

Proverbs 3:5

***Trust in the LORD with all
your heart and lean not on
your own understanding***



**70 Types of People in
Proverbs Expressed by
Solomon**

This Outline Gives Insights about:

A Contentious Person

A Study Prepared By:

Edsel Charles

Unless noted, biblical scripture references are from the King James version

Word studies throughout this study were used to communicate from
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INSIGHTS FROM PROVERBS

A Contentious Person

70 TYPES OF PEOPLE IN PROVERBS EXPRESSED BY SOLOMON

1. Simple Person
2. Wise Person
3. Man of Understanding
4. Fool
5. Innocent
6. Scorner
7. Evil Person
8. Froward Person
9. Wicked
10. Strange Woman
11. Upright
12. Transgressor
13. Cruel Person
14. Sluggard
15. Naughty Person
16. False Witness
17. Whorish woman
18. Adulteress
19. Thief
20. Harlot
21. Poor Person
22. Diligent Person
23. Rich Person
24. Unjust
25. Hypocrite
26. Talebearer
27. Faithful Person
28. Gracious Person
29. Brutish Person
30. Virtuous Person
31. Perverse Person
32. Vain Person
33. Prudent Person
34. Slothful Person
35. Backslider
36. Angry Person
37. Deceiver
38. Hasty of Spirit
39. Envious Person
40. Wrathful Person
41. Proud Person
42. Pure Person
43. Prideful Person
44. Haughty Person
45. Humble Person
46. Lowly Person
47. Whisperer
48. Violent Person
49. Liar
50. Waster
51. Brother
52. Ungodly
53. Mocker
54. Brawling Woman
55. Contentious Person
56. Furious Person
57. Riotous Eaters of Flesh
58. Drunkard
59. Glutton
60. Mischievous Person
61. Reprover
62. Unfaithful Person
63. Backbiter
64. Conceited Person
65. Flatterer
66. Destroyer
67. Bloodthirsty
68. Odious Woman
69. Greedy Person
70. Borrower, Buyer, Lender

INSIGHTS FROM PROVERBS

A Contentious Person



Each study for the 70 types of people presented in “Solomon” has a corresponding short verbal introduction page. Likewise a full **Hebrew** and **Greek** study will follow.

Proverbs 13:10

Only by pride cometh **contention**: but with the well advised is wisdom.

Proverbs 17:14

The “beginning” of **strife**: is as when one letteth out water: therefore **leave off contention**, before it be meddled with.

Proverbs 26:21

As coals *are* to burning coals, and wood to fire; so *is* a **contentious** man to **kindle** strife.

Proverbs 16:28

A froward man **soweth strife**: and a whisperer separateth chief friends.

Proverbs 6:14

Frowardness is in his heart, he deviseth mischief continually; he **soweth discord**. (unreasonableness)

Proverbs 29:22

An angry man **stirreth up strife**: and a furios man aboundeth in transgression.

Proverbs 15:18

A wrathful man **stirreth up strife**: but he that is slow to anger appeaseth strife.

Proverbs 28:25

He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

Proverbs 17:19

He loveth transgression that loveth **strife**: and **he that exalteth his gate seeketh destruction**.

Proverbs 26:20

Where no wood is, there the fire goeth out: **so where there is no talebearer, *the strife*: ceaseth**.

Proverbs 22:10

Cast out the scorner, and **contention shall go out**; yea, strife and reproach shall **cease**.

Romans 2:8

But unto them that are **contentious**, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Philippians 2:3

Let nothing be done through **strife** or vainglory; but in lowliness of mind let each esteem other better than themselves.

