A STUDY OF THE VOCABULARY OF EDUCATION IN PROVERBS 1 - 9

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CHOU-WEE PAN

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ABSTRACT

In the past most studies about Proverbs were concerned with the original form and setting of the text. Very little interest has been shown in the final form and setting. This thesis is an attempt to study the final form of the text as it stands in the Hebrew Bible.

The introductory chapter begins with a brief survey of the study of Wisdom in the past, the aim of the this thesis, the setting of the canonical form of Proverbs, the structure of Proverbs and concludes with an explanation of the methodology used in this thesis. In the chapters that follow the Hebrew terms for the participants, teaching methods, style, content, outcome and value of education as portrayed in Proverbs 1-9 are discussed.

By using the Semantic Field method the author seeks to establish the meanings of those terms which related to education in the final form of Proverbs 1-9. The study shows that the meanings of most of them are very different to their original meanings in the context of education. They have lost their initial ethical-neutral characters, and are now charged with religious implication. This study not only provides a new understanding and appreciation to Proverbs as it stands, it also illuminates our understanding of education in the Second Temple period.

ABBREVIATIONS

AB The Anchor Bible, New York: Doubleday.

AJSL The American Journal of Semitic Languages and Literatures, Chicago.

APOT R. H. Charles ed., The Apocrypha and Pseudepigrapha of the OT, 2 vols..

ASTI Annual of the Swedish Theological Institute in Jerusalem, Leiden.

ATD Das Alte Testament Deutsch, Göttingen: Vandenhoeck & Ruprecht.

AV Authorized Version of the Bible.

BA-- Biblical Archaeologist, University of Michigan.

BKAT Biblischer Kommentar - Altes Testament, Neukirchen - Vluyn: Neukirchener.

BASOR Bulletin of American Schools of Oriental Research, University of Michigan.

BETL Bibliotheca Ephemeridum Theologicarum Lovanieusium, Paris.

BDB F. Brown, S. R. Driver, C. A. Briggs, Hebrew and English Lexicon of the Old Testament.

Bib Biblica, Rome.

BJRL Bulletin of the John Rylands University of Manchester, Manchester.

BM Beth Mikra, Jerusalem.

BT The Bible Translator, London.

BZAW Beihelfte zur ZAW, Berlin.

CBC The Cambridge Bible Commentary, Cambridge: CUP.

CBQ Catholic Biblical Quarterly, Washington D.C..

CJ Concordia Journal, St. Louis.

Con Concilium.

CTM Currents in Theology and Mission, Chicago.

DD H. Danby & M. H. Segal, A Concise English-Hebrew Dictionary.

DJ M. Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalim, and the Midrashic Literature.

DJD Discoveries Scrolls in the Judaean Desert, 7 vols..

DNTT C. Brown, et al., The New International Dictionary of New Testament Theology, 3 vols..

DS H. Shachter, The New Universal Hebrew-English Dictionary, 2 vols..

DSB Daily Study Bible, Edinburgh: Saint Andrew.

DSSE G. Vermes, The Dead Sea Scrolls in English, 2nd. edn..

DY Ben-Yehuda, English-Hebrew/ Hebrew-English Dictionary, New York.

E English Versions of the Bible.

EJ Encyclopaedia Judaica, 1971.

ESC A. Even-Shoshan, A New Concordance(2 vols.), Jerusalem: Kiryat Sefer.

ESD A. Even-Shoshan, A New Hebrew Dictionary(5 vols.), Jerusalem: Kiryat Sefer.

ET Expository Times, Edinburgh.

G W. Gesenius, F. Buhl, Gesenius' Hebrew and Chaldee Lexicon.

HALAT W. Baumgartner, et al., Hebräisches und aramäisches Lexikon zum alten Testament.

HBMI D. A. Knight, et al., The Hebrew Bible and its Modern Interpreters.

HBT Horizons in Biblical Theology, Pittsburgh.

HJPJC E. Schürer, The History of the Jewish People in the age of Jesus Christ, 3 vols., rev. edn..

HUCA Hebrew Union College Annual, Cincinnati.

IB The Interpreter's Bible, 12 Vols., Abingdon.

IBD The Illustrated Bible Dictionary, 3 parts, IVP.

ICC The International Critical Commentary, Edinburgh: T. & T. Clark.

IDB(S) Interpreter's Dictionary of the Bible (Supplement), New York/ Nashville.

Int Interpretation, Richmond.

ITOT R. N. Whybray, The Intellectual Tradition in the OT.

JANES Journal of Ancient Near Eastern Studies, Columbia University.

JAOS Journal of American Oriental Society, New York.

JB The Jerusalem Bible, Darton, Longman and Todd, 1966.

JBC The Jerome Biblical Commentary.

JBL Journal of Biblical Literature, New York, New Haven, Philadelphia.

JH M. Hengel, Judaism and Hellenism.

JJS Journal of Jewish Studies, Oxford.

JNES Journal of Near Eastern Studies, Chicago.

JNSL Journal of Northwest Semitic Languages, Republic of South Africa.

JPFC S. Safrai and M. Stern, The Jewish People in the First Century, 2 vols..

JQR The Jewish Quarterly Review, Philadelphia.

JSOT Journal of the Study of the Old Testament, Sheffield.

JSS Journal of Semitic Studies, Manchester.

JTS Journal of Theological Studies, Oxford.

KB L. Koehler and W. Baumgartner, Lexicon in Veteris Testament Libros.

Lesh Leshônênu, Jerusalem.

LXX Septuagint.

MT Masoretic text.

NCB New Century Bible, London/Grand Rapids.

NEB The New English Bible, with Apocrypha, Oxford University Press, 1970.

NICOT The New International Commentary on the Old Testament, Grand Rapids: Eerdmans.

NIGTC The New International Greek Testament Commentary, Exeter: Paternoster.

NIV The New International Version of the Bible.

NJB The New Jerusalem Bible, Darton, Longman and Todd, 1985.

NT New Testament.

OT Old Testament.

OTL The Old Testament Library, London: SCM.

OTM Old Testament Message, Wilmington: Michael Glazier.

OTS Oudtestamentische Studiën, Leiden.

OTW J. L. Crenshaw, OT Wisdom.

PA K. T. Aitken, Proverbs.

PB G. Boström, Proverbiastudien.

PC A. Cohen, Proverbs.

PCB Peake's Commentary on the Bible.

PG B. Gemser, Sprüche Salomos.

PJ E. Jones, Proverbs and Ecclesiastes.

PK D. Kidner, Proverbs.

PM W. McKane, Proverbs.

PO W. O. E. Oesterley, Proverbs.

PP O. Plöger, Sprüche Salomos (Proverbia).

PS R. B. Y. Scott, Proverbs/Ecclesiastes.

PT C. H. Toy, The Book of Proverbs.

PW R. N. Whybray, The Book of Proverbs.

PWM W. McKane, Prophets and Wise Men.

RA C. G. Montefiore & H. Loewe eds., A Rabbinic Anthology.

RB Revue Biblique, Paris.

RSV The Revised Standard Version of the Bible.

SAIW J. L. Crenshaw ed., Studies in ancient wisdom.

SJT Scottish Journal of Theology, Edinburgh.

TB Tyndale Bulletin, Leicester.

TBC Torch Bible Commentaries, London: SCM.

TDNT G. Kittel, et al., eds., Theological Dictionary of the New Testament.

TDOT G. J. Botterweck & H. Ringgren eds., Theological Dictionary of the Old Testament. English Translation of TWAT.

TGUOS Transactions of the Glasgow University Oriental Society, Glasgow.

THAT E. Jenni & C. Westermann eds., Theologisches Handwörterbuch zum alten Testament, 2 vols..

ThLZ Theologische Literaturzeitung, Leipzig, Berlin.

TOTC The Tyndale Old Testament Commentaries, IVP.

TWAT G. J. Botterweck & H. Ringgren eds., Theologische Wörterbuch zum alten Testament.

UF Ugarit-Forschungen, Neukirchen-Vluyn.

VT Vetus Testamentum, Leiden.

VTS Supplements to Vetus Testamentum, Leiden.

WBC Word Biblical Commentary, Waco: Word.

WI G. von Rad, Wisdom in Israel.

WL R. E. Murphy, Wisdom Literature (FOTL 13).

WW R. B. Y. Scott, The Way of Wisdom.

ZAW Zeitschrift für die Alttestamentliche Wissenschaft, Berlin.

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CHAPTER ONE

INTRODUCTION

1.1 WISDOM RESEARCH TODAY

In the last sixty years OT Wisdom research has advanced greatly in three major areas: the discovery of the connection between Israelite Wisdom and Ancient Near Eastern Wisdom, Wisdom influence on the rest of OT Scriptures, and the relation between Wisdom theology and OT theology.

The work of Adolph Erman in 1924 [1] has drawn the attention of modern scholars to the close parallel between Israelite Wisdom and Ancient Near Eastern Wisdom. Since then a massive amount of extrabiblical Wisdom has been published and a wide range of its connections with Qoheleth, Job and Proverbs has been uncovered [2]. Recently Shupak also proves from a linguistic point of view that there is a great similarity in the vocabulary between Biblical and Egyptian wisdom literature [3]. Today, the fact that Israelite Wisdom was part of the contemporary international Wisdom phenomenon is well established [4].

In the past, Form-critics thought that Instruction Literature in Proverbs (Pr.1-9; 22:17-24:22; 31:1-9) was a late genre which

evolved from Sentence Literature [5]. However, scholars have now established the fact that Instruction Literature is a "separate genre whose syntactical structure can be described and which is not constituted by an agglomeration of Wisdom sentences [6]." Instruction Literature may be considered even as early as Sentence Literature. In his study of the Instruction of Onchsheshonqy, Gemser [7] shows that this relatively late Demotic text resembles the putative early collections in that it uses short, pithy sayings. This suggests that Instruction Literature could even be earlier than Sentence Literature. The style of Instruction Literature suggests that it is a product of formal education. In Egypt, Instruction Literature was commonly used in royal court education [8].

Another development in OT Wisdom research is in the area of Wisdom influence on the rest of the biblical books. First, many scholars claim that they have discovered Wisdom influence in many prophetic books [9]. This is followed by the suggestion of Wisdom influence in narrative texts [10], primeval history [11], Psalms [12] and Deuteronomy [13]. However, some scholars hesitate to accept all these suggestions and call for sharper criteria in assessing Wisdom influence [14].

Before the first quarter of the twentieth century, OT research paid very little attention to Wisdom literature. This was mainly due to the anthropocentric and eudaemonistic orientation of Wisdom

literature. Wisdom literature is mainly concerned with man as an individual rather than Israel as a chosen people. It deals with practical morality, survival and success of life. Other than a few late exceptions, it has nothing to do with covenant, promises, salvation-history or religious rituals.

Today, scholars not only find that 'Wisdom influence' can be traced in practically every part of OT, they also realise that the major themes and motifs in Wisdom literature are closely related to many major OT themes and motifs.

Many scholars have discovered that Wisdom is closely related to creation theology and order in creation [15], the Law and revelation of God [16], the fear of YHWH [17], and life [18].

Now although some scholars still have difficulty in making room for Wisdom in OT theology [19] most scholars see Wisdom as an important part of OT Theology [20].

1.2 A NEGLECTED AREA IN PROVERBS RESEARCH

Since the forties of this century many scholars have started to feel the inadequacy of the historical-critical approach to the OT study [21]. Some of them even doubt its legitimacy and seek for substitutes [22]. The historical-critical approach provides us

with an invaluable guide towards rediscovering the origin and setting of different parts of the OT Scripture and the process of redaction before the text received its final form. However, the historical-critical approach is unable to help us to discover and appreciate the unity of a book or of the whole canon, and the way in which Scripture functions as a unified Canon in a believing community. Clearly, Judaism and Christianity see the Canon as a unified revelation of God to guide their faiths. In the last fifteen years many scholars have sought to understand how different elements in Scripture were put together as a unified Canon [23], and how the Canon as it stands functions in both Judaism and Christianity. Childs has proposed to study the OT as the Scripture of the Christian Church. He insists that the canonical context should be the normative context in which the Scripture should be understood [24]. Others think that there is no normative context in which the Scripture should be studied. As long as the canonical form of the Scripture is respected, it is legitimate for one to choose a particular point in Jewish tradition or Christian tradition as the context in which Scripture is studied.

Many scholars have called attention to the study of the canonical formation of the Pentateuch and its function in the believing community [25]. For example, in his study, Sanders [26] points out that the canonical shape of the Pentateuch shows us that the centre of OT theology moved from 'the Land' to 'Torah' due to the fall of Jerusalem, the destruction of the Temple and the

dissolution of the national entity. Israelites ceased to be people of a nation; they became people of a book. Another example is the study on the Pentateuch by Clines [27], who approaches the Pentateuch in its canonical form and sees it as a literary whole. He tries to discover the theme which binds the individual books together and the way in which this theme/message functions in historical context, namely the exile in Babylon. Clines goes even further to explore its theological functions in contemporary Christianity.

As for Historical literature, more scholars are paying attention to the canonical shape of the text, rather than their origins, sources, authenticity and editorial processes [28]. Some of the out-standing works are those of Gunn, Jobling, Culley and Robinson [29]. Some of these fuse with the Narrative Analysis approach [30].

Some work has also been done in investigating the final shape of prophetic books [31]. In this area Clements [32] has demonstrated how rewarding it can be to study the Prophetic Canon in its canonical shape. It is clear that the prophetic materials as they stand are far removed from their original settings and have lost their original meanings. They are rearranged with distinctive patterns "so that warnings of doom and disaster are always followed by promises of hope and restoration. All the prophets are presented in the canonical testimony to their preaching as prophets

of salvation [33]." This arrangement provides a model for understanding the Prophetic Canon for the believing community when the prophetic books received their canonical shapes.

For Wisdom literature, Polzin [34] and Loader [35] demonstrate the way in which Job and Qohelet can be appreciated as unified books. Sawyer [36] provides us with some insights into how the canonical formation of Wisdom texts can be appreciated. Wisdom texts as they stand are unified and well-structured books, and the meaning and function of the canonical text can be very different from the original meaning and function of the text. From another angle, Sheppard [37] has shown us this process of reinterpretation. Working back from Apocryphal books, he shows that in the intertestamental period, "Wisdom became a theological category associated with an understanding of canon which formed a perspective from which to interpret Torah and prophetic traditions [38]."

From surveys of OT Wisdom literature, one can easily see that in the past research in Wisdom literature concentrated mainly on the pre-exilic period of Wisdom tradition [39]. Much work has been done to improve our understanding on the relationship between OT Wisdom and Wisdom in Israel's contemporary neighbours. The forms and original settings of Wisdom literature have also been thoroughly debated. A considerable number of works have been written on the relationship between the Wisdom tradition and other

traditions in Israel. Even the redactional process of canonical books and the place of Wisdom in OT theology have generated much debate. However, little attention has been paid to studying the canonical form of Job and Qoheleth [40], and a minimal amount of work has been done in studying Proverbs in its canonical form in a scholarly way. There is a great need for research in this area [41].

1.3 THE AIM OF THIS THESIS

As the title indicates the aim of this thesis is to investigate the use of the vocabulary of education in Pr.1-9.

Proverbs has long been recognized as an educational text used in Wisdom tradition; most of its material (such as instruction literature, sentence literature and numerical sayings) was derived from family or formal education. The final/canonical form of Proverbs was also 'composed' in a setting of education (see below). Proverbs is not the product of a loose compilation or collection of educational texts; it is a creative composition. The skilful composition of Proverbs involved choice of words, arrangement of texts, insertions and reinterpretation of key words, so that the reader/audience received the maximum impact of the message that the author wanted to bring across to them. For example, the meaning of חכמה in Proverbs is far removed from its original meaning in

ancient Wisdom tradition. In ancient Wisdom tradition חכמה is very close to knowledge, skill, perceptiveness and ability to plan. However in Proverbs חכמה is closely related to the fear of YHWH, pietistic living. The author does not merely compile teachings from the past. He uses the materials of the past and gives them a new meaning, message and emphasis by arranging the texts according to his purpose. It is evident that he even inserts words and sentences at important points so that a new interpretation of the text is given. For example, all scholars agree that Pr.1:7 is strategically inserted after Pr.1:1-6, so that the Yahwistic interpretation of Wisdom is given to the introduction, and this Yahwistic introduction will control the interpretation of the rest of the book.

All scholars also note that the style and content in Pr.9:7-9 is different from those in Pr.9:1-6,10-18. Many scholars have difficulty in accepting Pr.9:7-9 as being at the right place. However, a close examination will show that Pr.9:7-9 is inserted to provide a climax of Yahwistic interpretation for the conclusion of Pr.1-9. A further example is Pr.31:10-31 which most scholars classify as an appendix. Again a detailed study shows that it is not an appendix, but an extended conclusion for the whole book (see below). This passage is the final episode of the great love-story of Wisdom and him who comes to her. The final section of Proverbs gives readers the feeling that at the end Wisdom and he who comes to her are living happily ever after as the curtain falls.

Therefore, it is incorrect to talk about the 'editor(s)' of Proverbs, it is more correct to talk about the 'author(s)' of Proverbs [42]. He has written Proverbs as his text book, though he has made use of much past teaching. Today what we have in Proverbs is the teachings of the present author, not the teachings of the past. We do not deny that to a certain extent it may be possible for one to trace some of the original settings, original meanings and processes of redaction from the present form of Proverbs. However, Proverbs as it stands provides us more with information about education in the Second Temple period than education in the pre-exilic period of Israel.

The aim of this thesis is to study the vocabulary of education as it is presented in the canonical form of Proverbs, to describe and analyse the meaning of related terms and look for subtle distinctions between them. For example, there are eleven terms (*חכמה, דעת, לקח, שכל, תחבולות, תבונה, בינה, ערמה, עצה, מזמה, תושיה*) used for teaching content. What are the distinctions and the relations between them? Why in a particular context does the author use one term rather than another? The study will not only provide a better understanding of how this vocabulary is understood and used when Proverbs received its canonical form; it will also help us to gain insight into the way in which Proverbs was written. Through this we may able to discover the intention of the author and how Proverbs was understood when it received it canonical form. "Philosophers and Linguists are in general agreement that the

vocabulary of the speakers of any language reflects their socio-cultural circumstances. It is assumed in other words, that a people's language is the sum expression of their geographical environment, their activities and their patterns of thought [43]." Therefore, this study will shed light on education in the Second Temple period.

1.4 THE SETTING OF THE CANONICAL FORM OF PROVERBS

It is generally agreed that Proverbs received its canonical form between the fourth and second centuries BC. Many reasons have been given for placing the final form of Proverbs in this period; among them are the developed conception of wisdom which is very close to Ben Sira and Wisdom of Solomon. For example, the Yahwistic interpretation of wisdom, Wisdom personification and the close relationship between Wisdom and creation. The theme of אשה זרה, the word אֲמוֹן (7:16), thought to be a Greek loan word (ὀθόνη), and the rhetorical style of Pr.1-9 which also betray the Hellenistic influence. ~~in fact~~ For example, Pr.2 actually constitutes one single sentence [44].

Since this thesis will study how the vocabulary of education is understood in the period when Proverbs received its canonical form, it is important for us to describe briefly the setting of this period.

1.4.1 Torah Scholarship

Since the return from exile under the leadership of Ezra and Nehemiah there was strong emphasis on the study of Scripture. Some scholars think that the interest in the study of Scripture can be traced back to the time of Diaspora [45]. Ne.8-9 describes how the people were gathered and instructed in the Law of God. The people were taught that the Law of God provided them with binding rules for living, they were commanded to learn the Law of God and to practise it in their lives [46].

The study of the Law was not only seen as learning a proper life-style; it was an act of worship, which brought a person closer to God. "The study of the Torah was a holy duty, the fulfilment of which became a religious experience [47]." At first, teaching of the Law was provided only by priests. Later when the study of the Law became more popular, there were non-priests who were also knowledgeable in the Law. Because those who had learnt the Law were encouraged to teach others (tbSan.99a), eventually there was a group of lay-teachers. In the beginning they were just helping in teaching the Law; but gradually they became a distinct group of 'Torah scholars'. Sometimes they were called soferim (scribes), or teachers of the Law, another order which stood side by side with the priests. Due to their expertise in the Torah, as well as teaching the Law, they also helped in "defining and perfecting the

legal principles underlying or deriving from the Torah," and administering "the Law as learned counsellors in the courts of justice [48]."

Closely related to the development of 'Torah scholarship' was the rise of the synagogal institution. Though scholars are uncertain about the origin of the synagogue, there is no doubt about the existence of synagogues in the third century BC [49]. In the Second Temple period synagogues existed alongside the Temple. Reading and interpretation of the Scripture and prayer were conducted in synagogues, but no sacrifices were made. Other than the public teaching of the Scriptures during the services in synagogue, there were also Torah scholars who conducted classes in their houses, perhaps even in students' houses (mAb.1:4). The first mention of these classes is in Sir.51:23, "house of learning" (*בית המדרש*). Later in the first century AD and perhaps even earlier, the majority of children received education at schools. The schools were divided into elementary school (*בית הספר*) and higher school (*בית תלמוד* or *בית מדרש*): the elementary school for the Written Law and the higher school for the Oral Law [50]. mAb.5:21 says:

> At five years old (one is fit) for the Scripture,
>
> at ten years for the Mishnah,
>
> at thirteen for (the fulfilling of) the commandments,
>
> at fifteen for the Talmud.

The classes were conducted in synagogues.

1.4.2 Foreign Influence

Most of the Second Temple period coincides with the age of Hellenism. The spread of Hellenistic civilization had left a profound impact on human civilization. Though Hellenistic culture did not consist only of Greek culture (it was made up of elements from different human cultures such as Egyptian, Perso-babylonian and Roman), nevertheless the Greek element provided the dominant tone. Hellenistic Greek, was used as the common language (Koine) and facilitated the speedy spread of Hellenistic culture.

Schools for Hellenistic education were established in all major cities. Hellenistic education consisted of three major areas: physical, musical and literary. At the height of Hellenistic education in Palestine, a gymnasium was built in Jerusalem in 175 BC. 1 Macc.1:11-15 tells us,

> At that time there appeared in Israel a group of renegade Jews, who incited the people. "Let us enter into a covenant with the Gentiles round about," they said, "because disaster upon disaster has overtaken us since we segregated ourselves from them." The people thought this is a good argument, and some of them in their enthusiasm went to the king and received to introduce non-Jewish laws and customs. They built a sports-stadium (gynasium) in the

> gentile style in Jerusalem. They removed their marks of circumcision and repudiated the holy covenant. They intermarried with Gentiles, and abandoned themselves to evil ways.

Even the Maccabaean revolt could not stop Hellenization completely. In fact the Maccabaean revolt largely had to do with opposition to pagan worship and not against Hellenism in general [51].

> The character of the later Hasmonaean dynasty was itself largely Hellenistic (they employed foreign mercenaries, struck Greek coins, assumed Greek names, etc.), and that some of them, such as Aristobulus I, directly patronized Hellenism. When all this is considered, it can certainly be assumed that, in spite of the Maccabaean uprising, Hellenism penetrated Palestine to a not inconsiderable extent already before the Roman period. Subsequently, its further advance was promoted by the Romans and the Herodians, and it then acquired the Latin element particularly noticeable from the end of the first century AD [52].

From the second century BC onwards Greek loanwords started to appear in Jewish literature [53]. This is evident in some post-exilic biblical passages, such as אַפִּרְיוֹן in Ct.3:9 and the various musical instruments in Dn.3 [54]. Schürer has produced a short-list of loanwords in the Mishnah to show us the areas in which Hellenistic influence was clearly visible. These areas cover

political constitution, military matters, state administration, judicial affairs, clothing, household utensils, architecture, commerce, entertainment and literature [55]. Even the literature of the Qumran community (which had a very critical attitude towards Hellenism) contains traces of loanwords [56]. Adoption of Greek names was not uncommon at that time [57]. Greek inscriptions are found in Jewish tombs, ossuaries and synagogues [58]. Most of the educated people had a command of Greek [59]. From the second century BC onwards Graeco-Jewish literature started to emerge in Palestine, as attested by a great amount of extracanonical Jewish literature [60].

New ideas such as eschatology, dualism and new conceptions of cosmology also emerged in many Jewish literature. Greek rhetoric was also used in many Jewish writings. Bickermann points out that the chain of teachers in mAb.1:1ff which is traced right back to Moses for the purpose of legitimation, has its parallel in the chains of tradition of the heads of Greek philosophical schools and Roman law schools [61]. The dialectical form of Rabbinic instruction, with its sequence of question and answer, is also a striking parallel to the 'Socratic' model of the Greek rhetorical schools [62]. The exegesis of the Rabbis also resembles Homeric exegesis of the Alexandrian grammarians. As Homer had tried to remove stumbling blocks and explain contradictions in the text, rabbinic exegesis tried to do the same things to the Torah [63].

1.4.3 Opposition to foreign influence

The more vigorous and persistent the pressure of Hellenism on Jewish culture, the more energetic was the resistance offered by the Jews. In the days of Antiochus IV, when Hellenization reached its climax in Palestine, he launched a campaign to wipe out the Jewish religion. 1 Macc.1:41-57 tells us that in those days,

> The king issued a decree throughout his empire: his subjects were all to become one people and abandon their own laws and religion. The nations everywhere complied with the royal command, and many in Israel accepted the foreign worship sacrificing to idols and profaning the sabbath. Moreover, the king sent agents with written orders to Jerusalem and the towns of Judaea. Ways and customs foreign to the country were to be introduced. Burnt-offerings, sacrifices, and libations in the temple were forbidden; sabbaths and feast-days were to be profaned; the temple and its ministers to be defiled. Altars, idols and sacred precincts were to be established; swine and other unclean beasts to be offered in sacrifice. They must leave their sons uncircumcised; they must make themselves in every way abominable, unclean, and profane, and so forget the law and change all their statutes. The penalty for disobedience was death .... Pagan altars were built throughout the towns of Judaea; incense was offered

at the doors of houses and in the streets. All scrolls of the Law which were found were torn up and burnt. Anyone discovered in possession of a Book of the Covenant, or conforming to the Law, was put to death by king's sentence (cf. also Dn.11:30ff).

His decree resulted in many Jews being put to death (1 Macc.1:59-64). Very soon his persecution was met with the famous Maccabaean Revolt. This spirit which rejected Hellenistic attempts to deprive Jews of their religion and their Torah continued to inspire many military movements till the zealot movement in the first century AD [64].

Another form of resistance was the development of Jewish schools. Since the school-age for Greek elementary schools was then 6-7 years of age, Jews started to organize their own schools; according to mAb.5:21, to which children were sent at the age of five. The instruction in Jewish schools was primarily religious. The textbook was the Scriptures; as they grew older they went on to study the skill of interpreting Scriptures.

In jMeg.73d we are told that

There were 480 synagogues in Jerusalem, and each possessed a *בית הספר* and a *בית תלמוד*; a *בית הספר* for biblical instruction and a *בית תלמוד* for instruction in the Mishnah, and Vespasian took steps against all of them.

Though the account is undoubtedly late and exaggerated, it is certain that during the Second Temple period there was wide spread Jewish religious education to counter the threat of alien civilization [65]. This can be attested by

> a rabbinic anecdote of the Cynic phiosopher Oenomaus of Gadara, about the goyim (nations) who lamented that they could not cope with the Israelites: Go and observe their synagogues and schools, as long as you find children there who twitter with their voice --- i.e. who recite the Torah aloud --- you cannot succeed,for their (heavenly) father has promised them (Gen. Rabba 65:20) [66].

All adults were also challenged to learn the Law.

> Come to me, you who need instruction,
> and lodge in my house of learning.
>
> Sir.51:23.

> Let thy house be a meeting-house for the sages and sit amid the dust of their feet and drink in their words with thirst.
>
> mAb.1:4.

They were encouraged to discuss the Law whenever they got together.

> If two sit together and no words of the Law (are spoken) between them, there is the seat of the scornful.
> But if two sit together and words of the Law (are spoken) between them, the Divine Presence rests between them.
> If three have eaten at one table and have not spoken over

it words of the Law, it is as though they had eaten of the sacrifices of the dead.

But if three have eaten at one table and have spoken over it words of the Law, it is as if they had eaten from the table of God.

If ten men sit together and occupy themselves in the Law, the Divine Presence rests among them.

mAb.3:2,3,6.

They are warned not to go after foreign philosophy.

Do not pry into things too hard for you
or examine what is beyond your reach.
Meditate on the commandments you have been given;
what the Lord keeps secret is no concern of yours.
Do not busy yourself with matters that are beyond you;
even what has been shown you is above man's grasp.
Many have been led astray by their speculations,
and false conjectures have impaired their judgement

Sir.3:21-4.

Wisdom was redefined by the Scribe to discourage Jews from discovering wisdom in alien civilization. Wisdom is now interpreted as a gift of YHWH. One can receive it only through revering him and living a pietistic life (Ps.111:10; Jb.28:28; Pr.1:7; 9:10; Sir.1:1,14). Ben Sira even goes further and states

that Wisdom is the exclusive gift of God to Israel (Sir.24:8-12). Wisdom is identified with the Law (Sir.24:23). Wisdom can be gained only be keeping the Law (Sir.1:26; 15:1; 19:20; 21:11; 34:8). The story of Daniel was written to illustrate this truth. In Ben Sira (24:3-6)

> Wisdom no longer appears, as in Pr.8:30, as the darling of God, but as a power which pervades the whole world, nature and humanity (and not only the Jews). Ben Sira was probably no longer aware of the original mythological features in his Wisdom hymn in Ch.24, and regarded Wisdom more as a kind of 'world reason' emanating from God, which filled and permeated the whole creation and finds the culmination of its task in making man a rational being (1:9f, 19; cf. 17:7) [67].

In mAb.1:2 the Law is also given 'cosmic' significance:

> By three things is the world sustained:
>
> by the Law, by the (Temple-) service,
>
> and by deeds of loving-kindness.

Hengel points out that this development of Jewish Wisdom speculation was generated by the struggle against Hellenism and its σοφία (Wisdom). Its purpose was to discourage all attempts to discover wisdom among alien cultures [68].

Since Torah was identified with Wisdom, it is the timeless truth and revelation of God. It was not only a guidebook for formal worship in the temple, it was also seen as a guidebook for

righteous living. The emphasis on Torah-education and this new perspective of Torah created an urgent need for interpreting the Torah in the contemporary context. The Oral tradition which provided the interpretation and application of the Torah started to flourish. Later this tradition was regarded as of equal authority with the Torah (written tradition) itself.

Another counter movement to Hellenism was the Jewish Apocalyptic movement. Most probably this movement had a long history, going back to the exilic period of the Persian Kingdom [69]. It started to blossom from the middle of the third century BC when Jewish tradition was threatened by Hellenism. A large part of the priestly upper class and the lay nobility fell victim more and more to Hellenistic assimilation. The Jewish Apocalyptic movement reached its full bloom in the days of Antiochus IV.

There is no agreed list of Jewish Apocalyptic literature [70]. The earliest writing is the book of Daniel. The main message in Apocalyptic literature is that world history is not a circular movement, as in Greek thought, but a linear movement. The centre of history is the chosen people of God --- Jews, and according to the plan of God the world is hastening towards a speedy end. Now is the Last Days, for the last time human hybris and apostasy are reaching their climax [71]. The people of God is called to repent from their apostasy and hold on to their faith, even if they have to be martyrs for the Lord. Resurrection and immortality are

promised to those who are faithful until the end. The evil will be judged at the eschaton and they will be punished after their death [72].

> In Apocalyptic tradition, Wisdom was marked off from other forms of wisdom by the fact that it rested on special revelations of God and therefore was granted only to a few elect. In this respect, the 'apocalyptic' concept of Wisdom remained closely bound up with the old conception of Wisdom hidden in heaven and beyond man's control. As a consequence of the conjunction of Wisdom and prophecy, the great men of the early period from Adam and Enoch down to the last prophets were regarded as both prophets and wise men [73].

In summary, it may be said that Proverbs received its present form in the time when there was an increasing tension between Hellenistic civilization and an anti-Hellenistic movement. The reaction of those who opposed Hellenism was to emphasise the study of the Law. This led to the spread of Torah-education. In order to discourage Jews from seeking after foreign Wisdom, Wisdom was redefined as God's gift to those who revered him. Eventually Wisdom was identified with the Torah, and one could receive Wisdom only by keeping the commandments of God. The result of seeking for applications of the Torah to different situations and circumstances was the growth of Rabbinic literature.

On another front the battle was fought by the growth of Apocalyptic eschatology. The people of God were challenged to repent and hold fast to their faith even unto death.

1.5 THE STRUCTURE OF PROVERBS

Proverbs can be divided into three main sections: Prologue, Collection of Sayings and Conclusion.

A. Prologue (1-9)

a. 1:1-7 Introduction.

b. 1:8 - 9:18 Collection of Instructions.

B. Collections of Sayings (10-29)

a. 10-22:16 The Sayings of Solomon.

b. 22:17 - 24 The Sayings of the Wise.

c. 25 - 29 More Sayings of Solomon.

C. Epilogue (30-31)

a. 30 The Sayings of Agur.

b. 31:1-9 The Sayings of King Lemuel.

c. 31:10-31 Conclusion.

There is a striking resemblance between the structure of Proverbs and that of Deuteronomy. Deuteronomy also consists of three main sections: Prologue (1-11), collections of law codes (12-26) and Epilogue (29-34). Sawyer points out that "both these books are essentially education manuals, and in each case the prologue gives the key to our understanding of aims and principles to which the main part of the book is directed [74]." The middle parts of Proverbs and Deuteronomy are collections of maxims and law-codes respectively, and both epilogues contain other miscellaneous collections and a conclusion. The resemblance of structure between these two books also points to the close relationship between them pointed out by Weinfeld [75].

1.5.1 Prologue (1-9)

The prologue is divided into two sections: Introduction (1:1-7) and Collections of Instructions (1:8 - 9:18). The Introduction begins with the superscription, "The Proverbs of Solomon, son of David, king of Israel." Childs points out that,

> The implication is that the ascription of authorship of Proverbs to Solomon was a far broader concept than our Modern understanding. The proverbs were assigned to Solomon who was the traditional source of Israel's sapiential leaving (as Moses was of Torah and David of psalmody) [76].

The introduction concludes with a Yahwistic note, "The fear of YHWH is the beginning of knowledge." This clearly sets out how the whole book should be interpreted. Wisdom and knowledge are no longer understood in the context of Old Wisdom but in the context of Yahwism [77].

1:8 - 9:18 (other than a numerical saying [6:16-19] and three poems [1:20-33; 8; 9:1-6]) consists of instructions. Again this section has been skilfully arranged, many Yahwistic passages (e.g. 2:5-8,10f; 3:5-7,19f,25-35; 4:6-9,13; 6:23; 7:4) have been inserted at strategic points, so that the whole section is governed by a Yahwistic interpretation [78].

In Pr.1:20-33; 8; 9 Wisdom is personified as a preacher, her origin is from God, and she calls the Simple to come to receive Wisdom. A full discussion of the meaning of these passages lies beyond the scope of this thesis, but its hermeneutical effect on the interpretation of the whole book is tremendous and can hardly be mistaken. In the present form of Proverbs, Wisdom can be received only through revering YHWH and understanding the knowledge of YHWH. Wisdom is not something foreign and in constant conflict with religious tradition and prophetic tradition. The fact that 8:22-31 was not placed at the end of Pr.1-9 to form the climax suggests that the intention of the author was not to indulge in cosmological speculations such as those in the Wisdom of Solomon and in later Gnostic writings, but simply to commend the teaching

of the schools by showing how closely it was associated with YHWH and the fear of YHWH [79]. In these poems YHWH plays an active role in education.

The theme of the 'strange woman', the passages in which wisdom is personified, the union of Wisdom and the fear of YHWH and traces of Hellenistic influence make most scholars think that Pr.1-9 is the latest section of Proverbs. It serves as a prologue that provides the 'hermeneutical guide' for understanding the rest of the book [80]. Childs points out that in the present structure of Proverbs, Pr.1-9 is like a prism through which the rest of the book should be read [81].

1.5.2 Collections of Sayings (10-29)

This section can be conveniently divided into three sub-sections according to their titles: The Sayings of Solomon (10-22:16), the Sayings of the Wise (22:17-24) and (More) Sayings of Solomon (25-29). There is great resemblance between 22:17-24:22 and the Egyptian Instruction of Amenemope [82]. Other than 22:17-24:22 this section mainly consists of Sentence literature. McKane has divided them into three categories; namely, sayings concerning the individual's successful and harmonious life, sayings concerning community living, and sayings with the presence of God-language. The first two are set in the framework of Old Wisdom, and the last

one is set in the framework of Yahwistic piety [83]. On the basis of McKane's categorization, Scott has gone further to categorize 10-29 into seven categories [84].

Other than some clusters of sayings which are grouped together on the basis of a catchword (e.g. כסיל, 26:1-12), theme (e.g. the contrast between the righteous and the wicked, 10:20-32; 11:4-11; 12:2-7), or according to type (e.g. simile, 25:11-14,18-20); there does not seem to be any overall systematic order in the arrangement of this material [85]. However Whybray reminds us that as the author of Proverbs was a wise and educated man, and it is unlikely that the material was collected in a haphazard way. He suggests that this section is arranged with a theological construction [86].

It is generally agreed that this section consists of the earliest material in Proverbs. The Sayings in this section mainly reflect the thought of the Old Wisdom, and do not reflect very much the thought of the Second Temple in the present arrangement of Proverbs. This section should therefore be read with the 'hermeneutical guide' provided in Pr.1-9.

1.5.3 Epilogue (30-31)

Apart from two collections of sayings (30; 31:1-9), this section ends with a conclusion for the whole book (31:10-31). Pr.31:10-31

gives a portrait of an industrious wife. She is so capable that everything is under her control. She is described not just as an ordinary wife, or an ideal wife, but as a very special wife. This passage is not an appendix that provides readers with a check-list for choosing an ideal wife. The author is using the portrait of this industrious wife as an image for Wisdom. McCreesch [87] suggests that in Pr.9 Wisdom was presented as a young marriageable woman seeking lovers who would accept the gifts and life she could offer. But Pr.31:10-31 shows the time after the period of courtship and learning has passed. Wisdom has settled down and has become a faithful wife and skilled mistress in her household. The imagery for Wisdom in 31:10-31 symbolizes Wisdom not as some lofty, remote ideal for those initiated into her mysteries, but a practical, ever-present, faithful guide and lifelong companion for all who choose her way. Her origins are with God (8:22-30), but her home is in this world.

> Pr.31:10-31 draws together the major themes, motifs, and ideas of the whole book in a final, summarizing statement about Wisdom under the image of an industrious, resourceful and selfless wife. It is the final piece in a symbolic framework that unifies the whole book [88].

1.6 METHODOLOGY

The main interest of this thesis is to find out how the vocabulary of education in Proverbs was understood in 4th - 2nd centuries BC, when Proverbs received it final form. In the past etymology and philology dominated word-study in OT scholarship. The inadequacy and limitation of these approaches have been criticized by scholars [89]. Today a new linguistic approach for word study has been provided by some biblical linguists [90]. The main contribution in this new linguistic approach is the analysis by semantic fields (synchronic semantic analysis). Some scholars have applied semantic field analysis in their works and produced very rewarding results [91]. Since the interest of this thesis is to investigate how the vocabulary of education in the present form of Pr.1-9 was understood, the most adequate approach for the purpose of the thesis is semantic field analysis. Other than occasional reference to etymology and to historical development of words this thesis will not engage in a detailed historical analysis (diachronic semantic analysis).

A sound semantic field analysis must be conducted monolingually [92]. That means the investigation will concentrate only on the use and connotation of Hebrew words. It is not a study of translation equivalents of Hebrew words. It is a well-known linguistic fact that translation is an exercise which involves

transculturation [93]. Translation is rarely able to express the exact meaning or the range of meanings of a word in its original language. For example, the range of connotations of חיים in Hebrew is much broader than the range of connotations of the word 'life' in English. In Hebrew חיים refers to 'good health, long life, material prosperity, mental tranquillity, security, success'; in post-biblical Hebrew it even refers to 'immortality'. Another example is נער in Hebrew which does not primarily connote age, but social status or dependence, so it can be used to refer to a young person, an attendant or a knight. However the common equivalent translation in English is 'young man' which communicates to us more about his age rather than his social status and is, therefore, too narrow. Therefore this study is the discussion of Hebrew words not their translation equivalents. Secondly, since our interest is not in the etymology of words, Ancient Near Eastern languages such as Ugaritic, Akkadian and Egyptian can only provide minimal help for this study.

A sound semantic field analysis must first decide in which context the study is going to be conducted. Context includes both literary context and situational context.

In terms of literary context this study will be conducted in the context of Pr.1-9. Pr.1-9 is chosen because this section mainly consists of Instruction literature which is the typical genre of formal education. It provides the best literary context for the

study of the vocabulary of education. Secondly, since Pr.1-9 mainly consists of Instruction literature it has a much richer vocabulary of education than the rest of the book. Thirdly, Pr.1-9 is the latest section in Proverbs, it reflects most the conception of education when Proverbs received its final form. Pr.1-9 functions as a long prologue to the book and controls the interpretation of the rest of the book.

The concern of this thesis is not how the vocabulary of education was understood in its original setting/context, but how it was understood in the time when Proverbs received its canonical form. Therefore, it may be said that the situational context of our word-study is 4th - 2nd century BC.

According to C. Rabin, Hebrew is divided into (a) the Early Period, before 4th century BC; (b) the Middle Period, after 4th century BC and (c) the Modern Period, from the beginning of 20th century [94].

The Hebrew of the Middle Period is the Hebrew of the Dead Sea Scrolls, the Mishnah, Talmud, Midrash and other pieces of literature of that period, and medieval Hebrew. Thus the Hebrew in the canonical form of Proverbs belongs to this Middle Period [95]. Moreover the text we have today is the Massoretic Text (AD 1008), which is also a product of the Middle Period. If the language of Proverbs belongs to the Middle Period, it is proper that reference

should be made to the Hebrew of the Middle Period. Due to the close relationship between Modern Hebrew and the Hebrew in the Middle Period, reference also will be made to Modern Hebrew [96].

We have selected five categories of vocabulary which will be studied in five chapters and one excursus. In each chapter the words will be studied first according to their usage in the OT in general; then they will be examined in the context of the present form of Proverbs. We have put "Methods of education" in an excursus because of the different approach required. This subject involves a large number of terms and many of them are used with metaphorical meanings which differ from their common usages. Therefore it is better to approach this subject with a general survey rather than by the usual semantic field approach. Except the excursus and chapter six, each chapter is accompanied with a diagram in which the results of the semantic analysis are represented.

CHAPTER TWO

CHILDREN AND PARENTS, STUDENTS AND TEACHERS

In this chapter we will investigate five terms: בן, אב, אם, מורה and תלמיד. These denote the main participants in the sphere of education. First, we will briefly survey the different usages of these terms in the OT. Then we will examine the relationship of these terms in the context of the present form of Pr.1-9.

2.1 בן

In Instruction literature, he who gives instruction usually addresses the addressee as 'my son' (בני, 1:10; 2:1; 3:1,21; 4:10,20; 5:1; 6:1; 7:1; 23:15,19,26), sometimes he calls them 'sons' (בנים, 4:1; 5:7). Who is this 'son' (בן), or who are these 'sons' (בנים)?

בן is one of the most common words in the OT (4850x) [1], generally speaking בן connotes a sense of progeny or relation.

2.1.1 בן in family relationship

Most commonly בן is used to denote a son [2]. The plural בנים, literally 'sons', can mean children of both sexes (e.g. Gn.3:16; 21:7; 30:1; Ex.21:5; Ps.128:3).

בן is also used to express other relationships. For example, brothers are called בני אביך, "your father's sons." (Gn.49:8) בן אמו, "his mother's son," means his brother (Gn.43:29. Cf. Jd.8:19; Ps.69:9(8E); Ct.1:6). Grandchilren are called בני בנים, "son's sons" or "children's children" (Gn.45:10), or just בנים (e.g. Gn.31:28; 32:1) [3].

2.1.2 בן as a member of social group

Frequently geographic and national entities are expressed by using the phrase 'sons of (a place) or sons of (a nation)'. For example we have 'sons of Bethlehem' (Ezr.2:21; Ne.7:26; Je.6:1), 'of Jericho' (Ezr.2:34; 7:37), 'of Jerusalem' (Is.51:18; 54:13; 60:4; Je.5:7; Jl.4:6(3:6E)) [4]. Israelites are called בני ישראל, "Children of Israel," and Judaeans are called בני יהודה [5]. Even in Rabbinic Hebrew the Palestinian Jews in Babylon are called בני מערבא, "sons of the West (Palestine)" (tbNid.51b). Inhabitants of a town are called בני העיר, "sons of the town"

(mMeg.3:1); and inhabitants of a city are called בנ׳ כרך, "sons of the city" (mKid.2:3).

Sometimes fellow-countrymen are called בנ׳ עמ׳, 'sons of my people' (Gn.23:11; Jd.14:16) [6]. On the other hand, a foreigner is called בן (ה)נכר, 'son of foreignness' (e.g. Gn.17:12,27; Ex.12:43; pl. 2S.22:45f; Ez.44:7) [7].

בן is also used to denote membership of certain vocational/ professional groups. Singers are called בנ׳ המשררים (Ne.12:28), an entire group of them may even be called by personal name (eponym). For example בנ׳ קרח, 'sons of Korah' (e.g. Ps.42:1; 44:1; 46:1) and בנ׳ אסף, 'son of Asaph' (2C.35:15) [8]. Prophets and their disciples are called בנ׳ הנבי׳אים, 'sons of the prophets' (e.g. 1K.20:35; 2K.2:3,5,7,15). A wise man is called בן חכמים, 'son of the wise men' (Is.19:11). In Talmudic literature, members of synagogue are called בנ׳ הכנסת, 'sons of the synagogue' (mBek.5:5). Scribes are called בנ׳ תורה, 'sons of Torah' (tbShab.139b; tbErub.40a).

As a member of the whole of mankind, an individual is commonly called בן אדם, 'son of man' (Ps.8:5(4E) and especially in Ezekiel (pl. Dt.32:8; Qo.1:13) [9], בן אנוש (Ps.144:3) or בנ׳ איש, 'sons of man' (e.g. Ps.4:3(2E); 49:3(2E); 62:10(9E); Lm.3:33) [10].

בן is also used for groups with certain characteristics. Thus for example the valiant soldier is called בן חיל, 'son of strength' (e.g. 1S.14:52; 18:17; 2S.2:7; 1K.1:52; 2K.2:16). Rebels are called בני מרי, 'sons of rebellion' (Nu.17:25(10E)) [11]. In Qumran, sonship denotes membership of the community of God's elect or of the community ruled by Belial. For example, on one side members are called בני אור, 'sons of light' (1QS. 1:9; 2:16; 3:13,24f) [12], On the other side, members of the opposition are called בני חושך, 'sons of darkness' (1QS. 1:10; 1QM.1:1,7,10,16) [13].

בן is also used to express individual(s) who fall under a specific fate or threatening calamity. For example those who are afflicted are called בני עני, 'sons of affliction' (Pr.31:5). Hostages are called בני התערבות, 'sons of pledges' (2K.14:14) [14].

2.1.3 בן means "disciple, subordinate or servant"

בן is used in affectionate address for younger companions, students or listeners (e.g. 1S.3:6,16; 26:17,21,25; Qo.12:12; Ps.34:12(11E)). Sometimes a certain degree of subordination is expressed when בן is used (e.g. Jos.7:19; 1S.4:16; 2S.18:22), in 1S.25:8 and 2K.16:7 בן is parallel with עבד, 'servant'

2.1.4 בן in the relationship between YHWH and Israel

Frequently the relationship between YHWH and Israel is presented as a father-son relationship. Israel is called YHWH's first born (e.g. Ex.4:22; Je.31:9), and Israelites are usually called his children (e.g. Dt.14:1; 32:5,19; Is.43:6; Ho.2:1). And YHWH is commonly called the father of Israel (e.g. Dt.32:6,18; Je.3:4) [15]. Sometimes the king of Israel is called the son of God (e.g. 2S.7:14; Ps.2:7; 89:27f(26fE)) and the angelic beings are called the sons of God (Gn.6:2,4; Jb.1:6; 2:1; Ps.29:1; 82:6). However, we will not discuss these usages here as they do not have any bearing on the use of בן in Proverbs.

בן is also commonly used to express a period of time or a person's age [16], and in various figurative expressions [17]. Again these uses of בן have no bearing on the use of בן in Proverbs.

2.2 אב

The first meaning of אב is 'father' as the progenitor of בן (Pr.23:22; Zc.13:3). He is the head of the family, his authority over the family must be respected under all circumstances (Ex.20:12; 21:15,17; Pr.23:22). As the head of a family his responsibilty is not merely to provide all the physical needs of the family, he is also responsible for the needs of education and religion. He is the family priest (Ex.12:3ff) and teacher (e.g. Ex.12:26f; 13:14ff; Dt.6:7,20ff; 32:7,46). It is his duty to make sure that the whole household (including the servants) live according to the covenant of God, and he has to see to their education (both 'secular' and 'spiritual/ religious' education in our terms, for the Israelite did not have such dichotomy).

אב can also means 'grandfather' (Gn.28:13; cf. 49:29) or remote ancestor (e.g. Gn.28:13; 32:10; 1K.11:21; 2K.14:3; 18:3). The plural אבות can mean either the patriarchs (e.g. Dt.1:8; 6:10; 9:5; Jos.24:3; 1C.29:18) or the former generations of the people in general --- the forefathers (e.g. Ex.3:15; Nu.20:15; 1K.14:15; Is.51:2; Je.7:22; Ps.106:7). While בן means a member of certain vocational/ professional groups, אב means the founder of an occupation or of a way of life. Jabal is called the father of those who live in tents and raise livestock (Gn.4:20), and his brother, Jubal, is called the father of all who play the harp and

flute (Gn.4:21). Jonadab, is called the father of the Rechabite movement (Je.35:6,8). In the Apocrypha, Phinehas is called the father of the priestly class (1Mc.2:54). Certainly, in NT when Abraham is called the father of all who believe (Rm.4:11,16-17), it implies that Abraham is the founder of the NT faith.

אב is a honorary title of respect for an older man (e.g. 1S.24:12(11E); cf. 2K.5:13; Is.22:21) [18], a priest (e.g. Jd.17:10; 18:19), a teacher, a prophetic master (e.g. 2K.2:12; 6:21; 13:14). Though in Rabbinic Judaism the student did not address his teacher as אבי, 'my father', אב is used as the title for teacher and it is closely linked with many of their names. The relationship between the teacher of Torah and his pupil is often seen as a father-son relationship [19].

אב is used figuratively as a protector, who to some extent performs the role of a father to the fatherless, the poor and the needy (e.g. Ps.68:6(5E); Jb.29:16; Is.22:21; cf. Sir.4:10). In the OT YHWH is portrayed as the father of his people (e.g. Dt.32:6; Is.63:16; 64:8; Je.31:9) [20], or the king of his people (e.g. 2S.7:14; 1C.17:13; 28:6; Ps.89:28). However, it is significant that this relationship never refers to any other individual or to mankind in general, and no one addresses YHWH as 'my father' [21]. Human beings are a different kind of being compared to YHWH, the relation between them is a non-biological one. This father-son relationship can only be understood in a

metaphorical sense. When YHWH is described as the father of his people, this implies that he is faithful, merciful and caring towards his people. It is also an expression of his undisputed supreme authority over his people and his claim for respect and obedience from his people (Dt.32:5f; Je.3:4,19f; Mal.1:6) [22].

2.3 אם

In the OT אם usually means 'mother' as parent of someone (e.g. Gn.20:12; 32:12; 44:20; Ex.2:8; Ps.51:7). בן־אם , "son of (one's) mother", is often used parallel to אח, "(one's)brother" (e.g. Gn.27:29; Jd.8:19; Ps.50:20; 69:9). If the MT is correct, then אם may also mean 'grandmother' in 1K.15:10 (cf. vv.1-2,9) [23]. The mother possesses authority over her family only second to that of the father (e.g. Gn.21:8ff; Jd.17:1ff; 1S.1:3ff; 2K.4:8ff). The Law demands that children render the same degree of respect and obedience to their mother as they render to their father (e.g. Ex.20:12; Lv.19:3; Dt.22:15). As a wife she is the helpmate of her husband (Gn.2:18,24) and the manager of the home (Pr.31:10-31). As a mother she is a bearer of children, she looks after the children and is involved in the education and discipline of the children (Pr.31:26) [24].

אם can be used metaphorically to denote origin or source. In Ez.21:26(21E) אם־דרך means "the starting-point of road

division [25]." In Ez.16:3ff אם (together with the word אב) is used to denote that the origin of Jerusalem is Canaanite [26]. Ez.23:2 says that Judah and Israel were two women, the daughters of the same mother, meaning that they have the same origin [27]. אם is also used metaphorically to denote a person or a city acting as a motherly figure. In the Song of Deborah and Barak, Deborah is called אם-בישראל, "a mother in Israel" (Jd.5:7), because she looked after Israel as a mother looks after her children. She led them and judged all their disputes (Jd.4:4,5) [28]. During Joab's attack on the city Abel, the wise woman from Abel told Joab that the city is אם-בישראל, "a mother in Israel". She always helped in making decision, settling disputes and relaxing tensions, all these contributed greatly to the stability of Israel (2S.20:19) [29].

2.4 מורה

I would not obey my instructors (מורה)

or listen to my teachers (מלמד).

Pr.5:13.

מורה occurs only once in Proverbs (5:13). מורה is the Hiph'il participle of ירה. The most common meaning of ירה is "to point out, direct, show, teach, instruct [30]." ירה does not primarily connote the communication of knowledge and skills, it usually denotes the instruction a higher authority gives to someone who is

lower than him [31]. It seems that Ex.35:34 is the only exception. This verse says that Bazalel and Oholiab were given the ability to 'teach' (ירה) others. It is clear that they did not impart their 'talent' and 'knowledge' to other craftsmen, but it was YHWH who had filled them with skill to do all kinds of work as craftsmen, designers, embroiderers and weavers (v.35). Bazalel and Oholiah were not involved in teaching but they were there as foremen to oversee and instruct other craftsmen; their duty was to make sure that they followed precisely the pattern which YHWH had revealed to Moses. ירה is often used in the context where the Law (תורה), commandment (מצוה) and decree (חוק) of YHWH are mentioned (e.g. Ex.24:12; Lv.10:11; Dt.17:10,11; Ps.119:33; Pr.4:4). They are specific instructions which the Israelites are supposed to obey and follow without any dispute. The instructions are given by YHWH (e.g. Ex.4:12,15; 1K.8:36; Ps.25:8,12; Jb.34:32; Is.2:3) through leaders (Ex.24:12; 35:34), men of God (Jd.13:8), judges, prophets (1S.12:23), priests (e.g. 2K.12:3(2E); 2C.15:3; Ez.44:23; Mi.3:11), and wisdom teachers (Pr.4:4,11). The instructions include both religious matters (e.g. Lv.14:57; Dt.24:8; 2K.12:3(2E); Ez.44:23), civic matters (Dt.17:10,11) and ethical life-style. The motif of 777, "way of life," always appears in the instructions of ethical life-style (e.g. 1S.12:23; 1K.8:36; Ps.25:8,12; 27:11; Is.2:3).

תורה, a cognate of ירה, has a general meaning of "instruction" given by a higher authority, it can also refer more specifically to the Pentateuch [32]. מורה [33] is usually translated as 'teacher'

(2C.15:3; Jb.36:22; Pr.5:13; Is.9:14(15E); 30:20; Hb.2:18); however, I suggest that it is better to translate 'instructor', so that the distinction between מורה and מלמד, 'teacher' (see below), is maintained. Jb.36:22 says that God is the greatest instructor. The duty of priests did not merely include supervision of the sacrifices and worship in the Temple, it also included instructing the people of God to live according to the ordinances of God (2K.12:3(2E); Ez.44:23) and the correct way of worshipping God (2K.17:27,28). In 2C.15:3, מורה is used to highlight the instructing role of the priest; the society of Israel was corrupted because the priests merely performed their prescribed rituals without teaching the people the right way of life. In Is.9:14(15E) judgement was pronounced against the prophets who teach (מורה) lies. In Pr.5:13, מורה (parallel with מלמד, 'teacher') means an 'instructor', he is the one who instructs the student.

2.5 מלמד

מלמד also only occurs once in Proverbs (5:13). מלמד is the Pi'el participle of למד. למד, usually translated 'to learn', means gain, acquire knowledge and understanding about something (Pr.30:2,3; Ps.119:73). In the OT learning is not something that merely has to do with theory. It involves getting oneself accustomed to the right way of doing something, and ends up with the ability to do something skilfully. למד is used in the context

of learning and teaching warfare (e.g. Jd.3:2; 2S.22:35; 1C.5:18; Ps.18:35; Is.2:4; Mi.4:3) and singing (1C.25:7). למד can be used to describe the training of a heifer (Ho.10:11). The Psalmist says he has learnt the decrees of YHWH through his experience in suffering (Ps.119:71). The Israelites were told to learn to revere YHWH by practising the commandments of YHWH (Dt.14:23). In Je.10:2 they were warned not to learn the way of the neighbouring nations. Undoubtedly, learning (למד) has to do with the environment and examples around a person.

The Pi'el of למד is used as the causative of למד with the meaning of "to teach, train, cause someone to be accustomed [34]." The word 'to teach' (Pi'el of למד), is often parallel with the word 'to lead, guide, direct" (Hiph. of ידה, Ps.25:4,5,7,9; Is.48:17). He who teaches others is one who leads and guides others to learn the right way of doing something. This usually involves setting a good example of the right way of doing the thing. When the Israelites were commanded to teach their children, they were told to set good examples in talking about the Law when they were sitting at home, walking along the road, lying down and getting up (Dt.11:19f; cf. 4:10). For it is no good just to keep telling the children that the Law is important, they have to live in such a way as to show that the Law is really important in their life. When Ezra taught the Israelites the Law of YHWH, he set an example by devoting himself to the study and observance of the Law of YHWH (Ezr.7:10).

למוד , a cognate of למד , is an adjective which means "he who is taught, disciple(?)." (Is.8:16 [35] ; Is.50:4c [36] ; 54:13) It can also means "accustomed to something, experienced."(Je.2:24; 13:23; Is.50:4a).

In Pr.5:13 מלמד is parallel with מורה, מלמד here means 'teacher'. These two words connote a different emphasis on teaching. מורה is a more authoritative word than מלמד. Even in Modern Hebrew, מורה is a much more common word for teacher, it connotes a strong sense of respect. Whereas מלמד, other than the special use in the context of traditional Torah school, means a teacher in 'Heder'. it is not used for teachers in general. In fact nowadays it is rather contemptuous to use מלמד for teachers in general [37]. A rabbi may be called מורה הוראה . The title accorded to someone holding a rabbinical degree is מורנן. The title of honour given to one's teacher is called מורי ורבי .

In summary, it may be said that מורה connotes the authority of a teacher. His instruction is authoritative, students are expected to follow them strictly without dispute. Instead מלמד connotes the image of the teacher as a guide or a leader. He shows his students what is the right way of doing a thing, he kindly and gently guides his students to become accustomed to the right pattern. Therefore, מלמד connotes the idea of apprenticeship.

2.6 חכם

In Wisdom literature sometimes חכם refers to a teacher.

Besides being חכם, Qoheleth also taught the people knowledge, weighing, studying and arranging proverbs with great care. Qoheleth tried to find felicitous language, and uprightly he wrote words of truth (דברי אמת). The words of the wise (דברי חכמים) are like goads, their collected sayings like firmly embedded nails --- given by one shepherd.

Qo.12:9-11.

Here Qoheleth is a teacher, he is also called חכם. His teaching is called דברי אמת and דברי חכמים. The teaching in Proverbs is also called דברי חכמים (1:6; 22:17; cf. 24:23). In Pr.13:14,

תורת חכם is a fountain of life,

for eluding the snares of death.

The teaching of חכם is described as a fountain of life, it helps one to escape the snares of death. The lips of חכם spread knowledge (15:7).

חכם-לב is called man of discernment,

and pleasant words promote learning (לקח).

Pr.16:21.

The heart of חכם leads shrewdness to his mouth,

and his lips promote learning (לקח).

Pr.16:23.

Some have translated לקח as 'persuasiveness', but it is more correct to translate it as 'knowledge, learning' or the like [38]. These two verses portray חכם as a teacher who promotes learning through his teaching.

In Pr.1-9, חכמה/חכמות is portrayed as a teacher crying out loudly in public to invite those who pass by to come to join his class, so that they will receive wisdom (1:20ff; 8:1ff; cf. 9:1ff). Probably this is a reflection of the public activity of wisdom teachers, who recruited prospective students in public to join their classes [39].

In Ben Sira sometimes חכם also clearly refers to a sage who is a teacher.

Do not neglect the discourse of חכמ׳ם,

but apply yourself to their maxims;

from these you will learn knowledge,

and how to be the servant of princes.

Do not ignore the tradition of the aged,

for they themselves learned from their fathers;

because from them you will gain understanding

and to have an answer in time of need.

'Sir.8:8,9.

Here חכמים is parallel to the aged (שבים) who are the teachers of the students. The teachings they are imparting to students are the long-standing traditions passed down from past generations. They are maxims that help the young generation to be successful in their life and careers. In the praise of ancestors Ben Sira praise those who directed the people by their advice, by their understanding of the popular mind, and by the wise words of their teaching (44:4). חכם is not only one who learns all the wisdom and knowledge of the past and travels widely to gain first hand experience (39:1-6). He is also one who offers his sound advice and teaches others about all that he has learned (39:7-8 cf. 37:23). Those who benefit from his wisdom, advice and teaching will praise him (39:9-11; 37:23-6).

Thus it may be said that in Proverbs those who give advice and teach others are called חכמים. Their teaching is called, תורת חכמים or דברי חכמים.

2.7 THE RELATIONSHIP OF STUDENT , PARENTS AND TEACHER IN PR.1-9

There is no doubt that education first emerged from the family situation. There is a constant reference to father and mother together in the education of a child [40]. In general, the mother is the person with whom a child spends most of his early life.

Naturally the mother becomes his first teacher in life. As he grows older the father is also involved in teaching him. In OT times, when the boys grew up, their father took over the responsibility in teaching and training, but the girls would spend their entire lives under the teaching of the mother until they were married [41]. The speaker of the instruction Pr.4:1-9 gave his testimony that when he was still a very young boy his father taught him to remember and keep the commandments [42]. In 31:1-9 we have a queen mother's admonition to her son who was a king. From the content of the admonition we are sure that the king was not a child but a grown-up, for all the warnings given were warnings against the problems of grown-ups, such as warning against women, drinking, not protecting the poor and the needy. This is the only known example where the mother is mentioned as the author of an instruction [43]. Midrash Rabbah relates Pr.31:1-9 to the rebuke of Solomon's mother to her son. We are told that Solomon married Pharaoh's daughter on the day of the dedication of the Temple. She kept him awake the whole night with music so that he slept late in the morning; and since the keys of the Temple gates were with him, the sacrifice was delayed. Whereupon the queen mother, Bathsheba, was informed, and she went to wake him up and reproved him. This was how the admonition of Pr.31.1-9 came about [44]. This shows that mothers were probably still involved in teaching and instructing their sons occasionally even when they had grown up.

There is no doubt that family education was seen as the foundation of education. In Proverbs there are many references concerning education given by parents. Possibly parental education would continue until the son married. However, most likely when children grew up, mothers were primarily involved in training girls; they only taught boys certain moral issues occasionally, especially when the fathers were not around. Children are asked to "listen to their father, who gave them life, and not to despise their mother when she is old (Pr.23:22)." They are asked to submit themselves to the authority of their parents, and they are warned not to disobey and despise their parents (13:1; 15:2;,20). He who despises his parents and spurns their discipline brings disgrace (28:7) and heartache (17:21,25; 19:3) to his parents. He himself will also face serious consequences (20:20; 30:17). But an obedient son brings great joy to his parents (23:24,25; 29:3). He himself will be prosperous. In their instructions wisdom teachers constantly remind the student that it is of paramount importance for them to keep their parents' teaching. Even the teacher gives his testimony of how he was taught by his parents (4:4-9). The author of Proverbs has given high esteem to family education. He sees family education as the foundation of education. The education he is giving the student is a supplement and continuation not a substitution. This is why in Proverbs the author constantly reminds his readers of the important of child education (22:6,15; 23:13). It is very important for the parents to set good examples for their children, so that their children can follow them and be

blessed (cf. 20:7). The warnings concerning the heartache and disgrace that a foolish child would bring to his parents (17:21,25; 19:3; 28:7) are for the parents rather than the children. Wisdom teachers believe that every child is born with folly (22:15), it is the parents' responsibility to drive this folly away from their children, otherwise at the end the parents themselves will be disgraced and suffer. But if they do well in disciplining their children they will enjoy the fruit of joy (23:24,25; 29:3). As far as the theme of the discipline of children is concerned, the author is speaking to adults, those who are parents.

My son (בְּנִי), do not forget my instruction
and let your heart retain my commandments;
for length of days, years of life,
and well-being will be added to you.

Pr.3:1f.

My son (בְּנִי), pay attention to my wisdom,
give heed to my skill.

Pr.5:1.

My son (בְּנִי), keep my words,
and store up my commands;
keep my commands and you will live,
(keep) my instruction as the apple of your eye.
Bind them on your fingers;
write them on the tablet of your heart.

Pr.7:1ff.

It has long been recognized that the introductory formula 'my son(s)' is one of the main features in Instruction literature [45]. It is most logical to assume that originally it was a common opening phrase when a father was instructing his son. We have mentioned that the relation between the master and his disciples was always seen as a 'father-son' relationship, this was especially so in the educational tradition. "It is well-known custom in the Ancient Near East to address a pupil as 'son' (my son). The instructor, on the other hand, is addressed as 'father' [46]." This custom is continued in Early Judaism. In Early Judaism the relationship between student and his teacher can even be rated higher than that with his natural father [47]. For "his father has brought him into the world but his teacher, who has taught him wisdom, brings him into the life of the future world" (mBM.2:11).

By the time Proverbs reached its present form the introductory formula 'my son' had become a technical term of wisdom teacher's instruction. The 'son' was a collective term for students. In Pr.4:1,

Listen, sons (בָּנִים), to a father's instruction;

pay attention and gain understanding.

It is unusual to have בָּנִים in the introductory formula. Here scholars are divided concerning the identity of the speaker. McKane and Cohen suggest that it is the father speaking here. But

others [48] think that it is still the teacher speaking. Though McKane and Cohen may be correct to assume that in the original setting this instruction was spoken by a father, in the present form of Proverbs בְּנִי refers to the students whom the teacher addresses. The word בְּנִי is maintained (or chosen) because the teacher here is giving his testimony of how his parents taught him. The phrase "a father's instruction" (מוסר אב) seems to suggest that at this moment he is not asserting his authority as a teacher over his students to command them to do something but he is presenting himself as a fatherly figure to encourage and exhort his students to seek wisdom and knowledge [49]. This is why a more authoritative 'my son' is replaced by a more fatherly introduction.

Listen, my son (בְּנִי), to your father's instruction
and do not forsake your mother's teaching.

1:8.

My son (בְּנִי), keep your father's commands
and do not forsake your mother's teaching.

6:20.

