

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts in/on self

The Vocabulary Box lists Greek words that appear in this section of Proverbs.

**VOCABULARY**

αἴνιγμα, τό  
 ἄκακος, ὁ  
 ἀκούω  
 ἀκούσας  
 ἀρχή, ἡ  
 γινώσκω  
 γινῶναι  
 δικαιοσύνη, ἡ  
 θεός, ὁ  
 κρίμα, τό  
 κυβέρνησις, ἡ  
 λόγος, ὁ  
 παραβολή, ἡ  
 σοφία, ἡ  
 φόβος, ὁ

Diphthongs are marked in blue, consonants with irregular pronunciation in red.

**LXX: PROVERBS LESSON 1**  
**PROVERBS 1.1-7**  
 Roderick Graciano  
 Timothy Ministries  
 2016

This right-hand box provides extra info on grammatical and other topics.

**CONJUNCTIONS**

ἀλλὰ ἵνα  
 δὲ καὶ  
 ἔάν ὅτι  
 ὡς

**NEGATIONS: NO/NOT**

οὐ, οὐχ, οὐξ  
 μή

**PRACTICAL APPLICATION & OTHER NOTES**

“A Proverb: A short sentence based on long experience.” — Jeff Roper

This box is a place to write down insights that were surfaced by our discussion of the passage.

## THE KOINE GREEK ALPHABET

### LOWERCASE

α	Alpha	ν	Ni
β	Vita	ξ	Ksi
γ	Gama	ο	Omikron
δ	Delta	π	Pi
ε	Epsilon	ρ	Ro
ζ	Zita	σ,ς	Sigma
η	Ita	τ	Taf
θ	Thita	υ	Ipsilon
ι	Yiota	φ	Fi
κ	Kappa	χ	Xi
λ	Lamda	ψ	Psi
μ	Mi	ω	Omega

Remember that, in general, each Greek letter makes the *first sound* in its letter name (there are exceptions, like the occasional *gama N* and *Y* sounds).

## WISDOM

I like to define wisdom as: (1) Insight translated into effective behavior (Pro 8.15-21), (2) based upon God's perfect and total understanding of how human life works (Pro 8.22-31), which (3) allows us to make decisions with a "big picture" advantage (Pro 8.32-36). In short, wisdom is decision-making insight discovered by divine help or revelation. Much human wisdom is discovered by the intelligent observation of life and natural phenomena, but without divine help, human wisdom is vulnerable to erroneous presuppositions and faulty premises, and thus "conventional wisdom" is often wrong, whereas the wisdom recorded in Scripture is supremely trustworthy.

When we think of wisdom as decision-making insight, it naturally follows that wisdom literature presents us with choices between wise and foolish alternatives. Indeed, as we shall see, every proverb (and the introductory material in Pro 1-9) presents us with a choice. Usually, the wise choice is apparent, but more subtle proverbs, including the numerical ones (Pro 6.16-19; 30.15-16; etc.), or those with an ellipsis (e.g., Pro 16.4) require more careful thought.

The biblical proverbs most often consist of a bicolon stich, i.e., a stich (sentence) presented as a couplet in which the second half (second colon) develops or presents a contrasting thought to the first half (first colon). These couplets (called distichs in other schemes of poetic vocabulary) employ various kinds of parallelism between their two cola (called stichs by others). The genius of Hebrew parallelism is that it is in effect "thought rhyme," and unlike auditory rhyme, readily translates into all the languages of the world.

KINDS OF HEBREW PARALLELISM	
Semantic Parallelism (based on stich meaning)	<ul style="list-style-type: none"> <li>• Synonymous: Pro 1.2</li> <li>• Antithetical: Pro 3.32-35</li> </ul>
Progressive Parallelism (based on thought development)	<ul style="list-style-type: none"> <li>• Cause and Effect: Pro 4.26; 21.25</li> <li>• Temporal Sequence: Pro 20.14</li> <li>• Logical Sequence: Psa 4.3</li> <li>• Amplification: Pro 4.23</li> <li>• Petition and Argument: Pro 8.6, 32</li> </ul>
Syntactic Parallelism (based on word arrangement)	<ul style="list-style-type: none"> <li>• Parallel parts of speech: Pro 6.13</li> <li>• Word order (e.g., Reverse): Psa 2.5 (Heb.)</li> <li>• Ellipsis: Pro 3.13; 16.4</li> </ul>

**LXX: PROVERBS LESSON 2**  
**PROVERBS 1.8-19**

Roderick Graciano  
 Timothy Ministries  
 2016

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
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**TYPICAL AKTIONSAART**      **TENSE FORMS**

Durative	<b>Present</b>
Summary	<b>Future</b>
Punctiliar	<b>Aorist</b>
Durative	<b>Imperfect</b>
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Past Past	<b>Pluperfect</b>

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

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**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts in/on self

**VOCABULARY**

ἄδης, ὁ  
 ἀδίκως  
 αἶμα, τό  
 ἄνομος, ον  
 βάλλω  
 βάλε  
 βούλομαι  
 βουληθῆς  
 κλοιός, ὁ  
 κοινωνέω  
 κοινωνῶντησον  
 μήτηρ, ἡ  
 στέφανος, ὁ  
 τράχηλος, ὁ

Diphthongs are marked in **blue**, consonants with irregular pronunciation in **red**.

**PRONOUNCING DIPHTHONGS**

**αι** e as in *met*  
**ει** i as in *ski*  
**οι** i as in *ski*  
**υι** i as in *ski*  
**ου** ou as in *through*  
**αυ** ahf pre-voiceless cons., else ahv  
**ευ** ehf pre-voiceless cons., else ehv  
**ηυ** eef (or if) pre-voiceless cons., else eev (or iv)

**PRONOUNCING DOUBLE GAMMA**

Pronounce **γγ** as *ng*. When **γγ** is followed by an [e] sound, the second **γ** makes a *g* sound. Note: **γ** also makes an *n* sound before **κ, ξ** and **χ**.