Hebrews 10:2

And let us consider one another to **provoke unto** love and to good works:

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Word Study Index - Contentious

Hebrew	Word	Word	Page
Word	Pronunciation	Definition	#
Midyan	mid-yawn'	KJV - brawling, contention (-ous). strife, contention	5
Madown	maw-dohn'	a contest or quarrel: KJV - brawling, contention (-ous), discord, strife.	7
Matstsah	mats-tsaw'	a quarrel: KJV - contention, debate, strife.	10
Riyb	reeb	a contest (personal or legal): KJV - + adversary, cause, chiding, contend (-tion), controversy, multitude [from the margin], pleading, strife, strive (-ing), suit.	11

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Word Study Index – Contentious

Greek	Word	Word	Page
Word	Pronunciation	Definition	#
Philoneikos	fil-on'-i-kos	a quarrel - fond of strife, i.e. disputatious: KJV - contentious.	18
Paroxusmos	par-ox-oos-mos'	incitement (to good), or dispute (in anger): KJV - contention, provoke unto.	19
Agon	ag-one'	properly, a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety: KJV - conflict, contention, fight, race.	20
Eris	er'-is	of uncertain affinity; a quarrel, i.e. (by implication) wrangling: KJV - contention, debate, strife, variance.	22
Ek	ek	a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): KJV - after, among, are, at, betwixt (-yond), by (the means of), exceedingly, (+abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, heavenly, hereby, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, thenceforth, through, unto, vehemently, with (-out).	24
Eritheia	er-ith-i'-ah	properly intrigue, that is, (by implication) faction: KJV- contention (-ious), strife.	26

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Visible Signs of a <i>Contentious</i> Person				
“Thoughts” that lead to actions of a <i>Contentious</i> person	Hebrew Word	Insights into that word or tense of that word	Visible signs of a <i>Contentious</i> person	Visible signs of a <i>non-Contentious</i> person
<p>To think you are special will produce pride that is the source of contention. However, this Hebrew word contentious is from a person who also struggles with anger</p> <p>Proverbs 26:21 “As coals are to burning coals, and wood to fire; so is a <i>contentious</i> man to kindle strife.”</p>	<p>midyân</p> <p>Proverbs 23:29 “Who hath woe? who hath sorrow? who hath <i>contentions</i>? who hath babbling? who hath wounds without cause? who hath redness of eyes?”</p>	<p>strife, contention</p> <p>Proverbs 18:18-19 “The lot causeth <i>contentions</i> to cease, and parteth between the mighty. A brother offended <i>is harder to be won</i> than a strong city: and <i>their contentions</i> are like the bars of a castle.”</p>	<p>Proverbs 21:19 “It is better to dwell in the wilderness, than with a <i>contentious</i> and an angry woman.”</p> <p>Proverbs 27:15 “A continual dropping in a very rainy day and a <i>contentious</i> woman are alike.”</p> <p>Proverbs 19:13 “A foolish son is the calamity of his father: and the <i>contentions</i> of a wife are a continual dropping.”</p>	<p>Proverbs 25:24 “It is better to dwell in the corner of the housetop, than with a <i>brawling</i> woman and in a wide house.”</p>

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A **Contentious** person has visible signs as to how they think:

Hebrew word study

midyân (mid-yawn')

KJV - brawling, contention (-ous). strife, contention

Proverbs 18:18-19

"The lot causeth **contentions** to cease, and parteth between the mighty. A brother offended *is harder to be won* than a strong city: and *their contentions* are like the bars of a castle."

Proverbs 19:13

"A foolish son *is* the calamity of his father: and the **contentions** of a wife *are* a continual dropping."

Proverbs 21:9

"It is better to dwell in a corner of the housetop, than with a **brawling** woman in a wide house."

Proverbs 21:19

"*It is* better to dwell in the wilderness, than with a **contentious** and an angry woman."

Proverbs 23:29

"Who hath woe? who hath sorrow? who hath **contentions**? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

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<p>Proverbs 22:10 "Cast out the scorner, and <i>contention</i> shall go out; yea, strife and reproach shall cease."</p> <p>Proverbs 16:28 "A froward man soweth <i>strife</i>: and a whisperer separateth chief friends."</p> <p>Proverbs 29:22 "An angry man stirreth up <i>strife</i>: and a furious man aboundeth in transgression."</p>	<p>madown</p> <p>Proverbs 17:14 "The beginning of <i>strife</i>: is as when one letteth out water: therefore leave off contention, before it be meddled with."</p>	<p>a contest or quarrel: <i>KJV - brawling, contention (-ous), discord, strife.</i></p> <p>Psalm 80:6 "Thou makest us a <i>strife</i> :unto our neighbours: and our enemies laugh among themselves."</p>	<p>Proverbs 6:14 "Frowardness is in his heart, he deviseth mischief continually; he soweth <i>discord</i>."</p> <p>Proverbs 26:20 "Where no wood is, there the fire goeth out: so where there is no talebearer, <i>the strife</i>: ceaseth."</p> <p>Proverbs 28:25 "He that is of a proud heart stirreth up <i>strife</i>: but he that putteth his trust in the LORD shall be made fat."</p>	<p>Proverbs 15:18 "A wrathful man stirreth up <i>strife</i>: but he that is slow to anger appeaseth strife."</p>

