

## Proverbs Lesson 9

### Proverbs Chapter 9

*Distributed by: KJV Bible Studies*

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**Introduction:** In Proverbs Chapter 9, true wisdom is represented as having built a stately house or palace for the entertainment of guests. True wisdom comes only thru Jesus Christ. Implicit are the profound benefits of wisdom. Wisdom invites all to her banquet. Those that want her will come. The chapter concludes with another warning against sexual immorality.

#### I. The Way of Wisdom

*Pro 9:1 Wisdom hath builded her house, she hath hewn out her seven pillars:  
Pro 9:2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.*

An allegory is set forth how that wisdom has built a stately house or palace for the delight of her guests. Moreover, wisdom has prepared a great banquet. The thought is how that wisdom acquired provides great riches and blessings. This wisdom of life is the beginning of understanding.

*Pro 9:3 She hath sent forth her maidens: she crieth upon the highest places of the city,  
Pro 9:4 Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,  
Pro 9:5 Come, eat of my bread, and drink of the wine which I have mingled.  
Pro 9:6 Forsake the foolish, and live; and go in the way of understanding.*

The allegory continues with wisdom inviting all who will hear of and come to the great banquet of wisdom and understanding. Much like the dual nature of prophesy, two truths are at hand. First, is the invitation to freely receive wisdom and understanding. Those that want to come will forsake the foolish, the false god's and come. The word *simple* in this instance means uncombined with anything else.

The second is the personification of Wisdom in Christ. He as well stands and invites all who will come to receive the wisdom that is in Him. It begins with salvation. See Matthew 11:28-29.

*Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

*Mat 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

The allegory which has introduced the chapter shifts back to direct admonition. The whole point of the chapter is summarized in the injunction to forsake the foolish. It is noteworthy that the command is to forsake the person of the foolish. Clearly implied is the principle of separation from sinners.

Such godly advice leads to life, spiritually and otherwise. Furthermore, the godly injunction directs us to pursue the way of understanding. This summarizes the chapter to this point.

*Pro 9:7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.*

*Pro 9:8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.*

*Pro 9:9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.*

The direction of the Book of Proverbs here begins to shift. Whereas to this point, the emphasis has largely been on the benefits of wisdom, now the emphasis turns to direct and wise advice—proverbial statements themselves. These three verses deal with the matter of the giving and receiving of reproof (i.e., criticism). “He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.”

Correcting a fool usually will backfire. He will not receive constructive criticism. Inherent in the concept of a fool are the terms scorner and a wicked man. The advice of God’s Word is that there is wisdom in not correcting a scorner (i.e., fool). By way of contrast, the thought continues, rebuke a wise man, and he will love thee.

Wise men will receive correction and criticism. Therefore, “give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.” A wise and just (righteous) man will receive correction and criticism.

A lesson of life is to receive criticism and correction with a willing spirit. Wise men will, fools won’t. A practical test in life is how we receive criticism and correction. Wise men will receive it. Fools get angry, argue, and bristle. With the previous statement in mind, consider that there are those who may react negatively to correction, but eventually come to agree with such correction. Foolish pride can and will cloud the way of a righteous man.

*Pro 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.*

*Pro 9:11 For by me thy days shall be multiplied, and the years of thy life shall be*

*increased.*

*Pro 9:12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.*

Want to be wise? Fear the Lord! The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. Proverbs 1:7 is found here applied. There, the text speaks of how fools despise wisdom and instruction. That has been also established in the immediate preceding context. In contrast, those who fear God will have that basic wisdom which will receive correction and criticism.

The wisdom which brings such wise acquiescence begins with the fear of the Lord. Moreover, knowledge of holiness and the Holy One brings understanding to the basic issues of life. There is great profit in becoming knowledgeable in holiness and the things of God (who is holy). It leads to much wisdom and understanding. The statement (“by me thy days shall be multiplied, and the years of thy life shall be increased.”) reverts to the personification of wisdom found in the preceding chapter and earlier in this chapter.

The development of godly wisdom (which causes one to receive correction and criticism) leads to a fuller and longer life. Or to put it another way, wisdom will bring added quality of life as well as increased quantity of *life, (eternal life)*. This thought concludes the section at hand. When we are wise, we are the beneficiaries thereof. When we are fools, we will suffer the consequences—by ourselves. How beneficial is wisdom and how reckless is foolishness!

## **II. The Way of Folly**

*Pro 9:13 A foolish woman is clamorous: she is simple, and knoweth nothing.*

*Pro 9:14 For she sitteth at the door of her house, on a seat in the high places of the city,*

*Pro 9:15 To call passengers who go right on their ways:*

*Pro 9:16 Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,*

*Pro 9:17 Stolen waters are sweet, and bread eaten in secret is pleasant.*

*Pro 9:18 But he knoweth not that the dead are there; and that her guests are in the depths of hell.*

How many times has Solomon warned his son against sexual immorality. When we see something repeated in God’s Word, he is trying to make a serious point. The sacred writer now returns to the subject of adultery and fornication. The warning is about a stumbling block mentioned at length earlier in the book.

The following context will make clear that the foolish woman in question is one who is of loose morals. Such foolish females are often not only loose morally,

they are clamorous (draws much attention) and simple (one thing in mind). The thought may be of a vocational prostitute trying to generate business. Or, the thought may be of a flirtatious loose woman. Probably both are in view. Both are vile.

The enticement of the loose woman is that 'forbidden fruit' is desirable and deeds done in secret are exciting. In other words, an 'affair' with her will be exciting and fun. However, Solomon correctly describes the one who pays attention to her as lacking in understanding—also not very bright. Immoral sex, whether it be with a prostitute or with merely a willing female, not one's wife, deadens the heart. (See Hosea 4:11.) It produces spiritual deadness.

Moreover, the road to hell is paved with sexual immorality. The devil knows this and therefore promotes the same in any fashion that he can. It turns men away from God and that is exactly what the devil desires.

As we close today, I want to share three quotes from the book "Adrianisms" from former Baptist pastor Adrian Rogers who died several years ago.

1. You have to watch a man who says he understands women because he will lie about anything.
2. I traced my family roots and found we all go back to a crooked farmer and a drunken sailor. The farmer was Adam and the sailor was Noah.
3. Death is only a comma to Christian—Not a Period.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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