

COMPARATIVE ANALYSIS OF PROVERBS 3:19-20 AND PROVERBS 24:3-4 AN EXEGETICAL STUDY

Jemmy C. Najoran

Abstract

Walaupun terdapat sebuah hubungan secara tematik antara Amsal 3:19-20 dan Amsal 24:3, 4, penelitian untuk membandingkan kedua bagian ini sangatlah sedikit ditemui di kalangan sarjana Alkitab. Beberapa sarjana menolak akan penelitian yang bertujuan untuk mencari tahu hubungan antara kedua bagian ini karena, menurut mereka, kedua bagian ini berada pada pengelompokan yang berbeda. Selanjutnya, yang lain mengatakan bahwa pendekatan pada interpretasi dalam hal petunjuk yang ada dalam Amsal berbeda dengan pendekatan terhadap bagian dari perkataan orang-orang bijak dalam buku ini. Dengan menggunakan penelitian exegesis, penelitian ini menunjukkan bahwa kedua bagian ini berhubungan. Analisa unit dan penempatan dari dua bagian ini menunjukkan bahwa sebuah hubungan yang sangat dekat antara dua bagian ini. Hubungan ini jug didukung oleh analisa dari beberapa ciri-ciri yang memiliki kesamaan yang ditemukan dari pada pasal dimana kedua bagian ini berada. Selanjutnya, analisa grammar dan sintaks juga memberikan terang yang lebih jauh lagi yang menunjukkan bahwa kedua bagian ini berhubungan. Analisa ini menungatkan akan hubungan antara kedua bagian ini. Dalam analisa ini, aspek dari perfektif dan imperfektif dari kata kerja yang ada dalam ayat-ayat ini menguatkan akan hubungan dari dua bagian ini. Hasil dari analisa yang dilakukan menunjukkan bahwa Amsal 3:19-20 dan Amsal 24:3-4 pada akhirnya menunjukkan bahwa Penciptaan adalah model dari pembangunan rumah sedangkan pembangunan rumah adalah metafora dari Penciptaan.

Kata kunci: hubungan, exegesis, perfektif, penciptaan, pembangunan rumah

Introduction

There is a unique structure of text found in Proverbs 3:19-20 and Proverbs 24:3-4 which both of these texts have a thematic arrangement that according to Raymond C. Van Leeuwen, its parallelism has a stereotypical pattern that “has received surprisingly little attention.”¹ There are some reasons why among Scholars

¹Raymond C. Van Leeuwen, “Wisdom literature in Mesopotamia and Israel” in *Society of Biblical Literature* 35, ed. Richard J. Clifford (Atlanta: Society of Biblical Literature, 2007), 78. For example, Paul E. Koptak elaborates Proverbs 3:19-20 as “a depiction similar to the creation account from Genesis 1.” Moreover, he mentions that wisdom’s role in creation is merely sketched here, but it will be developed when she speaks for herself in chapter 8. But when he states his commentary on Prov 24:3-4, he only mentions about the house building as ‘place to live’ without any allusion to Prov 3:19-20. Paul E. Koptak, *Proverbs*, The New Application Commentary, ed. Terry Muck (Grand Rapids, MI: Zondervan, 2003), 124, 561. Another prominent scholar, Duane A. Garret is silent about making connection between these two passages when he discusses Proverbs 3 and Proverb

do not put their effort to analyze the parallelism in these two passages. Peter Doll, one of a prominent scholar states that Proverbs 3:19-20 has its special critical treatment from those in 10-29.² Following Claus Westermann who believes that the 'tradition' of world creation stems and from 'the hymn' is different from the tradition of creating humans found in Proverbs 10-29.³

Although there are disputes among scholars about the personification wisdom⁴ in the book Proverb, Proverbs 3:19-20 no doubt has received many supports that this text renders a literal conception of God's creation of the world in His infinite knowledge and skill; its composition, the structure and the economy of the heavens.⁵ Whereas, Proverbs 24:3-4 receives various interpretation. Some scholars are on their position that this verse discusses about the literal house or family life. For example, Andrew E. Steimann explains verse 3 as an "advice on wisely building one's house, that is, one's household and family."⁶ Rolland E. Murphy & Elisabeth Huwiler argue

24. Duane A. Garret, *Proverbs, Ecclesiastes, Song of Song*, The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture NIV text (Nashville, TS: Broadman Press, 1993), 82, 198.

²Peter Doll, *Menschenschöpfung und Welterschöpfung in der alttestamentlichen Weisheit* (SBS 117; Stuttgart: Verlag Katholisches Bibelwerk, 1985), 48-5, quoted in Leeuwen, 78-9.

³Ibid., 78.

⁴Rolland E Murphy, for instance, states that the role of wisdom in this text is "still remain mysterious" and "uncertain." Rolland E. Murphy, *Proverbs*, Word Biblical Commentary, 22 (WBC) (Nashville: Thomas Nelson Publishers, 1998), 22. Bruce Waltke considers the wisdom in verse 18 as "great value to the Lord," which through it, he created the earth. Bruce Waltke, *Proverbs 1-15*, The New International Commentary on the Old Testament (NICOT) (Grand Rapids: Erdmann, 2004), 65. Andrew E. Steinmann asserts that wisdom in Proverbs 3:19-20 is "portrayed as a divine hypostasis in 3:19-20, that is, as God the Son," while wisdom in Proverbs 24:3-4 is a gift from God to his people. Andrew E. Steinmann, *Proverbs Concordia Commentary* (CC) (Saint Louis: Concordia Publishing House, 2009), 479. Merry F. Unger simply states that the true wisdom in Proverbs 24:3,4 is Christ. Merrill F. Unger, *Proverbs*, Unger's Commentary on the Old Testament (Chicago: Moody Press, 1981), 1045.

⁵Adam Clark, *A Commentary and Critical Notes, vol 3, Job to Song of Sollowon* (Abingdon, NY: Abingdon-Cokesbury Press, n.d.), 709. Seventh-Day Adventist Scripture Commentary states that, "Solomon present wisdom as the divine power of God, creating the heavens and protecting those who put their confidence in Him." "Founded the Earth" [Proverbs 3:18], *Seventh-day Adventist Scripture Commentary (SDABC)*, rev. ed. Francis D. Nichol (Washington, DC: Review & Herald, 1954-1977), 3-957.

