

Dr. Ted Hildebrandt, Proverb Pairs, Session 2

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This is Dr. Ted Hildebrandt and his teaching on Proverb Pairs. This is session number two, Five Pairs in Detail. Proverbs 26.4-5, Proverbs 15.8-9, Proverbs 10.16-17, Proverbs 13.21-22, Proverbs 15.1-2, along with Pairing Cohesive Techniques.

Welcome to our presentation today on Proverbs Pairs. This is a continuation of our discussion last time where we were showing Proverbs were different than the rest of the Tanakh or the Old Testament. So today we're going to actually jump into the Proverbs and see Proverbs chapters 10 to 29.

There are these sentence sayings and so there's one proverb after another proverb after another proverb. Are they all scattered and just thrown together and it's random, it's willy-nilly, or is there some discernible order there? And does that order then affect how we interpret one proverb next to another? We've often said context determines meaning. What is the context for a proverbial saying? One proverb to another one.

Do they connect with one another and do they affect how they're interpreted? But before we do that, somebody asked a really good question online after we did the Proverbs are Different presentation and they said, that was really in-depth and you've proved what Proverbs are not, but what are Proverbs and how can we study the Proverbs? What I would suggest is that you connect with biblicalelearning.org. And then you follow this next presentation where I'll just lay out how I would jump into it. There's a guy named Tim Mackey on the West Coast and he's done what's called The Bible Project. And what he did was go through each kind of book of the Bible and give in five minutes a summary of that book.

Now, when I first heard of it, I thought, this is crazy. Five minutes on the book of Proverbs. Are you kidding me? And I listened to it, very critically.

And all of a sudden, I thought, this guy hit it out of the park. In five minutes, he really captured a lot of the essence of the book of Proverbs as well as the other books. So, start out, if you go to Biblicalelearning.org, they start out always at the top of each book with The Bible Project summary. It starts out with the Bible Project by Tim Mackey.

Under that then, there are four lectures. There are four lectures by a fellow named Dr. Fred Putnam. And he did four lectures introducing the book of Proverbs and kind of a traditional introduction. That's those four lectures that he did.

After that, there are two great scholars. One, Knut Heim, who's one of the world's leading experts on Proverbs, did 20 lectures going through the book of Proverbs from a poetic standpoint, and an imaginative standpoint, and did a wonderful series of 20 lectures on Proverbs. Then Gus Kunkel from McMaster University up in Canada, he did a presentation of 22 lectures on Proverbs. And so, the two of them actually, cover different material. And those two put together, you've got like 42 lectures going through the book of Proverbs from two different stances.

There's a fellow named Dr. Dan Treier, who's at Wheaton College, and he's a theologian. And he looked at Proverbs. He did four lectures on Proverbs for Christian Living. And so, Dan Treier looked at his material after that on Christian living and how the book of Proverbs fits with kind of a theological perspective of Christian living.

There's a fellow, Dr. Kyle Dunham, who did two lectures on the Structure of Proverbs.

And then I've done a couple on Proverbs 26:4 and 5, and then the one on Proverbs Are Different. Today we're going to be finishing up, connecting up with Proverbs 26:4 and 5, answer a fool according to his folly, do not answer a fool according to his folly with the other pairs.

What I'm going to establish today is that many times in Proverbs 10 to 29, they're not helter-skelter, they're not thrown together, but there are these pairs. And so, you look at one proverb, look around it, what came before it, what came after it, and see if there's a pairing effect there and then see how the pair affects each other and how they nuance that. So that's what we'll be looking at today.

So, the questions we'll be asking are, are proverbial sayings in Proverbs 10 to 29 just thrown together or are there some order there? What does context mean when it comes to proverbial sayings? When we interpret proverbial sayings, should we use the Proverbs around them to help us gain a better understanding of the proverb? And another one, did those who collected the proverbial sayings group them in ways to help us understand them better? In other words, we've got the author of the proverb.

A lot of times we don't know who the exact author is. Solomon, yes, but Solomon was also a collector. Hezekiah's men, yes, but they were basically collectors and editors of the Solomonic collection.

So, we've got the author's intent, the original person, whether it's folk from ancient times, the proverb, and so the author's intent. But then what about the collector's intent? When he's putting these things together, when he's editing the collections and he's seeing connections and he's putting them together, the collector who's inspired also writing, actually writing the Scriptures from say, Solomon's 3,000

proverbs. He's pulling a couple hundred here and he's choosing those ones there and then putting them together. So, the collector has intent as well as the author. We've got to look at both of those. How did the collectors bind the proverbial sayings together? How did they bind them together? What kind of techniques did they use?

Techniques are important in poetry. In order to understand poetry, you have to understand how it means, not just what it means, but how it means, how it says what it says in poetry, how it says is very important to pick up poetry.

Let me just kind of give some examples here. When I went through Proverbs chapter 10 to 29, I found that there were 62 examples of pairing. That's 124 verses out of 568.

Now, sorry for all these statistics, but from chapters 10 to 29, there are 568 verses and 124 of those are in pairs. That's 21% of chapters 10 to 29, 21% manifest this pairing phenomenon. So, I then list and I'll put up on the video here a list of the 124 verses that are paired.

And so, you can see this kind of grocery list going from chapter 10 down to chapter 29 of the verses that are paired that I found there. And you'll notice there's quite a few of them. So, this is not just helter-skelter, willy-nilly thrown together.

These pairs occur repeatedly. 21%, as a matter of fact, are found in pairs. Now, there are other variations of the pairing phenomena and other variations of collecting, how the collectors collected them.

One would be a triad where you've got not just two, pairs are 21%, but you do have several of these triads. And so, Proverbs chapter 23:26 to 28, for example, is a triad. Chapter 24:10 to 12 is a triad. And so, those have three verses in a row.

There are then some what I've called detached pairs. In other words, there's two verses that are connected, but they're separated by, one in the middle that doesn't fit.

But then you've got one here and one here, and then you've got a kind of a one that doesn't flow between the two. And so let me just read an example of that. Proverbs chapter 10 verses 8 and 10.

So, we're going to read 8, 9, and 10, but notice that 8 and 10 will connect very tightly, but 9 will not. And so, it's the wise in heart, Proverbs chapter 10:8, "The wise in heart will receive commandments, but a babbling fool will come to ruin." Verse 9, "Whoever walks with integrity walks securely, but he who makes his ways crooked will be found out."

So, it's talking about walking. Verse 10, "Whoever winks the eye causes trouble and a babbling fool comes to ruin." Didn't we hear that just before? "The babbling fool comes to ruin" is mentioned in 10b. And it's also that exact same phrase is mentioned in 8b. So 8b and 10b are exactly the same, linking those two proverbs around the one who's walking, walks with integrity. So that's kind of a broken pair or a split pair, a detached pair. And there are other examples of that as well. We've got some of those listed there.

There's a pair plus one. So, Proverbs chapter 15 verses one and two are a pair. And then if you go down, three doesn't attach itself, but four does in a kind of a way. So, what you've got is a pair plus one, a pair plus one. And then I've given you some examples of that. That's a pair plus one detached. Then there's a pair plus one that's attached. So, a pair plus one that's detached. In other words, there's one kind of in the middle and then the next one goes back to the pair. A pair plus one when they're juxtaposed.

Proverbs 10:16 and 17 are a pair. And then verse 18 attaches itself. Proverbs chapter 15:16 and 17 are a pair and verse 15 attaches on the front end of those.

So, there are several of those pairs plus one immediately. And then we come to what I've called strings, proverbial strings, where you've got several proverbs in a row making a string. Probably better is what Knut Heim has done, calling them clusters. He sees them like clusters of grapes. And so, he's written, I believe his dissertation was published, *Like Grapes of Gold and Set in Silver, Like Grapes of Gold Set in Silver*. This is a book that he wrote, his dissertation, where he goes through Proverbs, the proverbial sayings, 10 and following, and shows these clusters and how these proverbs cluster work. And so, it is a very interesting book.

His other book, which is magnificent, is *The Poetic Imagination in Proverbs*. And so, he's got two books out, *The Poetic Imagination in Proverbs*, is actually a wonderful work on repeated elements in Proverbs. And it's delightful and will stimulate your imagination as it's supposed to.

Now, last time we talked about Proverbs 26:4 and 5. They were contradictory kind of Proverbs. And we noticed that from a guy named Wolfgang Meider up in Vermont, who's probably the world's leading expert and studies this paremiology, which is the study of proverbs. He reads, I don't know how many languages. He teaches Russian, German, and English, obviously. He teaches in Vermont, and knows many, many other languages. And he pulls them out of the world's collection of proverbs, he pulls and tries to define what a proverb is.

