

PROVERBS 9

compiled and written by Gary Kukis

Proverbs 9:1–18

The Banquets of Lady Wisdom and Madam Folly

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Document Navigation

Preface	Quotations	Outline of Chapter
Charts, Graphics, Short Doctrines	Doctrines Alluded to	Chapters Alluded to
Dictionary of Terms	Introduction	First Verse
Addendum	A Complete Translation	Chapter Word Clouds

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Proverbs 9 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Although the book of Proverbs was written by David and Solomon, during the final chapters of 2Samuel and the early chapters of 1Kings, these principles stand throughout all dispensations. Wherever historical information is necessary, that will be provided so that you will have a sufficient background to understand what is going on.

Preface: Both Wisdom and Folly call out to the simple and those lacking understanding, to beckon them to separate banquets.

Bruce Waltke refers to this chapter as *[the] Rival Banquets of Wisdom and Folly*.¹

Peter Pett: *The Appeal of woman wisdom is contrasted with the allure of woman folly, and in between these appeals is a warning against scorers.*²

Easy English: *[The author has] decided to add a final, great poem. This poem would explain wisdom to his son, but it would also explain the opposite of wisdom. Then, at last, the son would know enough. Then, the son could make his own decision. The son must choose whether he wanted to be wise. If not, the son would be a fool, and the whole nation would suffer.*³

This should be the most extensive examination of Proverbs 9 available, where you will be able to examine in depth every word of the original text.

Quotations:

Confused Human Viewpoint:

Khalil Gibran: *Pain and foolishness lead to great bliss and complete knowledge, for Eternal Wisdom created nothing under the sun in vain.*⁴

Witold Gombrowicz, Polish author: *Foolishness is a twin sister of wisdom.*⁵

Foolishness:

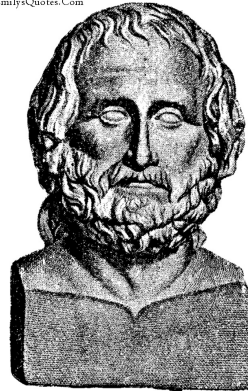
Mark Slouka, American novelist: *It's a race between your foolishness and your allotted days. Good luck.*⁶

Rumi: *You know the value of every article of merchandise, but if you don't know the value of your own soul, it's all foolishness.*⁷

Sophocles: *Foolishness is indeed the sister of wickedness.*⁸

Euripides Quotation (graphic); from **Emily's Quotes**; accessed December 3, 2015.

Emily'sQuotes.Com



“Talk sense
to a fool and
he calls you
foolish.”

~Euripides

¹ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 7, 2015.

² From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

³ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs9> accessed December 13, 2015.

⁴ From <http://www.brainyquote.com/quotes/keywords/foolishness.html> accessed December 3, 2015.

⁵ From <http://www.inc.com/> accessed December 3, 2015.

⁶ From <http://www.inc.com/> accessed December 3, 2015.

⁷ From <http://www.brainyquote.com/quotes/keywords/foolishness.html> accessed December 3, 2015.

⁸ From <http://www.brainyquote.com/quotes/keywords/foolishness.html> accessed December 3, 2015.

Jane Austen, *Pride and Prejudice*: *Mary wished to say something very sensible, but knew not how.*⁹

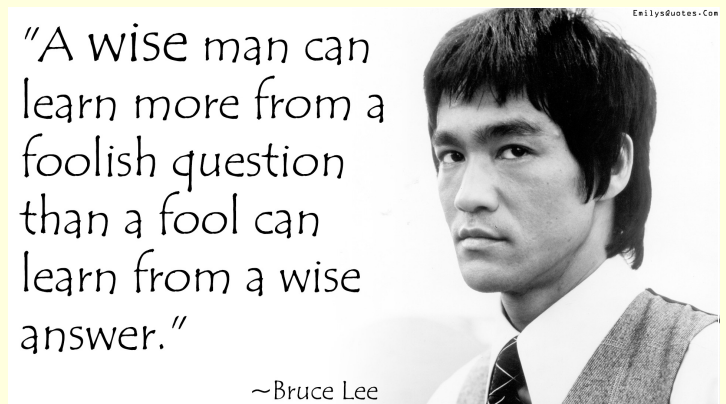
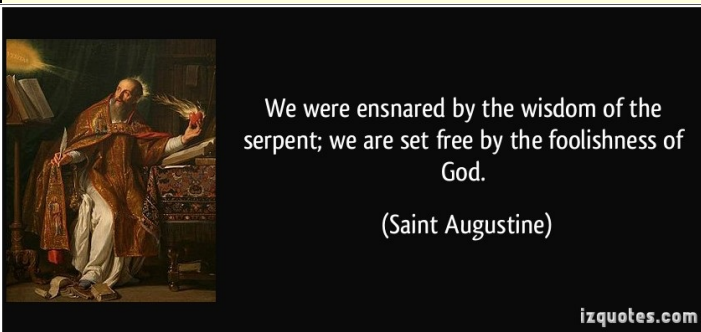
Nick Cave: *But if you're gonna dine with them cannibals Sooner or later, darling, you're gonna get eaten . . .*¹⁰

Molière: *A learned fool is more a fool than an ignorant fool.*¹¹

Paul David Tripp, *Instruments in the Redeemer's Hands: People in Need of Change Helping People in Need of Change*: *Foolishness is more than being stupid, that deadly combination of arrogance and ignorance.*¹²

Criss Jami, *Killosophy*: *With too much pride a man cannot learn a thing. In and of itself, learning teaches you how foolish you are.*¹³

Foolishness and Wisdom:



Bruce Lee quote (graphic) from [Emily's Quotes](#);

accessed December 3, 2015.

Elbert Hubbard, *The Roycroft Dictionary Concocted by Ali Baba and the Bunch on Rainy Days*: *Every man is a damn fool for at least five minutes every day; wisdom consists in not exceeding the limit.*¹⁴

Sacha Guitry: *Our wisdom comes from our experience, and our experience comes from our foolishness.*¹⁵

Saint Augustine Quotation (graphic); from [izquotes](#); accessed December 3, 2015.

A Wise woman quotation (which sounds like it has come from the book of Proverbs) (graphic); from [Pinlmg](#); accessed December 3, 2015.



⁹ From <http://www.goodreads.com/quotes/tag/foolishness> accessed December 3, 2015.

¹⁰ From <http://www.goodreads.com/quotes/tag/foolishness> accessed December 3, 2015.

¹¹ From <http://www.goodreads.com/quotes/tag/foolishness> accessed December 3, 2015.

¹² From <http://www.goodreads.com/quotes/tag/foolishness> accessed December 3, 2015.

¹³ From <http://www.goodreads.com/quotes/tag/foolishness> accessed December 3, 2015.

¹⁴ From <http://www.goodreads.com/quotes/tag/foolishness> accessed December 3, 2015.

¹⁵ From <http://www.goodreads.com/quotes/tag/foolishness> accessed December 3, 2015.

1Corinthians 1:20a–21, 25 (NKJV): *Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. ...the foolishness of God is wiser than men, and the weakness of God is stronger than men.*

Kukis: *Your choice is this: you walk towards wisdom and away from folly; or you walk towards folly and away from wisdom.*

The Pulpit Commentary: *All false doctrine retains some element of truth, and it is because of this admixture that it procures adherents and thrives for a time.*¹⁶

Leo Stein: *A wise man questions the wisdom of others because he questions his own; the foolish man because it is different from his own.*¹⁷

James Oppenheim quote (graphic); from [izquotes](#); accessed December 3, 2015.

William Scott Downey, Proverbs: *The difference between a wise and foolish man is this--the former sees much, thinks much, and speaks little; but the latter speaks more than he either sees or thinks.*¹⁸

Kukis: *Wisdom is its own reward in the plan of God, and it is a wonderful reward, so that you are not thrown this way and that by every wind of false doctrine. But if you scorn wisdom, then you face the world unprepared, confused, and unable to make sense of all that is around you.*

Dr. Thomas Constable: *The wise life equals the righteous life.*¹⁹

The foolish man seeks happiness in the distance, the wise grows it under his feet.

(James Oppenheim)

izquotes.com

Outline of Chapter 9:

Preface

Introduction

- | | |
|-----------|---|
| vv. 1–6 | Wisdom Throws a Banquet |
| vv. 7–9 | The Proverbs of Wisdom |
| vv. 10–12 | The Fear of Y^ehowah is the Foundation of Wisdom and the Key to an Abundant Life |
| vv. 13–18 | The Meal Offered by the Foolish Woman/Wisdom of the Foolish |

Addendum

Charts, Graphics and Short Doctrines:

Preface

Quotations

¹⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 9:15.

¹⁷ From [izquotes](#); accessed December 3, 2015.

¹⁸ From http://www.notable-quotes.com/w/wisdom_quotes.html accessed November 26, 2015.

¹⁹ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

Preface	Euripides Quotation (graphic)
Preface	Bruce Lee quote (graphic)
Preface	Saint Augustine Quotation (graphic)
Preface	A Wise woman quotation (graphic)
Preface	James Oppenheim quote (graphic)
Introduction	Proverbs 9: Two Banquets (a graphic)
Introduction	The Principals of Proverbs 9
Introduction	The Prequel of Proverbs 9
Introduction	A Synopsis of Proverbs 9 (by Adam Clarke)
Introduction	G. Campbell Morgan's Synopsis of Proverbs 9
Introduction	Matthew Henry's Chapter Synopsis
Introduction	James Rickard's Synopsis of Proverbs 9
Introduction	Mark Copeland's Extensive Outline of Proverbs 9
Introduction	Paul Apple's Extensive Outline of Proverbs 9
Introduction	The Dinner Invitation, by the New American Bible
Introduction	Hadji Murai's Chiasm of Proverbs 9
Introduction	Peter Pett Organizes Proverbs 9
Introduction	The Parallel Narratives
v. 1	Wisdom Throws a Banquet (Prov. 9:1–10) (a graphic)
v. 1	Peter Pett's Chiasmic Division of Proverbs 9:1–6
v. 1	What is Wisdom? (a graphic)
v. 1	The Plural of Wisdom
v. 1	The Edification Complex of the Soul (Glenn/R. B. Thieme, Jr.)
v. 1	Commentators on the Seven Pillars
v. 1	Dr. Robert Dean on the Seven Pillars
v. 1	Proverbs 9:1 – Needing To Make a Decision? (a graphic)
v. 2	The Typology of Proverbs 2:9a (She has slaughtered her animal)
v. 2	Commentators on the Table Set by Wisdom
v. 2	Proverbs 9:1–2 (graphic)
v. 3	Calling for Guests; Presenting the Truth Publically
v. 4	The Calling of God/The Calling of God's Wisdom
v. 4	Differentiating between the Simple and Those Lacking Heart
v. 6	Robby Dean's Appended Doctrine of Separation
v. 6	Proverbs 9:6 (American KJV) (a graphic)
v. 6	Proverbs 9:6 (the NIV) (a graphic)
v. 7	Organizing Proverbs 9
v. 7	Peter Pett's Chiasmic Division of Proverbs 9:7–9
v. 7	Peter Pett's Chiasmic Division of Proverbs 9:7–12
v. 7	Proverbs 9:7–8 (Easy-to-Read Version 2006) (a graphic)
v. 7	Proverbs 9:7 (NIV) (a graphic)
v. 7	Commentators on Correcting the Scoffer
v. 7	Commentators on, There are times when you stop correcting an infidel
v. 8	Haters Gonna Hate: Proverbs 9:8 (The NLT) (a graphic)
v. 8	Proverbs 9:8 (The NIV) (a graphic)
v. 8	The Application of Proverbs 9:7–8
v. 9	Proverbs 9:9 (The NLT) (a graphic)
v. 9	Proverbs 9:9 (KJV) (a graphic)
v. 9	The Open Mind, from The Pulpit Commentary
v. 9	The Abbreviated Doctrine of Humility
v. 9	Proverbs 9:7–9 (The Message) (a graphic)
v. 9	Was the passage Proverbs 9:7–9 inserted?

- v. 9 Pearls Before Swine Graphic
- v. 9 Stuart Wolfe Summarizes Proverbs 9:1–9
- v. 10 Proverbs 9:10 (the KJV) (a graphic)
- v. 10 Various Commentators on Knowledge, Wisdom and Fear of the Lord
- v. 10 Expositor’s Bible Commentary on “Wisdom Must First Recognize God”
- v. 11 Proverbs 9:11 (the NLT) (a graphic)
- v. 11 Proverbs 9:10–11 (a graphic)
- v. 12 Proverbs 9:12 (NASB) (a graphic)
- v. 12 Proverbs 9:12 (We are responsible for who we are—several commentators)
- v. 12 The Doctrine of Scoffing
- v. 12 Stuart Wolfe Summarizes Proverbs 9:10–12
- v. 13 Proverbs 9 – Folly’s Invitation and Promise (a graphic)
- v. 13 Peter Pett’s Chiasmic Division of Proverbs 9:13–18
- v. 17 Commentators on, *Stolen water is sweet*
- v. 17 Contrasting Offers of Lady Wisdom and Mistress Folly (various commentators)
- v. 18 The Abbreviated Doctrine of Sheol
- v. 18 Summarizing the Final Warning (Various Commentators)
- v. 18 Lord Byron, on the end of his life
- v. 18 Stuart Wolfe Summarizes Proverbs 9:13–18

- Addendum Rich Cathers on the Two Women
- Addendum Why Proverbs 9 is in the Word of God
- Addendum What We Learn from Proverbs 9
- Addendum A Complete Translation of Proverbs 9
- Addendum Word Cloud from a Reasonably Literal Paraphrase of Proverbs 9
- Addendum Word Cloud from Exegesis of Proverbs 9

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to	
Definition of Terms	Introduction	Addendum	
www.kukis.org		Exegetical Studies in Proverbs	

Doctrines Covered or Alluded To			
	Divine Good	Fear of the Lord	
	Human Good		Typology

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Proverbs 1			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

Chiasmus	A chiasmus (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint. When there is a center element, that is what is often emphasized and what is the most important part of the passage. (Chiasmus example) (Thomas B. Clarke) (Brad McCoy)
Hapax Legomenon	An hapax legomenon [pronounced, <i>HAP-aks li-GOM-uh-non</i> , also, <i>hey-PAKS</i>] (plural: hapax legomena [pronounced: <i>HAP-aks li-GOM-uh-nuh</i> , and <i>hey-PAKS</i>]), is a word or phrase that appears only once in a manuscript, document, or particular area of literature. ²⁰
Laws of Divine Establishment	These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Protocol Plan of God	God's protocol plan is a rigid, long-established code and procedure, prescribing complete deference to superior rank and authority, followed by strict adherence to due order and precedence, coupled with precisely correct procedure. (PPG-BDresource) (PPG1-BDresource) (PPG-He Ekklesia)

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Proverbs 9

Introduction: Just as Proverbs 8 was a contrast to Proverbs 7; so Proverbs 9 compares Lady Wisdom to the Foolish Woman. We have two invitations to two separate events. Lady Wisdom prepares her house and a wonderful meal, and then sends out her servants to invite those who need wisdom to a meal.

²⁰ From <http://dictionary.reference.com/browse/hapax+legomenon> accessed April 24, 2012.

Then, Lady Wisdom offers several proverbs. Interestingly enough, this is the first chapter which has several proverbs (that is, a pair of phrases which are related to one another and make a wise, pithy saying. Prov. 1–9 could have been called *A Father Teaches His Son*; or *Teachings* for short. Then Prov. 10–31 could be the book of Proverbs.

Lady Wisdom concludes with what she offers to her guests—a long and prosperous life.

Then the Foolish Woman calls out—more brashly than the adulterous woman of Prov. 7, by the way—yet nothing is said of her preparations. She takes people away from their normal routine, in the midst of taking care of their business, and offers them very little by way of food or wisdom. In fact, her *wisdom* is talking about food.

In contrast to the long and prosperous life offered by Lady Wisdom, the Foolish Woman has guests who are in the depths of Sheol.

Matthew Henry: Christ and sin are rivals for the soul of man, and here we are told how they both make their court to it, to have the innermost and uppermost place in it. The design of this representation is to set before us life and death, good and evil; and there needs no more than a fair stating of the case to determine us which of those to choose, and surrender our hearts to. They are both brought in making entertainment for the soul, and inviting it to accept of the entertainment; concerning both we are told what the issue will be; and, the matter being thus laid before us, let us consider, take advice, and speak our minds. And we are therefore concerned to put a value upon our own souls, because we see there is such striving for them.²¹

From Adam Clarke: This, says Calmet, is the continuation of the parable begun in the preceding chapter, where wisdom is represented as a venerable lady, whose real beauties and solid promises are opposed to the false allurements of Pleasure, who was represented in the seventh chapter under the idea of a debauched and impudent woman. This one, to draw young people into her snares, describes the perfumes, the bed, and the festival which she has prepared. Wisdom acts in the same way: but, instead of the debauchery, the false pleasures, and the criminal connections which pleasure had promised, offers her guests a strong, well-built, magnificent palace, chaste and solid pleasures, salutary instructions, and a life crowned with blessedness. This is the sum and the substance of the parable; but as in the preceding part, so in this, men have produced strange creatures of their own brain by way of explanation. One specimen of this mode of interpretation may suffice.²²



Proverbs 9: Two Banquets (a graphic);
from [Slide Player](#); accessed December 12, 2015.

Ironside: A final contrast between Wisdom and Folly is described in this chapter. The figure of the previous chapter is still used. Wisdom is likened to a prudent woman inviting the traveler to enter her

²¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 9 chapter comments.

²² Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9 chapter comments.

home, where true knowledge is given to all who sincerely seek it. Folly takes her stand in a similar way, urging all to turn in to her. She offers “the pleasures of sin for a season” to those who yield to her entreaties.²³

James Rickard: *In Chapter 8 “wisdom” was personified as a heavenly figure, and in Chapter 7 the “unfaithful wife” as a streetwalker emerging out of darkness. Now here in the epilogue “wisdom” is depicted as a noble patroness and “folly” as a pretentious hostess.*²⁴

Wisdom and Folly are side-by-side; each makes an offer to the simple one and to the man without understanding. Both make preparations for their feast; and both have their own appeals as well as the logical end that comes to those attending their feast.

James Rickard²⁵ lists this as the 17th of 17 lessons in Proverbs. Pett refers to this as the 10th discourse.²⁶

I tend to side with James Burton Coffman, who writes: *Some scholars label it as “the fifteenth admonitory discourse,” but we have paid little attention to these rather arbitrary divisions.*²⁷

We need to know who the people are who populate this chapter.

The Principals of Proverbs 9

Characters	Biographical Material
David	King David, of the book of Samuel, was the 2 nd king of Israel. ²⁸ He spent at least 7 years teaching his son Solomon, preparing him to become king. This is the missing 7 years from the end of the history of Israel under King David.
Solomon	Solomon is the son of David by Bathsheba and he became Israel’s 3 rd king, and the last king of the monarchy (Israel split into two nations after Solomon). Although he is clearly laid out as the author of Proverbs, he learned many of these principles from his father David. Most of what we read in these early chapters are Solomon’s notes that he kept of the teaching he received from his father, King David.
Wisdom	As we found in Prov. 1 and 8, Wisdom is personified, given a feminine identity, and, in this chapter, prepares a great feast to all who will hear her call. Whereas there were clear indications in the previous chapter that Wisdom also personified the Lord Jesus Christ, that is not as clearly portrayed in this chapter (in fact, I do not recall a single expositor discuss that possibility). We may understand wisdom to be Bible doctrine.
The Scoffer	This is a man who hears wisdom, who hears divine viewpoint, who hears the gospel, and rejects it. In the context of this chapter, he is so negative toward divine viewpoint, that we are told not to waste our time with such a one.
The Wise man	The wise man will listen to Bible doctrine; he will take in correction and criticism, if it is based upon divine viewpoint, and he will profit by it.
The Woman Folly	She is a personification of the temptation of human viewpoint and cosmic thinking. She tries to appeal to the same people that Wisdom does.

²³ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 9 introduction.

²⁴ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 7, 2015.

²⁵ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 7, 2015.

²⁶ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

²⁷ From <http://www.studyight.org/commentaries/bcc/view.cgi?bk=19&ch=9> accessed December 10, 2015.

²⁸ There was a man who could possibly considered an early king of Israel from the time of the Judges.

The Principals of Proverbs 9

Characters

The simple and the man lacking heart

Biographical Material

These are two sets of people to whom Wisdom and Folly both appeal. The simple man is unlearned and possibly even without the gospel. The man lacking heart lacks norms and standards; he lacks divine viewpoint in his soul.

David and Solomon are not named specifically in this chapter. I have assumed from the outset that David spoke most of these words to Solomon and Solomon wrote them down at the time and reproduced them in final form as Proverbs 1–9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Proverbs 9

King David had a number of wives (around 10) by whom he had quite a number of sons, many of whom were worthless and who engaged in crime and revolution (Amnon, Absalom, and Adonijah). It is clear that he spent little time raising any of these boys, all of whom are identified not as *sons of David* but as *sons of their mother* (when they are so identified—1Kings 2:13). However, Solomon is not called the *son of Bathsheba*, but he is identified as *the son of David* (Prov. 1:1 2Chron. 1:1 1Chron. 22:5, 17).

With Solomon, David appeared to take a new tact (which is borne out in the book of Proverbs) of personally teaching his son Solomon wisdom, which is doctrine of the Word of God and the laws of divine establishment.

From the end of the book of Samuel to the first chapter of 1Kings 1, about 7 years pass—and there does not appear to be any recording of the history of this time period. However, what appears to be taking place during this time is David teaching, and therefore, preparing his son Solomon (and possibly his brothers as well) to become king. This teaching would prepare Solomon both for life and to become king.

David decided to make his very young son king (1Kings 1); and this is a wise choice because Solomon, despite his youth, is very interested in wisdom—with the idea that this would be the foundation of his reign.

And then we have Solomon's request of God. We will allow the text to speak for itself:

1Kings 3:3–5 Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places. And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar. At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you."

1Kings 3:6–9 And Solomon said, "You have shown great and steadfast love to Your servant David my father, because he walked before You in faithfulness, in righteousness, and in uprightness of heart toward You. And You have kept for him this great and steadfast love and have given him a son to sit on his throne this day. And now, O LORD my God, You have made Your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of Your people whom You have chosen, a great people, too many to be numbered or counted for multitude. Give Your servant therefore an understanding mind to govern Your people, that I may discern between good and evil, for who is able to govern this Your great people?"

1Kings 3:10–14 It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a

The Prequel of Proverbs 9

wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days." (ESV; capitalized)

Solomon will have both divine wisdom and human wisdom (which is revealed in the book of Ecclesiastes).

This same prequel has been in place for all chapters Proverbs 1–9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a short chapter with a fairly simple summary.

A Synopsis of Proverbs 9 (by Adam Clarke)

In this chapter, Wisdom, or Christ, is represented as having built a stately house or palace for the entertainment of his guests (Prov. 9:1); as having made large and suitable provisions for them (Prov. 9:2; and as having sent his servants to invite them to come and partake of them, and quit all other company but his (Prov. 9:3). When it is observed who are and who are not to be reprov'd, with the reasons of it (Prov. 9:7); and what is the sum and substance of true wisdom; and what the advantages of it both here and hereafter (Prov. 9:10).

And the chapter is concluded with the description of the foolish woman, the opposite of Wisdom; who is represented as clamorous, simple, and ignorant (Prov. 9:13); and plying passengers that go by her door, and inviting them in to partake of her provisions (Prov. 9:14); the consequence of which is sure and certain death and destruction to her guests (Prov. 9:18).

Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9 chapter comments (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alan Carr calls this chapter, *Life in a Nutshell*, and posits that there are two callings in life—the call of wisdom and the call of wickedness; there are two choices in life—to live a life grounded in heavenly understanding (divine viewpoint) or one grounded in human understanding (cosmic thinking); and there are two consequences in life—to go to the feast or to go to the funeral.²⁹ This chapter simply boils down all options to one of two alternatives: life or death.

This is probably the best I have come across; and it integrates the middle verses into the picture as well.

G. Campbell Morgan's Synopsis of Proverbs 9

The last address is a contrast between wisdom and folly. Each is personified as a woman calling to youth. Wisdom has builded her house, and spread her feast in the high places of the city. She calls to a feast of life. Folly in the garb of the evil woman sits at the door of her house, also in the high places of the city. She also calls to a feast, but it is the feast of death.

Between the two descriptions there is a passage revealing the fact that the effect produced will depend on the attitude of those who hear (verses Proverbs 9:7-11). The man who scorns, gets shame, and it is useless to reprove him. What, then, is this first wisdom that expresses itself in willingness to learn, and gains yet greater wisdom? It is the fear of Jehovah and the knowledge of the Holy One. In every city, on every street, by every door of opportunity, these two voices of wisdom and folly are appealing to men. To obey the call of wisdom is to live. To yield to the clamor of folly is to die, How shall we discern between the voices? By making the fear

²⁹ From [Sermon Notebook](#); accessed December 13, 2015.

G. Campbell Morgan's Synopsis of Proverbs 9

of Jehovah the central inspiration of life. By yielding the being at its deepest to Him for correction and guidance

From <http://www.studylight.org/commentaries/gcm/view.cgi?bk=19&ch=9> accessed December 11, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Kidner: In a strikingly symmetrical chapter the first and last six verses describe the rival feasts of wisdom and folly (note the almost identical 4 and 16), while the centrepiece (7-12) gives character-sketches of typical products of these opposing camps: the scoffer, with his closed mind, and the wise man, ever teachable and ever progressing.³⁰

Many divide this chapter up into two main sections.

Matthew Henry's Chapter Synopsis

- I. Christ, under the name of Wisdom, invites us to accept of his entertainment, and so to enter into acquaintance and communion with him (Prov. 9:1–6). And having foretold the different success of his invitation (Prov. 9:7–9) he shows, in short, what he requires from us (Prov. 9:10). and what he designs for us (Prov. 9:11), and then leaves it to our choice what we will do (Prov. 9:12).
- II. Sin, under the character of a foolish woman, courts us to accept of her entertainment, and (Prov. 9:13–16) pretends it is very charming (Prov. 9:17). But Solomon tells us what the reckoning will be (Prov. 9:18). And now choose you, this day, whom you will close with.

Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 9 chapter comments.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

James Rickard's Synopsis of Proverbs 9

Here we have three main parts:

- 1) Wisdom's final exhortation to receive her.
- 2) Introductory principles of wisdom applied, that give us a glimpse into the design of the rest of the book.
- 3) A final depiction of the adulterous woman "folly."

From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 7, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Copeland does an extensive examination of this material in outline form. His outline is as extensive as Rickard's synopsis above is brief.

Mark Copeland's Extensive Outline of Proverbs 9

Two Invitations Proverbs 9:1-18

INTRODUCTION

1. In his discourses on the value of seeking after wisdom, Solomon has varied his approach...
 - a. He makes his own appeal as a father to his son and children - cf. Pro 1:8; 4:1
 - b. He personifies wisdom as a lady who invites people to pay heed - cf. Pro 1:20; 8:1

³⁰ From <http://bibleoutlines.com/library/pdf/proverbs.pdf> (Chapter 9); accessed December 13, 2015.

Mark Copeland's Extensive Outline of Proverbs 9

2. His final discourse presents a picture of two women, both extending invitations...
 - a. One woman personifies wisdom - Pro 9:1-12
 - b. The other personifies folly - Pro 9:13-18
[Whose invitation will we accept? That of Lady Wisdom, or that of Woman Folly? Consider first...]
-
- I. THE INVITATION OF LADY WISDOM (9:1-12)
 - A. HER PREPARATION...
 1. Her beautiful home: a large house with seven pillars - Pro 9:1
 - a. The number seven suggests to many the idea of completeness
 - b. Compare the seven-fold qualities of wisdom described by James - Ja 3:17
 2. Her sumptuous feast: meat and wine, a furnished table - Pro 9:2
 - a. Carefully prepared
 - b. Beautifully presented
-- Lady Wisdom has made great effort in making provisions
 - B. HER PLEA...
 1. She wants to be heard - Pro 9:3
 - a. She has sent out her maidens (reminding us of Jesus, sending His apostles)
 - b. She cries out from the highest places of the city
 2. She invites the simple and those who lack understanding - Pro 9:4-6
 - a. To eat and drink of her prepared feast
 - b. To forsake foolishness and live, to go in the way of understanding
 3. Why She won't invite scoffers - Pro 9:7-9
 - a. Correcting a scoffer only shames and harms the one doing the correcting
 - b. The wise and just, however, appreciate and will learn from correction
-- Lady Wisdom makes great effort to reach those who will listen
 - C. HER PROMISE...
 1. Wisdom and understanding - Pro 9:10
 - a. To those who fear the Lord
 - b. To those who know the Lord
 2. Long life - Pro 9:11; cf. 3:2,16
 - a. Days will be multiplied
 - b. Years will be added
 3. To benefit one's self - Pro 9:12
 - a. Wisdom will bless one's self (for you will have God's aid)
 - b. Scorn, on the other hand, will hurt one's self (for you will bear things alone)
-- Lady Wisdom wants you to have the best life possible!
- [The invitation of Lady Wisdom is really quite tempting (in a good way). Especially when we carefully consider the alternative...]
-
- II. THE INVITATION OF WOMAN FOLLY (9:13-18)
 - A. HER PREPARATION...
 1. She really makes no preparation
 2. Instead, she is "loud; she is seductive and knows nothing" (ESV) - Pro 9:13
 3. The Believers' Bible Commentary describes her as "loudmouthed, empty-headed, and brazenfaced"
-- Compare her lack of preparation with that of Lady Wisdom
 - B. HER PLEA...
 1. She sits at the door of her house - Pro 9:14a
 - a. Unlike Lady Wisdom
 - b. Who sent out Her maidens to be heard
 2. She sits on a high seat by the highest places of the city - Pro 9:14b
 - a. Where Lady Wisdom also cries out - cf. Pro 9:3

Mark Copeland's Extensive Outline of Proverbs 9

- b. Note that Woman Folly cries out from a seated position (lazy?)
- 3. She calls to those who pass by - Pro 9:15-16
 - a. Especially the simple
 - b. And those who lack understanding
 - Woman Folly competes with Lady Wisdom for the souls of men
- C. C. HER PROMISE...
 - 1. That stolen water is sweet, and bread eaten in secret is pleasant - Pro 9:17
 - a. An allusion to illicit intercourse - cf. Pro 5:15
 - b. But it is a false promise - cf. Pro 20:17; 5:3-5
 - 2. The true promise is unknown to the simple lacking understanding - Pro 9:18
 - a. Her home is the house of the dead - cf. Pro 2:18-19
 - b. Her house is the way to hell - cf. Pro 5:5; 7:27
 - Woman Folly, known best for her adulterous ways, promises much but delivers the worst life possible!

CONCLUSION

- 1. Whose invitation shall we accept...?
 - a. That of Lady Wisdom, who has prepared much and delivers what she promises?
 - b. Or that of Woman Folly, who promises much and delivers the opposite?
 - c. The choice should be obvious, even to the simple and those lacking understanding!
- 2. Thus ends the discourses of Solomon...
 - a. Designed to encourage the acquisition of wisdom
 - b. Illustrating the superiority of wisdom over folly

From http://executableoutlines.com/pdf/pr2_so.pdf (Chapter 9); accessed December 13, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although I tried to reproduce this almost exactly as Apple laid it out, I needed to make some changes in order to preserve normal outline form.

Paul Apple's Extensive Outline of Proverbs 9

TEXT: Proverbs 9:1-18

TITLE: TWO CONTRASTING INVITATIONS TO THE NAÏVE

BIG IDEA:

THE RECRUITMENT OF THE NAÏVE IS THE BATTLEGROUND FOR THE SOUL WAGED BETWEEN THE WISE AND THE FOOLISH

- I. (Proverbs 9:1-6) THE DISCERNING INVITATION OF WISDOM TO THE NAIVE: COME AND PARTAKE OF MY BANQUET TABLE
 - A. (Proverbs 9:1-2) Wisdom has a Lot to Offer
 - 1. Solid Foundation "Wisdom has built her house; she has hewn out its seven pillars." Lane: Does the adulteress have a nicely-furnished house (7:16f)? Wisdom has something better, a palace or temple (v.1), with pillars, like Solomon's temple (1 Kgs. 10:12) and palace (1 Kgs. 7:2). Pillars give a building strength and beauty. So will the word of the wise God give us strength, not sap our energy as adultery does (5:11). Its beauty is real and unfading, unlike the prostitute's glamour, dependent on cosmetics and clothes (7:10). Seven is no doubt symbolic of completeness and perfection: God's word is sufficient because it comes from the only wise God. It is a home where everything we need is supplied.
 - 2. Sumptuous Feast "She has prepared her meat and mixed her wine; she has also set her
 - B. (Proverbs 9:3-5) Wisdom Aggressively Solicits the Naive "She has sent out her maids, and she calls from the highest point of the city. 'Let all who are simple come in here!' she says to those who lack

Paul Apple's Extensive Outline of Proverbs 9

judgment, 'Come, eat my food and drink the wine I have mixed.'"

- C. (Proverbs 9:6) Wisdom Leads to Life and Understanding Beyond the Gate or Repentance "Leave your simple ways and you will live; walk in the way of understanding."

II. (Proverbs 9:7-12) THE POINT OF DIFFERENTIATION BETWEEN THE SCOFFER AND THE WISE IS THEIR ORIENTATION TOWARDS THE FEAR OF THE LORD WHICH IS THE BEGINNING OF WISDOM. DECISIONS LEAD TO DESTINIES -- Goldberg

- A. (Proverbs 9:7-9) Don't Cast Pearls Before Swine
1. (Proverbs 9:7-8a) Folly of Correcting a Mocker
 - a. You will be mocked "Whoever corrects a mocker brings on insult"
 - b. You will be abused "whoever rebukes a wicked man incurs abuse."
 - c. You will be hated "Do not rebuke a mocker or he will hate you." **Bridges:** Wisdom's messengers must discriminate in the proclamation of their message. If the simple welcome it, the scorner and wicked will rebel.
 2. (Proverbs 9:8b-9) Benefits of Correcting the Wise
 - a. He will love you "rebuke a wise man and he will love you."
 - b. He will grow in wisdom "Instruct a wise man and he will be wiser still."
 - c. He will grow in understanding "teach a righteous man and he will add to his learning."
- B. (Proverbs 9:10-12) The Fear of the Lord is the Beginning of Wisdom
1. (Proverbs 9:10) Principle Stated "The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding."
 2. (Proverbs 9:11) Long Life is at Stake "For through me your days will be many, and years will be added to your life."
 3. (Proverbs 9:12) Both the Wise and the Mocker Get What They Deserve "If you are wise, your wisdom will reward you; if you are a mocker, you alone will suffer."

III. (Proverbs 9:13-18) THE SEDUCTIVE INVITATION OF FOLLY TO THE NAIVE: COME AND PARTAKE OF MY SECRET PLEASURES (portrayed as a prostitute)

- A. (Proverbs 9:13) The Fool Lacks Substance
1. Shouts an Empty Message "The woman Folly is loud;"
 2. Leads an Undisciplined Life "she is undisciplined"
 3. Lacks any Depth of Understanding "and without knowledge."
- B. (Proverbs 9:14-16) The Fool Aggressively Solicits the Naive "She sits at the door of her house, on a seat at the highest point of the city, calling out to those who pass by, who go straight on their way. 'Let all who are simple come in here!' she says to those who lack judgment ." Aggressively markets her wares; even to those who were not actively looking for seductive pleasures
- C. (Proverbs 9:17-18) Foolishness Leads to Death and Condemnation Beyond the Seductive Pleasures of the Moment
1. (Proverbs 9:17) The Open Seduction of Temporal Pleasures "Stolen water is sweet; food eaten in secret is delicious!" Does not hide the unlawful character of the sinful pleasures ... just appeals to the flesh to satisfy its cravings; there is something sinister and attractive about doing something naughty
 2. (Proverbs 9:18) The Hidden Reality of Death and Condemnation "But little do they know that the dead are there, that her guests are in the depths of the grave."

From <http://bibleoutlines.com/library/pdf/proverbs.pdf> (Chapter 9); accessed December 13, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This approach did not occurred to me at the first read.

The Dinner Invitation, by the New American Bible

[9:1–6, 13–18] Wisdom and folly are represented as women, each inviting people to her banquet. Wisdom's banquet symbolizes joy and closeness to God. Unstable and senseless Folly furnishes stolen bread and water of deceit and vice that bring death to her guests. The opposition between wisdom and folly was stated at the beginning of chaps. 1–9 (folly in 1:8–19 and wisdom in 1:20–33) and is maintained throughout, down to this last chapter.

In comparable literature, gods might celebrate their sovereign by building a palace and inviting the other gods to come to a banquet and celebrate with them. Presumably, Woman Wisdom is celebrating her grandeur (just described in chap. 8); her grand house is a symbol of her status as the Lord's friend. In order to enter the sacred building and take part in the banquet ("eat of my food"), guests must leave aside their old ways ("forsake foolishness").

Verses 7–12 are unrelated to the two invitations to the banquet. They appear to be based on chap. 1, especially on 1:1–7, 22. The Greek version has added a number of verses after v. 12 and v. 18. In the confusion, 9:11 seems to have been displaced from its original position after 9:6. It has been restored to its original place in the text.

From <http://www.usccb.org/bible/proverbs/9#24009000-1> accessed November 30, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Dr. Robert Dean: *Party time! Every day you get two festive invitations. One is from Lady Wisdom and the other from the Foolish Woman. Let this lesson in Proverbs show you the rich rewards of choosing the right party to attend and the sad, self-destructive results of the wrong one. Discover the daily pattern for developing wisdom and God's red flag warning of the scoffer's miserable downfall. Find out what the seven pillars of Lady Wisdom are.*³¹

The middle of the **chiasm** is what is often emphasized.

Hadji Murai's Chiasm of Proverbs 9

A	(9:1-9)	Wisdom's feast	
B'	(9:10-12)		9:10 The beginning of wisdom is the fear of the LORD
A'	(9:13-18)	Folly's feast	

A: To invite a feast. B: The fear of the LORD.

From [Hadji Murai](#); accessed December 7, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Pett offers a similar threefold division:

Peter Pett Organizes Proverbs 9

A	The appeal of Woman Wisdom to the naive (Proverbs 9:1-6).
B	The contrast between the scoffer, who does not like reproof, and the wise who heeds it, (a warning to the naive), centered round the fear of YHWH (Proverbs 9:7-12).
A	The appeal of Woman Folly to the naive (Proverbs 9:13-18).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

³¹ From [Dean Bible.org](#); accessed December 10, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV is used below.

Peter Pett: *In this final discourse in the Prologue the deliberate contrast between Woman Wisdom and the 'strange woman', now named Woman Folly, is clearly brought out. In Proverbs 9:3 b Woman Wisdom 'calls out from the highest places of the city'. In Proverbs 9:14 d, 15a, Woman Folly does the same, although obviously their appeal is different. Both cry out, 'whoever is naive let him turn in here' (Proverbs 9:3 c, 16a). Both speak to 'him who is void of understanding' (Proverbs 9:4 a, 16b), challenging for his response. Both offer 'food' (Proverbs 9:5 a, Proverbs 9:17 b), although whilst Woman Wisdom's food is eaten publicly, on a large table open to all, Woman Folly's is eaten in secret, no doubt on a table made for two. Whilst, however, Woman Wisdom calls on them to 'live' (Proverbs 9:6 a), Woman Wisdom is calling them to death and the grave world (Proverbs 9:18). And while Woman Wisdom has gone to great trouble to build a large house which is well provisioned for all (Proverbs 9:1-3 a) so that all can eat and celebrate together, Woman Folly simply sits at the door of 'her house' and makes her appeal to the individual. She offers 'stolen waters' (Proverbs 9:17) rather than 'mingled (specially prepared) wine' (Proverbs 9:2). Woman Wisdom is open and honest. Woman Folly is furtive and secretive.³²*

I found it much easier to organize this into a chart.

The Parallel Narratives		
	Wisdom	Folly
Their names:	Wisdom (v. 1a)	Folly (v. 13a)
Her preparations:	Slaughtering the animal and preparing the wine (v. 2)	Bread and water? (v. 17)
Her calling:	Wisdom sends out her servant girls to call from high places (v. 3)	Folly herself calls from a seat of authority (vv. 14–15)
The invited:	The simple and those lacking understanding (v. 4)	The simple and those lacking understanding (v. 16)
The pitch:	"Come, eat of my bread and drink of the wine I have mixed. Leave your simple ways, and live, and walk in the way of insight." (vv. 5–6)	The desire of that which is forbidden.
Wisdom offered:	Whoever corrects a scoffer gets himself abuse, and he who reprove a wicked man incurs injury. Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will increase in learning. (vv. 7–9)	"Stolen water is sweet, and bread eaten in secret is pleasant." (v. 17)
End result:	Increased wisdom and a longer life (vv. 10–12)	Walking into the depths of Sheol (v. 18)

What we embrace in life can lead to many blessings or to death.

After studying this chapter, this is a good outline to return to.

Chapter Outline

Charts, Graphics and Short Doctrines

³²From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015 (slightly edited).

The NET Bible: *Chapter 9 forms the conclusion of the lengthy introduction to the book. Both wisdom and folly will make their final appeals; and both appeal to the simpletons. Wisdom offers life with no mention of pleasure; folly offers pleasure with no mention of death. The first twelve verses concern accepting wisdom: the invitation of wisdom (1-6), the description of the responses (7-11), and the consequence (12). Verses 13-18 concern accepting folly: the invitation (13-17) and the consequence (18).*³³

Peter Pett: *In the opening reference to Woman Wisdom (Proverbs 1:18-33) in the Prologue the question was asked as to how long the naive would be naive, how long scorers would delight in scorning, and how long fools would hate knowledge. Now in this last chapter of the Prologue a final view is taken of the naive (Proverbs 9:4-6), scorers (Proverbs 9:7-8; Proverbs 9:12 b) and the foolish as represented by Woman Folly (Proverbs 9:13-18). Chapter 9 thus caps off the Prologue.*³⁴

Several commentators have spoken of the first 9 chapters as being the prologue for Proverbs; and that might very well be the case (even though there are only 31 chapters in this book). There is clearly a difference between Prov. 1–9 and 10–31—almost enough of a difference to speak of these as separate books or treatises. Who knows, maybe Solomon began to write the Book of Proverbs, and out came Prov. 1–9. Then he started again with Prov. 10. As a writer/editor, I can guarantee you that I do not wake up in the morning knowing exactly what I am going to write that day. I may know the general topic, the chapter of the Bible, or what resources I will be referring to, but what happens once my fingers are on the keyboard is very much a different thing.

There are some things found in Prov. 1–9 which suggest this is what David taught his son Solomon (and sometimes taught Solomon's siblings at the same time). I have treated these first 9 chapters as the words of David rather than of Solomon, even though Solomon probably wrote this out himself.

What Solomon intended to write and who exactly ought to be ultimately attributed here, is difficult to ascertain. It is certainly of interest to me (and to many commentators); but we have to be careful not to speak dogmatically about things which are clearly speculative. After all, there is so much material found in the book of Proverbs that we do not have to work very hard to find meaning.

Pastor Joe Guglielmo: *Hopefully all of you have enrolled in the College of Wisdom. I know that tuition today can be expensive for college, upwards of \$100,000 or more! But do not worry, the only cost for the College of Wisdom has been paid for by Jesus and all you have to do is come! God wants to make you wise.*³⁵

There are at least 3 **hapax legomena** in this chapter (words which occur only once in the Old Testament).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Wisdom Throws a Banquet

This entire first section is about *Wisdom* having a great banquet and inviting people to it. First, that requires a place for the banquet to take place.

Dr. Robert Dean: *As we come to our final chapter in the introduction we are faced with this choice that we are faced with numerous times every day: the path of wisdom or the path of the fool. In chapter eight the focus was ultimately on the one who is responsive to wisdom. He is blessed (8:34). But here*

³³ From <https://bible.org/netbible/index.htm?pro9.htm> accessed November 30, 2015.

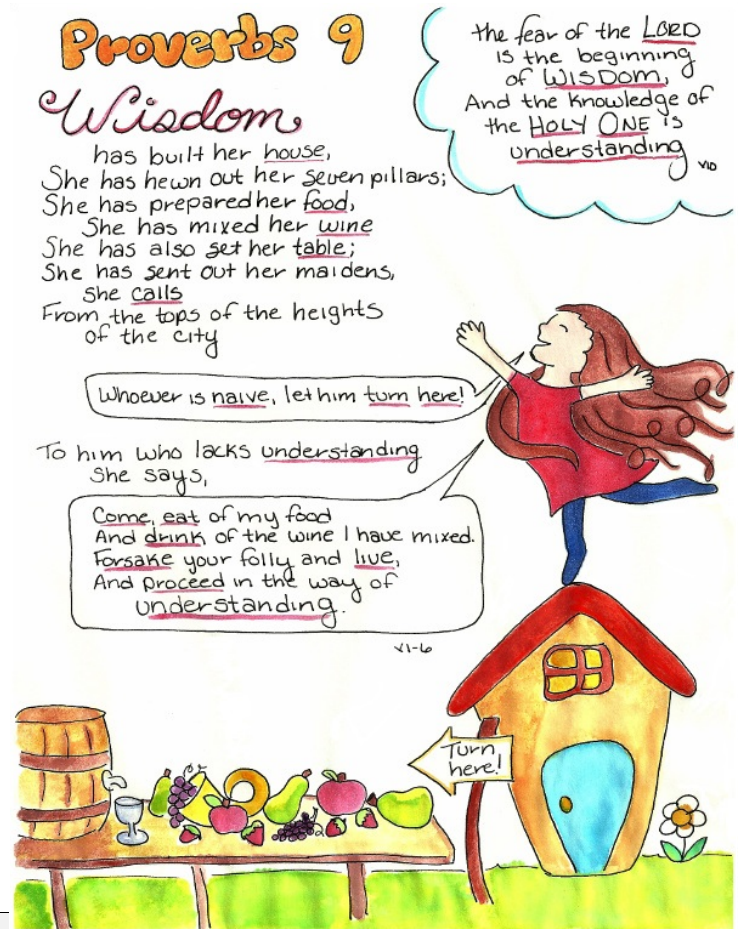
³⁴ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

³⁵ From [Calvary Chapel](#); accessed December 13, 2015.

in chapter nine wisdom is portrayed as a lady who is setting forth a banquet and sending out invitations to all. There is no limitation on the invitation, and not only that, but she is providing a sumptuous banquet and there is no cost. It is a great illustration of grace. Grace means that something is given to us freely. It doesn't mean there is no cost associated with it. For example, with salvation the cost was the death of the Son of God. But to receive the blessings, the benefits of that death, we simply accept a free gift. We are given the opportunity of receiving eternal life by trusting in Jesus Christ for our salvation. It is a free offer but it was not free to God; it cost something, the death of Christ on the cross.³⁶

Wisdom Throws a Banquet (Prov. 9:1-10) (a graphic); from **Doodle Through the Bible**; accessed December 13, 2015. I have just discovered Doodle Through the Bible, and it looks to be an excellent project, where much of the text of each chapter is reproduced, and then somewhat interpreted by means of a drawing.

Several translations go directly from v. 1 to v. 2 without interruption.



vv. 1-6: Wisdom has built her house [and] hewn out her seven pillars. She has slaughtered her animal [lit., her slaughter], she has poured [or, mixed] her wine, and she has set her table. She has sent forth her servant girls; she calls [from] upon the high places of the town, [saying] "Let the simple one turn in here." [To] the one lacking understanding, she says to him, "Come and eat my bread and drink the wine I have mixed. Leave [those] simple ones and live and walk along the path of understanding."

Peter Pett's Chiasmic Division of Proverbs 9:1-6

- A Preparation of the great feast (Proverbs 9:1-3 a).
- B Appeal to the naive and those lacking in understanding (Proverbs 9:3-4).
- A Partaking of the great feast (Proverbs 9:5-6).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bridgeway Bible Commentary: *Wisdom is again personified in a gracious lady. This time she invites the silly and the ignorant to a great feast that she has prepared in her magnificent house. She wants them to come and enjoy the life-giving gifts of wisdom and discernment that she freely offers (9:1-6).*³⁷

Kukis slavishly literal:

Kukis moderately literal:

Wisdoms have built her house; she has hewn Proverbs
her pillars seven. 9:1

Wisdom has built her house [and] hewn out her
seven pillars.

³⁶ From [Dean Bible.org](http://www.deanbible.org); accessed December 10, 2015.

³⁷ From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

Kukis paraphrased:

Wisdom has built her house and has fashioned seven pillars for it.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation³⁸; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

³⁸ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Ancient texts:

Masoretic Text (Hebrew)	Wisdom has built her house; she has hewn her pillars seven.
Latin Vulgate	Wisdom has built herself a house, she has hewn her out seven pillars.
Plain English Aramaic Bible	Wisdom has built a house and she has <u>set</u> seven pillars in it.
Peshitta (Syriac)	WISDOM has built her house, she has <u>set up</u> in it seven pillars;...
Septuagint (Greek)	Wisdom has built a house for herself, and <u>set up</u> seven pillars.

Significant differences: The Hebrew has *hewn*; the Latin, Syriac and Greek all have *set up*.

Limited Vocabulary Bibles:

Bible in Basic English	Wisdom has made her house, putting up her seven pillars.
Easy English	The woman called Wisdom has built a splendid house. She has made 7 columns for her house.
Easy-to-Read Version	Wisdom built her house. She put the seven columns [In ancient Israel, many houses had four main rooms with seven columns to support the roof. This shows Wisdom had a good house with a solid foundation.] in it.
<i>God's Word</i> ™	Wisdom Hosts a Banquet Wisdom has built her house. She has carved out her seven pillars.
Good News Bible (TEV)	Wisdom has built her house and made seven columns for it.
<i>The Message</i>	Lady Wisdom Gives a Dinner Party Lady Wisdom has built and furnished her home; it's supported by seven hewn timbers.
NIRV	Wisdom and Foolishness Call Out Wisdom has built her house. She has set up its seven pillars.

Thought-for-thought translations; paraphrases:

Common English Bible	“Woman Wisdom’s” invitation Wisdom built her house; she has carved out her seven pillars.
Contemporary English V.	Wisdom has built her house with its seven columns.
The Living Bible	Wisdom has built a palace supported on seven pillars,...
New Berkeley Version	Wisdom has built her house [In contrast to the alien woman, who misuses her husband’s house. See Prov. 7:19.], she has hewn out her seven pillars [Seven is the number of perfection. Wisdom’s house has perfect support, for it is resting upon the complete truth of God.], she has slaughtered her meat [See Prov. 7:14.], she has mixed her wine [See Psalm 23:5.], she has also prepared her table; she has sent forth her maidens; she calls upon the top of the high places of the city:... Vv. 2–3 are included for context.
New Century Version	Being Wise or Foolish Wisdom has built her house; she has made its seven columns.
New Life Bible	Wisdom has built her house. She has made seven pillars to hold it up.

