

Proverbs 1:1-7

יִשְׂרָאֵל מֶלֶךְ דָּוִד בֶּן-שְׁלֹמֹה מִשְׁלֵי 1
 Prop.N. msc Prop.N. msc Prop.N. msc
 Israel King of David son of Solomon proverbs of

וּמוֹסֵר חֲכָמָה לְדַעַת 2
 msa+1 fsa QInfcs
 discipline¹ wisdom² to know

בִּינָה אִמְרֵי לְהִבִּין 3
 fsa msc HiphInfcs
 understanding words of to give heed to and understand³

מִן-מוֹסֵר לְקַחַת 3⁴
 msa QInfcs
 discipline in the school of wisdom to receive, take hold of⁵

וּמִיִּשְׁרָיִם וּמִשְׁפָּט צְדָק הַשְּׂכִיל 6
 mpa+1 msa+1 msa HiphInfabs
 and righteousness, uprightness⁷ and justice, right⁸ righteousness⁹ to be prudent¹⁰

¹ Instruction, not necessarily negative discipline- assumes an instructor who knows and a disciple who learns.

² Skill, cf. Ex 28, general term, skill in anything, but here specifically skill in life- skill in living with laws of God's created order such as : reciprocity; freedom within form; liberty within law; love within restraint- religious and ethical state of knowing what conforms with divine reality, with truth and acting upon it, thereby enabling one to cope with enigma and adversity and to succeed.

³ To hear an understand, without fear of Lord, is just external hearing- understanding, insight into how the world is put together.

⁴ Vv. 3-4 are a merism explicating 2a from the viewpoint of the student (v.3) and of the teacher (v.4).

⁵ To receive with favor, to accept, to embrace.

⁶ Package deal, if you have wisdom, you have all of these things and vice versa, if not have wisdom...

⁷ Living up to a norm, upright, straight.

⁸ Going beyond righteousness to establish justice, punishing tyrants and freeing oppressed.

⁹ Conforming to right order, social order, community loyalty, doing right in social relationships. Notion of benevolence and charity- community minded.

¹⁰ Idea of 1. looking intently with close attention, 2. having insight and understanding, 3. acting rightly, circumspectly, accordingly and 4. therefore prospering and having success.

עֲרֻמָּה
fsa
prudence, craftiness¹¹

לְפִתְּאִים
mpa+ל
to the simple, naïve, open minded¹²

לָתֵת 4
QInfcs
to give

וּמְזֻמָּה
fsa+ו
and discretion, prudence¹³

דַּעַת
fsa
knowledge

לְנֵעַר
msa+ל
to a child, lad¹⁴

לִקְחָהּ
msa
instruction that is acquired¹⁵

וַיֹּסֶף
HiphIpf(juss)3ms+ו
and let him add

חָכָם
msa
wise (one)¹⁶

יִשְׁמַע 5
QIpf(juss)3ms
let him hear¹⁷

יִקְנֶה
QIpf(juss)3ms
let him acquire¹⁸

תְּחִבְלוֹת
fpa
(good, wise) counsels, direction¹⁹

וְנִבּוֹן
NiphPtcmsa+ו
and the one discerning, having understanding

מִשְׁלָה
msa
proverb, parable, sentence of ethical wisdom²⁰

לְהִבִּין 6
HiphInfcs
to give heed to and understand

וְחִידוֹתָם
fpc+3mp+ו
and their riddles, allegorical or figurative sayings²¹

חֲכָמִים
mpa
the wise (ones)

דְּבָרֵי
mpc
words of²²

וּמְלִיצָה
fsa+ו
and satire, enigma²³

¹¹ Knowing where going and how to get there, knowing dangers- intentional and familiar with territory, experienced.

¹² To be open, uncommitted, raw youth without instruction, not low IQ, but uninstructed in morality, unaware of evil and dangers, not yet developed moral acumen- like a green soldier just arriving in a war zone, not yet aware of the dangers and minefields (moral traps, sex traps, addiction traps). There is two stages of the simpleton: the unformed (here) and the malformed (fool). If the simpleton passes through life without commitment to wisdom, they turn into the fool.

¹³ Shrewdness, prudence resulting from deliberation, power of devising. Cf. 2:11; 3:21; 5:2; 8:12. root usually plural of evil schemes- negative, this form is singular and positive- like the soldier receiving basic training.

¹⁴ Young lad, inexperienced.

¹⁵ Cf. v.3 doctrine, teaching, that which is accepted, received.

¹⁶ ‘The wise’ are those who are mature, who have made a commitment to wisdom. The wise continue learning, they model learning and never stop, there is no end to the learning of the wise. No one is beyond wisdom.

¹⁷ Same word also means to obey, the two connotations are rarely separated.

¹⁸ Purchase, acquire, result is ownership.

¹⁹ Direction, steering [of ship], guidance, cf. 11:14; 24:6; 20:18 and items matched there in parallelism (advisors, advice).

²⁰ Comparison or analogy for purpose of providing a model, exemplar, paradigm- comparison re:function- “truths by which you can compare your life” –Waltke, open ended illustration so we can make comparison to our life and live life accordingly

²¹ Riddle something locked up, perplexing, something spoken indirectly cf. IQ and ability to see metaphor, so also wisdom quotient and ability to see and apply that which is spoken indirectly. Cf. Jdg. 14:13, 18, Num 12:8.