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A **Contentious** person has visible signs as to how they think:

Hebrew word study

madown (maw-dohn'); a contest or quarrel:
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Psalms 80:6

"Thou makest us a **strife**: unto our neighbours: and our enemies laugh among themselves."

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Jeremiah 15:10

“Woe is me, my mother, that thou hast borne me a man of strife and a man of *contention* to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.”

Habakkuk 1:3

“Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife *and contention.*”

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 “Only by pride cometh *contention*: but with the well advised is wisdom.”

Proverbs 17:19
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Isaiah 58:4
 “Behold, ye fast for strife *and debate*, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high”

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A **Contentious** person has visible signs as to how they think:

Hebrew word study

riyb (reeb); or rib (reeb); a contest (personal or legal):

KJV - + adversary, cause, chiding, contend (-tion), controversy, multitude [from the margin], pleading, strife, strive (-ing), suit.

Genesis 13:7

“And there was a **strife** between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.”

Exodus 17:7

“And he called the name of the place Massah, and Meribah, because of **the chiding of** the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?”

Exodus 23:2

“Thou shalt not follow a multitude to do evil; neither shalt thou speak in **a cause** to decline after many to wrest judgment:”

Exodus 23:3

“Neither shalt thou countenance a poor man **in his cause.**”

Exodus 23:6

“Neither shalt thou countenance a poor man **in his cause.**”

Deuteronomy 1:12

“How can I myself alone bear your cumbrance, and your burden, **and your strife?**”

Deuteronomy 17:8

“If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of **controversy** within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;”

Deuteronomy 19:17

“Then both the men, between whom **the controversy** is, shall stand before the LORD, before the priests and the judges, which shall be in those days;”

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Deuteronomy 21:5

“And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every *controversy* and every stroke be tried:”

Deuteronomy 25:1

“If there be *a controversy* between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.”

Judges 12:2

“And Jephthah said unto them, I and my people were at great *strife* with the children of Ammon; and when I called you, ye delivered me not out of their hands.”

I Samuel 24:15

“The LORD therefore be judge, and judge between me and thee, and see, and plead *my cause*, and deliver me out of thine hand.”

I Samuel 25:39

“And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded *the cause of* my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.”

II Samuel 15:2

“And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had *a controversy* came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.”

II Samuel 15:4

“Absalom said moreover, Oh that I were made judge in the land, that every man which hath *any suit* or cause might come unto me, and I would do him justice!”

II Samuel 22:44

“Thou also hast delivered me *from the strivings* of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.”

II Chronicles 19:8

“Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, *and for controversies*, when they returned to Jerusalem.”

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II Chronicles 19:10

“And what *cause* soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.”

Job 13:6

“Hear now my reasoning, and hearken to *the pleadings of* my lips.”

Job 29:16

“I was a father to the poor: *and the cause* which I knew not I searched out.”

Job 31:35

“Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that *mine adversary* had written a book”

Job 33:19

“He is chastened also with pain upon his bed, *and the multitude of* his bones with strong pain:”

Psalms 18:43

“Thou hast delivered me *from the strivings of the people*; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.”

Psalms 31:20

“Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion *from the strife of* tongues.”

Psalms 35:23

“Stir up thyself, and awake to my judgment, even *unto my cause*, my God and my Lord.”

Psalms 43:1

“Judge me, O God, and plead *my cause* against an ungodly nation: O deliver me from the deceitful and unjust man”

Psalms 55:9

“Destroy, O Lord, and divide their tongues: for I have seen violence *and strife* in the city.”

Psalms 74:22

“Arise, O God, plead *thine own cause*: remember how the foolish man reproacheth thee daily.”

Psalms 119:154

“Plead *my cause*, and deliver me: quicken me according to thy word.”

