

Dr. Ted Hildebrandt, Proverbs are Different from the rest of the Tanakh

© 2024 Ted Hildebrandt

This is Dr. Ted Hildebrandt doing a presentation on Proverbs, dealing with the question, how is Proverbs different or unique from the rest of the Tanakh?

Welcome to a presentation of the book of Proverbs. What's unique about the book of Proverbs? The title for this presentation is Proverbs. How is it different or unique from much of the rest of the Tanakh? When I say Tanakh, I mean what some people call the Old Testament or Tanakh stands for the Torah, the first five books of the Bible, Genesis to Deuteronomy, the Nevi'im, which are the prophets, and the Ketuvim, which is the writings.

And that summarizes those three sections, Tanakh, Torah, prophets, and writings, summarizes the Old Testament and or the First Testament, however you want to designate that. To begin with, we need to understand the importance of genre, literary genre, the class of literature, and how that affects how you read things. So for example, if you take a newspaper, for example, if some people remember what a newspaper is anymore, you've got a front page and certain articles will be put on the front page of the newspaper.

You've got also embedded in the newspaper is usually an opinion page. And that's different where people give their opinions on stuff different than the news on the front page, although of late, sometimes those are confused. You've got wedding announcements.

And so, when you go to the wedding announcement section, you expect people to announce their weddings and things like that. You've got an obituary section; you don't want to get those two confused. And if you go to the obituary section, you find who's passed away of late.

You've also got the cartoon section, which I enjoyed when I was younger. And you've also got classifieds, where people are advertising trying to buy and sell things in the classified section. So, in the newspaper, you have to know where you are as far as how you interpret each section in a different way.

In books, we find the same type of thing. You've got some sci-fi books, and sci-fi books are different than biographies. And you've got books like that are mysteries, you've got historical fiction, you've got books of anthologies of poems.

And those books are fables, books of fables of mythology in various cultures. You've got textbooks, and a textbook is to be interpreted differently than mythology. Cookbook, some people will have cookbooks.

And when you go to a cookbook, you expect something different than if you're getting a biography. You have an Atlas, and an atlas presents certain information. Today, we just go to Google Maps, but Atlas presents certain geographical information, certain weather information, and various things that way.

Dictionaries, a dictionary is different than a thesaurus. A dictionary tells you the meaning of a word. A thesaurus will tell you, that here are 25 synonyms, and here are 10 antonyms that are the opposite of what you're looking up.

So, a thesaurus is different than a dictionary, and you go there for different purposes. An encyclopedia, or a wiki, for example. You go to an encyclopedia to get an article on a specific topic.

So, depending on what the genre is, your expectations come up, and also how you would interpret the information you're getting. Now this is really frustrating when you get on the web, and you think you're clicking on something that's taking you to a news item, and it turns out that it's really a sponsored ad. So, you learn very quickly when it says sponsored ad, this is somebody pushing something, and that's different than an article on the topic.

It seems to recommend that you approach it based on the information it's going to give you, but it's really just an advertisement. So, this is how they get their clicks or their fun. So, genre, or literary class of information, affects then your expectations when you open it, and when you read it.

What do you expect from it? And it also then how you interpret. How do you interpret the text and its meanings? Images. If you're going to Babylon B, and they say something rather ironic or sarcastic, you have to know that that's ironic or sarcastic.

Because if you take it as literal, you've totally missed the point. And that's what happens with a lot of these things that are trying to be ironic or sarcastic. And we don't seem to have much tolerance for that anymore, because things are so serious now and not playful, sarcastic, or ironic.

And so, you have to know the type of literature you're dealing with. The initial question that we're working with is, is Proverbs just like the rest of the Old Testament or the Tanakh, to be read as a story of God's redemptive history? And much of the Old Testament is the story of God's redemptive history.

Does Proverbs fit that mold? How is a proverb different than a prophecy or historical narrative? How is a proverb different? That's the focus here.

So, our thesis is Proverbs is not the same as Torah, historical books, prophetic books, or the Psalms. It's different. This presentation is about what a proverb is not, showing how it's different or unique.

Later, we'll come to the question of what is a proverb? This is what is not a proverb; we'll have a different presentation. We'll deal with what a proverb is. What forms does it use to communicate? And what words are characteristic of proverbial literature and need to be understood within that wisdom or proverbial context, as opposed to those same words and how they're interpreted in, say, a historical book or the Torah.

How is a proverb to be read? How does a proverb connect after we've shown how it's different from the other sections of the Tanakh? Then we'll come back around, come all the way back around, and say, okay, how does Proverbs connect intertextually with the rest of the Tanakh, especially the Torah, especially the book of Deuteronomy? So basically, what we'll do is show how it's different. And then we'll come back around and show how it fits in a later presentation.

But first, we've got to acknowledge, and this is a big problem for a lot of people today, how Proverbs is different. They want to say everything is the same. We're saying, no, it's not the same.

And so, I'll be developing 13 ideas, and I'll do a preview of those ideas. And then we'll go through them. And as we go through, this is going to take quite a while to do, we'll kind of survey through the Old Testament, each one of these 13 ideas and show how it's not or different or differently reflected in Proverbs.

So, for example, Proverbs is different. There are no personal names that are ubiquitous in the rest of the Old Testament, but inside the proverbial collection, there are six names used, and those are usually all in the titles, the titles. And so those are in chapter one, verse one, chapter 10, verse one, chapter 25, verse one. Those personal names are restricted only to those titles and not found elsewhere.

Whereas in many of the books, personal names are found everywhere. And we'll survey that. There are no tribes or nations mentioned, tribal groups. And so, what we'll find in many of the other books are Moabites, Ammonites, Edomites, and all these tribal groups. And in Proverbs, Philistines, never mentioned, never mentioned these tribal groups or national, different nations. Israel was surrounded by these two, what they call big cats. You've got Mesopotamia, Babylon, Assyria and Egypt to the south. And Israel's the land between as Jim Monson and others have designated correctly. But Egypt, Babylon, and Assyria are not mentioned.

However, I should correct that Egypt is mentioned in terms of it mentions Egyptian linens, Egyptian linens in 7:16, as it's talking about the seductions of Madame Folly and how she's trying to seduce the young man with her Egyptian linens. Kind of sounds like something else. We'll go over that. But anyway, there are no tribal groups or national groups mentioned and things.

Cities and places. In much of the Old Testament, you've got cities upon cities, you've got regions mentioned. And in the book of Proverbs, there's nothing basically, very little of that kind of cities, cities, or places mentioned that are ubiquitous in the rest of the Old Testament, but not in Proverbs zero. Proverbs is different.

There is no call of a particular individual. And these calls are sprinkled through the Old Testament where individuals called, the call isn't found in the book of Proverbs at all. Nobody's called or their vocation specified. Proverbs is different.

Number five, there's no temple. There's no tabernacle. There's no house of the Lord in the Proverbs, which is kind of funny because Proverbs is about Solomon and Solomon is mentioned in three of those titles that we just referred to. Solomon's greatest achievement is the building of the temple. It's not even mentioned. Zero temple, house of the Lord, or tabernacle, it's not even mentioned. Proverbs is different.

There are no institutions like priesthood mentioned. Priests are all over the Old Testament. Prophets are not mentioned. Prophets, my servants the prophets are mentioned all over the Old Testament. They are not mentioned there. There are no judge figures like Samson, Gideon, or Jephthah that are mentioned. Proverbs is different.

Now there are kings. There are kings mentioned and you say, well, the kings are, we know, David, Solomon, Saul, the United Kingdom, Jeroboam, Ahab, et cetera, Hezekiah. The kings aren't mentioned, but in much of the book of Old Testament, the kings are named Abimelech, Adonai Bezek, various kings are mentioned. In the book of Proverbs, kings aren't really mentioned other than in the titles.

The book talks about kings though, but it talks about how their behavior, and what your deportment should be before kings, not listing the king and saying, this king did that. No, it's saying how you should deal with kings and how kings should deal with their own issues and things like that. So even with kings, the priests and prophets are not even mentioned, and named judges aren't either.

Number seven, there's no, "thus saith the Lord," Kol Amar Yahweh. No, "thus saith the Lord." There are no divine dreams where God communicates to his people by dreams or visions.

Those dreams are found elsewhere, sprinkled throughout the Old Testament. Thus saith the Lord, again, sprinkled through especially the prophets and other places in the Old Testament. "Thus saith the Lord." Proverbs doesn't have that.

Number eight, there are no theophanies where theophany is when God appears in some form or Christophany, or however you want to take that. No angels or angel of the Lord. So, there are no theophany, no angels, no angel of the Lord, and no miracles, no miracles. And these things are sprinkled throughout the Old Testament. You remember the coming out of Egypt and various things and the miracles that God did in the Old Testament. Miracles are not mentioned in the book of Proverbs.

Here's another one. Number nine, feasts. The feasts of Israel, various feasts in the spring and in the fall, are not mentioned. The Sabbath, a major issue here, the Sabbath, is not mentioned in the book of Proverbs. Pilgrimage, where you go up, Psalms of the Ascent, where you go up to Jerusalem, not mentioned. The year of Jubilee, the sabbatical year, not mentioned. There are no congregational meetings, fastings, or processions mentioned in the book of Proverbs. Proverbs is different.

There's no covenant referred to explicitly, human and divine relationships are specified by a covenant. And largely we have in this period, the Abrahamic covenant. We've got the Sinaitic covenant with Moses, and then you've got the Davidic covenant, and then you've got the New Covenant. The only ones that appear at all are the Sinaitic covenant, where the law is possibly connected with Deuteronomy and things, but the Abrahamic covenant is not referred to. The Davidic covenant, even though it's about kings and the training of kings, is not mentioned. And the New Covenant is not mentioned at all. And one of the big themes of the covenant and themes of the Old Testament is the promised land. The land and the dividing of the land among the tribes is a major theme in Scripture, is not mentioned in Proverbs. So Proverbs is different.

Idolatry. Idolatry and the fight against idolatry are ubiquitous in the Old Testament. It starts out in Genesis, eat this fruit, you'll be like God. It goes down to the end of the book. There is a ubiquitous condemnation of idolatry. And we'll see many of those references. Idolatry, you think it's a major sin, is not mentioned in the book of Proverbs. That's Number 11, no idolatry. It really stands out from the rest of the Old Testament scriptures. Proverbs is different. There's no history.

Think about the singularity of history. And so, Abraham goes from Ur of the Chaldees into Palestine and he goes down to Beersheba and then he lies to Abimelech. She's my sister and then he goes down to Egypt.

She's my sister again. And then he comes back and he buys a place for the buried Sarah at the cave of Machpelah. And so, there's a history where Abraham is

introduced. He runs through, he has various problems in his life. He solves those problems. And then this story ends. Abraham dies and his sons bury him in a cave near Mamre. That connection of a story format, a beginning and end and the middle, doesn't occur in Proverbs. Proverbs are sentential and they are a process where "a wise son brings joy to a father, a foolish son is a grief to his mother." That applies in many situations. It's not just one situation telling you about a particular person in a particular place at a particular time and what he did, A, B, C, D, and what God did in the process of bringing that person or that nation to himself. No, Proverbs is very short and very, how should I say, rather than singular.

In other words, this happened to Abraham once and he went from Ur of the Chaldees to Palestine once, to Israel once. No, in Proverbs, "a wise son brings joy to a father," that happens a million times a year, every year. And so, it's just very different. Proverbs lacks the singularity that you find in a historical narrative type of thing. Historical narratives or stories are grouped around paragraphs and pericopes, stories. So, you have a story that's composed of a paragraph about this person telling the story of a person's life or how God interacted with that person. It's a story built basically on paragraphs. Proverbs are more sentential. In other words, it's a short sentence and that's it.

I mean, it's a short sentence and then you go on and then you hit the next sentence and the next sentence and the next sentence. So, in some senses it's more choppy and we'll have to deal with that in another lecture too. I think some of those things are connected and the short sentences are connected, but that's rather sophisticated and we'll have to get into that later.

So anyways, Psalms, by the way, are built on poems and those poems then are usually divided into strophes, several verses that kind of hang together and they're almost like poetic paragraphs, but they're several verses. Proverbs, you get a sentence, that's it. So, Proverbs is different.

So those are the 13 things we want to go through. And now let's go through the first one, personal names. Personal names are ubiquitous in the rest of the Tanakh, but outside of the proverbial collection, they're restricted only to the titles.

And so, let me just read some of these. Proverbs is different. While personal names are found throughout the Old Testament in Proverbs, they're listed just basically in the titles.

So, for example, and let me just look at some of those titles. Proverbs 1:1 introduces the book and this is what it says. "The Proverbs of Solomon, personal name, son of David, personal name, king of Israel."

So, we've got two personal names there, Solomon and David, but it's listed to Proverbs 1:1 as a title and then it occurs and then it goes on in the chapter telling you about wisdom instruction. Chapter 10:1 is the introduction of the sentential. So, chapter 1:1 introduces the instructions. Proverbs 1-9 have these lengthy instructions about wisdom, Madam Wisdom, Madam Folly, Wisdom speaks, Madam folly speaks, and they're vying for the young man to see whether he'll be wise or whether he'll be foolish. After those lengthy instructions, then in chapter 10:1, we hit the sentential Proverbs, Proverbs proper, if you will. And in Proverbs 10:1 starts out with this title again, "The Proverbs of Solomon." That's all. Proverbs of Solomon. And boom, 10:1 begins another section from 10:1 basically to 25 or actually 22 or whatever, however you want to divide that up.