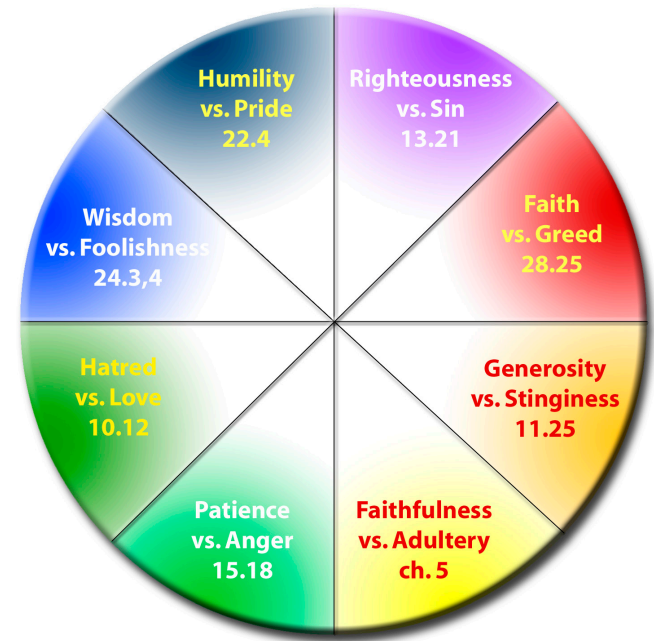
**PRACTICAL APPLICATION & OTHER NOTES**

**Learn Koine Greek phrases:**

νοεῖς; = "Do you understand?"  
 νοέω. = "I understand."  
 νοεῖτε; = "Do you all understand?"  
 νοῦμεν. = "We understand."

## WHAT IS A PROVERB?

The Hebrew word *proverb* (מָשָׁל, *mashal*), connotes the following: Similarity, likeness, pair, twin, mirror, example, comparison, analogy, illustration. Fundamentally, a biblical proverb is about making a wise choice. In fact, every proverb in the Bible presents us with a choice. It's important to understand that proverbs teach wise choices rather than make divine promises. The famous proverb (22.6), “Train up a child in the way he should go, Even when he is old he will not depart from it,” *is not* a divine promise that if we read the Bible to our children and faithfully take them to Sunday School, they will certainly remain faithful to the Lord for the rest of their lives. The idea is this: If a couple had identical twins and trained one of them in the right way to live, but left the other to his own devices, the one with the training would have the higher probability of remaining faithful to the right way than the one with no training. In other words, **proverbs teach probabilities rather than make promises.**



## A SPECTRUM OF LIFE CHOICES RATHER THAN PROMISES

### REFLECTIONS FROM THE LXX

While the Heb מָשָׁל seems to embody the idea of making a comparison, the Grk *παροιμία* is similar to our English *byword*, as it is derived from *παρά* and *ὄϊμος*, meaning, *by the way*. Our term *byword*, however, may be no more than a translation of the Lat *proverbium* (= before + word). From ancient times, the Greek authors used *παροιμία* simply to mean “a saying.” It would appear that a byword (Eng) or a *by-the-way word* (Grk), is simply a proverbial comment upon whatever is already being discussed or observed.

Thus, we can imagine a couple of tailors commenting on the attire of a passerby: “Look at that! He’d better mend that hole in his coat before the whole sleeve comes off.” “Aye, ‘a stitch in time saves nine.’” Now imagine the Creator Himself observing the behavior of the human race, and inspiring pithy bits of wisdom! That is what we have in the book of Proverbs: divinely affirmed observations on how human life works. The book of Proverbs is kind of like the “Troubleshooting” section of the manual for life that is the Bible.

**LXX: PROVERBS LESSON 3**  
**PROVERBS 1.20-33**

Roderick Graciano  
 Timothy Ministries  
 2016

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
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**TYPICAL AKTIONSAKT TENSE FORMS**

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	<b>Present</b>
Summary	<b>Future</b>
Punctiliar	<b>Aorist</b>
Durative	<b>Imperfect</b>
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**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

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 [Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts in/on self

**VOCABULARY**

ἀγω  
 ἄγει  
 ἀδικέω  
 ἡδίκου  
 ἄκρος  
 ἀντί, ἀνθ'  
 ἀφόβως  
 ἄφρων  
 βουλή, ἡ  
 γίνομαι  
 γενόμενοι  
 διδάσκω  
 διδάξω  
 ἐλπίς, ἡ

Diphthongs are marked in blue, consonants with a irregular pronunciation in red.

**תְּמוֹת OR תְּמוֹת**

In **Proverbs 1.21**, the MT has Lady Wisdom (תְּמוֹת) crying out “at the head of noisy [?].” The participle *noisy* (תְּמוֹת) is feminine plural. Because the context is urban, our Eng versions supply the referent *streets*, but the Heb words for *street* are masculine. Because a Heb participle when used as an adj. must agree in number and gender with its noun, perhaps it would be better to supply the fem. word *corners* (פְּנוֹת).

The LXX circumvents the problem by “correcting” the Heb participle to a noun, תְּמוֹת, *walls*, and so has “on the tops of *walls* (τειχέων),” rather than “at the head of noisy [feminine somethings].”

**PRACTICAL APPLICATION & OTHER NOTES**

## THE KOINE GREEK CASE SYSTEM

## LXX: PROVERBS 3 B

Greek nouns, pronouns, adjectives and participles have **case**. Case is a feature of these kinds of words that tells us how they function in a sentence. In reading the Greek Scriptures, we primarily work with only four cases:

1. **Nominative**: This case is used for the word that indicates the **subject** of the action.
2. **Accusative**: This case is used for the word that indicates the **direct object**.
3. **Genitive**: This case is used for words that describe the **quality** of something or indicate **ownership** by someone.
4. **Dative**: This case is used for the word that indicates the **indirect object**.