⁶As mentioned in the earlier footnotes, Steirman differentiates the meaning of wisdom from Proverbs 3:19-20 to the wisdom found in Proverbs 24:3-4, so he concludes that the wisdom in this text "leads the believer to build in the family and in

that this verse is not only about house literally but also, in connection with Prov 3:19, can have a wider application such as the harmony and peace of the earth.⁷ Duane A. Garret focuses on the wealth promise of Proverb 23:4, 5. According to him, this promise can refer to both literal or metaphor meaning. However, eventually he emphasizes that it is a metaphor. This is clear as he states, “is the promised wealth literal or metaphorical? While either is possible, and perhaps both are meant, in light of 23:4-5, the primary focus must be on the metaphorical meaning.”⁸

There is a similarity of the structure of Proverbs 3:19-20 and Proverbs 24:3-4 that cause these two passages could be a unique structure in the book of Proverbs. The Hebrew word *hm'k.x,â hn"')Wbt*, and *tl;d"* (in Proverbs 3:19-20) come in the same structure like found in Proverbs 24:3, 4 respectively. No significant analytical study has been done. Scholars seem to base opinion on the verses that being discussed in this paper under consideration largely on theological presupposition, rather than on a methodical study of the passages as they are found in Proverb. Such a lack of an in-depth study of these two passages calls for a proper investigation of the passages. Thus, in attempt to do this, the study raises several questions: Does this structure indicate that the author has any special intentions to the reader? Do these two parallelisms refer to the same theme of interpretation?

Method

Using some aspects of exegesis,⁹ such as grammatical and syntactical analysis and contextual analysis, this study attempts to look for possible parallelism and relation between Proverb 3:19-20 and Proverbs 24:3-4 since the structure of the main verbs in these two passages show a similar yet unique structure. By examining the issue in depth, some biblical principles can be revealed that will lead the reader to see the connection of these passages. Theological implications of this study are provided at the end of the analysis. The primary focus of the study is limited to Prov 3:19-20 and Prov 24:3-4. This study therefore deals with the chapters and the sections where the passages under investigated sequenced. Some intertextual links will be considered in order to address the parallelism and connection of the passages.

the church...” Steinmann, *Proverbs*, 479. See also, Murphy, *Proverbs*, 180. See also Nichols, “Through Wisdom” (Proverbs 24:3), SDABC, 3:1028.

⁷Rolland E. Murphy & Elisabeth Huwiler, *Proverbs, Ecclesiastes, Song of Songs*, New International Biblical Commentary (Peabody, MS: Hendrickson Publisher, Inc., 1999), 118.

⁸Garret, *Proverbs*, 198.

⁹To see the detail of this method, see Gerhard. F. Hasel, *Biblical Interpretation Today: An Analysis of Modern Methods of Biblical interpretation and Proposal for the Interpretation of the Scripture as the Word of God* (Washington, DC: Biblical Research institute, 1985), 4.

Exegesis of Proverbs 3:19-20 and Proverbs 24:3-4

Robert V. McCabe states that “Hebrew poetry is characterized by brevity in line length, parallelism, and figurative language.”¹⁰ That is why to understand the book of Proverbs, just as to understand the other biblical wisdom literature, needs a unique way and careful study to get a clear and meaningful interpretation since this kind of book is different than any other books in the Scripture. This section provides an exegetical analysis of Proverbs 3:19-20 and Proverbs 24:3-4. It consists of six sections such as the text and the translation, placement of units including the structure, the similarity feature of the content of Proverbs 3 and Proverbs 22:17-22:24, verse by verse analysis including syntactical analysis and words study, and intertextuality analysis and summary. While it conducts a complete analysis of the text, the main focus of this section is on the study of the text as it was indicated in the introduction.

The Text and Translation

Below are the text and the translation which was taken from BHS and the English translation is taken from NAS.

Table 1. The Text and Translation

<p>יְהוָה¹⁹ בְּחָכְמָה יָסַד אֲרֶז כּוֹגֵן שָׁמַיִם בְּתַבּוּנָה: בְּדַעַתוֹ תְּהוֹמוֹת נִבְקָעוּ²⁰ וְשָׁחֳקִים יִרְעֹפוּ טֹל:</p>	<p>בְּחָכְמָה יִבְנֶה בַּיִת וּבְתַבּוּנָה יִתְכַוֵּן: וּבְדַעַת חֲדָרִים יִמְלֵא⁴ כָּל־הוֹן יָקָר וְנָעִים:</p>
<p>¹⁹ The LORD by wisdom founded the earth; By understanding He established the heavens. ²⁰ By His knowledge the deeps were broken up, And the skies drip with dew.</p>	<p>³ By wisdom a house is built, And by understanding it is established; ⁴ And by knowledge the rooms are filled With all precious and pleasant riches.¹¹</p>

¹⁰Robert V. McCabe, *Interpreting Proverbs*, <http://www.oldtestamentstudies.org/my-papers/other-papers/wisdom-literature/interpreting-proverbs/>. accessed May 10, 2015.

¹¹These both translation are from NAS.

Placement and Unit

One of the ways to analyze the Proverbs, according to McCabe, is to recognize the place of “individual passages within the overall structure of Proverbs.”

¹² Recent scholars have attempted to categorize the structure of the book of Proverbs in a various kind of collections in Proverbs. However, McCabe divides the book of Proverbs into seven distinct collections as follows:

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|---|-------------|
| 1) Proverbs of Solomon | 1:1–9:18 |
| 2) Proverbs of Solomon | 10:1–22:16 |
| 3) Words of the Wise: First Collection | 22:17–24:22 |
| 4) Words of the Wise: Second Collection | 24:23–34 |
| 5) Proverbs of Solomon transcribed
by Hezekiah’s scribes | 25:1–29:27 |
| 6) Words of Agur | 30:1–33 |
| 7) Words of Lemuel | 31:1-31 |

Following the McCabe’s division of the book of Proverbs, it is indicated that the position Prov 3:19-20 is arranged in the first part of the book Proverbs (Proverbs of Solomon). Whereas Prov 24:3-4 is found in the third part of the book (Words of the Wise: First Collection)

The Placement of Proverbs 3:19-20 in Proverbs 3

To be more detail, Proverbs 3:19-20 is sequenced with a smaller section of wisdom discourses in Proverbs 3: 1-35. The division of units in *BHS* tells that Proverbs 3 consist of four separate discourses: vv 1-4, vv 5-10, vv 11-18 and vv 19-35. Some scholars propose the division in different units. for example, Michael F. Fox, divides the text in three main units – first, Proverbs 3:1-12 as “The Wisdom of Piety, second, Proverbs 13-20 as “Praise of Wisdom” and the third is Proverbs 3:21-35 as “The Wisdom of Honesty.”¹³ Fox then divides the units in Proverbs 3 into subunits. Unit one consists three subunits with its category he makes: vv 1-4 (keeping my teaching in mine), vv 5-10 (Piety), vv 11-12 (Suffering as disciple; units two consists two subunits: vv 13-18 (Love of wisdom), 19-20 (God Himself uses wisdom); unit three consists four subunits: v 21(keep my teaching), vv 22-26 (they give life and security), 27-32 (Threat others fairly), vv 33-35 (God’s favor and disgust). R. N. Whybray proposes the same divisions which consist three unit with the different titles but he does not divides them into subunits.¹⁴ Interestingly, both of

¹²McCabe, Interpreting Proverbs, <http://www.oldtestamentstudies.org/my-papers/other-papers/wisdom-literature/interpreting-proverbs/>. accessed May 10, 2015.