Chapter 25:1 you hit another major title section and it says this, "These are more Proverbs of Solomon." Notice the personal name "compiled by the men of Hezekiah," another personal name, "king of Israel." So now Hezekiah is collecting the Proverbs and editing the Proverbs that Solomon had given there. And he's adding basically chapters 25 to 29. Those are the men of Hezekiah who pulled those out of the Solomonic collection. And so, Solomon's named and Hezekiah's name is mentioned, but again, only in the title, after the title, there is no mention of personal names.

In chapter 30:1, we get this guy, "The sayings of Agur son of Jachel, an oracle" or an inspired utterance. So here you've got Agur, we don't really know who he is, "a son of Jachel," "a son of Jachel, an oracle." And so here are two other names. These are unknown names, Agur and Jachel.

Then in chapter 31, so that's chapter 30. And then in chapter 31, we get this about King Lemuel. There's all sorts of conjectures on who this King Lemuel is. There's no king of Israel named King Lemuel. So, some people project that this is referring to Solomon. So there are big debates on this. I don't want to get into that. "The sayings of King Lemuel, an inspired utterance his mother taught him."

And then that's verse one, of chapter 31, verse ten and following of chapter 31 is about the virtuous woman. Everybody usually recognizes, Proverbs 31, the virtuous woman or the VW. But it goes on, "it is not for Kings," the mother speaking to her son, "it is not for Kings, O Lemuel, it is not for Kings to drink wine or rulers to take strong drink." (Prov. 31:4) So, the mother then addresses her son as Lemuel. "It is not for a King, O Lemuel, her son." So, there you get the name Lemuel in the text, not in a title.

We've had Agur, we've had Jachel, Solomon, David, Hezekiah, all in title sections. And the rest of that section that goes on for 10, 15 chapters, or five chapters, four chapters, there's no mention of any personal names, zero. So it's very interesting that personal names are really restricted to those titles in those things. Proverbs is 31

chapters long and it's about 915 verses long. So, there's plenty of verses, 915 verses. It's the 11th lengthy book in the Tanakh. So, there are plenty of 31 chapters and yet no names except in those titles save Lemuel (Prov. 31:4). Other books are filled with titles and we'll just go through and just kind of survey through the Old Testament.

This will be fun just to reflect on the Old Testament. As far as personal names, there are in Proverbs, no primeval characters. People like Adam and Eve, heard of them? Adam and Eve, are not mentioned. Cain and Abel, are not mentioned. Noah, was not mentioned. Any of the primeval characters, not mentioned in the Proverbs.

The patriarchs, there's no patriarchs. No Abraham, Isaac, Jacob, and Joseph. No Abraham, Isaac, Jacob, and Joseph is mentioned. Those are major characters in the Old Testament or the Tanakh. They are not in the book of Proverbs at all, zero.

No Israelite leaders like Moses. Moses, huge name is never mentioned. Aaron, the first priest with Moses and things as they came out of Egypt. Aaron, is not mentioned. Joshua fit the battle of Jericho. Joshua, is not mentioned. Samson, you know, everybody's heard about Samson, Delilah, is not mentioned at all. Samuel, is not mentioned. Saul, is not mentioned. Jonathan, is not mentioned. Jeroboam, is not mentioned. Ahab, is not mentioned. These are major kings of Israel. So no Israelite leaders are mentioned.

No Israelite opponents. Now the opponents are mentioned quite frequently. This guy named Og, and Sihon. So, Og and Sihon, are not mentioned. Balaam, failed misprophet from Numbers 22 to 24, is not mentioned. Balaam's not mentioned. Goliath, a major opponent to Israel, David and Goliath is not mentioned. We still use this story even to this day. A person who's fighting a big corporation, we say it's David versus Goliath. Goliath, is not mentioned. Sanballat, Nebuchadnezzar, et cetera. None of those opponents of Israel who are major named characters, yet they are not found in Proverbs at all. No Israelite prophets are named. There is no Jeremiah, Isaiah, Daniel, Jonah, Hosea, or Micah. These people are not mentioned. Major prophets in Israel, are not a mention even one of them.

No women are named. Eve, is not named. Sarah, is not named. Rachel, Leah, Rebekah, Ruth, Delilah, or Gomer are not named.

I mean, many of these women in the Old Testament are named, yet not a lick in the book of Proverbs. No foreign kings. Melchizedek, famous in the Old Testament, Genesis 14, is not mentioned. Abimelech, again, not mentioned. Og, is not mentioned. Sennacherib, is not mentioned. Achish, the king of Gath, is not mentioned at all.

So, these are major names that are just not listed at all. Priests also, priests are named. Aaron is named. Eliezer is named. Abiathar, with David, is named. Ahimelech,

is named. Ezra, later on, is named priest. None of those are named in Proverbs.

The book of Proverbs has no genealogies. Now you know genealogies when I think of genealogies, you think of Genesis 5, Genesis 11, and that type of thing. Ruth 4, 1 Chronicles, the first few chapters there are solid genealogies. So, there are genealogies all over scripture, even if you think about Matthew 1 and the genealogy of Jesus Christ. Matthew 1 or over in Luke, but no genealogies in Proverbs. Genealogies are full of personal names yet none of them are in the book of Proverbs.

Well, look, just briefly, let's just take the book of Ruth. It's short, concise, and let's just float through the book of Ruth, picking out personal names and how they occur. Now notice how they occur naturally in the story.

Proverbs, again, only in the titles, never in the following parts of Proverbs. So, Ruth 1:5 says this, "In the days when the judges ruled, there was a famine in the land. So, a man from Bethlehem in Judah, together with his wife and two sons, went to live for a while in the country of Moab. The man's name was Elimelech. His wife's name was Naomi." So now you've got Elimelech and his wife, Naomi, "and the names of their two sons, Mahlon and Chilion." So, it names the two sons, names the father and the mother, "and they were Ephrathites from Bethlehem, Judah. And they went to live in Moab and live there. Now Elimelech, Naomi's husband, died and she was left with her two sons. They married Moabite women named Orpah," another name, "and the other married Ruth. And after they had lived 10 years, both Mahlon and Chilion, who also died, and Naomi," another personal name, "was left without her two sons and her husband." That's in the first five verses of the book, but it sets up. You've got Elimelech married to Naomi. She has two sons, Mahlon and Chilion. They marry Orpah and Ruth. And so you've got six characters just all listed.

And then as you go through the narrative over in chapter three, another character is introduced. "One day Ruth's mother-in-law, Naomi, said to her, my daughter, I must find a home for you where you will be well provided. Now Boaz, with whose women you have worked today, is our relative." So here you've got another character, Boaz. Of course, he's going to be the hero of the story. And basically Boaz is introduced. And so, you've got personal names flowing through this as well as a genealogy at the end of the book of Ruth. You've got a genealogy, not a long one, but it says "This then is the family of Perez. Perez was the father of Hezron. Hezron was the father of Ram," et cetera, et cetera. Let me skip down. "Salmon, the father of Boaz." So, it tells us this genealogy goes through Boaz. But then what's really interesting, where does it go from Boaz? Where does it go? "Boaz was the father of Obed. Obed was the father of Jesse. And Jesse was the father of David." So, David's father was Jesse. You probably know some stories about him. And then Obed was David's grandfather, and his great-grandfather was Boaz.

And so, this genealogy then focuses on David and the genealogies and the end of things, listing all these personal names all the way down. Proverbs has none of it. So Proverbs is different.

It's interesting. When you go over to Jeremiah 15:1, God brings up two names. Jeremiah is writing, you know, 600, 587 or 6 BC. These people come in from like four or 500 years earlier, at least. "And then the Lord said to me, even if Moses and Samuel were here to stand before me," this is Jeremiah 15. So Jeremiah is writing hundreds of years later, hundreds upon hundreds of years later. And he says, "Even if Moses and Samuel were to stand before me, my heart would not go out to this people." That's what God says to Jeremiah. Even if Moses and Samuel who interceded for their people, even if they were to intercede for this people, Jeremiah, that you're dealing with hundreds of years later, just before the Babylonian captivity, I wouldn't listen to them. Okay. Very interesting. He brings up those two personal names in Jeremiah 15.

Here's another one that's interesting from Ezekiel 14:14. "Even if these three men, Noah, Daniel, and Job" on Danel, there is some debate on that, "were in it, they would deliver but their own lives by their righteousness, declares the Lord." In other words, these are righteous guys. Noah, the flood, he saved out of the flood. Danel or Daniel, we're going to skip the debate on that, and Job, these people would only save themselves by their righteousness. The rest of the people would be judged. And so, Ezekiel 14: 14, Jeremiah 15: 1, kind of bring these names up. Other personal names come like these. "These are the names of the sons of Israel who went down to Egypt with Jacob. Jacob is a personal name. Each in his family," this is Exodus 1: 1-4. Reuben, personal name. Simeon, personal name. These are tribal names in Israel, the 12 tribes of Israel. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, and Asher. It lists the 12 tribes of Israel. So those are all personal names referring to the people that went down into Egypt.

Exodus 3:14 and 15, famous passage, the burning bush. So, Moses goes up to the burning bush and he gets a personal call from God. "I am has sent me to you. God said to Moses," again, Moses' personal name, "say to the Israelites, the Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob." Abraham, Isaac, and Jacob are mentioned specifically here, "has sent me to you." That's coming out of the burning bush in Moses' meeting with God in the Theophany in the bush. He comes out, "I am the God of Abraham, the God of Isaac, and the God of Jacob." God identifies himself by those three personal names.

Personal names are not found in Proverbs. Isaiah chapter 51:2, Look to Abraham your father," Isaiah says, "and to Sarah, who bore you." So here he lists Abraham and Sarah, Isaiah 51:2.

Go way later in Israel's history, after the exile to Babylon, Nehemiah 9:7, "You are the Lord God who chose Abram and brought him out of Ur of the Chaldees and named him Abraham." So here Nehemiah picks up on the fact that Abram, who came out of Ur of the Chaldees, later God renamed him Abraham, father of many nations and renamed him. Nehemiah picks up the names Abram and Abraham. Nehemiah 13:1, "On that day, the Book of Moses," identifying the Torah, "the Book of Moses was read aloud in the hearing of the people." And so, the book of the Torah was identified as Moses' book. Nehemiah chapter 13:1.

What about Psalms? Psalms even has a lot of names. A lot of times they're in the title of the Psalms. Psalm 51, very famous Psalm, David, and Bathsheba and he repents of his sin. Psalm 51, says, "For the director of music, a Psalm of David," that's a personal name, when the prophet Nathan, personal name, came to him after David, personal name, had committed adultery with Bathsheba, personal name. So just in that one title, you get like four names there.

Also in the book of Psalm itself, Psalm 105:26, God sent Moses, his servant, mentions Moses by name and Aaron whom he had chosen, mentions Aaron, personal name. Chapter 105:9 and 42, the covenant that he made with Abraham, again lists the covenant with Abraham in Psalm 105. 105.17, he had sent a man ahead of Joseph. So now he mentions Joseph from the book of Genesis, obviously, and who was sold as a slave.

Psalm 106 and then Phineas stood up. So now you get the story of Phineas making its way into Psalm 106. So, Psalm 105, Psalm 106, they mentioned Abraham and various people from way back and Joseph and those types of things. So, the Psalms has many personal names sprinkled throughout it.

There are no personal names in Proverbs outside the titles, basically. Whereas the rest of the Old Testament, personal names are ubiquitous everywhere. Proverbs is different. Proverbs is different.

Now, the second point, there are no tribal groups or nations named, which are ubiquitous in the rest of the Old Testament. But inside Proverbs, they're contained largely in the titles and the titles basically say, David, king of Israel. So, Israel is one. Then in 25:1, it mentions Hezekiah, the king of Judah, as opposed to Israel, the kingdom in split in 9.31. So basically Israel and Judah are the only tribes and those are both again in the titles. And then also I picked this up later when the Madam Folly is trying to seduce the young man.

And she says, basically, my husband's out of town, man, I got the bedroom all set up for you. And I've got linens from Egypt in chapter 7:16. It mentions Egyptian linens.

So, Egypt is mentioned in that one context. Apparently, it was famous for their linens. And we'll look at that in a second.

Tribal groups outside of Proverbs that are mentioned, include the Moabites, you have Ammonites, you've got Edomites, you've got Israel, you've got Philistines mentioned all over the place, Egyptians, Chaldeans, Amorites, Amalekites, Arameans, Assyrians, Babylonians, the tribes of Israel, Ephraim, Judah, Benjamin, Dan, those as tribal groups are not mentioned in Proverbs, other than the title Israel.

Now here are some examples. Exodus chapter three, verse eight. "So I have come down to rescue," God speaking, "I've come down to rescue them from the hand of the Egyptians and to bring them out of the land into a good and spacious land." Notice the focus on land, a land flowing with milk and honey. "The home of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites." None of those ites and tites are mentioned at all, zero, in the book of Proverbs. They're listed here, two, four, six of them are listed here in a row. Ezra 9:1, echoes this.

Now this is hundreds of years later. You've got Moses and then you've got Ezra on the two ends of the canon. Ezra 9:1 says, "After these things had been done, the leaders came to me and said, the people of Israel, including the priests and Levites have not kept themselves separate from the neighboring peoples with their detestable practices. Like those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. Two, four, six, eight of these ites and tites listed, many of them repeating what we saw in Exodus with some added with the Moabites, Ammonites, et cetera. In Judges 1:21 "The Benjamites, however, did not drive out the Jebusites."

So, in Joshua, yeah, "They took over all the land." And then you get into Judges and said, well, yeah, not really. They took over most of the land, but they could not drive the Jebusites who were living in Jerusalem. So the Jebusites took are still in Jerusalem and the Benjamites couldn't drive the Jebusites out. But notice it lists the Benjamites and it also lists the Jebusites, two tribal groups, one in Israel, one out. "To this day, the Jebusites live there and the Benjamites," et cetera, et cetera.

