

Dr. Ted Hildebrandt, Motivation in Proverbs 10-15

© 2024 Ted Hildebrandt (vid. My article in JETS 35.4 (Dec. 1992) 433-44.

This is Dr. Ted Hildebrandt in his teaching on Motivation and Antithetical Parallelism in Proverbs chapters 10 through 15.

Welcome to our next presentation on special topics in the book of Proverbs. If you're interested in kind of getting an overview of Proverbs and going through the whole thing in detail, we've got a lecture series of 20 lectures by Knut Heim, who's one of the best people in the world on Proverbs.

We've also got Gus Konkell from McMaster University in Hamilton, Ontario, Canada, doing 22 lectures surveying the whole book of Proverbs, as well as Dan Trier from Wheaton College, doing Proverbs and the Christian life. But in this series, we're going to be going deeper into some of the technical things of the book of Proverbs. So, they're going to be technical, but we'll get into it and go deep.

So, our topic for today is motivation and antithetic parallelisms in Proverbs chapters 10 to 15. So, there are some introductory questions that we want to ask ourselves as far as motivation and how motivation works with Proverbs. How did the proverbial sage motivate his students? Motivation is a huge topic when you're dealing with students and how to keep them motivated.

How did the sage in Proverbs keep his students motivated? Or taking it more in a familial setting, how can a father or mother best motivate their children? And so we'll look at motivational theory. Actually, we'll be working with some motivational theories from the schools of psychology that have studied motivation in depth, and we'll see how that research and psychological research fits motivation, how that fits with the book of Proverbs. And so, we'll be doing a lot of kind of integrational work between the psychology of motivation and the book of Proverbs.

And so, we ask, how does a father or mother, how do they motivate their children? And then lastly, how did Solomon structure wisdom and motivate others to pursue wisdom? Solomon, how did he motivate people to pursue wisdom? So, let's begin asking ourselves kind of a grammatical question. What is a motive clause? Proverbs chapter 16, verse 12, we've got an example of this.

It is an abomination for kings to do evil. It is an abomination for kings to do evil. For, and then for triggers this motive clause. We're going to see this word in Hebrew, it's *ki*, and we're going to see this word *ki* being used to trigger a motive clause. So, it is an abomination for the king to do evil. For the throne is established by righteousness. For or because the throne is established through righteousness.

So that gives us the motive. Why should not a king be evil? It is an abomination for a king to do evil. For, why shouldn't he do evil? For or because the throne is established through righteousness.

So, if a king wants to establish his throne, you go with righteousness. Now the history of motive clauses goes back to about 1953. There was a fellow named Gemser.

And Gemser in 1953 did an article on motive clauses in Israel, in which he maintained that motive clauses were unique in Israel as compared to Mesopotamia, Egypt, other places in the ancient world, that motive clauses were specially featured in the Old Testament, the Tanakh. While his absolute statements about them not being used absolutely, motive clauses, in other cultures, we find a more recent scholarship from Socino and a fellow named Utti. 30% of the biblical laws are motivated.

30% of the laws have this for, and then tell you the reason why. 30% of the laws do that, which is 375, if you want to get particular, 375 of the 1238 commands. The ancient Near Eastern law codes, however, are only 5% to 6% motivated.

So, in the ancient Near East, in 5% to 6% of the law codes, the laws are motivated while in Israel, 30%. That's a significant difference. 30% in Israel, 5% or 6% in the ancient Near Eastern law codes.

This is contrary, by the way, to, that's talking about the legal material. But when you get into the wisdom material, we find out that the wisdom material has a higher level of motivation. And so in the Sumerian instructions of Sharapak, the Akkadian councils of wisdom, the Egyptian, the instructional texts by like Ani and Ptahotep, as well as the Ugaritic texts, the instructions of Shulayim, Awilem, those have their wisdom texts and the wisdom texts have more motivation, which is what you would expect because those wisdom texts are really didactic or paranetic texts teaching the sun, teaching the courtiers in the court and things like that.

So, we would expect that. And indeed, that is the case. Now, let me just do some examples of this biblical admonition.

They're called an admonition, which can either be a prohibition, you know, don't do this, an admonition that says don't do this, or it can be a mandate. In other words, you need to do this. Okay, so don't do this would be a prohibition.

A mandate would be to do this. And then this admonition, whether it's prohibitory, prohibition, or mandate, either way, negative or positive, is reinforced. And with this motive clause, don't do this because or for this is the case.

Do this because or for this. And so let me just give you some examples. And these are well known, you'll know these.

Exodus chapter 20, verse seven, as soon as I say Exodus 20, you think 10 commandments. Indeed, that's the case. You shall not take the name of the Lord your God in vain.

That's a prohibition. It's an admonition and it's negative. It's prohibition.

Do not take the name of the Lord your God in vain for or because now that triggers our motive clause, the ki. And it is again, the word ki for or because the Lord will not hold him guiltless who takes his name in vain. So don't take the name of the Lord in vain admonition prohibits--prohibiting that behavior.

Why? Because or for the Lord will not hold him guiltless who takes his name in vain. Now let me just flip over and do a Proverbs and book of Proverbs chapter three, verse one, we've got another admonition followed by a motive clause. So that's largely a Gemser and these other fellows, people did a lot with admonitions followed by a motive clause.

And so, you, and the motive clause is usually headed by ki "because" or "for," and then boom, you know, you're into a motive clause. So, for example, in Proverbs chapter three, verse one, an admonition, my son, do not forget my teaching prohibition. Don't forget it.

Okay. So, admonition, my son, do not forget my teaching, but keep my commands in your heart. Now that's a mandate.

Notice don't forget, keep them in your heart. Why? For or because length of days and years of life and peace they will add to you. So then you've got an admonition, both positive and negative prohibit, prohibitory and a mandate.

Don't forget my teachings, keep them in your heart. Why? Because "for length of days and years of life and peace they will add to you." So that again, ki triggers this for, because, and in the Proverbs or Psalms chapter two, verse 12, we get an admonition, kiss the son in Proverbs or I'm sorry, Psalm chapter two, verse 12, kiss the son.

And then that's, that's the command. That's the mandate, kiss the son. Why? Lest he be angry and you perish in the way.

And the "lest" is there triggering a motive clause as well. Pen is the word in Hebrew, pen or lest he be angry and you perish in the way. So, you better kiss the son or, you know, you're going to have some trouble here.

He's going to be angry and you perish in the way. For, this is our keyword again, for, because his wrath is quickly kindled. And so, it actually gives you a kind of a double motivational clause.

One starting with pen, lest, lest, you know, he be angry and you know, he's kiss the son, he's the king and things in chapter two of Psalms or his anger for his anger, because ki, the second motivation there, his wrath is quickly kindled. So those are some things, Gemser in his study, basically isolated four categories of motives. One of them is explanatory character.

So, in other words, you do an admonition, you follow it by a motive and the motive explains something. So, for example, Proverbs chapter 19, verse 25 says, strike a scoffer. And then it explains, well, why, why should you strike a scoffer? And the simple will learn prudence.

So, the reason, the motive would be, and the simple learn prudence. Reprove a man of understanding. In other words, you do that to a person of understanding.

And what's the motive for that? He will gain knowledge. You might remember this one, Proverbs 22.6, train up a child in the way he shall go. It's telling you a mandate.

It's basically saying train up a child in the way he shall go. Why? Because when he's old, he will not depart from it. So, it gives you a kind of a motive, a command followed by a motive or an admonition, a mandate followed by a motive.

So that's explanatory. The guy's explaining why do you train up a child in the way he'll go? Because when he's old, he won't depart from it. And so it's explaining things.

That's explanatory character. And Gemser notes that the second one is the ethical content. And so, it says, for example, in Deuteronomy 19:21, your eye shall not pity.

Your eye shall not pity in a certain legal context, your eye shall not pity. It shall be life for life, eye for eye, tooth for tooth, hand for hand, and foot for foot. And so, it's saying you need to be fair.

You shouldn't show pity. There's a time for pity, but there's a time not for pity in a judicial case, not a time for pity. And it needs to be fair.

It needs to be fair. Because if you pardon, if you pardon the wicked and you punish the innocent, you're going to have big problems in your culture and stuff, for example. And it says, no, no, it needs to be fair, eye for eye, tooth for tooth, and things need to be fair.

In other words, the king can't overreact. You knock out the king's teeth, or tooth, and you happen to hit him and he knocks out his tooth and then he takes off your head. No, no, you can't do that.

So, it needs to be fair and even. And so that's ethical. An ethical reason is given for support for the motive is ethical.

Now there's also cultic and theological. And so here is a theological reason given in Proverbs 20:22, do not say I will repay evil. Do not say I will repay evil.

Wait for the Lord. Why? Wait for the Lord and he will deliver you. The motive is waiting for the Lord.

And so, here's a theological motive. In other words, you don't take revenge on evil yourself. You wait for the Lord.

