



THE COUNSELS OF WISDOM 1:8-33

The book of Proverbs is for **wisdom, discipline, understanding words of insight, for acquiring a disciplined life, and for doing what is right, just, and fair.** In these verses it is declared that the *“fear of the Lord”* and the wise use of knowledge that results from it will be manifest in the **hearing of godly instruction** and the **keeping of godly rules** [verses 8-9], the **avoiding the path of bad company** [verses 10-19], and the **walking in wisdom’s path** [verses 20-33].

I. THE VALUE OF GODLY INSTRUCTION AND LAW [verses 8-9]

1. A Command-*“My son, bear the instruction of thy father, and forsake not the law of thy mother”* [verse 8]. The command is **twofold** and assumes the godly character of both parents, and recognizes the responsibility of both parents. It implies that both parents will, with all the wisdom they have, instruct their children, and, with all the authority they have, give law to their children for their good.

☞ *“bear the instruction of thy father”* The command is to **LISTEN!** The command is to give **attention** and **concentrate!** This is repeated throughout the book [4:1, 10, 20; 5:1, 7; 7:24; 8:32; 19:20; 22:17; 23:19, 22].

- Wisdom will **hear** instruction [4:1; 8:33; 13:1; 15:5].
- Wisdom will **take** fast hold of instruction [4:13].
- Wisdom will **receive** instruction [19:20].
- Wisdom will **apply** instruction to the heart [23:12].

☞ *“forsake not the law of thy mother”* INSTRUCTION IS TO BE ENFORCED WITH THE AUTHORITY OF LAW! *“Law”* is *“a rule of action or conduct laid down or prescribed by authority”* Not only will *“wisdom”* give **attention**, but will **retain** what has been taught by godly parents.

2. A Reason For Keeping The Command-*“For (stating a reason) they (the instruction and law of parents) shall be an ornament (adornment) of grace unto thy head, and chains about thy neck”* The wise **instruction** and **rules** of godly and wise parents will prove to be **pleasing** and **acceptable** to the one who **listens** and **retains** such instruction and rules.

II. THE WISDOM OF REJECTING THE PATH OF BAD COMPANY [verses 10-19]

1. A Warning Concerning Certain People-These are identified by the word *“sinners”* [verse 10]. These are those who are actively and shamelessly **opposed** to and at **enmity** with God and His ways. The word *“sinners”* here has reference to those who are **notorious, open, and bold** in their sin.

2. A Warning Concerning The Enticements Of These Sinners-“*if sinners entice thee*” [verse 10]. To “*entice*” is to tempt, to lure, to make appeal, to convince, and to coax. These “*sinners*” will not be content to live their sinful lifestyles by themselves, but THEY WILL SEEK TO BRING OTHERS DOWN WITH THEM! They will seek to lure and coax God’s people away from the instruction and rules of wisdom [Proverbs 16:29; 28:10]. These “*allure through the lusts of the flesh*” [II Peter 2:18], and are called “*seducers*” [II Timothy 3:13], and those who “*deceive*” [Romans 16:18; Ephesians 4:14; Titus 1:10].

3. The Deceitfulness Of Their Enticements [verses 11-14]. They represent sin as a light and trivial matter. They speak much of the “*gain*” and the “*pleasure*” of sin. They ridicule that which is right. Notice the words “*Come with us*” [verse 11]. Their enticements start with a friendly invitation, and then they seek a stronger relationship “*Cast in thy lot among us; let us all have one purse*” [verse 14].

4. The Destructiveness Of The Sinner’s Way [verses 16-19]. This destructiveness is spoken of [Proverbs 8:36; 11:3, 19].

5. The Exhortation Concerning The Avoidance Of Bad Company-There are people and associations that are unsafe and toxic to the spiritual well-being of God’s people, and such must be avoided. In these verses there is a warning concerning evil men and their ways, and there are exhortations to avoid their paths. There is a threefold exhortation of the avoidance of bad company [verses 10, 15].

☞ “*if sinners entice thee, consent thou not*” [verse 10]. Do not in any way or degree give them agreement, acceptance, approval, sanction, or support.

☞ “*walk not thou in the way with them*” [verse 15]. To walk with them is to be in agreement with them [Amos 3:3], to participate with their methods, manners, and practices, and to be moving in the same direction with them.

- Their way is the “*way of sinners*” [Psalm 1:1].
- Their way is the “*way of the ungodly*” [Psalm 1:6].
- Their way is the “*way of lying*” [Psalm 119:29].
- Their way is the “*way of evil men*” [Proverbs 4:14].
- Their way is the “*way of the wicked*” [Proverbs 4:19; 12:26; 15:9].
- Their way is the “*way of a fool*” [Proverbs 12:15].
- Their way is the “*way of transgressors*” [Proverbs 13:15].
- Their way is the “*way of the froward*” [Proverbs 22:5].
- Their way is the “*way of the heathen*” [Jeremiah 10:2].
- Their way is the “*way of death*” [Jeremiah 21:8].

☞ *“refrain thy foot from their path”* [verse 15]. The word *“refrain”* means *“to abstain from, to hold back from, to stop oneself from, to avoid, renounce, and shun”* THE BEST COURSE TO PREVENT FALLING INTO THE PIT IS TO KEEP AT THE GREATEST DISTANCE! This refraining is necessary in order to keep the Word [Psalm 119:101].

The dangers of evil associations is stated in I Corinthians 15:33, and all through the Word of God there is the exhortation to avoid these associations [Exodus 23:2; 34:12; Psalm 1:1; Proverbs 4:14; 22:24; 24:1; Romans 16:17; II Corinthians 6:14, 17; Ephesians 5:6-7; II Thessalonians 3:14; I Peter 4:1-4].

III. THE FOLLY OF REJECTING THE PATH OF WISDOM [verses 20-33]

Having shown how dangerous it is to hearken to the voice of evil, in these verses *Solomon* shows how dangerous it is not to hearken to the voice of God.

1. The Call And Promise Of Wisdom [verses 20-23].

2. The Call Of Wisdom Is Referred To By Four Terms [verses 24-25].

☞ *“I have called”* [verse 24]. This is a general call.

☞ *“I have stretched out my hand”* [verse 24]. This is an offer.

☞ *“counsel”* [verse 25]. This speaks of advice, guidance, and direction.

☞ *“reproof”* [verse 25]. This speaks of rebuke, and admonishment.

3. The Rejection Of Wisdom’s Call [verses 24-32]. The rejection is referred to in six different ways.

☞ *“ye refused”* [verse 24]. This suggests a declining, turning down, rejecting, and spurning the instruction of wisdom.

☞ *“no man regarded”* [verse 24]. This suggests a failure to seriously consider and to fairly judge the instruction of wisdom.

☞ *“set at nought”* [verse 25]. This suggests the treating of the instruction of wisdom as nothing.

☞ *“would none of my reproof”* [verse 25]. This suggests a failure to receive the reproof and corrections of wisdom.

☞ *“would none of my counsel”* [verse 30]. This suggests a failure to receive the advice and guidance of wisdom.

☞ *“despised all my reproof”* [verse 30]. This suggests a failure to appreciate the correction of wisdom.

4. The Results Of Rejecting Wisdom’s Call [verses 26-32].

5. *The Promise To Those Who Harken Unto The Instruction Of Wisdom* [verse 33]. Harkening unto wisdom, one receives a conscious security, and finds deliverance from carnal cares and fears.

The wise instruction and rules of godly parents if listened to and retained will add beauty to and improve life, and will provide protection from the enticements of unsafe and toxic people, causing one to listen to and respond to the voice o
