

The Book of Proverbs

Chapter 1

The fear of the Lord is the beginning of knowledge.
PROVERBS 1:7

9/27/2013

The Book of Proverbs

1

Let's Begin

Life is too complex for simple rules.

We need wisdom to fill in the blanks - moment by moment.

It is possible to live by all the rules and be ugly about it.

We have all known people who were blameless in their way yet we disliked them.

God's wisdom is not just a list of rules

– blindly followed do's and don'ts...

Godly wisdom ***“will bestow on you a beautiful crown” Prv 4:9***

We want Jesus to place that crown on our heads, for his sake.

Wise Christians become radiantly attractive.

More people are won for Christ by beauty than by rules.

“Walk in Wisdom toward outsiders” (Colossians 4:5).

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Life lessons, not history lessons

The book of Proverbs does not often connect with the history of God's people.

Proverbs 22:17—24:22 does parallel aspects of “The Instruction of Amenemope” from Egypt.

We can learn from the best practices of smart people who do not claim Jesus.

But the wisdom of Proverbs comes from “Solomon, son of David, king of Israel.”

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In the Beginning: Proverbs 1:1

The Biblical worldview opens up the higher meaning of money and sex and power and everything across the entire scope of our lives.

We “get it” by fearing the Lord – reverencing Him, listening to and obeying Him. Putting Him first and foremost in life.

The word “beginning” is seen in **Proverbs 1:7**

“The fear of the LORD is the beginning of knowledge...”

The fear of the Lord is both a doorway and a pathway.

It is a new beginning, and it never ends.

The only price you will pay is letting God be God to you.

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Proverbs leads us to Jesus Prov 1:1

1] *The proverbs of Solomon the son of David, king of Israel;*

1 Kings 4:29—34 tells us Solomon was fascinated by everything.

- He studied plants, from the cedars of Lebanon to the hyssop that grows out of a crack in a wall.
- He studied animals.
- He composed music.
- He did not compartmentalize God.
- **He understood that everything is connected with our Creator, and therefore everything is interesting.**
Solomon connected the Lord with real life, all of it.

1 Kings 4:29—34 ISV

- (29) *God gave Solomon wisdom and great discernment. His insights were as numerous as sand on the seashore.*
- (30) *Solomon was wiser than any of the eastern leaders and wiser than anyone in Egypt.*
- (31) *He was wiser than anyone of his day—wiser than Ethan the Ezrahite, Heman, and wiser than Mahol's sons Calcol and Darda. His reputation was known throughout the surrounding nations.*
- (32) *Solomon wrote 3,000 proverbs and 1,005 songs.*
- (33) *He described trees—everything from cedars that grow in Lebanon to hyssop that grows on a garden wall. He described animals, birds, reptiles, and fish.*
- (34) *People came from everywhere to hear Solomon's advice. Every king on the earth heard of his wisdom.*

PROVERBS 1

1] *The proverbs of Solomon the son of David, king of Israel;*

2] *To know wisdom and instruction; to perceive the words of understanding;*

3] *To receive the instruction of wisdom, justice, and judgment, and equity;*

4] *To give subtlety to the simple, to the young man knowledge and discretion.*

5] *A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:*

6] *To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.*

David's son Solomon PROVERBS 1:1

PRO 1:1 *The proverbs of David's son Solomon, king of Israel. [ISV]*

PRO 1:1 *The proverbs^{H4912} of Solomon^{H8010} the son^{H1121} of David,^{H1732} king^{H4428} of Israel;^{H3478} [KJV]*

PRO 1:1 *The proverbs of Solomon the son of David, king of Israel: [NASB]*

PRO 1:1 *The proverbs of Solomon son of David, king of Israel: [NIV]*

In the book of Proverbs we have the appeal to the will of man and the conclusion of the will;

This book is all about the things man should decide, the choices of life

David's son Solomon PROVERBS 1:1

*The proverbs of Solomon, son of David, king of Israel.
(Proverbs 1:1 RSV)*

[proverbs] Hebrew: **mashal** (OT:4912), from a related word meaning "to rule," in the sense of mental superiority.

It is not a collection of human wisdom, but of divine guidelines to govern all of man's conduct — his civil, religious, and business life.

It is used of an allegory (**Ezek 17:2**);
a discourse (**Num 23:7-8**);
a taunt or triumph song (**Isa 14:4**);
an argument (**Job 29:1**);
a byword (**Ps 44:14**);
a lament (**Mic 2:4**);
a proverb (**Prov 1:1; 1 Kings 4:32; 2 Chron 7:20; Ps 69:11; Jer 24:9**); and
a parable (**Ezek 20:49**); Greek: **parabole** (NT:3850)
as a type or figure in **Heb 9:9; 11:19**.

What is a proverb?

In English a proverb is a short saying of practical truth that's easy to remember,

"Look before you leap"
"A stitch in time saves nine."

Biblical proverbs offer a lot more than common sense.

The Hebrew noun "proverb" is related to a verb that means "to represent, to be like."

A Biblical proverb is a little model of reality, a little verbal representation of some aspect of our daily lives.

By picking a proverb up and turning it over and over and looking at it from all angles, we can see something about our lives before we step out into the actual reality.

The world says, Live and learn.
God is saying, Learn and live.
Biblical wisdom tells us what life is really like.

The Book of Proverbs: A Proverb

Homespun Examples

- "When the well is dry we know the worth of water."
- "When you want a drink of milk, you don't buy the whole cow."
- "The cat would eat fish, but she doesn't want to get her feet wet."
- "Always do right—this will gratify some and astonish the rest." M Twain

Man's views are often contradictory... not so in Proverbs.

Contradictions in man's 'wisdom'

-> situational self justifications

"Look before you leap" vs "He who hesitates is lost."

"A man gets no more than he pays for" vs "The best things in life are free."

"Leave well enough alone" vs "Progress never stands still."

"Many hands make light work" vs "Too many cooks spoil the broth."

"A rolling stone gathers no moss" vs "A setting hen does not get fat."

The Goals Proverbs 1:2-6

*To know wisdom and instruction,
to understand words of insight,
to receive instruction in wise dealing,
in righteousness, justice, and equity;
to give prudence to the simple.
knowledge and discretion to the youth —*

*Let the wise hear and increase in learning,
and the one who understands obtain guidance
to understand a proverb and a saying,
the words of the wise and their riddles.*

(Proverbs 1:2—6)

David's son Solomon PROVERBS 1:1

*The proverbs of Solomon, son of David, king of Israel.
(Proverbs 1:1 RSV)*

Proverbs is quoted nine times in the N.T.

*(Prov 1:16 Prov 3:7 Prov 3:11 Prov 3:34 Prov 11:31
Prov 25:21 Prov 26:11).*

Solomon is the first sacred writer whose name is at the head of his work.

"The Proverbs of Solomon" is the entire title

(Prov 1:1; 10:1; 25:1; cp. Prov 30:1; 31:1).

The Goals Proverbs 1:2-6

Verse 2 states God's two goals for us in the book of Proverbs.
"To know wisdom and instruction" — that's deep character.
"To understand words of insight" — that's straight thinking.

Verses 3, 4 tell us more about deep character

Verse 5 is a parenthesis, urging even wise people to keep growing.

Verse 6 tells us more about straight thinking.

Everybody can take a new step with the Lord
We can be a community of growing people.

Fifteenfold Purpose of Proverbs (Prov 1:2-6)

1. To know wisdom (*Prov 1:2*)
2. To know instruction
3. To perceive understanding
4. To receive instruction in wisdom (*Prov 1:3*)
5. To receive instruction in justice
6. To receive instruction in judgment (*Prov 1:3*)
7. To receive instruction in equity (*Prov 1:3*)
8. To give subtlety to the simple (*Prov 1:4*)
9. To give young men knowledge
10. To give young men discretion
11. To attract the wise man (*Prov 1:5*)
12. To increase learning
13. To help attain to wise counsels
14. To make known the words of the wise in proverbial form (*Prov 1:6*)
15. To express dark sayings

The Purpose PROVERBS 1:2

*PRO 1:2 ¶ These proverbs are [The Heb. lacks These proverbs are]
for gaining [Or knowing] wisdom and discipline; [Or instruction]
for understanding words of insight; [ISV]*

*PRO 1:2 To know^{H3045} wisdom^{H2451} and instruction;^{H4148} to
perceive^{H995} the words^{H561} of understanding;^{H998} [KJV]*

*PRO 1:2 To know wisdom and instruction, To discern the
sayings of understanding, [NASB]*

*PRO 1:2 for attaining wisdom and discipline; for
understanding words of insight; [NIV]*

“wisdom”? PROVERBS 1:2

Wisdom is more than brains.
It is more than morals.

We could memorize the whole Bible, and mean it from the heart, without wisdom.

Wisdom applies the skill, expertise, competence that understands how life really works, how to achieve successful and beautiful results.

Exodus 35:31 the word translated “wisdom” in **Proverbs 1:2** is used for the skill of an artist adorning the tabernacle.

Jeremiah 10:9 the expertise of goldsmiths is called “the work of skilled men,” or wise men.

Psalms 107:27 the know-how of sailors, who use the winds and tides to make their way through the sea to their destination.

wisdom PROVERBS 1:2

2] To know wisdom and instruction; to perceive the words of understanding;

[**wisdom**] Hebrew: **chokmah** (OT:2451), wisdom, prudence, shrewdness, skill.