The dative case is sometimes divided according to three functions (though the forms of the words are identical):

- A. Dative: Indicating the indirect object, and translated with the helping words *to* or *for*.
- B. Locative: Indicating the location, sphere or destination of something, often using the preposition *in* when translated.
- C. Instrumental: Indicating the means or cause of something, often translated with the helping words *by* or *with*.

Likewise, the genitive case is sometimes divided according to two functions (though the forms of the words are identical):

- A. Genitive: Indicating quality or possession. E.g., Pro 1.8, “*παιδείαν πατρός σου*,” “teaching **of father your** ...”
- B. Ablative: Indicating separation or movement away from something. E.g., Pro 1.12, “*ἐκ γῆς*,” “out **of [the] earth**.”

We usually translate the **Genitive** with the helping preposition *of*, but we are finding that the LXX often uses a **Genitive** where we would expect a **Dative**. For example, Pro 1.11: “*κοινωνήσον αἵματος*,” “share **in blood**.” Perhaps in this instance the idea is, “join with us in a fellowship **of blood**.” Also, Pro 1.13: “*πλήσωμεν δὲ οἴκους ἡμετέρους σκύλων*,” “and we may fill our houses **with spoils**.”

There is also a fifth case that appears often in the LXX poetry books, called the **Vocative** case, the case of **address**. If a word is in the vocative case, it indicates the person(s) or thing(s) being addressed. Examples of words in the vocative case are:

υἱέ (son, Pro 1.8, 10; 2.1, 17; 3.1, etc.)

παῖδες (children, Pro 4.8)

ἄνθρωποι (men, Pro 8.4)

τέκνον (child, Pro 31.2)

For now, we need not worry about the **Vocative** case, because it is pretty easy to spot by context. Nor will we worry (for now) about the distinctions made between different kinds of Genitives and different kinds of Datives. For now, we need only learn the general meaning of the four cases given above, and begin to recognize their distinctive endings. The case endings for a masculine noun like **λόγος** are given on the preceding page.

Here’s a simple example of how the Greek cases would work in an English sentence:

Listen, **son**, **God** blessed that **work of mine** for a **purpose**!

**Vocative**   **Nominative**   **Accusative**   **Genitive**   **Dative**

**LXX: PROVERBS LESSON 4**  
**PROVERBS 10.1-5**

Roderick Graciano  
 Timothy Ministries  
 2016

**PERSON & NUMBER**

	Singular	Plural
1st	I	We, Us
2nd	You	You
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TYPICAL AKTIONSAART	TENSE FORMS
Durative	<b>Present</b>
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**VOICE**

**Active:** Subject does action  
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**Middle:** Subject acts in/on self

**VOCABULARY**

άνήρ, ό  
 διάκονος, ό  
 διασώζω  
 διεσώθη  
 δίκαιος, α, ον  
 ζωή, ή  
 θάνατος, ό  
 θησαυρός, ό  
 λύπη, ή  
 παιδεύω  
 πεπαιδευμένος  
 πατήρ, ό  
 σοφός, ή, όν  
 ψυχή, ή

Diphthongs are marked in **blue**, consonants with an irregular pronunciation in **red**.

**GROUPINGS OF PROVERBS**

The proverbs, in Proverbs chapters 10 through 29, seem at first glance to be ordered randomly. Closer observation, however, reveals common topical themes among some proverbs groupings. Sometimes proverbs are paired by **paronomasia** which is essentially punning: a play on words that associates similar sounds. We see this in Pro 18.1-2 with the similarity in sound between the words תִּגְלוֹת (quarrels) and בְּהִתְגַּלוֹת (expressing his opinion). Even more interesting are the subtle connections in thought between pairs of proverbs addressing seemingly different topics. Can you see how the second line of Pro 10.1 might have brought the first line of Pro 10.2 to Solomon's mind as he recorded the sayings in this order?

**PRACTICAL APPLICATION & OTHER NOTES**



## THE WISDOM COMMANDMENT

The 5th commandment, affectionately known as “the first commandment with a promise” (Ephesians 6.2-3), can also be thought of as “the wisdom commandment” since it is the one of the ten which “predicts” the result of a certain habit of behavior. One can easily imagine this commandment reworded as a wisdom saying: “The son who honors his father and mother; his days will be prolonged in the land.” This commandment’s theme of honoring one’s mother and father — *with the emphasis of doing so by living wisely* — is the first theme of the individual proverbs that begin at Proverbs 10.1:

A wise son will gladden a father,  
But a son — a fool — is the sorrow of his mother.

This proverb presents us with a clear example of antithetical parallelism. Though the first stich uses an adjective, *wise*, and the second stich (in the Hebrew text) uses a noun, *a fool*, the parallelism is exact: a wise son brings joy to his parents; a fool[ish] son brings them sorrow. (The LXX smooths out the verse by using two adjective, *wise* and *foolish*, but loses the emphasis of the forceful Hebrew: *a fool!*)



Proverbs 10.1 does not force the mind to think beyond the contrasting effects of wisdom and foolishness upon one’s parents. The wise son will have the satisfaction of his father’s pride and commendation, while the fool[ish] son will experience the pain of seeing his mother grieve over him. However, the foolishness of a son can escalate to the point where he actively despises and mocks his mother, undoubtedly in an attempt to assuage his guilt for grieving her (Pro 15.20). The right choice for the son is clear: pursue wisdom and honor your parents!

This is of course the message of the book’s prologue: “My son ... keep sound wisdom and discretion” (Pro 3.21), “My son, give attention to my wisdom ...” (Pro 5.1). The message is then reinforced and expanded in Pro 23.15 to 24.34, and finally repeated once more: “Be wise, my son, and make my heart glad ...” (Pro 27.11).

Returning to the immediate context of Pro 10.1, we see that the topic of a wise versus a foolish son is taken up again in Pro 10.5. Is it possible that Pro 10.1 and 10.5 form an **inclusio**, i.e., a bookends-like bracketing for the grouping of Pro 10.1 to 5? Let’s consider how Pro 10.2-4 might relate to the contrast between wise and foolish sons.



