

## **Dr. Ted Hildebrandt, Proverbs 22:6 – Train up a child**

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This is Dr. Ted Hildebrandt in his teaching on Proverbs 22.6, train up a child in the way he should go.

Welcome to our presentations of Proverbs 22.6, the verse that's very well-known and from the book of Proverbs, train up a child in the way he should go. And when he's old, he'll not depart from it.

So, we want to explore this verse today and see its potential and its potential problems as well. The verse has been used over the years for encouragement and the stress on the importance of early child rearing by parents and things like that. So it's been an encouragement, train up a child when he's young, and when he's old, he will not depart from it.

And encouragement from parents to engage in early childhood rearing gives hope to many. You do your child-rearing right, and your kid turns out right. And the results are guaranteed because the scripture says you train them right.

And when he's old, he'll not depart from it. And so, this provides hope for many parents who are in the midst of the chaos of our current culture. The hope also, if the child goes astray, that parents try to train the child the best way they can, suppose in high school, they start hanging around with some wrong kids and things like that, they go astray, that in the end, they will come back.

And so, this is kind of the old prodigal returning then, train up a child in the way he should go. When he's old, he'll not depart from that, he'll come back. And so that again provides hope from that perspective as well.

There's a certain anxiety, however, that's built into this verse, that if you have the possibility to train a child the way he should go, and when he's old, he'll not depart from it. Then there's also some anxiety, what if you do it wrong? What if you mess up? You may be permanently damaging the kid so that when he is old, he goes astray, instead of going straight. And so, you could actually hurt the child with this as well.

And the uncertainty now, what is it? And when I was a young parent, and I've got four kids, now they're adults. The question is, what does it mean to do it right, the way he should go? What does that mean exactly, given our culture and the constraints of working and other situations that come in with the family that make it very, very complex then to know what is the right thing to do? What are the right

schools to put the kids into? What are the right kinds of activities to have the child do? How are we to run our family amidst all of the hustle and bustle of life? So, the uncertainty of what it is to do it right, the way it should be. On the one hand, some people say, well, the kid turned out well, and so you've got a good child.

And therefore, it proves that the parent was good. Does that always work? A good kid always proves a good parent. Is that always right? And then what about a bad child? The bony finger comes out to accuse you of being a bad parent.

The child went astray. You must not have trained him right. Because if you trained him in the way he should go, then when he's old, he'll not depart from it.

If he departs from it, then there must have been a problem in his early childhood training. Is that always right too? So anyway, we want to explore some of these things. This is the kind of the current use of this verse and how it's used.

Many of us know the pain of a prodigal child. And so, you get, for example, in Scripture, you get examples, say of Matthew 23.37, of God himself being involved in some of the pain of that. Matthew 23.37 says this, O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it.

How often, this is God speaking, I would have, or Jesus speaking, I would have, I would have gathered your children together as a hen gathers her brood under her wings. And you were not willing. And seeing the pain and the lament of that, O Jerusalem, Jerusalem, I would have gathered you as good, but you wouldn't have any part of it.

Hosea 11.1 is another one. When Israel was a child, I loved him. And out of Egypt, I called my son.

The more they were called, the more they went away. They kept sacrificing to the Baals and burnt offerings to idols. So, this is God speaking as well.

And so that's a, you see the pain that comes with a parent having done the best that they could, or tried that they could, or knowing that they messed up and then being haunted by the child going astray. And you see even Jesus lamenting over Jerusalem and his desire to gather his children as hens. And then Hosea 11, God was telling Israel, that he gathered them to himself as his children and his son went astray.

And then Proverbs 10.1, for example, says a wise son brings joy to a father, but a foolish son is a grief to his mother. And so there you get the fact that the child can cause great emotional joy for a parent. But on the other hand, there's a huge potential for damage.

And a lot of parents have felt that. So, let's start out by discussing this and we'll just do a kind of introduction and then we'll go into each of the terms. What does it mean to train up? What does it mean the way you should go? And then we'll kind of bring it all back together and things.

But before we do that, I think we need to understand that a proverb is not a promise. And this is a really absolutely critical thing: a proverb is not a promise.

This is called the genre. It's a proverbial genre. It has to do with proverbs.

Proverbs are not like normal literature. These are not absolute truths. You say, well, it's in the Bible.

It's got to be true. Yeah, it is true, but it's proverbially true. And so you've got to be, let's give you some examples.

Proverbs chapter 10, verse four says this, a slack hand causes poverty, but a hand of the diligent makes rich. Is that always true? A slack hand causes poverty. Do you know any kids that grew up and they were lazy and yet they're rich? Their parents were rich, gave them money or something, or they fell into something that happened to be there, not because of their own doing or their own diligence, but because that's the way they fell into it.

Or the hand of the diligent makes rich. Is that always true? I know people that work really, really hard and they're not getting rich. And many of these people, especially these younger kids and millennials and Gen Zers and things like that, they're working their tails off, but they have, when they think about getting a home and they go out to buy a home and the home prices are now what? Over \$400,000.

And these kids have debts from college. How do they do it? But they're working their tails off. So, but the hand of the diligent makes rich.

Well, really all the time. Okay. Have you seen diligent people? My father was extremely diligent, worked all sorts of doubles in a factory for years and years, and made peanuts.

Okay. And there's even a song out now by Oliver Anthony, Rich men, North of Richmond. And, and, and he's complaining he's working his tail off and the money's not worth anything.

And, um, actually my dad did that for much of his life. Never became a rich man, but he worked his tail off. He worked much harder in his life than I have in mine.

So be careful. A proverb is not a promise. History is not law.

And I'm just trying to show here how the different genres of scripture, you've got to understand them differently. And they come at truth differently. They present truth, but it's truth within a certain literary genre.

And you have to understand that. So, for example, um, history is not law. So, what do you find in the historical books? Abraham lies about his wife.

He says, Sarah, beautiful woman. She's, uh, um, she's my sister. She's my sister.

Because he doesn't want to get killed by a Pharaoh or later on Abimelech, the king of the Philistines. And so, he says, Hey, say you're my sister, man. So they don't take it out on me.

And so, he's, she's my sister. And he lies like that twice. And actually Isaac, interestingly enough, does the same thing with his wife, Rebecca.

Okay. Now question those are in history. Are those true? Well, they're true historically that they actually happened.

However, is that what we should do? Lie about our sister because she's our sister. She's your wife and you call her your sister and things like that. Okay.

No, that's history. That's what happened. It doesn't have a should or ought that this is the way we should or ought to do things.

Another one is a David. David's a man after God's own heart. We want to be like David, right? Yeah.

Tell me about Bathsheba and tell me about Uriah. Uriah comes back. David tries to get him drunk so that he'll cover the fact that he had relations with Bathsheba.

He sends Uriah back to Joab across the Jordan River and says, Hey, put them out in front there and pull back and stuff. And let Joab take care of this issue. Joab puts them on the front.

They pull back. Uriah is killed. Joab says, David, it's all taken care of. Until Nathan the prophet comes and says, David, you're the man. You did this. And Nathan the prophet then is sent by God to confront David.

What David did was wrong, really wrong. And he paid for it in many ways. And so, what I'm saying is what David did while he was a man after God's own heart, what he did was really wrong.

So, history doesn't mean law. In other words, we don't follow the history and say, well, yes, history is true. What he did happened. And that is true. However, that is not become a should or ought or a law for us. So, history, you have to understand the difference between history and law.

Those are two different genres and things. What about law? The firstborn child? God says in Exodus chapter 22, verse 29, that the firstborn child is his. Does that apply to today? That our firstborn child was Rebekah and she's then born to God.

You see the firstborn male, Zachary, my other son. And so, you say, hmm, do we still do that today? And the answer is no, that was a law then, but it doesn't necessarily have an impact. It was a law given to Israel at that time.

And so even though it's true, all the laws aren't meant to be followed like that. And actually people eat lobster today. You've got to ask questions about that from the law.

What about prophecy? You say, well, the prophets spoke the word of God. So what they said is true. And that's correct.

What they said is true. But Isaiah was apparently from Isaiah chapter 20, verse 3, Isaiah was told to go around naked for three years. Are we supposed to do that? And God called me and I'm, I don't think so.

Okay. God called that prophet for a particular time. He had a particular message to give to Ahaz or one of the Kings of Israel. And therefore, that was a particular message for that particular situation. Is it "Thus saith the Lord"? Yes.

To that King. Yes. Calling him back to the covenant. Yes. But his message was also by the sign of going around ill-clad. That doesn't mean we're supposed to go around ill-clad.

Okay. So, what the prophet did was not necessarily normative for all time. So, you have to say that's a prophecy. It's not meant to be normative or a law or something like that. So, you've got to understand how truth moves as it moves through different genres of literature.

Wisdom literature is not law. Wisdom literature is not law. Ecclesiastes 1:17 says this. So, I hated life because what is done under the sun is grievous to me. For all is vanity and striving after wind. What happens to the fool will happen to me also.

Why then have I been so very wise? And I said in my heart that this is also vanity. Vanity, vanity, all is vanity. Are we supposed to universalize that? Is that always true?

And now this, this fellow in Ecclesiastes, Qohelet, is struggling with this, but that it's wisdom literature.

It's meant to be thought about, thought-provoking. It's not necessarily a statement of a universal absolute truth. So, you've got to understand it's wisdom literature. And then you've got to think about it.

Apocalyptic literature. You say, is apocalyptic literature true? Yes, it is true, but you've got to understand it's apocalyptic literature.

So, if you're in the book of Revelation and you've got all these beasts running around and things like that, you're going to understand things. It's apocalyptic literature. It's not meant to be taken as a historical fact that this happens, or it's not meant to be taken as law.

And it's not meant to be taken as wisdom literature or something like that. It's apocalyptic literature. And therefore, Daniel chapter seven, for example, Daniel seven, dreams of these four beasts coming out of the water and the land and things like that.

And these four beasts going out, and you ask, did that actually happen? Is that history? And you say, well, it's apocalyptic. And so, the beast, and they make this big statue of Nebuchadnezzar and things and stands, it stands for something. And so you have to understand this is apocalyptic literature.

So, it says this, but this represents this over here. And so, in a certain sense, it's kind of metaphorical with a kind of a futuristic apocalyptic end of world kind of, and often hyperbolic kind of expression, and also very difficult to understand. It's not obvious.

Some of these images and you have to think about it and you have to, you know, work through. It's apocalyptic. It's not meant to be history. It's not meant to be law.

It's not meant to be poetry. So, we've got to understand that a proverb is not a promise. So, when it says, train up a child in the way he should go, and when he's old he'll not depart from it.

This is a proverb, not a promise. And you have to understand that difference in literary genre. For example, a wise son makes a glad father, a foolish son is a sorrow to his mother. Proverbs 10:1. Is that always true? A wise son makes a glad father. Is it possible that the son is wise, but the father is off doing his home thing and the wise son doesn't result in the father being glad over him because the father's gone, very possibly.

A foolish son is a grief to his mother. Yeah, that normally happens. A mother feels the pain of having an errant child and things like that, a prodigal child, but is that always true? No. Sometimes the mother is in on it, okay, and she's foolish also, and so she's got those kinds of problems.

Proverbs 10:4 which we mentioned before, a slack hand causes poverty. Is that always true? My son worked with some people down in Boston here, and one guy's going out playing golf with the bosses all the time and he's not doing his work.

When it comes time to get a promotion, my son, I tried to train him, you work hard and that's how you get ahead. You work hard and you do your work well.

You show up on time and you do your work to the best of your ability. Does that always lead to a promotion? No. This guy who's out comes in late, goes out, and plays golf all day, guess when it comes to promotion time, boom, he gets a promotion.

You say, well, that's not right. Well, hey, that's just the way it is. Anyway, slack hand causes poverty is not necessarily true, but the hand of the diligent makes rich.

As I told you, my father was one of the most diligent people I ever saw in my life. He worked hard all his life, and yet he never really achieved riches.

I've worked—it's not even comparable because I've been a professor all my life. My dad actually had to work hard, whereas I've done stuff that I've enjoyed all my life in terms of being a professor and things like that. Now I work hard, but it's academic work.

It's very different than manual labor that he did. What the wicked dreads comes on him, the righteous desires are granted. Proverbs 10:24. What the wicked dreads comes on him, the righteous' desires are granted.

Is that always true? Psalm 72:73 says, no, the righteous are going down and the wicked are prospering. God, why are the wicked prospering? He's wrestling with this fact of the prosperity of the wicked. But this proverb says what the wicked dreads comes on him.

They said, no, the wicked actually got all their desires that the righteous should have. It just shows that the proverbs are not absolutely universalized truth. You just can't grab a proverb and then take it as universal truth in life.

It's a proverb. It's not meant to be universal truth like that.

Now the next proverbs describe, some of the proverbs just don't tell you what should or ought to be, that you should work hard to get rich, and things like that.

But some of them are just that's the way it is kind of proverbs. The proverb does not have a should or ought kind of component to it. And so, for example, in Proverbs 19:4, wealth brings many new friends.

You say, well, that's what kind of friends are those? You know, wealth brings new friends, but the proverbs put it in a positive light. Wealth brings new friends, but a poor man is deserted by his friend. You say, well, that's not right.

But Proverbs is saying, hey man, that's not what's right or wrong. That's just the way it is. And so, Proverbs sometimes are wisdom literature just describing how life works.

And sometimes wealth brings many friends. A poor man is deserted by his friend. The next verse Proverbs 19:6, just down a couple, says, many seek the favor of a generous man.