The tribes of Israel are mentioned in the book of Joshua. As Joshua divides up the land, he divides it up among the various tribes and tribe. And so those tribes aren't mentioned in Israel or in the book of Proverbs.

Judges chapter 12, verse four, Jephthah then called together the men of Gilead and fought against Ephraim. The Gileadites, again, ites and tites, the Gileadites, those people live in Gilead in Transjordan, struck them down because the Ephraimites, again, tribal group in Israel had said, you Gileadites are renegades from Ephraim and Manasseh. So again, Gileadites are featured with the Ephraimites.

Edomites, are very famous. They were the descendants of Esau. So, Esau's descendants were Edomites playing off the word red and their mountains being red there.

Petra, is a famous example of that. Deuteronomy 23:7, "Do not despise an Edomite for the Edomites are related to you." Yeah. They're like Esau's descendants. So, chill out on them. Don't hurt them. Don't take their stuff. Leave them alone. "Do not despise an Egyptian because you resided as foreigners in their country."

So here you've got Egyptians mentioned and Edomites mentioned in the Bible saying, hey, have respect for them. These people are related to you. The Egyptians, you were hosted by their country. Of course, you were enslaved, but you were hosted there. So, take it easy on the Egyptians as well. 1 Samuel 21:7.

Now one of Saul's servants was there that day detained before the Lord. His name was Doeg the Edomite. And so, he is specified as an Edomite, a descendant of Esau. But notice how it's introduced. This fits naturally in the narrative. Doeg the Edomite, Saul's chief shepherd. And then Doeg proceeds to kill the prophets or the priests of Nob. Whole chapters are given to the Edomites.

So, you get Genesis chapter 36. You've got a genealogy of the Edomites there. Jeremiah 49 is parallel to that. And then the whole book of Obadiah, the whole book.

Well, it's not a really long book, but at least the whole book of Obadiah is basically a condemnation of Edom. And then one of the classics is Psalm chapter 137, verse seven. Psalm 137, verse seven says this, remember Lord, what the Edomites did on the day Jerusalem fell, tear it down, they cried.

So here in Israel's remembrance, and it's put in a song, they remember that when the temple was destroyed, which was devastating to Israel in so many ways, the temple was destroyed and they were devastated. It was the Edomites who showed up cheering on the Babylonians as they destroyed it, tear it down. The Edomites cried and the Israelites put that in a song, Psalm 137 in the book of Psalms.

So, the Edomites were famous throughout Scripture, zero in the book of Proverbs. Moabites, Moabites origins in chapter 19, verse 37 of Genesis. And in Genesis 19, basically, Lot goes out in the cave after he escapes from Sodom and God destroys Sodom and Gomorrah. He's up in a cave with his daughters. They get him drunk. They have children by their father. And so, he's named Moab "from father." I'm sorry, that's kind of gross, but that's where the term Moab comes from, from father. Exodus 15:15, the chiefs of Edom will be terrified and the leaders of Moab and again, lists tribal groups, Edom and Moab will be seized with trembling and the people of Canaan will melt away.

Remember the king that hired Balaam, Balaam, and his talking donkey in Numbers 22 to 24. Balaam is going to put a curse on Israel because the Balak, king of Moab, hired Balaam to come over and go after Israel by cursing them. And so Balak, king of Moab, again, listing those things, Numbers 22 to 24, all over the place, was Moabite origin there.

Deuteronomy chapter two, verse nine, then the Lord said to me, do not harass the Moabites or provoke them to war for I will not give you any part of their land. And so the Moabites again, were related to Israel through Lot and basically chill out with the Moabites. However, in second Samuel 8:2, David also defeated the Moabites.

There's some tension there and David beat up on the Moabites in 2 Samuel 8:2. 1 Kings 11:1 also says, that King Solomon, however, loved many foreign women besides Pharaoh's daughter. Moabites, Ammonites, Edomites. We just looked at those Moabites, Ammonites, Edomites. Solomon took these concubines and various women into his things, the Sidonians and the Hittites.

And it mentions that in his fall in chapter 11 of 1 Kings 11:1. We don't want to get into that, but there's more to be said there. Isaiah chapter 16:7, therefore, the Moabites wail. They wail together for Moab. So, the Moabites in the book of Isaiah, are again mentioned. Ruth is known as Ruth the Moabite.

So, she comes from the land of Moab and that descendant, that area, and she's called Ruth the Moabite. So, the Moabites are mentioned throughout scripture. Yet there are zero mentions in Proverbs.

The Ammonites, again, Ammon, my people from Lot and his daughters in the cave, two daughters, one produced Moabites, the other produced Ammonites, and Ammon-Jordan is still named after Ammon even to this day. The younger daughter also had a son and she named him Ben-Ammi, son of my people. And he is the father of the Ammonites to this day.

And so that's where they come from as a descendant of Lot. Deuteronomy 2:37, but in accordance with the commandment of the Lord our God, you did not encroach on any of the land of the Ammonites. In other words, when Israel's coming across and they went around Edom, because God said, don't mess with them. They're Esau's descendants. Don't mess with Moab, they're Lot's descendants. They're brethren and don't mess with the Ammonites and they didn't touch them.

Now, however, while they went past Edom, Moab and Ammon, then the Amorites Og and Sihon, boom, they attacked them and they were Amorites and the Amorites were not brethren to the Israelites. And so that's what happened there. But anyway, Judges 3:13, getting the Ammonites and the Amalekites to join him, Eglon came and

attacked Israel. Eglon, I believe, was a Moabite king and he gets the Ammonites and the Amalekites to help him. So, there's two more ites and ties and they took the city of Palms, the city of Jericho, just across the Jordan River.

Judges 10:7, Jephthah, he became angry with them. He sold them into the hands of the Philistines, a famous group in Israel, Philistines and the Ammonites. So, the Ammonites and Philistines grouped together and Jephthah is going to go against the Ammonites and there's going to be wars there in the book of Judges and Jephthah is going to succeed. First Samuel chapter 14, verse 47, Saul had assumed rule over Israel and he fought against their enemies on every side.

Moab and the Ammonites, there's your Ammonites, Edom, kings of Zobah, and the Philistines, again, Philistines, tribal name. Wherever he turned, he inflicted punishment on them. Jeremiah jumps way into the prophets way ahead in time, Jeremiah concerning the Ammonites and then he goes on to chapter 49:1, this is what the Lord says about Ammon and the Ammonites, he goes after them and where the book, the prophets toward the end, Jeremiah has all these sections against the various heights and tights in Babylon itself.

In Jeremiah 49 and following, Zephaniah 2:9, therefore, surely as I live, declares the Lord Almighty, the God of Israel, surely Moab will become like Sodom and the Ammonites like Gomorrah. So here you've got Zephaniah way at the other end of time-wise in history, a place of weeds and salt pits, a wasteland forever. He mentions that the Ammonites are going down just like Gomorrah did.

So, the Ammonites, so we've looked at Edomites, Esau's descendants, Moabites mentioned all scripture related a lot, the Ammonites, Ammon-Jordan and the Ammonites, Jephthah, et cetera. And they're now the Philistines, another group that's mentioned all over in scripture. Even in Genesis chapter 26:1, now there was a famine in the land besides the previous famine in Abraham's time. And Isaac went to Abimelech, king of the Philistines in Gerar. So here you've got Abimelech, the king in Gerar, and he's a Philistine. Actually, remember before Isaac did this, he was going to lie about his wife, she's my sister again. Isaac's going to do the same thing kind of his father did. His father already did that. I think it was back in chapter 12 or 20 in Genesis with the Philistine king also.

Judges 10:6, and again, "the Israelites did evil in the eyes of the Lord. They served the Baals and Asheroths and the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, the gods of the Philistines." It lists Philistines because the Israelites forsook the Lord and no longer served him.

Judges 14:4, who fought, which one of the judges really fought the Philistines head up? His parents, Samson's parents, did not know that this was from the Lord who was seeking an occasion to confront the Philistines. So, Samson is going to go against

the Philistines. And indeed, he's going to marry Delilah, a Philistine woman. He's going to go into the temple at the end of his life, and he's going to knock down the walls and kill more in his death than as there was a temple, a temple, a Philistine temple that Samson dropped at the end of his life. So, Samson's whole life is because he also is where he lived in the Beit Shemesh area, in the valley, and coming out to the Philistines. And that's why he married a Philistine woman in the first place.

David, it says, David ran and stood. This is 1 Samuel 17:51. David ran and stood over him and he took hold of the Philistine's sword and drew it from its sheath. And he killed him and cut off his head with the sword. Then when the Philistines saw that their hero was dead, they turned and ran. David defeats the Philistines by killing Goliath, the head Philistine or the great warrior of the Philistines.

So, David and Goliath, that whole context of that is in the Philistines. Philistines are mentioned, Philistines, Philistines, Philistines, Philistines. In Isaiah 9:12, the Arameans from the east and the Philistines from the west have devoured Israel with an open mouth.

Arameans, basically Syria, come down from the east and the Philistines from the west and mentioned in the book of Isaiah, the book of Jeremiah, this is much later in Israel's history, for the day has come to destroy all the Philistines. So, the Philistines are there.

And then of course, back at Amos 1:8, "I will destroy the king of Ashdod, the one who holds the scepter in Ashkelon. And I will turn my hand against Ekron till the last of the Philistines are dead." So, the Philistines had five cities known as the Pentapolis, five Pentapolis cities, five cities, Ekron, Gath, Gath is where Goliath was from, Ashdod, Ashkelon, and Gaza, Gaza Strip, or the Gaza strippers are still, till this day, Gaza is a pain in Israel's side.

Where are the mentions of Philistines in book of Proverbs? Zero. No major nations are mentioned except as we mentioned, in that Egyptian linens are mentioned in 7.16 in Proverbs. Other than that, there's no mention. It kind of reminds me that Egyptian linens are famous, even to this day. You have the MyPillow guy getting up and saying he's got these Giza dream sheets that are supposed to be really good because they use cotton from Giza, which is basically in Egypt with the Nile river and the Mediterranean Sea. And he's got these Giza dream sheets, best cotton in the world. And even till this day, he's advertising this is best cotton in the world, buy my, my Giza dream sheets. And so, Proverbs actually, you know, way back, picks up on this, the Egyptian linens.

I'm sorry, that got off. But anyway, Genesis 12:10, it says, "Now there was a famine in the land and Abram went down into Egypt to live there for a while because of the famine." Famine in Israel, where'd he go? He went down to Egypt.

Egypt is a river culture. So, they've always got, how should I say, they've always got crops. They rarely have famines there. Now they do have famines there every once in a while. We see that with Joseph, but largely Egypt was the bread basket. And so, you have problems in Israel. Israel is a rain culture and you don't get the rain. You got to go down to Egypt to the river culture to get your food as Abraham did here and Israel did later on. Genesis chapter 39, verse one. Now Joseph had been taken down to Egypt. So, Joseph's brother put him in a pit. They sold him then to the Ishmaelites.

The Ishmaelites took him down into Egypt and he was sold into Egypt as a slave there. Exodus chapter one, verse eight. Then a new king to whom Joseph meant nothing came to power in Egypt.

The whole early chapters of Exodus, the Pharaoh and Moses in Egypt, the Exodus, the going out of Egypt, chapters 14 and 15 of Exodus, and the Passover are all built around the death of the firstborn in Egypt. So, Egypt, Egypt, Egypt, Egypt is mentioned all over the place, not in the book of Proverbs, other than these Egyptian linens in chapter seven. Joshua chapter 24, verse six.

When I brought your people out of Egypt, you came to the sea and the Exodus motif. Judges chapter six, verse eight. He sent them a prophet who said, this is what the Lord God of Israel says.

I brought you out of Egypt. So, God is known as the God who brought them out of Egypt. And that's referred to over and over again.

The Exodus motif is echoed throughout the whole Testament. And so, he brought them out of Egypt, Egypt, Egypt, Egypt, not mentioned in the book of Proverbs. First Samuel chapter 15, verse two.

This is what the Lord Almighty says. I will punish the Amalekites for what they did to Israel when they waylaid them as they came up out of Egypt. Again, Egypt was mentioned.

1 Kings 4:30, Solomon's wisdom was greater than all the wisdom of the people of the East and greater than all the wisdom of Egypt. Egypt. We've got a ton of Egyptian wisdom literature, and that wisdom literature, it says Solomon's wisdom was greater than the people of Egypt.

Notice again, Egypt, notice the connection with wisdom and things not mentioned in the book of Proverbs. Nehemiah, much later after the exile and exodus destruction of the temple, Nehemiah chapter nine, verse 18. And when they cast themselves an image of a calf and said, this is your God who brought you up out of Egypt or these are the gods.

In other words, it wasn't Yahweh Jehovah that brought you out. It was these, the calf God brought you out. These are the gods that brought you out of Egypt.

And that's part of the idolatry. But notice they brought you out of Egypt is identified even by Nehemiah as an important event in Israel's history. Psalms gets into it very much.

David Emanuel, if you get into biblical e-learning and you go to Psalms, you'll see five lectures where David Emanuel develops the exodus motif coming out of Egypt in the book of Psalms. Psalm 78, Psalm 105, 106, Psalm 135, and 136. In those five Psalms, he shows how the exodus motif is echoed in the book of Psalms.

Here's Psalm, I'll do a different one. Psalm 81:10, "I am the Lord, your God who brought you up out of Egypt" from Psalm 81:10.

Isaiah 11:11, in that day, the Lord will reach out his hand a second time and reclaim the surviving remnant of his people from Assyria, from lower Egypt and upper Egypt, from Cush, from Jerusalem. And he goes on, but notice he's going to bring them back out of upper and lower Egypt as mentioned.