**LXX: PROVERBS LESSON 5**  
**PROVERBS 10.6-10**

Roderick Graciano  
 Timothy Ministries  
 2016

**PERSON & NUMBER**

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**TYPICAL AKTIONSAKT**      **TENSE FORMS**

Durative	<b>Present</b>
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**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
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**VOCABULARY**

ἄωρος, α, ον  
 εἰρηνοποιέω  
 εἰρηνοποιεῖ  
 ἐντολή, ἡ  
 εὐλογία, ἡ  
 καρδία, ἡ  
 κεφαλή, ἡ  
 κύριος, ὁ  
 νοήμων, ὄν  
 ὄνομα, τό  
 παράνομος, ον  
 συνάγω  
 συνάγει  
 χεῖλος, τό

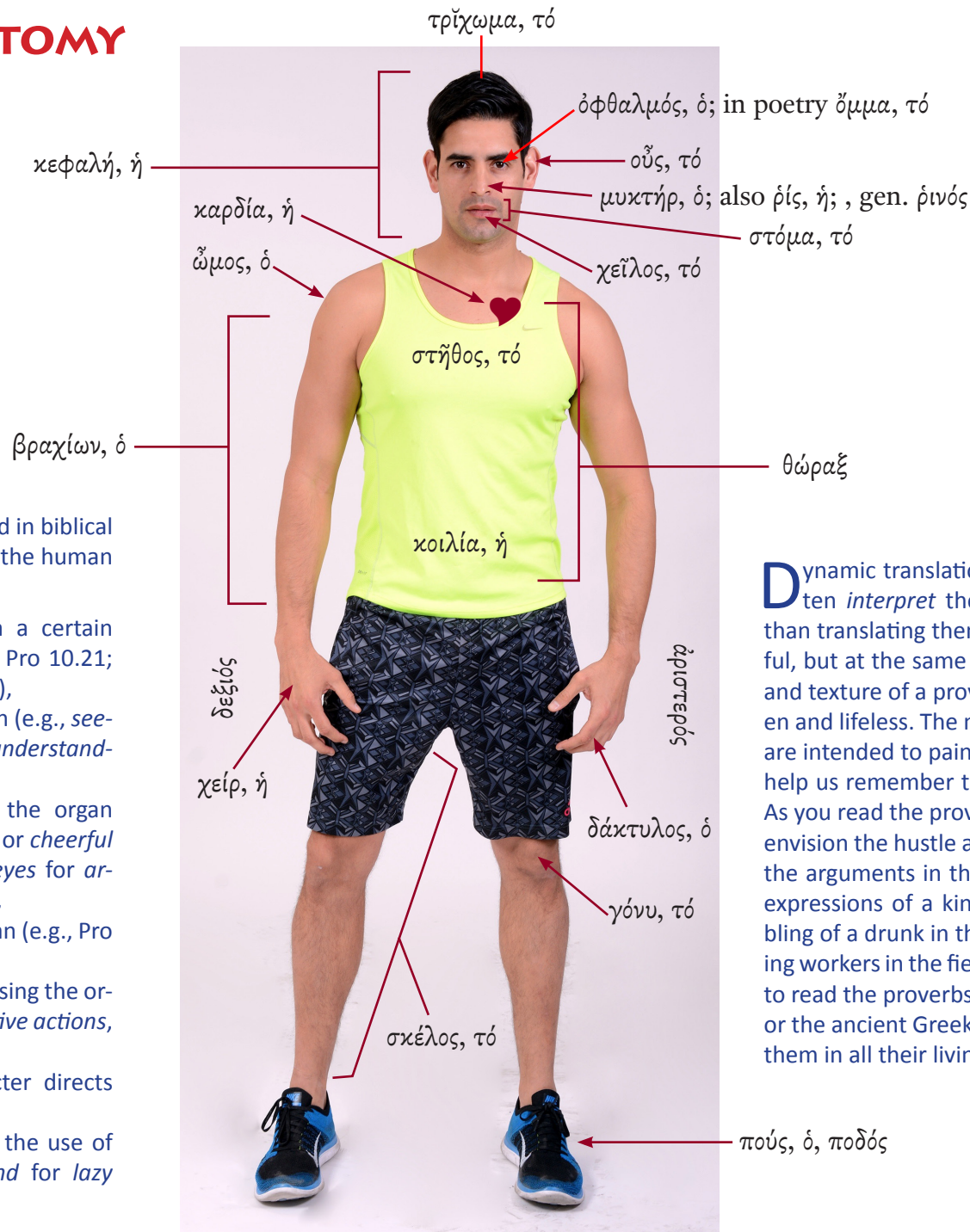
Diphthongs are marked in **blue**, consonants with an irregular pronunciation in **red**.

**MIND WORDS**

καρδία, ἡ — Heart as center of inner life: mind  
 ἄνοος, ον — Silly, without understanding  
 νόος, ὁ — The mind  
 νοερός, ἄ, ὄν — Intellectual, intelligent  
 νοέω — Perceive  
 νόημα, τό — Thought, purpose, idea  
 νοήμων — Thoughtful, intelligent  
 νοησις, ἡ — Intelligence, understanding  
 νοητός, ἡ, ὄν — Mental, pertaining to mind  
 νοβυστικός, ἡ, ὄν — Shrewd, clever  
 νοθετέω — Put in mind, warn, admonish  
 νοθετημα, τό — Admonition, warning  
 νοθετησις, ἡ — Admonition, warning  
 νοθετητέος, α, ον — To be admonished  
 νοθετητικός, ἡ, ὄν — Didactic  
 νουνέχεια, ἡ — Good sense, discretion  
 νουνεχής, ἐς — Sensible, discreet

**PRACTICAL APPLICATION & OTHER NOTES**

# HUMAN ANATOMY TERMS



The rich metaphors employed in biblical poetry often name parts of the human anatomy as **metonyms** for:

1. Things that proceed from a certain organ (e.g., *lips* for *words*, Pro 10.21; *mouth* for *speech*, Pro 12.6),
2. Things acquired by an organ (e.g., *seeing eye* for *discernment*, *understanding*, Pro 20.12),
3. An attitude projected by the organ (e.g., *bright eyes* for a *glad* or *cheerful attitude*, Pro 15.30; *lofty eyes* for *arrogant attitude*, Pro 30.13),
4. The mind directing the organ (e.g., Pro 3.7; 10.32),
5. The actions of the person using the organ (e.g. *hands* for *destructive actions*, Pro 14.1),
6. The person whose character directs the organ (Pro 12.19),
7. The character revealed by the use of the organ (e.g., *slack hand* for *lazy character*, Pro 10.4), etc.