And so, it gives a theological motive there. And so, we've seen an explanatory character where it explains why. We've seen ethical content where it explains on the basis of an ethical code there.

And also, then this theological or cultic thing where it says the Lord will deliver you. So don't do it. There are also historical reasons.

And in Leviticus 19:34, it says this, you shall treat the stranger who sojourns with you as native among you. You shall love him as yourself. Sounds familiar, doesn't it? You shall love him as yourself.

Where does Christ's great command, love the Lord, your God, and then love your neighbor as yourself. Love your neighbor as yourself comes from Leviticus 19. Be careful about throwing out the book of Leviticus.

There's a whole bunch of, I mean, that's where the second great command is found. Leviticus 19 and we are in verse 34. And you shall love him as yourself.

Why? For, and then we've got this, this for triggers then this is a motive clause. It's giving you a motive. Why should you love your neighbor as yourself? For you were strangers in Egypt, in the land of Egypt.

I am the Lord, your God because you were strangers in Egypt. So therefore, you are to love your neighbor as yourself. Based on what would happen to you in Egypt.

Therefore, there's a historical, this is a historical motive. He goes back into history and says, because you were slaves, you should, you know, love your neighbor as

yourself. You should treat foreigners with respect because you were foreigners back in Egypt.

And so, it uses a historical reason. It's very interesting. And we talked about Proverbs being different in one of our earlier sessions.

And here's a case where Proverbs never uses a historical reason. Never once in all the book of Proverbs with all its motives, it never once uses a historical reason that you were slaves in Egypt, therefore do this. And that kind of motive is found all through the rest of the Old Testament, but it's not found in Proverbs at all.

Zero. Now there's a fellow named Postel who I believe is a dissertation. He's more oriented in terms of motives to Proverbs in particular.

And he also notes that the abomination clause is often found in a motivation, this abomination to the Lord or the Lord detests. While used in Proverbs, it's not in explicit motive clauses. So usually in the law, it says you should not do this because the Lord detests this or is an abomination to the Lord.

A lot of times in Proverbs, it doesn't put it in a separate, this abomination or the Lord detests this in a separate motive clause. So, this raises some issues then in Proverbs. We don't have sometimes this separate, you know, don't do this because motive clause.

That sometimes the motive clause just gets bound into the proverb with no surface grammar because for ki, the ki is missing. And so, the ki is missing. It sounds like something else that, but anyways, we're here.

So, it just shows you that sometimes a surface grammar with these motive clauses, ki or pen, or these things, because triggering the motive clause a lot of times in Proverbs, it doesn't have an explicit motive clause. So, it just tells us that we need to go in Proverbs. It's not going to be so explicit in grammatically being marked off, but rather we're going to need to go to a more deep structure to find out what motivation and how the motive motivation is implemented in a proverbial saying in Proverbs 10 to 15.

So, in Deuteronomy chapter seven, verse 25, it says, the carved images of their gods, you shall burn with fire. You shall not covet the silver or gold that is in them or take it for yourselves lest you be ensnared by it. There's our pen kind of lest you be snared by it.

Number one. And number two, ki marks off the motive clause for or because, because it is abomination to the Lord. So here the ki marks off because it is an abomination.

The Lord detests it, I think is the way the ESV often translates it. Other translations say it's an abomination to the Lord. Look, however, now that's in the law.

It says, because it's an abomination to the Lord. Look how it comes over into Proverbs in this abomination to the Lord. It's not separated with these ki's and a separate motive clause.

Proverbs chapter 11, verse one says, a false balance is an abomination to the Lord or the Lord detests a false balance, but a just weight is his delight. So, you get your motive here. Why should you do a just weight? Because God delights in that.

Why should you avoid an unjust weight? Because it's about the Lord detests that. But it doesn't say because the Lord detests that, the ki is missing there. And it's all in one sentence.

It's not separated. Paul still noted that in Proverbs, you've got basically three of those categories, the big categories of motivation. One is theological.

It's an abomination to the Lord. The Lord delights in it. Another set, a batch of these are explanatory where they explain why you should do something.

And then thirdly, and very significantly in Proverbs is this consequential. What are the consequences of your decision? You should do this because this happens when you, when you do this, or this doesn't happen when you do this. And so, it's done that.

And Postel then notes, there's kind of a positive and negative valence. So, this is kind of a binary setup here. One is kind of a promissory or expectation that if you do this, this is something good that you expect to happen.

On the other hand, when this is something you don't want, that's dissuasive, it's dissuasive or avoidance kind of thing. And we've got to remember in Proverbs that he calls it promissory. Promissory is a positive, dissuasive is a negative.

I don't like the word promissory there because people start thinking the Proverbs are making promises. And we want to separate that and say very clearly, Proverbs are not promises. Proverbs are not promises.

And so, you can't say, well, here's a Proverbs. So therefore, I'm guaranteed of this result. We'll have to go over in another lecture, we'll talk about the kind of the micro genre levels in Proverbs and Proverbs is not a promise.

And so, you've got to be very careful to avoid that, that fallacy. Proverb is a proverb and it's meant generally to be true, but it's not a guarantee. And so, it's generally the way things work.

So, for example, Proverbs chapter 10, verse two, it says, treasured gain by wickedness, do not profit, but righteousness delivers from death. You say, well, righteousness delivers from death. So, God will deliver me from death always.

Well, tell that to John the Baptist. Does God always deliver people from death, the righteous people? Not always. And so, you've got to be careful.

It's a generalized statement and it's not meant to be taken necessarily. I mean, John the Baptist, you got a problem there. He gets his head chopped off and he's a righteous person and one of the greatest prophets of all time.

So, admonitions, mandate or prohibition are mostly this admonition plus a motive clause. This combination is found mostly in the instructions in Proverbs one to nine. So, there are admonitions in Proverbs, this admonition followed by a motive clause with this ki because, and then it goes on like that.

They're found 39 times in Proverbs chapters one to nine. Those are the instructions in Proverbs one to nine is the instructional section. In chapters 10 to 22, they're only 13.

So, you've got actually more chapters, 10 to 22 and instead of 39, you've got one third of those have those motive clauses. And so, the motive clauses are really not used much in the sentence sayings after Proverbs 10 breaks into the sentence sayings away from the more elongated instructions. So often the motive clause admonition with the motive clause is found.

So, for example, let me just use one in Proverbs chapter one verses 15 and 16. It says this, this is a prohibition. My son, do not walk in the way with them.

Some bad fellows are trying to lead the son astray. He says, don't go in the way with them. That's a prohibition.

It's an admonition. That's a prohibition. Don't do that.

Why? Hold back your foot from their paths. Okay. So don't walk with them.

Hold back your foot with them. Why? Ki. Now there's our ki word, our word because for, for their feet run to evil and they make haste to shed blood.

So don't hang out with those people. Don't go in the way with them. Why? Because man, their feet run after these bad things and they shed blood.

You don't want to be part of that violence and stuff. That's Proverbs chapter one verse 15 and 16. So you've got an admonition prohibiting or advising against it.

Why? Because they shed blood. So, another example of that same type of thing would be found in Proverbs chapter three verses one and two. Proverbs very clear.

My son, do not forget my teaching. Okay. Don't forget it, but keep it in your heart.

Okay. So don't forget it. Prohibition.

Don't forget it. Mandate. Keep it in your heart.

Why? For length of days and years of life and peace. They will add to you as we mentioned earlier. So, there's your motive clause.

So, you've got a negative, an admonition, which includes a prohibition. Don't forget a mandate. Do this.

And then a motive clause. So motive admonition with two aspects to it, followed by a motive clause for length of days and years of life and peace. They will add to you.

Now Proverbs 14:7 says this, leave the presence of a fool. Proverbs 14.7, leave the presence of a fool. For there you will not meet words of knowledge.

Now what's very interesting is the word that's translated for there is really the Hebrew word *va*, which means and. And so usually translated and or but, and here it seems to be more of a motive thing. And it's translated for there you will not meet words, but it's actually, it's not our *ki* word there triggering that.

So, 13 of the 17 motive clauses are in admonitions in chapters 10 to 22, 13 out of the 17 are in admonitions in these motive clauses. And chapter 13 verse 14 says the teaching of the wise is a fountain of life.

This is not an admonition. The teaching of the wise is a fountain of life. It's not admonishing you one way or the other.

It's not prohibiting something. It's not mandating something. It's just telling you the teaching of the wise is a fountain of life.

To turn away from the sneers of death. So, the purpose of it is then, and this is a motive clause, but there's no admonition. So, there's no admonition, but there still is a motive clause too or because or for, for to turn away from the sneers of death.

And so that's a case where there's no admonition. And there's four of those of the four of the 17 in Proverbs chapters 10 to 22 are not in admonition motive type structures. So just going back and kind of a, just a technical thing with the details here, the motive clauses in chapters 10 to 22, about 5.3% are motive clauses, 5.3%. That's very small.