Most cultures have them. And so, he asked the big question. He's not related to biblical studies at all, but he studies proverbs internationally and then draws principles out of that.

And so, he's noticed what a wonderful little book he wrote was called Twisted Proverbs. And these proverbs like "absence makes the heart grow fonder." So, you all know, my wife, while I was in seminary, she was back at Buffalo State College. And so we were separated, "absence makes the heart grow fonder." Or is "it absence makes the heart to wander"? Twisted Proverb. Or is it "Out of sight, out of mind"? Now, she's up in Buffalo, I'm down in Philadelphia area, and it's "Out of sight, out of mind." You have proverbs going both directions and things.

And so, you get my daughter, I tried to get my kids up early in the morning, I was a failure, obviously. And people are just are born with this. Some people are night people, some people are morning people. I happen to be a morning person. And so, I go to my daughter, "The early bird gets the worm." And without batting an eye, my daughter's a really bright person, without batting an eye, she turns to me and says, "Yeah, 'The early bird gets the worm,' but 'The second mouse gets the cheese.'"

And so, we kind of had this dueling of proverbs back and forth. "The early bird gets the worm," now "the second mouse gets the cheese." So, I'm going to stay in bed. And that's how she took it.

"Look before you leap." In other words, just don't leap into something, you look before you leap. Or the contra proverb is, "He who hesitates is lost." So, you spend too much time analyzing it, you lose the situation. Or is it "look before you leap."

So, Wolfgang Meider has done some wonderful work in Proverbs and how Proverbs are playful, almost playing back and forth off of each other. And we're always kind of thinking, is this theologically propositionally true, or is it not true? And so, we got this true false thing. And we've lost this kind of playfulness that Proverbs have back and forth that actually causes you to think more deeply about situations.

So, Proverbs 26:4, "Answer not a fool according to his folly, lest you be like him yourself." So, when you answer a fool, you've got personal risk. And so, "Answer not a fool according, lest you be like him yourself." That is, it comes back at you.

In the next verse, Proverbs 26:5, you can see that these are paired together. "Answer a fool according to his folly, lest he be wise in his own eyes." If your concern is for the fool, answer the fool according to his folly, lest he be wise in his own eyes. In other words, being wise in your own eyes is worse than being a fool. You say that again, that's a very important point. Being wise in your own eyes, pride, arrogance, being wise in your own eyes is worse than being a fool. And he's saying, if you can stop a fool from making that transition down to arrogance and pride, maybe you should do it if you're thinking about the fool.

But if you're thinking about yourself and the damage, then be careful because when you answer a fool according to his folly, some people will consider you being like him.

And so those two Proverbs then are put kind of back-to-back, they're paired together. And so Høglund concludes that entering into dialogue with a fool is both an obligation and a threat to the wise. It's an obligation to answer a fool, but it's also a threat.

And you need to be aware of both of those things. Thus, Proverbs chapter 26 verses four and five, for a proverb pair intentionally concatenated, put together, concatenation, two Proverbs intentionally, no one can argue that. Proverbs 26 verses four and five, go together. There's nothing like it in the rest of the proverbial canon. There is nothing like it. They are unique. They are both unique in the first place. And they go together like that. There's nothing, even close to it.

So, they're concatenated to push the wise to higher-order thinking, and imagination, using the proverbial pair with its repetition and with a certain amount of playfulness and parody. You have to remember this parody, this may be where Babylon Bee gets their start. There's a parody there to accomplish the collector's purpose, not just the authorial original writer of whoever wrote the original proverb, but now with the pairing, the collector is putting those two together, thinking more deeply about what is fitting in dealing with a fool.

And Proverbs 26:1 to 12 is basically how do you deal with a fool? [Toy calls it the "Book of Fools."] How do you deal with a fool? So those verses then paired come very helpful. Now I want to switch over to another pair and we'll go through five pairs. We're going to go through five pairs kind of in detail, maybe a little bit too much detail, but anyways, we'll go through them in detail and then we'll go just do a surface structure of different techniques that were used to pair things, maybe four or five, six different types of pairing techniques.

And then we'll conclude. So, our first pair was actually Proverbs 26:4 and 5. That one's really clear. It's a pair.

If you go over to chapter 15:8 and 9, Proverbs 15:8 and 9, this pair is what's called syntactically bonded pair. It's a syntactically bonded pair.

Let me read the two verses. "The sacrifice of the wicked" (plural), wicked ones may be a better translation. "The sacrifice of the wicked ones, an abomination to the Lord." Notice I didn't put a verb in there. This is called a verbalist clause. There's no verb.

Now in English, when there's no verb in Hebrew, we'll usually use the word "is." We'll use the word is when there's no verb in Hebrew. So, "The sacrifice of the wicked ones is an abomination to the Lord," but the "is" is not, let's not have a debate about what "is" is.

But anyways, what we're saying is that the "is" is not present, that that's inserted because we need it in English. They didn't need it in Hebrew. And so, it's called in Hebrew, verbalist clause.

And there have been a lot of beautiful studies on the verbless clause in Hebrew. "But the prayer of the upright ones (plural) is his delight." So, the sacrifice of the wicked ones is an abomination to the Lord, but the prayer of the upright is his delight.

The next verse, "An abomination to the Lord, the way of the wicked" (singular). "An abomination of the Lord, the way of the wicked." Again, there's no verb there.

So, you've got another verbless clause here. And so, you've got two verbless clauses in 15.8a and 9a, "an abomination to the Lord, the way of the wicked," (singular). "The wicked" in the first one was plural.

So, there's been a shift there. So, we would say in English, "An abomination to the Lord is the way of the wicked, but the one pursuing righteousness he loves." But the one, notice how the first verse 8, 15:8 was all plurals, the wicked, the uprights, there are many of them.

And now it's going singular. "The abomination to the Lord is the way of the wicked," singular, "but the one pursuing righteousness he loves." And there's a verb then in that last one.

So, let's look at this. I put the Hebrew up here just so you can kind of get a feel for it. The yellow is given, Hebrew, by the way, reads from what would be the right to the left. We read from the left to the right. So, you've got to come back this way to read the Hebrew. "An abomination to the Lord" is in yellow, toavat Adonai, or toavat Adonai, "the sacrifice of the wicked."

And the wicked is "the ones" in orange there is plural. So, "the wicked ones," probably "The sacrifice of the wicked ones is an abomination to the Lord." But it actually starts out with the sacrifice of the wicked is an abomination to the next colon says, "but the prayer of the upright ones (plural), is his delight." And you see his delight is yellow. And the ratzonol is also in yellow. And so, you've got those things playing.

Now you come down to the next verse. You'll notice the next verse starts out with toavat Adonai, "an abomination to the Lord." And then is the wicked one, the way of the wicked." "The way of the wicked" is singular there.

And then the last part of that one is the one pursuing righteousness he loves. And now finally you get a verb and it's talking about God. Notice that the end of the first verse in verse eight, it ends up with "his delight." The "his" refers back to Adonai or Yahweh. Notice at the end of verse nine, it's "he loves." So, the one pursuing righteousness, he loves.

The "he" that's in the verb, the third person masculine singular verb, "he" refers back again to Yahweh or Adonai or the LORD. So, it's "An abomination to the Lord" and then he loves the one who pursues righteousness. And so, both of them at the end have kind of these pronounal references back to the first one, "the abomination of the Lord."

And then "he is his delight" is "he loves." So just kind of mapping that out. Now, following the Hebrew tightly, then I've translated it like this, "the sacrifice of the wicked ones," specifying it's a plural, "an abomination to the Lord." "But the prayer of the upright ones," plural again, "is his delight." And then I've kind of color-coded these.

The second verse, verse nine, "An abomination to the Lord," notice I fronted it even in English, "An abomination to the Lord, the way of the wicked one, but the one pursuing righteousness, he loves."

It's very interesting. This "way of the wicked," occurs five times elsewhere in Scripture. Five times I've listed where it occurs. And every time that occurs elsewhere, it's plural. Every time it occurs elsewhere, "the way of the wicked," it's plural, rasha'im rather than rasha. It's plural. Notice here, if it were trying to match 15.8 to 15.9, it would have gone plural, but it doesn't.

It still goes singular within the proverb itself because "the way of the wicked" is singular, but then the one pursuing righteousness is also singular. So, the first verse has two plurals. The second verse has two singulars.