Dynamic translations, like the NIV (1984), often *interpret* the **metonyms** for us, rather than translating them literally. This can be helpful, but at the same time it eliminates the color and texture of a proverb, making it more wooden and lifeless. The metaphors of biblical poetry are intended to paint pictures in our minds that help us remember the life lesson of the saying. As you read the proverbs, you should be able to envision the hustle and bustle of a town square, the arguments in the market, the gestures and expressions of a king on his throne, the stumbling of a drunk in the alley way, and the sweating workers in the fields during harvest. It's great to read the proverbs in the original Hebrew text or the ancient Greek translation and experience them in all their living color!

# LXX: PROVERBS LESSON 6

## PROVERBS 10.11-15

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2016

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TYPICAL AKTIONSAART	TENSE FORMS
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**VOICE**

**Active:** Subject does action

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**Middle:** Subject acts in/on self

**VOCABULARY**

αἴσθησις, ἡ  
 ἀκάρδιος, ον  
 ἀπώλεια, ἡ  
 κρύπτω  
 κρύψουσι  
 μῖσος, τό  
 νεῖκος, τό  
 πλούσιος, α, ον  
 πόλις, ἡ  
 τύπτω  
 τύπτει  
 φιλία, ἡ  
 φιλονεικέω  
 φιλονεικοῦντας

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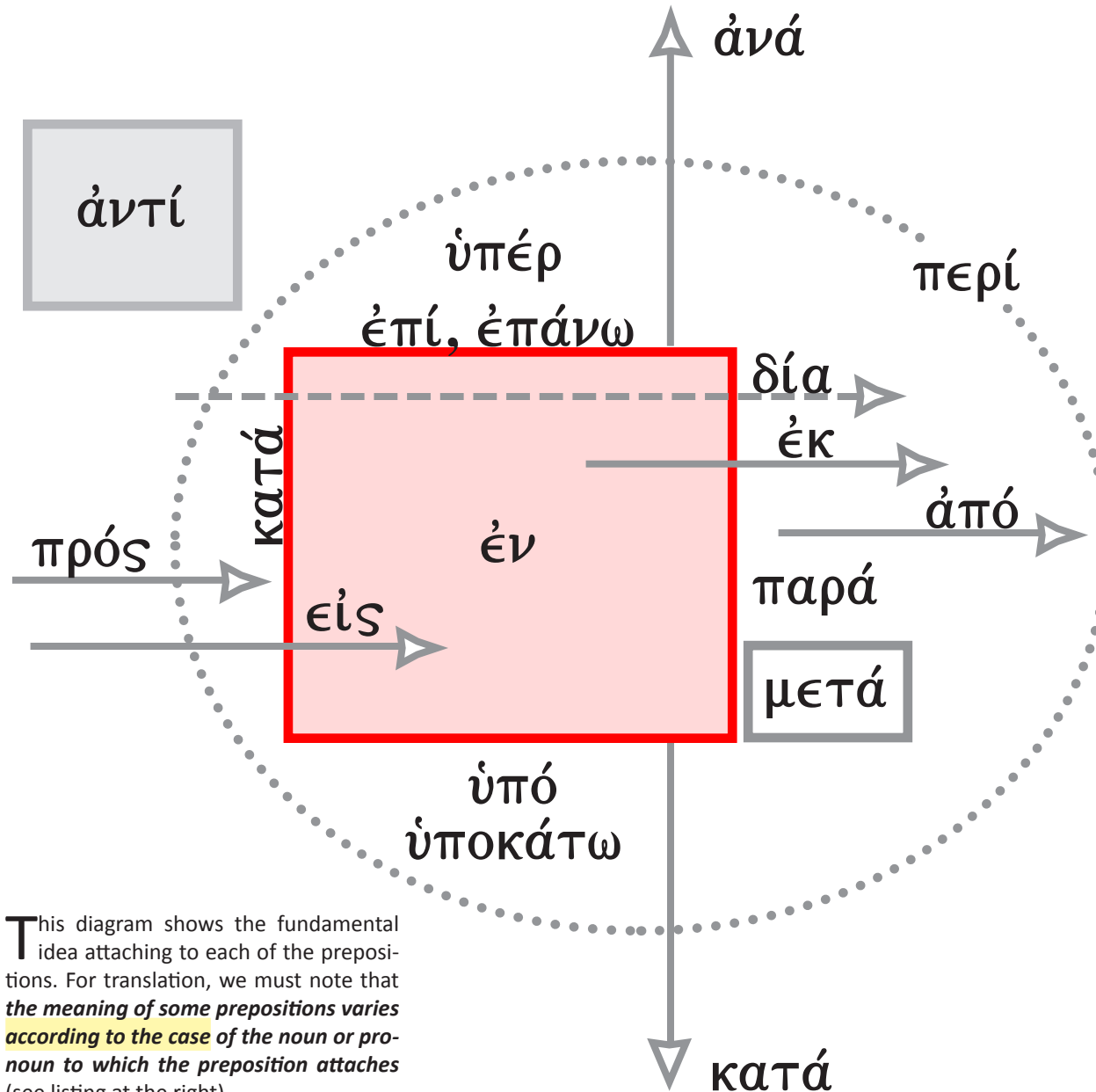
**ADJECTIVES IN PROVERBS**

The biblical proverbs, both in Hebrew and Greek, are rich in adjectives. **An adjective modifies a noun**, i.e., it describes the thing named by the noun in view. Thus, in Pro 8.19 (LXX), the word *silver*, ἀργυρίου, is modified by the adjective, ἐκλεκτοῦ, *select*.