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Proverbs 15:18

“A wrathful man stirreth up strife: but he that is slow to anger appeaseth *strife*.”

Proverbs 17:1

“Better is a dry morsel, and quietness therewith, than an house full of sacrifices with *strife*”

Proverbs 17:14

“The beginning of strife is as when one letteth out water: therefore leave off *contention*, before it be meddled with.”

Proverbs 18:6

“A fool's lips enter *into contention*, and his mouth calleth for strokes.”

Proverbs 18:17

“He that is first *in his own cause* seemeth just; but his neighbour cometh and searcheth him.”

Proverbs 20:3

“It is an honour for a man to cease *from strife*: but every fool will be meddling.”

Proverbs 22:23

“For the LORD will plead *their cause*, and spoil the soul of those that spoiled them.”

Proverbs 23:11

“For their redeemer is mighty; he shall plead *their cause* with thee.”

Proverbs 25:9

“Debate *thy cause* with thy neighbour himself; and discover not a secret to another:”

Proverbs 26:17

“He that passeth by, and meddleth with *strife* belonging not to him, is like one that taketh a dog by the ears.”

Proverbs 26:21

“As coals are to burning coals, and wood to fire; so is a contentious man to kindle *strife*.”

Proverbs 30:33

“Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth *strife*.”

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Isaiah 1:23

“Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth *the cause of* the widow come unto them.”

Isaiah 34:8

“For it is the day of the LORD's vengeance, and the year of *recompences for the* controversy of Zion.”

Isaiah 41:11

“Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they *that strive with thee* shall perish.”

Isaiah 41:21

“Produce *your cause*, saith the LORD; bring forth your strong reasons, saith the King of Jacob”

Isaiah 58:4

“Behold, ye fast *for strife* and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high”

Jeremiah 11:20

“But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed *my cause*.”

Jeremiah 15:10

“Woe is me, my mother, that thou hast borne me a man of *strife* and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.”

Jeremiah 20:12

“But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened *my cause*.”

Jeremiah 25:31

“A noise shall come even to the ends of the earth; for the LORD hath *a controversy* with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.”

Jeremiah 50:34

“Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead *their cause*, that he may give rest to the land, and disquiet the inhabitants of Babylon.”

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Jeremiah 51:36

“Therefore thus saith the LORD; Behold, I will plead *thy cause*, and take vengeance for thee; and I will dry up her sea, and make her springs dry.”

Lamentations 3:36

“To subvert a man *in his cause*, the Lord approveth not.”

Lamentations 3:58

“O Lord, thou hast pleaded *the causes of* my soul; thou hast redeemed my life.”

Ezekiel 44:24

“And in *controversy* they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.”

Hosea 4:1

“Hear the word of the LORD, ye children of Israel: for the LORD *hath a controversy* with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.”

Hosea 12:2

“The LORD hath *also a controversy* with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.”

Micah 6:2

“Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the *LORD hath a controversy* with his people, and he will plead with Israel.”

Micah 7:9

“I will bear the indignation of the LORD, because I have sinned against him, until he plead *my cause*, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.”

Habakkuk 1:3

“Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up *strife* and contention.”

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Visible Signs of a <i>Contentious</i> Person				
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This is a way of life to some (i.e., a custom)	philoneikos	<i>fond of strife, that is, disputatious: -contentious.</i>	I Corinthians 11:16 “But if any man seem to be <i>contentious</i> , we have no such custom, neither the churches of God.”	-

A *Contentious* person has visible signs as to how they think:

Greek word study

philoneikos (fil-on'-i-kos); a quarrel - fond of strife, i.e. disputatious: KJV - contentious.

I Corinthians 11:16

“But if any man seem to be *contentious*, we have no such custom, neither the churches of God.”

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-	paroxusmos	<p>incitement (to good), or dispute (in anger):</p> <p><i>KJV</i> - contention, provoke unto.</p>	<p>Acts 15:39 “And the <i>contention</i> was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;”</p>	<p>Hebrews 10:24 “And let us consider one another to <i>provoke unto</i> love and to good works:”</p>

A *Contentious* person has visible signs as to how they think:

Greek word study

paroxusmos (par-ox-oos-mos'); incitement (to good), or dispute (in anger):

KJV - contention, provoke unto.