Now what I'd like to do is how the translations handle the singular and the plural. So, I've given you here my translation that makes the plurality, the wicked ones plural versus the wicked one (singular). So you can see that we're there.

Now here's what the ESV does. Let me do the NIV first. The NIV says "The Lord detests the sacrifice of the wicked." Notice that the NIV puts in a verb. Is there any verb in it? No. I think it's better probably to leave the word "is" in there. That way anybody who knows stuff, will know that that is a verbless clause. "But the Lord

detests the sacrifice of the wicked.” Is the wicked singular or plural? Well, in English, the wicked could be singular or could be plural. You don't know. And that's why I put in “the wicked ones.” And then that identifies it clearly.

“The prayer of the upright,” again, is “upright” singular or plural? In English, in the NIV, you don't know because it's “the upright,” it could be singular, it could be plural. You don't say the uprights, you don't say, well, unless you're playing football. But anyway, so “the upright pleases him.”

Then the next verse starts out, “The Lord detests.” Notice both of these then, the NIV starts out, “the Lord detests,” “the Lord detests.” So, it makes it look like they both start with that. But actually in Hebrew, they don't. And so, this actually kind of, the NIV actually bonds it a little bit closer to the proverb pair thing than actually the actual Hebrew does by the location of this initial, “the Lord detests,” “the Lord detests.” And again, in the second verse, verse nine, “the Lord detests” in the NIV, there's no verb there. They put in the verb “detests.” “The Lord detests the way of the wicked.” Now it's singular, singular, plural. It doesn't say the NIV that leaves you ambiguous, “but he loves those.” Now notice there, the NIV makes the “those,” is “those” singular or plural? That's why I put it in red. They make “those who pursue righteousness.” “Those” is plural. Notice that the Hebrew is singular. “The one pursuing righteousness, he loves.”

And so, what happens is the NIV misses that connection between the plurals in verse eight versus the singulars in verse nine, because it says those, and then he detests. So, the NIV has got a little problem there. Actually, all translations have problems.

Even mine have problems and stuff. You want to get picky. I'm being a little picky here.

I have to admit it. The ESV says this, “The sacrifice of the wicked,” again, singular, plural, you don't know. It's in English, but notice that it does this “is” with the “is” verb. I like that. “The sacrifice of the wicked is,” in other words, it's a verbless clause. We need to, in English, we put in the “is.”

So, to make sense, “The sacrifice of the wicked is an abomination to the Lord.” Notice that it puts “the abomination of the Lord” second, which actually fits the Hebrew ordering better. It doesn't flip “the abomination of the Lord” to last. It doesn't put that first like the NIV does. It lets it be second. So, it follows the natural flow of the Hebrew. I like that too. It just reflects the Hebrew more accurately in terms of the ordering of the words. “But the prayer of the upright,” again, we don't know whether it's singular or plural, “is” again, puts the “is” verb in there telling us this is a verbless clause.

So, it's really kind of cool. You've got a verbless clause and a verbless clause and 8a, 8b, and then 9a, the way of the wicked. Again, wicked, we don't know whether it's singular, or plural.

In English, wicked can be singular, or it can be plural. It's kind of like deer. I had a friend once we were traveling, I think it was in Scotland. And he said, look at all the deers. Look at all the deers. And you say, wait a minute. In English, we say deer, singular deer is plural. So, we know sheeps, sheep. Look at all the sheeps. And you say, we don't really do sheeps. We do sheep and we do deer. Sheep is singular. There's a sheep there and there are many sheep there. And so, they go either way. So, with the wicked.

So, the way of the wicked, singular, plural doesn't say really, that's why I translate the way of the wicked one. And then it makes it clear that it's singular, is, and this ESV does it very well, picks up the verbless clause, "is an abomination to the Lord." Now they probably should have swiped the order then and say an abomination of the Lord is the way of the wicked to match the Hebrew, a Hebrew a little bit better in the ordering there.

But he loves, but he loves him. Now notice what they do, but he loves him who pursues righteousness. So, they say singular, which actually is the point here that verse nine is singular and they pick it up there with the him rather than saying them.

And you say, well, him, that's not very gender inclusive and you can get off on all that stuff. Okay. And you know, I don't care to get into all that.

However, here when it says "him," that way you know, that's singular. And so that's very nice. And so, the ESV does a nice job here and I've got to give it to them.

And so, cohesion, both sayings are Yahweh. Yahweh detests, Yahweh, it's an abomination to Yahweh. And then the second verse, it's the Lord detests, it's an abomination to the Lord.

They both have Yahweh. So, these are called Yahweh sayings, Yahweh sayings. And when you're in Proverbs, especially in the sayings, look at the Yahweh sayings, the ones that mention God's name.

There are about 87 of them in Proverbs, the section of Proverbs, 15 are in adjacent verses. So, you've got one Yahweh saying, followed by another Yahweh saying, there's about 15 that are adjacent out of the 87. Both have catchwords.

Now this has multiple catchwords, the abomination to the Lord, an abomination to the Lord. It's mentioned both times, Toavat Adonai. And the first verse says, Toavat Adonai, two words, an abomination to the Lord, or the Lord detests.

However, you want to translate that, as “an abomination.” And so, you've got these two with this abomination of the Lord, multiple catchwords in both verses. Two of these words occur exactly.

They're called catchwords. Now the phrase abomination to the Lord, let's look at that. There are 11 of them in Proverbs and I've listed them here.

There are 11 of these. So, there are 11 “abomination to the Lord” sayings. Only this time are they back-to-back.

So, none of the other times is an abomination of the Lord followed by another proverb that's abomination to the Lord. They're never put back-to-back except here, Proverbs 15: 8 and 9. And so this then shows there's a pairing going on here. They're normally scattered.

There are only 11 of them for what? Chapters 10 to 29, that is what? 19 chapters or so. And what I'm saying is 19 chapters, there are 11 of these “abominations of the Lord.” And only here, they're put back-to-back.

The other ones are scattered and not next to their neighbor in any sense like that. So anyway, it's just interesting. It shows that there is an intentional pairing going on here.

There's only one other time where the abomination of the Lord is used with the wicked and that's in chapter 17:15. And yet here we have it associated with the wicked for two in a row. The abomination of the Lord, the way of the wicked, and then I forget what the other one was, the way of the wicked and the sacrifice of the wicked.

So, the first one is the sacrifice of the wicked and then the other one is the way of the wicked. Both of those are an abomination to the Lord. And so, this is a pretty interesting and strong connection there.

There's no other time where abomination is connected to the word rasha, the wicked. And so, only here is that connection made and it's made twice, once in verse 15.8 and once in verse 15.9, nowhere else. So that's very interesting.

Now syntactically bonded together, these two verses, how do they go together? The wicked is constructed with another noun. So, “the sacrifice of the wicked,” “the way of the wicked.” It's “sacrifice of the wicked” in the first verse, and “way of the wicked” in the second verse. So, you've got what's called a chiasm.

A chiasm is a phrase, it's like A B B A. Normally things are ordered A B C. A chiasm would be A B C, C B A. So, there's a X. An X is chi in Greek, however you want to pronounce it, and stuff that it's actually Xi. A Chi basically what looks like an X in Greek. So, this is called a chiasm. A chiasm looks like an X. And so, you can see on the screenshot here that A and B [first proverb] is followed by B and A [second proverb]. And if you connect the two A's and you connect the two B's, you'll see that the connections make an X or a Chi. That's why it's called a chiasm because A B B A, you connect them and it looks like a Chi, the Greek Chi, which looks like our letter X. So, this is called a chiasm in Greek, the sacrifice of the wicked ones, the Lord's abomination, the way of the wicked one.

So, you've got the sacrifice of the wicked ones A, then is an abomination to the Lord-B. And then in 9a, you've got "the Lord's abomination"-B "is the way of the wicked one"-A. So, you've got B A. So that you've got A B B A, the Lord's abomination that's in the center of it. And it's BB in the center and "the sacrifice of the wicked ones" and "the way of the wicked one" are the A's on the outside. And so, this is a common structure in Greek or Hebrew.

Some people have chiasmus on their mind. That's when they ever get into Scripture, they say, oh, I'm going to get a chiasma. They're all over the place.

So don't make too much out of it. But it just is interesting to see the structure ABBA as far as the ordering. The second colon or the second line of each of these Proverbs, the prayer of the upright one pleases him, referring back to the abomination of the Lord, the sacrifice of the wicked. This refers back to that.