Some scholars think that the words 'father' and 'mother' in Pr.1:8 and 6:20 most probably do not mean that both father and mother were involved in giving instructions, they are purely a

literary device --- a parallel word-pair [50]. As Haran puts it:

> The actual significance of (these verses) is to entreat the son to cleave to the teaching that his 'father' is transmitting to him --- whereas the mother is mentioned only in order to fill a poetic 'vacuum' and to round off the parallelism. For the speaker --- even in (these verses themselves) --- is a single individual who addresses the reader in the second person as 'my son' (not as 'our son'), and he undoubtedly is the father. who addresses the son in such a manner throughout most of the didactic discourses that constitute the collection Pr.1-9 [51].

However, we would like to suggest that in the present form of Proverbs the 'father' does not refer to literal father; in these verses 'father' is the teacher, and 'son' is the student.

Sometimes the teacher is called חכם, מורה or מלמד. When חכם is used, it usually connotes that the teacher is wise, knowledgeable and skilful in teaching. In early Rabbinic Judaism חכם refers to "the finished and recognised scribe, the ordained rabbi [52]." מורה suggests to us the authority of a teacher, his instruction has to be followed undisputedly. מלמד suggests to us that a teacher is like a guide who gently guides his students to become accustomed to the right way of doing a thing.

My son (בְּנִי), do not reject YHWH's instruction

and do not resent his rebuke;

because YHWH disciplines the one whom he loves

as a father [53] the son he delights in.

Pr.3:11f.

Here students are cautioned not to reject YHWH's instruction nor resent his rebuke. As a father disciplines the son he loves (cf. 13:24), YHWH also disciplines those he loves (cf. Jb.5:17,18). This definitely has a bearing on the NT writer who sees Christian misfortune as the discipline from their heavenly father (Heb.12:5-10).

In Jewish tradition, the father and mother in Pr.1:8 and 6:20 are no longer understood as parents, they are always interpreted in an allegorical manner. God is seen as father, the legacy of the forefathers is seen as mother. When it alludes to Pr.1:8, the Talmud [54] says, "'father' is none other than the Holy one, blessed be He, as it says, 'Is not He thy father that hath begotten thee,' and 'mother' is none other than the community of Israel." And in Rashi's commentary on Pr.1:8 he also explained that the 'Father' here means God, 'mother' means Israel; and "the instruction of the father is what God gave to Moses in writing and orally, while the law of the mother means the words of the scribes or Rabbis whereby they made a fence to the Law [55]." 'Father and mother' were always allegorized as God and the heritage of Israel given by God respectively. In Ben Sira and Rabbinic literature, the Torah was personified and identified with wisdom [56]. The

pre-existence of Torah was assumed, and her authority is next to God [57]. Therefore, it is most likely that when Proverbs received its final form the father who is the teacher in Pr.1:8 and 6:20 was understood as referring to YHWH, and the mother referring to the Torah or perhaps the legacy of the forefathers in general. We have pointed out the word אב usually connotes the idea of one who possesses undisputed authority and who always faithfully and mercifully cares for the needs of his children [58]. "YHWH as אב" reminds students of the supreme authority and unfailing love of YHWH. The word אם usually connotes the idea of one to whom great respect should be rendered, she always provides solutions to disputes and guidelines for uncertainty [59]. "Torah as אם" reminds students that Torah is the guide-book in all disputes and situations, an answer can always be found in the Torah whenever there is a problem and whatever the problem is. The duty of students was to master the Torah, so that they would know how to apply the Torah to every situation. Undoubtedly, the Torah scholarship that flourished during the Second Temple period has a bearing on this conception.

As noted above there is a striking resemblance between Proverbs and Deuteronomy, which is also an educational manual. This is especially so in their introductory formula. The expressions שמע בני, 'Listen, my son' (Pr.1:8; 4:10; cf. 4:20; 5:1; 23:19) and ועתה בנים שמעו, 'And now listen, sons" (Pr.5:7; 7:24; 8:32) in Proverbs clearly resemble the expressions שמע ישראל, 'Listen,

Israel' (Dt.5:1; 6:3; 9:1; 27:9) and ועתה שמע ישראל , 'And now listen, Israel' (Dt.4:1) in Deuteronomy [60]. The instructions in both books were seen as the direct teaching from YHWH to his people.

YHWH is actively involved in education. Education is no longer understood as merely something secular which concerns man's empirical understanding about this world; it concerns YHWH as well, he is the real source of wisdom, man can acquire wisdom only through pious living, in a nutshell 'revering YHWH'. The main text-book for those who seek wisdom is the Torah. The authority of wisdom teachers is not from man but from YHWH, their duty is to teach the Torah. He who listens to wisdom teachers listen to YHWH, his reward comes from YHWH. He who does not listen to the wisdom teachers rejects YHWH, the consequence he suffers is the punishment from YHWH (2:6-8; 3:32-35).

YHWH is the first one who possesses wisdom, he is the first חכם (8:22-26; cf. Sir.24:9f; Wisd.8:3f). The earth was established by wisdom (3:19f; 8:27ff). As a חכם YHWH gives wisdom to those who revere him, and his mouth pours forth knowledge and understanding (2:5f).

In the present form of Proverbs YHWH is identified as the 'father' (אב), he is the 'instructor' (מורה) and the 'teacher' (מלמד) and the 'wise man' (חכם). He speaks to the students and

teaches them the way of life. Proverbs is no longer understood as the teaching of wisdom teachers, it is the teaching of YHWH.

The above discussion may be summarized by the following diagram:

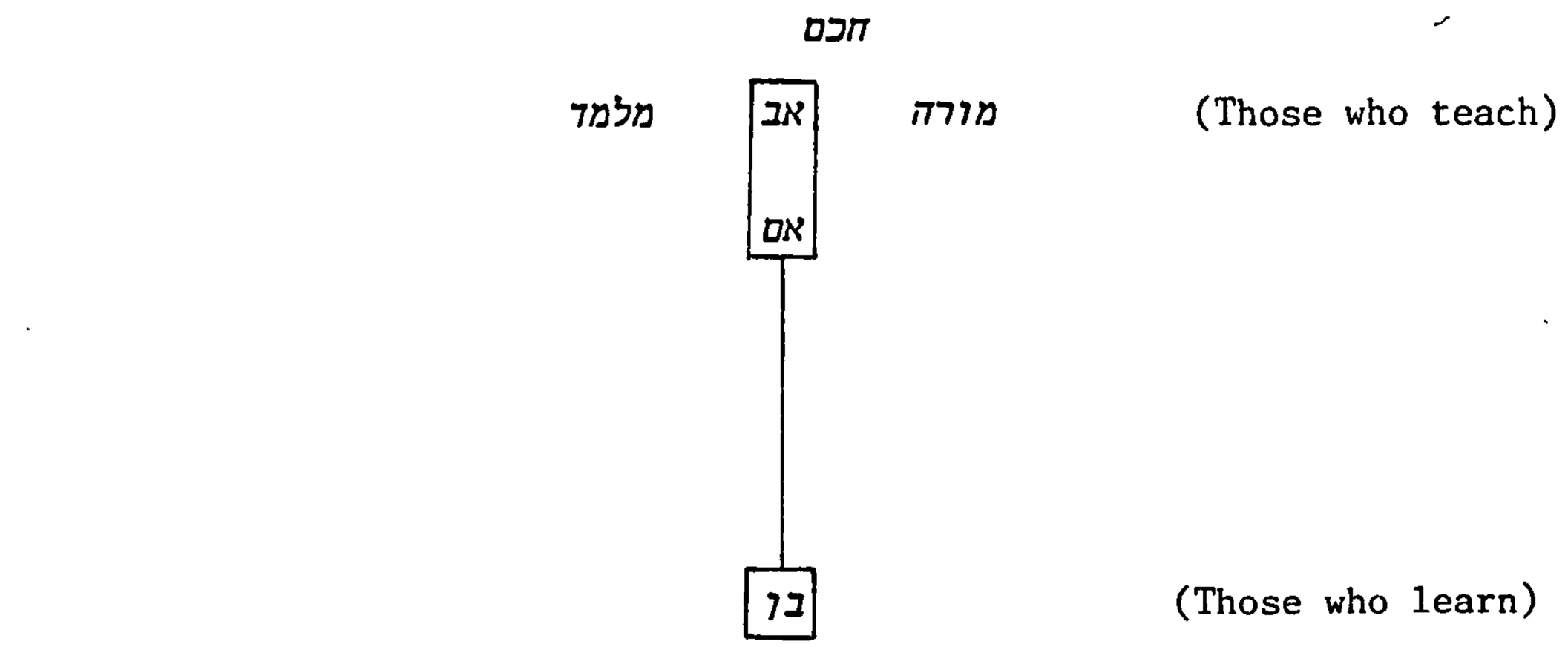

Figure 1: The Semantic Field of Student, Parents, and Teacher

The people who are at the top of Fig.1 are those who teach (אב, חכם, מלמד, מורה, אם), and בן who is at the bottom are those who are taught. אב and אם may be understood as physical parents. מורה, מלמד and חכם refer to teachers. They are seen as fathers to the students, and they address their students "my son(s)". The word-pair אב/אם may also be seen as parallelism, in which אם is semantically null.

In the present form of Proverbs אב may refer to YHWH; he is the מורה, מלמד and חכם. Possibly אם refers to the Jewish tradition and Scripture.

EXCURSUS

METHODS OF EDUCATION

Pr.1-9 provides a vivid picture of how wisdom and knowledge are transmitted to the student. In this section we will see how the teacher creates a hunger in students' hearts and awakens their desire for learning. On the receiving side, students are asked to listen attentively and remember all that they learn. The evidence in Pr.1-9 points unmistakably to an education with strong emphasis on oral transmission.

A. AWAKENING OF DESIRE

The most important thing in education is to create an interest in learning in students. Without interest students will not pay attention to the teaching. Interest creates motivation in students, it will give them strength to overcome whatever difficulty may come along in the process of learning and it will stimulate them to continue to go deeper and further in their study.

> Wisdom cries aloud in the street;
>
> she raises her voice in the public squares;
>
> she proclaims at the head of the noisy streets
>
> at the entrances of the city gates she makes her speech.
>
> 'Pr.1:20f.

Does not wisdom proclaim?

  Does not understanding raise her voice?

On the heights beside the way,

  at the crossways, she takes her stand;

beside the gates of the entrance of the city,

at the entrance of the doors, she cries aloud.

Pr.8:1ff.

In Pr.1:20ff and 8:1ff personified Wisdom shouts and cries aloud in high streets, public squares, city gates, crossways and wherever crowds are. She tries to draw the attention of the people to her teaching. In Pr.1:22-33 she asks the simple, the fool and the mocker to turn away from their ignorance, folly, arrogance and come to her for wisdom and knowledge. She also warns them of the consequences of rejecting her invitation. In Pr.8:10f she points out to them that wisdom and knowledge are better than silver, choice gold and jewels, nothing that they desire can compare with wisdom. These passages reflect the way in which wisdom teachers invited the public to come to join their classes [1].

Throughout Pr.1-9 we find many other examples of the teacher continuously warning his audience of the consequences of ignoring his teaching and of the reward of listening and obeying his teaching.

For example, in Pr.1:10ff students are warned not to give in to the enticement of sinners and follow them, because the evil they do will boomerang back to them. They are also warned not to set foot on the path of the wicked or walk in the way of the evil for it will lead to violence and danger (4:14ff). On many occasions students are warned that the consequences of adultery are shame, poverty and death (5; 6:20-35; 7).

On the positive side, the teacher uses many striking metaphors to portray the supremacy of wisdom. Wisdom is described as the most valuable commodity, students are encouraged to search for it and get it no matter how much it is going to cost them:

Happy is the man who find wisdom,
the man who gains understanding,
for the gain from it is better than gain from silver,
and its profit better than gold.
She is more precious than jewels,
and nothing you desire can compare with her.

Pr.3:13-15.

If you seek it like silver
and search for it as for hidden treasure;
then you will understand the fear of YHWH
and find the knowledge of God.
For YHWH gives wisdom,
and from his mouth come knowledge and understanding.

'Pr.2:4-6.

Wisdom is more precious than rubies,

and nothing you desire can compare with her.

Pr.8:11.

A similar passage is also found in Jb.28:16-19,

It cannot be bought with the gold of Ophir,

with precious onyx or sapphires.

Neither gold nor crystal can compare with it,

nor can it be had for jewels of gold.

Coral and jasper are not worthy of mention,

the price of wisdom is beyond rubies.

The topaz of Cush cannot compare with it;

it cannot be bought with pure gold.

These passages claim that wisdom is more valuable than any treasure on earth, and it cannot be bought by any treasure. In Pr.1-9, wisdom is seen as a gift of YHWH to those who revere him.

In Wisdom of Solomon, wisdom is also praised with the most colourful language for the purpose of highlighting the incomparable value of wisdom:

Therefore I prayed, and prudence was given to me; I called for help, and there came to me a spirit of wisdom. I valued her above sceptre and throne, and reckoned riches as nothing beside her; I counted no precious stone her equal,

because all the gold in the world compared with her is but a little sand, and silver worth no more than clay. I loved her more than health and beauty; I preferred her to the light of day; for her radiance is unsleeping. So all good things together came to me with her, and in her hands was wealth past counting; and all was mine to enjoy, for all follows where wisdom leads, and I was in ignorance before, that she is the beginning of it all. What I learnt with pure intention I now share without grudging, nor do I hoard for myself the wealth that comes from her. She is an inexhaustible treasure for mankind, and those who profit by it become god's friends, commended to him by the gifts they derive from her instruction.

Wisd.7:7-14(NEB).

Wisdom is also portrayed as a attractive lady whom students should go after:

Say to wisdom, "you are my sister,"
and call understanding your kinsman.

Pr.7:7.

Get wisdom, get understanding;
do not forget my words or swerve from them.
Do not forsake wisdom, and she will protect you;
love her, and she will watch over you.

Wisdom is supreme; therefore get wisdom.
  Though it cost all you have, get understanding.
Esteem her, and she will exalt you;
  embrace her, and she will honour you.
She will set a garland of grace on your head
  and present you with a crown of splendour.

Pr.4:5-9.

In Pr.9 Dame Wisdom is inviting the simple to come to the feast she has prepared for them. Portraying wisdom as an attractive lady is also commonly found in other Jewish Wisdom Literature. In Ben Sira Wisdom is portrayed as a beautiful lady, students are encouraged to go after her.

The man who fear YHWH will do all this,
  and if he masters the law, wisdom will be his.
She (wisdom) will come out to meet him like a mother;
  she will receive him like a young bride.
For food she will give him the bread of understanding
  and for drink the water of knowledge.

Sir.15:1-3.

Happy is the man who fixes his thought on wisdom
  and uses his brains to think,
the man who contemplates her ways
  and ponders her secrets.

Stalks her like a hunter

and lies in wait beside her path!

The man who peers in at her windows

and listens at her keyhole.

Sir.14:20-23.

The author of Wisdom of Solomon testifies that he sought wisdom out when he was young and longed to win her for his bride (Wisd.8:2). A wisdom psalm which was discovered in Qumran also pictures how the author longing for wisdom as a beautiful lady.

I was a young man before I had erred

when I looked for her.

She came to me in her beauty,

when finally I sought her out.

Even (as) a blossom drops in the ripening of grapes,

making glad the heart,

(so) my foot trod in uprightness;

for from my young manhood have I known her.

I inclined my ear but a little

and great was the persuasion I found.

And she became for me a nurse;

to my teacher I give my ardour.

I proposed to make sport:

I was zealous for pleasure, without pause.

I kindled my desire for her

without distraction.

I bestirred my desire for her,

and on her heights I do not waver.

I opened my handles .....

and perceive her unseen parts.

I cleansed my hands .....

11 Qs.Psa [2].

Riches, success and a beautiful lady are things every man longs for and seek after; hence the wisdom teachers use the metaphor of treasure and a beautiful lady to illustrate the value and attractiveness of wisdom. They point out that wisdom will not only satisfy students like a beautiful lady satisfies young men, wisdom will also bring riches, honour, peace, security, prosperity and long life to them.

Long life is in her (wisdom) right hand;

in her left hand are riches and honour.

Her ways are pleasant ways,

and all her paths are peace.

She is a tree of life to those who embrace her;

those who lay hold of her will be blessed.

Pr.3:13-18.

Do not forsake wisdom, and she will protect you;
  love her, and she will watch over you.
Esteem her, and she will exalt you;
  embrace her, and she will honour you.
She will set a garland of grace on your head,
  and present you with a crown of splendour.

Pr.4:6,8,9.

The author goes further to point out that wisdom is not only important to personal security and prosperity, it is also important to national security and prosperity. In Pr.8:12-21,

I, Wisdom, dwell together with prudence;
  I find out knowledge and shrewdness.
The fear of YHWH is to hate the evil way,
  pride and arrogance and the evil way,
  and perverted speech I hate.
Counsel and effective wisdom are mine;
  I have understanding and power.
By me kings reign,
  and rulers decree what is just;
by me princes rule,
  and nobles, the lawful authorities.
I love those who love me,
  and those who seek me find me.
Riches and honour are with me,
  enduring wealth and prosperity.

My fruit is better than gold, even the finest
  and my yield than choice silver.
I walk in the way of righteousness,
  in the paths of justice,
bestowing wealth on those who love me
  and fitting their treasures.

the author says that all kings, rulers and governments rule the nations by wisdom. The justice, security and prosperity of the nations are depent on her. Wisdom is active in history. She loves those who love her, honours those who honour her, rewards those who seek after her. Wisd.10:1 - 11:1 say that wisdom protected (vv. 1,12,13,19), saved, helped, strengthened (vv. 1,2,5,15), led and guided (vv. 9,10,17,18) the forefathers of Israel. She also taught, inspired and revealed truth (vv. 10,12,16), rewarded and brings prosperity (vv. 11,14,17) to them. And she punishes those who are wicked [3].

Finally wisdom is said to be with YHWH in the beginning even before the foundation of the earth, and by wisdom YHWH established the earth.

YHWH begot me (wisdom) at the beginning of his
  (creative) way,
  before his deeds of old.
Ages ago I was fashioned,
  from the beginning, before the world began.

When there were no oceans, I was brought forth,
  when there were no springs abounding with water.
Before the mountains were settled in place,
  before the hills, I was brought forth.
When he had not yet made the earth and its fields
  or the first of the dust of the world.
When he established the heavens, I was there,
  when he marked a circle on the face of the deep.
When he made firm the clouds above,
  when he established the fountains of the deep.
When he assigned to the sea its limit,
  so that the waters would not transgress his command,
  when he marked out the foundations of the earth.
Then I was beside him as a craftsman,
  I was his daily delight,
  therefore I rejoicing before him always,
rejoicing in his inhabited world,
  and delighting in mankind.

Pr.8:22-31 [4].

By wisdom YHWH founded the earth,
  by understanding he established the heavens;
by his knowledge the deeps broke forth,
  and the clouds drop down the dew.

Pr.3:19f.

Similar passages about wisdom's origin and her involvement in creation can also be found in Jb.28:23-28; Sir.24:3-18,28f; Wisd.7:22; 8:4; Enoch 42:1f. Though the author of Proverbs has gone much further in the hypostatization of wisdom compared with the rest of passages in Proverbs, it is not

> the intention of the author to indulge in cosmological speculation such as we find in the Wisdom of Solomon and in later gnostic writings, but simply to commend the teaching of the wisdom teachers by showing how closely it was associated with YHWH and the fear of YHWH. This is shown by the fact that 8:22-31 was not placed at the end of the book to form its climax [5].

Pr. 3:19f and 8:22-31 serve to assert the great antiquity and supremacy fo wisdom in the strongest possible way. They stress the close association between YHWH and wisdom. The implication is that if wisdom was so important to YHWH, and he prized her so much, then her infinite value to man is beyond any doubt.

With the most colourful and exciting language the author makes students aware of the great value of wisdom, so that they will have a desire of possessing it. Once the desire of wisdom is aroused in their hearts, students will pay attention to the teaching of the teacher and persevere in the pursuit of wisdom.

B. LISTENING

Listening is one of the important elements in successful learning, thus the teacher constantly reminds his students to pay attention to what he is going to say.

שמע, 'listen', is the most common verb in Pr.1-9 (11 times), it occurs eight times in the 'introductory formula' [6] in its imperative form (1:8; 4:1,10; 5:7; 7:24; 8:6,32,33; cf. 22:17; 23:19,22)

Listen (*שמע*), my son, to your father's correction
and do not forsake your mother's instruction.
Pr.1:8.

Listen (*שמע*), my son, accept my words,
that the years of your life will be many.
Pr.4:10.

Now then, my sons, listen (*שמע*) to me;
do not deviate from my words
Pr.5:7.

And now, my sons, listen (*שמע*) to me:
happy are those who keep my ways,
Listen (*שמע*) to instruction and be wise,
and do not neglect it.
Pr.8:32f.

Sometimes שמע is used together with הקשיב, 'listen, pay attention' to emphasize the importance of attentive listening.

Listen (שמע), (my) sons, to a father's correction,
pay attention (הקשיב) and gain understanding.
Pr.4:1.

Now then, my sons, listen (שמע) to me;
pay attention (הקשיב) to the words of my mouth.
Pr.7:24.

On some occasions הקשיב is used together with the phrase הט־אזנך, 'incline your ear'.

My son, pay attention (הקשיב) to my words,
incline your ear (הט־אזנך) to my sayings.
Pr.4:20.

My son, pay attention (הקשיב) to my wisdom,
incline your ear (הט־אזנך) to my understanding.
Pr.5:1.

From the survey above we can see that education in Pr.1-9 has a strong emphasis on attentive listening. The author has used different words and expressions to call students to pay close

attention to what he is going to communicate to them. This suggests strongly that the main transmission of wisdom and knowledge in the process of education is an oral one.

The emphasis on oral transmission is supported by the evidence of the frequent mention of teacher's mouth and student's ear. The teaching of the teacher is often called אמרי פי, 'the sayings of my mouth' (4:5; 5:7; 7:24; cf. 8:8). In Pr.8:1ff when wisdom is portrayed as a wisdom teacher in public, there is a constant mention of her mouth in her teaching:

> Listen, for I will speak noble things,
>
> and the opening of my lips (שפתים) shall be right things.
>
> For my palate (חך) shall utter truth,
>
> and wickedness is an abomination to my lips (שפתים).
>
> All the words of my mouth (פה) are righteous;
>
> there is nothing perverse or crooked in them.
>
> They are all plain to the discerning man,
>
> and right to those who find knowledge.
>
> Pr.8:6-9.

As a teacher, YHWH gives wisdom to those who revere him, and "from his mouth (פה) come knowledge and understanding" (2:6). The ear of student is also often mentioned in the 'introductory formula' (2:2; 4:20; 5:1; cf. 22:17; 23:12). The teacher commands the student to listen to him, not to deviate from his words (5:7), lest at the end

of his life he will say, "how I hated discipline! How my heart despised reproof! I did not listen (שמע) to the voice of my instructors or incline my ear (אזן) to my teachers" (5:12f). Thus it may be said that there is a clear indication of the emphasis on oral transmission of wisdom and knowledge in Pr.1-9.

C. MEMORIZING

Memorizing is another important element in successful education. It is not enough just to pay attention to a teacher's teaching, students must remember information transmitted to them. It is important to remember what are the ways of failure and what are the elements that cause failure, and on the other hand, what is the way of success and what are the ingredients that contribute to success. Only by memorizing all these will they be able to recall the information they need in particular situations and apply it accordingly.

> My son, if you accept my words
>
> and store up (צפן) my commands with you;
>
> turning your ear to wisdom,
>
> and inclining your heart to expertise.
>
> Pr.2:1f.

My son, do not forget (שכח) my instruction,

and let your heart retain (נצר) my commandments;

for length of days, years of life,

and well-being will be added to you.

Pr.3:1f.

Get wisdom, get understanding;

do not forget (שכח) my words or swerve from them.

Pr.4:5.

My son, keep my words,

and store up (צפן) my commandments;

keep my commandments and you will live,

(keep) my instruction as the apple of your eye.

Pr.7:1f.

Students are constantly reminded in the beginning of the teacher's address to store up his instruction and commandments and to retain them and not to forget them. These instructions and commandments will be the guide in the days ahead, and they will lead students in the path of success.

My son, do not forget my instruction,

and let your heart retain my commandments;

for length of days, years of life,

and well-being will be added to you.

Let loyalty and constancy never leave you,

bind (קשר) them around your neck (גרגרת) ,

write (כתב) them on the tablet of your heart (לוח לב).

So you will find favour and good success,

in the sight of god and man.

Pr.3:1-4.

My son, keep my words,

and store up (צפן) my commandments;

Keep my commandments and you will live,

(keep) my instruction as the apple of your eye.

Bind (קשר) them on your fingers (אצבעות);

write (כתב) them on the tablet of your heart (לוח לב).

Pr.7:1-3.

My son, keep your father's commandments,

and do not forsake your mother's instruction.

Bind (קשר) them on your heart (לב) always,

tie (ענד) them around your neck (גרגרת).

Pr.6:20f.

Many suggest that in these passages the author alludes to Dt.6:7ff; 11:8ff; Je.31:33, and the idea of Tephillin [7]. Binding the instruction and commandments of the teacher to their fingers and tying them around their necks will provide a constant reminder to student. The teaching will always be close to them. This idea is reinforced by the picture of writing the instruction and

commandments on the tablets of their hearts and binding on their hearts.

What does the heart in these passages refer to? In the context of education לב often refers to seat of understanding, of knowledge and of rationality, it is very close to what today we call 'mind' or 'intellect' [8]. Frequently לב has a close association with חשב, 'to think, plan' (e.g. Pr.6:18; 16:9; 19:21) לב is a place where knowledge is received, hence it closely related to שמע (e.g. Pr.14:10; 15:14; 28:15; 22:17), בין (e.g. Pr.2:2; 14:32; 15:14; 16:21). He who is wise, perceptive, knowledgeable is commonly called he who has a wise (חכם, e.g. Pr.10:8; 11:8; 11:29; 16:21) or discerning (נבון, e.g. Pr.15:14; 18:15) heart. Due to the close relation between לב and intellectual qualities, sometimes לב refers to wisdom, discernment, knowledge or the like. He who is lacking in wisdom and knowledge is called חסר־לב (e.g. Pr.6:32; 7:7; 9:4,16) or אין־לב (e.g. Je.5:21; Ho.7:11). לב also often refers to seat of memory (e.g. Is.44:19; 65:17; Je.31:33)

From the context it is clear that לב in Pr.3:1-4; 6:20f and 7:1-3 refers to the seat of memory. The permanency of memorizing the teaching is emphasized by the word תמיד, 'always, continually, constantly,' in 6:21. Once the teaching is engraved on the tablet of the heart it will stay forever, hence writing the teaching on the tablet of the heart provides a striking metaphor of permanent memorizing.

D. CONCLUSION

In conclusion it may be said that there are three important elements in education: (a) awakening of desire, (b) listening and (c) memorizing.

The first key for successful education is a desire to learn, a hunger of knowledge, a love of wisdom. This is the most important key, because a strong desire to learn will motivate students to listen to the teacher attentively. The desire will help them to overlook the severe discipline and the occasional reproof from the teacher. No matter how much difficulty they face they will still persevere. The teacher makes use of various approaches and metaphors to highlight the supremacy of wisdom. He constantly reminds students of the supremacy of wisdom and the great benefit to be educated and wise, so that students will have a continuous desire of wisdom and hunger of knowledge.

Attentive listening and memorizing are also important ingredients in successful education. In the 'introductory formula' students are constantly asked to pay close attention to the teaching. The author has made use of many different verbs in their imperative forms to emphasize the importance of listening and memorizing. Many parts of the body are also used to reinforce this emphasis. Again it is most fascinating to see how the author makes use of all the metaphors he could think of to make his point clear.

In the course of our investigation, all the evidence that we have examined suggests strongly that education in Pr. 1-9 belongs to a kind of 'oral tradition'. The transmission of wisdom and knowledge is mainly dependent on oral transmission. This is why there is a great emphasis on listening and memorizing. It seems that education as portrayed in Pr.1-9 comes very close to education as portrayed in Pirke Aboth of Mishnah. mAb.6:6 lists forty-eight [9] ways of acquiring the Torah. In the list the main emphasis is also on desire to learn, right attitude, listening, audible reading and memorizing.

CHAPTER THREE

TYPES OF STUDENT

In this chapter we will study ten terms: חכם, נבון, נער, פתי, חסר-לב, כסיל, אויל, לץ, צדיק, רשע. These ten terms describe different types of student in Pr.1-9.

3.1 חכם

In Pr.1-9 חכם occurs six times, four times in the singular (1:5; 3:7; 9:8,9), twice in the plural (1:6; 3:35). In 1:6 חכם is used in a compound phrase דברי חכמים, "sayings of the wise", in parallel to other genres of teaching: משל, מליצה, חידות. A detailed discussion of this will be given in chapter four. Our main task in this section is to determine who is this חכם.

3.1.1 חכם in the OT

3.1.1.1 חכם means "skilful"

חכם is a person who possesses חכמה. In the context of the building of the tabernacle, YHWH filled the craftsmen with his

Spirit, חכמה, ability, knowledge and all craftsmanship (Ex.31:3). It is clear that חכמה means here skill in doing all kinds of metal-work, wood-work, weaving, embroidery and design (Ex.35:30-35. cf. 31:6; 36:1,2). All the women who were willing to help were also given חכמה to spin goat hair (Ex.35:25,26), here חכמה means skill in spinning. The man and woman who possess חכמה are called חכם־לב (28:3) and אשה חכמת־לב (35:25) respectively. The חכמה Bazalel son of Uri and Oholiab son of Ahisamach received also causes them to have ability to teach others (35:34f). In the narrative of the building of Solomon's Temple, Hiram, whom king Solomon fetched from Tyre, was said to be full of חכמה, understanding, knowledge, in all kinds of metal-work, wood-work, and craft (1K.7:14. cf. 2C.2:12(13E)) [1]; again חכמה means skill. The primary meaning of חכמה means ability or know-how. Therefore, sailing is called the חכמה of sailors (Ps.107:27), trading skill is called the חכמה of merchant (Ez.28:4,5,7,12,17. cf. 27:8,9), enchanting skill is called the חכמה of astrologers (Is.47:9-13), governing skill is called the חכמה of kings (Is.10:13). In Pr.24:3a, בחכמה יבנה בית means either the building skill of builders or the managerial skill of one who manages the family [2].

As for חכם, it very often has a general meaning of 'skilful' or 'one is skilful in his work or profession'. The craftsmen that made garments for Aaron were filled with רוח חכמה and called חכמי־לב (cf. Ex.28:3) [3]. We have mentioned that the craftsman Hiram from

Tyre who worked for Solomon in the building of the Temple was called "a man who full of חכמה" (1K.7:14). In another place he was said to be a skilled craftsman (2C.2:12(13E)). And he worked alongside the חכמים, 'skilled craftsmen', whom King David had prepared (2C.6:6(7E); 1C.22:15). Those skilful craftsmen who set up idols are described as חרש חכם (Is.40:20) and חכמים (Je.10:9). The wailing women who are able to perform their professional mourning skilfully are called חכמות (Je.9:16(17E)) [4]. The skilful warrior who can conquer a mighty city is called חכם (Pr.21:22). The judges who can judge judiciously and without corruption are called חכמים (Dt.16:18,19) [5]. One of the qualities of Solomon's חכמה was described as ability in judging judiciously (1K.3:16-28). The 'skilful scribes' that rebuked by Jeremiah were called חכמים (Je.8:8f). These חכמים are possibly a special class of officials in the royal court [6]. Clearly חכמים as a special class of official existed in foreign royal courts (Gn.41:8; Dn.2:18). Who these חכמים are, and what their relationship with ספרים, 'scribes' is, is a subject we will discuss later in this section [7]. At this point what needs to be pointed out is that these scribes are called חכמים not because they are 'wise' but because they are 'skilful' in their profession. (i.e. they are proficient in writing, efficient in advising kings and helping in governing kingdoms, perhaps even teaching the children of kings and of aristocrats.)

In the oracle of Zechariah against Tyre and Sidon, the prophet proclaimed that though Tyre and Sidon are חכמה מאד [8] in strengthening their defence and multiplying their treasure by commerce, YHWH would reduce them to null [9]. From the context it is clear that חכם means 'to be skilful' or 'acting skilfully', NIV has translated Zc.9:2b:

And upon Tyre and Sidon, though they are very skilful.

The Pu'al participle of חכם is used in Ps.58:6(5E) as an objective to 'the enchanter' [10], it means 'skilful' [11] (cf. NEB,NIV).

From the above discussion, it is clear that חכם primarily refers to one who is trained in his profession. He is able to perform his work or profession skilfully, cleverly, competently and proficiently [12]. Sometimes, חכם is used to describe something negative. In Je.4:22 the prophet rebukes the people of YHWH as חכמים for doing evil and not knowing how to do good.

3.1.1.2 חכם means "shrewd, clever, witty"

In the story of Ammon and Tamar (2S.13), Jonadab was a very shrewd man (v.3, איש חכם מאד). He was the one who suggested the dirty trick by which Ammon had his evil desire satisfied. חכם is used here in a neutral (non-ethical) sense, means crafty, or

intelligent [13]. In the same way חכם is used in the story of Sheba's revolt (2S.20). The woman in Abel Beth Maacah convinced all the people in the city with her חכמה to offer the head of Sheba to Joab in exchange for the destruction of the city (2S.20:22). In his final words to Solomon, King David charged his son to deal with Joab and Shimei according to his חכמה (1K.2:6,9). חכמה here refers to ability to decide what should be the penalization and how should it be repaid. Therefore, generally speaking חכמה refers to mental ability.

If the iron is blunt,
and one does not whet the edge,
he must put forth more strength;
but חכמה helps one to succeed.
Qo.10:10.

חכם attacks the city of the mighty,
and pulls down the stronghold in which they trust.
Pr.21:22.

חכמה makes חכם more powerful than ten rulers in a city.
Qo.7:19.

I also saw under the sun this example of חכמה that greatly impressed me: There was once a small city with only a few people in it. And a powerful king came against it,

surrounded it and built huge siegeworks against it. Now there lived in that city a man poor but חכם, and he saved the city by his חכמה. But nobody remembered that poor man. So I said, חכמה is better than strength." But the poor man's חכמה is despised and his words are no longer heeded.

Qo.9:13-16.

There is a constant stress that חכמה is more important than physical strength. For very often חכמה can accomplish things that physical strength cannot accomplish. Therefore the lizard is crowned as one of the four wisest creatures (Pr.30:28).

3.1.1.3 חכם means "knowledgeable"

In many passages of OT, חכם is closely related to ידע (e.g. Ex.31:3; 2S.14:20; 1K.2:9; 7:4; Jb.15:2; 32:7; Pr.1:2; 2:6; 3:19f; 15:2; 18:15; Qo.1:17; 8:5,16,17). In certain Ancient Near Eastern royal courts such as the Egyptian and Babylonian courts which we have mentioned, חכמים are a group of officials. They are mentioned together with sorcerers, magicians, enchanters, astrologers and diviners in Ex.7:11 and Dn.5:11 [14], and together with princes (or officials), governors, rulers and warriors in Je.51:57 (cf. Is.19:11; Je.50:35; Ob.8). These חכמים were the educated élite who were specially selected to go through the most

vigorous training in languages, literature, and all kinds of science (Dn.1:4,17,20). They were expected to possess encyclopaedic knowledge after their training and acted as advisors to kings (Est.1:13; 6:13; Dn.2) [15]. It is important to note, however, that in the lists of royal officials of Israel, there is no such group as חכמים (cf. 2S.8:16-18; 20:23-26; 1K.4:2-6). Neither is such a class mentioned in any Canaanite nor Phoenician inscription [16]. A number of scholars, including McKane [17], have argued that the 'Secretaries' or 'Scribes' (סופרים) mentioned in the lists of Israelite officials are חכמים and then suggested that חכמים is a technical term denoting a group of intellectual élite who provide administrative, governing and advisory services to the kings. In the historical books of the OT Israelite kings receive advice from various kinds of people.

The advice is sometimes given by priest(s) (2K.19:2) or prophet(s) (1K.22:10; 2C.25:16; Je.38:15) and sometimes by a named individual (2S.15:12; 16:23; 19:5ff; 1C.26:14; 27:32,34). There are also groups such as "the elders of Israel" (2S.17:4,15), "the elders of the household" (2S.12:17), "the elders of the land" (1K.20:7-9), "the servants of the king" (2S.12:21; 1K.1:2; 2K.6:11f; 7:12f), "the old men (זקנים)" and "the young men (ילדים)" (1K.12:6-14) [18].

In the Prophets though חכמים occasionally seems to denote a special group of people (Is.5:21; 29:14; Je.8:8; 9:22(23E); 18:18), it is still uncertain whether חכמים denotes a professional class of royal

counsellors and politicians [19]. Only one thing is clear: in the context of leadership חכם is someone who possesses leadership qualities. Dt.34:9 tells us that before the departure of Moses, he laid his hands on Joshua his successor and the spirit of חכמה filled him. The clearly spelt out effect is that the Israelites would respond to his leadership. When Solomon, 'the wisest king', asked for "a heart with skill to listen [20], so that he may govern the people justly" (1K.3:9, NEB); the reply was that YHWH would give him לֵב חכם ונבון and on top of that YHWH would give him riches and honour, which he had not asked for (1K.3:12-13). After Solomon had received חכמה he was able to govern the people in justice (1K.3:28) and to conduct his foreign affairs prudently (1K.5:26(12E)). His חכמה is also manifested in his encyclopaedic knowledge and literary ability (1K.5:9-14(4:29-30E)). The story of Solomon and the Queen of Sheba clearly illustrates that חכמה means ability and skill in governing a kingdom (1K.10; 2C.9). When the Queen of Sheba visited king Solomon, she was breathless (2C.9:4) [21], when she saw how with his חכמה Solomon had designed and built his court and the Temple, organized his officials and attendants, offered sacrifices to YHWH, dressed up his servants, and arranged the furniture. In this extremely vivid way the author highlights the חכמה of Solomon [22].

In order to perform competently and skilfully in one's profession one needs to possess a substantial knowledge of it. In the case of Solomon, he is portrayed as possessing an encyclopaedic

knowledge. He was able to answer all the questions asked by the Queen of Sheba (1K.10:2f; 2C.9:1f). In the praise of Solomon's חכמה, the climax is his achievement in literary ability and skill, and his encyclopaedic knowledge (1K.5:9-14(4:29-34E)) [23]. Solomon was able to govern his kingdom efficiently because of his abundant knowledge and know-how. חכמה very often is understood as the something close to knowledge (ידע) (e.g. Ex.31:3; 35:31; 1K.7:14; 2C.1:10-12; Pr.2:6,10; 8:12; Qo.1:16-18; 2:21,26; Is.11:2; 47:10; Dn.1:4,17,20) [24]. When Bazalel son of Uri was filled with the Spirit of God, he was given חכמה, knowledge and understanding in constructing all kinds of crafts (Ex.31:3; 35:31). Hiram from Tyre was a man who full of חכמה, knowledge and understanding (1K.7:14). A craftsman is one who knows all the principles concerning his work and able to apply them in his work skilfully. Skill (חכמה) does not exist without knowledge. This connection can also be easily understood in the case of the high officials who advised the kings in political matters [25]. One needs to possess abundant and special knowledge to be a king's advisor. Some of these officials frequently travelled to foreign countries for political missions, therefore, they had to possess knowledge about other countries --- their languages, cultures and customs. Thus חכמה refers to '(experiential) knowledge'. This understanding can be easily attested by some of the quotations from Proverbs:

גבר־חכם has great power,

and a man of knowledge (איש־דעת) increase strength.

Pr.24:5.

The tongue of חכמים commends knowledge (דעת).

Pr.15:2a.

The lips of חכמים spread knowledge (דעת).

Pr.15:7a.

It was believed that only חכמים had knowledge. Since knowledge and חכמה have such a close relationship, increase in knowledge means increase in חכמה (Qo.1:12-18), and a חכם preacher means a knowledgeable preacher (Qo.12:9f). The same ethos is also revealed in Wisd.7:15-21:

> God grant that I may speak according to his will, and that my own thoughts may be worthy of his gifts; for even wisdom is under God's direction and he corrects the wise; we and our words, prudence and knowledge and craftsmanship, all are in his hand. He himself gave me true understanding of things as they are: a knowledge of the structure of the world and the operation of the elements; the beginning and end of epochs and their middle course; the alternating solstices and changing seasons; the cycles of the years and the constellations; the nature of living creatures and behaviour of wild beasts; the violent forces of winds and the thoughts of men; the varieties of plants and the virtues of roots. I learnt it all, hidden or manifest, for I was taught by her whose skill made all things, wisdom.
>
> (NEB)

3.1.1.4 חכם means "discerning"

חכם-לב is called a man of discernment (נבון).

Pr.16:21a.

A wise man (חכם) comes very close to a man of discernment (נבון). חכמה is also closely related to discerning man.

חכמה is found on the lips of the discerning (נבון).

Pr.10:13a.

חכמה reposes in the heart of the discerning (נבון).

Pr.14:33a.

A man of discernment (איש חכמה) delights in חכמה.

Pr.10:23b.

A discerning man (מבין) keeps חכמה in view.

Pr.17:24a.

In the OT, בין is commonly used in parallel to חכם (e.g. Gn.41:33,39; Ex.31:3; Dt.1:13; 32:29; 1K.7:14; Is.5:21; 11:12; Je.4:22; Ez.28:3; Jb.12:12,13; 28:12,20,28; Qo.8:1,5; Pr.2:2,6,10; 3:13,19; 4:5,7; 5:1; 7:4; 8:1; 9:10). In the story of Joseph [26], having interpreted the dreams of Pharaoh Joseph advised Pharaoh to look for a נבון and חכם man and put him in

charge of the land of Egypt (Gn.41:33). After listening to the advice of Joseph Pharaoh considered that there was no-one as נבון and חכם as Joseph, and Joseph was appointed as his commissioner (Gn.41:39f). Joseph was not only able to interpret the dreams, he was also able to appreciate the problem and provide the solution.

A חכם is one who has perception, foresight, and the know-how to handle problems. In the 'Song of Moses' (Dt.32:1-43), Israel was accused of being

> a nation void of counsel,
>
> and there is no understanding (תבונה) in them.
>
> If they were wise (חכמה), they would understand
>
> (שכל) this,
>
> they would discern their latter end!
>
> How should one chase a thousand,
>
> and two put ten thousand to flight,
>
> unless their Rock had sold them,
>
> and the Lord had given them up?
>
> Dt.32:28-30.

חכמה means here the perception and ability to understand the cause and effect of an event. This is also how חכמה is used in Je.9:11(12E): a חכם is one who can understand (בין) the reason why Judah was destroyed. The leaders whom Moses had chosen were said to be wise (חכמים), understanding (בין) and respected men from each of the tribes (Dt.1:13,15). Their main function is to act as judges for the less complicated disputes (Dt.1:16-18). Those

leaders are men who are able to analyse and weigh all the witnesses and evidence prudently, and deduce a fair judgement from them.

Who is like the חכם?

Who knows the explanation of things?

Qo.8:1a.

חכם is one who understands things and he is able to explain them. The wise (לב־חכם) knows the proper time and procedure (Qo.8:56).

To sum up the above discussion, חכם is generally used to denote any skilful person in his work or profession. Sometimes it refers to a shrewd individual. In relation to skilfulness is knowledge and understanding which produce the skill. Therefore, חכם often denotes a knowledgeable, perceptive and prudent king, leader or court official. In the OT, wisdom is commonly seen as a gift from YHWH which he bestows on those who revere him. Now we shall examine how חכם is used in Proverbs and particularly in Pr.1-9 where our main interest lies.

3.1.2 חכם in Proverbs

When חכם is used in Proverbs, it commonly means a sage or sagacious person. חכם is a master of speech, he knows when to speak and what to say (10:31; 14:13; 17:28; 26:5; 29:9 cf. Jb.13:5;

15:2; Qo.12:12). His words bring healing and knowledge (10:13; 12:18; 15:2,7; 18:4; 31:26). He is discerning and foreseeing (16:21; 14:8; cf. 18:15; 21:22; 24:5; 28:11), humble (11:2; 26:12), good at self-control, especially of his temper (29:11; cf. 16:14). He is a peace-maker, and he brings harmony to society (29:8). Sometimes חכם refers to a teacher, he imparts wisdom and knowledge to those who listen to him (15:2,7; 16:23; cf. Qo.12:9ff), his teaching is described as a fountain of life (13:14), his rebuke to a listening ear is likened to a golden earring or an ornament of fine gold (25:12; cf. Qo.7:5). In Proverbs very often חכם also refers to a good learner. As a good learner, חכם thirsts and seeks after knowledge and understanding (18:15), he is receptive to instruction, advice and correction (1:5; 9:8,9; 10:8; 12:15; 13:1; cf. 10:14; 15:31; 21:11).

In Proverbs, חכם is often used as the antithesis of לץ: חכם speaks of a humble and teachable attitude towards correction and teaching, לץ refers to an arrogant and unteachable person (9:7-9; 13:1; 15:12; 21:11). חכם can also be compared to כסיל: חכם refers to a person who is cool in temper, foreseeing, knowledgeable and eager to learn; כסיל refers to a person who is hot-tempered, short-sighted, ignorant, foolish, and has no appetite for learning (14:6; 29:11; 21:20; 15:2,7; 10:1). Therefore, the reward of חכם is honour and wealth, but the consequence for כסיל is only shame (3:35; cf. 14:24). חכם can also be compared to אויל: again חכם is one who is humble and teachable, like לץ, אויל is arrogant and

boastful. However, unlike לץ who is knowledgeable, אויל is ignorant (10:8; 12:15; 10:14; 14:13; 17:28; cf. 29:9). פתי is never used as an antithesis of חכם. Whenever פתי is mentioned alongside חכם, the appetite and capability of learning of both of them are emphasized. The difference between them is that חכם is knowledgeable and experienced, פתי is simple-minded, unknowledgeable and inexperienced. When צדיק and חכם are mentioned together, they always refer to the same person (3:33-35; 9:9; 23:24). In these contexts צדיק helps to emphasize that חכם is one who lives out all the teaching and instruction he has received [27]. Three times נבון is used together with חכם. In 16:21 "the wise (חכם) in heart" is called נבון. In 1:5 both of them are used to denote the educated, experienced students of the wisdom teacher. In 18:15 the hunger for knowledge of both of them are mentioned. Both נבון and חכם are people who are educated, experienced, yet they always have a good appetite for more wisdom and knowledge. However, sometimes חכם can be used to denote the wisdom teacher, but this is not the case for נבון.

In the present form of Proverbs, חכם means one who reveres YHWH and shuns evil (e.g. 3:7; 14:6; 20:26;). The fear of YHWH is the beginning (or 'first principle' [28]) of knowledge and wisdom (e.g. 1:7; 9:10; cf. 2:5; 16:6; 1:29). "The fear of YHWH is instruction in חכמה" (15:33; cf. 30:3; 2:9,10). חכמה was with YHWH from the beginning (e.g. 8:22ff cf. 3:19,10). It is a gift from YHWH to those that he pleases (2:6ff). Therefore, the fear of YHWH is the key to wisdom and knowledge [29].

3.1.3 חכם in Pr.1-9

As we focus on how חכם is used in Pr.1-9, the prologue of Proverbs, it is not difficult to realise that חכם has been put in a pietistic context. The key to the interpretation of wisdom is clearly spelt out in the introduction (1:7). The conclusion, Pr.9, also points in the same direction [30].

Pr.3:1-12 is instruction given to students, teaching them to trust in YHWH (3:5), fear him (3:7), honour him (3:9); all these should be paramount importance in their life. They are warned not to lean on their own understanding, and not to be wise in their own eyes (3:7, cf. 26:12; Is.5:21). From the context it is clear that "to be wise in your own eyes" means to be clever in one's own eyes,, thinking that he is able to determine his future by his own effort.

In Pr.1:4,5 חכם is listed together with פתאים, נער and נבון; and in Pr.9:9 it comes very close to צדיק and is opposite to לץ. In 1:5 חכם refers to the attentive and receptive student; and in 9:8,9 the humble, obedient and teachable student who listens to instruction and rebuke. In the present form of Proverbs, חכם refers to those who thirst and seek for the knowledge of YHWH. They are attentive, receptive and obedient to the teaching of the

knowledge of YHWH. They are teachable, and humbly accept any correction when they do not live according to the instruction (2:1-8; 3:1-12; 6:16-19). But they also revere YHWH and shun evil, their reward is from YHWH (2:9ff; 3:6,8,10,26,33-35; 5:21). The study of the term עדיק [31] reveals that when עדיק is used in Pr.1-9, it usually has the emphasis that the good student is not only receptive, he also lives out what he has learnt. Therefore, in Pr.9:8,9 עדיק emphasizes that the חכם is the good student who also practices what he has learnt.

We have pointed out that in some contexts חכם is used for the wisdom teacher as well. In Rabbinic literature חכם is commonly used as the technical term for teacher [32]. Therefore probably the חכם mentioned in Pr.1:5 themselves are wisdom teachers who are already involved in teaching others, yet at the same time they are studying at the feet of a more experienced and senior teacher. The author(s) of Proverbs seems to belong to the latter category, for his writing was one of the very few books concerning education have passed down to us (cf. Qo.12:9-12, certainly the book of Ben Sira is another example).

3.2 נבון

Though נבון only occurs once in Pr.1-9, it is a very important term. It is closely related to the three other terms in 1:5, namely, פתאים, נער and חכם. All of them appear in the introduction to Proverbs (1:1-7).

3.2.1 נבון in the OT

Grammatically speaking נבון is the Niphal participle of בין. As a finite verb, the Niphal of בין occurs only once in the OT (Is.10:13). In many passages בין has a meaning of 'to pay attention to' or 'to consider, ponder'. Students in Proverbs are warned to 'pay attention' (בין) to their table manners when they dine with a ruler (Pr.23:1). Daniel was asked to 'consider' (בין) the message given to him (Dn.9:23; 10:11). In his suffering Job wished that YHWH would answer his complaint, and he would 'consider' (בין) the answer (Jb.23:5). In his lament the psalmist asks YHWH to 'consider' (בין) his sighing (Ps.5:2). In his farewell song, Moses charged the people to remember the days of old, and to 'consider' (בין) the generations long past (Dt.32:7). When the Hithpa'el of בין is used it usually means 'to pay attention attentively to', or 'to consider diligently [33]'. For example, in Jb.37:14, Job was asked to stop complaining but to

'consider diligently' (Hithp. בין) God's wonders. Ps.107:43 says that whoever is wise, let him heed the merciful deeds of YHWH and 'consider diligently' (Hithp. בין) the great love of YHWH. When one pays attention to and considers something, it is most natural to make use of one's mind, eyes, and ears. Often בין is used together with זכר (Dt.32:7; Is.43:18; cf. Ps.50:22), ראה (Is.14:16; 52:15; Je.2:10; Ps.94:7; cf. Jb.31:1) and שמע (Is.52:15; cf. Jb.31:1) [34].

Occasionally בין has a meaning of 'to examine and find out' which closely related to the meaning which we have just mentioned. In the story of Solomon's wise judgement in the dispute between the two prostitutes, one of the prostitutes said that one morning when she woke up to nurse her child she discovered that her son was dead; but when she "looked at him closely" (בין) she realize that it was not her son (1K.3:21). Ps.37:10 says very soon the wicked will be no more, though you "look for them intensively" (בין), they will not be found [35].

More commonly בין has the meaning 'to realize, notice, understand, know'. Very often בין is used together with ידע (e.g. Ne.8:12; 10:29; Jb.13:1,2; 38:18,20; Ps.73:16,17; 139:1-6; Pr.24:12; Is.1:3; 40:21; 44:18; Mi.4:2). When Samuel went to Eli for the third time after hearing the voice of YHWH, Eli 'realised' (ידע) that YHWH was calling for Samuel (1S.3:8). David saw that his servants were whispering among themselves, he 'realised' (ידע)

that his son was dead (2S.12:19). The wisdom teacher looked out from his window he 'noticed' (בין) a foolish lad among the youths (Pr.7:7). Ezra brought the Law before the assembly, which was made up of men, women and all who were able to 'understand' (בין). Presumably "all who were able to understand" refers to the older children (cf. Ne.10:29(28E)) [36]. And he read it aloud to them from daybreak till noon (Ne.8:2,3). YHWH challenged Job and said, "Have you 'comprehended' (בין) the vast expanses of the earth? Tell me, if you know all this" (Jb.38:18). When the psalmist tried to 'understand' (בין) the prosperity of the wicked, it was oppressive to him until he entered the sanctuary of God, then he understood (בין) their final destiny (Ps.73:16,17). In Ps.139:1, the psalmist says, "O YHWH, you have searched me and you know me. You know when I sit and I rise; your 'perceive' (בין) my thoughts from afar." A man's steps are directed by YHWH, how then can anyone 'understand' (בין) his own way? (Pr.20:24). Is.1:3 says, "the ox knows its owner, and the ass its master's manger, but Israel does not know, my people does not 'understand' (בין)." The Lord wanted Isaiah to tell the people that they might listen and listen, but they would not 'understand' (בין); they might look and look, but they would never know (Is.6:9). To the prophet YHWH declares, "You are my witnesses, and my servant whom I have chosen, so that you may know and believe me, and 'understand' (בין) that I am He....." (Is.43:10f). Jeremiah told the people that the anger of YHWH would not turn back until he had fully accomplished the purposes of his heart. In days to come they would 'understand'

(בין) it clearly (Je.23:20; cf. 30:24). When the Hiph'il of בין is used as a 'causative proper' [37] it has a meaning of 'give understanding', 'make understand', or 'teach'. The psalmist prays, "make me understand (Hiph. בין) the way of the precepts, and I will meditate on thy wondrous works (cf. Ps.119:34,73,125,144,169). The Levites 'instructed' (Hiph. בין) the people in the Law while the people were standing there." Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who were 'instructing' (Hiph. בין) the people said to them all....." (Ne.8:7-9). Daniel was 'instructed' (Hiph. בין) by an angel (Dn.9:22; cf. 8:16; 10:14). At the end time those who are wise will 'instruct' (Hiph. בין) many (Dn.11:33). King Uzziah sought YHWH during the days of Zechariah, 'who instructed' (Hiph.Part. בין) him in the fear of God (2C.26:5) [38]. Similarly in 1C.25:8 מבין denotes 'instruction' or 'teacher' in contrast with 'student'.

> Then the king ordered Ashpenaz, chief of his court officials, to bring in some of the Israelites from the royal family and the nobility --- young men without any physical defect, handsome, showing aptitude (שכל) for every kind of wisdom (חכמה), endowed with knowledge (ידע, דעת), understanding (בין) knowledge (מדע), and competent to serve in the king's place.
>
> Dn.1:3,4.

To these four young men God gave knowledge (מדע) and learning (שכל) in all books and wisdom (חכמה); and Daniel could understand (בין) visions and dreams of all kinds.

Dn.1:17.

I have filled him with the Spirit of God, with wisdom (חכמה), understanding (תבונה), knowledge (דעת) and all craftsmanship.

Ex.31:3.cf. 35:31.

He (Hiram) was full of wisdom (חכמה), understanding (תבונה), knowledge (דעת) and every kind of craftsmanship in bronze.

1K.7:14.

Huram added, "Praise to YHWH, the God of Israel, who made heaven and earth! He has given King David a wise (חכם) son, endowed (ידע) with intelligence (שכל) and understanding (בינה), who will build a temple for YHWH and a palace for himself. I now send you a skilful (חכם), endowed (ידע) with understanding (בינה), Huram-abi.

2C.2:11,12(12,13E).

The words בין, בינה, תבונה, חכם, חכמה, ידע, דעת, מדע, שכל are closely related to each other. בינה/תבונה in the passages we have just quoted refers to the intrinsic nature of the wise (חכם). The wise craftsmen are skilful, experienced and knowledgeable in their career, they know what to do and how to do it to produce the best

result in their works. In Ps.78:72, king David was described as a good shepherd who led his people with his skilful hands (lit.skilfulness (*תבונות*) of his hands). In Ez.28:4,5, *חכמה* and *תבונה* are refer to trading skills [39]. The wise court official or political leaders were bright, well informed and shrewd. They were competent to discern what was the best way to govern a nation and lead her to prosperity. When confronted with problems, they were able to perceive them and know how to tackle them [40]. In the book of Daniel בין is often used with a meaning of "to gain insight and understanding of Scripture, a vision, a dream or a revelation," or "to foresee the future (usually referring to apocalyptic understanding) [41]." In the first year of Darius' reign, Daniel 'understands' (בין) the prophecy of the seventy years given by Jeremiah (Dn.9:1,2; cf. vv.22,23). When Daniel was watching and was trying to understand (lit.seeking for *בינה*) the vision, the archangel Gabriel came and said to him, "understand (בין), O son of man, that the vision is for the time of the end." (Dn.8:15,17; cf. 10:1,2; 12:8). More generally, *בינה/תבונה* means 'insight' or 'foresight', בין means 'to discern, understand' or 'to foresee'. Israel was said to be a nation without sense and could not discern and foresee what their end would be (Dt.32:28,29). A man of understanding (*תבונה*) holds his tongue. In Jb.32:7-9, Elihu said,

> "I thought, 'Age should speak; advanced years should teach wisdom (*חכמה*).' But it is the spirit in man, the breath of the Almighty, that gives them understanding (בין) [42]. It is not only the old [43] who are wise (בין), nor only the aged who understand (בין) what is right (*משפט*)."

נבון occurs a total of 21 times, 9 times in Proverbs, once in Qoheleth, 11 times in other books of the OT. מבין, the participle of the Hiph'il of בין, in the majority of its occurrences has the same meaning as נבון. מבין occurs 6 times in Proverbs, another 6 times in other books of the OT [44].

1C.15:22 tells us that Kenaniah the head Levite was in charge of the singing because he was 'skilful' (מבין) at it. Again in 1C.25:7 מבין is used in the same way. But in 1C.25:8 it would be better to translate מבין as 'instructor' or 'teacher' (cf. 2C.26:5) [45]. Though נבון is not used in describing the 'skill' of musicians, it is used to describe the 'skill' of David's speech (1S.16:18). Jonathan, David's uncle, was a counsellor (יועץ), a man of 'insight' (מבין) and a scribe (סופר, 1C.27:32). מבין is used here to describe a prudent and competent court official --- counsellor, scribe. In Gn.41:33,39 נבון is used with the same meaning. Pharaoh felt that there was no one so 'discerning' (נבון) and wise (חכם) as Joseph, so he appointed Joseph to be the commissioner over Egypt [46]. נבון is used here of a prudent court official, who is able to appreciate situations or problems and able to foresee the outcome of a certain course of action. He is able to suggest and provide policy which will lead a nation into stability and prosperity. Dt.1:12ff tells us that some wise (חכמים), understanding (נבונים), and experienced (ידעים) men

were chosen to share the burden of Moses. They were leaders of the people, and their main duty was to administer justice among the people. They were discerning because they were experienced and wise. In 1K.13:2, Solomon was given a wise (חכם) and discerning (נבון) heart, so that he could administer justice. מבין is also used to describe the discerning quality of leadership (Ezr.8:16).

It is not necessary that נבון always refers to someone in leadership. In general נבון denotes one who has the ability to discern, understand and to foresee. Qoheleth had observed that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise (חכם), nor riches to the 'intelligent' (נבון), nor favour to the learned (ידע); but time and chance happen to them all (Qo.9:11). Israelites were encouraged to observe the decrees and laws of YHWH carefully. When they do that, they would show their wisdom (חכמה) and understanding (בינה) to the nations, who would hear about all these decrees and say, "surely this great nation is a wise (חכם) and 'understanding' (נבון) people" (Dt.4:5-6). In the prophets' attack on old wisdom (cf. Is.5:21; 29:14), they preached that the source of בינה /תבונה is YHWH, fearing YHWH is the way to obtain it [47].

My people are fools,
  they do not know me.
They are senseless children,
  they have no נבון.
They are skilled in doing evil,
  they know not how to do good.

Je.4:22.

The people are foolish, senseless and נבל because they do not know YHWH and revere him.

To sum up it may be said that in the OT נבל is one who is wise, knowledgeable, prudent and skilful in his profession. He is able to perceive problems and foresee outcomes of actions. This ability is very often seen as a gift given by YHWH to those who revere him.

3.2.2 נבל in Proverbs

When נבל is used in Proverbs, it usually has the same meaning as in other parts of the OT.

Wisdom is found on the lips of the נבון,
but a rod is for the back of חסר-לב.

Pr.10:18.

In Proverbs נבון is the antithesis of חסר-לב (cf. 11:12; 15:21). חסר-לב is one who is short-sighted, lacking in wisdom and understanding of the consequence of action, he is reckless in speech and in deed [48]. נבון is one who is wise, understanding and has a penetrating and foreseeing mind (15:21; 20:5; 28:11). He speaks and acts sensibly (11:12; 17:28). A man of understanding

(אישׁ תבונה) always keeps himself cool, patient, he does not lose his temper easily (17:27; cf. 14:29). He brings order and stability to society (28:2).

In Proverbs נבון often means a good learner [49]. נבון is always used as an antithesis of כסיל (14:33; 15:14; Cf. 10:23; 17:10,24).

The heart of נבון seeks knowledge,
but the mouth of the fool (כסיל) feeds on folly.

Pr.15:14.

מבין keeps wisdom in view,
but the eyes of the fool (כסיל) wander to the ends of the earth.

Pr.17:24.

The delight of כסיל is in אולת and he lacks concentration in learning. נבון thirsts after knowledge and wisdom, he is vigilant and attentive in his learning.

A rebuke impresses מבין
more than a hundred lashes a fool.

Pr.17:10.

A man of discernment is ready to be corrected and prepared to learn from his mistakes, he understands that painful rebukes are essential in his learning, they will help him to have a right approach towards wisdom and knowledge. Once he has the right

approach, knowledge and wisdom will be achieved by him easily (19:25; 14:6).

3.2.3 נבון in Pr.1-9

Who is the נבון in 1:5? We have seen that נבון is a good learner. In the earlier part of our discussion, we have shown that a man of discernment is always a learned man. His discernment comes from his knowledge and long-standing experience. In Proverbs a man of discernment is synonymous with a man of knowledge (8:9; 17:27). He is the antithesis of כסיל. כסיל is one who is foolish and lacking in wisdom and knowledge, נבון is one who is intelligent and knowledgeable. When an antithesis is formed between נבון and לץ (14:33; 19:25), it is not the contrast of their knowledge (for לץ is also knowledgeable) [50], it is always a contrast between the arrogance and unreceptivity of לץ and the humility and receptivity of נבון [51]. נבון is an educated person, he knows there is no end to learning, he has enjoyed the fruit of the intellectual persuasion, so he knows it is most rewarding. Therefore, the more he learns the more he wants to learn, the thirst for knowledge motivates him to continue to learn. In the present form of Proverbs נבון is one who possesses a substantial amount of the knowledge of YHWH (cf. 10:23). He has tasted the blessing of revering YHWH. Now he continues to study under a wisdom teacher. He wants to learn more about the knowledge of YHWH and how to revere YHWH more.

3.3 נער

It is now clear that נער does not refer primarily to age, but social status. Macdonald [52] suggests that he is a young male of high birth, but there are weaknesses in his theory (see below). On the other hand, Stähli [53] suggests that נער refers to the status of dependency, 'unselbstandige' (p.99). Thus a נער may be a child, a servant, a soldier, or a civil servant. It seems that Stähli is closer to the evidence from the OT [54].

Generally speaking נער is used with three meanings, namely, 'the young,' 'attendant, retainer,' and 'army officer, squire'.

3.3.1 נער in the OT

3.3.1.1 נער means "the young"

נער can refer to a child yet unborn (Jd.13:5,8,12), one just born (1S.4:21), a few months old infant (Ex.2:6), a one year old baby boy (Is.8:3), one weaned (1S.1:22,24,25,27; 2:11; Is.7:16), a teenager (Gn.21:17,18,20; 22:12; 37:2; 2C.34:3) [55], or even an

unmarried grown up (Gn.34:19). Joseph was 37 years old when he appeared before Pharaoh (Gn.41:46), but he was a נער (Gn.41:12). Most likely Benjamin was a few years younger than Joseph when he was brought to Egypt, he was a נער too (Gn.43:8; 44:22,31-33) [56]. Stager pointed out that "a נער is an unmarried male who has not yet become a 'head of household'.....and a young man's 'youth' would end when he assumed the father's role as head of household and lineage [57]."

Their bows will strike down the נערים,

they will have no mercy on children (פרי־בטן ,

lit. fruits of the womb)

nor will they look with compassion on children (בנים).

Is.13:18.

In Is.13:18, נער, פרי־בטן [58] and בנים are closely related to each other. This is a prophecy of how the future generation of Babylonians will be destroyed without mercy and compassion. נער is used here with a general meaning of young generation just as פרי־בטן and בנים, without reference to whether they are ordinary children or children of noble birth. To be sure they refer to both ordinary children and children of noble birth. Again in Is.65:20,

Never again will there be in it an infant that lives but a few days (עול ימים), or an old man (זקן) who does not live out his years; he who dies at a hundred will be thought a mere נער; he who fails to reach a hundred will be considered accursed.

When נַעַר is used to refer to a child or a youth in general, it should not be understood with any connotation of noble birth [59]. In the world to come it is not only those of noble birth who will have long life, but everyone who lives in it. When Goliath confronted David on the battle ground, he saw that David "was only a נַעַר, ruddy and handsome, and he despiscd him" (1S.17:42). Though this time נַעַר is used in a military context, it is clear that the description of David here is of a young man [60]. As a matter of fact this is exactly the same description of him as when Samuel first met him (1S.16:12). But, strangely enough, Macdonald has understood it as some sort of 'squire' [61]. If David is a 'squire' why did he not feel comfortable with putting on the armour, and why is his weapon so different from conventional weapons (cf. 1S.18:43)?

נְעֻרָיו (Jb.33:25; 36:4; Ps.88:16(15E); Pr.29:21), a cognate of נער has a meaning of 'youth, early life' or the like.

Let his flesh become fresh with youth (נְעֻרָיו)
let him return to the days of his youthful vigour.

Jb.33:25.(RSV)

Jb.33:25 speaks of the intervention of a heavenly mediator bringing restoration of health to the sufferer [62]. נְעֻרָיו is parallel to עֲלוּמִים, 'youthful vigour' [63], both terms convey the idea of youthfulness [64]. In Ps.88:16(15E), the psalmist complains,

From my youth (נְעֻרַי) I have been afflicted
and close to death;
I have suffered your terrors and am in despair.

נַעַר here refers to the days when the psalmist was young [65]. Again, נַעַר connotes the idea of youthfulness, and it does not indicate whether he is of noble birth or low birth.

Praise the Lord.
Praise him, all his angels,
  praise him, all his heavenly hosts.
Praise him, sun and moon,
  praise him, all you shinning stars.
you mountains and all hills,
  fruit trees and all cedars,
wild animals and all cattle,
  small creatures and flying birds,
Kings of the earth and all nations,
  you princes and all rulers on earth,
young men (*בחורים*) and maidens (*בתולות*),
  old men (*זקנים*) and *נערים*.
Let them praise the name of the Lord,
  for his name alone is exalted.

Ps.148:1-3,9-13.

נער is commonly used in the OT with other terms such as *בן*, *בחור*, *בתולה*, *זקן*, to express totality in a meristic list [66]. In Ps.150:12 the expression of *בחורים - בתולות - זקנים - נערים* refers

to the whole of mankind including male, female, young and old. In Lm.2:21, we have "*בחורים - בתולות - זקן - נער*". In Est.3:13 we have "*נשים - טף - זקן - נער*". In Je.51:22 we have "*בחור - בתולה - אשה - איש - נער*". Sometimes *נער* is not used, for example:

"*בחור - בתולה - יונק - איש - שיבה*" (Dt.32:25).