And again, as we said before, the only mention in Proverbs is these colored linens from Egypt in chapter seven, verse 16.

Assyria is not mentioned at all in Proverbs. Babylon is not mentioned at all in Proverbs. Egypt is not mentioned except for linens.

So, Proverbs does not give tribal groups, Philistines, Ammonites, Moabites, Hittites, Jebusites, none of those are mentioned in the Old Testament. Proverbs is different.

Now what about places? Number three, there are no cities or places, tribal boundaries that are ubiquitous in the Old Testament, all these places are listed in detail. Yet there's zero in the book of Proverbs. Zero. It doesn't even mention, well, the first one doesn't even mention Jerusalem, Zion, a famous place, Salem, however you want to call it, Jerusalem, Salem, Zion, is not mention the book of Proverbs.

And yet in Genesis 14:8, Melchizedek, the king of Salem, Melchizedek, king of Jerusalem, brought out bread and wine. He was the priest of the Most High God. Joshua 10:1, Adonizedek, king of Jerusalem, heard that Joshua had taken I. Joshua 15:63, Judah could not dislodge the Jebusites who were living in Jerusalem. So, the Jebusites owned Jerusalem and the Benjamites, or here it says Judah could not dislodge them. To this day, the Jebusites had control. Now 1 Samuel 17:54, David took the Philistine's head, Goliath's head, and brought it to Jerusalem. This would be after he killed him later on. He brings his head to Jerusalem and he put the

Philistine's weapons in his own tents. So, he had the sword of Goliath, Goliath's head he left in Jerusalem.

2 Samuel 5:5, in Hebron, David reigned over Judah for seven years. So, David was seven years king in Hebron, which is to the south, I don't know, 20 miles or so south of Jerusalem, and six years. And in Jerusalem, he reigned over Israel and Judah for 33 years. So he was in Hebron, reigned over Judah, and then he expanded. He took the capital north. It would be like having your capital in Miami. It's too far south. They don't have it in Miami. They put it in Washington DC in the middle of the 13 states and put it in the middle.

So, David moved his capital north to Jerusalem and Jerusalem became the city of David then because David captured it and made it his capital. And then David will bring the ark there. David, Solomon, and Solomon will build the temple there in Jerusalem. Jesus then later on will come into Jerusalem and die there. So anyway, it's Jerusalem, a major, major city. Jerusalem, Solomon built the temple there. It has zero mentions in Proverbs. 1 Kings 9:15, here's the account of the forced labor King Solomon constricted to build the Lord's temple, his own palace and the terraces, the wall of Jerusalem and Hazor, Megiddo and Gezer. So, it lists Hazor, Megiddo, and Gezer along with Jerusalem.

Solomon rebuilt these cities in special ways. And they're mentioned specifically in 1 Kings. There is no mention of any of these things in Proverbs.

Psalms 15:18, may it please you to prosper Zion, to build up the walls of Jerusalem. Psalm 51, David's confession of his sin with Bathsheba. And he says at the end of it, he says, may it please you to prosper Zion. In other words, I sinned against you, but still prosper Zion, build up the walls of Jerusalem. And David prays for that.

Psalm 137, as we said, is a really classic Psalm. Psalm 137 describes the destruction of the temple by the rivers of Babylon. Notice Babylon is mentioned, never mentioned in Proverbs. "By the river of Babylon, we sat down and wept as we remembered Zion," as we remembered Jerusalem. "There on the poplars, we hung our harps for there our captors asked for us songs, our tormentors demanded songs of joy. They said, sing to us one of the songs of Zion." So here the Jews have been exiled. The temple has been destroyed. They're taken to Babylon and the Babylonians are saying, sing us one of the songs of Zion.

So, Zion was the center of Psalm, psalmic worship, and the processions that went up to Jerusalem. And now the Babylonians have taken them and they say, sing us one of the songs of Zion. Terrible time in Israel's history. So, Jerusalem, Jerusalem, Salem, and Zion mentioned all three scriptures, zero. In Proverbs,

it's kind of amazing. Sinai, Sinai also another famous place. Exodus 19:20, the Lord descended on top of Mount Sinai and called Moses to the top of the mountain. So, Moses went up. Sinai chapter 19:23 of Exodus, Moses said to the Lord, the people cannot come up Mount Sinai because you yourself warned us, put limits around the mountain and set it apart as holy. So, Mount Sinai was set apart. The people were not allowed to go up. Moses went up, they weren't allowed to go up in Mount Sinai.

Deuteronomy 33:2, the Lord, he said, the Lord came from Sinai and dawned over them from Seir." Seir is where the Edomites live. "He shone forth from Mount Paran."

Judges 5:5, the mountains quaked before the Lord, the one of Sinai. Notice how God even identifies himself with this place. And the mountains quaked before the Lord, the one of Sinai, and identified himself.

Psalms 68:8, "The earth shook, the heavens poured down rain before God, the one of Sinai." So, God was associated with Sinai in his presence there. You remember also just off the top Elijah was running from Jezebel and he ended up going down to Sinai and he met God at Sinai in his flight from Jezebel. God sends him back up. Anyway, you remember that story.

Now, what about the Jordan? We talk a lot about Israel as Jordan. We have songs. "I've seen the mighty Jordan roll" and this kind of thing. Jordan is actually more like a creek in America, but it's big for over there. Genesis 13:11. "So Lot chose for himself the whole plain of Jordan and set out toward the east." Abraham gets to the west and Lot goes down to where the Jordan is, the Jordan River.

And so, it's mentioned in the book of Genesis 13. In the book of Numbers 22, the Israelites traveled to the plains of Moab and camped along the Jordan across from Jericho. So, Jericho is here just a few miles from the Jordan River. And so the Jordan River, when you cross the Jordan River, Jericho is the first city you hit in the Rift Valley there, just north of the Dead Sea. So, the Jordan River is frequently mentioned in Scripture. Deuteronomy 1:5, east of Jordan in the territory of Moab, Moses began to expound the law. So, Moses is up in the plains of Moab expounding the law, the book of Deuteronomy. And as they look out, they look down and what's there? The Jordan River and just across the Jordan River, the city of Jericho. And you can see it from Mount Pisgah. And you look down at the Jordan River and Jericho.

And that's where Moses delivers the book of Deuteronomy. Joshua 3:13. And they said, when the priests were coming down, they were crossing the Jordan River. They set foot in the Jordan, its waters flowing downstream were cut off and stood up in a heap. And so, the Jordan River was crossed. There's a big emphasis on the priests coming up with carrying the ark and the water then being stopped at Admah and the

priests going across on dry ground as they did kind of with the Exodus, kind of echoing the coming out of Egypt and the crossing of the Reed Sea.

2 Samuel 19:5, then the king returned and went as far as the Jordan. Now the men of Judah came to Gilgal. Gilgal is just a little bit outside of Jericho to go out to meet the king and to bring him across the Jordan. This is when Absalom, David's son, is chasing him. Absalom tried to kill David. And so, David flees.

When you flee from Jerusalem, you flee down the hill into the Rift Valley and you go across the Jordan River over into Transjordan. And so, David had crossed over there and then Absalom's going to get killed by Joab on the other side in Transjordan. And so now David's coming back across the Jordan and it notes he's crossing the Jordan. So, it's mentioned all over the place. Elijah said to him, to Elisha, "Stay here. The Lord has sent me to the Jordan. He replied, as surely as the Lord lives in Judah, I will not leave you." So, Elijah is trying to dodge Elisha. Elisha, this angel told Elisha, hey man, stick with him because if you see him when he goes, something good's going to happen to you. And so Elisha's saying, I'm not going. And then Elijah says, hey, go back, go back, go back. I got to cross the Jordan River, go back. He says, I'm not going back. And so, Elisha tries to follow him. And then Elijah's transformed and things like that. So anyway, that's kind of a cool story with the Jordan River.

Psalms 114:3, "The sea looked and fled. The Jordan turned back." The sea looked and fled. Exodus 14 and 15, coming out of Egypt and the Jordan River turned back. And so, the Jordan River was kind of paralleled here to the Exodus coming out of the Red Sea.

Jeremiah 12:5, "If you have raced with men on foot and they have worn you out, how can you compete with horses? If you stumble in a safe country, how will you manage in the thickets by the Jordan?" So, Jeremiah is saying, you can't run through the thickets in the Jordan. And Jordan River is mentioned frequently. Jesus is even baptized in the Jordan River.

The Jordan River is where Jesus was baptized by John the Baptist. I actually had the privilege of baptizing my own daughter in the Jordan River, just south of the Sea of Galilee. So, the Jordan River is mentioned in all of our Scripture, in many places, yet it is never mentioned in Proverbs.

Here, let me just do a litany of these other ones that are not even mentioned. And they're famous places in Israel. There's no mention in Proverbs of Bethel. Bethel is where Jacob's ladder is, he lays down and sees the angels going up and down. It's where the golden calves of Jeroboam, one of them is put in Bethel. Bethel means the house of God.

Hebron, where the patriarchs are buried till this day. And you go to Hebron, Hebron, David was king there for the first part of his reign, about seven years. It was king in Hebron.

There is no mentioned, Beersheba, from Dan to Beersheba. Beersheba is never mentioned. Abraham's well is there.

Dan in the north, the whole tribe of Dan goes down to the city of Laish, just at the foot of Mount Hermon up there. Dan mentioned all of over Scripture, yet never mentioned in Proverbs. That's where also one of the golden calves of Jeroboam was put, never mentioned.

Gilgal, is a famous place. Shiloh, where the tabernacle was initially put for quite a few years in Israel. Shiloh, again is never mentioned in Proverbs.

Samaria, not mentioned. Shechem, not mentioned. Megiddo, not mentioned. Hazor, not mentioned. Jezreel, not mentioned. The Philistine pentapolis, Akron, Gath, Ashton, Ashkelon, Gaza, are never mentioned in the book of Proverbs.

Here's an interesting thing too, the Levitical cities. There are 48 Levitical cities where the Levites were going. 48 cities were given to them, are never mentioned in Proverbs.

Cities of refuge, six city of refuge, three on Transjordan, three in Jordan, Israel side, places where people could flee to claim their innocence. There are cities of refuge and none of those are mentioned. So, the point is there are no cities, rivers, tribal boundaries, or tribal locations mentioned in Proverbs where in the rest of the Old Testament, these places, Bethel, Jerusalem, Zion are mentioned, and are ubiquitous throughout the whole of the Testament.

None of them are mentioned in Proverbs. Proverbs is different. Proverbs is different.

Now I want to step back and this is some numerical work I did. And what I want to just do is let me just play a game here numerically with you. And now I know without a chart and stuff, and maybe I can get these in.

They're in the PowerPoint. I'll put below this lecture, I'll put them in the PowerPoint and also in the notes that are there. The book of Genesis, how often does the book of Genesis have personal names? Well, 802 times they have personal names, which is about 52%. 52% of the verses in Genesis have people names, tribal names, or city names. I mean these three types of names. Basically 52% of the verses have it.

In Deuteronomy there's about 16%. In Proverbs there's 1%. What a contrast.

52% of the verses in Genesis, 16% in Proverbs, 1% and those are all in the titles. So, if you take the titles out, you've got nothing.

What about place names? In Genesis, 16% of the verses in Genesis, 16% have place names, Bethel, Egypt, Beersheba, Shechem, and various places that the patriarchs went. In Deuteronomy, Deuteronomy has 26% of the verses have place names. In the book of Proverbs, Genesis 16% of verses have place names, 26% in Deuteronomy, Proverbs 0%. Proverbs is different.

And then what about tribal names, national names, Ammonites, Moabites, Philistines, that kind of stuff. Genesis 17% of the verses mentioned that 17%. In Deuteronomy, it's 13%. In Proverbs, it's 0.3%. That's below 1%. I mean, it's 0.3% of the verses have it.

So, what I'm saying is when you look numerically, Proverbs is off the chart low for personal names, place names, and tribal or national names off the chart and down like 1% or 0% between 1% and 0% for all three of those categories. So, what I'm saying is now you say, well, and what I'm trying to do is I took the verses that would, you know, Genesis has 1,533 verses. And I divided that into the numbers of things to try to make it equal. And then Deuteronomy has 959 and Proverbs has 915. So, I divided among 915 verses in Proverbs, it should surely have a place name. I mean, 915 verses.

What other passage of Scripture has 915 verses and no mention of a place? There is none. So, I then compared them and made them kind of equal. Proverbs 915 verses have a lot of verses and yet no place names. People's names are very low only in titles. So I think the statistics support what I've just been sharing with you.

Now, let me go to number four. We'll work our way. Hopefully, we'll start going a little faster, but no vocational or call of individuals. No vocational call of individuals in the book of Proverbs.

Abraham is called in Genesis 12:1, "The Lord said to Abraham, go from your country, your people, your father's household to a land I will show you." The land is a really big thing for Abraham. He was told to leave Ur to go into the promised land.

Moses in Exodus 3:9 verse 10. So now go, I am sending, or yeah, chapter 3:9 and 10. So now I am sending you to Pharaoh to bring my people, the Israelites out of Egypt. And so, Moses is sent to Pharaoh, again, Pharaoh, no mention of Pharaoh or any Pharaoh in the book of Proverbs. And Moses is called from the burning bush call of Moses in Exodus 3.

Gideon is called in Judges 6, when the angel Lord appeared into Gideon and he said, the Lord is with you, mighty warrior. In the meantime, Gideon's down this hiding in

this little winepress thing. He said he didn't feel like a mighty warrior. He says, God, come on. What is this? You're making me a mighty warrior. I'm down here hiding from these people and the Midianites and stuff. And then God calls Gideon and he becomes a great leader.