And then the one pursuing righteousness, he loves, third person singular masculine referring back to the Lord. And so, it's kind of interesting.

Both of the second lines then refer in a pronominal kind of way back to the Lord in the first in the A colon or the A, the first line of the thing. So, it's very interesting. All I'm starting to say is that they're syntactically bonded by grammar and that kind of thing. Both first clauses are verbless. So, you've got two verbalist clauses. Both first lines share an item, sacrifice or way, and the wicked.

So, both of them have a noun phrase basically that goes sacrifice of the wicked, way of the wicked. And so those parallel, they're both noun phrases and they both combine with wicked. One's the sacrifice, one's the way.

Way is the big theme. As soon as I say "way," the way of the wicked, it triggers wisdom literature where you have the two ways, the way of the righteous and the way of the wicked. And so, both have two-unit noun phrases and a sacrifice of the wicked, abomination to the Lord, and, abomination of the Lord, the way of the wicked.

Again, in that chiasm structure there. A, B, and 9B both pronominalize back to, the pronouns refer back to Yahweh. Both of them had that same syntactical arrangement or reference back to using pronominal structures.

The theme both addresses what pleases the Lord and what displeases the Lord. And so that's kind of the theme that actually brings these things together as well, but the syntax also as well. The settings for the two verses are actually quite diverse.

The setting of the first one is the sacrifice of the wicked, the Lord, it's an abomination to the sacrifice of the wicked. The sacrifices that were done in the cult with the priests and all that kind of thing. And the way of the wicked, that's a more of a wisdom way of looking at it.

And so, the pair basically pulls the cultic stuff in and says that disgusts him, that the wicked would do these sacrifices. It says when the wicked does sacrificial things or cultic things, he goes to the priest and he's going to show how, what a godly person he is by making this wonderful sacrifice. And it says, God hates it. God's abomination and God detests it. And so, these cultic acts are then put in a real negative way.

In other words, the wicked does sacrifices and it just is a contradiction there. It's disgusting to God. Character elicits a response from God.

God cares more about the character of the wicked than he cares about your sacrifice. And if you're just doing a sacrifice and you're a wicked person, it doesn't pull muster. And so, the sacrifice, the prayer to a larger direction, he moves from sacrifice and prayer to a much larger direction, the way of the wicked and to pursuing righteousness.

Sacrifices are mentioned about five times in Proverbs and are usually always negative. Usually always negative. I've listed some references there.

Proverbs 21:27 also couples sacrifices with abomination. You've got to remember, wisdom has kind of a non, there's a big debate on how the cult, when I say cult, I mean external acts of worship to God, sacrifices, feasts, prayers, those kinds of external things that we do. We bow our head, and fold our hands.

That would be part of our cult. Any external action you do that manifests your relationship with God would be considered the cult. Usually it's done with the priests and stuff under their auspices. So, when the sacrifices are mentioned, almost always negative in wisdom.

You remember, no priests in the book of Proverbs, right? No sacrifices, now sacrifices are negative. The feasts are not mentioned at all. The priests are not mentioned at all.

Prayer is mentioned three times in the book of Proverbs. In this section, 10-29, two are positive. 15:8 is positive, "the prayer of the upright." Again, the prayer is connected with upright. It's positive.

15:29 also mentions prayer, but prayer is mentioned in a negative way. So, two times in chapter 15, probably call chapter 15, the prayer chapter in the book of Proverbs, but chapter 28:9 Proverbs mentions prayer in a negative regard. So anyways, work with that.

So now we've got chapter 15:8-9. I've shown how those things are bonded together as a pair. Now, how do you know it's not a triad or a quadrat or how do you want to say quadratic equation or something? So, what you do is you take those two, this is chapter 15-8, chapter 15-9, go to the preceding verse and see if it links in.

The preceding verse is Proverbs chapter 15:7. It says it's loaded with wisdom terms, but there's no overlap. So, Proverbs 15:7 says the lips of the wise spread knowledge, but the heart of fools is not so.

That doesn't match at all with chapter 15-8-9, what we just looked at. Chapter 15:7 is verbal. It's not verbless like we saw in these others.

Plus the content's different. So, then we go, what's 9? What's 10? What's verse 10? Is it separate? In other words, is this pair separated? Verses 8-9, is it separated from verse 7 and verse 10 to make its own pair?

And the answer is verse 10. There's no reference to Yahweh at all. It's a normal wisdom discipline and its reception. "Stern wisdom awaits anyone who leaves the path. The one who hates correction will die."

It doesn't say the Lord hates this or that, and it's not with sacrifice or the prayers of the upright or whatever. So, verse 10 does not connect. So, in other words, this is truly a pair. Chapter 15 verses 8-9 is a pair. It does not link into verse 7, does not link into verse 10. This is a pair.

And so that's what we call, proverb pair. So, the emphasis is on things the Lord detests, the sacrifice of the wicked, the way of the wicked, sacrifice of the wicked ones, the way of the wicked one. The first one is more cultic.

The second pair is more wisdom oriented, the way of the wicked. The prayer of the upright and the pursuit, one that pursues righteousness, please him. So those are the things that please him, the prayer of the upright.

So, prayer has a character component to it. The person who is upright, God listens to his prayers. But if your heart's bad, man, your heart's wicked, God says, hey, it's detestable.

So interesting thing here, prayer depends on one's character. And anyways, the pursuits of the righteous, please God. Character over cultic acts.

Character over cultic acts. One of the things I discovered, and I'll probably do a lecture in the future on this, is a lot of people have said that Proverbs, those proverbial sayings from 10 to 29 are all act-consequence that Koch and others have described, act-consequence. And this is the law of retribution or however you want to say this, act-consequence. They say that this is a fundamental theme that underlies most all the Proverbs, act-consequence.

I actually disagreed with that and showed, I don't think it's act-consequence. I think it's character-consequence. And that's a subtle shift, but not too subtle.

Act-consequence, yeah, a person may do an action that has a consequence, but Proverbs is more concerned about one's character, the wise, the righteous, the wicked, those types of things, the violent. The character-consequence is the focus underlying most of the Proverbs. And so, I would ask for that shift from act-consequence to character-consequence.

And I think you'd be better served in the book of Proverbs as you read through it to see how is this connecting character to the consequence rather than necessarily a specific act. God's engagement, evaluation, and God's personal response based on the character more than religious cultic behaviors, the pursuits which reflect the character. He sees through the hypocrisy.

He's wise. God is wise. And he sees through the hypocrisy of a wicked person who comes with the sacrifices, pretending he's righteous and he's wicked, but he's really wicked in his heart. God sees through that. He's wise. He's perceptive.

He has discernment. He has understanding. And those are the things of wisdom and that we are commanded to.

The expansion from cultic acts in verse eight to pursuing the ways of wisdom in verse nine, an interesting progression between verses eight and nine. The first one's more cultic with the sacrifices. The second one, the way of the wicked one is more wisdom termed based.

So that's one, Proverbs chapter 15:8 and 9, syntactically bound together and what the Lord detests or has an abomination to him and what is not and what he delights in. So, what pleases God, and what doesn't please God. Those are pretty significant things, pretty important things if you want to please the Lord.

Now the wealth of the rich, let me just take this. This is Proverbs 10 verses 15 and 16. We're going to look at that now. This is our second pair.

Actually, it's our third. We've done Proverbs 26:4-5. We've done chapter 15 verses eight and nine.

And now we're going to look at Proverbs 10:15 and 16. This will be another pair then Proverbs 10:15 and 16. "The wealth of the rich is his fortified city, the poverty is the ruin of the poor ones." "The wages of the righteous one is life, but the income of the wicked one is punishment." Now this is a non-catchword pair, a non-catchword pair.

And so, we want to look at this and I put up the Hebrew here so you can see it, but then also the English under it, both in the NIV and the ESV translations. But then also, and I've kind of highlighted the words like yellow, the yellow words are read again, you're reading Hebrew back from the right to the left, but "the wealth of the rich is their fortified city." So kiriat uzo is what's in yellow there, "their fortified city" is what's in yellow in Hebrew.

"The wealth of the rich is their fortified city." Notice there's no verb there. That's why I put the word "is" in there.

Even the NIV does it, the ESV does the same thing, putting the is-verb in there. The ruin of the poor, the word poor there, it should be poor ones, is their poverty. And so anyways, you see a little bit of the "their" comes out actually in the ESV is kind of nice. "The poverty of the poor is their ruin." That's a good way of putting it because then you know it's plural and then it also goes with the pronoun that's at the end. "A rich man's wealth is his strong city."