And everyone is a friend to a man who gives gifts. Every man is a friend to the man who gives gifts. So, the people that supply gifts and stuff, boom, they get many friends.

You say, well, that's not really right. Is that why your base is a friendship? And this proverb is saying, no, it's not that it should or ought to be that way. That's just the way it is, man.

People who give gifts, attract many friends. Many seek the favor of a generous man. And so, you see, you know people like that.

My wife was an accountant for many, many years. And these very, very wealthy people, they never knew who they could trust because all these people would kind of nestle up to them. And basically you didn't know whether the person really liked you and was going to be a real friend or whether they were just after the money that you had. They would try to snake or steal or get some of the benefits that you have would trickle down to them. And many of them were, and so many of the rich people were always skeptical about their friendships because they never knew what a true friend was.

It didn't matter whether you had the money or not, that they were your true friend, that they had your back, or whatever. Many seek the favor of a generous man. It's just the way it is.



And it happens over and over. 19:7, Proverbs 19:4, 6, and 7, all of these just-the-way-it-is kind of Proverbs. All a poor man's brothers hate him.

All a poor man's brothers hate him because the guy's always coming up to his brother saying, Hey, can you help me out? I have a problem here. I have a problem there. I can't help myself.

And therefore, can you help me? You're my brother. And after a while, the poor man's brothers hate him. That's not always true, but it is true sometimes.

And how much more do his friends go far from him? So, here's a person in need, a person who's poor, and basically his brother ends up, he goes to them for help and gets hatred there. And the friends go away from him because he's in need and things. So, Proverbs, some Proverbs tell not how it should or ought to be, but that's just the way it is.

And some of us say that's too bad. That's not the way it should be. But the Proverbs come back and say, no, no, we're going to tell you about real life.

This is, this is what happens. This is just the way it is. So, there's also some, now these are fun.

Sometimes with Proverbs, you get this playfulness and they're called contradictory Proverbs. Or, there's a guy named Wolfgang Meider, who is probably the world's leading expert on Proverbs. He studies in, the guy reads, I don't know, five, 10 languages.

And so, he's into Russian Proverbs and all these different German Proverbs, et cetera, English Proverbs, all this. And he makes these dictionaries of, American Proverbs. And he's got a dictionary of like 1200 pages, collecting all the Proverbs in America or going into German Proverbs and collecting a book again, big book, Russian Proverbs, et cetera, et cetera.

And then after he examines proverbs from all over the world, this guy gets a really good sense for what a Proverb is. I'm afraid most of our biblical studies people don't even know who Wolfgang Meider is, if I said his name, Meider, nobody knows who he is. And the problem is he's the world's leading expert on having examined proverbs from all over the world.

Africa, there are a ton of proverbs down in Africa being used, currently being used in those cultures. This guy is aware of them. Okay.

And has written many, many, many big books on proverbs and different cultures and how they function. And so, he calls them “Twisted Proverbs.” And so, I just want to play with some of these twisted Proverbs that occur.

Actually, I'll use English examples, examples that we're all familiar with, but just to show you that there's a certain playfulness about Proverbs. The proverb isn't always, this is divine truth coming to us, and boom, here it is in a Proverb. It's divine truth, therefore it's universal and absolute.

That's not true. That's not how proverbs function. And so yes, God uses proverbs and the poetry. There is beautiful poetry in Proverbs.

If you look at Proverbs 31, sorry for going off on this, but Proverbs 31, it's a beautiful acrostic of the Virtuous Woman, the VW, the Virtuous Woman. Beautiful, beautiful poem at the end there. And it's acrostic. So, it's A, B, C, D kind of goes down like that through the alphabet. And that's why it's 22 verses long because the alphabet's 22 verses there.

So anyway, what I'm trying to say is yes, there are literary things that come into this in the beauty of the Proverbs, but let's just take an example.

My one daughter was young, Natanya was young. And so, I tried to, I'm a morning person and I realized now there's morning people and night persons and the twain shall never meet. Okay.

So, I'm married to a serious night person. She gets going between midnight and 2 am. I'm a serious morning person. So, five to eight in the morning is my best time. Okay. So, we kind of miss like that.

When you're young, you don't know about these things, but after you live with somebody for 50 years, a wonderful wife that I have though, you kind of realize the miss and you're not going to change that. It's just built into their DNA. So, my daughter, I wanted to get her up and say, you know, you've got to get up to go to school and you're all charged up in the morning and you just jump out of bed, and bam, you hit it running.

And so, I said, basically, here's a proverb. “The early bird catches the worm.” Everybody knows that's a proverb. It's true. So, it comes with a little push in that direction. The early bird catches the worm.

So, the point is to be the early bird, you get to work on time and actually I used to get to work a half hour early. So, you've got the setup and stuff and you know, when you leave late, and that's how you kind of work at least how I worked it. So, the early bird gets the worm.

Now my daughter is actually most, all my kids are smarter than I am. But anyway, my daughter, just without missing a beat, she just whipped this back in my face. Oh yeah.

You want to do this proverb thing, dad? Okay. "The early bird gets the worm." She comes back at me. She says, yeah, Dad, but "the second mouse gets the cheese." "The second mouse gets the cheese." "The early bird gets the worm, but the second mouse gets the cheese." What happened to the first mouse? Boom. Trap. Okay.

So, the second mouse gets the cheese. So, in other words, what she's saying is, yeah, yeah, you get up early bird gets the worm, but sometimes it's the second mouse that gets the cheese. You don't have to always be the first one.

And so, if she's just a smart whip and we had some fun with that. She shot me down and I didn't like it.

But anyway, here's another one. That's a classic English proverb. Absence makes the heart grow fonder. And see of this beautiful picture of absence makes the heart grow fonder where somebody's going away and their absence you think about them.

When I was down in seminary. My wife was back up at Buffalo and going to school there and absence makes the heart grow fonder. And so, you write letters, you do things, and just, because of the separation of space, absence makes the heart grow fonder. And you say, yeah, I know that.

Or, is it "absence makes the heart to wander." Now that's a different take on it. Absence makes the heart grow fonder. Whoa. Absence makes the heart to wander. And how many situations like that where two people split up, you know, and they're distant, separated. All of a sudden she seems, and she's getting courted by somebody and she's gone or he's gone and absence makes the heart to wander. Do you get the play there with fonder and wander?

And so, this is what Meider and others will call these twisted proverbs where you're taking a proverb and twisting it to an interesting situation. So, absence makes the heart grow fonder. Yes. But absence also makes the heart to wander. Or here's another way to put it "out of sight, out of mind." And so, when you're separated like that, out of sight, out of mind.

And so, you're, you know, people go through different ways. So, you've got these two proverbs that are kind of clashing, clashing proverbs, twisted proverbs, and things like that. So, these modern examples, you're never too old to learn.

“You're never too old to learn.” However, there's another proverb says, but “you can't teach an old dog new tricks.” Okay. You're never too old to learn, but you can't teach an old dog new tricks. And so here you got these two proverbs that are kind of clashing. And the point is, this is wisdom literature.

You expect that. You want that clashing because the clashing makes you think deeper about life and you're never too old to learn. You can't teach an old dog new tricks. When those clash then it makes you think deeper about what it means to learn when you're older.

And if that's possible now, Proverbs itself does this. And there's a whole video on Proverbs 26:4 and 5 that I put out. And it says this: “Answer not a fool according to his folly, lest you be like him. So “answer not a fool according to his folly, lest you be like him.” Okay. So you meet a fool. Do you not, you don't answer a fool according to his folly because then you'll be like him. Okay.

What's the next verse say? Proverbs 26:4. What is Proverbs 26:5? They're put back to back. It's a proverb pair. Proverbs also in these proverbial sayings or sentences in Proverbs 10 to 29, they're often paired.

And so here we have 26:4, and 5 paired together. I go over this much more in detail in another video that I did. So, the first verse says, “answer not a fool according to his folly, lest you be like him.” The next verse says, “answer a fool according to his folly, lest he be wise in his own eyes.” So now you got, you say, holy cow, what do I do now? I meet this guy who's very foolish. Do I answer a fool according to his folly or do I not answer a fool according to his folly? The Bible says both things.

You say, it's like a contradiction. Even the early people who were putting a canon together, they ended up calling Proverbs anti-legomena.

Anti is against, legomena is a Greek term “spoken against,” the books that were spoken against. And Proverbs was one of those books that was spoken against, kind of like Esther, because it didn't mention the name of God or Song of Songs because, well, Song of Songs is Song of Songs. And should it be in the Bible? Even my mother asked me that question as well in the 20th century.

So, there's a contradiction here. And the people said, well, there's a contradiction in the Bible, 26, four and five, answer a fool according to his folly, do not answer a fool according to his folly, contradicts and therefore it shouldn't be in the Bible. And so, there was some question about its canonical status.

So, it was put in one of the five anti-legomena in the Old Testament. It's Proverbs. It's okay.

These things are meant to be clashed. The clashing makes you think more deeply about things. So, Proverbs are built that way.

Now, when you take a proverb, can you flip it? Can you flip it? If X, then Y, okay, is true. If X, if you do X, then Y is true. Then can you flip it? If Y, then X is true.

So, this is kind of an if-then statement. If you, you know, train up a child in the ways you go, when he's old and not depart from it, can you say, when he's old, if he's old and did not depart, then you must have done a good job?. Is that true? Can you flip the if-then? If you work hard, then you'll get rich.

Does that prove if you are rich, that you must have worked hard, then you worked hard? Not necessarily. That's a fallacy. That's a logical fallacy.

If X, then Y, when you switch them and say, if Y, then X, while the first statement may be true, there's no guarantee the second statement is true at all. So that's called a logical fallacy. And you can't do that.

So, you have to be careful. If good training, then a good kid. If good training, Proverbs 22:6, if good training, then a good kid.

You can't say, if a good kid, then there must have been good training. You don't know that. Okay.

That's a logical fallacy of if-then statements that have been well worked over in the field of logic and philosophy.

So let me just prove this in another way. Are there examples of good parents that had bad kids? Are there examples of good parents who had bad kids? In the Bible, are there examples of good parents who had bad kids? Okay.

Let me give you kind of a classic example. I'm going to read Isaiah chapter one, verse two. This verse helped me because when I was younger, there were a lot of things I did wrong as a parent.

I look back on those things and I, I regret those things. I wish I had to do it over again. But that's kind of just the way it is now.

The kids are locked in. I'm locked in. We can talk and things like that.

And I've got wonderful kids, much, much better than I deserved, largely because I had a really good wife and she was able to pick up a lot of the loose ends that I let drop, unfortunately. And, in many ways, I didn't know what I was doing. In many

ways, that's why I studied the book of Proverbs because I wanted to raise children and I wasn't sure how to do that.

And I knew that was a really important thing in my life. And then I messed up. And anyway, so this verse helped me.

Okay. Isaiah 1:2, God is speaking. He says, "Hear, O heavens, give ear, O earth, for the Lord has spoken."

Now this is God speaking. This is a "Kol amar Mar Yahweh." This is: "thus saith the Lord."

Okay. For the Lord has spoken. What does he say? "Children I have reared and brought up, but they have rebelled against me."

Let me read that again. It is a very important statement in light of "train up a child in the way he should go, when he's old, he'll not depart from it."

Here's God speaking. "Children I reared and brought up." Is God the perfect father? Yes, he is. "Children I reared and brought up, but they have rebelled against me." Okay. God's the perfect parent. And even his children went astray. Israel in the wilderness, et cetera, et cetera. So, you've got to be careful about taking a proverb like this and universalizing it, absolutizing it, saying train up a child in the way he should go, and when he's old, he'll not depart from it.

God says I trained my children. I did everything I could for them. I brought them out of Egypt. I fed them food, in the middle of the desert. I brought water out of a rock for them and provided for them in miraculous ways that had never been done before.

And yet my children rebelled against me. And God's expressing the pain that he feels with that. So, Isaiah 1.2, is very important.

So, a proverb is not a promise and you can be a good parent and a perfect parent and yet have rebellious children. God found himself in that situation.

Now, is it possible for a person to be a bad parent and to produce a good kid? You say, no, I don't know about that.

Are there examples of a bad parent producing a good kid? Tell me about Saul and Jonathan. Saul in the Old Testament turned out to be was made king over Israel. The first king of Israel was before, you know, a thousand BC there before David.

And, then he starts pursuing David, trying to kill David because David was God's anointed after him because he messed up with Samuel in several situations, a couple of situations. And now tell me about Jonathan, Saul's son. There are a few people in the Old Testament that are like gems.

Like I love the Old Testament because the Old Testament tells it like it is. And so even David, the man after God's own heart is shown to have great, great problems and great evil that he did. Solomon, the wisest man that ever lived, messes up and the kingdom is split 10 tribes and two tribes because of his folly with the various wives and concubines in first Kings 11.

So, what I'm saying is the Bible is not afraid of showing warts on almost Abraham and having his problems and Moses having his problems and things. And so, all of the heroes in the Bible, almost all of them have warts or whatever, however, you want to say it in our culture now that things were bad. Okay.

Now, a couple of examples that are kind of counterexamples is Joseph. For one, everybody tries to find arrogance in Joseph. I'm not sure that that's what is meant there in the last chapters of Genesis, but Joseph was really a gem.

Daniel's another one that's like a dynamite, excellent person. But here's one that's often skipped over is Saul's son, Jonathan. And I look at him and I say, man, this guy is amazing.

He was a friend of David. And when David gets anointed rather than Jonathan saying, hey man, Saul's the king, I'm the next in line, David, get out of here. I'm the next in line.