In both Hebrew and Greek, **adjectives have gender and number, and their gender and number must generally agree with the gender and number of the noun they modify**. However, in the economical wording of the proverbs, precisely because adjectives encode gender and number information, **adjectives are often used in place of a noun**. Thus, in Pro 10.11, the adjective δικαίου, *righteous*, because it is masculine and singular in form, stands for *a righteous man*. Likewise, in Pro 10.14, the adjective σοφοί, *wise*, because it is masculine and plural, stands for *wise men*. This brings us to a translation dilemma: Is Pro 10.14 really about *wise men* (as in NASB, NIV, KJV, JPS), or is the masculine plural adjective used generically to mean *wise persons* (i.e., “the wise,” as in the ESV)?

**PRACTICAL APPLICATION & OTHER NOTES**

## GREEK PREPOSITIONS



This diagram shows the fundamental idea attaching to each of the prepositions. For translation, we must note that **the meaning of some prepositions varies according to the case of the noun or pronoun to which the preposition attaches** (see listing at the right).

## Prepositions that use two different cases:

*διά*

Acc. = because of

Gen. = through

*μετά*

Acc. = after

Gen. = with

*ύπέρ*

Acc. = above

Gen. = with regard to

*ύπο*

Acc. = under

Gen. = by, because of

*κατά*

Acc. = according to

Gen. = against

*πέρύ*

Acc. = approximately

= around

Gen./Acc. = for/concerning

## Prepositions that use three different cases:

*παρά*

Acc. = motion to beside

Gen. = motion from beside

Dat. = rest beside

*έπί*

Acc. = motion to upon

Gen. = rest upon (at)

= in the time of

Dat. = rest upon (on, at)

# LXX: PROVERBS LESSON 7

## PROVERBS 10.16-22

Roderick Graciano  
Timothy Ministries  
2017

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates

**Imperative:** Commands

**Subjunctive:** Expresses Possibility

**Optative:** Expresses A Wish

[Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action

**Passive:** Subject acted upon

**Middle:** Subject acts in/on self

**VOCABULARY**

ἀμαρτία, ἡ  
 γλῶσσα, ἡ  
 ἐκφέρω  
 ἐκφέροντες  
 ἐκφεύγω  
 ἐκφεύξῃ  
 ἐπίσταμαι  
 ἐπίσταμαι  
 ἔχθρα, ἡ  
 ὁδός, ἡ  
 πλανάω  
 πλανᾶται  
 πυρόω  
 πεπυρωμένος  
 τελευτάω  
 τελευτῶσιν

Diphthongs are marked in blue, consonants with an irregular pronunciation in red.

**ORIGINS OF THE PROVERBS**

While we need not doubt that Solomon himself collected the biblical proverbs (Pro 24.23), and composed many himself (along with much or all of the prologue material in chapters 1-9), the variety of subject matter in the aphorisms makes us wonder where many of them were first heard. Were these sayings coined by farmers as they swapped stories at the market? Were they made up by Levites or scribes who provided religious instruction? Were they tossed out by rulers as they discussed government business in the palace? Based on the internal evidence of the book of Proverbs, Waltke concludes that in general the proverbs originated in a court setting. This is a plausible conclusion when we bear in mind that the officials of Solomon's court would have had background in, and continuing contact with, farming, business, etc., and would have been keen observers of human relationships.

**PRACTICAL APPLICATION & OTHER NOTES**

**Recommended Resource:** Mounce, William D. *Basics of Biblical Greek: Grammar*, ed. by Verlyn D. Verbrugge, Third Edition (Grand Rapids, MI: Zondervan, 2009).

**Learn Koine Greek sentences:**

Ἀνάγνωθι τὸν λόγον τὸν ἀκολουθοῦντα, παρακαλῶ. = "Read the word the following, please."



## WORD ORDER IN GREEK

We've already looked at how Greek cases would work in an English sentence:

Listen, **son**, **God** blessed that **work of mine** for a **purpose**.  
 Vocative Nominative Accusative Genitive Dative

A wonder of the Greek case system (together with Greek's number/gender agreement between substantives and their modifiers) is that it decreases (but does not eliminate) the importance of word order. If this were a Greek sentence, we could mix up the word order and the essential meaning would remain intact:

Listen, **son**, that **of mine** **work** for a **purpose** blessed **God**.  
 Ἄκουε, υἱέ, ἐκεῖνο ἐμοῦ ἔργον ἐπί βουλή εὐλόγησεν θεός.

↖ ↗	↖ ↗	↖ ↗	↖ ↗
Imperative verb and voc. noun, identifying person spoken to.	Pronoun and noun agree in number, gender and acc. case, identifying direct object.	Prep. and noun coordinate in dat. case, identifying indirect object.	Nom. case identifies subject of main verb, i.e., person doing the blessing.

However, though we can arrange its sentences in many different ways, there is a "normal" word order in Greek. Like Hebrew, Greek is a VSO language, meaning that the normal grammatical order of its sentences is **Verb** -> **Subject** -> **Object**. This means that the word order of verses like Proverbs 10.1 in the LXX, which is SVO, S[V]O, while sounding very natural to the ear of an English speaker, is intended to convey emphasis. When Solomon writes, "A foolish son gladdens [his] father, but a foolish son [is] a pain to the mother," he is "fronting" and emphasizing both the **wise son** and the **foolish son** and the contrast between the two. This is the most common departure from the normal VSO word order: fronting, i.e., putting the most important word(s) first in place of the verb.

William Mseattleounce points us to Ephesians 2.8. In this verse we have an important New Testament example of a statement that fronts the means of the verb's action:

τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως.  
 For by **grace** you have been saved through faith.

