

LESSON NOTES.

I.—Counsels 10-13.

The chapter opens with "Hear ye children the instruction of a father."

Verse 10.—Begins a new phrase of instruction with **Hear O my Son.**—This is the advice of a teacher to his pupil. Scholars in the prophets' schools were called sons of the prophet. Jud. 17: 10; 2 Kings 2: 12; 1 Sam. 10: 12.

Prov. 1: 8, refers to parents and their son. Parents are the natural teachers. In the fifth commandment honor includes obey

Receive—implies a willingness and delight in, as well as holding fast and practicing the truth learned.

Years of thy life, lit. lives.—It means life in its completeness. Life of the body, mind, spirit. Men begin really to live when they learn the fear of the Lord which is wisdom. Learn it early that the years may be many.

II. I have taught thee.. have led thee Receiving wisdom will enable you to make my teaching your own by thinking it out for yourself, and by choosing for yourself the right path.

12. Only thus you will have true freedom. Whom the Son makes free are free indeed. In the path of right are no stumbling blocks.

When thou goest in the ordinary affairs of life. **When thou runnest** refers to life's special duties, temptations and events.

13. Wisdom bestows life. Jesus says "I have come that they may have life."

It is not wisdom in the abstract which gives life, but the spirit of the Lord Jesus bestows controls and directs it.

Take fast hold keep. Unto every one that hath shall be given etc., Matt. 25: 29.

This implies to learn and put into practice. We lose what we do not use.

Instruction—implies discipline, learning costs effort always, often pain.

Read the parable of the sower Matt. 13.

Do not let instruction be lost, either through weariness, impatience, or neglect.

II. Warnings.

The ways of wisdom and folly are antagonistic. The one leads to life the other to

death. In the one the face is toward God, in the other the back.

14.—How strong is the warning against evil. It is threefold, each becoming more emphatic.

Enter not—Do not take the first step. It is that which costs. Do not take the first glass of strong drink—abstain from the beginning.

Go not.—If you have started, go no farther. Stop and return. This word is used of the arrogant, presumptuous walk.

15. Avoid.—Turn, pass away.—Avoid both the associations and associates of evil. Avoid may also imply abhor it in your thought. Psalm. 1: 1-2.

Put evil out of your thought as well as your life and keep it out.

Do not tamper with evil, thinking you are strong and can go as far as it is safe and pleasant. The wise man knows the accelerating force there is in an evil habit. As appetite becomes strong the will is weakened. Hence he multiplies his notes of warning.

16.—This verse shows us evil in the mastery of heart and life. It is now in possession permanently. Habit is formed and so evil has become second nature. It now becomes aggressive. Every day sees evil done before they sleep. Worse still, their sleep goes from them unless they have lured others to their fall. They must have companions in sin.

The sin of intemperance is peculiarly of this nature. It loves company. The transgressor loves the company of others like-minded. The sin is associated with other sins, lust and violence. Read carefully Matt. 18: 6-9.

17.—The next step is to live by wrong-doing. They eat bread won by wickedness, and drink wine won by violence. They can say, "My meat is to do the will of the evil one."

When this verse is applied to the evils of the drink habit its application is easy and its lessons far-reaching. What misery it causes in homes. What violence is done to wife, children, companions, and community.

Read the fearful indictment in Isaiah 5: 11-19.

The wise man well says "Enter not, go not, avoid, pass away."

III. A Contrast.

The path of the just is like the light of the dawn, which becomes brighter and more in-