

It is, however, needless to say that he is not the author of the entire book, but beyond a reasonable doubt the largest contributor. (See 22. 17; 24. 33; 30. 1; 31. 1.)

**2. Wisdom.** Not worldly wisdom, nor yet philosophy in the Greek or modern sense of the word, but moral science or ethics, the law of God concerning our duty to him, to our fellow-men, and to ourselves; or, as one has aptly said, "the philosophy of practical life." **Instruction.** Literally correction or chastisement, in allusion to the method of teaching young people or children. The first part of the book (chapters 1-9) seems to be chiefly devoted to the youthful and inexperienced. **To discern the words of understanding.** Or, more literally, "to cause one to understand the words," etc. The abstract, as Stuart suggests, is used here for the concrete, hence understanding might be rendered "intelligent ones."

**3. To receive instruction in wise dealing.** Haskal rendered "wise dealing" here, and "wisdom" in the Authorized Version is really an infinitive, and the clause might, therefore, be rendered: "To receive correction to make wise;" or, in idiomatic English, "to receive such correction or instruction as will make one wise." Ewald translates, "To receive a discipline of thoughtfulness." **Righteousness.** That which is right in itself. **Judgment.** What is usual, customary, or according to common law. **Equity.** What would be approved by good men. It is, however, doubtful whether the ancient Hebrews really tried to distinguish carefully between these three words. They are rather used for rhetorical effect, for the heaping up of synonymous words was a favorite work for Semitic writers.

**4. To give subtilty.** That is, prudence or shrewdness, such as will enable one to shun all that is injurious to his well-being. **The simple.** The English word simply means "without fold," "innocent," or unsuspecting. The Hebrew word means "open," not shut or concealed, the opposite of sly or cunning. **To the young man.** Who has not yet learned the ways of the world, who has not become proficient in the art of dissembling. **Discretion.** The word so translated means "plan or scheme;" here, of course, in a good sense.

**5. That the wise man may hear.** Or, "let the wise man hear," and increase in learning. The author intimates that the collection, though eminently calculated for the instruction of the youth, was also worthy the attention of the wisest. **Sound counsels.** The Hebrew word is from a verb meaning "to manage or steer;" hence, "sound counsels" is used metaphorically for the steering of a ship through life's ocean. Our word "cable" or "rope" is derived from the same root.

**6. And a figure.** Enigmatical words. A sentence so involved as to need a commentary to interpret it. **Words of the wise.** The *Chockma*

were the professional teachers of wisdom. We have the writings of the wise in what is generally called the Hebrew *Chockmah*, or wisdom literature, which includes this book. Ecclesiastes, Job, many psalms, and Ecclesiasticus (in the Apocrypha), Delitzsch adds to the Song of Songs. As already hinted at, this entire book does not pretend to be from the pen of Solomon. **Dark sayings.** The original means "twisted or knotty speech;" that is, "ambiguous," and understood only by those who are intelligent and studious.

**7. The fear of the Lord.** Some regard this verse as the closing part of the introduction, which explains the nature of the book. It is, however, better to consider it as the beginning of the collection, the corner stone of Hebrew wisdom. The word "fear" is not used in the sense of terror, but rather of reverence. No one can commune with God and enjoy his love without a feeling of profound adoration and reverence for his majesty. Whoever is irreverent is not wise. This truth is emphasized in the Old Testament. (See chapter 9. 10; Job 28. 28; Psalm 110. 10; Eccles. 12. 13.) Notice the marginal reading, where "chief part" is substituted for "beginning;" "According to the fear of the Lord is the perfection or the summit of wisdom." **But the foolish despise.** "Foolish" is derived from a word meaning "to be slack or inactive," as if the foolish were too indolent and listless to have moral convictions, absolutely indifferent to the claims of religion. The word "fool," as used in this book, is almost synonymous with the wicked, the transgressor of moral law. A person who willfully sins against God and his own best interests lacks wisdom and borders upon insanity.

**8. My son.** In Eastern lands, where the teacher assumed the parent's place, "my son" was the usual way of addressing a pupil. It occurs over and over in this book, and sometimes even in the New Testament. (See 1 Cor. 4. 15; 1 John 2. 1.) **Thy father.** Not necessarily in a literal sense, but rather a teacher in sacred things, in wisdom. Some, however, without sufficient reason, regard these words as spoken by Solomon to Rehoboam. **The law of thy mother.** The mother mentioned along with the father "is only a natural expansion of the idea of the figure, suggested by the law of poetic parallelism."—Zöckler.

**9. A chaplet of grace.** Or, in idiomatic English, "a graceful wreath." **And charms.** A necklace or a chain worn around the neck. Obedience to parents and teachers are more attractive than the costliest ornaments.

**10. If sinners entice thee.** The verb is in the *piel* or intensive form; thus we may read: "If sinners persist in enticing thee." Sinners will do their best to lead boys and girls astray. The world is full of temptation; blessed is he who has found a friend in Jesus and has learned to overcome in his name and by his help. **Consent thou**

not. Sin ce his will.

**11. Let an army of raining you for the cause.** "Let" for those who and murder, der, without ing "vain" "Let us lurk

**12. Let Sheol.** She here mention And whole cruel even th go down to more than th Some translate right." This

**13. Precious and precious stealing, nor y for what these thieves. Who low-man, and work without a from a highway**

**14. Cast th share our fortun custom among which could n 28. 18.) We v are brothers, w so that the most**

**17. For in a silly bird will open, much less dowed with reas nature of the cas plotting destruct the retribution selves."—Noyes.**

**18. For the wicked been c at the very hour others! How tru ness is avenged e is able to conce eyes and escape d eye he can never bly follow.**

**19. So are th of gain. What and rapacity must sire for gain, dis divine, will ever brotherliness, I owners. How li**