

Proverbs 18 - Fools and their Foolishness

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Proverbs 18

(j) Characteristics of a fool (18:1-9)

(i) Self-centeredness (18:1)

1 One who separates himself seeks *his own* desire; He quarrels against all sound wisdom.

1 He who separates himself seeks *his own* desire, He quarrels against all sound wisdom.

1 Whoever isolates himself pursues selfish ends; he resists all sound advice.

1 Through desire a man, having separated himself, seeks and intermeddles with all wisdom.

(ii) Pride (18:2)

2 A fool does not delight in understanding, But in revealing his own mind.

2 A fool does not delight in understanding, But only in revealing his own mind.

2 A fool finds no satisfaction in trying to understand, for he would rather express his own opinion.

2 A fool has no delight in understanding, but that his heart may discover itself.

(iii) Contentious (18:3)

- 3 When a wicked person comes, contempt also comes, And with dishonor *comes* taunting.
- 3 When a wicked man comes, contempt also comes, And with dishonor *comes* scorn.
- 3 When an evil person comes, contempt also comes, along with dishonor and disgrace.
- 3 When the wicked comes, then comes also contempt, and with ignominy reproach.

(iv) Talkative (18:4)

- 4 The words of a person's mouth are deep waters; The fountain of wisdom is a bubbling brook.
- 4 The words of a man's mouth are deep waters; The fountain of wisdom is a bubbling brook.
- 4 The words a man says are as deep waters— a fountain of wisdom is an overflowing stream.
- 4 The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

(v) Unjust (18:5)

- 5 To show partiality to the wicked is not good, *Nor* to suppress the righteous in judgment.
- 5 To show partiality to the wicked is not good, *Nor* to thrust aside the righteous in judgment.
- 5 It's not good to be partial towards an evil person, thereby depriving the righteous of justice.
- 5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

(vi) Uncontrolled speech (18:6-8)

- 6 A fool's lips bring strife, And his mouth invites beatings.
- 6 A fool's lips bring strife, And his mouth calls for blows.
- 6 A fool's words bring strife, and his mouth invites fighting.
- 6 A fool's lips enter into contention, and his mouth calls for strokes.

- 7 A fool's mouth is his ruin, And his lips are the snare of his soul.
- 7 A fool's mouth is his ruin, And his lips are the snare of his soul.
- 7 A fool's mouth is his unraveling, and his lips entrap himself.
- 7 A fool's mouth is his destruction, and his lips are the snare of his soul.

- 8 The words of a gossip are like dainty morsels, And they go down into the innermost parts of the body.

8 The words of a whisperer are like dainty morsels, And they go down into the innermost parts of the body.

8 The words of a gossip are like choice morsels as they descend to the innermost parts of the body.

8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

(vii) Lazy (18:9)

9 He also who is lax in his work Is a brother to him who destroys.

9 He also who is slack in his work Is brother to him who destroys.

9 Whoever is lazy regarding his work is also a brother to the master of destruction.

9 He also that is slothful in his work is brother to him that is a great waster.

(k) Security (18:10-11)

10 The name of the LORD is a strong tower; The righteous runs into it and is safe.

10 The name of the LORD is a strong tower; The righteous runs into it and is safe.

10 The name of the LORD is a strong tower; a righteous person rushes to it and is lifted up above the danger.

10 The name of the LORD is a strong tower: the righteous run into it, and is safe.

11 A rich person's wealth is his strong city, And like a high wall in his own imagination.

11 A rich man's wealth is his strong city, And like a high wall in his own imagination.

11 The wealth of a rich person is his fortified city; in his own imagination, it is like a high wall.

11 The rich man's wealth is his strong city, and as an high wall in his own conceit.

(l) Pride and foolishness (18:12-15)

12 Before destruction the heart of a person is haughty, But humility goes before honor.

12 Before destruction the heart of man is haughty, But humility goes before honor.

12 Before a man's downfall, his mind is arrogant, but humility precedes honor.

12 Before destruction the heart of man is haughty, and before honor is humility.

13 One who gives an answer before he hears, It is foolishness and shame to him.

13 He who gives an answer before he hears, It is folly and shame to him.

13 Whoever answers before listening is both foolish and shameful.

13 He that answers a matter before he hears it, it is folly and shame unto him.

14 The spirit of a person can endure his sickness, But *as for* a broken spirit, who can endure it?

14 The spirit of a man can endure his sickness, But *as for* a broken spirit who can bear it?

14 A man's spirit can sustain him during his illness, but who can bear a crushed spirit?

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The mind of the discerning acquires knowledge, And the ear of the wise seeks knowledge.

15 The mind of the prudent acquires knowledge, And the ear of the wise seeks knowledge.

15 The mind of a discerning person gains knowledge, while the ears of wise people seek out knowledge.

15 The heart of the prudent gets knowledge; and the ear of the wise seeks knowledge.

(m) Resolving disagreements (18:16-19)

16 A person's gift makes room for him And brings him before great people.

16 A man's gift makes room for him And brings him before great men.

16 A person's gift opens doors for him, bringing him access to important people.

16 A man's gift makes room for him, and brings him before great men.

17 The first to plead his case *seems* right, *Until* another comes and examines him.

17 The first to plead his case *seems* right, *Until* another comes and examines him.

17 The first to put forth his case seems right, until someone else steps forward and cross-examines him.

17 He that is first in his own cause seems just; but his neighbour comes and searches him.

18 The *cast* lot puts an end to quarrels, And decides between the mighty ones.

18 The *cast* lot puts an end to strife And decides between the mighty ones.

18 Casting dice settles a dispute, deciding between strong contenders.

18 The lot causes contentions to cease, and parts between the mighty.

19 A brother who is offended *is harder to be won* than a strong city, And quarrels are like the bars of a citadel.

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

19 An offended brother is more unyielding than a fortified city, and his disputes are like the bars of a fortress.

19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

(n) Speech (18:20-21)

20 With the fruit of a person's mouth his stomach will be satisfied; He will be satisfied *with* the product of his lips.

20 With the fruit of a man's mouth his stomach will be satisfied; He will be satisfied *with* the product of his lips.

20 The positive words that a man speaks fill his stomach; he will be satisfied with what his lips produce.

20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, And those who love it will eat its fruit.

21 Death and life are in the power of the tongue, And those who love it will eat its fruit.

21 The power of the tongue is life and death— those who love to talk will eat what it produces.

21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.

(o) Companionship: wife, poor, friends (18:22-24)

22 He who finds a wife finds a good thing And obtains favor from the LORD.

22 He who finds a wife finds a good thing And obtains favor from the LORD.

22 Whoever finds a wife finds what is good, and receives favor from the LORD.

22 Whoso finds a wife finds a good thing, and obtains favor of the LORD.

23 A poor person utters pleadings, But a rich person answers defiantly.

23 The poor man utters supplications, But the rich man answers roughly.

23 The poor person pleads for mercy, but the wealthy man responds harshly.

23 The poor uses intreaties; but the rich answers roughly.

24 A person of *too many* friends *comes* to ruin, But there is a friend who sticks *closer* than a brother.

24 A man of *too many* friends *comes* to ruin, But there is a friend who sticks closer than a brother.

24 A man with many friends can still be ruined, but a true friend sticks closer than a brother.

24 A man that has friends must shew himself friendly: and there is a friend that sticks closer than a brother.