¹³Michael Fox, *Proverbs 1-9*, The Achor Scripture 18 A (Broadway, NY: Doubleday, 2000), 141-61.

¹⁴R.N. Whybray, The Book of Proverbs, *The Cambridge Scripture Commentary* (CBC), ed. P. R. Ackroyd (Cambridge: Cambridge University Press, 1972), 23-29.

these two scholars put the verse 19-20 in the second units and as the conclusion of the subunits (vv 13-20) where seems like they want point out that the function of wisdom in the creation is the ultimate of the praise refers to wisdom itself.

Some may not aware but there is a special position of vv 19-20 in Proverbs 3 seems like the author intends to render. That is why another structure may be proposed as follows:

Table 2. The Specific Placement of Proverbs 3:19:20

<p>¹³ How blessed is the man who finds wisdom, And the man who gains understanding. ¹⁴ For its profit is better than the profit of silver, And its gain than fine gold. ¹⁵ She is more precious than jewels; And nothing you desire compares with her. ¹⁶ Long life is in her right hand; In her left hand are riches and honor. ¹⁷ Her ways are pleasant ways, And all her paths are peace. ¹⁸ She is a tree of life to those who take hold of her, And happy are all who hold her fast. ¹⁹ The LORD by wisdom founded the earth; By understanding He established the heavens. ²⁰ By His knowledge the deeps were broken up, And the skies drip with dew. ²¹ My son, let them not depart from your sight; Keep sound wisdom and discretion, ²² So they will be life to your soul, And adornment to your neck. ²³ Then you will walk in your way securely, And your foot will not stumble. ²⁴ When you lie down, you will not be afraid; When you lie down, your sleep will be sweet. ²⁵ Do not be afraid of sudden fear, Nor of the onslaught of the wicked</p>	<p>¹³ אֲשֶׁר יֵאָדָם מֵצֵא חֵכְמָה וְאֵדָם יִפְיֶק תְּבוּנָה: ¹⁴ כִּי טוֹב סְהֵרָה מִסְהַר־בָּסָף וּמְחֹרֵץ תְּבוּאַתָּה: ¹⁵ יִקְרָה הִיא (מִפְּנִיּוֹת) [מִפְּנִיּוֹת] וְכָל־חֶפְצֵי־דָהָב לֹא יִשׁוּוּ־בָהּ: ¹⁶ אֶרֶךְ יָמִים בְּיְמֶיהָ בְּשֵׁמֶאֱוִלָּהּ עֵשֶׂר וְכָבוֹד: ¹⁷ דְּרָכֶיהָ דְרָכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם: ¹⁸ עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶנָּה מֵאֲשֶׁר: פ ¹⁹ יְהוָה בְּחֵכְמָה יִסַּד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתְבוּנָה: ²⁰ בְּדַעְתּוֹ תִּהְיוּמוֹת נִבְקָעוּ וְשִׁחֲקִים יִרְעַפּוּ־טַל: ²¹ בְּנִי אַל־יִלְזוּ מֵעֵינַי נִצֹר תְּשִׁיָּה וּמְזֻמָּה: ²² יִהְיוּ תִיִּים לְנִפְשֶׁךָ וְחַן לְגִרְגָּתֶיךָ: ²³ אֵץ תִּלְקַח לְבִטַח דְרָכֶךָ וְרִגְלֶךָ לֹא תִגְוֶה: ²⁴ אִם־תִּשְׁכַּב לֹא־תִפְחָד וְשִׁכְבְּתְךָ וְעָרְבָה שְׁנִתְּךָ: ²⁵ אַל־תִּירָא מִפְּחָד פִּתְאֹם וּמִשֹּׁאֵת רָשָׁעִים כִּי תָבֹא: ²⁶ כִּי־יִהְיֶה זִיָּה בְּכִסְלֶךָ וְשֹׁמֵר רִגְלֶךָ מִלִּקְדָּה:</p>
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when it comes; ²⁶ For the LORD will be your confidence, And will keep your foot from being caught. (Pro 3:13-26 NAS)	
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If one carefully observes, the verse 1-12 and verse 27-35 are like a wrapper for the vv 13-26. The word אֲשֶׁר־, *blessed, how blessed, fortune*, sometimes comes after a series conversation.¹⁵ However, sometimes it comes independently as a exclamation particle to begin a new topics or passages.¹⁶ The usage of אֲשֶׁר־ in Proverbs appears only four times and all of them are in the form of interjection particles, where 3 of the usages are considered as the author states a new topic separately with the previous passage or after (Prov. 3:13; 20:7; 28:13-4¹⁷), while the other one is part of a series conversation (Prov 8:34).

Moreover, the theme of vv 13-26 is about wisdom. In the first part (vv 13-18), Solomon interestingly states the result of those who find wisdom and in the third part (vv 19-26) he renders about the advantage of keep wisdom with the addition of positive effects for those who keep the wisdom.

It seems that Salomon intentionally puts Proverbs 3:19-20 between 13-18 and 20-26 to affirm the importance of wisdom and understanding as he teaches the ‘son’ in this passage. In this case, Salomon seems wants to say that the wisdom is important because the Lord God creates the world by wisdom, understanding and knowledge, the beginning of the work of God.¹⁸ Interestingly, from this understanding, the overall structure of Proverbs 3 shows a unique construction placing the passage under investigated to be the center of the chapter (see the chiasm structure below).

Chiastic Structure of Proverbs 3

- A. Instruction/Admonition (1-12)
- B The Advantages of Gaining Wisdom (13-18)
- C Wisdom in Creation
- B’ Invitation of acquiring wisdom and its advantages (21-26)
- A’ Instruction/Admonition (27—35)

¹⁵Cf. 1 King 10:8; Job 5:17; Psalm 2:12; Psalm 32:2; Psalm 33:12; Psalm 34:9; Psalm 40:4; Psalm 65:4; Psalm 84:5-6; 84:13; 89:16.