The word uzo can be translated as "his strong city," but when you're talking about cities, I guess you do talk about Boston-strong kind of thing, New York weak or whatever. I'm sorry. I'm sorry.

But anyways, Boston, we live in Boston, Boston-strong is kind of a thing. But normally we talk about fortified when we say strong city. Back in those days, it's one that's fortified.

And so, I actually liked the NIV translation, “their fortified city,” probably even better than “his strong city” because while we use that in Boston-strong, I don't think that's necessarily how it works. I think “fortified city” is probably more accurate.

Now the second verse then, verse 16 goes, “the wages of the righteous is life.” Again, it's a verbless clause. The word is, is out there. And so, the wages of the righteous is life.

NIV's got it. You can see where the yellows match up, “but the earnings of the wicked is punishment.” Now the pun, the word punishment's in yellow, but the punishment's in white there. So I blew it.

But actually when you look at the ESV, “the wage of the righteous leads to life.” So there the ESV puts in the word “leads.”

And I think this “leads” word actually leads you astray because there's no verb there. So, it should be the wage of the righteous is life, is to life, is to life. L'haim.

You guys know l'haim? You go to a Jewish party or whatever, and they're having a toast. You say l'haim. L'haim means “to life.”

And so l'haim, this is, it's exactly the Hebrew here, the white there to life. But notice it says the wage of the righteous leads to life. There's no verb there.

So, it should be the wages, the wage of the righteous is to life and the gain. And then ESV has the gain of the wicked. And then you basically have to supply the verb.

The gain of the wicked leads to sin. So, it translates the word “sin” and that word can mean sin. But in this context, it probably means “punishment.”

So, I think the NIV has got it actually more correct in terms of its meaning than “sin.” And so be careful, you know, I'm saying the translations, they're English translations, and the two languages, Hebrew does not always match up with English. And so, there's going to be some variations in how the English translator translates it. Sometimes they'll get it right. Sometimes they'll get it wrong. So, you have to listen to me because I always get it right [joke]. No. Okay. I mess up also more.

If you want to see what I did, look at the NLT because I worked on the NLT for Proverbs along with some other really, really, really fine scholars, Ray Van Leewen, Richard Schultz, and Tremper Longman. And it was a real honor to work with them. But even in the NLT, I can critique my own translation.

So, you've got to be careful. Translation, you've got to give, how should I say, a little, give people a little bit of room that are doing the translation. And so, I'm nitpicking here, but it's just, okay, let me get out of there.

Now, cohesion. How is 10:15 combined with 16 into a pair? There's not a single word repeated, even though there are high frequency words, the word "righteous" and "wicked" are used all over in Proverbs. And you'd say, well, you know, those two words, of course, those two should be used in those two verses to bind them together. No, no. Even though they use the terms righteous, tzedekah, and rasha for wicked, they're not repeated in the verses.

The economic terms, there's a ton of economic terms in those things. Wealth, rich, poverty, poor, wages, income. Those are all, it uses different words for each one of those. So, none of the words are repeated.

So, you can't say, well, there's a catchword that binds these two together. No, there's nothing that binds these two together. Syntactically, however, it's very interesting that 15 a and b and 16 a and b are all verbless clauses.

So, you've got basically four lines, two lines per verse. That's why they call it a bi-colon. If you're a bi-colon, it means two lines. Bi-colon, two lines. So, you get two bi-colons. So, it's four lines in a row.

By the way, how do you tell poetry from a narrative when you're in your Old Testament or you're in your Tanakh? The narratives are put into paragraphs, but the poetry is built in lines, single lines. Poetry goes by lines, not by paragraphs. So, what you have here is these four lines then set up.

They're all verbless clauses. They're all verbless clauses in a row, which is, to have four of them in a row, that's pretty rare. So, subjects of all four are a noun plus the possessor.

In all four, the noun plus the possessor and the possessor, the rich and the poor. So you've got wealth-related terms connected to these moral possessors. In verse 15, those possessors are economic status, the rich and the poor.

In verse 16, the status is more moral, and so it kind of goes that way. So, the positive evaluation of the economic impact in verses 15A and 16A, followed by a negative impact in verses 15B and 16B. So, the B's are negative and the A's in both verses are describing the economic indicators.

Now, chapter 10 verses 15 on these economic things, are they connected to verse 14 ahead of it and verse 16 after it? No. Verses 13 and 14 are actually about speech and

they're both verbal clauses. And they're verbal clauses, so they aren't verbless clauses, so they don't match at all.

And then the ones following is linked by a catchword, but again, it's not tight. So, what these two verses are telling us, is the benefit of being rich, and then it pairs it with moral qualities. So, there are definitely benefits to being rich over being poor.

Proverbs, you're not crazy. The rich people have certain benefits, but the poor people get ruined in certain situations. But then what it does is it takes that economic proverb in chapter 10:15, and links it to a moral statement.

And so, it's separated out and the two are well coupled then. Wealth, yes, wealth is to be favored over poverty, but moral quality is even more important than money and status. So those two are bound.

Now, an interesting, the next pair that we'll look at has some pretty interesting and really interesting features. Chapter 13, verses 21 to 22. Chapter Proverbs, chapter 13, verses 21 and 22.

In chapter 13:21, it says, 13.21 says, "Disaster pursues sinners, but the righteous are rewarded with the good." So "Disaster pursues sinners, but the righteous are rewarded with good." In verse 22, the next verse says, "A good man leaves an inheritance to his children's children, but sinner's wealth is laid up for the righteous."

And you look at the ESV and the NIV, are pretty much the same thing. Now notice, and I'll put the slide up so you can see it. My translation, I tried to follow the order of the Hebrew.

And basically, what I'm saying is these two verses, 13.21 and 22 are bound together positionally, where the words are put, where the words are put in the sentence. And so anyway, so, look at my translation then, and I'm trying to be very literal to the Hebrew.

That's not, by the way, being literal to the Hebrew is not always good. Sometimes you need to be a little bit more dynamic in your understanding of things because things are different between Hebrew and English. But anyway, so I'm being overly literal here to critique my own thing. This is kind of a disaster as far as translation, but I'm trying to make a point.

And notice the colors of the words. So, the orange one, sinners, disasters pursue, disaster pursues, but the righteous are rewarded with good things. Notice that sinners, it begins with sinners, and it ends with good things.

It's actually the good things are just told, good things. And then the next verse starts out, "a good man leaves an inheritance to his grandchildren," his children's children, "but stored up for righteous is the wealth of the sinner." So, notice in the way I've translated this, and this follows the Hebrew words exactly, that 13:21 begins with the word "sinners" and it ends with the word "sinner." Those are exactly the same words. So "sinners" and "sinner," it begins with "sinner" and it ends with "sinner." Boom. That's called an inclusio. It's like an envelope. It begins and ends the same way. It's like an envelope. They call that an inclusio or an inclusion, it begins and ends the same way.

But then notice what happens in the middle of this. The righteous are rewarded with good things, prosperity. The righteous are rewarded with prosperity, good things. And it uses the word tov. Tov me'od means "very good" in Hebrew. If you're on the street and somebody offers you something, you say, "tov me'od." That means "very good." Tov is the word good. Okay. Emmanuel Tov.

Okay. Let's not get off on all that stuff. Anyway, tov means good. So, it's good things here. Good. And "the good things" here, it's not talking about the good of a person. It's talking about the good things that he gets. So, the righteous are rewarded with not good character, but good things or prosperity. So, it's translated prosperity or good things.

But then how does the next verse begin? The next verse begins with tov. Again, tov leaves an inheritance to his grandchildren, a good person. So, what you've got is the same word tov ending verse 21 and beginning verse 22, but they're translated two different ways.

The one that ends 21 is tov in the sense of good things, prosperity given to you. And tov in 22 begins with the word tov, meaning a good man. Now it's talking about character.

So, it's very interesting. It begins with sinner and it ends with sinner. And in the middle, you've got this good things, tov, and good man.

Those are exactly the same words too. So, the same words at the beginning and end positionally. The beginning position in poetry is important.

The beginning and also the last word is usually important. So always keep your eyes open for the beginning word and the ending word when you're dealing with poetry. And in the middle, then you've got the first verse ends with the good things and the second verse begins with the good person.

Those are exactly the same word, but they're translated because of the context of the translation two different ways and they should be. They should be, even though

they're exactly the same words. You say, well, those same words should be translated the same way. I don't think so.