"*איש - אשה - עולל - יונק*" (Je.44:7).

"*זקן - בחור - בתולה - טף - נשים*" (Ez.9:6).

"*עולל - בחורים - איש - אשה - זקן*" (Je.6:11).

In the simplest form of the meristic list we have "*זקן - נער*" in Gn.19:4, Dt.28:50, Is.20:4. In its most elaborated form it even includes animals (Ex.10:9, Jos.6:21). Merismus is also commonly found in other languages. For example, it is very common for Chinese to use the phrase nán nán nǚ nǚ (男男女女), "men and women," or Nán nǚ lǎo shào (男女老少), "men, women, old and young," to describe the whole community. From all these expressions, a few things which relate to our discussion here emerge clearly.

1. Though each of them varies from the others a little, they all express the same idea of completeness and totality.
2. When *נער* is used, it always pairs up with the aged, '*זקן*' and '*ישיש*' [67].
3. When *זקן* is used, it usually pairs up with *נער*, *בחור*, *עולל* (Je.6:11; 31:13; Ez.9:6).
4. Sometimes the merismus is clearly indicated by *עד* and *כל* (Gn.19:4; Jos.6:21; Est.3:13) [68].

It is clear that a word-pair in merismus is always the 'polar word-pair' [69], as we have pointed out in (2) and (3). The primary meaning of נער in the polar word-pairs נער - זקן and נער - ש'ש' must be 'young person'. Again the main idea it carries with it is youthfulness rather than noble birth [70].

See now, the Lord, the Lord Almighty,
  is about to take from Jerusalem and Judah
  both supply and support [71].
  all supplies of food and all supplies of water;
the hero and warrior,
  the judge and prophet,
  the diviner and elder,
the captain of fifty and man of rank,
  the counsellor, skilled craftsman
  and clever enchanter.
I will make boys (נער) their officials;
  mere children (עלל) will govern them.
People will oppress each other --
  man against man, neighbour against neighbour.
The young (נער) will rise up against the old (זקן),
the base against the honourable.

Is.3:1-5.

This is a prophecy of Isaiah pointing to the time when YHWH will take away the supply and support. In that day YHWH will remove the experienced and the trained, and the inexperienced, untrained, incompetent upstarts will take over the leadership. The outcome is a total breakdown and chaos in society [72]. Though there is uncertainty concerning the actual meaning of the word תעלולים in v.4, the general picture is clear. Some scholars interpret תעלולים as 'the caprice' [73] or 'the fancy' (NEB), others (NIV, RSV, JB, Sawyer) interpret it as 'babes' or the like for it provides a better parallel to נער in v.4. No matter which meaning we take, נער clearly has a meaning of 'the young' with strong emphasis on their inexperienced, untrained and incompetent character [74]. Undoubtedly the נער in v.5 has a similar emphasis. The parallelism in v.5b says that the uprising of the נער against the זקן is the uprising of the base (or the nobody) against the honourable.

In 1C.22:5, David said, "My son Solomon is נער and רך, and the house to be built for the Lord should be of great magnificence and fame and splendour in the sight of all the nations. Therefore I will make preparations for it" (cf. 29:1). Surely, נער here refers to the youthfulness and inexperience for he is רך, 'tender, delicate, soft', in fact some commentators and translators have translated רך as 'inexperienced' or 'immature' [75]. 2C.13:7 says that "some worthless scoundrels gathered around Jeroboam and opposed Rehoboam son of Solomon when he was נער and inexperienced (רך-לבב, lit. tender hearted) and not strong enough to resist

them." Though at that time Rehoboam was more than 40 years old (2C.12:13) he was inexperienced, timid and weak [76].

H.-P. Stähli [77] pointed out that the main emphasis of נער here is not on age but on character. When the call of YHWH came to Jeremiah, he told YHWH that he did not know how to speak, for he was only a נער. But YHWH told him not to say, "I am only a נער" (Je.1:6,7). The emphasis here is to show that when Jeremiah was called he had a strong sense of inadequacy, for YHWH was calling him to do something he had not done before, his commission outweighed his experience and ability. This is similar to the feeling of Moses when he was called (Ex.4:10). During his coronation, Solomon asked YHWH to grant him wisdom and discernment so that he might be able to govern his people. He told YHWH that he was only a נער קטן and did not know how to carry out his duties as king (1K.3:7ff). Though the Rabbinic tradition says Solomon was 12 years old when he was crowned, it is more likely that it is merely the conventional humility of prayer of a king during his coronation [78]. One certainty is that when he said that he was only a נער he meant that he was inexperienced (v.7) [79].

From the above discussion the primary meaning of נער is 'young' or 'the young', any young person from infancy to just before marriage. נער only indirectly relates to age, the main idea is 'immaturity', 'inexperience', 'dependence', and therefore the need for protection, advice, teaching, instruction and guidance.

The suggestion of Macdonald --- נער is a young male of high birth --- has to be rejected as there is no evidence for it in the OT. Though Macdonald can not find any example of נער used of one of lowly birth, he is fully aware that the OT hardly ever says anything about the lower classes [80]. In 1S.2:26 (cf. 2:11; 3:1), Samuel was called a נער, but his brothers were called בנים(2:21). No one would suggest that the use of different terms indicate that Samuel came from a social class higher than that of his brothers. Ben-Reuven suggests that when נער is used instead of בן, it connotes intimacy [81]. The worst of all is in Qo.10:16,17:

> Woe to you, O Land whose king is a נער
>
> and whose princes feast in the morning.
>
> Happy are you, O Land whose king is בן־חורים,
>
> and whose princes eat at a proper time --
>
> for strength and not for drunkenness.

Translators and commentators either translate בן־חורים as "the son of nobles, nobly born" [82] or "the son of free men [83]." Possibly חורים is a cognate of חרר, "be or be set free [84]." In the Mishnah (mGit.4:6), בן־חורים means "a free man [85]." Definitely, a free man was the opposite of a slave [86]. In the present form of MT, חורים always means "the noble". (Ne.2:16; 5:7; Je.27:20; 1K.21:8,11) בן־חורים in Qo.10:17 connotes the idea of 'noble birth'. In the OT (even in Rabbinic Hebrew and Modern Hebrew) נער is never used to denote 'a slave', it may mean a servant, but a servant with rank, נער can either mean 'an attendant' or 'a retainer' (see below). Then what is the

comparison in Qo.10:16,17? Most likely it is a comparison between an ordinary child (נער) who is immature, inexperienced and untrained, and a son of nobles who not only has had the possibility of good training and education, but he has actually gone through it. Qo.10:16,17 means if the king of a nation is only an inexperienced young lad, his nation bound to be chaotic (cf. Is.3:4f), but peace and prosperity belong to a nation whose king is well educated and upper class. It seems that this is the arrogant and prejudiced viewpoint of the upper class [87]. Though the solution may not be satisfactory, one thing we can be sure is that נער in Qo.10:16 does not have the connotation of noble-birth, perhaps it may even connote the idea of low birth.

Since נער is one who is immature and young, it comes very close to ילד (Ex.2:6f; 2K.2:33f), בן (Jd.13:7; 1S.4:21f; Ho.11:1; Pr.7:7; Is.13:18), בחור (Is.40:30; Lm.5:1) and עולל (Is.3:4; Je.6:11). The most common opposite is זקן (e.g. Gn.19:4; Ex.10:9; Jos.6:2; Jb.29:8; Ps.37:25; Is.3:5; Je.51:22), and once it is used with ישיש (Jb.29:8).

3.3.1.2 נער means "attendant, retainer."

The second meaning of נער is 'attendant' or 'retainer'. In the story of Abraham entertaining the three visitors, his personal attendant, הנער, was assisting him (Gn.18:7). The prefixed

definite article points to a special נער, who has a distinctive rank compared with other servants in general. His main duty is to attend to his master. Two נערים went with Abraham when he went to sacrifice his son Isaac (Gn.22:3,5,19). The Levite in Jd.19 travelled with his נער (vv.3,9,11,13,19). Balaam travelled with his two נערים (Nu.22:22). Saul went out to look for his father's donkeys with a נער (1S.9:3-10,22; 10:14). Jonathan has a נער קטן with him when he went shooting (1S.20:35-41). The נער beside Boaz during the harvest was the foreman of his reapers (Rt.2:5,6) [88]. The attendants of King Xerxes are also called נערים (Est.2:2; 6:3,5). Samson was given a נער not a עבד (slave servant), to attend to his needs when he was captured and blinded (Jd.16:26) because of his status as a leader of Israelites [89]. Joshua was the מְשָׁרֵת of Moses, a נער (Ex.33:11).

> The word משרת, aside from its participial usage, is everywhere used in the sense of 'attendant' (eg.1K.10:5; 19:21; 2K.4:43; 6:5). (But) the word משרת has the general sense of 'attendant, one who ministers to someone,' quite different from the much more specialist function (and rank) of the נער [90].

In other passages of the OT we are also told that Joshua is the personal attendant and chief assistant to Moses (Ex.24:13; Nu.11:28; Jos.1:1).

In the Ancient Near East it is common for one to serve as an attendant to a religious or military leader in return for

instruction in his expertise. In the OT נער seems to connote the idea of 'disciple'. In the case of Joshua, he later succeeded Moses as the leader of the Israelites. The נער, a disciple of Elisha, who is also a prophet, was sent by Elisha to prophecy to Jehu (2K.9:1ff). In 1S.2:11, "YHWH was gracious to Hannah; she conceived and gave birth to three sons (בנים) and two daughters. Meanwhile the boy (נער) Samuel grew up in the presence of YHWH." Samuel was called הנער, but his brothers are called בנים. The text seems to suggest that he was the young attendant and disciple of the high priest Eli (2:11,26; 3:1). Later, he succeeded Eli as the high priest and judge of Israel. The נערים (attendants) of Moses mentioned in Ex.24:5 are also a group of apprentices learning how to minister to YHWH [91]. It is unlikely that the נערים קטנים (2K.2:23) who came from Bethel were young boys, but they were a group of junior disciples from the school of prophet in Bethel. The implication of their mocking at Elisha's baldhead --- the mark of his prophet's order [92] --- is that they rejected Elisha as a prophet though he has the tonsure, for he did not go through the 'proper training' in Bethel like them.

In the military context, נער can mean armour-bearer (Jd.9:54; 1S.14:1,6; 2S.18:15). In the book of Nehemiah we are told that the נערים of Nehemiah are armed retainers acting as a bodyguards (4:10,17(16,23E)). They are men of estate and wealth (5:10,15), they are given certain authority (13:19) [93]. From the above discussion, it is clear that when נער is used with the meaning

'attendant, retainer,' he is no ordinary servant, he is a servant with rank, he is always a free man, attached to a master's service [94]. Riesener's study also arrives at the conclusion that נער is a high-ranking servant [95].

The discovery of the 'נער seals' suggests that in semi-nomadic society נערים were stewards of estates employed by tribal chieftains. Most likely during the monarchy period, נער became a title of high office in the king's service. These officials owned the seals [96]. Ziba, the נער of king Saul held a distinguished position (2S.9:9-10) in charge of the household of Saul (נער בית שאול, 2S.19:18(17E)) --- the custodian of the personal property of Saul and his family. His eminent position is indicated by the fact that he has 20 servants of his own (2S.9:10).

3.3.1.3 נער means "knight or squire"

The most valuable contribution of Macdonald towards the understanding of the word נער is his discussion of the use of נער in military contexts. In this context נער often means 'a young knight' or 'squire'. It is not our intention to repeat the detailed discussion of נער as 'a squire' which has been given by Macdonald [97]. In this section we will only look at some of the obvious examples of this usage.

The armed fighting men who joined David at Hebron included Zadok a נער, 'squire,' a valiant fighter from the tribe of Levi (1C.12:29(28E)). In the attack of king Ahab on Ben-Hadad king Aram, the 232 נַעֲרֵי שָׂרֵי הַמְּדִינוֹת(lit."the נערים of the commanders of the provinces") were the leaders of the task-force (1K.20:14,15,17,19). These 232 men (possibly married, the word שָׂרִים is used in v.15) could have been either shock troops or officers from the district [98]. However they were certainly trained and experienced professional army officers [99].

In summary we may say that in the OT נער could mean: (a) young person in general, (b) attendant, retainer, (c) knight, squire. The term does not denote primarily any specific age, but a social status, the status of a minor under the authority or protection of someone. It always connotes the notion of dependence, one in need of instruction. Thus a נער may mean a young person, an attendant, a retainer or a young knight. When נער is used in a military context it has the meaning of young knight or squire. From the term itself nothing can be known about their marital status. Outside military contexts, when נער is used in the absolute it normally means a child or a youth. When it is used in the construct or with a pronominal suffix נער usually means an attendant --- high-ranking servant, i.e. retainer. Sometimes these servants can be people who are married and even own great property as we have shown earlier.

3.3.2 נער in Proverbs

In Proverbs נער occurs 6 times (1:4; 7:7; 20:11; 22:6,15; 23:13). Pr.1:4 tells us that Proverbs is written specially for נער, one of the four types of people (פתי, נער, חכם, נבון) the author(s) of Proverbs has in mind. Who is this נער?

Folly is bound up in the heart of a נער
but the rod of discipline will drive it far from him.
22:15.

Do not withhold discipline from a נער;
if you punish him with the rod, he will not die;
Punish him with the rod
and save his soul from death [100].
23:13,14.

Train a נער in the way he should go,
and when he is old he will not turn from it.
22:6.

It is clear that a נער is a 'boy' or 'youth'. Undoubtedly, the author of Proverbs is one who is interested in early education. He believes that the education in the early years of a child will have a lasting effect on his whole life. His presupposition is that a

child is born with folly --- "an innate recalcitrance and perversity [101]." So the responsibility of parent and teacher is not only to impart the right things to a child, but also to drive out his folly. In other words, education involves both tearing down and building up. Toy pointed out that corporal discipline of children was probably universal in antiquity [102]. McKane suggests that the emphasis in these verses is not corporal punishment, but it is on "the intellectual authority of the teacher and the duty of unbroken attentiveness and unquestioning acceptance which is laid upon the pupil [103]."

3.3.3 נער in Pr.1-9

In Pr.7:7 the author uses the word חסר לב to highlight the character of נער, he has similar weakness to פתי --- lack of wisdom, knowledge, understanding and experience (cf. 1:4) [104]. Toy, followed by Oesterley, suggested that נער in Pr.1-9 is used for mature young manhood, while in Pr.10-31 refers to one living (unmarried) under the care of parents [105]. It is certain that נער in Pr.10-31 refers to a child or a unmarried youth. It is doubtful, however, whether נער in Pr.1-9 is a married young man. For נער only occurs twice in Pr.1-9 (1:4; 7:7), and it both cases there is no indication that נער is a married young man.

We have pointed out earlier that נער could mean 'a disciple' or 'an apprentice' of a leader, a prophet or a teacher, usually he also serves as an personal attendant to his master. It is most likely that נער in 1:4 connotes both the ideas of youth and of discipleship. נער refers to a child who is sent by the parents to sit under the teaching of the wisdom teacher. In his study on the social background of Wisdom literature, Gordis [106] suggested that the students are from the upper-class. However, this conjecture is purely a deduction from the study of the subject matter in the Wisdom literature and the sociological structure of the Second Temple period. From the linguistic point of view, נער on its own does not provide any information on whether the student is of 'noble birth' or 'lowly birth'.

3.4 פתי

פתי occurs nineteen times in the OT, fifteen times in Proverbs, eight times in Pr.1-9. פתי is an important part of the vocabulary of Pr.1-9. It appears in both the introduction and the conclusion of Pr.1-9, and it appears in all three Wisdom personification passages. Pr.1:4 says Proverbs is specially written for פתאים that they may receive prudence. They are constantly invited by personified Wisdom to come to her to receive wisdom.

3.4.1 פתי in the OT

Most likely פתי is related to [פתה] [107]. The basic meaning of which is 'to open'. When it is used figuratively it means 'to be open and ingenuous in mind'. The Qal. of [פתה] means 'to be open-minded, simple' (Jb.5:2; Ho.7:11), or 'to be apt to be enticed, deceived' (Dt.11:16; Jb.31:27), the Niphal and Pual of [פתה] mean 'to let oneself be persuaded, deceived, fooled' (Niphal: Jb.31:9. Pual: Je.2:10; Ez.14:9; Pr.25:15). Sometimes [פתה] may also mean "to seduce" (Ex.22:16(15E); Jd.16:5; Je.20:7 [108]) פתי is one whose mind is open to persuasion (both good and bad) and is easily deceived or seduced.

פתי (pl. פתים , פתיים or פתאים) appears nineteen times in the OT, once in Ez.45:20, three times in Psalms (19:8(7E); 116:6; 119:130). The remaining fifteen times are in Proverbs [109]. It is interesting to note that פתי does not occur in Job, Qoheleth or Ben Sira.

In Ez.45:20 the Lord reminds his people that in the beginning of the festival the purificatory ceremony has to be performed for everyone that sins unintentionally or everyone that is פתי [110]. It seems that פתי refers to one who is ignorant [111] about the Law of the Lord and has committed sin unwittingly (cf. Lv.4).

The law of the Lord is perfect,

reviving the soul.

The statutes of the Lord are trustworthy,

making wise פתי.

Ps.19:8(7E).

The entrance of your words gives light,

it gives understanding to פתיים.

Ps.119:130.

In Ps.19:8(7E) and Ps.119:130 פתי refers to one who lacks wisdom, but he can become wise through receiving and learning the Law.

The Lord protects פתאים;

when I was in great need, he saved me.

Ps.116:6.

In Ps.116:6 it is mentioned that the Lord protects פתי. In the second clause of the verse the Psalmist says, "when I was in great need, he saved me," in other words the Psalmist is calling himself פתי indirectly. This is an expression of humility contrasting the greatness of YHWH with his own insignificance. In Ps.116:6, פתי is used in a positive sense, reminiscent of "blessed are the pure in heart" in the NT (Mat.5:8). In Qumran literature at least once is used in a comparable way,

For Lebanon is the Council of the Community;

and the beasts are the Simple of Judah (פתאי יהודה)

who keep the Law.

1QpHab.12:4 [112].

in 1QpHab.12:4 פתי means the pious and humble of Qumran. Perhaps in 1QpMicah,

> Interpreted, this concerns the Spouter of Lies
>
> [who led the] Simple (הפתאי) [astray] [113]

פתי has the same meaning as well [114]. Therefore פתי can mean a childlike person who is humble, teachable, and always prepared to learn. It is most likely that this usage of פתי is limited to occasions where the speaker refers to himself or to the community itself.

To sum up we may say that outside of Proverbs פתי usually means one who is simple-minded, uneducated in the Law of the Lord. This is especially so in the Torah Psalms --- hymns that give praise to the Law (Ps.19:7-14; 119). פתי can also be used with a positive sense for one who has a childlike nature of humility and receptivity.

3.4.2 פתי in Proverbs

In Pr.10-31 פתי appears six times (14:15,18; 19:25; 21:11; 22:3; 27:12). Four times פתי is used as the antithesis of ערום

(14:15,18; 22:3; 27:12). עדום is one who well trained, educated, knowledgeable, thoughtful in every step he makes, prudent in avoiding danger. פתי is the opposite of עדום. His mind is not trained and lacks knowledge. He is unable to discern true or false, he believes everything. He does not know how to detect danger and avoid it, he goes straight to it and suffers for it.

Flog a mocker (לץ), and פתי will learn prudence;
rebuke a discerning man (נבון), and he will gain
knowledge.

Pr.19:25.

When a mocker (לץ) is punished, פתי gains Wisdom;
when a wise man (חכם) is instructed, he gets knowledge.

Pr.21:11.

In 19:25 and 21:11, it is clear that though פתי is ignorant, but he is teachable. לץ is unteachable, he does not learn even when he is punished; but פתי will learn when he sees לץ is punished. It is important to note that in these two verses the stress is on the synonymous teachability and receptivity of פתי and those of חכם and נבון. In 19:25, " פתי will learn prudence" is parallel to "נבון will gain knowledge". In 21:11, "פתי will gain wisdom" is parallel to "חכם gets knowledge." As far as the teachableness and receptiveness is concerned, פתי is very much like חכם and נבון, and unlike לץ who is incorrigible. In Proverbs חכם is never used as the antithesis of פתי.

3.4.3 פתי in Pr.1-9

In the Pr.1-9 פתי appears eight times (1:4, 22(2X), 32; 7:7; 8:5; 9:4; 6,16). פתי is described as one who lacks ערמה (1:4; 8:5) and בינה (9:6). In Pr.1-9 no antithesis of פתי is mentioned. Once פתי appears together with כסיל and לץ:

How long will you פתים love your simple ways?
How long will לצים delight in mockery,
and כסילים hate knowledge?

Pr.1:22.

Another two times פתי appears together only with כסיל:

For the waywardness of פתי will kill them,
and the complacency of fools (כסילים) will destroy them.

Pr.1:32.

You who are פתאים, gain prudence;
you who are foolish (כסילים), gain understanding.

Pr.8:5.

In Pr.1:20-33 פתים, כסילים and לצים are invited to come to Wisdom (1:22), in Pr.8:1-11 פתים and כסילים (8:5) are invited, but in 9:1-6 only פתים (9:4,6). It seems that there is a development. At first three groups of people are invited, then at the end wisdom

only addresses פתי׳ם. Probably לצי׳ם are the first group that reject the invitation, later כסי׳לי׳ם follow them and at the end only פתי׳ם are interested in the invitation. It provides a picture of לצי׳ם and כסי׳לי׳ם as hopeless for education. לצי׳ם as proud and arrogant, not prepared to humble themselves to accept the invitation [115]. כסי׳לי׳ם are dull, they are complacent, they do not know the value of wisdom and knowledge, so they cannot appreciate the invitation and turn away.

Twice נער is used together with פתי:

For giving prudence to פתאי׳ם,
knowledge and discretion to the young (נער).

Pr.1:4.

I saw among פתאי׳ם,
I noticed among the young men,
a youth (נער) who lacked judgement.

Pr.7:7.

both of them are unstable in character and weak in will-power and are easily led into temptation (7:7,8; cf. 1:32; 9:16-18). It may be true that most of the נערי׳ם are פתאי׳ם, and most of the פתאי׳ם are נערי׳ם, but it would be unwise to see them as synonyms as some scholars do [116]. In 1:4 both of them are mentioned together because the verse points out that both נערי׳ם and פתאי׳ם are the wisdom teachers' audience. Proverbs is composed to be their

text-book in education, for only these two groups of people responded to education [117]. In other words they are mentioned together because of their common weaknesses in character, not because these two words refer to the same person.

וארא בפתאים אבינה בבנים נער חסר־לב

Pr.7:7.

Though there is something not quite in order with this verse [118], the general meaning seems to be as the wisdom teacher observed the behaviour of פתאים, he saw a young man who lacks understanding (חסר־לב) among the people (or the young men, בנים), and he behaves like פתי. This נער is one of the פתאים because he lacks understanding (חסר־לב). נער on its own is not necessarily equivalent to פתי, but נער who lacks understanding (חסר־לב) is פתי. As far as their need for education and their receptivity is concerned נער comes close to פתי. Their common weakness is חסר־לב.

To sum up the above discussion, in general פתי is one whose mind is simple. This is also how פתי is used in Talmudic literature (tShab.32b, 69a, 152a) and Modern Hebrew [119]. The greatest difference of פתי from כסיל and לץ is that פתי is always used with a neutral sense, without any negative connotation. פתי is an ignorant and simple-minded person, who does not hate knowledge but is very receptive and always prepared to learn or to be taught. As

we have pointed out sometimes פתי is even used in a positive sense, it refers to whose heart is pure, pious, humble and simple.

Our main concern, in this thesis, is to ask what does פתי mean in the context of Pr.1-9. It is important to note that all the occurrences of פתי in Pr.1-9 are either in the Introduction (1:1-7) or the Wisdom personification passages. From the introduction we know that Proverbs was compiled to provide a text-book for נערים and פתים. It is most likely that נערים were students already in the 'class-room' of wisdom teachers, probably they were youths whom the parents had sent to attend the class. Lang [120] suggests that 1:20-33; 8:1-11; 9:1-6 reflect the public teaching activities of wisdom teachers. 1:20,21; 8:1-3 and 9:3 tell us that wisdom appealled to everyone who passed by to come to learn wisdom by joining her class. Though we are not certain how far we can take the poetic language in these three passages literally as reflecting wisdom teachers shouting and recruiting students in public, we can be certain that wisdom teachers often challenged others to join their classes (Sir.51:23-30). Since in these three passages wisdom addresses her audience directly. She expects them to make a decision and to answer for their rejection of her invitation. We can be certain her audience are adults. פתים are one of the three groups (the other two groups are לצים and כסילים) of people wisdom addresses in public. It may be said that פתים are a group of adults who lack wisdom, knowledge; their minds are obtuse, need to be trained and sharpened.

In the present form of Pr.1-9, wisdom is closely related to 'the fear of YHWH', and knowledge refers to the knowledge of YHWH [121]. Now, in Pr.1-9, פתי (one who lacks wisdom and knowledge) refers to one who does not revere YHWH and lacks the knowledge of YHWH.

3.5 חסר-לב

3.5.1 חסר-לב in the OT

In OT the phrase חסר-לב only occurs in Proverbs; altogether it occurs 11 times [122]. It is exclusively a wisdom term and it is closely related to פתי and נער.

In OT חסר always means "needy, lacking, in want of", (e.g. 1K.11:22; Qo.6:2) [123]. It is quite common for חסר to join with another word to express lacking in something. For example, חסר-משוגעים refers to "lacking madmen" (1S.21:16(15E)); חסר-לחם refers to "lacking bread" (2S.3:29; Pr.12:9), and חסר-תבונות refers to "lacking understanding" (Pr.28:16). Hence חסר-לב refers to "lacking לב".

לב in an education context usually refers to mind, the seat of intellect where comprehension, analysis and memorization take place [124]. Hence חסר-לב refers to "lacking in intelligence, understanding, judgement, knowledge and wisdom."

A phrase, אין לב, which has a similar meaning to חסר-לב is used in Je.5:21:

Hear this, you foolish (סכל) and אין לב people,

who have eyes but see not,

who have ears but hear not.

אין לב is close to סכל, "foolish." In Je.5:20ff these two words are used to describe the foolishness of the people. Their folly is closely related to their lack of the fear of YHWH (vv.22,24), their iniquities (עון, v.25) and sins (חטאת, v.25), they are also called the wicked (רשע, v.26).

3.5.2 חסר-לב in Proverbs

There are seven occurrences of חסר-לב in Pr.10-31.

Wisdom is found on the lips of נבון,

but a rod is for the back of חסר-לב.

Pr.10:13.

חסר-לב despises his neighbour,

but איש תבונות holds his tongue.

Pr.11:12.

Folly (אולת) is a joy to חסר-לב,

but איש תבונה keeps a straight course.

Pr.15:21.

חסר־לב is often used as the antithesis of a man of insight, understanding and discernment (נבון or the like). חסר־לב is close to אולת, he is lacking in wisdom and short-sighted (cf. also 17:18). He does not know the skill of speaking, he likes to scorn and despise others, hence he is always punished because of his bad speech.

In 24:30-31 חסר־לב is close to איש עצל, 'a lazy man'. He is described as one who deficient in good sense, likes to chase fantasies, not practical and hard working (12:11). Hence his field is uncultivated and unproductive. Probably his laziness is caused by his lack of intelligence and his short-sightedness.

Another mark of his deficient acumen is demonstrated in his blind guarantee for others (17:18; Cf. 6:1-5; 11:15; 20:16; 22:16; 27:13).

The tongue of the righteous (צדיק) is choice silver;
the mind of the wicked (רשע) is of little worth.
The lips of the righteous (צדיק) nourish many,
but אוילים die for חסר־לב.

Pr.10:20,21.

In religious contexts חסר־לב is related to אויל, "foolish man", who is the antithesis of צדיק, "righteous man". Pr.10:21 is to be understood in a religious context. חסר־לב refers to the sinful and evil character of אויל, which is the opposite of צדיק. This

usage of חסר־לב in a religious context comes close to the meaning of אין לב in Je.5:21 which we have mentioned earlier.

3.5.3 חסר־לב in Pr.1-9

In Pr.1-9 two of the four occurrences are found in the context of a warning against adultery (6:32, 7:7ff). חסר־לב is weak towards the lustful temptation, he does not foresee and understand the consequence of adultery. In 7:7 חסר־לב comes very close to פתי.

In Pr.9, together with פתי and חסר־לב are the objective of a tug-of-war between Dame Wisdom and Dame Folly (9:4,16). In this passage חסר־לב is close to פתי, he who lacks חכמה and בינה (cf. 9:1,6).

In the present form of Proverbs, חכמה and בינה are related to "the fear of YHWH" (9:10); hence, חסר־לב refers to one who does not fear YHWH. This usage resembles the usage of אין לב in Je.5:21, where חסר־לב refers to he who does not fear YHWH, whose nature is evil and sinful, and it comes close to the wicked (רשע). It is most likely that the adulterous woman in Pr.1-9 is used metaphorically, referring to "foreign wisdom and culture [125]."

He who commits adultery is חסר־לב,

he who does so destroys himself.

Pr.6:32.

Adultery in Pr.1-9 is also seen as spiritual adultery: turning away from Yahwism and accepting foreign culture. Pr.1:22 warns the simple that "their turning away will kill them." פתי and חסר־לב are vulnerable to the foreign influence. They are the main concern of the wisdom teacher who tries to bring them into his class and impart to them Yahwistic wisdom.

Pr.9 shows us that though חסר־לב lacks wisdom and knowledge, he is very much like פתי, he easily accepts whatever teaching given to him. If there is a difference between פתי and חסר־לב it is: פתי emphasizes the open character of the simple to teaching of all sorts, whereas חסר־לב highlights the lack of intelligence, perceptiveness, judgement, knowledge and wisdom of "he who lacks of heart".

3.6 כסיל

There are 76 occurrences of כסיל in the OT. Once in Jos.15:30, it is a person's name. Four times it is translated 'Orion', a constellation (Jb.9:9; 38:31; Am.5:8; Is.13:10). Another time in Pr.9:13, where it appears in its plural form כסילות, it is used figuratively. The other 70 times occur in Proverbs (49x) Qoheleth (18x) and Psalms (3x) [126].

3.6.1 כסיל in the OT

In Jb.8:14; 31:24; כֶּסֶל [127] is parallel with מִבְטָח, 'trust'. כסל refers to one's confidence in his prosperity and possession. This kind of confidence and trust is said to be as fragile as spider's web (Jb.8:14). In Qo.7:25 כֶּסֶל is closely related to רשע, 'wicked', סכלות, 'folly' and הוללות, 'madness, folly'; they are the opposite of חכמה, 'wisdom' (Qo.7:23ff). However, sometimes כֶּסֶל in a positive sense refers to one's trust and confidence in God (Ps.78:7; Pr.3:26) [128]. In Jb.4:6, כסלה is parallel to תקוה, 'hope', it refers to one's confidence in his pietistic life-style [129]. Scholars are divided in the translation of כסלה in Ps.85:9. Some translate it as 'confidence' (e.g HALAT, TWAT, NEB, Dahood) others translate it as 'stupidity' (e.g. BDB, G, NJB, AV). It seems that כסלה/כסל is an ethically neutral term. Its positive or negative implication all depends on the context in which the term is used. When it refers to one's trust and confidence in God and his pietistic life-style, it connotes a positive sense. However, when it refers to one's trust and confidence in his material possession, it connotes a negative sense.

In Jb.9:9; 38:31; Am.5:8; Is.13:10; כסיל is the name of the constellation Orion. In LXX, כסיל was rendered 'Orion' in Jb.38:31 and Is.13:10, but Am.5:8 and Jb.9:9 were paraphrased. In Targum

and Syriac versions, כסיל was rendered 'giant', it seemed to identify the constellation Orion.

> In modern times, the Arabic name for the constellation, Orion, it al gebbar, 'the strong one'; the Syriac name is gabbara, modern Hebrew gibbôr, with the same meaning. Scholars generally agree in this identification, 'the strong one', for 'Orion' [130].

In Assyro-Babylonian Mythology [131] Ningirsu or Ninurta (the name varies according to place) has been identified with the constellation Orion. He was the Babylonian god of irrigation; but he was also a war-god, and this is the aspect in which he was remembered most: a hunter and warrior.

In Greek Mythology [132] Orion's name originally was Urion, (later his name was corrupted to Orion). He was a celebrated giant sprung from the urine of Zeus, Hermes and Poseidon. One day he fell in love with Merope, daughter of Oenopion, ruler of Chios, and they got married. For certain reasons his father-in-law blinded him while he was drunk and sleeping. Later, with the help of Cedalion he made his way toward the rising sun, and his blindness was cured. After revenging what Oenopion had done, he went to Crete. In Crete he hunted happily with Artemis. There are many different stories about his relationship with Artemis and his death. But the more usual one was that

> he boasted to Artemis that he could kill all the animals on earth. In anger and alarm, Ge sent a great scorpion, which

stung him to death. Artemis and Leto asked Zeus to place him in the stars. He did so, but placed the scorpion there as well [133].

It is interesting to note that in mythology Orion was a giant hunter, as the Aramaic and Syriac Versions have translated כסיל. But in Hebrew he was called כסיל, literally meaning 'fool' (as far as we know Orion is called 'fool' only in Hebrew). Obviously in Hebrew thinking, Orion was remembered as a 'fool' rather than a 'hero-great hunter'. Why was a giant hunter called כסיל? From the stories which were told, it seems that though Orion was a great hunter, he was very boastful. Secondly, he was weak in controlling his sexual desire. According to the most popular explanations of his death, he was put to death because of his boasting or his attempt to rape Artemis. There were also stories told that, Oenopion was angry and blinded Orion because he had raped Merope, Oenopion's daughter. It is clear that Orion is called כסיל in Hebrew because of his boastful and lustful character. Here, the myth of Orion has provided us some useful information on the meaning of כסיל: כסיל is one whose character is boastful and lustful.

Other than the occurrences we have mentioned, כסיל occurs three times in Psalms (Ps.49:11 (10E); 92:7(6E); 94:8), eighteen times in Qoheleth [134], and fifty times in Proverbs [135].

For all can see that wise men (חכמים) die;

the כסיל and the senseless (בער) alike perish,

and leave their wealth to others.

Ps.49:11(10E).

Senseless man (בער) does not know,

כסיל does not understand.

Ps.92:7(6E).

Take heed, you senseless ones (בערים) among the people,

you כסילים, when will you become wise (שכל)?

Ps.94:8.

In Psalms כסיל comes very close to בער, one who lacks knowledge, human intelligence and common sense, he is like a beast (Ps.73:22; Pr.30:2) [136]. כסיל is used as the opposite of חכם, 'wise', and שכל, 'prudent, wise', those who have knowledge and discernment.

In Qoheleth eight times (2:14; 4:13; 6:8; 7:4,5; 9:17; 10:2,12) חכם is used as the antithesis of כסיל. The basic characteristic of כסיל is ignorance and lack of wisdom (4:17(5:1E); 10:15). He prefers pleasure to thinking (7:4), does not listen to advice (4:13) and therefore always misbehaves himself and does the wrong thing (2:14; 4:17(5:1E); 6:8; 10:2). He is also described as talkative (5:2, 3(3,4E); 7:5,6), lazy (4:5), hot-tempered (7:9). He is ruined by his laziness and his babbling (4:5; 10:12), and no

one will listen to him even though he shouts (9:17). According to 4:17-5:2 (5:1-3E) כסיל is one who lacks the right understanding of worship, and the obedient and reverent heart which ought to accompany the sacrifices of his offerings [137].

3.6.2 כסיל in Proverbs

In Proverbs *חכם* is used eight times as the antithesis of כסיל (3:35; 10:1; 14:16,24; 15:2,7; 21:20; 29:11). כסיל is also used as the antithesis of "man of understanding and discernment" (10:23: *איש תבונה* ; 14:33; 15:14: *נבון*; 17:24: *מבין*). They usually occur in contexts citing the love of wisdom of discerning man and the lack of interest in learning of כסיל. *ערום* is used twice as the antithesis of כסיל (12:23; 13:16), usually in contexts contrasting the shrewdness of *ערום* and the love for showing off folly of כסיל. Only once is כסיל used together with לץ (19:29), which does not suggest they are synonyms, but merely shows the similar punishment they receive because of their folly. The ten occurrences of *אולת*, 'folly', with כסיל are interesting: three times *אולת* describes the speech of כסיל (12:23; 15:2; 26:9), four times it describes his deeds and their outcome (13:16; 14:8,24; 17:12), and twice it occurs in the context of the incorrigibility of כסיל (15:14; 26:11). כסיל is described as one who has no desire for education and wisdom, he is unteachable, the only thing he desires is *אולת* (15:14; 17:10,16,24; 18:2; 26:11). It seems that *אולת* is a summary

of the character of כסיל [138]. Due to his incorrigibility כסיל lacks knowledge and wisdom (14:7,33 [139] ; 15:7). He is hotheaded and reckless (14:6), bad tempered (29:11) and poor in managing his finances (21:20 [140]). His manner of speech is dreadful, his word is unwise, perverse and provocative. Worst of all he is boastful and talkative (10:18; 12:23; 15:2; 18:2,6; 19:1; 26:7,9), proud and arrogant (18:2; 28:26), he always thinks that he is the wisest man in the world. However, he cannot be trusted in any work (26:6,10), he may even be dangerous to those who meet him (17:12). The constant remark that כסיל brings grief to his parents and shows disrespect for parents (10:1; 15:20; 17:21, 25; 19:13) suggests that at least some of the youths are כסילים who are so unteachable.

When כסיל is used in an ethical/religious context it refers to a person who habitually does evil and wicked deeds. For example, in 10:18:

He who conceals hatred has lying lips,
and he who utters slander is כסיל.

And in 10:23:

It is like sport to כסיל to do wickedness
and so is wisdom to איש תבונה .

כסיל is the antithesis of איש תבונה , wickedness (זמה) is the antithesis of wisdom (חכמה). Clearly this saying is set in a religious context where חכמה is related to revering YHWH and pious

living, as the opposite of doing wickedness (רמה). So in Pr.10:23 כסיל refers to one who does not revere YHWH and likes to do wickedness. In 13:19:

A desire fulfilled is sweet to the soul,

and it is an abomination to כסילים to turn away

from evil.

Most scholars agree that the two halves are two displaced lines, each of which has lost its proper parallel line [141]. However, as the text stands, again it is set in a religious context. כסילים are people who refuse to turn away from evil.

In summary we may say that in the OT when כסיל is used in a neutral (non-religious) sense. It refers to one who does not desire to be educated, with the result that he remains uneducated and does not have the refined character, wisdom, knowledge and perceptiveness of חכם, נבון and ערום. His words and deeds produce disastrous results, he always receives punishment (19:29; 26:3) and, worse, is misdirected and destroyed by his own folly (14:8; 18:7). His reward is more folly (14:24 [142]), and at the end there is only shame and poverty (19:10; 21:20; 26:1,8).

When כסיל is used in an ethical/religious sense, כסיל refers to one who does not live a pietistic life, he delights in doing evil and wickedness. The use of כסל and כסיל as the 'Orion

constellation' also suggests that כסיל is one who puts his trust and confidence in his own strength, talent and prosperity instead of God; and he likes to boast about them.

3.6.3 כסיל in Pr.1-9

In Pr.1-9 כסיל occurs five times (1:22, 32; 3:35; 8:5; 9:13). Other than 3:35 the remaining four occurrences of כסיל are found in Wisdom personification passages.

YHWH's curse is on the house of רשע,
but he blesses the home of צדיקים.
Though he mocks לצים,
he gives grace to the humble.
חכמים will inherit honour,
but כסילים will exalt (their) shame.

Pr.3:33-35.

Pr.3:33-35 is the conclusion of the instruction in Pr.3:21-35. כסיל here is the opposite of חכם. In this conclusion, חכם is close to the righteous (צדיק) and the humble, and כסיל is close to the wicked (רשע) and the mocker (לץ).

In the Wisdom personification passages כסיל is often used together with פתי (1:22, 32; 8:5; 9:13), both of whom lack

knowledge and wisdom. In 9:13 כסילות and פתיות are used side by side, and metaphorically mean the folly and ignorance of one that stops him from coming to receive education and be wise. כסילות and פתיות are close to 'knowing nothing' (בל ידעה מה , lit. means 'do not know what', 9:13b). Both פתים and כסילים are invited to learn wisdom (1:22; 8:5); however only פתי'ם respond to the invitation [143]. כס'ל'ם hate knowledge and wisdom, they are complacent (1:22, 32).

In these three Wisdom personification passages, חכמה is closely related to the fear of YHWH, a pietistic life-style and the knowledge of YHWH. Therefore, כס'ל'ם does not only have the meaning of 'fools', it also refers to those who do not revere YHWH and reject the pietistic life-style. They will suffer the consequences of their rejection of the call to a pietistic life-style (1:23ff).

In summary it may be said that the general meaning of כס'ל is one who is insolent, dull, stupid, unreceptive to correction and education. This is also how כס'ל is used in Ben Sira (20:7, 13; 42:8) and Talmudic literature (tbBer.23a; tbYeb.102b; tbB.B.12b, 74a; 122a). In Modern Hebrew the meaning of כס'ל is 'idiot' or 'fool'. כס'ל is unlike פת', he is too stupid to receive any teaching, like an idiot he does not respond to education, he indulges in his own little world and thinks that he is the greatest. This is why he rejects advice, correction and education.

However, in Pr.1-9 כסיל is a religious term, it is used in a similar way when it is used in ethical/religious contexts in the other parts of OT. כסיל refers to one who is so stupid and dull that he does not realise that YHWH is the Lord of the universe, so he does not revere YHWH. Since he rejects the sovereignty of YHWH over the earth, it is most natural for him to reject the idea that YHWH is the source of wisdom. He puts his trust and confidence in his talent, strength and possession. Therefore כסיל does not value education which is based on the Law of YHWH.

3.7 לץ

There are altogether seventeen occurrences of לץ in the OT. לץ occurs once in Isaiah (29:20), once in Psalms (1:1), and the remaining fifteen times are in Proverbs.

3.7.1 לץ in the OT

In the OT the verb [לוץ/ליץ] means 'to mock, scorn' [144] or 'to talk freely or big' [145]. In Gn.42:23, most scholars agree that מֵלִיץ means 'interpreter', he is an official who knows many languages, he belongs to the educated élite [146]. In 2C.32:31, the context suggests that מֵלִיץ means 'ambasssador, envoy'; they were the educated élite in Babylon. In Is.28:14, לָעוֹן refers to the rulers in Jerusalem [147]. From the derivatives of [ליץ], it

may be deduced that לץ refers to someone who is eloquent, knowledgeable and educated. On the other hand, they are called 'scorners, mockers, scoffers' most probably because they feel proud of their wisdom, knowledge, skill in speech, and they despise others who are not as good as them [148].

Outside proverbs לץ only appears twice in the OT; once in Isaiah (29:20), once in Psalms (1:1).

The ruthless (עריץ) will vanish,
and the לץ will disappear,
and all who have an eye for evil (כל שקדי און)
will be cut down.

Is.29:20.

Here לץ is parallel with עריץ, the ruthless oppressors who "squeeze the weak to extract what they can from them [149];" and closely related to those who love to do evil. Clements says that לץ refers to one who 'disdains any piety' [150]. Others suggest that לץ in Is.29:20 refers to the Jewish politicians and others who were incredulous of Isaiah's predictions of evil (Is.28:14, 22; cf. 5:19) [151]. If so לץ in Is.29:20 refers to one who is arrogant and impious; because of his status, power, knowledge and skill, his heart is filled with contempt, he despises YHWH, the Law and the prophetic message. The word לעגים (mockers, Po'lel participle of לוץ) in Ho.7:5 [152] provides further support for this suggestion.

Blessed is the man

who does not walk in the counsel of the wicked (רשעים),

or stand in the way of sinners (חטאים),

or sit in the seat of לצים.

Ps.1:1

In Ps.1:1 לצים come close to רשעים,"ungodly, wicked people" and חטאים , "habitual sinners" as the enemies of God; they will be destroyed by YHWH. Their antithesis is צדיקים (1:5,6) to whom God will grant prosperity [153]. In Hebrew מושב means not only 'seat' (as translated by AV, RSV, NEB) or 'place of sitting down' but also 'session' or 'assembly' [154]. Possibly 777 derives from the Ugaritic DRKT, "throne" [155], with this in mind Dahood translates Ps. 1:1 as:

How blest the man

who has not entered the council of the wicked.

Nor in the assembly of sinners stood,

nor in the session of scoffers sat [156].

This provides a nice parallel between עצה, 777, מושב and רשעים, חטאים, לצים. No matter whether or not 777 is derived from Ugaritic DRKT, it is clear that לצים here are those who are intelligent and

able to give advice. Unfortunately, they are arrogant, self-sufficient, like to sneer cynically at the ways of the righteous, godliness, goodness and things which are sacred, and perhaps even God himself [157].

3.7.2 לץ in Proverbs

In Pr.10-31, חכם is used five times as the antithesis of לץ (13:1; 15:12; 20:1; 21:11; 29:8). נבון is used once as the antithesis of לץ when contrasting the vanity of לץ seeking wisdom to the reward of נבון seeking knowledge (14:6). לץ is one who hates correction (13:1; 15:12), and will never learn even when he is punished (19:25; 21:11). He is like a drunk whose senses are dulled, yet he is arrogant, and "he brags and sneers, rants and roars" (20:1) [158]. Though many scholars and translators (Gemser, Ringgren, Toy, Barucq, Cohen, RSV, JB, NIV) see 21:24 as a formal definition of לץ, there are others who see it as a list of unpleasant characters who have a common behaviour [159], or definition of עברה [160]. No matter which interpretation we take, the general sense is clear, לץ is proud and arrogant. לץ acts with עברה, 'overweening pride'. Because of his pride he does not like to learn from anyone, therefore he will never find wisdom (14:6). Worst of all לץ is the cause for social unrest, he destroys the harmony and peace of the social order. In 24:8,9 לץ is close to

one who plots evil (ע7) who is also called 'intriguer' (*בעל מזמות*) [161]. They are clever. Unfortunately, they use their cleverness to plot against others. *אולת*, 'folly' in 24:9 does not refer to simple-mindedness or lack of cleverness, it is used with an ethical sense meaning perverseness and the sinful nature of the 'intriguer' [162]. Therefore, the scheme of folly is sin (*חטאת*). 24:8,9 points in the same direction we have observed above that לץ is one who is clever and good in planning. Most likely he is one who has gone through a certain form of education and training. However in the ethical context, לץ means one who abuses his cleverness and training in plotting against others, his scheme is seen as evil and sinful.

Richardson [163] proposed that it is better to translate the verb [לוץ] as 'to talk freely or big' and the noun as 'babbler'. It is true that לץ may have the meaning 'babbler', but it is unwise to translate all the occurrences of לץ in Proverbs as 'babbler'. In many places 'babbler' would be an awful and misleading translation for לץ. For example in Pr. 13:1,

A wise son (hears) his father's instruction,
but a לץ does not listen to rebuke.

It is clear that here the emphasis of the antithesis is the teachableness and unteachableness of a wise son and לץ respectively. לץ rejects rebuke because of he is arrogant, he despises correction. This has nothing to do with his babbling. In Pr. 15:12,

A לץ does not like to be reproved;
he will not go to the wise.

The translation 'babbler' for לץ provides no explanation for resenting correction. From the rest of Proverbs, it is clear that לץ rejects reproof because of his arrogance. Richardson does not explain how 'babbler' fits in with the exegesis of Pr.13:1; 15:12. His arguments are unfounded, for the only support he gives is that the context of Pr.13:1-3 may give some weight to the argument favouring "babbler". However, he has read his preconception into the text, because in Sentence literature the following verse may not have any relation to the former at all. In the discussion of Pr.21:24, again his argument is solely dependent on the neighbouring verse (21:23), which may not have any connection at all. He fails to look for the harmony in the verse itself. It is clear that in the verse itself לץ is an arrogant person rather than a 'babbler'. The worst mistake is in Pr.9:7,8. Though Richardson rightly points out that חכם is the antithesis of לץ, he fails to realize that in the context of Proverbs when the antithesis is drawn between חכם and לץ. Here a contrast between their teachableness and unteachableness is given (Cf. 13:1; 15:12; 21:11). In the context of Pr.9 חכם is wise because he fears YHWH (9:10), לץ is arrogant and he despises the knowledge of YHWH and does not revere YHWH (cf. 1:22). Lastly, in Pr.3:34,

אם ללצים הוא יליץ ולעניים יתן חן

Though there are some disagreement on אם ללצים and לעניים among scholars [164], their disagreement is not with the words לצים and

לילץ. In the context the noun לץ and the verb [לילץ] have to be translated 'mocker, scorner, scoffer' and 'to mock, scorn, scoff' respectively. Even Richardson senses that it would be ridiculous to translate 'babbler' and 'to babble' here [165].

Therefore, generally speaking לץ is not a fool, he is very witty, he is not someone 'lacking in discernment, skill' as Richardson suggested [166], but he likes to mock at others, perhaps due to his arrogance. He always insists that he is right, he is too proud to accept any rebuke and correction. When we compare כסיל with לץ, כסיל is stupid and dull, he is ignorant but not arrogant, he is unable to think like לץ. כסיל turns away from education and correction because of his ignorance, he does not know its value; but לץ turns away from education and correction because of his contemptuous attitude.

In summary we may say לץ in the OT is one who is intellectually arrogant. He lacks a receptive and teachable heart. He hates correction. In his heart there is only pride. He is incorrigible. No punishment of any form is possible to change him. When לץ is used in an ethical or religious context, it refers to one who uses his cleverness and talent of planning to harm others. He is closely related the רשע and חטאת.

3.7.3 לץ in Pr.1-9

לץ occurs four times in Pr.1-9 (1:22; 3:34; 9:7,8). In Pr.1:22 לץ refers to one who delights in scoffing. In the context of Pr.1:20-23, it is clear that לץ is one who does not revere YHWH and his knowledge, he cynically sneers at goodness and godliness (1:29). Thus YHWH is scornful towards him (3:34).

Earlier we have pointed out that in Pr.3:33-35 לץ is close to כסיל, לץ is the opposite of a humble person (3:34), both of them are the opposite of חכם. לץ and כסיל are those who refuse to revere YHWH and live a pietistic life, they are also called the wicked (רשע). Their opposite, חכם, is a humble person who reveres YHWH and lives a pietistic life, he is also called the righteous (צדיק) [167].

He who corrects a לץ gets himself insulted,
and he who reproves a רשע incurs abuse.
Do not reprove a לץ, lest he hate you,
reprove a חכם and he will love you.
Give (instruction) to a חכם and he will be wise still;
teach a צדיק and he will increase his learning.

Pr.9:7-9.

In Pr.9:7-9 לץ is opposite to חכם; לץ is close to רשע, and חכם is close to צדיק. Pr.9 spells out clearly that חכם here is closely related to the fear of YHWH and the knowledge of YHWH (9:10). לץ as the opposite of חכם is one who rejects the invitation of "(Yahwistic) Wisdom" (cf. 1:20-33), he does not revere YHWH, hence, he is called רשע, the opposite of צדיק.

In conclusion, it may be said that לץ in Pr.1-9 is one who is arrogant, he feels proud of his present condition, most possibly he possesses quite a lot of empirical knowledge, and may be someone with status and power in society. He thinks that by his own effort and cleverness he has achieved 'success' in life. He is a typical self-made man. Since he thinks that he is successful and knows everything by his own effort, he denies that YHWH is the source of wisdom and that wisdom can only come by fearing YHWH and learning, the Law [168]. This is why he denies the sovereignty of YHWH over the heavens and earth, and his life. He is happy with his own standard of ethics, so he rejects the Law of YHWH as the standard for moral principles.

3.8 אויל

אויל occurs twenty-eight times in the OT, five times in the Prophets (Is.19:11; 35:8; Je.4:22; Ho.9:7; Zc.11:15), once in Psalms (107:17), twice in Job (5:2,3), nineteen times in Proverbs [169].

3.8.1 אויל in the OT

The days of punishment are coming,
the days of reckoning are at hand;
let Israel know this.
Because your sins are so many,
and your hostility so great,
the prophet is considered a אויל,
the inspired man a maniac.

Ho.9:7.

In Ho.9:7 the prophet announces that the days of punishment are coming, and that one of the sins of Israel is her rejection of the prophets and their messages. For she considers the prophet as אויל, and the inspired man (lit.'the man of the spirit') as a madman (משגע). Here אויל is close to משגע. אויל refers to one who

is blockheaded, who talks foolishly and arrogantly like a madman [170].

My people are אויל,
they do not know me.
They are senseless (סכלים) children,
they have no understanding (נבונים).
They are skilled in doing evil;
they know not how to do good.

Je.4:22.

Je.4:22 says the people of the Lord are foolish (אויל) because they do not know the Lord. אויל is close to סכל, "senseless, and it is the opposite of נבון, "understanding"; so אויל is used to denote one who is foolish and lacks understanding. This meaning could also be deduced from its cognate אולת which has generally been translated as 'folly'. However, in the context of Je.4:22 אויל refers to the people of the Lord who are foolish, they do not know the Lord, they are wise to do evil but do not know how to do good. They are lacking in 'wisdom' which came from the Lord, so they do not have spiritual and ethical understanding. In Is.35:8, אויל is closely related to טמא, 'unclean' and opposite to קדש, 'holy'. In Ps.107:17, אויל is related to פשע, 'transgression' and עון, 'iniquity'. In Zc.11:15 the evil ruler who opppresses the people is called the foolish (אויל) shepherd.

The officials of Zoan are nothing but אוילים;

the wise counsellors of Pharaoh give senseless (נבערה)

advice.

How can you say to Pharaoh,

"I am one of the wise men,

a disciple of the ancient kings"?

Is.19:11.

In Is.19:11 though the officials of Zoan and the wise counsellors of Pharaoh might call themselves wise (because they were members of the royal family who had received special education and training for their profession); they are called fools who give senseless (נבערה) advice, because they do not know the Lord and his plan for the nations. אויל outside Proverbs is usually used with religious overtones. It often refers to one who is foolish, lacking in the wisdom of YHWH and spiritual discernment, he cannot understand the works and the mind of YHWH. His life is characterized by uncleanness, iniquity and transgression.

3.8.2 אויל in Proverbs

In Pr.10-31 אויל occurs seventeen times [171]. It is used as the antithesis of חכם or חכם-לב eight times (10:8,10,14; 11:29; 12:15; 14:3; 17:28; 29:9); and they are usually found in the context of speech. אויל is described as one who is talkative, he

always speaks at the wrong season and gets himself into trouble. In 24:7 wisdom is described as something which is above the grasp of אויל "because he (אויל) is not amenable to educational discipline and does not attain the maturity of character and nicety of judgement which lend weight to public utterance [172]." The implication seems to be אויל will never be made leader and decision maker in the community [173]. Twice when אויל is used as the antithesis of חכם, he is described as short-sighted, poor in management, and not listening to advice. Therefore, he and his household will end up in poverty or even slavery [174]. When אויל is used as the antithesis of ערם, once אויל describes a hot-tempered person (12:16) in contrast with ערום who overlooks an insult, at other times אויל is one who spurns parental discipline in contrast with one who pays attention to correction (15:5).

There are many similar characteristics of אויל and כסיל. They both despise discipline and correction (15:5; cf. 15:20), lack wisdom (10:13,21; cf. 14:33), have bad manners of speech (10:8,10; 17:28; 27:3; cf. 10:18; 12:23; 15:2; 19:1), lack self-control and are hot tempered (12:6; 20:3; cf. 29:11), full of self-confidence and do not listen to advice (12:15; cf. 18:2; 26:5; 28:26), are incapable of managing their finances and property (11:29; cf. 21:20), are incorrigible (16:22; 27:22; cf. 15:14; 17:10; 26:11), and are punished because of their foolishness (10:13; 14:3; 16:22; cf. 19:29; 26:3).

There are also many similar characteristics of אויל and לץ. They both like to mock at others (14:9; 29:9; cf. 13:1; 15:12; 19:25; 2:11), are arrogant and despise wisdom and teachers (1:7; cf. 21:24).

Sometimes אויל is used as the antithesis of ישר, 'an upright man' (14:9) and צדיק, 'a righteous man' (10:21). In Pr.10 צדיק is used fourteen times (vv.2,3,6,7,11,16,20,21,24,25,28,30,31,32), eleven times it is used as the antithesis of רשע. Therefore, אויל in Pr.10:21 comes very close to רשע, 'a wicked man'.

In summary we may say that in Pr. 10-31 אויל is one who lacks understanding and judgement (חכם לב, 10:13, 21), does not know how to speak in the right season (10:8, 10; 17:28) nor in the right manner (10:14; 27;3), his speech is always unreasonable, (29:9) [175], and arrogant (14:3) [176]. He always gets himself into trouble because of his speech (10:8, 10, 13, 14,; 14:3). He thinks that he is always right, therefore he does not listen to advice (12:15) and despises parental (or teacher's) discipline. He never gives up his אולת. Due to lack of education his character remains unrefined, he is hot-tempered, and quick to quarrel (12:16; 20:3). His mind is simple, lacking the capability to manage his life and property, so he ends up in poverty, slavery and death (10:21; 11:29).

3.8.3 אויל in Pr.1-9

In Pr.1-9 of Proverbs אויל is used twice in 1:7 and 7:22. Due to many textual problems and uncertainty concerning 7:22c:

וכעכס אל מוסר אויל

no information on אויל can be deduced from this verse [177].

> The fear of YHWH is the beginning of knowledge,
> but אוילים despise wisdom and discipline.
>
> Pr.1:7.

Looking at 1:7b alone, it seems that אוילים is understood in the way of the old wisdom: they are those who despise חכמה and מוסר, and hate education. However, as we look at it with 1:7a, it is clear that אוילים refers to the people who do not revere (fear) the Lord. In Pr. 1-9,

> the acquisition of knowledge and wisdom does not now depend on a severe educational discipline in which submission is made to the authority of a teacher and the pupil's attitudes formed by his assimilation of a body of traditional, empirically based wisdom. The context is now one of piety rather than of education, and the source of authority is YHWH. Without this basic reverence for YHWH and submission to him, there can be no acquisition of wisdom [178].

Pr.1:7 is both the conclusion of the introductory passage 1:1-7 for Proverbs and the key to the interpretation which had been imposed on Proverbs and Wisdom Literature in general (cf. Jb.5:3; Sir.41:5).

In Pr.1-9 usually פתי appears together with כסיל and לץ (1:22-33; 8:1-11; 9:1-18), but in 1:1-7 neither כסיל nor לץ appears. In 1:29 those who hated knowledge and turned away from the appeal of the personified Wisdom were those who did not choose to fear the Lord and, as we shall show in the next section these were כסילים and לצים. Probably אויליים in 1:7 is a collective term which includes כסילים and לצים: those who despise Wisdom and do not fear the Lord, who reject the appeal for education whose basis is the knowledge of YHWH.

3.9 צדיק

In Pr.1-9 צדיק appears four times, once in the singular form (9:9), twice in the plural form (2:20; 3:33; 4:18). צדיק significantly appears in the conclusion of Pr.1-9, where it is used parallel with חכם.

3.9.1 צדיק in the OT

3.9.1.1 צדיק means "right, true, legitimate"

צדיק is a very common word in the OT. The primary meaning of [צדק] in the OT is 'to be right, correct, true.' In Is.41:21-29, the second speech in Is.40-66, YHWH challenges the ability of the heathen gods to predict the future and cause things to happen. He says, "Who has stirred up the conqueror [179]? Who has declared this from the beginning that we might know, or told us beforehand so that we could say, 'He is right (צדיק)?" (Is.41:26). In another speech (Is.43:8-13) in Is.40-66, YHWH challenges the heathen god's ability to interpret history [180]. He says, "Who among them declares this and tells us the former things? Let them bring their witnesses to prove they were right (צדק), so that others may hear and say, "It is true (אמת)." Often צדק is used in parallel with ישר. Is.45:18,19 say that YHWH is not God of chaos (תהו), he did not create the world in chaos nor speak with confusion (cf. 1:2ff). He is a God of order, he created an orderly world and he speaks the צדק and declares what is מישרים. It is significant that in these two verses תהו is used twice, and it is used as the opposite of צדק and מישר. The primary meaning of מישר is 'straight, level, upright' [181]. It is clear that in Is.45:19

when YHWH says, "I, YHWH, speak צדק and declare מישרים," he means that he speaks clearly and straight to the point. His words are not ambiguous, obscure, enigmatic, complex, nor confused. They are all truthful and straightforward, one will not be misled by them [182].

Kings delight in the lips of צדק ,
and he loves him who speaks what is ישרים.

Pr.16:13 [183].

ישרים is usually translated as 'right' or 'truth'. Sometimes צדק is used as the opposite of lie (שֶׁקֶר, Pr.12:17; Ps.5:5(3E)). Therefore, צדיק in Pr.16:13 means 'truthful'.

Offer sacrifices of צדק
and trust in YHWH.

Ps.4:6(5E).

Then will you delight in sacrifices of צֶדֶק,
and whole burnt offerings,
then bulls will be offered on your altar.

Ps.51:21(19E).

They will summon people to the mountain,
and there offer sacrifices of צֶדֶק.

Dt.33:19a.

In these passages צדק has the meaning of 'right', 'true', 'correct' or 'legitimate' [184]. Sacrifices of צדק means the right sacrifices according to ritual prescription. Here it may mean sacrifices brought in the right spirit, or legitimate sacrifices as opposed to sacrifices offered to idols. In Ugaritic literature [185], Qumran literature and Rabbinic literature [186], צדק can also mean 'legitimate', 'genuine' or 'true'.

"The days are coming", declares YHWH,
"When I will raise up a Branch of צדיק
from David's line."

Je.23:5a [187].

צדיק here means 'legitimate' or 'true' as distinguished from one who falsely pretended to that distinction [188].

3.9.1.2 צדיק in human relationships

So far we have discussed how צדק is used without moral connotations. However, more often צדק is used to refer to "the fulfilment of the demands of a relationship, whether that relationship be with men or with God [189]." In the relationship between man and man, צדק refers to the fulfilment of requirements or demands of the relationship. The fulfilment always promotes the well-being and peace of the community, and it generates the stability of society. In the relationship between God and men,

"when God or man fulfils the conditions imposed upon him by a relationship, he is, in OT terms, righteous [190]."

In the story of Judah and Tamar, Judah confessed that Tamar was more צדקה than himself (Gn.38:26) because she had fulfilled the demand of a faithful widow. However Judah did not fulfil his duty as a father-in-law by giving Tamar to his son Shelah but sent her to live in her father's house. According to the ancient custom a widow could only be sent back to her father's house when she had no brother-in-law to take care of her [191]. Similarly, David was more צדיק (1S.24:17) than Saul because he refused to kill Saul who was, as king, "YHWH's anointed one" (1S.26:23).

As we have mentioned, in the OT צדיק is a man who observed principles which constituted harmonious, peaceful and stable society. Therefore, צדק in certain contexts, such as Lv.19:36:

> Do not use dishonest standards when measuring length, weight or quantity. Use honest (צדק) scales and honest (צדק) weights, an honest (צדק) ephah and an honest (צדק)hin.

צדק can mean 'honest' or 'accurate'. In the story of Jacob and Laban's sheep, Jacob proposed to Laban to give him every dark (coloured) lamb and spotted or speckled sheep and goat, so that in future his צדק would be testified by checking on his flock (Gn.30:33). Again here צדק means 'honesty'.

I rescued the poor who cried for help,

and the fatherless who had none to assist him.

The man who was dying blessed me;

I made the widow's heart sing.

I put on צדק as my clothing;

justice was my robe and my turban.

I was eyes to the blind,

and feet to the lame.

I was a father to the needy;

I took up the case of the stranger.

I broke the fangs of the wicked,

and snatched the victims from their teeth.

Jb.29:12-17.(cf. 31:16-21)

This passage has given us a comprehensive picture of a typical „צדיק". He hears the cry of the oppressed, he renders help to the helpless. He protects the poor, the needy, the fatherless and the widow, he provides their needs and grants them protection. He leads and guides the sick and the weak. His care and assistance even reach out to the stranger. He does not merely rescue the victim from the wicked, he also breaks the power of the oppressor to injure anyone else. He is always generous and lends freely (Ps.37:25-26; cf. v.21; Pr.21:26). He always extends his hospitality to travellers and strangers (Jb.31:31-32). As a landlord he is kind and considerate (Jb.31:38-40). He treats his servants and even his animals with care and kindness (Jb.31:13; Pr.12:10). He lives at peace with his neighbours, wishing them only good (Jb.31:29-30; Ps.15:3).

3.9.1.3 <u>צדק in government</u>

In the OT צדק is often used to describe the fair and just rule of government. Closely related with this usage is the forensic usage of צדק[192]. In these contexts שפט is the most common term related to צדק. Achtemeier [193] pointed out even in these contexts "the demands of commnual relationship are determinative. That which is right in a legal sense is that which fulfils the demands of the community relationship." The sole function of the government --- the judge, the king and the official --- was to protect and restore the right of everyman. This was their covenant duty, to preserve צדק, and in so doing, they themselves were צדק (e.g. 2S.8:15=1C.18:14; 1K.10:9=2C.9:8; Ps.45:6-7; Pr.16:12). For the stability and prosperity of a nation depends very much on whether justice is upheld in society and whether the harmony of communal relationships is maintained (Is.32:16,17). Therefore, a government or judge of צדק will help, protect and restore those who have had their rights taken from them in the communal relationship. The divine judge (e.g. Ps.9:9(8E); 50:6=97:6; Zp.3:5; Je.11:30; 12:1) as the model for just government [194] "gives justice (שפט) to the weak and fatherless; he maintains the rights (צדק) of the poor and oppressed; rescues the weak and needy; delivers them from the hand of the wicked" (Ps.82:3,4). "He condemns the guilty and

brings down on his own head what he has done. He declares the innocent (צדיק) not guilty (צדק), and so establishes his innocence" (1K.8:32; cf. 2C.6:23). For the sake of the stability and prosperity of Israel, God commanded them,

> Do not pervert justice (משפט);
> do not show partiality to the poor
> or favouritism to the great,
> but judge (שפט) your people with צדק.
>
> Lv.19:5.

And again in Dt.16:18-20 (cf. 1:16) the Lord reminded them,

> Appoint judges and officials for each of your tribes in every town the Lord your God is giving his people, and they shall judge (שפט) the people fairly (צדק). Do not pervert justice (משפט) or show partiality. They must follow צדק and צדק alone, so that the people may live and possess the land the Lord your God is giving them.

In 2S.8:15, we are told that David (a king after God's desire) "reigned over all Israel, doing what was משפט and צדקה for all his people." A king like Solomon who maintained justice and צדקה is considered a blessing from YHWH (1K.10:9=2C.9:8). Thus in the message of the prophets, they often attack the lack of justice and צדק in the nation. Constantly they appeal for a return to צדק --- the foundation of the communal life (e.g. Is.5:7,23; Je.22:3,15; Am.5:7,12; Hb.1:4). After a long period of appeal, other than occasional and short periods of returning to justice and צדק, the

nation continued to decline. Later, their hope started to focus on the coming of a just and צדק king --- the Messiah. He will establish the justice and צדק in the nation, he will restore judges and counsellors as in the beginning of Israel's history where justice and צדק prevailed. Peace and prosperity will return to the nation (e.g. Is.9:6(7Ξ); 11:4,5; 60:17; Je.31:23; Zc.9:9).