¹⁶Cf. Psalm 1:1; 32:1; Psalm 41:1; Psalm 112:1; Psalm 118:1; Psalm 128:1.

¹⁷Proverbs 28:14 is connected with the previous verse, but it does not have connection with the following verse after v 14.

¹⁸Creation has a significant role in the Scripture. When wrote Pentateuch, for example, Moses put the theme of Creation as the beginning of his work. The similar theme also echoes in the book of Job, Psalm, Proverbs, Isaiah.

As indicated in the fig. 1. vv 19-20 lies in the section categorized as wisdom which located between the first instruction/admonition (vv 1-12) and second instruction/admonition (vv 27-35). Therefore, vv 13-26 can be considered as a unique section in Proverbs 3 that the author want to emphasize about the wisdom in the beginning of the book of Proverbs where the vv 19-20 as the centre of the passage.

The Placement of Proverbs 24:3-4 in Proverbs 22:17-24:22

As indicated in the structure of the book of Proverbs above, Proverbs 24:3-4 is found in the third part of the book of Proverbs which entitled Words of the Wise: First Collection (Prov 22:17-24:22). Although scholars disagree regarding the content and the division of this units,¹⁹ Prov 22:17-24:22 is acceptable among scholars acts as the beginning of the unit. In term of dividing this unit into subunits, again scholars disagree with the division of the subunits toward this passage. Leeuwen proposes two subunits of this passage, first, vv 22:17-23:35 as one unit entitled "Listen to the Saying of the Wise," and the second is "Saying of the wise concluded."²⁰ On the other hand, some scholars divide it into three subunits, for example, Steinmann, he divides the units into three subunits - 22:17-21 as

¹⁹The major disputed among scholars regarding this passages is that some scholars have identified this passages with the Egypt wisdom literature, namely, Amenemope. Amenemope consists thirty saying that has its parallelism with Proverbs 22:27-24:22. Murphy states that it is a mistake to receive this passages as "thirty saying" even though some scholars, like R. Scott and W. McKanee, have identified its comparison with the work of Amenemope. Moreover he states that although "The NIV is printed in such way as to yield that number where some scholars agree based on the specific enumeration." Furthermore, he states that there is no consensus in identifying the units that make up 'thirty.'" Rolland E. Murphy, *Proverbs*, WBC, 69. Kathleen A Farmer somehow receives the term 'thirty' but she acknowledges that the Hebrew text does not mark any such divisions and also there is no consensus among scholars on how the best to divide the text into units. Kathleen A. Farmer, *Who Knows What is Good? A Commentary on the Books of Proverbs and Ecclesiastes*, International Theological Commentary (ITC) (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 107. Steinmann renders another opinion that seems to justify the disputes among scholars. He states: "We may conclude that Solomon probably used the Wisdom of Amenemope, or perhaps some document related to or derived from it, as one source for his compilation of words of wise people ... He places them into a new context, since, unlike Amenemope, the book Proverbs is about the wisdom of the God of Israel." Steinmann, *Proverbs*, (CC), 449. On the other hand, James D. Marthin states: "More recently a smaller number of scholars have rejected the emendation to 'thirty' in 22.20 and would argue that 22.17-24.22 is neither a unity nor susceptible of division into 30 sub-units. James D. Marthin, *Proverbs*, Old Testament Guide (Sheffield: Sheffield Academic Press Ltd, 1995), 74.

²⁰Raymond C. Van Leeuwen, *The Book of Proverbs*, The New Interpreter's Scripture 5 (NIB) (Nashville: Abingdon Press, 1997), 201-17.

“Introduction to the Words of Wise People;” 22:22-23:14 as “Advice for living with your Neighbor;” and 23:15-24:22 as “Advice from Your Father.”²¹

Proverbs 24:3-4 lies in an interesting position of this section. Many scholars conclude that 17-21 as an introductory passage, then the rest theme of the passage is instruction or admonition. Interestingly, Proverbs 24:3-4, together with some verses with the same theme (wisdom) is a kind a simply saying that is not indicated as an instruction or admonition.

The structure of the section can be proposed as follows:

Introduction	22:17-21
A Instruction and Admonition	22:22-24:2
B Wisdom	24:3-4
A' Instruction and Admonition	24:5-22

As indicated above, vv 5-7 talk about wisdom, but these passages can be categorized in instruction and admonition because it has a cause and effect aspect in the sentence, like in v 5 is the cause, “wise is strong” and v 6 the effect, “will win own war and safety.” Although the amount of the first instruction and admonition (22:22-24:2) and the second Instruction and admonition (vv 24:5-22) is not the same in number, but somehow, the position of the passage under investigated is located in the center of the section.

Therefore, the analysis of the structure indicates that both Proverb 3:19-20 and 24:3, 4 are lain in the central of the discussion between instruction and admonition. The author puts the discussion in the center of the discussion. This suggests that these two passages are connected structurally.

Similar Features of the Content of Proverbs 3 and Proverbs 22:17-22:24

Identification of the similar features in Hebrew poetry is common. There are a number of similarities of the passages under investigated that need to be concerned. This section will observe the similarities of the passage grouped in two sections. First, the similarity will be seen from immediate context of the passages. Second, analysis of the similarity specifically on the passages under investigated.

Immediate Context

The similarity of the passages based on immediate context is clearly seen from the instructions and admonitions Solomon renders to both of these passages. This section attempts to see some similar features in both two passages where the passages under investigated are sequenced (Prov 3 and Prov 22:17-24:22). This study will exclude the passages under investigated.

Both of these passages start with an instruction to keep the words of wise, knowledge in heart followed by the advantage of doing the commandment (3:1-4

²¹Steinmann, 452, 469. Murphy divides this passage also into three subunits but different in the verses fragmentation. In the first subunits he includes the verse 29, so the first is 22:17-29, the second is 23:1-35 and the third subunits is 24:1-22. See Murphy, WBC, 169.

compare to 22:17-21). After saying the instruction, then Solomon reminds “the son” to trust the Lord. In Proverbs 3 the word trust בטח comes in the form of verb (בטח $\text{לֹדְוֹתַי בְּיְהוָה מְבַטְחֵנִי}$) while in Proverbs 22:19 this word is in noun form ($\text{לֹדְוֹתַי בְּיְהוָה מְבַטְחֵנִי}$). Proverbs 3 tells about the way how to become rich (*rv, /o*) (vv 9-10, 13-16), Proverbs 22:17-24-22 reminds about wrong way to be rich (*rv; /'*) (vv 4-5). Next, the first one tells about new wine (*vAr⁴yt*) as a result of honoring the Lord (vv 9-10), the second reminds about the danger of wine (*!yIy*) (23:29-35).