Jonathan takes off his robe and gives it to David, symbolizing David, you're the man. God's chosen you to be king over Israel. And Jonathan, there doesn't seem to be any jealousy there.

Nothing, just a beautiful support, Jonathan's support for David. And so, Jonathan goes out against the Philistines. He and his armor bearer are going out and they climb up this Wadi Suwenit, a couple hundred feet cliff.

They climb up and there are 20 Philistines up there ready to take off their head. Jonathan fights. He's a major warrior and two guys defeat 20 Philistines and things.

So, Jonathan is a warrior kind of character, and he trusts in God. If God wants to deliver us into their hands, he will. But if this happens, then we're going to go up and take them out.

He trusted God and went up and took them out. So, Jonathan was a great man of faith, a great man of valor, a great man of courage, and just a good friend. I mean, David and Jonathan, you don't see friendship like that.

Two guys have, really, really tight friendship. David weeps when Jonathan is killed with his father. The Philistines kill him if you look at 1 Kings there.

It's not 1 Kings, it's 2 Samuel. You look at the beginning of second Samuel where David laments, he gives a eulogy over Saul and Jonathan. And Jonathan's a winner.

Saul was a real jerk for a father. Jonathan turns out like a gem. So, it's possible for a bad parent to produce a good kid.

There are other examples of others parenting good kids. So, in other words, the parents aren't even involved kind of thing. I think of Clarence Thomas, who's on our Supreme Court now, and just a wonderful, wonderful man.

He's coming for some criticism now. It's really unjustified. But Clarence Thomas was raised by his grandparents.

So, the grandparents stepped in, raised this fellow from poverty and things, and now he's been on the Supreme Court for decades. Clarence Thomas, what a wonderful example of parents not doing their job. I don't know all the details.

There's a book on it and things like that. It's probably worth reading because he's such a gem. But his grandparents raised him.

In the Bible, Joash escaped Athaliah and Joash is raised by a priest Jehoiada in second Kings 11. So Jehoiada, the priest, raises Joash, and then Joash steps in to be king. It was because of the training of that priest, very, very helpful to him.

Other times there's mixed parenting. I have this friend, she was going through college at the time and she'd come in and we'd talk. Her husband was an alcoholic.

She had two kids and he came home one day drunk and took a two-by-four and put it through the wall. The next day he gets up in the morning and starts to wail on the kids, who put that two-by-four through the wall and starts wailing on the kids when he's the one who did it. So, she's got to face this and she had to wrestle with this.

So, she was really struggling. So, it's possible that the parent, you've got one parent who's trying to do what's right and another parent who's really messing up. Another example of Charles Payne, by the way, is on a business channel on TV.



Again, he was raised by his mother because his father took off. So, you've got a lot of situations like that. Even I think of my own daughter where, anyway, the father runs off and is not involved at all with the kid's life, but the kid turns out to be a gem, Benjamin, and things like that.

Worst problem there is he went to The Ohio State, but I don't hold that against him too much. So anyway, it's possible that the mother raises a child and the father bails out or vice versa, and the child then turns out good and some of them turn out bad. So, life is complex and things, and you've got to be careful.

Life is complex. Proverbs are more singular in their things. So sometimes the timing doesn't work out.

You train the kid right, timing when the kid gets old, however, the kid never gets old. He gets hit by a car or he's out drinking with some buddies and they get into an accident and so the kid's killed, and so he never gets old. So, you've got the timing factor here too.

You can train a kid right and the timing can just mess things up. A prodigal dies in the error of his way. So, the kid becomes a prodigal, he goes off and he's messing around, and then all of a sudden, he gets into some fentanyl or something, some drug thing, and then boom.

Then there's no repentance, there's no time for that, the kid just ends up dying or something like that. A wild kid, how many of us know a kid that was wild when they were younger? They were wild when they were younger and untamable kind of a thing, and when they get old, they turn it around. So, I've got examples, probably the Apostle Paul would be in that way.

When he was younger, he was persecuting the church and Stephen's dying in front of him and things like that. Then you've got Simon the Zealot, who is also one of the Apostles. Simon the Zealot, he was earlier, he was a zealot, he met Jesus, and Jesus changed his life.

I think of a guy named Paulie whom my wife used to babysit for. Her father's one of the smartest men I've ever met in my life and one of the really good people, and yet his son ended up actually into some serious drugs and went astray for quite a while. But then all of a sudden, he's back now and he's just a vibrant Christian man.

I would like to say young man, but he's not really that young anymore. My own brother lost ten years out of his life messing around with marijuana and stuff like that. It took a big chunk out of his life.

My younger brother, smarter than I am, could have gone on for a PhD if he had wanted to. He could have also been a world-class runner and things like that. But he was messing around when he was younger.

Then what happened is the ten year period there and messed up and then he turned it around and he got his act together and ended up being a vice president of the subway system in one of the major cities here.

I think of a guy too that I just met and actually just got back from in the St. Louis area. His name is Jack and Jack's an older fellow. It was before polio shot came out and so he got polio in one of his legs. Well, it turns out Jack was hanging around some bad fellows. So, as he came up into his teen years, he was hanging out with these guys who were not really good.

Almost all of those guys ended up in prison in one way or another. This is some serious crime and that kind of stuff. Because he had polio in his leg, he ended up staying home and ended up reading books and getting smart.

So, the fact that polio was one of the worst things that ever happened to him turned out to be one of the best things because then he was not able to go out and do all the gang-banging stuff that his buddies were doing at that point and spared his life. Then he also is a wise man now. Do you see what I'm saying? Life is complex.

Life can go one way and the other way and you have to be careful with that. Now, having said that, and basically what I'm trying to say so far, just summarizing it, a proverb is not a promise. Some of the proverbs are not meant to be taken as absolute universal statements.

Sometimes they're just describing this just the way it is. You can't flip the proverb. Train up a child in the way he should go, when he's old he'll not depart from it. You can't flip that and say, well, if he hasn't departed from it, then I must have trained him right. That's not necessarily true.

That's actually a logical fallacy. So, you've got to be careful about those kinds of things. There are many factors that come into a child's life that may take them on the way to good or may take them on the way to evil.

This is one proverb. So, proverb training, you want to train your child well, but there are many other factors that can be involved. Friendships come involved, propensities within the child, and there are all sorts of things.

Even the dynamic within the family of having, I had four kids, and the dynamic was almost like some of those kids were raised in totally different families, but yet they're all my kids and raised in my home. But each of the four had a very different

experience within our own family. So, what I'm saying is be careful about absolutizing a proverb.

But next, we want to go in and see what does it mean to train up a child in the way he should go? So those three things we're going to look at. What does it mean to train up? What's that word? Hanak mean? What is a child? It's actually the term naar. Does child really mean child? And is it talking about young child rearing or something else? And then in the way he should go, the word "should" is really not in the Hebrew.

So, we've got some things to explore in those three areas, train up, child, the way he should go. And we want to tackle that next. We'll start with "train up."

Well, having introduced Proverbs 22:6, in terms of its literary genre and what can and can't be done with proverbs, let's jump into the word study, three different word studies. We'll take the first one now, Hanak, which is typically translated "train up" a child in the way he should go. So, it's "train up."

And we're going to ask the question, is it "train up"? Or is it "initiate the first use of" or "dedicate" as far as its meaning? And so, all right, the translation is train up is found in the King James version, the NASV version, the RSV version, the ESV, the TEV, and the NLT. So, it's train up in a typical translation used in most modern translations. The problem is that the word hanak is only used five times in the Old Testament.

Therefore, we've got five, or four other cases of it that we need to establish the meaning of a word by its usage in context. And so, we've got four other examples of it and then this is the fifth one.

So how should it be translated when it's only used five times in the Old Testament? So, for example, the ESV, King James, and the NRSV read it this way, "train up a child in the way he should go. And even when he is old, he will not depart from it." The NLT takes it similarly, but it says "direct your children," "direct your children onto the right path, and when they are older, they will not leave it." So similar idea, train up, direct. The NIV goes, is a little different.

Excuse me. The NIV says start, "start children off on the way they should go. And even when they are old, they will not turn from it."

And so, starting a child is a little different than training up. And so, I actually, the NIV is interesting in that regard. Now, first of all, we'll look at the different meanings that have been proposed for this word hanak.

Or to train up, or we'll see if there are other possibilities here. So, the first one kind of goes into an Arabic root, Hanakah, which is to stimulate desire. BDB and Koehler and Baumgartner dictionaries take this imperative form that's used here in Proverbs 22:6 as a denominative, denominative from the noun root desire.

So, desire. And they, it's tied in also with the word hake, which means the palate of the mouth, the gums or root of the mouth, hake, hanak, hanak. And the illustration is used of Arab women who take honey, rubbing it on the gums, the hanak, the palate of a child with oil and dates, okay, olive oil and dates mixed in there, before it begins to suck to make it more palatable for the child.

So, to train up a child is to basically to stimulate the desire by using this honey and date jam kind of thing, putting it on the roof of the mouth of the baby so the baby learns to suck. So, create the desire in the child. And that's one example of how this word is taken based on an Arabic root to stimulate desire.

And it's good to stimulate desire in your kids. We're not arguing against that. But does this word mean that? And they say that it's confirmed then by the fact that it's al pi darako, according to the mouth of his way.

And pi is used there as the mouth and so they say there's this kind of oralness to it. And it goes back to that putting the sweet succulent stuff on the palate of the child to get them to suck better. And so that's confirmed then by the, according to his way, uses the word pi according to the mouth of his way.

Yet we find that in Exodus 34:27, this al pi idiom is means in accordance with these words. So, there's no palate or mouth use in this other use. Proverbs or Deuteronomy 17:10 and 11 also uses al pi and it means according to what they declare or according to the instructions.

And so, both other usages of this al pi, doesn't mean "upon the mouth of the way," triggering in the mouth. It just, it's frankly, it's an idiom and you got to be careful. You can't take idioms and break them apart.

And so no oral fixation in either of the usages of this. So that isn't a real strong argument. You have to be careful also etymology too when you're jumping from an Arabic root, coming and bringing it over into Hebrew and things like that.

Usage and context determine meaning, not etymology. And so, you got to be really careful usage and context. The problems with etymology are apparent.

If I go to my wife and I say honey, you are cute in the original sense of that word. Well, the original sense of the word cute meant bow-legged. But when I use the word cute to my wife today, that's not what I mean.

Okay. So, etymology does not determine meaning. Words change over time.

Sometimes they're not the way what they changed into is not connected to earlier. I find this one interesting too. Emoji.

My wife is an emoji queen. At least that's what my kids say. And this is not an English word emoji.

So, you say emotion plus icon equals emoticon. And, but that's really the word emoji. And you can see the word emotion in there, but that's not the right word.

Okay. It's actually emoji is taken from a Japanese where the E means picture and the emoji means character. So, it basically is a character picture. It was developed in 1999 and driven into driven by Apple's iPhone in about 2008. So here we have a modern term emoji and you can see where you can get into some emotion thing in English, but it has nothing to do with that because it's basically got a Japanese root. So, you have to be careful.

Etymology does not determine meaning. There was a whole series of what they call New Testament dictionary of the New Testament TDNT Theological Dictionary of the New Testament that was shut down basically because they based so much on etymology and its usage in context. Context determines meaning.

Context determines meaning that, that. So, the stimulate desire thing, I want to put that off. It's probably, that's probably not right.

Okay. Now to train up, this is in the sense of nurturing, instructing, and disciplining of a child in moral character and wisdom. And that fits beautifully with Proverbs, of course, and this instructing, nurturing, and disciplining of a child.

Frequently in the Proverbs, how old is a son, however, in Proverbs? Okay. The Proverbs is addressed as a father, listen to my son, to your father's instruction, give heed to your mother's teaching. And, so it's frequently the father addresses his son in the book of Proverbs and Proverbs 13:24, whoever spars the rod hates his son, but he who loves him is diligent to discipline him.

And so you've got to ask, how old is a son in Proverbs? And we'll deal with that question when we deal with it, when we come to the term, naar, which means child, train up a child. How old is a child? How old is the naar in the book of Proverbs? And we'll look at that later, but he who spars the rod hates his son. How old is the son in the book of Proverbs? Proverbs 19:18, discipline your son for there is hope.

So, the book of Proverbs discusses frequently the disciplining of a son and the instruction of a son. Now, the question we have is how old is this son that is being addressed here? But, so train up a child and the notion of discipline, nurture, and that type of thing to train up as a need for child training is obvious, obvious in our culture where we have, you know, we have a need for discipline. We've got absent parents, we've got preoccupied parents, you've got helicopter parents, you've got tiger moms, you've got, you know, mama bears now, given what's going on in our schools now.

And I thank God for the mama bears that are actually defending their children against what's going on in our schools of late. And raising kids, kids are being raised on phone screens and on TikTok and all sorts of things that are messing the kids up, frankly, and depressing the kids, kids are getting depressed and stuff, being raised by screens rather than parents and, and the love and the nurture of a good parent. The sole reference for training per se comes from the Aramaic and it's a training for a fast day of atonement.

So, the day of atonement or Yom Kippur, and this is used in Aramaic, this word Hanak for training, and it's a late use and things like that. So again, when I put a caution, it's not overly used that way. Modern Hebrew synonyms like Lamad is generally used when you want to teach or learn somebody something.

With English glosses like education, apprentice, pupil, Hinuk means education in modern Hebrew. So modern Hebrew takes it with this educational kind of flavor to it. So, train up fits well with that modern usage.