Acts 15:39

“And the *contention* was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;”

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“And let us consider one another to *provoke unto* love and to good works:”

INSIGHTS FROM PROVERBS

A Contentious Person

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<p>Hebrews 12:1 “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the <i>race</i> that is set before us,”</p>	<p>Agon</p> <p>Philippians 1:30 “Having the same <i>conflict</i> which ye saw in me, and now hear to be in me.”</p>	<p>properly, a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety:</p> <p><i>KJV - conflict, contention, fight, race.</i></p> <p>Colossians 2:1 “For I would that ye knew what great <i>conflict</i> I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;”</p>	<p>I Thessalonians 2:2 “But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much <i>contention.</i>”</p>	<p>II Timothy 4:7 “I have fought a good <i>fight</i>, I have finished my course, I have kept the faith:”</p>

INSIGHTS FROM PROVERBS

A Contentious Person

A **Contentious** person has visible signs as to how they think:

Greek word study

agon (ag-one'); properly, a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety:

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Philippians 1:30

“Having the same **conflict** which ye saw in me, and now hear to be in me.”

Colossians 2:1

“For I would that ye knew what great **conflict** I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;”

I Thessalonians 2:2

“But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much **contention.**”

I Timothy 6:12

“Fight the good **fight** of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

II Timothy 4:7

“I have fought a good **fight**, I have finished my course, I have kept the faith:”

Hebrews 12:1

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the **race** that is set before us,”

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<p>Titus 3:9 "But avoid foolish questions, and genealogies, and <i>contentions</i>, and strivings about the law; for they are unprofitable and vain."</p>	<p>eris</p> <p>Romans 13:13 "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not <i>in strife</i> and envying."</p> <p>I Corinthians 1:11 "For it hath been declared unto me of you, my brethren, by them <i>which are of the house</i> of Chloe, that there are <i>contentions</i> among you."</p>	<p>of uncertain affinity; a quarrel, i.e. (by implication) wrangling: KJV - contention, debate, strife, variance.</p> <p>Romans 1:29 "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, <i>debate</i>, deceit, malignity; whisperers,"</p>	<p>II Corinthians 12:20 "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be <i>debates</i>, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:"</p> <p>I Timothy 6:4 "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, <i>strife</i>, railings, evil surmisings,"</p>	<p>Philippians 1:15 "Some indeed preach Christ even of envy and <i>strife</i>; and some also of good will:"</p>

INSIGHTS FROM PROVERBS

A Contentious Person

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eris (er'-is); of uncertain affinity; a quarrel, i.e. (by implication) wrangling:
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Romans 1:29

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Romans 13:13

“Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not **in strife** and envying.”

I Corinthians 1:11

“For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are **contentions** among you.”

I Corinthians 3:3

“For ye are yet carnal: for whereas there is among you envying, and **strife**, and divisions, are ye not carnal, and walk as men?”

II Corinthians 12:20

“For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be **debates**, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:”

Galatians 5:20

“Idolatry, witchcraft, hatred, **variance**, emulations, wrath, strife, seditions, heresies,”

Philippians 1:15

“Some indeed preach Christ even of envy and **strife**; and some also of good will:”

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“He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, **strife**, railings, evil surmisings,”

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“But avoid foolish questions, and genealogies, and **contentions**, and strivings about the law; for they are unprofitable and vain.”

INSIGHTS FROM PROVERBS

A Contentious Person

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	Ek Those that originate contention	a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):		
-			Romans 2:8 “But unto them that are <i>contentious</i> , and do not obey the truth, but obey unrighteousness, indignation and wrath,”	-

INSIGHTS FROM PROVERBS

A Contentious Person

A **Contentious** person has visible signs as to how they think:

Greek word study

ek or ex; a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):

KJV - after, among, are, at, betwixt (-yond), by (the means of), exceedingly, (+abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, heavenly, hereby, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, thenceforth, through, unto, vehemently, with (-out). Often used in composition, with the same general import; often of completion.