Partially literal and partially paraphrased translations:

American English Bible	Wisdom has built a house for herself, and atop seven columns, she's propped it.
International Standard V	Wisdom’s Invitation Wisdom [i.e. <i>wisdom</i> personified as a woman] has built her house;

	she has hewn out her seven pillars.
New Advent (Knox)Bible	See, where wisdom has built herself a house, carved out for herself those seven pillars of hers!
Today's NIV	Invitations of Wisdom and Folly Wisdom has built her house; she has set up its seven pillars.
Translation for Translators	Being wise and being foolish <i>It is as though wisdom is a woman who has built a big house for herself, and has set up seven columns to support the roof,...</i>

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	What Wisdom has Done Now Wisdom has built up her house, Seven columns hewn out for herself;...
Lexham English Bible	Wisdom's Banquet Wisdom has built her house; she has hewn her seven pillars.
NIV, ©2011	Invitations of Wisdom and Folly Wisdom has built her house; she has set up [Septuagint, Syriac and Targum; Hebrew has hewn out] its seven pillars.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Wisdom invites to her table Wisdom has built her house set upon seven pillars;...
New American Bible (2002)	Wisdom has built her house, she has set up her seven columns;... [1-6,13-18] Wisdom and folly are represented as matrons, each inviting people to her banquet. Wisdom offers the food and drink of divine doctrine and virtue which give life (⇒ Proverb 9:1-6). Unstable and senseless folly furnishes the stolen bread and water of deceit and vice which bring death to her guests.
New American Bible (2011) ³⁹	THE TWO WOMEN INVITE PASSERSBY TO THEIR BANQUETS Woman Wisdom Issues Her Invitation Wisdom has built her house, she has set up her seven columns;...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Wisdom has built herself a house; she has carved her seven pillars.
exeGesés companion Bible	Wisdom built her house; she hewed her pillars - seven;...
Orthodox Jewish Bible	Chochmah hath built her bais, she hath hewn out her seven ammudim;...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Wisdom's Invitation Wisdom has built her [spacious and sufficient] house; She has hewn out and set up her seven pillars.
The Expanded Bible	Being Wise or Foolish Wisdom has built her house; she has made its seven ·columns [pillars; ^c a large house].
Kretzmann's Commentary	Verses 1-12

³⁹ Also called the revised edition.

The Banquet of Wisdom

Wisdom, the divine and true wisdom, as it is exercised and exhibited here on earth among men, **hath builded her house**, to dwell in the midst of men. **She hath hewn out her seven pillars**, the reference being to the pillars of the inner court, which bear the upper stories, the number seven referring to the chief attributes of wisdom, the gifts of the Holy Spirit (Isa. 11:2).

NET Bible®

The Consequences of Accepting Wisdom or Folly

Wisdom has built her house;

she has carved out its seven pillars. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

Syndein/Thieme

Wisdom [Divine Viewpoint - subject continues from the Great Chapter 8] **has built her house . . . she has hewn out her seven pillars.**

The Voice

Lady Wisdom has built her house;

she has supported it with seven pillars.

Literal, almost word-for-word, renderings:

Context Group Version

Wisdom has built her house; She has cut out her seven pillars:...

Modern English Version

The Way of Wisdom

Wisdom has built her house,

she has hewn out her seven pillars;...

NASB

Wisdom's Invitation

Wisdom has built her house,

She has hewn out her seven pillars;...

New European Version

Wisdom and Foolishness Both Invite Us

Wisdom has built her house, she has carved out her seven pillars,...

Stuart Wolf

Wisdom has built her house, she has erected her seven pillars.

World English Bible

Wisdom has built her house. She has carved out her seven pillars.

Young's Updated LT

Wisdom has built her house, She has hewn out her pillars—seven.

The gist of this passage:

Wisdom has built her house with 7 pillars to hold it up.

Proverbs 9:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chok ^e môwth (חֹכְמָוֹת) [pronounced <i>khok^e-MOHTH</i>]	<i>wisdom</i>	feminine plural noun	Strong's #2454 BDB #315
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person feminine singular, Qal perfect	Strong's #1129 BDB #124

Dr. Robert Dean: *[This] means to carefully build and construct something through the use of craftsmanship...it is something that is thought out, something that has been prepared for and planned, not something that is done haphazardly...[it] is the same word used to describe God's creation of Eve in the garden of Eden.*⁴⁰

⁴⁰ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

Proverbs 9:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1004 BDB #108

Translation: *Wisdom has built her house...* Building a house takes great preparation, forethought, planning and a determined execution.

You may recall from the previous chapter that there were sections where wisdom appeared to be more than an attribute of God; more than just an impersonal force. Here, *wisdom* builds this house, suggested at least that there is there are close ties between God and His thinking.

What is Wisdom? (a graphic); from [Slide Player](#); accessed December 12, 2015.

What is Wisdom?

- “The Fear of the Lord” Prov 1:7, 1:29, 2:5, 15:33, **9:10**: Inseparable from RELATIONSHIP to the Source
- CHOKMAH: “Skill”
- **Skill** in Proverbs: “Skill at living your life which requires knowledge, understanding, and volition to act on it.”
- **Life** in Proverbs: Existence in God’s presence according to His design, which is your happiness, contentment, and fulfillment in Him
- CHOKMAH is God’s skill at creation and man’s skill at living.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Wisdom will invite all to come to her, which involves the construction of a new house for all she calls to.

Clarke: *The same Wisdom speaks here who spoke in the preceding chapter. There she represented herself as manifest in all the works of God in the natural world; all being constructed according to counsels proceeding from an infinite understanding. Here, she represents herself as the great potentate, who was to rule all that she had constructed, and having an immense family to provide for, had made an abundant provision, and calls all to partake of it.*⁴¹

The NET Bible: *Wisdom is personified as a wise woman. She has prepared a house and established it on seven pillars. This is a reference to the habitable world (e.g., 8:31). For the equation of the house and the world, e.g., 8:29; Job 38:6; and Psalm 104:5 (also G. Boström, Proverbiastudien [LUÅ], 1-14).*⁴²

So far, v. 1a reads: **Wisdom has built her house...** Perhaps this is Jesus Christ having prepared the earth for occupation? Or is this what God is preparing for us in phase III (eternity)?

The New American Bible: *Some scholars see a connection between the woman's house here and the woman's house in the final poem (31:10–31). In chap. 9, she invites the young man to enter her house and feast, i.e., to marry her. Chapter 31 shows what happens to the man who marries her; he has a house and enjoys "life" understood as consisting of a suitable wife, children, wealth, and honor.*⁴³

In this context, Wisdom (personified as a woman) is building a house, and in that house, will be a great banquet.

The word *wisdom* is in the plural here. I do not recall any translation reflecting this; however, many expositors made mention of this fact.

The Plural of Wisdom

1. Wisdom, in v. 1, is in the plural, even though it is followed with the use of the feminine singular verb and the 3rd person feminine singular suffix, which refers back to wisdom.
2. In a similar fashion, *Elohim* is a plural noun, but it takes singular verbs and singular suffixes.
3. It is sometimes difficult to determine how to differentiate between the singular and plural of the same noun. There are nouns which take on a superlative force in the plural; or a more philosophical approach. Many times, the plural noun indicates a relationship with the Divine.
4. Matthew Henry suggests the *treasuries of wisdom* is what is meant here.
5. The Pulpit Commentary calls it a plural of excellency, citing Prov. 1:20, where it is also found in the plural. This seems to be the consensus view.
6. Two other possibilities would be: the principles of wisdom or the close relationship between the Godhead and wisdom. In the latter case, wisdom does not act as a singular, unguided force, but it is clearly tied to God and His plan.
7. This is not completely different from the plural of excellency. This essentially tells us that we are looking at God's thinking, God's wisdom.
8. God acts in the great things (creating the universe); and in the small things, like summoning us to Bible class.

Wisdom in the plural is found in: Proverbs 1:20 9:1 14:1.

Point 4 from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 9:1–12.

Point 5 from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 9:1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁴¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9 chapter comments.

⁴² From <https://bible.org/netbible/index.htm?pro9.htm> accessed November 30, 2015.

⁴³ From <http://www.usccb.org/bible/proverbs/9> (footnotes) accessed November 30, 2015.

Dr. Robert Dean expresses the majority opinion: *The first word "wisdom," is...in the plural in the Hebrew. The plural use of the noun here is really a plural of excellence. In the Hebrew it is to be treated as a singular concept even though the plural is there which intensifies the meaning of wisdom, the fullness of everything related to wisdom. The verb that is associated with it, "has built," is a third person singular verb. A plural noun requires agreement with a plural verb, but having a singular verb here indicates that the noun is to be treated as a singularity, not as a multiplicity. It is not wisdoms but it intensifies the meaning of wisdom as one complex of ideas.*⁴⁴

Proverbs 9:1a [Wisdom has built her house...](#) Either the ESV; capitalized or the KJV is used below.

The Edification Complex of the Soul (Glenn/R. B. Thieme, Jr.)

Floor	Description
Eighth Floor Confidence/Stability	<p>Romans 15:13 May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.</p> <p>Ephesians 1:17-18 ...that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,...</p> <p>Colossians 1:23 ...if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.</p> <p>Colossians 1:27 to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:... Christ in us is the edification complex.</p>
Seventh Floor Peace/Prosperity (This is not to be confused with the "prosperity gospel")	<p>Daniel 4:1 Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.</p> <p>Daniel 6:25 Then king Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.</p> <p>Romans 8:6 For the mind of the flesh is death; but the mind of the Spirit is life and peace:...</p> <p>1 Peter 1:2 2 ...according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.</p> <p>2 Peter 1:2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;...</p> <p>Jude 2 Mercy unto you and peace and love be multiplied.</p> <p>Philippians 4:7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.</p> <p>Colossians 3:15 And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.</p>
Sixth Floor Mastery of the Details of Life	<p>If you possess the details of life (food, clothing, pleasure, security, satisfaction, etc.) then you have the capacity to enjoy them. If you don't possess the details of life you still have Bible doctrine and the capacity to enjoy life.</p>
Fifth Floor Capacity to Love	<p>Capacity to Love:</p> <ul style="list-style-type: none"> – God and Bible Doctrine – Your mate – Friends

⁴⁴ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

Fourth Floor Inner Happiness	<p>Inner happiness regardless of circumstances. Philip 4:11–13 Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me.</p>
Third Floor Relaxed Mental Attitude/ Impersonal Love	<p>There is another tool new Christians need to begin using pretty quickly in their lives, or they will find their spiritual growth derailed. The Relaxed Mental Attitude is an outgrowth of claiming God's promises and resting in faith, but like resting in faith it must be consciously applied to situations, so we are treating it as one of the tools in the new Christian's spiritual tool belt.</p> <p>A relaxed mental attitude is the believer's response to the circumstances of life that he encounters on a daily basis. It develops naturally in the Christian as he matures in the faith by the daily process of taking in the Word of God, metabolizing it spiritually (more on that soon in a future lesson), and applying it in his life. But like resting in faith, the RMA does not just emerge full grown in the Christian—it is developed gradually.</p>
Second Floor Grace Orientation	<p>Grace orientation is being oriented to the grace policy of God through the inculcation of Bible doctrine under genuine humility and the teaching ministry of God the Holy Spirit. The grace-orientated believer does not judge others and always offers other believers privacy while minding his own business! Grace orientation offers to others the very grace that God offers to you!</p>
First Floor Filling of the Holy Spirit	<p>The filling of the Holy Spirit is the status quo of the believer when God the Holy Spirit controls his soul thus making him 100% spiritual, EPH 5:18. To make it from salvation to spiritual maturity requires the filling of the Holy Spirit and the daily intake of Bible doctrine. At the moment of salvation, the Holy Spirit indwells the body of the believer permanently, JOH 14:16; 1CO 3:16. Because the body is the headquarters of the old sin nature, the Holy Spirit sets up His headquarters in the body for counteraction. But while the indwelling of the Spirit is permanent the filling of the Spirit is temporary. We lose the filling of the Spirit when we personally sin, whether willfully, unintentionally, knowingly or ignorantly. However, God has provided the problem solving device of rebound so that we can instantly regain the filling of the Holy Spirit, 1JO 1:9. When we name and cite our known sins to God we are instantly filled with the Spirit and 100% spiritual. Since the battlefield for the believer is in the soul it is vital that we use the rebound technique to give the Holy Spirit control of the soul whereby He may influence, control and mentor us.</p>
Foundation Jesus Christ (salvation by faith in Him)	<p>Salvation is the work of God in the saving of mankind from the power and effects of being born in sin and therefore spiritually dead, being separate from God. This has been accomplished by means of the finished work of Jesus Christ on the Cross. Any member of the human race can acquire the grace gift of salvation by simply believing in Jesus Christ as their Savior, ACT 16:31.</p>

This doctrine as an illustration was originally done by R. B. Thieme, Jr. He has revised this on many occasions, as have I and others. Glenn, from [Wisdom and Knowledge](#) presents it in this way; accessed December 8, 2015 and edited.

Proverbs 9:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châtsêb (חָצַב) [pronounced <i>khaw-TSAY^bV</i>]	<i>to hew [carve] [out], to dig [out]; to cleave [apart], to send out divided [flames of fire]; [figuratively] to cut into pieces; to destroy, to slay</i>	3 rd person feminine singular, Qal perfect	Strong's #2672 BDB #345
‘ammûwd (עֹמֵד) [pronounced <i>gáhm-MOOD</i>]	<i>pillar, column; platform, scaffold</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #5982 BDB #765
shib ^e âh (שִׁבְעָה) [pronounced <i>shⁱb^e-GAW</i>]	<i>seven</i>	numeral feminine noun	Strong's #7651 BDB #987

Translation: ...[and] hewn out her seven pillars. Whereas, I can go to the local Home Depot (or Lowes) and buy some preformed pillars (usually made of wood, so that they can be reduced in size if necessary), cutting out the pillars for a home also requires preparation, forethought, planning and then a determined execution.

Most commentators see 7 as the number of perfection, completeness, or the number of Divinity; indicating that this is a clearly work of God.

v. 1: **Wisdom has built her house [and] hewn out her seven pillars.** The comments on these 7 pillars were quite imaginative at times.

The New Bible Commentary points out: *In ancient Nineveh, Sennacherib's new year festival house, discovered in recent years, had seven pillars.*⁴⁵

Commentators on the Seven Pillars

The New American Bible: **House:** *house has a symbolic meaning. Woman Wisdom encourages marital fidelity (2:16–19; 5; 6:20–35; 7), which builds up a household (cf. chap. 5). Some scholars propose that an actual seven-pillared house is referred to, but so far none have been unearthed by archaeologists. Seven may simply connote completeness—a great house.*⁴⁶

The NET Bible: *The “seven pillars” have been variously interpreted, but since seven is a number for completeness and sacredness, the idea seems to be that wisdom produced a perfect world.*⁴⁷

Some understand this in a very specific way: *The house built by wisdom is the holy humanity of Jesus Christ; the seven pillars are the seven sacraments, or the seven gifts of the Holy Ghost, or the whole of the apostles, preachers, and ministers of the Church; the slain beasts are the sacrifice of Christ's body upon the cross; and the bread and mingled wine are the bread and wine in the sacrament of the Lord's Supper.*⁴⁸ Bear in mind, when this was written, there was no church and there were no seven sacraments nor were there seven gifts of the Holy Spirit. For these reasons alone, this is faulty reasoning.

⁴⁵ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=9> accessed December 10, 2015 (p. 558).

⁴⁶ From <http://www.usccb.org/bible/proverbs/9> (footnotes) accessed November 30, 2015.

⁴⁷ From <https://bible.org/netbible/index.htm?pro9.htm> accessed November 30, 2015.

⁴⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9 chapter comments.

Commentators on the Seven Pillars

Some people say that James gives us the 7 pillars in James 3:17, which reads: **But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere.** But, as Guglielmo notes, there are 8 things named here.⁴⁹

Clarke then offers a more reasonable understanding: *If we have recourse to any other particulars than those given above in the summary of the chapter, let us follow the first part of the parable, where wisdom is represented as laying the plan of the creation; and then perhaps we may say with safety, that wisdom, having produced the grand ichnograph or ground plot of the whole, with all the requisite elevations and specifications of materials, comes to show us, in this part, that the whole has been constructed on this plan; and specifies the end for which this august building has been raised.*⁵⁰

George Smith, D. D.: *Pillars, in Scripture, are emblems of strength, beauty, and durability. The number seven is indicative of perfection. Every pillar, every buttress, every support that Christianity needs the wisdom of God has provided.*⁵¹

I lean more toward James Burton Coffman's comment: *The allegorical interpretations of the seven pillars are numberless, but we have not found any which we are willing to accept.*⁵² However, Smith's observation above is excellent.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The information below, provided by Robert Dean, is probably in great detail than you really need to know. He goes over some of the historical interpretations of these pillars.

Dr. Robert Dean on the Seven Pillars

Then the second part clarifies the first part. How did she build her house? She did it by hewing out her seven pillars. What are the seven pillars? Where did that idea come from? Over the years there have been a number of guesses over what these seven pillars are. They reflect the fact that over a lot of church history the interpretation was based upon some sort of allegorical method of spiritualizing, where you just try to guess what that meaning might be and look for some kind of spiritual, hidden connotation there. One of the more creative was the idea they represented the first seven chapters in the introduction. But that really doesn't work; there is no indication anywhere in the text that indicates that.

Others have suggested that this is a reflection of the ancient concept of dividing the liberal arts into seven categories. In the ancient world the liberal arts were divided into a set of three and a set of four: the trivium included grammar, rhetoric and dialectics, and then the quadrivium which represented the four, which were music, arithmetic, geometry and astronomy. In Jewish thought the Midrash talks about the seven heavens, or seven climates, or seven parts of the earth; but again, that doesn't really fit the context here.

In the early part of the church age in what is called the Patristic period and then the Middle Ages within the Roman Catholic church there was the development of seven sacraments. And then there were a lot of people in the Middle Ages and later who mystically said the seven pillars are the seven sacraments. There is nothing in the text that indicates that.

⁴⁹ From [Calvary Chapel](#); accessed December 13, 2015.

⁵⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9 chapter comments.

⁵¹ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=10> accessed December 11, 2015.

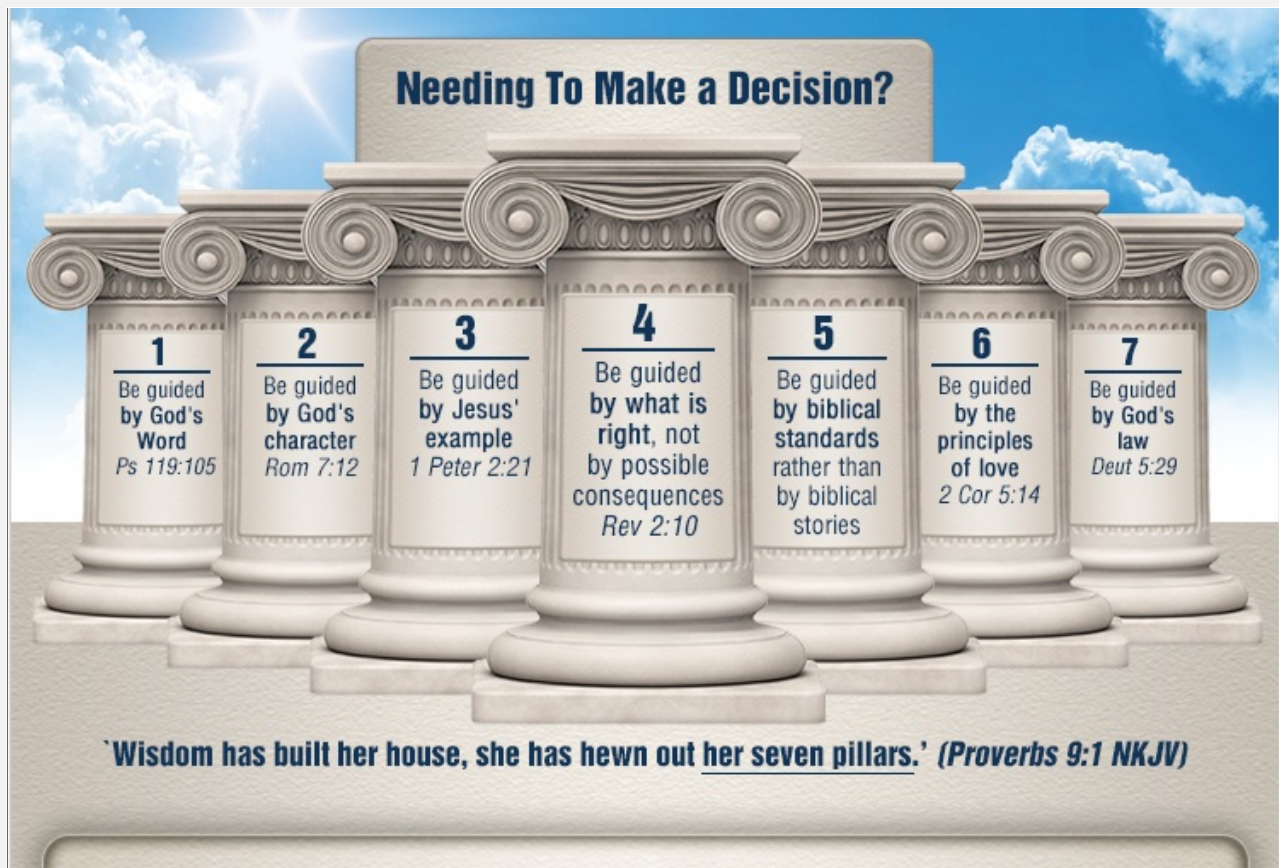
⁵² From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=9> accessed December 10, 2015. Coffman is actually quoting The Interpreter's Bible for half of this.

Dr. Robert Dean on the Seven Pillars

Others tried to be a little more textual and thought, what else has seven in the Old Testament. And there is the mention of the seven spirits of God, which are the seven different ministries of the Holy Spirit in Isaiah 11:2 [Open in Logos Bible Software (if available)] related to the Messiah. That is a little more created and tries to be a little more textual, but it doesn't seem to fit the context.

In fact, we really have to look at the context when we see any kind of metaphor and just ask: What are they talking about? They are just using figurative language to talk about the construction of a house. Wisdom is building a house. And so we look more towards archaeology to understand something of the construction of a house than we would any of the other things that have been mentioned in church history. The way homes were often constructed, especially among the aristocracy, was to have an open courtyard with a portico along one side with supporting pillars. There was an Arabic proverb that said a rich man has a house that stands on twelve pillars. It has to do with something that gives structure and stability to the house. When wisdom is building your house it is constructed on something that gives it a foundation, gives it stability, and gives it strength. Regarding the fact that there are seven pillars here, the number seven in Scripture often relates to the idea of perfection. And so this shows the idea of the completeness of the house that wisdom builds. It is sufficient for those who come to dwell in the house of wisdom.

From Dean Bible.org; accessed December 10, 2015.



Proverbs 9:1 – Needing To Make a Decision? (a graphic) From Friends Who Care; accessed December 13, 2015.

What we find above is an excellent graphic, with very good points being made. It uses these 7 pillars as an illustration. This is, however, not necessarily the interpretation of this verse.

Chapter Outline

Charts, Graphics and Short Doctrines

As a personal note: I had some remodeling done on my house, and after seeing just how cool a pillar looks, I was ready to place them everywhere. A friend of mine designed some fake pillars at the entry of my bathroom, which look really impressive! The point being, pillars really look impressive.

Interestingly enough, the emphasis here is upon the pillars which hold up the roof of the house and provide the strength for its structure; in the New Testament, the emphasis is upon the foundation of the house. There has got to be something allegorical going on here, although I am not certain what it is. Obviously, the foundation of a well-built house is the Lord Jesus Christ. When we exercise faith in Him, our eternity is taken care of.

Wisdom is going to throw a great banquet; and she does not cut any corners. There must be a grand structure within which the guests may eat and fellowship. She does not just rent a banquet hall, but she begins with a house from scratch, building it up with 7 pillars. Eph. 2:20–22 describes the structure that the Lord builds: **Built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In Him you also are being built together into a dwelling place for God by the Spirit.** (ESV; capitalized) 1Corinthians 3:11-13 **For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done.** (ESV) The Foundation is Jesus Christ; and our works are either divine good or human good. For further information on this topic, see the **Doctrine of Divine Good** ([Bible Doctrine Resource](#)) ([L.G. Merritt](#)); **The Production of Divine Good** ([Bible Doctrine Resource](#)); the **Doctrine of Human Good** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Even the Old Testament testifies that the foundation for our lives is Jesus Christ. Isaiah 28:16 **Therefore thus says the Lord God, "Behold, I am the one Who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: 'Whoever believes will not be in haste.'** (ESV; capitalized; Rom. 9:33 10:11)

This chapter will not deal so much with the production of divine good or human good; but with the basic choice that we make—choosing wisdom or foolishness.

V. 1: **Wisdom has built her house [and] hewn out her seven pillars.** Why build a new house? The house where we live, planet earth, has been infused with sin; and God will create a new heavens and a new earth. Somehow, I believe that this is a part of the thrust of this chapter.

Pastor Joe Guglielmo: *God is offering to us a complete education in regards to wisdom. When you finish you will have all that you need. "When do we graduate?" Well, graduation is when we go to be with Him, when we pass from this life to the next. That is when we finish this College of Wisdom. So it is longer than 4 years but it is also far more valuable and you get to use what you learn immediately!*⁵³

She has slaughtered her slaughter, she has mixed her wine, and she has set her table.

Proverbs
9:2

She has slaughtered her animal [lit., her slaughter], she has poured [or, mixed] her wine, and she has set her table.

She has slaughtered an animal for the meal, she has poured the wine, and she has set her table.

Here is how others have translated this verse:

Ancient texts:

⁵³ From [Calvary Chapel](#); accessed December 13, 2015.

Masoretic Text (Hebrew)	She has slaughtered her slaughter, she has mixed her wine, and she has set her table.
Latin Vulgate	She hath slain her <u>victims</u> , mingled her wine, and set forth her table.
Plain English Aramaic Bible	And she has killed her <u>sacrificial victim</u> and she has mingled her wine and has prepared her table.
Peshitta (Syriac)	She has slaughtered her beasts; she has mingled her wine; she has also prepared her table.
Septuagint (Greek)	She has killed her beasts; she has mingled her wine in a bowl, and prepared her table.
Significant differences:	No idea why we have the word <i>victims</i> above in the Latin and possibly the Aramaic.

Limited Vocabulary Translations:

Bible in Basic English	She has put her fat beasts to death; her wine is mixed, her table is ready.
Easy English	She has prepared the food. She has poured out the wine. Her table is ready for a meal.
Easy-to-Read Version	She (Wisdom) cooked meat and made wine. She put food on her table.
Good News Bible (TEV)	She has had an animal killed for a feast, mixed spices in the wine, and set the table.
<i>The Message</i>	The banquet meal is ready to be served: lamb roasted, wine poured out, table set with silver and flowers.

Thought-for-thought translations; paraphrases:

Contemporary English V.	She has prepared the meat and set out the wine. Her feast is ready.
New Life Version	She has cooked her food, and has mixed her wine, and she has set her table.
New Living Translation	She has prepared a great banquet, mixed the wines, and set the table.

Partially literal and partially paraphrased translations:

American English Bible	She has offered all the needed sacrifices... she has mixed the wine in the jars... and she has readied her table.
Beck's American Translation	She has butchered her meat, mixed her wine, and spread her table.
International Standard V	She has prepared her food [Or <i>meat</i>], she has spiced [Or <i>mixed</i>] her wine, and she also has set her dining table.
New Advent (Knox) Bible Translation for Translators	And now, her sacrificial victims slain, her wine mingled, her banquet spread,... ...and has slaughtered an animal <i>and cooked the meat</i> , and has mixed <i>nice spices</i> in the wine, and has put <i>the food</i> on the table.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	...Slain her cattle, and mingled her wine, And also her table has spread.
Lexham English Bible	She has slaughtered her slaughtering, mixed her wine, [and] also set her table.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	She has prepared her meat, mixed her wine, yes, she has spread her table.
New Jerusalem Bible Revised English Bible	...she has slaughtered her beasts, drawn her wine, she has laid her table. Now, having slaughtered a beast, spiced her wine, and spread her table,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	She has prepared her food, spiced her wine, and she has set her table.
exeGesés companion Bible	...she slaughtered her slaughter; she mixed her wine; she arranged her table;...
JPS (Tanakh—1985)	She has prepared the feast, Mixed the wine, And also set the table.
Judaica Press Complete T. Orthodox Jewish Bible	She has prepared her meat; she has mingled her wine; she has even set her table. She hath prepared her meat; she hath mixed her yayin; she hath also set her shulchan.

Expanded/Embellished Bibles:

The Expanded Bible	She has prepared her food [^l slaughtered her slaughter] and prepared [mixed] her wine; she has set her table.
Kretzmann's Commentary	She hath killed her beasts, slaughtering them in preparation for the great feast which she had planned; she hath mingled her wine, by adding spices of various kinds to enhance the flavor; she hath also furnished her table, set the table for the banquet.
NET Bible®	She has prepared her meat [Heb "she has killed her killing." Cf. KJV "hath killed her beasts"; NAB "has dressed her meat"; NASB "has prepared her food."], she has mixed her wine; she also has arranged her table.
The Voice	<i>She's prepared a feast:</i> She's slaughtered her animals, poured a spiced wine, and set her table.

Literal, almost word-for-word, renderings:

Concordant Literal Version	She has slaughtered her slaughter; She has blended her wine; Indeed, she has arranged her table."
<i>Emphasized Bible</i>	...hath slaughtered her beasts, hath mingled her wine, hath even set in order her table;...
English Standard Version	She has slaughtered her beasts; she has mixed her wine; she has also set her table.
God's Truth (Tyndale)	...She has killed her vitales, *poured out her wine, and prepared her table.
King James 2000 Version	She has slaughtered her beasts; she has mixed her wine; she has also furnished her table.
New European Version	...she has prepared her bread, she has mixed her wine. She has also set her table,...
NASB	She has prepared her food [Lit <i>slaughtered her slaughter</i>], she has mixed her wine; She has also set her table;...
Stuart Wolf	She has slaughtered her slaughters/beasts, she has mixed her wine, also she has prepared her table.
Webster's Bible Translation	She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.
World English Bible	She has prepared her meat. She has mixed her wine. She has also set her table.
Young's Updated LT	She has slaughtered her slaughter, She has mingled her wine, Yea, she has arranged her table.

The gist of this passage: When preparing for a meal, she kills the lamb, prepares the wine, and sets the table.

Proverbs 9:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭābach (טָבַח) [pronounced <i>taw^b-VAHKH</i>]	<i>to kill or slaughter [cattle], to butcher [animals]; to kill or slay [men]; used figuratively to slaughter ruthlessly and without compassion</i>	3 rd person feminine singular, Qal perfect	Strong's #2873 BDB #370
ṭebach (טֶבַח) [pronounced <i>teh-BAKH</i>]	<i>a slaughter [of animals], a slaughtering, butchery</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #2874 BDB #370

Translation: *She has slaughtered her animal* [lit., *her slaughter*],... All of this is a picture of wisdom preparing a great meal for someone. For an excellent meal, the first thing that must be done is, an animal must be killed.

I think the sense here is, God has gone to great effort to provide good and accurate teaching for us.

All sound wisdom for us here on earth must begin with the sacrifice of Jesus Christ for our sins. The slaughtered animal in the Old Testament always represents our Lord's death for our sins. He is the *Lamb Who bought us*.

What we have here is *not* a prophecy, but a type:

The Typology of Proverbs 2:9a (*She has slaughtered her animal*)

1. *A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.*¹
2. Wisdom is God's plan and God's action. Wisdom here puts God's plan into action.
3. Wisdom speaks of slaughtering a slaughter; this is a shadow of the Lord Jesus Christ to come, who will die for our sins on the cross. Although the verb used here is not the one found in Leviticus (where so many animals are slaughtered), it is found in Jer. 11:19 12:3 51:40 Ezek. 21:10, passages would could arguably be speaking of the sacrifice of Jesus Christ.
4. We find this same typology throughout the Old Testament, principally in Leviticus, but it goes all the way back to Gen. 3:21, where the Lord makes garments of skin for Adam and Eve who have just sinned. These garments must come from an animal who has given his life in order to cover the sins (nakedness) of Adam and the woman. When Noah exits the ark with his family, one of the first things they do is offer up animal sacrifices of the animals that they took with them onto the ark. Gen. 8:20
5. Jesus is called the Lamb of God in John 1:29, 36, referring to Him as the perfect and ultimate sacrifice for sin. In order to understand who Christ was and what He did, we must begin with the Old Testament, which contains prophecies concerning the coming of Christ as a "guilt offering" (Isaiah 53:10). In fact, the whole sacrificial system established by God in the Old Testament set the stage for the coming of Jesus Christ, who is the perfect sacrifice God would provide as atonement for the sins of His people (Rom. 8:3 Hebrews 10).²
6. Heb. 10:1-10 describes the typology: **Since the law has only a shadow of the good things to come, and not the actual form of those realities, it can never perfect the worshipers by the same sacrifices they**

The Typology of Proverbs 2:9a (She has slaughtered her animal)

continually offer year after year. Otherwise, wouldn't they have stopped being offered, since the worshipers, once purified, would no longer have any consciousness of sins? But in the sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. Therefore, as He was coming into the world, He said: You did not want sacrifice and offering, but You prepared a body for Me. You did not delight in whole burnt offerings and sin offerings. Then I said, "See, I have come--it is written about Me in the volume of the scroll--to do Your will, O God!" After He says above, You did not desire or delight in sacrifices and offerings, whole burnt offerings and sin offerings, (which are offered according to the law), He then says, See, I have come to do Your will. He takes away the first to establish the second. By this will, we have been sanctified through the offering of the body of Jesus Christ once and for all. (HCSB; LXX-Psalm 39:7–9; MT-Psalm 40:6–8).

7. Clark: *His death [was] not...natural, but violent. It is commonly ascribed to the Jews as a wicked action of theirs; but was not without the counsel and determination of God, and the will and consent of Christ...[for the] sacrifice and satisfaction for sin...[He] was offered up in...the stead of his people, to make atonement for their sins...a sacrifice voluntarily offered up by Himself, exceeding acceptable, and well pleasing to God; effectual to the purposes for which it was offered, and so never to be repeated...[Therefore] His death, being a sacrifice, becomes a feast; a crucified Christ is suitable food for faith, as he is the Lamb in the midst of the throne...thus the Gospel feast, in which the slain Lamb of God makes the chiefest part.*³

¹ From [Dake](#), accessed October 15, 2013.

² Quoted and paraphrased from <http://www.gotquestions.org/Jesus-Lamb-of-God.html> accessed December 4, 2015.

³ From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:2 (edited).

See the **Doctrine of Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 9:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māçak (מָצַק) [pronounced maw-SAHK]	<i>to mix, to mingle; to produce by mixing; to pour [that which is mixed]</i>	3 rd person feminine singular, Qal perfect	Strong's #4537 BDB #587
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #3196 BDB #406

Translation: ...*she has poured* [or, *mixed*] *her wine*,... Wine speaks of the blood of the sacrifice of Jesus Christ; and wine also speaks of fellowship and happiness.

Barnes tells us: *[She has mingled her wine] with myrrh and other spices, to give flavor and strength.*⁵⁴ Gill suggests⁵⁵ that this was mixing wine with water (which was common in the ancient world). Coffman concurs with Gill.⁵⁶

Whedon understands this both ways: *Wine was an essential part of every entertainment. Sometimes it was mixed with water, sometimes with milk, and was sometimes flavoured with spices, (spiced wine,*

⁵⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 9:2.

⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:2.

⁵⁶ From <http://www.studydrive.org/commentaries/bcc/view.cgi?bk=19&ch=9> accessed December 10, 2015.

mixed wine,) or other ingredients. The object of the first kind of mingling or mixing was to reduce its strength; of the second, to make it more palatable, or to increase its strength and exhilarating power. The light wines of that vine-bearing country were, we suppose, generally used diluted, (about as we use tea and coffee,) as the usual beverage for their meals, especially at their feasts.⁵⁷

Whedon apparently gave this appreciable thought: *There is considerable diversity of opinion among commentators as to whether this mingling of wine was to make it stronger or weaker. In general, the Europeans — English, Scotch, and Germans — favour the idea of strengthening; and the Americans, of the later class especially, incline to the opinion of dilution: though Muenscher (American) says, The temperate nations of antiquity were not in the habit of drinking wine drugged, or even undiluted, except at feasts of drunkenness and debauchery, in which they sometimes indulged, when the wine was mixed with potent ingredients to increase its strength. Whether the greater or less progress of temperance principles has any thing to do with the exegesis in these two classes, we know not. The Hebrews were essentially a temperate people, and can hardly be supposed to have imposed less restraint on their appetites than did the Greeks and Romans.*⁵⁸

Unmixed wine is called strong drink.⁵⁹

Proverbs 9:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ârak ^e (אַרַק:) [pronounced <i>gaw-RAK</i>]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 rd person feminine singular, Qal perfect	Strong's #6186 BDB #789
shul ^e chân (שׁוּלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7979 BDB #1020

Translation: ...and she has set her table. Obviously, the table is set for a meal; wherein, everything needed in order to partake of the meal is set before us.

This is analogous to God's plan for our lives; and what our life will be is set before us, set by God. Our lives are based upon Jesus Christ's death for our sins, which results in fellowship with God through His Son.

The Geneva Bible: *He compares wisdom with great princes who keep open house for all who come.*⁶⁰

V. 2: She has slaughtered her animal [lit., her slaughter], she has poured [or, mixed] her wine, and she has set her table.

⁵⁷ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=9> accessed December 13, 2015.

⁵⁸ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=9> accessed December 13, 2015.

⁵⁹ From <http://www.bible-studys.org> accessed December 13, 2015.

⁶⁰ From *The Geneva Study Bible* accessed November 30, 2015.

Commentators on the Table Set by Wisdom

The NET Bible: *Wisdom has prepared a sumptuous banquet in this house and sends out her maids to call the simple to come and eat* (M. Lichtenstein, “The Banquet Motif in Keret and in Proverbs 9,” JANESCU 1 [1968/69]: 19-31). The figures of meat and wine represent the good teaching of wisdom that will be palatable and profitable (implied comparisons). Compare Isaiah 55:1-2 and John 6:51, 55 for similar uses of the figures. The idea of mixing wine could refer to the practice of mixing wine with spices or with water (as the LXX text assumes; e.g., Prov 23:30; Isa 5:22). Mixed wine was the most intoxicating; thus, her wisdom is attractive. All the imagery lets the simple know that what wisdom has to offer is marvelous.⁶¹

Ironside: *The Word of God as a whole, and Proverbs in particular, is Wisdom’s temple. Abundant provision has been made for the instruction and blessing of those who enter. All that man requires for his guidance through the mazes of his life on earth can be found here. A well-furnished table is spread before all who desire spiritual sustenance and cheer. Millions have feasted there, yet the supply is still inexhaustible.*⁶²

The idea is, everything is prepared. We do not have to work for it; we do not have to search it out; God has provided all of this for us and He has invited us to come and enjoy it. So that there is no misunderstanding, a life when you have a soul filled with doctrine is much more enjoyable than a life without it.

Chapter Outline

Charts, Graphics and Short Doctrines

vv. 1–2: *Wisdom has built her house [and] hewn out her seven pillars. She has slaughtered her animal [lit., her slaughter], she has poured [or, mixed] her wine, and she has set her table.* Wisdom sets the table; therefore, this feast comes to be on the basis of the wisdom of God. Upon this table is the animal sacrifice (the offering of Jesus Christ for our sins) and the wine of fellowship and joy (or a life of abundance, which Jesus Christ has promised to us). Therefore, this is the basic plan of God; and our happy fellowship is with the Wisdom of God.

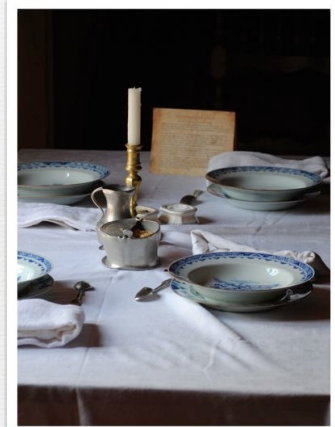
Wisdom has obviously gone to a great deal of trouble in order to prepare this meal; what Wisdom has done, is far more than we could ask or think.

Proverbs 9:1–2 (graphic); from **Eleventeen Green**; accessed December 12, 2015.

Matthew Henry summarizes these two verses, giving two interpretations to the house built by Wisdom: *Wisdom, not finding a house capacious enough for all her guests, has built one on purpose, and, both to strengthen it and to beautify it, she has hewn out her seven pillars, which make it to be very firm, and look very great. Heaven is the house which Wisdom has built to entertain all her guests that are called to the marriage–supper of the Lamb; that is her Father’s house, where there are many mansions, and whither she has gone to prepare places for us. She has hanged the earth upon nothing, there in it we have no continuing city; but heaven is a city that has foundations, has pillars. The church is Wisdom’s house, to which she invites her guests, supported by the power and promise*

PROVERBS 9:1-2

“Wisdom has built her house; she has hewn out its seven pillars. She has prepared her meat and mixed her wine; she has also set her table.”



⁶¹ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

⁶² Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 9 introduction.

of God, as by seven pillars. Probably, Solomon refers to the temple which he himself had lately built for the service of religion, and to which he would persuade people to resort, both to worship God and to receive the instructions of Wisdom...Here is a splendid feast got ready (Prov. 9:2): She has killed her beasts; she has mingled her wine; plenty of meat and drink are provided, and all of the best. She has killed her sacrifice (so the word is); it is a sumptuous, but a sacred feast, a feast upon a sacrifice. Christ has offered up himself a sacrifice for us, and it is his flesh that is meat indeed and his blood that is drink indeed. The Lord's supper is a feast of reconciliation and joy upon the sacrifice of atonement. The wine is mingled with something richer than itself, to give it a more than ordinary spirit and flavour.⁶³

These next 4 verses are mangled. A person speaks in one verse; what he says is in the next verse; and that next verse includes the next person who speaks. Therefore, I put all of these verses together. There is nothing wrong with the original text; it is the division of the verses which is the problem (something which occurred after the Scriptures had been written).

She has sent forth her servant girls; she calls upon heights of places of a town, "Who [is] simple let him turn in here; [one] lacking of heart, she has said to him, "[You all] come; eat in my bread and drink in wine I have mixed. [You all] leave simple ones and live and [you all] go a way of understanding."

Proverbs
9:3–6

She has sent forth her servant girls; she calls [from] upon the high places of the town, [saying] "Let the simple one turn in here." [To] the one lacking understanding, she says to him, "Come and eat my bread and drink the wine I have mixed. Leave [those] simple ones and live and walk along the path of understanding."

Wisdom sends forth her servant girls. She calls from upon the high places of the town, saying, "Let the simple ones turn towards me." To the person lacking understanding, she says, "Come in and eat my bread and drink the wine that I have prepared. Leave those simple ones behind and walk along the path of understanding."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	She has sent forth her servant girls; she calls upon heights of places of a town, "Who [is] simple let him turn in here; [one] lacking of heart, say to him, "[You all] come; eat in my bread and drink in wine I have mixed. [You all] leave simple ones and live and [you all] go a way of understanding."
Latin Vulgate	She has sent her maids to invite to the tower, <u>and to the walls of the city</u> : Whosoever is <u>a little one</u> , let him come <u>to me</u> . And to the unwise she said: Come, eat my bread, and drink the wine which I have mingled for you. Forsake childishness, and live, and walk by the ways of prudence.
Plain English Aramaic Bible	And she has sent her Servants to call upon the hills and <u>they will say</u> : "Who is simpleminded? Let him come <u>to me</u> , and whoever lacks his mind"; And he said to him: "Come, eat of my bread and drink of the wine which I have mingled" "Put off from you the deficiency of your mind, and live, and agree with the way of uprightness".
Peshitta (Syriac)	She has sent forth her servants to cry out upon the highest places and <u>say</u> , Whosoever is simple, let him come <u>to me</u> ; as for him who lacks understanding, she

⁶³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 9:1–12 (he continues to offer other interpretations in the text).

said to him, Come, eat of my bread and drink of the wine which I have mingled. Forsake folly, and live; and go in the way of understanding.

Septuagint (Greek) She has sent forth her servants, calling with a loud proclamation to the feast, saying, Whoever is foolish, let him turn aside to me; and to them that want understanding she says, Come, eat of my bread, and drink wine which I have mingled for you. Forsake folly, that you may reign forever; and seek wisdom, and improve understanding by knowledge.

Significant differences: The 3rd phrase in the Latin is not found in the Hebrew. The word *to say, saying* is implied in the Hebrew but not found in the Hebrew.

The Hebrew has *simple*; the Latin has *little one*; and the Greek has *foolish*. The Hebrew has *here*; the Greek, Latin and Aramaic all have *to me* instead.

Although I translated *forsake the simple ones*, it could legitimately be translated, *forsake folly*. That may actually be a better translation.

Limited Vocabulary Translations:

Bible in Basic English She has sent out her women-servants; her voice goes out to the highest places of the town, saying,
Whoever is simple, let him come in here; and to him who has no sense, she says: Come, take of my bread, and of my wine which is mixed.

Easy English Give up the simple ones and have life, and go in the way of knowledge.

Her servants have left to fetch the guests.
She declares her message from the highest place in the city.
'If you are simple, then come here!'
She says this to the unwise people.
'Come, and eat my food!
Drink the wine that I have poured!
Leave your simple ways and live wisely!'

Easy-to-Read Version And then she sent her servants to town to invite people to come up to the hill in the city {and eat with her}. She said, "Come, you people who need to learn." She also invited foolish people. She said, "Come, eat the food of my wisdom. And drink the wine that I have made. Leave your old, foolish ways, and you will have life. Follow the way of understanding." They are near the gates of the city.

God's Word™ She has sent out her servant girls.
She calls from the highest places in the city,
"Whoever is gullible turn in here!"
She says to a person without sense,
"Come, eat my bread,
and drink the wine I have mixed.
Stop being gullible and live.
Start traveling the road to understanding."

Good News Bible (TEV) She has sent her servant women to call out from the highest place in town: "Come in, ignorant people!" And to the foolish she says, "Come, eat my food and drink the wine that I have mixed. Leave the company of ignorant people, and live. Follow the way of knowledge."

The Message Having dismissed her serving maids,
Lady Wisdom goes to town, stands in a prominent place,
and invites everyone within sound of her voice:
"Are you confused about life, don't know what's going on?
Come with me, oh come, have dinner with me!
I've prepared a wonderful spread—fresh-baked bread,

	<p>roast lamb, carefully selected wines. Leave your impoverished confusion and live! Walk up the street to a life with meaning.”</p>
NIRV	<p>She has sent out her servants. She calls out from the highest point of the city. She says, “Let all who are childish come to my house!” She speaks to those who have no sense. She says, “Come and eat my food. Drink the wine I have mixed. Leave your childish ways and you will live. Walk in the way of understanding.”</p>
New Simplified Bible	<p>She sent her maidens. She cried on the highest places of the city, »Who is simple? Let him turn in here! He who lacks understanding,« she says to him, »Come eat my bread, and drink the wine that I have mixed. »Forsake the foolish, and live. Travel in the way of understanding.«</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>She sends out her female servants; she issues an invitation from the top of the city heights: “Whoever is naive turn aside here,” she says to those who lack sense. “Come, eat my food, and drink the wine I have mixed. Abandon your simplistic ways and live; walk in the way of understanding.”</p>
Contemporary English V.	<p>She has sent her servant women to announce her invitation from the highest hills: “Everyone who is ignorant or foolish is invited! All of you are welcome to my meat and wine. If you want to live, give up your foolishness and let understanding guide your steps.”</p>
The Living Bible	<p>...and sent out her maidens inviting all to come. She calls from the busiest intersections in the city, “Come, you simple ones without good judgment; come to wisdom’s banquet and drink the wines that I have mixed. Leave behind your foolishness and begin to live; learn how to be wise.”.</p>
New Berkeley Version	<p>...she has sent forth her maidens; she calls upon the top of the high places of the city: “Whoever is simple, let him turn in here!” As for the one lacking understanding, she says to hi: “Come, eat of my bread, and drink of the wine that I have mixed. Quit the company of the simple and live; walk in the way of understanding.</p>
New Century Version	<p>She has sent out her servant girls, and she calls out from the highest place in the city. She says to those who are uneducated, “Come in here, you foolish people! Come and eat my food and drink the wine I have prepared. Stop your foolish ways, and you will live; take the road of understanding.</p>
New Living Translation	<p>She has sent her servants to invite everyone to come. She calls out from the heights overlooking the city. “Come in with me,” she urges the simple. To those who lack good judgment, she says, “Come, eat my food, and drink the wine I have mixed. Leave your simple ways behind, and begin to live; learn to use good judgment.”</p>

Partially literal and partially paraphrased translations:

American English Bible	Then she sends her servants to call [all the guests], and in a great proclamation, she says: 'All you who are foolish; turn here to me!' She says to those who are lacking good sense: 'Come eat my bread and drink my wine, which I've mixed up for you! Stop being a fool... become smarter, so you will live a long time... get straight with wisdom and knowledge!'
Beck's American Translation	She has sent away her maids and calls from the highest spots in the city: "If you're untaught, turn in here." If you don't have understanding, she tells you, "Come, eat my bread, and drink the wine I mix. Leave ignorant people and being to live; walk the road that leads to understanding."
International Standard V	She has sent out her young women, while calling out from the heights of the city, whoever is naïve, turn in here." To anyone lacking sense, she says, Eat my food, and drink the wine that I have mixed. your naïve ways, and live. Walk in the path of understanding."
New Advent (Knox) Bible	...this way and that her maidens are dispatched, to city keep and city wall, bidding her guests make haste. Simple hearts, she says, draw near me; and to all that lack learning this is her cry, Come and eat at my table, come and drink of the wine I have brewed for you; say farewell to your childishness, and learn to live; follow all of you in the path that leads to discernment.
Translation for Translators	<i>It is as though</i> then she sent out her servant women to call out from the highest place in the town, "You people who need to understand more, come in!" And to those who are ignorant, <i>it is as though</i> she calls out, "Come and eat the food that I <i>have prepared</i> , and drink the good wine that I have mixed. ◀Leave/Go away from▶ <i>other</i> foolish people, and if you do that, you will continue to live. Walk on the road that will enable you to ◀have knowledge/know what is true and what is not true▶."

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	She has sent out her maids to invite From the crowds on the top of the walls, Who is ignorant, let him turn back} She says, and to those of faint heart, ' Come, enter and eat of my bread, And drink of the wine I repara. Abandon your follies an live, And advance on the road of good sense.
HCSB	She has sent out her servants; she calls out from the highest points of the city: "Whoever is inexperienced, enter here!" To the one who lacks sense, she says, "Come, eat my bread, and drink the wine I have mixed. Leave inexperience behind, and you will live; pursue the way of understanding.
Lexham English Bible	She has sent her servant girls, she calls upon the wings of the high places of town, "Whoever [is] simple, let him turn here." As for the one who lacks {sense}, she says to him, "Come, eat with my bread; drink with the wine I have mixed. Lay aside simplicity and live; walk in the way of understanding."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Next, she sent her servants to call from the central square of the city, "Pass by here, you who are fools." To the senseless she says, "Come, eat and drink of the bread and wine I have prepared. Give up your foolishness and you will live; take the straight path of discernment."
- The Heritage Bible She has slaughtered her meat; she has mixed her wine; also she has arranged her table. She has sent out her young ladies; she calls out upon the highest places of the city, Whoever is open, let him turn in here; he who lacks heart, she says to him, Walk, eat of my food, and drink of the wine I have mixed. Forsake being open, and live; and be righteously happy in the way of understanding.
- New American Bible (2002) ³She has sent out her maidens; she calls [She calls: i.e., indirectly, through her maidens; but the text could also mean that wisdom herself publicly proclaims her invitation.] from the heights out over the city:
⁴"Let whoever is simple turn in here; to him who lacks understanding, I say,
⁵Come, eat of my food, and drink of the wine I have mixed!
⁶Forsake foolishness that you may live; advance in the way of understanding.
¹¹"For by me your days will be multiplied and the years of your life increased." As you can see, the NAB places v. 11 right after v. 6.
- New American Bible (2011) She has sent out her maidservants; she calls [i.e., invites; this is done indirectly through her maidservants, but the text could also mean that Wisdom herself publicly proclaims her invitation.] from the heights out over the city [Prv 8:1–2.]:
 "Let whoever is naive turn in here;
 to any who lack sense I say,
 Come, eat of my food,
 and drink of the wine I have mixed!
 Forsake foolishness that you may live [life in Proverbs is this-worldly, consisting in fearing God or doing one's duty toward God, enjoying health and long life, possessing wealth, good reputation, and a family. Such a life cannot be attained without God's help. Hence Wisdom speaks not of life simply but of life with her; the guest is to live in Wisdom's house.];
 advance in the way of understanding."
- New Jerusalem Bible She has despatched her maidservants and proclaimed from the heights above the city,
 'Who is simple? Let him come this way.' To the fool she says,
 'Come and eat my bread, drink the wine which I have drawn!
 Leave foolishness behind and you will live, go forwards in the ways of perception.'
- New RSV She has sent out her servant-girls, she calls from the highest places in the town,
 'You that are simple, turn in here!'
 To those without sense she says,
 'Come, eat of my bread
 and drink of the wine I have mixed.
 Lay aside immaturity [Or *simpleness*], and live,
 and walk in the way of insight.'
- Revised English Bible ...she has sent her maidens to proclaim from the highest point of the town:
 "Let the simple turn in here." She says to him who lacks sense,
 "Come, eat the food I have prepared and taste the wine that I have spiced.