3.9.1.4 צדיק in forensic context

In the forensic context צדיק refers to 'one who is in the right', 'the innocent party', and צדק means 'to be in the right' or 'to acquit' [195]. In the Law concerning judgement, the Israelites are warned:

> Have nothing to do with a false charge and do not put a צדיק or guiltless person (נקי) to death, for I will not acquit (צדק) the guilty. Do not accept a bribe, for a bribe blinds those who see and twists the words of the צדיקים.
>
> Ex.23:7,8.(cf. Dt.16:19)

נקי has a meaning of 'clean, guiltless, innocent' [196], it is used parallel to צדיק; therefore, צדיק here is close to נקי.

> When men have a dispute, they are to take it to court, acquitting (צדיק) the צדיק and condemning the רשע.
>
> Dt.25:1.

Acquitting (הצדיק) the רשע and condemning the צדיק,

YHWH detests them both.

Pr.17:15.(cf. v.26)

It is not good to be partial to the רשע

or to deprive the צדיק of justice.

Pr.18:5.(cf. v.17,24)

You oppress the צדיק and take bribes

and you deprive the poor of justice in the courts.

Am.5:12.

Woe to those.....who acquit (הצדיק) the רשע for a bribe,

but deny justice to the צדיקים.

Is.5:23.

I am innocent (צדק)

but God denies me justice.

Jb.34:5.

In the forensic context צדיק is used as the antithesis of רשע. צדיק and רשע are generally translated as 'the innocent' and 'the guilty' respectively. We must note that even in this context the meanings of צדק and רשע are still very much related to the concept of community relationships. צדיק is in the right because he fulfils the demands of the particular relationship with רשע. And

רשע is in the wrong because he does not fulfil the demands of that relationship.

3.9.1.5 <u>צדיק in the relationship between God and Man</u>

> Because Israel stood in a covenant relationship with YHWH, צדק was also a religious concept. To be צדיק, Israel had to fulfil the demands of her relationship with YHWH, and this included obedience to the law of YHWH [197].

In covenantal relationship the basic requirement on man is complete trust towards YHWH and total dependence on him. Gn.15:6 tells us that "Abram put his faith in YHWH, and YHWH counted that faith to him as צדקה." Hb.2:4b says, "The צדיק will live by his faith [198]." A צדיק nation is also called a nation that keeps faith (Is.26:2) [199]. In the covenantal relationship YHWH has also given Israel the Law to guide them into holiness, for this is the demand of maintaining the covenantal relationship. Therefore, YHWH commanded Israel, "Consecrate yourselves and be holy, because I am YHWH your God. Keep my decrees and follow them. I am YHWH, who makes you holy" (Lv.20:7; cf. 11:44,45; 19:2). The Law of sacrifice was also prescribed to provide maintenance and restoration of right relationship with YHWH. Therefore, in the OT צדיק is also a person who keeps the Law of YHWH, and offers the prescribed sacrifice at the right time, place, and by the right

means (Dt.6:25; Ps.30,31). צדק here has an ethical, pietistic or religious connotation.

Rejoice in YHWH and be glad, you צדיקים;
sing, all you who are ישרי-לב .

Ps.32:11.

Sing joyfully to YHWH, you צדיקים;
it is fitting for the ישרים to praise him.

Ps.33:1.

In the convenant relationship ישר (or ישר-לב) is close to צדיק (1K.3:6; Ps.11:2,3; 64:11; 97:11; Jb.8:6; Is.33:15). ישר is usually translated as 'upright' or 'the upright' --- one who lives with integrity and lives up to the Law of YHWH. Therefore, in this context צדיק is one who trusts in YHWH, keeps his law, and lives a holy life.

Noah was a צדיק blameless (תמים) among the people of his time, and he walked with God.

Gn.6:9.

I have become a laughing-stock to my friends.....
a mere laughing-stock, though צדיק and blameless (תמים).

Jb.12:4.

תמים is also commonly close to צדיק. תם has a meaning of 'complete, perfect' (Jb.22:3; 9:20,21; Ps.15:2), and it commonly is

translated as 'blameless'. So צדיק here means one who is perfect in a sense that he lives according to the law of YHWH, his life is respectable and beyond reproof. In the example of Job, we are told that he was a blameless (תם) and upright (ישר) man, because "he feared God and shunned evil" (1:1,8; 2:3; cf. 29:14), and constantly purified himself and his household by offering appropriate sacrifices to maintain his relationship with God (1:5).

Among all the opposites of צדיק, רשע is the most common. We have pointed out in the forensic context, רשע means 'the guilty'. However, in the context of life-style and attitude (especially towards YHWH), רשע always has strong ethical and religious connotations.

O righteous (צדיק) God,
who reaches minds and hearts,
bring to an end the violence of the רשעים,
and make the צדיק [200] secure.

Ps.7:10.(9E)

The Lord tests the צדיק and the רשע,
and his soul hates him that loves violence.

Ps.11:5.

Though grace is shown to the רשע,
they do not learn צדק;
even in a land of uprightness they go on doing evil,
and regard not the majesty of the Lord.

Is.26:10.

The soul who sins is the one who will die.

The son will not share the guilt of the father,

not will the father share the guilt of the son.

The צדקה of the צדיק will be credited to him,

and the רשעה of the רשע will be charged against him.

Ez.18:20.

רשע, 'the wicked, evildoer', is set against צדיק 'the perfect, holy, righteous man' (e.g. Ps.1:5,6; 125:3; Pr.8:8; Ez.3:20; 18:24; 33:12; Ma.3:18). צדיק is one who respects the lordship of YHWH in his life, he lives an upright, righteous and irreproachable life. With this meaning, צדיק is also used as the opposite of עָוֶל, "wickedness, depravity, iniquity." For example in Ez.3:20 we have: "when a צדיק turns from his צדק and does עול" (cf. Ez.33:13; Is.26:10; Dt.32:4; Zp.3:5).

Therefore, concerning the reward of YHWH to him, the psalmist says,

The Lord has dealt with me according to my צדק

according to the cleanness of my hands he has rewarded me.

For I have kept the ways of the Lord,

I have not done evil (רשע) by turning from my God.

All his laws are before me;

I have not turned away from his decrees.

I have been blameless (תמם) before him

and have kept myself from sin.

The Lord has rewarded me according to my צדק,

according to the cleanness of my hands in his sight.

Ps.18:21-25(20-24E).(cf. 2S.22:21-25)

Zp.2:3 says that those who humbly seek YHWH and do what he commands are those who seek and pursue צדק (cf. Is.51:1; 58:2; 64:4(5E)). צדיק is also one who is religious and pious. He keeps the law and does whatever YHWH commands him to do. He turns away from evil and sin. He trusts and seeks YHWH in humility constantly (e.g. 1K.3:6; Ps.15:2; 119:121; Qo.7:15; Is.3:10; 57:1; Je.20:12; Ez.16:51,52; Dn.9:24).

Achtemeier has given "the afflicted" as the second definition of the צדיק in the OT [201]. However, all the quotations she has quoted can be fitted nicely into the various meanings of צדיק we have mentioned. There is no support for translating צדיק as 'the afflicted'. One will never become צדיק by suffering, however, it seems that sometimes the רשע prospers and the צדיק suffers. This enigma has drawn the attention of the wise men such as the author of Job and Qoheleth.

Finally, in the relationship between YHWH and man, YHWH is צדיק because he fulfils the demands of the relationship which exists between him and his people Israel, he keeps his covenant which he has made with his chosen nation (e.g. Ne.9:8; Dt.32:4; Ps.5:9; 11:7) [202]. As the God of the universe he is the צדיק ruler and judge of the universe (e.g. Is.5:16; Je.11:20) [203]. צדק of YHWH does not refer to his inner nature, it always refers to his action as the divine ruler and judge of the universe. In his covenantal relationship with Israel, his צדקה always refers to his deliverance, salvation, vindication, or victory for his chosen nation --- Israel (e.g. Jd.5:11; 1S.12:7; Ps.98:2; Is. 46:13; 51:6, 8; 59:16; 61:10; Mi.6:5; Dn.9:16) [204]. Limited space precludes more detailed discussion of צדק as applied to YHWH which, anyway, has little connection with the way צדק is used in Proverbs.

To sum up the above discussion, we conclude that:

There are three main categories of meaning of צדיק; they are, when it is used (1) in a morally neutral sense, (2) in the relationship between men and (3) the relationship between God and men.

1. When it is used in the morally neutral sense, צדיק means 'right, true, straight', in some passages צדיק can also mean 'legitimate, true'. There is no ethical connotation in this usage.
2. In the relationship between men, צדיק means 'honest, respectful' in human relationship. צדיק means 'just and fair' in government, and in the forensic context צדיק means 'innocent' as opposed to 'guilty'.

3. In the relationship between God and man, צדיק means 'pious, religious, holy'.

4.9.2 צדיק in Proverbs

In Proverbs, though the צדק of God is mentioned indirectly, the word צדק is never used of God. Twice צדק is used with the morally neutral sense (12:17; 16:3).

> A faithful witness tells the truth (צדק)
> but a false witness tells lies.
>
> Pr.12:17.

The contrast in Pr.12:17 is between the faithful witness and the false witness. צדק is used in contrast with מרמה 'deceit, lies,', something which is untrue.

> Kings delight in lips of צדק
> and he loves him who speaks what is ישרים.
>
> Pr.16:13.

This time צדק is close to ישרים, 'straight, true, right'.

In 16:12; 25:5; 28:12,28; 29:16; 31:9, צדיק has the sense of 'just and fair government' [205]. In 11:21; 17:15,26; 18:5; 24:24,

עדיק means 'innocent' as opposed to 'guilty' in the forensic context [206].

In Proverbs עדיק is also used of an honest, upright and respectable man in society, who always fulfils the demands of the communal relationship. He is generous (21:26), honest (13:5; 29:27; cf. 12:5), thoughtful (15:28) and careful in speech (10:32). He cares about justice for the poor (29:7), it is his joy to see justice prevails (21:15). He is even concerned for the well-being of his animals --- sheep and cattle (12:10). In a nut-shell, he lives a blameless life before the whole community (20:7).

The mouth of the עדיק is a fountain of life.

Pr.10:11a.

The tongue of the עדיק is choice silver.

Pr.10:20a.

The lips of the עדיק feed [207] many.

Pr.10:21a.

The mouth of the עדיק brings forth wisdom.

Pr.10:31a.

The lips of the עדיק know what is fitting.

Pr.10:32a.

צדיק does not speak perversity or violence (cf. Pr.10:11,32). He speaks wisely, therefore his words are precious like choice silver, and so fitting in every situation. They are always directed towards nourishing the life and harmony of society [208]. Possibly the idea of צדיק as a wisdom teacher is behind these five verses (especially Pr.10:11a,21a,31a). However, it seems that more emphasis is put on the attitude and behaviour of צדיק than on his words in all the occurrences of צדיק. The strongest emphasis is on the reward צדיק will receive (half of the total occurrences of צדיק have to do with his reward). The rewards include wealth (e.g 11:28; 13:9,21,25; 15:6; 21:21), honour (e.g 14:34; 16:31; 21:21), safety (e.g 12:21; 14:32), security (e.g 11:18; 12:17), freedom from trouble (e.g 29:6), desire granted (10:24; 11:23), joy (10:28), and above all fullness of life (e.g 11:19; 12:28; 21:21) and deliverance from death (10:2; 11:4-6).

In a religious context צדיק refers to a religious person. In this context צדיק is the opposite of חטא, 'sinner' (11:31; 13:21, 22; cf. 13:6), חנף, 'godless man' (11:9), רע, 'evil man' (12:13; 14:19; cf. 15:28), and commonest of all רשע, 'wicked man' [209]. צדיק comes close to טוב, 'good man' (13:22; 14:19) and he whose way is תם, 'perfect, blameless' (13:6).

In Pr.10, where צדיק and רשע form the antithesis in ten out of the total thirteen occurrences of צדיק, צדיק and רשע have religious connotations:

YHWH does not let the righteous (צדיק) go hungry,

but he thwarts the craving of the wicked (רשע).

10:3.

In regard to the consequences of the life of צדיק and רשע, Pr.10 clearly spells out:

The fear of YHWH gives an increase of days,

but the years of the wicked (רשע) are cut short.

10:27.

YHWH is a fortress to him whose way is blameless (תם),

but destruction to evildoers.

The righteous (צדק) will never be removed,

but the wicked (רשע) will not dwell in the land.

10:29,30.

Hence, in the religious context צדיק refers to one who reveres YHWH and lives a pietistic life. YHWH's blessings will be on him (10:6,22), YHWH will protect him (18:10; cf. 29:9,29).

3.9.3 צדיק in Pr.1-9

In Pr.1-9 צדיק is used once, in 9:9 and צדיקים is used three times, in 2:20; 3:33; 4:18.

Instruct a חכם and he will be wiser still;

teach a צדיק and he will add to his learning.

Pr.9:9.

צדיק is used here parallel to חכם as a student (cf. 23:24; 11:30). חכמה in Pr.9 is closely related to the fear of YHWH and his knowledge. Hence צדיק in Pr.9 refers to one who reveres YHWH, lives a godly life and has good knowledge of YHWH.

In the introduction (1:1-7) the author(s) spells out the aim of the book:

that the student may receive effective instruction (מוסר),

righteousness (צדק), justice (משפט)

and uprightness (מישרים).

1:3 (McKane's translation).

The fear of YHWH is the foundation and beginning of all these (1:7). Here צדק refers to the godly life one lives before YHWH. צדיק means one who fears YHWH, studies the Law vigorously and keeps the Law whole-heartedly.

Then you will understand the fear of YHWH

and find the knowledge of God.....

Then you will understand what is צדק, משפט,

and מישרים --- every good path.

Pr.2:6,9.

In Pr.2:6,9 when the promise and reward of education is mentioned, צדק, משפט and מישרים are closely related to the fear of YHWH and the knowledge of God. In Proverbs צדק is closely related to משפט (e.g 1:3; 2:9; 8:20; 12:5; 16:8; 21:3,12), מישרים (e.g 1:3; 2:9; cf. 11:6; 16:13; 21:18) and טוב (e.g 2:9,20; 13:22; 14:19). They all refer to one who lives a pious life. In contrast to this, רשע is antithetical to צדק in more than half of the total occurrences of צדק. Three times רע is used as the opposite (13:21,22; 14:34). In the present form of Proverbs צדיק is understood as one who shuns evil and commits no sin. He fears YHWH, loves justice and uprightness, he treads in the ways of good men (2:20). YHWH is actively involved in rewarding and blessing the צדיק (e.g 3:33; 15:9,29; 18:10; 21:3) [210]. The life promised to him who pursues צדיק (e.g 21:21; cf. 11:19,30; 12:28) most likely refers to life after death (or at least the idea of life after death started to emerge) [211]. In tbKid.40a, the life in 21:21 was understood as 'life' of the next world. In Proverbs when צדיק is used, it usually carries a strong emphasis on practising the Law. צדיק is one who reveres YHWH and fulfils all the religious requirements (including the study of the Law). He also does all he can to maintain social justice and help the poor, the fatherless, the widow and the needy. Undoubtedly, this has some bearing on the use of צדקה in Rabbinic Judaism, namely, 'charity, alms' [212].

In conclusion it may be said that, other than the morally neutral usage of צדק, צדק usually does not refer to something

abstract, passive or static, it refers to an action. It is something concrete. In human relationships צדק refers to the fulfilment of the demand of a relationship. In forensic contexts, צדק refers to the maintenance of communal relationships by punishing those who do not live according to the demands of the relationship and protecting the right of those who live up to it. In covenantal relationship צדק refers to the fulfilment of man's covenantal obligations to God. To be righteous before YHWH means to live according to the prescription of Laws. On the other hand, צדק of God refers to his fulfilment of covenantal relationship. צדק of God is not something abstract and static, it is active and refers to action. This is why the deliverance, salvation and victory of YHWH is commonly called his righteousness (צדקה). Even the use of צדקה for 'charity, almsgiving' in Rabbinic Judaism suggests that צדק refers to something active and concrete. It is also true in Proverbs, צדק usually relates to an irreproachable life-style. The close relationship between חכם and צדיק in Pr.1-9 suggests that חכם is not only a man who reveres YHWH and knows his laws well, he is also one who lives out what he has learnt. True wisdom and knowledge is to revere YHWH, keep his laws and fulfil the demands in communal relationships. Education in Proverbs has a strong emphasis on correct life-style. Students are asked not only to have knowledge, but also to live out all that they have learnt.

3.10 רשע

There are seven occurrences of רשע in Pr.1-9 (2:22; 3:25,33; 4:14,19; 5:22; 9:7). In Pr.9:7-9 רשע is used in a significant way, it comes close to לץ, it is the opposite of צדיק (as it often is elsewhere) and חכם. Who is this רשע?

3.10.1 רשע in the OT

According to van Leeuwen there are 343 occurrences of רשע and its derivatives in the OT, most of which are found in post-exilic literature such as Ezekiel, Psalms and Wisdom literature [213].

In the OT רשע is generally used as an opposite of צדיק to refer to one who does not fulfil the demands of a relationship, whether that relationship be with men or with God [214]. Thus in human relationships while צדיק refers to one who lives according to the expectations of communal relationships, רשע refers to one who does not do so. רשע is found guilty of acting wickedly against his fellow citizens and deserves punishment (e.g. Ex.2:13; 23:1,7; Dt.25:1,2). Wickedness as violence and crime against civil law is called רשע(ה) (e.g. Dt.25:2; 1S.24:14(13E); Is.9:17; Mi.6:10,11). The duty of a judge is to maintain justice in society, a just judge is called צדיק [215], but judge who does not perform his duty

fairly is called a רשע (Pr.17:23; cf. Qo.3:16), for he has failed to fulfil his obligation to society.

Very often, especially in post-exilic literature, רשע has a religious sense. (ה)רשע is wickedness and sin against God (e.g. Ps.10:15; Jb.34:8,10; Qo.7:25; Mal.3:15,19). רשע comes close to חאט (e.g. Dt.9:27; Ps.1:1,5; Ez.18:20; Dn.9:5), עון (e.g. Je.14:20; Ez.18:20), עול (e.g. Ps.71:4; Jb.16:11; Ho.10:13), און (e.g. Ps.28:3; 141:9f; Is.55:7), רע (e.g. Ps.10:15; 37:9f), חנף 'godless' (e.g. Jb.20:5). It is opposite to צדק (e.g. Ps.45:8; Ez.18:20,27), חסיד (e.g. 1S.2:9; Ps.97:10) and אמת (e.g. Pr.8:7). רשע does not fear God (Qo.8:13), he hates YHWH (2C.19:2; cf. Ps.68:2; Jb.8:22), he does not serve YHWH (Mal.3:18), and he is the enemy of YWWH (Ps.37:20). In Zc.5:8 the 'iniquity' (עון) of Judah is personified as רשעה [216]. רשע is the ungodly, who sins against God (e.g. Nu.16:26; Jb.36:6,17; Ps.11:5; Qo.8:10; Is.53:9; Je.23:19; Ez.3:18; Zp.1:3). They are those who reject the Law of God which was supposed to be the standard of Israel's life and thought (Ps.119:53,61).

3.10.2 רשע in Proverbs

There are a total of eighty-seven occurrences of רשע and its derivatives in Proverbs [217].

In Proverbs צדק is most often the opposite of רשע (60% of the occurrences of רשע). ישר, 'upright,' is also commonly used as the opposite of רשע(e.g. 11:11; 12:16; 14:11; 15:8; 21:18,29; 29:27). Among those words that are close to רשע the most common is רע, 'evil' (e.g. 4:14; 14:19; 24:19,20; cf. 12:12; 13:17; 21:10); others are בוגד, 'treacherous person' (2:22; 21:18), חוטא, 'sinner' (11:31) and לץ, 'arrogant person' (9:7).

As in the other parts of the OT in Proverbs רשע refers to one who destroys the harmony of society (e.g 11:11; 13:5,7; 18:3), he is deceitful (e.g 10:32; 11:18; 12:5; 29:12), ruthless (12:10; 28:15), lawless (28:4), arrogant and sinful (21:4). He speaks and plots evil and violence against his fellow-citizens (e.g. 4:16,17; 10:6,11; 12:12; 15:28; 19:28; 21:10; 24:15). He leads others astray (12:26), and he will not rest until he brings destruction to others (4:16; 24:15). From the references above, רשע is one who is actively involved in all destructive works in society. In Proverbs, רשע is also used in the forensic context, it refers to one who is guilty according to the civil law (e.g. 17:15; 18:15; 24:24; cf. 12:2). The king or the judge who does not uphold justice is called רשע(e.g. 17:23; 28:15; 29:2,7; cf. 16:12).

In religious contexts רשע closely relates to חטא(10:16; 11:13), עון (11:7), עול (29:27). רשע is the opposite of יראת יהוה, 'the fear of YHWH' (10:27) and צדיק (e.g 10:3;,6,16,25,27f,30). Thus רשע refers to one who does not revere YHWH, he dislikes the

pietistic life-style, his life is full of sins, transgressions and iniquities. YHWH thwarts the craving of רשע (10:3) and he shortens the life of רשע (10:27). The sacrifice of רשע is an abomination to YHWH (15:8; 21:27). YHWH is far from רשע and does not listen to his prayer (15:29).

3.10.3 רשע in Pr.1-9

There are nine occurrences of רשע and its derivatives in Pr.1-9. All the occurrences of רשע are used in religious contexts.

So you will walk in the way of good men,
and keep to the paths of the righteous.
For the upright will inhabit the land,
and men of intergrity will remain in it.
But the wicked (רשע) will be cut off from the Land,
and the treacherous will be rooted out of it.

2:20-22.

In this concluding passage of Pr.2 the strong Yahwistic flavour is unmistakable [218]. As a matter of fact the whole chapter is thoroughly Yahwistic. In the immediate context, the people of Israel basically can be divided to two categories, namely, the good (טובים), the righteous (צדיקים), the upright (ישרים), and the

people of integrity (תמימים); in contrast with the wicked (רשעים) and the treacherous (בוגדים). The people in the former category are those who possess the wisdom and knowledge of YHWH, they revere YHWH in all their actions (2:5,6). Therefore they will dwell in the land which YHWH has promised (cf. Dt.6:1) [219]. It might also mean the privilege to dwell in the world to come (cf. Mt.5:5). The people in the latter category are those who walk in darkness (2:13), they do not revere YHWH and do not possess his wisdom and knowledge (2:12-15).

Pr.3:24-26 says he who continues to walk in the wisdom of YHWH will have peace and security. The sudden disaster that falls upon the רשע will not come to him. YHWH will keep him from all evils. Indirectly, we are told that the רשע are those who do not have the wisdom of YHWH.

The instruction of Pr.4:10-19 is about the two ways --- the way of wisdom (4:11,18) and the way of the wicked (4:14,19). Students are instructed and guided to walk in the way of wisdom, this is the way of light, prosperity, assurance and security. They are warned not to to set foot on the way of the wicked, that is the way of darkness, violence, poverty and destruction. In the context of Pr.1-9, it is clear that the way of wisdom is the way of the pious.

At first sight the instruction in Pr.5 looks very much like a common piece of instruction that warns against adultery. However,

in its present form a Yahwistic conclusion is added, and this sets the instruction into the Yahwistic context [220]. YHWH is actively involved in examining the ways of man (v.21). In this Yahwistic context one has to understand רשע, מוסר and אולת in Yahwistic terms [221]. רשע here is the one who commits adultery. He lacks the מוסר, wisdom and discretion of YHWH (cf. v.1,2), he is led astray by his own great folly (v.23). In the present form of Pr.5, רשע is one who lacks the wisdom and knowledge of YHWH. He foolishly performs all the evil deeds, and at the end he is ensnared and caught by his own sin (v.22).

To answer the question "who is the רשע in Pr.9:7-9?" it may be said that רשע here refers to one who is not interested in learning the knowledge of YHWH. We have argued that צדיק is used to emphasize the pious life-style of חכם, he lives out what he learns [222]. As the antithesis of צדיק, רשע refers to those who reject the wisdom and knowledge of YHWH, they do not revere YHWH and they are actively involved in wicked deeds.

In Mishnah, mAb.5:10-14, חסיד is the antithesis of רשע. חסיד is caring, רשע is selfish and rapacious (5:10). חסיד is cool in temper, רשע is hot in temper (5:11). חסיד practises giving alms and encourages others to do the same, רשע does not give alms and stops other from doing so (5:13). Torah is the centre of religious life in Rabbinic Judaism, therefore, 5:14 says that חסיד goes to the house of study (בית המדרש) and practises what he learns, רשע

neither goes to the house of study nor practises the teaching. Here רשע is also understood as one who is not interested in learning the knowledge of YHWH, and is actively involved in all evil deeds.

In Qumran literature רשע is often used in the way רשע is used in the religious context of the OT. As with the use of רשע in the OT, the most common antithesis of רשע in Qumran literature is צדיק [223]. The most typical example is the use of הכוהן הרשע, 'the Wicked Priest', in antithesis with מורה הצדק, '(the) Teacher of Righteous', in the commentary on Habakkuk (e.g. 1Qp Hab. 1:13; 9:9; 11:5) [224]. The Teacher of Righteousness revered YHWH. He was full of the wisdom and knowledge of YHWH. He lived according to the laws of YHWH, and he also taught others to do likewise (cf. pH. 2:1ff). However the Wicked Priest was proud. He forsook YHWH and betrayed the laws for the sake of riches. He plundered the people and amassed riches for himself. He lived in the way of abominations amidst every unclean defilements (1Qp Hab. 8:8; 9:2).

Therefore, the usage of רשע in Rabbinic literature and Qumran literature confirms our conclusion. First, רשע is an impious person, it comes close to לץ in Pr.9:7. רשע and לץ both refer to those who arrogantly reject and mock the value of learning the wisdom and knowledge of YHWH, and they do not revere him. Second, when רשע is used, the emphasis is on his wicked deeds. In Pr.9:7-9, רשע is the opposite of צדיק, indirectly רשע is also an opposite of חכם.

3.11 CONCLUSION

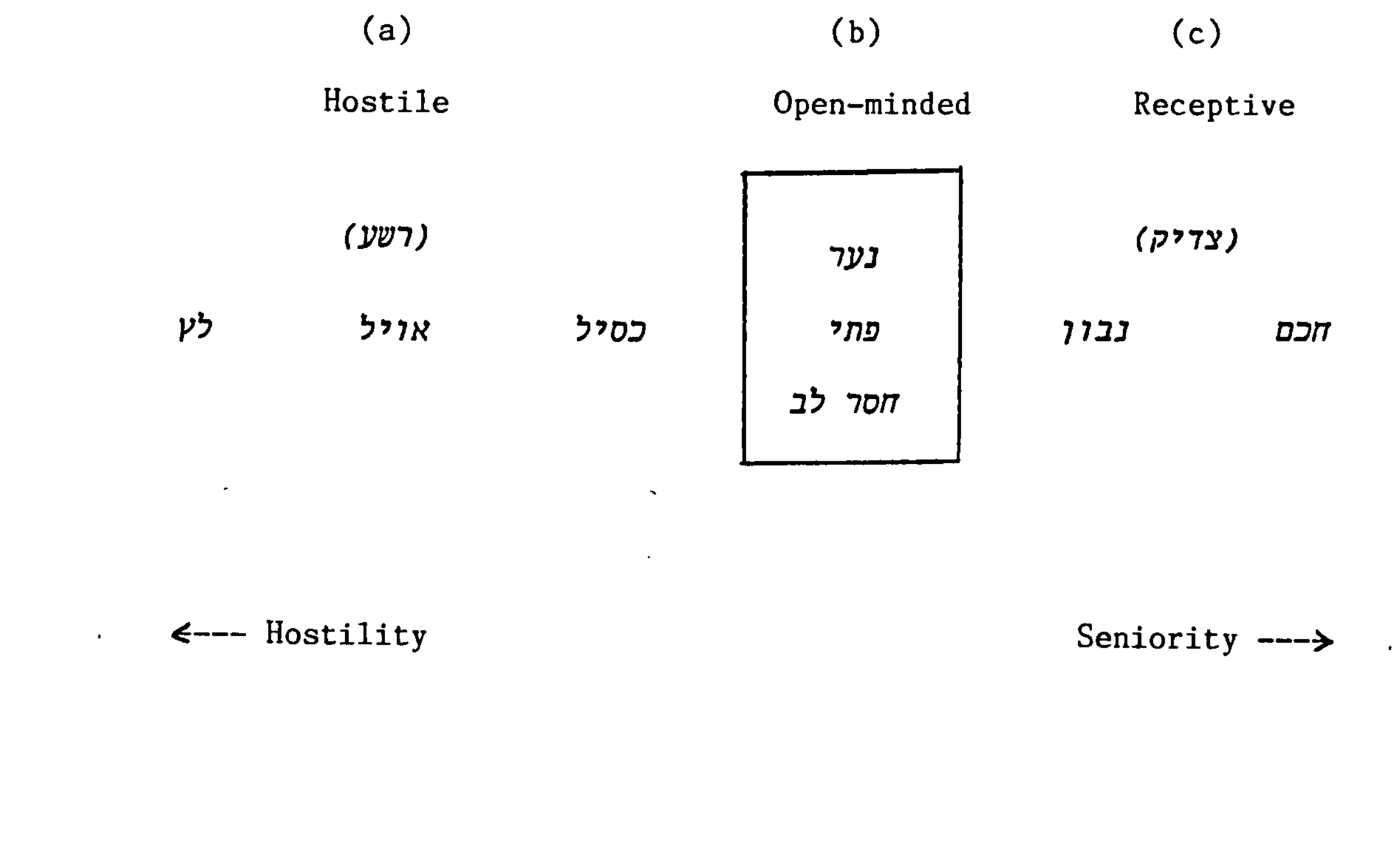

Figure 2: The Semantic Field of Categories of Student

The above diagram summarizes the discussion in this chapter and it shows that in Pr.1-9 the audience of the wisdom teacher is divided into three main categories: (a) those who are hostile (כסיל, אויל, לץ), (b) those who are open (חסר לב, פתי, נער), and (c) those who respond enthusiastically (נבון, חכם) to the teaching. The people in categories (a) and (b) are foolish, lacking in wisdom, knowledge, perceptiveness and foresight. Those in category (c), are wise, knowledgeable and perceptive, they are the trained

and educated. Though the people in category (b) are ignorant, they are not condemned by the author of Proverbs. They are open to education, the author is hopeful about their training. The people in category (a) are those who reject education, they are unteachable and incorrigible. They are condemned by the author.

The לץ are the most hostile, they are proud and arrogant. The word suggests that they are educated people. They think that they will do well in their lives and careers by the knowledge and wisdom they have, so they reject the invitation of wisdom teachers. The אויל are stupid as the כסיל but they are arrogant as the לץ. They are stupid, but they are not prepared to be taught. The כסיל are stupid. They are too stupid to understand anything. No teaching is attractive to them, they are complacent about their present condition. They do not see the need to learn nor to improve, themselves.

The Second category are people who are open to teaching, their minds are not fixed. Thus wisdom teachers are eagerly seeking for these people. They hope that these people will receive the right teaching so that these people will walk in the right way. The נער are young men, possibly sent by parents to study under the teachers. The פתי probably refers to adults who are open to teaching. They are recruited into the teachers' classes by the teachers' public invitation. The expression חסר־לב suggests that people in this category are people who lack wisdom, perceptiveness,

foresight and judgement. They need to be trained urgently, so that they will be wise and knowledgeable. They need to learn to revere YHWH and the laws of YHWH because this is the beginning of wisdom and knowledge.

The third category are those who enthusiastically learn from the teachers. They are called the נבון and the חכם. They understand the value of education. They enjoy learning and have a good appetite for learning. חכם can also refer to wisdom teachers in some passages, suggesting that the חכמים themselves probably are (junior) wisdom teachers. They are now learning under a senior teacher, another חכם. If this is correct, then the חכם in Pr.1-9 refers to the most senior students, who themselves are junior wisdom teachers. The נבון refers to senior students. The נער are the young students sent by parents. The פתי are students (most probably adults) whom the teachers invited from the public.

Education in Pr.1-9 refers to religious education. It is the education in the laws of YHWH. It teaches the students how to revere YHWH and practise the laws of YHWH in their lives.

Thus, those who respond to the teaching are responding to the call of YHWH to revere him and keep his laws in their lives. Conversely, those who reject the teaching are not rejecting men (wisdom teachers), they are rejecting YHWH and his laws. Those who respond to the teaching are called the צדיק, and those who reject

it are called the רשע. The consequences are: the צדיק will be blessed, and the רשע will be punished by and YHWH.

In the Second Temple period, the לץ in Pr.1-9 probably refers to the Jewish educational élite and aristocracy who had forsaken the faith in YHWH but were knowledgeable in Hellenistic wisdom. They thought that they would do well in their careers and prosper solely because of their Gentile wisdom. They were arrogant and refused to revere YHWH and keep his laws. They did not think it was necessary to study the laws of YHWH. Possibly Pr.8:14-21 was written with them in mind. The passage points out that wisdom, power, kingdom and prosperity belong to YHWH and they can be obtained only by revering YHWH (8:13).

CHAPTER FOUR

TEACHING STYLE

The aim of this chapter is to survey teaching style. In Proverbs (mainly in the Instruction literature) *אמר*, *דבר*, *תורה*, *מצוה*, *תוכחת*, *משל*, *מליצה* and *חידה* are used to express this. *אמר*, *דבר*, *תורה*, *מצוה*, *מוסר*, often occur with the first person singular suffix, י. , 'my'; they refer to the sayings, words, instruction, commandment and correction of teachers. Students are charged to pay attention to them, remember them and practise them. The rest of the terms, *תורה*, *משל*, *מליצה*, *חידה* are not used in the introductory formula. All these terms directly or indirectly provide us with a lot of information about the teaching style.

My son, pay attention to my wisdom (*חכמה*),

give heed to my skill (*תבונה*).

Pr.5:1.

Pr.5:1 is the only instance of the possessive pronoun 'my' (Hebrew י. suffix) attached to *חכמה* and *תבונה*. The teacher, while he speaks of his own words, instruction, commandment and correction, never elsewhere claims wisdom, knowledge, skill, insight, prudence or discretion as a form of instruction, but

represents them as the goal and reward to which his teaching leads [1]. Toy has deleted the suffixes and translated 5:1,

My son, give heed to [ ] wisdom,

To [ ] understanding lend thine ear [2].

Perhaps, *חכמה* and *תבונה* here are seen as something concrete such as teaching rather than something abstract, but this is very unlikely.

Cohen maintains the reading of MT, but in his exegesis he says, "'my wisdom' means: the doctrine of wisdom which I teach [3]." If we compare 4:20 and 5:20,

בני	*לדברי*	*הקשיבה*	*לאמרי*	*הט אזנך*
בני	*לחכמתי*	*הקשיבה*	*לתבונתי*	*הט אזנך*

it seems that Cohen is closer to the truth. Most likely *חכמתי*, 'my wisdom,' and *תבונתי*, 'my skill,' are a compressed way of expressing *דברי חכמתי*, 'my wise words', and *אמרי תבונתי*, 'my skilful sayings', respectively. For one can only listen to others' words or sayings but not others' wisdom or skill.

My son, if you accept my words (*אמרי*)

and store up commands (*מצותי*) with you,

turning your ear to wisdom (*חכמה*),

and inclining your heart to expertise (*תבונה*).

2:1f

In 2:1f we have אמרים and מצות closely related to חכמה and תבונה. Clearly, here the subject is how the teacher transfers his wisdom/understanding to students by his teaching. This can be illustrated in the way מוסר, תבונה, בינה and לקח are used side by side in 4:1f:

Listen, (my) sons, to a father's מוסר,
pay attention and you may gain בינה.
For I give you good לקח,
do not forsake my תבונה.

מוסר and תורה, the teaching of teachers, and בינה, 'insight', and לקח, 'learning' are the intellectual qualities that teachers transfer to students through their teaching. Therefore it would be inappropriate to include חכמה and תבונה as forms of teaching which reflect the teaching style. We have classified them as teaching content which will be discussed in our next chapter.

To define the relationship between certain words, we have put them into sections so that the similarities and differences can be more conveniently discussed.

4.1 אמר AND דבר

4.1.1 אמר in the OT

אֵמֶר (pl. אֲמָרִים) occurs 49 times in the OT but only 7 times outside of Psalms, Job and Proverbs. אִמֶּר occurs only six times in the OT: four times in Psalms, once in Job and another time in Habakkuk. In general it has the same usage as אֵמֶר. The feminine form אִמְרָה occurs 37 times, always in the poetic passages of the OT and it only appears once in Proverbs (30:5). It also has the same meaning as אֵמֶר. In the OT אֵמֶר, אִמֶּר and אִמְרָה are found mainly in late literary contexts [4].

Basically אֵמֶר means 'word'. It may designate the word of God (e.g. Jb.8:2; 32:12; 34:37; Ps.54:2(4E); 5:2(1E); Is.32:7) or the word of man (e.g. Jos.24:27; Jb.6:10; 78:1; 138:4; Ho.6:5) depending on the context. In most of its occurrences אמר appears in its plural form with suffixes or in plural construct form, among them the construction אמרי פי and אמרי פיך are the most common ones (Dt.32:1,2; Ps.138:4; Ho.6:5; Jb.8:2; 23:12; Pr.5:7; 6:2; 7:24; 8:8). אמר is used closely related to דבר (e.g. Ps.19:4(3E); Jb.33:1-3; Pr.4:20) and דעת (e.g. Ps.19:3(2E); Jb.33:1-3; Pr.1:2). The אמר of God is close to the תורה of God in Job 22:22 and to מצוה of God in Job 23:2.

4.1.2 אמר in Proverbs

In Proverbs אמר means 'words' in general. For example:

Pleasant words (אמר) are a honeycomb,

sweet to the soul and healing to the bones.

16:24.

A knowledgeable man restrains his words (אמר),

and a discerning man has a cool temper.

17:27.

(If) you are snared by your own words (אמר),

trapped by your own words (אמר) [5].

6:2.

Very often אמר is used to denote the teachers' teaching, especially in the Instruction Literature.

My son, if you stop listening to correction [6]

you will stray from words (אמר) of knowledge.

19:27.

Apply your heart to correction [7]

and your ears to words (אמר) of knowledge.

23:12.

In both verses quoted above, correction (מוסר) is closely related to words (אמר) of knowledge. In Proverbs, it was understood that man is born foolish (Pr.22:15) [8], before he is educated he inclines to do wrong. The first job of education is therefore to correct what is wrong, so that he will know what he should not do. Then he will be instructed to do right. Whilst it seems that these are two stages in education, we must not see a clear division between them. For at all times these two processes --- correction/tearing down and instruction/building up --- are like the two strands of one cord which cannot easily separated. This is why teaching as אמרי דעת, 'words of knowledge', and teaching as מוסר, 'correction' are closely related.

In 20:20,21, the author says his teachings are sound advice, true and reliable words (אמר). For more examples, we shall now look at Pr.1-9.

4.1.3 אמר in Pr.1-9

In Pr.1-9, אמר is used only once (6:2) in a general sense. It is used twice (2:16; 7:5) to refer to the words of the 'strange woman'. As we shall see later אמר in this context has a special connotation. The other seven times אמר refers to the teaching of teachers.

My son, if you accept my words (אמרי)

and store up my commands with you;

turning your ear to wisdom,

and inclining your heart to expertise.

2:1f.

Get wisdom, get insight;

do not forget my words (אמרי-פי) or deviate from them.

Do not forsake her, and she will keep you;

love her, and she will guard you.

4:5f.

Listen, my son, accept my words (אמרי),

that the years of your life will be many.

4:10.

My son, pay attention to my speech (דברי),

listen closely to my words (אמרי).

Do not let them out of your sight,

keep them, in your heart.

4:20f.

Now then, my sons, listen to me;

do not deviate from my words (אמרי-פי).

5:7.

My son, keep my words (אמרי)

and store up my commands.

Keep my commands and you will live,

(keep) my instruction as the apple of your eye.

Bind them on your fingers;

write them on the tablet of your heart.

7:1ff.

Now then, sons, listen to me,

pay attention to my words (אמרי־פי).

7:24.

Sometimes the teaching is called אמרי בינה, 'words of insight, discretion' (1:2). In educational contexts the meaning of אמר comes very close to מוסר (1:2; cf. 19:27; 23:12), מצוה (2:1; 7:1), תורה (7:1,2). The difference is that מוסר, מצוה, תורה refer to particular forms of teaching, whereas אמר refers to teaching in general. Pr.1:2 tells us that Proverbs is a collection of אמרי בינה. It consists of careful observations of sages concerning human behaviour and principles that govern human survival. Those who master, learn and observe them will have a successful life. In 4:20 דבר and אמר both refer to the teaching. אמר, usually used with a general sense, refers to the teaching. Perhaps it refers more to the content and form of teaching, whereas דבר connotes the determinative potential of the teaching.

In the present form of Proverbs the אמר of teachers is closely related to 'the fear of YHWH'. For example in Pr.2:1ff, the introductory formula calls students to accept the teacher's words (אמר), and challenges them to seek for חכמה, בינה and תבונה as if for silver and hidden treasure. The reward of their hard work is that 'they will understand the fear of YHWH and find the knowledge of God. For YHWH gives חכמה, and from his mouth come דעת and תבונה' (vv.5,6). The conclusion of the introduction of Proverbs (1:7) also clearly spells out that education is closely related to 'the fear of YHWH'. In the present form of Proverbs, in which Yahwistic interpretation is imposed, 'my words' is no longer understood as merely the words of the teacher. Now, teachers are seen as the spokesmen of YHWH and their authority does not come from their sagacity but from YHWH. When students accept the words of teachers they are accepting the words of YHWH, their reward is from YHWH (2:5f). When they reject the words of teachers they are rejecting the words of YHWH, their punishment is from him as well (Pr.3).

In Pr.1 and 8, the personified Wisdom proclaims her words (1:21; אמרי; 8:8; אמרי-פי) in the public places. All are invited to listen to the teaching of YHWH. Those who respond will be rewarded for their response, those who reject her reject YHWH.

You will be saved from the אשה זרה,

from the נכריה whose words (אמר) are smooth (חלק).

2:16.

To keep you from the אשה זרה,

from the נכריה whose words (אמר) are smooth (חלק).

7:5.

Twice אמר refers to the 'words' of the אשה זרה.

With much of her לקח she persuades him

and by her smooth (חלק) words (שפתי) she compels him.

7:21.

In 7:21 לקח, 'teaching', has been specially chosen to contrast her teaching with teachers' teaching (7:24) [9]. Her 'teaching' is also called her 'smooth words (אמר)'. It is clear that her smooth words (אמר) in 2:16 and 7:5 refers to the same 'teaching' in 7:21, which seduces many to follow her and end up with destruction. In the present form of Proverbs אשה זרה is a metaphor for foreign culture, and her 'smooth words' denotes the foreign teaching that lead many astray from Yahwism [10]. Wisdom teachers warn their students not to be seduced by foreign teaching for, although it may give some pleasure in the beginning, it leads to destruction and death.

4.1.4 דבר in the OT

דבר is a much more common word than אמרה/אמר/אמר in OT [11]. דבר can mean a discourse, a saying, or a word [12]. Frequently, דבר can also mean a matter or an affair [13]. Sometimes דבר simply means 'something', it functions as an indefinite pronoun [14]. In general דבר is translated as 'word, speech', in certain contexts it can also be translated more specifically as 'thought, promise, threat, commission, command, rule, regulation, order, precept, suggestion, counsel, request, wish, news, information, attitude, refusal' [15]. In the following discussion we will only concentrate on the meaning of דבר as 'word, speech', for the other meanings are out of the scope of our discussion here.

Like אמר, דבר may refer either to the speech of man or the speech of God. Other than this general use of דבר, frequently it has a technical meaning in particular contexts. In the Prophetic literature דבר is often used with the technical meaning "the prophecy or the message of the prophet" (e.g. 1K.22:13; Is.44:26; Je.1:1; 23:16; 28:9; 57:64). The message of the prophet is frequently called דבר יהוה [16]. In the prophetic literature דבר יהוה has become a technical term. It connotes the idea that the prophet's message is not from the prophet himself but is the word of YHWH. The prophet is merely acting as a spokesman of YHWH [17]. Sometimes דבר יהוה is used very closely with

תבונה (Is.1:10; 2:3; 30:9,12), because they are both the revelation of YHWH. However, in the OT, compared with תורה, דבר has a dynamic, creative and destructive element [18]. Je.18:18 says that תורה יהוה is in the custody of the priest, while דבר יהוה is given through the prophet [19].

In Deuteronomy and the 'Deuteronomistic work', דברים generally refers to the commandments. The Decalogue is designated as 'the ten דברים' (Dt.4:13; 10:4; cf. Ex.34:28). "The use of the term דבר to describe the covenant stipulations reflects the ancient suzerainty treaties, where the obligations imposed on the vassal were similarly described [20]." Therefore, in Deuteronomy the multiplicity of commandments are called דברים (Dt.1:1, 18; 4:10,36; 5:5; 28:14), and an individual commandment is called a דבר (Dt.12:28; 15:15; 24:18,22). Sometimes, הדבר can also denote all the commandments (Dt.4:2; cf. Jos.1:13). In Dt.30:11ff המצוה (v.11) and הדבר (v.14) are identified as the sum of Deuteronomy [21].

In Ps.119, דבר is used interchangeably with אמרה, תורה, מצוה, משפט, חוק, פקוד and עדות. In the OT, usually דבר and אמרה refer generally to the word of YHWH. תורה and מצוה refer to the law and commandment of YHWH. The rest of the terms refer more specifically to different types of ruling in the covenantal law. However, in Ps.119 they are all used loosely referring to the Word of YHWH [22].

By the word of YHWH (דבר יהוה) were the heavens made,

and all their host by the breath of his mouth.

Ps.33:6.

Praise the Lord!

Praise the Lord from the heavens,

praise him in the heights!

Praise him, all his angels.

Praise him, all his host!

Praise him, sun and moon,

Praise him, all you shining stars!

Praise him, you highest heavens,

and you waters above the heavens!

Let them praise the name of the Lord!

For he commanded and they were created.

And he established them for ever and ever;

he fixed their bounds which cannot be passed.

Ps.148:1-6.

In the OT there is a close relationship between creation and the דבר יהוה [23]. In Gn.1 we read about how the whole of creation came into existence by the word of YHWH. In the Apocrypha, we also read how God made all things by his word (Wisd.9:1). דבר יהוה is also active in the covenant and salvation-history of God. By the דבר יהוה the covenant is established and maintained, and by it

YHWH accomplished his salvation. Kilappert [24] says that the first creation narrative does not only speak of the creative power of the יהוה דבר, it is also intended to be the opening chapter of the history of the covenant and the salvation-history. In Is.40-66 the creative word of YHWH actively brings about the new creation and accomplishes the salvation-history of YHWH (Is.40:26; 44:24ff; 48:13; 55:10f).

He sends forth his word (אמרה) to the earth;
his word (דבר) runs swiftly.
He gives snow like wool;
he scatters hoarfrost like ashes.
He cast forth his ice like morsels;
who can stand before his cold?
He sends forth his word (דבר), and melts them;
he makes his wind blow, and the waters flow.
He declares his word (דבר) to Jacob,
his statutes (חק) and ordinances (משפט) to Israel.
Ps.147:15-19.

In Ps. 147:14-19 we are told that the creative word of YHWH which controls nature is none other than the word of covenant commandment.

Thus in the OT YHWH's creative word is to be understood only in close connection with the word of God as the word

of salvation (the word of promise) and as the word of the law (the covenant commandment). It is this which constitutes the specifically Israelite understanding of the word of God [25].

In the Wisdom Literature other than the general use of דבר as 'word/speech', דבר is used with a technical sense of 'teaching' (Pr.1:6; 22:17; 30:1; Qo.1:1; 9:17; 12:11). The sum of the teaching of Qoheleth is called *דברי קהלת* (1:1). In the epilogue the editor [26] writes:

> Besides being wise, Qoheleth also taught the people knowledge (*דעת*), weighing, studying and arranging proverbs (*משלים*) in great care, Qoheleth tried to find felicitous language, and what he wrote was upright and true. The words of the wise (*דברי חכמים*) are like goads, their collected sayings like firmly embedded nails --given by one shepherd.
>
> Qo.12:9-11.

Qoheleth is not only wise himself, he also helps others to be wise by teaching them. He studied in great detail and thought through the subject carefully, at the end he arranged them in the most concise manner, namely, proverbs (*משלים*). His teaching is designated as the *דברי חכמים*, they are there to guide the people to the right path. Qo.9:17-18 says wisdom is more powerful than strength. Qo.9:17 say, "The words of the wise (*דברי חכמים*) heard

in quiet are better than the shouting of a ruler of fools." Implicitly, the author is pointing that the way to run a country is not by military power, it is by wisdom that comes from education. There is no point in forcing fools to do something which they do not understand. It is more important to educate them through the דברי חכמים. When the folly of the people is expelled by the wisdom which comes from education, they will respond positively to the government. The author has highly exalted the importance of education. As a matter of fact in the Ancient Near East the scribal profession was seen as the highest office in the government, and "the name of the scribe will be remembered forever [27]." The Israelite Wisdom tradition also had the same attitude (Sir.38:24-34).

4.1.5 דבר in Proverbs

דבר occurs only six times in Proverbs (1:6, 23; 4:4,20; 13:13; 22:17).

He who despises a דבר will pay for it,

but he who respects a commandment (מצוה) will be rewarded

13:13.

דבר and מצוה are used here to denote the teaching of sages [28]. This teaching is the collection of their empirical knowledge, all

the 'dos and don'ts' for one's survival in this world. Anyone who wants to succeed and prosper in life must not fail to observe them.

The collection of Pr.22:17--24:22 is entitled 'דברי חכמים'. It is generally agreed that there is a close relationship between this section of Proverbs and the thirty precepts of the Instruction of Amen-em-ope (ANET, pp.421-4) [29]. Clearly דברי חכמים here has the meaning of 'teaching of the wise', they are short sayings arranged in the most concise way. They are written as the golden rules for successful living.

4.1.6 דבר in Pr.1-9

דבר occurs four times in Pr.1-9 (1:6,23; 4:4,20). On all these four occasions אמר is closely related to דבר. In Pr.1:2-7, אמרי בינה (v.2) and דברי חכמים (v.7) as wisdom teachers' teaching form the 'inclusion' at the introduction of Proverbs. In 1:20ff, personified wisdom makes her speech (אמר) in public (v.21). She calls for repentance and promises those who turn to her that she will reveal her words (דבר) to them (v.23). In 4:4 the teacher charges the student to hold fast to his sayings (אמר), and in the following verse (v.5) he charges the student not to forget his words (דבר) or deviate from them. In 4:20,

> My son, pay attention to my words (דבר),
>
> listen closely to my sayings (אמר).

דבר and אמר are parallel with one another and refer to the teaching of Wisdom teachers. But what is the difference between them?

4.1.7 The difference between אמר and דבר

The difference between the verb אמר and the verb דבר is that when אמר is used "the primary concern is with the content of what is said," whereas when דבר is used the primary concern is "the activity of speaking, the uttering of words and sentences [30]." It is common that in the same passage "דבר is used first to announce or declare to the reader that someone is going to speak, then אמר is used to indicate that the speaker's words follow immediately, and this may be done in the style of direct or indirect discourse [31]." Thus when אמר is used it calls attention to what is being said; but when דבר is used, it refers to speaking as a whole [32]. "דבר has a more comprehensive and overarching sense, i.e., it sums up a conversation as a whole at the beginning or at the end [33]." However, sometimes this difference is lost, they may even "stand in synonymous parallelism (Is.40:27; cf. 45:19) [34]."

In the OT the noun forms of דבר (about 1440 occurrences) are much more common than אמר (about 100 occurrences), and דבר is found primarily, although not exclusively, in late, poetic and wisdom texts [35]. It is not certain that the difference between the verb

forms of אמר and דבר also exists between the nouns forms of אמר and דבר when they are used with their general senses. However, when דבר is used with a technical sense, it seems to have a different emphasis from אמר. In his thesis, Irwin [36] points out the דבר of prophets has the determinative potential to accomplish the purpose of the דבר regardless of the existence of any resistance, and דבר is the revealed divine עצה. In Wisdom Literature, דבר closely relates to many forms of wisdom teachers' teaching, such as מוסר, מצוה and תורה. אמר and אמר פי are commonly used to refer to the wisdom teachers' teaching in general. In 1:6,

To understand משל and מליצה

דברי חכמים and their חידה .

משל, מליצה and חידה are well-constructed profound teachings whose meanings can be revealed only by skilful interpretation [37]. However, once it is interpreted and understood it compels its hearers/readers to draw comparisons between themselves and the paradigm and to take appropriate action. Therefore, Pr.1:6 suggests that דברי חכמים is similar to משל, מליצה, חידה which refer to skilfully composed teaching, it also connotes the dynamic and compelling potential of the teaching. While אמר is used generally to denote the teaching of wisdom teachers, דבר connotes the dynamic and compelling potential of the teaching.

In the public proclamation of personified Wisdom, when Wisdom proclaims her אמרים in the open (1:21), she calls for attention, and promises that she will make her דבר known to whoever responds

to her (1:23). The mode of the address and the deliberate use of the word קרא indicate that Wisdom is very much like a prophet calling the people to be faithful to YHWH and to revere him (1:29, cf. 1:7). The תורה of Wisdom is like the תורה of the prophet, which is the תורה of YHWH and has revelatory quality. It reveals the desire and design of YHWH for the people --- he who repents and reveres YHWH will prosper, he who ignores the call and turns away will be killed and destroyed (vv.24-33).

To conclude, it may be said in Proverbs תורה connotes the revelatory and compelling potential of the teaching, whereas אמר connotes the content, message of the teacher.

4.2 תורה AND מצוה

4.2.1 תורה in the OT

תורה occurs more than 200 times in the OT [38]. First, תורה refers generally to instruction and teaching. It can mean teaching given either by man or God. As man's instruction, it may be given by a father or by a teacher (Pr.3:1, 4:2; 7:2), by a mother (Pr.1:8; 6:20,23), by a sage (Pr.13:14 cf. 28:4; 29:18), by a poet (Ps.78:1), or by a wise wife (Pr.31:26). It also commonly refers to priestly direction or instruction related to sacred things (e.g. Ho.4:6; Je.2:8; 18:18; Ez.7:261 Hg.2:11; Ma.2:6-9) [39]. As

divine instruction תורה may be given by prophets or may be even by a wise friend (Jb.22:22) in given situations. תורה may also have a meaning of 'manner' [40].

Most of the time תורה in the OT refers to law. Sometimes it means a single law (especially in Leviticus) and the plural form means a collection of laws [41]. Often התורה is used to refer to the whole body of laws --- the Law [42]. Jensen [43] argues that in Isaiah תורה means neither the law nor the prophetic oracle, it usually connotes '(Wise) instruction' as when it is used in the wisdom tradition. YHWH is seen as 'the wise', and he instructs his people with his 'wise instruction'.

4.2.2 תורה in Proverbs

In Proverbs תורה occurs 12 times, 6 times in Pr.1-9, 6 times in Pr.10-31. In Pr.10-31 most of the time תורה refers to someone's 'instruction', 'teaching'. In Pr.31:26 תורה refers to the instruction of the 'wise wife'. Many scholars think that תורה refers to 'order, direction' given to children and servants that they may know how to perform their duties [44]. However, the first clause of v.26, "she speaks with wisdom" (lit. "she opens her mouth with wisdom"), is a typical clause that refers to the teaching activity of the wise [45]. It is not clear that the 'wise wife' teaches only her children and servants as the wise teaches his

disciples. The ambiguity in the present text is most likely caused by the metaphorical use of the 'wise wife'. Elsewhere we have argued that Pr.31:10-31 is used as a conclusion to signify the blessing a man received when he 'marries' personified Wisdom [46]. 13:14 says, "the תורה of the wise is a fountain of life, turning a man from the snares of death." The תורה in 28:7, "He who keeps תורה is a discerning son, but a companion of gluttons disgraces his father," means either the teaching of his father or of his teacher.

> Those who forsake תורה praise the wicked,
> but those who keep תורה oppose them.
>
> Pr.28:4.

Some scholars think that תורה here refers to the Law of YHWH [47]. In McKane's opinion after Yahwistic reinterpretation תורה refers to the Law of Moses, in other words תורה originally referred to the instruction of the wise [48]. Other scholars think that תורה refers to the instruction of the wise [49]. Undoubtedly, in the present form of Proverbs תורה in 28:4 means the Law of YHWH. However, before Yahwistic interpretation dominated the interpretation of Proverbs, תורה could mean either the instruction of the wise or the Law of YHWH. In fact the Yahwistic sayings in Pr.10-31 or even Pr.1-9 may not be the product of Yahwistic reinterpretation as Whybray, McKane and many other scholars suggest. Yahwistic sayings in Proverbs can be understood as having

a long-standing history among the religious teachers such as priests and prophets. These Yahwistic sayings together with the sayings of the wise were woven into one in later stages or during its final edition. Similarly an argument can be made that Pr.28:9, "He who turns a deaf ear to the Law (תורה), even his prayer is an abomination [50];" was another product of the religious teacher.

> Where there is no vision [51] the people cast off restraint,
>
> but happy is he who keeps תורה.
>
> Pr.29:18.

Most scholars think that this saying was composed in a very late period where the age of the prophet was over. Oesterley and Cohen think that 'vision' refers to the prophetical books while תורה refers to the Law (i.e Pentateuch),

> these two divisions of what later became the Canon were all that so far constituted the Scriptures; the third division, the 'writings' or 'Hagiographa', was in process of formation. The meaning of this verse, therefore, is that if the prophetical books are not read and acted upon the people run riot morally; if, on the other hand, the law of Moses, as contained in the Pentateuch, is followed it will bring happiness [52].

This may well be the traditional Jewish interpretation in the later stage. However, one cannot be certain whether Pr.29:18 was understood in this way when Proverbs received its final form. First, it is not certain that the prophetic books had been recognized as the second part of the Scriptures when Proverbs received its canonical form. Second, Toy reminds us that the statement of the first clause is historically incorrect. For

> the most calamitous period of Israelite history, politically and morally, was that during which prophecy was at its height, and the people were obedient at a time when God hid his face and there was no prophet (Ps.44 and 74) [53].

Therefore probably תורה in Pr.29:18 refers to the instruction of the wise man for which the same divine inspiration and authority is claimed during the Second Temple period [54]. Unmistakably in Pr.1:20-33, the wisdom teacher sees himself very much like a prophet calling for the people to return to the Law of YHWH, for rejection will lead to death but acceptance leads to life and prosperity (vv.32-33). Therefore, "happy is he who keeps תורה " (29:18b) when Ben Sira says,

> I will again make instruction shine like the dawn,
> and I will make it shine afar;
> I will again pour out teaching like prophecy,
> and leave it to all future generations [55].
>
> Sir.24:32-33.

he considers himself like a prophet prophesying [56]. No matter which interpretation of תורה we take, in the present form of

Proverbs תורה is seen as YHWH's instruction. When תורה refers to the Law, it is understood as the unchanging instruction of YHWH that passes down from the tradition. When תורה refers to the fresh teaching of wisdom teaching, it refers to the fresh revelation of YHWH to his people.

4.2.3 תורה in Pr.1-9

Five of the six occurrences of תורה in Pr.1-9 are in introductory formulae.

My son, do not forget my תורה,
  and let your heart retain my commandments;
for length of days, years of life,
  and well-being will be added to you.
3:1f.

Listen, (my) sons, to a father's correction,
  pay attention and gain understanding;
for I give you sound learning,
  do not forsake my תורה.
4:1f.

My son, keep my words,

  and store up my commandments;

keep my commandments and you will live,

  (keep) my תורה as the apple of your eye.

Bind them on your fingers;

  write them on the tablet of your heart.

7:1ff.

Three times תורה is used with the first person singular suffix 'my' (ר., 3:1; 4:2; 7:2). Originally תורה referred to the instruction of the father or the teacher, connoting the undisputed authority of the one who gives the תורה.

Listen, my son, to your father's correction

  and do not forsake your mother's instruction (תורה);

for they are a fair garland for your head,

  and a necklace for your neck.

1:8f.

My son, keep your father's commandments,

  and do not forsake your mother's instruction (תורה).

Bind them on your heart always,

  tie them around your neck.

6:20f.

In 1:8 and 6:20 we have תורה אמך, 'instruction of your mother,' it is used alongside מוסר אביך, 'discipline of your father' and

מצות אביך , 'commandments of your father'. Education started from family situations which continued to be the place where children received their first lessons. The teaching of teachers is always seen as the continuation of parental teaching. Students are constantly reminded not to forget and forsake parental teaching (1:8; 6:20). We have mentioned that תורה connotes the strong sense of authority of the one who gives instructions, as a matter of fact it has the strongest sense of all the terms used for the content of teaching. It is interesting to note that in both 1:8 and 6:20 תורת אמך is used rather that תורת אביך. Most likely the author uses תורת אמך to draw our attention to the fact that the mother is involved in educating the children (including unmarried young adults who were still under the custody of parents) while they still at home. She possesses the same authority towards the children as the father as far as family education is concerned [57]. For, as we shall see, תורה is the most authoritative of these terms.

When the Yahwistic interpretation dominated the interpretation of Wisdom in Proverbs, תורה was understood as התורה, 'the Law (of YHWH)'. Wisdom teachers were the spokesmen of YHWH, the תורה they taught was not merely their instructions, but the תורה of YHWH. In Ezra-Nehemiah's time the תורה of Moses was a written document (Ne.8; Ezr.7,10). Most scholars think that this was the whole Pentateuch though it might not be exactly the same Pentateuch we have today [58]. In early Christian tradition the OT Scripture was

always seen as having a two-part division --- the Law (of Moses) and the Prophets [59]. In the Prologue to Ben Sira the author refers to the tripartite distinction --- Pentateuch, Prophets and Writings --- of the Scripture.

In Rabbinic Hebrew *תורה* refers to 'instruction, teaching, law' in general. *תורה(ה)* is commonly used to refer to the Law of Moses (i.e. Pentateuch) specifically. However, *תורה* can also refer to "the whole corpus of Jewish traditional law from the Bible to the latest development of the Halakhah [60]." The Written Law (the Bible) is designated as *תורה שבכתב*, and the Oral Law (the Talmud) is designated as *תורה שבעל־פה* (lit. "the Law which is according to the mouth"). Sometimes *תורה* may even generally refer to Judaism itself or all divine revelation [61]. *תורה* can also be used without religious connotation to mean 'definition, designation; character, nature' [62].

In Modern Hebrew *תורה* can also refer to 'custom, manner; theory, system; study; science' [63]. For example analysis is called *תורה האנליפה*, logic is called *תורה ההגיון*, political science is called *תורה המדינה*.

From the usage of *תורה* in different periods of Hebrew, it may be said that *תורה* refers generally to a system of belief, thought or theory. In religious contexts *תורה* refers to a set of religious instructions for the believing community. It connotes the supreme

authority of these teachings. Hence, תורה in Pr.1-9 refers to the Pentateuch, possibly even to the Prophets, if they had been made canonical at that time. Most likely תורה even refers to all the teachings of wisdom teachers, who were considered as the spokesmen of YHWH in the Second Temple period.

4.2.4 מצוה in the OT

צוה (Piel of [צוה]) occurs 485 times in the OT, but never in Proverbs. מצוה occurs 180 times in the OT, 10 of them in Proverbs. Most of the occurrences of מצוה/צוה are in Pentateuch [64].

In the OT, the most common meaning of צוה is 'to order, command'. Usually it is used of a person in authority ordering the people who come under his authority to act according to his instruction. Often צוה is used to express the command God gives to man (e.g. Gn.2:16; Ex.16:32; Nu.15:23) [65] or to creation (e.g. Is.5:6; Ps.78:23; Jb.37:11f; Is.45:12) [66]. When צוה is used in the expression of God's commandments to his people, it is closely related to the life-style (lit. דרך) YHWH expects his people to live (eg. Ex.32:8; Dt.9:12,16; 13:16; 31:29; Je.7:23). When צוה is used to express the human command, it is commonly used to express the command a king gives to his subordinates (e.g. 1K.2:43,46; 5:20,31; 2K.11:5,9,15; 16:15f; Est.3:2; 4:5; Ezr.4:3; Ne.5:14; 2C.19:9). It can also be used to express the

command a father or tribal chief gives to his descendants (Gn.18:19; 49:33; 50:16; 1S.17:20; Je.35:6ff), the command an army commander gives to his soldiers (Jos.1:10; 3:3; 6:10; 8:4; 10:27; 2S.11:19; 2K.11:5,9,15), and the command given by the priest (Lv.13:54; 14:4f,36,40). Sometimes, it is used to express the order given by a mother (Gn.27:8; Rt.3:6) or a brother (1S.20:29).

In certain passages, צוה is used with the meaning of 'to appoint, ordain'. It is used to express the divine purpose towards creation (Is.45:12; cf. Ps.33:9; 148:5; 78:23), his ordained plan for a specific situation (2S.17:14; Am.6:11; 9:9; Jb.37:12; Ps.78:23; 1K.17:4,9), and his appointing a king (1K.1:35; 1C.17:10). צוה is also used in the ordination of Joshua by Moses (Nu.27:23; Dt.3:28). In Is.48:5 צוה is used negatively to describe the inability of idols to cause things to happen.

Lastly, צוה is used to express the admonition and the last words of a dying person (Gn.49:29,33; 50:16; 2S.17:23; 1K.2:1; 2K.20:1; Is.38:1). In all these three usages the underlying idea connoted by צוה is the authority possessed by the subject of צוה.

מצוה is commonly translated as 'command, commandment'. It is used to denote both the command given by God and by man although only about 10% of the occurrences denote the command of man [67].

When מִצְוָה is used to signify the command of man, most often it is used for the decree of kings (e.g. 1K.2:43; 2K.18:36; 2C.8:15; Est.3:3; Ne.11:23; Is.36:21). Sometimes it refers specifically to the decree of King David (2C.8:14; 29:25; 35:15; Ne.12:24,25). Sometimes the law is called the מִצְוַת מֹשֶׁה, 'commandments of Moses' (2C.8:13; cf. Jos.22:5). In Je.35:14,16,18, מִצְוָה is used to signify the command of a forefather, Jonadab. מִצְוָה can also be used in a general sense of 'rules and regulations' of man (Is.29:13). In Proverbs, מִצְוָה is always used to signify the command of father or teacher (Pr.2:1; 3:1; 4:4; 6:20,23; 7:1,2; 10:8; 13:13; 9:16). מִצְוָה can also mean the duty for the Temple, or the portion for the priests, Levites, singers and gatekeepers prescribed by the Law (Ne.10:33; 13:5) [68]. It is synonymous with חֹק, 'prescribed portion, due' (Gn.47:22; Ez.45:14). In a title-deed מִצְוָה means its terms and conditions (Je.32:11) [69].