The question is, yeah, well, it's used that way in modern Hebrew. Did it really mean that in ancient Hebrew? And we got to be careful you don't, you know, confuse modern Hebrew. I just learned when I was actually over in Israel, normally how you say hello and goodbye in Hebrew used to be Shalom.

You say Shalom and it meant hello. You say goodbye, you say Shalom and things. Now, when I was over there, I learned Shalom is still hello. When you want to say goodbye in modern Hebrew, you say "bye bye." And I was kind of grossed out. In other words, English has come into this thing.

I remember one time when I was talking with a shopkeeper, I was trying to get a cassette. Does anybody know what a cassette is anymore? These little things that had reels on them and there were reels on them with this magnetic tape that went around. And then you listen to them kind of like CD-ROMs or what you guys would do today on Spotify or Pandora, where you stream the music, but you used to have it on these cassettes and you put in a cassette player.

So, I'm trying to get a cassette. And so, I'm trying to describe to this guy in Hebrew. My Hebrew wasn't very good, but I tried to describe to him this machine with this thing going around that you hear in your ears and stuff like that.

And I go out of the store and finally, I got what I needed, but I got out of the store and then all of a sudden somebody says, Oh, you meant cassettim, cassettim, the plural for cassettes. And that's what you're asking for. So, if I just said the word cassette, in other words, because an English word had come over into modern Hebrew.

So, you have to be careful about modern Hebrew and things. And there are fun things you can think about in terms of how languages shift over time and how like English now is even affecting Hebrew, much to my dismay, by the way. To train up.

Why not use, if you're going to talk about just training and education, why not use a high-frequency word on training or instruction? We said Lamad is used frequently for to train or to instruct. Masar, another word for instruction.

Yadah and even Torah is used for instruction and things like that. So, Yadah means to know, to teach in various ways, to learn. So, it's just, it's kind of odd that they use this word that's only used five times in the whole Testament.

Beware too of piling up meanings and taking, well, you say that one was sweet and create a desire for and then learning and you put those two together and you say, well, we're going to show that dedicate and if you'll use our, and you put them all together. That's a bad way to do semantics and you don't want to do that. And so be careful about just piling up desperate meanings and things.

So, let's look now at the Hanak, the five times that it's used in the Old Testament, and see if the other four times can help us determine how the word is used in our train up a child in the way you should go thing. So, our verse in Proverbs, there are four other occurrences of Hanak used in dedicating and initiating the use of buildings. So dedicating is translated, as dedicating or initiate the use of initiate the use of a building.

And there was a first use of the buildings. So, for example, in Proverbs 20 verse five, or I'm sorry, Deuteronomy, Deuteronomy chapter 20 verse five, the initial use of a house, the initial use of a house or the Hanak, the initial use of a house is a reason for a man to not go to war, lest somebody else uses house first and he didn't get to use it. So, it says you get a, a, basically a draft deferment, a deferment here because you've never lived in your house.

And so therefore you've never done the first use of the house. It's a new house. And therefore, you get a deferment.

Let me read the verse for you. Deuteronomy chapter 20 verse five. Then the officers shall speak to the people saying, is there any man who has built a new house and has not dedicated? There's a word dedicated.

The ESV King James NASB, NLT, NAB, and NRSV all translated dedicate or the NIV translates it begins to live in. And I think that's actually probably more accurate in this particular context here. Begin to live in the NIV, live in it.

Let him go back to his house, lest he die in battle and another man dedicate or begin to live in, begin to live in his house. So simple dedication. I don't think that's the point that the house hasn't been dedicated.

You dedicate the house, you know, you sprinkle the water or crash a bottle of champagne on or something like that. That's not the point. Okay.

That it's not been dedicated in some ceremony that takes 10 minutes. Okay. But rather the first use of to live in it, be the first one to live in it, to begin to live in.

It seems to be more of the point that the guy's never lived in his house. He's just built the house, let him live in his house. You know, otherwise, he's going to go to war.

He's going to be thinking about the house that he has built and somebody else's in his house. So, I think it's the initial use of there or as the NIV says to begin to live in. So that was used twice there in Deuteronomy 20:5.

Now the other two references actually come from the dedication of the temple, Solomonic temple, 1 Kings 8:63, where Solomon has this magnificent prayer of Solomon dedicating the temple there. It's beautiful. And second Chronicles chapter seven, verse five, parallel references, first Kings eight, 63, parallel to 2 Chronicles 7:5, both in the context of the celebration surrounding the dedication of the first use, the first use of the Solomonic temple.

In other words, they've completed the construction and now they're going to celebrate this. They're going to dedicate the temple to the Lord. Solomon makes this magnificent prayer in which he uses this, this term.

Notice it's a cultic context, wisdom, and cult. There's a kind of funny dance that those two do together. But let me read 1 Kings 8:63 is paralleled over in 2 Chronicles 7:5.

In 1 Kings 8:63, Solomon offered as peace offerings to the Lord, 20,000 oxen, and 120,000 sheep. So, the King and all the people of Israel dedicated Hanukkah. Hanukkah or dedicated or first use of the house of the Lord.



And there, it seems to be the idea of dedicating more than, but it's also in conjunction with the first use of the house, similar to the first use of the house back in Deuteronomy, the guy who built the house. So, in both cases here, and also in the one Deuteronomy, so that's all your other four cases have to do with taking a building and initiating the first use of it by a dedication service or, or initiating the first use of it. So that then notice here with the temple, it's moving it from the profane, that is a building built out of rocks and stone and cedar covered with cedar and gold and things.

And now it's being brought into the sacred space. In other words, it's being initiated, it's being dedicated. And now when it's being dedicated, all of a sudden it takes on this role kind of like, yeah, and moves at the time into its first initial use.

Then it's dedicated as the temple of God, something that's holy now. So, it's moved from the profane into the realm of the holy. And this, this word train or, or dedicate or initial use of is used.

Now, the interesting thing here too, that there are eight noun uses of Hanukkah. Okay. Now Hanukkah is the noun used of Hanukkah.

And so I want to look at those to see whether that shades the meaning anyway because we've got desperate things. Train up a child, but then we've got all these things with dedicate and initiate the use of temple or a man's house, person's house. And so now let's look at some of the noun uses.

Are there eight noun uses of Hanukkah? So, Numbers 7:10-11, 84, and 88, the mosaic altar at the Tabernacles construction. Now it says, and the chiefs offered offerings for the dedication of the altar, the Hanukkah. Now, this is talking about the noun form for the dedication of the altar.

In other words, this is the first use of it. And so they're going to dedicate it. That is move it from the, you know, profane over into the sacred, that which is holy.

And they use a dedication ceremony for that or a first use of the first time they're going to use this in a sacred way. On the day it was anointed, mashach or mashiach, you guys would know the anointed one, the Messiah, the mashiach, some word masach here, was anointed and the chiefs offered their offering before the altar. And the Lord said to Moses, they shall offer their offerings, one chief each day for the quote, the dedication of the altar.

And so, the altar, they had a ceremony and it went on apparently for what, eight days there or whatever. And each day one of the elders would come and dedicate on that altar. So that's numbers.

Notice here too, the initial use of the altar with a ceremony dedicating it. So, there's this kind of celebration where we're finally, we built this altar for the Lord. Now we're dedicating to the Lord.

There's this celebration and there's this, you know, each day the elder goes up and dedicates and anoints it, *mashiach* or *mashiach* kind of thing. So, it's made holy or anointed. Some of the other noun usage, second Chronicles chapter seven, verse nine, dedication of the Solomonic temple.

It's used again there. And let me quote the verse, second Chronicles chapter seven, verse nine. And on the eighth day, they held a solemn assembly for they had kept the quote dedication of the altar for seven days.

So, there were seven days of this altar dedication. They finished making it. Now they're going to dedicate it, move it from profane over into the sacred, that which is holy or the *kadash* or that which is holy.

And they use this dedication ceremony to do that, to celebrate, to celebrate, to dedicate it, and to initiate the first use of this altar. And so, this is also in there. Now, another time this noun is used, Hanukkah is in Nehemiah 12:27, at the dedication of the wall.

Do you remember Nehemiah building the wall around Jerusalem in the post-exilic period? And so, Nehemiah and his guys building that wall. And so, at the dedication of the wall of Jerusalem, they sought the Levites and all their places to bring them to Jerusalem to celebrate the dedication. Again, our word Hanukkah with gladness.

Okay. So, there's a celebration. They finally finished the wall and Nehemiah doesn't have to, you know, get a sword and be working at night and doing all this crazy stuff.

And so, they finally, they're dedicating the wall. They're saying the wall's done. We built it.

Here it is. Now we're going to celebrate the initial use of this wall. The wall's been completed.

And so, it's dedicated with gladness and with thanksgiving and with singing. The wall is now ready for use. And so, they celebrate it with celebration.

Then dedication before the Lord. So that's Nehemiah 12:27. Now here's one over in Psalms, which is interesting.

Chapter 30, verse one. In the title of the Psalm of chapter 30, it says a Psalm of David, a song at the dedication, Hanukkah, the dedication of the temple. So, in Psalm

30, verse one, or the title of the Psalm, we have this again, this Hanukkah word used as far as the dedication of the temple.

So now all our words, it's interesting, are going in the same direction. The movement of the profane to the sacred, this changing of domains actually from the profane to sacred, celebrating the first use of this and now dedicating it with great celebration. It's interesting too that the feast of Hanukkah, and now this is 2023, we're working on the feast of Hanukkah is coming up and it's derived from the same root.

You can see it Hanukkah and it's the feast of dedication, the feast of Hanukkah. Celebrating in December, usually just before our Christmas, celebrating the dedication of the second temple. So now the first temple was mentioned several times.

Now the second temple that was built after the post-exilic Ezra and Nehemiah at that time and things like that, but then Herod, then redoing the temple. But remember what happened though, that Antiochus Epiphanes, the guy up in Syria after Alexander the Great came down in the 200s and came down and defiled the temple, the Jewish temple, the second temple. The second temple gets defiled by Antiochus Epiphanes and therefore the Maccabees rise up and the Maccabees then go up and throw off the yoke of Antiochus Epiphanes and they go up and purify the temple.

And then there's the candles, the lights last longer. And so sometimes it's called the feast of lights because of the oil multiplied and the temple was purified. So, this temple was desecrated and now it's purified and it's rededicated then during this feast of Hanukkah.

And so, the Maccabees go up and they rededicate the second temple that had been profaned by the Syrians, Antiochus Epiphanes, one of coming down from Alexander the Great. And, yeah, it was at 167 BC or something like that. So anyways, the Maccabees having profaned it by Antiochus Epiphanes, the feast of dedication, by the way, the feast of dedication, Hanukkah comes up in the book of John.

Actually, it's mentioned in the New Testament chapter 10 verse 22, and Jesus actually winters in Jerusalem at the feast of Hanukkah. So that's in John chapter 10 verse 22. Now the Aramaic, Aramaic is a parallel language to Hebrew, kind of similar to Spanish and Portuguese.

Don't, don't cite me on that, but they're, you know what I'm saying? The languages are similar. We did Italy and we learned when we're in Barcelona and it's gracias. And then we go over to Italy and it's grazie, grazie.

And so, then we, but you can see that the words are parallel between the Italian and Spanish and stuff. So that's Aramaic is very similar to Hebrew. In many ways.

And it's used to describe the initial use or dedication at the second temple in Ezra chapter six, verses 16 and 17. And so, then at the dedication of Nebuchadnezzar's 90-foot statue, Nebuchadnezzar puts up this 90-foot statue of himself, kind of humble guy that he was, basically in gold. And then Daniel 3:2-3, they cited that it's finally ready for use.

And they finally come and they're going to, you know, inaugurate the initial use of and dedicate this 90-foot statue or image or idol to Nebuchadnezzar. And they use the word then this Hanukkah, Hanukkah for that. So, in Aramaic, it's also used and also used.

Do you see how it's used? Dedication to the second temple. And then the statue and things like that, the dedication to the wall under Nehemiah and stuff. So to dedicate or initiate summary, in summary, the root Hanukkah is used as a verb four times other than in Proverbs 22.6, train up a child.

All four are in the context of the celebration or the initial use of or dedication of a building, and the noun form is used for walls, altars, and for Nebuchadnezzar's statue or idol and things for the first use of the dedication of the statue. And then the dedication of something like a temple, second temple, or wall of Jerusalem and things like that. And so that tells us something.

Eight noun uses all have reference to the cultic initiation of material objects, altars, temples, and walls. Four uses in biblical Aramaic parallel the usage exactly, the second temple and the idol statue of Nebuchadnezzar.

And so, what is to be made of all this data then that clearly does not favor the normal pedagogical reading of Proverbs chapter 22, verse six, quote, train up a couple of cautions here before we jump to any conclusions. I'm not sure how I feel about this. I kind of, I'm kind of 80, 20 kind of thing.

I'm going to argue something that I'm about 80% sure of. There's 20% that tells me it's still train up. Whenever you see all the translations say train up, train up, train up.

And you get somebody like Hildebrandt telling you something else. Be careful with that. Okay.

All I'm saying is I have to caution myself here. I think I'm right, but I could very well be wrong. But you've seen the data.

What I've tried to do is present the data to you. And so, you can make up your own mind, but you got to be cautious. Whenever you do translation work too, and you

see all the translations going one way and somebody else telling you something else, I'm saying put a big question mark by it.