And chapters 25 to 29, it's 12%. So that's over double in chapters 25 to 29. And these are mostly a character-consequence kinds of things.

But then in chapters 22 to 24, which are more instructional based, there's 75%, 77 or 78%, 78%, and 77.5% are motivated. So clearly motivated with these clauses here. So, it's a huge difference from 5% all the way up to 78.

So, in the sentence sayings in chapters 10 to 22, then very few of these explicit motive clauses. So, then what I'm saying is, okay, if we only got, we don't have those motive clauses there, then are you saying in chapters 10 to 22, there's no motivation. And the answer is no.

The motive clause is always triggered by this ki for, because motive clause, that explicit grammar is not there, but what we need to do is look under the grammar to the deep structure. And so what I'd like to do is propose then ways of getting down to deep structure methodology so we can isolate the motives in chapters 10 to 22. So, the clear relationship between the admonitions and sentences in some duplicate proverbs, where one is formed within the admonition and the other one is in a sentence.

So, this is where you've got one an admonition plus a motive clause, and very similar concept is found in just a sentence without the admonition and without a motive clause, but it's still motivational. So, for example, Proverbs 22:22, and 23, it says, do not rob the poor because he is poor or crush the afflicted in the gate. So, this is telling you two prohibitory prohibitions, you don't rob the poor and you don't crush the afflicted.

Don't rob the poor. Don't crush the afflicted. It's an admonition.

Don't do this prohibits that for verse 23, for ki, the Lord will plead their case. So, you don't want to mess with these poor people because God's going to be the attorney who pleads their case. Okay.

And rob the life of those who robbed them. So, God's going to settle up if you will. And so therefore you don't want to, you don't want to do that.

Okay. So, you've got an admonition. Don't mess with, or hurt the poor.

Don't crush the afflicted. Why? Because God settles up the accounts for them. So, for, and then a motive clause.

So, an admonition plus a motive clause, chapter 22 verse 23. Here's the same kind of idea found in a sentence in Proverbs chapter 14, 31. Proverbs 14, 31 says, whoever oppresses the poor man, insults his maker.

His maker is God. Okay. But he who is generous to the needy honors him.

And so, you've got a very interesting thing here. Whoever oppresses the poor man or crushes the afflicted, as we heard earlier, insults his maker. You insult God, you're in trouble.

Okay. You don't want to do that. And so therefore there's a motive there, but there's no ki clause there.

There's no because it just says you mess with them, you oppress the poor. You don't want to do that because God's his maker. So, there's no explicit grammar that triggers this motive clause, but yet it's clearly motivational.

Many sentence proverbs in Proverbs go beyond merely empirical observations to being motivationally directive. Thus, one must go clearly beyond the clear grammar, and surface grammar, and get into the underlying deep structure. In Proverbs 10 to 15 sentence sayings, rarely have explicit motive clauses.

We've looked at that. Okay. So, chapters 10 to 15 that we're looking at rarely have these explicit ki plus the motive clause.

It doesn't have those structures that are so clearly marked grammatically. So how then do we isolate the way the sentence sayings motivate the listener? We need not a surface grammar analysis, but we need that's triggered by a ki or a pen or those things that trigger the motive clause, but rather a deep structure that gets into deep motives. The following is a development of a deep structure methodology.

And so, what I'm doing here next is developing a methodology for getting at the deep structure of motive in Proverbs chapters 10 to 15, which don't have very many of these motive clauses at all. So, what's the methodology? Okay. We're going to break the sentence sayings in chapters 10 to 15.

We're going to break them into topic and comment. So, for example, let's use Proverbs 10.1, the first verse of chapters 10 to 15. A wise son topic gives joy to a father, brings joy to a father.

A wise son brings, and then that's the topic, a wise son. What's the comment? Brings joy to a father. Next line, a foolish son and a foolish son is a topic of the line B, 10.1b. And then what is a grief to his mother? Comment.

So, the topic is a wise son and a foolish son. And the comments then are a wise son brings joy to a father, the foolish son is a grief to his mother. So that's the comment made.

And then we're going to add kind of positive and negatives here in this kind of, you know, positive and negative. And that'll fit with our motivational theories of kind of what they call negative would be avoidance. When you're motivated to avoid something, you put your hand on a hot stove, you're, you know, you're, you're motivated to get your hand off the stove, let your hand be burned.

And so therefore there's a quick motive there that's dissuasive or prohibitive, just a negative, negative motivation. Okay. Don't touch hot stoves.

Okay. And then there's positive then. So that's avoidance, avoidance, avoidance of touching it.

And then there's attraction and attraction is something you're, you're motivated to attract to. Okay. So, a wise son, a wise son, that's a plus.

Okay. That's, that's something he's trying to track this, the student to a wise son is a plus. It's basically character.

And let's just put that in there too. A wise son is telling the person's character and putting a plus sign next to it, character, positive, a wise son, and then the result or the consequence. So, we've got character, consequence, character in the comment.

Well, first of all, the topic, the topic is positive, a wise son, and the comment is positive as well. Character, consequence, and consequence is plus. Okay.

Brings joy to a father. The second line, a foolish son. Here we have character again, but this time it's negative.

Character again, negative, and then consequence again, but the consequence is not positive this time, brings joy to his father instead is a grief to his mother. That's negative. So, the first one is character plus wise son brings joy to a father

consequence plus foolish son character negative is a grief to his mother consequence negative.

So, it's character plus consequence plus character minus consequence minus. Okay. And so that's how we're getting at the deep structure here.

So, the consequence is telling you the motivation, do it to make your father happy. Don't do be a foolish son because it's going to hurt your mother. So that's how the motivation we're getting at this in a more deep structure kind of way.

Let me give another example just to set up the methodology. In chapter 11, verse 15 topic, the topic is he who puts up security for another. So that's an act, which is negative.

Don't put up security. Don't, don't lend money to people, you know, just randomly. He who puts up security for another comment will surely suffer the negative consequence.

So don't put up security for someone's negative act, negative consequence, or negative act. Don't put up security because you'll suffer loss--negative consequence. Whoever refuses to strike hands and pledge and was, if somebody doesn't, you know, go out and make a frivolous, you know, lending to people and things like that, whoever refuses to strike hands, that's a positive act.

He refuses. He will not do that is safe, positive consequence. So positive act results in positive consequences, negative act results in negative consequences.

And so there we go. We're kind of getting down into the deep structure now. And so, then there are eight of these deep structures and it's kind of want to run through and I'll give an example of each one as we go through.

So, as we worked with chapters 10 to 15 and went through, we found out that there are basically eight categories of these deep structures. One is, as we said before, character consequence, character consequence could be a positive character, positive consequence, it could be a negative character, negative consequence, but positive character consequence, that connection. There are 152 of these types of motivation where the character is one way and the consequence is a result of that.

There are 152 of these. And so, for example, in Proverbs chapter 10, verse 2B, Proverbs 10, 2B, it says, but the righteousness, but righteousness, positive character, righteousness delivers from death, delivers from death as a positive consequence, positive character, righteousness delivers from death, positive consequence, character consequence. There are 152 of those in chapters 10 through 15.

Now, character act. Character act. The wise lay up knowledge.

The wise, that's a character, a wise person. A wise person, what does he do? Or she do? Lay up knowledge. So, the wise lay up knowledge.

Okay, so character act. So, if you're wise, you're going to do these types of activities. You're going to lay up knowledge.

So that's character-act. And there are 70 of those in Proverbs chapters 10 and following. So that character-consequence is 152.

Character-act is 70 of those is about half. Character-evaluation. Here's one character evaluation.

The tongue of the righteous is choice silver. So here you got character, the tongue of the righteous, character, tongue of the righteous, evaluation. Evaluation is choice silver.

And it shows you, you want, basically you want to value the tongue of the righteous. So that's the tongue of the righteous. Okay.

It's like choice silver. And so, character evaluation. So, we had character-consequence 152 times.

That's a big one. Character-act. Character does this type of action, motivates it.

And then character evaluation. You want to have a righteous tongue because it's like choice silver. Now, we also have acts consequence and acts consequence would be whoever heeds instruction.

That's the act. Whoever heeds instruction, that's an act, is on the path to life. So that tells you a part of the motivation behind it.

You want to get on the path of life, do good acts. Okay. The act consequence, whoever heeds instruction, if you heed instruction, you're on the path to life.

So that's act-consequence. There are about 63 of those in this section. By the way, character-evaluation, there were only 16 of those.

Item consequence. Item consequence would be from the fruit of his mouth. A man eats what is good or a person eats what is good.

So, from the fruit of the mouth, from the fruit of the mouth, a person eats what is good. Okay. So here you have an item and then the consequence.

Fruit of a person's mouth. Then a person eats what is good. And that's in Proverbs chapter 10, verse 15, or I'm sorry, Proverbs 13, verse 2. Item evaluation.