Moreover, Solomon also specifically states about wisdom in chapter 3:13-26 while on the other hand, he states also about wisdom in 22-17-24:22. Interestingly, in term of wisdom, both of them refer only to the same things, namely, the advantages of gaining wisdom. In the first part he emphasizes that the advantage of acquiring wisdom are wealthy, long life, and secure (3:13-18, 23-28). In the second part, in term of advantages of wisdom, Solomon stresses only about strength and secure (v 24:5-6).

Another obvious evidence of similarity between these two passages found is about the order not “to be envious or to envy” (*an'q*). Prov 3 tells not to be envious to a man of violence (*sm' _x'*) while in Prov 24:1 says not to envy to evil man. The other similarity is both of them rebuke against planning evil (*h[_r"*). In Proverb 3:29 Solomon states not to devise evil, while on Proverbs 24:8 he mentioned about the man who plans evil will be called schemer.

The last evidence that can be proposed is there is a word playing found between these two passages which are found in these two passages. This evidence would be clearly seen only by Hebrew word as follows:

$zAl+n" hw"âhy > tb;ä[]At yKiÛ$
 $\text{זלנ"ח הו"איה > תב;א[]אט יכי$

As seen in the figure above, the parallelism can be seen in the first word *hb'[eAT*, (abomination)²² after the preposition in 3:32 and in 24:9. In the same passages, the last words which has the same initial letter and similar ending sound *zwl* (*forward*) and *#yl*, (*scorner*). The word *hw"âhy* stands in the middle paralleled with זלנ"ח which is also located in the middle.

To conclude, there are some similar features found in both sections under investigated. The similar features found in these two sections, as the immediate context of this passages, are related with the same theme, sound and parallelism. Although the similarity between the two passages does not come orderly, all the expression found in Proverbs 22:17-24:22 which found also in Proverbs 3 seems like as the author’s intention to recall the things he mentioned before to make the reader (*ynIB.â*) remember about the teaching that he has taught.

Similar Features within the two Passages

There are some similarity features also found in the two passages under investigated. All the similar features are based on some figure of speech the author uses as he renders these two passages. Interestingly, he uses a special structure that

²²The word “abomination” occurs 22 times in Proverbs, but three words form with the same ending sound only occurs in these two passages.

completely the same portraying the similarity of these two passages. All these similarities are clearly seen in Hebrew word and structure as described below:

Table 3. The Repetition Parallelism of the Passages

Proverbs 3:19-20	Proverbs 24:3-4
<p>יְהוָה בְּחִכְמָה יִסַּד-אָרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:²⁰ בְּדַעַתוֹ תִּהְיוּ מוֹת נְבָלָיו וְשָׁחֲקִים יִרְעֹפוּ-טָל:</p>	<p>בְּחִכְמָה יִבְנֶה בַּיִת³ וּבְתַבּוּנָה יִתְכוּנֶן: וּבְדַעַת חֲדָרִים יִמְלֵאוּ⁴ כָּל-הֵון יִקָּר וְנֹעִים:</p>

These passages are structured as a repetition parallelism. As can be seen above, both of these passages contain the expression בְּחִכְמָה (by wisdom), בְּתַבּוּנָה (by understanding), and בְּדַעַת (by knowledge). The repetition of the preposition בְּ the author uses in both these passages is clearly seen.

The other parallelism that can be render is both of these passages indicates a staircase²³ parallelism. It can be clearly seen in the table below.

Table 4. The Staircase Parallelism

<p>¹⁹ The LORD by wisdom founded the earth; By understanding He established the heavens. ²⁰ By His knowledge the deeps were broken up, And the skies drip with dew.</p>	<p>³ By wisdom a house is built, And by understanding it is established; ⁴ And by knowledge the rooms are filled with all precious and pleasant riches.²⁴</p>
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The table shows how the first line builds on the preceding line. In Proverbs 3, the sequence of the process started from wisdom founded the earth (the foundation), and followed by establishing the heavens (the sky world)²⁵ and the deep were broken up (the deepest of the water). All of this process is structured in three sentences which exactly the same structure found in Proverbs 24:3-4. Interestingly, in

²³According to McCabe, staircase parallelism is a type of parallelism which each line builds on the preceding line. A key thought would be repeated from the preceding line plus an additional item will be added to the new line. McCabe, *Interpreting Proverbs*, 2015.

²⁴These both translation are from NAS.

²⁵This process should be considered as a one complete process of creation rather than to look them a separate object of creation. It means to say that cannot look it as The Lord God uses wisdom in other time and then later he uses understanding.

Proverbs 24:3-4 the author does not mention the subject just like in Proverbs 3:19-20 which clearly seen the subject is ה'י. ²⁶

Moreover, there is a similar feature found in the passage under investigated by comparing the process of action rendered by each verse. Regarding the two processes found in these two passages, Leeuwen describes them as “built/established” and “provisioning or filling.” ²⁷ The figure below can give more detail about the discussion:

Figure 1. Similarity of Process of Action of the Two Passages

- Proverbs 3:19-20

The LORD

By wisdom founded the earth;

By understanding He established the heavens. →

Building

By His knowledge the deeps were
broken up, And the skies drip with →
Filling/provisioning
dew.

- Proverbs 24:3-4

By wisdom a house is built,

And by understanding it is established; →

Building

And by knowledge the rooms are filled →
Filling/provisioning
With all precious and pleasant riches.

The figure above clearly describes a unique process compared to one another. In term of building of the earth, then one must refer to Genesis 1. The process of creation work recorded in Genesis matches with the description which is described in Proverbs 3. Some scholars suggest that the process of building is started from the very beginning of creation (Gen. 1:1-11) and the process of filling is started from the fourth day until the sixth day where man was created (Gen 1:12-27 and the culmination point of creation is on the seventh day. For Example, Leeuwen states that “the ‘rooms’ of creation are built in the first three days. The topos is continued in the next three days, when corresponding realms are *filled*, and both animals and humans receive the explicit blessing.” ²⁸ Building a house of course does not need an

²⁶One may ask the subject in Proverbs 24:3-4. Is it the same ה'י? Since this passage gets only little attention from among scholars, not many commentators are given for this matter. One hint that may be proposed as the subject of Proverbs is found in Psalm 127:1. Surprisingly, the author of this psalm is Solomon. It says: “<A Song of degrees for Solomon.> Except the LORD build the house, they labour in vain that build it:...”