Romans 2:8

“But unto them that are **contentious**, and do not obey the truth, but obey unrighteousness, indignation and wrath,”

INSIGHTS FROM PROVERBS

A Contentious Person

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Romans 2:8 "But unto them that are <i>contentious</i> , and do not obey the truth, but obey unrighteousness, indignation and wrath,"	Eritheia	properly <i>intrigue</i> , that is, (by implication) <i>faction: - contention (-ious), strife.</i>	James 3:14 "But if ye have bitter envying and <i>strife</i> in your hearts, glory not, and lie not against the truth."	Philippians 2:3 "Let nothing be done through <i>strife</i> or vainglory; but in lowliness of mind let each esteem other better than themselves."
	Galatians 5:20 "Idolatry, witchcraft, hatred, variance, emulations, wrath, <i>strife</i> , seditions, heresies,"	II Corinthians 12:20 "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, <i>strifes</i> , backbitings, whisperings, swellings, tumults:"	James 3:16 "For where envying and <i>strife</i> is, there is confusion and every evil work."	Philippians 1:16 "The one preach Christ of <i>contention</i> , not sincerely, supposing to add affliction to my bonds:"

INSIGHTS FROM PROVERBS

A Contentious Person

A **Contentious** person has visible signs as to how they think:

Greek word study

Eritheia *er-ith-i'-ah* - properly *intrigue*, that is, (by implication) *faction*:

KJV- contention (-ious), strife.

Romans 2:8

“But unto them that are **contentious**, and do not obey the truth, but obey unrighteousness, indignation and wrath,”

II Corinthians 12:20

“For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, **strifes**, backbitings, whisperings, swellings, tumults:”

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“Idolatry, witchcraft, hatred, variance, emulations, wrath, **strife**, seditions, heresies,”

Philippians 1:16

“The one preach Christ of **contention**, not sincerely, supposing to add affliction to my bonds:”

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“Let nothing be done through **strife** or vainglory; but in lowliness of mind let each esteem other better than themselves.”

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“For where envying and **strife** is, there is confusion and every evil work.”

INSIGHTS FROM PROVERBS

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Vine's Expository Dictionary of Biblical Words

CONTENTIOUS – Hebrew

STRIFE

A. Verb.

rib OT:7378, "to strive, contend." This verb occurs 65 times and in all periods of biblical Hebrew.

In Ex 21:18 **rib** is used in connection with a physical struggle: "And if men strive together, and one smite another with a stone, or with his fist, and he die not...." **Rib** appears in Judg 6:32 with the meaning of "to contend against" through words.

B. Nouns.

rib OT:7379, "strife; quarrel; dispute; case; contentions; cause." This noun has a cognate only in Aramaic. Its 60 occurrences appear in all periods of biblical Hebrew.

The noun **rib** is used of conflicts outside the realm of law cases and courts. This conflict between individuals may break out into a quarrel, as in Prov 17:14: "The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." In Gen 13:7-8 (the first occurrence of **rib**) the word is used of "contention" prior to open fighting between two groups: "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle...." In such a case the one with the "strife" is clearly the guilty party.

Rib sometimes represents a "dispute" between two parties. This "dispute" is set in the context of a mutual law structure binding both parties and a court which is empowered to decide and execute justice. This may involve "contention" between two unequal parties (an individual and a group), as when all Israel quarreled with Moses, asserting that he had not kept his end of the bargain by adequately providing for them. Moses appealed to the Judge, who vindicated him by sending water from a rock (cliff?) smitten by Moses: "And he called the name of the place Massah, and **Meribah**, because of the chiding [quarrel] of the children of Israel..." Ex 17:7. God decided who was the guilty party, Moses or Israel. The "contention" may be between two individuals as in Deut 25:1, where the two disputants go to court (having a "case or dispute" does not mean one is a wrongdoer): "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked." So in Isa 1:23 the unjust judge accepts a bribe and does not allow the widow's just "cause" (NASB, "widow's plea") to come before him. Prov 25:8-9 admonishes the wise to "debate thy cause with thy neighbor" when that neighbor has "put thee to shame."