So, you've got item-consequence, fruit of the mouth, a person eats what's good. Item evaluation. A rich man's wealth is a strong city.

That's positive. A rich man's wealth is a strong city. So, it's a positive item, positive evaluation.

Then there's act-evaluation. Act-evaluation would be whoever loves discipline, loves knowledge. Whoever loves discipline, act, then the evaluation, loves knowledge.

And then finally, there's appearance and reality. There are only 13 of those act-evaluation.

And then there is appearance-reality. There are only four of these. One, Proverbs 13:7. One pretends to be rich, yet he is nothing. Another pretends to be poor.

Yet he has great wealth. And so basically appearances can be deceiving. Appearance and reality may be two different things.

And so those are kind of some deep classes of things that are there. Now, what I want to do is just note something here. Koch and Von Raad and many, some of these Old Testament scholars, they basically said that the core of proverbial sentence literature is act consequence.

Act-consequence is a deep structure that underlies many of the Proverbs, act-consequence. And while that's true, there are only 62 of those act-consequence. There were 152 of character-consequence.

So, what I'm suggesting to you is that act-consequence is not the core, as Koch and Von Raad, some of these big players, are all saying act-consequence is the root of much of the Book of Proverbs. And I'm saying, no, double that, over double that is the character consequence. So, character-consequence seems to be more the focus than act consequence.

Now, they're both up there, and so I don't want to diminish act consequence and say it's trivial. No, it's not. It's in 62.

But the other one, character-consequence, is 152. So, I think we need to place the emphasis. The emphasis in Proverbs, what I'm saying, is not on particular acts necessarily.

It is on those things, but it's more on character consequences. So, the significance, then, the importance of linking character or acts to consequence for wise young people. What makes a young person wise? They can see the connection between their acts and their character and the consequences that follow.

Now, what's the problem in our culture? Our culture has a way that saying acts or character don't really matter because it all turns out the same anyway. Everybody gets a trophy. It doesn't matter whether you succeed or whether you do things that are positive in a positive way for your character.

Everybody gets a trophy. And by doing that, demotivates, then, positive acts and positive character. So, our culture is facing, basically, a moral decline, largely because we've undermined the root core of wisdom, that character and consequences follow each other, and act and consequences follow each other.

In our culture, you act and you can do some really bad stuff. I just watched a guy with a hatchet going into McDonald's in New York City. Within three hours he was released, the dude was banging things and terrorizing people in there with this hatchet.

I mean, going after things, busting things. And within three hours, the guy's back out on the street. And so, you say, wait a minute, he did these really bad things, and yet there's no consequences.

So, he's basically, go out and do it again. There are no consequences. You can just express yourself in any way you want.

A wise person is not that way. A wise person says acts are connected by consequences. Character, even more so.

Character is connected. So, therefore, you've got to be careful. This is what makes a wise person.

A wise child is able to make this connection between their actions and their character and the consequences that follow. So wise kids know those types of things. Now, I'm going to use an example, just tell a story, and we'll come back to this example later on.

When I was young, I grew up in the Niagara River. I lived in a place called Grand Island. Lake Erie, one of the great lakes, comes down and splits around this island before it goes over Niagara Falls.

So, Niagara Falls, everybody comes and sees Niagara Falls, but the water comes out of Lake Erie, goes around Grand Island, where I lived, and then over the falls. There's

a bridge that comes onto Grand Island, South Bridge, and the North Bridge goes off that way. Well, the river was, I grew up swimming in the Niagara River all over the place.

And so, when we were young, my brother and I and Remes, our best friends, we would jump off the arches underneath the bridge. I'm pretty sure this was illegal, but we had a blast doing it. So, what motivated us to do that? So, we would go out and you'd jump off one of the arches underneath the bridge, you'd jump into the water, and it was really fun.

You could pick whatever height you want. If you wanted to jump 20, 30 feet, you're good. If you wanted to do 80 feet, you could do that too.

But the problem with the 80-foot one, it's out in the middle of the river, and you had to swim to shore. Then what happens is when you jumped your 20 or 30 feet, you hit the water, you had to get up and swim really fast, because the current is going down toward Niagara Falls, obviously. And so, the water's going down toward Niagara Falls, you had to get up and swim faster than the current to get back up on the piling, so you could climb back up and then do another jump. But you had to be able to hit the water, get up, swim as fast as you could, get to the front of the piling, and climb up again.

So, we had one kid who just wasn't too good. He didn't know how to swim very well. So, he jumps in the water, and then he comes up, and it's like, whoa, he's looking around.

By the time he's looking around, the current's taking him downstream, and this guy's got to swim all the way to shore, and it's like he can't take any more jumps, and everybody just waves to him. Hey, man, how come you didn't swim fast to get up on the piling again? Okay, so he missed his chance and stuff. So, we did that when we were little kids.

Why were we motivated to do that? Well, young people, you have fun. And so, we were motivated because this was fun to jump 20, 30 feet in the air and hit the water and then have the challenge of having to swim real fast and get on the front of the piling again. It was fun, so we did it for those reasons.

But we were motivated to do that. We'll come back to that, but we're just saying there are certain consequences. And so, when that kid hit, and he came up thinking, oh, what do I do next? He didn't realize you've got to swim, come up, and you've got to start swimming immediately, otherwise, you're downstream.

And so, he had to swim all the way to shore. So, there were consequences for him, and nobody could help him. I mean, he had to swim to shore.

And so, there were consequences. You either did it right and got back up, or you did it wrong, and you had to swim all the way to shore. So, there are consequences, okay, act and consequence.

Now, motivation and antithetical parallelism. What's interesting, and Paul Stoll's thing notices this too, there's a promise theory or expectational, I like expectational better, than dissuasive valences in Proverbs. And this is coordinated with motivational theory of basically approach or attraction and avoidance.

So, attraction and avoidance, are two motives. Your motive to attract to it and motive to avoid it. Attraction, motivation, and avoidance motivation.

Positive attraction, negative avoid. Okay, so it's kind of binary there. Why should the sages in producing wisdom literature show such a preference for antithetic parallelism? 90% of the Proverbs in chapters 10 to 15 are antithetic parallelism.

Now, what is antithetic parallelism? In the old days, we used to teach there's three types of parallelism. The A4, you had basically synonymous parallelism, where you had two lines, they're called bi-colon, bi meaning two, or two lines, two lines, bi-colon, two lines of poetry. And those two lines that were related to another, synonymous parallelism, the A matches A, B matches B, C matches C, or they're antithetical, which means instead of going the same direction and being synonymous parallelism, this one flips it and says, this is true, but, and then the other one takes it back and antithetical.

So, there's an antithesis between the two. And then the other one was synthetic. That was when it didn't work.

And then there's been some newer ways to look at it, Kugel, and I'm very well aware of those as well. And there's a whole field of Hebrew poetry, which I love, but this isn't the place to talk about it, except maybe just to introduce it here in antithetic parallelism. So, you have antithetic parallelism.

Let's just take, for example, a wise son. So that'll be our A, and that's a positive, a wise son, positive, gives joy, B, that's the verb there, gives joy, B, plus that's a plus, to a father, C, to a father. So, a wise son, A, gives joy, B, to a father, C. They're all positive.

Now what's the next line say? The next line says, a foolish son, now that's just the exact opposite of a wise son, a foolish son. So, a foolish son, that's negative A, gives grief, that's negative B, gives grief, as opposed to gives joy. It's going to give joy to his father, gives grief to his mother, that's a negative, and to his mother.

Now, mother and father there, I don't think are meant to be held in antithesis. Those are complementary, the mother and father. You could say, parents.

But anyways, one's the father, one's the mother, so it kind of does this thing of complementary, being inclusive, father and mother being the parents. So that would be an antithesis. A wise son brings joy to a father, a foolish son is a grief to his mother.

A, B, C, positive, A negative, B negative, C negative. Or A, B, C, C is not negative, those are complementary, father and mother, the parents. So basically, it describes how the children's character impacts the parents, does it? Yes, it does.

If anybody's had kids. Anyways, you realize what goes on with the kids does impact the parents for both joy and for grief. Now, Psalm 1.6 is a wisdom psalm.

I don't want to get into all the discussion about what is a wisdom psalm. But it's Psalm 1:6, Psalm 1, blessed is the person who walks in the way of the council, and goes on chapter one. And then the last verse says this, for the Lord knows, positive, the Lord knows the way of the righteous, but the way of the wicked will perish.

The Lord knows the way of the righteous. So, this is the Lord knows, A, the way of the righteous, B, but the way of the wicked, B, will perish, A. So now you've got an A, positive A, positive B, negative B, negative A. So, it's A, B, B, A. As we learned in another session we did, that's called the chiasm, because it looks like a Greek Xi, or chi, as some people say, it looks like an X. So, A, B, then B, A. And if you connect the A's and the B's, it makes a ki or an X thing. Anyway, the point is that this is a wisdom psalm, and here's another antithetical parallelism, two lines that are parallel that go in opposite directions.