So, this is just, you know, I just, that caution needs to be said. Pedagogical intent is much of Proverbs, but, not cultic dedication, like dedication of the temple. It's not found in Proverbs.

Okay. Actually, the temple is a temple.

Is a temple even mentioned in Proverbs? Solomon's greatest achievement, his temple. It's never even mentioned in the book of Proverbs. I should tell you something just about the mixing of cultic and wisdom.

You got to do that. You've got to do that. You've got to do that.

You've got to do that. So, you gotta dance carefully. Now other usage outside Proverbs 22:6 are all with inanimate objects too.

You've got walls, you've got altars, you've got temples, first and second temples, and you've got statues or idols and that type of thing. So, they're all inanimate objects. So, then you've got to jump categories, when you apply that to a child, it doesn't really fit.

You know what I'm saying? So, they're inanimate objects. So that causes some for some pause there, The 22:6 train up a naar, a child, we're going to see whether that's really child or not, is often translated child. So, the collocates matter, and the words that go around it matter.

So, when you're, you're, you're dedicating or the initial use of a person's house, so they don't have to go to war or a temple or an altar or a wall. So, it's a dedication of a wall, the dedication of a temple, the words that go with things affect what the word means. Okay.

So, for example, the boy runs, the boy runs, well, the faucet runs. Is the faucet running the same thing as the boy running? Well, the boy running on his two feet, he's chucking down the road and stuff. The faucet runs, the water's coming out.

My car runs. Is my car running the same thing as the faucet runs? Faucet runs. I don't like that. Car runs. I love that. Boy runs. That's great. Okay.

And so, the committee runs well. What does it mean for a committee to run well? Okay. So, the word runs is used in different meanings depending on the words that are around it. And so, you've got to be really cautious then when you've got temple,

wall, altar, house, that kind of inanimate objects being used with the word whereas in Proverbs, it's train up a child.

So and so that may be different. And it may be the boy runs, but then you say he has the runs. That's totally different there too.

So anyway, the words, words change and context determines meaning. And that's what we've got to look at. To dedicate initiate summary, Jastrow provides several post-biblical Aramaic examples where the high priest is inaugurated and Isaac who is initiated, Hanak, into the covenant on the eighth day.

So, these post-biblical references use Hanak in terms of the same type thing, the inauguration of the person, the first use of the dedication of a person, and the eighth day or whatever like that. So, there are some post-biblical usages would apply to people which would then support what we're trying to push here. One that's really interesting to me is this Genesis 14:14, 14, and 24.

Genesis 14:14, and 24 is an interesting parallel to what we have here because you have the word Hanak, but then you've also got the word Naar, child. So, you've got the word train up and then you've got the word child also using the same context, very different context than we got in Proverbs. But just listen to this.

You remember the story. When Abram heard that his kinsman Lot had been taken captive. So, Lot's down, it's hanging out in Sodom and Gomorrah.

There's a Chedorlaomer, the king of the north or whatever, comes east, comes down and snatches Lot, and carries him away. Abraham finds out about it and he rallies his guys, his servants, and stuff. And they go up and they fight and deliver Lot from that.

And then on the way back, you remember he meets a guy named Melchizedek or Melchizedek and pays him a tenth of everything he has, that kind of stuff. So anyway, when Abram heard that his kinsman Lot had been taken captive, he led forth. His trained, and this is Hanikav, his trained men.

So, this is where it says, trained men, born in his house, 318 of them, and went in pursuit as far as Dan after the victory. I will take nothing, he said, but what the young men, the young men, Naarim, that's our Naar word. Notice these guys are called trained men and they're also called Naarim. But you're going to say, child. These guys aren't children. They're out fighting. They just won the battle, have eaten, and share of the men went with me. These guys are not novices. They are experienced.

They're trained. They're qualified fighters.

They're ready to go to war. And so, what happened is he had, one of the guys uses the word retainers in the translation, that the retainers. With retainer would be, is you'd have these servants, slaves or servants, and these servants then would be trained.

They'd be trained in your house and then they would also be trained in war. And so they would, you'd have certain of your servants then were trained to defend and that kind of thing. And so, these would be called retainers, that they're servants who've been trained for specific purposes, in this case for war and things.

And so, it's interesting, W.F. Albright has cited some Akkadian documents, those are Babylonian documents, dating just before the Amarna age, this is 15th century BC, with a complaint from Ammophis of Egypt that Rewasa of Taanak, Taanak is in Israel, in the context of mustering troops for war, had not sent his retainer's servant, and a retainer is a servant who provides military service as well. And that's called a Hanu, a Ha-na-ku-u-ka. So, it's basically the same root, but over in Babylonian or Akkadian, to greet a man of, a man of this.

Okay. So, we actually have something in a, in a cognate language that does parallel this of a person who's trained and trained. And apparently then now, once they're trained, then they're fit for service.

So that could, you can see that there are similarities to not just the training, but also to the dedication or the initial use of, in other words, that they've, they've gone through the training and now there's kind of been some sort of ceremony or whatever they celebrated. Now this guy's ready to go. And so, he's, he has that status.

He has that status now that he's been trained and now he's been officially gotten the stamp of approval that he's one of those trained guys. Okay. So, in conclusion, in short, the word Hanuk focuses not so much on the process of training is on the resultant responsibility and status of the one initiated.

So, these people are initiated, they're trained, but then there's a, like a ceremony of dedication where they're given responsibility and status now as having gone through that training, moving things away from parental admonition for providing a child with good training to more recognition of his status and responsibility, entering a new phase of life. In other words, you've gone through the training, you were just a servant before, and now you're entering a new phase of life. The initial use of, and you can see how these things parallel then, now ready for use.

The initial use of, it's now ready for use, dedicated, it's ready to go. It's ready to be used. And so, this is how it seems to be used.

Now that's our train up then now seems to be more of this idea of the first use of, of giving responsibility and status, having completed a project or building or whatever, but then with people and things. We want to look next at the word Naar, which means child. And the question is, is this child? Is it young child rearing that's being talked about here? Or is the Naar older? Is it a young person? So that's a basic question.

Is it child? Young child-rearing practices, and everybody knows the first years of life are absolutely critical. And so, I'm not arguing against child rearing and young child rearing is absolutely really important. But is this verse teaching young childhood child rearing or is the Naar someone who's older? And we want to look at that next.

Continuing on, we've seen that Hanak or Hanok has this idea of dedicating the initial use of or to celebrate with a ceremony, the initial use of something as opposed to training per se. Now we want to move on to the term Naar, which is typically translated child. Naar translated child.

When I say the word child, you usually think of a young child or a young person. A little child kind of thing. And the question is, is it really a young child being talked about here or is it talking about a person, talking about a person, a late adolescent? And so, we want to go through and see who is this Naar in the book of Proverbs.

And so, let's get started. The English translations in Proverbs 22:6 is train up a child in the way she'll go, should go. The King James translates it that way.

The ESV translates it. NASV, ASV, RSV, TEV, and the NIV, and the NLT and NAB use children so that instead of train up a child in the way he should go, they can say train up children in the way they should go.

And then you avoid the gender problem that's so prevalent, we're so particular on in our culture and can't read outside of our very narrow constructs of the gender debate that's going on today. And so, but in Hebrew, it's a singular, it's masculine, and assuming that it's not talking about necessarily a son or a daughter versus a daughter, it's talking about children, children both. And so, it's gender inclusive, the term is.

However, so let's go on and run through this kind of discussion. Who is the Naar then? Who is this quote, child that's translated? MacDonald, in a study based on the analysis of hundreds of usages in Ugaritic and Hebrew usages. Now Ugaritic and Hebrew, Hebrew was a kind of a Canaanite dialect, frankly, is a Canaanite dialect.

Just north of Israel is Lebanon, and in the Lebanon, Syria area here near the coast is a place called Rash Shamra where they found tablets, thousands of tablets that



developed a language called Ugaritic. It's a sister language to Hebrew, they're Canaanite dialects. And so frankly, I had to take Ugaritic.

And when I took it off Jim Eisenbraun, the truth is that I read the Ugaritic like it was Hebrew. And I basically faked much of the course, just read it like it was Hebrew, and got through most of the course because the languages are so similar. Now they're different, one's cuneiform, and I realized that.

So, he examined the Ugaritic use of the word Naar and also how it's used in Hebrew and put those two together in an article in the Journal of Near Eastern Studies. And so, when I look at what he determined was age was not the focus of the term. So, for example, it's used, Naar is used of an unborn child.

An unborn child is called a Naar. And so, Samson in Judges chapter 13:5-12 is called a Naar before he's even born. One who is just born is called a Naar or a child in the birth of Ichabod.

And so, you remember that Eli and they took the ark out to the fight the Philistines and then they come back and Hoth and Phinehas have been killed and they come back to the wife and the wife's just having a baby and she has this baby and she calls him Ichabod. And so at the birth of this baby, at the birth of the baby in 1st Samuel chapter 4 verse 21, he's called a Naar, an infant still unweaned. And so, Samuel is that way in 1st Samuel chapter 1 verse 22, 1st Samuel 1.22, Samuel, little baby Samuel is unweaned and not taken back to Eli for Eli to raise in the context of the tabernacle there.

And so, and yet it's used this term Naar. A three-month-old baby in second, or I'm sorry, in Exodus chapter 2 verse 6, Moses being baby Moses being put in the basket and shipped down the Nile River, baby Moses put in the basket is called a Naar. And so, he's three months old at that point.

It's very interesting that Joseph is called a Naar in Genesis chapter 37 verse 2. But the problem is Joseph is 17 years of age. So, he's 17 years old and he's called a Naar in Genesis 37:2. He's a basically a man in that culture.

Later on, Joseph is 30 years old and at 30 years old, well beyond childhood, he's still called a Naar in Genesis chapter 41:12 and 46, Genesis 41 verses 12 and 46. So the term really is not age is not the real point of the term. So, this is being translated child in Proverbs 22:6. The Naar is often involved in adult activities.

So, the Naar is described as going out to war. So, example in 1 Samuel 17:33 and verse 42, I believe that's the David and Goliath situation. David is considered Naar.

He goes out to fight Goliath. Well, obviously he's not a little child. Okay.

Now his brothers are on his case saying, you know, you're a young boy, go back and watch the sheep. But while he's young, he's still a young man. Okay.

He's so he's a young, a young person. He's not an official warrior yet, but he's, he's a young, young person and not a child, child, 10 or 11 years old. Judges chapter 6 verse 12 and Judges 8:20, the Naar goes out to war.

So, these are not just a little children. Cultic priestly functions also are involved. And again, you had to be so old in order to do these cultic priestly functions, and Judges 18:3-6 and 20 use the term Naar to describe these priestly functions, a special spy mission.

And this is an interesting one. Joshua is sending out spies. Moses got them out of Egypt. They crossed the Red Sea or the Reed Sea. They cross over and go through the desert and the manna, the water of the rocks.

Moses strikes the rock so he can't go into the promised land. He takes them up then around Edom, Moab, up in Ammon. And he goes in after the Amorites, Og, the king of Bashan, Sihon, Sihon, and takes the Amorites out.

And then Moses now has got to pass away and he's got to transition from Moses to Joshua. Joshua was Moses' Naar. But what we're trying to point out here though is Joshua 6:22.

Joshua's now set up. He's got to cross over the Jordan River. And when he crosses over the Jordan River, the first site he's going to hit is Jericho.

So, he sends out two spies and these spies are called Naarim (pl.) or Naar (sg.). Our term that's translated in Proverbs 22:6 child. He's not going to send children over there.

They go to Rahab the prostitute's house in Jericho. These are men, these are young men who are sent out, trusted young men. And so, he sends these two Naar out to spy on Jericho.

Obviously they are not little children, you know, 10 or 12 or 8 years old. So, on a special spy mission. The person, often the Naar was a personal attendant to a person of status.

And so, for example, a patriarch has a Naar, and a prophet has a Naar with him. A priest has a Naar, a king has a Naar. Genesis chapter 18:7, 2 Kings 5:1-27, 1 Samuel 22 and 24 and 25, 2 Samuel 9:9 and 2 Samuel 13: 17.

These all have like Abraham would have, he had his Naar prepare food when the angels came to visit him before they went down to destroy Sodom and Gomorrah. And he gets his Naar, the guy specialized in making food. So basically, the guy makes food for these angels that are visiting him.

And Sarah laughs at that point. But anyway, so the Naar was a personal attendant to a person of status in those references.

The supervision of the Solomonic temple, Solomon's got all these people organized to build the magnificent Solomonic temple. And the guy who's over the workforce, who's over the workforce for Solomon is called a Naar in 1 Kings 11:28. The term ish is also used to the same person. So, he's used, he's considered an ish, a man, and it's applied, the Naar is applied in 2 Samuel 1:5, 10 and 13 and parallels there.

So, there are numerous other terms that can be used in Hebrew. If you're trying to talk about young children, a Yeled is the most common one even used until today. You say Yeled, it's a young child.

Ben would be son of, and so Proverbs has a lot of a father speaking to his ben, to his son, as a father speaks to his son, son, hear my voice. Listen to the teaching of your mother. And so, the son is being addressed over and over again.

In Proverbs one to nine, you have all these instructional type saying, so where the father is addressing his son. How old is the son? Is the son young? And thinks, well, we'll see, come to see. No, he's a, he's a young adolescence or a mid-adolescence or late-adolescent.

Elem is another one. Ole, oleal is another one. Yoneik is another one. And Taf is for little kids. Okay. So, there are other terms for young children.

