

Proverbs 09 - Wisdom & Folly Contrasted

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

(12) Lesson 12: Embrace the feast of wisdom and reject the feast of folly (Prov 8:32—9:18)

(B) Embrace the feast of wisdom (9:1-12)

- (a) The feast's preparation (9:1-3)
- (b) Invitation to attend the feast (9:4-6)
- (c) Differing results for the scoffer and the wise man (9:7-12)
 - (i) Scoffer's closed mindedness (9:7-8a)
 - (ii) Wise man's teachability (9:8b-11)
 - (iii) The wise man benefits and the scoffer does not (9:12)

(C) Reject the feast of folly (9:13-18)

- (a) Her traits (9:13)
- (b) Her location (9:14)
- (c) Her invitation (9:15-16)
- (d) Her allurement (9:17)
- (e) Her destiny (9:18)

Proverbs 9

(B) Embrace the feast of wisdom (9:1-12)

- (a) The feast's preparation (9:1-3)

1 Wisdom has built her house, She has carved out her seven pillars;

1 Wisdom has built her house, She has hewn out her seven pillars;

1 Wisdom has built her house; she has hewn out her seven pillars.

1 Wisdom hath builded her house, she hath hewn out her seven pillars:

2 She has prepared her food, she has mixed her wine; She has also set her table;

2 She has prepared her food, she has mixed her wine; She has also set her table;

2 She has prepared her food, she has spiced her wine, and she also has set her dining table.

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She has sent out her attendants, she calls out From the tops of the heights of the city:

3 She has sent out her maidens, she calls From the tops of the heights of the city:

3 She has sent out her young women, while calling out from the heights of the city,

- 3 She hath sent forth her maidens: she crieth upon the highest places of the city,
- (b) Invitation to attend the feast (9:4-6)
- 4 "Whoever is naive, let him turn in here!" To him who lacks understanding she says,
4 "Whoever is naive, let him turn in here!" To him who lacks understanding she says,
4 "Let whoever is naïve, turn in here." To anyone lacking sense, she says,
4 Whoso is simple, let him turn in hither: as for him that wants understanding, she saith to him,
- 5 "Come, eat of my food And drink of the wine I have mixed.
5 "Come, eat of my food And drink of the wine I have mixed.
5 "Come! Eat my food, and drink the wine that I have mixed.
5 Come, eat of my bread, and drink of the wine which I have mingled.
- 6 "Abandon your foolishness and live, And proceed in the way of understanding."
6 "Forsake your folly and live, And proceed in the way of understanding."
6 Leave your naïve ways, and live. Walk in the path of understanding."
6 Forsake the foolish, and live; and go in the way of understanding.
- (c) Differing results for the scoffer and the wise man (9:7-12)
- (i) Scoffer's closed mindedness (9:7-8a)
- 7 One who corrects a scoffer gets dishonor for himself, And one who rebukes a wicked person gets insults for himself.
7 He who corrects a scoffer gets dishonor for himself, And he who reproves a wicked man gets insults for himself.
7 Whoever corrects a mocker invites only insult, and whoever rebukes the wicked will himself become stained.
7 He that reproves a scorner gets to himself shame: and he that rebukes a wicked man gets himself a blot.
- (ii) Wise man's teachability (9:8b-11)
- 8 Do not rebuke a scoffer, or he will hate you; Rebuke a wise person and he will love you.
8 Do not reprove a scoffer, or he will hate you, Reprove a wise man and he will love you.
8 Don't rebuke a mocker or he will hate you. Rebuke a wise person, and he will love you.
8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

The Scowler's Creed

There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep man in everlasting ignorance. That principle is condemnation before investigation. — Attributed to Edmund Spencer

Your only certain barrier to truth is the assumption that you already have it.

- 9 Give *instruction* to a wise person and he will become still wiser; Teach a righteous person and he will increase *his* insight.
- 9 Give *instruction* to a wise man and he will be still wiser, Teach a righteous man and he will increase *his* learning.
- 9 Counsel a wise man, and he will be wiser still; teach a righteous man, and he will add to his learning.
- 9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

- 10 The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.
- 10 The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.
- 10 The fear of the LORD is where wisdom begins, and knowing holiness demonstrates understanding.
- 10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

- 11 For by me your days will be multiplied, And years of life will be added to you.
- 11 For by me your days will be multiplied, And years of life will be added to you.
- 11 For because of me you will live a long life, and years will be added to your life.
- 11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

(iii) The wise man benefits and the scoffer does not (9:12)

- 12 If you are wise, you are wise for yourself, And if you scoff, you alone will suffer *from it*.
- 12 If you are wise, you are wise for yourself, And if you scoff, you alone will bear it.
- 12 If you are wise, your wisdom will assist you. If you mock, you alone will be held responsible.
- 12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

(C) Reject the feast of folly (9:13-18)

(a) Her traits (9:13)

13 A woman of foolishness is boisterous, *She has* a lack of understanding and knows nothing.

13 The woman of folly is boisterous, *She is* naive and knows nothing.

13 The foolish woman is loud, undisciplined, and without knowledge.

13 A foolish woman is clamorous: she is simple, and knoweth nothing.

(b) Her location (9:14)

14 She sits at the doorway of her house, On a seat by the high places of the city,

14 She sits at the doorway of her house, On a seat by the high places of the city,

14 She sits at the entrance of her house, on a seat high above the city.

14 A foolish woman is clamorous: she is simple, and knoweth nothing.

(c) Her invitation (9:15-16)

15 Calling to those who pass by, Who are going straight on their paths:

15 Calling to those who pass by, Who are making their paths straight:

15 She calls out to those passing by on the road, who are minding their own business,

15 For she sits at the door of her house, on a seat in the high places of the city, To call passengers who go right on their ways:

16 "Whoever is naive, let him turn in here," And to him who lacks understanding she says,

16 "Whoever is naive, let him turn in here," And to him who lacks understanding she says,

16 "Whoever is naïve, turn in here!" And to anyone lacking sense, she says,

16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

(d) Her allurement (9:17)

17 "Stolen water is sweet; And bread *eaten* in secret is pleasant."

17 "Stolen water is sweet; And bread *eaten* in secret is pleasant."

17 "Stolen waters are sweet, and food eaten in secret is delicious."

17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.

(e) Her destiny (9:18)

18 But he does not know that the dead are there, *That* her guests are in the depths of Sheol.

18 But he does not know that the dead are there, *That* her guests are in the depths of Sheol.

18 But he does not realize that the dead lurk there, and her invited guests wind up in the depths of Sheol.

18 But he knows not that the dead are there; *and that* her guests are in the depths of hell.