So antithetic parallelism provides a perfect psycholinguistic structure for doubling the motivational potency of sentences by combining, in an additive sense, approach, good approach or attraction, and avoidance, or going the other way. Now, what's interesting then is if you tie this into what Mark Sneed did, he notes then that outside the book of Proverbs, there are Proverbs in the Old Testament that just come up, random Proverbs here and there, and it says this is a proverb, and then it quotes it. But those Proverbs are one-liners.

They are not in parallelism, antithetic parallelism. A wise son brings joy to a father, a foolish son is a grief to his mother. They're one-liners.

They're one-liners and not two-liners. And so, for example, Dell notes this in her recent study on biblical wisdom literature, a brilliant book on page 85. Basically, David's sparing Saul.

He went into the cave and David spares him, doesn't kill him and stuff. And it comes out of the cave in 1 Samuel 24:13. And then it says this, as the proverb of the ancients says, quote, and now here's a proverb.

Is it going to be antithetic? We look at the book of Proverbs. Most of them are antithetic. They're two lines that go in opposite directions.

Not so here. It's a one-liner. Out of the wicked comes wickedness.

That's it. Out of the wicked comes wickedness. Short, salty, and it's known by the ancients.

It's traditional. And so here you've got out of the wicked comes wickedness. One-liner.

Or if you go over to Judges chapter 8, verse 21, Gideon, you see this with Judge Gideon, as a man, so is his strength. As a man, it's the proverb, as a man, so is his strength. Boom.

That's it. There are no two lines. It's one line.

So, scribes may have added a second line to these proverbs and then to put them in the book of Proverbs, which is mostly these. It's poetic. It's poetic.

It's not just a one-line proverb. It's poetic. And so therefore a second line is you get this antithetic parallelism going on.

And as we said, about 70% of the proverbs then are this attraction avoidance type of antithetical structure. And so, this helps us understand why are there so many antithetical parallelisms in Proverbs 10 to 15. It's because, possibly because of this motivation.

Motivation is attraction. Why a son brings joy to a father. And avoidance. A foolish son's grief to his mother. And so, you actually double the potency. Doubles the attraction is to be like that wise son.

So, you bring joy to your father or your parents. And then negatively, you know, don't be a foolish son because you're going to hurt your parents. So motivational studies then study also the initiation of activity, the intensity, the direction, the persistence of behavior.

It goes beyond just the motivation of pleasure and pain. Okay. And to drive and habits.

Habits. You're motivated and you develop a habit and that becomes a motivation. Value and experience.

Expectation. You got an incentive. In other words, you do a certain activity.

You have an incentive. What's the incentive for doing that? Okay. So, if somebody tells me, okay, you're going to jump off Grand Island Bridge.

I'll give you a dollar for jumping off at the 80-foot mark. Okay. When the big one's out there and I'll give you, I'll give you a dollar for jumping off that.

And you say a dollar. And I jump off that and I'm out in the middle of Niagara River, Niagara Falls. I can see it from there.

I can see the falls from there. I hit the water and I can't swim back up to the front of the piling. I've got to swim from the middle of the river all the way to the shore, which is about half a mile.

And then I'm going to be taken down. Current's going to take me down. Is it worth a buck? That's not worth a buck.

I'm not going to jump off that thing for a dollar. But if somebody came to me and said, hey, LeBron, I dare you to jump off that. I'll give you a million dollars.

I'd look at that and I'd say, hmm, the incentive is big enough. I'll jump off there. I think I can swim to shore.

I'll take that million dollars and I'd jump off that. Now you'd have to make sure you hit right and you'd have to come up fast and hit that shore as fast as you could so you don't want to miss that and go down toward the falls. But it would be worth a million bucks.

I'd try that. Not anymore. I can barely swim now probably.

But anyway, when you were a kid. So, the incentive, the size of the incentives, the types of incentives you give your kids. One of my kids was a young guy and I was doing all this computer stuff.

And so, I was learning Photoshop at the time. This was in the probably early 90s, 1990s. So, I had a big book.

I always get these thousand-page books on Photoshop and then I read the book and then I can do Photoshop. And so, my son was real interested in some of the stuff. So, I said, you know, I'll pay you ten bucks to read the book.

Well, he was kind of a greedy little kid. And I knew that the ten bucks, he comes back. He read the whole book. And so now he's a wizard on Photoshop too.

And actually helped me develop a thing called Get Lost in Jerusalem, a CD-ROM that I put together where you could kind of walk the streets of Jerusalem. This is before Google. You know, now today it is Street View. Everybody is into that. But this is before that. I did it in the late 90s.

Zach helped me because he knew Photoshop because he'd read the books and stuff. But different kids are different. And so, I had another son.

I gave him the ten bucks to read the book and it didn't faze him at all. There was something else needed to trigger him. So different incentives trigger different kids.

And you've got to be aware of the character of the kid to know what kind of incentive will trigger that.

My dad knew that. Zondervan came out with 22 volumes of Charles Spurgeon sermons. They were each about 200 or 300 pages. And my father bought this Charles Spurgeon set. And he told me when I was a little kid, and I forget what I wanted.

My granddaughters now are saving up money to buy a dog. And so they've got to work for this dog and they'll pay for the dog. But anyway, my father told me two bucks for every book of Charles Spurgeon sermons I read.

The truth is that I sat down and I was going through a book a day or a book every other day. And I read the 22 volumes of Charles Spurgeon's sermon in about a month and a half. I read all of them.

My poor father was broke. And he gave me 44 bucks to read those things. And by the way, I think that him doing that and reading those Charles Spurgeon sermons when I was probably 14 or 15 years of age, I think that put the word of God in my head in a kind of unique way. That's probably the background for what I'm doing now.

So anyway, you never know how all these things are going to work out. But incentives, you've got to work with incentives and that kind of thing.

Now, Proverbs, while it has incentives and stuff, it does not deny Maslow's hierarchy of needs. And so sometimes Proverbs talks about not only these high heavenly things but just talks about plain hunger, plain hunger on the bottom level and stuff. People get hungry.

The Lord does not let the righteous go hungry. The Lord does not let the righteous go hungry. You know, get out hungry, be righteous.

The Lord does not let the righteous go hungry, but he thwarts the craving of the wicked. Again, you can see the Lord does not let the righteous go hungry, but he thwarts the craving of the wicked. So, it's antithetic parallelism between the two lines.

So, hunger, harm, harm, Proverbs chapter 10, verse 29, the way of the Lord is a stronghold to the blameless, but destruction to evildoers. Let me do that again. Proverbs 10.29, the way of the Lord is a stronghold for the blameless, but destruction to evildoers.

And so, you get this thing of the harm there. You don't want to be an evildoer because then, whoa, you know, you're going to be destruction there. Death is another one that's really pretty important.

Chapter 10, verse 21, Proverbs 10.21, the lips of the righteous feed many. The lips of the righteous feed many. Positive, positive.

The lips of the righteous feed many, but fools die for lack of sense. But fools die for lack of sense. So, death is a motivator. You don't want to die. That's a pretty big motivator. And so, Proverbs picks up on that.

It doesn't ignore kind of the lower levels of motivational things there. So, there's a whole cluster then of these motivational sources in Proverbs. We've got personal drives, hunger, harm, death, as we looked at, social concerns.

In other words, friendships and how character consequence affects friendships. And Proverbs 14:20, the poor is disliked even by his neighbor. So, poverty is kind of a negative.

OK, Proverbs doesn't glorify poverty. OK, poverty is disliked. The poor is disliked even by his neighbor.

But the rich has many friends. And you say, I don't like that. That's true, because I've been just a poor man, though my story is seldom told.

And, you know, but the rich man has many friends. You say, you know, that isn't right. But then the answer with another song, that's just the way it is. That's just the way it is. And if anybody's been around, you know that poor person is disliked even by his neighbor. But a rich person has many friends.

Honor and shame, are another big set of categories and social concerns. Social status, social status, blessings and curses from other people, blessings and cursing. Altruistic concerns for others.

Proverbs puts that forth. Altruistic concern for others. The lips of the righteous feed many.

Proverbs 10:21, Proverbs 10:21. The lips of the righteous feed many. And so, you benefit from being righteous and having righteous lips. The consequences are altruistic concern for others.

There are theological motivations too, as we said, whoever walks in brightness fears the Lord. The fear of the Lord is a motivation. Positive is a theological motivation.

Whoever walks in uprightness fears the Lord, but he is devious in his ways, and despises him. So, okay. So, there are different types of things there.

Now, the ultimate motivation in Proverbs is life and death. And you can see again, life in a positive sense, death in a negative sense. So, you get this doubling of motivation then with this antithetic structure.

So, for example, in Proverbs chapter eight, verses 34 to 36, it says this, Proverbs 8, 34 to 36. Blessed is the one who listens to me. Wisdom is speaking here.