# LXX: PROVERBS LESSON 8

## PROVERBS 10.23-27

Roderick Graciano  
Timothy Ministries  
2017

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAKT	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates  
**Imperative:** Commands  
**Subjunctive:** Expresses Possibility  
**Optative:** Expresses A Wish  
**[Infinitive: Verbal Noun]**

**VOICE**

**Active:** Subject does action  
**Passive:** Subject acted upon  
**Middle:** Subject acts in/on self

**VOCABULARY**

αἰών, ὁ  
 ἀσεβής, ἐς  
 ἀφανίζω  
 ἀφανίζεται  
 βλαβερός, ἄ, ὄν  
 γέλως, ὁ  
 ἐκκλίνω  
 ἐκκλίνας  
 ἐπιθυμία, ἡ  
 ἔτος, τό  
 ἡμέρα, ἡ  
 κακός, ἡ, ὄν  
 καπνός, ὁ  
 καταιγίς, ἡ  
 σῶζω  
 σῶζεται

Diphthongs are marked in blue, consonants with an irregular pronunciation in red.

**METONYMY & SYNECDOCHE**

**M**etonymy (pronounced, *mə-tän'-ə-my*, or sometimes *met'-o-nym-y*) is a figure of speech in which one thing is mentioned to mean another thing to which it is closely related. We might buy a signed Rockwell, by which we don't mean an actual member of the Rockwell family, but rather one of the famous artist's illustrations. Similarly, we can speak of the mouth to mean the testimony that proceeds from it (Matthew 18.16).

Synecdoche (pronounced *sə-nek'-də-kee*) is a figure of speech in which the whole is used to mean a part, or (conversely) a part is used to mean the whole. When we say, "The United States won the gold medal," we don't mean that the entire population competed, but rather that a small part of our country, namely, an American athlete or team, won the gold medal. Likewise, when we speak of a hired hand, we don't mean a disembodied hand, but refer to a whole person, of whom the hand is a part.

**PRACTICAL APPLICATION & OTHER NOTES**

**Learn Koine Greek sentences:**

Ἀνάγνωθι τὸν λόγον τοῦτον, παρακαλῶ. = "Read the word this, please."  
 Ἀνάγνωθι τὸν λόγον ἐκεῖνον, παρακαλῶ. = "Read the word that, please."

## HEART AND MOUTH

## LXX: PROVERBS 8B

**H**ere is a summary of the wisdom of Solomon on the **heart-mouth** connection, along with the parallel reflections of other observers, both ancient and modern: The heart, the innermost part of a man, must be carefully guarded because it is the wellspring of all that proceeds from him (Pro 4.23), including his words (Pro 16.23). Words spoken by another can become inscribed on one's heart (Pro 7.1-3), so a man should use his ears to take in what will train his heart well (Pro 23.12) — this will help him guard his own words. To guard one's words is to guard one's soul (Pro 21.23).

What proceeds from the mouth is part of the cumulative body language that reveals a man's character and the inclination of his heart (Pro 6.12-15; cf. 16.30).

*Speech is a mirror of the soul; as a man speaks, so is he. — Publius Syrus*

A mark of the righteous is thoughtful speech, while a characteristic of the wicked is that they spout offensive words without thinking (Pro 10.19; 15.28).

*The thoughtless are rarely wordless. — Howard W. Newton*

*Let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God. — James 1.19 ESV*

*When you are spoken to over harshly, or reprov'd unjustly, do not give way to the first emotion of anger, nor reply sharply, but keep silence, or speak humbly, or suffer with patience like your example Jesus, who was silent when they brought false witness against him, and when he was scourged, he did not murmur... He that speaks hastily is like a snarling hound; but a meek answer breaks the violence of wrath, and gives to the afflicted roses in the stead of thorns. Blessed is the prudent tongue, for it heals the wounds of the hasty. — Thomas à Kempis*

A wicked heart and uttered lies are often found together (Pro 6.18-19), even as a cunning heart and boisterous speech (Pro 7.10-11). A fool cannot help but reveal his folly in speech (Pro 12.23; 15.2), so his best policy is to keep silent and let others think him wise (Pro 17.28).

*What is the sign of a foolish man? He talks too much. — Zohar*

*A mucho hablar, mucho errar. — quoted by Erasmus*

*Every ass loves to hear himself bray. — Thomas Fuller*

*They talk most who have the least to say. — Matthew Prior*

*A people who talk much will know little. — John Wesley*

*I don' kare (sic) how much a man talks, if he will only say it in a few wurdz (sic). — Josh Billings*

A fool should certainly not attempt pretentious speech, lest he besmirch his own character, even as a nobleman would destroy his own reputation with lies (Pro 17.7).

*As long as words are in your mouth, you are their lord; once you utter them, you are their slave. — Ibn Gabriol*

*En cerrada boca, no entra mosca. — Spanish proverb*

*It's when a fish opens his mouth that he gets caught. — Unknown*

Words have great power. They can destroy their own speaker (Pro 12.13), one's neighbor (Pro 11.9; cf. 12.6), or even a city (Pro 11.11; cf. 26.28), so they should not be used to slander and deceive (Pro 24.28). Instead, words should be used by the upright to warn and save the imperiled (Pro 12.6).

That spoken from a righteous heart is as valuable as silver. In fact, "the lips of the righteous feed many" (Pro 10.21), gladden hearts (Pro 12.25; 27.9), and bring prosperity to the speaker (Pro 13.2), because wisdom flows from them (Pro 10.31-32; 15.7; 16.21; 20.15), a wisdom that should prompt deep reflection on the part of the hearer (Pro 18.4; cf. 20.5). In contrast, words proceeding from a wicked heart are worthless (Pro 10.20), indeed perverted (Pro 10.32), and may lead to one's tongue being cut out (Pro 10.31). The speaker of truth is established in life, while the liar and foolish speaker shortens his own existence (Pro 12.19; 13.3; Pro 18.7), for YHVH delights in the former and abominates the latter (Pro 12.22).