INSIGHTS FROM PROVERBS

A Contentious Person

Rib may represent what goes on in an actual court situation. It is used of the entire process of adjudication: "Neither shalt thou [be partial to] a poor man in his cause" Ex 23:3; cf. Deut 19:17. It is also used of the various parts of a lawsuit. In Job 29:16, Job defends his righteousness by asserting that he became an advocate for the defenseless: "I was a father to the poor: and the cause which I knew not I searched out." Here, then, the word means the false charge brought against a defendant. Earlier in the Book of Job 13:6, **rib** represents the argument for the defense: "Hear now my reasoning, and hearken to the pleadings of my lips." Elsewhere the word represents the argument for the prosecution: "Give heed to me, O Lord, and hearken to the voice of them that contend with me [literally, "the men presenting the case for the prosecution"]" Jer 18:19. Finally, in Isa 34:8 **rib** signifies a "case" already argued and won and awaiting justice: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

Two other related nouns occur rarely. **Meribah** occurs twice, and it means "strife." The word refers to an extra-legal Gen 13:8 and to a legal confrontation Num 27:14. **Yarib** appears 3 times to mean "disputant; opponent; adversary" Ps 35:1; Isa 49:25; Jer 18:19.

TO REBEL

A. Verb.

marah OT:4784, "to rebel, be contentious." The meaning of "being rebellious" is limited to the Hebrew language, as the meaning of this verb in other Semitic languages differs: "to make angry" (Aramaic), "to contend with" (Syriac), and "to dispute with" (Arabic). Marah occurs some 50 times in the Old Testament, and its usage is scattered throughout the Old Testament (historical, prophetic, poetic, and legal literature). Some personal names are partly composed of the verb: Meraiah ("stubborn headed"; Neh 12:12) and Miriam ("stubborn headed," if actually derived from the verb).

Marah signifies an opposition to someone motivated by pride: "If a man have a stubborn [carar] and rebellious [marah] son, which will not obey the voice of his father..." Deut 21:18. The sense comes out more clearly in Isa 3:8 (NASB): "For Jerusalem has stumbled, and Judah has fallen, Because their speech and their actions are against the Lord, To rebel against His glorious presence."

More particularly, the word generally connotes a rebellious attitude against God. Several prepositions are used to indicate the object of rebellion (\pm im, et, generally translated as "against"): "...ye have been rebellious against [\pm im] the Lord" Deut 9:7; "...she hath been rebellious against [et] me..." Jer 4:17.

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The primary meaning of marah is "to disobey." Several passages attest to this: "...forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee" 1 Kings 13:21; cf. 1 Kings 13:26: "It is the man of God, who was disobedient unto the word of the Lord..."

The Old Testament sometimes specifically states that someone "rebelled" against the Lord; at other times it may refer to a rebelling against the word of the Lord Ps 105:28; 107:11, or against the mouth of God (KJV, "word"; NIV, "command"; cf. Num 20:24; Deut 1:26,43; 9:23; 1 Sam 12:14-15). The intent of the Hebrew is to signify the act of defying the command of God: "The Lord is righteous; for I have rebelled against his commandment..." Lam 1:18.

The verb marah is at times strengthened by a form of the verb carar ("to be stubborn"): "[They] might not be as their fathers, a stubborn [carar] and rebellious [marah] generation; a generation that set not their heart aright..." Ps 78:8; cf. Deut 21:18,20; Jer 5:23.

An individual Deut 21:18,20, a nation Num 20:24, and a city Zeph 3:1 may be described as "being rebellious." Zephaniah gave a vivid image of the nature of the rebellious spirit: "Woe to her that is rebellious and defiled, the oppressing city! She listens to no voice, she accepts no correction. She does not trust in the Lord, she does not draw near to her God" Zeph 3:1-2, RSV.

The Septuagint translates marah by

parepikraino

("make bitter; make angry; provoke; be rebellious") and by

atheteo

("to reject; not to recognize"). The English versions give the meanings "rebel; provoke" (KJV, RSV, NIV).

INSIGHTS FROM PROVERBS

A Contentious Person

B. Nouns.

meri OT:4805, "rebellion." This word occurs infrequently: "For I know thy rebellion, and thy stiff neck..." Deut 31:27; cf. Prov 17:11.

The noun meratayim means "double rebellion." This reference to Babylon Jer 50:21 is generally not translated (KJV, RSV, and NIV, "Merathaim").