²⁷Leeuwen, 80.

²⁸Leeuwen, 76. Kenneth A Mathews explicitly states that the condition of the earth at the time of creation can be described in two steps of creation, inhabitable and

order day just like creation. Generally speaking, the phase described in Proverbs 24:3-4 completely refers to creation, which first, house must be erected and second, it will be filled with “all precious and pleasant riches.”

The last similarity feature found in these passages is the verb *!wk* (*kun-established*) found in the same position of the structure of the passages. The syntactically usage of this word will be discussed below. One may say that it is a coincidental, but from the evidences mentioned above, it seems that the author intends to put this as one of the key words to make these two passages connected.

Grammatical and Syntactical Analysis

This section attempts to analyze the syntax of Proverbs 3:19-20 and Proverbs 24:3-4. The focus of this section concerns an analysis of the wording of the verses in order to find the meaning and the correlation between these two passages. At the end will come up with the comparison of the result of the analysis. The verse-by-verse analysis section is basically based upon the findings of the previous section. Therefore, this section also attempts to discover the original intention of the author by analyzing the syntactical features and the usage of the important terms in each verse.

Proverbs 3:19-20

The clause in these verses can be classified as verbal clause because it has noun as a subject and definite verb.²⁹ Based on the grammatical point of reference and syntactically usage, הַיְהוָה can be classified as subject nominative.³⁰ There is no other subject indicated in this verse. Furthermore, the preposition בְּ functions as instrumental as rendered by KJV and NAS, repeated three times in this verse show a repetition parallelism. This preposition refers to הַיְהוָה, הַיְהוָה, and הַיְהוָה, as the instruments that the Lord uses to create the earth and heaven.³¹

inhabited. Kenneth A Mathews, *Genesis 1-11:26*, The American Commentary (AC) (Nashville: Broadman & Holman Publishers, 1996. 115-6.

²⁹According to Arnold and Choi, the typical word order in verb clause is noun and predicate will be a finite verb (i.e., perfect or imperfect aspect), or a nonfinite verb functioning as one. Bill T. Arnold & John H. Choi, *A Guide to Biblical Hebrew Syntax* (Cambridge: Cambridge University Press, 2003), 167.

³⁰Ibid, 6. הַיְהוָה as the noun or pronoun serves as the subject of an action.

³¹Regarding the role of wisdom in Creation, Murphy states: “The role of wisdom here seems to be instrumental. But to say what wisdom is merely a divine attribute is to adopt ultimately Greek philosophical language, and it says very little. Moreover, the context speaks of Wisdom’s ‘hand’ (v. 16), as though she were a person. Did she assist in creation? Her role is described at greater length in Prov 8:22-31, but it still remains mysterious. If one gives full force to the preposition *be*, as instrumental, Wisdom does have a role in creation, whereas her role in Prov 8:30 remains uncertain.” Murphy, *Proverb*. WBC 22.

All the verbs of these two verses come in perfect tense except the last verb in v 20. The first verb, ³²נָסַד (verb qal perfect 3rd person masculine singular -founded) occurs only once in Proverbs. It functions as fientive,³³ which refers to נָסַד the as the subject. The next word is נָסַד³⁴ (verb polel perfect 3rd person masculine singular - established) which is in the Polel Conjugation.³⁵ The Polel in this verse could be classified as fientive.³⁶ The next word which comes in Niphal conjugation is נָסַד

³²The root meaning of this word is “found” “foundation.” The word נָסַד is a secondary from נָסַד that has a basic meaning “bind together join.” The cognate of this word is the same root as *mswd*, “base” and Arab, *wisad* (Jewish Aram, “*issada*), “*cushion*,” “*support*.” It also connected with Syr. *Satta* “grapevine slips.” The statistic shows that this word comes in a variety of substantive and as a verb. In using this word as verb can be found in Ps. 102:26, it states that Yahweh founded (ysd qal) the earth. the word *yassad* also refers not only to the creation of the earth, but to some other activities. It denotes the activity as a whole. (see 2 Ch 21:7). The word *yasad* also relates to the expression “prepare.” According to Ps 119:152, Yahwe not only gave the law permanence but created and established it. (cf Hab 1:12). R. Mossis, *yassad*, *Theological Dictionary of the Old Testament (TDOT)*, ed. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green (Grand Rapids, MI: William Eerdmans Publishing Company, 1975), VI:166

³³Waltke states that “A fientive verb is one that designates a dynamic situation. With this kind of verb a clause answers the implicit question ‘What does X do?’, where X is a nominal expression and do is a fientive verb. A fientive verb may be either transitive or intransitive.” Bruce K. Waltke and M. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 363.

³⁴The root of *kwn* appears more than 280 times in the OT. In verbs form, there are 270 passages that use the verb, primary in the factitive and causative stems: the hiphil appears 110 times, the polel 30. As in Proverbs 3:19, Yahweh is frequently the subject, a sign that the verb denote an exceptionally effectual. The meaning of *kwn* in Polel is “establish, make permanent.” The range of meaning in Akadian the word *kwn* can means “be or become permanent, trustworthy.” Interestingly, it connects to the foundation of buildings as as to testimony and laws. K. Koch, *kwn*, (*TDOT*) VII: 89-93.

³⁵The Polel is used here in Proverbs, but in other texts it refers to God establishing the world (e.g. Pss. 24:2; 119:20), the heavenly bodies (Ps 8:4), or his sanctuary (Ex 15:17). Steinmann, 114. Regarding the usage of Polel, Waltke and O’Connor do not have specific syntax explanation of this stem, but the context of this verse is this is an active stem and can be considered as fientive just as the previous function in Qal as rendered by many translation, such as KJV, NAS, and NIV.

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³⁷(verb niphil perfect 3rd person common plural - were broken up) occurs in Proverbs only here. The function of Niphil in this passage is as *passive*. The last part of the sentence, *וַיִּפְּרוּ הַשָּׁמַיִם יְרֵעָפֹרֶטָל* "the skies drip with dew." The verb Wp[|r>y is in imperfect form. The shift from perfect aspect to imperfect aspect shows an important point of how this verse formed. Special discussion will be conducted on this matter on the section of summary of this section. This imperfect function here as customary action, which tell about something that happens naturally.