Abandon the company of simpletons and you will live, you will advance in understanding."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	She has sent out her young girls [with invitations]; she calls from the heights of the city, "Whoever is unsure of himself, turn in here!" To someone weak-willed she says, "Come and eat my food! Drink the wine I have mixed! Don't stay unsure of yourself, but live! Walk in the way of understanding!"
exeGesés companion Bible	...she sent forth her lasses; she calls on the high arches of the city, Whoever is gullible, turn in here! Whoever lacks heart, she says to him, Come, eat of my bread and drink of the wine I mixed! Forsake the gullible and live; blithesome in the way of discernment.
Hebrew Names Version	She has sent out her maidens. She cries from the highest places of the city: "Whoever is simple, let him turn in here!" As for him who is void of understanding, she says to him, "Come, eat some of my bread, Drink some of the wine which I have mixed! Leave your simple ways, and live. Walk in the way of understanding."
JPS (Tanakh—1985)	She has sent out her maids to announce On the heights of the town, "Let the simple enter here"; To those devoid of sense she says, "Come, eat my food And drink the wine that I have mixed; Give up simpleness and live, Walk in the way of understanding."
Judaica Press Complete T.	She has sent her maidens, she calls on the wings of the heights of the city, "Whoever is simple, let him turn in here." To the one devoid of sense, she says to him, "Come, partake of my bread and drink of the wine I have mingled. Leave, you simpletons, and live, and step in the way of understanding."
Orthodox Jewish Bible	She hath sent forth her na'arot; she calleth from the highest points of the city; Whosoever is simple, let him turn in here; as for him that lacketh lev (a heart of understanding), she saith to him, Come, eat of my lechem, and drink of the yayin which I have mixed [Yn 6:53-54 OJBC]. Forsake the simple ways, and live; and go in the derech binah.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	She has sent out her maidens, she calls From the highest places of the city: "Whoever is naive or inexperienced, let him turn in here!" As for him who lacks understanding, she says, "Come, eat my food And drink the wine I have mixed [and accept my gifts]. "Leave [behind] your foolishness [and the foolish] and live, And walk in the way of insight and understanding."
The Expanded Bible	She has sent out her servant girls,

and she calls out from the highest place in the city [^cthe location of the Temple, indicating she symbolizes God].

She says to those who are ·uneducated [naive; immature; simpleminded],
“·Come in [Turn aside] here, you ·foolish people [who lack sense]!

Come and eat my food

and drink the wine I have ·prepared [mixed].

Stop your ·foolish [naive; immature; simpleminded] ways, and you will live;
take the road of understanding.

Kretzmann's Commentary

She hath sent forth her maidens, bearing the invitations; she crieth upon the highest places of the city, so that the calls of invitation may be heard by all inhabitants and visitors. The message, as proclaimed by the messengers in the name of wisdom, is now given:

Whoso is simple, inexperienced, not yet acquainted with the dangers and temptations of life, let him turn in hither, to partake of wisdom's banquet; as for him that wanteth understanding, that is, who lacks the proper insight, she saith to him, Come, eat of my bread and drink of the wine which I have mingled, the gifts which she freely offers.

Forsake the foolish and live, because the leaving of the company of fools and scorers is the first step in the right direction on the road to life, and go in the way of understanding, moving straight ahead on the way by which men obtain true knowledge. This demand, to abandon intercourse with the enemies of wisdom, is now further substantiated.

NET Bible®

She has sent out her female servants;
she calls out on the highest places of the city.

“Whoever is naive, let him turn in here,”

she says to those [*Heb* “him.”] who lack understanding [*Heb* “heart”; cf. NIV “to those who lack judgment.”].

“Come, eat some of my food,
and drink some of the wine I have mixed.

Abandon your foolish ways so that you may live,
and proceed in the way of understanding.”

The Voice

She has sent out her servants *with the invitation to come to the party*;
she, too, calls out from the highest point of the city:

Lady Wisdom: Whoever is young and gullible, turn in here.

You are welcome in this place!

Then, turning to those who are naive, she says:

Lady Wisdom: *Come in.* Come, eat my bread,
and drink my spiced wine.

Give up your gullible ways, *your naive thoughts*, for true life.
Set your course for understanding.

Literal, almost word-for-word, renderings:

A Conservative Version

She has sent forth her maidens; She is calling from the peaks of the town heights: Whoever is simple, let him withdraw hither, She says to him who has lack of heart wisdom."

Come, dine on my bread, And drink of the wine I have blended."

Forsake your simple ways and live, And progress in the way of understanding."

Context Group Version

She has sent out her maidens; She cries on the highest places of the city: Whoever is simple, let him turn in here: As for him who is void of understanding, she says to him,

Come, eat { pl } of my bread, And drink of the wine which I have mingled.

Leave off, you { pl } simple ones, and live; And walk in the way of understanding.

Darby Translation	...she hath sent forth her maidens: she crieth upon the summits of the high places of the city, Whoso is simple, let him turn in hither. To him that is void of understanding, she saith, Come, eat ye of my bread, and drink of the wine that I have mingled. Forsake follies and live, and go in the way of intelligence.
<i>Emphasized Bible</i>	[Wisdom] hath sent forth her maidens, She crieth aloud, upon the tops of the heights of the city: Whoso is simple, let him turn in hither, as for him that lacketh sense, she saith to him— Come, feed on my food, and drink of the wine I have mingled; Forsake the simple ones, and live, and advance in the way of understanding.
God's Truth (Tyndale)	She has sent forth her maidens to cry upon the highest place of the city: Whoso is ignorant, let him come hither. And to the unwise she said: O' come on your way, eat my bread, and drink my wine, which I have poured out for you. forsake ignorance, and you shall live: and see that you go in the way of understanding.
Modern English Version	She has sent out her maidens, she cries out from the highest places of the city, "Whoever is simple, let him turn in here." As for him who wants understanding, she says to him, "Come, eat of my bread, and drink of the wine which I have mixed. Forsake foolishness and live, and go in the way of understanding."
NASB	She has sent out her maidens, she calls From the tops of the heights of the city: "Whoever is naive [Lit simple], let him turn in here!" To him who lacks understanding [Lit heart] she says, "Come, eat of my food And drink of the wine I have mixed. "Forsake your folly [Or <i>Forsake the simple ones</i>] and live, And proceed in the way of understanding."
New European Version	...she has sent out her maidens, she cries from the highest places of the city: Whoever is simple, let him turn in here! As for him who is void of understanding, she says to him, Come, eat some of my bread, drink some of the wine which I have mixed! Leave your simple ways, and live. Walk in the way of understanding.
Stuart Wolf	She has sent out her maidens, she call out upon the tops of the heights of the city. "Whoever is naive, let him turn in here!" To him who lacks understanding she says, "Who is naïve? Let him turn in here." One lacking heart/understanding, she says to him. "Walk/come, eat/dine on my food, and drink the wine that I have mixed. Leave/forsake follies and live, and go straight in the way of savvy/understanding."
Webster's Bible Translation	She hath sent forth her maidens: she crieth upon the highest places of the city, Whoever [is] simple, let him turn in hither: [as for] him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine [which] I have mingled. Forsake the foolish, and live; and go in the way of understanding.
Young's Updated LT	She has sent forth her damsels, She cries on the tops of the high places of the city: "Who is simple? let him turn aside hither." Whoso lackes heart: she has said to him, "Come, eat of my bread, And drink of the wine I have mingled. Forsake you, the simple, and live, And be happy in the way of understanding."
The gist of this passage:	Wisdom sends out her female servants out to call to some to come to her banquet. "If you are simple, or lack wisdom, come," she says.

In this passage, there are two quotations, and I treated them as ultimately coming from the same person, the personification of wisdom.

Proverbs 9:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person feminine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
na'ârâh (נָאֲרָה) [pronounced nah-gar-AWH]	<i>female attendants, maids; girls, young women, women of marriageable age</i>	feminine plural noun with the 3 rd person feminine singular suffix	Strong's #5291 BDB #655

Translation: *She has sent forth her servant girls;...* Wisdom sends out her servant girls. They appear to be representative of the messengers which God has raised up to speak to the people, to call them to salvation, and then to call them to an abundant life.

Wisdom sends out her servant girls to invite the guests; and this is apparently a very open invitation. They are not being sent to this particular set of houses or to that particular set of families.

Clarke: *The wisdom of God has made use of the most proper means to communicate Divine knowledge to the inhabitants of the earth; as a good and gracious Creator wills to teach them whence they came, how they are supported, whither they are going, and for what end they were formed. It is a custom to the present day, in Asiatic countries, to send their invitations to guests by a company of females, preceded by eunuchs: they go to the doors of the invited, and deliver their message.*⁶⁴

Dr. Robert Dean: *Now the invitation from lady wisdom is that she has sent out her maidens. Who are the maidens of wisdom? These would be the prophets of the Bible. These are the ones who are calling out through the highways and byways of life. In the New Testament we have the apostles, the pastors and evangelists. These are the ones who are calling people to come and dwell in the house of wisdom. Now that the banquet is all prepared and the home is prepared she sends out her handmaidens in order to invite people to come.*

Dean continues on a related point: *There are some who have raised an objection here, that in the ancient world you wouldn't have female messengers going out to invite male guests to the banquet. However, this is seen even in the culture of the time, in a Ugaritic legend that has been uncovered in recent years, called The Legend of King Keret, where the king instructs his wife to prepare a meal, to slaughter the fattest animals of the fat stock, to open up the wine flasks, to invited the dignitaries and troop leaders, and then she is the one who sends out the invitations to one and all within the community.*⁶⁵

V. 3a: *She has sent forth her servant girls;...*

Calling for Guests; Presenting the Truth Publicly

- Note the nature of those sent out to call for guests. They are servant girls. They use no force; they state what the invitation is, and men decide to respond to this invitation or not.
- Those who call for guests are not sent with swords to force others (like Islam); and they do not hide off on some mountain, far from society, so that people must find them (monasteries and other religious

⁶⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:3.

⁶⁵ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

Calling for Guests; Presenting the Truth Publically

- retreats).
3. These servant girls represent the prophets, the priests, the apostles, the evangelists and the pastor-teachers. They are harmless as doves, presenting the message of the gospel. "Come to the Lord and have life more abundantly."
 4. The key element is the free will of the potential guests. As Jesus said, "Come to me, all of you who are heavy with burdens, and I will give you rest." (Matt. 11:28) As it stands written, how beautiful are the feet of those who bring the good news. (Rom. 10:15b; Isa. 52:7)
 5. We have already studied this in Prov. 1:20–23 Wisdom cries aloud outside; she gives her voice in the square; she calls at the head of places of commotion; in the opening of the gates, in the city she utters her words: Until when will you love to be simple, you simple ones? And will scorers desire scorn for themselves? And will fools hate knowledge? Turn back at my warning; behold, I will pour out my spirit to you; I will make my words known to you. (Green's literal translation)
 6. We are called in public, out in the open. There is no secrecy in the calling of God. John 18:20 Jesus answered him, I publicly spoke to the world; I always taught in the synagogue and in the temple where the Jews always come together, and I spoke nothing in secret. (Green's literal translation)

What is being offered is a meal, which indicates fellowship with the host (or hostess). Wisdom is equivalent to Bible doctrine or to God's thinking (or to the mind of Christ); and, for all intents and purposes, God's thinking is equivalent to God (however, do not misunderstand that to mean that God is an impersonal force). Our God is very personal.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Women are often associated with celebrations. Whedon: *Hasselquist says, that at Alexandria (Egypt) he saw, on one occasion, ten or twelve women going about the city inviting people to a banquet by a peculiar cry or noise. The office of announcing and celebrating glad tidings among the Hebrews, says Bishop Lowth, belonged peculiarly to the women. On occasion of any great victory or other joyful event, the women went forth with music song, and dance, to celebrate the occurrence. So did Miriam and "all the women," after the passage of the Red Sea. Exodus 15:20-21. So Jephthah's daughter. Judges 11:34. So, after David's victory over Goliath, it is said "that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music."*⁶⁶ See Psalm 68:11 Isa. 40:9.

Women who are wise celebrate the fact that their freedom has been preserved (which is one very good reason to celebrate). And, just so there is no confusion, men would have no reason to celebrate anything if it were not for women.

Proverbs 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person feminine singular, Qal imperfect	Strong's #7121 BDB #894

⁶⁶ From <http://www.studyight.org/commentaries/whe/view.cgi?bk=19&ch=9> accessed December 13, 2015.

Proverbs 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
I have translated this [from] upon, but I am not really satisfied with that translation. I have not read any commentary on this section which I found to be helpful.			
gaphîym (גִּפְיִם) [pronounced <i>gah-FEEM</i>]	<i>height (s), elevation</i>	masculine plural construct	Strong's #1610 BDB #172
mârôwm (מִרְוֵם) [pronounced <i>maw-ROHM</i>]	<i>height, that which is high; the Most High; a lofty fortified place; high-mindedness, pride; collectively for leaders, princes</i>	masculine plural construct	Strong's #4791 BDB #928
The NET Bible: <i>The text uses two synonymous terms in construct to express the superlative degree.</i> ⁶⁷			
qereth (קִרְיָה) [pronounced <i>KEH-rehth</i>]	<i>town, city</i>	feminine singular noun; pausal form	Strong's #7176 BDB #900

Translation: ...she calls [from] upon the high places of the town, [saying]... I do not know exactly why she does not simply address those in the town (or city). She is calling to those *from* the high places of the city. The idea is, we are not speaking of false worship here, but of a place from which the entire city can hear their invitation.

Regarding a city, there are the city gates, where nearly all business is transacted; but in the high places, we are usually speaking of those involved in pagan religions. However, this does not seem to indicate that we are dealing with idolatry; this appears to indicate that they are speaking from places where they could all be heard.

These servants of Wisdom go to the highest heights; they go to a place from which they will all be heard. These are conspicuous places. The invitation to dine with wisdom is sent out to all. **Then Jesus said, "Come to me, all of you who are weary and carry heavy burdens, and I will give you rest."** (Matt. 11:28; NLT) **"Turn to me and be saved, all you ends of the earth; for I am God, and there is no other."** (Isa. 45:22; NIV) This is a call to all who will hear. If you want to know God; if you have a real interest in God, then He is calling.

Similarly to the believer, if you want to know God's Word, God will provide it to you. Prov. 8:1–11 **Does not wisdom call? Does not understanding raise her voice? On the heights beside the way, at the crossroads she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries aloud: "To you, O men, I call, and my cry is to the children of man. O simple ones, learn prudence; O fools, learn sense. Hear, for I will speak noble things, and from my lips will come what is right, for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them. They are all straight to him who understands, and right to those who find knowledge. Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her. (ESV) James 1:5–6 **If any of you lacks wisdom, let him ask God, who gives generously****

⁶⁷ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. (ESV)

James Rickard: *Wisdom's invitation is open to all who hear, not secret or private, and not limited to a certain few friends, just as the teaching of God's Word is available to all who desire to hear it.*⁶⁸

F. B. Meyer (from Our Daily Homily): *Life is full of choices. There is no day without them. We are perpetually being reminded of the way in which the Creator introduced lines of division into his earliest work. For it is thus that He proceeds with the work of the new creation within. Repeatedly we hear his voice as He divides the light from the darkness, calling the one Day and the other Night. Would that we ever acted as children of the Light and of the Day, choosing the one and refusing the other! We are always being exercised in this, and our beat life depends on the keenness and quickness with which we refuse the evil and choose the good.*

Meyer continues: *Wisdom appeals to conscience. She says nothing at the outset of the sweetness of her service, or the pleasantness of her paths; but bases her appeal on whatsoever things are just, pure, lovely, and of good report. Yet she has rich rewards to those that choose her. Length of days, honour, a heart at leisure from itself, sure satisfaction, the assurance of the favour of God, a sure and certain hope of blessedness for evermore.*⁶⁹

The Wisdom of God is aggressive—it goes out and seeks man. It calls out to mankind; it beckons us. It is not, as portrayed in man religions, require us to go to great lengths to find her. We do not have to seek the wisdom of men living in hard-to-reach, out of the way places; we do not have to give a significant portion of our wealth in order to secure it (as per churches which require a percentage of our salary; or as scientology does).

Proverbs 9:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
pethîy (פֶּתִי) [pronounced PEH-thee]	<i>simplicity, naivete (feminine noun); simple, easily-led, foolish; open-minded, receptive, suggestible (feminine singular adjective)</i>	masculine singular adjective, acting as a noun	Strong's #6612 BDB #834
çûwr (סוּר) [pronounced soor]	<i>to turn aside, to depart, to go away</i>	3 rd person masculine singular, Qal imperfect; apocopated jussive	Strong's #5493 (and #5494) BDB #693

Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).

The jussive expresses volition in the third person and its ideas are dependent upon the relationship between the parties involved. When it is a superior to an underling, it may represent a command, instruction or the granting of permission. In the other direction, the jussive would be a request, a prayer or a request for permission.

⁶⁸ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 8, 2015.

⁶⁹ From http://www.preceptaustin.org/proverbs_illustrations.htm#9 accessed December 13, 2015.

Proverbs 9:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hênnâh (הִנֵּה) [pronounced HAYN-naw]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244

The Greek, Latin and Syriac all have *to me* instead.

Translation: ...“Let the simple one turn in here.” Let’s reasonably assume that, when Wisdom calls for the simple one to turn in here, it means for the simple one to turn towards wisdom; to think about wisdom. Being simple here does not indicate negative volition; but someone who is unlearned, who hears the truth and responds positively towards it.

Translation used below is Green’s literal translation.

The Calling of God/The Calling of God’s Wisdom

Prov. 1:20–23 *Wisdom cries aloud outside; she gives her voice in the square; she calls at the head of places of commotion; in the opening of the gates, in the city she utters her words: Until when will you love to be simple, you simple ones? And will scorers desire scorn for themselves? And will fools hate knowledge? Turn back at my warning; behold, I will pour out my spirit to you; I will make my words known to you.*

Prov. 8:1–5 *Does not wisdom call? And does not understanding speak? She stands in the top of high places, by the wayside, in the houses of the paths, beside the gates; at the mouth of the city, at the doors, she cries. I call to you, O men, and my voice is to the sons of men. Understand wisdom, simple ones; and fools, be of an understanding heart.*

Prov. 9:3–6 *She has sent out her maidens; she cries on the highest places of the city; The simple one, turn in here; and to one lacking heart, she says to him, Come, eat of my bread, and drink of the wine I have mixed. Forsake the foolish, and live, and go in the way of understanding.*

John 7:37–38 *And in the last day of the great feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. The one believing into Me, as the Scripture said, Out of his belly will flow rivers of living water.*

Rev. 22:17 *And the Spirit and the bride say, Come! And the one hearing, let him say, Come! And the one thirsting, let him come; and the one desiring, let him take of the water of life freely.*

God’s wisdom is aggressive; if we want to know how God thinks, God will provide that for us. However, let me suggest that, if you are unwilling to change your mind about fundamental truths, then God will not necessarily offer the truth to you. What I mean is this: if something is clearly taught in the Bible, then you have to be willing to accept that, no matter how you feel about it. If you are not willing to abandon your own personal prejudices, then God does not owe you the truth (just like the person who is negative toward Jesus Christ in his soul—God does not owe that person the gospel).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 3–4a: *She has sent forth her servant girls; she calls [from] upon the high places of the town, [saying] “Let the simple one turn in here.”*

The Geneva Bible: *[The simple man here] knows his own ignorance, and is void of malice.*⁷⁰

⁷⁰ From [The Geneva Study Bible](#) accessed November 30, 2015.

Dr. Robert Dean: *This word "naïve"...indicates one who is open to just any idea. They are the naïve, foolish person. They haven't established themselves, they haven't sunk down their roots deeply into their foolishness yet and so are convertible, winnable to the side of wisdom. This would be contrasted to the one identified as the scoffer in vv. 7-12 because the scoffer is one who is already set in his ways and refuses to respond to the invitation of wisdom and is set on his path of self-destruction.*

Dean then adds: *This is the call of the gospel as well—to anyone. It doesn't matter what your station in life is, what mistakes in life you have made, what your past is. The invitation is there to freely respond to the offer of salvation freely through Jesus Christ. The offer is to you to come and to learn wisdom so that you can avoid the mistakes, the pitfalls, the disasters, that come from those who reject the wisdom of the Bible, the wisdom of Christianity.⁷¹*

The simple one is being called to a great feast; and the Lord made use of this concept in parables (Matt. 22:2 Luke 14:16). Furthermore, such a great feast of believers is prophesied in Isa. 25:6.

I treated this as the end of a statement by wisdom.

Proverbs 9:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châçêr (חָצֵר) [pronounced <i>khaw-SAYR</i>]	<i>wanting, lacking, needing; void of</i>	masculine adjective construct	Strong's #2638 BDB #341
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i>			
The NET Bible: <i>Heb "heart." The noun לֵב (lev, "heart") often functions metonymically for wisdom, understanding, discernment.⁷²</i>			
James Rickard: <i>the Adjective CHASER, חָצֵר that means, "in need of, lacking, needy, or in want of", plus the Noun LEB, לֵב for "heart", the right lobe of your soul. Literally, as we have seen previously, it is "lacking in heart" that means lacking Bible Doctrine resident in their soul, which means lacking wisdom, understanding and discernment in life.⁷³</i>			
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

⁷¹ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

⁷² From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

⁷³ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 8, 2015.

Proverbs 9:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: Heb "lacking of heart she says to him." The pronominal suffix is a resumptive pronoun, meaning, "she says to the lacking of heart." ⁷⁴			

Translation: [To] the one lacking understanding, say to him,... Throughout much of the book of Proverbs (to this point), we have the simple and we have the person who lacks understanding. I don't know if I have properly differentiated between these two groups before.

The Pulpit Commentary: *She calls on the simple and the unwise, both as necessarily needing her teaching, and not yet inveterate in evil, nor wilfully opposed to better guidance.*⁷⁵

In vv. 3–4, the *simple one* stands in for a group of people who are simple; and *the one lacking understanding* represents many people who lack understanding.

Clarke: *Whoever is simple* - Let the young, heedless, and giddy attend to my teaching. *Him that lacks understanding* - Literally, he that lacks a heart; who is without courage, is feeble and fickle, and easily drawn aside from the holy commandment.⁷⁶

Differentiating between the Simple and Those Lacking Heart

1. We have two designations for those to whom Wisdom (and later Folly) appeal. We have *the simple* and we have *those who lack understanding* [lit., *heart*].
2. Although we find these two sets of people named here and in v. 16, we do not commonly find them listed together. That is, there is not a theme running through the book of Proverbs of appeals being made *to the simple and to those lacking sense*.
3. Therefore, we should not understand this to be a formula (like *rich and poor, young and old*).

The Simple; The Simple Ones:

1. The *simple* are found throughout Proverbs and the Psalms. Outside of these books, this word is found only one more time in Ezek. 45:20 (where it refers to a category of sin).
2. The NET Bible does a good job of explaining what it means to be simple: *The substantival adjective עֲנָיִ (peti) means "simple; open-minded" in the sense of being open and easily influenced by either wisdom or folly... The simpleton is easily enticed and misled (Prov 1:32; 7:7; 9:6; 22:3; 27:12); believes everything, including bad counsel (Prov 14:15); lacks moral prudence (Prov 8:5; 19:25); needs discernment (Prov 21:11); but is capable of learning (Prov 9:4, 16). The related verb means "to be wide open; open-minded; enticed, deceived" (BDB 834). The term describes one easily persuaded and gullible, open to any influence, good or bad (cf. NLT "the simpleminded"). This is the "wide-eyed youth" who is headed for trouble unless he listens to the counsel of wisdom.*⁷⁷
3. Simply put, the simple one lacks knowledge and experience; and is likely to believe what someone tells him. However, a simple person can function on negative or positive signals to Jesus Christ and to Bible doctrine. So, you can witness to a person who knows nothing and they may just as easily reject Jesus Christ as their Savior as accept Him. The same thing is true of Bible doctrine. A new believer can be told the importance of Bible doctrine, and they may accept it and they may reject it.
4. For further information on this word, see v. 4a of **Proverbs 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

⁷⁴ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

⁷⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 9:4.

⁷⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:4 (edited).

⁷⁷ From <https://bible.org/netbible/index.htm?pro1.htm> (footnote) accessed October 21, 2014.

Differentiating between the Simple and Those Lacking Heart

Those Lacking Heart (wisdom, sense):

1. *Lacking heart* is about half as often in the Bible; and only in the poetical literature (Proverbs and Ecclesiastes). Proverbs 6:32 7:7 9:4, 16 10:13, 21 11:12 12:11 15:21 17:18 24:30 28:16 Eccles. 10:3
2. This phrase is generally translated *lacking sense*, *lacking in sense*; or some similar phrase.
3. The idea is, there are areas in which this person is truly lacking. There are things that this person perhaps ought to know, but does not.
4. A person who commits adultery lacks sense; and this may lead to his death. Prov. 6:32 7:7–22
5. A person who belittles his neighbor lacks sense. Prov. 11:12
6. A smart person follows sure approaches to life, mostly which involve hard work. A person who lacks sense will go after the easy money or the shortcut. Prov. 12:11
7. A person who lacks sense does not take care of his own field (which would be his means of producing food and an income). Prov. 24:30
8. The person who lacks sense will sometimes put up a pledge for someone else. Prov. 17:18
9. Rulers who lack sense become tyrants because they do not know how to properly reign. Prov. 28:16
10. The person who lacks sense is often ensnared by folly. Prov. 15:21
11. A person who lacks sense often finds himself under divine discipline. Prov. 10:13
12. These points suggest that such a person is unable to make a wise decision in his life, and allows himself to be overpowered by lust.
13. Both wisdom and folly call to a person who lacks sense. Prov. 9:4, 16
14. Prov. 10:21

These two designations are found together only in Prov. 7:7 9:4, 16

A person who allows his lack of sense to control him too much may become a **scoffer**.

The person who lacks sense has had time to develop some norms and standards. This designation indicates that they have developed some bad thinking.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Barnes: *[Both] Wisdom and the “foolish woman” (Prov. 9:13) speak from the same places and to the same class – the simple, undecided, wavering, standing at the diverging point of the two paths that lead to life or death.*⁷⁸

Proverbs 9:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	go, come, depart, walk; advance	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
lâcham (אכל) [pronounced law-KHAHM]	eat [in poetry]	end person masculine plural, Qal imperative	Strong's #3898 BDB #535
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

⁷⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 9:3 (slightly edited).

Proverbs 9:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun; with the 1 st person singular suffix	Strong's #3899 BDB #536
The NET Bible: <i>The construction features a cognate accusative (verb and noun from same root). The preposition ב (bet) has the partitive use "some" (GKC 380 §119.m).</i> ⁷⁹			
Keil and Delitzsch: <i>לחם is the most common, all-comprehensive name for nourishment.</i> ⁸⁰			

Translation: ...["Come and eat my bread..."](#) Wisdom calls to those lacking understanding to come to her and to eat her bread. The idea is to become associated with wisdom and to grow spiritually from an association with her. This, of course, speaks of fellowship with the truth.

The bread and wine in v. 5 does not contradict the meat and wine found in v. 2. Lechem (לֶחֶם) [pronounced LEH-khem] literally means *bread*; but it also means *food*. Strong's #3899 BDB #536.

The sacrifice of the animal is the foundation for this meal (as the spiritual death of Jesus Christ is the foundation for our salvation); and the end result is, we enjoy fellowship with Wisdom and later with God.

T. De Witt Talmage: *I have been told that the Cathedral of St. Mark's stands in a square in the centre of the city of Venice, and that when the clock strikes twelve at noon all the birds from the city and the regions round about the city fly to the square and settle down. This came to be in this way: A large-hearted woman passing one noonday across the square saw some birds shivering in the cold, and she scattered some crumbs of bread among them, and so on from year to year until the day of her death. In her will she bequeathed a certain amount to keep up the same practice, and now, at the first stroke of the bell at noon, the birds begin to come here, and when the clock has struck twelve the square is covered with them. How beautifully suggestive! Christ comes out to feed thy soul to-day. The more hungry you feel yourselves to be, the better it is. It is noon, and the gospel clock strikes twelve. Come in flocks! Come as doves to the window! All the air is filled with the liquid chime: Come.*⁸¹

["Come and eat my bread,"](#) says wisdom. And so, thousands of people have come to Berachah Church (and other doctrinal churches), knowing when the doors will be opened and when the food (Bible doctrine) would be served. It is only through this nourishment that we grow as believers in Jesus Christ.

Proverbs 9:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁷⁹ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

⁸⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:4–6.

⁸¹ From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=19&ch=10> accessed December 11, 2015 (slightly edited).

Proverbs 9:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâthâh (שָׁתַּה) [pronounced shaw-THAW]	<i>drink [actually or metaphorically]; drink together [at a banquet]; feast; sit</i>	2 nd person masculine plural, Qal imperative	Strong's #8354 BDB #1059
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406
mâçak (מִצֶּחֶק) [pronounced maw-SAHK]	<i>to mix, to mingle; to produce by mixing; to pour [that which is mixed]</i>	1 st person singular, Qal perfect; pausal form	Strong's #4537 BDB #587

The NET Bible: *The final verb actually stands in a relative clause although the relative pronoun is not present; it modifies "wine."*⁸²

The NET Bible: *The expressions "eat" and "drink" carry the implied comparison forward; they mean that the simple are to appropriate the teachings of wisdom.*⁸³

Translation: ...and drink the wine I have mixed. She prepared bread and wine, and she asks for those lacking sense to enjoy the bread and wine. Both speak of fellowship. The bread speaks of the teaching of wisdom and the wine speaks of the enjoyment of having wisdom.

The mixing of wine was common in that era. Clarke: *Among the ancient Jews, Greek, and Romans, wine was rarely drunk without being mingled with water; and among ancient writers we find several ordinances for this. Some direct three parts of water to one of wine; some five parts; and Pliny mentions some wines that required twenty waters: but the most common proportions appear to have been three parts of water to two of wine.*⁸⁴

Clarke suggests, however, that this mixing of the wine is something different: *[The] yayin masach, [or] mingled wine, was wine not mixed with water, to make it weaker; but with spices and other ingredients to make it stronger. The ingredients were honey, myrrh, mandragora, opium, and such like, which gave it not only an intoxicating but stupifying quality also. Perhaps the mixed wine here may mean wine of the strongest and best quality, that which was good to cheer and refresh the heart of man.*⁸⁵

Clarke then continues: *If we consider the mixed wine as meaning this strong wine, then the import of the metaphor will be, a thorough investigation of the works of God will invigorate the soul, strengthen all the mental powers, enlarge their capacity, and enable the mind to take the most exalted views of the wonders of God's skill manifested in the operations of his hand.*⁸⁶

⁸² From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

⁸³ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

⁸⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:5.

⁸⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:5 (edited).

⁸⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:5.

Rickard suggests⁸⁷ that the wine represents the blood of Christ and the water represents the water of the Word; and that is what is being mixed here.

Dr. Robert Dean: *"To him who lacks understanding she says. 'Come, eat of my food And drink of the wine I have mixed.'" This is where we get our action plan. We see this through the imperative in the text. This is the only section (vv. 5, 6) where we have imperatives (commands) in this passage. [v. 6] "Forsake {your} folly and live, And proceed in the way of understanding." There is a pattern to this. First of all we have to take in the Word of God. The metaphor of eating and drinking in Scripture is taking something and making it a part of ourselves. When we eat or drink something it comes into our body and it then metabolized and becomes part of our being. Eating and drinking is often used in the Scripture of believing in Christ. What is meant by that metaphor is that if we don't accept His gift of salvation, if we don't believe or receive it by faith alone then it will end up in eternal condemnation. The same it true about our ongoing relationship with the Lord. We need to take in the Word, we need to eat the Word of God, take it in so it becomes part of our life. "Eat of my food" (v.5), which is true wisdom, biblical thinking.*⁸⁸

Eating and drinking, quite obviously, is found throughout the Bible, and often with a variety of meanings: Prov. 9:2, 17 26, 29 Son. 5:1 Isa. 55:1–3 Jer. 31:12–14 Matt. 26:26–28 John 6:27, 49–58.⁸⁹

Wardlaw: *The invitation is free. So it is throughout the Bible. The blessings of salvation are the gift of God. They are offered to sinners with the freeness of Divine munificence. Not only may they be had without a price, but if they are to be had at all it must be without a price. This is one of their special peculiarities....All are alike poor; and he who presumes to bring what he imagines a price, of whatever kind, forfeits the blessings, and is "sent empty away." The invitation, too, is universal; for all men, in regard to divine and spiritual things, are naturally inconsiderate and foolish, negligent and improvident of their best and highest interests. And it is earnest, repeated, importunate...It is in the true style of infinite benevolence.*⁹⁰

Proverbs 9:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâzab (עָזַב) [pronounced <i>gaw-ZA^BV</i>]	<i>loosen ones bands; let go [one from being in bonds]; leave [forsake, desert]; leave off, cease from [anything]</i>	2 nd person masculine plural, Qal imperative	Strong's #5800 BDB #736
pethîy (פֶּתִי) [pronounced <i>PEH-thee</i>]	<i>simple, easily-led, foolish; or, possibly, open-minded; receptive ones</i>	masculine plural adjective	Strong's #6612 BDB #834

Clarke says these are the ones who have been seduced and deceived.⁹¹

⁸⁷ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 8, 2015.

⁸⁸ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

⁸⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Prov. 9:5.

⁹⁰ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=9> accessed December 12, 2015 (slightly edited).

⁹¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:22.

Proverbs 9:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>There are two ways to take this word: either as "fools" or as "foolish ways." The spelling for "foolishness" in v. 13 differs from this spelling, and so some have taken that as an indicator that this should be "fools." But this could still be an abstract plural here as in 1:22. Either the message is to forsake fools (i.e., bad company; cf. KJV, TEV) or forsake foolishness (cf. NAB, NASB, NIV, NCV, NRSV, NLT).</i> ⁹²			
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>live, have life, revive, recover [your] health, be healed, be refreshed</i>	2 nd person masculine plural, Qal imperative	Strong's #2421 & #2425 BDB #310

The NET Bible: *The two imperatives are joined with vav; this is a volitive sequence in which result or consequence is expressed.*⁹³

Translation: Leave [those] simple ones and live... Those lacking understanding are to separate from the simple ones; they are to separate from those who lack Bible doctrine in the soul; and as a result, they will live, and live a life that is abundant and full.

Jesus promises: "I came that they may have life and have it abundantly." (John 10:10b; ESV)

The plural simply suggests that those who are simple and desirous of knowledge, separate from those who are simple and prefer that condition. This does not require us, as believers, to take ourselves out of the common world entirely; but there will be blocks of time where we are separate from the simple who are on negative volition. We will attend church in order to be schooled; those who are negative toward the Word of God will not be there (generally speaking). Just as this meal will not last forever; it is block of time. After we have learned, God releases us back into the world, to return at appropriate times for more teaching.

The believer *never* has a time when he stops learning. Personally, I study 3-5 hours every day, and have done so since the year 2000. Previous to that, I studied the Bible 1–3 hours per day, going back to around 1973. Even with all of that, I came across a verse (in this chapter, as a matter of fact) where I changed my modus operandi as a result. So, there are still things for me to learn.

R. B. Thieme, Jr. spoke often of his studying 8–10 hours a day, in order to come into church and teach for an hour. I can guarantee you, that he never reached a point where he said, "Okay, I understand it all now; I can reduce or cut back on my studying."

This does not mean that you, a believer in Jesus Christ, must study according to these sorts of hours. Bob had the gift of pastor-teacher. I write and edit commentary. These are both teaching gifts (my intent is to provide good reference material). Most believers need around an hour of day of teaching. This is because we are faced with human viewpoint all of our waking hours. If you watch any television, listen to any sort of news (or read news on the internet), or view any sort of entertainment, whether it be music, drama, the arts—all of this is peppered with human viewpoint. The Disney Channel, named after a wonderful believer in Jesus Christ, would be thought as a family-friendly channel—it is not! For one thing, it teaches the agenda of the gay movement in many of its programs.

⁹² From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

⁹³ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

If you attend any school, anywhere, there will be human viewpoint taught in many of those classrooms. In some courses, the entire course is propaganda for the cosmic system. Therefore, you must take in Bible doctrine, periodically (I believe once a day) in order to counteract the confused propaganda which is everywhere around you.

Whenever evil can strike, it will. A school in New York recently **removed** Christmas and Thanksgiving from their celebrated holidays. The pledge will no longer be said. This is the direction our country is going in.

Dr. Robert Dean: *There is a choice here...We have to turn from the foolish choices that we have made, the foolish patterns that we have adopted, and turn our back on the path that leads to death; and by doing so we are going to live; we are going to choose life rather than death, and this means we are going to choose a different path. We are going to go in the path of understanding and not in the path of foolishness.*⁹⁴

Leave [those] simple ones and live... We do not withdraw from society; we do not enter into a monetary; our withdrawal from those who are simple occurs in our thinking. We move away from human viewpoint thinking and towards the thinking of God. Living the Christian life begins with your thinking; not with your actions.

Christians are easily confused about the concept of separation, who want to apply this doctrine to unbelievers whose sins shock them. Cult leaders use separation in order to isolate their members from family and former friends. Too often, separation is used in order to separate the Christian from everything that is non-Christian.

Robby Dean's Appended Doctrine of Separation

1. What separation is not:
 - 1) First of all, we are not examining the doctrine of separation for Israel, which is expressed several times with the phrase **"You be holy [= set apart, separate] for I am holy"** (where God is speaking—Lev. 11:44–45 19:2 20:7, 25). This is a related but different topic.
 - 2) Nor are we speaking of a function of self-righteousness, where you are, quite frankly, just too good to be hanging out with Charlie Brown.
 - 3) Separation is not the means of taking a new believer and pulling him away from his family or friends. Although this is often a sign of a cult, some regular churches do this as well.
2. The concept of separation is based upon the fact that we are in this world, but not of this world. In John 17:15–17, Jesus prayed: **"I have given them Your Word, and the world has hated them because they are not of the world, even as I am not of the world. I do not pray for You to take them out of the world, but for You to keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Your truth. Your Word is truth."** We are positionally separate from this world because we are in Christ, and He is separate from this world. *Being taken out of the world* is death or complete isolationism—Jesus prayed for this not to happen. Jesus prayed for us to be separated from evil (which is different than sin; evil is the thinking and philosophy of Satan, which can include human good).
3. Separation begins with a mental attitude that results in removing from our lives things and people that are either distractions, or may become distractions, in our own spiritual advance.
 - 1) When Peter brings **"You be holy because I am holy"** into the New Testament (1Peter 1:16, taking this from Lev. 11:44), he is speaking of a mental attitude based upon Bible doctrine (**Therefore, getting your minds ready for action and being self-disciplined, place your confidence completely on the grace to be brought to you at the revelation of Jesus Christ—1Peter 1:13**).
 - 2) So, although the passages in Leviticus speak of an actual separation between Israel and her heathen neighbors, the context of the passage in 1Peter says nothing about physical separation from believers or unbelievers. All that we are to think, according to Peter, is based upon understanding that **we were not ransomed from [our former] empty manner of life inherited from our forefathers with perishable things such as silver or gold, but we were purchased with the precious blood of Christ, like that of a lamb without blemish or spot** (1Peter 1:18–19).

⁹⁴ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

Robby Dean's Appended Doctrine of Separation

- 3) Separation, in the context of this passage where this phrase is brought into the New Testament, is based upon spiritual growth which is a result of thinking divine viewpoint which has its foundation in the revelation of Jesus Christ (i.e., learning Bible doctrine).
 - 4) In other words, the separation that Peter speaks about is in your thinking, which is based upon Bible doctrine. You separate yourself by thinking divine viewpoint.
 - 5) The believer becoming entangled in human viewpoint is involvement with evil, which Jesus prayed that we not fall into.
 - 6) Let me remind you of Satan's 2 fundamental strategies: (1) keep the unbeliever from the gospel and (2) keep the believer thinking human viewpoint.
4. Separation, then, begins in the believer's personal life as he learns and applies doctrine. The Bible says that separation starts in relation to the sin nature. Romans 6:11 **So you also must consider yourselves dead to sin and alive to God in Christ Jesus.** Remember that death in Scripture doesn't always mean *cessation of existence*, in Romans, it means *separation from*. Romans 8:13 **If you live according to flesh [according to the sin nature], you are going to die [temporal spiritual death]. But if you put to death, by means of the Spirit, the practices of the body, then you will live.**
- 1) This is all about spiritually versus carnality.
 - 2) Prior to salvation, we are all under spiritual death. We have no innate ability to make contact with God.
 - 3) At the moment of salvation, we are both baptized and filled with the Holy Spirit.
 - 4) However, after salvation, we fall into carnality, which means, we sin and lose the filling of the Holy Spirit.
 - 5) This verse is talking about the fact that, if you are a believer and operating in carnality, then all of the blessings of the abundant Christian life are not yours. Even though you have eternal life you might as well be dead since you are no longer living the Christian life because you are living in carnality (carnal death).
 - 6) After salvation, it is an *either-or* situation: we are either filled with the Holy Spirit and separated from sin or we are carnal and associated with sin. This is a status, not some emotional high of some sort.
 - 7) **But if by the Spirit you put to death the practices of the body, then you will live.** We are to put to death the deeds of the body, which represent sin. That is a calling for separation in the believer's life from sin.
 - 8) This separation is caused by naming one's sins to God (1John 1:9). That restores our fellowship with God and temporally separates us from sin.
5. Separation involves separation from human viewpoint thinking.
- 1) It is not just the sin nature that is influencing the life but also all that human viewpoint garbage that is floating around in the soul. All of the ideas we have grown up with need to be excised by the scalpel of the Word of God. We need to have that stuff flushed out of our system.
 - 2) When you are saved by believing in Jesus Christ, this does not mean that your thinking has changed. The potential for a real change in thinking is there, but the actuality is not.
 - 3) This is what Paul is talking about in Romans 12:1–2 **Therefore, I call upon you, [my] brothers, by the mercies of God, to present your bodies [as] a living sacrifice, holy [set apart, separated], pleasing to God, which is your reasonable service. And do not be conformed to this world [cosmic thinking], but be transformed by the renovation of your thinking, in order to prove [demonstrate] by (means of) you what is that good and pleasing and perfect will of God.** This is what happens as we advance spiritually: we renovate our own thinking, learning Bible doctrine, and the Holy Spirit changes us from the inside out.
 - 4) In this way, the Holy Spirit produces the fruit of the Spirit, the character of Christ in our lives. Furthermore, this change of thinking demonstrates that the will of God is good and acceptable and perfect. We become a living, walking testimony of the grace of God in the angelic conflict.
 - 5) Therefore, this calls for separation from human viewpoint thinking. So the first two categories of separation has to do with what is going on in the believer's soul and the believer's thinking. They don't have to do with what is going on necessarily in the world around him. In other words, the

Robby Dean's Appended Doctrine of Separation

thinking of the believer is to be renovated so that the believer no longer thinks in human viewpoint. They *separate* their thinking from human viewpoint.

6. If the world around the believer is producing temptations where he easily succumbs to sin, then that means he has to make some choices about where he goes, whom he associates with, or the things he does. Therefore, the believer needs to recognize that if he is in an environment that easily leads him to sin then he needs to change this environment. That is, there are times for us to physically separate from certain people and situations.
7. We are commanded to separate from certain kinds of carnal believers, such as backslidden, reversionistic believers. This is because there are certain types of carnality that are contagious to certain believers.
 - 1) However, as a corollary to this, we do not invade the privacy of various believers, to determine what evil things it is that they do, so that we separate from them.
 - 2) If we separated from all believers who sin, that would mean that we would be separating from all believers on this planet.
 - 3) Bear in mind that self-righteousness can be very contagious.
8. We are to separate from believers who reject sound doctrine.
 - 1) If there is anything that can destroy our own spiritual life, it is when we closely associate with people who do not hold to sound doctrine. They say, "Well you know, there are a lot of different views in evangelicalism. There are folks who believe this and there are folks who believe that, but we can all just get along and we don't have to draw these doctrinal distinctions." There is an embedded blasphemy there, and that is the idea that God does not communicate clearly enough for us to take strong positions on doctrine. Wishy-washy people don't really think God communicated things clearly, so you can think it means this and I can think it means that, and somebody else thinks it means something else, so we can all just put our arms together and emote on our common experience that Jesus loves us. Then we'll all go home and be happy that we went to church this morning!
 - 2) This is not the biblical view. 2Thessalonians 3:6 **Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks disorderly, and not after the teaching which he received from us.** This isn't tradition for tradition's sake, this is the apostolic doctrine contained in the Scripture. This is a mandate. Vv. 14–15 **And if anyone does not obey our word by this letter, mark that one and have no company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother.** Notice that we are speaking of a believer who has clearly rejected legitimate authority (Paul's authority in the teaching of Bible doctrine).
 - 3) The goal is restoration, not exclusion; but if there is no response then there is no option other than to go separate ways.
 - 4) Let me give you an example: homosexuality, which is clearly identified as a sin in the Bible (Rom. 1:24–27 1Cor. 6:9 1Tim. 1:10). Certain believers may struggle with homosexuality as a sin and, at times, give in to this lust. It is not our business to follow such believers around to determine whether or not we ought to separate from them. However, when a believer touts his homosexuality as normal and acceptable, that calls for separation from such a one.
 - 5) From time to time, a church has to remove a troublemaker (or a small group of troublemakers) who have rejected the authority of the pastor-teacher. Quite obviously, if you are in a church where you cannot accept the authority of your pastor, then you should quietly remove yourself—you do not owe anyone an explanation, nor should you stand out in the parking lot and tell everyone else why they should leave the church. You simply leave and find a pastor whose authority you can accept. More often than not, your inability to accept a pastor's authority is a problem in your soul, not in his.
 - 6) By accepting the authority of a pastor, this does not mean this pastor follows you around and tells you what to do.
 - 7) As an aside, this is not a call to self-righteousness, nor is this a call to separate from family members simply because they do not think like you think.
 - 8) Cults often twist the doctrine of separation into removing you from your friends and family *to your real family*. If you find yourself in a church, and they encourage you to cut off your friends and

Robby Dean's Appended Doctrine of Separation

- family, it is time to separate from that church.
- 9) Jesus said, **“Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household.”** (Matt. 10:34–36). There will be some natural separation which occurs, but not because the believer has initiated it. Throughout the ages, there have been some Jewish Christians who have been virtually disowned from their families because they believe in Jesus. We know just how much hate can exist between Arabs and Jews; there have been times in history that this has existed between Christians and Jews as well (even though, we ought to be natural political allies).
 - 10) However, without going too far afield, the point here is, there are times when a believer will separate from his family—but that is a rare exception and not the rule. Jesus is not calling upon us to raise a sword against family members; nor is He requiring us to separate from family members because of different beliefs. Again, that is characteristic of a cult, but not of the Christian faith.
 - 11) Although Wikipedia represents a bastion of human viewpoint, there is an article [here](#) on the **cult checklist**. Although every list is not completely accurate, there are enough trends which these various lists point to in order to keep you out of a cult.
9. We are to separate from believers who make their own internal lust patterns the motivation for their lives. Romans 16:17–18 **And I summon you, brothers, to take note of those making divisions and offenses contrary to the doctrine which you have learned, and avoid them. For they who are such do not serve our Lord Jesus Christ, but they serve their own belly [lust patterns]; and by good words and fair speeches, they deceive the hearts of the gullible.**
 10. Separation from the immoral social scene where one's norms and standards are gradually eroded through peer pressure. 1Peter 4:4 **In these things they are surprised, that you are not running with them into the same excess of riot, blaspheming.** Proverbs 1:10-19 **My son, if sinners lure you, do not be willing. If they say, “Come with us, let us lie in wait for blood, we will watch secretly for the innocent without cause; let us swallow them up alive as the grave, and whole, as those who go down into the pit; we shall find all precious goods; we shall fill our houses with plunder; cast in your lot among us, and let us have one purse.” My son, do not walk in the way with them! Keep back your foot from their path, for their feet run to evil and make haste to shed blood. Surely in vain the net is spread in the sight of any bird, and they lie in wait for their own blood; they watch secretly for their own lives. So are the ways of everyone who gains unjust gain; it takes away its owners' life.** As an aside, communism and socialism are a national codification of this attitude.
 11. 1Corinthians 15:33 **Do not be deceived; evil companionships corrupt good habits.** The idea here is, believers can be corrupted by certain other believers and unbelievers with regards to certain activities. This is an individual decision to be made relative to the strengths and weaknesses of the individual believer. As believers, we need to develop good positive habits in our spiritual lives. If we find certain associations compromising these habits, then that is an association which must be broken off or dialed back.
 12. However, we simply do not separate from gross sin and gross immorality because we are offended. We should be able to witness to people of all different stripes of sinfulness. 1Cor. 5:9–11 **I wrote to you in my letter not to associate with sexually immoral people--not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler--not even to eat with such a one.** Paul is talking about separation from a believer, at the end, who knows the truth, and yet is clearly and observably out of line with his actions.
 13. We need to exercise a form of separation from unbelievers to avoid having our doctrine compromised. 2 Corinthians 6:14 **Do not be unequally yoked together with unbelievers; for what fellowship does righteousness have with lawlessness? And what partnership does light have with darkness?** This involves some types of business partnerships, not necessarily all. It involves marriage, dating, intimate social life. We are to separate from unbelievers where their influence can affect our own doctrine decisions. This is not a call for the believer to avoid unbelievers altogether or whenever possible.

Robby Dean's Appended Doctrine of Separation

14. We need to separate from believers who are enmeshed in religious modes of operation and apostasy. See 2Corinthians 6:14–17 2Timothy 3:2–6.

I should add that there is much more to the doctrine of separation than this. Although we began this New Testament doctrine above, there is a great deal of separation described in the New Testament which has absolutely nothing to do with the relative geography of you and anyone that you are to separate from (for example: John 5:24 8:12 2Cor. 6:17–18 1Thess. 4:7 1Peter 2:24). We will cover this at another time.

The basic points are taken from <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen068.htm> , which is Lesson #68 of Robby Dean's study of Genesis. This study was extensively edited and appended.

For additional study see:

<http://www.versebyverse.org/doctrine/separation.html> (Maranatha Church)

<http://www.realtime.net/~wdoud/topics/separation.html> (Grace Notes)

<http://www.westbankbiblechurch.com/LGMerrittBooks/Doctrine%20of%20Separation0112.pdf> (L.G. Merritt)

<http://lakeeriebiblechurch.org/doctrine/pdf/DOCTRINE%20OF%20SEPARATION.pdf> (Lake Erie Bible Church)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 9:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâshar (אָשַׁר) [pronounced <i>aw-SHAHR</i>]	<i>go straight, go on, advance, walk; make progress; be successful, prosper, be fortunate</i>	2 nd person masculine plural, Qal imperative	Strong's #833 BDB #80
The NET Bible: <i>The verb means "go straight, go on, advance" or "go straight on in the way of understanding" (BDB 80 s.v. אָשַׁר).</i> ⁹⁵			
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
bîynâh (בִּינָה) [pronounced <i>bee-NAW</i>]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun	Strong's #998 BDB #108

Translation: ...and walk along the path of understanding." There is a way in which we should go. We want to travel from point A (lacking in understanding) to point B (having understanding); we want to go from point A (where we make bad decisions) to point B (where we make good decisions on the basis of having wisdom and understanding).