C. Adjective.

meri OT:4805, "rebellious." This word occurs 23 times, mainly in Ezekiel. The word modifies "house" (referring to Israel) in Ezek 2:8: "...be not thou rebellious like that rebellious house...."

TO PLEAD

A. Verb.

rib OT:7378, "to plead, strive, conduct a legal case, make a charge." Found in both biblical and modern Hebrew, this term occurs as a verb some 70 times. It appears in the text for the first time in Gen 26:20: "And the herdmen of Gerar did strive with Isaac's herdmen...." Such "striving" with words is found frequently in the biblical text Gen 31:36; Ex 17:2. Sometimes contentious words lead to bodily struggle and injury: "And if men strive together, and one smite another..." Ex 21:18. The prophets use **rib** frequently to indicate that God has an indictment, a legal case, against Israel: "The Lord standeth up to plead, and standeth to judge the people" Isa 3:13. In one of his visions, Amos noted: "...the Lord God called to contend by fire..." Amos 7:4, KJV; RSV, "calling for a judgment". Mic 6 is a classic example of such a legal case against Judah, calling on the people "to plead" their case 6:1 and progressively showing how only God has a valid case 6:8.

B. Noun.

rib OT:7379, "strife; dispute." This word appears as a noun 60 times. The word appears twice in Mic 6:2: "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel."

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Vine's Expository Dictionary of Biblical Words

CONTENTIOUS – Greek

CONTENTION, CONTENTIOUS

A. Nouns.

1. eris (NT:2054), "strife, quarrel, especially rivalry, contention, wrangling," as in the church in Corinth, 1 Cor 1:11, is translated "contentions in Titus 3:9, KJV. See DEBATE, STRIFE, VARIANCE.

2. paroxusmos (NT:3948), (Eng., "paroxysm"), lit., "a sharpening," hence "a sharpening of the feeling, or action" (**para**, "beside," intensive, **oxus**, "sharp"), denotes an incitement, a sharp contention, Acts 15:39, the effect of irritation; elsewhere in Heb 10:24, "provoke," unto love. See PROVOKE.

3. philoneikia (NT:5379), lit., "love of strife" (**phileo**, "to love," **neikos**, "strife"), signifies "eagerness to contend"; hence, a "contention," said of the disciples, Luke 22:24. Cf. B, 2.

B. Adjectives.

1. amachos (NT:269), lit., "not fighting" (**a**, negative, **mache**, "a fight, combat, quarrel"), primarily signifying "invincible," came to mean "not contentious," 1 Tim 3:3, RV; Titus 3:2 (KJV, "not a brawler," "no brawlers").

2. philoneikos (NT:5380), akin to A, No. 3, is used in 1 Cor 11:16. In the Sept., Ezek 3:7, "stubborn."

Notes: (1) Eritheia, "contention," KJV, in Phil 1:17, is translated "faction," in the RV. The phrase hoi ex eritheias, Rom 2:8, lit., "those of strife," is rendered "contentious," in the KJV; RV, factious. See FACTIOUS, STRIFE.

(2) For **agon**, "a contest," "contention," 1 Thess 2:2, KJV; conflict, RV, see CONFLICT.

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FACTION, FACTIOUS

erithia (or **—eia**) (e)riqi/a, NT:2052) denotes "ambition, self-seeking, rivalry," self-will being an underlying idea in the word; hence it denotes "party-making." It is derived, not from **eris**, "strife," but from erithos, "a hireling"; hence the meaning of "seeking to win followers," "factions," so rendered in the RV of 2 Cor 12:20, KJV, "strifes"; not improbably the meaning here is rivalries, or base ambitions (all the other words in the list express abstract ideas rather than factions); Gal 5:20 (ditto); Phil 1:17 (RV; KJV, v. 16, "contention"); 2:3 (KJV, "strife"); James 3:14,16 (ditto); in Rom 2:8 it is translated as an adjective, "factious" (KJV, "contentious"). The order "strife, jealousy, wrath, faction," is the same in 2 Cor 12:20 and Gal 5:20. "Faction" is the fruit of jealousy. Cf. the synonymous adjective **hairetikos**, Titus 3:10, causing division (marg., "factious"), not necessarily "heretical," in the sense of holding false doctrine.