

# Proverbs 01 - The Path of Wisdom

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## Proverbs 1

### I. Purpose of the book of Proverbs (1:1-7)

#### (1) Authorship (1:1)

- 1 The proverbs of Solomon the son of David, king of Israel:
- 1 The proverbs of Solomon the son of David, king of Israel:
- 1 The proverbs of David's son Solomon, king of Israel.
- 1 The proverbs of Solomon the son of David, king of Israel;

#### (2) Purpose (1:2-7)

##### (A) The acquisition and application of wisdom (1:2-6)

###### (a) Know (1:2a)

###### (b) Discern (1:2b)

- 2 To know wisdom and instruction, To discern the sayings of understanding,
- 2 To know wisdom and instruction, To discern the sayings of understanding,
- 2 These proverbs are for gaining wisdom and discipline; for understanding words of insight;
- 2 To know wisdom and instruction; to perceive the words of understanding;

###### (c) Acquire (1:3)

- 3 To receive **instruction** in wise behavior, Righteousness, justice, and integrity;
- 3 To receive instruction in wise behavior, Righteousness, justice and equity;
- 3 for acquiring the discipline that produces wise behavior, righteousness, justice, and upright living;
- 3 To receive the instruction of wisdom, justice, and judgment, and equity;
- "...instruction" - discipline; accepting it leads to understanding

###### (d) Give (1:4)

- 4 To give prudence to the naïve, To the youth knowledge and discretion,
- 4 To give prudence to the naïve, To the youth knowledge and discretion,
- 4 for giving prudence to the naïve, and knowledge and discretion to the young.
- 4 To give subtilty to the simple, to the young man knowledge and discretion.

###### (e) Increase (1:5)

- 5 A wise person will hear and increase in learning, And a person of understanding will acquire wise counsel,

5 A wise man will hear and increase in learning, And a man of understanding will acquire wise counsel,  
5 Let the wise listen and increase their learning; let the person of understanding receive guidance  
5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

(f) Understand (1:6)

6 To understand a proverb and a saying, The words of the wise and their riddles.  
6 To understand a proverb and a figure, The words of the wise and their riddles.  
6 in understanding proverbs, clever sayings, words of the wise, and their riddles.  
6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

(B) Theme: Fear of the Lord is the beginning of wisdom (1:7)

(a) Wisdom equals the fear of the Lord (1:7 a)

(b) Foolishness equals despising wisdom (1:7b)

**7 The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.**

**7 The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.**

7 The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline.

7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

- "...fear of the LORD" - a recognition that the universe has a Creator, and then submitting ourselves to His authority

— If we can't do this, we turn God into a consultant rather than Lord

— Fear of the Lord, submitting to Him and His Word, is the first step to knowledge and understanding

— When we submit to the One who is omniscient, we begin to think like He thinks

- "...knowledge" - most believe this proverb says "wisdom" but that proverb is found in 9:10

— Wisdom is divine knowledge applied to life; you can't have wisdom without first having knowledge

II. Solomon's 12 lessons of wisdom to his son(s) (Prov 1:8—9:18)

(1) Lesson 1: Get wisdom (1:8-9)

(A) Appeal (1:8)

- 8 Listen, my son, to your father's instruction, And do not ignore your mother's teaching;
- 8 Hear, my son, your father's instruction And do not forsake your mother's teaching;
- 8 My son, listen to your father's instruction, and do not let go of your mother's teaching.
- 8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
  - Instruction and discipline are all through Proverbs
  - When children do wrong, they should be disciplined, not punished
  - It's interesting how we get it backwards...
  - We discipline our criminals and punish our children...it should be the other way around

(B) Wisdom to act as an adornment (1:9)

- 9 For they are a graceful wreath for your head And necklaces for your neck.
- 9 Indeed, they are a graceful wreath to your head And ornaments about your neck.
- 9 They will be a graceful wreath for your head and a chain for your neck.
- 9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

The following passage are instructions for a Young Person getting ready for life...

(2) Lesson 2: Avoid bad company and rejecting wisdom (1:10-33)

(A) Avoid bad company (1:10-19)

(a) Exhortation to avoid bad company (1:10)

- 10 My son, if sinners entice you, Do not consent.
- 10 My son, if sinners entice you, Do not consent.
- 10 My son, if sinners entice you, do not consent.
- 10 My son, if sinners entice thee, consent thou not.

(b) Temptation to associate with bad company (1:11-14)

- 11 If they say, "Come with us, Let's lie in wait for blood, Let's ambush the innocent without cause;
- 11 If they say, "Come with us, Let us lie in wait for blood, Let us ambush the innocent without cause;
- 11 If they say, "Come with us! Let's lie in wait for blood; let's ambush some innocent person for no reason at all.
- 11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

- 12 Let's swallow them alive like Sheol, Even whole, like those who go down to the pit;
- 12 Let us swallow them alive like Sheol, Even whole, as those who go down to the pit;

12 Let's swallow them alive like Sheol, and whole like those who go down into the Pit.  
12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We will find all *kinds* of precious wealth, We will fill our houses with plunder;  
13 We will find all *kinds* of precious wealth, We will fill our houses with spoil;  
13 We'll find all kinds of valuable wealth, and we'll fill our houses with spoil.  
13 We shall find all precious substance, we shall fill our houses with spoil:

14 Throw in your lot with us; We will all have one money bag,"  
14 Throw in your lot with us, We shall all have one purse,"  
14 Throw your lot in with us, and all of us will have one purse."  
14 Cast in thy lot among us; let us all have one purse:

(c) Consequences of associating with bad company (1:15-19)

15 My son, do not walk on the way with them. Keep your feet from their path,  
15 My son, do not walk in the way with them. Keep your feet from their path,  
15 My son, do not go along with them, and keep your feet away from their paths!  
15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, And they are quick to shed blood.  
16 For their feet run to evil And they hasten to shed blood.  
16 For they run toward evil; these enticers shed blood without hesitation.  
16 For their feet run to evil, and make haste to shed blood.