Samuel, do you remember little boy Samuel? He's in Eli's house. He's under the priest Eli and the Lord says, Samuel, Samuel. And the little boy runs out and he says, Eli, what do you want? Eli says, go back to bed kid. And then it comes again, Samuel, Samuel. God says, Samuel runs into Eli. Eli, what'd you want? Eli says, go. Third time, finally, Eli figures it out and says, man, God must be doing something with you, man. So when God comes and says, Samuel, Samuel, you say, here I am. And so Samuel, Samuel. Then Samuel says, speak for your servant is listening. Play off his words. Shema means to listen in his name. And so Samuel is then called by God for this night vision about Eli and that Eli's sons are going to get killed anyway. It goes on from there.

Saul, Saul is called. He's out hunting his father's donkey. He comes to Samuel and Samuel ends up anointing Saul and the call of Saul and "Come, let us go to Gilgal and there renew the kingship." Saul, 1 Samuel 11:14 and 15. So all the people went to Gilgal and made Saul king in the presence of the Lord. So that's the call of Saul.

David, you remember the call of David as king and 1 Samuel 16:6 and following. And then they arrived, Samuel saw Eliab and thought, surely the Lord's anointing stands before the Lord. And the Lord said to Samuel, do not consider his appearance or his height for I have rejected him. The Lord does not look at things people look at. People look at the outward appearance, but the Lord looks at the heart. Then the Lord said, rise up, rise. And then a little later he says, rise up and anoint him. This is the one referring to David. So, Samuel took the horn of oil and anointed him in the presence of his brothers. And from that day on the spirit of the Lord came powerfully on David. Samuel went to Ramah. Notice the place name and Samuel. So all these names, none of this stuff, no names in Proverbs.

David is only mentioned in that one title and Samuel is not mentioned at all in Ramah, of course, is not mentioned. And so, all these things, the preface is different.

Solomon receives his call at Gibeon. And so, he's out and the Lord appeared to Solomon during the night in a dream. And God asked him, ask for whatever you want me to give you. And so, give your servant a discerning heart to govern this people and to distinguish between right and wrong.

So, Solomon asks for wisdom. And God says, you know, I'm pleased with that. I'm going to give you long life and riches because you didn't ask for them.

I'm going to give them to you anyway. So, Solomon is called in 1 Kings 3, again, no call is mentioned in Proverbs.

Isaiah 6, above him there were seraphim, each with six wings and two wings. They covered their faces, two wings, they covered their feet or however you want to interpret that. And with two, they were flying and they were calling to one another, holy, holy, holy is the Lord, Lord almighty. The whole earth is full of his glory. Then I heard a voice from the Lord saying, okay, all this kind of blown away by this heavenly vision. And then all of a sudden, the Lord says, whom shall I send and who will go for us? And Isaiah says, here am I, send me. What a call, what a call.

Jeremiah is called. Jeremiah 1:4 through 6. "The word of the Lord came to me saying, before I formed you in the womb, I knew you. Before I formed you in the womb, I knew you." What's that say about forming in the womb? "Before you were born, I set you apart. I appointed you as a prophet to the nations." So this poor guy didn't stand a chance. Before he was even born, God says, I knew you, man. And I knew you're going to be a prophet to the nations. "Alas, sovereign Lord, he says, I do not know how to speak. I am too young." Yeah, but God's going to put his words in your mouth. They're going to burn like fire in your mouth and you're going to speak and you're going to get beat up. But anyway, that's another story.

Jonah, Jonah is called in Jonah chapter one, the word of the Lord came to Jonah. "Go to the great city of Nineveh and preach against it, against its wickedness. Its wickedness has come up before me." And so, Jonah is called to go to preach in Nineveh. Of course, he runs and ends up in the belly of a fish and eventually ends up in Nineveh. It happens there. Here's one from Amos.

Amos is called and he narrates it because he's getting some criticism from the king. Amos answered Amaziah, the king, "I was neither a prophet nor the son of a prophet, but I was a shepherd." He's saying, I wasn't a paid prophet. I wasn't put in this position to make money and things like that. I was a shepherd and I also took care of sycamore fig trees. But the Lord took me from tending the flock and said to me, go prophesy to my people Israel. Now then hear the word of the Lord. And then he goes after him. So anyway, so here's the call of Amos.

There are no vocational callings in Proverbs. And here we have many major characters in Israel. No calling at all in the book of Proverbs. Proverbs is different from the rest of the Tanakh, the Old Testament.

Here's one that's kind of shocking actually. What was Solomon's one of his greatest achievements? The building of the temple. David, his father could not build the temple because he was a man of blood. Solomon or Shlomo, Shlomo builds the temple. He's a man of Shalom.

He's a man of peace. And so, he can build the temple. David saved up a lot of money.

So, Solomon when he does it, he's got a lot of the wealth that's already provided by his father David, but he had to manage the project. G.K. Beale has a wonderful book, *The Temple and the Church's Mission, A Biblical Theology of the Dwelling Place of God* by G.K. Beale. Good book on the temple, tabernacle, the dwelling place of God dwelling with his people.

The Tabernacle, has huge sections in the book of Exodus describing the Tabernacle, how it was to be built, and then how it was built. Exodus chapter 25 to basically 40 on the Sinai wilderness, how they took down the Tabernacle, then they built it up. The Levites would carry it and the priests would consecrate it.

Later that tabernacle structure after they entered the promised land would be taken up to Shiloh. And for years it would be at Shiloh. You remember Eli, Hophni, and Phinehas at Shiloh.

And then later on, David, after the ark went out and was captured by the Philistines. David will bring the ark back up to Jerusalem, his city, the city of David because he captured it. David then prepares for the building of the temple.

Solomon then, David couldn't build it. Solomon does build the temple. It's the greatest achievement of his life.

1 Kings 8 and 9 beautifully describe this. 1 Kings 8 and 9, Solomon builds the temple. So, the temple is a huge theme in Scripture.

The temple was destroyed by the Babylonians in 586, 587. The Babylonians and Nebuchadnezzar come in and level the place. And it's that destruction of the temple really shattered a lot of stuff for Israelites.

Apocalyptically, it comes back in Ezekiel chapters 40 to 48 mentions this apocalyptic end times temple, as does the book of Revelation. Interestingly in the New Testament in Revelation 21 and 22, New Jerusalem comes down out of heaven and there's no temple there. So, there's this major transition.

My good friend David Mathewson has written extensively on Revelation 21 and 22. And there's a transition. Jesus says, destroy this temple, his body, in three days I'll raise it. And then the church becomes. So, there are some transitions there. But anyway, just read some verses on this and stuff and the importance of the temple.

Psalms 5:7, "But I, by your great love, have come to your house." A lot of the Psalms, the focus is on coming to the Lord's house. "In reverence, I bow down toward your holy temple."

Major focus in Psalm, is the Songs of Zion. Psalm 122:1, "I rejoiced with those who said to me, let us go to the house of the Lord. Our feet are standing in your gates, Jerusalem."

As I prepared for this, I was doing the dishes the other day. And I look up and my wife, we bought this Armenian plaque that was made while we were in Jerusalem. We lived in Jerusalem back in the seventies, not seventies AD, but anyway, it was a long time ago. And we have this, it's written in Hebrew, "if I forget you, Jerusalem, may I forget my right hand." Okay. And so, Jerusalem is very important in the book of Psalms, really focused there.

Isaiah 40:28, Isaiah says to Cyrus, "Who says to Cyrus, he is my shepherd, God speaking to King Cyrus, the Persian, and will accomplish all that I please. He will say to Jerusalem, let it be rebuilt and of the temple, let its foundation be laid." And so, Cyrus will be the one who sponsors, Ezra will rebuild the second temple and things.

It's interesting as they rebuild the second temple. Now Solomon builds, first it's a tabernacle, it's in a tent. And then basically Solomon builds the temple. The temple comes along for several hundred years and is destroyed by the Babylonians. They go to Babylon for 70 years when they come back with Ezra and Nehemiah and those folks, they rebuild the temple. But the temple now compared to Solomon's magnificent temple, there are some of the people who could remember it, but many of the older priests and Levites and their family heads who had seen the former temple wept aloud when they saw the foundation of this temple being laid while many others shouted for joy. So, the younger people were saying, well, we just laid the foundation of the temple and they're all pumped. And some of the older people looked at it and said, man, it's nothing compared to what Solomon had. And eventually, Jesus will come into that second temple.

Now Herod will, of course, Herod before the time of Christ will spend years rebuilding and making the second temple magnificent. And Jesus will come into that kind of Herodian structure, but it will be the second temple. So the elders of the Jews continued to build and prosper by preaching of Haggai the prophet and Zechariah, a descendant of Iddu.

They finished building the temple according to the commandment of God of Israel, the creeds of Cyrus, Darius, Artaxerxes, the kings of Persia. Again, Cyrus, Darius, Artaxerxes, kings of Persia. None of those kinds of names are mentioned at all in the book of Proverbs.

There's no mention of the temple. There's no mention of Solomon's greatest achievement. Proverbs is different.

Institutions. This is number six. Institutions are not mentioned in Proverbs. What about priests, prophets, and judge figures? Priests and prophets are mentioned all through scripture, not a word in the book of Proverbs. The focus is on kings and kings do get mentioned by name elsewhere. Kings are talked about in Proverbs.

Proverbs 1:1 Solomon, son of David. Proverbs 10:1. These are the Proverbs of Solomon. Proverbs 25:1. These are all titles.

These are the Proverbs of Solomon. The men of Hezekiah copied them out. So there are kings mentioned and King Lemuel, the mother teaching King Lemuel.

But while those are all titles, when it actually describes stuff and it talks about kings and Proverbs, none of them are mentioned by name. None of their achievements or problems are mentioned. You never get an Ahab or Jezebel in the book of Proverbs.

Instead, there's no mention of priests. Let's start out with that. In the book of Genesis, it mentions Melchizedek, who was king of Salem, was brought out bread and wine. He was the priest of the God most high. He was a priest. He was a priest and a king, Melchizedek, this kind of mysterious figure from Genesis 14:18.

Aaron, Leviticus 1:7, the sons of Aaron, the priest who put fire on the altar and arranged wood on the fire. Joshua 21:13. So, the descendants of Aaron, the priest. So Aaron is the priest. It mentions no priests in the book of Proverbs. Zero. There are no mentions of priests. Psalm 99:6, "Moses and Aaron were among his priests." Here Moses is classified as a priest. Of course, he was classified as a prophet too. Samuel was among those who called on his name. They called on the Lord and he answered them. Eliezer, Aaron's son, who took over after Aaron, Numbers 3:32. "And the chief leader of the Levites was Eliezer, the son of Aaron, the priest."

Abiathar, David is going to have this buddy priest in 1 Samuel 23:9. When David learned that Saul was plotting against him, he said to Abiathar, the priest, bring the ephod. And David's going to consult with the Lord through this ephod that the priest wears. And it's kind of like a vest and things. So Abiathar, the priest, David was plugged in there. Jeremiah, Jeremiah 1.1, the words of Jeremiah, son of Hilkiah, one of the priests of Anathoth in the territory of Benjamin.

So mention of priests, those are all named priests. Aaron, Eliezer, Hilkiah, Melchizedek, those are named, Abiathar, Ahimelech, those are named priests. They're named in the Old Testament.

None of them named are, or priests are mentioned in Proverbs. Then a lot of times priests are just referred to in general. Exodus 19:6, is a beautiful verse. It says, "You will be for me a kingdom of priests. You Jews will be, you come out of Egypt now, I'm

going to make you a kingdom of priests and a holy nation. These are the words you are to speak to the Israelites.”

Leviticus 22:15, the priests must not desecrate the sacred offerings Israelites present to the Lord. The priests are to be over the cult and the practices of sacrifice and the feasts. Again, sacrifice is priestly work.

The priests identified with that are never mentioned in Proverbs. So, when the people broke camp to cross Jordan, the priests carrying the ark of the covenant went ahead of them. So, as they go across the Jordan River, as we mentioned, the priests are carrying the ark. When the priests come up, their feet come to the Jordan River, and the Jordan River dries up and is cut off from up above.

1 Samuel 22:18, then the king ordered Doeg, you turn and strike down the priests. So, Doeg turned and struck them down. So, here's where Saul and his hatred for David basically have the priests of Nob slain by Doeg the Edomite. Edomites aren't worried about killing Jews. They do it rather frequently in scripture and Doeg kills the priests of Nob in Saul's order.

2 Samuel 19:11, King David sent a message to Zadok and Abiathar, the priests. So Zadok and Abiathar were David's kind of priests and he sends messages that way.

Ezra 2:70, the priests and Levites and musicians and gatekeepers and the temple servants settled in their towns.

Priests and Levites are never mentioned in Proverbs.

Jeremiah 2:8, “The priests did not ask, where is the Lord? Those who deal with the law do not know me. Those who deal with the law, the priests do not know me.” The priests did not ask, where is the Lord? And so, Jeremiah condemns them. Now Jeremiah is connected with the priests of Anathoth. He condemns the priests as well.

Priests are never mentioned in the book of Proverbs. Proverbs is different.

What about prophets? Prophets named and unnamed, named prophets. Aaron was actually like Moses's prophet. Exodus 7:1, “Then the Lord said to Moses, see, I have made you like God to Pharaoh and your brother Aaron will be your prophet.” As God speaks to the prophet and the prophet speaks to the king.

So now Moses is going to be like a God. He's going to speak to Aaron and Aaron will speak to Pharaoh. So, Aaron is like a prophet in that way Aaron brings the message from Moses to the king Pharaoh.