If you're trying to say, train up a child and you want to make sure it's young child rearing that's being addressed here. There are plenty of other Hebrew words for that, but notice they use the term Naar. So, we want to try to figure out what that means. Naar is also at home among terms like Evad, which means servant.

So, a servant and a Naar, those terms go often are in parallel or go together. And it's also at home among the Zaken, which would be an elder. And so, a person of status and elder, and it's often contrasted then between an elder and this Naar.

There are no examples. There are no examples of a Naar, a quote, child that's translated, in Proverbs 22:6 of lowly birth. There are no Naars that are talked about in terms of lowly birth.

So, you have Moses, for example, Exodus 2:6, you've got Samuel, for example, one of the great guys, the Old Testament, Jeremiah 15:1, for example, of 1 Samuel 1:22 and verses 24 and 25. Samson, who's one of the judges of Israel. Okay. Judges 13:5. Joseph who, and we're talking now Joseph in Egypt and Genesis chapter 32 or 37:2 and Solomon and 1 Kings 3:7 when Solomon's taking over the kingdom, actually he's 41 years old at the time.

And so, but he's called a Naar meaning he's young in that perspective. Now let's switch gears a little bit and let's take Naarah, which is Naarah, which would be the feminine form of Naar. Okay.

And this means a high-born female then. As Naar I've tried to show has these high-born status laden term. So, the feminine also, and so for example, Rebekah in Genesis 24:16 is called a Naarah.

Okay. Rebekah, the one who would marry Isaac, one of the patriarchs of Israel. Dinah in Genesis 34:3, she's one of Jacob's daughters. She's Jacob's daughter. Now she's got 12 brothers. Okay.

So, the 12 tribes of Israel, Jacob had 12 sons. And so those are the 12 tribes of Israel, but he had a daughter named Dinah. And she gets in some trouble there in Shechem and the brothers kind of, oh boy, bad story. But anyway, the brothers take care of the problem. But anyway, Dinah, so she's a person of status. Okay.

Jacob is one of the patriarchs and Dinah is his daughter. Pharaoh's daughter, for example, in Exodus 2:5, Pharaoh's daughter is called a Naarah. So, Pharaoh's daughter, is obviously a person of status.

It's interesting that Queen Esther is also called a Naarah. She's a young woman and she's obviously attractive to the king. So, she's not a young child.

Okay. But she's a person of status and she's going to become Queen Esther. So even the feminine terms have these status kinds of overtones to it.

Oftentimes the Naarah was the personal attendant to a person of high status, whether domestic or military. So, for example, Abraham, Abraham's got the Naar and the Naar is called to prepare a meal, a special meal for his heavenly visitors, as we mentioned before in Genesis 18:7 and 8, the heavenly visitors come to visit Abraham to tell him he's going to have a son and Sarah laughs and stuff. But the Naara are told to prepare the meal for that.

So, it's basically, they were attendants to a person of status, a person like a patriarch, and then he has a Naara that's a specialist in preparing food or other things. Abraham's trusted Naar accompanies him to Mount Moriah. So, when Abraham is

told to take his son Isaac up and offer him up as a sacrifice to Mount Moriah, who does Abraham take along? He takes a servant and this guy's name is a Naar.

Is he a child? No, no, no. He's a trusted personal attendant who goes with Abraham and Isaac as they travel three days North to Mount Moriah. So Naara there, Genesis chapter 22 verse three, Joseph is a Naara that's put over the household of Potiphar.

Okay. Is he a child? Well, no. Potiphar's wife starts hitting on him and grabs his coat and then he gets thrown into prison for it and stuff.

He's obviously a young man. Okay. He's a young man and the wife is going after this young man while her husband is out doing his things as Potiphar.

So that's Genesis 41:12. Clearly Potiphar has his personal attendant. His personal attendant was Joseph and Joseph was not a young child.

Joseph was a person of status and a kind of a young man kind of thing. Joshua was Moses's personal attendant. So, Moses is kind of the man of God.

He's the man. And then Joshua kind of looks like his personal attendant or his mentee. You could say he was under Moses, but he attended Moses and that type of thing.

In Exodus 33:11, it mentions that Joshua was a Naara. Okay. Again, not a small child.

This guy's Joshua. Joshua was going to go out and spy out the land. He's going to come back with a report and say, Hey, man, we can go up and take the land.

He's going to go against the other 10 that say, no, no, there's giants up there. Joshua and Caleb are going to go. Joshua is called a Naara.

And so again, not a child, not a young child. Saul has his Naara when he goes out to chase his father's donkeys down. So, in 1 Samuel 9:22, Saul's father tells him, Hey Saul, go out, you know, find the donkeys.

They've wandered off. And so, Saul takes a trusted Naar to go with him to chase down these donkeys. And so again, Naar in that way.

Gideon, and this is an interesting one. Gideon has all these men, he gathers up, he's going to fight against Midian-- Gideon against Midian.

Midian's got like a hundred thousand guys and stuff. Gideon's scared to death. He gathers all these people, 22,000 or something like that.

He gathers all these people together. God says, Gideon, you've got too many guys. You say, Gideon's saying, are you crazy? We need more guys.

We need less. God says, if any of those guys are afraid, let them go home. And like half his army disappears.

And then he makes, he takes them down to the, to the spring and the stream there and says, look at how they drink. And then the ones that drink one way are sent home. And well, they had only 300 men left.

Okay. He's got 300 against thousands. And so, what happens is Gideon goes down to spy out the Midianites, this huge Midianite camp, and so Joshua and this Naara, his trusted assistant, he doesn't pick another warrior and type of thing.

He picks a Naar, a young man to go with him. They go down and listen to what was going on in the Midianite camp before they attack. And then they realize God's given him into our hands and the sword of the Lord and Gideon.

The next day they go down there, crash their Molotov cocktails, and go after him with the swords. But they start fighting among themselves and God gives Gideon the victory. But it was Gideon and his Naara that went down there and listened and spied out those Midianites on that night.

So that is the story of Gideon and also, the Naar there.

Jonathan and his Naar. Now this is an interesting story. There's a wadi that still exists to this day in Israel. There's this valley and Jonathan and his armor bearer were walking down this valley. There's about a 250-foot cliff or I'm not sure how exactly how tall, but it's tall. And the Philistines are up on top. So, there's 20 of these Philistine guys up on top.

Jonathan's walking in the valley. Well, you learn in Israel that you don't walk in the valleys. Okay.

I had friends, Dave and Dave and myself, two Daves and myself, and we were walking east of Bethlehem and we're in the valley. This little Arab kid was up on top there and he starts throwing rocks down on us. I'm talking, you know, 100, 200 feet.

All of a sudden we're walking this valley, trucking down, down out into the desert. And all of a sudden, bam, these rocks start hitting and this kid's up there laughing his head off. Here we are three big Americans. We can't get to him because he's up on the top. We are helpless. And this kid starts chucking rocks at us.

And so frankly, we were hiding behind the rocks and skedaddling, getting out of there because the kid had us. I mean, I mean, when those rocks hit you in the head, man, you're a goner. And so basically Jonathan's in this valley walking with his armor bearer.

And Jonathan says, he looks up, there's 20 Philistines up there. And he says, Hey, you know, if they tell us to come up, then God's delivering us in their hands. So, the Philistines say, the Philistines saying, Hey, a couple of Jew boys down there.

We're going to have some fun with these guys. Let them climb up here. First of all, when you climb that cliff, 200, 250 feet, or whatever it is, that's a long climb.

When you get up there, you're tired. And now you've got to fight 20 Philistines that are waiting for you at the top of this thing. So, the armor bearer goes with them.

They climb the cliff and bam, Jonathan and his armor-bearer take out 20 Philistines. Okay. So, this armor bearer, this armor bearer was just called a Naar, child.

Is he a child? 10, 12 years old? No, no. This guy's he's going up with Jonathan and fights and takes out the Philistines in first Samuel 14, 14. So Jonathan has his armor bearer, his kind of personal assistant who's trained for military purposes.

So, the conclusions outside of Proverbs are it's an inexperienced young, young, an inexperienced young child is not meant. Okay. A child is not the best translation for this word.

Naar. Okay. So as soon as you say child in English, you put the kid at eight or 10 or 12 years old and train up a child, a young child, five or six years old, young child rearing.

And by the way, I'm not speaking against young child rearing. Those are critical years and you want to be, you know, phenomenal parents and be attentive to your child's needs when they're young children. Of course that's, that's true.

But the question is, is that what this verse is teaching? Okay. So, it uses the word Naar and we've seen that Naar, um, you know, it shouldn't be probably translated child because that triggers in the American mind, a young kid between 5 and 10 probably. Now the Naar, while child is not the best translation, is sharply distinguished from warriors like Goliath.

Goliath is not considered a Naar. Goliath is a major warrior. Joab under David is a major warrior. Abner and Saul's son are also a major warriors. So, Joab, Abner, Goliath, those are, those are seasoned, those are seasoned warriors. They're not called Naar anymore.

The Naar is a young person who's, just come into those ranks. He's able to fight, but he's not a seasoned warrior. So, status, not age per se, is usually the focus.

He's usually a young person with status, a young person with status who's recently come into that, um, thing. At Ugarit, the focus is on status and not age as MacDonald has shown. Okay.

Now that's going to change the way we look at it. It's interesting that the messianic king is called a Naar in Isaiah chapter seven, verse 16, behold, a boy or a child, the boy or child knows how to refuse the evil and choose the good. So there it's used of a young child correctly, but it's saying before he knows how to choose evil and to choose good.

Child's a real young child, but he's given the status of this term Naar because he's going to be the messianic king. So, Naar is associated with status. Now we've looked at it outside Proverbs and we've seen that Naar has this idea of a kind of a late adolescent who's kind of coming into his own, he's a personal attendant on somebody important, a patriarch or king or whatever like that.

Now I want to look within Proverbs itself and kind of narrow the perspective on Naar. It's only used seven times in the book of Proverbs and I want to look at those to see what is the Naar in Proverbs to make it more specific in terms of this wisdom literature. Wisdom was written associated with and written for, promulgated by a king in Sumer.

The kings did wisdom in Mesopotamia. I've got actually two volumes by Ulster on Proverbs from Sumer going way back before the, you know, the patriarchs and that kind of stuff. These Proverbs have been around for a long time.

People were using Proverbs in the ancient world. And so, we have two volumes now of Proverbs of Sumer done by Ulster. Mesopotamia, we've got Lambert's volume. It's, I don't know, five or 600 pages and things on the wisdom literature of ancient Mesopotamia that has Proverbs collections there. Ugarit also, there are collections of Proverbs from Ugarit. Egypt is incredible.

Egypt has all these Proverbs and things in collections of the Instructions of Amenemope, the Instructions of Ptahotep, et cetera, et cetera. That going back to 2800 BC, which, you know, Abraham's let 2000 BC rounding off 2000. So, this is five, six, or 800 years before Abraham.

And they have these proverbs. So, proverbs were promulgated and used by Kings in all the cultures up and down. And so, we shouldn't be surprised.



We see that in Israel. And so, in Israel, we'd go to first Kings chapter four, verse 31. And it's an interesting statement here in terms of Solomon and Solomon's wisdom.

And it says this, okay, I'll start down in verse 31. First Kings chapter four, verse 31. It says, so Solomon's wisdom surpassed all the wisdom of all the people of the East.

Notice how it's comparing Solomon's wisdom to the people of the East. And how should I say, not saying all of those guys are a bunch of pagans. No, it's comparing Solomon's wisdom with the men of the East and then all the wisdom of Egypt.

For he was wiser than all other men, wiser than Ethan, the Ezraite, Heman, Kakal, and Dadar, the sons of Mahal. His fame was in all the surrounding nations. He also spoke 3,000 Proverbs.

We've only got about 375 Proverbs. We've got about a 10th of what the guy wrote and his songs were 100,005. They put one song of Solomon in the Bible.

He said that's enough. But actually there's a couple over in Psalms itself, written by Solomon. He spoke of trees from the cedar that was in Lebanon to the hyssop.

But the point is here that Solomon is speaking Proverbs. And so, when you start out with Proverbs chapter one, it starts out this way. The Proverbs of Solomon, Solomon's the king.

So, these Proverbs are being promulgated, and published by the king. Solomon, the son of David, the king of Israel. And that's how it identifies the Proverbs in the book of Proverbs.

Proverbs 10.1, the Proverbs of Solomon. Okay. And so, the Proverbs come from the king and were put out in that kind of royal court, court courtier kind of context.

Now, scribes were also involved. Scribes and what we'll call courtiers. These are guys that hung out with them, I've got to be careful how you say this, guys that hung out around the king and that type of thing.

And so, the administrators, their administrators, we would kind of call them, and I don't like doing this, but we probably would call them bureaucrats. I don't want to like that because bureaucrats are running this country now and they're running it into the ground. But anyway, these were the people, courtiers, there were people around the court back then.

And so, these people, these sages or these courtiers were around the king and gave the king advice and wisdom and things like that and took care of business. And so in Proverbs chapter 25, verse one, it says the men of Hezekiah copied out the Proverbs

of Solomon. So apparently there was this big Solomonic collection, the men of Hezekiah, then the scribes, courtiers type people copied them out.

And that's where Proverbs chapters 25 to 29 come from, these scribes of Hezekiah. And he tells us explicitly, these men copied Solomon's Proverbs out and that's Proverbs chapter 25 to 29. Proverbs 24:23, these are the sayings of the wise.

And so, you've got Proverbs chapter 22:12-21. And so, these are also sayings of the wise. And so, these are the sages making these Proverbs and things and collecting them and putting them together.

