Without this there is no audience, favor or justice.

This sprang from the practice of bringing offerings to God when approaching Him.

Rulers and great men, wishing to be considered as petty gods, demanded similar homage.

A valuable gift would bring one into favor with potentates.

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Proverbs 18:16

(Pro 18:16 ISV*) ¶ A person's gift opens doors for him, bringing him access to important people.

(Pro 18:16 KJV+) A man's^{H120} gift^{H4976} maketh room^{H7337} for him, and bringeth^{H5148} him before^{H6440} great^{H1419} men.

(Pro 18:16 NASB) A man's gift makes room for him And brings him before great men.

(Pro 18:16 NIV) A gift opens the way for the giver and ushers him into the presence of the great.

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Proverbs 18:17

(Pro 18:17 ISV*) ¶ The first to put forth his case seems right, until someone else steps forward and cross-examines him.

(Pro 18:17 KJV+) He that is first^{H7223} in his own cause^{H7379} seemeth just;^{H6662} but his neighbour^{H7453} cometh^{H935} and searcheth^{H2713} him.

(Pro 18:17 NASB) The first to plead his case seems right, *Until* another comes and examines him.

(Pro 18:17 NIV) The first to present his case seems right, till another comes forward and questions him.

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Proverbs 18:17

(Pro 18:17 NASB) The first to plead his case *seems* right,
Until another comes and examines him.

He that is first in his answer in a disputed matter may appear to be right, but his opponent comes to cross-examine him and brings the real truth to light.

Three examples of answering first:

1. Saul (**1 Sam 15:13,26**)
2. Ziba (**2 Sam 16:1-3**)
3. Tertullus (**Acts 24:5,16**)

Proverbs 18:18

(Pro 18:18 NASB) The cast lot puts an end to strife
And decides between the mighty ones.

This shows that casting lots always settled matters between two parties.

[parteth] Hebrew: **parad** (OT:6504), to separate; to part.

When matters are settled between the two parties, this keeps them from having further war or enmity.

It separates them from joining battle.

Proverbs 18:18

(Pro 18:18 ISV*) ¶ Casting dice settles a dispute,
deciding between strong contenders.

(Pro 18:18 KJV+) The lot^{H1486} causeth contentions^{H4079}
to cease,^{H7673}
and parteth^{H6504} between^{H996} the mighty.^{H6099}

(Pro 18:18 NASB) The cast lot puts an end to strife
And decides between the mighty ones.

(Pro 18:18 NIV) Casting the lot settles disputes
and keeps strong opponents apart.

Proverbs 18:19

(Pro 18:19 ISV*) ¶ An offended brother is more unyielding than a
fortified city,
and his disputes are like the bars of a fortress.

(Pro 18:19 KJV+) A brother^{H251} offended^{H6586} *is harder to be won*
than a strong^{H5797} city:^{H4480 H7151}
and *their* contentions^{H4079} *are* like the bars^{H1280} of a castle.^{H759}

(Pro 18:19 NASB) A brother offended *is harder to be won* than a
strong city,
And contentions are like the bars of a citadel.

(Pro 18:19 NIV) An offended brother is more unyielding than a
fortified city,
and disputes are like the barred gates of a citadel.

A brother offended by wrong dealing is harder to be reconciled than taking a strong city, but brothers who stand united are stronger than a castle.

Proverbs 18:20

(Pro 18:20 ISV*) ¶ The positive words that a man speaks ^[Lit. words from a man's mouth] fill his stomach;
he will be satisfied with what his lips produce.

(Pro 18:20 KJV+) A man's^{H376} belly^{H990} shall be satisfied^{H7646}
with the fruit^{H4480 H6529} of his mouth;^{H6310}
and with the increase^{H8393} of his lips^{H8193} shall he be
filled.^{H7646}

(Pro 18:20 NASB) With the fruit of a man's mouth his
stomach will be satisfied;
He will be satisfied *with* the product of his lips.

(Pro 18:20 NIV) From the fruit of his mouth a man's stomach
is filled;
with the harvest from his lips he is satisfied.

A man is inwardly satisfied by his wise answers and his fortune
is largely determined by them.

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Proverbs 18:21

(Pro 18:21 NASB) Death and life are in the power of the
tongue,

And those who love it will eat its fruit.