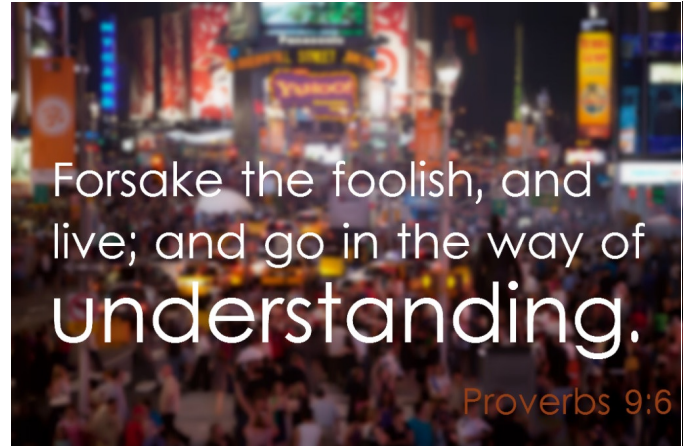
Clarke: [*Wisdom is speaking:*] Enter into my counsels; Do not be content with superficial knowledge on any subject, where any thing deeper may be attained. Go by the streams to the fountain head. Look into the principles on which they were formed; investigate their nature, examine their properties, acquaint yourself with their relations, connections, influences, and various uses. See the skill power,

⁹⁵ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

and goodness of God in their creation. And when you have learned all within your reach, know that you know but little of the manifold wisdom of God. Let what you have learned humble you, by showing you how very little you will know.⁹⁶

Proverbs 9:6 (American KJV) (a graphic); from [Judeo-Christian Church](#); accessed December 12, 2015.

Preacher's Complete Homiletical Commentary: *The acceptance of the Divine invitation is an obedience to the lawful instinct of self-love. Self-love is often confounded with selfishness, but they are widely different. The principle of self-love is recognised as lawful and right throughout the Bible. God commands a man to love his neighbour as he loves himself, thereby laying down the principle that self-love is necessary and right. Our Saviour appeals to this Divinely-implanted instinct when He urges men to save their souls, because of the infinite profit which they will thereby gain (Mar). And the fact that God has made self-love the standard whereby we are to measure our love to others, and that it is urged upon men as a motive by the Divine Son, at once places a great gulf between it and selfishness. Obedience to self-love leads men to obey Wisdom's invitation and thus to become truly wise themselves. Self-love leads men to desire to make the best of their existence, and no man can do this unless he accepts the call to the feast which Wisdom has prepared.*⁹⁷



Proverbs 9:6 (the NIV) (a graphic); from [Dribble](#); accessed December 13, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Proverbs of Wisdom

V. 7 might be the first actual proverb found in the first 9 chapters of Proverbs. Off the top of my head, I do not recall there being others.

⁹⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:5 (edited).

⁹⁷ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=9> accessed December 11, 2015 (slightly edited).

This set of proverbs is found in a very odd place. Wisdom is calling everyone to a banquet and suddenly, we have several proverbs. So, what appears to be happening is, this is a taste of the wisdom to come; or this is the wisdom that will be given at the banquet (or it is an example of wisdom being taught at the banquet).

I am not the only person to make this observation. Barnes writes: *These verses seem somewhat to interrupt the continuity of the invitation which Wisdom utters.*⁹⁸

Ironside offers an explanation: *These three verses would seem to be parenthetical, explaining the reason why the invitation of Wisdom's maidens meets with such opposite responses.*⁹⁹

Arthur Peake: *[There are] two pictures [in this chapter], each consisting of six stanzas, are now separated by six stanzas of unconnected proverbs (Proverbs 9:7-12)...[vv. 7-12 are] Disconnected aphorisms, apparently inserted by a later scribe, either to separate the two pictures of Wisdom and Folly, or...because this was a convenient place for the preservation of this small collection, though the convenience is not entirely apparent.*¹⁰⁰

On the other hand, recall that we have these books divided into chapters for us, but there were no chapters before. In other words, there is no reason to think that the writer of Proverbs saw Prov. 9 as a unit, distinct from the other chapters and internally cohesive. In other words, vv. 1-6 may have nothing whatsoever to do with vv. 7-9.

there is a reason to attach vv. 1-6 to vv. 7-9—the remainder of the text is about a similar banquet given by Folly. She seems to be competing for the same people, getting them to turn aside to her home; and she offers her own type of wisdom. There are promises with being connected to wisdom (a longer and more abundant life); as well as warnings of death and Sheol to those who follow after Folly. So we do have two parallel paths presented in Prov. 9. In both cases, we have the appeal followed by an example of their concept of wisdom.

Organizing Proverbs 9

- A Wisdom appeals to her audience calling upon them to attend her banquet. Vv. 1-6
- B The thinking of Wisdom. Vv. 7-9
- C The results of listening to Wisdom. Vv. 10-12
- A' Folly appeal to her audience, calling them into her home. Vv. 13-15
- B' The thinking of Folly. V. 17
- C' The results of listening to Folly. V. 18

This might be a unique organization of this chapter, based upon the commentary above.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

vv. 7-9: [When one] corrects a scoffer, [he] takes to himself shame; and [when] the one reproves a wicked [man], [that is] his [own] stain. Do not reprove [one who] scorns, or he will hate you; [but] reprove a wise man and he will love you. Give [wisdom] to a wise man and he will continue to be wise; instruct a righteous man and he will increase [his] learning.

Peter Pett's Chiasmic Division of Proverbs 9:7-9

- A He who corrects a scorner gets to himself reviling, and he who reproves a wicked man gets to himself an injury (literally 'it is his injury' (Proverbs 9:7).
- B Do not reprove a scorner, lest he hate you (Proverbs 9:8 a).

⁹⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 9:7-9.

⁹⁹ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 9 introduction.

¹⁰⁰ From <http://www.studydrive.org/commentaries/pfc/view.cgi?bk=19&ch=9> accessed December 12, 2015.

Peter Pett's Chiasmic Division of Proverbs 9:7–9

- B Reprove a wise man, and he will love you (Proverbs 9:8 b)
 A Give (instruction) to a wise man, and he will be yet wiser, teach a righteous man, and he will increase in learning.

Pett: *In A the scorner and the wicked man are contrasted in the parallel by the wise man and the righteous man. In B the consequence of reproof to a scorner are compared with the consequences of reproof to a wise man.*

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Goldberg (Re: Prov. 9:7-12) – *The central section of Proverbs 9 lies between two different kinds of invitations. The choice in selecting one or the other is important for every person because it leads to two different destinies. Those who respond to wisdom's maidens and choose her gracious banquet, though lacking in understanding and moral experience, will soon see a change in themselves. They will be known as wise, because wisdom imbues the company at her table with altogether new qualities. The wise man who sits at wisdom's banquet "will be wiser still" (9:9a). Here is a distinct contrast: worldly knowledge by itself tends to inflate a person's ego, making him so self-sufficient and self-reliant that he stops learning altogether. . . Those who reject wisdom's invitation are viewed as mockers. They see no need to attend wisdom's banquet, and, upon being invited, they will offer only insult.*¹⁰¹

Pett also organizes vv. 7–12 into a Chiasm.

vv. 7–12: [When one] corrects a scoffer, [he] takes to himself shame; and [when] the one reproves a wicked [man], [that is] his [own] stain. Do not reprove [one who] scorns, or he will hate you; [but] reprove a wise man and he will love you. Give [wisdom] to a wise man and he will continue to be wise; instruct a righteous man and he will increase [his] learning. The fear of Y^ehowah [is] the foundation [lit., *beginning, commencement*] of wisdom; and knowledge of holy things [is] discernment; for your days are multiplied by me and years of [abundant] life are added to you. If you have become wise, then you are wise for yourself; but if you scorn [wisdom], then you yourself alone must bear [this bad decision].

Peter Pett's Chiasmic Division of Proverbs 9:7–12

- A He who corrects a scorner gets to himself reviling, and he who reproves a wicked man gets to himself an injury (literally 'it is his injury'). Do not reprove a scorner, lest he hate you (Proverbs 9:7-8 a).
 B Reprove a wise man, and he will love you (Proverbs 9:8 b).
 C Give instruction to a wise man, and he will be yet wiser, teach a righteous man, and he will increase in learning (Proverbs 9:9).
 D The fear of YHWH is the beginning of wisdom (Proverbs 9:10 a).
 D And the knowledge of the Holy One is understanding (Proverbs 9:10 b).
 C For by me your days will be multiplied, and the years of your life will be increased (Proverbs 9:11).
 B If you are wise, you are wise for thyself (Proverbs 9:12 a)
 A And if you scorn, you alone will bear it (Proverbs 9:12 b).

Pett: *In A the scorner is laid bare, and in the parallel a warning is given to the scorner that he is personally responsible for the consequences which will affect him alone. In B a wise man is defined, and in the parallel the wise learn that they too are personally responsible for what they are. In C the wise and the righteous man increases in wisdom and learning, and in the parallel the years of his life will consequently. Centrally in D the fear of YHWH and the knowledge of the Holy One are paralleled.*

¹⁰¹ From <http://bibleoutlines.com/library/pdf/proverbs.pdf> (Chapter 9); accessed December 13, 2015.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Dr. Thomas Constable: *People do not usually live or die because of only one decision. They develop a pattern of life that ends in either death or life. This section helps us see the outcome of these styles of life. If a person is open to God and teachable, he will become wise, but if he does not accept this instruction and closes his mind, he becomes a fool.*¹⁰²

Bridgeway Bible Commentary: *Whether people desire wisdom depends largely upon the character they have developed in themselves over the years. When people grow conceited in their opinions and blind to their failures, they usually react with bitterness when criticized. Those who are wise welcome criticism and so increase their wisdom (7-9). People are responsible individually for their own gain or loss of wisdom. Everything depends on whether they are willing to learn from God (10-12).*¹⁰³

Correcting scoffing, taking to him shame; and the one reproofing a wicked [man] [is] his blemish.

Proverbs
9:7

[When one] corrects a scoffer, [he] takes to himself shame; and [when] the one reproofs a wicked [man], [that is] his [own] stain.

When one corrects a scoffer, he takes to himself shame; and when the one reproofs a wicked man, that is his own stain.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Correcting scoffing, taking to him shame; and the one reproofing a wicked [man] [is] his blemish.
Latin Vulgate	He that teaches a scorner, does <u>an injury</u> to himself; and he that rebukes a wicked man, gets himself a blot.
Plain English Aramaic Bible Peshitta (Syriac)	To an evil person, discipline gives disgrace, and it rebukes the vice of the evil one. Correction for a bad man brings disgrace; the wicked man is rebuked by his own blemish.
Septuagint (Greek)	He that reproofs evil men shall get dishonor to himself, and he that rebukes an ungodly man <u>shall disgrace</u> himself.

Significant differences: Not sure if *injury* in the Latin is the right word to translate *shame*, *disgrace*. The final phrase in the Syriac does not sound quite right. And the final phrase of the Greek is not right either.

Limited Vocabulary Translations:

Bible in Basic English	He who gives teaching to a man of pride gets shame for himself; he who says sharp words to a sinner gets a bad name.
Easy English	Do not stop someone who is insulting other people! He will only insult you. Do not correct an evil man! He will attack you.
Easy-to-Read Version	If you try to show a proud man that he is wrong, then he will only criticize you. {That man only makes fun of God's wisdom.} If you tell an evil man that he is wrong, then he will make fun of you.

¹⁰² From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

¹⁰³ From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

Proverbs 9:7–8 (Easy-to-Read Version 2006) (a graphic); from [Pinimg](#); accessed December 12, 2015.

Good News Bible (TEV)

If you correct conceited people, you will only be insulted. If you reprimand evil people, you will only get hurt.

The Message

If you reason with an arrogant cynic, you'll get slapped in the face;

confront bad behavior and get a kick in the shins.

Names of God Bible

Wisdom Prolongs Life

Whoever corrects a mocker receives abuse.

Whoever warns a wicked person gets hurt.

NIRV

When you correct someone who makes fun of others, you might be laughed at.

When you warn a sinner, you might get hurt.

Thought-for-thought translations; paraphrases:

Common English Bible

Wise advice

Whoever instructs the cynic gets insulted; whoever corrects the wicked gets hurt.

New Berkeley Version

He who corrects scorner heaps abuse upon himself, and he who reproves a wicked man gets bruises [Lit., "his blemishes"] in return.

New Century Version

"If you correct someone who makes fun of wisdom, you will be insulted.

If you correct an evil person, you will get hurt.

New Life Version

He who speaks strong words to the man who laughs at the truth brings shame upon himself. He who speaks strong words to a sinful man gets hurt.

New Living Translation

Anyone who rebukes a mocker will get an insult in return.

Anyone who corrects the wicked will get hurt.

Partially literal and partially paraphrased translations:

American English Bible

Those who attempt to correct the ungodly, upon themselves, bring dishonor. For, when you scold the irreverent, you're just making a fool of yourself.

Beck's American Translation

If you correct a scoffer, you get insulted.

If you criticize a wicked person, you get hurt.

International Standard V

Wisdom Extends Life

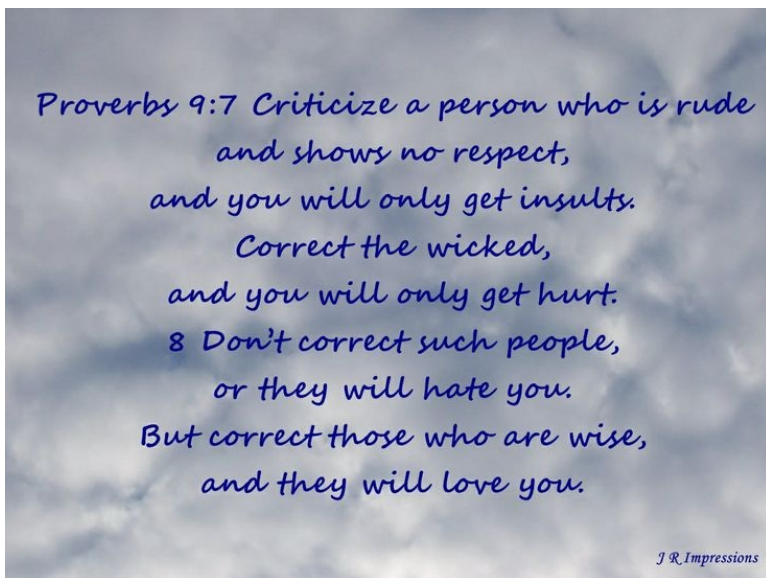
Whoever corrects a mocker invites only insult [Lit. *insult to himself*], and whoever rebukes the wicked will himself become stained.

New Advent (Knox) Bible

(Rash souls there are, godless souls, that will not be taught or trained; who makes the attempt, gets only injury and abuse for his thanks.

Translation for Translators

If you rebuke someone who will not allow others to correct him, he will insult you. If you reprove/scold an evil man, he will hurt you.



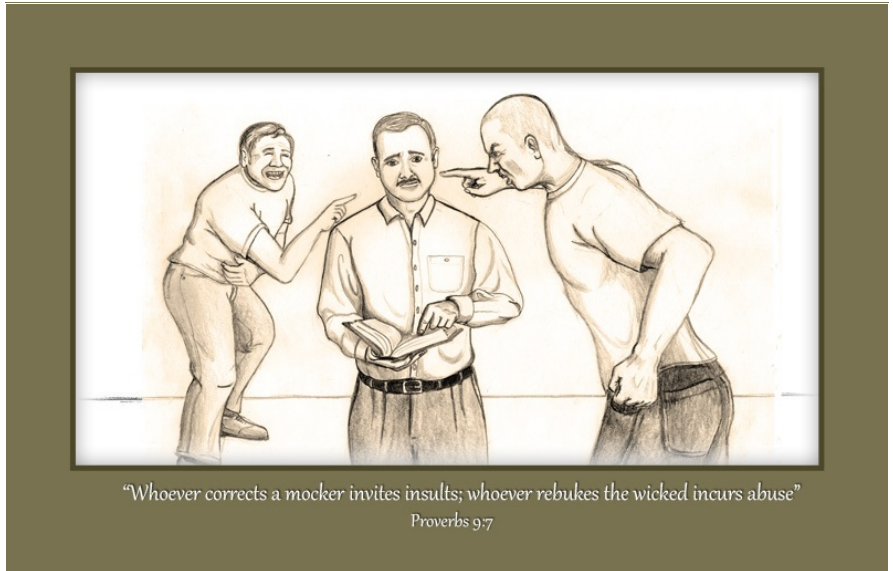
Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

Who corrects a derider, gets insult ;
Who advises the wicked, abuse;...

Lexham English Bible

He who
corrects a
scoffer
gains
abuse for
himself,
and he
who
rebukes
the wicked
{ gets
hurt}.



Proverbs 9:7 (NIV) (a graphic); from **Charles Hahlen**; accessed December 12, 2015. **Whoever corrects a mocker invites insults; whoever rebukes the wicked incurs abuse.**

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) He who corrects a mocker gains insults; and he who reprimands an evildoer receives abuse.
- The Heritage Bible He who chastises a scoffer takes to himself shame, and he who makes the wicked right is stained.
- New American Bible (2002) He who corrects an arrogant man earns insult; and he who reproves a wicked man incurs opprobrium.
- New American Bible (2011) **Miscellaneous Aphorisms**
Whoever corrects the arrogant earns insults; and whoever reproves the wicked incurs opprobrium.
- New Jerusalem Bible Reprove a mocker and you attract contempt, rebuke the wicked and you attract dishonour.
- New RSV Whoever corrects a scoffer wins abuse; whoever rebukes the wicked gets hurt.
- Revised English Bible Correct an insolent person, and you earn abuse; reprove a bad one, and you will acquire his faults.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible "He who corrects a scoffer only gets insulted; reprovng a wicked man becomes his blemish.
- exeGesés companion Bible He who disciplines a scorners takes abasement to himself: and he who reproves the wicked blemishes.
- JPS (Tanakh—1985) To correct a scoffer,
Or rebuke a wicked man for his blemish,
Is to call down abuse on oneself.
- Judaica Press Complete T. He who chastens a scorners takes disgrace for himself, and he who reproves a wicked man, that is his blemish.

Orthodox Jewish Bible	He that reproveth a letz (mock) getteth to himself shame, and he that is a mochiach (reprover) of a wicked man getteth himself a blot stain.
<i>The Scriptures</i> 1998	He who reproves a scoffer gets shame for himself, And he who rebukes a wrong one gets himself a blemish.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He who corrects <i>and</i> instructs a scoffer gets dishonor for himself, And he who rebukes a wicked man gets insults for himself.
The Expanded Bible	"If you correct [instruct; discipline] someone who makes fun of wisdom [a mocker], you will be insulted. If you correct an evil person, you will get hurt [be blemished].
Kretzmann's Commentary	He that reproveth a scorner, trying to correct him, getteth to himself shame, his efforts are met with insults and mocking rejection, and he that rebuketh a wicked man getteth himself a blot, that is, his labor of love has the reward of bringing him into discredit with men, of heaping disgrace upon him.
NET Bible®	Whoever corrects a mocker is asking for [<i>Heb</i> "receives for himself."] insult; whoever reproves a wicked person receives [The verb "receives" is supplied in the translation for the sake of clarity and smoothness] abuse.
The Voice	Whoever tries to discipline a scoffer should expect a <i>hail of</i> insults in return. Whoever tries to correct an evildoer is <i>likely</i> to get hurt in the process.

Literal, almost word-for-word, renderings:

Concordant Literal Version	He who admonishes a mocker is procuring dishonor to himself, And he who reproves a wicked man gets himself a blemish."
Context Group Version	He who corrects a scoffer gets to himself reviling; And he who reproves a wicked man [gets] himself a blot.
Darby Translation	He that instructeth a scorner getteth to himself shame; and he that reproveth a wicked [man] [getteth] to himself a blot.
<i>Emphasized Bible</i>	He that rebuketh a scoffer, getteth to himself contempt, and, he that reproveth a lawless man, getteth to himself his shame.
English Standard Version	Whoever corrects a scoffer gets himself abuse, and he who reproves a wicked man incurs injury.
Green's Literal Translation	He who reproves a scorner gets shame to himself; and he who rebukes a wicked man gets his own blot.
God's Truth (Tyndale)	Who so reproves a scornful person, gets himself dishonor: and he that rebukes the ungodly, stains himself.
Modern English Version	He who reproves a scorner gets shame for himself, and he who rebukes a wicked man gets hurt.
NASB	He who corrects a scoffer gets dishonor for himself, And he who reproves a wicked man gets insults [<i>Lit a blemish</i>] for himself.
New European Version	He who corrects a mocker invites insult; he who reproves a wicked man invites abuse.
Stuart Wolf	He who disciplines a mocker/scoffer receives disgrace/dishonor for himself, and causing reproof for an evil man is his own injury.
World English Bible	He who corrects a mocker invites insult. He who reproves a wicked man invites abuse.
Young's Updated LT	The instructor of a scorner Is receiving for it—shame, And a reprover of the wicked—his blemish.

The gist of this passage: This is a true proverb which tells us that there are some people that you just do not want to spend your time arguing with.

Proverbs 9:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâçar (יָצַר) [pronounced yaw-SAHR]	correcting [by blows or stripes], chastising; correcting [with words]; admonishing, instructing	Qal active participle	Strong's #3256 BDB #415
The NET Bible: <i>The active participle יָצַר (yoser) describes one who tries to correct by means of instruction and discipline; it is paralleled by the Hiphil participle which refers to someone who rebukes or reprovves another. Anyone trying this on these types of people would be inviting trouble.</i> ¹⁰⁴			
lûwts (לִּוְטָס) [pronounced loots]	scorning, making mouths at, talking arrogantly; boasting; scoffing, deriding; speaking barbarously [in a foreign tongue]	Qal active participle	Strong's #3887 & #3945 BDB #539
lâqach (לָקַח) [pronounced law-KAHKH]	takes, taking from, taking away, taking in marriage, marrying; seizes, takes possession of; sending after, fetches, bringing; receives	Qal active participle	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
qâlôwn (קָלוֹן) [pronounced kaw-LOHN]	shame; ignominy (of nation); dishonour, disgrace (personal)	masculine singular noun	Strong's #7036 BDB #885

The NET Bible: *The word means “dishonor” or “disgrace.” It is paralleled with מוּמָה (mumo), translated “abuse.” The latter term means “blemish,” although some would emend the text to read “reproach.” The MT is figurative but not impossible to interpret: Whoever tries to rebuke a wicked person will receive only insults and perhaps physical attack.*¹⁰⁵

Translation: [When one] corrects a scoffer, [he] takes to himself shame;... This is a bit difficult to translate, as there are 3 Qal active participles right in a row. I took the second one to refer to a specific type of person and connected the first participle to the last one as being the same person.

V. 7a: [When one] corrects a scoffer, [he] takes to himself shame;...

Commentators on Correcting the Scoffer

Peter Pett: *[R]ecognise that that is the kind of person scorners become. Their hearts are hardened, they will not admit to fault, and they hate anyone who shows them up.*¹⁰⁶

¹⁰⁴ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

¹⁰⁵ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

¹⁰⁶ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

Commentators on Correcting the Scoffer

Dr. Robert Dean: *A scoffer is a fool or a simple person that has basically become fossilized in their negative volition. They have hardened their heart to God, they are no longer responsive and, in fact, anyone who tries to correct them is just going to bring misery upon themselves... The scoffer is a proud an haughty man. He is driven by arrogance towards God and a rejection of truth.*¹⁰⁷

Dean continues: *[Scoffers] have already become so deeply embedded in a foundation of arrogant boastfulness against God that they wouldn't see truth if it slapped them in the face. So a scoffer will never find truth no matter how visible it might be to him. But on the opposite side, "But knowledge is easy to one who has understanding." If you have humbled yourself before God; if you have fear of the Lord, then you can easily see the truth that God makes clear to you.*¹⁰⁸

Dr. Thomas Constable: *The person who tries to help a fool by correcting him will get no honor from the fool. The fool's folly has closed his mind to correction (Proverbs 9:7-8; cf. Matthew 13:12-16).*¹⁰⁹

This is an interesting point of view, and might help me to stop commenting on facebook. Spending a great deal of time correcting a scoffer—one who speaks with great arrogance—the person doing the correcting often brings shame and disgrace upon himself.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are lost causes; and there are those that you cannot reach. When you recognize that, you should realize that you are simply wasting your time.

Dr. Robert Dean: *So if you are wise and you attempt to correct a scoffer, i.e. someone who is hardened in their opposition to God (sometimes translated as "a mocker"), just brings shame upon himself. The idea that he brings shame upon himself can be either a result of the fact that the scoffer just ridicules and rebukes the wise person and acts in hostile opposition to the person trying to correct them, or it could be a process that is going to end in failure. So it can be a shame because you are trying to correct somebody who is not ever going to respond, it is a waste of time and energy.*¹¹⁰

Proverbs 9:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâkach (יָכַח) [pronounced yaw-KAHK]	<i>the one deciding [judging; appointing]; showing oneself to be right, one who proves [something]; one convincing [convicting; reproving, chiding; correcting, rebuking]</i>	masculine singular, Hiphil active participle	Strong's #3198 BDB #406

James Rickard: *"Reproves" is the Hiphil (causative stem) verb YAKACH יָכַח that means, "to argue, to convince, to convict, to judge, to be right or to reprove."*¹¹¹

¹⁰⁷ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

¹⁰⁸ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

¹⁰⁹ From <http://www.studyLight.org/commentaries/dcc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

¹¹⁰ From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

¹¹¹ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

Proverbs 9:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râshâ' (רשע) [pronounced raw-SHAWG]	<i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i>	masculine singular adjective; can act like a substantive	Strong's #7563 BDB #957
James Rickard: "Wicked man" is the noun RESHA, רשע that means, "wicked or criminal." It embodies the character that is opposite the character of God, being in opposition to the just and righteous characteristics of God (see Job 34:10; Psalm 5:4; 84:10). ¹¹²			
môm (מום) [pronounced moom]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3971 BDB #548
James Rickard: the Noun MEUM, מום...means, "blemish or defect." In the Pentateuch it was used for the sacrificial lambs that were to be without spot or blemish. Figuratively, the term means a moral stain. ¹¹³			

Translation: ...and [when] the one reproves a wicked [man], [that is] his [own] stain. Reproving a wicked man (someone who is unrighteous, malevolent, lawless and corrupt) can become a blemish or defect upon the person doing the correction.

In both of these examples, we find the active participle being used rather than a simple perfect tense, indicating that these corrections and reproving is not a one or a two-time thing, but this is constant; this is repeated. This is something that you keep on doing.

The suggestion is, you might correct a person once or twice—for whatever reason. However, you do not spend a lot of time doing this; you do not continue with this. When someone is on negative signals, telling them that they are wrong 20x a day will not fix the problem. At that point, you are in the wrong, simply because you are trying to convince a rock of something.

This is particular true of a person and the sins which he commits. You might reprove a person of his sin; and you may do it twice; but it should take very little time to ascertain that they do not care for your opinion; or your opinion is not going to change their behavior, no matter how onerous it is.

v. 7: [When one] corrects a scoffer, [he] takes to himself shame; and [when] the one reproves a wicked [man], [that is] his [own] stain.

There are some people that you stop correcting or stop giving the gospel to.

Commentators on, There are times when you stop correcting an infidel

J. Vernon McGee: *the scorner has no interest in learning the Word of God. You waste your time by giving it to him.*¹¹⁴

¹¹² From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015 (slightly edited).

¹¹³ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹¹⁴ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (chapter 9); accessed December 10, 2015.

Commentators on, There are times when you stop correcting an infidel

Clarke writes: *[T]he person who mocks at sacred things; the libertine, the infidel; who turns the most serious things into ridicule, and, by his wit, often succeeds in rendering the person who reproves him ridiculous. Wisdom seems here to intimate that it is vain to attempt by reproof to amend such...[in any case,] no reproof should be given to any, but in the spirit of love and deep concern; and when they contradict and blaspheme, leave them to God.*¹¹⁵

Gill: *Intimating, that though the simple, and such as want understanding, and of whom there is hope of doing them good, are to be invited into Wisdom's house; yet not the haughty scorner, the abandoned sinner, the scoffer at all religion, who walks after his own lusts, and is quite irreclaimable; it is but casting pearls before swine, and giving that which is holy to dogs, to reprove and exhort such persons; though the Gospel is to be preached to every creature, yet when men despise it, and make a mock at it, they are to be turned from, and no more is to be said to them; as the Jews of old, they were the first invited to the Gospel feast, the same that is described in the context; they made light of it, contradicted and blasphemed the word, and so judged themselves unworthy of it; wherefore Wisdom's maidens, or Christ's ministers, were bid to turn from them, and go to the Gentiles, and preach it to them; for it is to no purpose to address such persons.*¹¹⁶

Ironside: *It is useless to plead with the empty, pompous, and self-satisfied scorner. He pursues his own way until the judgment he ridiculed falls at last, and he is crushed beneath it.*

Ironside continues: *The more shallow and empty a man is, the less willing he is to listen to godly counsel; whereas, the truly wise are glad to learn from any who can correct and instruct. As a rule, the less a man knows, the more he thinks he knows. The more he really does know, the more he realizes his ignorance and his limitations. Hence the value of godly counsel from those who seek to be exercised by God's Word. Reproof will only be wasted on the scorner. He will delight in ridiculing all who endeavor to turn him from his folly, however pure their motives.*¹¹⁷

James Rickard: *to instruct, rebuke, reprove or argue with a scoffer, mocker or wicked individual is more than just a waste of time, it will have negative consequences back to you.*¹¹⁸

Rickard: *if you try to make a stand against them, it will typically end up bad for you in that they will hurl insults at you in the presence of others, thereby causing you to have a bad reputation with those people as well. Having a bad reputation will certainly hinder your ability to witness to them in the future.*¹¹⁹

Pastor Joe Guglielmo on why we do not spend our time trying to correct the behavior of the unbeliever: *[F]or the believer, for the person who has a relationship with Jesus Christ, that is who correction is really for. Yes they might not always listen, but they know what God has said and they need to be reminded. Now you can speak God's Word and allow the Holy Spirit to convict an unbeliever, but the reality is you are not to clean the fish that are swimming in the polluted waters of this world, but to catch them and bring them out of the world, be fishers of men, in a sense.*

*You see, the issue is not their behavior; it is their relationship with the Lord. Once they get saved, their heart is right with God, that inside love of the Lord will overflow to the outside and will be seen in their actions. If people are living basically good lives and are still unsaved, big deal! They are still going to hell outside of Christ!*¹²⁰

¹¹⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:7.

¹¹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:7.

¹¹⁷ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 9 introduction.

¹¹⁸ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹¹⁹ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹²⁰ From [Calvary Chapel](http://www.calvarychapel.org/); accessed December 13, 2015.

Prov. 15:12 **A scoffer does not like to be reprov'd; he will not go to the wise.** (ESV)

Chapter Outline

Charts, Graphics and Short Doctrines

I realize, you want to yell out, "I am right, I am clearly right; and they are clearly wrong. Why shouldn't I tell them that again, in even clearer terms?" God says, "I got this covered." Prov. 19:29 **Judgments are prepared for mockers, and beatings for the backs of fools.** (HCSB) You ever speak to someone who is so wrong and so hardheaded, that you just want to slap them in the head to see if you might shake something loose? God says, "I got this." God can slap such a person in the head until some sense might rattle around and pop out by accident. Prov. 19:29 **Judgments are prepared for mockers, and beatings for the backs of fools.** (HCSB) (I repeated this verse, so that I would not be tempted to slap you in the head)

So, what happens if you ignore this and just keep correcting them? Well, you are in the way. God is willing and able to deal with them, but you are standing right there, right up in their grill, reprov'ing them in every way that you know how. Back off, move out of the way, and let God handle it. You can make information clear to the unbeliever or to the believer who is out of fellowship, but when it becomes apparently that they are not going to change, then it is time to let it go and let God handle it.

This is different when you are dealing with your own children, who may require a great deal of correction over the period of time that they are under your roof. However, when it comes to the scorner—someone who is clearly against God and rebels against divine viewpoint—someone who is not under your authority—then you let it go. Otherwise, you bring yourself down to their level.

When it comes to the gospel, there is a time and a place; and some simply will not have it. This does not mean that you cannot proclaim the gospel clearly and with boldness; it simply means, you need to be aware of the response of the hearer. Some will respond negatively and it is clear, either by their expression or by their words. You cannot make a person believe in Jesus Christ. You can only offer them the opportunity. If it is clear that they resent even hearing the information, then you back off and pray for them.

You will not reprove scorning lest he hate you; reprove a wise [man] and he will love you.

Proverbs
9:8

Do not reprove [one who] scorns, or he will hate you; [but] reprove a wise man and he will love you.

Do not reprove a scorner; for, as a result of being reprov'd, he will hate you. However, if you reprove a wise man, he will appreciate it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not reprove scorning lest he hate you; reprove a wise [man] and he will love you.
Latin Vulgate	Rebuke not a scorner, lest he hate you. Rebuke a wise man, and he will love you.
Plain English Aramaic Bible	Do not rebuke an <u>evil one</u> , lest he hate you, but rebuke a wise one, for he will love you.
Peshitta (Syriac)	Reprove not a <u>bad man</u> , lest he hate you; rebuke a wise man, and he will love you.
Septuagint (Greek)	Rebuke not <u>evil men</u> , lest they should hate you: rebuke a wise man, and he will love you.

Significant differences: The person being rebuked is a scorner; not a *bad* or *evil* man (Aramaic and Greek).

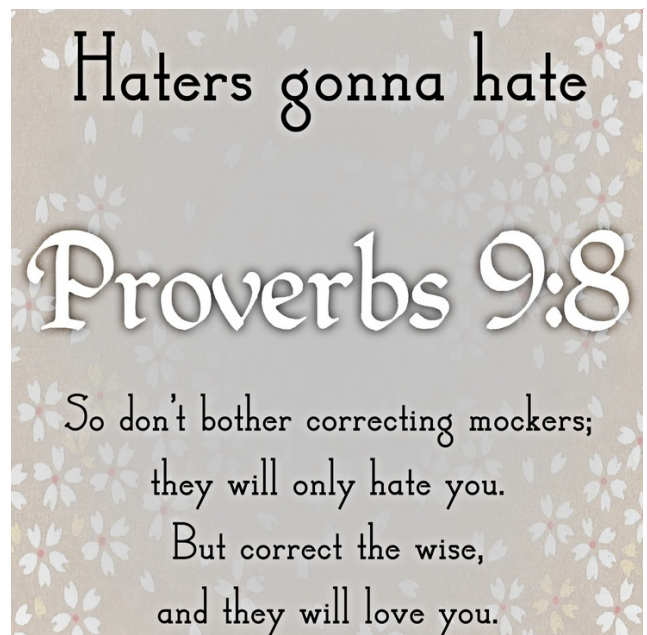
Limited Vocabulary Translations:

Bible in Basic English	Do not say sharp words to a man of pride, or he will have hate for you; make them clear to a wise man, and you will be dear to him.
Easy English	Do not correct someone who is insulting other people! He will hate you for your interruption.
Easy-to-Read Version	Show a wise man how he is wrong! He will love you for your correction. So, if a man thinks that he is better than other people, don't tell him that he is wrong. He will hate you for it. But if you try to help a wise man then he will respect you.
Good News Bible (TEV)	Never correct conceited people; they will hate you for it. But if you correct the wise, they will respect you.
<i>The Message</i>	So don't waste your time on a scoffer; all you'll get for your pains is abuse. But if you correct those who care about life, that's different—they'll love you for it!
NIRV	Don't warn those who make fun of others, or they will hate you. Warn those who are wise, and they will love you.
New Simplified Bible	Correct a scoffer (mockers) (scorner) and he will hate you. Reprove a wise man and he will love you.

Thought-for-thought translations; paraphrases:

Common English Bible	Don't correct the impudent, or they will hate you; correct the wise, and they will love you.
Contemporary English V.	Any bragger you correct will only hate you. But if you correct someone who has common sense, you will be loved.
The Living Bible	If you rebuke a mocker, you will only get a smart retort; yes, he will snarl at you. So don't bother with him; he will only hate you for trying to help him. But a wise man, when rebuked, will love you all the more. V. 7 is included for context.
New Century Version	Do not correct those who make fun of wisdom, or they will hate you. But correct the wise, and they will love you.
New Life Version	Do not speak strong words to a man who laughs at the truth, or he will hate you. Speak strong words to a wise man, and he will love you.
New Living Translation	So don't bother correcting mockers; they will only hate you. But correct the wise, and they will love you.

Haters Gonna Hate: Proverbs 9:8 (The NLT) (a graphic); from [Pinimg](#); accessed December 12, 2015.



Partially literal and partially paraphrased translations:

American English Bible	Never scold those who are evil, so they don't start to detest you! Reprove the wise and they'll love you...
New Advent (Knox) Bible	With a rash fool never remonstrate; it will make him thy enemy; only the wise are grateful for a remonstrance.

Translation for Translators Do not rebuke someone who will not allow others to «correct him/tell him what he has done is wrong», because he will hate you for doing that.
But if you rebuke a wise person, he will respect you.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible Correct a derider, he hates you; Correct a wise man, and he loves;....
Jubilee Bible 2000 Chasten not a scorner lest he hate thee; chasten a wise man, and he will love thee.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Do not rebuke the mocker lest he hate you, but counsel the wise who will be grateful.
The Heritage Bible Do not set a scoffer right, lest he hate you; set the wise right, and he will love you.
New American Bible (2011) Do not reprove the arrogant, lest they hate you;
reprove the wise, and they will love you.
New RSV A scoffer who is rebuked will only hate you;
the wise, when rebuked, will love you.
Revised English Bible Do not reprove the insolent person or he will hate you; reprove a wise one, and he will be your friend.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible Reprove not a scorner, lest he hate you;
reprove a wise, and he loves you:...
Orthodox Jewish Bible Reprove not a letz, lest he hate thee; rebuke a chacham, and he will love thee.

Expanded/Embellished Bibles:

The Amplified Bible Do not correct a scoffer [who foolishly ridicules and takes no responsibility for his error] [The ancient rabbis took this to have the force of a commandment: never give a rebuke that is sure to be ignored.] or he will hate you;
Correct a wise man [who learns from his error], and he will love you.
The Expanded Bible Do not correct those who make fun of wisdom [mockers], or they will hate you.
But correct the wise, and they will love you.
Kretzmann's Commentary Reprove not a scorner, the warning being not to attempt instruction and correction while the scorner is in his mood of opposition, lest he hate thee; rebuke a wise man, and he will love thee, his willingness to accept a deserved correction showing the soundness of his wisdom. Only a fool is always in the right; a wise man knows that to err is human.
NET Bible® Do not reprove a mocker or he will hate you [*Heb* "lest he hate you." The particle וְ (pen, "lest") expresses fear or precaution (R. J. Williams, *Hebrew Syntax*, 79, §476). The antonyms "love" and "hate" suggest that the latter means "reject" and the former means "choosing and embracing."];
reprove a wise person and he will love you.
The Voice So do not correct a scoffer unless you are ready to be hated,
but correct the wise and you will be loved.

Literal, almost word-for-word, renderings:

Context Group Version Don't reprove a scoffer, or else he will spurn you: Reprove a wise man, and he will give allegiance to you.
English Standard Version Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you.

Green's Literal Translation	Do not reprove a scorner, that he not hate you; rebuke a wise man, and he will love you.
God's Truth (Tyndale)	Reprove not a scorner, lest he owe you evil will: but rebuke a wise man, and he will love you.
Young's Updated LT	Reprove not a scorner, lest he hate you, Give reproof to the wise, and he loves you.

The gist of this passage: This proverb continues the previous one. If you reprove an arrogant scoffer, then he will hate you; if you reprove a wise man, he will love you for it.

Proverbs 9:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yâkach (יָכַח) [pronounced yaw-KAHK]	BDB definitions: <i>to decide, judge; to adjudge, appoint; to show to be right, prove; to convince, convict; to reprove, chide; to correct, rebuke</i>	2 nd person masculine singular, Hiphil imperfect	Strong's #3198 BDB #406
James Rickard: "Reproves" is the Hiphil (causative stem) verb YAKACH יָכַח that means, "to argue, to convince, to convict, to judge, to be right or to reprove." ¹²¹			
lûwts (לוּץ) [pronounced loots]	<i>scorning, making mouths at, talking arrogantly; boasting; scoffing, deriding; speaking barbarously [in a foreign tongue]</i>	Qal active participle	Strong's #3887 & #3945 BDB #539
pen (פֶּן) [pronounced pen]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
sânê' (שָׂנֵא) [pronounced saw-NAY]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	3 rd person masculine singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #8130 BDB #971

Translation: Do not reprove [one who] scorns, or he will hate you;... What is changed in this phrase is, this will tell you why you should not reprove a scorner—if you do, he will hate you for it.

Today—and I certainly find myself guilty of this—I spend far too much time correcting liberals and their anti-American thinking. The result that I would like—that they would recognize logic and a clear explanation why they are wrong—never seems to happen. However, some of them, as a result, hate me and call me names. Just as the Bible warned me they would do.

¹²¹ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

The Geneva Bible: *[A scorner—] Meaning them who are incorrigible, which Christ calls dogs and swine: or he speaks this in comparison, not that the wicked should not be rebuked, but he shows their malice, and the small hope of the profit.*¹²²

James Rickard: *[The] verb YAKACH יָכַח...usually refers to the clarification of people's moral standing, which may involve arguing with a person. We should never argue over the Word of God. If someone does not want to receive it then just end the conversation or walk away.*¹²³

Rickard continues: *No one, especially the arrogant, likes a "know-it-all." And many times Christians play the role of a "know-it-all" by trying to tell unbelievers, especially arrogant ones, how to live their lives. Many times a Christian will put themselves in the category of a fool because they are looking down their nose at others, trying to tell them how to live or trying to right all the wrongs in people's lives.*¹²⁴

James Rickard on **Do not reprove [one who] scorns, or he will hate you;...**: *That is the key here. A scoffer or mocker is so full of himself and contemptuous of others that he will not humble himself under any authority, not even under that of the LORD. Likewise, if someone hates you he will tune you out and not listen to what you have to say about God, Jesus Christ or the Bible. Similarly, because his hatred has been aroused, he will verbally attack and publicly humiliate the wise, cf. Prov 22:10, and ultimately it will hinder your ability to witness.*¹²⁵

Or, and I am sure you have seen this before, he will not listen to any of your arguments, except to be able to form a counter argument—that is his only interest in what you have to say—how can he counter it. You will run into this on the internet in political discussions all of the time. There are some people who will not concede even the smallest point, if it is against their party (and I am convinced that there are a considerable number of people who post on the internet who are paid to do so or who post under multiple identities).

How can you argue against someone who will never, no matter what, ever concede a single point to you? Or why would you argue with someone like that? You, as a believer, need to exit this kind of discussion, so that you do not spend much of your time as a contentious believer. And to be clear, it does not matter that you are right.

Application: However, this does not mean that you break all communication with atheists, agnostics and liberals. Some of them are members of your family; some of them are co-workers (what are you going to do, suddenly say, "I am no longer going to talk to Fred because he is too hard-headed"?) Some of these could even be friends and old friends. You handle each case separately. Some people are so negative to the gospel message, that you may reduce your contact with them considerably. This does not mean that you de-friend them, that you avoid all social situations where they are, and that, if they speak to you, you walk away. You may avoid religious and political topics; and there may be times when such things come up and you refuse to engage. And, in any case, spending hours (or even 10 minutes) arguing is not helpful. "Why do we do this? It is obvious that neither one of us will change our minds."

Application: As of late (I write this just after Thanksgiving of 2015), liberal **leaders** tell their **followers** to go to Thanksgiving meals **armed with liberal talking points**. Bear in mind, these children are often closed-mind, intractable, and possibly were not raised with conservative values. If they have been educated publically and in our university system, it is very likely that they are thoroughly brainwashed and have de-friended every conservative contact which they had (so that their social media could be a *safe place* for them). Bear in mind, they have received guidance from almost **everywhere**. This past Thanksgiving, many young liberals were shocked to come home to a family of **Trump supporters**.

¹²² From [The Geneva Study Bible](#) accessed November 30, 2015.

¹²³ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹²⁴ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹²⁵ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

Essentially, we are carrying forward the previous proverb to a logical conclusion.

Proverbs 9:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâkach (יָכַח) [pronounced yaw-KAHK]	<i>decide, judge; adjudge, appoint; show to be right, prove; convince, convict; reprove, chide; correct, rebuke</i>	2 nd person masculine singular, Hiphil imperative	Strong's #3198 BDB #406
The NET Bible: <i>In view of the expected response for reproof, the text now uses a negated jussive to advise against the attempt. This is paralleled antithetically by the imperative in the second colon. This imperative is in an understood conditional clause: "if you reprove a wise person."</i> ¹²⁶			
James Rickard: <i>"Reproves" is the Hiphil (causative stem) verb YAKACH יָכַח that means, "to argue, to convince, to convict, to judge, to be right or to reprove."</i> ¹²⁷			
châkâm (חָכַם) [pronounced khah-KAWM]	<i>capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty</i>	masculine singular adjective acting as a substantive	Strong's #2450 BDB #314
This word tends to be applied in a very positive way, even when those being spoken of might not be highly regarded in God's eyes. The Pharaoh of Egypt called in wise men in Ex. 7:11, just as the pharaoh of Joseph's day called in wise men in his era (Gen. 41:8). However, Joseph is proclaimed wise by the pharaoh in Gen. 41:39. This word can be applied to craftsmen who are well-skilled in their craft (Ex. 35:10). This word is used over and over again in the book of Proverbs (Prov. 3:5–7, 35) in a very positive sense. However, in 2Sam. 13:3, it is clearly used of a man who is intelligent, whose advice is accurate, but the intention is evil.			
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âhêb (אָהַב) [pronounced aw-HAYV ^h]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #157 BDB #12

Translation:...[but] reprove a wise man and he will love you. When you reprove or correct someone who has sense, they will hear and evaluate the correction that you give them and appreciate it. They will love you for it.

James Rickard: *"He will love you" is in contrast to the social problems the scoffer causes you. This person will have a great rapport with you, he will discover that what you have taught him is true and really works and is powerful in his life, and he will be very appreciative for that. He will come to respect you rather than lying, gossiping, maligning and slandering about you to others. He instead will be your committed spiritual friend.*¹²⁸

¹²⁶ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

¹²⁷ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹²⁸ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

Prov. 15:31–32 **An ear that listens to life-giving rebukes will be at home among the wise. Anyone who ignores instruction despises himself, but whoever listens to correction acquires good sense.** Prov. 18:15 **The mind of the discerning acquires knowledge, and the ear of the wise seeks it.**

Proverbs 9:8 (The NIV) (a graphic); from **Wife Begins**; accessed December 12, 2015.

There is a point of diminishing returns when it comes to response for being corrected. Some people will simply reject what you have to say, no matter how logical you are; no matter how much evidence you present. However, a person who is smart stands corrected when you correct them.

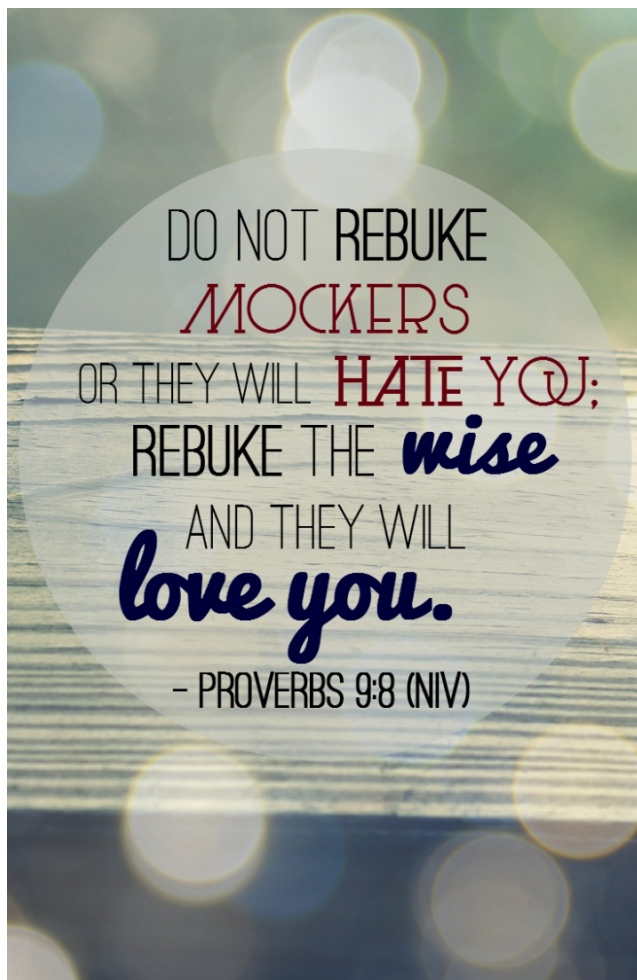
King David committed a heinous sin, and Nathan the prophet finally confronted David about it. Did David strike back at Nathan? Did David hate Nathan? David, despite being in sexual arrogance, recognized what Nathan was telling him was spot on, and that he needed to listen and be cognizant of Nathan's words. This was the first step in David's recovery from the sins that he had committed. It was a long road back, but it was Nathan that helped David take the first steps.

A very good friend of mine—one who struggled with reversionism and the arrogance complex—once made a comment about my writings. He did not like that the Hebrew was always thrown into the middle of the explanation (even though it is sometimes quite helpful). Rather than say, "Well, hell, you're just a reversionist and I can ignore what you say," I changed the format of these verse-by-verse expositions. All of the Hebrew is now placed into gray boxes, so that, if person wants to ignore the Hebrew and simply look at the translation and the commentary, they can do that quite easily. Now, I still throw in some Hebrew here and there; but primarily, it is confined to the verse box. The reason I was willing to rethink the format was based upon the sensible thing that this friend said.

Had I been filled with arrogance, I could have easily ignored his criticism, which was right on target.

Along the same lines, I have come across expositors who have several theological viewpoints which I reject. However, they make some good points in other areas. To give you a very concrete examples, there are groups which do not hold to even orthodox doctrine; however, they might cover topics like evolution, apologetics, prophecy or typology really well. When reading their material, I recognize that some of these expositors will do goofy things like try to put the church right into the middle of the Age of Israel; or they might be filled with legalism; or they might even be holy rollers. However, sometimes, there is commentary that they do which is spot on.

James Rickard: *The wise person here does not mean he has all wisdom, it means that he is smart enough to know he does not know it all. He is smart enough to know he needs to learn more information. He is smart enough to know he needs to and can learn from those who are wiser than him.*¹²⁹ Sometimes, you can learn from someone who knows just one thing that you do not; or can see a situation more plainly and objectively than you can. Let me paraphrase Rickard: *A wise person does not know everything; but he is smart enough to recognize wisdom when he hears it.*



¹²⁹ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

The Application of Proverbs 9:7–8: Vv. 7–8 read: [When one] corrects a scoffer, [he] takes to himself shame; and [when] the one reproves a wicked [man], [that is] his [own] stain. Do not reprove [one who] scorns, or he will hate you; [but] reprove a wise man and he will love you. You learn discernment as a believer in Jesus Christ; you grow and you are able to evaluate some people. After a certain point, you are not going to be able to convince Charlie Brown that President Obama is a really bad president. He just is not going to be convinced. At best, he will end up hating you; but you are to blame (not him) for pushing the issue.

No doubt, you have seen two young siblings and one of them keeps at the other one until a fight breaks out. He (or she) knows all the right buttons to push, and suddenly, their brother or sister explodes in response. This is what you are doing when you correct an arrogant person; when you reprove someone who simply scorns what you believe in. You are not going to convince them. You can show them article after article from news sources, and they will find a reason to still disagree with you.