And they're in our Bible now. So, you get the idea that it's around the court and the king and his court, that type of thing. No priests and no prophets are mentioned in Proverbs.

Very interesting. Some people say, well, wisdom literature is not a category anymore. And they try to, you know, blow this thing away, but there's no priests and there's no prophets mentioned in the book of Proverbs.

Priests are all over the Old Testament, not in Proverbs, all over the Old Testament. Aaron was a priest, Eliezer was a priest, et cetera, et cetera. Priest, priest, priest, all over the Old Testament, not in Proverbs.

Prophets. When you get prophets, you get prophets way back in early times and prophets all the way through them, especially with the kings and the kings being, we're talking about kings and the court and stuff who are, you know, Nathan rebuking David. And you've got Huldah the prophetess, um, around the time of Isaiah, Isaiah himself being a prophet, Jeremiah, Ezekiel, Dan, et cetera, prophets and things all over the Bible, zero in the book of Proverbs.

Proverbs, wisdom literature, and wisdom literature is different. There's a whole video that I did showing that Proverbs is different, uh, than the other literary genres and stuff. And so, you have got to take that into account.

Now, Naar in Proverbs. In Proverbs chapter 23:1 and 2, it's interesting here that Naar is given advice and notice what type of advice this is in Proverbs 23:1 and 2. It says, when you sit to eat with a ruler, so in other words, the person that it's addressing here is the kind of person that they're saying, hey, this is how you eat when you go in to eat with the king. You don't just chow down. There are certain manners that you need to have. And so when you sit down to eat with a ruler, observe carefully what is before you. Put a knife to your throat if you are given to your appetite.

In other words, you're going to go into the king, the king is going to have this smorgasbord buffet kind of thing. It's going to be all this food and you, you know, and you're not used to this stuff.

Don't chow down and stuff yourself. Put a knife to your throat. And, and, and, and so here there's advice given to the courtiers.

Okay. To the people who are around the king. And so, this is the Naar.

When you sit down to eat with a ruler, observe carefully what is before you. Put a knife to your throat if you are given to your appetite. Now there are seven usages in Proverbs.

Proverbs 1.4, 7.7, 20.11, 22.6, and 15, 23.13, and 29.15. I want to look at these now and go through Proverbs one by one, these seven usages of the term Naar. The question that we're raising is, is this talking about a little kid, five to 10, 12 years old? Or is it talking about a late adolescent person who's on the verge of adulthood? Proverbs chapter one, verse four is addressed, addressed, the book of Proverbs is addressed to the simple and the youth. And the youth, the term that's translated youth in the ESV is the term Naar.

Okay. Wise and discerning. Age is not the issue, but the level of wisdom and his need for wisdom.

And let me just read that verse because this is a critical verse in the beginning of Proverbs. It kind of sets up the book and this is the introduction to the book in the book of Proverbs. And it says this, why are Proverbs written? To, to know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, in justice, in equity, to give prudence to the simple and knowledge and discretion to the young or to the youth, as it says here in the ESV.

That term "youth" is our term Naar. Again, as it's talking about little children, it's contrasted with and compared to the simple, the simple, what it says, give prudence to the simple and so simple and youth are being kind of compared there and let the wise, the let the wise hear and increase their learning. Okay.

So, the book of Proverbs itself is written to this Naar, to this youth, this young person to give them advice, knowledge, and discretion. Proverbs chapter seven, verse seven, I have seen among the simple, notice the parallel again between simple and Naar. In other words, the Naar seems to be an inexperienced young person.

Okay. But what is the advice here? I have seen among the simple, I have perceived among the youths. That's our term, Naar.

Is it a child? And it's paralleled with the same thing with simple and child.

But here in chapter seven, the son, the father is warning his son about the forbidden woman saying, this woman is out on the take, man. She's saying, Hey, little son, come over, you know, young man, come over here.

My, my husband's, he's gone for months. He's got his wallet full of money. He's gone and he won't come back until the new moon.

So, we know when he's coming back. Hey, why don't you come over here, man? We can have some fun tonight. Okay.

And so, the woman's trying to seduce the young man and this is obviously not a child, right? It is obviously not a child. The father's warning him about being seduced. And, so he's not 7 is definitely not.

Proverbs 20:11 tells the Naar that his behavior will be noticed and it will reveal his heart. In other words, when you're, even a child is known by his doings kind of thing, young person. Proverbs 22:15 and 23:15 speak about applying the rod of discipline to drive out the folly of the Naar. In other words, he's young and the rod of discipline drives out the folly. Now, is this talking about spanking your children when they're young?

I don't want to get into that and the whole spanking, nobody spans anybody anymore, but anyway, I don't want to get into that. But, this is talking about the Naar being, the rod of discipline driving folly from him, by the way, don't say that that's necessarily talking about young kids either, because it also says that the fool, the rod drives folly out of the fool and the fool is an older person.

Chapter 26:3. So, there's a parallel here between the fool and the rod being needed, for that person as well. Uh, chap, Proverbs chapter 29:15, a child left to himself as a disgrace to his mother.

And we'll come back to that verse, but a child, this may now that could be any child of any age is a disgrace when left to himself. And so that now in Proverbs 22:6, Naar is often translated, most often translated child or taking it gender neutral into the children so that they can use the word they, instead of him. It's antithetically opposite of the term Zakain, which is the older, when he's old, he will not depart from his ways.

So, age seems to be a factor here. So, in Proverbs 22:6 age seems to be a factor. However, is the contrast between a child, child, you know, 5 to 10 or 12, or is it between a young, a late adolescence and later in life? Okay.

And that when a late adolescence, when he's young, when he's young, as opposed to when he's old and the young being a late adolescence, you know, 16, 17 years of age or something along that line. And then when he's old, he's a wise person. It's not about early childhood training then. The Naar tells us it's not.

The book of Proverbs is addressed to this guy and it's not about early childhood training. It is surely late adolescence based on the usage in the historical books and in Proverbs as well as based on topics addressed in the book. Things like sexual seductions or warnings about that.

Economic counsel in Proverbs 10:5. Political instruction is given in chapter 25:6-7. Military vice is given in chapter 24:6.

Social graces, as we read about how to eat in Proverbs 23:1 and 2. That chapter has a lot about food and how to eat and things. But anyway, these types of things are for courtiers, they're for people that are young people that are breaking into the adult world of the court.

They're not young children, 10, 5 years old type of thing. So, it's not about early childhood reading.

Now I've got to make an apology to a man named Michael Fox, who is one of the great wisdom teachers, when you come to commentaries on the book of Proverbs, there are basically two that are magnificent and several others actually.

One is Michael Fox's two volumes in the Anchor Bible, it's one of the best, if not the best. Dr. Bruce Waltke, has done a magnificent two volumes on Proverbs as well. It's absolutely magnificent.

And those two, I would recommend. Those are your two best commentaries. There's a woman over in England, Katherin Dell, who's doing some very nice work in wisdom literature, Proverbs, and that type of thing as well. Knut Haim, who we have, [Biblicalelearning.org](http://Biblicalelearning.org) is another.

We've got actually much of this, things that we're talking about Proverbs now, there's a whole site on [Biblicalelearning.org](http://Biblicalelearning.org). There's a whole page on Proverbs and we've got Knut Haim, who's also one of the leading people in the world, on the book of Proverbs and did some wonderful work on clusters and things like that in the proverbial sentences. So those would be major players then in this.

Michael Fox called my bluff when I originally wrote this article. I use the term naar and I use the term squire or cadet, squire or cadet. And he correctly, correctly criticized me saying that using the term squire, when you think of squire, what do

you think? You're back in the Middle Ages kind of thing, or cadet, you think of, you know, West Point or Annapolis or something like that.

And those are anachronistic terms. In other words, you're taking, you know, Middle Ages terms or modern terms and you're projecting them back into the culture. There were no squires back then, there were no cadets back then.

Those terms are modern terms that should not be projected back. And so, he pointed out that in my article, when I used the terms squire and cadet, that those were anachronistic terms projected back into the text, which you shouldn't do. And he was correct.

I was wrong. And I apologize. That I was trying to make a point.

And my point is that Proverbs 22:6 is not talking about little kids. It's not talking about kids from 5 to 12 years old. It's talking about late adolescence, as the whole book of Proverbs is pretty much.

And so anyway, so it was my bad and I've got an eat crow there and I do. Michael Fox is right. Obviously, he's one of the leading people in the world on Proverbs and I, I don't play in his leagues, if you know what I mean. So, I say, give it up Hildebrandt.

I want to maybe try another term. And this is the one Albright used when, in that statement of the, the Akkadian references that he was back in 14th, 15th century BC, he used the word "retainer." And now what, now you say, what is a retainer? You say, it's something you put in your teeth and stuff.

So, you say, Hildebrandt, you use that English word "retainer." They're going to be putting stuff in their teeth. No, no, no, no.

Retainer, what that meant as Albright's using it is, it was a person who is a servant who is trained in military skills. He was a servant who was trained in military skills.

And so, or skills in general, he was a servant who was, and they call them retainers. Okay. Now I don't, we can't use that word either.

Okay. Cause the word comes with too much baggage in terms of teeth. So, we shouldn't use that word.

But in Genesis 14:14, Abraham takes his 318 retainers, these not ours, these retainers, if you would, they're his servants, they're his servants who are trained in war and they go after Chedorlaomer and rescue Lot from the hands. And then with Sodom and Gomorrah, the people that were taken away. So that, but, okay, let's scrap the word, but let's just think about the concept.

Okay. So, these Naarim that are going out, they're late adolescents who are servants, who have specialties. They're trained in war and they go out as young men to fight.

Now they're not seasoned warriors. They're not Goliath. They're not Joab or Abner level warriors.

They're not seasoned warriors, but they're young warriors who are going out, breaking into the adult world. And so that's, that's my point. And don't call them squires or cadets though. I was wrong to do that. And that was anachronistic.

And so, but my point is that they're not little children.

These are not little children. Proverbs 22:6. So now we've looked at Hanak and we've said, you know, train up a child. And we said, well, actually it's kind of like celebrate the first use of, celebrate the first use of, or dedicate a building, a wall, a temple, and that type of thing.

So, it's a celebration of the first use of and dedication of something that's great. And then the Naar we realize is not a small child anymore. The Naar is a late adolescent in the book of Proverbs.

And so, when you say train up a child, you're not talking about a child. You're talking about a late adolescent. We'll call him a young person, a young person who's on the verge of breaking into adulthood.

And that transition there. So that's who the Naar is. Now we've got one more section to do here.

And that's what does according to his way mean? Al pi darko. What does that mean? Okay. And so according to his way, what is, what does that mean? And we'll explore that next.

All right, having looked at train up and the options for that train up, Hanak and Naar, child. And we said there really wasn't a child. It was more like a late adolescent in the book of Proverbs and elsewhere in Scripture and in Ugarit even.

Now we want to focus in on according to his way, Al pi darko. And what does that mean? And so, let's take a look at that here.

First of all, there's what's called, there's basically five views on this. Okay. So, I'm going to take all five views and kind of go through them.

The moral view. And the moral view of McKane is there is one right way to life to which the young person should be directed. So, it's the way in which he should go and ought meaning there's a right path and kind of thing be directed.

King James version does that, ESV and NIV and I'll to quote and NIV and NLT I'm sorry, and NLT does "the right path," right? Of course it's not in the Hebrew, but they're implying it off the should, "in the way he should go." Doug Stewart notices that there's no "should" in the Hebrew. The Hebrew has no "should."

It's just "in his way," or "according to his way," "according to his way," there's no "should" there. So that should is put into the King James version and followed by most translations, after that. Often the way is juxtaposed by a moral qualifier.

So, the way, the derek, the way, Hodos in Greek, is usually accompanied by a moral qualifier. To tell you a classic example of this would be, Psalm 1:6. Okay. For the Lord knows the way of the righteous, for the Lord knows the way of the righteous.

See the moral qualifier there, the way of the righteous. "But the way of the wicked," and now you've got a kind of a contrast parallel there, "the way of the wicked will perish." So, the way of the righteous is contrasted with the way of the wicked. So, the two ways that kind of thing, and the two ways is a big theme in wisdom, literature, et cetera.

Proverbs 9:6, 2:12, Proverbs 2.12 and 20, where there's some, the way, and then it says righteous or that kind of thing. There's a moral qualifier to it. And so, but the problem is there are no moral qualifiers in Proverbs 22:6 in his way, according to his way, it doesn't say the way of the righteous or the way of the upright or that kind of thing.

It's just, there are no moral qualifiers. So, the "should" is added. So, there's a fascinating alternative reading for this whole proverb by Clifford followed by Stuart and Jonathan Aiken.

Warning: Proverbs 22:6 is a verse, is a warning about raising self-absorbed, never-say-no type child-rearing, which will last into adulthood. In other words, if you mess the kid up by never saying no to the kid, the kid's going to be self-absorbed, narcissistic. And we see plenty of examples of this, even in the current situation with even 50-year-old sons who have done really bad things and the parents still, still are, you know, making excuses for the kid.

Okay. Proverbs 29:15 echoes this. And Proverbs 29:15 says, the rod of reproof or the rod and reproof give wisdom, but a child left to himself, that's a naar, so it's not talking about a little, a child left to himself brings shame to his mother.



And so, it is there, the Proverbs do mention leaving a child go to himself. And there's a lot of that going on in our culture now. And so, Clifford, Stuart and Aiken bring this up and this flips the whole thing then.