Tell me what a trunk is. Now you speak as the English, right? Trunk. What's trunk? Well, trunk. Do you know what a trunk is? You don't know what a trunk is? You say, well, there's different kinds of what do you mean? I'm talking, I'm looking at my son's car out there. He's trying to sell it. And if I say car trunk, you think of one thing, right? But what if I'm in Africa and I say elephant trunk. Is elephant trunk related to car trunk? Oh, and then I'm looking out through the camera, beyond the camera, and there are some trees out there. If I said tree trunk, is tree trunk related to car trunk? Is related to elephant trunk? Huh? It's the same word. You're going to translate the same way.

When you bring up the word trunk, when you say tree trunk, do you bring up the same image that you do with an elephant trunk or a car trunk? Or what if you're traveling and you've got a suitcase and a trunk and you're traveling with a trunk. My wife's got the cedar trunk and she puts all my sweaters in it. I jam them in there. I don't fold them. But anyway, you've got the cedar trunk. And so, the cedar trunk, if I say a cedar trunk, as opposed to a suitcase, cedar trunk is different than tree trunk, is different than car trunk, and is different than elephant trunk.

It's the same word trunk, but it has four different meanings there. And if you translate them the same way, you're going to mess things up. Same thing here in Proverbs 13:21 and 22, when it says good, the first good says good things, prosperity. And when good is used in the second term, it's used for a good person, good person. So be careful about stressing out on this. They've got to be literal. So, they've always got to translate the word the same way. You can't do that. You can't do that in English. You can't do that in Hebrew. So, okay.

So here I've got in this next slide, you can see the beginning where sinners starts out in yellow and the good meaning prosperity or good things in orange and then good in orange.

And then at the very end, you've got sinner again. And so sinner at the end and sinners at the beginning, sinners is plural, the beginning singular at the end, but in the good, a good is the same exact word, tov, tov. So it's positional first word, last word, envelopes, inclusio, sinner, and then good and good on that sinners trouble pursues, but the righteous are rewarded for good thing with good things or prosperity.

A good person leaves an inheritance for his children's children, but stored up for the righteous is the wealth of the sinner. So this enveloping beginning and end, and in the middle, both going to good is, binds these two proverbs together into a

positionally, into a, into a proverb pair. Here's another way to look at it and notice again, we've got this chiasm comes up.

I haven't got chiasm mania on me, but anyway, it occurs here sinners. It begins with sinners as a good as B good as B two orange ones there, and then sinner yellow. So, it begins and ends A B B A. So, we've got a Chi as them again, again, that X, when you connect A B B A and you connect the A's and you connect the B's, you get an X or you get a X or chi is I used to say, but it's really key.

It's really key. This is the key. Anyway, sorry, I was just playing off the word key and Chi in Greek and things. So anyway, let's kind of have a little bit of fun with these things.

So, the thoughts of 21 A and B are both object, verb, subject. The ordering is the object, the verb, and then the subject.

Then the second line is object, verb, subject. So, this is O V S, object, verb, subject. O V S object, verb, subject.

They match perfectly 21 A and B, your two lines for Proverbs 13:21. Now 21B has subject, verb, object, good leave an inheritance, but see you had to change the order of the words. It was O V S object, verb, subject // object, verb, subject, but the subject is good.

And it ends, as you see it ends 21B, but then when you start 22 A, it's got to start with the good. And so, you have to, instead of being O V S, object, verb, subject, you've got to go to subject, verb, object. You've got to switch that around. English is very much oriented around "he hit the ball." Okay. Or "she hit the ball" subject, verb, object. "She hit" a verb, object, the ball. And so, we do a kind of an SVO thing. And here you see SVO.

Hebrew allows for much more flexibility. So, they do O V S, O V S, but then you want that word good to connect to the good. So, then you've got to do subject, verb, object to switch that around.

And then at the end, you've got to get the wealth of the sinner, but you've got to make a passive. So, then the passive, store it up for the righteous, is the wealth of the sinner. And so, you end, so the last one goes V P O, where V is the verb, P is the prepositional phrase, and the object comes at the end.

And so, you've got, notice it's O V S, then that object that begins with sinners is matched with the object, which is the wealth of the sinner at the end. And so, what I'm trying to say is that when you start getting into this, it's beautiful. It's just beautiful.

The colors, the movements, the grammar of the thing, and the words that are used are all, how should I say, it's a wonderful painting with words of a poetic expression that even the grammar reflects as beautifully how they're connected. So, Proverbs chapter 13:21, 22, connected like that.

Now the hermeneutics of it, the repetition of the word *tov* in the last word, meaning prosperity, where he's rewarded with prosperity or good things, and then good then switches in the next verse to good person.

And so, you've got to notice they are the same word. Don't just take the English translation and say, well, it's prosperity and say, no, no, no. It's the same word prosperity as it is for good. Can you see those connections? When you see that connection, you say, oh man, that's beautiful. That's really cool how they connect the end with this one with the next proverb. That's why it's a proverb pair with a good character.

The reward to the righteous is the sinner's wealth. Now 22b places the subject last and facilitates the *inclusio*. And we've noticed that already.

This feature pairs first and last positions. Is it separate? Is 13, 21, and 22, is it separate? So, it's only a pair and not a triad. Well, if you go to the preceding verse, it says, "whoever walks with the wise becomes wise, but a companion of fools will suffer harm." And so obviously that doesn't fit with this economic base thing that we're dealing with there.

And if you go to the verse after it, 21 and 22 of the pair, if you go to verse 23, "Fallow ground of the poor would yield much food, but it is swept away by injustice." And so, it's about economics. It doesn't really fit with, and it's not connected at all. The other ones, because it's enveloped with those two verses, 21 and 22, it's kind of like that's a unit and 23 doesn't fit into that.

So, we looked at three of them now, and we want to look at our last one here. And this is a thematic. Sometimes the pairs are linked on the basis of theme, not mostly.

Theme is not, we've seen syntactic linking. We've seen catch-words, multiple catch-words. We've seen this *inclusio* where they begin and end the same way and things.

And now they're thematic. We in English, we kind of like our thematic, keep the themes going, you know. Proverbs are usually not that way, but sometimes they do a do theme.

And so, in 15, chapter 15:1 and 2, you've got "A gentle answer turns away wrath," "A gentle answer turns away wrath, but a harsh word stirs up anger." Very wise thing. "A gentle answer turns away wrath."

My wife is an expert at this and she has a gentle word and it just calms situations down. I often offer a harsh word and it ends up stirring up anger. And so anyway, 15:1, "A gentle answer turns away wrath, but harsh words stir up anger."

What's the next verse? "A wise tongue commends knowledge." Again, it's about speech and the impact of speech, "but the mouths of fools pour out folly." "The mouths of fools pour out folly."

And so, it talks about speech then and one speech, the tongue of the wise, and then it talks about the mouth of fools. So, both of those have like a tongue of the wise, the mouth of fools. So, it's got a kind of a noun phrase matching the wise and the foolish.

There are no shared catchwords. While the theme is all, both of those are very clearly about speech. There are no shared words, and it uses wise, it uses fools. Again, those are high-hitting words in Proverbs. They aren't repeated between them. Mouth and tongue, again, are used all over Proverbs. Mouth and tongue, are not repeated. Word and wrath, not repeated. So, there's no repetition of a single word.

There are no catchwords between these two verses. Yet the theme is very clearly both on speech, both address the power of speech. That's their theme.

And so here I just give you the Hebrew and the English there. "A gentle answer turns away wrath." Gentle answer, you can see it begins with yod, but a harsh word stirs up anger. And so you can see the parallels there. And then down below wise tongue, Lashon, wise tongue commends knowledge. But the foolish mouth, the Pe, of the Kesim, the foolish mouth causes folly.

But notice even with the foolish and the folly, they're two different words. And so, it very much, there are no catchwords here to link these together, but they're both very clearly about speech.

There is an interesting isomorphism. Isomorphism comes from kind of abstract algebra where iso means the same, equal. Something iso means equal. Morphism, same form. And so the syntactic form is very similar in verses one and two. So, it's SVO, subject, verb, object. The next line is subject, verb, object in the first verse.

Second verse is SVO, subject, verb, object. And the fourth line of, you know, you've got two lines for each verse and the fourth line is SVO as well. So, the subject is a noun phrase composed of a noun plus a quality.

The verb is very interesting here. The verbs are all hiphil imperfects. Now the hiphil imperfects do not occur that frequently. They are, around quite a bit, but never four in a row like that. All hiphil imperfects, having four in a row like that is kind of amazing. Again, it shows how they're bonded together grammatically by the Hiphil form of the Hebrew verb.