Madam Wisdom is speaking. Blessed is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me, Madam Wisdom, finds life and obtains favor from the Lord.

Finds life. Notice life is big there. Finds favor with the Lord.

But whoever fails to find me, injures himself, harm. All who hate me love death. So, you've got life and death brought up in the motives here listed in Proverbs 8:34, and 36.

Now, cognitive motive factors. Cognitive motivational factors. There's a formula.

I was a physics major and actually an electrical engineer when I was younger. And so, I like formulas. Okay, $V = IR$ and $F = MA$.

A squared plus B squared equals C squared. All these things that you remembered when you're bored with your taking Spanish and other languages, your memorized formulas. I'm sorry.

That's just goofy. But I was kind of a geeky back then. Probably still am.

There's a formula that says MS and then TD and then INS times. Okay, so MS times TD. And so, MS is motivation for success.

Motivation for success. MS times TD. And this would be task difficulty.

Motivation for success, task difficulty, and then incentive. INS. Okay, incentive.

And you multiply those out. And that basically describes and you can kind of weigh the motivational potential and power and things like that. So, for example, if your motivation for success or motivation for failure is higher than your motivation for success, in other words, you think that the chances are.

So, if I jump off that bridge at 80 feet and I've got to swim all the way to shore, my success is not guaranteed. That's a long swim. The current's taking you down.

I don't know. I don't know whether I could have done it. Okay. Plus the hitting at 80 feet. That's a good jump. Okay.

And so motivation for failure is high. Motivation for success is low. You probably aren't going to do that then.

You're going to say, no, it's too risky. The failure rate is probably higher than my success rate. So, I'm not going to do that.

Okay. But what if your success rate is bigger than your failure rate? So, when you're doing 20 or 30 feet, you jump in, you can swim up, and you knew you could do that. And so, you're thinking that success is I can do that, but then the failure rate is low unless you come up and start looking around, then you go downstream.

Okay. And so, it depends on how well you can swim, I guess. And then what about the – they've done some studies, too, on task difficulty.

If things are made too easy, if things are made too easy, it doesn't engage people. People think it's trivial. In other words, it's too easy, I'm not going to try that because it's obvious I can do that.

It's no – I don't know, why should I waste my time? Okay. So, if the task difficulty, the TD, is too low, people dismiss it. On the other hand, if the task difficulty is too high, then you say, I'm not going to try that.

Okay. So, jumping off the bridge, say, from the top of the bridge over the arches where it's about 200 feet up, your chances of hitting the water the wrong way and becoming like cement, and you're busting yourself up so you can't swim to shore,

that's – the task difficulty is too big, so you don't want to do that. And so, task difficulty – and what they've noticed is that the task difficulty has to be in the middle range.

In other words, it can't be too easy, it gets dismissed. It can't be too hard or people won't try it. It has to be in the middle where they think they can do it, so there's a challenge there.

There's a challenge there, and I think that there's a lot to that. And then incentive. What incentive have you got? Well, jumping off at 20 or 30 feet, it's a lot of fun.

And then swimming as fast as you can, climbing up again and stuff, there's a challenge to it, it's fun, that kind of stuff. But what happened to us was that my friend Dave Remes jumped off at 20 or 30 feet, and we hadn't jumped exactly in this place before, and all of a sudden he comes up and there's blood coming up in the water. And we're getting ready to jump in, and all of a sudden you see blood in the water.

This is, by the way, fresh water in Niagara River. There ain't no sharks there. So, you see the blood, you say, well, this isn't like shark infested.

And so, it turns out that apparently somebody had thrown a pipe in the water and it stuck straight up, and when Dave Remes hit it, basically the pipe slashed his leg up, and so he started bleeding like a... Anyways, there's blood coming up all over everywhere. So then question, okay, when you saw the blood come up, then did we jump? And the answer is no, the blood told us there's a signal, there was a consequence there. We didn't want that consequence.

I don't want to jump in there, and I'm going to hit that thing too. And so, Dave swam to the thing, climbs up, and his leg was all... I mean, just slit it like a razor blade knife, and so we realized we've got to get out of there. To be honest with you, that was the last time we jumped off there because we didn't know there was stuff down there we didn't know about, and you could get hurt pretty badly.

So anyway, so those types of things with motivation and that, and you want to raise wise kids and things. So, wisdom, it's interesting. Wisdom presents herself, and you say, did she present herself as a challenge or is she free? Well, it's really interesting how wisdom plays with this.

In chapter 9 of Proverbs, Madam Wisdom is speaking in chapter 9, verses 4 to 6. She says, whoever is simple, let him turn in here. This is a free offer. She's basically saying, anybody can come to me.

If you're simple, if you're a fool, that's a simpleton, and you're foolish that way, a naive one, the naive one can come here. And so basically, to him who lacks sense, she says, come and eat my bread and drink my wine. I have mixed.

So, she's inviting, basically, open invitation. She's saying, come in. It's a free invitation.

So that's too easy then. It's too easy. Just come in and, hey, you get wise just sitting with dinner with Madam Wisdom.

And then she says this. She says, leave your simple ways and live and walk in the way of insight. So, in other words, yes, you can come in here.

The food's free. It's a wonderful environment. I invite you into my wonderful house with the seven pillars and stuff.

But you've got to leave your simple ways. You've got to change, basically. You've got to live, and you've got to walk in the way of insight.

And so, you must leave your simple ways. Now, all of a sudden, that's not impossible, but you have to make specific choices. And so, she's got the easy part, and she's got the hard part.

And she puts them together in kind of this middle kind of way then of not making it too easy and not making it too hard. So, you've got motivations. You've got basically three options that come up.

You've got attraction and avoidance. Let me start this way. You've got attraction and attraction, two positive, attraction and attraction.

And so, for example, this comes up better than Proverbs in Proverbs 22, verses 1 and 4. A good name is to be chosen rather than great riches, and favor is better than silver and gold. So basically, it's saying attraction, attraction, a good name is to be chosen over gold. And so, this would be positive.

A favor is better than silver or gold. And so those are both positive, attraction and attraction, to attract this young person to that. There's attraction avoidance, and we've seen this a ton of times.

A wise son brings joy to a father, attraction. A foolish son is a grief to his mother, negative. And that's an avoidance, so attraction avoidance.

So, you have attraction, attraction is in Better-Than Proverbs. You've got attraction/avoidance in the second set. And then you've got avoidance/avoidance, and these are kind of both prohibitory.

Whoever oppresses the poor to increase his own wealth or gives to the rich will only come to poverty. Whoever oppresses the poor, that's avoidance. You're going to damage yourself, and you're going to become poor yourself.

So negative avoidance, so avoidance/avoidance. So, you had attraction/attraction, attraction/avoidance, very powerful, to negative. You've got avoidance/avoidance, and those are the three kinds of options with this.

Now, attribution theory of motivation, is another way of looking at motivation. Why would I succeed? Why do I exceed or why do I fail at some sort of behavior? Is it ability? In other words, I hit the water, and I got up, and I could swim real fast, and so I got to the effort. Is it effort? Did I just make the effort, and I succeeded? Sometimes you can make the effort, but you don't succeed.

But is it effort? Is it luck? It just happened to be that way, and it must have been luck. Task difficulty. In other words, the task was too easy.

It was obvious I could do it, or it was too hard. It was impossible to think about doing that. Talk about fusion.

They've been talking about fusion of light. They've been talking about fusion since I was in college in the 1970s, and now all of a sudden fusion is coming back. In the 70s, it was a dream of what would come, but it was too difficult.

We didn't have the technology to do it. Now apparently they're getting on the edge of it, and who knows what will happen, but the task difficulty. Doing fusion and getting energy out of it in appropriate ways is the task difficulty is really extremely difficult, but now I've given a generation or so, they're doing things in situations.

So, tasks are ego-involving, resulting in attributions to yourself. In other words, if you do something, you work really hard at something, and you do it, then you start feeling good about yourself, and you've controlled your situation, and there was some risk involved, but you overcame the risk, while others are merely task-involving. In other words, it's just the difficulty of the task, not any attributions toward yourself.

Proverbs relates many tasks to character, and hence they're ego-involving. Take, for example, Proverbs 10:5. He who gathers in the summer is a prudent son. He who gathers in the summer is a prudent son.

And so, what you've got is an activity and then an evaluation, and that then the person who gathers in the summer realizes then in himself that he's a prudent son. And you say, wow, that's a good thing for a prudent child. He who sleeps in the harvest is a child who brings shame.

So, somebody that's lazy, playing video games all day and not expanding their horizons or something like that, it's going to cause shame. It's going to bring shame. And so, then they identify themselves and say, hmm, what kind of child am I? Am I one who goes out and goes after it, or am I one that's sitting around, messing around, tick-tocking all the time and messing my head up and doing other things that are just messing me up and therefore bringing shame, bringing shame to my parents, bringing shame to other people, bringing shame to myself.