מִצְוָה is used to signify the command of God. Very often it appears in its plural form מִצְוֹת with the meaning of 'commandments (of YHWH)' (e.g. Ex.20:6; Lv.4:2,13,22,27; 26:3,15,16; Dt.4:2; 11:13; 26:13; Ps.119). מִצְוָה usually appears with the prefix הַ (e.g. Ex.24:12; Nu.15:13; Dt.6:1; 26:13; 30:11; Jos.22:5; 2C.8:13; 31:21; Ezr.10:3; Ps.19:9) [70], it is used as the collective term of all the commandments of YHWH. As a collective term הַמִּצְוָה is often used parallel to הַתּוֹרָה (Ex.24:15; Jos.22:5; 2C.14:3; 31:21; 2K.17:34,37). Sometimes it is used together with הַחֻקִּים and הַמִּשְׁפָּטִים

(Dt.5:28 6:1; 7:11). Morgenstern points out that in the Pentateuch מצוה does not deal at all

> with matters of technical, legal import, but almost entirely with questions of social ethics; in other words, they deal with sins rather than with crimes, with matters which the civil law, the משפטים and חקים, cannot forbid, or at least cannot regulate, and which the civil and social organization may even formally sanction and legitimize. These מצות deal with many acts and purposes on the part of individuals which are altogether private in character, which remain as mere unworthy and sinful thoughts and impulses or, if translated into action, become in the majority of cases secret sins, suspected perhaps by the public but never capable of demonstrable and convicting proof, such sins as, for example, the taking of bribes, the bringing of false, but nevertheless unsuspected and therefore accepted, testimony, allowing oneself in court procedure to be influenced in judgement or in testimony by the opinion of the majority, and the like. Many of these sins undoubtedly, if discovered and made public, would constitute actual crimes, subject to legal judgement and punishment, but which are by their very nature of such character that they are not readily detected, and therefore in the majority of cases remain secret, personal sins, regulated only by the conscience or will of him who cherishes them. Of these sins the injunction not to shift the established boundaries of a field (Dt.19:14) may well be regarded as typical [71].

מעוה also deals with social responsibility in maintaining social social justice, harmony in society, consideration for animals, and even the thought and intentions beyond the regulation of any legal system [72].

4.2.5 מעוה in Proverbs

In Proverbs מעוה appears ten times: seven times in Pr.1-9 (2:1; 3:1; 4:4; 6:20,23; 7:1,2) and three times in Pr.10:31 (10:8; 13:13; 9:16). All the occurrences in Pr.1-9 are in plural form, מצות, except 6:20, 23. In Pr.10-31, מעוה occurs twice, and מעות occurs once.

The wise in heart accepts מעות.

10:8a.

He who despises a word will pay for it,

but he who respects a מעוה will be rewarded.

13:13.

He who keeps a מעוה keeps his life,

but he who despises his ways [73] dies.

19:16.

In all these three passages מצוה refers to the command of teachers. It is parallel to דבר and תורה in 13:13 and 19:16 respectively. The מצות are the golden rules --- all the "dos and don'ts" in respective situations --- for successful living which are collected by sages from the past. He who keeps these rules will prosper, but he who despises them will suffer the consequence. Because he breaks the principles that govern the universe that he lives in. Therefore, he who is wise and sensible will learn and observe these מצות.

4.2.6 מצוה in Pr.1-9

My son, if you accept my words,
and store up my מצות;
turning your ear to wisdom,
and inclining your heart to expertise.

2:1f.

My son, do not forget my instruction,
but let your heart retain my מצות;
for length of days, years of life,
and well-being will be added to you.

3:1f.

He taught me and said,
"Let your heart hold fast my words,
keep my מצות and you will live."

4:4.

My son retain your father's מצוה,

and do not forsake your mother's instruction.

Bind them on your heart always,

tie them on your neck.

6:20f.

My son, keep my words,

and store up my מצות.

Keep my commands and you will live,

(keep) my instruction as the apple of your eye.

Bind them on your fingers;

write them on the tablet of your heart.

7:1ff.

In Pr.1-9 מצות is generally used in the introductory formula for the commands of the teacher. In 6:20,23 the singular form, מצוה, is used, and it is used parallel to תורה; apparently מצוה is used here as a collective noun (cf. 3:1; 7:2). Elsewhere מצות is used in parallel with תורה (3:1; 6:20,23; 7:2), three times in parallel with אמר (2:1; 4:4; 7:1); and once in Pr.10-31 מצות is used in parallel with דבר (13:13). Most likely originally מצות in Pr.1-9 simply refer to commands given by teachers, as in Pr.10-31. They

are words of wisdom that students have to remember well and obey in his life. They are the golden rules, way of life, for success. The reward of keeping the commands is great, it brings long life, tranquillity and prosperity to students (3:2; 6:22; 7:2; cf. 19:16). In the present form of Proverbs, where Yahwistic interpretation is imposed, *מצוה* is closely related to 'revere YHWH' (1:7; 2:5), to 'trust in YHWH' (3:5), and to 'honour YHWH' (3:9). The reward is no longer understood as the result of observing principles that govern the universe, but it is the reward from YHWH for pious living. YHWH rewards those who revere him with wisdom, knowledge, ability, honour, riches, good health, long life, guidance, protection and safety (Pr.3). Wisdom teachers are seen as teachers of YHWH, the *מצוה* they ask students to keep are the *מצוה* of YHWH (cf. 12:13) [74].

In the OT, there is a close relation between *מצוה* and *הלך* (Ex. 32:8; Dt.9:12,16; 13:6; 31:29; Je.7:23; Pr.6:20-23). We have pointed out that *מצוה* in the Pentateuch refers to the personal ethical commandments involved in social responsibility. This suggests that *מצוה* in the OT refers to concrete instruction or commandment which the people can follow in their lives.

In Rabbinic Hebrew *מִצְוָה* refers to commands, especially the commands of religious acts and meritorious deeds (e.g. mAb.2:1; 4:11 tbHull.106a) [75]. According to Rabbinic tradition there are

a total of 613 biblical commandments (מצוות) (precepts and prohibitions), R. Simlai states:

> 613 precepts were communicated to Moses, 365 prohibitions, corresponding to the number of solar days [in the year], and 248 precepts, corresponding to the number of the members of man's body (tbMak.236)

The number 613 usually known by the Hebrew mnemonic תרי"ג, 'TARYAG' [76]. The purpose of this tradition is to extract, identify and enumerate the concrete commandments from the complex body of biblical law so that the people may keep them. This is to help the people not to be put off by the complexity of their belief and go on to keep the commandments that YHWH wants them to keep [77]. In tbBer.5a,

> what is the meaning of the verse: And I will give thee the tables of stone, and the law and the commandment, which I have written that thou mayest teach them? (Ex.24:12) 'Tables of stone': these are the ten commandments; 'the law' (תורה): this is the Pentateuch; 'the commandment' (מצוה): this is the Mishnah; "which I have written": these are the Prophets and the Hagiographa.

Here the use of המצוה referring to Mishnah provides us another clue to the understanding of the word מצוה. Mishnah is mainly the collection of the halakhic material of the Second Temple period. Jacobs points out that

> the word 'halakhah' (from the word הלך, 'to go'), embraces personal, social, national, and international relationships, and all the other practices and observances of Judaism [78].

Since Mishnah is the collection of concrete commandments and instructions, when *המצוה* is used to refer to Mishnah, it suggests that *מצוה* means concrete instruction and teaching which one can easily understand and follow.

In Modern Hebrew *מצוה* also refers to 'meritorious (good) deed, religious duty, obligation' [79]. It is obvious that these are the extended meanings of *מצוה* as "commands of religious acts and meritorious deeds". This suggests that when *מצוה* refers to commandment it is of a self-explanatory or easy-to-follow nature.

In view of the usage of *מצוה* in Biblical Hebrew, Rabbinic Hebrew and Modern Hebrew, it may be said that *מצות* in Pr.1-9 most likely refers to the commandments of wisdom teachers. Some of them were the explicit and applicable commandments of the Law, others might be the application of certain laws which were less clear to the people due to their changing situation. Probably *מצות* refers to the growing halakhic tradition at that time.

4.2.7 The difference between *תורה* and *מצות*

> For *מצוה* is a lamp and *תורה* a light.
>
> Pr.6:23a.

In the OT Ps.119:105, which belongs to the post-exilic period, resembles Pr.6:23 in using the metaphor of '*תורה* is a light'

(cf. also Is.57:4). Vermes has shown that in the Targum תורה is always closely related to 'light' [80]. It seems that Pr.6:23 was composed during the Second Temple period where תורה was seen metaphorically as the Light that would guide Israel through the darkness. This verse definitely reflects the relation between תורה and מצוה in the final form of Proverbs. The metaphor of "תורה as light and מצוה as lamp" also suggests that תורה is a more abstract term, like light one can sense it but it is difficult to grasp. Whereas מצוה refers to something concrete like a lamp one can hold on to. The more general usage of תורה also suggests that תורה is a more general and overall term for divine revelation and knowledge, whereas מצוה is a more specific term for God's commandments. According to Oesterley [81] , when תורה and מצוה are placed in juxtaposition like this they have always had a specific significance among the Jews. Maimonides (died in 1024 A.D) in his preface to the Yad ha-chazaqah ('the Strong Hand'), also indicates what has been held by the Jews since pre-Christian times to represent the facts of the Oral Tradition; he says:

> All the commandments which were given to Moses on Sinai were given with their interpretation; for it is said (Ex.24:12), "And I will give thee the tables of stone, and the תורה (Law) and the מצוה (commandment)." תורה: that is the Written Law. מצוה: that is its interpretation. He commanded us to observe the Torah in accordance with the

מצוה. And this מצוה is called the 'Oral Law'. Moses our teacher wrote down the whole Law with his own hand before he died ... the מצוה, that is the interpretation of the Law, he did not write down, but he commanded it to the elders and to Joshua, and to the rest of Israel; for it is written, "All the words which I have commanded you, these shall ye observe to do" (Dt.12:28). And therefore this is called the 'Oral Law' (תורה שבעל פה , lit. "the law which is according to the mouth") [82].

The use of תורה and מצוה by Maimonides confirms our observation. תורה refers to the whole revelation of YHWH which is more abstract, and מצוה refers to the interpretation which is more concrete.

We have pointed out that tbBer.5a says that תורה refers to the Pentateuch, the מצוה means the Mishnah (cf. p.232 above). Therefore, in the present form of Proverbs, it is most likely that תורה refers to 'the Written Law (of Moses)' or the whole revelation of YHWH. מצוה refers to the commandments of teachers. Possibly מצוה in Pr.1-9 was understood as the growing halakhic tradition of that time.

Secondly, when Pr.6:23 says, "For מצוה is a lamp and תורה a light," it shows the different status given to מצוה and תורה. In the New Testament John the Baptist and Jesus were seen as a lamp and light respectively (Jn.1:8,9; 5:35), different status was given to them. In early Judaism the תורה was given the highest respect

compared to other literature, and it was seen as the Scripture with greatest authority. Though the מצוה is also important to Jewish belief, it does not have the same status as the תורה [83].

4.3 מוסר AND תוכחת

4.3.1 מוסר in the OT

מוסר occurs 50 times in the OT, more than two-thirds (30x) of its occurrences are found in Proverbs. The verb [יסר] appears 43 times in the OT, but it occurs only 5 times in Proverbs [84].

יסר and מוסר are used to express the correction and discipline by a senior person of his junior(s). Commonly יסר is used to express the family education of a father to his son(s), and מוסר refers to the correction and discipline of father (e.g. Dt.8:5a; 21:18; Pr.19:18; 29:17). This usage is found mostly in Proverbs. מוסר is also used to denote the 'correction and discipline' of teacher to his students. However this usage is confined to Proverbs. In 1K.12:11,14 (2C.10:11,14) יסר is used to express the discipline by the king of his people.

יסר and מוסר is also used to express the discipline of YHWH. It may be the discipline towards an individual or a nation. When יסר is used to express the discipline of YHWH towards an individual,

מוסר means the 'correction and discipline' of YHWH in the life of individuals. This usage is found mainly in Psalms, Job and Proverbs (eg. Ps.50:17; Jb.5:17; 20:3; 33:16; 36:10; Pr.3:11). When יסר is used to express the discipline of YHWH towards Israel, מוסר means the 'correction and discipline' of YHWH towards Israel. This usage is found mainly in Deuteronomy and the Prophets (e.g Dt.11:2; Is.26:16; Je.2:30; 5:3; 7:28; Ho.5:2; Zp.3:2,7).

The history of Israel is frequently presented from the standpoint of education:

> As a man disciplines (יסר) his son,
>
> so YHWH your God disciplines (יסר) you.
>
> Dt.8:5.

Right from the experiences in the wilderness down to the time of the destruction of the nation, all the sufferings and misfortunes of Israel are seen as the correction, discipline and chastisement of YHWH [85]. Similarly, individual suffering was always seen as discipline from YHWH [86].

יסר and מוסר can also express the lesson learned by observation of other suffering (Dt.11:2; Is.53:5; Je.2:30; Ez.5:15; Pr.24:32) [87]. In Je.2:19 יסר is used figuratively to denote the punishment Judah will receive because of her wickedness. Once מוסר is used to refer to 'correction of idols' (Je.10:8) [88].

4.3.2 מוסר in Proverbs

In Proverbs מוסר is usually used to express the correction and discipline parents give to a child (19:18; 29:17; 31:1). The conception of education in OT times was that a child is born with folly, his innate tendency is towards wrong and evil rather than right and good. The important task of education is to drive the folly out from a child by corporal punishment (22:15). Education was understood first to correct the wrong and evil inborn nature of man, then teach and guide him into the right and good way. Therefore, corporal punishment was an important ingredient in children's education in OT times (Dt.21:18; Pr.13:24; 23:13,14; 29:15). מוסר may also refer to the correction of wisdom teachers. In Pr.29:19 מוסר is used to express the discipline of a master to his servant.

> In the Apocrypha this discipline is still heavy-headed; whips and scourges appear as synonymous with discipline (Sir.22:6; 23:2; Sirach counsels masters not to hesitate to make the side of a slave to bleed) [89].

מוסר is closely related to תוכחת (3:11; 5:12; 10:17; 12:1; 13:18; 15:5,10,32), תורה (1:8; 6:23), מצוה (6:23), for they all refer to the teaching of a parent/teacher. מוסר and תוכחת refer to the correction and rebuke given to children/students when they have done something wrong. Whereas תורה and מצוה refer to the

instruction and command of parent/teacher. They can be given in any time of the teaching, regardless whether the children/students have committed any mistake.

מוסר is also closely related to חכמה (1:2,7; 8:10f; 23:23), דעת (8:10), בינה (1:2; 4:1; 23:23), אמת (23:23). They are things that students will receive when they have gone through their training. It is interesting to note that in this final form of Proverbs מוסר is not only a means to an end in education. מוסר itself is also a goal. In a later section we will return to discuss these double usages of מוסר in greater detail [90].

We have mentioned that מוסר for children usually involved coporal punishment. However for the grown up students the מוסר of the teacher most likely means sharp rebuke; perhaps more generally, it may mean instruction to correct the wrong preconception of students. Students are asked to apply their hearts to מוסר, he who listens is called wise, and he will receive prosperity and honour (10:17; 13:18), wisdom (19:20; cf. 23:23), and knowledge (12:1; 19:27; cf. 23:12). Fools and mockers hate מוסר and reject it (12:1; 13:1; 16:22). Because of their rejection of מוסר, they will suffer shame, poverty (13:18).

4.3.3 מוסר in Pr.1-9

Listen, my son, to your father's מוסר
and do not forsake your mother's instruction,
for they are a fair garland to your head,
and a necklace for your head.

1:8f.

Listen, sons, to a father's מוסר;
pay attention and gain insight,
I give you good learning,
do not forsake my instruction.

4:1f.

And now, sons, listen to me;
happy are those who keep my ways.
Hear מוסר and be wise,
and do not neglect it.

8:32f.

In Pr.1-9 מוסר is often used in the opening address of the Instruction literature. Children/students are called to pay attention to the מוסר of the father/teacher, to hold on to it (4:13) and not to ignore it (8:33). מוסר is a way of life (6:23

cf. 10:17), it will lead students to prosperity and success, it brings wisdom, insight, prudence and knowledge to them (4:1; 8:10ff). Students are warned that man dies for lack of מוסר, because their folly will lead them astray (5:11f,23).

Hold מוסר fast, do not let it go,
guard it well, for it is your life (חייך).

4:13.

It is important to note that in the present form of Proverbs, מוסר is not only seen as a means to an end --- achieving wisdom, knowledge, life --- מוסר itself is also an end in education. מוסר is often used in parallel with חכמה, בינה and דעת as part of the reward of education.

For attaining wisdom and מוסר,
for understanding words of insight.

1:2.

Choose my מוסר instead of silver,
knowledge rather than choice gold.

8:10.

Students are encouraged to seek after מוסר as they seek after wisdom, words of insight and knowledge rather than silver and gold.

חיים is wisdom and life itself (cf. 4:13). Life in Proverbs refers both to the prosperous life in this world and the world to come [91].

In the OT suffering is often seen as the chastisement of YHWH but sometimes suffering can be a gift of YHWH to enhance the growth of one's faith in him (e.g. Jb.5:17ff). If so, it is a privilege to suffer, it is the life that YHWH imparts those who revere him, so that they will be more righteous before him. Undoubtedly this new understanding has its bearing on the post-biblical understanding of suffering. This conception is reflected in christian tradition (Heb.5:8; 12:5-7; Rev.3:19) and Rabbinic Judaism [92]. In post-biblical literature new emphasis was given to suffering. It was believed that God disciplined those near to him as a father disciplines his sons, in order to draw them nearer to him, such discipline was called the 'discipline of love' [93]. He who endured this discipline would receive special favours from God.

> These favours were envisaged as a part of life on earth: ultimate mercy, a day of blessing and prosperity or a particularly close relation to God. They included God's gifts of Torah, the covenant and the future world. In the future life those who had suffered on earth could be sure of eternal peace and respite from any further troubles and hardship [94].

Hence, probably in Pr.1-9 when מוסר refers to the discipline and chastisement of YHWH it has a bearing on the 'discipline of love' in the post-biblical literature. This is why מוסר is seen as something more precious than silver and gold and as the wisdom and life of students.

4.3.4 תוכחת in the OT

תוכחת appears 24 times in OT, 16 times in Proverbs. Its cognate תוכחה appears 4 times (Ho.5:9; 2K.19:3=Is.37:3; Ps.149:7). The verb [יכח] appears 59 times, 10 times in Proverbs [95].

Firstly, תוכחת/הוכיח belongs to forensic vocabulary [96]. It often appears alongside שפט (Is.2:4=Mi.4:3; Is.11:3,4; Hb.1:12; Jb.22:4; 23:4), ריב (Ho.4:4; Mi.6:2; Jb.13:6; 40:2) and ענה (Jb.32:12). The participle מוֹכִיחַ is usually used of one who is able to discern the truth and to uphold the truth by judging fairly (Jb.9:33; Pr.24:25; Is.29:21; Am.5:11) [97].

הוכיח can also be used to express one who is in the right (or thinks that he is in the right) and brings a case against his legal opponent (Gn.31:36f; Ps.50:7f,21; Ho.4:4). Mi.6:2 says, "YHWH has a case against his people; he is lodging a charge against (הוכיח) Israel." Job said that he desired to argue his case (הוכיח) with God, for he did not think that God was fair to him (Jb.13:3ff,15). He wanted his friends to listen to his argument (תוכחת, v.6).

Sometimes *הוכיח* is used to express the argument of a lawsuit (Is.1:18). *תוכחת* often denotes the argument/defence of the innocent (Jb.13:6; 23:4;).

The underlying meaning of *תוכחת/הוכיח* is to find out or establish the truth. In Gn.24, the old servant of Abraham prayed that YHWH would guide the girl that he has proven to be the right one (*הוכחת*) for Isaac to approach him (vv.14,24). *נכחת* in Gn.20:16 means 'be found to be right' [98]. The purpose of Job's argument with God is to show that his life (777, lit. 'way') is right (*הוכיח*) before God (Jb.13:15). In Am.5:10 *מוכיח* is used in parallel to 'one who tells the truth'.

הוכיח also means 'to rebuke, correct, reprove', and *תוכחת* means 'rebuke, correction, reproof'. We have mentioned, in the forensic context, *תוכחת/הוכיח* not only expresses the idea of judgement, but very often it also connotes the idea of rebuke and correction. In Lv.19:17, YHWH commanded the Israelites: "Do not hate your brother in your heart. Rebuke (*הוכיח*) your neighbour frankly so that you will not share in his guilt." One who loves his neighbour should point out his mistake. In Ez.3:26, the Spirit told Ezekiel that he would make Ezekiel's tongue stick to the roof of his mouth so that he would be silent and unable to rebuke the people (lit. *להם לאיש מוכיח*, "to be a man of rebuke to them"). Sometimes *הוכיח* may also used to express the rebuke of God (2K.19:3=Is.37:3).

In the context of education *תוכחת/הוכיח* often connotes the idea of rebuke and correction. *תוכחת / הוכיח* is frequently used in parallel to *מוסר/יסר* (e.g. Ps.94:10; Pr.3:11,12; 5:12; 6:23; 9:7,8; 15:5,10,32; Je.2:19; Ez.5:15; Jb.5:17), and together with *עצה* (Pr.1:23,25,30). Outside Proverbs, *תוכחת / הוכיח* often refers to God's rebuke and correction to Israel (Hb.1:12; 5:9; 2K.19:3=Is.37:3; Ez.5:15), nations (Ps.149:7) and individual (e.g. 2S.7:14; Jb.5:17; 13:10; 33:19; Ps.73:14; 94:10) except Ps.141:5 where the psalmist wishes that righteous man would rebuke (*הוכיח*) him for this is good for him.

4.3.5 *תוכחת* in Proverbs

In Proverbs, *תוכחת* is used in parallel to *מוסר* (3:11; 5:12; 10:17; 12:1; 13:18; 15:5,10,32), and closely related to *עצה* in 1:23,25,30, *תורה* and *מצוה* in 6:23. *תוכחת* generally means 'rebuke' of someone to other, when he sees the other has done something wrong (Pr.28:23). More often it is used to refer to the rebuke of parent/teacher to children/students (13:18; 5:5,31,32, 19:25). The reward for him who accepts *תוכחת* is great, he will receive wisdom and understanding (15:31, 32; 29:15), he will be honoured (13:18). The greatest of all is that he will receive life --- prosperity, health and long life (cf. 15:31). He who loves knowledge cannot gain it without going through the process of being rebuked and corrected. We have pointed out that education involves both

correcting the wrong/evil nature and imparting the right/good way of life to students. Therefore,

whoever loves מוסר loves knowledge,

but he who hates תוכחת is stupid.

12:1.

He who hates תוכחת not only brings death to himself (15:10), he also leads others astray (10:17) and will bring disgrace to his mother (29:15).

4.3.6 תוכחת in Pr.1-9

In Pr.1-9, הוכיח is used three times (3:12; 9:7,8), תוכחת is used five times (1:23,25,30; 3:11; 5:12). In Pr.1:20ff, the passage of Wisdom personification (1:23,25,30; 9:7,8), Wisdom stands in public calling the people to come to her, but her תוכחת and עצה were rejected by the fool and the mocker. Those who have rejected the תוכחת of Wisdom are those who hate knowledge, and did not choose to fear YHWH (1:29). In Pr.1-9 the תוכחת of wisdom teachers is seen as the תוכחת of YHWH. Therefore, whoever rejects the תוכחת is called the wicked, and whoever accepts the תוכחת is called the wise, the righteous (9:7,8).

In Pr.5 the student is warned not to go to the 'strange woman', lest when he comes to the end of his life he regrets that he hated

discipline (מוסר) and spurned rebuke (*תוכחת*, v.12). In Pr.3:11,12,

> My son, do not despise the discipline (מוסר) of YHWH,
>
> and do not resent his rebuke (*תוכחת*);
>
> because YHWH rebukes (*הוכיח*) him whom he loves,
>
> like a father the son in whom he delights.

We are told that YHWH is active in education, he disciplines and rebukes those he loves.

4.3.7 The difference between [יסר]/מוסר and [*יכח*]/*תוכחת*

Sanders has shown the close relation between [יסר]/מוסר and [*יכח*]/*תוכחת* in his excellent monograph. Unfortunately, due to the emphasis of the study on the theme, "suffering as Divine Discipline", his lexical study of these two words concentrates more on similarity than on difference. Very little (or practically nothing) is said about the difference between these two words.

יסר / מוסר is educational vocabulary. It is often used to express the discipline of parents, teachers and YHWH. Discipline involves both rebuke and chastisement. The national misfortune of Israel was seen as the מוסר of YHWH and the suffering of individual was seen as the מוסר of YHWH. In Israelite family education, there is a strong emphasis on corporal punishment, the מוסר of fathers is closely related to chastisement. מוסר/יסר connotes the idea of correcting the mistake committed by rebuking and chastising, so that he who is chastised will not commit the same mistake again.

Possibly *תוכחת / הוכיח* was originally forensic vocabulary, for when it is used in pre-exilic texts it is mostly found in judicial contexts. *תוכחת / הוכיח* connotes the idea of finding out the truth and revealing it. This word is commonly used of the innocent (or he who thinks that he is innocent) defending his case. It is used of a judge weighing out all the evidence given to establish the truth. Mostly likely from here it derives the meaning of the rebuke and may even be the punishment of the judge. However, the emphasis of *תוכחת/הוכיח* is more on revealing the truth or speaking the truth. When *תוכחת/הוכיח* is used in the context of education, it usually connotes the idea of giving warning by pointing out the consequence of a wrong attitude or action. In the OT, outside Proverbs, it is more common to use *מוסר/יסר* than to use *תוכחת/הוכיח* to connote the idea of chastisement. The few occasions when *תוכחת/הוכיח* is used with the sense of the chastisement of God are found mostly in deuteronomistic or post-exilic passages (e.g. 2S.7:14; Jb.33:19; Ez.5:15; 2K.19:3=Is.37:3). The use of *תוכחת/הוכיח* to express chastisement most likely is because of the close relationship between *מוסר/יסר* and *תוכחת/הוכיח*.

In Proverbs, *תוכחת* is used in relation to corporal punishment only once (29:15). In Proverbs, *תוכחת* often refers to the sharp pointing out of one's mistake, but he who rebukes leaves the change of attitude or action to the hearer. Whereas יסר often refers to

correction and discipline. He who corrects imposes his authority on the one corrected, compels him to change his attitude and course of action. Sometimes the correction is accompanied with chastisement.

In Rabbinic Hebrew, יסר means 'to chastise, chasten' [99], מוסר means 'discipline, morality, conduct' [100]. It seems that 'morality, good conduct' are the extended meaning from the primary meaning 'discipline'. And הוכיח means 'to admonish, reprove' [101], תוכחת means 'reproof, admonition, threat of punishment' [102].

In modern Hebrew יסר means 'to chastise, punish, discipline; to rebuke, admonish; to correct'. מוסר means 'ethics, moral, morality; chastisement, discipline, retribution; reproof, admonition'. It seems that the secondary meaning of מוסר in Rabbinic Hebrew has become the first meaning of מוסר in Modern Hebrew [103]. הוכיח means 'to admonish, reprove, reprimand'; and תוכחת means 'rebuke, threat of punishment, reprimand; chastisement, punishment' [104].

Both Modern Hebrew and Rabbinic Hebrew point to the conclusion that מוסר very much refers to correction, discipline and chastisement; תוכחת refers to rebuke, reproof. Though in Modern Hebrew תוכחת may mean 'chastisement', it is not the primary meaning.

In Pr.1-9, מוסר is used to denote the discipline and correction of the teacher, the student is asked to pay attention and remember it well (1:8; 4:1,13). It is used in the opening address of instructions. תוכחת in Pr.1:20-33 relates to עצה, they signify the public address of Wisdom (1:23,25,30). This is the only passage in Pr.1-9 in which מוסר is not used together with תוכחת. It is significant that תוכחת rather than מוסר is used in this passage. We have argued that this passage reflects wisdom teachers at work in the public. When they are in public wisdom teachers have no right to impose their authority on the public, and to correct (יסר) the behaviour of the public. What they can do is to advise (יעץ) and warn them about the consequences of their behaviour, and laugh at them when they face the consequences. Zimmerli [105] Kayatz [106] and McKane call attention to the reaction of Wisdom when she is given the cold shoulder. McKane says that,

> it is unlike the prophetic threat in which Yahweh declares that he will execute judgement. Wisdom laughs as a mere spectator at what befalls those who refuse her admonishment and reject her advice, and does not herself make any personal intervention to effect judgement [107].

This reflects the distinction between מוסר and תוכחת we have mentioned.

In the relationship between teacher and student, מוסר and תוכחת are closely related. They form an important part of the teaching of the teacher. They bring wisdom, knowledge, discernment and life to the student.

The fear of YHWH is the מוסר of wisdom

and humility comes before honour.

15:33.

The fear of YHWH is the beginning of knowledge,

but fools despise wisdom and מוסר.

1:7.

In the present form of Proverbs, wisdom teachers are seen as the representatives of YHWH. מוסר is closely related to the pious life-style. 'the fear of YHWH' is seen as the מוסר of wisdom. מוסר refers mainly to the correction of attitudes towards YHWH. For man is born sinner; the nature of man is to walk his own way and do wrong (cf. Ps.51:5). Education is to correct the inborn evil nature and wrong attitude of man, so that he may live a pious life and revere YHWH. YHWH is active in education. Through the mouth of the teacher he rebukes students and through suffering he disciplines and chastises them. Therefore, the teacher warns the student:

My son, do not despise the discipline (מוסר) of YHWH,

and do not resent his rebuke (תוכחת);

because YHWH rebukes (יוכיח) him whom he loves,

as a father the son in whom he delights.

3:11,12.

4.4 חידה AND מליצה ,משל

4.4.1 משל in the OT

משל occurs 39 times in the OT, 6 times in Proverbs [108]. משל in the OT "was not characterized by fixed literary form but was rather applied to variety of literary types [109]." The principal genres for משל in the OT are: popular saying/Proverb (1S.10:24; 24:14(13E); Ez.18:2,3), parable/similitude (Ez.17:2-10; 21:1-5(20:45-49E) 24:3-5), taunt-song/prophetic figurative discourse (Nu.21:27-30; Is.14:4b-21; Mi.2:4; Hb.2:6ff), byword (Israel: Ps.44:15(14E); Je.24:9; Dt.28:37; 1K.9:7=2C.7:20; Individual: Jb.17:6; Ps.69:12; Ez.14:8), didactic poems (Ps.49:5(4E); 78:2) [110]. It is now clear that it is not by form/genre that משל can be identified, but by a common element that exists in the משל --- the element of 'comparison' [111]. In Rabbinic Hebrew, משל also has a wide ranging of meaning: a truth sustained by an illustration, wise saying; fable, allegory; example; proverb [112]. The common element in these meanings is 'comparison'. According to Suter this 'comparison' is like criss-crossing networks that involve formal features, functions and contents [113].

In a number of cases, the משל/comparison/likeness is integral to a particular genre. The proverb, parable or

allegory is always a משל, even though the way in which each is a משל is different. A popular proverb is a משל/exemplar that can be used to typify an individual or situation (e.g. Gn.10:9; Je.31:29) [114].

In the case of the Sentence Literature in Pr.10-31, they usually appear either in synthetic parallelism (likeness) or antithetic parallelism (comparison). Parables and allegories are משלים with 'representational value', they are stories that function as metaphors to provide images or likenesses.

On the other hand, there are a number of cases in which the משל/likeness/comparison is not integral to the genre itself but rather serves as an organizing principle for a particular unit --- a rhetorical function. These cases include the various discourses, songs, and oracles labelled as משלים (Nu.23-24; Ps.49, 78; Jb.27-31; Is.14; Mi.2; Hb.2), since a discourse, song or oracle does not necessarily involve a comparison or likeness. At times, thus, to identify something as a משל means that as a speech form it is a likeness, comparison, exemplar, model, or paradigm. At other times,. it means that the particular unit involves a likeness or comparison as one among various possible ways of achieving its purpose and/or that it involves topics as motifs traditionally associated with משלים (e.g. the similitudes of Enoch) [115].

While agreeing with Suter's new level of understanding of משל, Polk draws our attention to the function of משל [116]. Polk says,

> the משל wants to do something to, with, or for its hearers/readers. That something is more than simply conveying to them certain information, for information does not begin to exhaust the meaning of משל. Rather, the משל seems always to have an effective component such that to understand it, we cannot merely say what it means (indeed, this may be impossible); we must see what it does [117].

משל always compels its hearers/readers to draw a comparison between the subject matter (i.e. the person, the people, the nation, the object, or the situation) in its content and themselves, their conduct, or their situation, so that they will respond in some appropriate way.

4.4.2 משל in Proverbs

משל occurs six times in Proverbs, four are found in Pr.10-31. Twice משל is used as the title of a collection (10:1; 25:1). In his definition of משל, McKane has restricted the definition of משל to the characteristic of 'representative potential' and 'openness to interpretation'. He thinks that there are only a few verses in Proverbs which belong to the 'proverb proper' [118]. Obviously, he finds difficulty in explaining why משל is used as the title for the sentence collection [119]. As Suter pointed out the Sentence

Literature in Proverbs are משל because always within the verse (most of them are couplets, occasionally they have three or even four lines) [120], there is a comparison, contrast, or simile [121].

(Like) a lame man's legs that hang limp [122]

is a משל in the mouth of fools.

Pr.26:7.

(Like) a thorn bush in a drunkard's hand

is a משל in the mouth of fools.

Pr.26:9.

In 26:7 a proverb in the mouth of fools is compared to a lame man's legs that hang limp. As the legs that hang limp are useless to the body and dangle there, so is משל in the mouth of fools: it is useless and lacks fluency and authority. The sense of 26:9a is uncertain, Cohen and Scott think that it means that as a thorn-bush cannot be used by a drunkard as an effective weapon or may be harmful if not properly handled, so is משל to fools; משל loses its effectiveness or may even be harmful when fools apply it [123]. Whybray, McKane and Plöger think that as a drunkard does not have control over his movement and does not know the danger of thorn bushes, so are fools do not know how to apply משל and so do himself harm [124]. Toy, Gemser, Ringgren think that the picture is of a

comic and absurd scene of a drunkard waving a thorn bush, and so are fools who affect משל [125]. One thing is clear, that משל refers to the instruction of the wise. It is "an effective medium for the expression of an opinion or teaching, but one must be wise to employ it correctly [126]." If it is employed wrongly it does not only become useless and ineffective, and it may even become harmful when it is misunderstood. Proverbs is a collection of instructions and sayings of sages from the past. These instructions and sayings have the quality of 'comparison' and 'challenge'. The hearer/reader is compelled to draw a comparison between himself or his situation and the subject-matter in the instruction/saying, and to take an appropriate response. They are so powerful that it never leaves its hearer's life-style unchanged. Therefore, the word משל is specially chosen to connote the effectiveness of the wisdom teacher's teaching.

4.4.3 משל in Pr.1-9

In Pr.1:1 we have the title of the book of Proverbs as 'משלי שלמה'. The ascription to Solomon has long been regarded as based on the tradition of Solomon's eminent patronage over wisdom and his having been the wisest king [127]. On one hand, the possibility of Solomonic authorship for some of the sayings in Proverbs cannot be denied; on the other hand, it is impossible to verify which of them are composed by him.

Due to his narrow definition for משל, McKane has difficulty in accepting משל as a suitable term to be used for the title [128]. However, by Suter's understanding of the meaning of משל, there is no difficulty in accepting משל as the most suitable term for the title of Proverbs.

4.4.4 מליצה

Another occurrence of משל in Pr.1-9 is in 1:6, where משל is used together with מליצה, דברי חכמים and חידה. Other than in 1:6, מליצה is only used once (Hb.2:6). From these two occurrences, it is difficult to judge its meaning. Richardson suggests that it derives from מלץ, 'slip', and מליצה means 'an alluding saying' or 'a slippery saying' [129]. Canney suggests that מליצה means 'the product of an eloquent, lucid speaker' [130]. In Modern Hebrew מליצה refers to 'rhetorical language; florid style; figure of speech, metaphor' [131]. In Rabbinic Hebrew מליצה can also mean 'metaphor' [132]. Modern Hebrew and Rabbinic Hebrew suggest that מליצה in Pr. 1:6 refers to some sort of indirect saying with skilful rhetorical construction whose meaning can only be grasped through a skilful interpretation [133]. Possibly מליצה here refers to Torah, for in Midrash to Pr.1:6 מליצה means Torah [134]. It implies that Torah is a book whose application for contemporary living can only be brought out by skilful interpretation.

4.4.5 חידה

In the OT חידה is more common than מליצה (it is used 17 times). In Jd.14, it is used 8 times and it means 'riddle' there. 1K.10:1 (=2C.9:1) says queen of the Sheba came to test king Solomon with חידות, חידות here might refer to 'riddles' [135] or perplexing questions. In the rebellion of Miriam and Aaron, YHWH told them that he spoke to Moses face to face (lit. 'mouth to mouth'), clearly and not in חידות (Nu.12:8). חידות connotes the sense of indirectness and enigma. It was understood that YHWH spoke to Moses directly, and spoke to prophets indirectly, because their messages were usually full of dreams, visions and metaphors that demand explanatory interpretation [136]. חידות is used together with משל in Ps 49:5(4E), "where the difficulty, of theodicy is explored," and in Ps 78:2, which sings of the unfathomable wonders performed by God in the sacred history of Israel [137]."

In Pr.1:6 חידות probably refers to "a teacher's elicitation of the right response to a statement or question" (cf. 26:20; 30:24-28) [138] or "the polished epigrammatic utterance" of the wise [139]. Hamp says that "the concept of חידות is philosophically and theologically relevant in that it is used especially in Wisdom Literature for the mysteries of how the world is ordered and takes account of the paradoxes and analogies of being [140]." In the light of how חידות is used, especially in Ps.49 and 78, in the

present form of Proverbs, where Yahwism is emphasized, possibly חידה refers to the enigma of creation and life, such as the enigma of theodicy, it may even include the unfathomable acts of YHWH in Israelite history.

In the present form of Proverbs דברי חכמים is understood as the דברי יהוה , for we have argued that the wise (teachers) are seen as the spokesmen of YHWH. Their word is the word of YHWH, their teaching is the teaching of YHWH. From the above discussion, it may be said that while משל and דבר יהוה connote the powerful word of YHWH that will compel its readers to respond appropriately, מליצה and חידה connote the enigma of creation and life. According to 1:6 one of the purposes of the writing of Proverbs is to provide readers with wisdom, so that they may understand the word of YHWH which is the Torah, and the enigmas of creation and life.

4.5 CONCLUSION

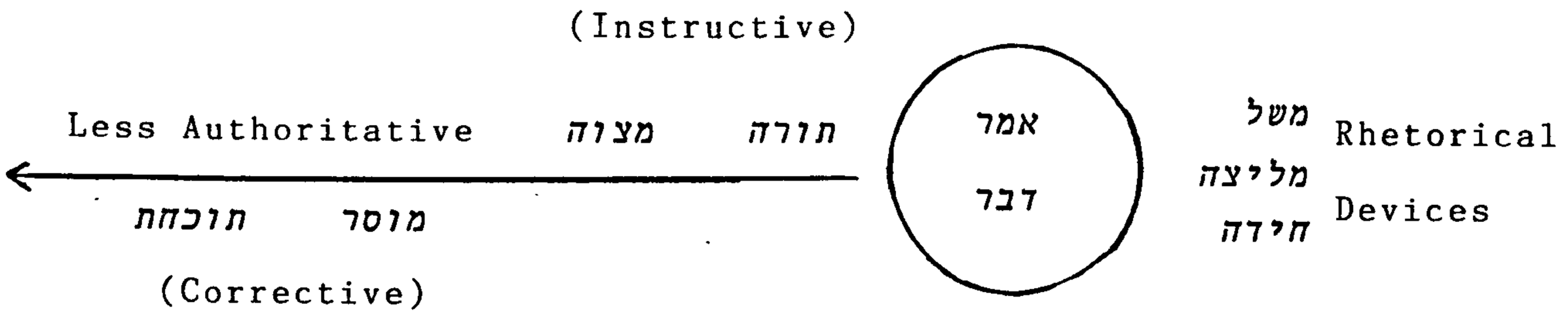

Figure 3: The Semantic Field of the Form of Lesson

This chapter can be summed up with the above diagram. It may be said that in Proverbs אמר and דבר are used to denote the teaching of wisdom teachers in general (cf. the circle in fig.3). Whereas תורה, מצוה, מוסר, תוכחת, משל, מליצה and חידה are used to express the different teaching styles.

As we compare אמר and דבר, אמר is more commonly used in the introductory formula. Sometimes אמר is used together with בינה and דעת as אמרי בינה (1:2) and אמרי דעת (19:27; 23:12) respectively.

They emphasize that the teaching communicates the knowledge and insight of principles which govern nature and human behaviour. דבר is used once together with חכמים (דברי חכמים), and it occurs along side משל, מליצה and חידה in 1:6 (cf. also in 22:17). It refers to all the well composed literature which requires skilful interpretation to bring out their full meanings and implications. Once their meanings and implications are revealed they enforce their challenge to their hearers/readers, and the hearers/readers are compelled to take appropriate reaction. It seems to me that in Proverbs when אמר and דבר are used of the teaching of Wisdom teachers, אמר connotes the content of the teaching, whereas דבר connotes the effectiveness of the teaching. For example when the author wants to tell us what is the main ingredient in the content of the teaching, he will use אמרי בינה (1:2) and אמרי דעת (19:27; 23:12) to tell us that they are concerned with the knowledge and insight of principles that govern nature and human behaviour. But when the author wants to tell us that the teaching is skilfully composed for the maximum effect of communication and challenge he uses the word דבר, and often it is used combined with the term חכמים --- דברי חכמים (1:7; 22:17).

All the four terms תורה, מצוה, מוסר and תוכחת are used to refer to the teaching of teachers towards students, they connote the authority of the teacher. When תורה and מצוה are compared to מוסר and תוכחת, תורה and מצוה are not necessarily used in relation to students' mistakes, but מוסר and תוכחת are always used in relation

to students' mistakes. תורה and מצוה refer to the instruction and the commandment given in teacher's teaching in any occasion. However, whenever מוסר or תוכחת is used, it means that the student has committed certain mistakes, the teacher shows his disapproval by giving his תוכחת, 'reprove, rebuke,' and enforces his מוסר, 'correction, discipline' on the student (cf. fig.3).

In the present form of Proverbs, it seems that תורה refers to the Scripture, the Pentateuch in particular. Whereas מצוה refers to Oral tradition in general.

There is a difference in the degree of authority connoted by תורה, מצוה, מוסר and תוכחת (cf. the line in fig.3). תוכחת seems to be less authoritative than the other three terms. It usually expresses the disapproval of the teacher towards certain attitudes or actions of student. When it has the connotation of the enforcement of change of attitude or action it is usually used together with מוסר. מוסר is the word which always connotes not only a strong sense of disapproval, it also refers to the 'correction, discipline' the teacher has to enforce on the student. The distinction can be attested in Pr.1:20ff where תוכחת is used alone three times. In Pr.1:20ff personified Wisdom is portrayed as a wisdom teacher 'preaching' in public. When the public has not turned to her as her students she cannot assert her authority over them as a teacher asserts his authority over students. What she can do is to give them her תוכחת, 'reproof, rebuke', perhaps in this case her 'reprimand' and her עצה, 'advice':

In the present form of Proverbs, מוסר may have some bearing on suffering. In the Second Temple Period onwards suffering can be seen as discipline from YHWH (e.g. 1:2,3). Suffering is given not just for correction or chastisement, it has a higher purpose: to draw the righteous closer to God, and it is the way to the life of the world to come [141].

משל, מליצה, חידה do not connote the idea of authority. They connote that the teaching is skilfully composed work of the wise (cf. fig.3). משל and מליצה are used to express some teachings are given that the student may draw a comparison between himself and the paradigm given in the teaching. But משל connotes more than a sense of 'comparison', it connotes strongly that the teaching always compels the student to draw a comparison between himself and the paradigm offered. The student is forced to take appropriate action to change or improve his life-style after hearing it. The change takes place not because of the weight of the authority behind the משל, but the משל itself has a compelling potential that causes the response in the student.

חידה connotes the enigmatic character of certain teachings, it is so skilfully composed that it offers a barrier of understanding initially. However once it is intuited, the message and truth which is hidden in it will remain in the mind for a long time, and

its effect on the student's life is enormous. מליצה helps students to exercise their imagination and their rational faculty, so that students will not only have their roots in the wealth of wisdom of past generations, they themselves may also be capable of composing literature for others to be educated. However, in the present form of Proverbs, מליצה may refer to the allegories, riddles or even the enigma of theodicy.

CHAPTER FIVE

TEACHING CONTENT

In this chapter we will look at the content of education. These are the qualities which teachers wish to pass on to their students. They are like commodities presented to students through teachers' teaching. There are eleven terms (*חכם, דעת, לקח, חכמה, שבל, תבונה, בינה, עצה, מזמה, תושיה* and *תחבולות*) in Pr.1-9 which are related to the discussion on the content of education. Some of these terms are clearly spelt out in the Introduction (1:1-7), others are listed in 8:12-14 as qualities closely related to *חכמה*, 'wisdom'. *תבונה* is the only term which does not appear in these two passages, but in other passages, especially in the introductory formula of instructions, *תבונה* is clearly related to *חכמה*.

We have listed *חכמה* at the end because it is the summary of all others terms. The terms are put in different groupings for discussion according to the similar connotations they have, namely, knowledge, skill, perceptiveness and planning ability.

5.1 KNOWLEDGE

5.1.1 דעת

In order to survive in this world, man needs to understand how the universe works, and how he fits in the universe. There are principles that govern the universe, whoever observes these principles enhances his life. Whoever ignores them endangers his life. Knowledge is accumulated to guide later generations, so that they will not commit the same mistakes that past generations have committed and suffered the consequences of. They can also follow the ways of success which have been tested in the past.

5.1.1.1 דעת in the OT

In the OT ידע [1] has a wide range of connotations. It has the meaning of 'to notice, be aware of; to know, perceive; to consider, discriminate'. In human relationships it means 'to know, be acquainted with' a person. In the context of sexual relationships it also refers to sexual intercourse. Sometimes, especially in Wisdom literature, ידע is used to express one's knowledge and wisdom, or the ability to get a job done skilfully.

דעת [2] usually refers to 'knowledge about a matter' and 'knowledge in general'. Sometimes, especially in Wisdom literature, דעת refers to 'technical knowledge, ability, skill' which is very close to discernment, understanding and wisdom.

In religious contexts ידע is used to express the special relationship between YHWH and his people (e.g. Am.3:2) or individuals (e.g. Gn.18:19; Ex.33:12,17; Dt.34:10; 2S.7:20; Je.1:5) [3]. The phrase "to know YHWH" (e.g. Ps. 36:11(10E); 91:14) refers to a practical, religio-ethical relationship and the opposite "do not know YHWH" refers to apostasy and religio-ethical decline (e.g. 1S.2:25; Jb.18:21) [4]. "To know God" or "to have the knowledge of God"; is also, importantly, to have a personal relationship with him and living out his commandments [5].

5.1.1.2 דעת in Proverbs

In Proverbs, דעת, 'knowledge', is closely related to חכמה, מוסר, תבונה, ערמה, בינה [6]. In the context of education דעת refers to the empirical knowledge of living in this world, the חכם, the נבון, the ערום are said to possess דעת (10:14; 12:23; 14:6,18; 13:16; 15:2,7,14; 18:15; 19:25; 21:11; 22:17). Knowledge makes a person wise, discerning and prudent. The knowledge he possesses enables him to appreciate situations and to take appropriate actions, so that he may avoid dangers and move on to the way of success --- safety, good health, long life, riches and honour.

By חכמה a house is built,

and through תבונה it is established;

through דעת its rooms are filled,

with all precious and pleasant riches.

Pr.24:3,4.

In 8:12ff דעת is closely related to חכמה, ערמה, מזמה, עצה, תושיה, בינה and גבורה. All these qualities of a good statesman are closely related to the דעת a statesman possesses. A successful statesman is a knowledgeable statesman (cf. Dn.1). The more דעת he has the more חכמה, ערמה, מזמה, עצה, תושיה, בינה and גבורה he has, and the more efficiently he is able to carry out his duties. A knowledgeable statesman leads his nation into tranquillity, stability and prosperity. דעת will bring him success, riches, honour and power.

Knowledge is lacking among the אויל (10:14), the פתי (14:18; cf. 1:4; 8:5; 9:4ff), and the כסיל (12:23; 14:7; 13:16; 15:2,7,14). אולת, 'folly', is often used as the opposite of דעת (14:18; 13:16; 15:2,14). Due to the lack of knowledge, they lack a perceptive and discerning mind. They are unable to appreciate situations, discern dangers, foresee outcomes and take appropriate actions. Therefore, they always run straight into problems and suffer the consequences, unable to attain any success in life [7].

Give (instruction) to a wise man,

he will be wiser still,

teach (לקח) a righteous man,

he will increase in learning.

9:9.

whoever loves מוסר loves דעת.

12:1.

Apply your heart to מוסר,

and your ears to words of דעת.

23:12.

Knowledge comes from education. We have pointed out that the Israelites believed that a child was born with folly, it is his nature to do a wrong thing. Therefore, one of the main tasks of education was to correct his wrong concepts, attitude and behaviour, by doing that knowledge --- the right understanding of life --- was imparted to him [8]. The student was warned:

Stop listening to instruction, my son,

and you will stray from the words of דעת.

19:27.

One of the main concerns in education was to train a person to think well and speak well.

He who restrains his words knows (ידע) what תבונה is,

and he who has a cool temper is a man of discernment.

17:27.

17:27 tells us that a knowledgeable and discerning man is a man of self-control in temper and speech. To have timing and judicious speech, one needs a cool temper. Very often excess and foolish speech is caused by tension and quick temper. A knowledgeable man understands that it is important to keep cool all the time. An impulsive and compulsive mind is never able to think logically and effectively. Effective speech comes only from a knowledgeable, judicious, and cool mind. Education helps a person to think and speak efficiently. This was also one of the aims of education in Ancient Egypt [9]. So a knowledgeable man is able to use his words economically and effectively. Through his words he spreads knowledge (15:7). But when the fool opens his mouth, there is no knowledge but folly gushing out from his mouth (12:23; 14:7; 15:2). Due to lack of knowledge of efficient thinking and speech, "the mouth of a fool makes ruin imminent" (10:14, NJB).

1:5 says the purpose of education, the writing of Proverbs, is to impart תבונה to the simple and the young that they know what to speak, how to react in a situation. תבונה will help them to avoid

mistakes of past generations, and walk in the way of success which is tested by the past. *לקח* tells them how past generations thought when confronted with problems and how they searched for solutions. This information enables students to appreciate new situations and think through problems and find solutions for themselves.

5.1.2 *לקח*

The wise man (*חכם*) listens and increase *לקח*,
and the discerning acquires skill.

Pr.1:5.

Give (instruction) to a wise (*חכם*) and he will be
wiser still,
teach a righteous man and he will increase *לקח*.

Pr.9:9.

It is significant that the phrase *יוסף לקח*, "increase learning", appears in the introduction and the conclusion of Pr.1-9, and it is closely related to the key word *חכם*. These two verses clearly point out that another objective of the writing of Proverbs, which is also an objective of education, is to increase the *לקח* of the wise.

לקח occurs nine times in the OT, six of them in Proverbs (Dt.32:2; Is.29:24; Jb.11:4; Pr.1:5; 4:2; 7:21; 9:9; 16:21,23).

5.1.2.1 לקח in the OT

In the OT, לקח refers to 'instruction, teaching'. Though some think that לקח may also have the meaning of 'persuasiveness', it seems to overstretch the evidence in the Bible [10]. According to Whybray לקח is a term exclusively used in the 'Intellectual tradition' [11]. Outside the OT, לקח also means 'knowledge, instruction' (Sir.8:8; 51:16; 1QS.11:1). In Rabbinic Hebrew [12] and Modern Hebrew [13] לקח also has this meaning.

5.1.2.2 לקח in Proverbs

Other than in Pr. 7:21; 16:21,23, where לקח has the meaning of 'persuasiveness' or the like (see below), לקח usually means 'knowledge, instruction, teaching, learning'.

Among the 6 occurrences of לקח in Proverbs only two of them are found in Pr.10-31.

The wise in heart are called discerning,

and pleasant words promote (יסף) לקח.

16:21.

A wise man's heart lends shrewdness to his mouth,

and his lips promote (יסף) לקח.

16:23.

Many think that לקח in 16:21,23 has the meaning of 'persuasiveness' or the like [14]. On the other hand, some think that לקח should be rendered as 'knowledge, learning', in Pr.1:5; 4:2 and 9:9 [15]. When we compare 16:21,23 with 1:5 and 9:9; first, we realize that they are talking about the same subject --- the increase of learning (see below). Secondly, the vocabulary used in 16:21,23 is very similar to that in 1:5 and 9:9 (חכם, נבון, יסף, לקח). There can be no doubt that לקח in 16:21,23 should have the same meaning as in 1:5 and 9:9. McKane thinks that לקח is literally 'appropriation'. He points out that consequently in 16:21

> לקח is not persuasiveness, rather it is the persuasiveness of the teacher (מתק שפתים , lit. sweetness of words [16]) which increases לקח in those who are taught, לקח being the process of understanding and appropriating the words of the teacher [17].

He says that if there is any idea of persuasiveness, it is the content of the whole sentence that suggests it rather than the word לקח itself. 16:21,23 tells us that חכם is a skilful teacher who is able to attract the attention of his students and to stimulate their learning by his persuasive speeches.

Listen, sons, to a father's correction (מוסר);

pay attention and gain בינה.

I give you לקח אוב,

do not forsake my instruction (תורה).

When I was a boy in my father's house,

tender, and an only child of my mother.

he taught me and said .....

Pr.4:1ff.

In Pr.4:1,2 לקח טוב is used in parallel with בינה, while מוסר is parallel with תורה. לקח טוב and בינה are what the teacher wishes to impart to his students through his instruction and correction. The לקח which the teacher is giving to his students (vv.4-9) is exactly what he received from his teacher while he was still a child (v.3). So what he received he passes on, he charges them not to forsake it, and of course he expects them to pass it on [18].

Do not neglect the discourse of the wise (חכם),

but busy yourself with their maxims;

because from them you will learn לקח,

and how to serve princes.

Do not despise the tradition of the aged,

for they themselves learned from their fathers;

because from them you will receive שכל

and you may be able to give an answer in time of need.

Sir.8:8,9

In Sir.8:8f לקח is used in parallel with שכל. According to Ben Sira these qualities of statesmanship come from the study and remembering of the discourses, maxims and the tradition of the old, which have been passed down from past generations through Oral tradition. Literally, Sir.8:9a,b can be translated as: "Do not despise the hearing (שמיעה) of the aged, for they themselves listened (שמע) from their fathers". It is clear that Sir.8:8f refers to the Oral tradition which has been passed down from generation to generation [19]. This לקח, 'learning', is the accumulation of experience and knowledge of the past generations. לקח in Sir.8:8f refers specifically to knowledge and wisdom of serving in courts.

Many scholars note that לֶקַח is related to the verb לָקַח, 'to receive'. לֶקַח represents not original teaching but that which is traditional, transmitted from the past [20]. From Pr.4:1ff and Sir.8:8f we see how לקח is used in the context where the way in which knowledge and wisdom were handed down from generation to generation is described. McKane has purposely translated the phrase יוסף לקח in 1:5 freely as 'appropriation'. He points out that

education in the Ancient Near East demands students to be receptive and willing to assimilate a body of traditional wisdom rather than any show of originality. This does not

mean that the educational process is no more than the mechanical memorizing of information. Rather, it is the belief that no man can be wise who has not steeped himself in the wisdom which is deposit of the best minds of many generations. The effect, therefore, is not to produce men who have no independence of judgement, but rather those who exercise such independence in the spirit of the tradition in which they live and thereby ensure that it continues to grow and retains its vitality [21].

The method of 'appropriation' was well-known in Jewish education and education in the Ancient Near East in general [22].

In Rabbinical Literature לקח is used in the sense of a 'lesson' delivered by the teacher to his pupil; the highest praise which one Rabbi can utter of another is contained in mAb.2:11, which it is said: "Eliezer ben Hyranos is a cistern (plastered) with lime which loseth not a drop;" i.e. everything which he had received from his teachers he retained; the further implication being that he was therefore in a position to hand it down to others [23].

In Proverbs, לקח is closely related to חכם (1:5; 9:9; 16:21,23) and בינה (1:5; 4:2; cf. 16:21; Is.29:24). We have argued that לקח is the wisdom and the insight of past generations, which they have accumulated through their experience of life and observation in

life. In this sense לקח comes very close to the meaning of דעת. In each generation men learn more about themselves, their relationship with one another and the universe they live in. They learn from their success as well as their failure. They collect their experience, observations of life and the understanding of the principles that govern the universe; and they pass them down to the next generation. By doing so the generations after them will not commit the same mistakes and suffer the consequences, but will be able to use the knowledge of past generations to attain success. They are able to use this knowledge as a springboard to find out more about themselves and the universe. It is of great importance to teach students about the past. By doing that teachers pass to them the wisdom of past generations. We have argued that according to the use of לקח in Pr.4:1ff and Sir.8:8f, and the relation with the verb לקח, לקח in Proverbs probably means 'tradition' which is the collection of the wisdom and knowledge of past generations. לקח is closely related to חכם and בינה. Increase in לקח means increase in the wisdom, insight and knowledge of the forefathers which is handed down in the form of tradition. One purpose of education is to impart to students the wisdom and knowledge of the past generations. This concept of education is clearly reflected in education in the Ancient Near East and Rabbinic Judaism, perhaps to a certain extent it is also the case in education today, where a wise person is one who masters the wealth of knowledge of the past.

5.2 SKILL

5.2.1 שכל

To know wisdom and correction,

to understand the words of insight.

To receive correction in good understanding (שכל).

righteousness, justice and uprightness.

Pr.1:2f.

Another aim of education is to give שכל to students. שכל enables students to win favour in society whatever they do (cf. 3:4; 13:15).

5.2.1.1 שכל in the OT

In the OT, שכל means 'competence, effectiveness, success' [24]. The verb שָׂכַל [25] generally means 'to look at, give attention to, consider, ponder' (e.g. Gn.3:6; Dt.32:29; Ps.64:10; 106:7; Pr.16:20; 21:12). Sometimes it has a more specific meaning as 'to have insight, act circumspectly'. When it is used in this sense it comes close to the meaning of ידע, 'to know' (Je.9:23; Dn.1:4; 9:25) and בין, 'to understand' (Ps.94:8). According to BDB הַשְׂכִּיל(י)ל

has the meaning of 'insight, understanding'. This is close to the meaning of 'knowledge' (*דעת* in Je.3:15, *דעת* in Jb.34:35, and *מדע* in Dn.1:17) [26]. The verb *שכל* also often has the meaning of 'to prosper, have success' (e.g. Jos.1:8; 1S.18:5,14f; 2K.18:7; Je.10:21; 20:11; 23:5; Pr.17:8). This more specific use of *שכל* is clearly illustrated in 1S.18, where

> David acts with aptitude (*ישכיל*) wherever Saul sends him on military duty and so his promotion to supreme command is generally approved. He is more competent (*שכל*) in warfare against the Philistines than all his professional colleagues. David is a *משכל* in the sense that he displays competence and proves effective as a man of action [27].

שכל is a person who has intellectual clarity and incisiveness, he is able to master every situation and performs all given tasks competently [28]. In Dn.8:2 *שכל* is used in a negative sense to express how the wicked Greek king would make deceit prosper by his cunning (*שכל*). Very much like *ערמה* and *מזמה*, *שכל* is a morally neutral and purely intellectual term which can be used both in a good and a bad sense.

5.2.1.2 *שכל* in Proverbs

In Proverbs, a man of *שכל* is a hardworking man with foresight who gathers crops in summer (10:5). *שכל* is often the antithesis of a fool (12:8; 13:15; 16:22; 23:9) who lacks of wisdom, insight and

knowledge. He is trained in speech, he knows the right thing to say at the right time (10:19). Through his words he promotes learning (16:23). He is patient and slow to anger. He always maintains a good relationship with others. For him it is a privilege and glory to overlook others offences against him.

שכל makes a man slow to anger,
and it is his glory to overlook an offence.
Pr.19:11.

McKane points out that the virtue which is indicated in 19:11 is

> more than a forgiving temper; it includes also the ability to shrug off insults and the absence of a brooding hypersensitivity. It is the ability to deny to an adversary the pleasure of hearing a yelp of pain even when his words have inflicted a wound, of making large allowances for human frailties and keeping the lines of communication open. It contains elements of toughness and self-discipline; it is the capacity to stifle a hot, emotional rejoinder and to sleep on an insult [29].

Therefore he wins the good favour of others (13:15) and is praised by them (12:8). Because of his שכל he lives in peace and security and enjoys good health, long life, popularity and prosperity (15:24; 16:22; cf. 21:16). שכל is used to describe the attractive personality and competence of a statesman (14:35) as well as of common people, in 19:14 שכל is used to express the adorable character of a wife.

When the author of Proverbs says education gives שכל to students he means that through training students will learn the skill of living in harmony with others, and will receive wisdom to prosper in whatever they do. Those serving before the king may able to fulfil whatever task they are given and win the favour of the king.

5.2.2 תחבולות

> A wise man listens and increases in learning,
>
> and a man of discernment (נבון) acquires תחבולות.
>
> Pr.1:5.

Proverbs is written that נבון may acquire תחבולות by reading it, which is also a purpose of education.

5.2.2.1 תחבולות in the OT

תחבולות occurs six times in the Old Testament, once in Jb.37:12, the others in Proverbs (1:5; 11:14; 12:5; 20:18; 24:6). Many scholars think that תחבולות is related to חָבַל, 'to bind', חֶבֶל, 'a rope', חֹבֵל, 'a sailor', and that it probably had an original meaning of 'a rope-pulling', 'steering, directing a ship' [30]. In Jb.37:12 the word תחבולות is used to expresss how God 'directs' the clouds on the face of the habitable world according by his command.

5.2.2.2 *תחבולות* in Proverbs

In Proverbs, *תחבולות* is used metaphorically to denote "political expertise --- the ability to steer the ship of state through troubled waters --- and it is indispensable to the survival of a community in a dangerous world" [31].

Where there is no *תחבולות* a nation falls,
safety lies in having many counsellors (*יועץ*).
11:14.

Plans are established by counsel (*עצה*)
by *תחבולות* wage war.
20:18.

For by *תחבולות* you wage war,
safety lies in having many counsellors (*יועץ*).
24:6.

In these passages *תחבולות* is used synonymously with *עצה*, 'counsel, advice' or 'ability to plan'. In both 12:5 and 20:18 *תחבולות* is used closely related to *מחשבות*, 'plans' (Cf. also Sir.37:17f). *תחבולות* is the ability to foresee the future and the

skill to provide solutions for problems. By *תחבולות* statesmen are able to secure victory in war and lead their nation into tranquillity, stability and prosperity. In this sense *תחבולות* comes very close to the meaning of *עצה*. The difference between them is that *תחבולות* is specific to the vocabulary of Wisdom Literature, whereas *עצה* is used generally throughout the whole OT.

When Pr.1:5 says the purpose of education is to train the *נבון* to acquire *תחבולות*, it means to train the *נבון* to be skilful in statesmanship. Education in Proverbs is not only concerned with education of the public in general, it is also concerned with education of the statesman. This reinforces the opinion that the source of part of the material collected in Proverbs is court-education. More importantly, in the perspective of this thesis, education portrayed in the present form of Proverbs is still very much interested in the education of statesman.

5.2.3 *תבונה*

My son, if you accept my words
and store up my commands within you,
turning your ears to wisdom
applying your heart to *תבונה*.

2:1f.

My son, pay attention to my wisdom,

give heed to my *תבונה*.

5:1.

Happy is the man who finds wisdom,

the man who obtains *תבונה*.

3:13.

Students are charged to pay attention to the teacher's teaching, think through them, and learn them by heart. For wisdom and *תבונה* will bring them prosperity. In Pr.8, *תבונה/חכמה* invites everyone to come to her, for she is more valuable than silver, gold, precious stones or any treasure, she will bring success to those who possess her.

5.2.3.1 *תבונה* in the OT

In the OT, *תבונה* means 'skill, expertise, ability' or the like [32]. *תבונה* is often closely related to *חכמה* (e.g. Ex.31:3; 35:31; 1K.7:14; Jb.12:12,13), especially in Proverbs (e.g. 2:2ff; 3:13,19; 5:1; 8:1; 21:30; 24:3). Sometimes, in these passages, *תבונה* has a meaning which comes very close to *חכמה*. *תבונה* is also often closely related to *דעת* (e.g. Ex.31:3; 35:31; 1K.7:14; Is.40:19; Pr.2:6; 17:27).

In the story of the building of the tabernacle, we are told that the craftsman were filled with the spirit of God, with Wisdom, תבונה and knowledge. They were able to engage in all kinds of craftsmanship. In the story of building of the Temple, again together with wisdom and knowledge, תבונה is used to refer to the 'skill' and 'expertise' of Huram (1K.7:14). In Ez.28:4f, תבונה refers to the trading 'skill' of the ruler of Tyre. תבונה can also refer to the 'skill' of making idols (Ho.13:2), or the 'skill' of shepherd-like leadership (Ps.78:72).

In the OT תבונה is often closely related to דעת (e.g. Ex.31:3; 1K.7:14; Jb.12:12f; Is.40:14; Ez.28:14; Pr.2:2ff; 3:13,19; 5;1; 8:1). An expert in his profession has to possess much knowledge concerning his profession in order to be skilful. Knowledge includes both theoretical and experiential knowledge, which are hardly divisible in OT times.

In the OT, תבונה is also closely related to כֹּחַ, 'power'. In many passages we are told that God created the universe with his wisdom, power and תבונה (Is.40:21f; Je.10:12; 51:15; Jb.26:12; Ps.136:5; 147:4f).

In Modern Hebrew תבונה also usually refers to 'practical wisdom, ability, and skill' in dealing with (technical, scientific, or moral) problems [33].

Sometimes *תבונה* is also used synonymously with *בינה*, 'intellectual/ mental ability, insight' (Dt.32:28; Ob.7,8; Ps.49:4(3E)) [34].

5.2.3.2 *תבונה* in Proverbs

תבונה occurs 19 times in Proverbs [35]: 8 times in Pr.1-9, 11 times in Pr.10-31.

A House is built by wisdom
and is established by *תבונה*.

24:2.

תבונה here refers to building 'skill'. Some scholars think that the word *בית*, 'House', should be understood as referring to 'family' [36], in that case *תבונה* refers to the 'skill' in setting up and maintaining a household.

There is no wisdom, no *תבונה*, no plan
that can avail against YHWH.

21:30.

We have pointed out that *עצה*, 'plan', and 'execution of plan' cannot be separated, so *תבונה* here does not merely refer to the

'skill' in planning, it also refers to the 'ability' to execute plan. We have mentioned earlier *תבונה* is closely related to *כח*. *תבונה* is often used to describe the 'skill' of successful living which can only be gained by much pains-taking learning. *איש תבונה* is a man who is diligent in learning (10:23; 20:5). He is the antithesis of *כסיל* and *חסר-לב* (10:23; 11:12; 15:21; cf. 18:2; 19:8), whose lives are full of difficulty and trouble and who live in poverty [37]. A man of *תבונה* is one who is skilful in speech. He knows when to speak and when to be silent (18:2). A man of *תבונה* is patient and slow in temper (14:29; 17:27). He walks in integrity (15:21). The prospect of he who possesses *תבונה* is security and prosperity in life (19:8).

Education helps students to obtain skill (*תבונה*) to speak well, get along with others, establish their households and ability (*תבונה*) to excel in their profession. Once they master the 'skill' of successful living, they will obtain long life, honour, riches, assurance and security (3:13-18).

5.3 PERCEPTIVENESS

5.3.1 *בינה*

Get wisdom, get *בינה*;

do not forget my words or swerve from them.

Pr.4:5.

Wisdom is supreme, (therefore) get wisdom [38],

and with all your possession [39], get בִּינָה.

