

Day 373 - MONDAY: February 26th

Proverbs 9

Proverbs 9:1-18 NKJV

Wisdom has built her house, She has hewn out her seven pillars; She has slaughtered her meat, She has mixed her wine, She has also furnished her table. 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 lacks understanding, she says to him, "Come, eat of my bread And drink of the wine I have mixed. Forsake foolishness and live, And go in the way of understanding. "He who corrects a scoffer gets shame for himself, And he who rebukes a wicked man only harms himself. Do not correct a scoffer, lest he hate you; Rebuke a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser; Teach a just man, and he will increase in learning. "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. If you are wise, you are wise for yourself, And if you scoff, you will bear it alone." A foolish woman is clamorous; She is simple, and knows nothing. 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." But he does not know that the dead are there, That her guests are in the depths of hell.

Daily Deep Dive:

The UCG reading program states: “The prologue of the book of Proverbs closes in chapter 9 with the choice of two paths represented by the two figurative women, Wisdom and Folly—each here described as making an appeal.

The NIV Application Commentary notes on this chapter: “These descriptions and quotations of Wisdom and Folly are a study in similarities and contrasts. Both Wisdom and Folly call out from a house situated in the highest place. Both begin with the same invitation: ‘Let all who are simple come in here,’ adding an invitation to a meal. Both Wisdom and Folly use proverbs; Wisdom’s speech concludes with a series of proverbs, ending with, ‘If you are wise, your wisdom will reward you; if you are a mocker, you alone will suffer’ (Proverbs 9:12). Folly has only one proverb, but it is revealing: ‘Stolen water is sweet; food {bread} eaten in secret is delicious’ (Proverbs 9:17). However, the teacher shows these similarities only to point out the glaring differences. Wisdom works at building and preparing in order to have a sumptuous banquet to offer her guests while Folly sits at her door, loud [as was the adulteress in Proverbs 7:11], undisciplined, and without knowledge. The meals are different, Wisdom offering wine and meat [along with bread], Folly offering only bread and water. There are the differences in outcome. Wisdom offers a future, a call to maturity, and in a word, life. Folly only offers the immediate pleasure of good things enjoyed outside their intended boundaries, hiding the fact that such pleasure brings death.” Wisdom’s house is supported by seven pillars (Proverbs 9:1)—perhaps merely signifying complete stability, as seven is the number of perfection and completion. Some, however, see a

parallel with the creation of the previous chapter standing through the seven creation days of Genesis. Some, on the other hand, take the book of Proverbs as a whole to be the house of wisdom, especially given its seven attributed sections (see Proverbs 1:1; Proverbs 10:1; Proverbs 22:17; Proverbs 24:23; Proverbs 25:1; Proverbs 30:1; Proverbs 31:1).

Wisdom's banquet, with slaughtered meat, is sumptuous. Mixed wine here may refer to wine mixed with spices, as in Song of Solomon 8:2, or to wine mixed with water, as was common for wine drunk at meals. Joining Wisdom in her house could, as in former parallels, signify marrying her in a sense—dwelling with her in perpetuity.

“The section that follows Wisdom's invitation [i.e., verses 7-12] appears to intrude, interrupting the contrast with the invitation of Folly. While most interpreters conclude that the section is secondary and therefore unrelated, it is possible to observe an intention behind the inclusion of this discourse. This section not only repeats significant terms from the prologue, it also summarizes the theme of receiving or rejecting instruction that carries throughout the rest of the book (Proverbs 13:1; Proverbs 15:5, Proverbs 15:12; Proverbs 16:20; Proverbs 17:16; Proverbs 18:15; Proverbs 19:8, Proverbs 19:25; Proverbs 23:9; Proverbs 27:22). The structure of the section begins with the responses of the mocker and the wise person (Proverbs 9:7-9) and ends with their rewards (Proverbs 9:11-12). In the central position of this frame, ‘the fear of the Lord’ links response and outcome” (note on verses 7-12). This being defined as the beginning of wisdom shows chapter 9 as closing the frame opened in the book's initial instruction in Proverbs 1:7, which said that the fear of God is the beginning of knowledge.

Verse 12 lays out the choice between two ways one last time. Then the final section, the appeal of Folly, shows the worthlessness of her offer and where the wrong choice will lead—to the “depths of the grave” (verse 18, NIV). Whose invitation will you accept? If you desire wisdom and the abundant life that results, then you are ready to enter the main part of the book.”

[END]

Verse 3 – John Gill states: “for since Wisdom is represented as a lady, a princess or queen, it is proper that her attendants should be maidens, or that she should employ such in inviting her guests;”

Verse 7 – Wisdom teaches us that there are times to correct someone and there is times not to. Often wisdom teaches us no good will come from correcting some people and will only make the situation worse for us and others. Other times, there are situations where for the protection of others, we must correct.

Verses 8 & 9 – How do we respond when someone comes to us and even corrects us? Do we hear them and grow more as a Christian?