Let me give you an example. I have argued with people about the weapons of mass destruction. I would tell them that this is not something that Bush came up with by himself; that WMD's were thought to exist way before Bush was president. I have a magazine from 1998 where a high official in Saddam Hussein's cabinet claimed that Saddam had weapons of mass destruction. None of those things mattered. I have even directed people to the webpage of the Department of Defense where they themselves claim to have taken weapons of mass destruction from Iraq—and some of those I argued with, finally shut up about that point. But, did it change their mind? Absolutely not! Do they still think that President Bush dragged us recklessly into war? Of course. And, who knows, 6 months from now or a year from now, they will go back to saying, "Bush lied about WMD's in Iraq." Arrogance is not going to be corrected; and arrogance will not change its mind.

I have personally wasted a lot of time arguing with fairly intelligent people about the Bush budget and the Obama budget. When Obama became president, there was a budget in place. However, Obama, with a Democratic Congress passed a whole lot more spending in 2009; so the final spending for 2009 was the budget in place plus billions of additional dollars which were added to that budget. Because of a very dishonest article written by a liberal attributing all of the spending of 2009 to George W. Bush, many faulty conclusions were arrived at as a result. And, of course, tens of thousands of liberals seized upon that article to argue that Obama was fiscally responsible. Even though it is clear that Obama outspent Bush by trillions of dollars, it is generally impossible to explain this, and have a liberal respond, "Oh, yeah, I see what you mean now. There was a budget in place, but Obama spent more money on top of that original budget." No liberal will say that.

Let me suggest that 99% of the adults that are argue with are going to be intractable. You are not going to change their minds. Does this mean you cannot ever argue with anyone or that you cannot disagree with someone else? Certainly not. But, if after stating your view and reasonable logic and perhaps even a substantiating news article, it will often be clear that the other person is not about to change their mind. Then you have to let it go.

In some cases, things are related to the spiritual side of life; and you might want to make certain you put the gospel out there; but, again, you do not waste 20 minutes on arguing with the human equivalent of a rock.

It is a good thing to give out the gospel; and to make Jesus Christ the issue. But, at the same time, when it becomes clear the person is not interested, then you let them be. And, to be clear, there is no reason why you need to have the last word.

Let's approach this in a different way. At this time (I am writing in 2015), there is progress being made on human-like computer response to a person speaking (or writing). In other words, it is possible, sometime in the future, that you might find yourself talking to a computer, and not even realize it. Now, let's say that you got into an argument with a computer, and then you became aware that you were arguing with a computer—would you continue to argue? Would you need to get in the last word? Of course not! You would kick yourself for having wasted so much time. This describes much of your facebook arguments with strangers on the internet. I am not saying that they are computer programs taught how to talk; but you are making just as much of an impact on them

as if they were a computer program. This is how real they are and how likely it is that you will change someone's mind.

While keeping a hold of that thought, realize that we should be always ready to give a reason for the hope that is within us; so it is okay to know (or even be an expert in) apologetics. But do not spend 10 or 20 minutes on this. The response of the other person is often clear from the beginning. Beg off. Say, "Look, it is obvious that I cannot convince you of anything, and you cannot convince me of anything. But I need to give you the gospel of Jesus Christ at least: He died for your sins, and if you believe in Him, you are automatically brought into a relationship with God."

So that there is no confusion, there are people with the gift of evangelism, and they are outstanding when it comes to speaking to unbelievers who have gobs of arguments against the gospel of Jesus Christ. Ray Comfort comes to mind, who is able to speak to many unbelievers, some with very strong beliefs in evolution; and yet still be able to reach them. Generally speaking, he does this face to face (although it might be **in front of a camera**).

This takes a specific spiritual gift (or gifts); and it also takes a great deal of wisdom as well. In watching Ray Comfort, it is clear that he is making a connection with many of the people with whom he speaks. On one level, you may think that the discussion is all about evolution or about some moral precept; however, it is clearly deeper than that; and there is clearly a connection made which goes deeper than that.

The spiritual gift that a person has is best exploited when that person is spiritually mature through the intake of Bible doctrine. This should be obvious with a pastor-teacher. A pastor-teacher must know his stuff; and he must know how to keep himself out of trouble as well. That takes spiritual growth. This is true of every spiritual gift. Billy Graham was a marvelous evangelist; and he was able to maximize the use of his gift by avoiding all kinds of legitimate things in life. My understanding is, he would never allow himself to be alone in a room with any woman (other than his wife); there was always someone else there. Clearly, there is nothing wrong with Billy Graham speaking to a woman; however, he chose to avoid the appearance of any sort of sin or evil. This takes great dedication and spiritual maturity.

Some people are able to evangelize evolutionists or gays or atheists, etc. I know a lot about those topics; and yet, I do not do well when speaking to any of these people, either directly or on the internet. It just is not my spiritual gift. Personally, I have to come to a place where I need to recognize that, it is time to stop arguing with someone (usually 2 or 3 statements into the discussion).

If you find yourself spending an hour (or more) arguing politics and religion on the internet, let me suggest that you need to re-read these past couple verses and the exposition as well. And perhaps reread it once again, until you have reduced your time arguing with strangers on the internet.

Jesus gives the New Testament version of this: "**Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.**" (Matt. 7:6; ESV)

Chuck Smith: *We are living in a day and age when we have so confused the issue of good and evil, right and wrong. That people really don't know what is right or what is wrong. We have the Situation Ethics. And now more recently, this value clarification where there is the denial of any kind of universal base of good or truth or right. It's all relative to the situation. But understanding the knowledge of the holy, that which is holy, that which is pure, that's what understanding is about. It's understanding God and what He has declared.*¹³⁰ The fool clings to that which is false; he places his hope in man or in government. You cannot change his mind.

¹³⁰ From <http://www.studydrive.org/commentaries/csc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

Wise instruction is wasted on the fool and on the scornful; but it produces fruit and increase among the wise.¹³¹

Wisdom and righteousness are related.

Give to a wise [man] and he will be wise continuing; teach to a righteous [man] and he will increase insight.

Proverbs
9:9

Give [wisdom] to a wise man and he will continue to be wise; instruct a righteous man and he will increase [his] learning.

If you give wisdom to a wise man, he will increase in wisdom; and when you instruct a righteous man, he will add to his wealth of knowledge.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Give to a wise [man] and he will be wise continuing; teach to a righteous [man] and he will increase insight.
Latin Vulgate	Give <u>an occasion</u> to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.
Plain English Aramaic Bible	Give <u>opportunity</u> to a wise man that again he may learn wisdom, and teach the righteous that he may progress <u>beyond his teacher</u> .
Peshitta (Syriac)	Give <u>an opportunity</u> to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.
Septuagint (Greek)	Give <u>an opportunity</u> to a wise man, and he will be wiser: instruct a just man, and he will receive more <i>instruction</i> .

Significant differences: The Hebrew simply has the verb *give*; the Latin, Greek and Aramaic all add in the word *opportunity*, *occasion*. At the end of this verse, the PEAB seems to become imaginative.

Limited Vocabulary Translations:

Bible in Basic English	Give teaching to a wise man, and he will become wiser; give training to an upright man, and his learning will be increased.
Good News Bible (TEV)	Anything you say to the wise will make them wiser. Whatever you tell the righteous will add to their knowledge.
<i>The Message</i>	Save your breath for the wise—they'll be wiser for it; tell good people what you know—they'll profit from it.
NIRV	Teach a wise person, and they will become even wiser. Teach a person who does right, and they will learn even more.
New Simplified Bible	Give instruction to a wise man and he will become even wiser. Teach a righteous man, and he will increase his learning (insight).

Thought-for-thought translations; paraphrases:

Common English Bible	Teach the wise, and they will become wiser; inform the righteous, and their learning will increase.
Contemporary English V.	If you have good sense, instruction will help you to have even better sense. And if you live right, education will help you to know even more.

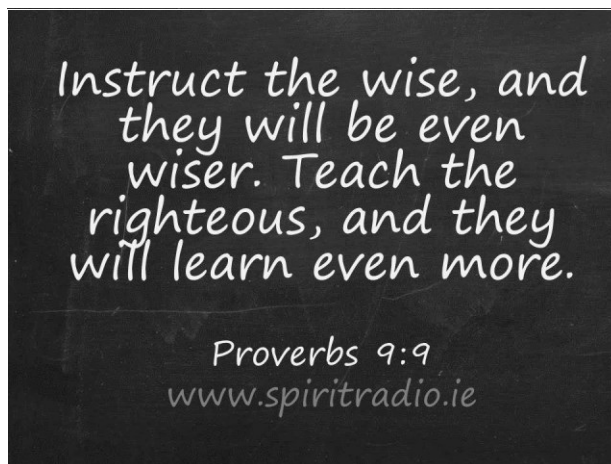
¹³¹ Paraphrased from Peake, <http://www.studylight.org/commentaries/pfc/view.cgi?bk=19&ch=9>, accessed December 12, 2015.

New Berkeley Version	Inform a wise man and he will become yet wiser; teach righteous man and he will add to his grasp of things.
New Century Version	Teach the wise, and they will become even wiser; teach good people, and they will learn even more.
New Life Version	Give teaching to a wise man and he will be even wiser. Teach a man who is right and good, and he will grow in learning.

Proverbs 9:9 (The NLT) (a graphic); from [spirit radio](#); accessed December 12, 2015.

Partially literal and partially paraphrased translations:

American English Bible	...give them help and they will be wiser. Explain things to someone who's righteous, and he will proceed to gain more.
Beck's American Translation	Give advice to a wise person and he'll be wiser still. Teach righteous man and he'll learn the more.
International Standard V	Counsel a wise man, and he will be wiser still; teach a righteous man, and he will add to his learning.
New Advent (Knox) Bible	Ever the wise profit by the opportunity to become wiser yet; ever the godly are the best learners.) vv. 7-9. There is some reason to suspect dislocation in the text here. These verses do not fit naturally into the speech of Wisdom, who is making an express appeal (verse 4) to the foolish.
Translation for Translators	If you give instruction to wise people, they will become more wise. And if you teach righteous people, they will learn more.



Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Teach the Wise and he then will be wiser; Teach the Righteous, and he will improve.
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Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Give to the wise man and he will become wiser each day; teach an upright man and he will increase his wisdom.
The Heritage Bible	Give to the wise, and he will be more wise; cause the righteous to know by seeing, and he will increase in receiving instruction.
New American Bible (2011)	Instruct the wise, and they become still wiser; teach the just, and they advance in learning.
New Jerusalem Bible	Be open with the wise, he grows wiser still, teach the upright, he will gain yet more.
New RSV	Give instruction [Heb lacks <i>instruction</i>] to the wise, and they will become wiser still; teach the righteous and they will gain in learning.
Revised English Bible	Lecture a wise person, and he will grow wiser still; teach a righteous one, and he will add to his learning.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...give to the wise and he enwisens; the just know, and increase in doctrine.
Orthodox Jewish Bible	Give instruction to a chacham, and he will be yet wiser; teach a tzaddik, and he will increase in learning.

Expanded/Embellished Bibles:

The Expanded Bible	·Teach [^L Give to] the wise, and they will become even wiser; ·teach [inform] ·good people [the righteous], and they will ·learn even more [^L add to their learning].
Kretzmann's Commentary	Give instruction to a wise man, for he is willing to learn, and every correction serves for his further training, and he will be yet wiser; teach a just man, showing him how he may make still further progress in righteousness of life, and he will increase in learning, he will add to his store of knowledge and make proper use of it.
NET Bible®	Give instruction [The noun "instruction" does not appear in the Hebrew text, but is supplied in the translation.] to a wise person, ²¹ and he will become wiser still; teach ²² a righteous person and he will add to his [The term "his" does not appear in the Hebrew text, but is supplied for the sake of smoothness and clarity.] learning.
The Voice	Give instruction to the wise, and they will become wiser. Teach upstanding people, and they will learn even more.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Give reproof to a wise man, and he shall be wiser still; Inform a righteous man, and he shall add to his education."
Context Group Version	Give [instruction] to a wise man, and he will be yet wiser: Teach a vindicated man, and he will increase in learning.
Darby Translation	Impart to a wise [man], and he will become yet wiser; teach a righteous [man], and he will increase learning.
English Standard Version	Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will increase in learning.

Proverbs 9:9 (KJV) (a graphic); from [Blog Spot](#);¹³² accessed December 13, 2015.

Green's Literal Translation	Give to a wise one, and he will be more wise; teach a just one, and he will increase in learning.
God's Truth (Tyndale)	Give a discrete man but occasion, and he will be the wiser, teach a righteous man, and he will increase.
Webster's Bible Translation	Give [instruction] to a wise [man], and he will be yet wiser: teach a just [man], and he will increase in learning.



¹³² This is an LDS blog; this is not a cult which I support theologically. I like the graphic, however.

World English Bible

Instruct a wise man, and he will be still wiser. Teach a righteous man, and he will increase in learning.

Young's Updated LT

Give to the wise, and he is wiser still, Make known to the righteous, And he increases learning.

The gist of this passage:

Whereas, an arrogant man has no interest in changing his mind; the wise man can hear wisdom and grow in this wisdom. A person who is righteous can be taught and experience spiritual growth.

Proverbs 9:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	give, grant, place, put, set; make; deliver [over, up]; yield	2 nd person masculine singular, Qal imperative	Strong's #5414 BDB #678
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
châkâm (חָכַם) [pronounced khah-KAWM]	capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty	masculine singular adjective acting as a substantive	Strong's #2450 BDB #314

This word tends to be applied in a very positive way, even when those being spoken of might not be highly regarded in God's eyes. The Pharaoh of Egypt called in wise men in Ex. 7:11, just as the pharaoh of Joseph's day called in wise men in his era (Gen. 41:8). However, Joseph is proclaimed wise by the pharaoh in Gen. 41:39. This word can be applied to craftsmen who are well-skilled in their craft (Ex. 35:10). This word is used over and over again in the book of Proverbs (Prov. 3:5–7, 35) in a very positive sense. However, in 2Sam. 13:3, it is clearly used of a man who is intelligent, whose advice is accurate, but the intention is evil.

Gill: *In the Hebrew text it is only "give to a wise man"; give him reproof, correction, chastisement, doctrine, or instruction, be it what it will, he will be the better for it. The Septuagint, Vulgate Latin, Syriac, and Arabic versions, render it, "give occasion"; to him of showing his wisdom and of improving in it.*¹³³

w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
châkam (חָכַם) [pronounced khaw-KHAHM]	to be wise, to become wise	3 rd person masculine singular, Qal imperfect	Strong's #2449 BDB #314
ôwd (וָוַד) [pronounced ôhd]	a going around; a continuing, a continuance; a repeating	adverb/substantive	Strong's #5750 BDB #728

Gesenius says this is always an adverb. BDB gives meanings for this word as a substantive and Owen lists it as a substantive in Job 2:3.

The NET Bible: *The parallelism shows what Proverbs will repeatedly stress, that the wise person is the righteous person.*¹³⁴

Translation: Give [wisdom] to a wise man and he will continue to be wise;... There are some people that you can correct and some you cannot. If you give wisdom to a wise man, he will continue to be wise. He is able to

¹³³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:9.

¹³⁴ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

recognize wisdom and he will experience spiritual growth (or, a person who adheres to the **laws of divine establishment** will recognize establishment truth when he sees it).

This is in contrast to the scorner from the previous verse. That person scorned and scoffed at divine viewpoint; and correcting them or teaching them or giving them true wisdom will not result in their becoming more wise. They will, after awhile, come to hate you.

Clarke: *Literally give to the wise, and he will be wise. Whatever you give to such, they reap profit from it. They are like the bee, they extract honey from every flower.*¹³⁵

James Rickard: *the Qal Imperative command NATHAN, נתן...means, "give"...[so we give to the wise man] what we are to not give to the scoffer, mocker or wicked man, "correction, rebuke and reproof" (YASAR YAKACH). Yet, when we give it to the "wise" (CHAKAM) man, he will be "still wiser" (OD CHAKAM).*¹³⁶

James Rickard: *the opposite of the "wicked man" (RESHA)...is TSEDEQ for "righteous man." This is the person who will receive your instruction and wisdom. And, as you teach him, he receives a benefit of "increasing in his learning" which is the Hiphil Jussive Verb YASAPH, יִסֶּף that means, "to add, to continue, or to do again" and the noun LEQACH לִקְחַת that means, "teaching or insight" in a subjective sense of personal acquirement, cf. Prov 1:5, "A wise man will hear and increase in learning, and a man of understanding will acquire wise counsel." So you can give personal gain to a fellow believer by teaching, rebuking and correcting him in his understanding of God's Word.*¹³⁷

Proverbs 9:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda ^c (יָדָעַ) [pronounced yaw-DAHÇ]	cause to know, make one know, instruct, teach	2 nd person masculine singular, Hiphil imperative	Strong's #3045 BDB #393
The NET Bible: <i>The Hiphil verb normally means "to cause to know, make known"; but here the context suggests "to teach" (so many English versions).</i> ¹³⁸			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
tsaddîyq (צַדִּיק) [pronounced tsaht-DEEK]	just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâçaph (יָסַף) [pronounced yaw-SAHPH]	to add, to augment, to increase, to multiply; to add to do = to do again; to continue to	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414

¹³⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:9.

¹³⁶ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹³⁷ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹³⁸ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed November 30, 2015.

Proverbs 9:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
leqach (לִקַּח) [pronounced le-KAHKH]	<i>something received or appropriated; something which captivates the mind; by application, it means learning, teaching, insight; doctrine, instruction; persuasion, persuasiveness</i>	masculine singular noun	Strong's #3948 BDB #544

Translation: ...instruct a righteous man and he will increase [his] learning. The book of Proverbs often associates wisdom and righteousness; there is a close association there. So if you teach a righteous man, this will increase his learning. A believer with doctrine who is positive towards doctrine will learn when he is taught more doctrine.

Keil and Delitzsch: *Wisdom is not merely an intellectual power, it is a moral quality; in this is founded her receptivity of instruction, her embracing of every opportunity for self-improvement. She is humble; for, without self-will and self-sufficiency, she makes God's will her highest and absolutely binding rule (Prov. 3:7).*¹³⁹

A. Maclaren, D. D.: *Choose now. Wisdom appeals to conscience. Folly appeals only to the sense of pleasure and the desire for its gratification. Both ask for your decision now.*¹⁴⁰

An unbeliever who is angry towards God or rejects God altogether, will not respond in this way to new and accurate information. Certainly you have argued with someone who is an absolute fool, and you present the news article to him from some liberal website (like the NY Times), and you think, "This will show him!" And, what is the result? Are you able to change his mind? Of course not!

Such a reprobate, if he places himself under the authority of someone (like President Obama); when the president does a 180 on this or that issue (like gay marriage), this person will do the same. But if you say something that is positively true (a child raised by his actual mother and father in a state of marriage will do better than a child who is raised by gay parents), they will throw a fit, call you a homophobe, a closet homosexual (I have been called both by the same people), and tell you that the statistics you present are nothing but lies. Then they will find a self-serving study which tells us the children raised by homosexual couples are just as well off as those raised by their natural parents.

Let me quote Matthew Henry with some caveats: *[believers] must address themselves to particular persons, must tell them of their faults, reprove, rebuke, Prov. 9:7–8. They must instruct them how to amend – teach, Prov. 9:9. The word of God is intended, and therefore so is the ministry of that word, for reproof, for correction, and for instruction in righteousness.*¹⁴¹

On occasion, you may be required to correct another believer. It is not your job to follow other believers around and correct them of their every wrong move. God did not call anyone to do that. However, under the right circumstances, we do interact with other believers and provide them with the wisdom of the Word of God. This is not said for you to insert yourself into the life of others or to be nosey, or to ferret out hidden sins or supposed sins. This is not to make you the conscience of another believer. Goodness knows, you have enough on your plate to just take care of your own self.

¹³⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:9.

¹⁴⁰ From <http://www.studydrive.org/commentaries/tbi/view.cgi?bk=19&ch=10> accessed December 11, 2015.

¹⁴¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 9:1–12.

Jamieson, Fausset and Brown: *The more a wise man learns, the more he loves wisdom.*¹⁴²

Easy English: *A Christian should always want to learn. The verse speaks about a 'wise man' and a 'good man'. A Christian should want to be both 'wise' and 'good'. At church, he should learn from the preacher (that is, the speaker). At home, he should learn from his family. At work, he should learn to be fair and honest. When he is alone, he should pray. He should read the Bible and learn from God. If he does this, he will become wiser. He will learn more. He will know God more and more.*¹⁴³

What we have here is known as grace orientation or true humility. The person recognizes who he is, his own weaknesses, shortcomings, feet of clay—and he recognizes how great God is and how gracious the Lord Jesus Christ is. Such a person is teachable. When they receive correct information, they are able to incorporate it into their thinking; and even into their behavior.

R. B. Thieme, Jr. calls this ability to be receptive to truth as *true humility* or *teachability*. The Pulpit Commentary refers to this as having an open mind.

The Open Mind, from The Pulpit Commentary

I. THE CHARACTERISTICS OF AN OPEN MIND.

1. It is not an empty mind. A man may be prepared to receive fresh light without abandoning the light he already possesses. The seeker after truth need not be a sceptic. There may be many things clearly seen and firmly grasped in the mind of one who is ready to welcome all new truth.
2. It is not a weak mind. If a man is not a bigot, he need not be like a shuttle cock, driven about by every wind of doctrine. He will sift truth. He will consider new ideas calmly, impartially, judicially.
3. An open mind is willing to receive truth from any quarter. It may come from a despised teacher, from a rival, from an enemy. The open mind will not exclaim, "Can any good thing come out of..."
4. An open mind is ready to receive unpleasant truth. The new light may threaten to interfere with the vested interests of ancient beliefs, it may expose the folly of long cherished crotchets, it may unsettle much of one's established convictions, it may reveal truths which are themselves unpalatable, or it may wound our pride by exposing our errors. Still, the open mind will receive it on one condition that it is genuine truth.
5. Such characteristics must be based on wisdom and justice. It is the wise man and the just who is ready to receive instruction. No small amount of practical wisdom is requisite for the discernment of truth amidst the distractions of prejudice. Justice is a more important characteristic. Indeed, it is one of the fundamental conditions of truth seeking. Science and philosophy would progress more rapidly, and theology would be less confused by the conflicts of bitter sectaries, if men could but learn to be fair to other inquirers, and to take no exaggerated views of the importance of their own...

II. THE ADVANTAGES OF AN OPEN MIND.

1. The open mind will attain most truth. Truth is practically infinite. But our knowledge of it varies according as we are able to attain to a large and yet a discriminating receptivity. To the nut its shell is its universe. The man who locks himself up in the dungeon of prejudice will never see anything but his own prison walls.
2. Every attainment in knowledge prepares the way for receiving more knowledge. It intensifies the desire of possessing truth.

The Pulpit Commentary: *Future knowledge grows upon past experience. Knowledge is not an endless level plain, to reach one district of which we must leave another. **It is more like a great building, and as we rise from story to story, we gain new treasures by mounting on those previously possessed. The more we know, the easier is it to increase knowledge. This applies to religious as well as to secular things. Prophets and devout people were the first to welcome the advent of the Light of the world. (see Luke 2:25–38) The more the***

¹⁴² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Prov. 9:9.

¹⁴³ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs9> accessed December 13, 2015.

Christian knows, the more will he be able to see of new spiritual truths. Thus he will come to welcome instruction with thankfulness. Emphasis mine; reminds me of the edification complex.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 9:9 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Adapted by Pastor Daniel C. Ingham from Doctrines on Diskette by R. B. Thieme., Jr., Berachah Church, Houston, Texas, 1950-2003.

The Abbreviated Doctrine of Humility

- I. Humility is the quality or characteristic of being humble, free from pride and arrogance. The Greek noun for humility [ταπεινοφροσύνη (tapeinophrosune)] has both a favorable (proper orientation) and negative (self-abasement) sense. The word connotes the overriding quality of orientation to authority.
- II. Biblical humility is recognition of the authority of the Lord Jesus Christ and submitting to that authority. The mandate of James 4:10 to “Humble yourselves in the presence/ sight of the Lord and He will exalt you” is a mandate to be oriented to divine authority and occupied with Christ so that you depend or rely on Him (not self) in every circumstance in life.
- III. Relying on God in every circumstance of life removes “me” as the central part of life’s equation and demonstrates proper orientation to life.
- IV. Since the Bible is the mind of Christ, submission to the authority of the Lord demands consistent perception, metabolization (assimilation), and application of His Word. Only then and with the filling of the GHS is self controlled or brought low, humbled. Neglect or rejection of the Word of God is indicative of preoccupation with self and rebellion towards God (Rom 1:18–25).
- V. While the noun “humble” has many definitions, ranging from “feeling of insignificance and a feeling of inferiority” to “low in rank or low in importance,” none of these definitions relate to the biblical word. Biblical humility is neither derogatory nor undue self-deprecation. It is not degrading one’s self, or self-effacement, or asceticism. Self-effacement is often based on false humility. All forms of asceticism are related to the most subtle forms of pride and arrogance. Asceticism is a labor of self-promotion disguised as self-denial.
- VI. Biblical humility is an attitude one has toward self which is reasonable, accurate, and based on a relationship with the Lord, objectively evaluating one’s own life in the light of what the Word of God teaches.
- VII. Biblical humility, as an expression of Bible doctrine in the soul, is an understanding of our own helplessness and an appreciating of what God in His grace has done for us. Once we understand that God the Creator is the central figure in His plan for our lives and we are His creatures, we learn proper orientation to self. Biblical humility is the very core of Christian integrity and virtue.
- VIII. Humility, therefore, is proper orientation to authority (organizations and people), life (people and circumstances), and self (guess who?).
- IX. Humility produces objectivity and teachability. Objectivity is a prerequisite for teachability. Teachability is a prerequisite for spiritual growth. Arrogant people are subjective and non teachable, maturing only in the “school of hard knocks” if they ever mature.

From http://ncbiblechurch.com/doctrines/Doctrine_of_Humility.pdf accessed December 5, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

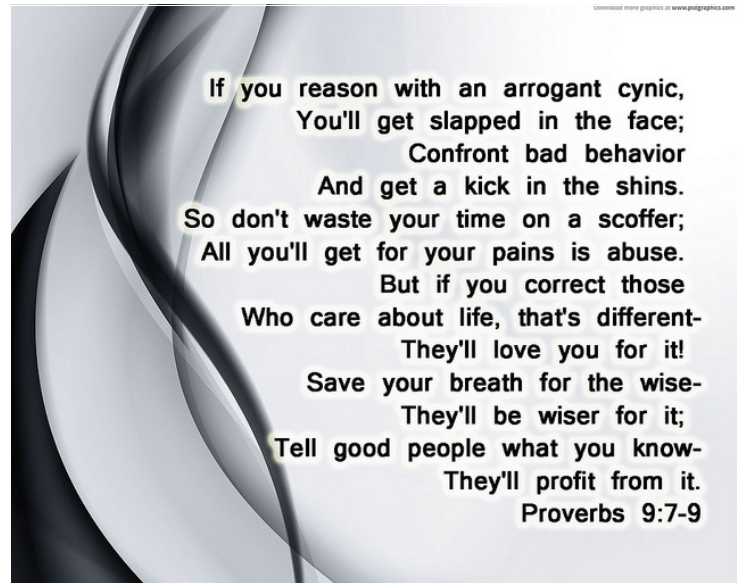
Again, when it comes to your own children, then there is no privacy; there are very few limits. It is your job as a parent to inculcate them with the Word of God. You begin this at a very early age and continue with them as long as they are under your roof.

Vv. 7–9: [When one] corrects a scoffer, [he] takes to himself shame; and [when] the one reproves a wicked [man], [that is] his [own] stain. Do not reprove [one who] scorns, or he will hate you; [but] reprove a wise man and he will

love you. Give [wisdom] to a wise man and he will continue to be wise; instruct a righteous man and he will increase [his] learning. Some people are teachable and some are not. As you learn the Word of God, you begin to recognize who is who, and you do not continually nag those who have no interest in changing, thinking or entertaining an idea from a source they disrespect.

Proverbs 9:7–9 (The Message) (a graphic); from **Eleventeen Green**; accessed December 12, 2015.

You must also understand your own strengths and weaknesses. I personally know the gospel quite well, but I would make a lousy evangelist. This does not mean that I never give out the gospel; but I do so sparingly, recognizing that I do not develop a rapport or a bridge to another soul as easily as, say, Billy Graham did (or, Gary Horton or Rick Hughes). As you grow spiritually, you recognize where God will use you, and the interaction between your spiritual gift and your own personal attributes and shortcomings.



There is no little discussion on vv. 7–9 (or 7–12), and if they belong here; if they were somehow transposed from elsewhere, etc.

Was the passage Proverbs 9:7–9 inserted?

1. There are several approaches. First of all, does this passage contradict known Bible doctrine?
2. Jesus warned, do not cast pearls before swine. That is, you do not waste your time giving wisdom to those who are not wise and do not want to be wise.
3. Therefore, what is found here is in line with that which is taught by Jesus.
4. Secondly, does this fit into the passage?
5. Well, the answer is, *yes and no*.
6. We jump from Wisdom preparing a banquet and inviting all to attend it; to a proverb (and, surprisingly, up to this point, proverbs are quite rare in the book of Proverbs).
7. However, the subject matter here is very much in line with the subject matter of this chapter. Wisdom and Folly both go after the same set of people—those who are naive and those who lack heart (that is, understanding). Wisdom wants to impart wisdom to these; Folly wants to ensnare them. People make a choice; and some choose against Wisdom, because they are scoffers or scorners. Some choose for Wisdom because they have positive volition.
8. So, a contrast is being made here, by a person who is going to reject wisdom and a person who is willing to accept wisdom.
9. One group would go to Lady Wisdom's banquet; the other group would go to Folly's affair.
10. These proverbs also give us a taste of what is coming up in the subsequent chapters.
11. This also answers the question, why does God allow both? Why doesn't God just wipe out Mistress Folly,



Pearls Before Swine Graphic; from **Penross**; accessed December 13, 2015

Was the passage Proverbs 9:7–9 inserted?

wherever she crops up? The answer is, those who are negative toward the truth will not pursue the truth, even if there are no other options.

12. However, in any case, vv. 7–12 still seems to be an odd insertion, where v. 6 is more logically followed by v. 10 (or by the contrasting vv. 13–18 narrative).

James Burton Coffman: *It is a solemn fact that there are incorrigibly wicked men, scoffers and haters of all that is righteous; and the message here is that Wisdom must not waste her efforts upon such evil men.*¹⁴⁴

The Cambridge Bible: *There is some abruptness in the introduction of these verses, which seem to interrupt the even flow of the invitation given by Wisdom. The majority of commentators regard them as the justification offered by Wisdom of her own course, in confining her invitation to the simple, and not extending it to the scorner and the wicked. This explanation, however, leaves us still to enquire why any such justification should here be called for. But if the cry "forsake" (Proverbs 9:6), be as it were the key-note of the appeal, then these verses shew cause alike why Wisdom should not reprove the scorners herself, and why the simple should not linger in their company in the delusive hope of winning them with themselves to Wisdom.*¹⁴⁵

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Wolfe treats these proverbs as a part of vv. 1–6.

Stuart Wolfe Summarizes Proverbs 9:1–9

1. Wisdom, as the personification of Solomon's teachings, now assumes the role of a noble hostess, building a house, preparing a banquet of lavish proportion, and issuing an open invitation to those that need her fellowship most desperately.
2. The term בָּנָה BahNaH built denotes that which is constructed or brought into existence through a certain level of craftsmanship (Gen 2:22), meaning that Wisdom started from scratch, and through great skill has completed this wondrous
3. Meinhold cites numerous texts from the ancient Near East that associate a feast with the dedication of a building, so that some suggest the invitation comes at the completion of the prologue, just before the "feast" of the actual teaching, in 10:1f.
4. Much debate and disagreement proceeds from the identification of her house, with some arguing that this is a representation of a temple, with Wisdom as the goddess worshiped within; this would be rather difficult to reconcile with the Israelite strict understanding of a monotheistic God.
5. Rather it is best understood as a metaphorical grand mansion, with Wisdom as the noble hostess entertaining a group of guests she has chosen; the meaning is that God has offered Divine viewpoint to those who seek it, and the context of a lavish feast portrays the manifold blessings available for mere receipt of the message.
6. The LXX, Targum, and Syriac versions render the next verb as the Hiphil perfect 3rd singular of נָצַב NahTSaBh erect rather than the MT rendition of חָצַב CHaTSaBh "dig/hew out"; based on the Hiphil form of the former verb (HiTSTSBhaH vs CHaTSBhaH), the more logical meaning looks to the erection of pillars, rather than carving them out.
7. The industry and skill exercised by Wisdom stand in sharp contrast to the pretentious, lazy ineptitude of the foolish woman, who only sits at the opening of her house (9:14); the number of pillars also points to the complete and entirely sufficient manner in which her house is constructed.
8. Based on archeological evidence, the average Israelite home had 3 pillars to support the roof, and an Arabic proverb states of the wealthy "His home stands on 12 pillars", so 7 pillars would point to a large, grand, and stately structure designed to entertain large numbers of guests. cp Jn 14:2
9. Six of the seven words of vs 2 (short only the adverb 'aPH) end in the feminine suffix, referring to Woman

¹⁴⁴ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=9> accessed December 10, 2015.

¹⁴⁵ From <http://biblehub.com/commentaries/proverbs/9-7.htm> accessed December 13, 2015.

Stuart Wolfe Summarizes Proverbs 9:1–9

- Wisdom and so emphasizing her diligence in preparing the extravagant celebration she is offering.
10. It is not as if God has hastily thrown together a meager party to encourage pursuit of the SHahLOM lifestyle, Divine viewpoint and its application produce a host of rewards that bring confidence, competence, success, and contentment in degrees beyond
 11. A Hebrew pun is found in vs 2, literally rendered she has slaughtered her slaughters (TaBHCHaH TiBCHaH), referring to the preparation of a festal banquet (Gen 43:16); normally the host or hostess did not sacrifice the feast animals themselves, but the emphasis is on her oversight and selection of the choicest examples available.
 12. The statement she has mixed probably means that she added something like honey or herbs to make the wine more spicy, potent and enjoyable (cp SoS 8:2), not that strong wine "is not fit to drink full strength" (Lyons); according to Isa 1:22, diluting an alcoholic beverage was comparable to adding impurities to silver.
 13. The sequence her meat to her wine likely represents the ancient Near East tradition of fine, aged wine and abundant supply of food on such an auspicious occasion (Isa 22:13, 55:1-2 cp 25:6); it is not as if obedience to Divine viewpoint satisfies one's hunger only, it fills and satiates to the excess of our capacity to enjoy it.
 14. Together they stand for a feast representing Solomon's teaching and the higher spir-itual realities that make one strong and happy, and are contrasted to the foolish woman's bread and water, which represent illicit sex in 9:17.
 15. The adjunctive adverb אַחַר 'aPH also points to the style of presentation, as she has prepared her table in a specific arrangement; the implicit meaning is that the proverbs are arranged in a way to provide maximum enjoyment of those who study
 16. There is some debate over the meaning of she has sent out, since it would not conform to the rules of propriety to send out female servants to invite male guests (Dahood), but to have the feminine Wisdom command masculine heralds would vio-late the metaphor.
 17. So, rather than sending away the female servants, she gives them the assignment of giving the invitation to all, a subtle implication of the more pleasant aspects of the messengers bringing the joyous offer of inclusion in the festivities.
 18. Also, the servant girls represent the sages, including the mother and father, and all who teach Solomon's wisdom, denoting "that man does not receive wisdom directly, but through the sages, prophets, and teachers...who invite him to the exalted banqueting hall of wisdom" (Malbim).
 19. Some reject this identification because none of these sages are young or female, and in fact no adjusted woman would seek to teach men, but this is an analogy, and is not required to walk on all four legs.
 20. The intimate connection between Wisdom and her messengers is emphasized by the use of the singular verb she cries out, which does not preclude her own individual invitation to those she seeks, but also means that the messengers speak with her authority and in line with what she herself would say if present.
 21. In 8:34 we saw that the wise man waits at Wisdom's door for the opportunity to enter, but now Wisdom herself steps out into the streets to invite one and all; again, no one will be able to offer any legitimate excuse for their failure and refusal to embrace Divine viewpoint, every manner of invitation that could be given, has been.
 22. Similar (but using different vocabulary) to 1:21, Wisdom has placed herself in the position of prominence, guaranteeing that all eyes will see her upon the tops of the heights, meaning the most visible position within the city walls.
 23. In contrast, Woman Folly sits in a position of prominence, but there is no active pur-suit of benefit for her invitees, only an empty promise and inevitable disaster for those who admit their ignorance but do nothing to improve their status. 9:13f
 24. The invitation is given to the indefinite object whoever, meaning that even those who have previously rejected her invitation, as in 1:22, has yet another opportunity to evaluate their lifestyle to determine the measure of success they have, and change their course to that which brings lasting prosperity.
 25. The designation פְּתִיָּה PeTHiY again refers to one that is easily misled, naïve, or gullible, able to be convinced of practically any concept or position (cp 14:15); although "the mildest sort of fools" (Waltke),

Stuart Wolfe Summarizes Proverbs 9:1–9

- they are intellectually flawed but still malleable, and are the only category of the negative that are said to sometimes
26. Based on the descriptive terms used with the gullible, they are youthful (1:4, 7:7), lack sense (7:7), are neither shrewd (14:15) nor insightful (19:25), nor wise (21:11), but are instead weak-willed (22:3) and easily seduced (7:21-22); since he is a youth, folly is bound up in his very being (22:15).
 27. If he accepts Wisdom's invitation to turn in here, he simultaneously repents of having led an uncommitted and worthless life, confesses his commitment to the teachings of the sages, and humbles himself by admitting he is feckless, brainless, and ignorant.
 28. By so doing, the gullible becomes wise, and becomes a guest worthy to sit at Wisdom's table, enjoying the feast of blessings and rewards of intimate fellowship with the intimate companion of YHWH Himself.
 29. The exact construction of the invitation (except for a single additional waw) appears in vs 16, where the woman of folly seeks to seduce the gullible; those who desire to be wise are equally 'tempted' to pursue Divine viewpoint as well as stupidity.
 30. The destination, here, refers to Wisdom's magnificent mansion, her House of Learn-ing, not any location within the confines of the city; the condition of ignorance is not resolved by studying multiple disciplines, Divine viewpoint alone remedies such a pathetic state.
 31. The lack of a conjunction before to him who lacks understanding implies that the brainless buffoon stands in apposition to the gullible, instead of comprising another category of loser. cp vs 16
 32. The singular she says again underscores the fact that Wisdom personally invites the brainless gullible youth to turn the direction of their lives to her, and the singular 3rd person pronoun to him breaks down the group into the individual guests.
 33. Wisdom now turns from the negative side of repentance - turning aside or rejecting it - to the positive, desirable side - adhering to something superior, and committing oneself to lifelong commitment and devotion to it.
 34. Adding urgency to the appeal, Wisdom's first command is to come! to her side, although the literal term הֵלֵךְ HahLaK means "walk" or "go"; Wisdom speaks from her perspective, meaning the youth must walk away from his previous lifestyle if he is to reach her and the success she offers.
 35. The objectification in the metaphor dine on my food refers to mental acceptance regarding the teaching (cp Isa 55:1-3; Jn 6:8); just as food becomes a part of the body when consumed, so the Divine viewpoint becomes a part of our soul when we obediently
 36. Another word play uses the poetic word ~x;l' LahCHaM dine with the general term for food, לֶחֶם LeCHEM; literally it refers to bread, but can be used to refer to slaugh-tered and cooked meat from vs 2. cp Gen 31:54
 37. The plural imperatives show that all are urged to come, and the mention of food and wine implicitly includes the entire feast as available for any who will enter her man-sion, and comparing Isa 55:1 it is also easily inferred that there is no financial
 38. Jesus expanded on this invitation in Lk 14:15-24, since there are few hostesses that would invite socially unsatisfying guests, but feast of the kingdom of God will be filled with guests that society would shun, rather than the original invitees of the
 39. Having exhorted to separate from that which is unacceptable, then focused on the beneficial effects of clinging to that which is righteous, Wisdom now turns back to a favorite theme, commanding to abandon/forsake the previously held attitudes and actions in favor of maintaining a profitable (from every aspect) life.
 40. The plural follies allows for all areas of misapplication and wicked activities, including self-righteousness, legalism, asceticism, etc, but probably focusing more on the 'obvious' sins of profligacy, licentiousness, and youthful lusts of rebellion, including sexual immorality and substance abuse.
 41. Some take the plural of פְּתִי PeTHiY follies to be a Vocative of address, thus advising the gullible youths to whom Wisdom speaks, and "assume that DeReK of verset B is gapped in verset A" (Waltke); this is unnecessary, overly technical, and must add to the text in order to achieve a 'clear' meaning.
 42. The fullest exposition of the command to live is found in Jn 6, and the concept can refer to physical life ending in clinical death (31:12), also the abstract ideas of increased vitality, prosperity, and esteem (21:21), but here seems to focus on eternal life, as the benefit of accepting the invitation to obediently

Stuart Wolfe Summarizes Proverbs 9:1–9

- listen to her
43. As the negative aspect of repentance is given in vs 4 and the positive in 5, so vs 6 is split to reveal both sides - that which is seemingly painful and that which all who seek the Divine viewpoint would clearly desire.
 44. The way of insight clearly implies the Wisdom's mansion is superior to Woman Folly's house, which is the way into death (2:19; 7:27); if it were possible to determine the number of people that have died from pursuing stupid activities, that number alone would speak to the propriety and prudence of pursuing wisdom
 45. Used only here in the Qal, the verb אָשַׁר 'ahSHaR has the root meaning "to go straight", but we have seen the meaning in the Piel "to bless" and the adjective יְרַחֵם "blessed" on numerous occasions; the question is: "How do we get from the root meaning to its well-documented second meaning?"
 46. Since life is portrayed as the way of..., the simplest explanation is that walking in a straight line, or being able to proceed with minimal impediments, would place one in an enviable lifestyle, that those who pursued sinful trend of Adam lifestyles could never be able to achieve; one who moves through life in a successful manner is held up as an
 47. McKane notes that "[Life] is associated with progress along a 'road' and so it has to do with keeping the right direction and having access to sure guidance. At any and every moment it may be enhanced or diminished, for no man stands still."
 48. Vss 7-12 interrupt the competitive invitations of Wisdom and Folly to join their respective feasts, causing many modern scholars to regard them as secondarily added to the text, since they doubt that "the 'callow' and 'senseless' are the right recipients of the invitation to wisdom". (Fox)
 49. Although it is probable that these verses were added after the original pen of Solomon, that does not deny their rightful place here (cp 25:1); the manifold warnings to pursue wisdom and reject folly are given one last caveat - Solomon is telling the son/ disciple that he is not considered to be a fool, "Don't prove me
 50. Indeed, Wisdom always addresses the gullible, never the son, and the preamble of the book states that it was written for both the gullible and the wise (1:4-5); this is another implicit warning that, without proper guard being paid, failure is always an
 51. Vss 7-9 contrast the opposing responses of the mocker and the wise with the corresponding effects that their responses have on the teacher: rejection and shame as opposed to acceptance and love. cp 10:1
 52. With verse 7, we now drop the metaphor of invitation to a feast to a literal statement whoever chastises, connoting a superior correcting an inferior (cp Dt 8:5), and the inherent folly of the one being instructed.
 53. Wisdom will continue to instruct the gullible, since they are impressionable and still hold some potential for improvement, but a scoffer is contemptuous of others, self-satisfied, and full of himself that he will not humble himself under any other authority, even under that of YHWH Himself.
 54. Consequently, the instructor/disciplinarian of a mocker gets shame/dishonor, as a result of imprudently wasting time and effort on a lost cause; the dishonor may come from outsiders who judge his failure, or more probably from the scoffer himself, who publicly ridicules the information and goals of the wise.
 55. The root of יָכַח YahKaCH reproves is "decide, judge, correct (a fault)", with a certain judicial sense of a moral decision against another's error or misbehavior (cp Gen 20:16); the idea is of chastising an individual with a view to banishing bad behavior/ morality so as to establish a correct lifestyle/attitude.
 56. Since mockers reject the fear of YHWH (1:7), the appellation a wicked man is quite appropriate; the terms mocker and wicked are co-referential, referring to the same category or person (while allowing for other types of wickedness).
 57. Since the scoffer is determined to continue his perverse course, attempting to sway him results in the instructor's receipt of physical/spiritual harm, using the term מַוְמָה MUM injury as a general indicator of lack of success and, indeed, an undesirable state of pain, physically, spiritually, and/or mentally.
 58. The term may denote a physical spot, blemish or injury in a sacrificial animal (Lev 22:20), a moral blemish (Dt 32:5), or a physical injury (Lev 24:19); while the second nuance is probably most in view, certainly all three nuances are applicable.
 59. Vs 8 makes explicit the implicit admonition of vs 7, forbidding any attempted reprimand of a scoffer, since it will not only have no effect, it has the potential to impact negatively on the SHaHLOM lifestyle.
 60. The command to sharply rebuke one's neighbor in Lev 19:17 must, in fact, be filtered by this proverb; one

Stuart Wolfe Summarizes Proverbs 9:1–9

- must choose their own battles, Divine viewpoint gives the ability to do so without compromising the principles one must possess if they are to succeed.
61. The use of YahKaCH reprove with both "a wicked man" (vs 7) and a scoffer suggests that the two are co-referential, again allowing for other variations of wicked behavior while identifying the expression of derision or scorn as morally unacceptable, and an attitude to be rejected by those pursuing the truth. Rom
 62. The term שׂוֹנֵא SHahN?' hate refers to the negative, passionate emotion that rejects a relationship; those who are wise sincerely desire to lead the potentially educable to repent, thereby clearing the way for a true, spiritual friendship.
 63. In other words, if a rebuke defeats this aim, as it will with those not committed to improvement, it is better not to express it at all (cp 17:14); about the only way the naïve can profit from the mocker is observing their just rewards (19:25, 21:11), so there is no reason to engage them when they have demonstrated unrepentant
 64. In contrast, the one pursuing Divine viewpoint is exhorted to give verbal admonition and reprimand to their peers, since that category possesses wisdom (2:1), but is not perfect or complete (4:17, 27:17); this must be done as gently as possible, but with as much force as is necessary. cp 2Tim 4:2
 65. The construction of the apodosis sets up a purpose clause, and should be rendered so that he will love you, i.e. establish a committed spiritual friendship; we are to seek an amicable and peaceful relationship with all (Rom 12:18), how much more the like-minded?
 66. The arrogance of the wicked repulses correction or admission of a wrong, while the humility of the righteous awakens a yearning to be in the proper spiritual condition they are seeking, so it is a mutually beneficial relationship founded on the mutually possessed desire to improve when we reprove one another in love.
 67. While vs 8 develops the teacher-student relationship in terms of a worthy object, vs 9 develops only the desirable option, since the worthless scoffer is to be disregarded and basically ignored, through no one's fault but their own.
 68. The command to give demands an object, which is easily inferred as instruction or learning, since the immediate context has that as its ultimate goal; in terms of the value of Wisdom (16:16), what else would be desired by a wise man?
 69. Although the wise and foolish are generally represented in Proverbs as static, antithetical concepts, the purpose clause so that he will become more wise underscores that the wise person recognizes their imperfection; the Egyptian sage Ptah-Hotep (5th Dynasty) noted "The limits of art are not reached. No artist's skills are perfect".
 70. Although a certain level of authority may be inferred from context, the idea behind the Hiphil form of יָדַע YahDa' is a more neutral cause to know, again pointing out that this is a mutual relationship between peers, not only the sage/student relationship suggested by "teach".
 71. The correlative description a righteous man defines another aspect of being wise, which is the socially acceptable condition of an adjusted believer in their relationship with God and man; more than behavior, it looks to attitude and lifestyle, or that which produces the morally correct actions.
 72. The final purpose clause echoes the purpose of the book as stated in 1:5A, so that he might increase learning; with the recognition of the extreme value of wisdom comes the desire to gain ever more, and the opportunity to do so.

From www.hbcpinellas.org/Proverbs/Prov9.doc accessed December 7, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Fear of Yehowah is the Foundation of Wisdom and the Key to an Abundant Life

Ironside: In these verses we read the continued call of Wisdom. The scorner may idly boast of advanced knowledge because he is free from godly restraint. But true wisdom can only be found in the fear of the Lord and true understanding in the knowledge of holy things. (The word holy is in the plural.) This alone makes for what is really life. Apart from the knowledge of God, life is mere existence at best, with eternal darkness beyond it.¹⁴⁶

Interestingly enough, v. 10 seems to pick up right where v. 6 left off. Prov. 9:1–6, 10–11 Wisdom has built her house; she has hewn her seven pillars. She has slaughtered her beasts; she has mixed her wine; she has also set her table. She has sent out her young women to call from the highest places in the town, "Whoever is simple, let him turn in here!" To him who lacks sense she says, "Come, eat of my bread and drink of the wine I have mixed. Leave your simple ways, and live, and walk in the way of insight." The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life. (ESV)

A beginning of wisdom, fear of Y^ehowah [is]; and knowledge of holy ones [or, *holy things*] is insight; for in me are multiplied your days and are added to you years of lives.

Proverbs
9:10–11

The fear of Y^ehowah [is] the foundation [lit., *beginning, commencement*] of wisdom; and knowledge of holy things [is] discernment; for your days are multiplied by me and years of [abundant] life are added to you.

Listen to me: the fear of Jehovah is the foundation of all wisdom; and knowledge of Bible doctrine provides discernment; for your days on this earth are multiplied by wisdom and years of an abundant and fulfilling life will be added to you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	A beginning of wisdom, fear of Y ^e howah [is]; and knowledge of holy ones [or, <i>holy things</i>] is insight; for in me are multiplied your days and are added to you years of lives; for in me are multiplied your days and are added to you years of lives.
Latin Vulgate	The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence For by me shall thy days be multiplied, and years of life shall be added to you.
Plain English Aramaic Bible	The beginning of wisdom is the awe of Lord Jehovah and the knowledge of the Righteous Ones* is understanding; Because by it, your days will be multiplied, and years of life will be added to you.
Peshitta (Syriac)	The reverence of the LORD is the beginning of wisdom; and the knowledge of the righteous is understanding For by her your days shall be multiplied, and the years of your life shall be increased.
Septuagint (Greek)	The fear of the Lord is the beginning of wisdom, and the counsel of saints is understanding: ^(9:10A) for to know the law is the character of a sound mind. This messes up the natural progression from v. 10 to v. 11. For in this way you shall live long, and years of your life shall be added to you.
Significant differences:	The Greek adds an additional verse between vv. 10 and 11.

Limited Vocabulary Translations:

¹⁴⁶ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 9:10–12.

Bible in Basic English	The fear of the Lord is the start of wisdom, and the knowledge of the Holy One gives a wise mind For by me your days will be increased, and the years of your life will be long.
Easy English	Respect God! This is the first lesson in wisdom. Know God! This is intelligence. I am Wisdom. If you learn from me, you will have a long life.
Easy-to-Read Version	Respect for the Lord is the first step toward getting wisdom. Getting knowledge of the Lord is the first step toward getting understanding. If you are wise, then your life will be longer.
Good News Bible (TEV)	To be wise you must first have reverence for the LORD. If you know the Holy One, you have understanding. Wisdom will add years to your life.
<i>The Message</i>	Skilled living gets its start in the Fear-of-God, insight into life from knowing a Holy God. It's through me, Lady Wisdom, that your life deepens, and the years of your life ripen. Live wisely and wisdom will permeate your life; mock life and life will mock you. I think that this is vv. 10–12. The Message may have mixed these verses together.
Names of God Bible	The fear of Yahweh is the beginning of wisdom. The knowledge of the Holy One is understanding. You will live longer because of me, and years will be added to your life.
NIRV	If you want to become wise, you must begin by respecting the LORD. To know the Holy One is to gain understanding. Through wisdom, you will live a long time. Years will be added to your life.
New Simplified Bible	Respect for Jehovah is the beginning of wisdom. Knowledge of the holy One is understanding (discernment) (truth) (wisdom). I will increase your days. I will add more years to your life.