It is the predominant word for wisdom in Proverbs and Ecclesiastes.
Translated “wisdom” 145 times

Prov 1:2,7; 2:2,6,10; 3:13,19; 4:5,7,11; 5:1; 7:4; 8:1,11-12; 9:10; 10:13,23,31; 11:2; 13:10; 14:6,8,33; 15:33; 16:16; 17:16,24; 18:4; 21:30; 23:23; 24:3,14; 28:26; 29:3,15; 30:3; 31:26;

Ex 28:3; 31:3,6; 35:26,31,35; 36:1-2;

Deut 4:6; 34:9;

1 Kings 4:29-34; 5:12; 10:4-8,23-24; 11:41;

2 Chron 1:10-12;

Ps 37:30; 51:6; 90:12; 104:24; 111:10;

Ecc 1:13-18; 2:3-26; 7:11-25; 8:1,16; 9:10-18; 10:1,10

wisdom PROVERBS 1:2

2] To know wisdom and instruction; to perceive the words of understanding;

Wisdom understands how real life can work well; plans and executes it.

- Perceiving wisdom asks the hard questions about life and understands God’s answers.
- Acting wisdom guides us in our practical conduct every day.
- Communicating wisdom educates us in the school of the sages.

instruction PROVERBS 1:2

2] To know wisdom and instruction; to perceive the words of understanding;

Hebrew: **muwcar** (OT:4148), to understand; comprehend; chasten; discipline.

“Instruction” used in **v 2** is also translated “discipline” (NLT)

We are not born wise.

We get into wisdom through the Lord’s instruction and discipline, through being chastened and corrected.

We do not like that.

It is humiliating.

It is hard to admit we are wrong.

We only make progress in wisdom to the extent that we are teachable.

John 14:26 Prov 13:24 Heb 12:6 Rev 3:19

understanding PROVERBS 1:2

2] *To know wisdom and instruction;*

to perceive the words of understanding;

[**understanding**] Hebrew: **biynah** (OT:998), discernment and discrimination.

Translated

understanding (**Prov 1:2; 3:5; 4:1-7; 7:4; 8:14; 9:6,10; 16:16; 23:23; 30:2**);

wisdom (**Prov 23:4**); and

knowledge (**Prov 2:3**).

PROVERBS 1:3

Pro 1:3 To receive the instruction of wisdom, justice, and judgment, and equity;

[**justice**] Hebrew: **tsedeq** (OT:6664), righteousness, justice (**Prov 1:3; 2:9; 8:15; Job 8:3; Ps 89:14**; etc.).

[**judgment**] Hebrew: **mishpat** (OT:4941), verdict; sentence; decree.

Translated "judgment" 296 times (**Ex 21:31; 23:2,6**; etc.).

[**equity**] Hebrew: **meysar** (OT:4339), evenness.

Translated "equity" (**Prov 1:3; 2:9; Ps 98:9; 99:4**) and "equal" (**Ps 17:2**).

PROVERBS 1:3

PRO 1:3 ¶ for acquiring the discipline [Or instruction] that produces wise behavior, righteousness, justice, and upright living;
[Lit. and uprightness]

PRO 1:3 To receive^{H3947} the instruction^{H4148} of wisdom,^{H7919} justice,^{H6664} and judgment,^{H4941} and equity,^{H4339}; [KJV]

PRO 1:3 To receive instruction in wise behavior, Righteousness, justice and equity; [NASB]

PRO 1:3 for acquiring a disciplined and prudent life, doing what is right and just and fair; [NIV]

[**wisdom**] Hebrew: **sakal** (OT:7919), prudence, good sense.

Translated "wisdom" (**Prov 1:3**); "wise" (**Prov 10:5,19; 14:35; 15:24; 17:2**); "wisely" (**Prov 16:20; 21:12**); "teach" (**Prov 16:23**); "instruct" (**Prov 21:11**); "prosper" (**Prov 17:18**); "prudent" (**Prov 19:14**); and "understanding" (**Prov 21:16**).

instruction PROVERBS 1:3

3] *To receive the instruction of wisdom, justice, and judgment, and equity;*

Verse 3 is written from the learner's point of view—"to receive instruction."

That word "receive" is the key that unlocks the door.

"Receive with meekness the implanted word, which is able to save your souls" (James 1:21).

That simple humility, that openness, is how we gain speed and momentum in wise dealing, righteousness, justice, and equity.

Look for the greater lesson in the short statements.

Expect to learn.

Remain willing to let the knowledge and understanding change your life.

PROVERBS 1:4

PRO 1:4 ¶ for giving prudence to the naïve, and knowledge and discretion to the young. [ISV]

PRO 1:4 To give^{H5414} subtility^{H6195} to the simple,^{H6612} to the young man^{H5288} knowledge^{H1847} and discretion.^{H4209} [KJV]

PRO 1:4 To give prudence to the naïve, To the youth knowledge and discretion, [NASB]

PRO 1:4 for giving prudence to the simple, knowledge and discretion to the young— [NIV]

[subtility] Hebrew: **ormah** (OT:6195), shrewdness.

Translated "subtility" (*Prov 1:4; cp. Gen 3:1; Matt 10:16*); "guile" (*Ex 21:14*); "wily" (*Josh 9:4*); "wisdom" (*Prov 8:5*); and "prudence" (*Prov 8:12*).

[simple] Hebrew: **pethiy** (OT:6612), inconsiderate; unwary; artless, guileless, and unsuspecting; those who, through lack of knowledge and experience, act rashly and unwisely (*Prov 1:22,32; 7:7; 8:5; 9:4,16; 14:15,18; 19:25; 21:11; 22:3; 27:12*).

prudence PROVERBS 1:4

4] To give subtility to the simple, to the young man knowledge and discretion.

Verse 4 shifts to the teacher's point of view:

"to give prudence to the simple, knowledge and discretion to the youth."

The simple, the young, gain three benefits from wisdom,

• "prudence"

Another translation of this Hebrew word is "**shrewdness**" (NRSV).

Shrewdness is a good kind of cunning

- tactics that succeed when much is on the line..

knowledge PROVERBS 1:4

4] To give subtility to the simple, to the young man knowledge and discretion.

• "knowledge"

There is an inescapable link between deed and consequence.

Reality is not made-to-order.

We cannot control it or successfully make it up as we go.

We were born into a preexisting order that God created long ago.

If we know that order we can adjust according to God's wisdom and thrive.

Rom 6:16 Jas 4:17 Pro 14:12 Pro 16:25

discretion PROVERBS 1:4

4] To give subtility to the simple, to the young man knowledge and discretion.

• "discretion"

The caginess that sees through the temptations coming at us every day.

Knowing right from wrong, knowing good from evil and recognizing them acting appropriately.

God wants to give us the deep character that can't be fooled anymore.

He can help us outfox our temptations.

PROVERBS 1:5

PRO 1:5 ¶ *Let the wise listen and increase their* [The Heb. lacks their] *learning; let the person of understanding receive guidance* [ISV]

PRO 1:5 *A wise*^{H2450} *man will hear,*^{H8085} *and will increase*^{H3254} *learning;*^{H3948} *and a man of understanding*^{H995} *shall attain*^{H7069} *unto wise counsels:*^{H8458} [KJV]

PRO 1:5 *A wise man will hear and increase in learning, And a man of understanding will acquire wise counsel, [NASB]*

PRO 1:5 *let the wise listen and add to their learning, and let the discerning get guidance — [NIV]*

Five examples of wise men hearing:

1. The Eunuch (**Acts 8:27-39**)
2. Sergius Paulus (**Acts 13:7-12**)
3. The Bereans (**Acts 17:11-12**)
4. Apollos (**Acts 18:24-28**)
5. Jesus Christ (**Isa 50:4-6**)

instruction PROVERBS 1:5

Verses 3, 4 are how we start out, as beginners.

Verse 5 tells us that even seasoned veterans can keep on learning:

“Let the wise hear and increase in learning, and the one who understands obtain guidance.”

Let's not die before we're dead!

As we age, it can be harder to stay fresh and expectant and moving forward on an upward trajectory of growth.

It is easy to stall. It is easy to coast.

We can get lazy.

We can get hard headed, stiff-necked and stubborn.

instruction PROVERBS 1:5

“Let the wise hear and increase in learning, and the one who understands obtain guidance.”

Fight for open-mindedness and honesty and discovery and newness of life.

Stay humble and keep learning.

The Apostle Paul in his final days wanted to keep reading and studying and learning.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

2Ti 4:13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

Insight / guidance PROVERBS 1:5

“Let the wise hear and increase in learning, and the one who understands obtain guidance.”

Look back to the second line of verse:

“to understand words of insight.”

“insight” means the non-obvious can become obvious to you.

The immature, physically or spiritually, might not see what the more mature Spirit led Christian sees.

PROVERBS 1:6

PRO 1:6 ¶ in understanding proverbs, clever sayings, words of the wise, and their riddles. [ISV]

PRO 1:6 To understand^{H995} a proverb,^{H4912} and the interpretation,^{H4426} the words^{H1697} of the wise,^{H2450} and their dark sayings.^{H2420} [KJV]

PRO 1:6 To understand a proverb and a figure, The words of the wise and their riddles. [NASB]

PRO 1:6 for understanding proverbs and parables, the sayings and riddles of the wise. [NIV]

[interpretation] That is, the point of what is said.

[their dark sayings] Riddles, enigmas, and parables abounded in East.

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understanding PROVERBS 1:6

Verse 6 tells us more about straight thinking:

“to understand a proverb and a saying, the words of the wise and their riddles.”

We start listening to the conversation going on inside that circle if wise people.