And so basically these attributions then is how one sees oneself. One's self-identity then is kids learn to begin identifying based on their own actions, whether their actions are wise or foolish, whether their actions are lazy, or whether the choices they make are wise, righteous, good, and diligent, or are they foolish, wicked, bad, and lazy. The internalization of wisdom then.

So, then what happens is the sage is trying to get at this young person to look at their behaviors and their character and saying, what type of character, what type of actions am I doing? What kind of results am I seeing? And does that imply that I'm foolish, wicked, bad person, or lazy? Or does it imply that I'm a... and then they begin associating those things to themselves as a person and then making their identity, and their identity is based on their actions. Today we want to base our identity if something's in your head. You don't have to do anything.

You just say, I identify as a rock, and I am a rock, and I am an island. I'm sorry, going back to the song, but you can identify as almost anything today. And I just think that shows the folly of our age where Proverbs is saying, what's your character? What are your actions showing? What are your actions showing about your character? So, these choices result in character attribution and the consequences that follow.

Proverbs 10.18, the one who conceals hatred has lying lips. The one who conceals hatred has lying lips. And whoever utters slander is a fool.

Whoever utters slander is a fool. Half of our culture is built on slander, it seems now. What does that say about us as a culture? What does it say about us? Anyway, so just some things to think about there.

By teaching these proverbial sentences, the sage builds into the child or the person, young person, an attributional set into the student. So, by going over these proverbs, then the student learns to attribute things to themselves, whether they're wise or foolish, whether they're diligent or lazy, whether they're wicked or whether they're

righteous. And so, the student engages in this particular behavior and then identifies with that.

Now, so this then builds into the student this internal locus of control, this internal locus of control that the student or the young person must choose. And the choices make a difference in the consequences, positive or negative. So, this then, the student learns, I do actions in my character impact the results of these things, positively or negatively, these results in my life.

My choices matter. My choices matter. And that is a big thing.

So, the sage is basically getting his young person away from the idea of learned helplessness. He's getting them away from learned helplessness. Whatever I do, it doesn't matter.

I'd be good, it doesn't matter. It's the same thing if I, no, no, no, no. It does matter.

Your choices, your acts make a difference. And it makes a difference. Your character makes a difference, the choices you make.

So, it avoids learned helplessness and also the response of blaming others, okay, of saying, well, I made a choice, but it wasn't really my fault. It was this other person. No, Proverbs says, young person, you make a choice.

You've got to kind of buck up and say, you know, I made that choice. The consequence is mine. There's a guy named Jocko Willink who my son listens to quite a bit. And this guy was a Navy Seal. Jocko actually was the head of Navy Seals. And one time he got in a really tough situation.

I'm sure I'm going to blow this story. It's better to listen to Jocko tell the story. But anyway, he describes that they were in a firefight in Iraq.

This was in the old days. And there was a mishap where they actually ended up doing friendly fire on their own people. And somebody got hurt, killed, or whatever.

And so, they were doing a post-debrief afterward. And Jocko had to get up and say, what happened? What went wrong? Why did we shoot our own people? And so, then Jocko got up and basically said, okay, who made the mistake here? And he was the leader. And these other people that were evaluating the situation were over him saying, you know, we want to see how you handle the situation.

So, a guy in the back said, well, it was my fault. The radio went down and there were no communications. So, I'm the one to blame for this.

And Jocko looks at him and says, it wasn't you. Goes to another guy. I did this. I did that. He said, no, it wasn't you. Jocko said, I was the leader. It was none of you guys. It was me. The buck stops here.

And therefore, he said, I'm the one. Basically, all these guys are trying to evaluate him. He says I'm the one.

I was the leader. And therefore, I'm the one who needs to take the blame, I was the one who messed up. Because if I had done my job right, this would have never happened.

And moreover, I would have done this, and I would have done this, and I should have done this, and I should have done this. And if I did those four things then, he said, I will never make that mistake again. Now, the people then all knew whose fault it was.

It really wasn't his fault like that. But because he was such a, how should I say, this is what, I'm sorry to use the gender term, but he stood up and was a man about it and took the blame. He didn't pass the blame off on somebody else or throw somebody under the bus who was under him.

He stood up and took the blame himself. That gathered respect from all those guys who would now be willing to die for him. And then these guys that were evaluating him said, holy cow, this guy is honest.

That's a pretty good thing in our day and age and stuff. Also, his analysis of this is exactly what went wrong, and he knows exactly how to fix it. Who better could we, and they left him in leadership.

Wish we had leaders like that today. But anyway, so all we're saying is then learn helplessness and blame others. The sage is trying to tell the young person that, you make the choices, you get the consequences.

Don't go blaming other people. Don't think you're helpless. Your choices matter.

And so, these types of things. Now, another aspect of this motivational psychology thing is extrinsic and intrinsic motivation. Extrinsic motivation is when, for example, my father paid me to read those 22 books on Charles Spurgeon.

OK, that's called extrinsic motivation. He's motivating me. You do this activity.

I will give you this extrinsic thing. It's outside myself. There's an intrinsic motivation to that.

A person does something just because they enjoy doing it. Jumping out the bridge was fun. We did it. Why? Because it's intrinsic. We enjoy doing it. It was a challenge to us. And we took up the challenge. It was a lot of fun. OK.

And what happens is they notice that extrinsic motivation, after the person stops paying you, a lot of times for people then, if they're paid to do something, they'll do it, do it, do it, do it. But then when the pay stops, they stop doing the behavior. So extrinsic motivation then has an undermining effect on motivation.

A person could be motivated to do it or are they motivated just to get the paycheck? OK. Intrinsic motivation means they're not paid anything for it. They do it because they love it.

They do it because they love it. You need to find the thing that you love doing. Now, you may have to get another job and do that other job and work at things in order to do those other things.

But find out what you love to do and figure out a way how you can keep nudging life to get closer to that thing you love doing and things. So that way, there's intrinsic. You're doing something because you value it and you love it.

Now, superficially, Proverbs looks like it's a lot of extrinsic. You know, do this and you'll get wealthy. Do this and the Lord will give you food.

Do this and things will go bad for you and you won't get food. You'll die. Life, if you do good things.

And so, it seems very extrinsic. However, that's not true. A lot of Proverbs tie it into character, character consequence, and therefore drive it much deeper than kind of an extrinsic or intrinsic kind of motivation.

Although basically Proverbs use both extrinsic and intrinsic, they're both used in Proverbs. And so those types of things. Now, motivation and emotions.

This is another one that comes up. They've studied a lot about motivation and emotions, and it's very interesting. Proverbs does not downplay emotions.

I taught in the academy and the colleges for 41 years, and a lot of times in the academy or academic environments, there's a belittling of emotions. Emotional thinking is very much practiced. We like the logical, more analytic kind of thinking.

I can do that. I was trained in my majors in mathematics and I taught logic for a number of years and stuff, so I can do the logical stuff. But there's something about the emotions that touch the heart.

And Proverbs is after the kid's heart. And so, it doesn't downplay emotions. And now, again, you've got to be careful.

You can go way overdo it on the emotional side and stuff, but you can also overdo it on the cognitive side as well. And so there needs to be a balance. You've ever seen these people are really, really cognitive.

They're genius-level cognitive people, but emotionally they're like children. And so, you get this bifurcation and stuff. And so, you know, you want to you want a person that's a whole person.

So, in Proverbs, chapter 11, verse 10, it says, false balance is an abomination or detest. The Lord detests. The Lord detests a false balance.

OK, that's the showing. Does God have emotions? Does he express those emotions? Yes. A false balance where somebody's trying to rip somebody off by saying this thing weighs eight ounces and only weighs six ounces and trying to, you know, rip a person off like that.

But a just weight is his God's delight. But a just weight, a fair weight is his delight. And so, when you deal in a business context, you don't short people.

OK, you do what's fair. And if you're more than that, you can do what's generous. And that's God's delight.

So, God himself responds in emotional ways. And many of the Proverbs also talk about these emotions, even the fear of God. And you talk about emotions, the fear of God.

Now, I know that's a whole another discussion and we'll probably do another lecture on the fear of God. But everybody tries to demotivate, and emotionalize. The fear of God isn't really fear.

I'm just here to tell you the fear of God is the fear of God is fear, fear, terror. OK. And you say, well, I'm supposed to love God, not terror.

Now, you have to understand these things are more nuanced than just, no, it's not emotion. It means respect or reverence for God. Yes, it does in some contexts, but in other contexts, it means terror.

So, you've got to you've got to look at the context. Context determines meaning. So anyway, so, let's jump down to the structure of motivation.

So, at the end of this article, and basically this discussion of motivation comes from an article that I wrote. The Journal of the Evangelical Theological Society. And at the end of it, I have a chart.