Thought-for-thought translations; paraphrases:

Common English Bible	The beginning of wisdom is the fear of the Lord; the knowledge of the holy one is understanding. Through me your days will be many; years will be added to your life.
Contemporary English V.	Respect and obey the LORD! This is the beginning of wisdom. To have understanding, you must know the Holy God. I am Wisdom. If you follow me, you will live a long time.
The Living Bible	<i>For the reverence and fear of God are basic to all wisdom. Knowing God results in every other kind of understanding.</i> “I, Wisdom, will make the hours of your day more profitable and the years of your life more fruitful.”
New Berkeley Version	Reverence for the LORD is the beginning [A different word from that in Prov. 1:7. “Wisdom” is also substituted for “knowledge.”] of wisdom and knowledge of the Most Holy [Lit. “Holy ones.” Perhaps a plural of majesty.] is understanding. For by me your days will be multiplied, the years of your life increased. Note the place of individual choice in increase of life.
New Century Version	“Wisdom begins with respect for the LORD, and understanding begins with knowing the Holy One. If you live wisely, you will live a long time; wisdom will add years to your life.

New Life Version	The fear of the Lord is the beginning of wisdom. To learn about the Holy One is understanding. For by me your days will grow in number, and years will be added to your life.
New Living Translation	Fear of the LORD is the foundation of wisdom. Knowledge of the Holy One results in good judgment. Wisdom will multiply your days and add years to your life.

Partially literal and partially paraphrased translations:

American English Bible	Wisdom starts with the fear of the Lord, and counsel of the holy brings understanding. Wisdom starts with the fear of the Lord, and counsel of the holy brings understanding. Knowledge of the Law is good to consider; for if you learn it, you'll live a long time... many more years will come to your life. V. 10 is included for context.
Beck's American Translation	The fear of the LORD is the beginning of wisdom; knowledge of the Holy One is understanding. By me you live longer and add years to your life.
International Standard V	The fear of the LORD is where wisdom begins, and knowing holiness [Or <i>knowing holy ones</i>] demonstrates understanding. For because of me you will live a long life, and years will be added to your life.
New Advent (Knox) Bible	True wisdom begins with the fear of the Lord; he best discerns, who has knowledge of holy things. Long life I bring thee, and a full tale of years; wisdom thyself shall profit, and misfortune fall only on the rash fools that earned it. V. 12 is included for context.
Today's NIV	The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding. For through wisdom [Septuagint, Syriac and Targum; Hebrew "me"] your days will be many, and years will be added to your life.
Translation for Translators	If you want to be wise, you must start by revering Yahweh, and if you know God, the Holy One, you will understand <i>which teachings are wise/true</i> . If you become wise, you will live many years [DOU].

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The fear of the LORD reveals wisdom, And to know the Supreme understanding; And by me will your days be increased, And years be adjoined to your life.
Lexham English Bible	Foolishness' Banquet The start of wisdom is fear of Yahweh, and knowledge of the Holy One, insight. For by me your days shall increase, and years of life shall multiply for you.
NIV – UK	The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding. For through wisdom [Septuagint, Syriac and Targum; Hebrew me] your days will be many, and years will be added to your life.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Fear of Yahweh is the beginning of wisdom and to know the Holy One brings discernment. Then I will multiply your days and increase your years of life.
The Heritage Bible	The fear of Jehovah is the beginning of wisdom, and the knowledge of the holy is understanding,

Because by me your days shall be multiplied, and the years of your life shall be increased. This connection between vv. 10 & 11 is, unfortunately, not found in most translations.

New American Bible (2002)	Whereas, v. 11 seems to follow from v. 10, you may recall that this version of the NAB moved up forward after v. 6.
New American Bible (2011)	The beginning of wisdom is fear of the LORD, and knowledge of the Holy One is understanding. Prv 1:7; Jb 28:28; Ps 111:10 For by me your days will be multiplied and the years of your life increased. Prv 3:2; 16:4, 10; 10:27.
New Jerusalem Bible	The first principle of wisdom is the fear of Yahweh, What God's holy ones know -- this is understanding. For by me your days will be multiplied, and your years of life increased.
Revised English Bible	The first step to wisdom is the fear of the LORD, and knowledge of the Most Holy One is understanding; for through me your days will be increased and years be added to your life.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The fear of ADONAI is the beginning of wisdom, and knowledge of holy ones is understanding. For with me, your days will be increased; years will be added to your life.
exeGesés companion Bible	To awe Yah Veh is the beginning of wisdom; and the knowledge of the holy is discernment: for by me your days abound and the years of your life increase:...
JPS (Tanakh—1985)	The beginning of wisdom is fear of the Lord, And knowledge of the Holy One is understanding. For through me your days will increase, And years be added to your life.
Orthodox Jewish Bible	The Yirat Hashem is the beginning of chochmah, and the da'as Kedoshim (knowledge of the Holy One) is binah (understanding). For by me thy yamim shall be multiplied, and shanot chayyim shall be increased to thee.
<i>The Scriptures</i> 1998	The fear of יהוה is the beginning of wisdom, And the knowledge of the Set-apart One is understanding. For by me your days become many, And years of life are added to you.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The [reverent] fear of the Lord [that is, worshipping Him and regarding Him as truly awesome] is the beginning and the preeminent part of wisdom [its starting point and its essence], And the knowledge of the Holy One is understanding <i>and</i> spiritual insight. For by me (wisdom from God) your days will be multiplied, And years of life shall be increased.
The Expanded Bible	“Wisdom begins with ·respect [fear; awe] for the LORD, and understanding begins with knowing the Holy One. ·If you live wisely [^l Through/By me], you will live a long time; wisdom will add years to your life.
Kretzmann's Commentary	The fear of the Lord Is the beginning of wisdom, the basis and source of all true wisdom, and the knowledge of the Holy, of Him who is the essence of holiness, is understanding, since it acts as a spur to ever greater efforts in holiness of life.

For by me, through the knowledge and strength given by true wisdom, thy days shall be multiplied, and the years of thy life shall be increased, a long and happy life being the reward of the use of true wisdom.

NET Bible®

The beginning of wisdom is to fear the Lord [*Heb* "fear of the Lord.," and acknowledging the Holy One [*Heb* "knowledge of the Holy One" (so ASV, NAB, NASB, NIV, NRSV).] is understanding.

For because of me your days will be many, and years will be added to your life.

Syndein/Thieme

The "respect/fear of Jehovah/God"/"Occupation with God" is the beginning of wisdom.

And the knowledge of the Holy/'Holy One' is understanding.

For by me your days shall be multiplied, and the years of your life shall be increased.

The Voice

Reverence for the Eternal, *the one True God*, is the beginning of wisdom; *true* knowledge of the Holy One is *the start of* understanding.

Lady Wisdom: Through me your days will be lengthened, and years will be added to your life.

Literal, almost word-for-word, renderings:

Proverbs 9:10 (the KJV) (a graphic); from **Verse a day**; accessed December 12, 2015.

Context Group Version

The fear of YHWH is the beginning of wisdom; And knowledge of the Special One is understanding. For by me your days shall be multiplied, And the years of your life shall be increased.



Darby Translation

The fear of Jehovah is the beginning [Or 'the principle of.' Not as ch. 1.7.] of wisdom; and the knowledge of the Holy [Or 'of holy things;' plural, as ch. 30.3.] is intelligence. For by me thy days shall be multiplied, and years of life shall be added to thee.

Emphasized Bible

The beginning of wisdom, is the reverence of Yahweh, and, the knowledge of the Holy, is understanding; For, by me, shall be multiplied—thy days, and there be added to thee—the years of life.

English Standard Version

The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight.

For by me your days will be multiplied, and years will be added to your life.

God's Truth (Tyndale)

The fear of the Lord is the beginning of wisdom, and the knowledge of holy things is understanding. For through me your days shall be prolonged, and the years of your life shall be many.

Modern English Version

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding. For by me your days will be multiplied, and the years of your life will be increased.

NASB	The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding. For by me your days will be multiplied, And years of life will be added to you.
New European Version	The fear of Yahweh is the beginning of wisdom, the knowledge of the Holy One is understanding.
Stuart Wolf	The beginning of wisdom is the-fear-of-Yhwh, and knowledge of Holy Ones, understanding. Because by her they will increased, your days, and they will be added to you, years of lives.
Webster's Bible Translation	The fear of the LORD [is] the beginning of wisdom: and the knowledge of the holy [is] understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased.
World English Bible	The fear of Yahweh is the beginning of wisdom. The knowledge of the Holy One is understanding. For by me your days will be multiplied. The years of your life will be increased.
Young's Literal Translation	The commencement of wisdom is the fear of Jehovah, And a knowledge of the Holy Ones is understanding. For by me do your days multiply, And added to you are years of life.

The gist of this passage: The fear of Y^ehowah is the beginning of wisdom; knowing the doctrines of God is understanding. By wisdom, our days are increased.

Proverbs 9:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t ^e chillâh (תְּחִלָּה) [pronounced t ^e -khil-LAW]	<i>beginning, first, in the beginning; previously, prior to; at the commencement of</i>	feminine singular construct	Strong's #8462 BDB #321
The NET Bible: <i>The difference between תְּחִלָּה (tÿkhillat) here and רֵשִׁית (re'shit) of 1:7, if there is any substantial difference, is that this term refers to the starting point of wisdom, and the earlier one indicates the primary place of wisdom (K&D 16:202).</i> ¹⁴⁷			
châk ^e mâh (חֵכֶם) [pronounced khawk ^e -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
Whedon: <i>[The verb means] "to come to know, to gain a knowledge of, and also to know, to have a knowledge of." It is used in the first sense here - that the reader or pupil may attain to, or acquire, wisdom.</i> ¹⁴⁸			
yir ^e âh (יִרְאָה) [pronounced yir ^e -AW]	<i>fear, dread, terror, reverence, respect, piety; it can also be used for the object of fear</i>	feminine singular noun	Strong's #3374 BDB #432
This word is often, but not exclusively, used in poetry. And it is often, but not exclusively, used for the fear-respect of God. Scofield, along with hundreds of other theologians, will tell you that yir ^e âh means <i>reverential trust</i> ; don't kid yourselves—it also means <i>fear</i> . If you don't believe that the God of the Universe—Who will cast billions of people and billions of fallen angels into the Lake of Fire where they will burn forever—if you don't believe that you ought to fear Him, then you are way confused. David, who will spend eternity with God, transgressed God's commandments several times and God brought the hurt on him so bad that David wrote			

¹⁴⁷ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 1, 2015.

¹⁴⁸ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=1> accessed November 4, 2014.

Proverbs 9:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

psalms that we have to this day which indicate that God caused him great pain and suffering on earth. This is clear in passages like Psalm 55:5 Jonah 1:10, 16.

Translation: *The fear of Y^ehowah [is] the foundation [lit., beginning, commencement] of wisdom;...* True wisdom is Bible doctrine in the soul. You cannot have Bible doctrine in your soul unless you have first believed in Jesus Christ. In the Old Testament, this was exercising faith in the Revealed God.

Fear of Y^ehowah is both occupation with the Lord, respect of the Lord, and understanding of His power and essence. We might even call this grace orientation. Having grace orientation is the foundation for having wisdom. You must be grace oriented before you can learn. You must be open to Bible doctrine before you can learn it.

Clearly, many believers are not even slightly grace oriented; so they cannot grow spiritually at all. They have experienced grace one time, when they believed in Jesus Christ; and have not considered grace since then.

We have recently studied the **Fear of the Lord** (in the previous chapter, I believe) ([HTML](#)) ([PDF](#)) ([WPD](#)). One of Solomon's conclusions of a futile examination of what the world has to offer, is: *The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man* (Eccles. 12:13). Fearing God is reaching spiritual maturity. Keeping God's commandments during the Jewish Age was not a means of salvation, but a means of preserving nation Israel and teaching God's Word to subsequent generations. Therefore, *fear of the Lord* indicates a level of spiritual maturity in the Old Testament.

v. 10a: *The fear of Y^ehowah [is] the foundation [lit., beginning, commencement] of wisdom;...*

Various Commentators on Knowledge, Wisdom and Fear of the Lord

Chuck Smith: *There are a lot of people that have a lot of knowledge, but they don't have much wisdom. They may have a lot of facts. They may have a lot of knowledge stored up in their head, but they're absolutely dumb when it comes to their actions. I am constantly amazed at what dumb things smart men do. Men who have their Ph.D.s and all of this vast knowledge, and yet they don't have any wisdom. They're just off their rockers.*¹⁴⁹ What do they lack, that turns knowledge into wisdom? The fear of God.

Preacher's Complete Homiletical Commentary: *[W]isdom is specifically the gift of God (Jas). Those servants who use the talents well, are permitted to retain for their own use both the original capital and all the profit that has sprung from it: whereas he who made no profit is not allowed to retain the capital. Thus the Giver acts in regard to the wisdom which it is his own to bestow. The wisdom, with all the benefit it brings, is your own. Every instance of wise acting is an accumulation made sure for your own benefit. It cannot be lost. It is like water to the earth. The drop of water that trembled on the green leaf, and glittered in the morning sun, seems to be lost when it glitters in the air unseen; but it is all in safe keeping. It is held in trust by the faithful atmosphere, and will distill as dew upon the ground again, when and where it is needed most. Thus will every exercise of wisdom, though fools think it is thrown away, return into your own bosom, when the day of need comes round.*¹⁵⁰

¹⁴⁹ From <http://www.studylight.org/commentaries/csc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

¹⁵⁰ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=9> accessed December 12, 2015.

Various Commentators on Knowledge, Wisdom and Fear of the Lord

Pastor Joe Guglielmo: *The idea here...is...that we get to know God in truth. Too often today people are trying to know God outside His truth and they get a warped concept of God and what He desires of us. That is not wise at all. Listen to these examples that show what can happen as we move away from God's truth, the knowledge of the Holy One, and you will see that they lack true understanding.*¹⁵¹

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In order to be wise, you must first recognize God and Who He is. There is no wisdom apart from knowledge of God.

Expositor's Bible Commentary on "Wisdom Must First Recognize God"

We pass now to an assertion bolder than the last, that there can be no true knowledge or wisdom which does not start from the recognition of God. This is one of those contentions, not uncommon in the Sacred Writings, which appear at first sight to be arbitrary dogmas, but prove on closer inquiry to be the authoritative statements of reasoned truth. We are face to face, in our day, with an avowedly atheistic philosophy. According to the Scriptures, an atheistic philosophy is not a philosophy at all, but only a folly: "The fool hath said in his heart, there is no God." We have thinkers among us who deem it their great mission to get rid of the very idea of God, as one who stands in the way of spiritual, social, and political progress. According to the Scriptures, to remove the idea of God is to destroy the key of knowledge and to make any consistent scheme of thought impossible. Here certainly is a clear and sharp issue.

Now, if this universe of which we form a part is a thought of the Divine mind, a work of the Divine hand, a scene of Divine operations, in which God is realizing, by slow degrees, a vast spiritual purpose, it is self-evident that no attempt to understand the universe can be successful which leaves this, its fundamental idea, out of account; as well might one attempt to understand a picture while refusing to recognize that the artist had any purpose to express in painting it, or indeed that there was any artist at all. So much everyone will admit.

But if the universe is not the work of a Divine mind, or the effect of a Divine will; if it is merely the working of a blind, irrational Force, which realizes no end, because it has no end to realize; if we, the feeble outcome of a long, unthinking evolution, are the first creatures that ever thought, and the only creatures who now think, in all the universe of Being; it follows that of a universe so irrational there can be no true knowledge for rational beings, and of a scheme of things so unwise there can be no philosophy or wisdom. No person who reflects can fail to recognize this, and this is the truth which is asserted in the text. It is not necessary to maintain that without admitting God we cannot have knowledge of a certain number of empirical facts; but that does not constitute a philosophy or a wisdom. It is necessary to maintain that without admitting God we cannot have any explanation of our knowledge, or any verification of it; without admitting God our knowledge can never come to any roundness or completeness such as might justify our calling it by the name of Wisdom.

Or to put the matter in a slightly different way: a thinking mind can only conceive the universe as the product of thought; if the universe is not the product of thought it can never be intelligible to a thinking mind, and can therefore never be in a true sense the object of knowledge; to deny that the universe is the product of thought is to deny the possibility of wisdom.

We find, then, that it is not a dogma, but a truth of reason, that knowledge must start with the recognition of God

From <http://www.studylight.org/commentaries/teb/view.cgi?bk=19&ch=9> accessed December 12, 2015.

¹⁵¹ From [Calvary Chapel](#); accessed December 13, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

Proverbs 9:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
da'ath (דַּאֲת) [pronounced <i>DAH-âgahth</i>]	<i>knowledge, knowing; intelligence, understanding, wisdom</i>	feminine singular construct	Strong's #1847 BDB #395
James Rickard: <i>DAATH, דַּאֲת...means, "knowledge, perception, skill, discernment, understanding." This is GNOSIS doctrine turned into EPIGNOSIS doctrine in the right lobe of your soul.</i> ¹⁵²			
James Rickard: <i>DAATH...is the wisdom of God given to mankind for edification.</i> ¹⁵³			
q ^e dôshîym (קְדוֹשִׁים) [pronounced <i>kaw-DOWSH</i>]	<i>saints, holy ones, set-apart ones, sacred ones, consecrated ones, those set apart to God; holy [set-apart] things [principles]</i>	masculine plural adjective/noun	Strong's #6918 BDB #872
The NET Bible: <i>The word is in the plural in the Hebrew (literally "holy ones"; KJV "the holy"). It was translated "holy men" in Tg. Prov 9:10. But it probably was meant to signify the majestic nature of the Lord. As J. H. Greenstone says, he is "all-holy" (Proverbs, 94). This is an example of the plural of majesty, one of the honorific uses of the plural (see IBHS 122-23 §7.4.3b).</i> ¹⁵⁴			
bîynâh (בִּינְיָה) [pronounced <i>bee-NAW</i>]	<i>understanding, discernment; intelligence, insight; skill; act; faculty; object; personified</i>	feminine singular noun	Strong's #998 BDB #108

Translation: ...and knowledge of holy things [is] discernment;... I would understand this to mean, a person who has some understanding of the Angelic Conflict. They know that we, as people, are not the only entities with whom God deals. Angels are found throughout Genesis and the book of Job, so man would be aware of them nearly from the beginning—even if that man has never personally spoken with an angel.

More likely than this, would be to understand the plural as a reference to *spiritual things*; that is, *spiritual information* or *Bible doctrine*. Unfortunately, too many Bible translations have this in the singular when it should be plural.

The Geneva Bible: *He shows what true understanding is, to know the will of God in his word which is meant by holy things.*¹⁵⁵

James Rickard: *So "fear", (obedience to God's Word), leads to "wisdom" (application of God's Word), and "knowledge" (metabolized Bible Doctrine) leads to "understanding" (knowing what to do and what not to do, and when do something and when not to do something).*¹⁵⁶ As a result, your life is extended and enhanced.

¹⁵² From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁵³ From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

¹⁵⁴ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 1, 2015.

¹⁵⁵ From [The Geneva Study Bible](#) accessed December 1, 2015.

¹⁵⁶ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

Rich Cathers offers up an illustration related to learning: *Howard Hendricks shares this insight about the value of learning: When I was a college student—I worked in the college dining hall, and on my way to work at 5:30 every morning I walked past the home of one of my professors. Through a window I could see the light on at his desk, morning after morning. At night I stayed late at the library to take advantage of evening study hours, and returning home at 10:30 or 11 o'clock I would again see his desk light on. He was always pouring over his books. One day he invited me home for lunch, and after the meal I said to him, "Would you mind if I asked you a question?" "Of course not." "What keeps you studying? You never seem to stop." His answer, "Son, I would rather have my students drink from a running stream than a stagnant pool." What has God taught you lately?*¹⁵⁷

Proverbs 9:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person singular suffix	No Strong's # BDB #88
This ought to be something.			
The NET Bible: <i>The preposition ב (bet) here may have the causal sense (R. J. Williams, Hebrew Syntax, 45, §247), although it could also be means (Williams, 44, §243).</i> ¹⁵⁸			
râbâh (הִבָּר) [pronounced raw ^b -VAWH]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 rd person masculine plural, Qal imperfect	Strong's #7235 BDB #915
yâmîym (יָמַיִם) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #3117 BDB #398

That the plural of *days* often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19. That the plural of *days* can mean *years* seems to be borne out by 1Kings 1:1.

Translation: ...for your days are multiplied by me... *Wisdom* appears to be speaking again, as she did in vv. 4–6 and possibly following. The days that a person lives are actually increased if that person is wise. That is, they are able to understand what is truth and then apply that truth to their own life.

Many places in Scripture is an increased in years of life promised. Deut. 6:2 Prov. 3:2, 16-18 4:10 9:11 10:27.

We can attribute additional life to two reasons, based upon the additional wisdom. You may or may not recall, but many people spend their teen years doing really stupid things—doing things so that it is a wonder than any one of us survive those years. With wisdom, you tend to do fewer stupid things. This does not mean that you always do the *safe thing*; it is just that you are less likely to engage in really stupid behavior which is also dangerous. Secondly, it appears that God actually gives us more time on this earth if we become wise. God is more able to use us under those circumstances.

¹⁵⁷ From [Calvary Fullerton](#); accessed December 13, 2015.

¹⁵⁸ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 1, 2015.

Clarke speaks of the first reason: *Vice shortens human life, by a necessity of consequence: and by the same, righteousness lengthens it.*¹⁵⁹

Proverbs 9:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH</i>]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3254 BDB #414
The NET Bible: <i>The verb יִצְּוּ (vÿyosifu) is the Hiphil imperfect, third masculine plural; but because there is no expressed subject the verb may be taken as a passive.</i> ¹⁶⁰			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive	Strong's #2416 BDB #313

Translation: ...and years of [abundant] life are added to you. Not only is a wise person alive longer, but years of *abundant life* are added to his life. You might be alive in a coma or in grave illness for years until you die. That is not much of a promise. Here, it is made clear that not only will you have more years in quantity, but they will be quality years. The word used here is the plural substantive chayyîym (חַיִּים) [pronounced *khay-YEEM*], which means, *life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously*. Strong's #2416 BDB #313.

Proverbs 9:11 (the NLT) (a graphic); from **Static Flickr**; accessed December 12, 2015.



¹⁵⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:11.

¹⁶⁰ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 1, 2015.

Proverbs 9:11 reads: ...for your days are multiplied by me [Wisdom] and years of [abundant] life are added to you. Wisdom increases our life span. As we have studied, it both increases the quantity and the quality of our lifespan.



Proverbs 9:10–11 (a graphic); from **Static Flickr**; accessed December 12, 2015.

Now let's put vv. 10 and 11 together: The fear of Y^ehowah [is] the foundation [lit., *beginning, commencement*] of wisdom; and knowledge of holy things [is] discernment; for your days are multiplied by me and years of [abundant] life are added to you. The fear of Y^ehowah is the foundation of wisdom; or it is the beginning of wisdom. This describes a person in the Old Testament who has believed in the Lord (in the Old Testament, this was the Creator Lord Who would become the Messiah). Such a person not only put his trust in this God, but obeyed him,

fearing the results of sin. Faith and obedience begin the spiritual life for Old Testament believers; which soon becomes wisdom. As the believer in the Old Testament progresses in the spiritual life, he accumulates Bible doctrine in his soul. Wisdom foundation increases our life span.

Wisdom increases our lifespan in the simplest of ways. We tend to do fewer dumb things when we are wise. This does not mean that our life is all safety-oriented and all we think about is personal safety. It just means that there are dumb things that we do not do (for instance, engage in deviant sex, drink an excess of alcohol, take drugs, etc.). Wisdom would preclude doing such things. A person who does not engage in deviant sex, who does not drink to excess, who does not partake in drugs, is going to live longer than the person who does any of these things. For instance, a person involved in the homosexual lifestyle **may live 5, 10 or 20 years less** than his heterosexual counterpart.¹⁶¹ There is also a quality difference; and let's just take it from a simple approach. A person living the homosexual lifestyle is in much greater danger of getting AIDS. Now, although AIDS is not as deadly a disease as it once was, having the disease dramatically changes one's lifestyle and requires a person to consume a massive amount of expensive drugs.

As one scientist-researcher **noted**, we warn children about the dangers of smoking; yet we encourage them to experiment with homosexual sex, which is far more deadly and can result in a reduced quality of life.

Preacher's Complete Homiletical Commentary: Obeying His call they come into possession of a righteous character, the only attainment of real profit which can be gotten out of existence. It is the only end worth living for. The end of a true soldier's existence is not the keeping of his bodily life. That with him is quite a secondary consideration. Neither is it his happiness. These things are nothing to him in comparison with the attainment of a character for bravery and fidelity to his trust. And so with every man in God's universe. Not ease and comfort, not fame or high position, but character is that only which will make existence really profitable, which will make it a gain to live. Happiness will, of necessity, follow godliness, but it is not the thing to be aimed at. The attainment of the highest earthly fame, or the amassing of vast riches, will not necessarily make a man a good companion for himself, and if he is not this, he has failed to draw true profit out of his existence. He may be a wise man according to men's judgment, but if he has failed to consult his own true self-interest, he is a fool. A position in heaven would be nothing to such a man if he could obtain it. The blessedness of the

¹⁶¹ This study would include the deaths of many from AIDS, a disease which is now controlled more than it was before.

heavenly world springs from the holy character of those who inhabit it, and this can be obtained only by listening to Wisdom's voice, and so gaining that "fear of the Lord which is the beginning of wisdom and the knowledge of the holy, which is understanding" (Pro 9:10).¹⁶²

Easy English: *Wisdom offers a real reward. Wisdom will benefit our whole lives. If you refuse to be wise, then you will suffer. The woman called Wisdom finishes her speech [with v. 12]. This is her final speech in the Book of Proverbs. The poem is also approaching its end. But then we see another woman. This second woman is also shouting out. She also has an invitation. She too offers a meal. If you are simple, then you might confuse this other woman with Wisdom. If you are simple, then you might make a terrible mistake.*¹⁶³

There are two sets of people—those who are naive, unlearned but teachable; and those who at first appear to be naive and unlearned, but they scoff at wisdom and divine viewpoint. The latter are herein rebuked because they are negative toward God and unteachable.

If you have become wise, you have been wise to yourself; and if you have scoffed, to yourself alone you have borne [it].

Proverbs
9:12

If you have become wise, then you are wise for yourself; but if you scorn [wisdom], then you yourself alone must bear [this bad decision].

If you have positive volition toward Bible doctrine, then your wisdom will benefit you; but if you scorn Bible doctrine, then you will bear that ill-advised approach to life by yourself.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	If you have become wise, you have been wise to yourself; and if you have scoffed, to yourself alone you have borne [it].
Latin Vulgate	If you are wise, you will be so to yourself: and if a scorner, you alone will bear the evil.
Plain English Aramaic Bible	My son, if you are wise, you are wise for yourself and for your friends, and if you will be evil, you alone will draw out your evils. <u>The one who denies falsely, feeds on the winds and pursues a bird of the sky, for he has forsaken his service to travel in the desert without water, and from beside the path of his vineyard, and he forgets the trodden paths; he travels in thirst, and he will gather nothing!</u>
Peshitta (Syriac)	My son, if you are wise, you are wise for yourself <u>and for your friends</u> ; but if you are evil-minded, you alone shall bear your evils.
Septuagint (Greek)	^(9:12) Son, if you are wise for yourself, you shall also be wise for your neighbors; and if you should prove wicked, you alone will bear the evil. ^(9:12A) He that stays himself upon falsehoods, attempts to rule the winds, and the same will pursue birds in their fight: ^(9:12B) for he has forsaken the ways of his own vineyard, and he has caused the axles of his own cart to go astray; ^(9:12C) and he goes through a dry desert, and a land appointed to drought, and he gathers barrenness with his hands.

Significant differences: One translation from the Syriac adds a number of verses; and another, simply inserts a phrase not found in the Hebrew. The Greek also has 3 verses added on to this (which appear to be identical to the Aramaic verses).

Limited Vocabulary Translations:

¹⁶² From <http://www.studydrive.org/commentaries/phc/view.cgi?bk=19&ch=9> accessed December 11, 2015 (slightly edited).

¹⁶³ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs9> accessed December 13, 2015.

Bible in Basic English	If you are wise, you are wise for yourself; if your heart is full of pride, you only will have the pain of it.
Easy English	If you are wise, then your wisdom will reward you. If you insult other people, then only you will suffer.’.
Easy-to-Read Version	If you become wise, then you have become wise for your own good. But if you become proud and make fun of other people, then only you are to blame for your trouble.
God’s Word™	If you are wise, your wisdom will help you. If you mock, you alone will be held responsible.
Good News Bible (TEV)	You are the one who will profit if you have wisdom, and if you reject it, you are the one who will suffer.
The Message	Live wisely and wisdom will permeate your life; mock life and life will mock you.
NIRV	If you are wise, your wisdom will reward you. If you make fun of others, you alone will suffer.

Thought-for-thought translations; paraphrases:

Common English Bible	If you are wise, it is to your benefit; if you are cynical, you will bear it all alone.
Contemporary English V. The Living Bible	Good sense is good for you, but if you brag, you hurt yourself.. Wisdom is its own reward, and if you scorn her, you hurt only yourself.
New Berkeley Version	If you are wise, you benefit yourself [Lit. “You are wise for yourself.”], and if you scorn, you alone will bear it [“Yoghurt no one except yourself.”].”
New Century Version	The wise person is rewarded by wisdom, but whoever makes fun of wisdom will suffer for it.”
New Life Version	If you are wise, your wisdom is a help to you. If you laugh at the truth, you alone will suffer for it.
New Living Translation	If you become wise, you will be the one to benefit. If you scorn wisdom, you will be the one to suffer.

Partially literal and partially paraphrased translations:

American English Bible	O son; If you should choose to seek wisdom, you will make yourself wise. But, if you choose to seek evil, you'll bring what's bad on yourself.
Beck’s American Translation	If you’re wise, your wisdom will help you. If you scoff, you alone will be held responsible.
International Standard V	If you are wise, your wisdom will assist you. If you mock, you alone will be held responsible.
Translation for Translators	If you are wise, you are the one who will benefit from it; if you ridicule becoming wise, you are the one who will suffer.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible NIV – UK	If wise, you are wise for yourself; You will suffer yourself, if you scorn. If you are wise, your wisdom will reward you; if you are a mocker, you alone will suffer.
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Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If you are wise your wisdom will work to your advantage, but if you mock you alone will be harmed.
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The Heritage Bible	If you are wise, you shall be wise for yourself, and if you scorn, you shall bear it separately.
New American Bible (2011)	If you are wise, wisdom is to your advantage; if you are arrogant, you alone shall bear it.
New Jerusalem Bible	Are you wise? You are wise to your own good. A mocker? The burden is yours alone.
Revised English Bible	If you are wise, it will be to your advantage; if you are arrogant, you alone must bear the blame.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	If you are wise, your wisdom helps you; but if you scoff, you bear the consequences alone."
exeGesés companion Bible	...in enwisening, enwisening; but if you scorn, you bear it alone.
Orthodox Jewish Bible	If thou be chacham, thou shalt be wise for thyself, but if thou mockest, thou alone shalt suffer.
<i>The Scriptures</i> 1998	If you have become wise, You have become wise for yourself, And if you have scoffed, You alone bear it.

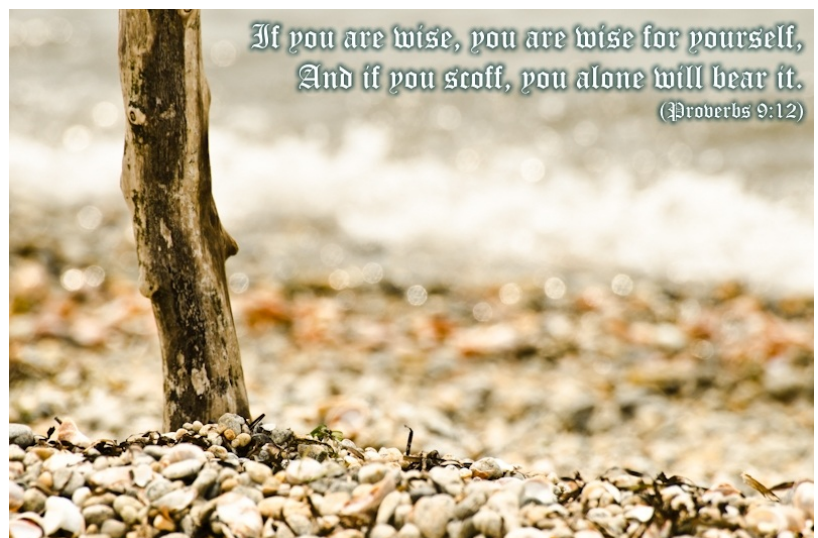
Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	If you are wise, you are wise for yourself [for your own benefit]; If you scoff [thoughtlessly ridicule and disdain], you alone will pay the penalty.
The Expanded Bible	The wise person is rewarded by wisdom, but whoever makes fun of wisdom will suffer for it [mockers will bear it alone]."
Kretzmann's Commentary	If thou be wise, thou shalt be wise for thyself, he who makes use of wisdom having the greatest benefit therefrom himself; but if thou scornest, thou alone shalt bear it, for the foolish must pay the price of their folly, sooner or later. It pays to learn the wisdom of the Word of God and be guided by it in every vicissitude of life.
NET Bible®	If you are wise, you are wise to your own advantage, but if you are a mocker, you alone must bear it.
The Voice	If you are wise, wisdom is its own reward. If you mock <i>what you don't understand</i> , you alone will suffer the consequences.

Literal, almost word-for-word, renderings:

Proverbs 9:12 (NASB) (a graphic); from **DP Challenge**; accessed December 13, 2015.

Concordant Literal Version	If you are wise, you are wise to your gain, And if you mock, you shall bear the results by yourself alone."
Context Group Version	If you are wise, you are wise for yourself; And if you scoff, you



alone shall carry it.

English Standard Version
Green's Literal Translation

If you are wise, you are wise for yourself; if you scoff, you alone will bear it.
If you are wise, you shall be wise for yourself, but if you scorn, you alone shall bear it.

God's Truth (Tyndale)

If you be wise your wisdom shall do yourself good: but if you think scorn thereof, it shall be your own harm.

Stuart Wolf

If you are wise, you are wise for you, and if you scoff, to your separation you carry it/ you alone will bear it.

Young's Updated LT

If you have been wise, you have been wise for yourself, And you have scorned—yourself bear it.

The gist of this passage: Wisdom is its own benefit; scorn is its own punishment.

Proverbs 9:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
châkam (חָכַם) [pronounced khaw-KHAHM]	<i>to be wise, to become wise</i>	2 nd person masculine singular, Qal perfect	Strong's #2449 BDB #314
châkam (חָכַם) [pronounced khaw-KHAHM]	<i>to be wise, to become wise</i>	2 nd person masculine singular, Qal perfect	Strong's #2449 BDB #314
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

The NET Bible: *The text simply has the preposition ל (lamed) with a suffix; but this will be the use of the preposition classified as "interest," either for advantage or disadvantage (R. J. Williams, Hebrew Syntax, 48-49, §271).*¹⁶⁴

Gill: *The Syriac and Arabic versions add, "and to your friends"*¹⁶⁵

Translation: *If you have become wise, then you are wise for yourself;...* Being positive toward Bible doctrine is beneficial to you. If you choose to become wise, this indicates that you are listening and responding to Bible doctrine. This will make your life better. It is wise to be wise.

The Geneva Bible: *You will have the chief profit and convenience of it.*¹⁶⁶

Gill: *He is wise that harkens to Wisdom's advice, that obeys her call, turns in to her house, and becomes her guest; and such an one is wise for himself, it is for his own good, profit, and advantage; for the good of his soul, for his present peace and comfort, and for his future bliss and happiness. It*

¹⁶⁴ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁶⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:12.

¹⁶⁶ From *The Geneva Study Bible* accessed December 2, 2015.

is not for her own sake that Wisdom presses her exhortations, and is so urgent on men to take her counsel and advice; it is for their own good.¹⁶⁷

Proverbs 9:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
lûwts (לוץ) [pronounced loots]	to scorn, make mouths at, talk arrogantly; to boast; to scoff, to deride; to speak barbarously [in a foreign tongue]	2 nd person masculine singular, Qal perfect	Strong's #3887 & #3945 BDB #539
The NET Bible: <i>The perfect tense is here in a conditional clause because of the conjunction following the first colon of the verse that begins with "if." The perfect tense then lays down the antithetical condition – "if you mock," or "if you are a mocker."</i> ¹⁶⁸			
lâmed (ל) [pronounced lə]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
bad (בד) [pronounced bahd]	separation, by itself, alone	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בד) mean <i>in a state of separation, by itself, alone, only; apart.</i>			
nâsâ' (נשא) [pronounced naw-SAW]	to lift up, to bear, to carry	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669

The NET Bible: *The use of the imperfect tense here could be the simple future tense (cf. NASB, NRSV "you...will bear it"), but the obligatory nuance is more appropriate – "you must bear it." These words anticipate James' warnings that the words we speak will haunt us through life (e.g., James 3:1-12).*¹⁶⁹

The NET Bible: *The LXX has an addition: "Forsake folly, that you may reign forever; and seek discretion and direct understanding in knowledge."*¹⁷⁰

Clarke: *There is a long addition here in the Septuagint, Syriac, and Vulgate: "He who trusts in falsity feeds on the winds; and is like him who chases the fowls of heaven. He forsakes the way of his own vineyard, and errs from the paths of his own inheritance. He enters also into lonely and desert places, and into a land abandoned to thirst; and his hands collect that which yields no fruit."*¹⁷¹

Translation: ...but if you scorn [wisdom] then you yourself alone must bear [this bad decision]. If you are the kind of person who scoffs at the teaching of Bible doctrine; if you scorn divine viewpoint, then you alone will bear the brunt of this bad decision. You will carry your own misery everywhere that you go.

¹⁶⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:12 (slightly edited).

¹⁶⁸ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁶⁹ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁷⁰ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁷¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:11 (slightly edited).

V. 12: If you have become wise, then you are wise for yourself; but if you scorn [wisdom], then you yourself alone must bear [this bad decision].

Proverbs 9:12 (We are responsible for who we are—several commentators)

Dr. Robert Dean: *your life is the result of the decisions that you make. We make many decisions every single day in life and it is the accumulation of those decisions that determine the quality of our life. Ultimately our life is determined by our volition. Are we going to choose the path of life or chose the path of death. The one who benefits is the individual. The one who responds to wisdom is going to experience all of the benefits and blessings of wisdom but the one who is a scoffer, boastfully arrogant, is the one who reaps the negative consequences of his arrogance.*¹⁷²

Gill: *Scorning, and the punishment due unto it; it will bring no real harm to Wisdom, or Christ, nor to His ministers, nor to His Gospel and ordinances, scoffed at; all the hurt will redound to the scoffer himself; and he alone shall bear it, and feel the smart of it, and all the dreadful consequences following upon it.*¹⁷³

Larsen: *Until we take seriously the wrath of God, we shall not really be solaced by the love of God.*¹⁷⁴

Dr. Thomas Constable: *Proverbs 9:12 is a strong statement of individual responsibility. It stresses that the person himself or herself is the ultimate loser or winner in his or her decision to choose wisdom or folly.*¹⁷⁵

Wiersbe: *Verse 12 reminds us that the Lord wants to build godly character into our lives, and we can't borrow character from others or give our character to them. This is an individual matter that involves individual decisions. Belonging to a fine family, attending a faithful church, or studying in an excellent school can't guarantee the building of our character. Character is built on decisions, and bad decisions will create bad character.*¹⁷⁶

Preacher's Complete Homiletical Commentary: *The sun will go on shining, whatever men think or say about it. All the approbation of all the world will not add to the glory of the light that rules the day, and if men were to find fault with the manner in which it dispensed its light and heat, it would still hold on its way "rejoicing, as a strong man to run a race." The children of Wisdom, who accept the Divine invitation, and fall in with God's way of saving them, do not make God their debtor in any way. He would still be the moral Sun of the universe, if all mankind were to turn a deaf ear to His invitations, and all the praise of all the good in Heaven and earth cannot add one ray to the moral glory of His being. The scorn of the scorner cannot harm the God whose revelation he scorns, any more than a man could injure the wind that blows upon him by beating it. If men disapprove of God's way of governing the world, or of His conditions of salvation, it cannot harm the Divine Being in any way. He is above all the approval or disapproval—all the rejection or acceptance of any finite creature. Eliphaz, the Temanite, spoke truly when he said, "Can a man be profitable to God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that you are righteous? Or is it gain to Him that you make your ways perfect?" (Job 22:2-3). It therefore follows, as a matter of course, that the Divine plan of redemption has been devised solely out of regard to His creatures; that love is the only motive that prompts Him to multiply invitations and warnings; and that the sufferings which are entailed upon men by their rejection of His provisions spring from nothing selfish or arbitrary in the Divine character.*¹⁷⁷

In the immortal words of Elihu: "Look at the heavens, and see; and behold the clouds, which are higher than you. If you have sinned, what do you accomplish against Him [God]? And if your transgressions are multiplied, what do you do to Him? If you are righteous, what do you give to Him? Or what does He receive from your hand?" (Job 35:5–7; ESV; capitalized)

¹⁷² From [Dean Bible.org](http://www.deanbible.org); accessed December 10, 2015.

¹⁷³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:12 (slightly edited).

¹⁷⁴ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

¹⁷⁵ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

¹⁷⁶ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

¹⁷⁷ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=9> accessed December 11, 2015 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

J. Vernon McGee: *The town atheist in a place where I preached said to me, "You know, preacher, I don't buy this stuff about eternal life and trusting Jesus and all that sort of thing. It may be all right for some folk, but I don't care for that." I answered, "Let's suppose you are right and there is no eternal life, then you and I will come out at exactly the same place. But suppose I am right and you are wrong. Then, my friend, you are in a pretty bad spot."*¹⁷⁸

V. 12 reads: **If you have become wise, then you are wise for yourself; but if you scorn [wisdom], then you yourself alone must bear [this bad decision].** Wisdom is its own reward in the plan of God, and it is a wonderful reward, so that you are not thrown this way and that by every wind of false doctrine. But if you scorn wisdom, then you face the world unprepared, confused, and unable to make sense of all that is around you.

Whedon makes a great point here: *There is often a feeling in the mind of children and pupils that their parents and teachers make requirements of them for selfish ends; that they and their teachers are two parties, with antagonistic interests. This is a very mischievous error. The more children and pupils can be made to feel that their own good is sought for, in all the means of instruction and discipline, the better: that if they obey and improve, they themselves will be the chief gainers; and if they are refractory and negligent they will be the great losers.*¹⁷⁹

The ESV (capitalized) is used below, unless otherwise noted. I have added some bracketed material to the quoted verses.

The Doctrine of Scoffing

1. Definition and description: the scoffer not only rejects the offer of grace of God and entry into the plan of God, but he makes fun of those who believe this. When given the opportunity, he will scorn and mock such people. From [Got Questions.org](http://www.gotquestions.org): *In Hebrew, the word translated "scoffer" or "mock" can also mean "ambassador." So a scoffer is one who not only disagrees with an idea, but he also considers himself an ambassador for the opposing idea. He cannot rest until he has demonstrated the foolishness of any idea not his own. A scoffer voices his disagreement, ridicules all who stand against him, and actively recruits others to join his side. In the Bible, scoffers are those who choose to disbelieve God and His Word. They say in their hearts, "There is no God" (Psalm 14:1), and make it their ambition to ridicule those who follow God.*
2. Vocabulary:
 - 1) Hebrew verb: lûwts (לוץ) [pronounced *loots*], which means *to scorn, make mouths at, talk arrogantly; to boast; to scoff, to deride; to speak barbarously [in a foreign tongue]*. Strong's #3887 & #3945 BDB #539.
 - 2) As a masculine plural, Qal active participle, lûwts (לוץ) [pronounced *loots*] means, *scoffers, scorers; boasters*.
 - 3) Hebrew verb: lâ'ag (לאג) [pronounced *law-GAHG*], which means *to ridicule, to mock, to scorn, to laugh at, to stammer, to deride*. Strong's #3932 BDB #541.
 - 4) Hebrew verb: sâchaq (שחק) [pronounced *saw-KHAHK*], which means, *to laugh; by extension, it means to sport, to play, to jest; to mock, to hold in derision*. Strong's #7832 BDB #965.
 - 5) Greek noun: empaiktês (ἐμπαίκτης) [pronounced *ehmp-ahEEK-TACE*], which means, a mocker, a scoffer, scorners, one who scorns. Thayer+ definitions only. Strong's #1703.
 - 6) Greek verb: empaizô (ἐμπαίζω) [pronounced *ehmp-AHEED-zoh*], which means, *1) to play with, trifle with; 1a) to mock, deride, scorn; 1b) to delude, deceive*. Thayer+ definitions only. Strong's #1702.
3. It is a foolish man who scoffs God and His Word. Psalm 74:22
4. It is the arrogant who scoff. Prov. 21:24 **"Scoffer" is the name of the arrogant, haughty man who acts**

¹⁷⁸ From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (chapter 9); accessed December 10, 2015.

¹⁷⁹ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=9> accessed December 13, 2015.

The Doctrine of Scoffing

- with arrogant pride.
5. The scoffer rejects the Lord of Glory. Deut. 32:15 "But Jeshurun grew fat, and kicked; you grew fat, stout, and sleek; then he forsook God who made him and scoffed at the Rock of his salvation.
 6. Scoffing and mocking indicates negative volition toward the gospel and toward Bible doctrine. 2Chron. 36:16 *But they kept mocking the messengers of God, despising his words and scoffing at His prophets, until the wrath of the LORD rose against His people, until there was no remedy.* See also Job 36:18.
 7. Scoffers often refuse to even acknowledge the authority of their own parents. Prov. 13:1 *A wise son hears his father's instruction, but a scoffer does not listen to rebuke.*
 8. Many times, you are wasting your time reproving a scoffer. Prov. 9:7–9 *Whoever corrects a scoffer gets himself abuse, and he who reproves a wicked man incurs injury. Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will increase in learning.* See also Prov. 15:1 23:9 29:1.
 9. Often, eliminating the scoffer from a group promotes harmony within that group. Prov. 22:10
 10. If a person who clings to wisdom has his days increased, it follows that a person negative to Bible doctrine, a person who scoffs at God, will live a shorter life. Prov 9:10–12 *The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life. If you are wise, you are wise for yourself; if you scoff, you alone will bear it.*
 11. Those who scoff are often motivated by arrogance; and they often favor restricting your opinion. Psalm 73:8 *They scoff, and speak with malice; with arrogance they threaten oppression.* (NIV) See Mark 7:21–22.
 12. The arrogant ridicule the believer. Psalm 123:4 *We have endured no end of ridicule from the arrogant, of contempt from the proud.* (NIV)
 13. People at the crucifixion ridiculed the Lord of Glory. Luke 23:35
 14. The believer is blessed to not emulate the scoffer. Psalm 1:1–2 *Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night.*
 15. In some cases, it is best for the believer to avoid those who scoff at Jesus Christ. Prov 13:15–21 *Good sense wins favor, but the way of the treacherous is their ruin. In everything the prudent acts with knowledge, but a fool flaunts his folly. A wicked messenger falls into trouble, but a faithful envoy brings healing. Poverty and disgrace come to him who ignores instruction, but whoever heeds reproof is honored. A desire fulfilled is sweet to the soul, but to turn away from evil is an abomination to fools. Whoever walks with the wise becomes wise, but the companion of fools will suffer harm. Disaster pursues sinners, but the righteous are rewarded with good.*
 16. Scoffers may think that they are pursuing wisdom, but they are not. They are unable to recognize it or to take it in. Prov. 14:6–7 *A scoffer seeks wisdom in vain, but knowledge is easy for a man of understanding. Leave the presence of a fool, for there you do not meet words of knowledge.*
 17. Wise men do not mind be corrected and do not mind hearing wisdom; scoffers reject divine viewpoint and do not want to be corrected. Prov. 9:8 15:12
 18. Some scoffers can only learn the hard way. Prov. 19:25 *Strike a scoffer, and the simple will learn prudence; reprove a man of understanding, and he will gain knowledge.* See also Prov. 21:11.
 19. If you are a scoffer, under discipline from God, stop your damn scoffing! Give ear to God. Isa. 28:22–23
 20. God continues to speak to the arrogant scoffers of Israel. In Acts 13:40–44, some of them responded with positive volition.
 21. God judges the scoffer as an abomination to mankind. Prov. 24:9
 22. Scoffers can destroy a city, a community or a nation. Prov. 29:8
 23. President Obama often uses scoffing and ridicule in order to sell his agenda. He is a disciple of Saul Alinsky, as is Hillary Clinton. Alinsky **advised** *"Ridicule is man's most potent weapon." There is no defense. It's irrational. It's infuriating. It also works as a key pressure point to force the enemy into concessions. (Pretty crude, rude and mean, huh? They want to create anger and fear.)*
 24. The scoffer lacks the human spirit, and is therefore unable to take in Bible doctrine. 1Cor. 2:13–14 **And**

The Doctrine of Scoffing

we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. The natural person [= *the soulish man*] does not accept the things of the Spirit of God, for they are folly [= *absurd, foolishness*] to him, and he is not able to understand them because they are spiritually discerned.

25. The post-canon period of the Church Age appears to be the end times spoken of (in some instances) by the Apostles. It is during this time that there will be those who scorn and scoff at the plan of God. 2Peter 3:3–4 ...knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. They will say, "Where is the promise of His coming [Christ's return]? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation." Jude 18–19 They said to you, "In the last time there will be scoffers, following their own ungodly passions." It is these [scoffers] who cause divisions, worldly people, devoid of the Spirit.
26. A nation filled with scoffers will face the wrath of God (2Chron. 36:16). Some people think that God is not dealing with national arrogance (expressed by scoffing) soon enough (Psalm 74:10 Prov. 1:22).
27. Scoffers are punished in time and in eternity. Prov. 19:29
28. Scoffers are said to have a covenant with death. Isa. 28:14–15 Therefore hear the word of the LORD, you scoffers, who rule this people in Jerusalem! Because you have said, "We have made a covenant with death, and with Sheol we have an agreement, when the overwhelming whip passes through it will not come to us, for we have made lies our refuge, and in falsehood we have taken shelter";...
29. Those who scoff will die in their sins at the end. Acts 13:40–41 Beware, therefore, lest what is said in the Prophets should come about: "Look, you scoffers, be astounded and perish; for I am doing a work in your days, a work that you will not believe, even if one tells it to you." See also Isa. 29:20.

Some information was gleaned from <http://www.openbible.info/topics/scoffers> and [Got Questions?](#); both accessed December 6, 2015. All other references also accessed December 6, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Today, scorn can take a variety of forms. There is the obvious scorn of the liberal, who rejects all that is lawful, natural and godly. That which is a part of the laws of divine establishment, they reject; but anything opposed to natural order (for example, gay marriage, encouragement for transgenders¹⁸⁰¹⁸¹), they support and claim is superior. I have had dozens of scorners quote back studies which *prove* that children raised by gay parents are just as well off as those raised by their natural parents. On its face, this ought to be obviously wrong, but to liberals, if they can find an article to support this position, then the article must be right.

On the other hand, there is also the scorn of the believer in Jesus Christ who is not willing to learn the **Protocol Plan of God**.

Ironside concludes this section: Men do not put God in their debt by answering the call of Wisdom, as though they were condescending to do so. If they are wise, it is for their own advantage-not His. He is seeking their happiness and blessing. God finds joy in the gladness of His children; nevertheless, it is for their own good that men should heed the call of Wisdom. Nor will God be the loser if the scorner persists in his senseless and foolhardy course. Both in this life and the next, the folly of this foolish one will be made known to himself and others.¹⁸²

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹⁸⁰ Encouraging even young children that if they identify with the opposite gender, then this may mean that, inside, they are the opposite gender.

¹⁸¹ Only a liberal thinks that you can change your gender, but you cannot change or modify your sexual behavior.

¹⁸² Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 9:10–12.