We overhear words and concepts and at first we do not understand.

We have to stick with it to catch on.

As we do, we begin to leave behind our shallow entertainment mindset with its effortless, pat answers that in fact have always failed us.

As we listen to the wise, we begin to understand and grow and we too become more and more profound people.

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interpretation PROVERBS 1:6

6] To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

Solomon loved “dark sayings.”

Enigmatic Style

I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us Psalm 78:2,3

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Proverbs Chapters 1-9

The first 9 chapters of Proverbs “wisdom” and “folly” are personified as two women competing for the attention and obedience of people in the city streets and squares.

The Hebrew word for wisdom is in the feminine gender.

- In chapters 1, 8, and 9, Wisdom calls to men and women to follow her and enjoy salvation, wealth, and life.
- In chapters 5, 6, and 7, Folly calls to the same people and offers them immediate satisfaction but doesn’t warn them of the tragic consequences of rejecting Wisdom: condemnation, poverty, and death.
- Chapters 10—15 form the next unit and present a series of contrasts between the life of wisdom and the life of folly.
- The closing chapters of the book (16—31) contain a variety of proverbs that give us counsel about many important areas of life.

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PROVERBS 1:7-33

In **Prov 1:2-6** Solomon shows the advantage of acting according to the dictates of wisdom;

In **Prov 1:7-33** he shows the danger of acting contrary to them.

Verse 7 gives the key to the whole book.

Proverbs is the book that deals with life,
this is the key verse to all of life.

It states the summary and conclusion of this book:

***The fear of the Lord is the beginning of knowledge [or wisdom]; fools despise wisdom and instruction.
(Proverbs 1:7 RSV)***

PROVERBS 1:7-33

If God has all the answers,

then the one who has the key to life is the man or woman,
boy or girl,

who learns early to respect God and believe him and
understand that he tells us the truth.

Here is the source of truth -- God has spoken.

The fear of the Lord is the beginning of knowledge.

It is not the end;

It is the beginning.

Only the man who has in his heart a continuing respect
for God's wisdom can begin properly to evaluate and
understand life.

PROVERBS 1:7-33

This whole book approaches life from the position that God
has all the answers –

- God is all-wise;
- God knows everything.

There is nothing that is hidden from his knowledge.

He understands all mysteries,

He sees the answer to all riddles.

He sees below the surface of everything.

The beginning of wisdom is to reverence and fear God.

The Major Theme PROVERBS 1:7

***PRO 1:7 The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline.
[Or instruction] [ISV]***

PRO 1:7 The fear^{H3374} of the LORD^{H3068} is the beginning^{H7225} of knowledge.^{H1847} but fools^{H191} despise^{H936} wisdom^{H2451} and instruction.^{H4148} [KJV]

***PRO 1:7 The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.
[NASB]***

***PRO 1:7 The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline.
[NIV]***

The fear of the Lord PROVERBS 1:7

*The fear of the LORD is the beginning of knowledge;
fools despise 'wisdom and instruction.*

The fear of the Lord is not a cringing dread before the Lord.
Not the guilty fear of,
"Oh no, here comes God. I'm in for it now. Hide !!"

The fear of the Lord is:

- openness to him, eagerness to please him, humility to be instructed by him (*Proverbs 15:33*).
- a willingness to turn from evil and change (*Job 28:28*).
- surrender to his will (*Genesis 22:12*).
- one of the ways we love him (*Deuteronomy 6:2, 5*).
- is meekly fitting in 'with one another (*Ephesians 5:21*, literally translated).
- when we realize. "I am not the measure of all things. I am being measured."

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The fear of the Lord PROVERBS 1:7

*The fear of the LORD is the beginning of knowledge;
fools despise 'wisdom and instruction.*

This fear of the Lord is where we begin our journey into wisdom and how we keep making progress all the way.
It opens our eyes to life and God's way and it keeps them open.

Knowledge starts within God and then it moves toward us.
He must reveal it by grace, and
We must receive it in humility.

What your ABC's are to reading Shakespeare,
What playing the scales are to performing Bach,
What $2 + 2 = 4$ is to doing calculus,
The fear of the Lord is to wisdom.

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The fear of the Lord PROVERBS 1:7

*The fear of the LORD is the beginning of knowledge;
fools despise 'wisdom and instruction.*

The fear spoken of here is the fear that we might hurt him –
that something we do might offend him or might grieve his
loving heart in concern for us.

This word "fear" really means reverence or respect.

Reverence toward God builds our confidence and flows
out as a "fountain of life" into everyone and everything we
care about (*Proverbs 14:26, 27*).

It takes us to that place of maturity where no one has to
follow us around with a tedious list of do's and don'ts,
constantly telling us what to do.

We are motivated from deep within.

We know what is right, and it is what we love, because it is
of God.

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The fear of the Lord PROVERBS 1:7

*The fear of the LORD is the beginning of knowledge;
fools despise 'wisdom and instruction.*

We do not change for the better by turning inward.

It can be extremely painful to learn the fear of the Lord.
It is death to our self-focused egos and self-assured
opinions and superior neutrality.

We change as we turn outward and upward to the Lord with
an awakened sense of

- his reality,
- his moral beauty,
- his eternal grandeur,

He is infinitely above us but always relevant to us.

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The fear of the Lord PROVERBS 1:7

The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

Our true crisis is not informational but relational.

It is to the risen and living Lord Jesus Christ, that we must pay close attention if we are ever going to learn anything.

That means we must forsake the fool within, named Self, decisively and endlessly.

Change of being, **metanoia**, is not brought about by straining through our own 'will-power' but by a long deep process of 'unselfing'.

Wise people humbly revere God and lovingly live to please him.

The key to a lack of faith and wisdom is recognizing we do not know God well enough...

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The Major Theme PROVERBS 1:7

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

[fear] Hebrew: **yir^oah** (OT:3374), religious reverence.

Translated "fear" 14 times in Proverbs (*Prov 1:7,29; 2:5; 8:13; 9:10; 10:27; 14:26-27; 15:16,33; 16:6; 19:23; 22:4; 23:17*).

[beginning] Hebrew: **bere^oshith** (OT:7225), the first principle.

(Same word as in *Gen 1:1 – In the beginning...*)

Religious reverence is the beginning, not the end of knowledge.

True wisdom is to justify God and condemn self.

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Wisdom speaks to three classes of sinners:

The simple ones: The simple are naive people who believe anything but examine nothing. They're gullible and easily led astray.

The scorers (scoffers, mockers, NIV): Scorer's think they know everything and laugh at the things that are really important.

While the simple one has a blank look on his face, the scorer wears a sneer.

The fools: Fools are people who are ignorant of truth because they're dull and stubborn.

Their problem isn't a low IQ or poor education; their problem is a lack of spiritual desire to seek and find God's wisdom.

Fools enjoy their foolishness but don't know how foolish they are! The outlook of fools is purely materialistic and humanistic. They hate knowledge and have no interest in things eternal.

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3 Hebrew Words Translated Fool in Proverbs

1. The Heb: **'ėvıyl** אױל (OT:191) means lax or careless habit of mind and body; to be perverse, silly, and a fool; despising wisdom

Used 19 times in Proverbs (*Prov 1:7; 7:22; 10:8,10,14,21; 11:29; 12:15-16; 14:3,9; 15:5; 16:22; 17:28; 20:3; 24:7; 27:3,22; 29:9*).

2. The Heb: **keciyl** כׁסיל (OT:3684) means dull, dense or stupid, manifesting impiety and irreverence, a simpleton, arrogant one

Used 49 times in Proverbs (*Prov 1:22,32; 3:35; 8:5; 10:1,18,23; 12:23; 13:16,19-20; 14:7-8,16,24,33; 15:2,7,14,20; 17:10,12,16,21,24-25; 18:2,6-7; 19:1,10,13,29; 21:20; 23:9; 26:1,3-12; 28:26; 29:11,20*).

3. The Heb: **nābāl** נבל (OT:5036) refers to a vile and vulgar, senseless person.

Used 3 times in Proverbs (*Prov 17:7,21; 30:22; cp. Ps 14:1; 53:1*).

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3 Hebrew Words Translated Fool in Proverbs

kesyl, the dull, stupid fool who is stubborn;

ewlyl, the corrupt fool who is morally perverted and unreasonable;

nabal, the fool who is like a stubborn animal, the brutish fool.

Mat 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, **Raca**,^{G4469} shall be in danger of the council: but whosoever shall say, Thou **fool**,^{G3474} shall be in danger of hell [gēehna] fire.

Fool **G3474** μωρός **mōrós**; fem. **mōrá**, neut. **mōrón**, Silly, stupid, foolish, Eng. word "moron" is derived from **mōrós** Used of persons = morally worthless.

Fool, **mōrós** is a more serious reproach than **Raca**, ρακά, **raká** (**G4469**) **Raca** is transliterated from the Aramaic **rēqā** and is not found in OT.

Raca is a word of contempt meaning empty, worthless, foolish. (**Mat_5:22**; see **Jdg_9:4**; **2Sa_6:20**; **2Ch_13:7**; **Pro_12:11**; **Pro_28:19**).

mōrós is used of things (**2Ti_2:23** "foolish and ignorant questionings" **Tit_3:9**). In **Mat_5:13** and **Luk_14:34**, it refers to salt that has lost its flavor, become tasteless (**mōrainō** [**G3471**]); morally empty.

raca scorns a man by calling him stupid, ignorant whereas **mōrós** scorns him concerning his heart and character.