Pr.4:7.

Say to wisdom, 'you are my sister',

and call בִּינָה a relative.

Pr.7:4.

Students are challenged to go all out to seek for wisdom and בִּינָה, even if it costs all their possessions; for "how much better to get wisdom than gold, to choose בִּינָה rather than silver" (16:16). In 7:4, a different metaphor --- kinship --- is used. Many scholars think that 'sister' is an address referring to 'bride', and that 'you are my sister' is an intimate address to a wife [40]. Students are encouraged to enter to an intimate relationship with wisdom and בִּינָה as one enters into communion with his wife or the solidarity of kinship [41]. Therefore, in 4:1, the teacher challenges his students, "Listen, my sons, to a father's correction, pay attention to know בִּינָה, for I give you good teaching, so do not forsake my instruction" (4:1f). In 4:5 he warns his students not to forget his words nor swerve from them.

5.3.1.1 בִּינָה in the OT

In the OT, בִּינָה always refers to mental, intellectual ability. In Dt.4:5ff Israel is asked to keep the statutes and the ordinances of YHWH that they will be recognised as a people of wisdom and בִּינָה, 'intelligence, discernment'. When they forsake YHWH and his laws, they are called a people without בִּינוֹת (--- בִּינָה), 'insight, discernment' (Is.27:11). Is.29:13f says that because of the hypocrisy of the people, YHWH will cause the wisdom of the wise to perish and the בִּינָה of the intelligent to vanish. Wisdom and בִּינָה refer to the 'political acumen and resourcefulness' of political leaders [42]. God promises that in the new age to come those who err and those who murmur will gain בִּינָה, 'intelligence, understanding', and will accept instruction (Is.29:14). In Daniel, בִּינָה refers to the perceptivity of vision and dream which enable people to gain insight into the mystery of the plan of God in history (Dn.1:20; 8:15; 9:22; 10:1). In Job, בִּינָה is often closely related to wisdom, it refers to 'intelligence, intellectual and rational power' (Jb.34:16; 38:4,36; 39:17,26). In Job בִּינָה is understood as a gift of God which comes from revering YHWH (28:12,20,28). In the OT, בִּינָה is often used together with יָדַע / דַּעַת (e.g. 1C.12:32; Is.29:24; Jb.38:4), חָכְמָה (e.g. Dt.4:6; Is.29:14; Je.23:20; Jb.34:16; 38:36; 39;17) and שָׂכַל (e.g. 2C.2:11(12E); Pr.1:2f; Dn.9:22). It was believed that בִּינָה of man depends on the amount of knowledge he possesses. The more

knowledge one has the more intelligent he is, the wiser he is the more prudently he behaves.

In Rabbinic Hebrew, בִּינָה usually means 'intelligence, ability to make right judgement' that comes from a mature mind [43]. For example, when בִּינָה is used in mAb.5:21,

> He used to say: At five years old [one is fit] for the Scripture, at ten years for the Mishnah, at thirteen for [the fulfilling of] the commandments, at fifteen for the Talmud, at eighteen for the bride-chamber, at twenty for pursuing [a calling], at thirty for authority, at forty for discernment (בִּינָה), at fifty for counsel, at sixty for to be an elder, at seventy for grey hairs.....

In Modern Hebrew, בִּינָה means the ability to understand, to reason, and to deduce a logical conclusion [44]. It may be said that the usage of בִּינָה in Rabbinic Hebrew and Modern Hebrew is similar to the usage of בִּינָה in the OT.

When בִּינָה is compared to תְּבוּנָה, בִּינָה is not used as an attribute of God, possibly בִּינָה is a less lofty term. תְּבוּנָה usually refers to the 'expertise, skill, ability' of practical skill or life-style. Whereas בִּינָה usually refers to 'intelligence, mental ability' to perceive, analyse, reason and to deduce logical conclusions or judgement. Perhaps this is why תְּבוּנָה, and not בִּינָה, is used in all the passages that describe God's ability in creating the universe. In all these creation passages תְּבוּנָה is used

together with כח, 'power', of God. Occasionally, as we have pointed out, תבונה also refers to 'intelligence, intellectual/mental ability' [45]. Out of the 39 occurrences of בינה, only twice (2C.2:11,12(12,13E)) is בינה used to denote 'expertise, skill, ability' in architecture; but in the counterpart of the story in 1K 7:14, the word תבונה is used. In Pr.2:3, תבונה and בינה are used side by side.

5.3.1.2 בינה in Proverbs

In Proverbs בינה is often closely related to חכמה (2:2f; 4:5,7; 7:4; 8:12ff; 9:1-6,10; 16:16; 30:2) and דעת (8:12ff; 9:10; 28:2; 30:3). In 1:5 the discerning (נבון) is used in parallel with the wise (חכם) and in 16:21, "The wise (חכם) in heart are called the discerning (נבון)". The discerning delight in wisdom (10:23), seek for it (17:24), and possess it (10:13; 14:33). In 8:9 and 17:27, 'the discerning' is parallel with 'man of knowledge (דעת)'. His heart seeks for knowledge (15:14), and possesses it (14:6; 19:25).

As we have pointed out, one of the main purposes of education is to impart knowledge to students. Knowledge is the collection of the experience and wisdom of past generations. Knowledge enables students to have discernment (בינה) to apply the experience and wisdom of past generations to gain insight into situations, discern what is the best approach to problems, and help them to achieve

their goals. בינה enables students to know when to speak and what to say (11:12; 17:28). His words brings forth wisdom, they increase the learning of others (10:13; 16:21). A discerning man keeps himself cool and does not act impulsively or compulsively (14:29; 17:27). He handles every situation with a rational and clear mind.

Education also trains students to have the intellectual ability to comprehend and appreciate different kinds of wise teachings, such as אמרי בינה (1:2), דברי חכמים, משל, מליצה and חידה (1:6).

From the description above, it may be said that through education students receive בינה. Education helps to sharpen the mind of students, so that they are able to think logically, accurately and judiciously. The training includes the control of their temper, so that they will have an even and cool temper. For a quick and hot temper always affects the clarity of one's thinking, man always behaves illogically and irrationally when his mind is infected by temper.

5.3.2 ערמה

To give ערמה to the simple,

knowledge and discretion to the young.

Pr.1:4.

O simple ones, understand what ערמה is,

O foolish men, understand what acumen is.

Pr. 8:5.

The simple ones are asked to receive ערמה. The reading of Proverbs will give them ערמה. The aim of education is to impart ערמה to students.

5.3.2.1 ערמה in the OT

In the OT, ערמה means 'craftiness, shrewdness, prudence'. ערמה occurs only five times in the OT, three times in Proverbs, two times in Ex.21:14 and Jos.9:4. Its cognates [ערם], 'be crafty, shrewd, prudent' [46] and ערום, 'crafty, shrewd, prudent' [47], are most frequently found in Proverbs [48]. ערמה and its cognates are morally neutral terms, they refer to cleverness of mind.

ערמה and its cognates are usually used in a pejorative sense. In 1S.23:22 King Saul said that David was very cunning (ערום יערם), for he always managed to escape pursuit. Ex.21:14 uses the phrase בערמה, 'with cunning', to express the way a person kills another with deliberate planning. In Jos.9:4 the same phrase is used to express the way the Gibeonites cunningly deceived the Israelites into making a treaty with them. ערמה is used in Gn.3:1

to describe the craftiness of the tempting serpent. In these passages *ערמה* and *ערום* are used to express the mental ability to plan and scheme to achieve one's desire. In the counsel of Job's friend, Eliphaz, he says, "He (God) thwarts the plans of the crafty, so that their hands achieve no success" (5:12).

In the OT *ערמה* and its cognates are used both in a good sense and a bad sense. The terms themselves are morally neutral [49]. They denote the mental ability of one who is able to foresee danger and avoid it, to form plans and through them to achieve what he wants.

In Rabbinic Hebrew and Modern Hebrew *ערמה* continues to be used with the meaning of 'prudence, deliberation; subtlety, craftiness' [50].

5.3.2.2 *ערמה* in Proverbs

In Proverbs *ערמה* and its cognates are always used to express one who is knowledgeable:

A prudent man (*ערום אדם*) conceals his knowledge.

12:23a.

Every prudent man (*ערום*) acts with knowledge.

13:16a.

Prudent men (עֲרוּמִים) are crowned with knowledge.

14:18b.

A prudent man does not believe but discerns everything and gives thought to every step he takes (14:8,15). He is able to foresee the result of a certain action. He makes sure every step taken is profitable, free from danger (22:3; 27:12), and leads to the objective he intended. For the sake of attaining a long-term goal, he will not even mind overlooking insults (12:16). He who listens to reproof is said to show prudence (עָרַם, 15:5). He knows reproof is good for him because it points out his mistake; because reproof sharpens his thinking. In Pr.8:12ff ערמה is listed together with חכמה, דעת, עצה, תושיה, בינה and גבורה as a quality of an intellectual, educated, trained mind.

In Proverbs ערמה and its cognates always have a positive connotation. The simple and the young are those who are lacking in knowledge, wisdom and discretion. Their minds are 'wide open' to any persuasion. They simply believe whatever they hear, for their minds have not been trained and sharpened to test ideas. Therefore they always run into problems, and do not know how to avoid danger. Due to their inability to plan, they cannot achieve what they want [51].

Pr.8:5 tells us that the Simple are invited to receive ערמה. Proverbs is written for them that they may receive ערמה (1:4).

ערמה is the ability to test ideas and words and the ability to achieve one's desire. What education does is to impart knowledge to the Simple, for ערמה is closely related to knowledge. Their minds will have the ability to test every idea and word, to detect danger in advance and avoid it. They are able to achieve what they want and become successful in life.

5.4 PLANNING ABILITY

5.4.1 עצה

I, wisdom (חכמה), dwell together with prudence (ערמה)
I find knowledge (דעת) and discretion (מזמות)
עצה and sound judgement (תושיה) are mine
I have insight (בינה) and power (גבורה).

Pr.8:12,14.

In Pr.8:12,14 עצה is listed together with חכמה, ערמה, דעת, מזמות, תושיה, בינה and גבורה as an important possession of a successful politician. Pr.1:20ff says that those who hate knowledge (דעת, vv.22,29) and reject עצה and rebuke (תוכחת) will suffer disastrous consequences. In other words knowledge and עצה help one to avoid failures and troubles in life.

5.4.1.1 עצה in the OT

In the OT יעץ means 'to advise, give counsel' (e.g. Ex.18.18:19; Nu.24.14; 2S.16:23; 17:7,11,15; Je.38:15), 'to plan, decide, plot' (e.g. Jd.20:7; Is.14:24,26f; Je.49:20,30; 50:45; Ezr.10:2-4). The Niph'al, נועץ, has the passive meaning of 'to be counselled, receive advice' (e.g. Pr.13:10). However, more often it means 'to deliberate, consult together' (e.g. Ps.71:10; 83:6; Is.45:21; Ne.6:7), or 'to decree, command' as the result of deliberation (e.g. 1K.12:6,9; 2K.6:8; 2C.20:21). The Hithpa'el of יעץ means 'to conspire against' (Ps.83:4) [52].

עצה [53] means the 'counsel, advice' one gives or receives (e.g. 2S.15:31,34; 16:23; 17:14,23; 1K.12:8,13,14=2C.10:8,13,14), 'design, plan, scheme, decision' of man (e.g. 2K.18:20=Is.36:5; Ps.14:6; Je.18:23) or of God (e.g. Ps.33:11; 106:13; Je.49:20; 50:45; Mi.4:12) [54]. Sometimes, עצה can also mean 'wisdom, prudence', the faculty that forms plans. When it is used in this way עצה usually is parallel to חכמה (Je.49:7; Jb.12:13; Pr.8:12ff; 21:30; cf. also Pr.12:15; 13:10; 19:20), תבונה (Jb.12:13; Pr.21:30), תושיה (Is.28:29; Pr.8:14) [55]. In Proverbs, עצה is related to מוסר (Pr.19:20) and תוכחת (Pr.1:25,30).

It is important to note that wisdom, advice, planning and action belong together, this is why יעץ and עצה have such a wide spectrum

of meaning. They connote different aspects of the terms in different contexts. In PWM, McKane has translated יעץ and עצה as 'to make policy' and 'policy' respectively for the purpose of minimizing the distinction between 'advice' and 'plan' [56]. Irwin points out that עצה usually possesses 'the quality of decision', and it connotes the 'fixed attitude, decision, plan' after a consultation [57]. McKane points out that עצה is closely related to כח and גבורה,

> the acid test of עצה is the degree of success which it achieves when it is put into operation and so there is little profit in spending time over עצה, unless one possesses power to give effect to it [58].

It is clear that "the counsel and the carrying into effect belong together [59]." This is especially true in the case of divine עצה. Whatever God has designed (יעץ) he has the full power to see accomplished. As the people who communicate the עצה of God, the words (דבר) of priests and prophets are often seen as God's עצה [60]. עצה of God is what he designs, plans (יעץ). By his דבר he reveals his עצה. Irwin points out that עצה refers to the 'fixed thought', 'set of mind' of an individual or a group which has only a suggestive potential which may influence others' thoughts and decisions. But דבר refers to the 'fixed thought', 'set of mind' of an individual or a group which is imposed on its receiver(s) despite any resistance. It has a determinative potential on the action or situation of someone else [61]. So דבר יהוה spoken by the spokesman of YHWH is the revealed עצה of YHWH, and it will accomplish whatever YHWH has purposed (יעץ).

Whybray points out that in the OT when עצה is used outside of Job and Proverbs it usually has the meaning of professional עצה in the political context (i.e. that of royal and national life).

> The frequency of the political references, and the contexts in which they occur, make it clear that the word became a technical term in political circles during the monarchy. It may well be that the religious sense, in which YHWH is spoken of as possessing עצה, is derived from this usage [62].

5.4.1.2 עצה in Proverbs

In Proverbs, עצה is also used in non-political or private contexts, עצה refers to the 'wisdom' of a wise man one receives in the form of 'advice'.

A wise man (חכם) listens to עצה.

12:15b.

Wisdom (חכמה) is found in those who take advice (Niph. יעץ).

13:10b.

In the context of education, עצה is often related to correction, discipline (מוסר, 19:20) and rebuke (תוכחת, 1:25,30), and עצה is put in the form of מוסר and תוכחת.

Listen to עצה and accept מוסר

that in the end you will be חכם.

19:20.

Here, the עצה of the wise comes in the form of מוסר, those who accept it are accepting the wisdom of the wise, the outcome is that they become wiser.

There is no חכמה, no תבונה, no עצה

that can avail against YHWH.

21:30.

In 21:30, חכמה, תבונה and עצה are used in a negative sense to denote the wisdom, discernment and 'the ability of planning' of man against YHWH. A sharp contrast between man's intelligence and God's omnipotence and omniscience is portrayed.

In Proverbs, עצה also has the meaning of advice (27:9) and plan (19:21; 20:5). However, in the context of education עצה usually means the wisdom, skill, ability to form a plan and carry it out effficiently. It is used very close to the meaning of חכמה (8:12ff; 21:30; cf. 12:15; 13:10; 19:20), בינה (8:14), תבונה (21:30), תושיה (8:14), and דעת (1:22,25,29,30).

Therefore, another purpose of education in Proverbs is to train students' minds to think effectively, to form plans and carry them out efficiently.

5.4.2 מזמה

To give prudence to the simple,

knowledge and מזמה to the young.

Pr.1:4.

When 1:4 says Proverbs will give מזמה to the simple and the young. It means education will sharpen their minds so that they may be able to plan the best approach to achieve what they want, and to avoid danger and failure. In 8:12ff statesmen are promised, מזמה and mental ability in planning when they come to Wisdom, so that their policies may be effective and bring the nation into tranquillity and prosperity.

5.4.2.1 מזמה in the OT

In the OT, מזמה means 'thought, plan' [63]. It is used to refer to the purpose and plan of God (Je.5:11; 23:20; 30:24; Jb.42:2), or

the thought and plan of men (Jb.21:27; Ps.10:2,4; 21:12(11E); 37:7; 139:20; Pr.12:2; 14:17; 24:8). In Pr.1-9 מזמה always means 'ability to devise' (Pr.1:4; 2:11; 3:21; 5:2; 8:12; cf. Sir.44:4). The verb זמם means 'to consider, to plan, to purpose'.

The subject of the verb can be either YHWH (Je.4:28; 51:12; Lm.2:17; Zc.1:6; 8:14,15), or human beings (Gn.11:6; Dt.19:19; Ps.17:3; 31:14; 37:12; 140:9; Pr.30:32). Depending on the context, YHWH can plan either good or ill; human planning usually has negative overtones (Pr.31.16 is an exception) [64].

זמה, 'plan, device' occurs six times in the OT, most of them in Wisdom literature.

The word has a positive or neutral sense only in Jb.17:11, where Job laments that his days have passed and his plans (זמה) broken off. Elsewhere זמה has a negative sense (Is.32:7; Ps.119:150; Pr.10:23; 21:27; 24:9) [65].

זמה and its cognates are morally neutral terms, they can be used to express both positive and negative ideas, the nature of thought and action has to be determined by the context.

5.4.2.2 מזמה in Proverbs

In Proverbs מזמה only occurs three times (Pr.10:23; 21:27; 24:9). We have mentioned that it refers to the 'evil plan, device' of the wicked men. In 12:2; 14:17 and 24:8 מזמה refers to the 'evil thought and plan' of men.

In Pr.1-9, מזמה always means 'ability to devise', it is used closely with חכמה (2:10f; 5:1f; 8:12), דעת (1:4; 2:10f; 5:2; 8:12), ערמה (1:4; 8:12), תושיה (3:21; 8:12ff), תבונה (2:11; 5:1f), בינה, עצה and גבורה (8:11ff). Toy defines מזמה as "the power of forming plans or perceiving the best line of procedure for gaining an end, then the plan itself, good or bad [66]." Cohen says מזמה is the power "to decide wisely for himself to attain a desired end [67]." In 2:11ff the teacher tells the student that מזמה and תבונה will protect him and guard him. The will deliver him from the way of evil, men whose words are perverse, and the 'strange woman'. In Pr.5 the teacher teaches that the way to avoid becoming the victim of the 'strange woman' is to equip oneself with מזמה, דעת, חכמה and תבונה. Therefore, students are encouraged to keep watch over מזמה and תושיה, and not to let them out of their sight. Then they will walk in safety and rest in tranquillity (3:21ff). מזמה enables students to keep away from paths that lead to poverty, destruction and death, but to plan and walk in the way of safety and success.

In 8:12ff, statesmen are challenged to come to personified Wisdom to receive דעת מזמות and other leadership qualities. McKane says that דעת מזמות in 8:12 means 'knowledge of procedural devices' or ' knowledge of expediencies', and he agrees with Kraus that the phrase refers to "mental agility, versatility and adroitness, (it is) the flexibility and mental keenness which contribute to the art of politics [68]." In this context מזמה comes very close to עצה, 'the ability to plan'.

In Modern Hebrew מזמה is also a morally neutral term. It has the meaning of 'purpose, plan, device, evil device' [69].

5.4.3 תושיה

My son, set a guard on תושיה and resourcefulness (מזמה),
  do not let them escape from your sight;
they will be life for your soul,
  and grace to your neck.
Then you will go on your way in safety,
  and your foot will not stumble.
When you lie down, you will not be afraid;
  when you lie down, your sleep will be sweet.
Pr.3:21-24.

The teacher wants students to guard תוש׳ה and resourcefulness well in their hearts. Wherever they are and whatever they do they must always have תוש׳ה and resourcefulness in their minds. For this is a quality that cannot be missed in successful living.

5.4.3.1 *תושיה* in the OT

In the OT, *תושיה* means 'sound, efficient wisdom' [70]. It is often used alongside *חכמה* (Jb.11:6; 26:3; Pr.2:6f; 8:12ff), *עצה* (Is.28:29; Pr.8:14), *מזמה* (Pr.3:2; cf. 8:12:ff), and strength (*עז* in Jb.12:16,*גבורה* in Pr.8:12ff). In these occurrences *תושיה* means the ability to foresee the future, the skill to plan things that lead to the desired result [71]. McKane calls it 'power, capacity, competence'. Sometimes, *תושיה* is used to refer to the success that 'efficient wisdom' will bring (Jb.5:12; Pr.2:7). In Jb.6:13, *תושיה* probably means 'help, aid, assisstance' [72].

In Rabbinic Hebrew and Modern Hebrew *תושיה* is also used with the meaning 'sound, efficient wisdom' or 'abiding success, stability, salvation' [73].

5.4.3.2 *תושיה* in Proverbs

In Proverbs one of the purposes of education is to give students *תושיה*, to help them to obtain the ability to foresee the future and the skill to plan and do things that will lead to the desired goals. Therefore, in Pr.3:21 *תושיה* comes very close to *מזמה* which means 'ability to devise' [74]. In Pr.8:14 *תושיה* is used alongside *עצה*, and its meaning also comes close to *עצה*, 'ability to make

policy and carry it out efficiently' [75]. This usage is close to the Modern Hebrew use of *תושיה* referring to military skill or dexterity [76].

5.5 *חכמה*

To know *חכמה* and correction,

to understand the words of insight.

Pr.1:2.

For *חכמה* will enter your heart,

and knowledge will be pleasant to your soul.

Pr.2:10.

Listen to my correction and be wise *(חכם)*

do not ignore it.

Pr.8:33.

Give (instruction) to a *חכם* and he will be

wiser (*חכם*) still,

teach a righteous man and he will increase learning.

Pr.9:9.

The purpose of education is clearly spelt out in the beginning and the conclusion of Pr.1-9 --- it is to give *חכמה* to those who

lack it, and to increase the *חכמה* of those who have it. Throughout these nine chapters, we are constantly reminded of this purpose (e.g. 2:10; 8:33).

My son, if you accept my words
and store up my commands within you,
turning your ears to *חכמה*
and applying your heart to expertise,
and if you call out for insight
and cry aloud for expertise,
and if you look for it as for silver
and search for it as for hidden treasure.....

Pr.2:1ff

Get *חכמה*, get insight;
do not forget my words or swerve from them.
Do not forsake *חכמה*, and she will protect you;
love her, and she will watch over you.
חכמה is supreme, (therefore) get *חכמה*
and with all your possession get insight.
Esteem her, and she will exalt you;
embrace her, and she will honour you.

Pr.4:5-8.

Say to *חכמה*, "You are my sister",
and call insight a relative.

Pr.7:4.

For חכמה is more precious than rubies,

and nothing you desire can compare with her.

Pr.8:11.

Students are constantly reminded that חכמה is more precious than silver, gold, precious stones or any treasure, for her return is greatest. She brings honour (3:16; 15:33), prosperity, security and long life to him who possesses her (3:16f). She brings happiness and assurance to the heart of the wise, protects him from wicked men, the 'strange woman' and all evils. She guides him into the right path to success (2:9ff; 24:14). Due to her great value and importance for a successful life, students are charged to seek for it with all their hearts, fall in love and enter into relationship with her. 2:1ff, 4:4ff, 5:1ff, 7:1ff tell us that חכמה comes to students in the form of teaching. Students are asked to pay attention to the teaching and remember it, so that they may have חכמה.

In Pr.1,8 and 9, Wisdom is personified as a wisdom teacher inviting everyone to come to receive wisdom, so that they may be able to avoid dangers and get on to success and prosperity.

5.5.3 חכמה in the OT

In the OT חכמה means 'skill, expertise' in one's profession [77]. Those skilful craftsmen and craftswomen involved in the building of the tabernacle are said to have been given חכמה by God (Ex.35:25f,30-35; 31:6; 36:1f). Hiram, a skilful craftsman from Tyre, who helped in the building of Solomon's Temple, was full of חכמה (1K.7:14; 2C.2:12(13E)). The 'skill, expertise' of a sailor, merchant, astrologer and ruler are also called חכמה (Ps.107:27; Ez.28:4f,7,12,17; Is.47:9-13; Is.10:13). As a skilful craftsman God created heavens and earth with his חכמה (Je.10:12; 51:15; Ps.104:24). When חכמה is used with the meaning of 'skill, expertise', it usually occurs together with תבונה (Ex.31:3; 35:31; 1K.7:14; Je.10:12; 51:15).

חכמה also means 'intelligence, wit, mental ability' [78]. חכמה is the ability of perception and foresight. A wise man has the ability to appreciate a situation or a problem, and is able to foresee the outcome of a certain action. For example, in the story of Joseph, he was not only able to interpret dreams, he was also able to appreciate the problem of future famine and to provide a plan to overcome it (Gn.41). By her חכמה, the wise woman in Abel Beth Maacah convinced the whole city to give the head of Sheba to Joab rather than let the city be destroyed (2S.20:14ff). חכמה is often seen as more important than physical strength. Not all

things can be accomplished by strength, but חכמה enables the wise to pull down strongholds (Pr.21:22; cf. 24:5; Qo.7:19; 9:13-16) and leads him to the way of success (Qo.10:10). When חכמה is used with this meaning, it usually occurs with בינה (Dt.4:6; Is.11:2; 29:14; Jb.28:12,20,28; 38:36; 39:17).

It was believed that a man of חכמה was a man of knowledge [79]. In the Ancient Near East the educated élite who had the privilege of going through all sorts of training and became knowledgeable were called the חכמים (Dn.1:4,17,20). After their training they worked in high office, such as advisors to kings (Est.1:13; 6:13; Dn.2). However, no similar training for Israelite officials is recorded in the OT. The 'wisest king', Solomon, is said to possess the חכמה given by YHWH. His חכמה is manifested in his encyclopaedic knowledge and great literary ability (1K.5:9-14 (4:29-34E)). He was able to answer all the difficult questions asked by the Queen of Sheba (1K.10:2f; 2C.9:1f). In the OT דעת is most often used in parallel with חכמה [80]. A wise man (חכם), is a man who possesses much knowledge. Bazalel, son of Uri, was said to be wise and knowledgeable in all kinds of craftsmanship (Ex.31:3; 35:31). Huram, the craftsman from Tyre, was wise and knowledgeable in all kinds of craftmanship (1K.7:14). The messainic king will have the spirit of חכמה. Understanding, counsel, power and knowledge will rest on him (Is.11:2). In Qo.1:16-18, pursuit of חכמה is seen as pursuit of knowledge. A wise teacher is called a knowledgeable teacher (Qo.12:9).

In the OT, חכמה is often seen as a gift from YHWH, such as the חכמה of Joseph, Bazalel, Ohliab, Solomon and Daniel. But the idea that "the fear of YHWH is the key to חכמה" exists only in the late passages of the OT (Ps.111:10; Jb.28:28; Is.33:6; cf. Is.11:2f).

5.5.4 חכמה in Proverbs

In Proverbs, חכם is an educated, trained man, who possesses much knowledge, he has a sharp mind to analyse, perceive and discern things, and a clear mind to foresee the future and make plans. He is shrewd, prudent, efficient and diligent in all dealings. He is humble, teachable, and he has a good appetite for knowledge. He has a cool temper, and exercises self-control. He is watchful in what he says. By his words he brings healing and knowledge to the community. He often plays the role of peace-maker in society, and brings harmony and stability to society [81].

חכמה can never be bought by money. Those who wish to possess חכמה must first have a deep desire to acqire it and appreciate its value. 17:16 says, "Of what use is money in the hand of a fool, since he has no desire to get wisdom?" The teacher usually spends a large part of his instruction telling students how valuable and important חכמה is and how rewarding it is to possess it (e.g. 2:1ff; 3:11ff; 4:5ff). This is to ensure that students understand the value, importance and prospect of possessing wisdom.

To know חכמה and correction,

to understand the words of insight.

To receive correction in שכל,

righteousness, justice and equity.

To give ערמה to the simple,

דעת and מזמה to the young.

The wise listens and increases לקח,

and the discerning acquires תבונה. .

1:2-5.

I, חכמה, dwell with ערמה,

and find out דעת and מזמה.

I have עצה and תושיה,

I have בינה and גבורה.

8:12,14.

In 1:2ff and 8:12,14, חכמה is used as the summary of דעת, לקח, ערמה, בינה, תבונה, שכל, עצה, מזמה, תושיה and תחבולות. In each of the above sections we have shown how each term is closely related to חכמה/חכם. Some of them, such as דעת, בינה and תבונה are even used interchangeably with חכמה. Therefore, there is no need for us to repeat all the properties of חכמה here.

In summary, it may be said that from the discussion of the terms above it is clear that the purpose of education is to help students

to obtain חכמה. In Proverbs, חכמה means: a)Knowledge, b)Skill, c)Perceptiveness, d)Planning ability (cf. fig.4, p.336). Therefore, 'to have wisdom' means to be knowledgeable, sharp minded and skilful.

1. Knowledge.

This area is expressed by the terms דעת and לקח. Through education students receive knowledge. Knowledge is the observation and experience of past generations. By their observation and experience they have learnt that everything is governed by certain principles. They collected these principles and arranged them in the most concise form which can be easily remembered. If one wants to get a thing done, he must avoid the pitfalls and observe certain principles. If one wants to excel in his profession, he must gain the know-how of his profession. If one wants to prosper in life, he has to observe all the principles that lead to success.

Knowledge is passed on to students by the teaching of teachers/parents. Therefore, students are constantly asked to pay attention to their teachers/parents. They are charged to remember the teachings by heart, and to observe them every day of their lives.

2. Skill.

This area is expressed by the terms *תבונה*, *שכל* and *תחבולות*. Education also trains students to be competent in their lives and professions so that they know how to live in harmony with others, gain the respect and favour of others and be proficient and successful, and prosper in their professions.

3. Perceptiveness.

This area is expressed by the terms *בינה* and *ערמה*. Education trains students to analyse situations by the correct procedure; so that their minds will have the power to perceive things and situations, to detect potential dangers and to foresee the future.

4. Planning ability

This area is expressed by the terms *מזמה* *עצה* and *תושיה*. Those who are able to perceive are always able to plan as well. Because of the ability to foresee, they know how to avoid all potential dangers and make plans to achieve success.

Though for the sake of discussion we have divided the purpose of education into the above mentioned four areas, they are closely related to one another and cannot be separated from each other. One cannot have a sharp mind without knowledge, and one cannot have success in life without knowledge and a sharp mind. A wise man is

knowledgeable, intelligent, prudent and competent in all his dealings. He is capable of making plans to achieve his goal. The purpose of education is to give wisdom to those who do not have it and increase the wisdom of those who have.

5.6 IN THE PRESENT FORM OF PR.1-9

In the present form of Proverbs חכמה is closely related to Yahwistic pietism. In this section we will see how each chapter is carefully written in the context of Yahwism.

It is significant that the introduction of Proverbs (1:1-7) ends with the verse:

> The fear of YHWH is the beginning of knowledge,
>
> but fools despise wisdom and discipline.

The introduction tells us that to receive צדק, משפט and מישרים (v.3) is also part of the content of education. They are listed before ערמה, דעת, מזמה, לקח and תחבולות (vv.4f) which are morally neutral terms. It shows that in this present form of Proverbs, education is no longer understood as a purely academic enterprise. Now, the purpose of education is primarily to teach students what is צדק, 'righteousness', משפט, 'justice', and מישרים, 'uprightness'. These three terms are related to the fear of YHWH in v.7. As we compare 2:5 with 2:9:

2:5.	אז תבין יראת יהוה	ודעת אלהים תמצא
2:9.	אז תבין צדק ומשפט	ומישרים כל־מעגל־טוב

it is clear that these terms are used to describe the pietistic life-style which closely related to the fear of YHWH and the knowledge of God [82].

In the present form of Proverbs, Yahwistic interpretation has imposed a new purpose on education. Now the primary purpose of education is to impart the knowledge of YHWH to students, and to train them to live a pietistic life. Wisdom and other intellectual qualities are seen as closely related to it, sometimes they are even seen as the reward of pietism. The introduction is immediately followed by moral teaching and the poem of the public address of wisdom, rather than pure academic instruction.

In the poem of the public address of Wisdom (1:20-33), *עצה* and *תוכחת* are closely related to 'the fear of YHWH' and the knowledge of YHWH (v.29). Wisdom advises the public that true wisdom and knowledge come from revering YHWH. She rebukes those who reject her call and walk their own way. She says,

Since they hated knowledge
and did not choose to fear YHWH.
Since they would not accept my advice (*עצה*),
and despised all my rebuke (*תוכחת*),
they will eat the fruit of their ways,
and be surfeited with their own schemes (*מועצות*).

1:29-31.

The author has deliberately chosen the word מועצות in contrast with the word עצה. In Pr.8, another Wisdom personification passage, it is said that עצה as a leadership quality comes from revering YHWH. מועצות occurs seven times in the OT. Only once, in Pr.22:20,

> Have I not written thirty [83] sayings for you,
> of מועצות and knowledge.....

מו׳צות is used in a morally neutral sense to denote 'the empirical wisdom' of statesmen. It is an important ingredient for successful statesmen. Elsewhere it usually means '(evil) advise, counsel, plan, scheme' (Ps.5:11(10E); 81:13(12E); Je.7:24; Ho.11:6; Mi.6:16) [84]. In Pr.1:29-31, מועצות has a polemical sense, it refers to the 'empirical wisdom' that comes from circular academic pursuit in contrast with עצה that comes from revering YHWH. The author of Proverbs sees that the real ability to make policy is from revering YHWH not from circular academic pursuit. מועצות is detestable before YHWH. Wisdom rebukes those who reject her עצה and choose to follow their מועצות. She warns them that they will be destroyed by their own מועצות. There is great similarity, both in style and vocabulary, between the message of the prophet to statesmen and the message of Wisdom to her audience. Wisdom acts like a prophet calling the people to repent. Her word is seen as the עצה of YHWH. Pr.1:29-31 seems to be written with particular statesmen in mind. We have pointed out that the לץ is one of the three kinds of audience Wisdom addresses, they are the educated who possess much empirical wisdom and knowledge, but they are arrogant and complacent. They reject the appeal to revere YHWH. They think

that their wisdom and knowledge will protect them, so they do not need to revere YHWH [85]. Here, Wisdom challenges them not to think that they can protect themselves and their nations by their own *מועצות*. True security and prosperity only come from Wisdom (1:33, cf. 8:15-21).

My son, if you receive my sayings
  and store up my commands within you,
then you will understand the fear of YHWH
  and find the knowledge of God.
For YHWH gives wisdom,
  and from his mouth come knowledge and understanding.
He stores up efficient wisdom for the upright,
  is a shield to those whose conduct is blameless.
He guards the paths of the just
  and protects the way of his faithful ones.

2:1,5-8.

In Pr.2 the purpose of education is spelt out in v.5: "You will understand the fear of YHWH and find the knowledge of God." YHWH is understood as the source of wisdom, knowledge and expertise. *חכמה*, *דעת*, *תבונה* and *תושיה* are no longer understood as the result of mere diligent academic pursuit, but are now understood as the reward, blessing of YHWH to the upright (*מישרים*), the blameless (*תם*), the just (*משפט*) and the faithful (*חסיד*). The outcome of receiving this 'God-fearing wisdom' is that students will

understand what is righteousness (צדק), justice (משפט), uprightness (מישרים) and good behaviour (מעגל טוב, v.9). Wisdom will help students to walk in the ways of uprightness and keep to the paths of the righteous (v.20). She will deliver them from the 'way of evil' (v.12) and the smooth words of the 'strange woman' (v.17) whose consequence is death (v.18f,22).

In Pr.3, the whole chapter is punctuated by Yahwistic teaching. In 3:1-10, students are charged not to let חסד and אמת leave them (v.3). The phrase חסד ואמת refers to 'kindness and truthfulness' one should show to his neighbour [86], as well as 'loyalty and steadfastness' in the law and covenant of YHWH [87]. McKane thinks that it is the latter sense which is intended here. The command is reinforced by the phrase "write them on the tablet of your heart" (v.3c), which has a "phraseology redolent of law and covenant [88]." Students are charged to keep the תורה and מצות in their hearts (v.1). In the context of Yahwistic interpretation, תורה and מצות are understood as the תורה and מצות of YHWH [89]. As a matter of fact, v.11f explicitly states that YHWH himself is the one who disciplines them as a father disciplines the son he loves. Throughout the instruction students are warned not to depend on their own understanding or think that they are wise; but trust in YHWH with all their hearts, acknowledge him in all their ways, fear YHWH and turn away from evil. For this will bring good health to them (vv.5-8). The way to material prosperity is not dependent on their own wisdom (cf. v.5,8) but on honouring YHWH with their wealth (vv.9f).

In 3:11-20, the teacher charges his students not to despise the discipline of YHWH, and not to resent his reproof. YHWH is said to be actively and directly involved in education. After the poem on the value of wisdom, to emphasize his point, the author introduces the antiquity of wisdom. YHWH is the first person who possessed it, and by wisdom/understanding/knowledge he created the universe (vv.19f). In the context of 3:11-20, the function of vv.19f is to show the antiquity and supremacy of wisdom [90]. If YHWH himself performed a work of such paramount importance by wisdom, we can be sure how important, valuable and precious wisdom is. However, in the context of Pr.1-9, these two verses also pave the way for the teaching of the role of the personified Wisdom in creation described in Pr.8:22ff [91].

In 3:21-35, Yahwism is skilfully inserted in the end of each section as the motive clause, starting with the particle כי (v.26 and v.32). The safety, confidence, assurance and peace students enjoy (vv.23-25) is seen as the blessing of YHWH (v.26). Students are warned not to withhold good or do evil to others (vv.27-31), because YHWH detests devious men but is close to the upright (v.32). In the conclusion, it is clearly spelt out that YHWH is the one who punishes the wicked and blesses the righteous. So in the context of 3:21-35 the wise (v.35) are to be understood as those who revere YHWH, the mockers (v.34) are those who put their confidence in their own wisdom, and the fools (v.35) are those who do not revere YHWH.

In Pr.4, after the call for attention to learn and praise for wisdom (vv.1-9), the author embarks on the themes of 'the two ways' (vv.10-19) and "the heart is the spring of life"(vv.20-27). Though the term YHWH is not used, the characteristic terms of Yahwistic piety, such as צדק (v.18), ישר (vv.11,25; cf. v.27), and their antitheses רשע (vv.14,19), רע (vv.14,27), are used.

> These verses may, therefore, owe their existence to the concern to make the message of the section loud and clear in Yahwistic terms. This opinion is reinforced by the circumstance that here again, as in 3:32-35, the argumentation at the end of the piece is more diffuse than elsewhere within it [92].

In Pr.5, the theme is the warning against 'the strange woman'. Elsewhere we have argued that in the present form of Pr.1-9, 'the strange woman' is used as a metaphor for foreign teaching, wisdom and culture [93]. Metaphorically speaking the wife of the youth in vv.15-19 is the faith in YHWH since the early days of Israel. This very faith is presented as Dame Wisdom in Pr.1,8,9. In other words, students are warned of the danger of going after foreign wisdom, and they are commanded to be faithful to their faith in YHWH. This instruction concludes with a reminder that the ways of man are in full view of YHWH who examines all man's paths (v.21). The unfaithful will have to pay for their unfaithfulness.

Pr.6 consists of three short pieces of advice (vv.1-5; 6-11; 12-15), one Yahwistic numerical saying (vv.16-19) and an instruction against the immoral woman (vv.20-35). Undoubtedly, the Yahwistic numerical saying has been strategically placed at the middle of Pr.6. It is there to provide a Yahwistic interpretation for the whole chapter. Students are reminded their attitude of life and relationship with others are observed and accoutable to YHWH. Concerning the immoral woman passage (vv.20-35) full discussion will be given in chapter six [94].

Pr.7 continues the theme of the "strange woman" of Pr.2 and 5.

My son, keep my words
  and store up my commandments (*מצות*) within you.
Keep my commandments (*מצות*)and live;
  guard my instructions (*תורה*) as the apple of your eye.
Bind them on your fingers;
  write them on the tablet of your heart.
Say to wisdom (*חכמה*), "You are my sister",
  and call understanding (*בינה*) a relative;
to keep you from the strange woman (*אשה זרה*),
from the smooth words of the foreign woman (*נכריה*).

7:1-5.

In the beginning of Pr.7, the author spells out clearly that the safeguard for students against the "teaching of the strange woman" is to fill their lives with the תורה and מצות. Undoubtedly, in the context of Yahwistic interpretation the תורה and מצות refer to the Torah and commandments of YHWH. Verse 3, "Bind them on your fingers; write them on the tablet of your heart," obviously alludes to the commandments in Dt.6:4-9:

> Hear, O Israel: YHWH our God, YHWH is one. Love YHWH your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Teach them diligently to your children, and talk of them when you sit in your house, and when you walk along the road, when you lie down and when you get up. Bind them as a sign upon your hand and bind them on your foreheads. Write them on the doorposts of your house and on your gates.

A similar commandment is also be found in Ex.13:9,16 and Dt.11:18. Perhaps, Pr.7:3 also has a bearing on Dt.30:14 and Je.31:33, where the law and commandments of YHWH are said to be in the hearts of the faithful.

In Pr.7:4, students are encouraged to enter into consummation with Wisdom. Throughout Pr.1-9, wisdom is closely connected to the 'fear of YHWH' (1:7,29; 2:6; 3:7; 8:13; 9:16; cf. also 15:33). Sometimes wisdom is used synonymously with the knowledge of YHWH (2:5; 9:16 cf. 1:7,29). To consummate with Wisdom means to fall in

love with the knowledge of YHWH --- the *תורה* and *מצות*, and to enter into union with them. Elsewhere, in Sirach, wisdom is identified with the fear of YHWH and fulfilling the Law:

The fear of YHWH is the beginning of wisdom.

Sir.1:14a.

The fear of YHWH is the crown of wisdom.

Sir.1:18a.

The fear of YHWH is the root of wisdom.

Sir.1:20a.

The man who fears YHWH will do all this [95],
and he who holds to the law will obtain wisdom.

Sir.15:1.

All wisdom is the fear of YHWH,
and all wisdom is the fulfilling of the law.

Sir.19:20.

Whoever keeps the law controls his thoughts,
and wisdom is the fulfilment of the fear of YHWH.

Sir.21:11.

Without deceptions the law will be fulfilled
and wisdom is perfect in the mouth of the faithful.

'Sir.34:8.

The close connection between wisdom and law "is taken for granted in Sirach makes it clear that Ben Sira was not expressing a new truth, but one which had already received general acceptance [96]." There is little doubt among scholars that its roots are in Proverbs.

Pr.8 is comprised of three strophes, vv.1-11, 12-21, 22-31 and a conclusion, vv.32-36. In the first strophe, after her invitation (vv.4f) wisdom starts to teach:

> Listen, for I will speak excellent things,
>
> I open my lips to speak what is upright (מישרים).
>
> For my mouth speaks the truth (אמת)
>
> and my lips detest wickedness (רשע).
>
> All the words of my mouth are righteousness (צדק),
>
> nothing in them is perverse (עכחים) or crooked (עקש).
>
> They are all straight (מישרים) to the discerning,
>
> they are upright (מישרים) to those who have knowledge.
>
> 8:6-9.

McKane rightly points out that "vv.6-9 are concerned with integrity and candour of Wisdom, which are expressed in a series of antitheses and by means of a moralistic vocabulary [97]." Wisdom is no longer seen as a purely intellectual and morally neutral quality, it is understood as a virtue closely related to מישרים, צדק, אמת and נכחים, whose opposites are רשע, נפתל and עקש.

I, Wisdom, dwell together with prudence;

I find out knowledge and shrewdness.

The fear of YHWH is to hate evil;

pride and arrogance and the evil way,

and perverted speech I hate.

Counsel and effective wisdom are mine;

I have understanding and power.

8:12-14.

In the beginning of the second strophe (vv.12-21), many translators and commentators are troubled by v.13. Oesterley thinks that "this verse has got in here by mistake; it breaks the connexion between vv.12 and 14 [98]." Toy says, "This verse is not here in place, but it is not clear where it is to be put [99]." NEB has omitted the first clause, "The fear of YHWH is to hate evil"; whereas Scott [100] and NJB put this clause in brackets as a marginal note. However, the present form of Proverbs must be respected. McKane argues that it is the result of reinterpretation [101]. Undoubtedly v.13 is inserted to impose the Yahwistic interpretation on this strophe. The intellectual characters such as חכמה, ערמה, דעת, מזמה, עצה, תושיה and בינה have been set in a pietistic and moralistic framework of interpretation (cf. p.336 fig.4). To be wise is to live a pietistic and moral life, humble oneself before YHWH and revere him; abandon the way of evil (דרך רע, v.13), and walk in the way of righteousness (ארח צדקה) and the paths of justice (נתיבות משפט, v.20).

YHWH begot [102] me (חכמה) at the beginning of his
(creative) way [103],
before his deeds of old.
Ages ago I was fashioned,
from the beginning, before the world began.
When there were no oceans [104], I was brought forth,
when there were no springs abounding with water.
Before the mountains were settled in place,
before the hills, I was brought forth.
When he had not yet made the earth and its fields
or the first of the dust of the world.
When he established the heavens, I was there,
when he marked a circle on the face of the deep.
When he made firm the clouds above,
when he established the fountains of the deep.
When he assigned to the sea its limit,
so that the waters would not transgress his command,
when he marked out the foundations of the earth.
Then I was beside him as a craftsman [105],
I was his daily delight,
rejoicing before him always,
rejoicing in his inhabited world,
and delighting in mankind.

8:22-31.

In the third strophe (vv.22-31), by an exotic poem the author emphasizes the antiquity and supremacy of Wisdom, and the close relationship between YHWH and Wisdom [106]. In the conclusion (vv.32-36), Wisdom is personified as a wisdom teacher speaking to students. She charges her students to walk in her ways (v.32) which are the way of righteousness and the way of justice (v.20). Those who possess her are promised that they will receive life (חיים) and the favour (רצון) of YHWH (v.35). The alternative is destruction and death (v.36).

Wisdom has built her house,
she has hewn her seven pillars.
She has prepared her meat [107] and mixed her wine;
she has set her table.
She has sent out her maids, she proclaims
from the highest point of the city,
"Whoever is simple, let him turn in here!"
To him who lacks sense she says,
"Come, eat my bread
and drink the wine I have mixed.
Leave ignorance, and live,
and walk in the way of insight."
He who corrects a mocker gets himself insult,
and he who reproves a wicked man incurs abuse.
Do not reprove a mocker, lest he hate you;
reprove a wise man and he will love you.

Give (instruction) to a wise man and he will be
wiser still;
teach a righteous man and he will increase his learning.

The fear of YHWH is the beginning of wisdom,
and knowledge of the Holy One is insight.
For by me your days will be multiplied,
and years will be added to your life.

If you are wise, it is you who will benefit from it,
if you scorn, you alone will be responsible.

The woman Folly is clamorous,
ignorant, and knows nothing.
She sits at the door of her house,
on a seat at the highest point of the city,
calling to those who pass by,
who are going straight on their way,
"whoever is simple, let him turn in here!"
To him who lacks sense she says,
"Stolen water is sweet,
and bread eaten in secret is delicious!"
But he does not know that the dead are there,
that her guests are in the depths of Sheol.

Pr.9.

PAGE

MISSING

IN

ORIGINAL

Pr.9 is a well constructed conclusion for Pr.1-9.

A The invitation of *חכמות*. (vv.1-6)

B לץ is unteachable and incorrigible. (vv.7-8a)

C *חכם* is teachable and receptive. (vv.8b-9)

D Education: the key. (v.10)

the benefit. (v.11)

C1 The reward for *חכם*. (v.12a)

B1 The suffering of לץ. (v.12b)

A1 The invitation of *כסילות / פתיות*. (vv.13-18)

The core of the poem, Pr.9 is vv.10-11, where the key and the benefit of education is spelt out. Wisdom is a pietistic and moralistic quality which can be obtained only by revering YHWH, studying and keeping his law, and by the understanding which comes from the knowledge of YHWH. The prospect of obtaining wisdom is success, prosperity and long life. B (vv.7-8a) and C (vv.8b-9)

tell us that basically there are two kinds of audience. One is the לעגים who are proud and arrogant. They do not revere YHWH, and living an impious and immoral life. They have no respect for anyone. They are also called the wicked (v.7 cf. 3:34; Ps.1:22). The other is the חכמים who are humble and teachable. They revere YHWH, and live a pious life. They are also called the righteous (v.9). C1 (v.12a) and B1 (v.12b) tell us the outcome for these two kinds of people. The חכמים will become wiser and receive the blessing of YHWH, but the לעגים will suffer for his impiety and immorality. A (vv.1-6) is the invitation to the simple to come to receive wisdom. The simple are those who lack of knowledge. Obviously knowledge here refers to the knowledge of the Holy One (v.10). There are two possible interpretations for A1 (vv.13-18). First, it tells us that hindrances to education are primarily one's folly and ignorance. They are personified as כסילות and פתיות.

כסילות is המיה. המיה is the participle of המה, 'to make noise, be tumultuous; roar; groan, bark; to be noisy, boisterous' [108]. Many have translated המיה as 'boisterous, clamorous, riotous, noisy' or the like [109]. This is the typical character of a fool who does not know how to be economical in speech [110]. אשת כסילות is ignorant (פתיות) and knows nothing. Whybray points out that,

> the Lady Stupidity is a symbolic figure, offering a parallel to the equally symbolic figure of Wisdom. Between them, in this chapter, Wisdom and Stupidity offer a choice

between two ways of life: they dramatize the teaching of the wisdom teacher with its doctrine of the Two Ways (4:10-19). Adultery is mainly a symbol for wilful folly in general. The author of this passage has used the literal warnings against adultery and made them into a symbol of something more fundamental [111].

In Proverbs the כסילות are those who have no knowledge (v.13, cf. 14:7) and hate knowledge (1:22). They are complacent about their ignorance. They find pleasure in evil conduct (10:23; cf. 13:19; 19:1). The simple (פתי) are the ignorant. They are easily distracted or attracted by other influences. They easily follow any persuasive teaching. This is clearly illustrated in the encounter of the simple with the 'strange woman'. However, because of their openness of mind, they have great potential to learn. The immediate and urgent task is to get them into the class of the wisdom teacher to start receiving wisdom. This is what the wisdom teacher tries to do (1:22; 8:5; 9:4-6). The Simple are asked to leave their simple ways (v.5). They are warned that their turning away from Wisdom will kill them (1:32). The simple whom the wisdom teacher invites are like the object of a tug-of-war between wisdom and their folly and ignorance. They are invited to come to Wisdom, leave their ignorant ways and walk in the way of understanding, so that they will live (vv.4-6). But at the same time their folly and their ignorance, like a seductive woman, also tempts the simple to follow them saying, "Why take the difficult way? To be corrected, rebuked, instructed and disciplined is a painful business. Why be

restricted by the Law of YHWH, pietistic regulations and moral prohibitions? come and continue to enjoy what you have been enjoying, a carefree life." But the way of *פתיות/כסילות* leads to destruction and death (v.18). Therefore, elsewhere in 1:32 Wisdom warns the simple that turning away will kill them. So by the most exotic language the simple are asked to abandon their folly and ignorance, and come to receive wisdom from YHWH. This wisdom comes from revering YHWH, studying his law and keeping it.

Second, Dame Folly/Ignorance may be understood as the foreign wisdom which was symbolized by the "strange/foreign woman" in Pr.2:16ff, 5:3ff, 6:24ff, 7:5ff. There is a close resemblance between the description of Dame Folly/Ignorance and the 'strange/foreign woman'. As a matter of fact, many note that they refer to the same thing [112]. Dame Folly/Ignorance is without knowledge of YHWH (v.13). In Pr.9, knowledge refers to the knowledge of YHWH (v.10), and this knowledge comes from revering YHWH. Dame Folly/Ignorance most likely refers to the foreign wisdom which does not have or respect the knowledge of YHWH, it is a threat to Yahwistic pietism. It is very appealing and attractive to many, but it draws them away from Yahwism. Those who are ignorant in the knowledge of YHWH are easily deceived by it. Its way leads to destruction and death (v.18). The best protection from her persuasion and deception is to come to Dame Wisdom, to fall in love with the knowledge of YHWH and revere YHWH.

Though the latter interpretation of Pr.9 is more probable, we cannot exclude the possibility of the former interpretation.

In summary, it may be said Proverbs in its present form is written with one objective --- to call for loyalty to Yahwism. The wisdom teacher is calling those who are ignorant in the Law of YHWH (the simple) to come to receive the teaching of the Law of YHWH, that they may receive wisdom. He is also calling the statesman to revere YHWH, for all the qualities of statesmanship belong to him (8:12,14). YHWH only gives these qualities to those who revere him. By this YHWH-fearing-wisdom kings and rulers establish their kingdom (8:15f) and maintain the tranquillity and prosperity of their nations (8:18). For his students, the wisdom teacher constantly reminds them of the important and reward of loyalty to Yahwism.

The call for loyalty to Yahwism emphasises the study of the Law and keeping of the commandments. Students are constantly reminded to pay attention to the teaching of the Law and the commandments, remember them well in their hearts, and observe them in whatever they do.

The main objective supports the case for the close relationship between Proverbs and other Deuteronomic writing in the OT (especially Deuteronomy) [113].

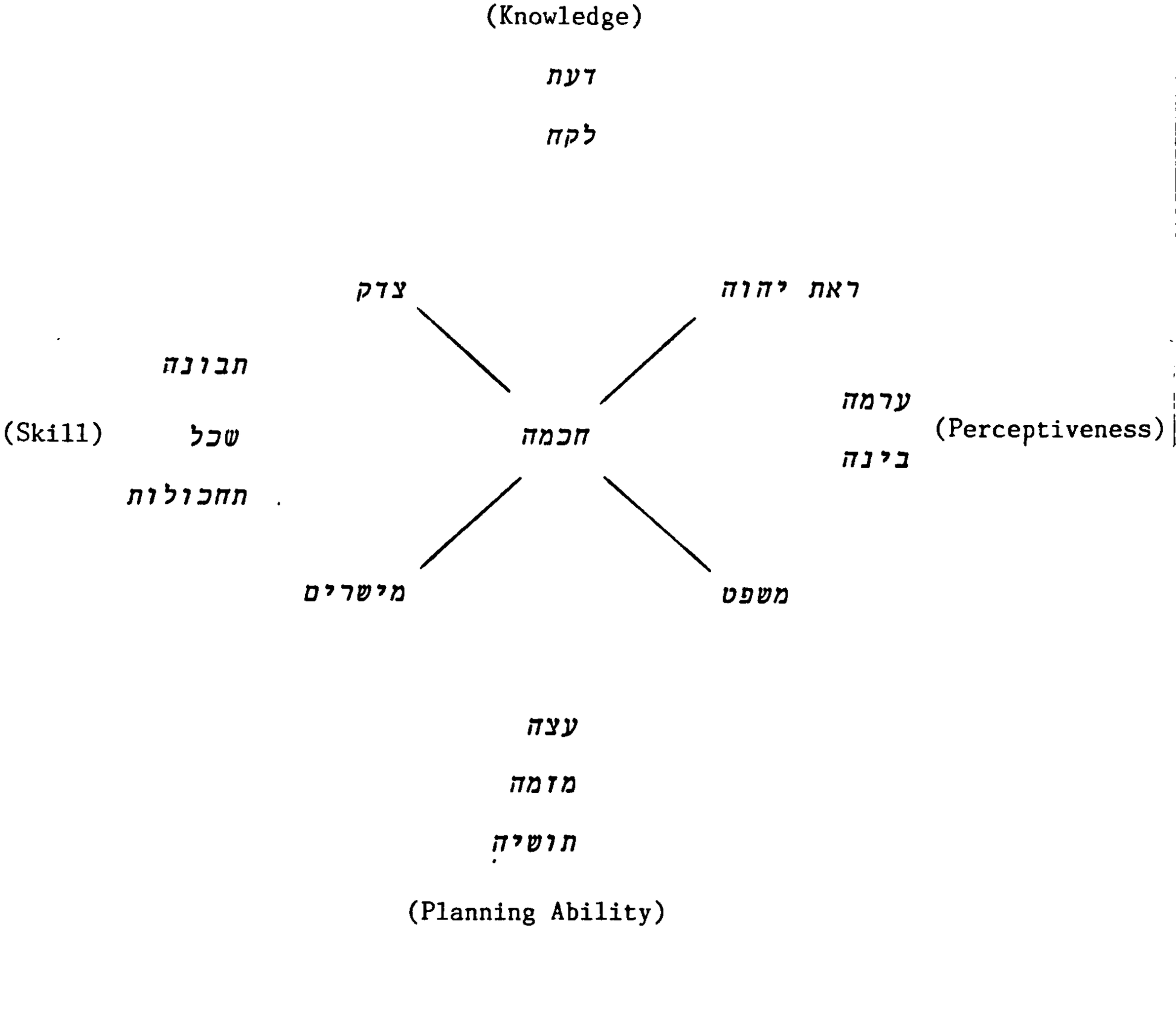

Figure 4: The Semantic Field of חכמה

To end our discussion we may summarize this chapter with the above diagram. In it חכמה is at the centre. It represents that חכמה is the sum of knowledge, skill, perceptiveness and planning

ability. In the present form of Proverbs, חכמה is not an ethical-neutral term, it is a religious term. חכמה is closely related to יהוה ראת, צדק, משפט and מישרים.

CHAPTER SIX

INCENTIVES AND OUTCOMES

In this chapter we will look at the incentives and results of education. Education is a matter of life and death. Life in Proverbs, as we shall see, does not merely refer to physical/biological life, it has a broader connotation which includes material prosperity and mental tranquillity. In the present form of Proverbs, life also connotes life after death. In the first section we will discuss the different connotations of חיים.

In the second section we will discuss the two important metaphors the author uses to represent the two kinds of teachings that lead to two kinds of ending --- Life and Death. Wisdom and the 'strange woman' represent Yahwistic pietism and foreign teaching respectively. Wisdom and the 'strange woman' appeal to students to come to them. Wisdom offers life to students. The 'strange woman' lures students to follow her by offering them temporal enjoyment, and her way leads to death.

6.1 חיים AND מות

For whoever finds me (wisdom) finds life (חיים).

Pr.8:35a

She (wisdom) is a tree of life (חיים) to those
who lay hold of her,
happy are those who hold her fast.

Pr.3:18.

The prospect of obtaining wisdom through education can be summed up in one word --- 'life' (חיים) [1]. חיים in the thought of Israel, as well as the Ancient Near Eastern in general, is more than mere physical/biological life. It usually refers to life in its fullness --- peace, happiness, riches, honour, success, health and long life [2]; this is especially true in the use of חיים in Proverbs. A few examples will illustrate this meaning clearly.

My son, set a guard on efficient wisdom
and resourcefulness,
do not let them out of your sight;
they will be life (חיים) for your soul,
and grace to your neck.
Then you will go on your way in safety,
and your foot will not stumble;
when you lie down, you will not be afraid,
when you lie down, your sleep will be sweet.

Pr.3:21-24.

Listen, my son, accept my words,

that the years of your life (חיים) will be many.

I guide you in the way of wisdom,

I lead you along straight paths.

When you walk, your steps will not be hampered;

when you run, you will not stumble.

Hold on to correction, do not let go;

guard her well, for she is your life (חיים).

Pr.4:10-13.

My son, pay attention to my words,

listen closely to my words.

Do not let them out of your sight,

keep them within your heart;

for they are life (חיים) to those who find them,

and health to his whole body.

Pr.4:20-22.

The teacher constantly reminds students to learn his teachings by heart and live according to his instructions, corrections and commands. The teachings of teachers are like survival instructions, for they help students to survive in this world. Those who are educated are called the wise. They are those who

have found wisdom. They are charged to continue to preserve it well in their hearts, and live according to her guidance. Wisdom will guide students to avoid pit-falls and move on to the path of success. Thus teaching, wisdom and life (חיים) are closely related to one another. The teaching imparts wisdom, and wisdom brings life to students. Sometimes, the teaching is seen as the wisdom of students, and both teaching and wisdom are seen as the life of students (4:13, 20-22).

Conversely, those who hate teaching and correction will die (5:23; 15:10; 19:16,18), because they lack wisdom to avoid dangers (8:36; 10:21). In dealing with the thought of 'life' and 'death', it is necessary to bear in mind that 'life' and 'death' are not always sharply disparate terms. Though poles apart in some respects, they are also used in a relative sense; for, ideally at least, 'life' is in its fullness, and conversely any weakness in life is a form of 'death' [3].

For example, Pr.2:16ff; 5:3ff; 6:24ff; 7:6ff say that the 'strange woman' does not know the 'way of life' (2:19; 5:6). Her house leads to 'death' (2:18; 5:5; 7:27). 'Death' means destruction of health and premature death (5:9,11; 6:23ff; 7:22,23), as well as shame, disgrace, loss of reputation and respect (5:14; 6:33) and poverty (5:9f; 6:26,31ff).

6.1.1 In the OT

6.1.1.1 חיים as physical prosperity

In the OT very often חיים refers to good health and long life [4].

> See, I have set before you this day life (חיים) and good, death (מות) and evil. If you obey the commandments of the Lord your God which I command you this day ..... then you shall live (חיו) and multiply, and the Lord your God will bless you in the land which you are entering to take possession of it. But if your heart turns away, and you will not hear ..... I declare to you this day, that you shall perish, you shall not live long in the land which you are going over the Jordan to enter and possess. I call heaven and earth to witness against you this day, that I have set before you life (חיים) and death (מות), blessing and curse; therefore choose life (חיים), that you and your descendants may live (חיו), loving the Lord your God, obeying his voice, and cleaving to him; for that means life (חיים) to you and length of days, that you may dwell in the land which the Lord swore to your fathers, to Abraham, to Issac, and to Jacob, to give them.....
>
> Dt.30:15-20 (RSV).

In Dt.30:15-20 Israelites are challenged to choose between following YHWH and turning away from him. The reward of following YHWH is חיים, good and blessing. The consequence of turning away is מות, evil and curse. חיים associates closely with 'live and multiply' and 'length of days'. מות associates closely with 'perish' and 'not living long'.

Hence חיים here first refers to good health and long life in the promised land. חיים here also refers to material prosperity which we will discuss later.

In the 'Song of Moses', Moses charged the Israelites:

> Lay to heart all the words which I enjoin upon you this day, that you may command them to your children, that they may be careful to do all the words of this law. For it is no trifle for you, but it is your life, and thereby you shall live long in the land which you are going over the Jordan to possess.
>
> Dt.32:46f (RSV)

Again חיים is closely used together with living long in the promised land. In Ps.21:5(4E),

> He asked you for חיים, and you gave it to him;
>
> length of days for ever and ever.

ד׳׳מ is clearly defined as "length of days". Many think that the phrase "length of days, for ever and ever" belongs to "the ancient oriental court-style as part and parcel of the forms of salutation employed in the court etiquette (cf. 1K.1:31; Ne.2:3; Dn.2:4) [5]." Dahood, drawing his support from the Legend of Aqhat, suggests that the phrase may refer to 'eternal life' [6]. Probably when Psalms received it final form, this phrase was understood as referring to 'eternal life'.

ד׳׳מ in Proverbs also often refers to "good health and long life". In Pr.4:20ff,

My son, pay attention to my words,
listen closely to my words.
Do not let them out of your sight,
keep them within your hearts;
for they are life (*ד׳׳מ*) to those who find them,
and health to his whole body.

Pr.4:20-22.

the teacher charges students to pay attention to his teachings, and learn them by heart and practise them constantly. "For they are life to those who find them, and health (*מרפא*) to his whole body" (v.22). In 3:2 and 4:2, the teacher says if students accept his teachings, do not forget them and observe them, their length of days (*ארך ימים*) and years of life (*שנות חיים*) will increase, that

means they will have 'long life'. 3:16 says that 'length of days' (אֹרֶךְ יָמִים) is in the right hand of wisdom.

6.1.1.2 חַיִּים as material prosperity

חַיִּים can also refer to material prosperity, riches and honour. In Dt.30:15-20 חַיִּים not only associates with 'good health and long life', it also associates with 'multiplication' (v.16) and 'blessing' (v.19). מָוֶת associates with 'curse' (v.19). The blessings and curses are spelt out in Dt.28. The blessings involve the fruitfulness of one's body, of one's cattle, of one's ground; together with rain in its season, outstanding success in commercial dealings with foreign nations; and security and tranquillity in the nation (vv.1-14). The curses involve sickness, pestilence, plague, barrenness of one's body, of one's cattle, of one's ground; consumption of cattle and yield of ground by deceases, drought and plunder; confusion, insecurity, violence, poverty hunger, thirst, nakedness, shame cause by instable society and foreign attack; and slavery, captivity and exile in foreign nations (vv.15-68). Thus חַיִּים refers to the prosperity and מָוֶת refers to the destruction mentioned in Dt.30.

Happy is the man who finds wisdom,
the man who obtains expertise.
for she is more profitable than silver,
and yields better returns than gold.

She is more precious than jewels,

nothing you desire can compare with her.

Long life [7] is in her right hand;

in her left hand are riches and honour.

Her ways are pleasant ways,

and her paths are peace.

She is a tree of life (חיים) to those who lay hold of her,

happy are those who hold her fast.

Pr.3:13-18.

In Pr.3:13ff wisdom is described as 'tree of life' [8]. חיים here is closely related to riches, honour and all sorts of treasure. When wisdom says, "whoever finds me finds חיים." חיים refers to riches and honour, enduring wealth, prosperity and all the treasures (8:18f). Therefore students are charged to esteem her and embrace her, so that they will be exalted and honoured (4:8f).

6.1.1.3 <u>חיים as mental prosperity</u>

We have mentioned that חיים and מות in Dt.30:15-20 closely associate with the blessings and curses in Dt.28 respectively. חיים also refers to the safety, security and tranquillity of society. מות refers to the violence, insecurity and confusion of society.

In the OT the term שלום is often used alongside חיים (Ma.2:5; Pr.3:2,17f). For example:

My son, do not forget my teaching,
let your heart keep my commands.
For they will increase your length of days,
years of life (חיים) and שלום.

Pr.3:1,2.

Nothing you desire can compared with her (wisdom).
long life is in her right hand;
in her left hand are riches and honour.
Her ways are pleasant ways,
and her paths are שלום.
She is a tree of life (חיים) to those who lay hold
of her,
happy are those who hold her fast.

Pr.3:16-18.

שלום generally refers to 'wholeness, completeness of condition'. It may refer to physical health (e.g. Gn.9:6; 43:27), prosperity (e.g. Lv.26:6; Nu.6:26), concord of friendship (e.g. Je.20:10; Ps.41:9(10E)), national tranquillity and safety (e.g. Je.6:14;

33:6), or peace between nations (Jos.9:15; Jd.4:17) [9]. The meaning of שלום suggests that חיים refers not only to good health, long life and prosperity; it also refers to the harmony and well-being in family, society, and between nations.

My son, set a guard on efficient wisdom
and resourcefulness,
do not let them out of your sight;
they will be life (חיים) for your soul,
and grace to your neck.
Then you will go on your way in safety,
and your foot will not stumble;
when you lie down, you will not be afraid,
when you lie down, your sleep will be sweet.

Pr.3:21-24.

Pr.3:21ff says wisdom/מזמה/תושיה will be 'life' for those who possess it. 'Life' here means confidence and assurance in all dealings, and peace of mind which results from that confidence. In Proverbs the motif of 'way' (דרך, ארח, מעגל, נתיבה) is often used to express success and failure, the way of success is commonly called the 'way of life' (e.g. 2:19; 5:6; 6:23; 15:24) and the way of failure is commonly called the 'way that leads to death' (e.g. 2:18; 5:5; 7:27; 14:12; 16:25). The expression 'way of life' is to be understood as both an objective genitive --- the way that

leads to life, and an subjective genitive --- the way continually surrounded by 'life' [10]. The converse is the 'way of death'. When 3:22 and 4:12 say that students will walk and run and not be hampered or stumble. This means that those who live by wisdom will not face failure. Whatever they do will be successful and prosper; for wisdom guides them in the way of security and success. The 'way of life' sometimes is called the 'way of wisdom' (4:11; cf. 6:6) or the 'pleasant way' (3:17). When students walk in the 'way of life' they will rest in confidence and tranquillity free from anxiety, without any fear of sudden destruction (3:24f; 6:22).