17 Indeed, it is useless to spread the *baited* net In the sight of any bird;  
17 Indeed, it is useless to spread the *baited* net In the sight of any bird;  
17 Look, it is useless to spread a net in full view of all the birds,  
17 Surely in vain the net is spread in the sight of any bird.

18 But they lie in wait for their own blood; They ambush their own lives.  
18 But they lie in wait for their own blood; They ambush their own lives.  
18 but these people lie in wait for their own blood. They ambush only themselves.  
18 And they lay wait for their own blood; they lurk privily for their own lives.

19 Such are the ways of everyone who makes unjust gain; It takes away the life of its possessors.

19 So are the ways of everyone who gains by violence; It takes away the life of its possessors.

19 Such is the way of all those who seek illicit gain— it takes away the lives of those who possess it.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

(B) Avoid rejecting wisdom (1:20-33)

(a) Wisdom's invitation to all (1:20-21)

**20** Wisdom shouts in the street, She raises her voice in the public square;

**20** Wisdom shouts in the street, She lifts her voice in the square;

20 Wisdom cries out in the street; she raises her voice in the public squares.

20 Wisdom crieth without; she uttereth her voice in the streets:

21 At the head of the noisy *streets* she cries out; At the entrance of the gates in the city she declares her sayings:

21 At the head of the noisy *streets* she cries out; At the entrance of the gates in the city she utters her sayings:

21 She calls out at the busiest part of the noisy streets, and at the entrance to the gates of the city she utters her words:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she utters her words, saying,

(b) Wisdom's invitation to the foolish (1:22-23)

22 "How long, you naïve ones, will you love simplistic thinking? And *how long will* scoffers delight themselves in scoffing And fools hate knowledge?

22 "How long, O naïve ones, will you love being simple-minded? And scoffers delight themselves in scoffing And fools hate knowledge?

22 "You naïve ones, how long will you love naïveté? And how long will scoffers delight in scoffing or fools hate knowledge?"

22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

23 "Turn to my rebuke, Behold, I will pour out my spirit on you; I will make my words known to you.

23 "Turn to my reproof, Behold, I will pour out my spirit on you; I will make my words known to you.

23 Return to my correction! Look, I will pour out my spirit on you, and I will make my words known to you.

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

(c) Wisdom's invitation rejected (1:24-30)

(i) Rejection described (1:24-25)

24 "Because I called and you refused, I stretched out my hand and no one paid attention;

24 "Because I called and you refused, I stretched out my hand and no one paid attention;

24 "Because I called out to you and you refused to respond— I appealed, but no one paid attention—

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 And you neglected all my advice And did not want my rebuke;

25 And you neglected all my counsel And did not want my reproof;

25 because you neglected all my advice and did not want my correction,

25 But ye have set at nought all my counsel, and would none of my reproof:

(ii) Consequences of the rejection (1:26-28)

(a) Mocking of calamity (1:26-27)

26 I will also laugh at your disaster; I will mock when your dread comes,

26 I will also laugh at your calamity; I will mock when your dread comes,

26 I will laugh at your calamity. I will mock when what you fear comes,

26 I also will laugh at your calamity; I will mock when your fear comes;

27 When your dread comes like a storm And your disaster comes like a whirlwind, When distress and anguish come upon you.

27 When your dread comes like a storm And your calamity comes like a whirlwind, When distress and anguish come upon you.

27 when what you dread comes like a storm, and your calamity comes on like a whirlwind, when distress and anguish come upon you.

27 When your fear comes as desolation, and your destruction comes as a whirlwind; when distress and anguish comes upon you.

(b) No one to heed the call of distress (1:28)

28 "Then they will call on me, but I will not answer; They will seek me diligently but will not find me,

28 "Then they will call on me, but I will not answer; They will seek me diligently but they will not find me,

28 "Then they will call out to me, but I will not answer; they will seek me diligently, but they will not find me.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

(iii) Motivation for the rejection (1:29-30)

(a) Hatred of knowledge (1:29)

29 Because they hated knowledge And did not choose the fear of the LORD.

29 Because they hated knowledge And did not choose the fear of the LORD.

29 "Because they hated knowledge and did not choose the fear of the LORD;"

29 For that they hated knowledge, and did not choose the fear of the LORD:

(b) Hatred of reproof (1:30)

30 "They did not accept my advice, They disdainfully rejected every rebuke from me.

30 "They would not accept my counsel, They spurned all my reproof.

30 they did not want my advice, and they rejected all my correction.

30 They would none of my counsel: they despised all my reproof.

(iv) Life with and without wisdom (1:31-33)

(a) Fool's destroyed (1:31-32)

31 "So they shall eat of the fruit of their own way, And be filled with their own schemes.

31 "So they shall eat of the fruit of their own way And be satiated with their own devices.

31 They will eat the fruit of their way, and they will be filled with their own devices.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 "For the faithlessness of the naive will kill them, And the complacency of fools will destroy them.

32 "For the waywardness of the naive will kill them, And the complacency of fools will destroy them.

32 Indeed, the waywardness of the naïve will kill them, and the complacency of fools will destroy them.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

(b) Wise secure (1:33)



33 "But whoever listens to me will live securely And will be at ease from the dread of evil."

33 "But he who listens to me shall live securely And will be at ease from the dread of evil."

33 "But the person who listens to me will live safely and will be secure from the fear of evil."

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.