Ant. of **mōrós**: **sōphrōn** (**G4998**), of sound mind; **sunetós** (**G4908**), sagacious, understanding; **phrónimos** (**G5429**), thoughtful, prudent; **sophós** (**G4680**), wise.

The Theme PROVERBS 1:7

The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

(Proverbs 1:7)

The wise let God be God to them.

Hebrew was written in parallel lines

— an A-line, then a B-line,

— the B-line clarifies poetry the A-line.

The key word to describe fearing the Lord is in the B-line

— what we "**despise**."

fools despise PROVERBS 1:7

The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

(Proverbs 1:7)

Despise is an emotional word,

a word of contempt and relational aloofness.

it is the arrogance of being above instruction, too smart for it, too good for it, too busy for it.

Such a "fool" might be a gifted person, but he does not "feel the need for moral cleansing."

Five examples of despising wisdom:

1. Cain (**Gen 4:6-8**)
2. Hophni and Phinehas (**1 Sam 2:12,25**)
3. Nabal (**1 Sam 25:25**)
4. Rehoboam (**1 Kings 12:13**)
5. Athenians (**Acts 17:18,32**)

The Promise of Wisdom

Blessed are the peacemakers, for they shall be called sons of God. (Matthew 5:9)

The night Jesus was born, the angels shouted, "*on earth peace*" (Luke 2:14).

The night before Jesus died he said, *My peace I leave with you.... Not as the world gives do I give to you*" (John 14:27)

The Bible says of his peace, "*Let the peace of Christ rule in your hearts*" (Colossians 3:15).

When we press the gospel into our hearts as authoritative to rule, believing this good news that God has come to us

not in attack-mode but as our peacemaker

that's when we no longer feel on edge, and we become peacemakers, shalom- makers.

Then others will perceive us as sons of God.

Peace with God: The Promise of Wisdom

In the OT sons of wickedness are wicked people (2Sa 3:34).

Sons of God are Godlike people.

Wise and beautiful, with garlands and pendants of grace.

The gospel does that to us.

God has made peace with you through Christ. [2Co 5:17-21](#)

God is not plotting against you.

- He is not taking aim.
- His finger is not on the trigger.
- He is not lying in wait for your blood.
- He gave his own at the cross.

Put that truth on your heart every day, and he will make you a life-giver to everyone around, including those who deserve it the least.

After all, you didn't deserve it either...

Wisdom's Call to Salvation (1:8-33)

Proverbs 1:8-33 records three voices:

(1) The voice of instruction (vv. 8—10, 15—19).

(2) The voice of temptation (vv. 11—14).

(3) The voice of salvation (vv. 20—33).

(1) The voice of instruction (vv. 8-10, 15-19)

This is the voice of a godly father urging his son to listen to Wisdom and obey what he hears.

Both the father and the mother have been involved in teaching the boy and they both warn him not to abandon what he's been told.

These parents have obeyed the instructions of Moses ([Deut. 6:6—9](#)) and have faithfully taught their family the Word of God.

The parents' desire is that the children obey what they have learned, so that God's truth will become a lovely ornament to beautify their lives, like a crown on a king or a necklace on a queen.

PROVERBS 1:8-19

8] My son, hear the instruction of thy father, and forsake not the law of thy mother: 9] For they shall be an ornament of grace unto thy head, and chains about thy neck.

10] My son, if sinners entice thee, consent thou not.

11] If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: 12] Let us swallow them up alive as the grave; and whole, as those that go down into the pit: 13] We shall find all precious substance, we shall fill our houses with spoil: 14] Cast in thy lot among us; let us all have one purse:

15] My son, walk not thou in the way with them; refrain thy foot from their path: 16] For their feet run to evil, and make haste to shed blood. 17] Surely in vain the net is spread in the sight of any bird. 18] And they lay wait for their own blood; they lurk privily for their own lives. 19] So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

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The Offer of Wisdom Prov 1:8-9

*Hear, my son, your father's instruction,
and forsake not your mother's teaching,
for they are a graceful garland for your head*

In **Proverbs 1:8** we have the beginning of ten discourses to a son from his father.

“Son, here’s the kind of world you’re going to be living in every day of your life.

Here’s what you can expect.

And here’s what you have to do about it.”

He tells his son the truth; no fantasy or fiction...

God our Father loves us and has located us inside his family, the church, where

- we have father-figures,
- we have spiritual mothers,
- we have spiritual children
- and all of us are growing together.

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The Minor Theme PROVERBS 1:8

PRO 1:8 My son, listen to your father's instruction, and do not let go of your mother's teaching. [ISV]

PRO 1:8 My son,^{H1121} hear^{H8085} the instruction^{H4148} of thy father,^{H1} and forsake^{H5203} not^{H408} the law^{H8451} of thy mother:^{H517} [KJV]

PRO 1:8 Hear, my son, your father's instruction And do not forsake your mother's teaching; [NASB]

PRO 1:8 Listen, my son, to your father's instruction and do not forsake your mother's teaching. [NIV]

Five examples of hearing instruction:

1. The Rechabites (**Jer 35:18-19**)
2. Samuel (**1 Sam 1:28; 2:18; 3:19-21**)
3. Jesus Christ (**Luke 2:51**)
4. Paul (**Acts 9; 26:19**)
5. Timothy (**2 Tim 1:5; 3:15; Acts 16:1**)

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PROVERBS 1:9

PRO 1:9 ¶ They will be a graceful wreath for your head and a chain for your neck. [ISV]

PRO 1:9 For^{H3588} they^{H1992} shall be an ornament^{H3880} of grace^{H2580} unto thy head,^{H7218} and chains^{H6060} about thy neck.^{H1621} [KJV]

PRO 1:9 Indeed, they are a graceful wreath to your head And ornaments about your neck. [NASB]

PRO 1:9 They will be a garland to grace your head and a chain to adorn your neck. [NIV]

[chains about thy neck]

Gold necklaces indicated political dignity (**Gen 41:42; Dan 5:7, 16, 29**)

This verse says that obedience to parents is the best way to become prominent among men (**Prov 1:8-9**).

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The Minor Theme PROVERBS 1:8-9

“If you’ll listen to me, my wisdom will make you attractive.”

Most people who are not in church on a Sunday morning are somewhere else because they do not see churches as attractive.

God did not make us for mediocrity,

He made us for glory. His glory – To reflect Him...

He gets us there through ‘wisdom.

God’s wisdom is beautiful, impressive.

He puts a garland on our head and pendants on our neck.

- A garland was a victor’s wreath.

In chapter 4 the garland stands in parallel with “a beautiful crown” (**Proverbs 4:9**).

- A pendant was a chain around one’s neck as a mark of prestige.

Think of an Olympic gold medal.

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The Minor Theme PROVERBS 1:8-9

“Put on the Lord Jesus Christ” (Romans 13:14).

Here is our part:

“I try to please everyone in everything I do, not seeking my own advantage” (1 Corinthians 10:33).

That wisdom takes us way beyond crossing T’s and dotting I’s.

Technical rule-keeping can be ugly.

But there is nothing degrading in Christ.

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The Minor Theme PROVERBS 1:8-9

“Put on the Lord Jesus Christ” (Romans 13:14).

We are to take off the rags of pettiness, and put on the humility of Jesus, which is winsome, attractive.

We aim at what is honorable not only in the Lord’s sight but also in the sight of man (2 Corinthians 8:21).

Let your reasonableness be known to everyone (Phil 4:5).

“Reasonableness” is the opposite of being trigger-happy and harsh and censorious.

It means being fair, especially toward those who disagree with you.

In this angry world, such reasonableness is impressive.

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The Warning of Wisdom PROV 1:10-19

My son, if sinners entice you, do not consent.

**If they say, “Come with us, let us lie in wait for blood;
let us ambush the innocent without reason;
like Sheol let us swallow them alive, and whole,
like those who go down to the pit;**

**we shall find all precious goods,
we shall fill our houses with plunder;
throw in your lot among us:
we will all have one purse”—**

**my son, do not walk in the way with them;
hold back your foot from their paths,
for their feet run to evil,
and they make haste to shed blood.**

**For in vain is a net spread in the sight of any bird,
but these men lie in wait for their own blood;
they set an ambush for their own lives.**

**Such are the ways of everyone who is greedy for unjust gain;
it takes away the life of its possessors.**

Avoid Evil Counsel PROVERBS 1:10

PRO 1:10 My son, if sinners entice you, do not consent. [ISV]

PRO 1:10 My son,^{H1121} if^{H1518} sinners^{H2400} entice^{H6601} thee, consent^{H14} thou not.^{H408} [KJV]

PRO 1:10 My son, if sinners entice you, Do not consent. [NASB]

PRO 1:10 My son, if sinners entice you, do not give in to them. [NIV]

[sinners] Hebrew: **chata**^o (OT:2400) (*Ps 1:1*).

Five examples of consenting not to sin:

1. Joseph (*Gen 39:9-10*)
2. The unknown prophet (*1 Kings 13:8-9*)
3. Jehoshaphat (*1 Kings 22:49*)
4. Joash (*2 Chron 24:2*)
5. Jesus Christ (*Heb 4:14-16*)

if sinners entice you ... Do not join them Prv 1:10-19

Most of us will not run into an urban gang, especially one that wants us to join them, so how can this scenario play out for you and me?

The message here is broadened to include to anyone who fits this description:

“Such are the ways of everyone who is greedy for unjust gain.” Prv 1:19

Unjust gain succeeds by stepping on someone else.

We will meet people like this

- the self-centered,
- the narcissistic back-stabbers.