And then the object, the object is a single noun. So, the S subject is a noun phrase composed of a noun plus a quality. You've got the verb in this hiphil imperfect Hebrew form. And then you've got the object is just a single noun. And that happens then in all these four lines.

And I've kind of got it lined up here. A gentle answer, subject, turns away, what? Wrath, single word, wrath. A hard word, notice two words, followed by the verb, stirs up, what thing? One, anger.

The wise tongue, notice two words, subject, wise tongue, put together in a noun phrase, commends, the verb, knowledge, single noun. Next one, foolish mouth, two words, gushes, verb, gushes, what? Single noun, folly. And so, you can see all of them have this subject, verb, object ordering, but then they also have this noun phrase with two words, followed by a verb with one noun.

Two words, hiphil verb, followed by a noun. And they're all that way, showing that they're very much linked together. The subject matter is also a speech act leading to an emotional response, a character speech, giving a wisdom result.

And so, now are they separated? 15:1 and 2 are separated from 14:35. And you say, why do you go back over a chapter division? You realize that chapter divisions were added, I don't know, in the 1200s or around that. And the chapter divisions often, if you want to look at a chapter division that's really off, go to Isaiah 53 and read the four or five verses before Isaiah 53. And obviously, the person who divided Isaiah 53, they missed it. They should have included the verses before that. So, the chapter divisions are not inspired. They were added about 1200 AD. So they were added much later. Sometimes they hit it right. Sometimes they hit it wrong.

So, you always have to check when you're at a chapter division, always check a little bit with what's coming before, because the guy may have missed it and those verses should be down with the following chapter and things like that. So, if you go back to 14:35, it talks about the servant's relationship to the king. That's not talking about speech there. It's talking about his relationship. Proverbs 15.3 is a Yahweh saying, again, not speech oriented, it's more Yahweh. So, it is a Yahweh saying.

So again, 15:1 and 2 are linked together by theme and also this SVO, SVO, SVO, SVO, and then this two nouns, a verb in the hiphil, a single noun, kind of pair it.

Now what are some other pairing techniques? So we've looked at five, five pairs now. Proverbs 26:4 and 5, "Answer not a fool according to his folly,... Answer a fool according to his folly..."

It's probably the most famous pair, but we've looked at some other ones as well. And now I just want to kind of do a shotgun about what are pairing techniques, what techniques other than what we've looked at have they used.

Sometimes Proverbs have very low-frequency words. Now if two proverbs both have the words righteous and wicked, and you know, it's a sadaqah and rasha, and you say, well, those two Proverbs both have their words, righteous and wicked. I'm not going to jump up and down about that. Those words are used so frequently, the wise and the foolish, those are used so frequently. I'm not going to jump up and down if the two Proverbs had those, that doesn't really link because those are high-frequency words. So, the possibility is with high-frequency words, they could have just got cast together, thrown together, and they just happened to be together and nothing special there because it was just the luck of the draw.

That's not true with low-frequency words. And in Proverbs chapter 26:20 and 21, we have the word "wood," etzim, and "fire," esh, the word fire, esh. This is no collectional coincidence here. This isn't just the luck of the draw. Those words are found nowhere else in Proverbs, only in these two verses, chapter 26:20 and 21, only there. These words are not found anywhere else and they're back-to-back in two Proverbs. How rare is that? Just the luck of the draw? Don't think so.

So, you've got to be careful with that. These low-frequency words then indicate these pairs and jam them right in your face. This can't be the luck of the draw. Those two words, wood, and fire, are not found anywhere else except in these two verses. So, it's clear that those were put back-to-back. Otherwise, the chances of that happening is like zero.

"For lack of wood, a fire goes out. Where there is no whisperer, quarreling ceases. As charcoal to hot ambers and wood to fire, so is a quarrelsome man for kindling strife."

So, wood and fire, wood and fire in both those verses, both actually in the 20a and 21a as well in the first lines. Those words, wood, and fire, occur nowhere else in the book of Proverbs. So, this is clearly a pair linked on these two low-frequency catchwords between the two Proverbs.

Now, there are multiple-word catchwords. Suppose when you've got multiple words and they're repeated, we saw "the abomination of the Lord." We saw that twice in our first example there.

Let's just look at these, Proverbs 14:26 and 27. In the fear of the Lord, the fear of the Lord. Well, you say the fear of the Lord's all over. No, that's not really true. And so, the fear of the Lord, one has strong confidence and his children will have a refuge. The fear of the Lord, verse 27, 14:27, the fear of the Lord is the foundation of life that one may turn away from the snares of death.

So here, fear of the Lord and fear of the Lord. Again, how often has the Lord, Yahweh Proverbs put back-to-back? That phrase appears 15 times in the whole 10 to 29. So that's not a whole lot, 15 times in about almost, you know, is not that many times.

And here we've got fear of the Lord. This is really pretty unique. There are only nine times in Proverbs 10 to 29, that's 568 verses.

It's only used nine times, the fear of the Lord, nine times. And here we've got two of them put back-to-back, but only here back-to-back in a proverb pair. This is not just, oh, you know, luck of the draw, you've got nine of them in 568 verses.

Oh yeah, nine chances. You just throw them together possibilities. They figure out the probability and statistics of this thing.

To have them come back-to-back like that is pretty rare. And to say it was just luck of the draw. I don't think so.

But two, not there. Here are some other catchword-binding words together. And so, we use the word abomination in 15:8-9.

That's when we looked at separate in 25:4 and 5, trust, strong, gold in 25:11-12, searching, imbibe, wood and fruit, that kind of thing. Now multiple catchwords. We've got wealth, wages, income, in 10:15 and 16, grace and loving kindness and love and kindness in 14:20 and 21, pride and haughty.

And so, we've got multiple, multiple catchwords when there's a string of catchwords, several catchwords in a row matched by several catchwords in a row and they match. And that's, again, it's harder when you start putting a couple of words together and then match that with the one, you know, it's not luck of the draw. So now sometimes they use rhetorical devices.

The rhetorical device is *al*, which means not with a prohibition. Don't, like don't do this. And then an explanation for, as key, key plus an explanation.

So don't, *al*, *al*, don't do this because, and then it explains why you shouldn't do that thing. So, notice in Proverbs, it's interesting. A lot of times the sage tells why you shouldn't do something.

He just doesn't say, thou shalt not kill. He says thou shalt not kill because, and then he explains. And so that's kind of nice wisdom. You'd expect it. Wisdom is more pedagogical. It's more parnetic. It's more a teaching thing. And so, the reasons are given. And so, we have rhetorical devices and I list several things of al, prohibition, do not do, and then ki, because, and then, or for, because an explanation.

So, we have in Proverbs, for example, Proverbs chapter 24:1 and 2, do not be envious, be not envious. Okay. So that's your al, do not be envious of evil men.

Okay. That's the prohibition nor desire to be with them. Do not be envious of evil men nor desire to be with them. Ki, for, or because their hearts devise violence. In other words, don't hang around with these people. They're going to influence you. For their hearts devise violence and their lips talk trouble. And so don't hang around with these people.

Okay. So, the ki in verse two, you can see the yellow kind of highlighted, do not do this, do not be envious of the wicked or evil, do not be of the equal, because, or for, and then it explains. And so, these two Proverbs then are bound together by this, do not do because, do not do for, for this reason.

Okay. And so that's, that occurs as a rhetorical device on, and those are clear pairs. Another, this is an interesting one.

And sometimes I'll come back and talk about literary genres and micro-genres. They're not the big genre of wisdom, literature, or even Proverbs, but under that, you've got things like Better-than Proverbs and Better-than Proverbs. There are 18 of these Better-than Proverbs in Proverbs chapters 10 to 29. There are 18 of them, but it's very interesting in chapter 15:16 and 17, two of them are put back-to-back, clearly paired. And so, it says in chapter 15, verse 16, better is a little with the fear of the Lord than, see a better than, better is a little with the fear of the Lord than great trouble, than great treasure and trouble with it. Next verse, better is dinner of herbs where love is than a fatted ox and hatred with it.

I think, and I'll tell you, I think we translated that 17, something like better is a bowl of soup with someone you love than steak with someone you hate. And, I think Tremper Longman and others, the other people that I worked with were really much more poetic than I was. And so that, bowl of soup, better bowl of soup with someone you love than steak with someone you hate. You get the steak and hate rhyming there and things like that. I just thought that translation was brilliant. It really captures this idea better than what I would have done. And so got a kudos to Longman and Van Leeuwen and Richard Schultz.