And that was the setup. So, Aaron will be your prophet. Moses said he couldn't speak. And God says, Aaron can talk pretty well. We'll let him do it. He's your prophet.

Miriam, Exodus 15:20. Here you have a woman who's called the prophet. "Then Miriam the prophet, Aaron's sister, took a timbrel in her hand" and then she gives the song of Miriam, actually writes part of Scripture in Exodus 15 there.

Judges 4:4. "Now Deborah, a prophet and wife of Lappidot was leading Israel at the time." So here Deborah, another woman, she's a prophet. Huldah was another prophet later on in the time of Isaiah.

So, there were women prophets who spoke the word of God. That's in the Old Testament and we've given you some of the references there.

1 Samuel 10:11, when all those who had formerly known him saw him prophesying with the prophets, Saul has the spirit of God come on him and he kind of freaks out. They ask one another, what is this that has happened to the son of Kish, Saul? "Is Saul among the prophets?" And so, this becomes like a proverb almost, "Is Saul among the prophets?" Because he had a relationship with the Spirit there are various discussions on that. 2 Samuel 7:2, "He said to Nathan the prophet, here I am living in a cedar house while the ark of God is in a tent." David says I want to build God a house. I want to build a temple. I want to build a house for God. And he calls Nathan the prophet. He says, hey, Nathan, is this okay? I'm going to build God a house. Nathan says, hey, go for it. And God shows up. Nathan, I didn't tell you to say that. David's not to build me a house. And then God turns it. This is in, yeah, 2 Samuel 7. This is the Davidic covenant. God says, Nathan, David's not going to build me a house that is a temple. I'm going to build him a house that is a dynasty. I'm going to build him a house that is a dynasty and the descendants of David will rule over Israel forever. And that's the Davidic covenant, the Davidic promise. And that's why Jesus is in the line of David, rule over Israel forever.

1 Kings 1:34, there have Zadok the priest and Nathan the prophet anoint Solomon king over Israel. So, when Solomon was coming over, there was some conflict with Adonijah's brother. Zadok the priest and Nathan the prophet anoint Solomon. And then he's put on David's royal donkey, marched into the city and everybody says, hooray for the king. And then Adonijah, he's got some problems. Anyways, 1 Kings 18:36, in the time of sacrifice, the prophet Elijah stepped forward and prayed, the Lord God of Abraham, Isaac, and Jacob, or I'm sorry, the God of Abraham, Isaac, and Israel. Let it be known today that you are the God of Israel and that I am your servant and have done all these things at your command. And so, Elijah is one of the great prophets of the Old Testament. And actually, John the Baptist will come in the spirit and power of Elijah.

And at the end of the book of the Old Testament, I think it's in Malachi, they're looking for Elijah to come before the great Messiah comes. And so John the Baptist will fill that role with Elijah. Anyways, a lot of stuff going on there with Elijah.

2 Kings 9, you get Elisha who follows Elijah. The prophet Elisha summoned a man from the company of the prophets and said to him, and Elisha tells him some things to do.

2 Kings 19:2, "He sent the palace administrator, Shev, another secretary and the leading priests all wearing sackcloth to the prophet Isaiah, son of Amoz. And so, Isaiah is referred to in the historical books. Ezra chapter five, verse one, now Haggai the prophet, Zechariah the prophet, a descendant of Edu prophesied to the Jews in Judah and Jerusalem. Notice Haggai the prophet, Zachariah the prophet, and this is Ezra in the historical section mentioning these two prophets. There are no prophets in the book of Proverbs, zero.

Jeremiah 20:2, Jeremiah the prophet, well, he had Jeremiah the prophet beaten and put in stocks in the upper gate of Benjamin at the Lord's temple. So, Jeremiah gets the tar beat out of him in chapter 20. He complains in chapter 22, he says, God, every time I speak your word, I get beat up. I don't like this. And so anyways, Jeremiah, you get the stuff going on there. It's an interesting book, a very interesting book. Gary Yates has done 30 lectures on the book of Jeremiah. If you're interested, they're on YouTube and also freely available at biblicalelearning.org. Jeremiah 29:29, Zephaniah the priest, however, read the letter to Jeremiah the prophet. So, here's Jeremiah labeled as a prophet.

So those are all named prophets, Isaiah, Jeremiah, various prophets, and Hosea. These prophets are all named. Now there are also unnamed prophets. This is where it just refers to a prophet generically. Deuteronomy 13:2, is a famous verse. "And if the sign or wonder spoken takes place, that is if a prophet makes a prophecy and it actually happens and the prophet and the quote prophet," it actually, the word prophet says, "let us follow other gods, gods you have not known and let us worship them." Then you know, the guy's a false prophet. Even if he does a miracle, if he says, go after other gods, he's a false prophet. Deuteronomy 13.2.

1 Samuel 9:9, is another famous passage. Formerly in Israel, 1 Samuel 9.9, if someone went to inquire of God, they would say, come, let us go to the seer, the roeh, because the nevi'im of today, the prophet of today used to be called a seer. So, in other words, this passage here actually narrates the change in language between, we used to call these guys seers. Now we call a seer or roeh, sees, he sees visions. Now we call them prophets and nevi'im. And so anyway, it describes this linguistic move from seer to prophet in 1 Samuel 9:9.

There is no mention of seer or prophet in the book of Proverbs.

2 Kings 17:13, the Lord warned Israel and Judah through all his prophets and seers, turn from your evil ways, observe my commandments and decrees in accordance with the entire law that I've commanded your ancestors to obey that I delivered to you through my servants, the prophets.

Now this is a catchphrase. There's a guy named Young who used to work at Westminster Seminary. He's passed now, but he wrote a book, *My Servants, the Prophets* was his book, is an excellent book on the prophets.

My servants, the prophets, 2 Kings 17:13. Jeremiah 23:39, if a prophet or a priest or anyone else claims this is a message from the Lord, I will punish them in their household. So, prophets and priests are mentioned in Jeremiah. Jeremiah 29:19, for they have not listened to my words, declares the Lord. The words that I sent to them again and again by my servants, the prophets, by my servants, the prophets, and you exiles have not listened either, declares the Lord. So, God says, I warned you over and over again. I sent my servants, the prophets. What'd you do? You beat up Jeremiah.

You put him in a septic tank for three days. It was pretty bad. Zechariah 1:6, but did not my words and my decrees, which I commanded my servants, the prophets, overtake your ancestors. This is, hundreds of years later, my servants, the prophets is still being used.

There are no mentions of prophets in the book of Proverbs. Proverbs is different.

Now here's another one. Number seven, there's no, "thus saith the Lord," *Kohol amar Yahweh*. There's no, "thus saith the Lord" in Proverbs. There are no divine dreams in the book of Proverbs--no divine dreams. There's no, "thus saith the Lord" in the book of Proverbs.

Dreams, dreams happened in the Old Testament. Abimelech, remember Abraham's going to say, he comes to Abimelech the Philistine and says, Sarah is my sister. He didn't want to get hurt. He says Sarah is my sister. Abimelech then said, hey, I'm going to take Sarah into my harem. He's the king of the Philistines, Abimelech, back in chapter 12, I think of Genesis. And anyway, and God comes to Abimelech in a dream and says, keep your hands off that woman. You touch her, you're a dead man. And so, Abimelech comes out and says, Abraham, what is this? You know, I get this dream from God telling me, she is your wife. And so God basically warned Abimelech through a dream.

Daniel, of course, has dreams.

Jacob's ladder where Jacob bows and goes fleeing from his brother Esau. He tricked his father Isaac and then he has to flee because Esau is trying to kill him, going to kill him. So, he flees up to Bethel, the house of God. He lays down on a rock and he has this dream of this ladder going up to heaven or however you want to picture this and angels going up and down on it. And this is at Bethel, the house of God, the place Bethel. And it's his dream then that he has his dream. And then he comes back to that place years later and he goes back to Bethel where he had this original dream, Jacob's ladder, as we call it.

Joseph's, of course, known for his dreams with his brother and his brothers bowing down to him. Pharaoh then in chapter 41, verse 15 said to Joseph, I had a dream and no one can interpret it, but I have heard it said of you that you can hear a dream and interpret it. So, Joseph then interprets Pharaoh's dream. He had seven fat cows and seven skinny cows. Fat cows represent times of plenty, and skinny cows, famine. Therefore, we need to, you're going to have good years of plenty. We need to store up stuff. So, when the famine hits and sure enough, the famine hits seven years of plenty, seven years of famine, Joseph figures it out, dreams and Joseph interprets dreams.

Daniel is kind of like Joseph. There's a whole thing, but an interesting comparison between Joseph and Daniel. Daniel is in the time of Babylon. This is hundreds and hundreds of years later. And Daniel, Arioch took Daniel to the king at once and said, I have found a man among the exiles from Judah who can tell the king what his dreams mean. And so, Daniel goes into the king and says, Hey man, this is what the king, this is what your dream meant. And he explains the dream. Daniel was explaining dreams. Joseph explains dreams.

Moses' statement in Numbers 12:6, God says, "listen to my words. When a prophet is among you, I, the Lord, reveal myself to them in visions. I speak to them in dreams." How did God speak to his prophets? He speaks to them. I reveal myself to him in visions. When a person's awake and he has a vision while he's awake, that would be Saul.

Do you remember Saul of Tarsus when he's knocked off and he sees a message from Jesus? That's a vision when he's awake and then dreams when they're sleeping. And that happens in dreams. God says I do visions and dreams with my prophet, but that's not how I work with Moses. With Moses, I speak to him face to face. And just pointing out that Moses really special relationship with God. Numbers 12:6, there's some conflict with Miriam at that point. Let's not do that.

Deuteronomy chapter 13:1, if a prophet or one who foretells by dreams appears among you and announces a sign or wonder, so a prophet with a sign or wonder. 1 Samuel 28:6, he inquired of the Lord, but the Lord did not answer him by dreams or by the Urim. The Urim was part of the chest pouch. Let's not go into that. But the

Urim and consult with the Urim and God would tell them the answers. Yes, no, or no answer or through the prophets. Saul then ends up going to the witch of Endor. And Saul says to the witch of Endor, we got to fight the Philistines tomorrow. What's going to happen, man? And all of a sudden Samuel comes up and says, Saul, you're going to be with me tomorrow. Saul says, yeah, I'm going to be with Samuel tomorrow. That's great. Oh, Samuel's dead. I guess. Okay. Well, that didn't go too well for Saul. I shouldn't be joking around like that. He ends up dying in the next period in his battle against the Philistines as did Jonathan, his son.

Now, Jeremiah 23 is a condemnation of the false prophets. Indeed, I am against those who prophesy false dreams. So here you've got prophecy and false dreams, again, dreams coming up.

There are no prophetic dreams in Proverbs yet we find them throughout the Old Testament. Proverbs is different.

Thus saith the Lord, Kol Amar Yahweh.

Exodus 7:17, this is what the Lord says, by this you will know that I am the Lord. With the staff that is in my hand, I will strike the water of the Nile and it will be changed to blood. By this, this is what the Lord says. Exodus 10:3, so Moses and Aaron went to Pharaoh and said to him, this is what the Lord says, the God of the Hebrews says. This is what the Lord says.

Again, none of that's in Proverbs.

Joshua chapter 24:2, Joshua said to all the people, this is what the Lord says, the God of Israel says. And so, Joshua follows up.

1 Samuel 2:27, now the man of God came to Eli and said to him, this is what the Lord says. 2 Samuel 7:5, go tell my servant David, this is what the Lord says. Are you the one to build me a house? Nathan speaking.

1 Kings 13:21, he cried out to the man of God who had come from Judah, the prophet from Judah. This is what the Lord says. You have defied the word of the Lord and have not kept the command of the Lord your God gave you.

And so, the prophet basically announced covenant violations that the king was messing up and going against what God had commanded. So, 2 Kings 1:16, he told the king, this is what the Lord says. It is because there's no God in Israel that you consult. You have sent messengers to consult with Beelzebub, the God of Ekron, God of Ekron, Philistine, Ekron. So, the prophets, again, you're violating God's word. You're going after these other gods.

The prophets show up and call the king's bluff. Isaiah 10:24, therefore, this is what the Lord says. The Lord Almighty says, my people who live in Zion, do not be afraid of the Assyrians.

So, he tells us the words of comfort, comfort to his people. This is what the Lord says. Isaiah 42:5, the creator of heavens who stretches them out.

This is what the Lord says again. Jeremiah 2:5, this is what the Lord says. What fault did your ancestors find in me that they strayed so far from me? They followed worthless idols and became worthless themselves.

And so, there are no dreams in Proverbs. There's no, thus sayeth the Lord in the book of Proverbs as there is all over the place in the Old Testament.

Number eight, this is going long, but sorry. There are no theophanies, appearances of God, angels or angel of the Lord appearances or miracles for that matter, that are frequently found in the rest of the Old Testament, but not in Proverbs at all. So, Proverbs is different. Theophanies, Genesis 19:1, these two angels show up. Sarah feeds them. She talks about Isaac. She laughs and the angels get up and look down towards Sodom. They're heading down to Sodom and the two angels arrive at Sodom in the evening Lot was sitting in the gateway of the city and he saw them. He got up to meet them and bowed down with his face to the ground. These two angels, apparently appearance of the angels or angel of the Lord, and they smoke Sodom.

Genesis 32:30, so Jacob called the name of the place Peniel. Peniel means face, Peniel, God. It was because I saw God face to face and yet my life was spared.

So, he wrestles with this angel at night and he realizes then that the angel touches his hip, puts it out and he realizes he's wrestling with God. So, he names the place the face of God. And that would be another one of these, theophanies.

Moses and the burning bush, the angel of the Lord appears to him. And when the Lord saw, was it the angel of the Lord or the Lord? Both are referenced there. Saw that he had gone over to look, the God called him from the bush, Moses, Moses.