²² Words of the wise, cf. 22:17, ch. 30-31 examples of words of the wise, note in ch. 30 he denies he has wisdom, but wisdom comes from God, that is what makes him wise.

דַּעַת fsa	רֵאשִׁית msc	יְהוָה D.N.	יִרְאַת fsc	7
knowledge	beginning, chief, head, primary part, first phase or step of ²⁴	Yahweh	fear, piety, respect of ²⁵	
	בְּזוֹ QPf3cp	אֱוִילִים mpa	וּמִוֶּסֶר msa+ו	חֵכְמָה fsa
	they despise ²⁶	foolish (morally bad) ones ²⁷	and discipline	wisdom

²³ Allusive expression, often mocking, scornful saying, cf. Hab 2:6. akin to the scoffer throughout proverbs. But in Gen 42:23, Isa 43:27 and Job 33:23, it takes the connotation of interpreter, interpretation. The idea is not the interpretation of the proverb, but the interpretation/application of the proverb to life. Need wisdom to make appropriate interpretation and application to life. ^{NIV} **Proverbs 26:7** Like a lame man's legs that hang limp is a proverb in the mouth of a fool. ^{NIV} **Proverbs 26:9** Like a thornbush in a drunkard's hand is a proverb in the mouth of a fool. –cf. 26:4

²⁴ Cf. Isa 46:10, Eccl 7:3, Mic 1:13, Pro 4:7, 17:14, Psa 111:10, Amos 6:1, Dan 11:41, Dt 33:21, I Sam 2:29, 15:21- not just first of many steps, the first being left behind, but the chief part which is needed for all other parts, like a foundation without which the whole building falls down. What alphabet is to reading, what numerals are to mathematics, so Fear of Lord is to wisdom and knowledge. You never move beyond the fear of Lord, can never do without it. Do not try to master and control word, but tremble before it. Always seeking to understand it, but do so by always submitting to what it says. There is no knowledge at U of O.

²⁵ Cf. BDB REFS. In Prov. the wicked live to themselves and are not mindful of God, piety, community and morality. Proverbs can be abused easily or misread/misused if not spiritual and spiritually sensitive. There are similarities between Proverbs and ANE Wisdom, but they are night and day different because Proverbs is centered in Yahweh, a part of a community that assumes salvation history and Torah. The foundation of knowledge requires spiritual underpinnings. The enlightenment is a failure because it denies the spiritual resources needed to uphold knowledge. Postmodernism is a failure because it seeks the spiritual resources from the wrong spirits, lying spirits. Fear of Lord has 3 ideas: 1. objective revelation= law of Lord, ordinances etc. cf. Prov 2:1-5, in Psa 19 parallel to law and testimony. No fear of the Lord without objective cognitive content, not just emotion. 2. spiritual response to revelation, humble acceptance of it. Prov. 15:32, 22:4, Isa 29:13 honor with lips but not hearts, lit. fear of me is rules of humans. White flag of surrender before revelation- that we see and understand with our minds and we then bow with our hearts. 3. hold these truths in awe, recognize the sphere of the holy one- in 9:10 is parallel with knowledge of Holy One- reverence, awe, obedience and submission, loving God and fearing God are not opposites, we have trouble understanding. Dt. 6:4 ff esp v.13 Love God and fear God- Dt. 10:12, fear of Lord, obedience, Loving and serving God all commanded –Josh 24:14, renewing covt. “Fear the Lord and serve Him with all faithfulness” Parallel to serve.- Exod 3 both drawn toward and repulsed, cf. Otto, both attracted to it and withdraw from it, cf. Peter- “depart from me” and Isa 6 Woe is me- Exo 14:31, fear and put trust in- Exo 20:20, fear of Lord keeps from sinning – “Wise living does not remove fear entirely. It consists of fearing the right things.” IB. In Prov. Fear of Lord is parallel to wisdom, understanding, and knowledge., contrasted with not just fools, but wicked.

²⁶ Antithesis, fools despise wisdom and instruction

²⁷ Fool, incorrigible, intractable, fool that will not budge, a hardened fool- Proverbs never appeals to them to change, rather they are proverbial in their foolishness as Proverbs appeals to the uninitiated- different classes of fools in Proverbs.

אָבִיךָ	מוֹסֵר	בְּנִי	שְׁמַע 8
msc+2ms	msa	msc+1cs	QIpv2ms
your father	discipline of	my son	listen

אִמְךָ	תּוֹרַת	תַּטֵּשׁ	וְאַל-
fsc+2ms	fsc	QIpf2ms ²⁸	neg+1
your mother	Torah, law, teaching of	do abandon, forsake ²⁹	not

לְרִאשָׁךָ	הֵם	חֵן	לְוֵיַת	כִּי 9
msc+2ms+ל	3mp	msa	fsc	conj.
to your head	(are) they	grace, favor	wreath of ³⁰	because

לְגַרְגְּרֹתֶיךָ	וְעֲנָקִים
fpc+2ms+ל	mpa+1
to your neck ³¹	and necklaces

²⁸ Vetiive, Negative of the imperative, Williams §186.

²⁹ Cf. 6:20.

³⁰ Cf. 4:9.

³¹ Cf. 3:3, 22, 6:21.