But anyway, these two Proverbs, better is a little with the fear of the Lord than great treasure with trouble. Better is a dinner of herbs where there's love than a fatted ox

and hatred with it. And so, you have two Better-than Proverbs. Again, there's only 18. Now you've got two of them in a row, that's only 16 left. And the other ones are scattered all over the place. They're never paired like this. So, this shows there's a Better-than pairing there.

Two similes. Now this one's interesting. And the translation in English, I agree with the way NIV, everybody basically does the same way. When the tempest passes, this is verse 10:25, and I've lost a chapter. This is exactly, I'd have to look it up. But anyway, verse 25, it says, when the tempest passes, the wicked is no more, but the righteous is established forever [10:25].

Notice how when this begins, it begins with this kind of backward C. You see that little backward C thing? It's a kaph in Hebrew and it's a backward, kind of looks like a backward C and things. That word can mean when, or it can mean like, like something. Like, you know what I mean, man? Like this.

You hear students talk about like this, like I was doing this, and like I was, and you use the word like, it gets overused. But a lot of times like is used for similes. He's like, he's like, he's like a tree planted by rivers of water.

Okay. So that's like, like is like a simile and, but it's also can be translated when. And so here they translate it, translated it when, when the tempest passes, the wicked is no more.

Okay. But notice it begins with this C, the backward C, the kaph. But then verse 16 starts this way, like vinegar to the teeth and smoke to the eyes.

So, the sluggard is to the one who sends them. So here you've got them both starting. Remember how I told you those initial positions, they both start with C and C. Now, by the way, that's rare.

You normally don't have C and C like or when. You don't have that on any two proverbs in a row that I know of. I want to check that out more, but I'm pretty sure it is very, very rare and occurs bam, bam, kaph, kaph. Both begin with that. And again, indicating a pair. So, they use this simile with this kaph type thing to bind those two proverbs together.

Syntactic cohesion, dependence using linking particles. Chapter 24:17 and 18, do not rejoice when your enemy falls and let your heart be glad when he stumbles, lest, so see how the lest, do not do this, lest, lest the Lord see it and be displeased and turn his anger away from him. So, in other words, do not do this, lest this happen.

Do not do this. Remember how we do not do this for this happens because this happens. That's one way of linking the two.

But here is another way linking using the word *lest*. Do not do this, lest this becomes the outcome. So again, using particles, these syntactical particles, *lest* to link back to the previous, and those clearly then go as a pair. They're linked like that. Do not do *lest*.

And then sometimes there's a proverb pair where the second one refers back to the first pair using a pronominal suffix. And so I've listed some of the ones there. So, it uses a pronoun to refer like *he* or *she* or whatever referring back to the *he* or *she* in the previous verse. And so, they're linked that way type of thing.

Here's an interesting one. This medial *vav* is very interesting. This is really rare. You'll have a proverb with a *vav* this, this, this but, this, this, this, and this. But, and the *but* is this *vav*, and *vav* can be translated *and* or *but* actually. And so, *but* sometimes, and it's really rare, there's a *vav* and/or *but* in the middle of this of the line, which is really rare.

Usually, it comes on the second line where it says *but, you know, why son brings joy to a father, but a foolish son is a grief to his mother*. I'm not sure there's a *vav* there. Anyway, chapter 27, verse 3a, it says *stone is heavy and in the first line, all in the first line, stone is heavy and weighty is sand*. The *vav* is the *and* in the middle of the first line. 27, 4a, the first line says *wrath is cruel and overwhelming is anger* in the first line. And so basically, you got to be careful too, because in the translation, a lot of times they drop the "and" out, because it's not really needed.

And so the translation, when the ESV was translated into English, they dropped the "and" out. But that "and," medial, in the middle of a line, is really rare to have, you know, this and this in one line, this and this in one line, that's rare. And those two are put back-to-back.

So, this is a pair, Proverbs chapter 25:25 and 26, 10:25 and 26, with a medial or in the middle, and statement. Noun constructions.

Okay, other pairing techniques, you've got theme, we talked about theme, we talked about 25:1 and 2, answer, don't answer in a harsh way, but gentle answer turns away wrath.

And so thematic cohesion, I've listed some other verses here, chapter 11:5 and 6, chapter 16:12 and 13, and chapter 10:2 and 3. And we've got examples here, chapter 11:5 and 6, the righteousness of the blameless keeps their his way straight, but the wicked falls by his own wickedness. The righteousness, notice the same righteousness of the upright delivers them, but the treacherous are taken captive by their lust.

And so those two Proverbs, the theme is basically the righteous and how he's benefited and gets delivered. The wicked ends up in trouble. Character-consequence, righteous character, positive consequence, wicked character, bad consequence. And so those are both thematically linked.

So, okay, let me just kind of bring this together and finish it out. What I'm arguing here kind of against is that willy-nilly that the Proverbs chapters 10 to 29 were just thrown together willy-nilly, haphazard, helter-skelter, just thrown together.

And the collectors, Proverbs 25:1, the editors of the Solomonic Lecture under Hezekiah, and it's listed there explicitly in chapter 25:1, that they just kind of put all the Proverbs in a big bowl, kind of like, what do they call those things? Fortune cookies. And you pull out one and you go, oh, that one. And then you put that one, you pick another one, you go over that one. It's just kind of random. You're picking them out of this big bowl and just pick them out randomly.

And what I'm trying to say is no, no, no. The editors did stuff very thoughtfully, binding them together in these pairs in very sophisticated ways. And there are 62 pairs. So, it's not just random. 62 times this pairing occurs in 124 verses out of 568, which is 21% have these pairs that we just mentioned. Now we dealt with five pairs in detail, 26:4 and 5, answer not a fool according to his folly, answer a fool according to his folly. Then we did 15:8 and 9. We did 10:16 and 17. We did 13: 21 and 22. And we did 15:1 and 2 in some detail. Don't answer in a harsh way, gentle answer turns away wrath.

Then we explored after that just various techniques that are used, single words that were really rare, multiple words, catchwords, catchwords that bind. We saw syntactically the beginning and ending and then the beginning, hitting two words in a row and things like that.

The conclusion then of this discussion has exposed the hand of the editor. What we're doing is going back and going back. It's allowing us to see how the editor shaped the book of Proverbs. And it actually allows us to go back and see how they're pairing these things. We can actually see his hand and see his handiwork. Thus, there's meaning at both the sentential and the sayings level of a single proverb.

You need to understand the meaning of a single proverb and its authorial intent. What was the author thinking about when he did that proverb? But you also need to think about the collection of the editor's meaning and how the editor is not just putting words together in terms of his meaning, but he's putting Proverbs together now, bigger units of Proverbs and he's pairing them together. And so, you need to see how one proverb bounces off the other one and how it interacts with them.

And therefore, it gives you a higher level of imagination and, higher level of understanding. And so therefore context determines the meaning in the proverb pairs. When you see the pair together, you say, hmm, what is he trying to do with the second one? The first one had the wicked doing this and that and the other one, and it was all economic.

And then the second one, whoa, he's going off here on more wisdom terms. And so, he's saying, yeah, economy is good, but wisdom is better kind of thing. So, it basically allows us to see the hand of the editor.

And that's important when reading sentential saying Proverbs, beware and look for pairing in the interaction between the pairs. Authorial intent is important and we need to work with the scribes and the culture from the background, etc. Yes, who the author is of the proverb.

A lot of times with the proverb, we don't know who the author is. Solomon was said to have written 3,000, but we've got like under 400. But also, the collector who collected these things and put them together.

We need to follow his or her hands in this as well. And so, the pairing unit, then all I'm saying is when you read through Proverbs, keep your eye open for pairs. There are pairs.

I got a pair of glasses here. There are two of them. And then all of a sudden you say, hmm, there's two.

And so, you start looking at the Proverbs. Yeah, you have a single proverb, but you need sometimes to look for the second one to kind of give you a different perspective on the first proverb, etc. So, thank you for sticking with the presentation. And I hope it's just opened another door among many doors into understanding the book of Proverbs. Thank you.

This is Dr. Ted Hildebrandt in his teaching on Proverb Pairs.

This is session number two, Five Pairs in Detail. Proverbs 26.4-5. Proverbs 15.8-9. Proverbs 10.16-17. Proverbs 13.21-22. Proverbs 15:1 and 2, along with pairing cohesive techniques.