Pr.3:18 says that wisdom is 'the tree of life'. In Proverbs, this term is used in three other passages:

> The fruit of the righteous is a tree of life.
>
> Pr.11:30a.

> Hope deferred makes the heart sick,
> but a desire fulfilled is a tree of life.
>
> Pr.13:12.

> The tongue that brings healing is a tree of life,
> but perverseness in it breaks the spirit.
>
> Pr.15:4.

Most scholars think that 'tree of life' in Proverbs is a figurative expression, equivalent to a source of physical, material and mental prosperity, without any mythological allusion to the 'tree of life' in Gn.2:9; 3:22,24 [11]. Sometimes the same idea is expressed by the use of the term "fountain of life" (10:11; 13:14; 14:27; 16:22). In 3:18, the 'tree of life' refers to physical prosperity --- long life (v.16a), material prosperity --- riches and honour (v.16b), and mental prosperity --- pleasantness and peace (v.17).

6.1.2 In the present form of Pr.1-9

In the present form of Proverbs חָכְמָה is not the result of intellectual pursuit, it is closely related to righteous living and pietistic life-style.

In Pr.3 when the teacher challenges his students not to forget his teaching and keep his commands, so that they will have long life and prosperity (vv.1,2). He makes it clear that his commands are: trust in YHWH with all one's heart, and lean not on one's own understanding (v.5). Do not be wise in one's own eyes, revere YHWH and shun evil (v.7). Honour YHWH with one's wealth, with the firstfruits of all one's crops (v.9). Students are reminded YHWH is the one who rewards them 'Life in its fullness' (vv.4,6,8,10).

In Pr.4:10ff the teacher tells his students that the way that leads to life is the way of wisdom (v.11), it' also the way of

righteousness (v.18). The opposite is the way of the wicked and the evil which leads to death (vv.14,19). Thus if students want to obtain life they must put away perversity from their mouths, and keep corrupt talk far from their lips (v.24). When personified Wisdom says,

> whoever finds me finds life
>
> and receives favour from YHWH.
>
> But whoever fails to find me harms himself;
>
> all who hate me love death.
>
> Pr.8:35f.

and when the author says,

> She (wisdom) is a tree of life to those who lay
>
> hold of her,
>
> happy are those who hold her fast.
>
> Pr.3:18.

Wisdom is closely related to righteous living and pietistic life. Wisdom says,

> My mouth speaks the truth
>
> and my lips detest wickedness.
>
> All the words of my mouth are righteousness,
>
> nothing in them is perverse or crooked.
>
> The fear of YHWH is to hate evil;
>
> pride and arrogance and the evil way,
>
> I walk in the ways of righteousness,
>
> along the paths of justice.
>
> Pr.8:7,8,13,20.

This is just another way of saying that wisdom and life can be found by living a righteous and pietistic life.

In the conclusion of Pr.1-9, the author clearly spells out the central message in the core of Pr.9 :

> The fear of YHWH is the beginning of wisdom,
>
> and knowledge of the Holy One is insight.
>
> For by me your days will be multiplied,
>
> and years will be added to your life.
>
> Pr.9:10,11.

Life comes by revering YHWH and possessing the knowledge of the Holy One. Life is a gift from YHWH.

Pr.10-31 also spell out clearly in the present form of Proverbs that life comes from a righteous and pietistic life.

> The speech of a righteous man is a fountain of life,
>
> but the speech of wicked men conceals violence.
>
> Pr.10:11.

> The wage of a righteous man leads to life,
>
> but the gain of a wicked man to sin.
>
> Pr.10:16.

The fruit of a righteous man is a tree of life,

and he who wins souls is wise.

Pr.11:30.

In these three verses life is closely related to a righteous man, he is the opposite of a wicked man. We have mentioned that righteous man (צדיק) in the present form of Proverbs refers to he who reveres YHWH and keeps all his commandments [12].

More explicitly, life is also often related to 'the fear of YHWH':

The fear of YHWH is a fountain of life,

turning a man from the snare of death.

Pr.14:27.

The fear of YHWH leads to life;

and he rests satisfied, untroubled by evil.

Pr.19:23.

The consequence of humility and fear of YHWH

is riches, honour and life.

Pr.22:4.

Life is the inevitable consequence for one who lives in humility and reverence of YHWH. He will receive wisdom from YHWH to avoid snares of death, he will lie down in tranquillity and not be disturbed by troubles, he will be wealthy, respectable and enjoy long life.

There is great similarity between the teaching on life in Proverbs and the rest of the OT. We have pointed out that there is a striking resemblance between Dt.28; 30:15-20; 32:46f and the teaching on life in Proverbs. In the OT we often find the phrase "keep my statutes and my ordinances, by doing which a man shall live" or the like (Lv.18:5; cf. Ez.20:11,13,21; Ne.9:29) to affirm the close relation between keeping the commandments of YHWH and life. Amos (5:14) proclaims,

> seek good, and not evil,
>
> that you may live;
>
> and so the Lord, the God of hosts,
>
> will be with you.

In a similar note Ezekiel (33:19) proclaims;

> when the wicked turns from his wickedness and does what is lawful and right, he shall live by it.

Thus, it may be said that the teaching on life in Proverbs is firmly in line with the rest of the OT. Life is a gift of YHWH to those who revere him and keep his commandments.

בְּאֹרַח צְדָקָה חַיִּים וְדֶרֶךְ נְתִיבָה אַל־מָוֶת

In the path of righteousness there is life,

and the way of that path is immortality.

Pr.12:28.

Many commentators and translators try to reconstruct the original text by emending verse 28a. First, they think that the two clauses in verse 28 are in antithetic parallelism rather than synonymous parallelism. Second, they think that אַל־מָוֶת, 'no death', should be emended to אֶל־מָוֶת, 'to death'. The only variation among them is the emendation of נתיבה. With no explanation how נתיבה should be emended, Toy suggests that the reading of v.28b to be:

"But the way of wickedness leads to death" [13].

Oesterley emends נתיבה to נְתָעֵב 'abominable', and renders v.28b:

"But an abominable way (leadeth) unto death [14]."

Similar to Oesterley, BH has the reading תועבה, 'abomination', instead of נתיבה. Gemser suggests מְשׁוּבָה, 'apostasy', in place of נתיבה. Tournay suggests that נתיבה is a corruption of פֶּתִי בָּא, and renders v.28b:

"et le chemin de la sottise va à la mort [15]."

This is followed by McKane [16] and Plöger [17]. There are other translations for verse 28b such as:

RSV -- "but the way of error leads to death".

NEB -- "but there is a well-worn path to death".

NJB -- "the ways of the vengeful lead to death".

Some prefer to follow MT. Among them are Gesenius [18], Delitzsch [19], Dahood [20], Cohen [21], Scott [22], and NIV translation. Though some of them [23] suggest changing the pointing of תְּדֶךְ to תִּדְהַ, 'the treading of'; there is an agreement among these scholars that the two clauses in v.28 are synonymous parallelism, and אַל־מָוֶת in the text is correct.

Dahood points out the synonymous parallel ḥym/blmt, 'life, non-death' in an Ugaritic poem, and suggests that the 'biblical חיים and אַל־מָוֶת preserved a denotation similar to the Ugaritic meaning' --- immortality [24]. However, one cannot be certain whether the idea of immortality in Israelite culture can be traced back to the pre-exilic period.

It is not the interest of this thesis to discuss whether the MT text of 12:28 is the original text of the pre-exilic period, or whether it was composed in the post-exilic period; and in which period of Israelite history the idea of immortality evolved. Our interest is to see in the final form of Proverbs, what the relation of Pr.12:28 is to the rest of Proverbs. Clearly in the MT Pr.12:28 means that the way of righteousness leads to life (חַיִּים), and its way is the way of immortality. There is no doubt that in the present form of Proverbs, חַיִּים is not only understood as temporal prosperity, but also refers to immortality.

By the time OT Scripture received its final form, חַיִּים was commonly used to express 'eternal life, immortality'. Even in the

OT itself we can find examples of the use of חיים referring to immortality. One clear example is Pr.12:28 which we have discussed in detail. Another example is Dn.12:2f,

> Many of those who sleep in the dust of the earth shall awake, some to everlasting life (חיי עולם), and some to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

Those who are love God and faithful to him will be rewarded immortality. Wis.15:3 says,

> To know you (YHWH) is the sum of righteousness,
> and to recognize your power is the root of immortality.

This clearly echoes the central message of Proverbs (9:10f):

> The fear of YHWH is the beginning of wisdom,
> and knowledge of the Holy One is insight,
> For by me your days will be multiplied,
> and years will be added to your life.

In Wis.1 'justice' is seen as the summary of the faith and virtues of believers, and the author declares,

> Death is not king on earth,
> for justice is immortal.
>
> Wis.1:3.

The gift of immortality is seen as the reward of YHWH to those who know him, trust in him, and live righteously. This teaching has a

marked resemblance with the teaching of life in Proverbs. Thus very likely in the present form of Proverbs, חיים may refer not merely to the prosperous life in this world, it also refers to immortality.

In Qumran literature, חיים is also closely related to righteous and pietistic life:

> These are their ways in the world for the enlightenment of the heart of man, and that all the paths of true righteousness may be made straight before him, and that fear of the laws of God may be stilled in his heart: a spirit of humility, patience, abundant charity, unending goodness, understanding, and intelligence; (a Spirit of) mighty Wisdom which trusts in all the deeds of God and leans on His great lovingkindness; a spirit of discernment in every purpose, of zeal for just laws, of holy intent with steadfastness of heart, of great charity towards all the sons of truth, of admirable purity which detests all unclean idols, of humble conduct sprung from an understanding of all things, and of fruitful concealment of the mysteries of truth. These are counsels of the spirit to the sons of truth in this world. And as for the visitation of all who walk in this spirit, it shall be healing, great peace in a long life, and fruitfulness, together with every everlasting blessing and eternal (עולמים) joy in life without end (חיי נצח), a crown of

glory and a garment of majesty in unending light (אור עולמים) [25].

1QS.4:2-8.

1QS.4:2-8 says he who has the spirit of reverence of YHWH, live according to the commandments of YHWH, will not only enjoy good health, great peace and long life, he will also enjoy everlasting blessing, external joy, and will receive a crown of glory and a garment of majesty. All these rewards are deliberately qualified with 'in life without end' and 'in unending light' to indicate that these rewards are to be enjoy in immortality. The closeness between the teaching of the reward of life to the righteous provides a further support to the observation that חיים in Proverbs may include immortality.

In the Second Temple period, a popular topic of discussion was: how to inherit eternal life? (tbBer.28b' Lk.10:25; 18:18; Mk.10:17). According to the Gospel of Luke when Jesus was asked about this question, his answer was:

Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and love your neighbour as yourself. Do this and you will live.

Lk.10:27f.

This answer given was the summary of all the commandments in the OT (cf. Mt.23:37-40). The phrase "do this and you will live" is an allusion to Lv.18:5 (cf. Ez.20:11,13,21; Ne.9:29). This suggests that in the Second Temple period the words חיים and חיה in the promises of OT if not usually understood as immortality, were least understood as referring to both life in this world and life in the world to come.

> Great is the Law, for it gives life to them that practice it both in this world and in the world to come, as it is written, "For they are life unto those that find them, and health to all their flesh" (Pr.4:22). And it says, "It shall be health to thy navel and marrow to 'thy bones' (Pr.3:8)." And it says, "she is a tree of life to them that lay hold upon her, and happy is everyone that retaineth her" (Pr.3:18). And it says, "For by me, thy days shall be multiplied and the years of thy life shall be increased (Pr.9:11). And it says, "Length of days is in her right hand; in her left hand are riches and honour" (Pr.3:16). And it says, "For length of days and years of life, and peace, shall they add to thee" (Pr.3:2) [26].
>
> mAb.6:7.

It is clear that in mAb.6:7, life is understood as referring to both life in this world and in the world to come. In mAb.6:9 we read;

> When thou walkest,
>
> it shall lead thee --- in this world;

when thou sleepest,

it shall watch over thee --- in the grave;

and when thou awakest,

it shall talk with thee --- in the world to come.

This alludes to Pr.6:22. In early Judaism Pr.6:22 was understood as referring to the protection of Torah. Undoubtedly, the father's commands and the mother's instruction in 6:20f,23 are understood as the Instruction of YHWH, i.e. Torah. The reward of keeping the Torah is to receive guidance in this world and the world to come, and to be protected in the grave. Nickelsburg [27] points out that in Intertestamental Judaism the ideal of Two Ways --- the Way of life and the Way of death --- is commonly found in contemporary Jewish literature (e.g. 1QS.3:13-4:26; Wisd.1-5; The Mandates of Hermas; The Testament of Asher). This Two Way Theology "describes right and wrong modes of behaviour and their respective rewards and punishments --- life and death [28]." Life and death in these literatures usually refer to eternal life and eternal death, which are the ultimate reward and punishment of God for those who obey and disobey his commandments respectively. In the New Testament we also find similar teachings such as "the narrow and wide gates" and "the wise and foolish builders" in Mt.7.

In summary, it may be said that from the evidence in the book of Daniel, the Apocrypha, Qumran literature, NT and Rabbinic literature, in Proverbs חיים (e.g. 3:18; 8:35; 9:10f; 10:16; 11:30; 19:23; 22:4) may be understood as referring to both life in this

world --- good health, long life, success, prosperity, and life in the world to come --- immortality. Conversely, *מות* my be understood as referring to lack of life in this world and in the world to come.

6.2 *חכמות/חכמה* AND *נכריה/זרה*

6.2.1 *זרה* and *נכריה* in the OT

זרה is the feminine form of זר. The basic meaning of זר is "one who does not belong to a particular grouping". This particular grouping may refer to a family, a cultic group, a country, or others. Thus when Dt.25:5 says a widow must not remarry a זר איש it means that she must not remarry an outsider of the family. In the story of Solomon's wise judgement over the dispute of the two prostitutes, one of the two prostitutes said,

> My lord, this woman and I live in the same house. I had a baby while she was there with me. The third day after my child was born, this woman also had a baby. We were alone; there was no זר with us in the house, only we two were in the house.

What she means was when the incident happened there was no 'outsider' in the house (1K.3:17f) [29]. In Ex.30:33; Lv.22:10,12,13, he who is outside the priest's family is called a זר. Similarly, in Ex.29:33; Nu.17:5(16:20E), a non-Aaronite is

called a זר [30]. A non-Israelite is also called a זר, an outsider or a stranger to Israelites, and it is commonly translated 'foreigner, alien' (e.g. Is.25:2,5; Je.5:19; 51:2,51; Ez.11:9; 28:7,10; Ho.7:9; 8:7; Ps.109:11). When זר means a foreigner, it is commonly used in parallel to נכרי (e.g. Ob.11; Lm.5:2; Pr.5:10; 20:16; 27:2).

זר can also be used as an adjective to describe something foreign. The most common one is אל זר, 'foreign god' (Ps.44:21(20E); 81:10(9E)). In Is. 17:10, זמרת זר means 'foreign slips', referring in a figurative sense to 'foreign gods and culture' [31]. Even זר itself can be used allegorically to denote foreign gods and culture (Je.2:25; Ez.16:32). Sometimes זר is used figuratively to mean 'unusual, strange':

> YHWH will rise up as he did on Mount Perazim,
> he will rouse himself as in the Valley of Gibeon,
> to do his work, his strange (זר) work.
> and perform his task, his alien (זרה נכרי) task.
>
> Is. 28:21.

The work of YHWH is called his strange (זר) work because YHWH was the divine suzerain, so it was normal for him to protect Israel from the attack of her enemies. In the past he had proven himself as their divine suzerain on Mount Perazim and in the Valley of Gibeon by giving victory over their enemies, but this time YHWH acts against them, he will not grant them a victory over their

enemies [32]. In Ho.8:12, Israel was accused of considering the Law of YHWH as something 'strange and unfamiliar' (זר) to them [33]. In Jb.19:27 זר is used figuratively to mean someone else other than oneself [34]. In Ho.5:7, בנים זרים means 'illegitimate sons', most probably the sons begotten in abnormal and improper relationships. In Lv.10:1; Nu.3:4; 26:61, אש זרה (lit. 'strange fire') means the 'illegitimate fire' kindled by improper origins or means, or probably an offering offered at the wrong time or way [35]. Whatever the reason may be, the offering was not offered according to the prescription given by YHWH. Thus the incense which was not prepared according to the prescription given by YHWH is called קטרת זרה (Ex.30:9).

In the OT נכריה means 'foreign'. Foreigners are called עם נכרי (Ex.21:8), איש נכרי (Dt.17:15), or נכרי (e.g. Dt.15:3; 14:21; 2S.15:19; 1K.8:41,43; 2C.6:23,33; Jb.19:15; Is.2:6; Lm.5:2; Ob.11). A foreign woman is called נכריה (e.g. Rt.2:10; Pr.2:16; 5:20; 6:24; 7:5; 23:27); in the plural they may be called נכריות (Gn.31:15) or נשים נכריות (e.g. 1K.11:1,8; Ezr.10:2,10,11,14,17,18,44; Ne.13:26,27). עיר נכרי, 'an alien city' is a city whose inhabitants are not Israelites (Jd.19:12). מלבוש נכרי means 'foreign clothing' (Zp.1:8). ארץ נכרי means 'foreign land' (Ex.2:22; 18:3).

נכרי can also mean 'unfamiliar, unusual'. In Is.28:21, the prophet said that YHWH was going to perform his 'unusual' (נכריה)

work [36]. Thus נכרי sometimes refers to someone who is not from your family, an outsider or stranger to your family (Ps.69:9(8E); 5:10). Or it can mean someone else other than oneself (Pr.27:2). נכרי is always used in parallel to זר (e.g. Is.28:21; Ob.11; Lm.5:2; Jb.19:15; Pr.2:16; 5:20; 7:5), once it is used in parallel to גר, 'sojourner' (Dt.14:21).

It seems that originally נכרי was a less hostile word than זר when referring to foreigners. It was used in a morally neutral sense merely meaning someone who is a non-Israelite. In the story of David's exile, a נכרי, Ittai the Gittite, was even portrayed as someone who was kind and faithful to David in his most difficult time in life (2S.15:19). When זר refers to foreigners it connotes the idea of strangeness which is undesirable to the Israelites [37]. This difference is still maintained in Rabbinic Hebrew and Modern Hebrew. In Rabbinic Hebrew, נכרי means stranger or gentile; but זר is a more hostile word. Other than the meaning 'stranger' it can also mean 'an oppressor, enemy' or 'outcast, shunned, loathsome' [38]. In Modern Hebrew the first meaning of נכרי is 'foreigner', as for זר the first meaning is 'stranger' [39]. Usually is used to describe anything which is contemptible. For example, בנים זרים, 'illegitimate children' and עבודה זרה, 'idolatry'. This seems to support the difference in these two words. In the OT, whenever foreign culture and foreign gods were blamed for drawing Israel away from YHWH, the word זר is used. זר does not merely mean 'foreign', it also connotes the idea of abominable to YHWH.

Secondly, נכרי is a less abstract term than זר. נכרי is usually used to describe a foreign people, city, land and clothing; it is something concrete. As for זר, other than the meaning of 'foreigner', it is also used to describe foreign influence, such as their culture and their gods.

It is even used in the allegories of 'foreign vine' (Is.17:10) and 'foreign water' (2K.19:24) [40].

Who are the זרה and נכריה in Proverbs 1-9 in their original context? In Pr.1-9 there are four passages where זרה and נכריה are mentioned. They are 2:16-19;; 5:3-20; 6:24-35; 7:5-27, they occupy nearly one-quarter of Pr.1-9. Undoubtedly, these terms belong to one of the major concerns of the teacher. In 2:16, 5:20, 7:5 זרה and נכריה are used in parallel. In 5:3 זרה is mentioned alone. In 6:24 נכריה and אשת רע are used together synonymously, in 6:26 נכריה is used in contrast to זונה. In 6:29 אשת רע is mentioned and finally in 7:10 אשה who dressed like זונה is mentioned.

To keep you from the אשת רע [41],
from the smooth tongue of the נכריה
Do not desire her beauty in your heart,
and do not let her capture you with her eyes [42].
For a prostitute (זונה) the price is a loaf of bread,
but a man's wife (אשת איש) hunts for precious
life (נפש) [43].

Can a man take fire in his bosom [44],

  without his clothes being burned?

Or can a man walk on hot coals

  without his feet being scorched?

So is he who sleeps with [45] his neighbour's wife,

  none who touches her will go unpunished.

Is not a thief despised if he steals

  to satisfy his appetite when he is hungry? [46]

And, if he is found out, he will repay sevenfold;

  he will give all the substance of his house.

But a man who commits adultery has no sense;

  whoever does so destroys his own life (*ψχ*).

Blows and disgrace will he get,

  and his shame will never be wiped away.

For jealousy inflames [47] a man,

  he will not show mercy when he takes revenge.

Pr.6:24-35.

Among the four passages of the 'strange woman', there are many similarities among 2:6-19; 5:3-20; 7:5-22; but 6:24-35 seems to be the odd one out. In 2:16-19; 5:3-20; 7:5-27 *זרה* is used in parallel with *נכריה* (2:16; 5:20; 7:5), but in 6:24-35 *זרה* is not used at all. *נכריה* is used in parallel to *אשת רע* in the

introduction (6:24), two verses later נכרי"ה is used in contrast with זונה(6:26), and in 6:29 אשת רֵעֵ is mentioned. Boström [48] suggests that there are two units in 6:20-35, the first one (vv.20-26) is identical with the נכרי"ה/זרה theme in 2:6-19; 5:3-20; 7:5-27, and the other one (vv.27-35) deals with the theme of adultery with אשת רֵעֵ. Whybray [49] suggests that the original instruction consisted of verses 20,21,24,25,32, the rest were added by a later hand. Most scholars prefer to see 6:20-35 as a unit.

In 6:24-35, after the usual introduction of an instruction (vv.20-23), the teacher warns his students to keep away from the אשת רַע. Who is this אשת רַע? In the first section (vv.24-29) of this passage clearly there is a word play. The first verse starts with אשת רַע, and the last verse (v.29) end with אשת רֵעֵ. For the sake of consistency LXX has changed the reading of אשת רַע into אשת רֵעֵ. There is no need to do so because the word play in MT makes perfectly good sense. In verse 26, אשת איש, '(another) man's wife' is used; and in verse 32 the verb [נאף] is used, which usually refers to a man committing adultery with another man's wife (e.g. Lv.20:10; Ex.20:14; Dt.5:17) [50]. The theme of this passage is "the danger of having an affair with your neighbour's wife". The neighbour's wife who is mentioned in this passage is promiscuous, that is why she is called אשת רַע. Boström [51] suggests that the נכרי"ה is also the זרה in 2:16; 5:3,20; 7:5, she is a foreigner and a devotee of the cult of Ishtar, the goddess of love. Snijders [52] and Ringgren [53] agree that נכרי"ה is a

devotee of the cult of Ishtar, but they regard נכרית as an Israelite woman and not a foreign woman. However, in the OT נכרית is never used of cultic prostitutes, the word for cultic prostitute is זונה or קדשה [54].

As we have pointed out נכרית is a term which can be used without any hostility or prejudice, it means a 'foreign woman'. There is no information about her husband. McKane suggests that her husband was a foreign merchant who stayed in Israel during his business trip [55]. However, it is also possible that she was a foreign woman who had married an Israelite (e.g. Ezr.10:2,10,11,14, 17,28,44; Ne.13:26,27). Snijders has also suggested that נכרית is a woman who has become estranged from the normal married life-style which was expected by society [56], In Egyptian Instruction literature there was a constant warning against having an affair with women and, in particular, foreign women [57], For example, in the Instruction of Ani, we find a warning:

> Be on thy guard against a woman from abroad,
>
> who is not known in her (own) town.
>
> Do not stare at her when she passes by.
>
> Do not know her carnally: a deep water, whose windings one knows not [58].

It seems that originally 6:24-35 was the corresponding Israelite warning against foreign women.

From all the evidence we have, it is most likely that the meaning of נכריה in Proverbs is the same as that elsewhere in the OT --- 'foreign woman'. Here she is called אשת רע because of her promiscuity. Do זונה in v.26a and נכריה in v.26b refer to the same person? Or are they different persons whom the author is contrasting? Concerning this problem commentators are divided in opinion. By the fact that 7:10 does not see these two words as synonyms, it is more likely that the two words in 6:26 are used in a contrasted way [59]. Even in the OT, usually these two words connote different ideas. What v.26a says is, a prostitute can be had only for the price of a loaf [60], or prostitution will reduce a person to a loaf of bread [61]. But what v.26b says is, he who commits adultery with his neighbour's wife will lose his life (cf. vv.32f). The overall picture is clear, in v.26 the contrast is between involvement in prostitution and involvement with נכריה. This points in the same direction: this piece of instruction is a warning against having an affair with a 'foreign woman', it is not a warning against prostitution. Of course, this does not mean that the author permits prostitution. Elsewhere in 29:3; 23:26a; there are clear warnings against prostitution. In vv.27-29 the author provides two illustrations and a summary to round off the first section. The word play on אשת רע (cf. v.24) provides the inclusio for this section (vv.24-29). It is impossible for a person to avoid dangerous and painful consequences when he has a fire in his bosom or tries to walk on hot coals. Similarly it is also impossible to have an affair with his neighbour's wife and escape

unpunished. Verses 30-35 give a further illustration and explanation on what the author means by "having an affair with another man's wife will cost his life" (v.26). As it stands the MT of vv.30-31 means 'should a person steal because he is driven to it by sheer necessity, his fellow-men may feel sympathy with him, yet he is punished if caught'. [62] But it is more likely that verse 30 is a rhetorical question, it means that appetite is no excuse for theft [63]. If the physical appetite is no excuse for thief, the sexual appetite is no excuse for committing adultery with another man's wife (v.32). At the same time a comparison is given, a thief suffers disgrace and loss in material possession, but a adulterer suffers violent, permanent disgrace and worst of all is the destruction of life (vv.33-35).

To sum up, originally 6:24-35 was an instruction that gave warning against having an affair with a neighbour's wife, especially those wives who were non-Israelites. Perhaps non-Israelite wives were much more lax in moral standards. Probably these verses are the product of an anti-foreigner racist writer.

In Pr.2:16-19 it is said that wisdom will save students from the *נכריה/זרה*. In Pr.5 and 7 students are warned not to get involved with the *נכריה/זרה*.

Who is this זרה? We have mentioned that some scholars think that originally זרה and נכריה referred to cultic prostitutes. However, זרה, like נכריה, was never used of cultic prostitutes. McKane points out that it is unnecessary to introduce the theory of cultic prostitutes, for warning against foreign women was one of the common themes of Egyptian Instruction [64]. In the OT, only in Proverbs is זרה used as a noun to denote 'foreign woman' [65]. Usually זרה is used as in parallel with נכריה, especially in Pr.1-9 (2:16; 5:20; 7:5); though outside Proverbs זרה is not used. In the OT, נכריה is used many times. In Ruth 2:10, Ruth said that she was a נכריה, 'foreign woman', a non-Israelite woman. In Gn.31:15, Rachel and Leah complain that their father, Laban, had treated them like נכריה, 'foreign women'. Probably it means that they were treated as outsiders, not as their father's daughters. In Dt.7:3f the Israelites were warned not to intermarry with the non-Israelite, lest the Israelites be drawn away from worshiping YHWH. Solomon did evil in the eyes of YHWH because he did not obey the commandments of YHWH. He married many שנים נכריות, and his wives turned his heart after other gods (1K.:1-9; cf. Ne.13:26,27). In Ezr.9,10 and Ne.13 we are told that during the time of Ezra-Nehemiah, many Israelites married foreign wives, the problem was so serious that many priests had married foreign wives. Ezra the priest told them,

> You have been unfaithful; you have married foreign women, adding to Israel's guilt. Now make confession to the Lord God of your fathers, and do his will. Separate yourselves from the peoples around you and from your foreign wives.
>
> Ezr 10:10f.

The word used for foreign woman in this passage is נכריה. In Pr.2:16-19; 5; 7; זרה is used parallel to נכריה (2:16; 5:20; 7:5). If נכריה means 'foreign woman', it is most logical to think that זרה here also means 'foreign woman'. The use of זרה together with נכריה is to connote the strangeness --- promiscuity --- of the 'foreign woman', while נכריה tells us of her status as a foreigner. It seems that Snijders has gone too far in denying her foreign status [66]. Pr.7:10 tells us that she dressed like a prostitute (זנה). In other words she is not a prostitute as most commentators suggest. 7:18 tells us that she is married. Once again the author does not bother to tell us who her husband is, whether Israelite or non-Israelite. We have pointed out that probably some of them have Israelite husbands, and others have non-Israelite husbands. The main concern of the author is the foreignness of the נכריה/זרה, not the identity of her husband.

Therefore, in their original context Pr.2:16-19; 5; 6:20-35; 7 are instructions against the 'foreign woman'. She is deadly dangerous, everyone who goes to her will lose his life eventually (2:18f; 5:4f; 6:26,34f; 7:26f). Students are warned particularly about her seductive words (2:16' 5:3; 6:24; 7:5,21) and lustful look (6:25), and they are warned not to get anywhere near her (5:8; cf. 7:8). Her victims are those who lacked wisdom and discretion

(7:7; cf. 5:23). Students are challenged to pay attention to teachers' instruction and to learn them by heart (2:1ff; 5:1ff; 6:20ff; 7:1ff). The wisdom and knowledge that students retain in their hearts will save and protect them from falling into the trap of the foreign woman (2:9-11,16; 7:4f; cf. 5:12f).

6.2.2 In the present form of Pr.1-9

You will be saved from אשה זרה,

from נכריה whose speech is smooth (חלק).

2:16

For the lips of זרה drip honey,

and her speech is smoother (חלק) than oil.

5:3

To keep you from the אשת רע,

from the smooth (חלק) tongue of the נכריה.

6:24

To keep you from the אשה זרה,

from the נכריה whose speech is smooth (חלק)

7:5

With much of her fair speech (לקח) [67] she persuades him,

and by her smooth (חלק) words she compels him.

7:21.

In his warning, the teacher asks students to pay special attention to the danger of the smooth (חלק) speech of the 'strange woman'. חלק in the OT connotes the idea of 'deceptive, flattering nature (of the word)' (e.g. Ps.12:3; Is.30:10; Ez.12:24; Ho.10:2; Pr.26:28) [68]. 7:21 says that with her לֶקַח the foreign woman persuades the young men who lack judgement to follow her. Cohen [69] and Plöger [70] have drawn our attention to see how the author deliberately chooses the word לֶקַח to contrast the virtuous לקח of the wisdom teacher (1:5; 4:2) with the vicious לקח of the foreign woman [71]. Clearly there is a play on words in 7:21, her לקח is חלק, 'deceptive and flattering', words. The result of accepting her לקח is death (vv.22f), but the reward for accepting the wisdom teacher's לקח is life.

In Qumran literature (4Q.184) the original stern warning against the seductive wanton woman (זרה) was interpreted as a metaphor for a group which was hostile to the Qumran Community [72]. This suggests that 'seductive woman' was used metaphorically to denote hostile opposition.

In LXX of Pr.2:16-18 the 'foreign woman' was interpreted metaphorically as referring to 'foreign wisdom'. Clement of Alexandria also interpreted the 'foreign woman' in Pr.5:3 as

'Hellenistic teaching'. This is further evidence that 'foreign woman' in Pr.1-9 was interpreted metaphorically as 'foreign wisdom'.

In the apocryphal literature and Rabbinic literature, Wisdom is commonly presented as a woman or young bride. For example the Targum to Qo.5:11 from the 10th century sees Wisdom as a wife to her husband [73]. Sometimes Philo also sees Wisdom as a feminine figure [74]. In Sir. 14:20ff:

> Happy is the man who fixes his thought on wisdom
> and uses his brains to think,
> the man who contemplates her ways
> and ponders her secrets.
> Stalks her like a hunter
> and lies in wait beside her path!
> The man who pears in at her windows
> and listens at her keyhole.

Students are encouraged to go after Wisdom as if courting a girl vigorously, and few verses after that the author reveals how Wisdom can be found, and the benefit of having it:

> The man who fears YHWH will do all this,
> and if he masters the law, wisdom will be his.
> She will come out to meet him like a mother;
> she will receive him like the wife of his youth.
>
> Sir.15:1,2.

Wisdom is portrayed as the 'wife of one's youth'. To Ben Sira Wisdom is to fear YHWH and master the law (cf. 24:23). In Wisd.8:2,

Wisdom I loved; I sought her out when I
was young and longed to win her for my bride,
and I fell in love with her beauty.

Wisdom is also portrayed as desirable youthful wife to be.

A wisdom teacher's song of his experience of intimate knowledge of wisdom in his youth was preserved in 11Qs.PSa [75]:

I was a young man before I had erred
when I looked for her.
She came to me in her beauty,
when finally I sought her out.
Even (as) a blossom drops in the ripening of grapes,
making glad the heart,
(so) my foot trod in uprightness;
for from my young manhood have I known her.
I inclined my ear but a little
and great was the persuasion I found.
And she became for me a nurse;
to my teacher I give my ardour.
I purposed to make sport:
I was zealous for pleasure, without pause.
I kindled my desire for her
without distraction.

I bestirred my desire for her,

and on her heights I do not waver.

I opened my hand(s).....

and perceive her unseen parts.

I cleansed my hands .....'

'The experience is related in muted but distinctly erotic tones' [76]. This poem is identical to the Hebrew version of Ben Sira in its concluding chapter (Sir.51:13-20) [77].

The evidence suggests strongly that Dame Wisdom and the 'Foreign woman' in Proverbs were interpreted as referring to Yahwistic Wisdom and foreign wisdom respectively. Hengel says that

> the literal and metaphorical interpretation of the 'foreign woman' as a counterpart of 'wisdom' need not be completely exclusive, (but) as from about the middle of the third century BC criticism of traditional Jewish belief in God nourished by the Hellenistic spirit and popular philosophy took form, a metaphorical interpretation was increasingly adopted [78].

Ringgren also thinks that

> the identification of Wisdom with the law is probably polemic against some foreign doctrine of wisdom. The heavenly wisdom that these people profess is of no value; the true wisdom from Heaven is the law, Torah [79].

The אשה זרה passages in Pr.2 provide us with an important clue to understand the motifs of the 'foreign woman' and personified wisdom. It is significant that straight after the opening chapter of the call of personified wisdom, the warning against of the 'foreign woman' is given. This warning is given in a nicely structured instruction:

My son, if you accept my sayings,
  and store up my commandments within you,
turning your ears to wisdom
  and applying your heart to understanding;
if you call out for insight,
  raise your voice for understanding;
if you seek for it as for silver
  and search for it as for hidden treasure.

Then you will understand the fear of YHWH,
  and find the knowledge of God;
for YHWH gives wisdom,
  from his mouth come knowledge and understanding;
He stores up efficient wisdom for the upright,
  (he) is a shield to those who walk in blameless;
guarding the paths of justice,
  and watching over the way of his faithful ones.

Then you discern what is righteousness and justice,
  and uprightness, every good path;

for wisdom will enter your heart,
  and knowledge will be pleasant to your soul.
Discretion will watch over you,
  understanding will guard you.

To deliver you (להצילך) from the way of evil,
  from men of perverted speech;
who forsake (עזב) the paths of uprightness,
  to walk in ways of darkness;
who delight in doing evil,
  and rejoice in the perverseness of evil;
whose paths are crooked,
  and who are devious in their ways.

To deliver you (להצילך) from אשה זרה,
  from נכריה whose speech is smooth,
who forsakes (עזב) the partner of her youth,
  and has forgotten the covenant of her God;
for her house sinks down to death (מות),
  and her paths to the shades;
None who go to her return,
  nor do they regain the paths of life (חיים).

Thus you will walk in the way of good men,
  and keep to the paths of righteous men;
for upright men will live in the land,
  and men of integrity will remain in it;

but wicked men will be cut off from the land,

and treachous men will be uprooted from it.

Pr.2.

The instruction can be divided into four main sections as follows:

A. The Call	vv.1-4.
B. Purposes and Rewards	
b1. to understand the fear of YHWH	v.5.
b2. reward	vv.6-8.
b3. to understand righteous life	v.9.
b4. reward	vv.10-11.
C. Promise	
c1. deliverance from wicked men	vv.12-15.
c2. deliverance from 'foreign woman'	vv.16-19.
D. Final Challenge	
d1. life	vv.20-21.
d2. death	v.22.

After the call (vv.1-4), the author spells out the purposes and rewards in two sections (vv.5-8, 9-11). It is followed with a promise of deliverance from wicked men and 'foreign woman' (vv.12-15,16-19), at the end the author reminds his students this is an issue of life and death and he challenges his students to walk in the way of life (vv.20-21,22). The author spells out clearly the purposes of education in vv.5 and 9. Both verses begin with the phrase אז תבין the first to help students understand the fear of YHWH and find the knowledge of God (v.5); the second to help students understand what is the righteous, just, upright and good life-style (v.9). In both sections of rewards (vv.6-8,10-11), the author uses the same key words חכמה, דעת, שמר, נער to indicate that these two sections are closely related. He makes it clear that wisdom, knowledge and understanding are gifts of YHWH; security and protection come from Him.

The next two sections on deliverance have a marked resemblance to each other. Both sections begin with the phrase להצילך מ" (vv.12,16); both of their second lines begin with המעזב" (vv.13,17), and speech and path are mentioned in both sections. In the light of the first of these two sections, the אשה זרה and נכריה could be understood as referring to the way of evil (רע דרך) and the perverted teaching (דבר תהפכות). The verse "who forsakes the pattern of her youth, and has forgotten the covenant of her God" (v.17) refers to one "who forsakes paths of uprightness, to walk in ways of darkness" (v.13). Thus the 'foreign woman' also refers to

those who have forgotten the covenant of God and committed spiritual adultery by following the perverted teaching and walking in the evil way (cf. Ez.23; 1Macc.1:11-15). This interpretation is reflected in the translation of LXX. LXX has paraphrased Pr.2:16,17 as follow:

To remove you far from the right way
and estrange you from righteous purpose.
My son, let not evil counsel take possession of you,
which forsakes the teaching of youth
and forgets the divine covenant.

LXX has taken them as the description of the influence of evil men in vv.13-15 [80]. The next two verses in the first section (vv.14,15) go on to condemn the abhorrent and abominable way. In the other section the tragic end of that way is described in a most frightening way.

The instruction in Pr.2 ends with a challenge and a warning. He who walks in the good way will live in the land, but he who walks in the evil way will be cut off from the land. Possibly the land refers to the world to come.

The teaching of the two ways is presented in Pr.2. The good way (*מעגל טוב*, v.9; *דרך טובים*, v.20) is also *ארחות משפט* (v.8), *דרך חסיד* (v.8), *ארחות ישר* (v.13), *ארחות צדיקים* (v.20)), and finally *ארחות חיים* (v.19). The evil way (*דרך רע*, (v.12)) is also *דרך חשך* (v.13) and *ארחות עקשים* (v.15), this way leads to *מות* (v.18).

If Whybray is correct, the instruction in Pr.2 originally consisted of v.1,9,16-19, with the warning against the foreign women as the main content [81]. The present form of Proverbs shows that the author has skilfully used the 'foreign woman' theme as the core and elaborated it with other material to provide a dynamic message. He is calling students to be faithful to YHWH and his covenant, and to reject foreign wisdom and the evil way.

In the context of Pr.1-9, the motif of the 'foreign woman' closely follows that of Dame Wisdom in Pr.1 to form an antithesis. At the end of Pr.1-9 we have Dame Folly and Dame Wisdom. These provide a nice <u>inclusio</u> for Pr.1-9. Second, the interpretation of the 'foreign woman' in Pr.2 provides the key to the interpretation of the succeeding passages about the 'foreign woman'.

In Pr.5 once again students are warned to keep away from the 'foreign woman'. There is a striking resemblance in the key words of Pr.2 and 5 about her. In both chapters her speech is described as חלק (2:16; 5:3), her way leads to מות (2:18; 5:5), not to חיים (2:19; 5:6). In Pr.2 the adulterous woman is said to have forsaken the partner of her youth (2:17). In Pr.5 the student is asked to be faithful to the wife of his youth (5:18), and finds satisfaction only in her. In the light of the interpretation of Pr.2, Pr.5 is calling students to find satisfaction in their faith in YHWH, not to commit spiritual adultery; for the foreign teaching is vicious, foreign wisdom only leads to death, not life.

We have noted the warning against the 'foreign woman' in many ways. Among the differences the most significant one is the absence of the hostile word זרה [82]. Pr.6 is a collection of instructions (vv.1-5, 6-11, 20-35), sayings on the theme of the mischief-maker (vv.12-15) and a numerical saying (vv.16-19). The use of the direct address 'You sluggard' instead of the usual opening address 'my son' or 'sons' suggests that probably the instruction vv.6-11 is not a parental or scholastic instruction [83]. The unevenness of material and the uniqueness of the passage vv.20-35 indicate that the instruction vv.20-35 in the present form of Proverbs still functions as a warning against adultery literally without any metaphorical meaning.

After the interlude of Pr.6, the author returns to the theme of the 'foreign woman'. The author continues the message of Pr.2 and 5, and encourages students to enter into a marital relation with wisdom (7:4). This echoes the condemnation of unfaithfulness and the call for faithfulness in marital relations in 2:17 and 5:18 respectively. He repeats the promise of deliverance from the 'foreign woman' (7:5; cf. 2:16). The author stresses that the end of the way of the 'strange woman' is death, not life (7:23, 27; cf. 2:18f; 5:5f).

Before the conclusion of Pr.1-9, the author provides a comprehensive answer to the identity of wisdom. In Pr.8 he tells his students that the wisdom, which he has been talking about all

the time, originated from YHWH; and it has been with him since before the beginning of creation. Wisdom appoints rulers and establishes kingdoms. She controls human history. She is pure and holy, she is a gift of YHWH to those who revere him, and acknowledge his sovereignty over the earth. "Whoever finds her finds life (8:35)!"

In conclusion the author tells his students that a decision has to be made. There are two invitations, two ways, two houses. Students have to make a decision which one they want to choose. One leads to life (v.6), another to death (v.18). On one side is Dame Wisdom, on the other is Dame Folly. We have pointed out that Dame Folly not only refers to folly and ignorance as hindrances to receiving wisdom; she also refers to foreign wisdom and teaching. Foreign wisdom, symbolized by Dame Folly/Ignorance, does not revere YHWH, and does not recognize his authority and power over the world. In her there is no life. Life can only be found with wisdom. Those who revere YHWH and have the knowledge of the Holy One will find it. Pr.9:10,

> the fear of YHWH is the beginning of wisdom,
>
> and knowledge of the Holy One is insight.

This conclusion clearly echoes Pr.2:5:

> then you will understand the fear of YHWH,
>
> and find the knowledge of God.

Both allude to the interpretative key in Pr.1-9:

> The fear of YHWH is the beginning of knowledge.
>
> Pr.1:7.

Two houses are mentioned in Pr.9, one is the house of Dame Wisdom (v.1), another is the house of Dame Folly (v.14). 8:34f says:

happy is the man who listens to me (שמע),
watching daily at my gates,
waiting at the posts of my doors.
For who ever finds me finds life
and obtains favour from YHWH.

The house of wisdom is the place where people can find life and obtain favour from YHWH. But the house of Dame Folly is death. 9:18 says,

He does not know shades (רפאים) are here,
her guests are in the depths of Sheol (שאול).

As for the house of the 'foreign woman' :

her house sinks down to death (מות),
and her paths to the shades (רפאים).

Pr.2:18.

Her house is the way to Sheol (שאול),
going down to the chambers of death (מות).

Pr.7:27.

Students are warned:

Keep your way far from her,

and do not go near the door of her house.

Pr.5:8.

Possibly the author is alluding literally to two types of teaching institution in his time. One provides the teaching of Jewish faith, the other foreign teaching. It is interesting to note that like the Sermon on the Mount in Mt.5-7, Pr.1-9 ends with the imagery of two houses (cf. Mt.7:24-27). Perhaps Pr.1-9 is to be understood metaphorically as the outcomes of responding and rejecting the teaching.

Finally the happy ending about the 'ideal wife' (31:10-31) continues the theme from Pr.1-9 and portrays the picture of one who finds wisdom. She brings him success, security, prosperity, honour and glory.

In conclusion it may be said that in the most exotic way the author presents the way of life and the way of death to his students. These two ways represent the two different teachings. One is traditional Jewish teaching, another is foreign teaching. Accepting the former leads to life. Following the latter may give a temporary pleasure but the inevitable consequence is death.

CHAPTER SEVEN

CONCLUSION

This study has taken the present form of Proverbs seriously, approaching it as it stands and avoiding any emendation. We have sought to understand the message of the author who is responsible for the present form, and how his audience understood it.

In chapter two, we have seen that the use of terms אב, אם and בן are far removed from their original family setting. Though the father-son relationship between teacher and student alludes to the Ancient Near Eastern educational tradition, in the present form of Proverbs it refers more to the relationship between YHWH and students. YHWH is understood as the wise, the teacher, the instructor, the father. He is actively involved in education. Students are his sons. The term תורה may be no more than the second element in a word-pair, but perhaps it has bearing on the understanding of תורה as the tradition of Israel in early Judaism.

The study of parts of the body and some common verbs in the excursus shows that education in Proverbs is very much of a voluntary matter. The public invitation of personified Wisdom is most likely the reflection of teachers promoting their teaching and recruiting students in public. The first task of teachers in

education is to arouse the interest and desire of students by showing them the result of being educated, and the inevitable consequences they will face if they decline to be educated. The method of education is mainly dependent on oral transmission. Listening and memorizing are two important keys to successful learning. This is one of the indications that education in Proverbs is religious education, not secular education whose main objective is to teach students to read and write.

In chapter three we have shown that there are three main types of student. First, those who enjoy education and profit from it. Second, those who reject education; some of them are too proud to receive religious education, others are too stupid to understand the purpose of it. Third, those who are open to all sorts of teaching and influence; some of them are young, some are older. Possibly the young are sent by their parents; the older ones are recruited during the teacher's public invitation. In the present form of Proverbs those who respond to education are called righteous; those who reject it are called wicked. This is another indication that education in Proverbs is religious education. The main concern is to teach students to fear YHWH and live a righteous life.

Chapter four studies the different terms used for teaching technique, reflecting the style and skill of teachers. The teaching is well constructed rhetorically, it aims to be concise,

easy to memorize, and provides a maximum impact on the students. The teaching always compels students to reflect on their life-styles, compare them with the paradigms provided, and finally make a positive response. The use of תורה and מצוה indicate that the main text-book at that time was the Scripture. Most likely teachers also used much of the developing halakhic tradition of that time. Education involves both instructive teaching and corrective teaching. The use of מוסר indicates that chastisement is considered as an important element in education. Possibly it has a bearing on the view of the suffering of Jews as 'discipline of love' from God.

In chapter five we have studied the things which the teacher imparts to students' lives through his teaching. These qualities can be categorized into four areas: knowledge, skill, perceptiveness and planning ability. These four areas are related inseparably. חכמה, 'wisdom', is the summary of these qualities. In the present form of Proverbs, wisdom is no longer understood as in the Ancient Near Eastern educational context, where it is the result of vigorous academic pursuit. Wisdom in Proverbs is the reward of YHWH given to those who revere him and live righteously. Wisdom was with YHWH from the beginning; by her YHWH created the world. Kings and kingdoms are established by her. She seeks to enter into union with those who revere YHWH and live righteously.

Outcomes and rewards of accepting education and the inevitable consequences of rejecting it were explored in chapter six. First we have shown how the words 'life' and 'death' are understood. 'Life' refers not only to health and long life, it also refers to material prosperity, security, tranquillity of mind and success in general. 'Death' not only refers to premature death, it also refers to bad health, and all the qualities of life which 'life' represents. More important is that in the present form of Proverbs 'life' is seen as the reward of YHWH given to righteous men who revere him, and 'death' is the punishment of YHWH given to wicked men who do not revere him.

In part two of chapter six we expounded the way in which the author skilfully made use of materials from the past, and set them in a new context and construction for his new purpose of calling students to remain faithful to YHWH, and reject foreign teaching and wisdom. 'Woman' is used as a metaphor to symbolize attraction. Dame Wisdom represents Yahwistic faith and Dame Folly and the 'foreign woman' foreign wisdom. Dame Wisdom and the 'foreign woman' in the opening chapter (Pr.1,2), and Dame Wisdom and Dame Folly in the concluding chapter (Pr.9) provide an <u>inclusio</u> to this long prologue. The 'ideal wife' in Pr.31:10-31 serves as the conclusion to the whole book; metaphorically it speaks of the blessing one enjoys when one enters into union with Dame Wisdom. 'Life' is the reward of YHWH to those who follow the way of wisdom and go to the house of wisdom. On the other hand 'death' is the

inevitable consequence for those who follow the way of the 'foreign/foolish woman' and go to her house. Finally, 'life' and 'death' as reward and punishment in the present form of Proverbs allude also to eternal life and death.

This study has proved that the present form of Proverbs is far removed from its original Sitz im Leben. Previous scholarship has shown that there is too much difficulty and uncertainty about the original setting. Reconstruction of the original text, the discovery of the function of the original text and the intention(s) of the original author(s) involve much speculation. As we have mentioned in the introduction, it is more meaningful and more feasible to seek to understand the function of the text as it stands and the intention of the author who is responsible for the present text rather than the original. Proverbs is the product of sages, the wisest and most educated people in Israel. It is unthinkable that Proverbs is a haphazard collection of past teachings. Undoubtedly, the material in the present form of Proverbs came from different origins. But it comes to us through a process of careful selection, arrangement and editing so that it would provide maximum impact on the audience, and so that they would not miss the message the author wanted to communicate to them. From this study we have shown that the vocabulary in Proverbs has been taken from its original context and used in a new context with a new connotation and purpose. The vocabulary thus relates more to education in the time when Proverbs received its

final form than education in original settings of family or royal court. This study suggests that education in the present form of Proverbs is religious education. Its main objective is to impart the fear of YHWH into students' hearts, and help them to live righteously. The main 'text-book' used at that time was the Scripture (the Written Law); the developing halakhic material (the Oral Law) was also used. The teaching method has a strong emphasis on oral transmission.

From this study it is clear that the time when Proverbs received its final form was a time when the faith of YHWH was under threat. Many had given up the study of scripture and spent time in the pursuit of foreign wisdom. The strong Yahwistic element and the polemic against foreign wisdom indicate that the author was compelled to remind the people that true wisdom only comes from revering YHWH and holding fast to their traditional faith. Only Yahwistic wisdom will bring 'life'. Though there is temporary pleasure in following foreign teaching, the end is 'death'. Indeed the theology and message of Proverbs are much closer to the rest of the OT than to any of the educational texts from other parts of the Ancient Near East.

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[41] D. F. Morgan, op.cit., pp.149f; J. L. Crenshaw(1985), op.cit., p.390.

[42] Cf. D. J. A. Clines, "Methods in the OT Study," in Beginning OT Study, ed. J. Rogerson, London: SPCK, 1983, pp.32f.

[43] N. Shupak, op.cit., RB (94) 1987, pp.98f. Cf. E Ullendorff, "Thought Categories in the Hebrew Bible," in Studies in Rationalism in Memory of L. Roth, ed. R. Loewe, London, 1966, pp.286-7.

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[47] JPFC, vol.2, p.945.

[48] HJPJC, vol.2, p.330.

[49] Ibid., p.38.

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[52] HJPJC, vol.2, pp.52f.

[53] JH, vol.1, p.60.

[54] JH, vol.1, p.60; vol.2, p.43, n.18.

[55] HJPJC, vol.2, pp.53-80.

[56] HJPJC, vol.2, p.78; JH, vol.2, p.44, n.24.

[57] JH, vol.1, pp.61-5.

[58] JH, vol.1, p.58.

[59] JH, vol.1, p.59.

[60] JH, vol.1, pp.60f.

[61] E. Bickermann, "La chaîne de la Tradition Pharisienne," RB 59 (1952), pp.44-54.

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[65] JPFC, vol.2, pp.946ff.

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[67] JH, vol.1, p.160.

[68] JH, vol.1, pp.53-175.

[69] For literature concerning the origin of Hasidim cf. JH, vol.2, p.118, n.462.

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[71] JH, vol.1, pp.181-96.

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[73] JH, vol.1, p.206.

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[77] PM, p.264.

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[82] Cf. PM, pp.369ff; PW, pp.132ff.

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[96] J. F. A. Sawyer (1986, op.cit.) has pointed out the importance of using Mishnahic, Talmudic and Modern Hebrew in biblical study.

CHAPTER 2: Children and Parents, Students and Teachers

[1] HALAT, vol.1, 131ff.

[2] E.g. Gn.4:17,25f; Ex.1:16; Nu.27:8. Sons begotten in youth are called בני הנעורים,"sons of youth" (Ps.127:4), and son begotten in old age are called בן־זקנים, "son of old age" (Gn.37:3). בן־המלך, "son of the king," usually denotes the prince (Jd.8:18; 2S.9:11; 13:4). However, in Ps.72:1 בן־מלך probably means the king

himself (A. A. Anderson (NCB), vol.1, p.519; M. Dahood (AB), vol.2, p.180.). In 1K.22:26 בן המלך probably denotes a royal official (cf. also 2C.18:25f; 28:7; Je.36:26; 38:6. J. Robinson (CBC),p.247; J. Gray (OTL), p.453f) suggests that בן המלך may refer literally to the son of the king, or possibly a member of the royal family at large, perhaps the brother of the king, or a son of the king by a concubine. The discovery of a seal and seal-imprint in Palestine support the probability that 'בן המלך' is an official title --- prison officer (cf. also de Vaux, op.cit., p.119f).

[3] Cf. also 31:55; 2S.19:25(24E); 2K.9:14,20; Ezr.5:1; Ne.12:10f,23. Other examples are: a nephew is called בן אחיו, "his brother's son" (Gn.12:5), a cousin is called בן דד, "my uncle's son" (Jr.32:8), daughters-in-law are called בנים, "your sons' wives" (Gn.6:18). בן is also used to denote the offspring of animals, male or female (Gn.32:16(15E); 49:11; Nu.15:24; Dt.22:6f; Zc.9:9; Ps.29:6; Jb.4:11; 39:4; Ezr.6:9). The bough and sprout of a tree is also called בן (Gn.49:22).

[4] Other examples cf. TDOT, vol.2, p.151.

[5] Assyrians, Babylonians, Edomites are called בני אשור (Ez.23:7), בני בבל (23:15), and בני אדום (Ps.137:7) respectively.

[6] Other similar phrases are: בני אמך 'sons of your own people' (Lv.19:18; Ez.3:11; 33:2; 37:18; Dn.12:1), בני עמה 'sons of her people' (Jd.14:17), בני עמם 'sons of their people' (Lv.20:17), or בני עמו 'sons of his people' (Nu.22:5).

[7] Other examples of similar usage are: Servants born in the house are called בני בית 'sons of the house' (Gn.15:3; Qo.2:7). The exiles are called בני הגולה 'sons of the exile' (Ezr.6:20; 8:35). Foreign residents are called בני התושבים 'sons of the inhabitants' (Lv.25:45). The common people are called בני העם 'sons of the people' (2K.23:6; Je.26:23). The poor are called בני אביון 'sons of the poor' (Ps.72:4).

[8] Similarly priests are called בני הכהנים 'sons of the priests' (Ezr.2:61; 10:18; Ne.12:35; 1C.9:30) or eponymously after their founder or eponym בני אהרן (Lv.1:5,11; 2:2f,10; 13:2; 21:1; Nu.10:8; 2C.35:14), בני לוי 'sons of Levi' (Dt.21:5; Ezr.8:15), and בני צדוק (Ez.40:46; 44:15; 48:11).

[9] The theological significance of בן־אדם cf. TDOT, vol.2, p.159ff and the works cited in the bibliography.

[10] This usage is also applied to animals in denoting species. For example a cow is called בן־בקר 'son of cattle' (Gn.18:7; Ex.29:1; Lv.1:5). A dove is called בן־יונה 'sons of dove' (Lv.12:6; pl. Lv.1:4). Mares are called בני הרמכים 'sons of

mares' (Est.8:10). Cf. also TDOT, vol.2, p.152f and TDNT, vol.8, p.346.

[11] Other similar usage of בן in the OT are: the worthless, the useless or the base people are called בני בליעל, 'sons of worthlessness' (Dt.13:14(13E); Jd.19:22; 1S.2:12; 10:27; 25:17; 1K.21:10,13; 2C.13:7). The rowdy are called בני שאון, 'sons of uproar' (Je.48:45). The wicked are called בני עולה, 'sons of injustice' (2S.3:34; 7:10; Ho.10:9; Ps.89:23(22E)), together with the vile brood they are called בני נבל גם בני בלי־שם, "sons of the fool, also sons without a name" (Jb.30:8). A murderer is called בן המרצח, 'son of murdering' (2K.6:32).

[12] They are also called בני אמת, 'sons of truth' (1QS. 4:5f; 11:16), or בני צדק, 'sons of righteousness' (1QS. 3:20,22).

[13] They are also called בני השחת 'sons of the pit' (CD.6:15(8:12); 13:14(16:7)), בני עול, 'sons of iniquity' (1QS. 3:21; 1QH.5:8), or בני אשמה 'sons of guilt' (1QH.5:7; 6:30; 7:11). Other examples cf. TDNT, vol.8, p.359.

[14] Other examples are: one who deserves to die is called בן־מות or בן־תבוחה 'son of death' (1S.20:31; 26:16; 2S.12:5; Ps.79:11; 102:21(20E)). One who will be threshed on the threshing floor is called בן־גרני, 'son of my threshing floor' (Is.21:10). One who deserve to be beaten is called בן־הכות, 'son of whipping' (Dt.25:2).

[15] The concept of the divine sonship of the people of Israel was continued and developed in post-biblical Jewish literature. Cf. TDNT, vol.8, p.359.

[16] בן־לילה, 'son of the night', means one night old (grown overnight) (Jon.4:10). בן־שמנת ימים 'son of eight days', means eight days old (Gn.17:12). בן־שנה, 'son of a year', means one year old (Ex.12:5; cf. Lv.12:6; Ez.46:13). And בן־חמש מאות שנה (Gn.5:32) and בן־שש מאות שנה (Gn.7:6) mean 500 years old and 600 years old respectively.

[17] In Is.5:1 בן־שמן, "son of oil," is used to describe the fertility of a hill (O. Kaiser, op.cit., p.90). "The arrogant world ruler," the morning star, is called בן־שחר, "son of dawn" (Is.14:12). Arrows are called בני קשת, "sons of the bow" (Jb.41:20(28E)), or בני אשפה, "sons of the quiver" (Lm.3:13). Joshua and Zerubbabel are called בני היצהר, "sons of oil" (Zc.4:14), because they will be anointed as messianic leaders in the end-time.

[18] In the NT, older members of the Christian community are also called 'fathers' (1Jn.2:13).

[19] TDNT, vol.5, pp.977f; vol.8, p.357; DNTT, vol.1, p.617.

[20] Cf. p.37 ; TDOT, vol.1, pp.16ff; TDNT, vol.5, pp.970ff; DNTT, vol.1, pp.617f.
P. A. H. de Boer (Fatherhood and Motherhood in Israelite and Judean Piety, Leiden: E. J. Brill, 1974, pp.16f) pointed out that in ANE it was common to see God as 'Father'.

[21] אב is used of God only 15 times in the OT, 13 times as an epithet and twice directly in prayer (Je.3:4,19). 'My father' is used in Je.3:4,19, but they are not used on the lips of an individual, it is used as a prayer of the chosen people in the prophecy of Jeremiah. Moreover, they occur in the sections of poetry in Je.3 (cf. Thompson (NICOT), op.cit., p.189).
Cf. also P. A. H. de Boer, op.cit., p.15.

[22] J. Jeremias, The Prayers of Jesus, London: SCM, 1967, pp.11-5.
Cf. also P. A. H. de Boer, op.cit., p.25.

[23] J. Gray (OTL),p.348, n.i; J. Robinson (CBC), p.176; cf. also NEB, NIV.

[24] IDB, vol.2, p.239; R. de Vaux, op.cit., p.39f.
אם also denotes the mother of animals(Ex.22:29(30E); Lv.22:27: Ex.23:19=34:26=Dt.14:21), or of birds (Dt.22:6,7).

[25] G. A. Cooke (ICC), p.232; J. W. Wavers (CBC), p.168.

[26] W. Zimmerli (Hermeneia, vol.1, p.337) points out that the emphasis is not merely geographical and anthropological, it is also religious.

Cf. W. Eichrodt (OTL), p.204; G. A. Cooke (ICC), p.160; J. W. Wevers (NCB), p.120.

[27] W. Zimmerli (Hermeneia, vol.1, p.483) suggests that this may also point to the unity of Israel implicitly.

[28] R. G. Boling (AB), p.109; J. A. Soggin (OTL), p.86.

[29] H. W. Hertzberg (OTL), p.373.

[30] The other two meanings of נזל are: (a) to throw, shoot; (b) to water, rain. Cf. BDB p.434f; HALAT, p.416f.

[31] DNTT, vol.3. p.760.

[32] Cf. pp.216ff. For brief summary cf. IDB, vol.4, p.673; DNTT, vol.2, p.440.

[33] מזרח can be also have the following meanings (cf. HALAT, vol.2, p.531):

1. (early/autumn) rain (Jl.2:23; Ps.84:7).

2. a. shooting (arrows) (1S.20:20,36; 2S.11:20; 2K.13:17; 19:32=Is.37:33).

b. archer (2C.35:23; Ps.64:5,8; pl. 1S.31:3; 1C.10:3).

3. rebellious (<- מָרָה, usually together with סוֹרֵר, 'stubborn') (Dt.21:18,20; Je.5:23; Ps.78:8; Nu.20:10).

4. אלון מורה , "terebinth of Moreh" (Gn.12:6; Dt.11:30; Jd.7:1).

But these usages of מורה do not relate to our discussion here.

[34] HALAT, vol.2, pp.504f; BDB, p.540; TDNT, vol.4, pp.400ff; Jenni, op.cit., pp.83,119ff.

[35] R. E. Clement (NCB), p.100; O. Kaiser (OTL-Old edition), p.120; J. F. A. Sawyer (DSB), p.94; D. Jones, ZAW 67, pp.232ff, n.34.

[36] C. Westermann (OTL), p.229; J. L. Mckenzie (AB), p.116; R. N. Whybray (NCB), p.15; C. R. North, op.cit., p.203; G. R. Driver, JTS 36 (1935), p.406.

[37] This was pointed out to me by Professor C. Rabin in our correspondence in 1986. Cf. also ESD, vol.3, p.1208; DS, vol.2, pp.396,427.

[38] Full discussion of לקח in Pr.16:21,23 cf. pp.272ff below.

[39] B. Lang, Wisdom and the Book of Proverbs, New York: The Pilgrim, 1986, pp.17-50.

[40] 1:8; 4:3; 6:20; 10:1; 15:20; 19:26; 20:20; 23:22,25; 28:24; 30:11,17.

[41] E. W. Heaton, Everyday Life in OT Times, London:Batsford, 1956, 1961, p.178; R. de Vaux, op.cit., p.49; EJ, vol.6, p.387.

[42] PM, p.303.

[43] PW, p.180. Confronted with this uniqueness some scholars (PT, p.539; PO, p.281) suggested that the introduction of the mother into the title "may be the result of a wrong reading of v.2."

[44] Midrash Rabbah, Num.10:4; cf. tbSan.70b; PC, p.209.

[45] 1:8; 2:1; 3:1,11,21; 4:10,20; 5:1; 6:1,20; 7:1; 23:19; pl. 5:7; 7:24; 8:32. Cf. PM, p.303; PW, pp.3f; PJ, p.59.

[46] P. Nel, "The Concept 'father' in the Wisdom Literature," JNSL 5 (1977), p.59.

[47] TDNT, vol.8, p.357.

[48] Scott, Whybray, Oesterley, Toy, Gemser, Boström, Plöger, Nel.

[49] PO, p.29.

[50] M. Haran, "The Graded Numerical Sequence and the Phenomenon of 'Automatism' in Biblical Poetry," VTS 22 (1972), pp.238-67 (esp. pp. 247-53).
W. G. E. Watson, Classical Hebrew Poetry (JSOTS 26), Sheffield: JSOT, 1984, p.132.

[51] M. Haran, op.cit., p.248.

[52] TDNT, vol.7, p.505.

[53] In LXX has "and he punishes." Most likely it tried to illuminate the meaning of the word 'discipline'.

[54] tbBer.35b; tbPes.50b; tbSan.102a.

[55] Cf. PT, p.14; PC, p.3

[56] Sir.24:23; 19:20; RA, p.179,677.

[57] RA, p.169; APOT, vol.1, pp.305f.

[58] Cf. pp.39f.

[59] Cf. pp.40f.
P. A. H. de Boer (op.cit., pp.31ff,40) thinks that *DN* also connotes the idea of authority.

[60] M. Weinfeld(1972), op.cit., pp.176,304f.

EXCURSUS: METHODS OF EDUCATION

[1] Many scholars (Gemser, Ringgren, Kayatz, McKane) suggest that these two passages may reflect the actual activity of Wisdom teachers in public.
Recently B. Lang (Wisdom and the Book of Proverbs, New York: Pilgrim, 1986, pp.17-50) has also argued this conclusively.

[2] DJD, IV, p.79-85.
This poem is identical to the Hebrew version of Ben Sira in its concluding chapter (cf. Sir.51:3-20).

[3] J. Geyer, The Wisdom of Solomon, London: SCM, 1963, pp.96ff.
E. G. Clarke, The Wisdom of Solomon (CBC), Cambridge: CUP, 1973, pp.68ff.
D. Winston, The Wisdom of Solomon (AB), New York: Doubleday, 1979, 1981, pp.211ff.

[4] For footnotes of Pr.8:22-31, cf. p.327.

[5] WP, p.104.
Cf. also PM, pp.351f; G. von Rad, OT Theology, vol.1, pp.447ff.

[6] Instruction literature usually opens with a set introduction which consists of the standard direct address 'my son(s)' and a call for attentive listening and diligent remembering.

[7] PM, pp.291ff; PO, p.19; PT, p.58; PS, p.44; PJ, p.69.

[8] A. R. Johnson, The Vitality of the Individual in the Thought of Ancient Israel, Cardiff; University of Wales Press, 1964, pp.77f.
H. W. Wolff, Anthropology of the OT, London: SCM, 1974, pp.40f.
HALAT, vol.2, pp.489f; BDB, pp.524f; TWAT, vol.4, pp.432ff; THAT, vol.1, pp.862f.

[9] Actually there are fifty one items, possibly three have been added later, but it is difficult to tell which ones are added (R. T. Herford, The Ethics of the Talmud: Sayings of the Fathers, New York: Schocken, 1971 (sixth printing), p.158).

CHAPTER 3: TYPES OF STUDENT

[1] The account of Hiram's skill has been expanded in 2C.2:12(13E) compared to 1K.7:14.

[2] Most commentators interpret בית as 'family'. But some prefer to interpret בית as 'house' (PT, p.442; PO, p.209). No matter which interpretation of בית we take, חכמה refers to some sort of skill. Scott has translated חכמה as 'wise skill' (PS. p.144, also R. B. Y. Scott, The Way of Wisdom, p.7).