Proverbs 24:3-4

Unlike the other admonition listed before and after these verses which most part render to address the second person, these verses begin with a series of third person sentences.³⁸ Just like in Prov 3:19-20, this verse are bound with the preposition B. This preposition functions as instrument or agent which comes with the words *וּבְיָמֶיךָ*, *וּבְיָמֶיךָ*, and *וּבְיָמֶיךָ*.

All the verses in these passages come in imperfect conjugation. The first is *וּבְיָמֶיךָ*.³⁹ It occurs four times in Proverbs and all verbs are connected with the house building. (see 9:1; 14:1; 24:3; 24:27). All the imperfect forms in these two verses function to show a *customary action* because they do not appoint to a special completed action happened in the past. Just as the following two words, *וּבְיָמֶיךָ* which occurs 15 times in Proverbs and *וּבְיָמֶיךָ*⁴⁰ which occurs 8 times in Proverbs, come in imperfect form and all of them function as customary action.

³⁷This root with its cognates occurs 75 times in the OT. Cognates are found in Ugaritic (*bq'*), Arabic (*faqa'a*) and Ethiopic. The basic idea seems to be "a strenuous cleaving of recalcitrant materials" (Greenfeld, HUCA). As a result of the cleaving, the contents may "burst forth" (cf. Isa 58:8; etc.). The word *bqh* is associated with water production and creation where God is the initiator of the action. (See Gen 7:11; Exodus 14:16. Psalm 74:15; 78:13;) R. Laird Harris, Gleason L. Archer Jr., Bruce K. Waltke, *The Theological Wordbook of the Old Testament* (TWOT) (Chicago, IL: Moody Press, 1980), s.v. 'bqh'

³⁸Leeuwen, *NIB*, 210.

³⁹*Bnh* is a well known root in the various Semitic languages. It is found in Ugaritic (*bny*), Moabite, Phoenician, Old Aramaic, Biblical Aramaic, Arabic, etc. It is interesting that this word is connected with the radical *bnh* (*bny* or *bnw*) in Akkadian (*banu*) and probably also in Ugaritic. In Akkadian and Ugaritic, this word means "create," while in Hebrew and Biblical Aramaic the prominent meaning is "to build" and appears 390 times in OT. Siegfried Wallis, *bannah*, TDOT, II:166.

⁴⁰This word, which occurs 8 times in Proverbs, has an interesting point of view regarding to the passages under discussion. In Proverbs 1:13, the context says that this is about the wicked (folly) who entices the young man to do wicked with the purpose is to fill (*alm*) the house with all precious wealth. In Proverbs 3: 10, the context is about the advantages of honoring and trusting the Lord. The result is your barn will be filled (*alm*) with plenty, and the vats will overflow with new wine. This has connection with Prov 24:4. Through knowledge, the house will be filled (*alm*) with all precious and pleasant riches.

Summary of Syntax and Grammatical Analysis

After discussing the syntax and grammatical analysis on both passages now it comes to summarize the finding of verbs in the table below.

Table 5. Summary of Syntax Analysis

Proverb 3:19,20		Proverb 24:3,4	
יִסְדֹּאֲרֵץ	Qal perfect 3ms	Niphal imperfect 3ms	יִבְנֶה בַּיִת
פּוֹגֵן	Pol	hithpolel imperfect 3rd person masculine singular	יִתְכַּוֵּן
וַיִּבְקֶעוּ	Niphal	niphal	יִמְלֹאוּ
יִרְעֲפוּ-טָל (Qal form)			

As demonstrated in table above, all the verbs come in perfect form. One of the functions of perfect is complete action. It shows that the action or state is viewed as a complete whole, with the beginning and end in view.⁴¹ Solomon uses Proverbs 3:19-20 to refer to the story of creation found in Genesis. The last verb in this passage יִרְעֲפוּ-טָל is in imperfect form. The change of verbs in this section is interesting. From the complete action to imperfect. Seemingly, the imperfect functions syntactically as customary action. It is completely different with the previous verbs but the fact is clear that the expression “the skies drip the dew” is a customary action (general truth) which takes place from the time the earth is created until now. This dew represents as the life sustaining power from God to human being.

On the other hand, all the verse in Proverb 24:3-4 is in imperfect conjugation. This imperfect correctly indicates also a customary action,⁴² which means that the building of the house is a repeated general action or habitual action. It indicates, therefore, that house building is general repeated action and as a part of human life.

Literal meaning

Another issue that may arise from this passage is both of these passages have literal meaning. To understand and find out the literal meaning will lead to the connection of theses passages clearly. This section will observe some literal meaning of the passages under investigated based on intertextual links found in the Scripture.

⁴¹The action or state is viewed as a complete whole, with the beginning and end in view. Arnold and Choi, 55.

⁴²Ibid. Waltke and O’connor express this in different term, “Perfective non progressive” Waltke and O’Connor, 505.

Literal meaning of Proverbs 3:19-20

Proverbs 3:19-20 absolutely refers to the dynamic and marvelous work or creation, where the Lord God is the Creator. In OT, Scripture talks elsewhere about this undisputed fact that he is the Creator.⁴³ In Proverbs, Solomon elaborates his proverbs in many ways, but on the topic of creation somehow, he has special intention to reader so that they will remember God the Creator.

A strong argument of the work of creation comes from the intertextual link. The two prominent NT texts are Col 1:15-17 and Hebrew 1:1-3. Both of these verses show an interesting connection two the passage under investigated.⁴⁴ Syntactically speaking, the preposition of **evn** with *dative* in this In Col 1:16, functions as instrument.⁴⁵ While in Hebrew 1:1-3, the author uses the different preposition that is **dia**,⁴⁶ but this preposition also refers to the same function in reference to means or instrument. (see table 4)

Table 6. Col 1:15-17 and Heb 1:1-3.

Collossians 1:15-17	Hebrew 1:1-3
<p>¹⁵ And He is the image of the invisible God, the first-born of all creation. ¹⁶ For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. ¹⁷ And He is before all things, and in Him all things hold together.</p>	<p>God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, ² in these last days has spoken to us in <i>His</i> Son, whom He appointed heir of all things, through whom also He made the world. ³ And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;</p>
<p>o[ti evn aurtw/] evkti, sqh ta. pa, nta evn toi/j ouvranoi/j kai. evpi. th/j gh/j(</p>	<p>diV ou- kai. evpoi, hsen tou.j aivw/naj\</p>

Literal meaning of Proverbs 24:3-4

House building is a common situation in men’s life. This activity has been discussed in the Scripture elsewhere. There are some examples from the Scripture that coming from OT and NT revealed the nature of men’s building house. These

⁴³See Gen 1-2; Psalm 104:4; Isaiah 43:12, 15-16, 18.