*Every intemperate person digs his own grave with his own mouth and teeth, and is certainly a self-tormentor, a self-destroyer, a self-murderer. — Thomas Brooks*

Even if one is only foolish, rather than wicked, he will be chastened by his own words and suffer for them (Pro 18.6), while the wise are protected and fed by theirs (Pro 14.3; 18.20).

Words reveal much, but can also conceal — or attempt to conceal — violence and hatred that lurks in the heart (Pro 10.6,11,18; 26.24-25; cf. 26.23). Speech can be a trap (Pro 22.14)! However, this does not negate the fact that YHVH Himself is sovereign over the words that emerge from our mouths (Pro 16.1,10).

# LXX: PROVERBS LESSON 9

## PROVERBS 10.28-32

Roderick Graciano  
Timothy Ministries  
2017

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSAART	TENSE FORMS
Durative	Present
Summary	Future
Punctiliar	Aorist
Durative	Imperfect
Stative	Perfect
Past Past	Pluperfect

**PARTICIPLE (VERBAL ADJECTIVE)**

**MOOD**

**Indicative:** Indicates

**Imperative:** Commands

**Subjunctive:** Expresses Possibility

**Optative:** Expresses A Wish

[Infinitive: Verbal Noun]

**VOICE**

**Active:** Subject does action

**Passive:** Subject acted upon

**Middle:** Subject acts in/on self

**VOCABULARY**

ἀποστᾶζω  
ἀποστᾶζει  
ἀποστρέφω  
ἀποστρέφεται  
ἐγχρονίζω  
ἐγχρονίζει  
ἐλπίς, ἡ  
ἐνδίδωμι  
ἐνδώσει  
ἐργάζομαι  
ἐργαζομένοις  
εὐφροσύνη, ἡ  
οἰκέω  
οἰκήσουσιν  
ὄσιος, α, ον  
χάρις, ἡ

Diphthongs are marked in **blue**, consonants with an irregular pronunciation in **red**.

**THE RHETORIC KEY**

... it turned out that the most productive way [to understand Proverbs] was through the rhetoric—how did the instructions and maxims engage its audience? By a typical Proverbs paradox, the common accusation against the book— that it is banal— turned out to be a key to understanding it. If a verse seemed banal, I knew I had not understood it, and so I returned to it. Many translations in this commentary are no doubt banal, but the blame for that belongs to the translator, not the original author.

Rhetorical features such as self-deprecation, stark contrasts, and questions were well known in ancient Near Eastern writings.

— Richard J. Clifford, *Proverbs: A Commentary (The Old Testament Library)*, (Presbyterian Publishing Corporation 1999), pp. vii, 257, Kindle Edition.

**PRACTICAL APPLICATION & OTHER NOTES**

**Learn Koine Greek sentences:**

Ἄκουέ μου, παρακαλῶ. = "Listen to me, please."

Τίμα τὸν κύριον. = "Honor the Lord."

Everyone knows that proverbs are different from commandments. Nevertheless, after one spends enough time with the biblical proverbs, he or she begins to see an affinity between them and the law of Moses. What is the relationship between the proverbs and the law?

First, the biblical proverbs emerge from a biblical world view, informed by the principles of morality and piety that are codified in the Mosaic law; the book of Proverbs promotes a righteousness-recognized-by-works that consists of obedience to God's word, and particularly to the moral precepts of the Law. Second, while commandments emphasize that God's people *must* do certain things, the proverbs give insight into why God's people *ought* to do those things; the proverbs help us understand that God's laws are not arbitrary, but were given with mankind's own best interests in His mind. Third, the book of Proverbs often employs similar language and rhetoric to the books of Moses, particularly showing similarities to the book of Deuteronomy. As Richard J. Clifford observes:

The appearance [in Proverbs 3] of vocabulary characteristic of Deuteronomy, such as "teaching," "commandments," "do not forget," "length of days," affixing written teaching to one's body (Deut. 6:8), suggests that the exhortatory rhetoric of Deuteronomy and Proverbs had a common origin in the scribal class ... responsible for their writing. Deuteronomy 6: 5– 9 ... has many similarities to this section and to the next poem, 3: 21– 24. You shall love Yahweh (cf. Prov. 3: 5– 9, "trust," "acknowledge," "revere," "honor" Yahweh) your God with all your mind (lit., "heart"; Prov. 3: 5a) and with all your soul and with all your strength. Let the words (cf. Prov. 3: 1, "teaching," "commands") I command you this day be upon your heart (Prov. 3: 1b). You shall impress them on your children and speak of them when you sit (Prov. 3: 24a) in your house and when you walk on the way (Prov. 3: 23a) and when you lie down (Prov. 3: 24b) and when you get up. Bind them (Prov. 3: 3b) as a sign upon your hand and let them serve as a frontlet between your eyes (Prov. 3: 21a). One should not conclude from the similar language that Proverbs is talking about law, but rather that there was a common tradition of exhortatory rhetoric among the scribes .... — Richard J. Clifford , *Proverbs: A Commentary (The Old Testament Library)*, (Presbyterian Publishing Corporation 1999), pp. 51-52), Kindle Edition.

Clifford seems to hold the view that Deuteronomy was written during the time of the monarchy, rather than by Moses, and so sees the similarities between Deuteronomy and Proverbs as arising from both books having originated from Jerusalem scribes in a similar time period. I'm confident of the Mosaic authorship of Deuteronomy, and see a much simpler explanation for the affinity between Proverbs and Deuteronomy: Solomon and his scribes were profoundly influenced by the books that originated with Moses.

These observations should encourage us to look in the biblical proverbs for the "whys," i.e., the rationales, for God's laws. Awareness of the proverbs' relationship to the law will help us appreciate *the wisdom* of God's laws, and God's infallible understanding of how life works — particularly His understanding of human nature and interpersonal relationships! This in turn should help us recognize that God's law does not reject those whose compliance is imperfect, but rather calls them to repentance and growth in godliness through the wisdom of the proverbs.