[3] There seems to be no great difference in meaning between חכם and חכם-לב.
Cf. Whybray, ITOT, p.12; TDNT, vol.7, p.476.

[4] J. A. Thompson (NICOT), p.316; J. Bright (AB), p.72; E. W. Nicholson (CBC), p.96; R. P. Carroll (OTL), pp.245,6.

[5] They are also called צַדִּיקִים, the relationship with the term חֲכָמִים see below pp.178ff.

[6] J. A. Thompson (NICOT), pp.299f; J. Bright (AB), p.63; W. McKane (ICC), p.86; PWM, pp.102ff.

[7] PC, p.39; PA, p.70.

[8] חָזְקָה here is a verb, Qal.3pr.s.f. (HALAT p.301; BDB, p.314; G, p.277). The feminine singular is used because in 9:3f, Tyre becomes the representative of Tyre and Sidon.

[9] IB, p.1093f; H. G. Mitchell (ICC), pp.263ff; J. G. Baldwin (TOTC), pp.159f.

[10] 'Enchanter' in Ps.58:6 literally means 'weaver of spells', recent discussion on חוֹבֵר חֲבָרִים (M. Dahood (AB), vol.2, p.60; cf. also A. Weiser (OTL), p.429; A. A. Anderson (NCB), vol.1, p.431).

[11] מְחֻכָּם means "(he who) is caused to be חכם," מְחֻכָּם here has a factitive and adjectival usage. On the use of Pi'el in OT Hebrew refer to E. Jenni, Das habräische Pi'el, Zürich: EVZ, 1968 (esp. pp.27-9 for discussion of חכם).

[12] R. N. Whybray, ITOT, p.13; TDNT, vol.7, p.476; R. B. Y. Scott, WW, P. 6; J. L. Crenshaw, OTW, p.27ff; G. von Rad, WI, p.20.

Cf. also pp.85ff below.

[13] R. N. Whybray, The Succession Narrative, (SBT 9), 1968, p.58. P. K. McCarter, JR. , (AB), p.321. G. B. Caird, IB (vol.II), p.112; G. von Rad, WI, p.20.

[14] Dn.5:11 is in Aramaic.

[15] Dn.2 is in Aramaic. On the subject on Advisors cf. P. A. H. de Boer, "The Counsellor," VTS 3 (1955), pp.42-71.

[16] ITOT, p.18, n.34.

[17] PWM, pp.15-47. Other references refer to McKane's footnotes.

[18] ITOT, p.17.

[19] McKane (PWM, pp.65-112), von Rad (WI, p.21), Scott ("Priesthood, Prophecy, Wisdom and the Knowledge of God," JBL 80 (1961), pp.1-15), and a number of commentators such as R. E. Clements ((NCB), pp.65,239), O. Kaiser ((OTL), p.274), A. S. Herbert ((CBC), pp.53,169) argue that חכמים is a professional class of royal counsellors. On the contrary R. N. Whybray (ITOT,

pp.15-31) has argued vigorously that חכמים in these passages do not denote a professional class of royal counsellors. It is clear that in Is.5:21; 29:14; Je.9:22(23E) חכמים should not be seen with a technical meaning (cf. J. P. Hyatt (IB), vol.5, p.893f; E. W. Nicholson (CBC), p.97; J. A. Thompson (NICOT), pp.318f; J. Sawyer (DSB), vol.1, p.243). In Je.8:8, it is more likely that חכמים refers to the scribes of the Law rather than 'Scribes' or 'Secretaries' --- the advisors of the king. Even von Rad (WI, p.18) and Scott (WW, p.16) see the חכמים of Je.8:8 as the scribes of the Law (cf. Hyatt, p.882; Nicholson, pp.86f; Thompson, pp.299f; Blenkinsopp, Wisdom and Law in the OT, New York: OUP, 1983, p.10). Or חכמים here may be understood in a general sense --- intelligent men (Whybray, ITOT, p.23). Concerning Je.18:18, after his detailed study Whybray (ITOT, pp.24-31) concluded that this is a quotation with a similar genre as "numerical proverb" quoted by the opponents of Jeremiah to plot against him; therefore, with its poetical characteristic in mind it is unwise to take חכמים as a technical term. Though Whybray may have gone too far in his interpretation --- "The saying expresses a general sense of disillusionment with all those (the priest, the wise men, and the prophets) who had offered, and continued to offer, their confident 'solutions' to the critical problems of the day." חכמים in Je.18:18 most likely refers to a group of leaders, it does not necessary refer to king's advisors. Hyatt (op.cit., p.965) suggests that they are a separate class of spiritual leaders, others (Thompson, Nicholson) prefer to leave the identification altogether (cf. J. L. Crenshaw, OTW ,

p.27f; J. M. Whedbee, Isaiah and Wisdom, Abingdon, 1971, p.115, n.10). We have shown that there were different kinds of people who acted as the advisors for kings. These חכמים should be understood in a general sense 'sages' or 'wise men'.

[20] לֵב שֹׁמֵעַ, lit. "a hearing heart".

[21] וְלֹא הָיָה עוֹד בָּהּ רוּחַ, lit. means "there was no more spirit (or breath) in her." (cf. NEB).

[22] Concerning the problem of the historicity of the story, cf. J. L. Crenshaw, OTW, pp.43-4; J. Gray (OTL), p.257; cf. also S. J. DeVries (WBC), p.138.

[23] R. B. Y. Scott, "Solomon and the beginnings of wisdom in Israel," VTS 3 (1955), pp.262-79, cf. PS, p.11f.

[24] Cf. pp.266ff below.

[25] G. von Rad, WI, p.16; P. A. H. de Boer, op.cit., pp.42ff.

[26] Some scholars have suggested Joseph narrative was the product of sages in royal court (G. von Rad, "The Joseph Narrative and Ancient Wisdom" in The Problem of the Hexateuch and other Essays, pp.292-300; R. N. Whybray, The Succession Narrative, pp.76-8; W. Coats, "The Joseph Story and Ancient Wisdom: A Reappraisal,"

CBQ 35 (1973), pp.285-97). But there is substantial disagreement among scholars (cf. J. L. Crenshaw, "Prolegomenon" SAIW, pp.1-60).

[27] Cf. pp.182ff.

[28] *ראשית דעת* may also means 'head/ chief part of knowledge,' the ultimate purpose of the quest for knowledge and its main constituent. PS, p.37; PC, p.3; PM, p.264.

[29] G. von Rad, WI, pp.53-73.

[30] The detailed argument of how the Yahwistic/ pietistic interpretation of *חכם* has dominated the understanding of Pr.1-9 and Proverbs as a whole was given in chapter five (cf. pp.265ff).

[31] Cf. pp.182ff.

[32] Cohen points out that (PC, p.2) "it is possible that *חכם* is used in the technical sense, usual in Rabbinic literature studying at the feet of 'teacher'."

[33] BDB, p.107; HALAT, vol.1, p.118; G, p.114.

[34] There are many other examples of *בין* with the meaning of "to pay attention to," or "to consider," such as Ps.28:5; 94:8; Pr.14:15; Jb.18:2; Dn.11:30,37. Those with the Hithpa'el of *בין* are Je.9:16(17E); Ps.119:95; Jb.11:11.

[35] Other references with this usage are Jb.23:8; Ezr.8:15; Ne.13:7.

[36] TDOT, vol.2, p.103.

Cf. J. M. Myers (AB), pp.172,4; L. W. Batten (ICC), p.376; H. G. M. Williamson (WBC), p.333.

[37] In 1K.3:9,11; 1C.28:9; 2C.11:23; 26:5; 34:12; Ne.8:2,3,12; 10:29; Jb.28:19,23; Ps.32:9; 33:15; Pr.1:3,6; 8:5,9; 14:8; 17:10,24; 28:2,7,11; Is.29:16; 40:21; 56:11; 57:1; Dn.1:4; 8:5,17,23; 9:23; 10:11,12; Mi.4:12, the Hiph'il of בין is used with the same meaning as Qal. But in 2C.35:3; Ne.8:7-9; Jb.6:24; 32:8; Ps.119:27,34,73,125,130,144,169; Is.28:9; 40:14; Dn.1:17; 8:16,27; 9:22; 10:14; 11:13, the Hiph'il of בין is used as causative.

[38] In many Hebrew manuscripts, LXX and Syr. there is בִּינָאת instead of בְּרֵאשִׁית.

[39] Cf. pp.81ff.

[40] There are many other examples such as 1K.3:9,11; Is.10:13; 56:11. Cf. pp.90ff.

[41] TDOT, vol.2, p.106f.

[42] Lit. means "that makes them understand."

[43] Lit. means 'many' or 'great'.

[44] Pr.8:9; 17:10,24; 28:2,7,11; 1C.15:22; 25:7,8; 27:32; 2C.26:5; Ezr.8:16; Dn.8:27.

[45] Cf. p.100.

[46] Cf. pp.90f.

[47] PWM, PART TWO.

[48] Cf. pp.133ff.

[49] The only hint that נגיד may be used to describe a teacher is in 16:21. However, there are considerable difficulties in the translation of this verse (cf. PT, p.329; PO, p.134; PW,p.489). Therefore it is difficult to draw any conclusion from this verse alone.

[50] Cf. pp.147ff.

[51] PW, p.464,525f.

[52] J. Macdonald, "The Status and Role of the suḫāru in the Mari correspondence," JAOS 96 (1976), pp.57-68. "The Status and Role of the NA'AR in Israelite society," JNES 35/3 (1976), pp.147-70. J. Macdonald and B. Cutler, "Identification of the נער in the Ugaritic Texts," UF8 (1976), pp.17-35.

[53] H.-P. Stähli, Knabe-Jüngling-Knecht, Untersuchungen zum Begriff נער im Alten Testament, Peter Lang, 1978.

[54] TWAT, vol.5, pp.507-18.

[55] In Gn.21, Išmael was about seventeen years old. Cf. G. von Rad (OTL), p.228; C. Westermann, Genesis 12-36, p.341; E. A. Speiser (AB), p.155.

[56] G. von Rad, op.cit., p.381.

[57] L. E. Stager, "The Archaeology of the Family in Ancient Israel," BASOR 260 (1985), pp.25,26.

[58] פרי בטן may refer to the unborn foetus, but it is more likely that it refers to infant children (O. Kaiser (OTL), p.19; R. E. Clement (NCB), p.137; cf. also H.-P. Stähli, op.cit., pp.95f)

[59] Cf. H.-P. Stähli, op.cit., pp.94,100.

[60] H. W. Hertzberg (OTL), p.152.; cf. H.-P. Stähli, p.91.

[61] op.cit., JNES 35/3, 1976, p.160.

[62] E. Dhorme, Job, p.503; N. C. Habel (CBC), p.179.

[63] BDB, p.76; cf. Jb.20:11; Ps.89:46; Is.54:4.

[64] H.-P. Stähli, pp.101f.

[65] W. Rogerson & J. W. Mckay (CBC), vol.2, p.187; H.-P. Stähli, op.cit., pp.100-5.
A list of references for the use of נעל with preposition מן is given by H.-P. Stähli on p.102, n.148.

[66] W. G. E. Watson, Classical Hebrew Poetry, Sheffield: JSOT, 1984, p.322.

[67] Gn.19:4; Dt.28:50; Is.20:4; Jos.6:21; Ex.10:9; Est.3:13; Ps.148:12; Je.51:22; Lm.2:21; Jb.29:8.

[68] Further discussion of Merismus cf. W. G. E. Watson, op.cit., pp.321-4.
A. M. Honeyman, "Merismus in Biblical Hebrew," JBL 71 (1952), pp.11-18.

H. A. Brongers, "Merismus, Synekdoche und Hendiadys in der bibelhebräischen Sprache," OTS 14 (1965), pp.100-14.

[69] J. Krašovec, "Merism - Polar Expression in Biblical Hebrew," Bib 64 (1983), pp.231-9.

W. G. E. Watson, op.cit., p.322.

[70] H.-P. Stähli, op.cit., pp.77-84.

[71] Lit."stay and staff."

[72] O. Kaiser (OTL), p.71; R. E. Clement (NCB), p.48; J. F. A. Sawyer (DSB), vol.1, p.34; A. S. Herbert (CBC), p.43.

[73] O. Kaiser (OTL), p.67; cf. BDB, p.76. In Modern Hebrew it means 'mischievousness, wantonness, caprice.' (DD, p.248; DA, p.2819)

[74] H.-P. Stähli, op.cit., p.125ff.

[75] RSV, NIV, J. M. Myers (AB), BDB says 77 implies weakness of undeveloped character (p.940); cf. also H.-P. Stähli, op.cit., p.113.

[76] P. R. Ackroyd (TORC), p.133; R. J. Coggins, (CBC), pp.195f; E. L. Curits (ICC), p.375.

[77] H.-P. Stähli, op.cit., pp.98,113.

[78] This is attested by evidence from Egypt. Cf. J. Montgomery (ICC), p.107; J. Gray (OTL), pp.125f; S. J. DeVries (WBC), p.52.

[79] H.-P. Stähli, op.cit., pp.108-17.

[80] JNES 35/3 (1976), p.149.

[81] S. Ben Reuven, "בן in contrast to ילד and נער in the Bible," BM 28 (1982/3), pp.147-9.

[82] AV, NEB, NIV, JB, Barton (ICC, p.175), Gordis (Koheleth, New York: Schocken, 1951, p.194), Lohfink (Kohelet, Echter Verlag, 1980, p.78).

[83] RSV, Whitley (Koheleth, BZAW 148, W de G, 1979, p.88).

[84] BDB, p.359.

[85] R. Gordis, op.cit., pp.325-7; G. A. Barton (ICC), p.175; Lohfink, op.cit., p.78; C. F. Whitley, op.cit., p.88; cf. H.-P. Stähli, op.cit., pp.126f.

[86] Cf. TDNT, vol.2, pp.487ff.

[87] R. Gordis, op.cit., p.327.

[88] In Rt.2:9,15,21 נערים may have been used as a collective noun for the workers, both male and female (E. F. Campell, Jr., (AB), p.93, 103, 107). But it may also refer to several נערים in charge of the labourers who did the harvesting (Macdonald, JNES 35/3, 1976, p.155; Stähli, op.cit., p.169).

[89] Macdonald, op.cit., p.159.

[90] The semantic field of נער as servant cf. I. Riesener, Der Stamm עבד im Alten Testament, W de G, 1979, p.84, 85f, 88. Macdonald, op.cit., p.153; BDB, p.1058.
Even in Modern Hebrew משרת still maintains its meaning of 'servant, attendant.' (DY, p.190; DA, p.1547)

[91] Stähli, op.cit., p.211-7; E. W. Nicholson, VT 32 (1982), p.81.

[92] J. A. Montgomery (ICC), p.355; J. Gray (OTL), p.480; J. Robinson (CBC), p.81.

[93] J. M. Myers (AB), p.126; L. W. Batten (ICC), p.231; P. R. Ackroyd (TBC), p.280; H. G. M. Williamson (WBC), pp.227f; Stähli, op.cit., pp.162-7; Macdonald, op.cit., p.166.

[94] R. de Vaux, Ancient Israel, p.85; Macdonald, op.cit., p.151ff.

[95] I. Riesener, op.cit., p.88f.

[96] R. de Vaux, op.cit., p.125. N. Avigad, "New Light on the Na'ar Seals," Fschr. G. E. Wright, New York, 1976, pp.294-300.

[97] Cf. p.433, n.52.

[98] R. de Vaux, op.cit., p.21. In 1S.30 we are told there was an Egyptian mercenary in the Amalekite army (v.11,13) who was also called a נער.

[99] J. Gray (OTL), p.424; S. J. DeVries (WBC), p.249.

[100] Lit.'Sheol'.

[101] PM, p.564. Perhaps this understanding has some bearing on the concept of original sin.

[102] PT, p.419.

[103] PM, p.565.

[104] Cf. PO, p.50f; also the section of פתי (pp.124ff) and חסר-לב (pp.133ff).

[105] PT, p.387; PO, p.168.

[106] R. Gordis, "The social Background of Wisdom Literature," HUCA 18 (1944), pp.77-118.

[107] G, p.696f.; BDB, p.834.; HALAT, vol.3, pp.925f.

[108] Most modern scholars understand [פתה] as "to seduce".
J. A. Thompson (NICOT), p.459; J. Bright, (AB), p.132;
R. P. Carroll (OTL), p.398; W. McKane (ICC), pp.468ff.
J. N. Schofield, Law, Prophets and Writings, London: SPCK, 1969, p.185.
D. J. A. Clines & D. Gunn, "'You tried to persuade me' and 'Violence! Outrage!' in Jeremiah XX 7-8," VT 28 (1978), pp.20-7.

[109] 1:4, 22(2X), 32; 7:7; 8:5; 9:4, 6, 16; 14:15, 18; 19:25; 21:11; 22:3; 27:12.

[110] We shall not enter into the discussion about the actual month and day of the festival, for it does not affect our discussion of the meaning of פתי.

[111] Many translators and commentators have translated פתי by "ignorance/ignorant" (Cf. JB, RSV, NIV, Wevers, Eichrodt, Zimmerli).

[112] DSSE, p.242.

[113] DSSE, p.231.

[114] DJD IV, p.66.

[115] Cf. pp.154ff.

[116] PO, lxxxvf; PM, p.273, 342, 563; KB, p.788.

[117] We shall show below that נערים in 1:4 refers to the students in the class of wisdom teachers sent by parents.

[118] PO, p.40.

[119] ES, vol.5, p.2187; DY, p.253.

[120] B. Lang, Wisdom and the Book of Proverbs, New York: Pilgrim, 1986, pp.17-50.

[121] Cf. Chapter five.

[122] Pr.6:32; 7:7; 9:4,16; 10:13,21; 11:12; 12:11; 15:21; 17:18; 24:30.

[123] BDB, p.341; G. p.295; HALAT, vol.1, p.325; TDOT, vol.5, pp.80-90.

[124] Cf. p.77.

[125] Cf. pp374ff.

[126] ESC, pp.554f; HALAT, vol.2, pp.465f; THAT, vol.1, p.838; TWAT, vol.4, p.280.

[127] כֶּסֶל may also mean 'loins' (Lv.3:14, 10, 15; 4:9; 7:4; Ps.38:8; Jb.15:27).
Cf. BDB, p.492; HALAT, vol.2, p.466; THAT, vol.1, p.836; TWAT, vol.4, p.279.

[128] M. Dahood (Bib 46, 1965, p.320) sugggests that כסל in Pr.3:26 means 'side'; so Pr.3:26 can be translated as: "For the Lord will be at your side, and will keep your foot from the snare."

[129] E. Dhorme, Job, op.cit., p.132.

Cf. G, p.408, BDB, p.493; HALAT, vol.2, p.466.

[130] IDB, vol.3, p.609.

[131] F. Guirand ed., New Larousse Encyclopedia of Mythology, Hamlyn, 1973 (1st published in 1959), p.60f.

Cf. E. Sykes, Dictionary of Non-classical Mythology, J. M. Dent & Sons, 1968 (1st published in 1952), p.153f.

Cf. E. Dhorme, Job, p.131f.

[132] F. Guirand ed. op.cit., p.144.

E. Tripp, The Handbook of Classical Mythology, London: Arthur Barker, 1970, pp.433-435

J. Lempriere, Lempriere's classical Dictionary of Proper Names mentioned in Ancient Authors Writ Large. London: Routledge and Kegan Paul, 1984 (1st published in 1788) pp.428-9.

N. G. L. Hammond and H. H. Scullard, The Oxford Classical Dictionary, Oxford: Clarendon, 1970, 2nd. edn., p.757.

[133] E. Tripp, op.cit., p.4434.

[134] Qo.2:14,15,16(2X); 4:5,13,17; 5:2,3; 6:8; 7:4,5,6,9; 9:17; 10:2,12,15.

[135] Pr.1:22,32; 3:35; 8:5; 9:13; 10:1,18,23; 12:23; 13:16,19,20; 14:7,8,16,24,33; 15:2,7,14,20; 17:10,12,16,21,24,25; 18:2,6,7; 19:1,10,13,29; 21:20; 23:9; 26:1,3-12; 28:26; 29:11,20.

[136] TDOT, vol.2, p.204

[137] O. S. Rankin, IB, vol.5, p.56; PS, p.227; PJ, p.306; R. Gordis, koheleth, New York: Schocken, 1951, p.247.

[138] T. Donald, op.cit. p.287.

[139] 14:33 בלב נבון תנוח חכמה ובקרב כסילים תודע

AV has "wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known." However as this does not make much sense, most of the commentators feel that the text is corrupt. LXX, Pesh, Gesmer and Scott insert לא before תודע, this is followed by JB and NIV. BH, Toy, Oesterley and Mckane suggest to substitute אולת for תודע. It is clear that the general sense after the insertion or emendation is: "כסילים lack wisdom in their hearts, what they have is אולת."

[140] PM, p.552; PC, p.142.

[141] PT, p.274; PM, p.459, 460; PO, p.104; PJ, p.131; PW, p.79.

[142] PM, p.465.

[143] Cf. pp.129ff.

[144] BDB, p.539; G, p.435; HALAT, vol.2, p.503.
Jb.16:20; Ps.119:51; Pr.14:9; 3:34.

[145] This meaning is suggested by H. N. Richardson, "Some Notes on לץ and its derivatives," VT 5 (1955), pp.161-79. However, the weakness of his paper is that he tried to abandon the possibility of the meaning of [לץ] as 'to mock, scorn' completely. Detailed discussion of his paper will be given later in this section.

[146] Though H. N. Richardson prefers to translate מלץ as 'intermediary' (op.cit., p.167) this does not affect our argument that מלץ belongs to the educated élite. In Egyptian documents, there is a lot of evidence to prove that most of the officials are good in languages.

[147] R. E. Clements (NCB), p.230; A. S. Herbert, (CBC), p.164; F. L. Moriarty, (JBC), p.278.

[148] J. N. Oswalt (NICOT), p.516.

[149] J. N. Oswalt (NICOT), p.529

[150] R. E. Clements, (NCB), p.242.

[151] In Is.28:14 אנשי לצון is used.

J. N. Oswalt (NICOT), p.539; R. E. Clements (NCB), p.240-2;

F. L. Moriarty (JBC), P. 299; IB, p.327.

[152] H. W. Wolff (Hermeneia), p.125.

[153] H. J. Kraus, Psalmen I (BKAT XV/1),

Neukirchen-Verleg: Neukirchener, p.3f.

Cf. G. W. Anderson, "A Note on Psalm 1:1," VT 24 (1974), pp.231-3.

[154] A. A. Anderson (NCB), vol.1, p.59; Cf. also M. Dahood (AB),

vol.1, p.1f.

[155] M. Dahood (AB), op.cit., p.2.

[156] M. Dahood (AB), op.cit., p.1.

[157] A. A. Anderson (NCB), op.cit., 59; G. W. Anderson, op.cit.

pp.231f; A. Weiser(OTL), p.104; IB, p.19f.

[158] PM, p.541; cf. PC, p.131.

[159] PM, p.550.

[160] PW, p.122; Cf. Scott's translation, PS, p.124.

[161] PM, p.399.

[162] PM, p.399; PC, p.160.

[163] H. N. Richardson, "Some notes on לוץ and its derivatives" VT 5 (1955), pp.161-179.

[164] Some scholars suggest the emendation of עִם־לֵצִים for אִם־לַלֵּצִים. LXX, Targum, Vul. read וְלַעֲנָיִים for לַעֲנָיִים. Detailed discussion can be found in Driver (Biblica 32, p.176) and PM, p.302.

[165] In his translation Richardson acts against his own conclusion in translating 3:34a as "Though he scorns the scorners" (op.cit., p.166).

[166] H. N. Richardson, op.cit., pp.170, 173.

[167] Cf. pp.95f.

[168] Cf. H. N. Richardson, op.cit., p.170.

[169] Pr.1:7; 7:22; 10:8,10,14,21; 11:29; 12:15,16; 14:3,9; 15:5; 16:22; 17:28; 20:3; 24:7,9; 27:3,22; 29:9.

[170] H. W. Wolff, op.cit., p.129.

[171] 10:8,10,14,21; 11:29; 12:15,16; 14:3,9; 15:5; 16:22; 17:28; 20:3; 24:7; 27:3,22; 29:9.

[172] PM, p.398.

[173] PM, p.398, PO, p.209, PT, p.443, PW, p.139.

[174] PM, p.429; PT, p.238.

[175] Though there are some difficulties concerning 29:9, the general sense seems to be that "it is not advisable for a wise man to have a controversy with אויל" (PT, p.509). Cf. PM, p.636 and PW, p.168.

[176] Many commentators and translators emend גַּאֲוָה to גֵּוָה so that 3a reads "In the mouth of a fool is a rod for his back" (McKane, BH, Gemser, Ringgren Whybray, Scott, RSV, NEB, NIV). But Toy, Oesterley, Barucq, Jone and Cohen prefer to leave the MT text as it is: the mouth of a fool is a shoot of pride (cf. Is.11:1). Cf. PT, p.281; PO, p.107; PJ, p.133; PC, p.86.

[177] Cf. PO, p.53f; PM, p.340.

[178] PM p.264.

[179] That the conqueror in Is.41:25 is Cyrus has been agreed by most scholars. Cf. J. Mckenzie (AB), p.35; C. Westermann (OTL), p.90; R. N. Whybray, (NCB), p.69f.

[180] J. McKenzie (AB), p.53f; G. A. F. Knight, Deutero-Isaiah, p.95f; A. S. Herbert (CBC), p.51.

C. R. North (The Second Isaiah, Oxford, 1964, p.96ff) suggests that the ability of predicting is challenged here. Westermann sees that the challenge is two fold. On one hand the heathen gods are challenged to predict the future --- "Who among you declare this (the things to come)?" On the other hand they are challenged to interpret the past --- "Tell us the former things?" (Westermann (OTL), p.121f)

[181] This is also the primary meaning in Modern and Talmudic Hebrew (DS, p.124; DA, p.1315; DJ, vol.2, p.779).

[182] C. R. North, op.cit., p.156,9; G. A. F. Knight, op.cit., p.142f; A. S. Herbert, op.cit., p.71.

Undoubtedly, something of the sense of 'victory' and 'salvation' is hidden in צדק.

[183] Some emendations have been suggested (cf. BHS's footnote), but they do not alter the meaning of the text. The translation given here follows the reading of MT.

[184] R. T. O'Callaghan, "Echoes of Canaanite Literature," VT 4 (1954), p.170.

M. Dahood, Psalms 1-50(AB), p.50; Psalms 51-100 (AB), p.10.

A. Weiser, The Psalms(OTL), p.121,410.

A. A. Anderson, Psalms vol.1 (NCB), p.70,402.

S. R. Driver,Deuteronomy(ICC), p.409;

A. D. H. Mayes, Deuteronomy(NCB), p.407;

G. von Rad,Deuteronomy(OTL), p.203.

[185] J. Swetnam, "Some Observations on the Background of צמח in Jeremias 23,5a," Bib 46 (1965), pp.29-40; R. T. O'Callaghan, op.cit..

[186] J. Weingreen, "The Title Moreh Sedek," JSS 6 (1961), pp.162-74; A. M. Honeyman, "Notes on a Teacher and a Book," JJS 4 (1953), p.131.

[187] A similar phrase occurs in Je.33:15a.

[188] J. Bright (AB), op.cit., p.144.

Cf. J. A. Thompson (NICOT), p.489; R. P. Carroll (OTL), p.446;

W. McKane (ICC), p.561; J. Swetnam, op.cit.; HALAT, p.944;

C. F. Whitley, "Deutero-Isaiah's Interpretation of ṢEDEQ," VT 22

(1972), pp.469ff.

[189] IDB, vol.4, p.80; cf. IBD, Part 3, pp.1340ff;

G. von Rad, OT Theology (vol.1), pp.370-83;

W. Eichrodt, Theology of the OT (vol.1), pp.240ff.

[190] IBD, ibid..

[191] G. von Rad (OTL), p.353; C. Westermann, Genesis 37-50, p.55;

E. A. Speiser (AB), p.300; R. de Vaux, Ancient Israel, p.40.

Cf. Rt.1:8ff; Lv.22:13; Dt.25:5ff.

[192] On the forensic usage of צדק see pp.170ff below.

[193] IDB, vol.4, p.81.

[194] When צדק is used to describe an attribute of God, very often it is used in parallel with אמת or אמונה (cf. Ps.19:10(9E); 51:6(4E); 89:15(14E)=97:2; 143:1; 96:13=98:9).

[195] C. Graesser, Jr., "righteous, Human and Divine," Currents in Theology and Mission 10 (1983), pp.134-41 (esp. 134-7).

[196] BDB, p.667. cf. also Jb.22:19; 27:17; Ps.94:21 where נקי is close to צדיק.

[197] IDB, vol.4, p.82.

[198] אמונה may be translated as 'faithfulness', in the context it is clear that the meaning is that the צדיק survives by his complete trust and dependence in YHWH.

[199] Cf. O. Kaiser, op.cit., p.207.

[200] צדיקים in Syr. and Tar..

[201] IDB, vol.4, p.83.

[202] C. Graesser, Jr., op.cit., pp. 138ff.

[203] Cf. p.168.

[204] IDB, vol.4, p.82f.

G. von Rad, OT Theology, vol.1, p.372ff.

W. Eichrodt, Theology of the OT, vol.1, p.246f.

W. Zimmerli, OT Theology in Outline, p.142f.

C. F. Whitley, "Deutero-Isaiah's Interpretation of ṢEDEQ," VT 22 (1972), pp.469-75.

J. P. Justesen, "On the meaning of ṢĀḌAQ," Andrews University Seminary Studies 2 (1964), pp.53-61 (esp. pp.56f).

Concerning the origin of YHWH's identification with צדק cf. R. A. Rosenberg, "The God ṢEDEQ," HUCA 36 (1965), pp.161-77.

[205] Cf. pp.168f.

[206] Cf. pp.170f.

[207] LXX has ידעו is stead of ירעו, "the lips of the צדיק instruct many," this will provide an even stronger educational tone. W. Thomas (JTS 15, 1964, pp.54-57.) suggested, "The lips of the righteous bring tranquillity (or appease, pacify) to many."

[208] PM, pp.418,420; PO, p.77; PW, p.63.

[209] 10:3,6,7,11,20,24,25,30,31,32; 11:8,31; 12:3,12,13; 15:9,29; 29:16.

[210] The reward and blessing cf. chapter six.

[211] Cf. pp.355ff.

[212] F. Rosenthal, "SEDAKA, CHARITY," HUCA 23, Part 1 (1950-1), pp.411-30.

IDB, vol.4, p.86; DJ, vol.2, p.1263.

[213] THAT, vol.2, pp.813f.

[214] Cf. pp.165ff.

[215] Cf. p.168.

[216] S. Amsler, et al.,Aggée, Zachaire, Malachie, (CLT XIc), p.100.

H. G. Mitchell, Haggai and Zechariah, (ICC), p.173.

[217] THAT, vol.2, p.814.

[218] PM, p.288.

[219] PS, p.43; PM, p.288; PT, p.52; PC, p.12.

[220] PM, p.313.

[221] PM, p.313.

[222] Cf. p.93.

[223] Cf. K. G. Kuhn, Konkordanz zu den Qumrantexten, p.209f; RQ 4 (1963), p.227.

[224] Cf. Ibid., p.118.

CHAPTER 4: TEACHING STYLE

[1] PT, p.101.

[2] PT, p.101.

[3] PC, p.26.

[4] TDOT, vol.1, pp.342ff; THAT, vol.1, pp.211ff; ESC, pp.91f.

[5] In MT we have the phrase בְּאִמְרֵי פִיךָ, lit. means "by the words of your mouth." The translation given sounds rather strained, but it shows clearly how אמר is used.

[6] Most commentators and translators render מוסר as 'instruction', but in Hebrew it usually connotes the idea of 'correction, discipline'.

[7] Cf. p.454, n.6.

[8] Cf. pp.238.

[9] Cf. p.375.

[10] Cf. pp.374ff.

[11] 1430 times, according to HALAT.

[12] BDB p.182ff.

[13] BDB, p.183f; HALAT, p.203.

[14] TDOT, vol.3, p.106; HALAT, p.203.

[15] TDOT, vol.3, p.104.

[16] Approximately 240 times in the OT; cf. TDOT, vol.3, p.111.

[17] TDOT, vol.3, p.111; DNTT, vol.3, p.1087f.

[18] TDNT, vol.4, p.97.

[19] TDNT, vol.4, p.97.

[20] A. Philips (CBC), p.32. Cf. also B. S. Childs (OTL), pp.607ff; P. C. Craigie (NICOT), p.134.

[21] TDOT, vol.3, p.116ff; TDNT, vol.4, p.98f; DNTT, vol.3, p.1102f.

[22] TDNT, vol.4, p.100. Cf. also L. C. Allen (WBC), p.139.

[23] Some scholars suggest that the conception was influenced by ancient oriental ideas of the creative power of the word (cf. DNTT, vol.3, p.1105; TDNT, vol.4, p.100). The debate is beyond the scope of our discussion.

[24] DNTT, vol.3, p.1105.

[25] DNTT, vol.3, p.1106.

[26] It is generally agreed that 1:1a; 12:9-14 are the final additions by another professional Wise Man who edited and published Qoheleth. PS, p.256; Gordis, Qoheleth, pp.204, 349f. W. J. Fuerst (CBC), pp.154f.

[27] "In Praise of Learned Scribes" (ANET p.431f) and "The Satire on the Trades" (ANET p.432ff).

[28] PM, p.454.

[29] Cf. all the commentaries on Proverbs.

[30] THAT, vol.1, p.435f; cf. TDOT, vol.3, p.98f.

[31] TDOT, vol.1, p.329.

[32] TDOT, vol.1, p.331; vol.3, p.99.

[33] TDOT, vol.3, p.99.

[34] TDOT, vol.3, p.99.

[35] TDOT, vol.1, p.329; TDNT, vol.4, p.91.

[36] J. B. Irwin, The Revelation of יהוה in the OT, Ph.D thesis submitted to Drew University, 1965, p.159.

[37] The full discussion of the meanings of משל, מליצה, and חידה cf. pp.252ff.

[38] THAT, vol.2, p.1031; ESC, pp.1224ff.

[39] BDB, p.435.

[40] BDB, p.436; G, p.860 and Eissfeldt. However, most scholars and translators favour emendations. For detailed discussion cf. P. K. McCarter, Jr., (AB), p.233; also H. W. Hertzberg (OTL), p.282 n.f, and S. R. Driver, Notes on the Hebrew Text of the Books of Samuel, pp.276f.

In modern Hebrew תורה can also have the meaning of 'manner' (DS, p.244; DA, p.2767).

[41] According to THAT (vol.2, p.1031), תורת occurs 12 times in the OT (Gn.26:5; Ex.16:28; 18:16,20; Lv.26::46; Is.24:5; Ez.43:11; 44:5,24; Ps.105:45; Dn.9:10; Ne.9:13).

[42] For references cf. K-B, pp.1023ff; BDB, pp.435ff; ESC, pp. 1224ff.

[43] J. Jensen, O. S. B., The Use of tôrâ by Isaiah (CBQMS 3), The Catholic Biblical Association of America, Washington, D.C, 1973.

[44] PJ, p.51; PT, p.547; PC, p.214.

[45] Cf. p.92.

[46] Cf. pp.27ff.

[47] PS, p.166; PW, p.162; PJ, p.222; PO, p.249.

[48] PW, pp.622f; cf. PG, p.77; PR, p.109.

[49] PT, pp.496f; PC, p.186.

[50] McKane's translation, cf. also NEB and NIV

[51] G. R. Driver suggested that חזיון probably came from Accadian hazian, 'magistrate' (quoted in PM, p.641). But most commentaries and translations prefer to retain MT.

[52] PO, p.263; cf. PC, p.214.

[53] PT, p.512.

[54] PS, p.170.

[55] The translation quoted from R. A. F. Mackenzie, Sirach (OTM 19), Michael Glazier, 1983, p.102.

[56] Oesterley commented that the expression in Sir 24:33a is compared to the irresistible outflow when the 'Spirit of prophecy' overpowers the prophet (W. O. E. Oesterley, Ecclesiasticus, CUP, 1912, p.163). Cf. also J. G. Snaith, Ecclesiasticus (CBC), CUP, 1974, p.126.

[57] Cf. pp.48ff.

[58] DNTT, vol.2, p.440; J. M. Myers (AB), p.153; R. J. Coggins (CBC), p.108; P. R. Ackroyd (TBC), p.298; H. G. M. Williamson (WBC), pp.xxxvii - xxxix; L. H. Brockington (NCB), p.91.

[59] Mt.5:17; 7:12; 11:13; 22:40; Lk.16:16; 24:44; Jn.1:45; Ac.13:15; 26:14; 28:23; Rm.2:21. In all these occurrences νόμος is used, it is the most common LXX translation equivalent for the Hebrew word תורה.

[60] EJ, vol.5, p.1236.

[61] DJ, vol.2, p.165-7; ID(S), p.909; TDNT, vol.4, pp.1054f; EJ, vol.15, pp.1235-46; L. Hoppe, "Torah," The Bible Today 24 (1986), p.294; J. Neusner, Formative Judaism (BJS 46), Chicago: Scholars, 1983, p.35.

[62] DJ, vol.2, p.1657.

[63] DA, pp.2767ff; DS, p.244.

[64] HALAT, vol.2, p.588; vol.3, p.246; THAT, vol.2, p.530.

[65] Cf. HALAT, vol.3, p.947, 1a.

[66] Cf. HALAT, vol.3, p.947, 1b.

[67] THAT, vol.2, p.533.

[68] Cf. TWAT, vol.4, p.1088.

[69] TWAT, Vol.4, p.1087.

[70] On some occasions it is used with the adjective כל (Dt.5:28; 6:25; 8:1; 11:8,22; 5:5; 19:9; 31:5). According to ESC (p.698) 2C.19:10 was the only exception without the prefix ה.

[71] J. Morgenstern, "The Book of the Covenant, part IV --- The Miṣwôt," HUCA 33 (1962), pp.61f.

[72] Ibid., pp.62f.

[73] Some scholars (Toy, BH, Gemser) emend דרכיו to דרך (cf. 13:13a). Dahood (Proverbs and Northwest Semitic Philology, p.40) relates it to Ugaritic drkt and renders it 'his authority'.

[74] PO, pp.14,19.

[75] DJ, Vo.2, pp.823f.

[76] Though some scholars of the Talmud doubt the validity of this tradition, the majority of scholars believe that the tradition does in fact reflect the opinion of the rabbis of the Talmud (EJ, vol.5, p.761).

[77] EJ, vol.5, pp.760-83.

[78] EJ, vol.7, p.1156.

[79] DA, p.1457; DS, p.132.

[80] G. Vermes, 'The Torah is a Light,' VT 8 (1958), pp.436-8.

[81] PO, p.45.

[82] Ibid.

[83] PJ, p.89.

[84] TWAT, vol.3, p.689; THAT, vol.1, p.738; Whybray, ITOT, p.128; J. A. Sanders, Suffering as Divine Discipline in the OT, Rochester, 1955, p.6.
The two instances in Jb.12:8 and Pr.7:22 may derive from other words than [יסר].

[85] Dt.11:2 Lv.26:18-28 and prophetic usage.
Cf. TDNT, vol.5, p.607; DNTT, vol.3, pp.776f.

[86] J. A. Sanders, op.cit., pp.11ff, 46ff.

[87] J. A. Sanders, op.cit., p.43.

[88] Je.10:8; 'מוסר הבלים' has vexed all the scholars. It may be rendered as 'the correction/instruction of idols' or 'the correction/instruction of nothings' (cf. Thompson, pp.323f, n.6; Bright, p.76, n.c). If the phrase is referring to the מוסר of the idols, "it would be the only instance in the Bible of מוסר stemming from a source other than God or man." (Sanders, op.cit., p.20).

[89] IDB, vol.1, p.846.

[90] Cf. pp.241ff.

[91] Cf. pp.361ff.

[92] J. A. Sanders, op.cit., pp.105-16.

[93] J. A. Sanders, op.cit., p.116.

[94] J. A. Sanders, op.cit., p.110f. Cf. also Mt.5:10-12; 1Pt.4:1ff,12ff; 2Cor.11:23ff.

[95] Cf. Whybray, ITOT, p.140; THAT, vol.1, p.730.

[96] TWAT, vol.3, p.621f; THAT, vol.1, p.730.

[97] TWAT, vol.3, p.622; cf. Pope (AB), p.76; PO, pp.215f; PR, p.99; Wolff (Hermeneia), p.246.

[98] HALAT, vol.2, p.392.

[99] DJ, vol.1, p.583.

[100] DJ, vol.2, p.745.

[101] DJ, vol.1, p.577.

[102] DJ, vol.2, p.1652.

[103] DM, pp.313, 375; DA, pp.939, 1233.

[104] DD, pp.44,244; DY, pp.119,309; DM, pp.136, 694; DA, pp.501, 2762.

[105] ZAW 51 (1933), p.187.

[106] PK, p.120f.

[107] PM, p.275.

[108] ITOT, p.129; ESC, p.720.

[109] T. Polk, "Paradigms, Parables, and Mesalim: On Reading the Māšāl in Scripture," CBQ 45C (1983), p.565.
Cf. G. M. Landes, "Jonah: A Mašal?" in Israelite Wisdom ed. by J. G. Gammie et al., Fresch. S. Terrien, Missoula: Scholars, 1978, p.138.
D. Suter, "Māšāl in the Similitudes of Enoch," JBL 100 (1981), p.196.

[110] G. M. Landes, op.cit., pp.139-46;

A. R. Johnson, "מָשָׁל", VTS 3 (1955), pp.162-9;

A. S. Herbert, "The 'Parable' (MĀŠĀL) in the OT," SJT 7 (1954), pp.180-96;

cf. also PO pp.lxxiii-lxxvii; TDNT, vol.5, pp.747ff; DNTT, vol.2, pp.744ff; IDB, vol.3, pp.649ff.

[111] D. Suter, op.cit., pp.195ff; T. Polk, op.cit., pp.56f; G. M. Landes, op.cit., p.139; PM, pp.26ff; TDNT, vol.5, pp.747; DNTT, vol.2, pp.745; IDB, vol.3, p.649; J. Jeremias, The Parables of Jesus, SCM, 1972 [3rd. edn.], p.20.

In the past, scholars like A. H. Godbey ("The Hebrew Mašal," AJSL 39 (1922/3), pp.89-108), J. Schmidt and A. Bentzen (quoted by McKane (PM, p.25) and Landes (op.cit., p.152, n.16) advocated the position that the words [משל], 'to be like' and 'to rule' originally belong to the same semitic root, and משל is related to both meanings. Today, this position is rejected by most scholars, they think that the word for 'to be like' and the word for 'to rule' have different semitic roots, and משל is related to [משל], 'to be like' (A. R. Johnson, op.cit., pp.162f; PM, pp.25f; G. M. Landes, op.cit., p.139; TDNT, vol.5, p.747; DNTT, vol.2, p.745; IDB, vol.3, p.649; TWAT, vol.5, p.70).

[112] DJ, p.855.

[113] op.cit., p.197.

[114] Ibid., p.198.

[115] D. Suter, op.cit., pp.198ff.

[116] In the past, scholars (e.g. Herbert, McKane, Landes) were aware of the function of משל, however, in their discussions they showed little concern of it. They usually focus their attention on the different genres of משל and its unifying element --- 'comparison'. Only recently T. Polk provides us with a comprehensive study of the function of משל.

[117] op.cit., pp.567f.

[118] PM, p.22-33. To McKane 'Proverb' must have the virtue of concreteness and representative potential which can be intuited by future interpreters. So he thinks that in Proverbs only 10:5; 13:4,7,8; 16:26; 20:4; 24:27; 26:13,15,27; 27:7 are fit to be called "proverb proper" (p.32).

[119] PM, p.414, 578 cf. also pp.262ff.

[120] For the structure, rhythm and parallelism of the Sentence Literature cf. PT, pp.viiff.

[121] Cf. pp.252f.

[122] דַּלְיוֹ, Gemser thinks it may be the composite form of דַּלּוֹ (דלל) and דַּלְיוֹ (דלה) (PG, p.73). Driver follows Delitzsch in altering דַּלְיוֹ to דַּלּוֹ and re-divides שֹׁקְקֵי מְפַסְּחִים to שֹׁקְקִים מְפַסְּחַם (since the parallel כסילים is in favour of a plural participle), and provides the meaning: 'the loose hanging of the legs of those that limp' (Bib.32, 1951, p.191). McKane (PM, p.598) and Plöger (PP, p.307) prefer to retain MT but vocalize it as דַּלְיוֹ (from דלה, with the same sense as דלל, 'to dangle'). Plöger does not deny the possibility of reading it as דַּלּוֹ. No matter which way we take it, it is a description of 'hang limp.'

[123] PC, p.175; PS, p.159.

[124] PW, p.153; PM, p.599; PP, pp.311f.

[125] PT, p.475; PG, p.73; PR, p.108.

[126] PC, p.174.

[127] PS, pp.9-13.

[128] McKane says, 'If משלי in v.1 refers to the context of the whole book, as is probably the case, it is not altogether a satisfactory way of describing the material' (PM, p.262).

[129] Richardson (VT 5, 1955, pp.178f); bases this on the analogy of $q^{e}r\hat{\imath}'\acute{a}$, $h^{a}k\hat{\imath}kh\acute{a}$, $b^{e}r\hat{\imath}'\acute{a}$, $y^{e}\check{s}\hat{\imath}bh\acute{a}$, and others to propose his suggestion . Cf. also HALAT, vol.2, p.558.

[130] Quoted by McKane from AJSL 40 (1923-4), pp.135f in PM, p.267.

[131] DA, pp.1349f; DM, p.401.

[132] DJ, vol.2, p.790.

[133] PO, p.5; PM, p.267; PC, p.2.

[134] DJ, vol.2, p.790.

[135] 'A riddle can be an obscure and metaphorical mode of expression, the meaning of which must be guessed' (TDOT, vol.4, p.321).

[136] G. B. Gray (ICC), pp.125f; M. Noth (OTL), pp.95ff; N. H. Snaith (NCB), p.235.

[137] TDOT, vol.4, p.322.

[138] PS, p.36.

[139] PM, p.267; cf. also PJ, p.58; PT, p.9; PC, p.2.

[140] TDOT, vol.4, p.323.

[141] Merlta says, 'which is the way which brings a man to the life of the world to come? Sufferings. R. Nehemiah said: Beloved are sufferings, for even as the sacrifices brought acceptance, so sufferings bring acceptance. ..... R. Elazar said, 'More precious are you (suffering) to Israel than father and mother, for they bring a man into this world, but you (suffering, bring us into the world to come.' (RA, p.545)

Pesikta Kahana XXVIII, 1796 says, 'Make known to me the path of life' (Ps.16:11). David said to God, 'Lord, make known to me the gate through which one enters the life of the world to come.' R. Yudan said: God replied, 'If you seek life [i.e. in this world], look to the fear of God, as it is said, 'The fear of the Lord prolongs days' (Pr.10:27). R. Azariah said: God replied, 'If you seek life [i.e. in the world to come], look for sufferings, as it

is said, 'Reproofs of instruction are the way of life' (Pr.6:23).' (RA, p.544).

Mt.5:10 says, "Happy are those who are persecuted because of righteousness, for theirs is the kingdom of heaven."

[1] BDB, pp.393f; G, pp.333ff; HALAT, vol.2, pp.373ff; TDOT, vol.5, pp.448ff; THAT, vol.1, pp.682ff. Sometimes יָדַע also has the following meanings:

1. put (down), place (1K.8:12; Je.24:1).

   Cf. HALAT, vol.2, p.375; P. R. Ackroyd, "Meaning and Exegesis" in Words and Meanings, Fschr. D. W. Thomas, CUP, 1968, pp.10-14; many articles on יָדַע by D. W. Thomas see Words and Meanings pp.217-28.

2. sweat, perspire (Pr.10:9; 14:33).

   Cf. HALAT, vol.2, p.375; M. Dahood, Bib 46 (1965), p.316f.

[2] BDB, p.395; G, p.205; HALAT, vol.1, pp.219f; TDOT, vol.5, pp.448ff; THAT, vol.1, pp.682ff. Sometimes דַּעַת also has the following meanings:

1. claim (Pr.29:7).

   Cf. HALAT, vol.1, p.220; D. W. Thomas, VTS 3 (1963), p.285.

2. sweat, perspiration (Is. 53:11).

Cf. HALAT, vol.1, p.220; M. Dahood, Gregorianum 43 (1962), p.63f.

[3] TDOT, vol.5, pp.468f.

[4] TDOT, vol.5, pp.469f.

[5] TDOT, vol.5, pp.476ff.

[6] *חכמה*: Pr.1:7; 2:6,10; 8:10f,12; 9:10; 14:6; 24:3f; 30:3; cf. Qo.1:16,18; 2:21,26; 7:12; 9:10.

מזמה: Pr.1:4; 2:10f; 5:2; 8:12.

תבונה: Pr.2:6,10f; 17:27; 24:3f.

ערמה: Pr.1:4; 8:12.

בינה: Pr.8:12ff; 9:10; 30:3.

[7] Cf. pp.127ff, 142ff, 158ff.

[8] Cf. pp.238.

[9] ANET, pp.420b, 422a, 423a.

[10] BDB, p.544; G, p.442; HALAT, vol.2, p.598; TWAT, vol.4, p.594. Fuller discussion cf. pp.273ff below.

[11] ITOT, p.147.

[12] DJ, p.717.

[13] DD, p.114; DA, p.1143; DM, p.355.

[14] Toy, Scott, Oesterley, Gemser, Ringgren and Thomas (VT 5, 1955, p.284). Cf. also RSV, JB and NIV's footnotes.

[15] Whybray, McKane, Plöger, Cohen. Cf. also NIV, NEB.

[16] The translation is mine.

[17] PM, p.489.

[18] PC, p.21.

[19] W. O. E. Oesterley, Ecclesiasticus, CUP, 1912, p.60; APOT, vol.1, p.343.

Cf. also J. G. Smith, Ecclesiasticus (CBC), CUP, 1974, p.49.

[20] PC, p.21. Cf. also PO, p.4; PT, p.8; PG, p.13; PP, p.9.

[21] PM, p.266.

[22] PM, p.266.

[23] PO, p.4; cf. also PJ, p.57.

[24] PM, p.292; cf. also BDB, p.968; KB, p.922; G, p.790.

[25] [שכל] also has the meaning of 'lay crosswise, exchange' (BDB, p.968; KB, p.922), which is beyond the scope of the discussion here.

[26] BDB, p.968.

[27] PWM, p.67.

[28] PM, p.441.

[29] PM, p.530.

[30] BDB, p.287; G, p.860; PT, p.8; PO, p.4; PM, p.266; PC, p.2; PS, p.36; PJ, p.57.

[31] PM, p.429; cf. also PW, p.68; PC, p.68.

[32] BDB, p.108; KB, p.1017; G, p.855; TDOT, vol.2, p.106f; ITOT, p.138f.

[33] ES, vol.7, p.281. In personal correspondence, in 1986, Professor C. Rabin has also kindly confirmed the mentioned connotation of *תבונה* in Modern Hebrew.

[34] The distinction between *תבונה* and *בינה* cf. pp.290f below.

[35] TDOT, vol.2, p.106.

[36] Cf. p.425, n.2.

[37] Cf. pp.134ff, 142ff.

[38] This clause may also be translated as: "The beginning of wisdom is: Get wisdom." or the like (RSV, NEB, NJB, cf. also PC, p.22).

[39] Or "and whatever you get" (RSV).

[40] PM, p.334; PW, p.45.

[41] PM, p.334; PT, p.145.

[42] J. F. A. Sawyer (DSB), vol.1, p.242; Cf. R. E. Clements (NCB), p.239.

[43] DJ, vol.1, p.163. Cf. mAb.5:21; tbNid.45b.

[44] ES, vol.1, p.217; DS, p.19; DA, p.227; DM, p.58.
Professor C. Rabin has also kindly confirmed the mentioned meaning בְּלוּלָה during our correspondence in 1986.

[45] Cf. p.286.

[46] [עלם] occurs three times in the OT. Pr.15:5; 19:25; 1S.23:22.

[47] עלום occurs 11 times in the OT. Pr.12:16,23; 13:16; 14:8,15,18; 22:3; 27:12; Gn.3:1; Jb.5:12; 15:5.

[48] HALAT, vol.3, p.839; BDB, p.791; G, p.655.

[49] ITOT; pp.136,147.

[50] DJ, vol.2, p.1120; DD, p.182; DA, p.1972.

[51] Cf. pp.122ff, 127ff.

[52] BDB, pp.419f; G, p.357; HALAT, vol.2, p.403; THAT, vol.1, pp.748f; TWAT, vol.3, pp.721ff.

In Irwin's Ph.D thesis submitted to the Division of Theological studies in the Graduate School of Drew University (The Revelation of עצה in the OT, Madison, New Jersey, 1965), he argues that the primary meaning of עצה is 'plan', of יעץ 'to plan' rather than 'advice' and 'to advise' respectively. He even feels that the words 'plan' and 'to plan' fail "to convey the sense of 'completed', resolute purposefulness (which) is so fundamental to the Hebrew terms" (p.189). Throughout his thesis, he uses the translations 'to purpose' for יעץ, and 'purpose' for עצה. Irwin has over emphasized one of the meanings of יעץ/עצה (though it may be the main one), and forces this meaning into every context. He fails to let different contexts suggest the various meanings of יעץ and עצה For example, he is aware of that "a few of the writings which have a decided Wisdom flavour do use עצה in the sense of 'advice', which is not really advice in a specific situation but more generally a 'teaching'," and he calls it "practical advice on the conduct of life". But he dismisses the contribution of these passages for the understanding of יעץ and עצה by saying that "such usage of עצה is quite minor even within the wisdom literature, and in the full spectrum of the OT it is a late and inconsequential application. It is more than certain that such a view cannot be retained as really indicative of the term (עצה)"(p.190).

[53] מרי can also have the following two meanings:

1. Disobedience, rebellion, reluctance.

   Jb.10:3; 12:13; 18:7; Ps.13:3; 14:6; 106:43; Is.16:3; Ho.10:6.Cf. also Sir.11:9; 30:21; 1QS.7:1. (HALAT, vol.3, p.721; G. R. Driver, JSS 13(1968), p.45; ET 57(1945/6), pp.192ff).

2. Wood.

   Je.6:6; Pr.27:9(?); Is.30:1(?). (HALAT, vol.3, p.821; TWAT, vol.3, p.721; THAT, vol.2, p.356; G. R. Driver, ZAW 52(1934), p.54, ZAW 55(1937), p.69; M. Dahood, Bib 50(1969), pp.57f).

[54] HALAT, vol.3, p.820.

[55] HALAT, vol.3, p.820; BDB, p.420; G, p.647.

[56] PWM, p.66.

[57] J. B. Irwin, op.cit., pp.57ff.

[58] PWM, p.67.

[59] P. A. H. Boer, VTS 3 (1955), pp.44, 56.

[60] P. A. H. Boer, op.cit., p.56; PWM, pp.65-93.

Gesenius thinks that נבא can mean 'to predict, declare' future things (Nu.24:14; Is.41:28. Cf. G, p.357), and נבאה can mean 'prediction' (Is. 44:26. Cf. G, p.647).

[61] J. B. Irwin, op.cit., p.159.

[62] R. N. Whybray, ITOT, p.133.

[63] HALAT, vol.2, p.536; BDB, p.273; G, p.462.

[64] TDOT, vol.4, p.88.

[65] TDOT, vol.4, p.89.

[66] PT, p.7.

[67] PC, p.2. Cf. also PM, p.448.

[68] PM, p.347.

[69] DS, p.121; DA, p.1256; DM, p.381.

[70] BDB, p.444; KB, p.1024; G, p.860. Cf. also ITOT, p.148; PM, p.282.

[71] E. Dhorme, Job, p.65; Driver and Gray, Job (ICC), p.31f; PT, pp.36,167.

[72] E. Dhorme, op.cit., p.65; Gordis, op.cit., p.73.

[73] DJ, vol.2, p.1659; DS, p.245.

[74] Cf. pp.302ff.

[75] Cf. pp.296ff.

[76] DM, p.696.

[77] Cf. pp.81ff.

[78] Cf. pp.83ff.

[79] Cf. pp.85ff.

[80] Cf. pp.87f, 267f.

[81] Cf. pp.92ff.

[82] Cf. PM, p.265; D. Cox, "SEDAQA AND MISPAT: The Concept of Righteousness in later Wisdom," Liber Annuus 27 (1977), Jerusalem, pp.33-50.

[83] Here I have followed most translations and scholars to emend MT's שְׁלִשׁוֹם to שְׁלִשִׁים. שְׁלִשׁוֹם literally means 'three days age'. it may be rendered 'formerly'. MT margin has שָׁלִישִׁים, 'officers' of 'excellent things' (AV). But both are unintelligible.

Today most scholars believe that there is a close relationship between the Instruction of Amenemope and the 'thirty sayings' in 22:17-24:33. For an English summary of opinions of modern scholars on this relationship cf. PM, pp.371f.

[84] Cf. BDB, p.420; G, p.458; HALAT; vol.2, p.529.

[85] Cf. pp.154f.

[86] PT, p.19; PO, p.58; PC, p.13.

[87] PM, p.291.

[88] PM, p.291. Cf. Ex.13:9; Dt.6:8; 11:18.

[89] Cf. pp.222f, 231.

[90] Cf. p.70.

[91] PM, p.296; cf. also PT, pp.70ff; PS, p.48.

[92] PM, p.310.

[93] Cf. pp.374ff.

[94] Cf. pp.366ff.

[95] 'This' refers to the preceeding verse: 14:20-27 concerned with the pursuit of wisdom.

[96] APOT, vol.1, p.305.

[97] PM, p.345

[98] PO, p.59.

[99] PT, p.164.

[100] PS, p.67.

[101] PM, p.348.

[102] קנה can also mean 'acquired', 'possessed' or 'created' in view of vv.24, 25 it is better to render 'begot'.

[103] ראשית דרכו here most likely refers to "first of his creative modes" (PM, p.354). We have adopted McKane's translation for this phrase.

[104] תהמות lit. means depths.

[105] LXX, Syr. and Vul. read אֹמֵן for אָמוֹן (BHS footnote), and many early Jewish commentators understood it as 'Architect' (PO, pp.64f). If MT is read, it means 'darling' or the like (PO, p.70, cf. PM, p.357 and NEB). De Boer's (VTS 3, 1955, p.70) suggestion אִמּוֹן, 'little mother', should be rejected (PM, p.356).

[106] Cf. J.-N. Aletti, "Proverbs 8:22-31. Étude de structure," Bib 57 (1976), pp.25-37.

[107] Or 'she has slaughtered her beasts' (RSV, NJB).

[108] HALAT, vol.1, p.240; BDB, p.242; G, p.227.
Thomas and McKane think חמידה may have the meaning of "wandering to and fro, roving" (JTS 4 (1953), pp.23f; PM, p.367).

[109] PS, p.75; PO, p.71; PT, p.188; PC, p.54; RSV; NIV.

[110] Cf. p.143.

[111] PW, pp.55f.Cf. K. T. Aitken, PA, p.92.

[112] PM, pp.359f, 365ff; PS, p.76; PT, p.188; PO, p.71.

[113] It is not the purpose of the present thesis to become involved in an extremely interesting debate concerning the relationship between Proverbs and Deuteronomic writing in the OT. A full discussion on this subject refers to M. Weinfeld, Deuteronomy and the Deuteronomic School, Oxford, 1972, Part Three, pp.244-366; cf. also C. Brekelmans, "Wisdom Influence in Deuteronomy," in BETL LI (1979), pp.28-38.

CHAPTER 6: INCENTIVES AND OUTCOMES

[1] Cf. R. E. Murphy, "The kerygma of the Book of Proverbs," Int 20 (1968), pp.3-14 (esp. pp.9-14).

[2] A full discussion of the term חסד is given by H. Ringgren in TDOT, vol.4, pp.324-44. Cf. also A. R. Johnson, The Vitality of the Individual in the thought of Ancient Israel, Cardiff: University of Wales Press, 1964 (2nd Ed.), pp.95-109. TDNT, vol.2, pp.843-51. DNTT, vol.2, pp.477-80.

[3] A. R. Johnson, op.cit., p.106.

[4] TDOT, vol.4, p.334.

[5] A. Weiser, (OTL), pp.213f; Cf. A. A. Anderson (NCB), vol.1, p.181; J. W. Rogerson and J. W. McKay (CBC), p.94.

[6] M. Dahood (AB), p.132.

[7] אֹרֶךְ יָמִים lit.means 'length of days'.

[8] fuller discussion of 'tree of life' see below pp.349f.

[9] BDB, pp.1022f; G, p.825; KB, pp.973f.

[10] TWAT, vol.3, p.287.

[11] R. Marcus, "The Tree of Life in Proverbs", JBL 62 (1943), pp.117-20. Cf. also PT, p.69; PO,p.24; PS, p.47; PM, p.296; TDOT, vol.4, p.340; C. Westermann, Genesis 1-11, p.213; G. von Rad, Genesis (OTL), p.76.

[12] Cf. pp.181ff.

[13] PT, p.259.

[14] PO, p.98.

[15] R. Tournay, RB 69 (1962), pp.495-7.

[16] PM, pp.451f.

[17] PP, pp.146, 153f.

[18] GK, 152g.

[19] Delitzsch's suggestion is discussed by Dahood in his article: "Immortality in Proverbs 12:28", Bib 41 (1960), pp.176-81.

[20] Ibid..

[21] PC, p.79.

[22] PS, p.91.

[23] Dahood, op.cit., p.179; PS, p.91.

[24] Dahood, op.cit., p.181.

[25] DSSE, p.76.

[26] The translation is from The Mishnah, by H. Danby, OUP, 1933, p.460.

[27] G. W. E. Nickelsburg, Resurrection, Immortality, and Eternal life in Intertestamental Judaism, Harvard University 1972, pp.156-165, 173f.

[28] Ibid., p.173.

[29] This usage of נפש is also found in Sir.8:18; 14:4; 40:9.

[30] Cf. also Sir.45:13,18.

[31] R. E. Clement (NCB), p.160; O. Kaiser, p.80f; L. A. Snijders, "The Meaning of נפש in the OT," in OTS X, ed. P. A. H. de Boer, Leiden: Brill, 1954, p.46, 54f.

[32] O. Kaiser (OTL), p.255; R. E. Clement (NCB), p.232; L. A. Snijders, op.cit., pp.38f; TDOT, vol.4, p.54.

[33] F. I. Anderson and D. N. Freedman (AB), p.509. H. W. Wolff (Hermenia), p.144.

[34] E. Dhorme, p.286; S. R. Driver and G. B. Gray (ICC), p.175.

[35] G. J. Wenham (NICOT), p.155; M. Noth (OTL), p.85; L. A. Snijders, TDOT, vol.4, p.55.

[36] Cf. p.363.

[37] L. A. Snijders, TDOT, vol.4, p.54.

[38] M. Jastrow, vol.1, p.411, vol.2, p.912.

[39] DD, pp.60; 149; DA, pp.689, 1641.

[40] In other contexts, it is also used as 'unholy, illegitimate' fire and incense, and 'illegitimate' child. Cf. pp.364.

[41] LXX has read אשת רֵעַ, 'neighbour's wife'.

[42] Lit. 'eyelids' Most probably refers to the lustful look of the woman. cf. Sir 26:9.

[43] G. R. Driver suggests that נפש יקרה means 'costly abundance' (VT 4 (1954), pp.243f; ZAW 52 (1934), pp.53f). But W. Thomas (VTS 3 (1955), pp.283f) suggests it means 'man of weight', and this is followed by McKane ('man of means', PM, p.220).

[44] חיק "also applies to a fold in the garment used as a pocket" (PC, p.36). McKane has translated it as 'breast pocket' (PM, p.220).

[45] Lit.'go in'.

[46] It may be a statement only (cf. JB, NIV).

[47] MT has 'For jealousy is the rage of a man'. G. R. Driver (Bib 32 (1951), p.177) suggests תָּמִית for חֲמַת, it improves the sense of the text. This suggestion is accepted by McKane (PM, p.331) and Scott (PS, p.62).

[48] PB, pp.143f.

[49] PW, p.41, but in WP, pp.48f,73 he also includes v.22 as original.

[50] Cf. HALAT, vol.2, pp.621ff; BDB, p.610. The word for going to prostitution is זנה (HALAT, vol.1, pp.263f BDB, p.275f). Even in Modern Hebrew the difference is still maintained.

[51] PB, pp.42ff,103-55.

[52] L. A. Snijders, op.cit., p.103.

[53] H. Ringgren, Word and Wisdom, Lund, 1947, pp.133f.

[54] For the references in the OT, cf. ESC, pp.329,1005.

[55] PM, p.331.

[56] L. A. Snijders, op.cit., pp.63f,78,89.

[57] PM, pp.84,284f.

[58] ANET, p.420.

[59] RSV, NEB, JB, Scott (PS, p.61), McKane (PM, p.329f) also see verse 26a and verse 26b as contrasted statements.

[60] G. R. Driver, VT 46 (1954), pp.243f; W. Thomas, VTS 3 (1955), pp.283f; also PM, pp.329f; PT, pp.136f.

[61] AV, NIV, Cohen (PC, p.36).

[62] PC, p.37.

[63] PT, p.139; PC, p.37; PM, p.330; cf. RSV, NEB. Several Hebrew MSS include the interrogative particle in this verse.

[64] PM, p.285.

[65] In Ex.30:9; Lv.10:1; Nu.3:4; 26:61, זר is used as adjective, In Pr.23:33 זר may refer to strange thing.

[66] Snijders says "It is not the woman herself who is of strange origin but her behaviour" (p.103).

[67] W. Thomas (VTS 3, 1955, p.284) has suggested 'her taking, attractive, ways', this is followed by McKane (PM, p.340) and provides the translation of 'her copious charm' (p.221).

[68] Cf. BDB, p.325; HALAT, vol.1, pp.309f.

[69] PC, p.42.

[70] PP, p.80.

[71] Oesterley (PO, p.53) and Toy (PT, p.155) also see the contrast between the לקח of the foreign woman and the לקח of the wisdom teacher in 1:5.

[72] J. M. Allegro, PEQ 96 (1974), pp.53-5 = 4Q 184 (DJD V, pp.82ff).

J. Carmignac, RQ 5 (1964-6), pp.361-74; A. M. Gazov-Ginzberg, RQ 6 (1967-9), pp.279-85; J. Strugnell, RQ 7 (1969-71), pp.263ff; S. B. Hoenig, JQR 55 (1965), pp.256-9.

[73] WW, p.124.

[74] WW, p.125.

[75] DJD, IV, p.79-85.

[76] DJD, IV, p.85.

[77] DJD, IV, pp.83f; J. G. Snaith, Ecclesiasticus (CBC), p.260; R. A. F. Mackenzie, S. J., Sirach (OTM 19), p.196.

[78] M. Hengel, Judaism and Hellenism, vol.1, p.156. Hengel thinks that the literal interpretation of 'foreign woman' refers to cultic prostitutes; but we differ from him on this point, we have argued earlier that the literal interpretation of 'foreign woman' refers to promiscuous foreign woman.

[79] This idea was first suggested by Ludin Jansen. Cf. WW, p.110.

[80] PT, p.46; cf. JH, vol.1, p.155.

[81] WP, pp.40f,73.

[82] Cf. pp.367f.

[83] PM, p.320.

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