

# Proverbs 14:9

Authorized King James Version (KJV)

Fools make a mock at sin: but among the righteous there is favour.

## Analysis

This proverb contrasts how fools and the righteous view sin. "Fools make a mock at sin" reveals moral blindness. Evilim yalits asham (עֲוִילִים יַלִּיץ אֲשָׁם, fools mock at guilt/sin offering). Luts (לִיץ, mock, scorn, make sport) indicates treating sin frivolously. Fools ridicule guilt offerings (asham, אֲשָׁם), treating sin as joke rather than serious offense requiring atonement.

"But among the righteous there is favour" presents moral seriousness. Uveyn yesharim ratson (וּבֵין יֵשָׁרִים רָצוֹן, but among the upright—favor/acceptance). Ratson (רָצוֹן) means favor, acceptance, goodwill. The righteous, taking sin seriously and seeking atonement, find favor with God and each other. Their moral seriousness creates community marked by divine approval.

The proverb addresses attitude toward sin. Fools minimize, excuse, or joke about wickedness. The righteous recognize sin's gravity and God's wrath against it. Romans 6:23 declares sin's wages are death. Christ didn't mock sin—He bore it on the cross. Those who trivialize sin reveal unregenerate hearts. Believers grieve over sin (2 Corinthians 7:10), confess it (1 John 1:9), and forsake it (Proverbs 28:13). The church should be a community where sin is taken seriously, repentance is genuine, and God's favor rests through Christ's atoning sacrifice.

## Historical Context

---

Mosaic Law prescribed guilt offerings (asham) for specific sins (Leviticus 5-6). These offerings acknowledged sin's seriousness and need for atonement. Fools mocked this system, treating sin lightly. Israel's history included periods when people disregarded God's commands and rituals, provoking judgment. Post-exilic Jews renewed commitment to Torah, including proper sacrifices. Christ fulfilled the guilt offering as the Lamb of God (Isaiah 53:10, John 1:29).

## Related Passages

---

**1 Corinthians 13:4** — Characteristics of love

**1 John 4:8** — God is love

## Study Questions

---

1. In what ways might you be treating sin too lightly—joking about it, minimizing it, or excusing it?
2. How should the reality of Christ's cross (where God took sin utterly seriously) shape your view of sin?
3. What does it mean for the church to be a community 'among the righteous' where there is favor because sin is addressed honestly?

## Interlinear Text

---

אֶלְלִים	יֵל יֵץ	אֶשׁ מ	וּבִּין	יִשְׁרָיִם	כְּצֹוֹן:
<b>Fools</b>	<b>make a mock</b>	<b>at sin</b>	H996	<b>but among the righteous</b>	<b>there is favour</b>
H191	H3887	H817		H3477	H7522

## Additional Cross-References

---

**Proverbs 10:23** (Parallel theme): It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

**Proverbs 13:15** (Parallel theme): Good understanding giveth favour: but the way of transgressors is hard.

**Proverbs 30:20** (Parallel theme): Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

**Proverbs 1:22** (Parallel theme): How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

**Proverbs 8:35** (Parallel theme): For whoso findeth me findeth life, and shall obtain favour of the LORD.

**Proverbs 12:2** (Parallel theme): A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

**Proverbs 3:4** (Parallel theme): So shalt thou find favour and good understanding in the sight of God and man.

**Jude 1:18** (Parallel theme): How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.