Prov. 9:10–12 The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight. For by me your days will be multiplied, and years will be added to your life. If you are wise, you are wise for yourself; if you scoff, you alone will bear it. (ESV)

Stuart Wolfe Summarizes Proverbs 9:10–12

1. Vs 10 functions as a janus verse, with the subject matter hinging on an acceptance that all one desires in life relies on a proper attitude towards the Creator and Sustainer that set all His laws into practice, preceding even the formal "birthing" of Wisdom herself.
2. But continued pursuit of Divine viewpoint after salvation is also necessary if one is to achieve insight into life and the enjoyment that is promised, but only through knowledge of the Holy One, referring to an ever-increasing intellectual and emotional understanding of Him and His attributes.
3. This knowledge will bring an ever-increasing insight into why things happen the way they do, and thus will enable one to be prepared for the inevitable setbacks so as to survive and excel life.
4. Vss 11-12 contrast the personal gain of being wise with the great loss that inevitably results from being a mocker; vs 11 refers to the truly wise, but vs 12 is best viewed as those who view themselves as "wise" in this life, as paralleled by Paul in Rom
5. Not only will divine discipline resulting in the Sin Unto Death be avoided by rejecting a lifestyle of wickedness (Ecc 7:17), vs 11 promises that one will have confidence that they will continue to enjoy life throughout the years, until it is time to move into
6. By placing the benefits of wisdom first and the consequences of mocking last in vs 12, the author offers an excellent transition into the invitation of the woman of folly beginning in vs 13, since a mocker/scoffer would see no danger in accepting said invitation, because they 'know' nothing will go wrong.
7. Having spoken of the increase of wisdom and learning among the righteous wise in vss 8B-9, we now trace their wisdom back to the beginning, i.e. the first in a series of events that lead to their mastery of understanding/savvy and skill in life.
8. The mention of wisdom reminds the student (and us) of the primary goal of the book, and the directive Will of God for His people; far from an emotional, or even religious, experience, Christians are expected to seek a more intimate application of the Divine viewpoint.
9. This is accomplished through the-fear-of-YHWH, the essential source and fundamental principle; this complex trait entails love, respect, honor, devotion, submission, obedience, and desire, making Him the focal point of our very being. Dt 6:5; Jsh 22:5
10. The cognitive and emotional aspects of the phrase are paralleled by the personal, intimate knowledge that we develop over time; it is a more objective term, referring primarily to information gathered via the senses.
11. The title used for deity here is a plural, with emphasis on YHWH's state of separate-ness, sacredness, sanctification, and His "otherness" (vAdq' QahDhOSH); it is not an "honorific plural", it is a reference to each of the members of the Godhead, a clear reference to the equality of each.
12. In other words, we gain knowledge of each Person, and use that information to glorify all by honoring each in the appropriate way; for example, praying to the Holy Spirit would violate the knowledge that we have inculcated regarding the Father, etc.
13. Upon encountering the Holy Ones, one should be filled with fear and trust, giving expression to that awe by submitting to the ethical requirements entailed in recognizing the purity of the Object.
14. As Waltke states, "Wisdom consists in transcending the fallen human world and participating in the divine, the holy."
15. A textual variant in vs 11 revolves around the letters h and y , meaning "her" and "me" respectively; using the 1st singular pronoun would have Wisdom still speaking, without any indication that she has shifted her audience from the brainless to those seeking her.
16. The LXX, Targum, and Syriac versions use the 3rd pronoun, although the Greek masculine term tropos "way" demands a masculine houtos; it seems best to view the pronoun as referring to the feminine nouns "wisdom", "knowledge", "fear", or
17. So through the application of Wisdom's precepts the son is promised his days will be many, which could be restricted some number of years but certainly seems to include an element of eternal life, as expanded upon in verset B.

Stuart Wolfe Summarizes Proverbs 9:10–12

18. The observation of vs 12 recognizes that a part of the human experience is a normal desire for self benefit, pointing out that it is each person that follows Divine viewpoint that is the premier, if not sole, beneficiary of the abundant life they are seeking.
19. This is the truly wise person, who recognizes their helplessness and wretched condition, but also desires to apply Divine viewpoint in their lives; the mocker is arrogant, the wise man is confident based on the fact that they know their way is superior.
20. As a contrast, the promise following if you mock, or loathe the sage that corrects you, you are actually siding with the wicked, whose end will be according to their works; God is no respecter of persons (1Pet 1:17), each will answer for their own
21. The Dative of disadvantage is used to explain the apodosis, literally for you alone bear it, meaning that the appropriate discipline will be given at the right time; the shame/dishonor the sage will feel pales in comparison with the weight of the suffering the scoffer will feel.
22. So, in addition to the deed-consequence nexus, the doctrine of individualism enters the picture, the personal responsibility for choosing or rejecting Wisdom; every possible invitation has been emphatically given, there is no reason not to accept her, every reason to reject folly in her favor, and suffering will result from rejecting her.

From www.hbcpinellas.org/Proverbs/Prov9.doc accessed December 7, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Meal Offered by the Foolish Woman/Wisdom of the Foolish



- 13 The foolish woman is loud; she is ignorant and knows nothing.
 14 She sits at the door of her house, on a seat at the high places of the town,
 15 calling to those who pass by, who are going straight on their way,
 16 "You who are simple, turn in here!" And to those without sense she says,
 17 "Stolen water is sweet, and bread eaten in secret is pleasant."
 18 But they do not know that the dead are there, that her guests are in the depths of Sheol.

Proverbs 9 – Folly’s Invitation and Promise (a graphic); from [Lord of Sick](#); accessed December 12, 2015

James Rickard: *Regarding the Adulterous Woman we are told of: Her Character, vs. 13. Her Preparation, vs. 14. Her Invitation, vs. 15. Her Prey, vs. 16. Her Message, vs. 17. Her Outcome, vs. 18.*¹⁸³

vv. 13–18: The stupid woman is boisterous [and] foolish; she does not know anything. She sits near [lit., regarding] the entrance of her house upon a seat in the heights of the city, calling to those passing along the way—those who are going straight down their well-trodden paths— [saying], “Whomever [is] simple, let him turn aside here; and [whomever] is lacking sense.” And she says to him, “Stolen water is sweet and bread [eaten while] hiding is pleasant.” But Those she has invited do not know that the Rephaim [are] there—[as] her guests in the depths of Sheol.

Peter Pett’s Chiasmic Division of Proverbs 9:13–18

- A The woman Folly is noisy (disquieted), she is naive, and knows nothing, and she sits at the door of her house, on a seat in the high places of the city (Proverbs 9:13-14).
 B To call to those who pass by, who go right on their ways, “Whoever is naive, let him turn in here” (Proverbs 9:15-16 a).
 B And as for him who is void of understanding, she says to him, “Stolen waters are sweet, and bread eaten in secret is pleasant” (Proverbs 9:16-17).
 A But he does not know that the shades of the dead are there, that her guests are in the depths of Sheol (Proverbs 9:18).

Pett: *In A the woman Folly knows nothing and the door of her house is in the high places of the city, and in the parallel those who enter her house also ‘do not know’ and her house proves to be in the depths of Sheol. The exaltation that she offers is spurious. In B she appeals to the naive to ‘turn in here’ and in the parallel we find the terms of her offer which are to those lacking in understanding, and are stolen waters and bread in secret.*

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Mistress Folly has her own offering to the simple and to the ones lacking wisdom; this section gives us a view of what she offers as well of reveals the end of those who follow her.

Bridgeway Bible Commentary: *In contrast to the invitation of the gracious lady Wisdom is the invitation of the shameless prostitute Folly. She also invites the silly and the ignorant, but the only thing she can offer is stolen food to be eaten in secret - unlawful pleasures that ruin a person’s life (13-18).*¹⁸⁴

A woman of foolishness being boisterous [is] foolish and she has not known anything. Proverbs 9:13 **The stupid woman is boisterous [and] foolish; she does not know anything.**

The stupid woman is boisterous and foolish; she does not know anything.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) **A woman of foolishness being boisterous [is] foolish and she has not known anything.**

¹⁸³ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹⁸⁴ From <http://www.studylight.org/commentaries/bbc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

Latin Vulgate	A foolish woman and clamorous, <u>and full of allurements</u> , and knowing nothing at all.
Plain English Aramaic Bible	¹² My son, if you are wise, you are wise for yourself and for your friends, and if you will be evil, you alone will draw out your evils. The one who denies falsely, feeds on the winds and pursues a bird of the sky, for he has forsaken his service to travel in the desert without water, and from beside the path of his vineyard, and he forgets the trodden paths; he travels in thirst, and he will gather nothing!
Peshitta (Syriac)	¹³ A woman deficient in mind <u>is alluring</u> and she knows no <u>shame</u> . ¹³ He who denies things falsely feeds on winds and pursues fowl of the air; for he has forsaken the way to his vineyard and the paths of his labor, to journey in the wilderness without water; in the places that are trodden he travels thirsty and gains nothing. ^{14a} A foolish woman <u>is enticing</u> ; she does not know <u>what shame is</u> ;... A foolish and bold woman, who knows not <u>modesty</u> , <u>comes to want a morsel</u> .
Septuagint (Greek)	A foolish and bold woman, who knows not <u>modesty</u> , <u>comes to want a morsel</u> .
Significant differences:	The Latin and Syriac both speak of the allurements of the woman; but I do not find that in the Hebrew. The Hebrew text says she does not know <i>anything</i> ; but the Syriac and Greek say that this is modesty (or shame) that she does not know.
	The Greek adds an extra phrase; the Syriac adds a few bonus verses.

Limited Vocabulary Translations:

Bible in Basic English	The foolish woman is full of noise; she has no sense at all.
Easy English	Another woman shouts aloud. She is called 'The Foolish Woman'. She knows nothing. She has no discipline.
Easy-to-Read Version	A foolish person is like a loud, evil woman. She does not have knowledge.
God's Word™	Stupidity Imitates Wisdom's Banquet The woman Stupidity is loud, gullible, and ignorant [Hebrew meaning of this verse uncertain].
Good News Bible (TEV)	Stupidity is like a loud, ignorant, shameless woman.
The Message	Madame Whore Calls Out, Too Then there's this other woman, Madame Whore— brazen, empty-headed, frivolous.
NIRV	The woman called Foolishness is wild. She is childish and knows nothing.

Thought-for-thought translations; paraphrases:

Common English Bible	"Woman Folly's" invitation Woman Folly is noisy; she's stupid and doesn't even know it.
Contemporary English V.	Stupidity is reckless, senseless, and foolish.
The Living Bible	A prostitute is loud and brash and never has enough of lust and shame.
New Berkeley Version	A foolish woman is noisy; being simple [Lit., "wide-openness."] she knows nothing.
New Century Version	Foolishness is like a loud woman; she does not have wisdom or knowledge.
New Life Version	A foolish woman makes much noise. She is open to sin, and knows nothing.
New Living Translation	Folly Calls for a Hearing The woman named Folly is brash. She is ignorant and doesn't know it.

Partially literal and partially paraphrased translations:

American English Bible	A bold and foolish woman who doesn't have food, has no knowledge of shame.
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Beck's American Translation	Folly is like a woman who is lustful, ignorant and shameless ["Shameless" with Greek; Hebrew unintelligible.].
International Standard V	Folly's Entrapment The foolish woman is loud, undisciplined, and without knowledge.
New Advent (Knox) Bible	Out upon her silly clamour, the woman that is so crafty, yet knowledge has none!
Today's NIV	Folly is an unruly woman; she is simple and knows nothing.
Translation for Translators	Foolish women talk loudly; they are ignorant and are never ashamed of the wrong things that they do.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The Description of Folly 'A loud talking woman is Folly! A fool,—who knows nothing at all.
Lexham English Bible	A woman of foolishness is loud, simple, and does not know {it} [Literally "what"].
NIV – UK	Folly is an unruly woman; she is simple and knows nothing.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Lady Foolishness is impetuous, a simpleton who knows no thing.
The Heritage Bible	A foolish woman is loud; she is open, and never knows why.
New American Bible (2002)	The woman Folly is fickle, she is inane, and knows nothing.
New American Bible (2011)	Woman Folly Issues Her Invitation Woman Folly is raucous [Prv 7:7–27.], utterly foolish; she knows nothing. [9:13–18] Woman Folly is the mirror image of Woman Wisdom. Both make identical invitations but only one of the offers is trustworthy. Their hearers must discern which is the true offer. She is depicted with traits of the adulterous woman in 2:16–19; chap. 5; 6:20–35; chap. 7. Woman Folly is restless (cf. 7:11), her path leads to the underworld (2:18; 5:5; 7:27), and she is ignorant (5:6). In this final scene, she appears in single combat with her great nemesis, Woman Wisdom. Though the invitations of the two women appear at first hearing to be the same, they differ profoundly. Wisdom demands that her guests reject their ignorance, whereas Woman Folly trades on their ignorance.
New Jerusalem Bible	A silly woman acts on impulse, is foolish and knows nothing.
New RSV	The foolish woman is loud; she is ignorant and knows nothing.
Revised English Bible	The Lady Stupidity is a flighty creature; a fool, she cares for nothing.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The foolish woman is coarse; she doesn't think, and she doesn't know a thing.
exeGesés companion Bible	A foolish woman roars; - gullible and knows not what:...
JPS (Tanakh—1985)	The stupid woman bustles about; She is simple and knows nothing.
Judaica Press Complete T. Orthodox Jewish Bible	The woman of folly is turbulent; <i>she</i> is simple and knows nothing. Aishes Kesilut (Dame Folly) is clamorous; she is simple, and knoweth nothing.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The foolish woman is restless <i>and</i> noisy; She is naive and easily misled <i>and</i> thoughtless, and knows nothing at all [of eternal value].
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The Expanded Bible ·Foolishness is like a loud woman [Woman Folly is boisterous/noisy]; she does not have wisdom or knowledge [is ignorant and does not even know it].

Kretzmann's Commentary **Verses 13-18**
 The Banquet of Folly
 A foolish woman is clamorous, literally, "A simple, noisy woman is folly," devoid of sense, but raising all the more clamor, boisterous, excited, and wanton; she is simple and knoweth nothing, utter ignorance being characteristic of folly.

NET Bible® The woman called Folly is brash, she is naive and does not know anything.

The Voice *Compared to Wisdom, the Lady Folly is rowdy and loud, naive and ignorant.*

Literal, almost word-for-word, renderings:

Concordant Literal Version The woman, stupidity, is clamorous and simple, And she does not know anything at all."

Context Group Version The shameless woman is clamorous; [She is] simple, and knows nothing.
Emphasized Bible The woman Stupidity, is boisterous, so simple that she knoweth not what she would do;...

English Standard Version The woman Folly is loud; she is seductive and knows nothing.
 Green's Literal Translation A foolish woman is noisy; she is thoughtless, and she knows not what.
 God's Truth (Tyndale) A foolish restless woman, full of words, and such one as has no knowledge, sits in the doors of her house upon a stool above in the city, to call such as go by, and walk straight in their ways. Vv. 14–15 are included for context.

Modern English Version **The Way of Foolishness**
 A foolish woman is clamorous; she is simple, and knows nothing.

New King James Version **The Way of Folly**
 A foolish woman is clamorous; She is simple, and knows nothing.

Stuart Wolf The woman of folly clamors/is boisterous, naïve, and does not know "what?"/knows nothing.

Webster's Bible Translation A foolish woman [is] clamorous: [she is] simple, and knoweth nothing.
 World English Bible The foolish woman is loud, Undisciplined, and knows nothing.
 Young's Updated LT A foolish woman is noisy, Simple, and does not know what.

The gist of this passage: Now we look at the foolish woman, who is loud, simple and knows nothing.

This verse begins a whole new topic. Some treat this as the invitation of the Foolish Woman (or the invitation of Folly), as over against the beginning of this chapter, where Wisdom was holding a banquet.

Proverbs 9:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīshshāh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular construct	Strong's #802 BDB #61
k ^e çiyūwth (כְּסִיּוּת) [pronounced kehs-eel-OOTH]	foolishness; stupidity; folly	feminine singular noun	Strong's #3687 BDB #493

Proverbs 9:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Although this word is only found here; the masculine version is found in 70 places.			
The NET Bible: <i>Heb “a woman of foolishness.” This could be translated as “foolish woman,” taking the genitive as attributive (cf. KJV, ASV, NRSV). But in view of the contrast with the personification of wisdom, this word probably also represents a personification and so can be taken as a genitive of apposition, the woman who is folly, or “the woman, Folly” (cf. NIV). For clarity and stylistic reasons the word “called” has been supplied in the translation..</i> ¹⁸⁵			
hâmâh (הָמָה) [pronounced <i>haw-MAW</i>]	<i>murmuring, growling, roaring; something that is being boisterous or turbulent; ones being stirred up or in a commotion</i>	feminine singular, Qal active participle	Strong's #1993 BDB #242
The NET Bible: <i>The meaning of the word comes close to “riotous.” W. McKane describes her as restless and rootless (Proverbs [OTL], 366).</i> ¹⁸⁶			
p ^e thayyûwth (פְּתִיּוּת) [pronounced <i>perth-ah-YOOTH</i>]	<i>simplicity, naivete; foolish, foolishness</i>	feminine singular noun	Strong's #6615 BDB #834
This word is also found only here.			
The NET Bible: <i>The noun means “foolishness” (cf. KJV “simple”; NAB “inane”). Here it could be classified as a metonymy of adjunct, or as a predictive apposition (when a substantive is used in place of a noun; see R. J. Williams, Hebrew Syntax, 15, §67).</i> ¹⁸⁷			

Translation: The stupid woman is boisterous [and] foolish;... Perhaps the final two words should be put together as a single description. Perhaps she is *loudly foolish*. The problem here is, these appear to be very different words and describe very different behaviors. Therefore, I treated them as separate descriptors but possibly related descriptors.

James Rickard: *Foolish means, “Lacking good sense or judgment, silliness. It is resulting from stupidity or misinformation; being ill-advised or unwise. It is devoid of meaning or coherence, ridiculous or insane. This is what Satan’s cosmic system truly is. It starts with misinformation that leads the naïve and gullible in ill-advised and unwise decisions that are devoid of meaning and are ultimately ridiculous.*¹⁸⁸

There are similar warnings against this woman and against women like her, as they represent the thinking of Satan, also known as Satan’s cosmic system.¹⁸⁹ See Prov 2:16ff 5:1-23 6:23-35 7:1-27.

The final word in this phrase is given a many divergent translations: *simple* (CLV), *seductive* (ESV), *thoughtless* (Green’s literal translation), *undisciplined* (WEB)—and these 4 translations are usually quite similar to one another. Since it only occurs in this passage, a word study is unhelpful; however, it is based up the adjective pethîy (פְּתִי).

¹⁸⁵ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁸⁶ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁸⁷ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁸⁸ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹⁸⁹ Paraphrased from <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

[pronounced *PEH-thee*], which means *simple, easily-led, foolish*; or, possibly, *open-minded, receptive, suggestible*. Strong's #6612 BDB #834. This adjective is found 3x in this chapter (vv. 4, 6, 16). Therefore, we may reasonably assume that the meanings of the two words are close. That would leave out *seductive* and probably *undisciplined* as possible meanings for *p^ethayyûwth* (פְּתַיִּוּת) [pronounced *perth-ah-YOOTH*].

As a former teacher, I can relate to females who are very talkative, effervescing, if you will; but with very little to actually say.

James Rickard: *This “roar” adulterous woman is one who is arrogant in her nature as she arrogantly calls out to the immature trying to lure them astray, sometimes frightening or “guilting” them into wrong actions.*¹⁹⁰

The Geneva Bible: *By the foolish woman, some understand the wicked preachers, who counterfeit the word of God: as appears in (Proverbs 9:16) which were the words of the true preachers as in (Proverbs 9:4) but their doctrine is as stolen waters: meaning that they are mens traditions, which are more pleasant to the flesh than the word of God, and therefore they themselves boast of it.*¹⁹¹

Barnes: *The picture of the harlot as the representative of the sensual life, the Folly between which and Wisdom the young man has to make his choice.*¹⁹²

Although several expositors¹⁹³ equate this woman with the woman of Prov. 7, they are not the same woman. The woman in Prov. 7 was married and on the prowl for a young man. The woman here is not presented as being married.

There is one truth, which is called *wisdom* throughout the book of Proverbs. However, there are many ways to alter or oppose the truth. There is a straight path, but there are many deviations from that path.

Prov. 21:9, 19 seem to refer to this very boisterous and talkative woman, and what happens when you are married to her and she is upset? [It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife.](#) (Prov. 21:9; ESV)

Proverbs 9:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bal (בַּל) [pronounced <i>bah!</i>]	<i>nothing, not, not yet, scarcely; lest [when followed by a future]; so that...not</i>	adverb	Strong's #1077 BDB #115

¹⁹⁰ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

¹⁹¹ From [The Geneva Study Bible](#) accessed December 2, 2015.

¹⁹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 9:13.

¹⁹³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:13.

Proverbs 9:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (עָדָה) [pronounced yaw-DAHG']	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	3 rd person feminine singular, Qal perfect	Strong's #3045 BDB #393
The NET Bible: <i>The ignorance here in Proverbs must be moral ignorance. But see D. W. Thomas for the idea that the verb means "become still," "be at rest," yielding here the idea of restless ("A Note on עָדָה in Proverbs 913," JTS 4 [1953]: 23-24).</i> ¹⁹⁴			
mâh (מַה) [pronounced maw]	what, how, why; what [thing]; anything, something, whatever	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
The NET Bible: <i>The text of v. 13 has been difficult for translators. The MT has, "The foolish woman is boisterous, simplicity, and knows not what." The LXX reads, "A foolish and impudent woman comes to lack a morsel, she who knows not shame." The Syriac has, "a woman lacking in discretion, seductive." Tg. Prov 9:13 translates it, "a foolish woman and a gadabout, ignorant, and she knows not good." The Vulgate has, "a woman foolish and noisy, and full of wiles, and knowing nothing at all."</i> ¹⁹⁵			
Clarke: <i>The translation of the Septuagint is very remarkable: Γυνή αφρων και θρασεια, ενδεης ψωμου γινεται, "A lewd and foolish woman shall be in need of a morsel of bread."</i> ¹⁹⁶			

Translation: ...she does not know anything. There are some women who do not have a clue about anything; and this is the person King David has chosen to talk to Solomon about.

Mistress Folly has no wisdom; she does not understand life; she desires to interact on a lust-fulfillment level only.

Barnes calls her ignorance *willful and reckless*.¹⁹⁷

Peter Pett: *In contrast with Woman Wisdom, Woman Folly is noisy but empty. She is all bluster and no content. She makes a lot of noise, but is naive and knows nothing, that is, has nothing positive to offer in her words. Whereas wisdom has spoken positively and given guidance and direction, Folly has nothing of any importance to say. All she can do is use enticing words. For she too is naive. She too is lacking in wisdom and understanding.*¹⁹⁸

Waltke in the New International Commentary writes: *Without moral knowledge she also necessarily lacks benevolent shrewdness and discretion (see 8:12, 14). She has no clear concept of her goals because she has no sure values. As a result, she is left to her own will to pleasure and power, determined not to know that the end thereof is death.*¹⁹⁹

¹⁹⁴ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁹⁵ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

¹⁹⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:13.

¹⁹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 9:13.

¹⁹⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=19&ch=9> accessed December 10, 2015.

¹⁹⁹ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

Bear in mind that this, like the previous chapter, is probably written on two levels. No doubt, David is warning Solomon about immoral women, and how, very often, there is little of substance to them. However, God the Holy Spirit is also teaching us that this is the allurements of false doctrine and human viewpoint. Or, in this chapter, the allurements of the woman—the lusts of the flesh (which could run the gamut). Intelligence not required when lusts are titillated.

It is ironic that this foolish and boisterous woman thinks that she can teach others.²⁰⁰ We see this all of the time with atheists and agnostics. They are eager to destroy the faith of the Christian or the person who believes in God, but they have nothing to offer any poor soul that they mislead or confuse. They do not lead such a one to happiness, contentment or even right action. In fact, they will lead such a person to the same place this foolish woman will lead her flock.

And she has sat to an opening of her house upon a throne in heights of a city, to call to those passing by a way, those going straight on their [well-trodden] paths, “Whomever [is] simple, let him turn aside here and [whomever] is lacking of heart.” And she has said to him, “Waters stolen are sweet and bread secret is pleasant.”

Proverbs
9:14–17

She sits near [lit., *regarding*] the entrance of her house upon a seat in the heights of the city, calling to those passing along the way—those who are going straight down their well-trodden paths— [saying], “Whomever [is] simple, let him turn aside here; and [whomever] is lacking sense.” And she says to him, “Stolen water is sweet and bread [eaten while] hiding is pleasant.”

She sits on a seat of authority in the city, not far from the entrance to her own house, and calls to those going along their way, to those who are going about their business, and she says, “If you are simple or if you lack sense, then turn in here.” And she tells each one of them, “Stolen water is sweet to drink; and bread that you sneak tastes better.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And she has sat to an opening of her house upon a throne in heights of a city, to call to those passing by a way, those going straight on their [well-trodden] paths, “Whomever [is] simple, let him turn aside here and [whomever] is lacking of heart.” And she has said to him, “Waters stolen are sweet and bread secret is pleasant.”
Latin Vulgate	Sat at the door of her house, upon a seat, in a high place of the city, To call them that pass by the way, and go on their journey: He that is a little one, let him turn to me. And to the fool she said: Stolen waters are sweeter, and hidden bread is more pleasant.
Plain English Aramaic Bible	She sits at the door of her house upon a high seat. She calls passers by in the way who go straight on their ways and <u>she says</u> : "Who is it that is simple? Let him come to me, and he that is deficient in his mind". And one says to her: "Stolen waters are sweet, and secret bread is pleasant".
Peshitta (Syriac)	A foolish woman is enticing; she does not know what shame is; she sits at the door of her home on a high seat, She calls those who pass by, who go right on their ways; <u>She says</u> , He who is simple, let him come to me; and as for him who lacks understanding, she says to him, Stolen waters are sweet and bread eaten in secret is pleasant. V. 13 is included for context.

²⁰⁰ Paraphrased from <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

Septuagint (Greek) She sits at the doors of her house, on a seat openly in the streets, calling to passers by, and to those that are going right on their ways; saying, Whoever is the most senseless of you, let him turn aside to me; and I exhort those that want prudence, saying, Take and enjoy secret bread, and the sweet water of theft.

Significant differences: The Aramaic leaves out that she is at the *opening* of her door; and that this high place is *in the city*. The Greek leaves those things out as well and has *streets* rather than *seat in the heights*. The Aramaic and Greek add *she says, saying*.

It is difficult to determine the placement of *the one lacking in heart*. I have affixed it to *let him turn aside here*; The Latin, Aramaic and Greek all make him the person to whom this woman speaks.

Limited Vocabulary Translations:

Bible in Basic English Seated at the door of her house, in the high places of the town, Crying out to those who go by, going straight on their way, she says: Whoever is simple, let him come in here: and to him who is without sense, she says:

Easy English Drink taken without right is sweet, and food in secret is pleasing.
 She sits by the door of her house.
 She sits in the highest place in the city.
 She calls to those who pass her.
 She calls as they walk straight ahead.
 'If you are simple, then come here!'
 She says this to the unwise people.
 'The water that we steal, tastes good.
 The food that we eat in secret is wonderful.'

Easy-to-Read Version She sits at the door of her house. She sits on her chair on the hill in the city. And when people walk by, she calls out to them. Those people are not interested in her, but she says, "Come you people who need to learn." She also invited foolish people. But she (Foolishness) says, "If you steal water, it tastes better than your own. If you steal bread, it tastes better than the bread you cook yourself."

Good News Bible (TEV) She sits at the door of her house or on a seat in the highest part of town, and calls out to people passing by, who are minding their own business: "Come in, ignorant people!" To the foolish she says, "Stolen water is sweeter. Stolen bread tastes better."

The Message She sits on the front porch
 of her house on Main Street,
 And as people walk by minding
 their own business, calls out,
 "Are you confused about life, don't know what's going on?
 Steal off with me, I'll show you a good time!
 No one will ever know—I'll give you the time of your life."

NIRV She sits at the door of her house.
 She sits at the highest point of the city.
 She calls out to those who pass by.
 She calls out to those who go straight on their way. She says,
 "Let all who are childish come to my house!"
 She speaks to those who have no sense.
 She says, "Stolen water is sweet.
 Food eaten in secret tastes good!"

New Simplified Bible She sits at the door of her house, on a seat in the high places of the city,

to call those who pass by who go straight on their way:
 »Let the inexperienced (naïve) one come in here,« and to the person who lacks understanding she says:
 »Stolen waters are sweet, and bread eaten in secret is pleasant.«

Thought-for-thought translations; paraphrases:

Common English Bible	She sits at the doorway of her house, on a seat at the city heights. She invites those who pass by on the path, those going straight on their way. "Whoever is naive, come in here," she says to those who lack sense. "Stolen water is sweet; food eaten in secret is pleasant."
Contemporary English V.	She sits in front of her house and on the highest hills in the town. She shouts to everyone who passes by, "If you are stupid, come on inside!" And to every fool she says, "Stolen water tastes best, and the food you eat in secret tastes best of all."
The Living Bible	She sits at the door of her house or stands at the street corners of the city, whispering to men going by and to those minding their own business. "Come home with me," she urges simpletons. "Stolen melons are the sweetest; stolen apples [<i>Stolen melons</i> , literally, "stolen water." <i>stolen apples</i> , literally, "stolen food."] taste the best!"
New Century Version	She sits at the door of her house at the highest place in the city. She calls out to those who are passing by, who are going along, minding their own business. She says to those who are uneducated, "Come in here, you foolish people! Stolen water is sweeter, and food eaten in secret tastes better."
New Living Translation	She sits in her doorway on the heights overlooking the city. She calls out to men going by who are minding their own business. "Come in with me," she urges the simple. To those who lack good judgment, she says, "Stolen water is refreshing; food eaten in secret tastes the best!"

Partially literal and partially paraphrased translations:

American English Bible	She sits at the door of her house in a chair, to make herself seen in the square. Then she calls out to those who pass on the street, and to those who are going straight on their ways: 'You who are the most foolish; turn aside and come here to me!' She arouses the stupid by saying, 'You'll touch secret bread loaves in pleasure, and steal sweet water to drink!'
Beck's American Translation	She sits at the door of her house, or on a seat in the upper parts of the city, calling to those who pass by, who are minding their own business: "If you're untaught, turn in here." To those who don't have understanding, she says: "Stolen waters are sweet, and food eaten in secret is pleasant."

International Standard V	She sits at the entrance of her house, on a seat high above the city. She calls out to those passing by on the road, who are minding their own business [Or <i>are going straight on their way</i>], "Whoever is naïve, turn in here!" And to anyone lacking sense, she says, "Stolen waters are sweet, and food eaten in secret is delicious."
New Advent (Knox) Bible	At her door she sits, her chair commanding the city's height, and cries aloud to such as pass by on their lawful errands. Simple hearts, she says, draw near me, and to all that lack learning this is her cry, Stolen waters are sweetest, and bread is better eating when there is none to see.
Today's NIV	She sits at the door of her house, on a seat at the highest point of the city, calling out to those who pass by, who go straight on their way, "Let all who are simple come to my house!" To those who have no sense she says, "Stolen water is sweet; food eaten in secret is delicious!"
Translation for Translators	They sit at the doors of their houses or they sit on the top <i>of the hills</i> in the town, and they call out to the men who are passing by, who are trying to be concerned with their own affairs, "You people who need to understand more, come into <i>my house!</i> " And to those who are ignorant, they call out, "Just as water which you have stolen tastes very good and food that you eat by yourself tastes the best, <i>if you have sex secretly with someone to whom you are not married, you will enjoy it very much.</i> "

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And she sits at the door of her house, On a seat at the height of the town; Calling those who pass by on the road, Who travel along on their paths; Who is foolish? Then let him turn here! And to the weak-hearted, she says; ' Be sure stolen waters are sweet, And bread eaten in secret is nice !
HCSB	She sits by the doorway of her house, on a seat at the highest point of the city, calling to those who pass by, who go straight ahead on their paths: "Whoever is inexperienced, enter here!" To the one who lacks sense, she says, "Stolen water is sweet, and bread eaten secretly is tasty!"
Lexham English Bible	She sits at the door of her house, upon a throne [at the] high places of town, [in order] to call to those who pass by the road, those who go straight [on] their way: "Whoever is simple, may he turn here!" As for he who lacks {sense}, she says to him, "Stolen waters are sweet, and bread of secrecy is pleasant."
NIV – UK	She sits at the door of her house, on a seat at the highest point of the city, calling out to those who pass by, who go straight on their way, 'Let all who are simple come to my house!' To those who have no sense she says, 'Stolen water is sweet; food eaten in secret is delicious!'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	She sits at the door of her house, on a throne in the central square of the city, to invite all passersby, "Come here, whoever is ignorant."
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	To the foolish she says, "Stolen waters are sweet and pilfered bread is the tastiest."
The Heritage Bible	And she sits at the door of her house, on a throne in the high places of the city, To call out to those crossing by in the way who go upright on their well-trod paths; Whoever is open, let him turn in here; and he who lacks heart, she says to him, Stolen waters are sweet, and food in secret is pleasant.
New American Bible (2002)	She sits at the door of her house upon a seat on the city heights, Calling to passers-by as they go on their straight way: "Let whoever is simple turn in here, or who lacks understanding; for to him I say, Stolen water is sweet, and bread gotten secretly is pleasing!" The secrecy implies wrongdoing.
New American Bible (2011)	She sits at the door of her house upon a seat on the city heights, Calling to passersby they go on their way straight ahead: "Let those who are naive turn in here, to those who lack sense I say, Stolen water is sweet, and bread taken secretly is pleasing!" [9:17] "Stolen water" seems to refer to adultery, for "water" in 5:15–17 refers to the wife's sexuality; "stolen" refers to stealing the sexuality belonging to another's household. "Secret" evokes the furtive meeting of the wife and the youth in chap. 7.
New Jerusalem Bible	She sits at the door of her house, on a throne high up in the city, calling to the passers-by, who are walking straight past on their way, 'Who is simple? Turn aside, come over here.' To the fool she says, 'Stolen waters are sweet, and bread tastes better when eaten in secret.'
Revised English Bible	She sits at the door of her house, on a seat in the highest part of the town, to invite the passers-by indoors as they hurry on their way: "Turn in here, simpleton," she says, and to him who lacks sense she says, "Stolen water is sweet and bread eaten in secret tastes good."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	She sits at the door of her house or on a seat at the heights of the city, calling to those who pass by, to those going straight along their ways, "Whoever is unsure of himself, turn in here!" To someone weak-willed she says, "Stolen water is sweet; food eaten in secret is pleasant."
exeGesés companion Bible	...and she settles at the portal of her house, on a throne in the heights of the city, to call them who pass by the way to straighten their ways, Whoever is gullible, turn in here! - and to whoever lacks heart, she says, Stolen waters sweeten and covert bread pleases!
JPS (Tanakh—1985)	She sits in the doorway of her house, Or on a chair at the heights of the town, Calling to all the wayfarers Who go about their own affairs, "Let the simple enter here"; And to those devoid of sense she says, "Stolen waters are sweet, And bread eaten furtively is tasty."

Orthodox Jewish Bible For she sitteth at the petach (doorway) of her bais, on a seat in the high places of the city,
To call those passing on the derech (road) who go straight on their way:
Whoso is simple, let him turn in here, and as for him that lacketh lev (heart of understanding), she saith to him,
Stolen waters are sweet, and lechem eaten in secret is pleasant.

Expanded/Embellished Bibles:

The Amplified Bible She sits at the doorway of her house,
On a seat by the high and conspicuous places of the city,
Calling to those who pass by,
Who are making their paths straight:
“Whoever is naive or inexperienced, let him turn in here!”
And to him who lacks understanding (common sense), she says,
“Stolen waters (pleasures) are sweet [because they are forbidden];
And bread eaten in secret is pleasant.”

The Expanded Bible She sits at the door of her house
at the highest place in the city [9:3; ^Cher house is built on the highest point of the city, indicating she symbolizes false gods].
She calls out to [invites] those who are passing by,
who are going along, minding their own business.
She says to those who are uneducated [lack sense/heart],
“Come in [Turn aside] here, you foolish [naive; immature; simpleminded] people!
Stolen water is sweeter,
and food eaten in secret tastes better.”

Kretzmann’s Commentary For she sitteth at the door of her house, like a harlot watching for passers-by, Gen. 38:14, on a seat in the high places of the city, the lofty throne of the city being named in irony to show what measures are adopted by folly to gain adherents for herself, to call passengers who go right on their ways, unwary travelers who are using the highways, intent upon their business:
Whoso is simple, let him turn in hither, to partake of the banquet of her folly, to be steeped ever more thoroughly in foolishness; and as for him that wanteth understanding, lacking in this essential part of a proper life, she saith to him, Stolen waters are sweet, that is, forbidden pleasures, as praised by folly, especially in the form of immoral acts, illicit intercourse, seem pleasant enough for the time being, and bread eaten in secret is pleasant, literally, "bread of secrecy," because both the unjust gain and the forbidden enjoyment are emphasized, cf Prov. 3:15-20.

NET Bible® So she sits at the door of her house,
on a seat at the highest point of the city,
calling out to those who are passing by her [The term “her” does not appear in the Hebrew text, but is supplied for the sake of clarity and smoothness.] in the way,⁴¹ who go straight on their way.
“Whoever is simple, let him turn in here,”
she says to those who lack understanding.
“Stolen waters are sweet,
and food obtained in secret is pleasant!”
She sits by the door of her house,
on a bench at the highest place in the city,

The Voice

Lady Wisdom has built a house, prepared a feast, and now invites the young, the simple, and the naive to come to her party. She wants her house full of guests and spilling over with life, yet hers is not the only invitation. There is competition in the streets. Another woman vies for the attention of the young and impressionable. She,

too, wants her house full, but of deceit and seduction; and when it is, death and misery join the revelry.

Wisdom addresses a broad audience. First, there are the wise who already know and worship the one True God, who do what is right in God's eyes, and who experience the resulting benefits. They need only to be reminded about God's ways. Second, there are the mockers and fools who reject God's teaching and consistently do what is wrong in spite of its consequences. They need to be confronted and called to change their ways. Finally, there are the naive who straddle the fence, one day going this way, another day going that way. Wisdom extends herself to reach them, to point clearly toward the decision they have to make.

Crooning to passersby

who hurry straight on to their destinations:

Lady Folly: Whoever is young and gullible, turn in here.

You are welcome in this place!

Then, she turns to the naive.

Lady Folly: Stolen water tastes so much sweeter!

Bread secreted away is much more satisfying to eat!

Literal, almost word-for-word, renderings:

Concordant Literal Version	She sits at the portal of her house, On a covered seat at the heights of the town, Calling to those passing on the way, Those going straight along their paths:" Let whoever is simple withdraw hither, And whoever has lack of heart wisdom; And she says to him:"
Context Group Version	Stolen water is sweet, And bread eaten in concealments is pleasant." And she sits at the door of her house, On a seat in the high places of the city, To call to those that pass by, Who go right on their ways: Whoever is simple, let him turn in here; And as for him who is void of understanding, she says to him,
God's Truth (Tyndale)	Stolen waters are sweet, And bread [eaten] in secret is pleasant. A foolish restless woman, full of words, and such one as has no knowledge, sits in the doors of her house upon a stool above in the city, to call such as go by, and walk straight in their ways. Who so is ignorant (says she) let him come hither, and to the unwise she says: stolen waters are sweet, and the bread that is privately eaten, has good taste. V. 13 is included for context.
Modern English Version	For she sits at the door of her house, on a seat in the high places of the city, to call those who pass by who go right on their way: "Whoever is simple, let him turn in here." And as for him who lacks understanding, she says to him, "Stolen waters are sweet, and bread eaten in secret is pleasant."
NASB	She sits at the doorway of her house, On a seat by the high places of the city, Calling to those who pass by, Who are making their paths straight: "Whoever is naive [Lit <i>simple</i>], let him turn in here," And to him who lacks understanding [Lit <i>heart</i>] she says, "Stolen water is sweet; And bread eaten in secret is pleasant."
New King James Version	For she sits at the door of her house, On a seat by the highest places of the city,

To call to those who pass by,
 Who go straight on their way:
 “Whoever is simple, let him turn in here”;
 And as for him who lacks understanding, she says to him,
 “Stolen water is sweet,
 And bread eaten in secret is pleasant.”.

Stuart Wolf

And she sits to/at the door of her house, on a seat from heights/high places of the city. In order to call out to those crossing the way, the ones/those straightening their ways. Whoever is naïve, turn aside here”, and one lacking heart/understanding she also says, Water being stolen away is sweet, and bread of a hiding place is pleasant.

Third Millennium Bible

For she sitteth at the door of her house on a seat in the high places of the city, to call passers by who go rightly on their ways: "Whoso is simple, let him turn in hither." And as for him that lacketh understanding, she saith to him, "Stolen waters are sweet, and bread eaten in secret is pleasant."

Webster’s Bible Translation

For she sitteth 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: Whoever [is] simple, let him turn in hither: and [as for] him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread [eaten] in secret is pleasant.

Young’s Updated LT

And she has sat at the opening of her house, On a throne—the high places of the city, To call to those passing by the way, Who are going straight on their paths. “Who is simple? let him turn aside hither.” And whoso lacks heart—she said to him, “Stolen waters are sweet, And hidden bread is pleasant.”

The gist of this passage:

The foolish woman calls for those to come to her home, and she gives her own philosophy of life.

Proverbs 9:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person feminine singular, Qal perfect	Strong’s #3427 BDB #442
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong’s #6607 BDB #835
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong’s #1004 BDB #108
‘al (עַל) [pronounced <i>‘ah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong’s #5921 BDB #752

Proverbs 9:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kiççê³ (כִּסֵּא) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
mârôwm (מִוֶּרְחַם) [pronounced maw-ROHM]	<i>height, that which is high; the Most High; a lofty fortified place; high-mindedness, pride; collectively for leaders, princes</i>	masculine plural construct	Strong's #4791 BDB #928
qereth (קִרְיָה) [pronounced KEH-rehth]	<i>town, city</i>	feminine singular noun; pausal form	Strong's #7176 BDB #900

Several words in this verse are also found in v. 3.

Translation: *She sits near [lit., regarding] the entrance of her house upon a seat in the heights of the city,...* It sounds as if the woman is sitting in two places, or in two places which are near each other. However, she is sitting in a place of prominence in the city, but she says to the simple, "Turn in here;" regarding the entrance of her house. That is where they are to turn in or veer off to.

James Rickard: *"Doorway of her house" is the entrance into the cosmic system, as the counterfeit to the entrance into the spiritual life, which is Bible Doctrine resident within your soul. This entrance is one into lies and deceptions, folly and falsehoods. This can be entrance into false religion or immoral degeneracy, which many times go hand in hand as we have seen in ancient pagan religions and our current day world religions.*²⁰¹

James Rickard: *Chairs were rare in ancient times and only those of nobility or of high status or the wealthy had them. Many times a chair represented one with authority to teach. So we see "folly" setting herself up as a teacher to the immature.*²⁰²

Whedon: *She sits in state at the door of her house, (Jeremiah 3:2 ; Genesis 38:14,) and that house in the most public place; in the very places where the maidens of Wisdom invite men to the feast of knowledge. Proverbs 9:3. She sits there with her lascivious arts and speech to divert men from intellectual and moral culture, and to overwhelm them in sensual pleasures.*²⁰³

Just as Satan said he would ascend to heaven (Isa. 14:13–14), so this woman sits in the high places, now in competition with the invitation of wisdom.

Notice how different the works of the two women are. Lady Wisdom has done much work to provide for you, that is, she has built, hewn, prepared, mixed and set. In grace, God has done all the work necessary for the believer to live the unique spiritual life. But Mistress Folly, she does sit in her seat and calls to the simple. She has not lifted a finger to prepare this banquet. Similarly, Satan takes from the things God has done and arrogantly repackages them in falsehoods.²⁰⁴

Waltke, New International Commentary: *She's prepared no meat, mixed and decanted no wine, set no table, and sent no messengers. Her lifestyle so titillates and demands no moral rectitude that she*

²⁰¹ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 10, 2015.

²⁰² From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 10, 2015.

²⁰³ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=19&ch=9> accessed December 13, 2015.

²⁰⁴ Paraphrased from <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

*needs no discipline, no industry, and no investment to attract the senseless. Her crude invitation is sufficient to allure the masses to her exciting, but fatal, meal.*²⁰⁵

Unlike the woman of Prov. 7, who preyed upon her victim in the night darkness, this woman has a prominent place or position in the city. Remember, she is a foolish woman, in contrast to Lady Wisdom of Prov. 8 and 9a. However, she has achieved a place of prominence; she has a high position in the city. Some people look up to her.

Barnes makes the obvious observations: *The foolish woman has her house, but it is no stately palace with seven pillars, like the home of Wisdom. No train of maidens wait on her, and invite her guests, but she herself sits at the door, her position as prominent as that of Wisdom, counterfeiting her voice, making the same offer to the same class.*²⁰⁶ Let me add that they both are speaking from the heights in order to bring in their guests.

The Pulpit Commentary: *[Mistress Folly], like Wisdom, has a house of her own, and imitates her in inviting guests to enter. She does not send forth her maidens; she does not stand in the streets and proclaim her mission. Vice has an easier task; all she has to do is to sit and beckon and use a few seductive words. Her house is not supported by seven pillars, built on the grace of God...it is an ordinary habitation of no stately proportions. but its meanness impedes not the uses to which she puts it, her own charms causing her victims to disregard her environments.*²⁰⁷

Although Barnes is certainly correct in his observation, what is the meaning of this contrast?

Clarke writes: *Her conduct here marks at once her folly, impudence, and poverty.*²⁰⁸

Gill better hits the mark, observing: *[Mistress Folly is] Idle and inactive, looking out for her prey; not active and laborious, as Wisdom, building her house, killing her beasts, furnishing her table, and sending out her maidens to call in her guests; but exposing herself in the most public manner, and being at the utmost ease, sitting as a queen.*²⁰⁹

Several commentators compare Mistress Folly to the woman of Revelation.²¹⁰ I am not quite ready to go there yet. I don't know that there are enough parallels to make this comparison.

Proverbs 9:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

²⁰⁵ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

²⁰⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 9:14.

²⁰⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 9:14.

²⁰⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:14.

²⁰⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:14.

²¹⁰ Gill, for instance: *on a seat, or "throne" (p); the same seat, or throne, power, and authority, which the dragon gave to the beast, or antichrist, placed at Rome, where this woman reigns; see Rev. 13:2.* Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:14.

Proverbs 9:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (אָרָק) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	Qal infinitive construct	Strong's #7121 BDB #894
The NET Bible: <i>The infinitive construct "calling out" functions epexegetically in the sentence, explaining how the previous action was accomplished.</i> ²¹¹			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'âbar (עָבַר) [pronounced gaw ^b -VAHR]	those passing by, ones passing through; the ones passing over	masculine plural, Qal participle; construct form	Strong's #5674 BDB #716
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine singular noun; pausal form	Strong's #1870 BDB #202
The NET Bible: <i>The noun is a genitive of location after the construct participle. Its parallel word is also an adverbial accusative of location.</i> ²¹²			

Translation: ...calling to those passing along the way... She calls out to passers-by; she calls out to those who are engaged in their normal, daily activity.

Gill: *These [passersby] she has her eye upon as they pass along, and calls unto them, and endeavours to turn them aside out of the way they are going, to make them proselytes to her antichristian religion; which, when she succeeds in, she glories and boasts of; just as harlots are very desirous of seducing and debauching chaste, innocent, and virtuous persons.*²¹³

Remember, this is a very boisterous and not very wise. However, some people pay attention to her calling out to them.

Proverbs 9:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshar (יָשָׁר) [pronounced yaw-SHAHR]	those making smooth, the ones who make straight, those going straightforward; those leading straight along, the ones directing; those esteeming as right, the ones giving approval to	masculine plural, Piel participle; with the definite article	Strong's #3474 BDB #448

²¹¹ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

²¹² From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

²¹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:15.

Proverbs 9:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The participle modifies the participle in the first colon. To describe the passers-by in this context as those "who go straight" means that they are quiet and unwary.</i> ²¹⁴			
רֹחַדֹּחִים (רותֶּחָא) [pronounced oh-raw-THOHTH]	[well-trodden] paths, ways, paths; figuratively, way of life, mode of life; habits	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #734 BDB #73

Translation:...—those who are going straight down their well-trodden paths—... She calls out to those who are going about their business, who are engaged in normal activities (going to and from work; out buying food for the evening meal, etc.). People have routines; people have places that they normally go to. Those are the well-trodden paths that they are on. Woman Folly calls to them, to take them off of these paths.

The Pulpit Commentary: *With shameless effrontery she cries to all that pass by, she addresses her solicitations to persons who are going straight on their way, thinking nothing of her, having no idea of deviating from their pursued object. As they walk in the path of right and duty, she tries to turn them aside.*²¹⁵

Whedon: *This is her object, to draw even those aside into her haunts of folly and impurity who are going straight forward to the school of wisdom and virtue. She is, in this respect, a fair representative of the modern "saloon keeper."*²¹⁶

Proverbs 9:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	who, whom; whose, whomever; what; occasionally rendered how, in what way	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
pethîy (פִּתְיָא) [pronounced PEH-thee]	simplicity, naivete (feminine noun); simple, easily-led, foolish; open-minded, receptive, suggestible (feminine singular adjective)	masculine singular adjective, acting as a noun	Strong's #6612 BDB #834
çûwr (סוּר) [pronounced soor]	to turn aside, to depart, to go away	3 rd person masculine singular, Qal imperfect; apocopated jussive	Strong's #5493 (and #5494) BDB #693

Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).

²¹⁴ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

²¹⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 9:15.

²¹⁶ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=9> accessed December 13, 2015.

Proverbs 9:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hênnâh (הִנֵּה) [pronounced HAYN-naw]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244
This phrasing comes right out of v. 4a, word-for-word.			

Translation: ...[saying], "Whomever [is] simple, let him turn aside here;... *Here* refers to the entry of her home; that is where the simple man is to turn. He is to go into the home of the foolish woman.

Interestingly enough, this woman's physical beauty is not spoken of, even though it seems reasonable that it is her beauty which pulls people away from their day-to-day activities.

She also looks to snare the simple before they can get any wisdom. The wise man would know to avoid her.

Proverbs 9:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châçêr (חָצֵר) [pronounced khaw-SAYR]	<i>wanting, lacking, needing; void of</i>	masculine adjective construct	Strong's #2638 BDB #341
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524

BDB gives the following definitions: *inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.*

The NET Bible: *Heb "heart." The noun לֵב (lev, "heart") often functions metonymically for wisdom, understanding, discernment.*²¹⁷

James Rickard: *the Adjective CHASER, חָצֵר that means, "in need of, lacking, needy, or in want of", plus the Noun LEB, לֵב for "heart", the right lobe of your soul. Literally, as we have seen previously, it is "lacking in heart" that means lacking Bible Doctrine resident in their soul, which means lacking wisdom, understanding and discernment in life.*²¹⁸

²¹⁷ From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

²¹⁸ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 8, 2015.

Translation: ...and [whomever] is lacking sense.” She is speaking to the simple and to those who lack sense. The simple might refer to those who have not developed yet a grounding in establishment or proper religious training; the ones lacking sense are those who have received this training but have rejected it.

I have approached the sentence structure differently than most translators. I have taken this phrase and kept it as an integral part of the previous sentence. *She sits near [lit., regarding] the entrance of her house upon a seat in the heights of the city, calling to those passing along the way—those who are going straight down their well-trodden paths— [saying], “Whomever [is] simple, let him turn aside here; and [whomever] is lacking sense [let him turn aside here as well].”* This is a very common sort of construction found in the Hebrew. We might read, *And David attacked the city, and his men.* But our understanding of this is, *And David and his men attacked the city.* There is probably a formal name for this kind of construction, but I don’t know what it is.