“My son, if sinners entice you ... “ PROV 1:10

Who are the “sinners”? Every one of us is a sinner.

Rom 3:23 For all have sinned, and come short of the glory of God;

The structure of the Hebrew noun used in *Prov 1:10* suggests “habitual, chronic sinners.”

For this kind of person sinning is way of life... they are not just living in sin, they live by sinning.

Bullying and pushing, grabbing and snatching is how some people make their way through the world.

This person is anyone who gets ahead by his own devices, anyone who is out for number one.

They are the “sinners” of whom we must be aware.

You will encounter them.

Do not join yourself to them by becoming one of them...

if sinners entice you ... Do not join them Prv 1:10-19

- bullies at school ganging up on another kid, tormenting him or her to the point of despair
- computer hackers stealing people’s identity and money
- Wall Street insiders exploiting the system for their own selfish gain
- political “good old boys” neglecting their constituents but taking care of each other
- Islamic terrorists plotting and murdering people to create their own ideal Muslim world
- class-motivated revolutionaries taking their revenge on the privileged wealthy, to punish historic wrongs
- racists treating others as non-persons who just don’t count and can be disposed of or held down forever

if sinners entice you ... Do not join them Prv 1:10-19

- political candidates stealing elections and defrauding the voters because winning, not serving, is the goal
- Mao Tse Tung's China, Joseph Stalin's Russia, Adolf Hitler's Germany, Pol Pot's Cambodia, and others — the murderous modern state.
- neighbors who need bad things to be true of someone else in order to justify themselves,
- gossiping a person's reputation to death
- intellectuals who rationalize violence in pursuit of their social utopias
- office politics bringing the CEO down, or faculty politics bringing the Dean down
- a faction splitting a church. And it only takes one person to get it going.

But ***“if anyone destroys God's temple, God will destroy him” (1 Corinthians 3:17).***

let us lie in wait for blood *Prov 1:10-19*

There are many legal, polite, arguable, even religious ways of saying, ***“Come with us, let us lie in wait for blood.”***

Deep in every heart is a kind of blood-lust.

Pride, envy, greed, jealousy, retaliation, and so forth.

- Are you happy when other people succeed?
- Or are you happy when they get their comeuppance?
- Do you pray for your persecutors to be blessed or to be punished?

Do not trust your own sense of injury.

Violence! *PROVERBS 1:10-19*

The Bible does not describe how life ought to be.

It matches how life is.

The wisdom of Proverbs is reality based counseling as we live in this fantasy world of human invention.

Life is a series of nuanced judgment calls.

“You shall not murder” (Exodus 20:13).

Probably not struggling with that but even at this moment we are all creating social dynamics both subtle and powerful, and those dynamics are either life-depleting or life-enriching.

We get angry nearly every day and assess people and make judgments based on our emotions at the moment.

Mat_5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

let us lie in wait for blood *Prov 1:10-19*

Mat_5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Luk_6:28 Bless them that curse you, and pray for them which despitefully use you.

Have you ever felt envy or resentment deep inside?

It is where violence begins.

let us lie in wait for blood *Prov 1:10-19*

Your heart is lying in wait for blood.

When rage pops up to the surface, observe yourself carefully.

Eph_4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

let us lie in wait for blood *Prov 1:10-19*

Sin tends to recruit so you too will probably recruit others to your cause.

Watch how those thoughts and feelings creep into conversations with other people, how you think about and treat others.

You will want to get others on your side if for no other reason than to justify yourself....

Mat_12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Luk_6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Violence! *PROVERBS 1:10-19*

Wisdom makes the difference in our life together as the church of Christ.

Have you ever done something sincerely, with the best of intentions, but then had it explode in your face

Good intentions, sincerity, and wishful thinking can be oblivious to reality.

- Wisdom is about life principles, not rules,
- Wisdom does not theorize.
- Wisdom pays attention to the realities built into us by God our Creator.
- Wisdom humbly gives in to God's design; it adapts and adjusts

Violence! *PROVERBS 1:10-19*

A wise person notices, picks up on the clues, cuts with the grain, tears along the perforated line.

Unwise people can be gifted but spiritually they are trying to:

- Be healthy on junk food, or
- Run high RPMs on low-octane gas, or
- Get home by the wrong road, or
- Swim against the stream of the universe, or
- Take every shortcut available to them.

Sin is trying to succeed by ignoring reality.

And that makes the devil the ultimate fool.

He wants to reengineer the creation his own way.

Violence! PROVERBS 1:10-19

In **Proverbs 1:8—19** we hear two voices

- the wisdom that is reality-based and
- the folly that is in denial.

Fools are inviting us into their dead-end lives.

God is calling us into the beauty of real human relationships.

Refuse violence.

It is tempting, but it will destroy you.

Wisdom will beautify you.

(2) The voice of temptation (vv. 11—14).

Anybody who makes it easy for us to disobey God certainly isn't a friend.

The offer they make sounds exciting, but it only leads to disaster.

They rejected the eternal treasures of wisdom (**3:14—16; 16:16**) for the cheap trinkets of this world, and they lost their souls in the bargain.

PROVERBS 1:11

PRO 1:11 ¶ If they say, "Come with us! Let's lie in wait for blood; let's ambush some innocent person for no reason at all. [ISV]

PRO 1:11 If^{H518} they say,^{H559} Come^{H1980} with^{H854} us, let us lay wait^{H693} for blood,^{H1818} let us lurk privily^{H6845} for the innocent^{H5355} without cause.^{H2600} [KJV]

PRO 1:11 If they say, "Come with us, Let us lie in wait for blood, Let us ambush the innocent without cause; [NASB]

PRO 1:11 If they say, "Come along with us; let's lie in wait for someone's blood, let's waylay some harmless soul; [NIV]

[If they say, Come with us ...]

Note the sevenfold enticement of sinners to young men, showing how gangs are formed to this day (**Prov 1:10-14**).

PROVERBS 1:12

PRO 1:12 ¶ Let's swallow them alive like Sheol, [i.e. the realm of the dead; possibly an allusion to the rebellion of Korah (cf. Num 16:33)] and whole like those who go down into the Pit. [i.e. the place of punishment in the afterlife] [ISV]

PRO 1:12 Let us swallow them up^{H1104} alive^{H2416} as the grave,^{H7585} and whole,^{H8549} as those that go down^{H3381} into the pit:^{H953} [KJV]

PRO 1:12 Let us swallow them alive like Sheol, Even whole, as those who go down to the pit; [NASB]

PRO 1:12 let's swallow them alive, like the grave, and whole, like those who go down to the pit; [NIV]

[grave] Hebrew: **She^oowl** (OT:7585) hell — the place of the soul (where it is swallowed up alive)

[pit] Hebrew: **bowr** (OT:953), the place of the body, a hole bored or dug, referring to a grave.

PROVERBS 1:13-14

PRO 1:13 ¶ We'll find all kinds of valuable wealth, and we'll fill our houses with spoil. 14 ¶ Throw your lot in with us, and all of us will have one purse." [ISV]

PRO 1:13 We shall find^{H4672} all^{H3605} precious^{H3368} substance,^{H1952} we shall fill^{H4390} our houses^{H1004} with spoil:^{H7998} 14 Cast in^{H5307} thy lot^{H1486} among^{H8432} us; let us all^{H3605} have^{H1961} one^{H259} purse:^{H3599} [KJV]

PRO 1:13 We will find all kinds of precious wealth, We will fill our houses with spoil; 14 Throw in your lot with us, We shall all have one purse," [NASB]

PRO 1:13 we will get all sorts of valuable things and fill our houses with plunder; 14 throw in your lot with us, and we will share a common purse"— [NIV]

PROVERBS 1:14

Pro 1:14: "Throw in your lot among us: we will all have one purse."

A cause, even a negative cause, provides a group to belong to.

It is one way we nurse our grudges and it feels good.

Whenever we gather around grievance rather than Jesus,

- That is counterfeit community,
- That is black- market relationships, and
- That negativity is on a collision course with reality.

PROVERBS 1:14

Connect these two:

- "Come with us, let us lie in wait for blood" (v. 11)
- "We will all have one purse" (v. 14).

Do you see it?

"Help us slit his throat, but not to worry, we'll take care of you!"

How long do you suppose that will work out?

God is warning us here.

There is a kind of community to which we should never want to belong.

Rather, consider God's alternative, a safe community freely open to all through the grace of our violently crucified Christ.

START HERE

Wisdom's Call to Salvation (1:8-33)

Proverbs 1:8-33 records three voices:

- (1) The voice of instruction (vv. 8—10, 15—19).
- (2) The voice of temptation (vv. 11—14).
- (3) The voice of salvation (vv. 20—33).

(3) Wisdom's Call to Salvation (1:15—19)

In **Proverbs 1:15—19**, the father tells his son how to avoid yielding to temptation.

First, he says, check carefully the path you're on and don't walk with the wrong crowd. (**Ps. 1:1 and 2 Cor. 6:14—18.**)

If you're walking with the wrong crowd, you'll end up doing the wrong things.

Second, don't play with temptation, because temptation always leads to a trap (**Prov. 1:17**).

Birds don't take bait when they can plainly see the trap, and people ought to be smarter than birds.

Third, when you disobey God by harming others, you only harm yourself (**vv. 18—19**).

You're free to take what you want from life, but eventually you'll have to pay for it, and the price you pay is higher than the value you gain.