⁴⁴One may see the allusion of the role of wisdom in this intertextual links, but since the focus of the study is about the comparative study of the passages, so a further study in different area may be conducted.

⁴⁵Wallace, 372.

⁴⁶Ibid., 368.

following passages are some of the example found in the Scripture that can be compared to the text under investigated. One may find that its connection and the literal meaning of Proverbs 24:3-4. A deeper meaning and understanding are gained by comparing the passage to the other texts.

First, Exodus 31:3 reads: "And I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all *kinds of craftsmanship*. This context is about the sanctuary building in the dessert, which The Lord God appointed Bezalel to become the chief leader of that work. He was supported by Oholiab that was appointed directly from God. This verse says that Bezalel was filled with the "Spirit of God in Wisdom," In order he, together with Oholiab, can make "the tent of meeting, and the ark of testimony, and the mercy seat upon it, and all the furniture of the tent."

The second is when Solomon has finished building the sanctuary. The queen of Sheba came and visited him. She was amazed with all she perceived. 1 King 10:4 reads: "Then the queen of Sheba perceived all the wisdom of Solomon, the house that he had built ...". Many commentators state that it happened after Solomon received the heavenly gift of Wisdom then he built the temple. That is why the queen of Sheba was so amazed with the spectacular and marvelous building appearances. Not only that, Solomon is adored because of the way how he managed his household business.

The two passages above indicate that literally, human is the agent to build house or buildings. However, as indicated in the text, they do not build any buildings based on their own strengthen and skills but because God gives wisdom to the builders so that they can build. Therefore, the third text, which is song of Solomon found in the book of Psalm confirms this idea. Psalm 127:1 reads: "*A Song of Ascents, of Solomon*. Unless the LORD builds the house, they labor in vain who build it; Unless the LORD guards the city, the watchman keeps awake in vain." One may see that this verse is the solution of the absent of subject in Proverbs 24:3-4. The concept of Lord's providence, he is as the initiator of everything is rooted among Israel.⁴⁷

One allusion in NT testament can be found in Matthew 7:24-27 when Jesus tells the story of the two men who built their houses:

Therefore, everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. And the rain descended, and the floods came, and the winds blew, and burst against that house; and *yet* it did not fall, for it had been founded upon the rock. And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall.

⁴⁷There are two references of the thought conception of Israel about God is the source of everything. First in Isaiah 45:7 "The One forming light and creating darkness, causing well-being and creating calamity; I am the LORD who does all these." (NAS) And second in Ecclesiastes 7:14 "In the day of prosperity be happy, but in the day of adversity consider-- God has made the one as well as the other So that man may not discover anything *that will be* after him." (NAS).

This story represents two kinds of people who build their own houses. The Wise man, described by those who build the house with the foundation is stone. The allusion of wisdom is clearly seen here where the house is built by wisdom will be strong (Prov 24:5) though the storm attacks the house. While the folly, as the antithetic theme of wisdom in the book of Proverbs, does not build his house by wisdom. Instead of he builds the house upon the sand represent of his foolishness. When the storm comes, the house is destroyed.⁴⁸ Jesus uses this parable to describe the important of not only receiving his teaching but also putting it into practice by wisdom.

Theological Implication

The story of Creation is repeated elsewhere in the Scripture. In Proverbs, Solomon provides enough information about creation and some of them are in the passages under investigated that have widely discussed so far. The theology of creation is important not only for Israel but also for human being. By knowing the story of creation than one may counter the theory of evolution and some other theories that make the role of God disappear in this universe.

The story of Creation has its relationship of building house in practical life. Solomon wants to draw the attention not only to the son of Israel but all the readers of the book of Proverbs that house building is a recall of God's wonderful work of creation. The story of Creation is always full of marvelous sign of a Greatest One who designs the world even until today. Wisdom, which holds an important role of creation, is needed to build the ordinary house.

By making connection between creation and house building, Solomon also wants to remind his reader acknowledge that God is, not only the source of Wisdom of building a house, but also the initiator of it and the source of blessing where men depend on. What it means to say that, while humanity is limited in planning and designing, God provides wisdom to build men's house and to fill it with all precious and pleasant riches. Men need to depend on God's providence to make their own house. Fail to implement this, will cause the work of house building is in vain just like the story of foolish man who build his own house in NT.

Summary

Although there is a thematic relation between Proverbs 3:19-20 and Proverbs 20:3-4, the comparative study of has only little attention among the scholars. Some scholars rejected to study the connection of these two passages because the section where the passage is sequenced should be treatment exclusively to Proverbs 24:3-4.

⁴⁸Besides Proverbs 24:3-4, there is also another passage talks about building house. The passage is in form of comparison parallelism which found in Proverbs 14:1, "Every wise woman buildeth her house: but the foolish plucketh it down with her hands." By comparing the allusion of building house in NT, then one may conclude that the house of wise is strong because of his wisdom, while the house of the foolish will be destroyed not only by the storm but because the foolish "plucketh it down with her hands."

The other states that the approach of interpretation in instruction is quite different with the saying of the wise. Utilizing exegetical study, this study demonstrated that these two passages are related. The placement and unit of both passages revealed a close relationship between these two passages. It is also supported by the analysis of the similarity features found in both sections where the passages were sequence. Focusing on the analysis specifically in the passages under investigation provides more light on how these two passages is connected.

The syntactical section also contributed to the question of the relationship between Prov 3:19-20 and Prov 24:3-4. This section, combined with grammatical study, focus how the noun and the verbs found in these passages are related. The aspect of perfect and imperfect of the verbs provided significant contribution of doing the comparative study of these two passages.

The literal meaning of both passages supported by intertextual evidences both from OT and NT provided a deepern meaning of the passages under investigated. This comes to the last section that is conclusion.

Conclusion

Based on the previous finding, this last section has provided conclusion on a number of issues:

1. Since the story of creation is so important for Israel, Solomon repeated the story of creation Proverbs 3:19-20 in the beginning of the book Proverbs as a foundation of his teaching about God the Creator in the book of Proverbs.
2. The structure and placement of Proverbs 24:3-4 is crucial so that it will remind the reader about the story of Creation that has mentioned before in Proverbs 3:19-20.
3. Proverbs 3:19-20 and Proverbs 24:3-4 are connected:
 - Creation is a model of House building
 - House Building is a metaphor of Creation
4. Proverbs 20:3-4 is the intention of the author for Israelite as reminder of creation and of the Lord the Creator.

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