## A GOOD NAME Proverbs 22:1-16

I.	A Good	Name.	Vs 1-6
	Α.		name to wealth Vs 1
		-	Context suggests that it is a good name or reputation which is to be
		2.	The Old Testament regards a good reputation as one of the most
			assets of a person.
		3.	"Loving favor" (lit. good grace) refers to the kind of personality and character
			which create a impression.
		4.	The "Good Name" is the name God with you, not man.
	В.	God is	Lord of rich and poor Vs 2 God is the Creator and Sustainer of
	<i>C</i> .		for wisdom Vs 3
		1.	The prudent person keeps clear of
		2.	His keen insight reveals to him the destination of the various
			paths which one may choose in life.
		3.	Simpletons do not possess such insight. They continue in the path of danger until they
			finally have to the price.
	D.	The	of godly fear Vs 4
		1.	Humility is the absence of
		2.	The Fear of the LORD-the feeling of, the lowly opinion of self,
			the surrender of the will, the of sin
		3.	True godliness is the of every virtue and every blessing: riches,
			honor, and life
	E.	The co	nsequences of being Vs 5
	F.		of training children Vs 6
		1.	Give necessary counsel, training and discipline to children
		2.	A child left to himself brings his mother to shame
		3.	Instill into the child a system that points him/her back to God and
			places God at the forefront of their life so that when they launch their career they
			will be to let God lead them down the path He wishes them to go.
II.			a Good Name Vs 7-12
	A.	Recogn	nize the dangers of Vs 7
		1.	The author faithfully depicts the facts of life, whether he approves of them or not.
		2.	Wealth power and preeminence.
		3.	Poverty to trouble and servitude.
	В.	Recogn	nize the dangers of Vs 8
		1.	Whereas wealth confers power, it does create certain dangers.
		2.	Beware so as to not let wealth one's lifestyle, but that the one
			with wealth dictates the proper use of wealth.
	<i>C</i> .	Recogn	nize the beauty of Vs 9
		1.	The bountiful eye refers to those who are moved to be helpful and kindhearted.
		2.	God takes note of the person who will be kind to the poor.
	D.	Reject	the Vs 10
		1.	The scoffer is a person who that which is before them and often
			they have no moral or religious principles, or social graces.
		2.	Allowed to remain in good standing, he will be the cause of much
			and division

		3.	For the sake of the harmony of the body such a person must be "cast out"-expelled,
			out, driven away.
	E.		purity of heart Vs 11
	F.	Mainta	in a God(22:12).
III.			to achieving a Good Name Vs 13-16
	Α.		Vs 13
		1.	The picture here is of laziness, not one who occasionally
			rests or relaxes from their labor.
		2.	"There is a lion outside; in the midst of the streets I will be slain."
			a. The sluggard a fantastic reason for not going about his
			business.
			b. The supposed lion is without, in the open country, and yet he professes to be
			in danger in the midst of the town!
			c. Cf 19:24
	В.		Vs 14
		1.	"Strange women" are who were masters as seductive words,
			which entice a man to destruction of body and soul.
		2.	It's one thing to fall into a hole. One may suffer serious injury, but to fall into a deep
			pit will result in death. The death referred to here is irretrievable
		3.	To disregard the Lord and His Word is to open one's self to
			ultimate ruin.
	<i>C</i> .	Undisc	iplined Vs 15
		1.	To fail to discipline one's child is to greatly increase the
			reality that when they grow to adulthood will have a good name.
		2.	Foolishness-the love of mischief, the waywardness and self-will which is at the very
			fiber of child.
		3.	According to the corporal punishment is necessary to remove this
			foolishness.
	D.	Taking	of the weak for personal gain Vs 16
		1.	Cf. 19:17; 22:2, 9
		2.	By adding to the wealth of the rich, the donor more luxury,
			vice, and extravagance, thus possibly paving the way for the rich to feel
		2	of God.
		3.	The second clause asserts that the rich man may actually be experiencing loss while
		1	he appears to be increasing his wealth.
		4.	The ultimate result of this type behavior maybe the poor may experience great
			through the oppression inflicted on them; the rich may experience
			great through the gifts which are heaped upon them.