You end up sacrificing the permanent for the immediate, and that's a bad investment. (**2 Cor 4:15-18**)

Wisdom's Call to Salvation (1:8-33)

Proverbs 1:8-33 records three voices:

- (1) The voice of instruction (vv. 8—10, 15—19).
- (2) The voice of temptation (vv. 11—14).
- (3) The voice of salvation (vv. 20—33).

PROVERBS 1:15

PRO 1:15 ¶ My son, do not go along with them, [Lit. in the way with them] and keep your feet away from their paths! [ISV]

PRO 1:15 My son,^{H1121} walk^{H1980} not^{H408} thou in the way^{H1870} with^{H854} them; refrain^{H4513} thy foot^{H7272} from their path:^{H4480 H5410} [KJV]

PRO 1:15 My son, do not walk in the way with them. Keep your feet from their path, [NASB]

PRO 1:15 my son, do not go along with them, do not set foot on their paths; [NIV]

[walk not thou in the way with them]

Contrast the seven recruiting arguments of **Prov 1:10-14**, with the seven reasons why a young man should not join gangs (**Prov 1:15-19**).

PROVERBS 1:16

PRO 1:16 ¶ For they ^[Lit. For their feet] **run toward evil; these enticers** ^[Lit. they] **shed blood without hesitation.** ^[Lit. blood quickly] **[ISV]**

PRO 1:16 For ^{H3588} **their feet** ^{H7272} **run** ^{H7323} **to evil,** ^{H7451} **and make haste** ^{H4116} **to shed** ^{H8210} **blood.** ^{H1818} **[KJV]**

PRO 1:16 For their feet run to evil And they hasten to shed blood. [NASB]

PRO 1:16 for their feet rush into sin, they are swift to shed blood. [NIV]

Quoted in **Rom 3:15.**

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PROVERBS 1:17

PRO 1:17 ¶ Look, it is useless to spread a net in full view of ^[Lit. in the eyes of] **all the birds, [ISV]**

PRO 1:17 Surely ^{H3588} **in vain** ^{H2600} **the net** ^{H7568} **is spread** ^{H2219} **in the sight** ^{H5869} **of any** ^{H3605} **bird.** ^{H1167 H3671} **[KJV]**

PRO 1:17 Indeed, it is useless to spread the baited net In the sight of any bird; [NASB]

PRO 1:17 How useless to spread a net in full view of all the birds! [NIV]

One cannot ensnare those whose eyes are open.

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PROVERBS 1:18

PRO 1:18 but these people ^[Lit. they] **lie in wait for their own blood.** ^[The Heb. lacks their own] **They ambush only themselves. [ISV]**

PRO 1:18 And they ^{H1992} **lay wait** ^{H693} **for their** ~~own~~ **blood;** ^{H1818} **they lurk privily** ^{H6845} **for their** ~~own~~ **lives.** ^{H5315} **[KJV]**

PRO 1:18 But they lie in wait for their own blood; They ambush their own lives. [NASB]

PRO 1:18 These men lie in wait for their own blood; they waylay only themselves! [NIV]

[own blood ... own lives] The word **own** used twice in this verse is **not in the original** and it is really misleading,

it is not the robbers lurking to kill themselves, but to kill the innocent

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PROVERBS 1:19

PRO 1:19 Such is the way of all those who seek illicit gain— it takes away the lives of those who possess it. [ISV]

PRO 1:19 So ^{H3651} **are the ways** ^{H734} **of every one** ^{H3605} **that is greedy** ^{H1214} **of gain;** ^{H1215} **which taketh away** ^{H3947 (H853)} **the life** ^{H5315} **of the owners** ^{H1167} **thereof. [KJV]**

PRO 1:19 So are the ways of everyone who gains by violence; It takes away the life of its possessors. [NASB]

PRO 1:19 Such is the end of all who go after ill-gotten gain; it takes away the lives of those who get it. [NIV]

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A Storm Is Coming Proverbs 1:20—33

Wisdom is not:

- A list of tips to improve our lives like a software upgrade or
- A high-octane added ingredient to boost our performance.

Wisdom is a matter of life and death,

Wisdom reveals that we are listening to God with an eager heart and applying what we are hearing from God.

Jesus Christ is not a garnish on the side.

He is the main course - the entree!

Nobody says, "Give me mustard or else I die."

We do however need the "living water" and the "bread of life"

We do need to grow out of the "milk" of the Word of God into the "solid meat" of the Way, the Truth, and the Life.

A Storm Is Coming Prov 1:20—33

"The complacency of fools destroys them: but whoever listens to [Christ] will dwell secure" (Proverbs 1:32, 33).

This passage speaks to us when we slip into the complacency that says,

"Sure, I wouldn't mind my life getting a little better but..."

The Bible is saying,

"That attitude will destroy you.

Now is the time for you to turn a corner!"

This passage breaks down into three sections:

- wisdom is demanding (vv. **20, 21**),
- wisdom is dangerous (vv. **22—31**), and
- wisdom is our only safety (vv. **32, 33**).

Wisdom & Folly Prov 1:20—33

3 calls from Wisdom and 3 from Folly

– Wisdom calls us to God and life.

– Folly calls us to sin and judgment.

- Wisdom's 1st Call: Salvation
– was to the Fool, the Scorners, and the Simple.
- Wisdom's 2nd Call: Wealth (**8:1—36**)
– was only to the Fool and the Simple.
- Wisdom's 3rd Call: Life (**9:1—18**)
– is only to the Simple.

Wisdom Calling Prov 1:20—23

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

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

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

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

Wisdom Is Demanding Prov 1:20—21

*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.*

In **Pro 1:8—19** we heard a father speaking to his son.

Now the father points to wisdom as the speaker, wisdom personified as a woman, but not a typical woman, especially for this culture.

Lady Wisdom is standing here at the crossroads of culture

— where business, government, education, the arts, athletics all intersect

— right in the middle of all the bustle and noise and competition,

and she stands up and shouts more loudly than all else.

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Wisdom Is Demanding Prov 1:20—21

Unbelief says:

When I can thin out my schedule, I might be free to pay more attention.”

Some other time, but not now; some other place, but not here; some other people, but not us.

Faith says:

Anything He did anywhere else He will do here;
Anything He did any other time He is willing to do now;
Anything He ever did for other people He is willing to do for us! ...

God is free right now, for all that God is.

God wants to work through you!!

But he demands a hearing above all the noise that wants to drown him out.

He demands your listening full attention!

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Wisdom Is Demanding Prov 1:20—21

Wisdom here is a street preacher, warning and scolding and demanding, very unladylike.

She shouts because the people are there.

That is where they live, and where they need wisdom.

She needs to be heard above the noise of life’

God’s wisdom is not designed for a secluded life.

God wants to speak into your life with a helpfulness only he can give – Now !!!

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Wisdom’s Demand: PROVERBS 1:20-21

PRO 1:20 Wisdom cries out in the street; she raises her voice in the public squares. 21 She calls out at the busiest part [Lit. head] of the noisy streets, [So MT; LXX Syr Targ read and on top of the walls] and at the entrance to the gates of the city she utters her words: [ISV]

PRO 1:20 Wisdom^{H2454} crieth^{H7442} without^{H2351} she uttereth^{H5414} her voice^{H6963} in the streets^{H7339} 21 She crieth^{H7121} in the chief^{H7218} place of concourse^{H1993} in the openings^{H6607} of the gates^{H8179} in the city^{H5892} she uttereth^{H559} her words^{H561} saying, [KJV]

PRO 1:20 Wisdom shouts in the street, She lifts her voice in the square; 21 At the head of the noisy streets she cries out; At the entrance of the gates in the city she utters her sayings: [NASB]

PRO 1:20 Wisdom calls aloud in the street, she raises her voice in the public squares; 21 at the head of the noisy streets she cries out, in the gateways of the city she makes her speech: [NIV]

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Wisdom's Demand: PROVERBS 1:20-21

PRO 1:20 Wisdom shouts in the street, She lifts her voice in the square; 21 At the head of the noisy streets she cries out; At the entrance of the gates in the city she utters her sayings: [NASB]

PRO 1:20 Wisdom calls aloud in the street, she raises her voice in the public squares; 21 at the head of the noisy streets she cries out, in the gateways of the city she makes her speech: [NIV]

[Wisdom] Hebrew: **chokmowth** (OT:2454), the plural of chokmah.

Five places wisdom preaches / calls out:

- in open places, • streets,
- mobs, • gates, and • cities.

[concourse] Hebrew: **hamah** (OT:1993), to be in great commotion or tumult; mob; uproar.

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Wisdom, a refining fire: PRO 1:22

There are two kinds of danger

— like the danger of fire.

Fire can be helpful.

— like the danger of poison

Poison can only be life-threatening

Dig gold ore out of the ground and it is mixed with rock and baser metals.

It is then smelted to about 80 percent purity.

Then it is refined in the fire to 99 percent purity, the international gold standard.

A metric ton of ore yields about 6 grams of gold.

Much, Most material in the ore has to be burned away.

The fire does not harm the gold, only the impurities.

So it is with God's Wisdom

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PROVERBS 1:22

PRO 1:22 "You naïve ones, how long will you love naiveté? And how long will scoffers delight in scoffing or fools hate knowledge?" [ISV]

PRO 1:22 How long,^{H5704 H4970} ye simple ones,^{H6612} will ye love^{H157} simplicity?^{H6612} and the scorers^{H3887} delight^{H2530} in their scorning,^{H3944} and fools^{H3684} hate^{H8130} knowledge?^{H1847} [KJV]

PRO 1:22 "How long, O naïve ones, will you love being simple-minded? And scoffers delight themselves in scoffing And fools hate knowledge? [NASB]

PRO 1:22 "How long will you simple ones love your simple ways? How long will mockers delight in mockery and fools hate knowledge? [NIV]

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PROVERBS 1:22 [Nirv]

How long will you childish people love your childish ways? How long will you rude people enjoy making fun of God and others?