And Moses said, here I am. Burning bush, Exodus 3. Exodus 13:21, by day, the Lord went ahead of them in a pillar of cloud to guide them on their way. And by night, a pillar of fire gave them light so that they could travel day or night. So, a pillar of cloud, God manifests himself to Israel and guides Israel through the wilderness and things, and a pillar of fire at night to guide them. And those are theophanies, appearances of God. There's Scripture, but none of those in Proverbs.

Deuteronomy 31:15, and the Lord appeared at the tent in the pillar of cloud. So, there's a tabernacle and in the tent, the pillar of cloud is there. It's the appearance of God.

Nehemiah 9:12, by day, you led them with a pillar of cloud and by night, a pillar of fire. This is Nehemiah thousands of years later, or many, many hundreds of years later, giving them light on their way. Psalms 99, verse 7 also records, he spoke to them from the pillar of cloud. He kept his statutes and his decrees. He gave them.

1 Kings 8:11, the priests could not perform. Solomon builds a temple and when they dedicated the temple, the priests could not perform their service because the cloud for the glory of the Lord filled the temple and the priests even couldn't get in there. First Kings 9.2 and 3, the Lord appeared to him, Solomon, a second time as he appeared to him at Gibeon the first time. And the Lord said to him, I have heard the prayer that you plea and plea that you have made before me. And I have consecrated this temple, which you have built by putting my name there forever. My eyes and my heart will always be there. Referring to this temple that Solomon had built.

Temple is never mentioned, the appearance of God is never mentioned in the book of Proverbs. Angels, we've seen angels, the angel of the Lord in Exodus 3:2, there the angel Lord appeared to him in the flames of the fire.

Now when he actually speaks, it says the Lord spoke. This angel of the Lord is often self-identified with God himself. And Moses saw through the bush that it was on fire, but it did not burn up.

Here's one that's kind of fun. Numbers 22:23, and the donkey, so Balaam is called to curse Israel. So, Balaam gets on his little donkey riding along and the donkey then sees the angel of the Lord standing in the road with a sword drawn in his hand and turns off the road in the field and Abraham beat it or Balaam beat it to get it back on the road. So, the donkey sees what the seer, Balaam who was a prophet doesn't. The donkey sees what the seer can't see. So, Balaam's not seeing the angel of the Lord, the donkey sees it. And then the donkey is going to say, hey man, what are you beating me these three times? The donkey is going to get real feisty with Balaam. Balaam says, if I had a sword, I'd kill you right now. And the angel is standing right in front of him, has a sword, and says, oh, Balaam, you missing the sword? It's like your donkey was right. He had more sense than you did Balaam. You better speak the word of God. You better not go after money. You better speak the truth and you aren't going to be cursing Israel. You're going to be blessing them. But Balaam figured out another way around.

He's kind of the Judas of the Old Testament. But anyway, the angel of the Lord appears and it's mentioned frequently in the Old Testament. It's not mentioned at all in the book of Proverbs.

Even in Psalms 34:7, the angel of the Lord encamps around those who fear him and he delivers them. Zechariah 3:1, then he showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right side to accuse him.

In Proverbs, there are no theophanies, no angels, no angels of the Lord.

Miracles, Sodom and Gomorrah, coming out of Egypt and the plagues, the plagues in Egypt, the Nile turning to blood, all the stuff that happened there, the death of the firstborn and the celebration of Passover, the crossing of the Red Sea and Exodus chapter 6 to 15. Many miracles, manna, chapter 16, God causing manna to come down out of heaven and they ate the bread of angels in the wilderness, the manna, water out of the rock in Exodus 17. Moses strikes the rock and the water comes out and boom, people got water in the middle of the desert.

And splitting of the Jordan River, Joshua 4, the Jordan River stopped from coming down. The priests go across on dry ground. Then this is the walls of Jericho, after they cross the Jordan River. They hang out in Gilgal for a while. God instructs them and then they got to get circumcised because they hadn't been circumcised. So they go to Gilgal, do that stuff and then they walk around Jericho once a day and seven times on the seventh day.

By the way, seven times around the cities, that tells you how big the city of Jericho is. It's not that big. And so, they walk around it seven times, they blow trumpets, boom, the walls fall down.

They get Rahab, the harlot out with her family. The walls of Jericho, Joshua 6; sun standing still, Joshua 10. So, the sun stood still and the moon stopped till the nation of Enza, self then as enemies, as it is written in the book of Jasher. Sun stood still, never been a day like it since. God listened to the voice of man. Joshua 10,

Elijah on Mount Carmel. So, Elijah called all the prophets of Baal up on Mount Carmel and said, the God that answers by fire, that's the one who's God and stuff. So, the Baal prophets are dancing around and stuff. And Elijah's mocking them out actually. This is where Babylon Bee got their start. And Elijah's mocking them out. And then you got to yell louder. Maybe he's out of town or to be honest with you, maybe he's on the pot and he can't hear you. So, yell louder and nothing happens. And then Elijah gets up, boom, God comes over, sends a lightning bolt down, smokes it.

And anyways, a miracle there on Mount Carmel, first Kings chapter 18. Naaman under Elijah, God comes down on Mount Carmel, and shoots a lightning bolt down.

Naaman's got leprosy. And Naaman comes and he's got leprosy and goes to tell him to go dip in the Jordan River. And Naaman says, man, I got better rivers up north. The Jordan River is not much bigger than a creek.

To be honest with you, in many places, the average width of the Jordan River is 30 feet. The average depth is three feet. Now in flood stage, the flood's big, but much of the time it's what Americans would call a creek. I grew up on the Niagara River and it's nothing like the Niagara River. But anyways, Naaman, then anyways, you remember the story there with his leprosy is healed.

Hezekiah's life is extended by a number of years. And as he does, the dial on the clock goes back and a shadow goes back on the clock. Hezekiah's life is spared. Sennacherib is going to attack Jerusalem and he comes up, and harasses in 2 Kings 19 and also in the book of Isaiah. He comes up and Sennacherib says, you guys are nothing. I've blown all these other gods away. Jerusalem's no different. And all of a sudden God comes down on 180,000 troops. The angel of the Lord wipes out and Sennacherib goes back home to Nineveh and his own kids kill him. Bad time for him.

Daniel and the lion's den, again, miracles. Shadrach, Meshach, and Abednego in the fiery furnace. I mean, miracle after miracle.

There are zero miracles in Proverbs No theophanies, no dreams, no angels, no miracles, zero in the book of Proverbs. Proverbs is different.

Now section nine, there are no feasts in Proverbs. There are no feasts in Israel, no pilgrimage, no Shabbat. It does not mention the Sabbath. It does not mention the sabbatical year, the year of jubilee.

It does not mention there are no congregational meetings and big fasting processions that are sprinkled throughout the Old Testament, not found in the book of Proverbs. In the spring, the Jews celebrate Passover and then the Feast of Wreaths, Shavuot, which we call Pentecost, Pentecost, 50 days. In the fall, those are in the spring.

In the fall, they have the Feast of Trumpets, the Feast of Sukkot, the Feast of Booths or Tabernacles, and then the most sacred Yom Kippur, the Day of Atonement. And those are in the fall. So, in the spring, when you're harvesting your wheat and barley, they have those feasts.

In the fall, when you're harvesting your fruits like olives and grapes and things like that, pomegranates, you have those feasts in the fall. Sabbath, Exodus 20:8, "Remember the Sabbath day to keep it holy." Leviticus 23:3, there are six days when you may do your work. The seventh day is a day of Sabbath rest, a day of sacred assembly. You are not to do any work wherever you live. It is a Sabbath to the Lord.

Numbers 15:32, while the Israelites were in the wilderness, a man was found gathering wood on the Sabbath. Sabbath, Sabbath, Sabbath. 2 Kings 4:23, why go to him today? He asked, is it not the new moon or the Sabbath? Jeremiah 17:20, this is what the Lord says, be careful not to carry a load on the Sabbath day or to bring it into the gates of Jerusalem.

Hosea 2:11, I will stop all their celebrations, her yearly festivals, her new moons, and her Sabbaths, all her appointed festivals. Nehemiah after the exile, Nehemiah 10:31, then the neighboring peoples bring merchandise or grain or sell on a Sabbath. We will not buy them on the Sabbath or on any holy day.

And so, Nehemiah gets into Sabbath, Sabbath, Sabbath, mentioned in all time periods. Passover, Passover is mentioned in chapter 12 of Exodus. It's set up, God says, the firstborn are going to die unless you put the blood over the doorposts and stuff and you eat this lamb and you eat the bitter herbs and the matzah, the bread without leaven. And so, the Passover is set up in Exodus 12, and sure that's what happens in the Lord's Passover. Leviticus 23:5 mentions the Passover begins at twilight on the 14th day of the first month. Numbers 9, we must not leave any of it till morning or break any of its bones. They are to celebrate the Passover, they must follow regulations. Deuteronomy 16:2 mentions again, the sacrifice of the Passover.

Joshua 5:10, they're on the plains of Gilgal and they celebrate, I think it was the third Passover after they crossed over the Jordan River before they attacked Jericho, they went up to Gilgal. They circumcised themselves, they had the Passover and the manna stopped because they were in the land and they didn't need the manna.

Anyways, King Josiah in the time, 2 Kings 23:21, King Josiah says, celebrate the Passover to the Lord. Hezekiah in 2 Chronicles 30:1, Hezekiah says, celebrate the Passover to the Lord.

And Ezra after the exile, he says, the Levites slaughtered the Passover lamb for all the exiles and their relatives and priests for themselves. You can even see the sacrifice of the Passover. Even till this day, if you go up on the Samaritan on Mount Gerizim there, up just south of the city of Shechem, there's a Mount Gerizim there and the Samaritans, there's, I don't know, four or five hundred of the Samaritans up there till this day. And they still celebrate the Passover there. You can go there and see where they slaughtered the Passover lamb and eat the Passover lamb to this day.

So, Passover, is never mentioned in the book of Proverbs. Proverbs is different.

It doesn't mention the Sabbath, doesn't mention the feasts, doesn't mention the pilgrimages, the going up to Jerusalem, none of that stuff's mentioned.

Number 10, the covenant, the covenant of Abraham for the land, the seed, that his seed would multiply as the stars of the heaven, as the sand of the seashore. The covenant with Abraham, the land, the promised land, the seed would be multiplied and they would be a blessing to all nations. Not mentioned, not mentioned at all in Proverbs. The Sinaitic covenant is where God lays out the laws, 10 commandments.

There'll be an interesting connection between the Sinaitic covenant and Proverbs. And that'll be looked at under the intertextual study of Proverbs and Deuteronomy and other passages there. The Davidic covenant is not mentioned in Proverbs.

The New Covenant, is not mentioned at all. The land focus of much of the Old Testament, of them coming, dividing the land, taking the land, giving certain cities to the Levites, none of the land promises and stuff. The land is virtually gone from the book of Proverbs.

It does reference land, but the meaning of it is different than you find in these kinds of concrete land promises that are made. In the Abrahamic covenant, Genesis 12:7, the Lord appeared to Abram and said to your offspring, I will give this land. And so, he built an altar there to the Lord who had appeared to him.

In a theophany, in Genesis 22:17, I will surely bless you and make your descendants as numerous as the stars of heaven and the sand of the seashore. Genesis 17:5, no longer were you called Abram. Your name will be Abraham for I have made you the father of the father of many nations. Genesis 17:11, you are to undergo circumcision. It will be a sign of the covenant. Between you and me. So, circumcision becomes a big deal for the Jewish people as a sign of the covenant.

The promised land, again, is not mentioned in the book of Proverbs. The land is used in a different way there.

The Sinaitic covenant is basically the Ten Commandments and the various laws, 615 or whatever of the laws. Schipper, has done a wonderful work on the hermeneutics of Torah. Showing Proverbs 2 and Deuteronomy and the composition of Proverbs one to nine. It's really good work. He does this intertextual stuff with some of the commandments that are given in the law. That's a different subject.

We're trying to show right now that Proverbs is different. Later on, we'll show how it integrates, but at this point we're trying to say it's different. We need to maintain that because otherwise, it seems to me people are taking this intertextuality and jamming it over Proverbs and making Proverbs flat where Proverbs has all these mountains and valleys.

They're trying to flatten it and say, well, it's just the same as the Torah. No, no, it's different. And that's what I'm trying to say.

It's different and it needs to be read differently because it is different. It needs to be read differently. Now, yes, there are layers and different connections, echoes, and various things and how it connects with other parts of scripture.

But first off, we've got to say a proverb is different and that's what we're working on now. In the Davidic covenant, the Lord comes to David and the Lord declares to you, 2 Samuel 7:11 and following, the Lord himself will establish a house for you. House meaning dynasty. David wants to build God a house temple. God says, no, I will build you a house dynasty. When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you to your own flesh and blood. And I will establish his kingdom. And he is the one who will build a house for my name. And I will establish the throne of his kingdom forever. Your house and your kingdom will endure forever before me. Your throne will be established forever. David's descendants would sit on the throne as king.

Many king-type proverbs are found in Proverbs, but none of them refer to this Davidic covenant. So, for example, Proverbs says this, Proverbs 22:11, "One who loves a pure heart and speaks with grace will have the king for a friend." Proverbs 24:21, fear the Lord and the king. "My son, do not join with rebellious officials." So, do you see how different that is from the Davidic Covenant? There is some connection there, but it's not, I don't think you see the differences first and differences are substantial before you make the connections. Proverbs 16:14, "A king's wrath is a messenger of death, but the wise will appease it."