Death and life are greatly determined by the power of the
tongue, and he who uses this power rightly shall live because of
it (1 Peter 3:10-11).

Five examples of death by the tongue:

1. The ten spies (*Num 14:36-37*)
2. Doeg (*1 Sam 22:9-10*)
3. Sennacherib (*2 Kings 18:28-35; 19:22-35*)
4. The Ammonites (*Ezek 25:3-7*)
5. Annanias and Sapphira (*Acts 5:5-10*)

Three examples of life by the tongue:

1. Esther (*Est 7-8*)
2. Paul (*Acts 16:28-34*)
3. Believers (*Rom 10:9-10; 1 Peter 3:10*)

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Proverbs 18:21

(Pro 18:21 ISV*) ¶ The power of the tongue is life and
death—
those who love to talk ^[Lit. love it] will eat what it
produces.

(Pro 18:21 KJV+) Death^{H4194} and life^{H2416} are in the
power^{H3027} of the tongue.^{H3956}
and they that love^{H157} it shall eat^{H398} the fruit^{H6529}
thereof.

(Pro 18:21 NASB) Death and life are in the power of the
tongue,
And those who love it will eat its fruit.

(Pro 18:21 NIV) The tongue has the power of life and
death,
and those who love it will eat its fruit.

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Proverbs 18:22

(Pro 18:22 ISV*) ¶ Whoever finds a wife finds what is
good,
and receives favor from the LORD.

(Pro 18:22 KJV+) Whoso findeth^{H4672} a wife^{H802}
findeth^{H4672} a good^{H2896} thing,
and obtaineth^{H6329} favour^{H7522} of the LORD.^{H4480 H3068}

(Pro 18:22 NASB) He who finds a wife finds a good thing
And obtains favor from the LORD.

(Pro 18:22 NIV) He who finds a wife finds what is good
and receives favor from the LORD.

(Pro 18:22 RSV) He who finds a wife finds a good thing,
and obtains favor from the Lord.

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Proverbs 18:22

**(Pro 18:22 NASB) He who finds a wife finds a good thing
And obtains favor from the LORD.**

This from a man who had a thousand of them.

Celibacy is not required and "marriage is honourable in all"
(**Heb 13:4**).

It was God who said "it is not good that the man should be
alone," and this will always be truth (**Gen 2:18**).

God's favor is upon all who carry out His original creative
purpose to multiply and replenish the earth (**Gen 1:26-28**;
Isa 45:18).

Proverbs 18:24

**(Pro 18:24 ISV*) ¶ A man with many friends can still be ruined,
but a true friend sticks closer than a brother.**

**(Pro 18:24 KJV+) A man^{H376} that hath friends^{H7453} must shew
himself friendly:^{H7489}
and there is^{H3426} a friend^{H157} that sticketh closer^{H1695} than a
brother.^{H4480 H251}**

**(Pro 18:24 NASB) A man of *too many* friends comes to ruin,
But there is a friend who sticks closer than a brother.**

**(Pro 18:24 NIV) A man of many companions may come to
ruin,
but there is a friend who sticks closer than a brother.**

**(Pro 18:24 RSV) There are friends who pretend to be friends,
but there is a friend who sticks closer than a brother.**

Proverbs 18:23

**(Pro 18:23 ISV*) ¶ The poor person pleads for mercy,
but the wealthy man responds harshly.**

**(Pro 18:23 KJV+) The poor^{H7326} useth^{H1696} intreaties,^{H8469}
but the rich^{H6223} answereth^{H6030} roughly.^{H5794}**

**(Pro 18:23 NASB) The poor man utters supplications,
But the rich man answers roughly.**

**(Pro 18:23 NIV) A poor man pleads for mercy,
but a rich man answers harshly.**

The poor cry to the rich for the necessities of life, but they
are answered roughly.

Proverbs 18:24

**(Pro 18:24 NASB) A man of *too many* friends comes to
ruin,
But there is a friend who sticks closer than a brother.**

This is a reminder that there is one who will tell you the truth,
even if it hurts, and that is God.

There are many friends who will tell you anything they think
you want to hear, but they are no friends.

A man who has friends must maintain their friendship
through feasts and entertainment, but there is a friend that
will stand by in adversity.