How long will you foolish people hate knowledge?

Three classes wisdom preaches to:

1. Simple ones (**Prov 1:4**)

Simple ones love simplicity

Hebrew: **pethiy** (OT:6612), silly, deceptive, flattering, and enticing talk and conduct

2. Scorers (**Ps 1:1**)

Scorers delight in scorning, sneering at wisdom

3. Fools (Hebrew: **keciyl** (OT:3684);

Fools despise knowledge (**Prov 1:22**).

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I'm Okay !! ??? Prov 1:22

How long, O simple ones, will you love being simple?"

We do not have to "hate wisdom" to miss out on it.

We only have to be satisfied with the way we are.

Mat 5:6 '....*hunger and thirst after righteousness....*

Jesus and his wisdom are dangerous like fire.

Our own folly that is dangerous like poison.

The "scoffers" and fools" are more advanced cases, more hardened.

- A scoffer is an aggressive, confident, calculating person, outwardly impressive, often successful, but he will slit your throat.
- A fool is a thickheaded, stubborn dolt.
He doesn't listen, won't learn,
He always knows better,
He always has an excuse.
Nothing is ever his fault.

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Wisdom's sixfold message: Prov 1:22

*How long will you childish people love your childish ways?
How long will you rude people enjoy making fun of God and others?*

How long will you foolish people hate knowledge?

Wisdom's sixfold message:

1. How long will you simple ones love deception and flattery?
2. How long will you scorners continue to scorn wisdom?
3. How long will you fools hate knowledge?
4. Turn at my reproof.
[turn] Hebrew: **shuwb** (OT:7725), be converted (**Ps 6:10**)
5. I will pour out my spirit unto you (**Prov 1:23**).
6. I will make known my words to you.

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3 Hebrew Words Translated Fool in Proverbs

1. The Heb: **'ēvīyl** אױל (OT:191) means lax or careless habit of mind and body; to be perverse, silly, and a fool; despising wisdom
Used 19 times in Proverbs (**Prov 1:7; 7:22; 10:8,10,14,21; 11:29; 12:15-16; 14:3,9; 15:5; 16:22; 17:28; 20:3; 24:7; 27:3,22; 29:9**).
2. The Heb: **keciyl** כסיל (OT:3684) means dull, dense or stupid, manifesting impiety and irreverence, a simpleton, arrogant one
Used 49 times in Proverbs (**Prov 1:22,32; 3:35; 8:5; 10:1,18,23; 12:23; 13:16,19-20; 14:7-8,16,24,33; 15:2,7,14,20; 17:10,12,16,21,24-25; 18:2,6-7; 19:1,10,13,29; 21:20; 23:9; 26:1,3-12; 28:26; 29:11,20**).
3. The scorner: Heb: **nābāl** נבל (OT:5036) refers to a vile and vulgar, senseless person.
Used 3 times in Proverbs (**Prov 17:7,21; 30:22; cp. Ps 14:1; 53:1**).

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3 Hebrew Words Translated Fool in Proverbs

- Simple: **kesyl**, (H3684) the dull, stupid fool who is stubborn;
stupid, dull, simpleton, arrogant one
Materialistic, no desire for spiritual things. Satisfied with themselves as they are.
- Fool: **ewlyl**, (H191) the corrupt fool who is morally perverted and unreasonable;
one who despises wisdom
of one who mocks when guilty
of one who is quarrelsome
Naïve, who believe anything but examine nothing
- Scorner: **nabal**, (H5036) the fool who is like a stubborn animal, the brutish fool.
stupid; wicked; impious; vile person.
Scoffer, who sneers, think they know everything, laugh at things that are really important.

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Wisdom Is Dangerous **Prov 1:22-31**

How long, O simple ones, will you love being simple?

How long will scoffers delight in their scoffing and fools hate knowledge?

If you turn at my reproof, behold, I will pour out my spirit to you; I will make my words known to you.

Because I have called and you refused to listen, have stretched out my hand and no one has heeded, because you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you.

Then they will call upon me, but I will not answer; they will seek me diligently but will not find me.

Because they hated knowledge and did not choose the fear of the Lord, would have none of my counsel and despised all my reproof, therefore they shall eat the fruit of their way, and have their fill of their own devices.

PROVERBS 1:23

PRO 1:23 *Return to my correction! Look, I will pour out my spirit on you, and I will make my words known to you. [ISV]*

PRO 1:23 *Turn^{H7725} you at my reproof:^{H8433} behold,^{H2009} I will pour out^{H5042} my spirit^{H7307} unto you, I will make known^{H3045} my words^{H1697} unto you. [KJV]*

PRO 1:23 *"Turn to my reproof, Behold, I will pour out my spirit on you; I will make my words known to you. [NASB]*

PRO 1:23 *If you had responded to my rebuke, I would have poured out my heart to you and made my thoughts known to you. [NIV]*

Sometimes the Lord will disagree with you,

- He'll correct you,
- He'll rebuke you.
- He'll purge you like fire to purify you.

PROVERBS 1:23

"If you turn at my reproof, behold, I will pour out my spirit to you; I will make my words known to you."

Both the scoffer and the fool are headed for disaster.

The "simple" just don't feel other one way or the other.

They do not live with urgency.

Christ loves people like that.

He takes us seriously.

He is calling us to take him seriously and change.

He doesn't work with perfect people.

He works with responsive people.

People who will actually "turn."

Turn: PROVERBS 1:23

"Turn" is the most important word in the Bible for repentance.

It is a decisive word.

If we decide to turn away from our present selves, both our failures and our attainments, and turn decisively toward Jesus and say to him, "I want you to renew me", he promises:

- I will pour out my spirit to you;
- I will make my words known to you.

If you turn to him he is promising you new passion to sustain you and new insight to intrigue you.

He will make the Bible – His written Word – come alive to you.

"Behold, I stand at the door and knock" (Revelation 3:20).

At some point, maybe today, the Lord will knock for the last time, and then silence.

Then what will you do ???

The Consequences of Refusing Wisdom

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

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

26] *I also will laugh at your calamity; I will mock when your fear cometh;*

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

The Consequences of Refusing Wisdom

The Results

• The Scornor

- rejected Wisdom and met destruction. **1:24–27**
- listened to Folly and received destruction. **6:32**

• The Fool

- rejected Wisdom and was led to death. **8:36**
- he listened to Folly and received death. **5:22,23**

• The Simple

- rejected Wisdom and went to hell. **9:18**
- he listened to Folly and ended up in hell. **7:27**

The Consequences of Refusing Wisdom

Because I have called and you refused to listen... I also will laugh at your calamity. (Proverbs 1 24-26)

If we are too busy for God, he will judge us, and he will not apologize.

God's laughter here is not the giggly vengeful laugh of getting even.

God does not laugh at the pain of fools,
God does rejoice at the defeat of evil.

“The whole city celebrates when the godly succeed: they shout for joy when the wicked die” (Proverbs 11:10, NLT).

God laughs in amazement at the stupidity of fools.

“I'm offering you everything you desire in your deepest heart, and you go on marginalizing me?”

Ha! You must be joking.”

PROVERBS 1:24-25

PRO 1:24 *“Because I called out to you and you refused to respond— [Lit. you refused] I appealed, [Lit. I stretched out my hand] but no one paid attention— 25 because [The Heb. lacks because] you neglected all my advice and did not want my correction, [ISV]*

PRO 1:24 *Because^{H3282} I have called,^{H7121} and ye refused,^{H3985} I have stretched out^{H5186} my hand,^{H3027} and no man^{H369} regarded;^{H7181} 25 But ye have set at nought^{H6544} all^{H3605} my counsel,^{H6098} and would^{H14} none^{H3808} of my reproof;^{H8433} [KJV]*

PRO 1:24 *“Because I called and you refused, I stretched out my hand and no one paid attention; 25 And you neglected all my counsel And did not want my reproof; [NASB]*

PRO 1:24 *But since you rejected me when I called and no one gave heed when I stretched out my hand, 25 since you ignored all my advice and would not accept my rebuke, [NIV]*

Wisdom is personified indicating that every man is endowed with natural faculties to know right from wrong and to make godly decisions (**John 1:9; Rom 2:12-16**).

PROVERBS 1:24

Twelve Reasons for Being Damned (Prov 1:24)

1. Refusal of wisdom's call (**Prov 1:24**)
2. Disregard of her invitation
3. Setting at naught her counsel (**Prov 1:25**)
4. Rejection of her reproof
5. Hatred of her knowledge (**Prov 1:29**)
6. Refusal of fear of the Lord
7. Rejection of wisdom's counsel (**Prov 1:30**)
8. Despising her reproof
9. Reaping fruit of own way (**Prov 1:31**)
10. Being filled with own schemes
11. Turning away or backsliding (**Prov 1:32**)
12. Being satisfied with prosperity

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PROVERBS 1:26-31

*I also will laugh at your calamity;
I will mock when your fear cometh*

It is man's own God-given wisdom which will laugh and mock at the calamity he brings upon himself through folly and rejection of her pleading.

See **Ps 1**.