So, instead of train up a child in the way he should go, they say, train up a child and let him go his way. And then when he's old, you won't be able to get him back. Okay. So that's how they take it.

You see how it flips the meaning of this rather than training, training up a child in the way he should go in good ways and on the good path, this is saying, no, if you take your hands off and you never say no to the kid and you just give in to him continually, then that leads the kid down a bad way from which there'll be, when he gets old, he'll not depart from that way of self-centeredness and that narcissistic behavior. No, in the way "he should go" in the way he should, "should" is not in the Hebrew. It's simply in his own way.

Purposeful Ambiguity: This reverses the meanings that has been accepted by most and so it raises a point of interesting ambiguity. Is the proverb doing something like this in an ambiguous way, purposely ambiguous? Saying, catching both ways at the same time? Don't know.

But it is true that if a person lets a child, never says no to a child, lets them go their own way, always gives in to them and that type of thing that will wreck the child, it is true, but is that what this proverb is saying? That's my question. What he's saying is true. A child left to themselves becomes that way. But, is that what this proverb is teaching?

Vocational View: A second approach, it takes it as what we'll call the vocational view. The first one was the moral view and then it had a positive, should go, and then there was the Clifford, Stuart, Aiken view, which reversed that, just let him go his own way. Kind of a moral aspect to it.

So that's the moral view, positive and negative. We say that the moral view, positive and negative. The second view is the vocational view.

That is, according to his way is to prepare the kid vocationally for his destiny and then he'll go off and do that for the rest of his life. The modern anxiety over vocational selection is not a big issue in the ancient Near East, where the son was often trained in the same craft as his father. So, when we enter college and you ask, what are you going to do? Where are you wanting to go? You're in college now, you got to make some life choices in terms of what field you want to go into and things.

My daughter graduated from college and then spent, I don't know, two, three years with us and then she finally figured it out two or three years after college and then

went back and she ended up being a nurse practitioner, but it took her a while to figure out the vocational things. In our culture, there's just a host of vocational opportunities that face young people today and it can get very confusing and if you're not quick at making up your mind on one, I mean, I was originally, I was in electrical engineering and mathematics and now I've been teaching the Bible, you know, 40, 50 years later. So, you choose one thing, but in our culture, the vocational thing having many options creates a certain amount of anxiety for young people.

But that in those days, it wasn't that way. Jesus was the son of a carpenter and they called him the son of a carpenter, Matthew chapter 13:65, but in Mark 6:3, he is also called, Jesus himself, is called the carpenter. So, he followed in the way of his father as often was the case in those days.

Proverbs is more interested in issues of righteousness, uprightness, wisdom, justice, diligence, wickedness, laziness, rather than a vocational choice. It's more involved in character issues, virtues, and character issues. By the way, there's a real interesting series by the Francis Asbury Society on the 7 virtues and vices, which does some wonderful work and they put their videos up on YouTube.

The Francis Asbury Society comes out of Wilmore, Kentucky with Asbury Seminary there, which has some really great people there, including Craig Keener, David Bauer, and many others. Tennet, who's the president of that, is a real visionary. So, but anyway, yeah, so, okay.

Personal Aptitude: The personal aptitude view, training should be tailored to the child's unique abilities and interests. And this is where we are today. You know, you find out what the child likes and you try to enhance and go along with those interests and things.

Toy and Oesterly see it more an element of fate or destiny, the child for which should be trained for that which is destined. And again, I don't get into the kind of the destiny is destined for this or that. And you just never know.

I don't know. That's pretty hard to say. Like I said, I was trained in electrical engineering and here I am teaching Bible.

But the fact is that the electrical engineering background allows me to do this website and all that kind of stuff. So, the Lord uses those things in our past, but would I have thought of that in the future, there's no way. And so anyways, Delitzsch uses quote, the way of the Egyptians, Isaiah 10:24, and the quote "way of the eagle in the sky," the quote, way of the eagle to say the manner of movement that is characteristic to the eagle and hence the unique way of the child.

And so, I think this is a good pedagogical principle to find out what the interests of the child are and what he's good at and things. Some of my children were really, really, I was a math major in college and always, it just came natural. And I had a really good math teacher, Mr. Bessel, when I was in high school, who was our basketball coach as well. And we just really clicked. And so, when I went to college and started doing all this math came really easy to me. That wasn't always true. It wasn't easy. It was pretty hard, but anyway.

So here, I've had other children that just, I mean, to push them into mathematics would have been crazy.

I think math is the language of the universe and it's the language that God created the universe with his mathematics. But if you try to tell your kid who hates math, it doesn't work too well. And so, his aptitude was, to go into computers and never do math again.

Ironically, the whole computer is based on math, but I won't push that point. So, the manner of the way of the child, it's a wise parent that finds out the way of his child in that regard. So, I don't want to put this view down, the personal aptitude view.

It does have a place and does seem to fit the Hebrew, the way of the Egyptians, the way of the Eagle is the manner accustomed with that. And so that seems to be, but what's interesting to me is Delitzsch is linking it back to the Naar, to the child. And that I think is a really good thing. Not the child in terms of young child, but to the interest they have as they become a young person and enter adulthood.

Personal Demands: Now the personal demands view, this is what I would kind of classically label the Stuart-Clifford view, that a few others turn the Proverbs on its head. If you let the child train the child in the way, in his way, the way that he wants, then you're going to destroy the child when he's old, you're never going to get him back.

He's going to be so self-centered and narcissistic that you can't get him back. And we've got plenty of those types of people running in politics and other places and things. And should, this word "should," Stuart wisely notes, is not in the text.

It's in according to his way. And Stuart is correct in that. And it fits well with Proverbs 19 or 29:15, child left to himself, disgraces his mother.

And that is, so then there was a Proverbs, the saying that they're trying to suggest is true. The question is whether this Proverb teaches that. What they suggest is the parent that lets the kid go his own way, foolish and self-centered, will stay that in that errant state when he is old.

And we've all seen kids that way. The term naar, however, in the book of Proverbs is a teachable young person. It's linked with fool, but the naar, where the fool gets the rod to his back and the fool's kind of locked in, the naar seems to be teachable.

And so, I don't want to say that this is the, the naar, the child, train the child or, or dedicate the child, celebrate the child's first use. And I don't want to put that naar and just dismiss them as saying, no, this is negative. He goes, he goes away into folly because that's not the way naar is usually used in the book of Proverbs and elsewhere.

It's a person of status and usually a person who's doing something good. So that's why I would probably not take that view.

The Naar View: I want to suggest then a naar based view for what does it mean to go in his way, his own way. And I would say a naar or child-based view. According to this, his way as a naar, the status he has as a naar, we said it was not age, but it was rather status and responsibility that the na'ar was a person of status. It was like Joshua was Moses' naar, his right-hand person.

First, not child, supporting early childhood child training. This young person is on the verge of adulthood and being addressed and is addressed in this book of wisdom in Proverbs 1:4r, the book is addressed to a naar, which we said was late adolescent and to give prudence to the simple and knowledge and discretion to the youth or to the young. To the young we're talking about a late adolescent young man who, you know, the father's warning him about all these things, sexual and otherwise that, you know, that he's warning.

Training is not the point either. More the idea of celebrate or dedicate the initial use of as in Proverbs or as in Genesis 14:24, where the naar is an approved fighter. He's not a warrior like an Abner or Joab, but he's a personal assistant to Abraham.

And so is an armor bearer or a personal assistant, a person of responsibility. And so, he's kind of moved up into that place of status and respect. And so, this is seen in Genesis 14.

The naar based view, the Proverb gives advice, not just to "my son," which is explicit when a family member, but Proverbs also gives thoughts on the deportment of servants and how servants are to have their deportment in front of the king. And how they are to eat and how they are their deportment in front of the king. So, this would say the naar, the child to go his way is the way that is based on who he is as a naar and what's being required of him.

So, this naar would be, for example, Proverbs chapter 17:2, a servant who deals wisely, a servant who deals wisely will rule over a son who acts shamefully and will

share the inheritance as one of the brothers. So here you have a servant and the book of Proverbs talks about a servant who does well while the sons actually are going nowhere and bad, the servant actually will receive the inheritance instead of one of the brothers. And so, the book of Proverbs addresses this, chapter 29:19, by mere words, a servant is not disciplined for though he understand, he will not respond.

Now I want to put it all together now. And first I want to start out with the word, Hanok, which is translated train up. And I think it's probably better from, we looked at the five usages of that word, all of them involving the dedication or the initiation of the first use of and celebration of the temple or an altar that was built or a guy's house that he first initial use of that house or the wall of Jerusalem or a statue of Nebuchadnezzar.

You celebrate the initial use of and dedicate maybe. So those would be the words of the range and we're wanting to work with celebrate the initial use of or dedicate rather than train up in a kind of a pedagogical manner. It's more celebrate the initial use of the movement of from one status to another, from a secular to a profane domain.

And now we're saying the boy is possibly moving into another domain, i.e. manhood. And so, the child, train up a child. So, train up, we know, you know, we've got some problems with the word train up.

We think there's better ways to take that, celebrate the initial use of or dedicate. The word child is clearly naar, is not talking about little children and child rearing in young ages. Now, obviously that's really, really important for parents.

The early years of childhood are critically important, but this is addressing a naar. A naar is a young person who's on the verge of adulthood, moving into adult realms. He's kind of young, he's young, but he's still, there's a lot to learn for him.

And so, he values wisdom and he needs wisdom. He's grouped with a simple, or a simple, let's just say inexperienced, that's a good word for him. He's inexperienced, but he's, he's kind of made the step up and he's ready.

He's made the benchmark. And so, he is a naar now, but he's not a warrior and he's not the patriarch himself, but he's a, he's an attendant, that kind of thing. So he's a young person, probably late adolescence, perhaps retainer or courtier.

I hate to use those words because I, of my problem I had with Michael Fox correctly correcting me with using squire and cadet, so I don't want to institute new words like retainer and courtier and find out that those are also anachronistic, reading my own stuff back in. But I would say that the naar seems to be a person of status trained for

a specific purpose. And so, he's, the naar is, he's an armor bearer or he's a personal assistant that prepares food for the angels when they come to Abraham.

So, he seems to be prepared. The spies that go out, they're probably really good at spying quick and that young people that, you know, agile, that kind of thing. And so the naar, I want to say is a late adolescent, not a child.

And so, I think that translation, child, train up a child, I think that misleads people into thinking early childhood training when this is not what it's talking about. According to the way he should go is according to the way of the naar. In other words, as a young person, his, where he's, how he's entering the adult world and the way, according to his way is as the way of an eagle flies and has a certain motion in a certain way.

So, this naar has a certain way and he needs to be trained in that way, according to his way. So according to his way, I want to put these three things together then and offer up a translation. It's really kind of a clumsy translation.

And to be honest, I hate clumsy translations, but I'm going to do it myself now. And this needs more thought on my part to get it smooth and to get it beautiful. Proverbs should be beautiful.

Proverbs should be catchy. A stitch in time saves nine. I mean, it should be something that's catchy that the people just remember.

And this is not that way, but I'm trying to get the meaning, capture the meaning first. And then we would worry about in another step or two or three or four or five, we would worry about crafting in a way that's poetic and that's imaginative and grabs the modern-day reader as it did back in those days. So, here's the translation I end up coming up with.

I'm not real satisfied. It's obviously the translation is clumsy, but it catches a lot of the meaning that I think that we've worked on coming through. Here it is.

Celebrate the starting out slash initiating of a young person on his way. And when he is old, he will not depart from it. Let me read it again.

Celebrate the starting out slash initiating of the young person on his way. And when he is old, he will not depart from it. Now, a few more comments.

Modern application. So, this verse has more to do with a person that's kind of more the age of a bar mitzvah or something like that. A marker when a boy is welcomed into a manhood.

And so, there's this rite of passage in which they're young and they're on that transition between when does a boy, I often said that in one of my classes, when does a boy become a man? A girl yelled out in the back, "they never do." And there's, you know, so anyway, but this, when does a boy become a man? That's a really kind of funny area there. And this would be basically giving the young person the respect and responsibilities commensurate with his entrance into the status, into adulthood.

The initial use of the dedication of this person into the first taking the first steps into adulthood, into adulthood and this and making that transition. And the celebrating it, celebrating it and initiating the person into it, dedicating the person. So, there'd be a ceremony that it'd be kind of, okay, now he's accepted as this, this next step up and he's on the verge of adulthood.

Now he's still a young person, but he's made that step successfully. And so that's how I would take it. By the way, that fits in with the rest of the book of Proverbs, which is addressed to exactly that type of young person to the young, the inexperienced, giving them wisdom.

Fits with the initial use of or dedicate. It fits with young person and it fits with in his way. Fits all three of these together then as a coherent whole and suggests the importance of, of parents really getting on the side of their young people as they're moving into adulthood and congratulating them and celebrating their moves and late adolescence and things.

And that's really needed. And a lot of, a lot of children have died to hear the approval of their parents for their, their projects that they're, they're exploring and entertaining and experimenting with. And they know that they've got their parents support behind them.

And this is a, remember also after all this is done, then a proverb is not a promise and we've got to keep that. What is a proverb? That is the next question. If a proverb is not a promise, what is a proverb? And we've got a whole other video on that.

Thank you so much for taking your time to watch this. And I hope then that we can celebrate our young people as they move into adulthood and celebrate them and encourage them on their way that their path might be in the way of the righteous. Thank you.

This is Dr. Ted Hildebrandt in his teaching on Proverbs 22.6, train up a child in the way he should go.