Most translators take this final phrase and suggest that this is to whom Woman Folly is speaking. I would understand that Woman Folly is speaking to anyone who she gets to turn aside into her home, whether that person is simple or lacking in understanding.

These are two different categories of men. The simple are simply young, without training, education and experience to guide them. We might understand this to be a hormone-driven teenage boy or young 20-something. For whatever reason, the simple does not have the teaching or the experience to realize that this woman should not be attractive to him.

The person who lacks heart (that is, understanding), is a person who may have been given good training by his parents, but he has rejected it. He may have had excellent parents, parents who taught him Bible doctrine and the laws of divine establishment, but he has set that teaching aside. Therefore, he is a man without understanding.

When it comes to the final interpretation of this passage, I don’t know that the differentiation will be very important.

Clarke: Folly or pleasure here personified, uses the very same expressions as employed by Wisdom, Prov. 9:4. Wisdom says, “Let the simple turn in to me.” No, says Folly, “Let the simple turn in to me.” If he turn in to Wisdom, his folly shall be taken away and he shall become wise; if he turn in to Folly, his darkness will be thickened, and his folly will remain.

Clarke continues: *Wisdom sets up her school to instruct the ignorant: Folly sets her school up next door, to defeat the designs of Wisdom.*²¹⁹

*Gill: She uses the same form of words that Wisdom does in Prov. 9:4; having a form of godliness, a show of religion, but without the power of it; her priests are wolves in sheep’s clothing, and speak lies in hypocrisy: and such that she fixes upon as proper persons to work on are the simple, the credulous and unwary; who are not on their guard, and are easily persuaded and imposed on.*²²⁰

Wisdom is there for the benefit of the young man; Folly is there to achieve her own ends.

Wisdom and Folly pursue the same categories of young men, but with very different intentions. Wisdom seeks to provide what is lacking, to repair the deficiency; whereas, Folly seeks to exploit that deficiency. Wisdom is there for the benefit of the young man; Folly is there to achieve her own ends. Wisdom looks to extend the life of those influenced by her; Folly seeks to end to lives of those who follow her.

²¹⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:16.

²²⁰ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Prov. 9:16 (slightly edited).

Proverbs 9:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

This is word-for-word taken from v. 4b.

The NET Bible: *This expression is almost identical to v. 4, with the exception of the addition of conjunctions in the second colon: "and the lacking of understanding and she says to him." The parallel is deliberate, of course, showing the competing appeals for those passing by.*²²¹

Translation: *And she says to him,...* I have taken the position that, she is speaking to whomever she gets to turn aside into her home, whether simple or a man who lacks understanding.

The words used in this verse are almost exactly the same as found in v. 4, so there is the intention here of setting up a parallel. At the beginning of this chapter, Wisdom is going to instruct those who listen to her in wisdom; she is going to guide them to right thinking—and some examples are given in vv. 7–9.

On the other hand, Mistress Folly wants to grab these same men and fill their brains with mush. She wants them to be so titillated by her, than they care not that she is a woman without substance.

Earlier, I suggested that these chapter divisions might be somewhat arbitrary—that is, that we do not have to find a common theme or a cohesion—that is true, in some instances. However, in this case, where these words echo what we have already studied, there is a definite parallel. Therefore, we build our meaning and understanding upon that which came earlier in the chapter. There is Lady Wisdom and Mistress Folly, and they are both competing for the hearts and minds of the simple and those lacking in understanding.

Proverbs 9:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
gânab (גָּנַב) [pronounced <i>gaw-NAH^{BV}</i>]	<i>stolen [from], taken [by theft or deceit]</i>	masculine plural, Qal passive participle	Strong's #1589 BDB #170

²²¹ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

Proverbs 9:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâthaq (מֵתֵק) [pronounced <i>maw-THANK</i>]	<i>to become sweet, to be sweet, to be pleasant; to suck, to eat with pleasure</i>	3 rd person masculine plural, Qal imperfect; pausal form	Strong's #4985 & #4988 BDB #608

The NET Bible: *The offer is not wine and meat (which represented wisdom), but water that is stolen. The “water” will seem sweeter than wine because it is stolen – the idea of getting away with something exciting appeals to the baser instincts. In Proverbs the water imagery was introduced earlier in 5:15-19 as sexual activity with the adulteress, which would seem at the moment more enjoyable than learning wisdom. Likewise bread will be drawn into this analogy in 30:20. So the “calling out” is similar to that of wisdom, but what is being offered is very different.*²²²

Translation: ...“[Stolen water is sweet](#)... We have competing philosophies, competing teachings. Here, the foolish woman teaches that water which is stolen is sweeter.

This is obviously not deep philosophy. We might understand an illustration of this is, sexual relations with someone with whom it is forbidden—adultery, for instance.

Here is where we get some of the *wisdom* of Folly.

Commentators on, [Stolen water is sweet](#)

Clarke: *illicit pleasures are sweeter [to some] than those which are legal The meaning is easy to be discerned; and the conduct of multitudes shows that they are ruled by this adage. On it are built all the adulterous intercourses in the land.*²²³

Gill goes into extensive detail on this: *Wells and fountains of waters in those hot countries were very valuable, and were the property of particular persons; about which there were sometimes great strife and contention; and they were sometimes sealed and kept from the use of others (Gen. 26:18); now waters got by stealth from such wells and fountains were sweeter than their own,...to which the proverb alludes. By which...is meant, that all prohibited unlawful lusts and pleasures are desirable to men, and sweet in the enjoyment of them; and the pleasure promised by them is what makes them so desirable, and the more so because forbidden: and particularly as adultery, which is a sort of theft, and a drinking water out of another's cistern (Prov. 5:15); being forbidden and unlawful, and secretly committed, is sweeter to an unclean person than a lawful enjoyment of his own wife; so false worship, superstition, and idolatry, the inventions of men, and obedience to their commands, which are no other than spiritual adultery, are more grateful and pleasing to a corrupt mind than the true and pure worship of God.*²²⁴

The Evidence Bible: *Our sinful hearts are so perverse that sin promises excitement. Despite the claim of modern evangelism that we can't find happiness until we come to Jesus, sin is indeed enticing and pleasurable, and can make a man or woman happy. See Jeremiah 12:1 and Hebrews 11:25.*²²⁵

Barnes makes a similar observation: *The besetting sin of all times and countries, the one great proof of the inherent corruption of man's nature. Pleasures are attractive because they are forbidden.*²²⁶

²²² From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

²²³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:17.

²²⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:17 (edited).

²²⁵ From http://www.evidencebible.com/pdf/29_Proverbs_1_to_15.pdf (chapter 9 footnote); accessed December 2, 2015.

²²⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 9:17.

Commentators on, *Stolen water is sweet*

Ironside: *Illicit pleasures charm for a time and ensnare the simple. Yet in the end the anguished soul must bow in bitterness that will never be alleviated. He will be forced at last to confess his dreadful mistake of turning from the call of Wisdom to seek the deceitful allurements of Folly.*²²⁷

James Rickard: *Here “water” is what is stolen, which is...an incomplete metaphor for “sexual pleasure”, cf. Prov 5:15. So “stolen water” qualifies the sexual enjoyment as being taken from the married spouse to whom it rightfully belongs, Prov 2:17; 5:9; 6:30-35; 7:19. It is speaking about stealing one away from their husband or wife (right man or right woman), and figuratively of stealing the believer away from his walk with the Lord Jesus Christ. “Is sweet”...is used figuratively of evil as tasting deceptively sweet, cf. Job 20:12, “*Though evil is sweet in his mouth he hides it under his tongue.*” The idea here is that fulfilling a prohibited lust has a moment of pleasure, cf. Heb 11:25, “*Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.*”²²⁸*

Although this can certainly refer to illicit sex, the application is far wider than that.

The Pulpit Commentary: *St. Augustine relates (“Conf.,” 2:4) how he and some companions committed a theft, not from want and poverty, nor even from the wish to enjoy what was stolen, but simply for the pleasure of thieving and the sin. They robbed a pear tree by night, carried off great loads, which they flung to the pigs, and their only satisfaction was that they were doing what they ought not.*²²⁹

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Proverbs 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
Bread was mentioned in v. 5, which is significant because v. 4 = v. 16.			
çêther (סֵתֶר) [pronounced <i>SAY-ther</i>]	<i>a covering, a hiding place; a hiding; something secret [clandestine, hidden], secrecy, privately; a veil, a covering; protection, defense</i>	masculine plural noun	Strong's #5643 BDB #712

I do not know how the plural differs from the singular; or why the plural is used here.

The NET Bible: *Heb “bread of secrecies.” It could mean “bread [eaten in] secret places,” a genitive of location; or it could mean “bread [gained through] secrets,” a genitive of source, the secrecies being metonymical for theft. The latter makes a better parallelism in this verse, for bread (= sexually immoral behavior) gained secretly would be like stolen water.*²³⁰

²²⁷ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:13–18.

²²⁸ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 10, 2015.

²²⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 9:17.

²³⁰ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

Proverbs 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâ'êm (נָעַם) [pronounced naw-ĠAME]	<i>to be pleasant, to be delightful, to be attractive; to be lovely</i>	3 rd person masculine singular, Qal imperfect	Strong's #5276 BDB #653

Translation: ...and bread [eaten while] hiding is pleasant.” There are some things in this phrase which I do not fully understand. Normally, when people eat bread, it is a part of a meal, with family and friends. Here, the foolish woman is emphasizing the eating of bread in secret; and how this is what makes bread taste better.

Perhaps the idea is, you're hungry, you have access to the bread, and you simply sneak a piece of it and eat it in your tent or out in the forest. You do it when you want to; and that bread tastes better.

It seems to be a part of our sin nature to desire that which is forbidden to us. I recall as a young person, when hearing, *you can't do this*, thinking, *the hell I can't!*

The woman appeals to the baser nature of man; the woman appeals to the sin nature; to the weaknesses and shortcomings of those who hear her calling. Again, this is for her benefit, not theirs.

The simple and those lacking heart now have two offers on the table to them.

Contrasting Offers of Lady Wisdom and Mistress Folly (various commentators)

The Pulpit Commentary: *Wisdom offered flesh and wine to her guests; Folly offers bread and water. Wisdom invites openly to a well furnished table; Folly calls to a secret meal of barest victuals. What the former offers is rich and satisfying and comforting; what Vice gives is poor and mean and insipid. Yet this latter has the charm of being forbidden; it is attractive because it is unlawful. This is a trait of corrupt human nature, which is recognized universally.*²³¹

Dr. Robert Dean: *Wisdom, once having set the table and provided everything for us, is going to send out her handmaid to invite all to this place, to come to the party. Notice how wisdom is presented as being thoughtful in planning and preparing and covering every exigency possible, and in contrast there is noisy, foolish wisdom. She is open to any idea and often is absorbed with contradictory ideas, there is no sense of order there. She is simple; she actually knows nothing. She may have a lot of information but she has no structured knowledge, no truth.*²³²

Keil and Delitzsch: *they both invite is the pleasure of her fellowship, under the symbol of eating and drinking; in the one case it is intellectual and spiritual enjoyment, in the other sensual.*²³³

Let me repeat myself here: Wisdom and Folly pursue the same categories of young men, but with very different intentions. Wisdom seeks to provide what is lacking, to repair the deficiency; whereas, Folly seeks to exploit that deficiency. Wisdom is there for the benefit of the young man; Folly is there to achieve her own ends. Wisdom looks to extend the life of those influenced by her; Folly seeks to end to lives of those who follow her.

Although it is not clearly stated, it appears that what the woman is offering is illegally obtained bread and water, which is in sharp contrast to the meat and mingled wine offered by Lady Wisdom. What Lady Wisdom offers is substantial; and it is not even clear if Mistress Folly is providing anything at all.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

²³¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Prov. 9:17.

²³² From [Dean Bible.org](http://DeanBible.org); accessed December 10, 2015.

²³³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:16–17.

And he does not know that Rephaim [are] there in depths of Sheol, her guests. Proverbs 9:18 **But he does not know that the Rephaim [are] there—[as] her guests in the depths of Sheol.**

Those she has invited do not know that the departed are there, in the depths of Sheol, as her guests.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And he does not know that Rephaim [are] there in depths of Sheol, her guests.
Latin Vulgate	And he did not know that giants are there, and that her guests are in the depths of hell.
Plain English Aramaic Bible	And he does not know that mighty men <u>perish</u> in her presence, and all that are summoned to her are in the depths of Sheol; but do not tarry in that place, and do not let your eye be caught by her, for so you should pass by the waters of strangers and the river of foreigners, and from the waters of foreigners you should not drink, so that many days and years of life will be added to you.
Peshitta (Syriac)	^(9:18) But he does not know that the mighty men <u>perish with her</u> and that her guests are in the depths of Sheol. ^(9:19) Now rise up, and do not abide in that place; do not cast your eye at her; thus pass by the waters of strangers; cross over a strange river, and turn away from the waters of strangers; you shall not drink of the waters of strangers. For in doing so a multitude of days and years of life shall be added to you.
Septuagint (Greek)	^(9:18) But he knows that mighty men <u>die by her</u> , and he falls in with a snare of hell. ^(9:18A) But hasten away, do not delay in the place, neither fix your eye upon her; ^(9:18B) for thus shall you go through strange water; ^(9:18C) but abstain from strange water, and do not drink from a strange fountain, ^(9:18D) that you may live long, and years of life may be added to you.

Significant differences: The Greek adds the words *die by her*; the Syriac adds a similar phrase. Quite obviously, the Syriac and Greek add a number of verses to the end of this chapter.

Limited Vocabulary Translations:

Bible in Basic English	But he does not see that the dead are there, that her guests are in the deep places of the underworld.
Easy English	Dead people are in her house. The man that she attracts does not know this. He does not know that her previous guests are in hell.
Easy-to-Read Version	And those poor foolish people didn't know that her house was filled only with ghosts. She (Foolishness) had invited them into the deepest parts of the place of death!
Good News Bible (TEV)	Her victims do not know that the people die who go to her house, that those who have already entered are now deep in the world of the dead.
<i>The Message</i>	But they don't know about all the skeletons in her closet, that all her guests end up in hell.
Names of God Bible	But he does not know that the souls of the dead are there, that her guests are in the depths of hell.
NIRV	But they don't know that dead people are there. They don't know that her guests are deep in the place of the dead.

Thought-for-thought translations; paraphrases:

Contemporary English V. The Living Bible New Berkeley Version	None who listen to Stupidity understand that her guests are as good as dead. But they don't realize that her former guests are now citizens of hell.
New Century Version	But he does not know that ghosts [Lit. "Shades." Inhabitants of Sheol.] are there; her guests are in the depths of Sheol.
New Life Version	But these people don't know that everyone who goes there dies, that her guests end up deep in the grave.
	But he does not know that the dead are there, and that the ones who visit her are in the bottom of hell.

Partially literal and partially paraphrased translations:

American English Bible	But, what they don't understand, is that she brings destruction to all earthly men, for they're perched on the edge of the grave.
Beck's American Translation	He doesn't know the dead are there, and that her guests are in the depths of hell.
International Standard V	But he does not realize that the dead lurk there, and her invited guests wind up in the depths of Sheol [i.e. the realm of the dead].
New Advent (Knox) Bible	Who shall warn them that dead men are her company, no guest of hers but is guest of the dark world beneath?
Today's NIV	But little do they know that the dead are there, that her guests are deep in the realm of the dead.
Translation for Translators	But men who go to those women's houses do not know that those who have gone there are now dead; they have descended down into the deepest parts of the place where dead people are.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible NIV, ©2011	But he knows not the Dead that are there ; That she calls to the deeps of the Grave. But little do they know that the dead are there, that her guests are deep in the realm of the dead.
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Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But he does not see the Shadow world lying there; nor realize that its guests are heading towards the abyss of death.
The Heritage Bible	And he does not know by seeing that the ghosts of the dead are there, calling out from the depths of the world of the dead.
New American Bible (2011)	Little do they know that the shades are there, that her guests are in the depths of Sheol! [9:18] The banquet chamber of Folly is a tomb from which no one who enters it is released; cf. 7:27. Shades: the Rephaim, the inhabitants of the underworld.
New Jerusalem Bible	But the fool does not know that this is where the Shades are and that her guests are already in the vales of Sheol.
New RSV	But they do not know that the dead [Heb <i>shades</i>] are there, that her guests are in the depths of Sheol.
Revised English Bible	Little does he know that the dead are there, that her guests are in the depths of Sheol.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he doesn't realize that the dead are there, and that those who accept her invitation are in the depths of Sh'ol.
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exeGesés companion Bible	...- and he knows not that ghosts are there; and that her called ones are in the depths of sheol.
JPS (Tanakh—1985)	He does not know that the shades are there, That her guests are in the depths of Sheol.
Orthodox Jewish Bible	But he has no da'as that the dead ones are there; and that her guests are in the depths of Sheol.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But he does not know that the spirits of the dead are there, And that her guests are [already] in the depths of Sheol (the nether world, the place of the dead).
The Expanded Bible	But these people don't know that everyone who goes there dies [the dead/departed/shades are there], that her guests end up deep in the grave [are in the depths of Sheol].
Kretzmann's Commentary	But he, the person who hearkens to the invitation of folly, knoweth not that the dead are there, the children of death, who are moving forward to the horrors of the realm of death and everlasting destruction, and that her guests are in the depths of hell. That is the end of folly and of all who accept her invitation, while the faithful, who follow the call of wisdom, will attain to true prosperity and live a life of true usefulness and happiness in the world.
NET Bible®	But they do not realize [<i>Heb</i> "he does not know."] that the dead ⁴⁷ are there, that her guests are in the depths of the grave.
The Voice	But those <i>who pause to listen to Lady Folly</i> do not know death is the next stop, that her guests are walking cadavers.

Literal, almost word-for-word, renderings:

Concordant Literal Version	But he does not know that the Rephaim are there, That those she has called are in the depths of the unseen."
Context Group Version	But he does not know that the dead are there; That her guests are in the depths of the place of death { or grave, Heb. "Sheol" }.
Green's Literal Translation	But he does not know that the departed spirits are there; her guests are in the depths of hell.
God's Truth (Tyndale)	But they consider not that death is there, and that her guests go down to hell.
Modern English Version	But he does not know that the dead are there, and that her guests are in the depths of the grave.
NASB	But he does not know that the dead [Lit <i>departed spirits</i>] are there, <i>That</i> her guests are in the depths of Sheol.
Stuart Wolf	And yet/but he does not know that the souls of the dead are there, in the depths of Sheol are her called ones/guests.
A Voice in the Wilderness	But he does not know that the spirits of the dead are there; the ones she summons are in the depths of Sheol.
Webster's Bible Translation	But he knoweth not that the dead [are] there; [and that] her guests [are] in the depths of hell.
World English Bible	But he doesn't know that the dead are there, That her guests are in the depths of Sheol.
Young's Updated LT	And he has not known that Rephaim are there, In deep places of Sheol her invited ones!

The gist of this passage: The one who turns aside into the home of Mistress Folly is unaware that this is a path which leads to his death.

Proverbs 9:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda ³ (עָדָה) [pronounced <i>yaw-DAHḤ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
r ^e pha'îym (רֵפְאִיִּם) [pronounced <i>r^efaw-EEM</i>]	<i>spirits, shades, ghosts [of the dead]; shades living in Hades; flaccid, feeble, weak, languid</i>	masculine plural noun	Strong's #7496 BDB #952
<p>The NET Bible: <i>The “dead” are the Rephaim, the “shades” or dead persons who lead a shadowy existence in Sheol (e.g., Prov 2:18-19; Job 3:13-19; Ps 88:5; Isa 14:9-11). This approximates an “as-if” motif of wisdom literature: The ones ensnared in folly are as good as in Hell. See also Ptah-hotep’s sayings (ANET 412-414).</i>²³⁴</p>			
<p>James Rickard: <i>“Dead” is the Noun RAPHAIM, רֵפְאִיִּם that means, “dead spirits,” cf. Prov 2:18; 21:16, and refers to the corpses in her banquet hall. Occurring eight times in the OT, it refers to “dead spirits” in Sheol, Job 26:5. In most other places, it is nearly equivalent to a proper noun, referring to “the dead”, Psa 88:10; Prov 2:18; Isa 14:9; 26:14.</i>²³⁵</p>			
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: *But he does not know that the Rephaim [are] there...* The Rephaim are the giants that King David opposed (and who had been people of the land of Canaan the Israel took).

Solomon came along late in life and he would not have understood the Rephaim in that same way. So many others suggest that this is a reference to the *dead*. It is clearly a confusing reference.

Gill: *some think that reference is had to the giants of the old world, that corrupted their way on earth, and brought a deluge on it.*²³⁶

Clarke gives probably the clearest and most sensible explanation: *[These are] the sons of men, the earth-born, to distinguish them from the sons of God, those who were born from above.*²³⁷

²³⁴ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

²³⁵ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 10, 2015.

²³⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:18.

²³⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:18.

It ought to be pointed out that these giants of David's day were slain and are in Sheol when Proverbs was written (and they are there today as well).

Whedon: *He who accepts her invitation may be considered as already among the ghosts of the infernal world — “as good as dead.” She invites him, though he knows it not, to his utter ruin.*²³⁸

Proverbs 9:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿōmeg (עָמֵג) [pronounced GOH-mehg]	<i>depth</i>	masculine plural construct	Strong's #6011 BDB #771
This word is found only here.			
Sh ^e ʾōl (שְׁאוֹל) [pronounced Sh ^e ʾol]	<i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol;</i>	proper singular feminine noun	Strong's #7585 BDB #982

Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers.

The NET Bible: *The text has “in the depths of Sheol” (בְּיַמֵּי שְׁאוֹל, bÿ'imqē shÿ'ol). The parallelism stresses that those who turn to this way of life are ignorant and doomed. It may signal a literal death lying ahead in the not too distant future, but it is more likely an analogy. The point is that the life of folly, a life of undisciplined, immoral, riotous living, runs counter to God's appeal for wisdom and leads to ruin. That is the broad way that leads to destruction.*²³⁹

qârâ' (אָרְרָא) [pronounced kaw-RAW]	<i>the called ones, the assembled [summoned] ones; the chosen ones; those who have been invited; guests</i>	masculine plural, Qal passive participle with the 3 rd person feminine singular suffix	Strong's #7121 BDB #894
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The NET Bible: *The LXX adds to the end of v. 18: “But turn away, linger not in the place, neither set your eye on her: for thus will you go through alien water; but abstain from alien water, drink not from an alien fountain, that you may live long, that years of life may be added to you.”*²⁴⁰

Clarke: *The Septuagint, Syriac, and Arabic make a long addition to this verse: “But draw you back, that you may not die in this place; neither fix your eyes upon her; so will you pass by those strange waters. But abstain you from strange waters, and drink not of another's fountain, that you may live a long time, and that years may be added to your life.” Of this addition there is nothing in the Hebrew, the Chaldee, or the Vulgate.*²⁴¹

Translation: ...—[as] her guests in the depths of Sheol. The guests of this foolish woman come from the depths of hell. The idea is, those who have followed her before are now in hell.

²³⁸ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=19&ch=9> accessed December 13, 2015.

²³⁹ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

²⁴⁰ From <https://bible.org/netbible/index.htm?pro9.htm> (footnote) accessed December 2, 2015.

²⁴¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 9:18 (edited).

Now, there is Sheol, which is the abode of the dead. All people prior to the death of the Lord for our sins, went to Sheol. There was no choice. However, there are two compartments in Sheol—one for believers and one for unbelievers. The phrase *the depths of Sheol* describe the place where unbelievers would go.

Gill remarks: *[T]here are many in hell she has invited into her house, and persuaded to turn in there, and commit fornication with her; and all that worship the beast, or commit spiritual adultery with the whore of Rome, will go down to perdition with her, and have their portion in hell fire, in the lake which burns with fire and brimstone; which they do not consider that are drawn into her idolatrous practices.*²⁴²

Whedon: *This is a striking picture: a dark den of impurity, haunted by horrible spectres, the shades of the guests invited by the congenial pollutions of the place from the infernal pit. Into such horrors are you plunging, O young man, whoever you are.*²⁴³

Keil and Delitzsch: *the company assembled in the house of lewdness consists of...[those] who are only in appearance living, who have gone down to the seeming life of the shadowy existence of the kingdom of the dead; her...invited ones...; her slaughtered ones) are in the depths of Hades...The house of infamy into which Folly allures does not only lead to hell, it is hell itself; and they who permit themselves to be thus befooled are like wandering corpses, and already on this side of death are in the realm of wrath and of the curse.*²⁴⁴

Here are a few points on the Doctrine of Sheol.

The Abbreviated Doctrine of Sheol

1. There are two compartments to Sheol; at Abraham's side and in torments.¹ This is where all the believers from the Old Testament and all unbelievers can be found.
2. Hades is the Greek word for Sheol and it refers to this temporary holding cell. According to the story of Lazarus and the rich man, Lazarus was comforted in Hades and the rich man was in misery.
3. Now, we are certain of the two compartments of Hades. It appears that there is a third compartment, the Abyss, where certain fallen angels are kept. This is also known as Tartarus.
4. There is never any suggestion to the idea that the body and soul just burn up into nothingness or that any sort of soul sleep occurs (our soul, by the way, never sleeps). When Scripture is specific, we have phrases like where the worm does not die and the fire is not quenched (Mark 9:48) and Isa 66:24: "**As they leave, they will see the dead bodies of the men who have rebelled against Me; for their maggots will never die, their fire will never go out, and they will be a horror to all mankind.**" Recall in the story of the rich man and Lazarus, the rich man spoke of being in agony (Luke 16:23–24, 28). See also Rev. 19:20. The devil, the beast and the false prophet are tormented each and every day forever and ever in the Lake of Fire (Rev. 20:10).² Furthermore, recall that we have Hades, which is a holding place for all of the departed souls until the great judgment, both believers and unbelievers. The story of Lazarus and the rich man indicates that the rich man was in great suffering; bear in mind that this suffering continues until the final judgment, when death and Hades are thrown into the Lake of Fire (Rev. 20:14).
5. Believers since the beginning of the Church Age can be found face to face with Jesus Christ in an interim body.³ Although it is not completely clear to me where that is, from a physical standpoint; we will be bodily resurrected from there. It is not clear to me where we are at death, apart from being face to face with the Lord. And, to Paul, who was there, and came back to tell us about it, it was not clear to him whether he was even in his body or not.
6. Jesus Christ associates the final judgment with Gehenna fire, or *hell fire*, if you will.
7. The final judgment occurs at the end of the Millennium, after Satan is released for a short time.

²⁴² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Prov. 9:18.

²⁴³ From <http://www.study-light.org/commentaries/whe/view.cgi?bk=19&ch=9> accessed December 13, 2015 (slightly edited).

²⁴⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 9:18 (edited).

The Abbreviated Doctrine of Sheol

8. The final judgment is the Lake of Fire, and we do not know exactly how this differs from Hades in terms of a personal misery. However, Satan will be loosed from Hades for a time after the Millennium and then he will be thrown into the Lake of Fire, along with the beast and the false prophet and anyone else whose name is not found written in the Lamb's Book of Life.

The Complete **Doctrine of Sheol** ([HTML](#)) ([PDF](#)) ([WPD](#)).

¹ By the way, the word *torments* is only found in Matt. 4:24 Luke 16:23, 28. The Matthew passage s related to a person with a disease or affliction.

² Although I have quoted all of these passages already, this is one sticking point for some apostate organizations; therefore, these passages bear repetition.

³ To be honest, I have not personally studied this interim body situation. I am basing this on the ministries of R.B. Thieme Jr. and III. Recall that in 2Cor. 12:2, Paul was caught up into the 3rd heaven, and was unsure whether he was in his body or not while there.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

V. 18: [But he does not know that the Rephaim \[are\] there—\[as\] her guests in the depths of Sheol.](#)

Summarizing the Final Warning (Various Commentators)

Matthew Henry summarizes this final warning: *He that so far wants understanding as to be drawn aside by these enticements is led on, ignorantly, to his own inevitable ruin: He knows not, will not believe, does not consider, the tempter will not let him know, that the dead are there, that those who live in pleasure are dead while they live, dead in trespasses and sins. Terrors attend these pleasures like the terrors of death itself. The giants are there - Rephaim. It was this that ruined the sinners of the old world, the giants that were in the earth in those days. Her guests, that are treated with those stolen waters, are not only in the highway to hell and at the brink of it, but they are already in the depths of hell, under the power of sin, led captive by Satan at his will, and ever and anon lashed by the terrors of their own consciences, which are a hell upon earth The depths of Satan are the depths of hell. Remorseless sin is remediless ruin; it is the bottomless pit already. Thus does Solomon show the hook; those that believe him will not meddle with the bait.*²⁴⁵

Ironside: *[Mistress Folly] is represented as sitting at the entrance, enticing passersby to turn in to her abode of sin and shame. Many guests enter but few return: for her house is but an entryway to the pit.*²⁴⁶

Frederic Clarke Putnam, Complete Biblical Library Commentary: *Like many poems and sections of the prologue, this chapter ends by warning that folly leads to death (1:18f, 32; 2:22; 5:23; 6:15; 7:23, 26f; 8:36; especially 2:18; 5:5; 7:27). Although this may seem an unnecessarily somber ending, the importance of the issue, life or death, merits sober reflection. Proverbs as a whole is a serious Book, warning of destruction, treachery, infidelity and a host of other troubles, ultimately death, as the natural penalties of disobedience and rebellion. Ending with the warning of death underlines the motif of the prologue, the choice between life and death, and prepares the reader for the stark choices presented in the following chapters.*²⁴⁷

Pastor Joe Guglielmo: *Sin is pleasant for a season, but there is death in those waters. Listen to what Paul said of Moses and what sin meant to him in Hebrews 11:24-26, "By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward."*

²⁴⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Prov. 9:13–18.

²⁴⁶ Dr. Henry Allen Ironside, *Studies on Book One of Psalms*; from e-Sword, originally taken from http://www.plymouthbrethren.org/byauthor/44/henry_allen_ironside; Prov. 8:13–18.

²⁴⁷ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 10, 2015.

Summarizing the Final Warning (Various Commentators)

Guglielmo continues: *You see, he knew that sin was pleasurable but it was short-lived, it was just passing by, it did not last. And thus, he followed the Lord and looked to the reward which was eternal! That is what we must do for "There is a way that seems right to a man, But its end is the way of death."* Proverbs 14:12.²⁴⁸

We find very similar words in Prov. 2:16–19 So you will be delivered from the forbidden woman, from the adulteress with her smooth words, who forsakes the companion of her youth and forgets the covenant of her God; for her house sinks down to death, and her paths to the departed; none who go to her come back, nor do they regain the paths of life. (ESV). Also Prov. 7:25–27 Let not your heart turn aside to her ways; do not stray into her paths, for many a victim has she laid low, and all her slain are a mighty throng. Her house is the way to Sheol, going down to the chambers of death. (ESV)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

J. Vernon McGee tells this story.

Lord Byron, on the end of his life

It was Lord Byron who wrote toward the end of a life of debauchery:

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!

Byron had everything this world can offer — good looks, genius, fame, wealth, and yet he said, "the worm, the canker, and the grief are mine alone!" That is what the school of the foolish woman did for him.

From https://archive.org/stream/20-Proverbs/20-PROVERBS_djvu.txt (chapter 9); accessed December 10, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Prov. 9:13–18 The woman Folly is loud; she is seductive and knows nothing. She sits at the door of her house; she takes a seat on the highest places of the town, calling to those who pass by, who are going straight on their way, "Whoever is simple, let him turn in here!" And to him who lacks sense she says, "Stolen water is sweet, and bread eaten in secret is pleasant." But he does not know that the dead are there, that her guests are in the depths of Sheol. (ESV)

Stuart Wolfe Summarizes Proverbs 9:13–18

1. In chapter two, Wisdom's rival is called the "strange woman", while here the woman of folly personifies the antithesis of she that can bring success, wealth, and happiness; since we identify wisdom as the Divine viewpoint, Folly would be identified as
2. Several similarities are found, suggesting that the terms are co-referential, and certainly the unchaste wife would qualify as the same type of dangerous female that the son should seek to avoid at all costs.
 - a. both are boisterous - 7:11
 - b. they are gullible and ignorant - 5:6
 - c. interested in using the body of the gullible to satisfy their own lusts - 7:13
 - d. both proposition the gullible youth - 7:7, 18
 - e. both are married - 7:19

²⁴⁸ From [Calvary Chapel](#); accessed December 13, 2015.

Stuart Wolfe Summarizes Proverbs 9:13–18

- f. above all, both are deadly - 2:18-19, 5:23, 7:27
3. Rather than view Folly as a literal person, it is more likely this is a personification of the opposite of wisdom, seen by the poet's placement of Folly on a throne on the highest hill in the city, which can hardly be literal.
 4. As the noble wife of 31:10-31 epitomizes wisdom and adjustment, the unrestrained wife of the prologue embodies folly, foolishness, and self-destructive companionship, an apt analogy for life outside the adjustments to the Justice of
 5. The literal Hebrew equates Folly with gullibility, giving the idea of total gullibility; though she plots and plans, deceiving her victims through devious treachery, in the end she suffers the maximum penalty for her life of debauchery - how stupid is that?
 6. She has no will or resolve to leave her ignorance, displays complacency toward her evil attitude, and willfully remains entrenched in her profligacy.
 7. An interrelated and overlapping consequence of this boisterous gullibility is ignorance, as she knows nothing; this ignorance must be limited to terms of moral, not mental, knowledge, as what she knows of life in the cosmos is not the context.
 8. Without moral knowledge she also necessarily lacks the "benevolent shrewdness and discretion" (Waltke) of 8:12, 14; with no clear idea of her goals (since she has no sure values), and is thus left to her own will to pleasure and power, willfully oblivious to the fact that the end thereof is death. Pr 14:12, 16:25
 9. In chapter 7, the trollop-wife is represented as appearing at evening dusk, depicting her clandestine, deceptive behavior, but now she is portrayed as sitting prominently in public to represent her bold and popular appeal to share her lifestyle.
 10. In other words, the statements are not contradictory, but function together to represent different aspects of Woman Folly; she is both an active predator, running to and fro to find her next victim, and a slothful temptress who merely waits for him to pass by.
 11. The contrast with Wisdom is seen in the fact she sits at the doorway, with no pre-pared meat, no decanted wine, no set table, and no messengers seeking legitimate guests; her wanton lifestyle demands no discipline, industry, or investment to attract the senseless whom she will slay.
 12. The term כִּסֵּי KiSS occurs 136 times, and, according to Oswalt in TWOT, all but seven appear in connection with royal or divine thrones; while it is unlikely that Folly would be associated with royalty, certainly a seat of honor is involved.
 13. Isagogically, chairs were so rare that only the wealthy and noblemen owned one, again pointing to the wealth Folly appropriated from her ignorant husband; common people sat on stools and benches, sitting in a chair was a symbol for authority, wealth, and social elevation.
 14. In contrast to Wisdom, who was willing to scale the walls of the city to attract the attention of her audience, Folly sits on the heights of the city, i.e. within the walls but at ground level, whether on a hill or raised platform.
 15. Her purpose and activity during the previous two verses are introduced by calling out, and rivals Wisdom's activities in vs 3; however, in Wisdom's case, she calls to those who recognize their gullibility and desire to leave it, Folly's victims are the morally sound who lose their resolve to remain so.
 16. Her invitation is given to those who cross over the way, which is an incomplete metaphor for those engaged in the business of life, moving through time in whatever manner they choose.
 17. Folly distracts those who did not originally have it in mind to turn aside to her temptations, but were focused on their destinations; getting their focus diverted has given her power over them, as they slow to consider which destination is more
 18. The appositional clause to those who make straight their paths intensifies and emphasizes that the gullible's goal and way of life did not originally aim to engage in evil, go outside the bounds of moral conduct, and abandon the covenant.
 19. The foolish wife seeks to test the mettle of the son's moral resolve, and since the gullible have no firm determination, they are vulnerable to those who know what they want, and are willing to do what is necessary to achieve it.
 20. Vs 16 repeats Wisdom's invitation verbatim, with the exception of a waw distinguishing the brainless and the heartless, and an adjunctive use before she

Stuart Wolfe Summarizes Proverbs 9:13–18

21. Again the demand for self-evaluation is presented to the audience, meaning the gullible, the wise, and those lacking sense are to objectively evaluate their true identities during their lives to determine their own course.
22. If one evaluates themselves as foolish and turns aside to Wisdom's house, he is wise and becomes worthy of life; if however, one represents themselves as insightful (15B) but turns aside to follow temptation, he proves himself a false disciple, not worthy of the full benefits of eternal life. 1Cor 15:2; Col 1:22-23; 2Tim
23. One proves themselves wise by persevering in the right path when tested, but these people outwardly turn aside from the congregation of which they were inwardly never a part. Mk 4:3-20; 1Jn 2:19
24. While the gullible and the one lacking heart may be separate categories of humanity (as indicated by the first waw of the sentence), it can easily be observed that these classes of dufus share many of the same characteristics.
25. It does seem likely that there is some distinction, since the second waw is best understood as an adjunctive use (possibly an ascensive), meaning "in addition..." ("even"), so Folly appears to be giving additional information to the second category of moron.
26. We will not be dogmatic, but the naïve need less convincing that a man without a moral compass; the gullible see, hear, and smell something they want and so are easily led astray, a man without firm principles and ethics is less trusting, and so would take more convincing than the gullible dolt.
27. The content of the invitation is given as a proverb regarding that with which most people agree - insight into that which is prohibited and condemned is a desirable state, and is, in fact, preferable to that which is legitimately obtained.
28. This, however, is only a half-truth, since although there is a time when the objects pursued are pleasant, in the end it is repulsive and abominable; no temptress refers to the consequences of an illicit dalliance, they only promise delight. Pr 5:3-14
29. Just as Satan denied the connection between sin and death (Gen 3:4), Folly promises complete fulfillment, but never mentions the consequences of association with her.
30. An intriguing chiasm is formed with the contrast of Wisdom's food and drink to Folly's offer of water and bread; the quality of the fare is likely designed to emphasize the superiority of Wisdom's feast with the plainest of foods Folly offers.
31. As an incomplete metaphor for sexual pleasure, the use of water also protects from any understanding of hedonistic delights acquired from pursuing Wisdom; while Divine viewpoint brings higher levels of sexual/physical enjoyment, that is a secondary blessing, not the foremost reason to seek it.
32. Again, the quality of sexual enjoyment under the principles of Divine viewpoint (5:15-19) are far superior to anything the cosmos can offer on any kind of lasting scale, but illicit sex is used here as a synecdoche for life under cosmic principles in general.
33. In exchange for a legitimately gratified life, Folly can compensate for this lack by the attraction to that which is secret and hidden, the thrill of the unusual and strange; the reversionist never finds a lasting happiness, instead they are condemned to pursue new and different sources of satisfaction that never fulfill their lusts.
34. While those who pursue Divine viewpoint can find happiness in proven areas already confirmed to be successful, those who throw off the restraints of righteousness have, as their discipline, the frantic search for happiness which promises fulfillment, but never
35. The noun מַיִם MaYiM waters is always found in the plural, but here suggests that Folly recognizes, and even promotes, the plurality of the cosmic type's conquests and engagements, as opposed to normal legitimate jealousy and monogamy.
36. The fact that Folly recognizes the illegitimacy of the sexual liaison is seen by the use of גָּנַב GahNaBh stolen away, referring to the hidden, secretive removal of something not owned or acquired legitimately, with special emphasis on that object belonging to someone else who has not given permission for its use. cp 1Cor 7:4
37. As in vs 5, the use of לֶחֶם LeChEM could encompass more than bread, but its use with "water" probably indicates a lesser quality than Wisdom's "slaughters", just as wine is superior to water in a feasting situation.

Stuart Wolfe Summarizes Proverbs 9:13–18

38. The merism is another incomplete metaphor for not just sex itself, but the gratification that follows; while it is true that, when one is hungry, the eating of food is a desirable activity, the quenching of one's hunger and thirst is the ultimate goal.
39. That the bread is hidden complements the fact it must first be stolen, then kept from public discovery; what also detracts from the enjoyment of physical gratification is the constant threat of disclosure, and the need for secrecy and deniability.
40. Folly concludes her misleading promise by observing that adultery is pleasant, which is easily proven in the initiatory stages, but denies the inevitable result; her statement is deceptive in that she is actually inviting her paramour(s) to a feast toasting death.
41. So the ignorant, gullible, "brassy whore" (Waltke) neither knows nor cares that her actions carry the wages of death, nor does she care whether her victim dies after she has used him for her own purposes.
42. In vs 18, the sage corrects Folly's deceptive half-truth, revealing that behind the scene of sensual delight and fulfillment is a scene of the ultimate, horrific result of dalliance with her and her adherents.
43. The statement he does not know highlights the fundamental flaw of Folly and those who pursue her - they are ignorant and apathetic towards any potential consequences of their action, and willfully choose to remain that way.
44. The reversionist is willfully oblivious to Wisdom's fundamental insight that the ethical God upholds a moral order of deed-consequence, wherein He rewards righteousness with life, and punishes wickedness, such as adultery and stealing, with death.
45. The term רִפְּהָיִים R^ePHah'iYM dead refers specifically to the spirits of the dead, the realm of beings who have passed from this life; rather than referring to "hauntings", it is a metaphor for the final state that association with her has brought those men.
46. The apostates who followed her call are called her guests, literally "her called out ones" (cp vs 3); while they had been "making their paths straight" (vs 15), they have now turned aside and now find themselves in the depths of Sheol, most likely a ref-erence to the compartment for unbelievers awaiting judgment.
47. With this stern warning, the sage closes the prologue, hoping to provoke and convince the uncommitted to choose instead the life that he offers in the following collections.

From www.hbcpinellas.org/Proverbs/Prov9.doc accessed December 7, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

James Burton Coffman summarizes this chapter: *This is one of the most impressive chapters in the Bible. It is this picture of the two women, Wisdom and Folly...Both of them shout their messages from the highest places, inviting the simple ones to "turn in here." One of these is holy, pure, eternal, righteous and the Great Benefactor of all who heed her cry. The other is unholy, shameless, wicked and seductive, bringing desolation and death to all who follow her, and whose guests are in the depths of the grave. And every man makes his choice of which he shall patronize.*²⁴⁹

Goldberg: *Decisions Lead to Destinies (Prov. 9:7-12) The choice in selecting one or the other is important for every person because it leads to two different destinies. Those who respond to wisdom's maidens and choose her gracious banquet, though lacking in understanding and moral experience, will soon see a change in themselves. They will be known as wise, because wisdom imbues the company at her table with altogether new qualities. The wise man who sits at wisdom's banquet "will be wiser still" (9:9a). Here is a distinct contrast: worldly knowledge by itself tends to inflate a person's ego, making him so self-sufficient and self-reliant that he stops learning altogether. . . For guests feeding on what folly has to offer, life becomes a dismal experience and death a time of horror. Eternity will yawn open to snatch its foolish victims, and they will be separated from the Lord forever*

²⁴⁹ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=9> accessed December 10, 2015 (slightly edited).

and ever. How can anyone be so blind as to choose the consequences of such a revolting invitation to partake of folly's cursed crumbs?²⁵⁰

Coffman concludes by citing Barnes (a quotation I cannot find): *Wisdom and Folly have both spoken, and their houses have been realistically painted for us. The learner is now challenged to choose.*²⁵¹

Dr. Thomas Constable summarizes this chapter: *In view of what God has revealed so far about wisdom, any person can determine just how wise or how foolish he or she may be. This is not a mystery. It has little to do with intelligence but everything to do with commitment. If a person recognizes divine revelation as such and decides to understand it, submits to it, and lives by it the best he can, he is wise. On the other hand, if he rejects God's Word and decides to live his life with no regard to what God has said, he is a fool.*²⁵²

Your choice is this: you walk towards wisdom and away from folly; or you walk towards folly and away from wisdom.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded
Definition of Terms	Introduction	Addendum
www.kukis.org	Exegetical Studies in Proverbs	

Addendum

We find a great many dichotomous choices in the Bible, and sometimes, they are illustrated by two women (as we found in Proverbs 9).

Rich Cathers on the Two Women

Solomon is going to be having this contrast go back and forth between two different women. I think they are meant to be pictures, symbolic of the choices that a person must make.

We've already seen him mention these women:

(Prov 1:20-22 ESV) **Wisdom cries aloud in the street, in the markets she raises her voice; at the head of the noisy streets she cries out; at the entrance of the city gates she speaks:**
"How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?"

Wisdom – she's the "sister" that beckons you to do the right thing.

She represents:

Doing things right

Doing things wisely

Doing things God's way

²⁵⁰ From <http://bibleoutlines.com/library/pdf/proverbs.pdf> (Chapter 9); accessed December 13, 2015.

²⁵¹ From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=19&ch=9> accessed December 10, 2015. He refers back to Barnes' Notes on the Old Testament, from a 1987 reprint of an 1878 edition. My copies are all boxed up now and I am too lazy to go unbox them and look this up.

²⁵² From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=19&ch=9> accessed December 11, 2015.

Rich Cathers on the Two Women

The strange woman – she's the adulteress that entices you to evil.

She represents:

Doing foolish things

Doing sinful things

Doing things that are rebellious against God.

At the end of the Bible we see another contrast between two women.

(Rev 17:3-6 ESV) *And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. And on her forehead was written a name of mystery: "Babylon the great, mother of prostitutes and of earth's abominations." And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus. When I saw her, I marveled greatly.*

We believe that Mystery Babylon is a picture of false religion – enticing the people of the world away from the Lord while at the same time killing the people of God.

(Rev 19:6-9 ESV) *Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure"-- for the fine linen is the righteous deeds of the saints. And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."*

The other woman is not a prostitute, but a bride, the Bride of Christ. That's us.

From [Calvary Fullerton](#); accessed December 13, 2015 (edited and KJV text updated).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Easy English: The Book of Proverbs hides a sad story. Solomon was a wise king for most of his life. When he became old, Solomon forgot his wisdom. He had many wives. His wives tempted him to serve false gods. He did not remember God, who gave wisdom to him. He served false gods. The real God was angry with Solomon (1 Kings 11:1-10). Solomon wrote Proverbs 1:1 to Proverbs 9:18 for his son. He wanted his son to learn wisdom. Solomon tried to teach his son. Solomon's son was called Rehoboam. Rehoboam became the king when Solomon died. Rehoboam never followed wisdom. When he became king, his first decision was to refuse wisdom. He refused to obey the advice of Solomon's wise advisers. Instead, he chose advisers who knew nothing (1 Kings 12:1-19). Rehoboam's first decision was a terrible decision. Most of the people refused to serve Rehoboam. There was a revolution and a war. The nation split in two.

Easy English continues: Solomon led a great nation. His nation was always at peace. His son, Rehoboam, led a small nation. Rehoboam was always at war (1 Kings 14:30).²⁵³

Solomon was likely the man to commit these words *to paper* (as it were); although much of the original teaching likely came from David (we have noted actual instances of things which both David and Solomon would have observed when we studied Prov. 7). Solomon would have written these things down as a very young man; and he was younger still when King David, his father, taught him. At some point, Solomon began to think of his posterity, and he wrote these things down, perhaps having Rehoboam in mind when Rehoboam was a young child.

²⁵³ From <http://www.easyenglish.info/bible-commentary/proverbs-lbw.htm#proverbs9> accessed December 13, 2015.

Barnes: *With this warning the long introduction [Proverbs 1–9] closes, and the collection of separate proverbs begins. Wisdom and Folly have each spoken; the issues of each have been painted in life-like hues. The learner is left to choose.*²⁵⁴

I am still considering Barnes' statement. I view these first 9 chapters as very different from the chapters which follow; but I am not sure if I see them as an extensive introduction—particularly, since that introduction has its own introduction.

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Proverbs 9 is in the Word of God

1. This is the final showdown between Wisdom and Folly in the book of Proverbs. What follows are the proverbs for which the book was named.
2. We studied the scoffer and how we as believers should interact with scoffers.
3. We learned to walk away from those who reject the Word of God; and not to continually engage them.
4. We studied our proper response to those who are agnostic or atheistic.
5. We learned that the wise person does not know everything, but he recognizes wisdom.
6. We find that wisdom is related to morality.
7. We see that wisdom is related to enjoying a long life.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a great many things to be studied in the book of Proverbs; here are a few of the studies that we embarked on and learned from.

What We Learn from Proverbs 9

1. Both Wisdom and Folly make their final cases to the simple and to those without understanding.
2. Interestingly enough, there are probably more chiasmi per verse than anywhere else I have studied so far.
3. For a relatively simple chapter, there are a number of ways to organize it.
4. We used this opportunity to discuss the relationship between King David and his son Solomon, and how this relates to the authorship of this book.
5. We studied a different approach to the edification complex structure.
6. We studied briefly all the interpretations for *seven pillars* and decided upon what this actually means.
7. We studied the abundant life of the believer in Jesus Christ.
8. We studied the gay agenda and other anti-doctrinal agendas.
9. We studied various examples of political arguments and how, even with all the information needed, you cannot change the minds of most reprobates.
10. The overall message of this chapter is, different choices in life lead to radically different ends.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

²⁵⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 9:18.

A Complete Translation of Proverbs 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Wisdom invites to her banquet	
Wisdom has built her house [and] hewn out her seven pillars. She has slaughtered her animal [lit., <i>her slaughter</i>], she has poured [or, <i>mixed</i>] her wine, and she has set her table.	Wisdom has built her house and has fashioned seven pillars for it. She has slaughtered an animal for the meal, she has poured the wine, and she has set her table.
She has sent forth her servant girls; she calls [from] upon the high places of the town, [saying] “Let the simple one turn in here.”	Wisdom sends forth her servant girls. She calls from upon the high places of the town, saying, “Let the simple ones turn towards me.”
[To] the one lacking understanding, she says to him, “Come and eat my bread and drink the wine I have mixed. Leave [those] simple ones and live and walk along the path of understanding.”	To the person lacking understanding, she says, “Come in and eat my bread and drink the wine that I have prepared. Leave those simple ones behind and walk along the path of understanding.”
Correcting the scoffer versus correcting the wise man	
[When one] corrects a scoffer, [he] takes to himself shame; and [when] the one reproveth a wicked [man], [that is] his [own] stain.	When one corrects a scoffer, he takes to himself shame; and when the one reproveth a wicked man, that is his own stain.
Do not reprove [one who] scorns, or he will hate you; [but] reprove a wise man and he will love you.	Do not reprove a scorner; for, as a result of being reproveth, he will hate you. However, if you reprove a wise man, he will appreciate it.
Give [wisdom] to a wise man and he will continue to be wise; instruct a righteous man and he will increase [his] learning.	If you give wisdom to a wise man, he will increase in wisdom; and when you instruct a righteous man, he will add to his wealth of knowledge.
The fear of Y^ehowah is the foundation of wisdom and leads to an abundant life	
The fear of Y ^e howah [is] the foundation [lit., <i>beginning, commencement</i>] of wisdom; and knowledge of holy things [is] discernment; for your days are multiplied by me and years of [abundant] life are added to you.	Listen to me: the fear of Jehovah is the foundation of all wisdom; and knowledge of Bible doctrine provides discernment; for your days on this earth are multiplied by wisdom and years of an abundant and fulfilling life will be added to you.
If you have become wise, then you are wise for yourself; but if you scorn [wisdom], then you yourself alone must bear [this bad decision].	If you have positive volition toward Bible doctrine, then your wisdom will benefit you; but if you scorn Bible doctrine, then you will bear that ill-advised approach to life by yourself.
The stupid woman leads people into Sheol	
The stupid woman is boisterous [and] foolish; she does not know anything.	The stupid woman is boisterous and foolish; she does not know anything.
She sits near [lit., <i>regarding</i>] the entrance of her house upon a seat in the heights of the city, calling to those passing along the way—those who are going straight down their well-trodden paths— [saying], “Whomever [is] simple, let him turn aside here; and [whomever] is lacking sense.”	She sits on a seat of authority in the city, not far from the entrance to her own house, and calls to those going along their way, to those who are going about their business, and she says, “If you are simple or if you lack sense, then turn in here.”