And this chart then basically lays out the motives in Proverbs 10 to 15 that I found there in those chapters. Some of those motives were under. So, I kind of had a chart on motivation in Proverbs 10 to 15.

One comes down is personal person's concern, personal concern. That's your own self. OK, your personal concern, your concern for others, and your concern for God.

So, what's motivating? Concern for yourself, concern for others, concern for God. Those three. So, you come down, branches out to those three.

Now, I want to go through those three and just give examples of each one of personal concern or life and death. It's pretty personal life and death. Examples are found in Proverbs 10, verse 27.

The fear of the Lord prolongs life. But the years of the wicked will be short. Death.

OK, again, the fear of the Lord prolongs life. Positive. The years of the wicked will be cut short.

Get that antithetic parallelism going there. OK, so life and death, harm and benefit, harm and benefit. Proverbs 13 too.

From the fruit of his mouth, a man eats what is good. But the desire of the treacherous is for violence. OK, so one leads to good.

The other one leads to bad stuff. Security versus insecurity. A study under a fellow named Dr. Larry Crabb, who's just passed away recently, had a tremendous impact on my life.

He and Dan Allender, his colleague. And in Proverbs 10, verse 25, it says, When the tempest passes, the wicked is no more. But the righteous is established forever.

Security. Security is one of the deep motives inside of a person. How much of life do we do trying to establish our own security? We're here in social security.

So, security. And here Proverbs says, But the righteous is established forever. Connects that character and the consequence there.

Hunger. Being hungry and full. Proverbs, again, this is on the personal level, being hungry.

Hungry is a big deal if you don't have food. Proverbs 10, verse 3. The Lord does not let the righteous go hungry, but he thwarts the craving of the wicked. The Lord does not let the righteous go hungry, positive, but he thwarts the craving of the wicked.

It goes negative. Being wrath and happy. Being happy and wrath.

Proverbs 10:24. But what the wicked dreads will come upon him. What the wicked dreads will come upon him.

But the desire of the righteous will be granted. So, this one has a negative. What the wicked dreads will come upon him, but the desire of the righteous will be granted.

So, there'll be happiness there and stuff. Character achievement. Again, on the personal side of things, character achievement.

Wealth, poverty. Wealth and poverty. A slack hand.

A slack hand causes poverty. There are many things that cause poverty, but that's one of them. A slack hand causes poverty.

The hand of the diligence makes rich. The hand of the diligent makes rich. Proverbs 10, 4. Success and failure.

Success and failure. Proverbs 10, verse 24. What the wicked dreads will come upon him, but the desire of the righteous will be granted.

Success and failure. Character attributions. He who gathers in the summer is a prudent son.

He who sleeps in the harvest is a son who brings shame. Okay. So those are character attributions that a person makes themselves.

Now, social evaluation. A blessing and curse. The people curse him who holds back grain, but a blessing is on the head of him who sells it.

Friends and being shunned. Friends and being shunned. Proverbs 14, 20.

The poor are disliked even by their neighbor, but the rich have many friends. Disgrace and honor. Shame and honor.

A huge thing in those cultures, ancient cultures, is shame and honor. And in many cultures to this day. Proverbs chapter 10, verse 7. The memory of the righteous is a blessing, but the name of the wicked, the name of the wicked will rot.

Shame. So, shame and honor come into this. Ruling and being a servant.

Proverbs chapter 12, verse 24. The hand of the diligent will rule. The hand of the slothful will be put to forced labor.

Basically into slavery. While the slothful will be put into slavery. Okay.

So, character-consequences. Now, others' concern, that was all personal concern.

Now we'll look at others' concern and where the motivation is for others. Others help or harm. Proverbs 10: 17.

Whoever heeds instruction is on the path to life. But he who rejects reproof leads others astray. But he who rejects reproof leads others astray.

So, in other words, you're going to damage other people, man. You do stuff that's wrong. People are going to follow you.

You're going to damage them. They're going to lead others astray. So, the concern there is for others.

Reputation. My son calls this reputation management. Proverbs 11:11.

By the blessing of the upright, a city is exalted, but the mouth of the wicked is overthrown. But the mouth of the wicked is overthrown. So, the blessing of the upright city is exalted.

And so, there's a reputation there. Joy and sorrow. The wise son brings joy to a father.

Foolish son is a grief to his mother. Proverbs 10:1. So joy and sorrow. And the joy and sorrow you're creating is in your parent, whether the parent gets joy or whether the parent gets sorrow.

The parent is connected to the character of his children or her children. Now, so that's, we looked at some, and there's much listed here, of person, positive motivations, negative motivations for a person, life and death. We looked at motivation for others.

And now we want to look at theological motivations or concern for God. Proverbs has a number of these. Proverbs, what God delights in and what he detests.

Proverbs 11:1. A false balance is an abomination or the Lord detests, but a just weight is his delight. Do you want to delight God? Be fair in business. Benefactor and Punisher.

So, God comes off as a benefactor and Punisher. Proverbs 10:3. The Lord will not let the righteous go hungry, but he thwarts the craving of the wicked. So, he punishes the wicked.

And so, God needs to be taken into account in our motivational structure. God has nowhere. Proverbs 15, 3. The eyes of the Lord are in every place, keeping watch on the evil and the good.

If you knew that God was watching you, would you do that behavior? If you knew God was watching you, would you develop that kind of character? And here Proverbs is saying God's watching. That's motivation for you to do a certain type of activity. So in conclusion, to kind of wrap this whole thing together up again, we saw that the core of Proverbs is not act consequence.

It's not act-consequence, as many have said. That's a huge thing in Proverbs, but it's not. What we found was that there were more character-consequence, character-consequence.

And so, we want to make that kind of adjustment. And the importance of a wise person making the connection between their act-consequence or character-consequence. In other words, their actions matter.

Their character matters even more. It's not learned helplessness. You can't blame others.

You make choices, and those choices determine your character. Those choices motivate your acts and your consequences that come upon you. And so, acts matter.

And so that's to a culture where it says whatever I do doesn't matter. No, that's not true. And so, you've got to be careful to say just fighting against that learned helplessness is no good.

Number two, often using for or because that motive clause is in the admonitions. In chapters one to nine, we didn't really look at those because we're looking at chapter 10 to 15. Excuse me.

In chapters one to nine, there's the admonition and there's a motive clause. Do not forsake what am I teaching. Admonition, prohibitory, don't forget what I've taught you because they will bring you life.

For, and it's the word ki that we said earlier. So, you get the admonition plus ki plus a motive clause. But those were in the surface grammar.

It's easy to see in chapters one to nine. When you hit chapters 10 to 15, that's where we had to go to the deep structure and look at what was really motivating there. And you don't have this motive clause, but you've got motivation built into the sentence sayings and especially to this antithetic parallelism.

A wise son brings joy to a father. A foolish son is a grief to his mother. It adds up.

OK, so you want to bring joy to your parents. You want to not bring grief to them. And so, it kind of doubles it with the antithetic parallelism.

So, while proverbs outside book of Proverbs are usually single lines and short, sweet, salty. OK. And accepted by the people of the day in the book of Proverbs, there are these antithetical parallels and poetic structures where the two lines are put opposite each other.

Therefore, doubling the motivational effect of it. The main motivation folk guy in the book is concerned for oneself. That's and that's legitimate.

You need to be concerned about yourself, life and death, harm, benefit, and concern for others. And they're benefiting them, causing them joy and sorrow and concern for God, what God pleases, God, and what God despises. And then fourthly, when teaching or parenting, one must not only state what to do.

When teaching or parenting, a parent or teacher must say not only what to do, but also what motivates the student. Or child. And so, you've got to explain why.

You've got to explain why. Because do this because of these results. And so, you get to make the connection as a parent to get your child, to get your student to see this action results in this consequence.

This character results in this consequence. Therefore, you need to connect that. And so you help the young person make that connection between the act and the consequences and their character and consequences.

And then making that structure, you do that by telling them why. Why should I do this activity? And you explain that. And as we said in the law, 30 percent of the law or so gives you this explanation.

God doesn't come down and say, do it because I said so. He said, do it because this brings you life. This brings you death.

And so, we as parents need to go beyond the I said so or this is what you need to do. But then to explain why and provide the motivation underneath that, for being righteous, wise, and diligent. And for avoiding being attracted to wisdom, righteousness, and diligence and avoiding foolishness, wickedness, and folly and laziness.

So that's dealing with motivation in Proverbs chapters 10 to 15. And we've just explored a bunch of things there. And I hope that helps you to understand the motivation and its connection to wisdom.

So, when you read the Proverbs, you kind of look for what is the sage. How is he motivating? What's the underlying motivation here? And how is he doing it? And then the question we ask ourselves is how do we do that with our students and with our children? Thank you very much. Hope you enjoyed this. Thank you for sticking around.

This is Dr. Ted Hildebrandt in his teaching on motivation and antithetical parallelism in Proverbs chapters 10 through 15.