Tenfold End of the Wicked (Prov 1:26)

1. His calamity laughed at (**Prov 1:26**)
2. His terror mocked
3. Fear and desolation a reality (**Prov 1:27**)
4. Destruction like a whirlwind
5. Distress coming upon him
6. Anguish seizing him
7. Not being heard when praying to God in punishment (**Pr 1:28**)
8. Seeking God when it will be too late to find Him
9. Reaping what has been sown (**Prov 1:31**)
10. Being required to be satisfied with own plans

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PROVERBS 1:26-27

PRO 1:26 ¶ I will laugh at your calamity. I will mock when what you fear [Lit. when your fear] comes, 27 when what you dread comes like a storm, and your calamity comes on like a whirlwind, when distress and anguish come upon you. [ISV]

PRO 1:26 ^{H589} I also ^{H1571} will laugh ^{H7832} at your calamity; ^{H343} I will mock ^{H3932} when your fear ^{H6343} cometh; ^{H935} 27 When your fear ^{H6343} cometh ^{H935} as desolation, ^{H7722} and your destruction ^{H343} cometh ^{H857} as a whirlwind; ^{H5492} when distress ^{H6869} and anguish ^{H6695} cometh ^{H935} upon ^{H5921} you. [KJV]

PRO 1:26 I will also laugh at your calamity; I will mock when your dread comes, 27 When your dread comes like a storm And your calamity comes like a whirlwind, When distress and anguish come upon you. [NASB]

PRO 1:26 I in turn will laugh at your disaster; I will mock when calamity overtakes you — 27 when calamity overtakes you like a storm, when disaster sweeps over you like a whirlwind, when distress and trouble overwhelm you. [NIV]

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PROVERBS 1:27

Anything is better than that rebuke from God!

Suffering is how our hearts finally crack open to God.

It's when we finally stop laughing at him.

If you turn away from God or choose to ignore Him,

a storm is coming: .. when terror strikes you like a storm" (v. 27).

The perfect storm is not when you fail,
but when you succeed

and you finally get your perfect life, with you at the center.

The storm of your life might be when you get what you want, or it might be when your dream dies.

Either way, God does not hit you over the head with a hammer.

The sorrow comes from within the dark energy of your own desires and choices.

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PROVERBS 1:28-30

PRO1:28 "Then they will call out to me, but I will not answer; they will seek me diligently, but they will not find me. 29 "Because they hated knowledge and did not choose the fear of the LORD; 30 they did not want my advice, and they rejected all my correction. [ISV]

PRO 1:28 Then^{H227} shall they call upon^{H7121} me, but I will not^{H3808} answer;^{H6030} they shall seek me early,^{H7836} but they shall not^{H3808} find^{H4672} me: 29 For that^{H8478 H3588} they hated^{H8130} knowledge,^{H1847} and did not^{H3808} choose^{H977} the fear^{H3374} of the LORD^{H3068}; 30 They would^{H14} none^{H3808} of my counsel;^{H6098} they despised^{H5006} all^{H3605} my reproof.^{H8433} [KJV]

PRO 1:28 "Then they will call on me, but I will not answer; They will seek me diligently but they will not find me, 29 Because they hated knowledge And did not choose the fear of the LORD. 30 "They would not accept my counsel, They spurned all my reproof. [NASB]

PRO 1:28 "Then they will call to me but I will not answer; they will look for me but will not find me. 29 Since they hated knowledge and did not choose to fear the LORD, 30 since they would not accept my advice and spurned my rebuke, [NIV]

PROVERBS 1:31

PRO 1:31 ¶ They will eat the fruit [i.e. experience the consequences] of their way, and they will be filled with their own devices. [ISV]

PRO 1:31 Therefore shall they eat^{H398} of the fruit^{H4480 H6529} of their own way,^{H1870} and be filled^{H7646} with their own devices.^{H4480 H4156} [KJV]

PRO 1:31 "So they shall eat of the fruit of their own way And be satiated with their own devices. [NASB]

PRO 1:31 they will eat the fruit of their ways and be filled with the fruit of their schemes. [NIV]

There are really only two groups of people:

- those who say to God, "Thy will be done, and
- those to whom God says, "Thy will be done."

PROVERBS 1:31

Wisdom is dangerous, like fire.

It will purge and purify you - not pleasant but cleansing

Folly is even more dangerous, like poison.

It will turn you howling and insufferable.

It is not possible to sin and not suffer from it.

Nu 32:23, 2Co 9:6, Gal 6:7-8

If Wisdom is our "Triptik" – our route map,

Suffering is our guard barrier.

Suffering is the purifying fire, the love of God getting real with us.

Suffering corrects me and warns me I'm getting close to the edge of disaster.

It is like a spiritual guard rail - a barrier put in a place of safety that blocks and warns me there is danger near on the other side.

You can't miss, stumble across or ignore a guard barrier.

If you cross it, it is because you chose to climb over it.

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PROVERBS 1:31

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

Five examples of sowing and reaping: **Gal 6:7-8**

1. Cain (**Gen 4:3-15**)
2. Israel (**Num 11:4-6; Ps 106:13-14**)
3. Saul (**1 Sam 15; 1 Chron 10:13**)
4. Haman (**Est 5:1 — Est 7:10**)
5. Judas (**Matt 26:24; Acts 1:20-25**)

Whom the Lord loves, He chastens...

Heb 12:6-8; 2Sa 7:14

Deu 8:5; Psa 32:1-5, Psa 73:14-15, Psa 89:30-34, Psa 119:71, Psa 119:75; Pro 3:12, Pro 13:24; Isa 27:9; Jer 10:24; Jam 1:12, Jam 5:11; Rev 3:19

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Wisdom Is Our Only Safety Prov 1:32-33

*For the simple are killed by their turning away,
and the complacency of fools destroys them;
but whoever listens to me will dwell secure
and will be at ease, without dread of disaster.
(Proverbs 1:32, 33)*

Matt 7:21-27 Wise / Foolish Man

Contrast:

the “complacency” of fools in verse 32 and
the “ease” of the wise in verse 33.

Complacency is counterfeit ease.

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PROVERBS 1:32

PRO 1:32 *Indeed, the waywardness* [So MT; DSS 4QProva reads narrow-mindedness; lit. the pull of; LXX reads Because they would wrong the naïve, they will be murdered] *of the naïve will kill them, and the complacency of fools will destroy them.* [ISV]

PRO 1:32 *For*^{H3588} *the turning away*^{H4878} *of the simple*^{H6612} *shall slay*^{H2026} *them, and the prosperity*^{H7962} *of fools*^{H3684} *shall destroy*^{H6} *them.* [KJV]

PRO 1:32 *"For the waywardness of the naïve will kill them, And the complacency of fools will destroy them.* [NASB]

PRO 1:32 *For the waywardness of the simple will kill them, and the complacency of fools will destroy them;* [NIV]

Five examples of destruction:

1. Israel (*Deut 32:15-25; Hos 13:6-8*)
2. Babylon (*Isa 47:7-9*)
3. Moab (*Jer 48:11-15*)
4. Sodom (*Gen 19; Ezek 16:49*)
5. Tyre (*Ezek 28:2-7*)

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PROVERBS 1:33

PRO 1:33 *"But the person who listens to me will live safely and will be secure from the fear of evil."* [ISV]

PRO 1:33 *But whoso hearkeneth*^{H8085} *unto me shall dwell*^{H7931} *safely,*^{H983} *and shall be quiet*^{H7599} *from fear*^{H4480 H6343} *of evil,*^{H7451} [KJV]

PRO 1:33 *"But he who listens to me shall live securely And will be at ease from the dread of evil."* [NASB]

PRO 1:33 *but whoever listens to me will live in safety and be at ease, without fear of harm."* [NIV]

Twofold end of the righteous:

1. He shall dwell safely.
2. He shall be quiet from fear of evil.

Five examples of dwelling safely:

1. Noah and family (*Gen 6-8*)
2. Three Hebrew children (*Dan 3*)
3. Daniel (*Dan 6*)
4. Christ's sheep (*John 10:28-29*)
5. David (*Ps 23*)

“My yoke is easy” (Matthew 11:30).

Jesus Christ is the easiest person in the universe to get along with.

He is easier on you than you are on you.

- He will love you tenderly,
- Correct you helpfully, and
- Carry you faithfully all the way into wisdom.

It is reverent listening to [the fear of] the Lord that sets you apart to Christ and places you where you are safe.

“If you think you are wise ... you need to become a fool to be truly wise” (1 Corinthians 3:18, NLT).

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Listen to Me: Prov 1:33

This listening to Christ is not easy.

“whoever listens to me will dwell secure” (v. 33).

Everyone, whoever will, qualifies.

All of us fit into "whoever".

The "listens to me" part can be hard.

Hearing and Listening are not always the same thing...

If we listen to Christ, we will change.

We will look stupid in the world's eyes for the rest of our lives.

The world offers complacency or compliance with itself.

Christ offers you ease.

That is his true promise to all who listen to him with urgency.

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Your next step Prov 1:32-33

Jesus warned of a storm coming.

He told us that everyone who **hears him and obeys him**

[listens to him]

will be like a wise man who builds his house on a rock

(Matthew 7:24-27).

Hear and Obey and when the storm comes, it won't matter

the rock of God's wisdom, mercy, love, and grace will hold.

Everyone who does not listen will be like a foolish man who builds his life on the sand:

“Don't rush me,”

“I'm not that bad,”

“I'm too busy right now,”

“Maybe later”

—the constantly shifting sand of Self.

When the storm comes, that house built on that sand falls, and catastrophic is its fall. Then what ???

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