The new covenant, Jeremiah 31:33-34, is the covenant I will make with the people of Israel. After that time declares the Lord, I will put my law in their minds and write it on their hearts. And I will be their God and they will be my people. No longer will they teach their neighbor or say to one another, know the Lord, because they will all know me from the least of them to the greatest declares the Lord.

None of that's in the book of Proverbs.

Now let me just go back and I'm jumping way ahead then because we're going to do a whole other presentation on the intertextuality. But you can see that with the Sinaitic law, there are some parallels, and Proverbs talks about real life. So there's going to be some things like this, Proverbs 23:10, kind of similar to Proverbs 22:28, "Do not remove the ancient boundary stone or encroach on the field of the fatherless."

"Do not remove the ancient boundary stone," in other words, the marker. Deuteronomy 27:17 or Deuteronomy 19:14 says, "Cursed is anyone who moves their

neighbor's boundary stone. Then all the people say, amen." So, you can see there are parallels between these two, the Proverbs and what was said in Deuteronomy. We'll need to talk about that later.

Now this next one is number 11 and this is huge. In much of the Old Testament, God is condemning idolatry. Israel has a propensity, maybe all people have a propensity toward idolatry. Idolatry is ubiquitous in the Old Testament.

It's not mentioned in Proverbs. When all the vices are brought up in the book of Proverbs, idolatry is not mentioned. Proverbs is different.

Now the problem of idolatry is discussed. G.K. Beale has a book, *We Become What We Worship, A Biblical Theology of Idolatry*. It's a really good book. Beale does some wonderful work. G.K. Beale, *We Become What We Worship, A Biblical Theology of Idolatry*.

The names of God that you're probably familiar with these pagan gods that Israel worshiped, you're familiar with. Some of the big ones are Baal, Moloch, and Chemosh. You worshiped them by sacrificing your children to Moloch and Chemosh.

Asherah, the Asherah poles and things, are the foreign gods well known throughout the Old Testament. We talked about 1 Kings 18, where the prophets of Baal are dancing around trying to get Baal to shoot lightning bolts down Elijah does it, or God does it through Elijah in 1 Kings 18. If the Lord is God, follow him.

But if Beale is God, follow him. But the people said nothing. Moloch, Leviticus chapter 20 verses one and two, the Lord said to Moses, say to the Israelites, any Israelite or foreigner residing in Israel who sacrifices any of his children to Moloch is to be put to death.

It's interesting, the death of children put to sacrifice. Why is it that cultures always attack children, infants, and babies? God seems to condemn that big time. Genesis chapter three verses four and five, you will not certainly die, says Satan.

The serpent said to the woman, for God knows that when you eat from it, your eyes will be open and you will be like God knowing good and evil. Genesis 31:19, when Laban had gone to shear his sheep, Rachel stole their father's household gods. Then Laban catches up with Jacob and says, Jacob, you stole my cattle. You stole my stuff. Why did you steal my family gods? And he says, hey, I didn't take your family gods. Go search my camp, you know, go search. So, he goes into Rachel's tent. Rachel's sitting on it and says, Dad, I can't get up, the manner custom of women is upon me. I can't stand up. She's sitting on the household gods. Okay.

I'm sorry. But anyway, in Genesis 31, the household gods, even in Israel.

Genesis 35:4, Jacob goes back to Bethel after he had fled and had that ladder going up to heaven. So, they gave Jacob all their foreign gods and they had the rings in their ears and Jacob buried them at the Oak of Shechem. And he goes back to Bethel and they start afresh with God. Genesis 32:4 and 6.

In Exodus 19 and 20. So all the people took off their earrings and brought them to Aaron. He took what they handed him and made him into an idol and cast it in the shape of a calf, fashioning it with a tool. Then they said, then they said, these are the gods, O Israel, who brought you out of Egypt. This golden calf is the God that brought you out of Egypt. When Moses approached the camp, he saw the calf and the dancing, and his anger burned. And he threw the tablets out of his hand, breaking them, symbolizing the breaking of the covenant at the foot of the mountain. And he took the calf and the people had made and burned it with fire, ground it up, and made him drink it. Anyways, Deuteronomy chapter four verses 15 through 19. Therefore, watch yourselves, Deuteronomy four, watch yourselves very carefully so that you do not become corrupt and make for yourselves an idol or an image of any shape, whether in form like a man or a woman or like any animal on earth or bird.

And he goes down and lists that stuff. Deuteronomy 13, the prophet says, let's go after foreign gods. The prophet is then condemned.

Gideon gets his call. And what does he do? He's to go out and takes down the Asherah pole and destroys the Baal altar. So, they name, actually, Gideon gets a separate name called Jerubaal, let Baal speak for himself. But Gideon knocks down the altar of Baal and he's called Jerubaal.

From that King Solomon talks about idolatry and other gods. King Solomon 11:4 and 5, "as King Solomon grew old, his wives turned his heart after other gods. And his heart was not fully devoted to the Lord his God as the heart of David, his father had been. He followed Asherah, the goddess of the Sidonians, Moloch, the god of the Ammonites," et cetera, et cetera. Jeroboam, then the kingdom splits.

God says, Solomon, you messed up worshiping these other gods. The kingdom is going to split. Rehoboam gets only Judah. Jeroboam gets Ephraim in the north.

Jeroboam in the north says I don't want all my people going down to Jerusalem again, going up to Jerusalem to worship their Yahweh, Jehovah, God of Israel. So, I need to do as I build. He builds two golden calves. Sets one up at Bethel in the south and Dan in the north. So, the people can all go to his place now with the golden calf at Dan and Bethel.

They've actually found in Dan, they've found the place where that golden calf was set up at the foot of Mount Hermon in Dan. They've found it now. They didn't find the

golden calf, but they found, and by the way, Jim Monson's boy, John Monson did find a golden calf, I think it was bronze or something over in Ashkelon.

So, there is precedent for all this stuff. So that was in 1 Kings 12:28, 31, Jeroboam setting up the golden calves and then God rebuking him through the prophet, man, I got out of Judah.

Psalms talks about it. Psalms 24:4, the one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god. Psalms 97:7, all who worship images are put to shame. Those who boast in idols worship him, all your gods.

Psalms 135:15, the idols of the nations are silver and gold made by human hands. Isaiah 2:8, their land is full of idols. They bow down to the work of their hands.

That's the difference. God is not made by human hands with their fingers. Jeremiah 2:11, has a nation ever changed its gods, yet they are not gods at all.

But my people have exchanged their glorious God for worthless idols. Jeremiah does some imagery here in chapter 10 verse 5, the idols, they're like scarecrow in a cucumber field. Their idols cannot speak.

They must be carried because they cannot walk. Their idols cannot speak or they cannot walk. They're like a scarecrow in a field.

Do not fear them for they cannot harm you in any good or do you any good. Hosea 1 to 3, Hosea is to marry Gomer. He's to love Gomer and then Gomer cheats on him.

And God says this is the way it is with me and Israel. I want you to be loyal to me and you after all these other gods. And then he tells Hosea to go marry Gomer again and bring her back. And he says, it's like God and you who are not my people will become my people. And you are not loved who will be loved. And God's great forgiveness and stuff described there.

Even 1 John, sorry to bring this in, but first John 5:21, when you're all done, first John, at the end of the letter, he drops this in out of nowhere. It's not out of nowhere, but it's a really interesting verse. At the end of the book of 1 John, the epistle in 1 John, John drops this kind of one-liner on him and says, "Dear children, keep yourselves from idols."

And so, idolatry, it's all over scripture everywhere. It is zero in Proverbs. So, Proverbs is different.

Coming to the end here, number 12, there's no history in Proverbs. There's no history. Now history is a narration, excuse me, of events.

It usually has a scene and then a character. And then this character does A, B, C, D, E, F, G, and then the character dies. And the character, while he's doing A, B, C, D, he has a relationship with God, good, bad, ugly.

What happens? Prophets come, priests come, laws, and then boom, it ends. So, it's linear. It's linear and it's sequential. It's linear and it's sequential. It's not the way Proverbs works. So, these events do not occur in Proverbs.

There's no salvation history. The great patriarchs, Abraham, Isaac, Jacob, and Joseph, Moses led them out of Egypt. There's no salvation history listed in Proverbs.

There's no conquest of the land like under Joshua. There are no stories of the great judges. There's no even mention of the great judges of Israel, of Gideon, of Deborah and Barak, of Ehud, of Samson, of even Samuel as the last of the great judges.

There are no stories of special people like Ruth or Esther. There are no stories of kings like Saul, David, Solomon, Jeroboam, Ahab, and Jezebel. The stories of the kings Hezekiah, and Josiah.

There's no mention of those people. Stories of the prophets, stories of the prophets of Hosea, marrying Gomer, Jeremiah, and all the problems he had. Daniel, Shadrach, Meshach, and Abednego. Jonah and the whale and the Nineveh. No mention of any of these things.

There is no Exodus motif. There is no Exodus motif. Exodus motif is rippled all through the Scripture. Even in the, you're looking at Matthew in the New Testament, it's rippled through there as well.

And in the book of, believe it or not, in Revelation, even Revelation echoes much of the, of the book of Revelation echoes the Exodus. There's no war. How many wars did you have in the Old Testament? Fighting against the Philistines, the Moabites, the Edomites, Babylon, Assyria, and all those things.

None of it's mentioned in Proverbs. No war, specific conflicts, no exile, no exile where the Northern kingdom gets carried away and scattered into Syria. Nineveh today is Mosul. And it's interesting, Mosul today in Northern Iraq where America fought, Mosul is actually Nineveh. You can actually get on Google maps and actually come down. You can see the tell on the site Nineveh within the city of Mosul there when ISIS was attacking it just recently, last few years ago.

Babylon, again, no exile to Babylon, no destruction of the temple. There is no return after a time of Ezra and Nehemiah. So, none of these historical events happen, they happen once in history and history goes by.

Proverbs are different. Proverbs are different. Proverb happens over and over again.

So now three, 13, and this will be our last one. Historical narratives are focused on paragraphs and paragraphs into these pericopes, stories. Psalms also come as a psalm, as a poem, and the poem is then broken up usually into strophes.

So, you have like three or four or five verses that kind of go together and they're kind of a poetic paragraph or a strophe. And so, you have these bi-colon Hebrew poetry units then that combine into a strophe and strophe into a poem. In Proverbs, you've got these, they're sentential. Each sentence kind of stands by itself. And so, all I'm saying is Proverbs is different. So let me just summarize and then we'll call it a day.

Proverbs is different. Proverbs is different. And therefore, because it's a different literary genre, it needs to be read differently.

And when we come to it, we come with different expectations. When we come to it, we come with different expectations and we need a different hermeneutic on how to interpret a proverb differently than a historical narrative, a prophet's oracle, or a psalm.

Proverbs are different because they don't have personal names other than really in the titles of the book. There are no personal names. There are no tribal names or groups or nations that are mentioned throughout scripture. There's none of that except Judah and Israel, and those are the titles.

There are no cities or places or tribal boundaries or Jordan rivers or boundaries of Dan to Beersheba or the Euphrates to Wadi El Arish or the river of Egypt. There's none of that, zero. There's no call of particular individuals like Moses or Gideon was called.

None of that's mentioned. The temple, the tabernacle, the house of the Lord, never mentioned in the book, even though the house of the Lord, the temple was Solomon's greatest achievement, never mentioned in Proverbs. No institutions like priests and prophets, never was mentioned in Proverbs.

There is no, thus saith the Lord, no, thus saith the Lord, dreams, none of that. No, thus saith the Lord that occurs all over in the prophets, it's not found there in Proverbs.

Nope, no dreams. No theophanies, angels, miracles, or angel of the Lord. No theophanies where God appears, no miracles, and no miracles. Do you understand? They're kind of a one-off type of thing.

Proverbs happen over and over again. It doesn't fit. And so, no miracles in the book of Proverbs, no feasts and pilgrimages, no Sabbaths or even reference to the Sabbath. It never refers to the feasts or pilgrimages, processions, or any of that kind of stuff in the book of Proverbs, and not one of the covenants.

Now, there will be some connection between the Sinaitic covenant and some of the laws and some of those Proverbs. Okay. And we'll see that later on. But the Abrahamic covenant, the land, the importance of the land of the promised land of Israel, is not mentioned in the book. I mean, it's kind of amazing.

And no mention of idolatry. Idolatry is all over the Old Testament and for that matter for the New Testament also. And it's just, it's not mentioned at all. Idolatry, one of the major vices of Israel is never mentioned.

Very interesting. History. History, no history. We're history, redemptive history going through these great events where God revealed himself in history. God is a God of action, a God of history, and reveals himself in history. Not mentioned at all in the book of Proverbs.

And then finally, historical narratives are grouped together as kind of these paragraphs into stories. Or in the Psalms case, the bi-colon comes into a strophe, these sections, and into a poem.

A proverb is more sentential, one sentence, short, sweet, salty, short, sweet, and salty. And so, Proverbs is different.

And that's, I know this has been a long time. Thank you for sticking with me. But I think it's critically an important point to be made today that Proverbs is different from the rest of the Old Testament or the Tanakh. Therefore, when you come to Proverbs, you've got to develop your expectations of what a proverb means and how it means, what types of forms it uses, how you're going to interpret it, and how you're going to interpret it in light of the rest of the Old Testament.

But it needs to be kind of segmented off that way. It's like reading the classified ads or an obituary in the newspaper. When you come to the classified ads, they're short and they have a certain form to them.

You don't expect a front-page news story with classified ads. So, it is with Proverbs. Proverbs are different and they need to be read differently, respecting the genre, not squashed and said, Oh, it's just like the rest of the Old Testament. No, it's not.

Proverbs are different.

Thank you for listening. And we'll catch you next time.